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Volume IV February 3, 1923 No. 1

# The Baptist

Published Every Week by the Northern Baptist Convention

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FEB 3 1923



THE Temple Baptist Church of Charleston, West Virginia, is a fine illustration of the work of the department of architecture of the American Baptist Home Mission Society. In a general way, it may be said that this represents a step forward in the design of modern church buildings. The architect, understanding the present usefulness and significance of a Protestant church, unhampered by tradition, has tried to fit it perfectly for the work it has to do. The building is an attempt to make a highly useful building beautiful and significant in appearance.

## Fresh from the Field

**Dr. Edward Scheve, professor of music** at Grinnell College, will for the time being lead the ministry of music as organist and choir director at the Lake Avenue Church, Rochester, N. Y.

**The ten-year census in Burma shows** that for the period 1911 to 1921 there was an increase of 7 per cent in the Buddhist population, and an increase of 22 per cent among the Christians. Mohammedans increased 15 per cent, while the Hindu population shows an increase of 29 per cent, which was doubtless due to emigration from India.

**The graded Sunday-school literature** is now available for the Baptist churches in China, through the China Baptist Publication Society. This institution is doing an immense business and its presses are kept busy all day until 10 o'clock at night. It is not uncommon to receive orders for religious tracts amounting to 100,000 copies.

**Rev. G. A. Leichliter has resigned the** pastorate of the Adelaide Church, London, Ontario. He has accepted the call to the Prospect Avenue Church of Buffalo, N. Y. Mr. Leichliter has had an unusually prosperous ministry in London. One hundred seventy-one persons have been baptized, twenty-four restored to fellowship, eighty-seven received by letter, a total of 222 added to the membership. In 1918 the total income was $6,242 and last year $18,365, including $5,891 for missions.

**The annual report of Col. John T.** Axton, chief of chaplains, U. S. Army, Washington, D. C., recently submitted to the secretary of war, makes an interesting summary of work done by members of the Chaplains Corps during the past twelve months. It is shown that if one were to place the total attendance at divine services conducted by chaplains over against the average strength of the army for the fiscal year the figures indicate that every man in the army voluntarily attended church in an army post twelve times last year. If this percentage held good among men throughout the country there would be instant demand for many more church buildings to accommodate the throng in every large community.

**According to Mr. Samuel Adams,** president of the American Agricultural Editors' Association, the formation of a national group designed to embrace the power of dry Republicans in agricultural organizations and dry elements of the Republican party for the purpose of electing a dry president in 1924, is under way. An intensive campaign, nation-wide in scope will be launched January 1 to broaden dry sentiment and force the Republican national and state conventions to come out with dry platforms, Mr. Adams said. The organization will be known as the National League of Dry Republicans with headquarters in Washington, D. C.

**In "The Reminder" published by the** First Church, Dallas, Texas, of which Dr. Geo. W. Truett is pastor, we find "The free-will offerings of the church for the past year have been the largest in our history reaching the sum of $231,050, a large part of which has been dedicated to serve elsewhere in benevolences, missions and Christian education and we wish it could have been more." Of this vast sum $39,500 was for current expenses, $74,400 for the church building fund, $6,700 for Sunday-school expenses, $22,300 for a list of charities, orphanages, hospitals and other objects, $75,000 for the $75,000,000 campaign and $13,000 for miscellaneous objects.

**Rev. C. H. Dickey, who for more than** three years has been pastor of the First Church of Aurora, Ind., has been called to the pastorate of the Southwest Church of LaGrange, Ga. His resignation will become effective, Sunday, Feb. 11.

**Evangelist Geo. W. Griffin began a** meeting with Pastor Frank Gray at the First Church, Holyoke, Colo., Jan. 21. Evangelist Griffin is opening the eighth year as general evangelist with Baptist churches, having labored in twenty-eight different states. He recently closed a meeting with the First Church at Christopher, Ill., in which there were fifty-two conversions. He may be addressed 706 Security Bldg., St. Louis, Mo.

**Just before Christmas Dr. J. E. Conant** held an evangelistic campaign in the First Church, Albion, Mich., which resulted in many conversions and greatly stirred the city. The Albion church was organized in his grandfather's parlor, his grandparents and mother were constituent members of it, and he himself was brought up in that Sunday school and was converted and baptized into the church at the age of eleven. After the holidays Dr. Conant held a campaign in Memorial Church, Jackson, Mich., which grew out of a Sunday school in which he was a teacher just before going away to prepare for the ministry.

**A. Judson Tuttle of Assam writes:** "I turned the job of writing for your survey over to Fielder this year. He writes from a new worker's point of view. It is some time since we sang together at Crozer. Since that day I have learned the Lord's songs in a strange land. It is great to have our dusky friends join with us in 'Joy to the world, the Lord has come.' Yearly he is growing more real to them. We greatly appreciate the visits of THE BAPTIST."

**Chinese, American and British Christians** are working together for the relief of the typhoon sufferers in and around Swatow. Miss Abby Sanderson writes: "On Independence Day, Oct. 19, the whole school turned out and each class tried to out-sew every other in making garments for the typhoon relief. Thousands of garments have been cut and made by our Christian women and girls."

**The First Church, La Porte, Ind.,** announces that it is in better condition than it has been for the last twenty years. The illustrated children's sermon every Sunday morning is attracting wide interest. Rev. W. F. Bostick is pastor.

**The Stoughton Street Church, Boston,** Mass., Sunday, Jan. 7, gave a pageant "Christ Illumines the World." Rev. Willard Pratt is the pastor.

**The enrolment of the Southern Baptist** Theological Seminary has reached 423, the largest enrolment in sixty-four years. Thirty-three states and eleven foreign countries are represented.

**Rev. and Mrs. Thomas Moody are be**ginning their thirty-third year of mission service in Sona Bata, Belgian Congo, in the heart of Africa. They have been helping in the great revival there, and Mr. Moody says, "I am glad that God brought me here to see this revival. It is a glorious privilege to have a part in it."

**Rev. L. Luther of Reval, Esthonia,** treasurer of Baptist relief-funds in that country, in a recent letter to Dr. J. H. Rushbrooke, writes: "The Esthonian government with its subjects is looking with amazement on the fellowship of the relief work made possible by the American and English Baptist brethren. Through this service the Baptists are no longer considered a dangerous sect, but a real scriptural church. It is no wonder that this past year will stand in Esthonian Baptist history as one of the best and blessed years in which about 1,000 souls have been saved and baptized."

**Rev. E. M. Lake and Mrs. Lake arrived** safely in New York, Jan. 17, on the "Olympic" after a rough and tempestuous voyage from Cherbourg. They have made an extensive trip abroad, traveling up the Nile 450 miles to Luxor. They state that the visit to Palestine was doubtless the most profitable. They were in Rome at the fall of the ministry and later saw 50,000 facisti march into the city. They will for the present reside at 62 Hillsdale Road, Medford Hillside, Mass. Mr. Lake expects to enter the active pastorate again soon.

**U. M. McGuire writes: "In The** BAPTIST of Jan. 11, I presented a report of a recent meeting of the social service committee of the Northern Baptist Convention, in which I included a list of the persons present and participating. In that list the name of Rev. Henry D. Coe, of Owego, N. Y., who was both present and a lively participant, is omitted. My attention has just been called to the omission. In the minutes of the meeting kept by me as secretary, his name is properly entered, but it was missed in the hurry of copying to get the report off in time for that issue of THE BAPTIST.

(*Continued on page* 4)

## Brothers All!

The observance of Race Relations Sunday, Feb. 11, 1923, by churches, Sunday schools, young people's societies, men's brotherhoods, women's missionary societies and other Christian organizations has the hearty approval of the American Home Mission Society and the Woman's American Home Mission Society following the resolutions and recommendations of the Home Missions Council and the Council of Women for Home Missions as well as the Federal Council of churches. It is the general opinion that the Sunday preceding Lincoln's birthday is an appropriate time to call to the attention of white and Negro congregations in every rural and urban community the real need for a better understanding between the two races. Pastors will find this a proper occasion for special adaptations of the gospel of good-will; Negro churches may find it a feasible plan to invite visitors from white churches while white congregations may well extend a like invitation to their Negro brothers. It is hoped that Feb. 11, 1923, will mark a distinct advance in the promotion of interracial understanding and cooperation. George E. Haynes, secretary of the commission on the church and race relations, 105 East 22nd St., New York City, has prepared material which will be found helpful in an effective observance of Race Relations Sunday.

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# The Baptist

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### Step Lively Please

Ford—not Henry but Herbert—in the issue of Jan. 20, made an appeal for friends to send to a dozen of the native Baptist pastors in Porto Rico THE BAPTIST and *Missions*—(we added *Missions* for good measure). These men have small salaries but need to keep in touch with Baptists. This of course is but Jan. 24 and our message has barely reached the two coasts. We are however anxious to send these pastors the two journals—$3.00 will pay the bill. Here is one now. B. A. Knapp, of Morgan Park, writes: "Bill me for THE BAPTIST and *Missions* for one of those Porto Ricans." Next!

## Killam's Kollum

### His Last Dollar for "THE BAPTIST"

Here is one of the most pathetic cases we have been called upon to record. A pastor spends his last dollar to secure the weekly visits of his denominational newspaper and then breaks forth in verse. What other investment of one's last dollar could create such a spirit? He says: "I also enclose a 'poem,' with apologies to everybody, that I scribbled off last night. If you have the nerve to use it—an editor did print something that I once wrote. He is not an editor any more. To return to the subject I was about to say if you do use it you need not use my name as my friends will all recognize the authorship by the subject, not the style. Anyhow is it not good enough for the Kollum?"

Broke.
Not a cent.
I turn my pockets out and prove
That which my mind affirms.
I have no money.
Last week I heard the rattle of the change
That sung it's note of courage to my soul.
Last night I touched the silver piece that told
Of one more meager breakfast. Now the whole
Is gone to swell the coffers of the rich:
And I—a pauper. Yet I hear a voice
That tells me of a Father in the skies
Who feeds the ravens: sees a sparrow fall;
And clothes the lily. He will care for me.
I am back on Super-Natural Resources.
Sufficient the supply. In faith I pray
"Give us this day—OUR DAILY BREAD."

### Broadcasting the Church

Churches often overlook first-class opportunities to make their denominational principles, aims and accomplishments known to the people outside the membership. Most towns and villages as well as the larger cities have libraries and reading rooms. THE BAPTIST and *Missions* would be welcomed in these universities of the common people. Again and again librarians write for extra copies of issues because they have been worn out by use. Of course here and there a Baptist will stop his subscription and wend his way to the library to get the news but think of the hundreds who will see the papers, read a bit here and a bit there and thus get a new appreciation of the magnitude of our work and the spirit of our people. And then it is worth more than it costs by way of showing local church enterprise. Are THE BAPTIST and *Missions* in your public library? We will warrant that the Christian Science publications are. Yes, and the Roman Catholic. Brethren here is an opportunity to broadcast your church work.

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## Fresh from the Field

(*Continued from page* 2)

**The members of the Big Darby Church** of Plain City, Ohio, sent New Year greetings to their centenarian fellow-member, Rev. John Hunt. Some months ago Brown University, his alma mater, passed resolutions upon his having attained his hundredth birthday anniversary.

**The great evangelistic revival at Sona** Bata, the Belgian Congo mission of the Foreign Mission Society, still continues. In sixteen months the church membership has grown from 1,500 to over 7,000. There have been forty-four baptismal services and from one to 537 people have been baptized at each service.

**In a recent public address, U. Ottama,** a Buddhist monk of Burma said, "As a Buddhist monk, I feel most painfully the fact that while out of the total population of Burma only one in fifty is a Christian the Christians have a much larger per cent of children in schools than Buddhists."

**Rev. Henry Alford Porter, pastor of** the Second Church, Atlanta, Ga., celebrated his seventh anniversary as pastor on Sunday, Jan. 7. On January 14 Dr. Porter began a series of sermons on "Great Questions of the Day."

**The First Church, Pitman, N. J., was** dedicated Sunday, Dec. 3. At the morning service Milton G. Evans, president of Crozer Theological Seminary preached the sermon, and at the evening service Charles O. Wright, secretary of the Y. M. C. A. of the University of Pennsylvania, spoke. The church was remodeled with full equipment at a total cost of $14,000. Rev. Edward O. Clark is pastor, and began his work November, 1919.

**Feb. 16, 1923, has been selected as the** Interdenominational Day of Prayer for 1923, and it is earnestly urged that all Baptists of the Northern Baptist Convention set this day apart for prayer and praise. Printed programs have been prepared by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions. These may be secured at any of the Literature Bureaus of the General Board of Promotion at 2 cents each or $1.50 a hundred. The programs consist of songs, Scripture readings and prayers.

**Dr. F. W. Patterson, president-elect of** Acadia University, has rendered twenty-three years of service in Western Canada. His going will be a distinct loss to the work in that great country. For the past four years he has served as the general secretary of the Baptist Union. In addition to his other labors he has been for seven years editor of the *Western Baptist*. Rev. M. L. Orchard, of Toronto will succeed him as general secretary.

**New Year's Eve in the West Park** Church, St. Louis, Mo., the motion picture "Men of Tomorrow," was shown. The next evening two young men came to the pastor, P. G. Van Zandt, asking for a conference on going to college. At the time designated they brought three others who stated they also had decided to prepare for the ministry. All but one were boys who were forced to drop school before completing high school to go to work. Two have to help maintain their homes. Three of them come from homes where there is no active sympathy with their religious activities. Three were baptized within the past year. Although the picture did not originate the idea in their minds, all agreed that the picture crystallized their decision.

**Rev. Norman B. Henderson, pastor of** the University Church, Minneapolis, exchanged pulpits on Sunday, Jan. 21, with Rev. John H. McLean of the Calvary Church.

(*Continued on page* 32)

## Foreign Society Meets in Chicago

A meeting of unusual interest and of first importance will be held in Chicago February 11-14. This is a meeting of the board of the Foreign Mission Society and a Bible and missionary conference in cooperation with the General Board of Promotion of the Northern Baptist Convention.

Rev. W. S. Abernethy, a product of Chicago, is president of the society. Mr. Fred T. Field, of Massachusetts, is first vice-president and Rev. Joshua Gravett, of Denver, second vice-president. Prof. Frederick L. Anderson of Newton Center is chairman of the board, and Mornay Williams of New York is vice-chairman.

The conference begins Sunday, February 11 at which time there will be addresses by missionaries and members of the board and officers of the society in the churches of Chicago and vicinity. On Monday morning there will be a conference of Baptist ministers of Chicago and, as far as possible, of the state, in the auditorium of the Young Men's Christian Association. There will be short addresses by outstanding representatives from the foreign fields and by members of the board. Luncheon will be served at the Morrison Hotel, where the Bible and missionary conference will be held in the afternoon. There will be meetings of the budget committee and of the board of managers following the conference. Tuesday morning at the same place the finance committee and the home department committee will hold sessions. The annual meeting of the Woman's American Baptist Mission Union of the Chicago Association will be held at the Belden Avenue Church at 10:30. In the afternoon at Belden Avenue the Bible and missionary conference will be continued, and in the evening there will be rallies of the various Baptist young people in the city. Wednesday morning at 10 there will be a public session of the board of managers at the Belden Avenue Church for the consideration of regular business. At this time candidates for appointment as missionaries will be introduced and examined. The Bible and missionary conference will be held at 11 and 2:30 o'clock at the same place.

In the evening there will be meetings in Chicago and various cities. It would be difficult to overstate the importance of this gathering, combining as it does the opportunity to become acquainted with the routine work of the board of managers of the Foreign Society with the Bible and missionary conference. It is expected that a large number of churches will make it possible for the pastor and his wife to be present at these meetings. Any Baptist will find it worth his time and money to be present.


### Religious Training Through Home Study

Every person facing the problems of church work today realizes the need of thoughtful preparation for successful work. Not every one who needs training can go to school. Some are facing an immediate and pressing opportunity with inadequate preparation, others are in the midst of important work and must continue.

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**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

The Baptist

# Shall the Devil Get the City?

IT was a wise-hearted and long-headed Baptist preacher in the South who said, "Of what use is it for us to beat the Methodists, if the devil beat us both and get the city?" That sinister spirit of evil would seem to have made progress in his campaign of late, and back of the question of our title is the question of the city's getting control of the country. What is the probability of it? What would be the consequences of it?

The expected has happened. The balance between urban and rural population, steadily moving for many decades toward a preponderance of city-dwellers, passed the center-point by 1920, when the census reported 51.4 per cent of the nation in the cities and 48.6 per cent in villages and the open country. But this is not the whole story; it is the South which keeps up the rural percentage. Only one southern state (Maryland with 60 per cent urban) has a majority in its cities, whereas the North immensely preponderates in urbanites, Ohio with 63.8 per cent, Pennsylvania with 64.3 per cent, Illinois 67.9 per cent, New Jersey 78.7 per cent, New York 82.7 per cent, Massachusetts 94.8 per cent and Rhode Island with 97.5 per cent of their population urban.

What does this mean for morals, religion, good government and the dominance of American ideals?

In one sense the facts may not seem so startling. The preponderance of urban population in 1920 was so small that a change of 1½ per cent would have put the balance on the rural side. Moreover, the census counts as urban all cities of more than 2,500 population; but many cities of 10,000, 25,000 and larger, have had so normal a growth as to retain their sturdy religious and American ideals. But not present conditions alone count; tendencies must be reckoned. The cityward drift of the century past will continue. At the present rate of urban increase the ratio in 1930 will be 57 to 43, and in 1940 it will be 62.6 to 37.4. That means that whereas in 1920 the urban and rural elements of the population were almost equal in numbers, by 1940—a date only seventeen years ahead—*city-dwellers will outnumber the rural population nearly two to one!*

Still more startling is the fact that in certain states single cities or metropolitan districts outnumber all of the remaining population of the state. In 1920 the New York City metropolitan district had more than two-thirds (77 per cent) of the vast population of the state; Providence had 73 per cent of Rhode Island's people; Baltimore 54 per cent of Maryland's; while Chicago and Boston had so nearly half of the people of Illinois and Massachusetts that they doubtless have more than half now. For the cities are growing far faster than the country at large. The increase in the whole United States for the latest decade was but 14.9 per cent, while that of Chicago was 23.6 per cent, of Cleveland 42 per cent, of Detroit 113 per cent and in twenty-two other cities the rate was more than 100 per cent—in two cases more than 1000 per cent. The most of us will live to see, and our children's lives will be conditioned by, an America overwhelmingly dominated by its cities. Is this fact a threat or a promise?

It is in cities that we find the greatest coagulations of ignorant, pauperized, alien and criminal humanity. But thither also are borne, by some subtle principle of psychic gravitation, the master minds and wills and workers of the globe. The most astute and conscienceless political boss is here, but so are the greatest preachers, educators and leaders in charity and reform. The corrupt politician finds people in great masses and subservient to his demagoguery and bribes. Foreigners are massed in regions of their own, where they scarcely need learn the language—let alone the ideals—of America. You may pass through regions where the shops greet you with Polish or Greek or Hebrew or Italian signs and advertisements, but rarely with those in English. Assimilation seems difficult if not impossible, though much social and religious work is attempted among them; and the public schools, amid sinister difficulties, battle bravely for the children.

Daring outlawry stalks through the large cities, and it is unsafe to walk save in well-lighted streets after dusk; amusement seems almost synonymous with nastiness, in the vocabulary of many. Too often great newspapers flaunt indecencies and advocate deliberately the breaking of laws which they do not like. But there is promise in the city, as well. Things are done on a big scale and religion too may attempt achievements which vie with the vast undertakings of commerce, education and civic government. The thing which has failed when feebly projected may succeed mightily when a far more daring attempt is made. Religion should catch the inspiration from alert business men; should learn that imperative of promptness, of instant action, which is the watchword of the great merchant, the railway, the newspaper. It should learn, even as dignified banking institutions have done, that one must go after the people and not expect them to come of themselves.

OUR Methodist brethren, as a part of their great centenary campaign, devoted $5,000,000 to special work in Chicago. A large part of this is devoted to the building of the Temple, that imposing structure which is rising in the heart of the loop, with a tower mounting above all other structures in that great city, a perpetual reminder to the passer-by of God and eternity and righteousness. They are doing a work and setting an example for all American Christianity. Chicago Baptists long ago abandoned an even more eligible site in the loop, but are hoping to regain some of their lost ground in that metropolis. And throughout America Baptists have shown their ability to maintain great down-town churches, light-houses on the rocky shores of city life; in Boston, Brooklyn, Philadelphia, Cincinnati, Roches-

ter, Syracuse, Cleveland, Minneapolis, Denver, Los Angeles and other cities we have conquered the downtown problem.

No, we cannot concede the city to the devil. We must save it, for America's sake, for our children's sake, for the sake of Christ who wept, and still must weep, over the city.

## Four Engagements

AT some time during our lives most adult Baptists have held membership in churches using the commonly accepted Baptist covenant. This covenant is an excellently put-together document, simple in language, compressed in style and specific in stating what kind of a Christian a Baptist ought to be. It has a small theological front porch, three well-furnished rooms and a back hallway which sometimes leads to the cellar.

"We engage" is the motto over the entrance of these rooms, number one reading: "We engage, therefore . . . . . to walk together in Christian love, to strive for the advancement of this church. . . . ." the rest of this sentence and paragraph being concerned with our obligations to the church, i. e., the particular local church of which we are members. There are no provisions, exceptions, loopholes or alternatives. We engage to "boost" the church in every possible angle of its work and mission at home and abroad, social, moral and religious, current expense, pastor's salary, poor relief and everything, and to do it gracefully. We entered into a joyful covenant agreement to be 100 per cent for the church, and, theoretically, we tied no strings to these items. Now, actually, how do we "stack up"? Forty per cent of the members of Baptist churches do not strive for the advancement of the church, do not contribute regularly, do not sustain its spirituality, do not give to the spread of the gospel through all nations. We need an inventory of most local churches. After the New World Movement, what? A housecleaning, venture we. Drop this 40 per cent and we shall have stronger churches, because membership in a church will then mean something!

In a small city is a Rotary club of fifty members and a Baptist church of 500. The fifty group has more influence in the community than the larger group. Why? Well, for one thing, in the small group every member has to pay his dues, subscribe to the organization paper and attend the meetings regularly, and the members all stick together. If a member absents himself frequently from the weekly meetings, the other members take him gently, but firmly, by the neck, lead him to the elevator, and some one pushes the button marked "Going down." If we treated our membership in a similar fashion, subject, of course, to the limitations of commonsense, there would be infinitely more respect for church membership.

In other words, there is not only virtue, but necessity in "togetherness." If we all walk together, share the burdens and responsibilities together, suffer together and fellowship together, then there is joy in our hearts, success in the church and rejoicing in heaven, for assuredly the harvest of souls will come when Christians pray, serve and build shoulder to shoulder.

Fellow church-member, if you would walk with God, keep this your first engagement with your church and "Walk *together in Christian love.*"

## An Invaluable Asset

IN THE business world "good will" is considered the greatest asset. Good will means good reputation or good name. The value of a transfer is not to be measured by the quantity of goods turned over to the buyer. There is that intangible something which has been built up through the years, which tends to hold the confidence of men.

What is true in the business of selling goods is true in the business of the Christian church. Through its message, its service and its product the local congregation gradually builds a name which makes it either easy or difficult to carry on its work in the community.

The name Baptist has become the trade-mark of millions of church people. Given to them in derision, it has served to identify a peculiar brand of religious life. As a people we have made high claims and advertised them through the proclamation of our message to the ends of the earth.

We have a good name to protect. In business it is generally understood that only by a fulfilment to the letter of the claims made is the good name or the "good will" maintained. In our message we proclaim the right of direct access to God through Christ for every individual. We claim that the New Testament is an all-sufficient rule of faith and practice. We claim that the church is properly a regenerated body of baptized believers. We declare that in the great commission we have our marching orders.

Our advertised product is the Christ-like life. "Good will" can be lost only by a living contradiction of the claims set forth in our message to the world. If we partake of His nature, seek to do His will and share in His compassion for the world we protect our greatest human asset.

## Board Meeting and Bible Conference

WHAT more happy combination could be imagined! A meeting of the board of the Foreign Society and a Bible conference. A glimpse into the routine work of those entrusted with the policies of our great foreign mission enterprise and a study of the motive born of God which has prompted the work.

The combination is not only happy but it will be fruitful. There is a constant danger that a great gulf shall be fixed between the churches and their agencies —the general societies and boards. The clank of the machinery of these organizations too often comes to the ears of the churches and the faith and prayers of the officers and executives is sometimes forgotten. The plan of the coming meeting will make it possible for any Baptist in Northern Illinois to understand in part at least the problems which the board faces and the spirit in which they are met.

Churches within two hundred miles of Chicago can make no better investment than to present the pastor and his wife with a purse and with orders to go to Chicago to attend the meetings of the Foreign Society board and the other gatherings planned for Feb. 11-14. Such action may spell the difference between success and failure in the work of the local church. The light that shines farthest shines brightest at home.

# A Page of Opinion

## The Vatican Policy in the Near East

THE Roman Catholic Church is a religious organization. It is a religious organization with more political entanglements than any other similar institution. Day and night some one must be planning its political program and day and night the press of the country is grinding out publicity of one of the best publicity organizations on top the earth—the Knights of Columbus. In view of the very active part being taken in world politics the following statement of the policy of the Vatican will be of interest.

"The main points of Vatican policy in the Near East have been summarized by Signor Giulio Castelli in the *Nazione.* The first is to prevent the spread of the Orthodox Faith, whether Slav or Greek. In this point, we may observe, the Vatican has already received enormous assistance from the Turk, who has not only prevented the spread of the Orthodox Faith, but has almost blotted it out of existence in Asia Minor. Another point of the Vatican policy is to obtain a formal undertaking from the Turks not to obstruct the work of religious institutions, and to abstain from the persecution of Christian minorities. It does not seem that these two points are logically compatible. The third point is to prevent any action on the part of the western powers favorable to Protestant influence through American and English charitable missions, and at the same time to frustrate the spread of Jewish influence through English schemes of Jewish colonization. Minor points are the strengthening of the position of the orders which have acquired status in the Near East; as the Franciscans, in their capacity of guardians of the holy places, and the Jesuits, who have helped educational work and scientific research through their University at Beyrouth. In pursuance of this policy the Vatican has nominated an envoy to represent it at the coronation of the new sultan, the nominee of the Angora government which has been so busy in exterminating the Orthodox. The policy, as Signor Castelli presents it, will not wholly commend itself to Protestant churchmen.—*Church Times.*

## Liberty and Fidelity

THE prospective trial of Rev. Percy Stickney Grant, a prominent Episcopalian rector of New York, for heresy in repudiating cardinal doctrines of Christianity, calls forth the following editorial expression in the *New York Times* (Jan. 22) concerning the issues involved in the controversy between the rector and his bishop:

"There is much more in Bishop Manning's letter to Dr. Grant than its immediate bearing on the utterances which caused it to be written. It constitutes, too, a lesson, much needed, these days, on the real nature of free speech and the right of everybody, in such a country as this one, to believe what he chooses and to tell the truth as he sees it.

"At frequently recurring intervals some clergyman, and even oftener some collegiate professor or instructor, says something or teaches something that grieves or offends those upon whom depends the retention of his place in the church or college. Now and then such a person is dismissed, after a controversy more or less bitter and sensational, and all too often he goes away claiming sympathy as a martyr and the victim of oppression. All too often he gets from people who share his beliefs the sympathy he claims—and not infrequently he is able to capitalize his well advertised woes and to become both more famous and more prosperous than he was before.

"In most of these cases, no rights, of free speech or other, have been violated, and there would have been no trouble whatever if the clergyman or professor had done what he should have done and exactly what Bishop Manning tells Dr. Grant he must do—recant or resign. Freedom neither of speech nor of opinion is violated when these alternatives are presented, and he who does not accept and act on one or the other of them has no grievance if effective measures are taken to make him seek other scenes for promulgating doctrines which, with or without reason, are viewed with disfavor by those who have been paying for his services or under whose authority he voluntarily had placed himself.

"As was to be expected—as was indeed inevitable—Bishop Manning made very clear in his letter to Dr. Grant that he did not deny to the latter the privilege of modifying or even of abandoning beliefs once held by him and still held by his church as represented by its authorized representatives. The bishop explicitly repudiates the desire as well as the intention to silence him. He proudly proclaims that in the church to which both have belonged wide liberty in the interpretation of creeds is accorded, but he quotes with approval words of the late Dr. Potter to the effect that *interpretation of a creed is one thing and denial of it is quite another.*

"He makes plain his earnest hope that if Dr. Grant finds himself in conscience unable to carry out longer the promises made at the time of his ordination he will go where no obligation to fulfill them exists, and so to prevent undergoing a trial for heresy of which there could be but one result."

## Race Relations

THE Federal Council of Churches has selected Feb. 11 as the day for the beginning of a great campaign against lynching. Every effort will be made to create goodwill and a better understanding between the white and Negro races in America. Outstanding leaders feel that such a movement is necessary not only in the South where the greater number of Negroes live, but also in the North and West because of the migration which began during the war period. The race problem like most other problems is at the root a religious problem and the service the churches can render is essential to its solution. What is the attitude of the members of your church toward the Negroes of your community? Is it Christian?

# Imagination Sees Ideals

By E. H. JOHNSON

THE least sentimental of men are ruled by ideals. These may be ideals of something to be worked out today, or of rest, it may be of amusement, at the day's end. They may be ideals of self-indulgence or of self-denial; of ends no further off than self-indulgence usually is, or as remote as the aims of self-denial must commonly seem. But all rational beings live, if possible, with some object in mind, and imagination holds this object up to view until another ideal object takes its place. Otherwise existence would be made intolerable with ennui. For the most part life is calculated. Utterly unpremeditated action is rare. The premeditation may indeed be brief, but at its briefest is sometimes long enough to commit a man's entire life to virtue, or to get him hanged.

Good or bad, every man is like his ideals. "As a man thinketh in his heart so is he." People can hardly be better than a good ideal, and are not often worse than a bad one. We live for ideals, and are like what we care enough to live for. It is hardly worth saying, certainly not worth saying here at greater length. What is imagination's part in all this?

### 1. Christ Offers Ideals to Imagination

Obviously enough it belongs to imagination to picture the ends that shape us. But the real dominance of imagination begins to appear when we note how imagination goes about its practical offices. It is by embodying ideals. A *person* must stand for our ideals. No abstraction can be master of a man. But imagination enjoys this enormous advantage, that the most persuasive embodiment of ideals is far and away the easiest to form; to wit, one's idealized self. No one who cares to be pure dare imagine himself as indulging in vice; and none can find a more stirring incentive to virtue than to picture himself as great in goodness. Ambition too is kept ablaze by fancying one's own successes, like the Turkish commander in the fiery poem dear to a former generation of schoolboys:

"In dreams through camp and court he bore
The trophies of a conqueror."

Or if inveterate wrong has become intolerable, it would be hard to guess which would stir the more a dynamic spirit, to imagine oneself bringing society into order, or helpless to do any good. Moral ideals above all others require embodiment, and are therefore most in need of aid from imagination. Reason is competent to pronounce between abstract right and wrong, and calmly gives inexorable judgment between these two. But who will execute judgment between actualities? Who has force enough to see it done? Only one who is inspired by the vision of embodied good, or spurred by the sight of personified wrong.

Now the all-important contribution of Christianity to this end is that it furnishes an ideal man, an ideal so perfect as to be universal, and universal that all men may identify themselves with him. Christ is the Christian ideal; and so the initial problem for the best living is, Will I imagine Christ? Success in so doing does not turn on knowing what he said, except as a clue to what he was. His precepts cannot take the place of his person. It is all a matter of intimacy with Christ, of taking the pains to imagine him truly and distinctly. His mere presence was ever a touch-stone. For him to be among men was to pass judgment. It is inevitable always when men find themselves placed beside a perfect and appreciable pattern. To imagine Christ is to read in him the ideals which are characteristic of Christianity. Some notice of two or three among these will be the most convincing exposition of what imagination can do, at its best, for ennobling life. It will be found that, while possibly every *precept* of Christianity may be duplicated by another religion, Christian *ideals* are unique. This is certainly because Christ himself is unique.

DURING his professorship in Crozer Theological Seminary, Dr. E. H. Johnson manifested an especial interest in the uses of the imagination, especially the religious use of it. He emphasized this in his class work and shortly before his death, the lectures given before his classes were embodied in book form and published by Silver, Burdett & Company. "Imagination Sees Ideals" is one of these lectures.

In the light of the present wave of "Couéism" that is sweeping over the country, it is interesting to note that a quarter of a century ago, Dr. Johnson was teaching and writing along the lines of the influence of the subconscious mind and was much in advance of Coué in that he linked the highest use of the imagination always with the visualization of Christ.

### 2. Imagining It Possible To Be Strong

One such unique ideal is that moral energy is possible for the morally weak. In the presence of Christ all his disciples felt strong—so strong that Peter could dispute with Christ and say, "Though all men should deny thee, yet will not I." Likewise said all his disciples. All felt strong because he was near. When Peter presently denied Christ, the Master was no longer at hand to his mind. At that moment the Master seemed mastered; and from him, so misunderstood, no strength was to be drawn. But afterward, when the real Christ was ever before the minds of the disciples, their strength did not fail.

There was a race energetic beyond all ancient races, possibly at its best more vigorous than modern races, the old Roman race. Their force carried everything before it. To them other peoples were weaklings, and it could never seem possible for the weaklings to become strong. How regularly they gave way before the Romans. But it is the practical problem of Christianity to achieve this impracticability. It undertakes to make the weakest the strongest. And it has succeeded so far as to keep alive the ideal of such a possibility. Paul was no weakling. A more forceful man can hardly be named. But he had discovered in Christ an energy so surpassing his own native force that he could state the case only in a paradox: "When I am weak, then am I strong." He meant that he was strengthened against a bodily ailment which made him cower, a buffeting of Satan, and persecutions by evil men. With such odds to face, brave Paul could at first think of nothing but prayer that this thing might pass from him. It was while in this extremity that he was told, "My grace is sufficient for thee." He found it so, and learned to glory in his infirmity, because then the power of Christ

rested upon him. This superhuman power has been shared by other Christians since Paul, and has been proclaimed everywhere until the least that can be said of it is that the idea of its possibility is the common possession of Christendom. But for every one of us it is the ideal of a vigor possible only in the companionship of Jesus. One cannot imagine himself as morally impotent while in this daily companionship. It is not that he then lashes himself into abnormal courage, or spurs himself into the passing frenzy of feebleness. It is only that he sees Christ, and in seeing feels the tonic of his presence. Missing the Lord, he must cry as Paul did, "Who is sufficient for these things?" In imagination finding him, not Paul himself is more confident that he "can do all things through Christ that strengtheneth" him. Now, even if one has to believe that you, stout-hearted reader, are mistaken when you say it for yourself, no one can help admitting that you, or he, in a lively and a steady imagining of Christ, will inevitably gain the ideal, or rather, be held by the ideal, that it is possible for any one to be strong.

### 3. Imagining It Beautiful To Be Good

Another characteristic Christian ideal is that moral excellence has æsthetic value. It is beautiful to be good. An ancient race surpassed all other races in appreciation of beauty. Its taste was infallible, its works were classic. We have gone to school to the Greeks and learned all that our duller sensibility could compass. But Greek refinement never received from temple, statue or poem a distincter impression of beauty than untutored Christians obtain from more or less distinctly imagining the moral character of Christ. None of all who knew him left a credible tradition, certainly none wrote an enduring word, about his stature, form, features, voice or bearing; but they have left the amplest impression concerning his character, and that, too, without describing it. This conviction of a beauty higher than physical has never since been lost. It was peculiarly strong in the centuries when artists thought it irreverent to accord any physical comeliness to Jesus. Bernard sang in the eleventh century:

"Jesus, the very thought of thee
With sweetness fills my breast."

Pious souls have not more loved than they have admired the Son of Man.

Now to find the moral excellence the ideal of beauty is a unique habit of mind among Christians. And it is of priceless moral value. It has been quite common enough to exalt admiration of beauty into a religion. Many an artist would subscribe to Rousseau's confession that he always thought the good was only a form of the beautiful. But to resolve all good into the beautiful is quite another thing from finding beauty in goodness, even an opposite thing. "Art for art's sake" can placidly look on while virtue and vice display each its peculiar charm. Indeed, the Greek art seems essentially pagan. It is too self-contained, physically too perfect to suggest that anything spiritual can be finer than itself. An idolatry which makes its gods ugly makes them hateful;

> MORAL ideas above all others require embodiment and are therefore most in need of aid from the imagination. Reason is competent to pronounce between abstract right and wrong, and calmly gives inexorable judgment between these two. But who will execute judgment between actualities? Who has force enough to see it done? Only one who is inspired by the vision of embodied good, or stirred by the sight of personified wrong.

but an idolatry which apotheosizes beauty fails to remind us that there are gods, even while it leads us through their perfect temples and shows us their incomparable images. Nevertheless loveliness is forever charming. It is its own warrant to be, to be admired, and to be longed for. Christianity therefore has done well to satisfy at once the highest æsthetic and the purest moral taste by establishing the conviction that no other beauty compares with that of goodness. This conviction has been sung into familiarity in the words

Majestic sweetness sits enthroned
Upon the Savior's brow.

It has grown to a commonplace among simple Christians. But such persuasion as they feel that it is beautiful to be good they owe to such picturing of Christ as they practice. The idea may lie on the surface of their minds and find expression in cant phrases; or it may penetrate the depths of their minds and be lodged there as a ruling conviction, if only Christian folk make so to say, a personal acquaintance, and in imagination keep company with their Lord.

### 4. Imagining What Honor Is

A third ideal is yet more uniquely and exclusively Christian. It is so intimately and delicately Christian as to be hardly appreciable when announced. This is the ideal that honor is in humility. Elusive and all but incredible as this notion of honor is, while Christ is before the mind's eye any different notion is excluded. His precepts set forth this ideal of honor; much more did his person embody and his life glorify it,—that is, for all who imagine him.

The sentiment of honor had its exemplars in the knights of the middle ages. It was fostered, if not begotten, by the institution of chivalry; and chivalry was a Christian institution. According to the most favorable account of it, every youth of gentle or noble blood, if sound in mind and body, was expected to learn the duties of knighthood in the service of some notable model. When at length fitted by age and accomplishments, after a vigil of an entire night in church at prayer, the aspirant for knighthood in its best form took on him the knightly vows of honesty, chastity and, above all, of valor in defense of the wronged. Though noble by birth he was bound to risk his life for a peasant woman whom he might find exposed to outrage, and often wandered far in search of wrongs to right. This obligation kept chivalry respectable long after it had lost every other title to respect; and although Cervantes set out to make us laugh, he has made us love his fantastic Don Quixote, who was always so amiably fierce to redress a wrong. An institution like chivalry could not but give rise to peculiar notions of personal dignity. It was the moral dignity of duty. Its honor, according to its best exemplars, was essentially in humility.

So long as it was associated with rank and titles, humility could not well be void of dignity. Nor does Christian humility ever consist in self-disparagement. True humbleness of mind does not exist apart from self-respect. Indeed, humility is the best safeguard against humiliation. It is the reverse of vanity; is nearer to lofty pride than to meanness of spirit. It does not consist in thinking ill of oneself; it consists in not thinking of oneself at all. Not to think of oneself, not to be self-centered! If this is the essence of Christian humility, it is evi-

dent enough how the ideal of it may be due to a strong and perspicacious imagining of Christ. It is plain, too, that only the self-respecting can afford to be self-forgetful. But these can take the chances, and their boldness in putting self out of mind is a mark of confidence in their own character and aims. If we ask who of all Americans stands highest in the reverence of his countrymen and even, as we please ourselves with thinking, in the respect of mankind, who of all our people stands so high as to be held in imagination as an ideal by all good citizens, it is of course the Father of his Country.

### Honor in Humility

Surely that austere personage was not wanting in respect for his own character. He compelled deference from all who approached him. Not a few described their sensation while in his presence as one of awe. But if we ask who of all Americans has been most vilified, traduced and denounced, again it is the Father of his Country. And the lies cut him to the quick; the abuse made him rage in secret. But did it make him flinch? Did he ever follow his duty with laggard step? When the issue was between forgetting himself and forgetting his country, he remembered himself only to remember what such a man as he could do and could bear for his country. This made him masterful. It led his countrymen then and since to exalt him almost into a demigod, and even now to resent all attempts in the name of historical truth at their disillusioning. And who has been the most loved of Americans? It was the plain man whose fate looked out of his sad eyes, appealing not in vain for the people's trust and love. But the martyr president was hardly less maligned than Washington. Indeed, if the abuse was less violent, it was more deadly, for it was contemptuous. But for Lincoln also the highest honor was in humility. He did not think ill of himself. We know now how self-controlled and how controlling his spirit was. Yet it became almost an eccentricity with him to put a man who had abused him into office, if the abuser could be made useful there. So far as our copious information goes, he always remembered his country, and if necessary forgot about himself. For this no one else will ever forget him.

In religious history the like characteristic challenges imagination in the case of Paul. His self-assertion at times became almost violent; but it was when to assert himself was to assert his cause. He would make everybody bend to it, as he bent himself to it. If an angel from heaven should preach any other gospel, the angel could not escape Paul's anathema; but the apostle was willing "to spend and be spent" for the childish, contentious Corinthians, and would love them, although the more he loved the less he was loved. It was this lowliness of mind which built the lofty pedestal on which his image stands. He was great because he was willing to be small. Can we then forget Paul's Master and our Master, or that he called himself "meek and lowly in heart"? Did Jesus lack respect for himself? Does he not startle us with claims such as mankind was never willing to listen to from any other human being, but rejoices to hear from him? Yet he "came not to be ministered unto but to minister."

> GOOD or bad, every man is like his ideals. "As a man thinketh in his heart, so is he." People can hardly be better than a good ideal, and are not often worse than a bad one. We live for ideals, and are like what we care enough to live for.

And when he was "found in fashion as a man, he humbled himself and became obedient unto death. . . . Wherefore also hath God highly exalted him, and given him a name above every other name." There never was such humility, nor ever such honor. And we all understand that his honor was *in* his humility, not merely earned by humility. His own precept to ambitious disciples was that he who would be greatest among them must be servant of all. It was an astute pope who called himself "the servant of servants." If he could contrive to serve all servants, nothing could prevent his being lord of all lords. To the imagination of the great Gregory the ideal was the real.

As regards this particular ideal the most convincing illustration, as in so many other cases, is to be found in one's own experience. Let the reader ask himself when in all his life he was most respectable in his own eyes. It was surely in the hour when he cared enough for some worthy object to be devoted to it at no small cost to himself. And he now honors what he was in that hour as highly as one can sanely honor himself, providing that his object was worthy that for its sake he should smother all sense of injury and affront, despise even shame, and devote himself absolutely to it. One who never did this or something like it, has not yet found out whether he is thoroughly respectable or not; for to leave it in doubt whether one is capable of devoting himself unselfishly to a good cause, is to keep it doubtful whether he is fit to be trusted by others or by himself. This appeal to the reader's self-judgment has been made without any doubt of its issue. But however wholehearted the reader's recognition of humility's honor, it is quite as certain that such an ideal is unusual. The reason is clear: imagination is more busy with self-aggrandizement than with self-denial.

### Absurdity of Self-Importance

Yet it is the fitting and grotesque penalty of abnormal self-recollection that, just when a man's imagination is busy with his own importance, he seems to others most absurd. The more conspicuous his position the more undignified his feeling appears. Our political and military annals furnish enough painful instances of publicly displayed chagrin toward which public opinion has been little better than pitiful, and has often proved pitiless. In the case of Christian ministers nothing short of vice is so unworthy of their high calling as sensitiveness which cannot bear a slight, and will sacrifice everything except itself. The disciple has forgotten to be as his Master, and even to imagine what his Master was. Such absence of humility is a defect in his ideal of honor.

I have dwelt at length upon the peculiarities of the Christian ideal of honor as illustrative of imagination's service to life. Here, I am sure, is a field for imagination indisputably hers, and indisputably neglected. For, see: if humility is honor, who can maintain even the ideal? Only he that diligently imagines Christ. The picture must quite *fill imagination,* or it is quite futile. Christ's humility was animated by love; but unless love is felt to be more than a sentiment, felt to be a mark of extraordinary elevation and force of character, it is discredited as fantastic and unmanly, a weakness not of mightiness, and is looked down upon as far less sagacious than self-seeking. How unlearn all this? Christly love and Christly humility must be either grandly imagined, or completely falsified. Only the noble understand *noblesse oblige.* Who then will adequately imagine Christ? Who rise to the pitch of imagining himself to be honorable because humble?

# The Temple Church of Charleston, West Virginia

By JOSEPH HUDNUT

THE Temple Baptist Church of Charleston, W. Va., is a fine illustration of the work of the department of architecture of the American Baptist Home Mission Society.

In this church, the drawings for which have recently been completed, there are expressed the basic ideas which led to the formation of the department of architecture. The building is an embodiment of the principles for which the department stands.

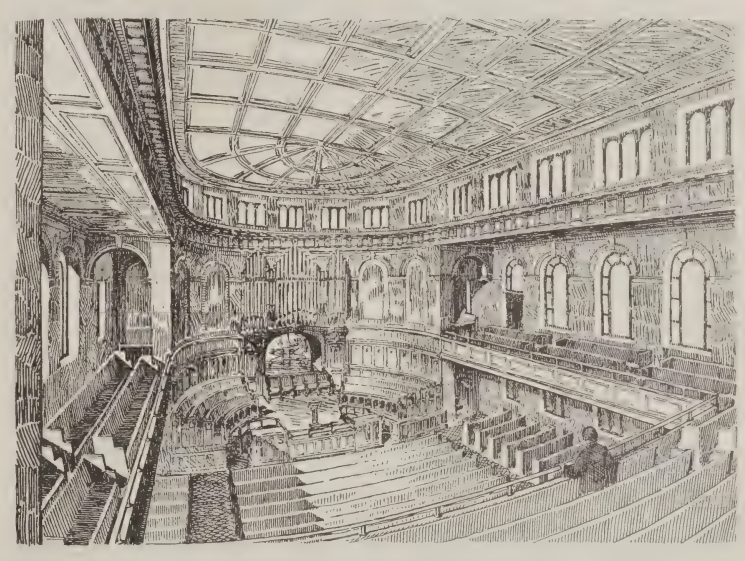
The Temple Church has a membership of 1000, with a Sunday school of about the same size. The congregation, under the leadership of Rev. F. H. Devine, made available the sum of $300,000. The enterprise of building a new building was begun under the leadership of Rev. E. LeRoy Dakin, who carried the drawings to completion. Rev. Clarence W. Kemper, who took up the pastorate on January 1, will carry the building to completion.

The plans committee, before selecting an architect, called in the department of architecture to act as consulting architect and to develop, in active cooperation with the committee, the preliminary plans for the new building.

The church property is located at the intersection of two important streets where property values are high, so that it was not possible to secure an area of more than 37,500 square feet, extending 150 feet along the principal street and 250 along a street of less importance. On this restricted lot a large auditorium, with an adequate up-to-date equipment for social work and school buildings, together with a parsonage, had to be provided, and it was necessary then to develop a plan by which the greatest possible use of the grounds could be made; yet this economy in space must be secured without injury to the free circulation of people among the various rooms and without a sacrifice of light and air in any part of the building. At the same time the amount of space devoted to each of the three activities of the church—worship, religious education and social service—must be so worked out that no one activity should be sacrificed for the sake of the other two.

A large number of preliminary studies, with frequent conferences in Charleston, were necessary before the final scheme was worked out; and long before the plan had reached its final stages of development, the plans committee, acting on the advice of the department, retained Mr. Ernest Flagg, of New York City, as the architect. From this point, the architect, the plans committee and the department of architecture worked together in complete harmony and the plan presented herewith is the result of their joint effort.

The school units are grouped about a central auditorium in such a way that they retain the full benefit of external exposures, while the auditorium, with its superior height, is amply provided with light and air by means of large windows on both sides above the roofs of the school units. The auditorium and the school units are then united into a single centralized organism by the introduction of a large narthex from which the main entrances open. The minor arteries of circulation, such as corridors and stairs, center at this narthex.

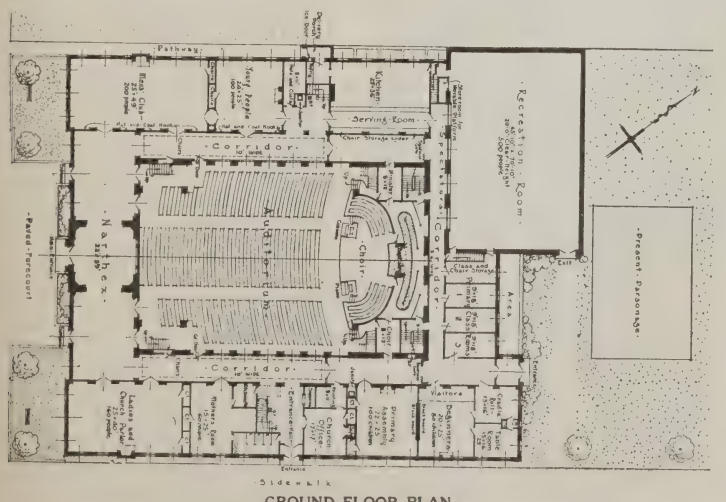


INTERIOR VIEW FROM THE GALLERY

This centralized arrangement is made with a view to the coordination of all the church activities. They are blended together to form parts of one cohesive scheme, and are not scattered or separated into independent units. It is felt that this intimate relationship, made possible by this architectural scheme, will greatly enhance the inspirational and practical value of the work to be carried on. The older members of the church and the young people who are to form the church of tomorrow feel themselves to be members of one church body.

Entering the narthex, we pass directly to the church auditorium, seating on the main floor 650, with galleries on three sides seating 400, making a total, with the choir, of 1100. Opposite is the pulpit platform with the choir at either side, and the baptistry directly behind the preacher. The baptistry is so arranged that its floor is on the same level as the preaching platform, and it is set in a recessed arch with a background scene, in illuminated art glass, producing the effect of the River Jordan.

The baptistry is reached by gradually inclined walks, the candidate not being visible from the auditorium until the full depth of the water has been reached. A dry path parallels the wet path.




GROUND FLOOR PLAN

Above the baptistry and the choir, provision is made for a fine organ, producing a complete and harmonious effect.

You will notice the ample stairways to galleries and especially those leading down to the floor on either side of the pulpit platform for use in evangelistic services.

If we turn to the right from the narthex, we first reach the ladies' or church parlor, a large room facing both streets. Adjoining is a mothers' room, a kitchenette and ladies' retiring room. Next are the church and school offices, with a convenient side entrance. Then follow the beginners and primary assembly rooms, class rooms, the cradle roll and an elderly folks' class room, all being on the first floor so that none of these small children and elderly folks will have to go up or down the stairs. Note the separate entrance for the little children at the end of the corridor towards the parsonage. This prevents crowding and keeps these little tots from getting under the feet of their elders.

Turning to the left from the narthex, the men's club is first, facing on the main street; then the room for young men, the men's retiring room, the kitchen with its own entrance and delivery arrangement, the serving room and, occupying the north and inner corner of the property, the recreation hall, which is of ample size for basket ball games and with a gallery for spectators. Here the large church dinners will be served.

The second floor, reached by two flights of stairs in each wing, is devoted to the junior, intermediate and senior assembly and class rooms, the boys' and girls' club rooms, and the young people's classes. At the rear there is a small mezzanine floor for mission study, library and teacher training classes, and other special work. The pastor's study is situated in the tower over the narthex in a location where he will be free from interruptions.

### The School and the Church

The form of the plan, with the church in the center, encircled by the main communicating corridors, is very favorable to free circulation, and has the advantage of keeping all parts of the school in close touch with the main body of the church which is the source of all its activities, while sufficiently removed to prevent the sounds of one department from interfering with the others. Assemblies of the whole school, when desired, will be held in the auditorium of the church building, the logical place. Thus the members of the school become consciously a part of the church. It is their church and they are not a thing apart, cast aside as unworthy.

It may be said with some emphasis that, in the Charleston Baptist Temple, we have an instance of a church which, in a large measure, functions on the principle that the church exists for the benefit of the school rather than exclusively upon the reverse principle.

The architectural style adopted is colonial, selected on account of its historic associations with the early development of the Baptist church in America, the atmosphere of the community, and also as the most suitable for treatment in brick, of which material the building is to be constructed. The treatment is simple, inviting and properly dignified, mass grouping producing the artistic effect. The trimming will be of white stone and of wood, according to position.

Heating, ventilating and lighting will be of the most modern type and every care has been taken to insure the comfort and convenience of the occupants.

The church and school have been designed for 1,000 members, each with a moderate provision for future development. Some of the departments of the school have been arranged with certain rooms transferable so that provision can be made as required for unequal or unexpected development in a department. Observe the entire omission of moving partitions, that handicap to proper educational facilities. The only basement provisions, besides that for the heating and other mechanical appliances, are baptismal dressing rooms and the shower and locker rooms for both sexes, reached by separate stairways. A study of the plans will reveal conveniently located kitchenettes for the women and for boys' and girls' club uses, ample toilet facilities, janitor's closets, and other provisions.

In a general way, it may be said that the Temple Church in Charleston represents a step forward in the design of modern church buildings. Here, for almost the first time in a large city church, the architect understood the present day usefulness and significance of a Protestant church and, unhampered by tradition, has tried to fit it perfectly for the work it has to do. The building is an attempt to make a highly useful building beautiful and significant.

# "I Can and I Will"

By ALVA J. BRASTED

THERE are those who contend that some laws can't be enforced, that we must yield to the will of those whose pleasure it is to violate the law, that the weakness of human nature must prevail over the higher and nobler. There are those who would drag our country back to the level of the days when the American flag protected those festering sores of moral disease known as the open saloon and they would cast the eighteenth amendment of the federal constitution to the winds as a scrap of paper.

The man who violates the law and encourages lawlessness is far from being 100 per cent American. He is rather a partner and colaborer with anarchy.

We may expect unfaithfulness and un-Americanism in some places where patriotism does not exist, but among the armed defenders of the constitution we have a right to expect that every man shall conform to the requirements of constituted authority. It is not of concern whether the law is to our liking or not. It is our duty and the duty of every citizen living under a law to obey it, and insist that others obey.

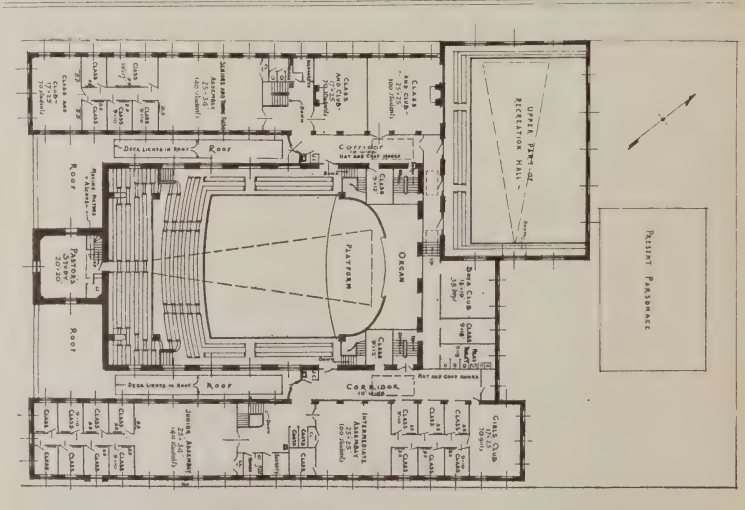
I don't believe that any man wearing the uniform of the United States or bearing the distinction of being an American citizen will ever again favor having the stars and stripes lowered to the gutter, there to wave over whiskey barrels and to invite men to the way of disgrace and hell.

It is a weak and spineless generation that will say that a law passed by three-fourths and more of the states of this great Union can not be enforced. So long as there are unscrupulous men all laws will be violated, but to give way to the will of the violators of law and say that we can't is to act the part of a weakling and to surrender to the enemies of government and the enemies of the right.

In these days when a tide of unrest and lawlessness is sweeping the earth, when the serpent of evil is lifting its head, seemingly in a desperate and final struggle against all that is good and true, we need men of conviction and courage, men of invincible spirit, who will pit themselves against the forces of destruction saying, "I can and I will."

I can and I will stand for the things that will make America a cleaner and a better country. In the torrid climates they wage unceasing warfare against rats, because rats carry the germs of cholera and plague. The cess pool and places that

(*Continued on page* 29)




SECOND FLOOR AND GALLERY PLAN OF TEMPLE CHURCH

# The Near East — Down East

By WAYNE E. DAVIS

"THE friendship of these college people, my fellow Greeks, is one of our most rare privileges in America. It brings us into touch with the best element in American life. During the past ten years these good people have been showing toward us the same spirit that was revealed by the Americans in Smyrna when they saved the lives of thousands of our fellow countrymen from the hands of the Turk. We are proud to have our college friends as our guests tonight."

Panayiotus Dukakis was speaking. He stood in the comfortable social room of the Bates College Union. In his audience, what apparently incongruous elements, thought I, viewing the scene for the first time. Seventy-five swarthy Greek citizens, mature men and women and young people in their teens, all of them residents of America less than fifteen years and showing varying degrees of sophistication, yet none over-timid or ill at ease. Half as many college students, members of the Bates Phil-Hellenic Club. A generous representation of the faculty and faculty wives and a few trustees of this Maine college.

The event was the annual reception, the informal get-together of the Greek citizens of Lewiston and Auburn and their college friends. For the citizens it was the crowning event of the season. In this, the even numbered year, the Greeks were hosts and the collegians their guests; but in the college setting, with such an atmosphere of informality and comradeship, it was difficult to distinguish guest from host.

As Dukakis reviewed the relations of the new and older Americans of this community I learned that his own life story, better than anything else, testified to the value of the friendship between the Greek community and the college. He himself a native Greek, inspired by the interest of his American friends, helped through part of a course at Bates, and now a student at Harvard Medical School, seemed to personify the spirit of the occasion that caught my attention.

"Americanization," I said. The familiar word slipped easily from my tongue.

"Yes, I suppose so," was the hesitant reply of my informant. "But it began long before that word was coined."

The annual reception that I was witnessing proved to be only a public manifestation of a relationship active three hundred and sixty-five days in the year. In other cities, programs and propaganda, committees and conventions, schools and administrative machinery, have been presented in an attempt to accomplish something that has been in existence here for ten years as a natural outgrowth of a sincere, brotherly interest in the Greek immigrant.

By dint of assiduous inquiry I gleaned a few anecdotes that illustrate this relationship.

Christos Coutsibos moved to a neighboring town and opened a candy shop. He needed credit at the bank. The cashier telephoned Professor R. who gladly vouched for Christos and told the banker that he could be trusted to keep his word. A business relationship was established, and best of all maintained, upon confidence in character, a fundamental of our economic fabric.

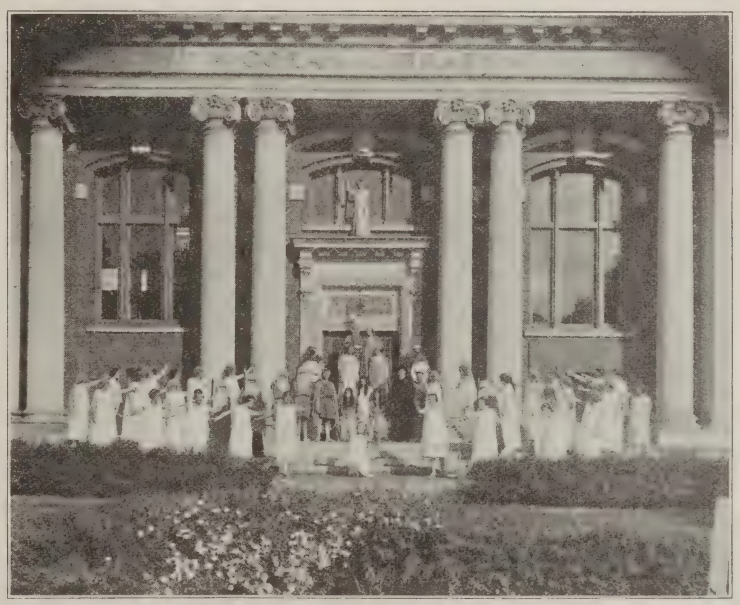
Among the Greek operatives of a certain mill, thieving was in progress. The mill owners were helpless. Apostos Petropulos, one of the members of the local police force, led in a movement to clean out the undesirables and to teach his fellow countrymen, by an application of the rigorous hand of the law, the value of the eighth commandment. Petropulos had received his police appointment through the recommendation of his college acquaintances.

Another Greek citizen became the victim of a vendetta. His enemies succeeded in having him arrested on a false but severe charge. None of his Greek clansmen dared to go bail. The police court judge sent for the college professor of Greek who arranged the bail and helped vindicate his friend.

**BATES COLLEGE was founded in Lewiston, Maine, less than sixty years ago. Today, with almost 600 students, it ranks second in the state in enrolment. It was one of the first colleges in northern New England to be put on the Carnegie Foundation and is the only college in Maine whose work for women is recognized by the American Association of University Women. Nearly half of its 2500 living alumni are teachers. Its debating record is unique—the first American college to debate at Oxford and the first one to debate with an English University on this side of the Atlantic. Its first two presidents served terms aggregating more than fifty-five years. Dr. Clifton D. Gray, formerly editor and publisher of the "Standard," became the third president in 1920.**

And then there are more common and constant services. A group of young Greeks want an English teacher; the college Y. M. C. A. makes the arrangement. Another Greek seeks naturalization and a college professor becomes his mentor. An important ceremonial is about to occur—a wedding, christening, or church festivity—and the collegians are invited, not as curious spectators but as interested friends.

How did all this come about? More than ten years ago certain Greek students at Bates, Andronis, Stephanis and Eliopoulos became interested in the native Greeks in the city. At first, through the city school system, they helped in the night school work for their countrymen. But the best results were not obtained. The intimate touch was lacking. Then through the college Y. M. C. A. and by enlisting the support of representative members of the college faculty a new relationship was established. A reception, similar to the one I was witnessing, gave the first opportunity for friendly contact The professors of Greek, and of public speaking began inviting individual Greeks and small groups to their homes. The Y. M. and Y. W. students arranged classes for the Greeks in their own homes. Professors and students accepted invitations to the Greek homes, places of business and churches.



"HIPPOLYTUS" OF EURIPIDES, PRESENTED ON BATES COLLEGE CAMPUS

When a Phil-Hellenic club was formed by the students in the Greek department, that organization became the clearing house of the interest in the modern Greeks. The Greek professor attained such proficiency in his use of modern Greek language and became so sympathetic with the problems of the Greek in America that he was often called upon to address Greek conclaves in other parts of New England.

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# Our New Educational Policy

By FRANK W. PADELFORD

IS Christian education the responsibility of a few or is it a function of the denomination? This is one of the most fundamental questions which Baptists have to face. There are two distinct lines of policy which it is possible to follow and are being followed in this matter. Let us illustrate it by reference to two great denominations.

The Congregationalists were the pioneers in education in America. Most of the early colleges were founded by them; Harvard, Yale, Dartmouth, Bowdoin, Amherst, Williams, Oberlin. The line reaches clear across the continent. The colleges have followed hard upon the trails of the prairie schooners. It has been the policy of the Congregationalists to establish these schools, put behind them strong boards of trustees and then push them out to swim for themselves. Each institution has been thrown upon its own resources and compelled to build up a loyal constituency which has furnished or found the resources for its development. Practically none of the colleges have been linked organically to the denomination or been made responsible to it.

### A Successful Method

That this method has resulted in building up strong institutions, a glance at the list will prove. Thrown upon their own resources they have developed vitality and vigor. So conspicuous has been the success of these institutions founded by them that the Congregationalists would probably not think of pursuing any other policy. It was not until the meeting of the National Council in 1921 that they took the first steps in their history in any effort to secure national denominational support for their colleges and this support is to be given without, in any way, lessening the independence of the schools.

It must be pointed out that this policy has resulted in the development of strong independent institutions, which have been able to fall back for support, not upon organized denominational forces, but upon a determined denominational conviction regarding education. This conviction has been cultivated assiduously from the beginning.

On the other hand, while these schools have grown strong they are entirely independent of the denomination and as they have grown more vigorous and have been better endowed, the relation between them and the denomination has become less and less close until many of them sustain no relation at all except a historical one.

In sharp contrast with this policy, is that of the Methodists. They were comparatively late in entering the field of education. In the early days they were engaged almost exclusively in the missionary enterprise. But when they finally entered the field, they did it in a way characteristic of their energy and their farseeing plans. Today they have a system of schools and colleges covering the entire country from the Atlantic to the Pacific. Outside of New England there is scarcely a state that does not have at least one Methodist college and in some states there are several. The names of Boston, Syracuse, Northwestern, indicate how strong some of these institutions have become.

It has been the policy of the Methodists to tie their institutions close to the church and then as a denomination to assume responsibility for them. No college has had to sink or swim for itself. It has had at least a conference, if not the whole fellowship behind it. In the last ten to fifteen years the denomination has taken a most vigorous interest in its schools. It has as a denomination, raised large sums of money, running into many millions for the endowment and equipment of these schools. Those who are acquainted with the present situation in our country know that the Methodists are far outstripping all the denominations in the upbuilding of their educational sytem.

This policy has not resulted in building up so many strong, outstanding, independent institutions as has the policy of the Congregationalists, but the Methodist denomination has a large group of schools, many of them of very high grade and all of them related closely to the denomination. No one ever heard of a Methodist college going off on an independent career. It is an integral part of the denominational life.

Which of these two policies should the Baptists pursue? What our historical policy has been there is no question. We followed the lead of the Congregationalists. Brown University, our oldest college was founded by the vote of the Philadelphia Association but as soon as the site was selected and the board of trustees constituted, it was pushed out of the nest to fly for itself. Our second college was established by a little group of brave and adventurous souls who believed there should be a Baptist college in the Province of Maine and established the Maine Literary and Theological Institute (now Colby College), on the banks of the Kennebec. The first Baptist college west of the Appalachians was founded by the famous home missionary Johnathan Peck. Colgate was established by a little group of farseeing devoted Baptists at Hamilton who laid thirteen dollars down on the dining-room table in the deacon's home. And so we might go through the list. While there are a few exceptions, nearly all our schools have been founded by small groups of devoted men and women who have seen the essential relation of education and religion. In recent years a few of the newer institutions have been taken under the protecting wing of the state conventions in the states in which they are located. But with these few exceptions, it has been our policy to let our schools and colleges "paddle their own canoe," finding friends and helpers as they could. Some have gathered about themselves strong groups of supporters. Others have had a hard struggle from the beginning.

In the light of this review, the action of the Northern Baptist Convention in Denver, 1919, in placing the schools and colleges in the budget of the New World Movement, was most significant—much more significant than there appeared to any one. For the time being at least it was a reversal of our policy, for by putting the colleges in the budget and attempting to raise a large sum of money for their endowment and equipment, the denomination virtually decided to assume a new relation to its schools and to accept a responsibility for them. Whether this policy is to be permanent or not, it is significant that for the present period at least, we have changed our entire attitude. We have abandoned the policy followed by the Congregationalists, and have adopted some phases at least of the policy of the Methodists.

### Present Obligations

What is to be our policy in the future? That is one of our most important and vital denominational problems at the present hour. Into an argument as to what we should do after the New World Movement ends, I do not, at this time, wish to enter. It is sufficient at this time to point out the obligations which the denomination, through its convention at Denver, assumed—and the significance thereof.

In the educational program adopted at Denver the denomination declared its intention to do three distinct things: (1) to induce an adequate number of Baptist boys and girls to secure an education; (2) to furnish watchcare and guidance to these young people in the great universities; (3) to equip our Baptist schools so that they may be able to give a thoroughly worthy education to our children. What progress are we making in the attainment of that program?

First: there is a very perceptible increase of interest in the education of our Baptist boys and girls—interest on their part and interest on the part of the parents. This has not been due so much to any decision of the convention, as to the wave of interest in this matter which has been sweeping the country. Our Baptist people have been borne on by the tide. It has resulted in a marked increase of attendance of our young people. The figures today are out of date tomorrow, but a recent survey shows a most gratifying increase in all parts of our territory. A hearty support of our educational program in the homes, the Sunday schools and the churches, will result in a constantly developing interest among our young people, and we shall be furnishing our full quota of the trained, educated leaders of the nation.

(*Continued on page* 32)

## The Torch Bearer

AN OLD man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening-tide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

# Baptist Work in Northern France

By FRANK C. EWART

IT WAS my privilege recently to take a brief trip to some of the Baptist centers in the former war zone of northern France and observe the work of reconstruction and relief that Northern Baptists have been doing for three years under the direction of Rev. Oliva Brouillette of Salem, Mass.

We left Paris late in August for Arras. As the train crossed the Somme and passed along the Ancre, we saw ever-increasing signs of the devastation of war, trees killed by gas, remnants of trenches, masses of barbed wire, hills and valleys pitted with shell holes, numerous temporary shacks serving as homes for thousands of people, and villages partially reconstructed. At Arras, an automobile awaited us, which was furnished through the kindness of Monsieur Recher, an official of the railway. We drove about the city to observe the terrible destruction of war, which seemed even worse here than in the city of Verdun which I had seen a few weeks before. After viewing the ruins of the once handsome Hotel de Ville, we drove over the Hindenburg Line, saw the monument to the Canadians on Vimy Ridge and made our next stop at Avion.

Here we found in progress our daily vacation school of over 300 members with an average attendance of 230. Avion is a socialist center where the mayor and town council are thoroughly opposed to religion in any form but are favorable to our vacation school which seeks the moral and intellectual improvement of the children. Almost one half of the entire number of children of school age in Avion are members of our school. Mr. Brouillette has built here a permanent and attractive social center which contains also the home of Rev. Robert Farelly and his family. This social center is used also as a preaching station and the children from the vacation school attend also the Sunday school. The methods of the vacation school are similar in all respects to those in America except that religious instruction is omitted: else the parents would not be inclined to allow their children to come. When, however, these children become so delighted with the school that they also come to our Sunday school, the leaders tell the parents frankly that the instruction there is religious in character. As catholicism has no hold whatever upon the mass of these people, they are very liberal in permitting their children to attend the Sunday school.

### The Fundamental Thing

This is the first year of our vacation school at Avion, and the success is surprising, thoroughly justifying Mr. Brouillette in his excellent idea of applying these new methods to the spread of evangelical work in France. That work has suffered for many years for lack of effective methods of reaching the masses. He has hit upon the fundamental thing: for the hope of our work here is among the young who have not yet become steeped in Romanism and infidelity. A better day is dawning for our work in France.

From Avion we went to Lens. This city was occupied by the Germans throughout the war. It suffered severely from bombardment and more from the systematic destruction on the part of the retreating Germans, who blew up every building so that in this city of 40,000 inhabitants there was not left a single wall that could be used in its reconstruction. A year ago scarcely a new house had been built but today there are thousands of them constructed by the mining companies for the miners' homes. The French have loaned their own government ninety billion francs to carry on this work of reconstruction with the hope that they will receive from Germany the just reparations. To travel in Germany and see the apparent prosperity everywhere; the abundant harvests, the tremendous activities of factories, the congestion of traffic, the lavish expenditure on luxuries and costly liquors by the average wage earner and then to witness the wholesale destruction of square miles of territory, of factories and machinery in northern France, makes one feel that the allies ought to be able to devise some scheme to prevent the anomaly of a bankrupt German government with a constituency that has all the elements of wealth but is spending as fast as it receives. One can easily understand the point of view of the individual German who has no incentive to save, since the income today may not be worth much in money tomorrow and so spends it on things that he can enjoy. Meanwhile the individual Frenchman is adjusting himself uncomplainingly to a reconstructed life, thousands and thousands of them living in rude shacks that are hot in the summer and cold in the winter. This number includes some of our own Baptist pastors who have lost all in the war.

Of the four foyers built by Mr. Brouillette, the one at Lens is temporary and is upon public ground. We have been ordered to remove it but there is not yet money available for the rebuilding of our church there, and the social work which we are doing in this foyer is appreciated so much that pressure has not yet been brought to bear upon us. We are still holding on with the hope that friends in America may help in building a suitable church in this strategic place. A lot has been purchased on the main thoroughfare from Lens to Lievin, a suburb where we have also some Baptist families.

### Children in the Mines

After visiting Loos where there is an enormous crater formed by the explosions of a mine placed under the English camp by the Germans, we returned to Lens and early the next morning left for Anchel. Here we have another vacation school. Mr. Brouillette began the work last summer and its worth was demonstrated by the fact that sixty-eight of these boys and girls, not one of whom was a Protestant, were regular attendants upon our Sunday school during the winter. The enrolment in the vacation school this year exceeds 150. One naturally wonders at the fact that there are no children in these vacation schools over thirteen or fourteen years of age, until told that a boy or girl at that age begins working in the coal mines and this is preeminently a mining district. Some of our most progressive pastors were taken from the mines. One of these, Monsieur Evrard, who is pastor at Anchel and is conducting this vacation school, was wounded three times in the war and is still suffering from the effects of a wound made by a cartridge which passed through his body. He is full of enthusiasm and has wisely planned the work so as to prepare the way for the gospel message.

As it had rained hard the night before, our walk of five miles across the country to Bruay showed us what the mud of Flanders must be like. Here we have a small chapel that was only partially damaged by the war. Monsieur Trefier, the present pastor, lost all he had as a result of the war and is now living in an uncomfortable temporary structure, not knowing when any reparations will be received for his losses. He, too, was wounded during the war so seriously in fact that preparations were actually made

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## A Quaker Sermon

IT was the first-day meeting
And the group of gathered folk
Sat touched by the hush of a noiseless spell;
No sound the silence broke.

Until, in her place on the women's side
With a sweet and tender face
That bore the pure and peaceful sign
Of the inward spirit's grace,

A white-haired woman rose with the word
That was laid on her heart to say—
The word that the gathered people
Were waiting that sunny day.

"Sister Tabitha all to pieces
My best china tea-pot broke;
But I kept my soul in patience,
Nor a word of anger spoke."

That was all; and down with the sunshine
The silence again fell sweet,
Till the elder people gave the sign
That the service was complete.

Do you say that the hour was wasted?
That the sermon was trivial, vain,
Textless, devoid of logic,
Unthrilled by one eloquent strain?

Not so; for that gospel is sweetest
That is won through life's fret and its pain,
That softens the jar of its friction,
And lightens the stress of its strain.

And the love that is over the erring,
The peace untouched by surprise,
The quiet that keeps its sweet patience,
Are dear in the Master's eyes.

While many a rhetorician
Might learn from this homily brief
A truth that the wearied people
Would hail as a glad relief—

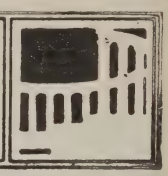
That the lesson is most enduring,
Close to life's practical lines,
And not the length but the fitness
The heart of the hearer inclines.

And we all in our plain home duties
Find the thought in this first-day word,
That the least of our trials and triumphs
Has a worth in the sight of our Lord.

From *Christian at Work.*



# The Open Forum



### PROMOTION BY CONDEMNATION

Please find enclosed check to pay the renewal of subscription due for 1923 to our excellent paper THE BAPTIST.

I was not a stranger to your predecessors Dr. Smith, Mr. Goodman, Mr. Dickerson, et cetera, but have never met you. My life is in the "sere and yellow leaf" and my place now is among the left-overs, though I have given forty-four years to public service; four years under Grand Sherman et alii, sixteen to South India mission work, three to home missions as president of Bishop College, Texas, and twenty-one years teaching in schools and colleges. The broken health of my wife, due to Indian service, compelled our return from that work and still keeps us from it.

But the studies and experiences of the passing years have been valuable, and one may hope useful, and the recent and present doctrinal disputations in our churches do not edify us. To *know* the only true God and Jesus Christ whom he has sent, is eternal life, and that is the sum and substance of all our preaching in heathen lands. "Higher" and "lower," "pre" and "post," "conservative" and the rest! When I read of these things I recall a little incident of my last student week in Iowa University, 1871.

A young lawyer gave the annual alumni address and careful hearers easily noted a vein of skepticism running through his utterances. There was a newly appointed regent of the university present who was attending his first official meeting of the board. A professor asked him what he thought of the address to which he replied: "What that young man needs is some old lady with spectacles on her nose to teach him the New Testament." The pith of the answer is not less when one knows that the man who made it, later in life served through the cabinets of McKinley, Roosevelt, and Taft as secretary of agriculture. I once related this incident to Dean Eri Hurlburt of Morgan Park when he quickly answered: "That is the hope of the Christian church. All the theological teachers in the land cannot get the plain people away from the New Testament." And there we may safely rest the matter. Give the Bible its proper place in the home, church, Sunday schools, colleges and in the private readings of plain people, and the gates of Hades cannot prevail against its messages to men. But constant agitation and criticism of schools, papers, books and certain men who after all number a very small percentage of recognized teachers of religion, have their chief effect in making young people in the schools and colleges hesitate to declare publicly their purpose to lead Christian lives and inclines them to defer decision till they can more clearly understand such questions. In this way much of the discussion seeking to save the church but tends to divide and distract; and numberless people are getting their first information about erroneous teachings by the public denunciations of them. What we all need is the plain gospel in season and out of season.

ALBERT LOUGHRIDGE.

Salem, Ore.

### THE CORN FED MAJORITY—NOT THE PROPHETS

One wishes to protest against the estimate of our religious leadership made in one phrase on the front page of THE BAPTIST of January 13. Has America a famine in prophets? One who is not a pastor wishes to challenge the estimate.

The writer has heard too many sermons preached since the Armistice, dealing courageously with things as they are, to think that the spirit of prophecy runs slack. Last Sunday the minister in one of our strong pulpits said, "American steam boats, American cables, American enterprise have made the world a neighborhood. We are responsible to the world to take our place in it with all we have that has made us great."

Dr. White's fine insight into our dependence on the spiritual leadership of Jesus leaves nothing to say. But that leadership is being mediated to us by as fearless and assertive a ministry as America ever had. There is a clearer sense of the constructive Christian responsibility of America at this hour than we have had for a long time, if sermons and articles which appear are a fair cross section of current thought.

On the first inside page of THE BAPTIST of January 13 appeared the statement that a myriad, ten thousand, an actual myriad of pastors, recently preached upon international cooperation. On the front page it was stated that our social service committee would have taken "positive action in the interest of a definite participation of the United States in international affairs" had it not been found that the government already alive to the demands of the best conscience of the country is taking steps in that direction.

Over and again we hear the unequivocal admission that if we had done our part in the Near East we might have prevented the woe that has come and guaranteed the dawn of better things. Conscience is working. The spirit of Christ is abroad in pulpit and editor's chair and home. It is to our shame if we keep silence when the hour comes to accept the responsibilities which wealth and world power have given us. But those who speak must not be judged by the selfish refusal of a "corn-fed" majority to answer until the condition of the markets compels us.

R. L. VAN DEMAN.

### SHE KNOWS HUMAN NATURE

In one of your recent issues you asked for statements of opinion from your readers on the decision of the California Supreme Court in which they take exception to the use of the Bible in the public schoolroom on the ground that it is a sectarian book.

I have taught in the public schools in all grades for ten years and know something of the opportunity of the teacher to instil propaganda of every sort in the minds of the pupils. The opportunities are varied and constant, and teachers are but human. The remarkable thing is that they are as fair-minded and open in their dealings with such matters as they are. Of course, the great incentive to be such, is the fact that they usually have all sorts of opinions among their patrons. But religious teaching is so easily coated over or camouflaged that it is often not recognized for its true influence.

The Bible is not a sectarian book but we all know that all sects go to it for the establishment of their particular and peculiar beliefs. Any teacher who was shrewd enough could very easily use it to sectarian ends. I am convinced that the recognizing of it as part of the school work in any way would only lead to confusion and strife.

EDITH M. FRAKER.

Pendleton, Ore.

## The Nation's Soul

**None needs more to learn than we of the West, we of the eager, restless, wealth-seeking nation, the lesson that after a certain not very high level of material well-being has been reached, then the things that really count in life are the things of the spirit. Factories and railroads are good up to a certain point; but courage and endurance, love of wife and child, love of home and country, love of lover for sweetheart, love of beauty in man's work and in nature, love and emulation of daring and of lofty endeavor, the homely work-day virtues and the heroic virtues—these are better still; and if they are lacking, no piled-up riches, no roaring, clanging industrialism, no feverish and many-sided activity shall avail either the individual or the nation. I do not undervalue these things of the nation's body; I only desire that they shall not make us forget that, besides the nation's body, there is also the nation's soul.**

—Theodore Roosevelt.



# Religious Education



## A Lack Supplied

By James E. Clarke

Dr. W. O. Thompson, president of the Ohio State University, said in 1913: "The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country." And he added the pertinent question, "Who is to supply this lack if not the Christian college?" The Christian college not only undertakes to supply the lack referred to, but its very existence bears testimony to the deep conviction of multitudes of the best citizens of our country that it is absolutely essential that the education of our children shall include what Mr. Huxley named "the fashioning of the affections and will into a loving and earnest desire" to move in harmony with the will of God.

### A Distinction

It is not merely for instruction in things religious that these institutions are maintained, but for religious education. This is not a distinction without a difference. The difference is fundamental. Recently a lament was heard concerning the lack of knowledge of "the historic facts of Christianity" on the part of students in college. We may well share the lament and wish that all students knew much more about the historic facts of Christianity; but mere knowledge of historic facts of any kind is not religious education. We may join, also, in the oft expressed desire that students in our schools knew more about the Bible, and it is gratifying to realize that in most Christian colleges the Bible is taught as a part of the regular curriculum required of every student. Yet mere knowledge of the Bible, especially if it be merely knowledge of the Bible as history or as literature, while it may be incidentally is not essentially religious education. The function of the Christian college involves far more than to impart a knowledge of sacred things. Its task is to lay hold upon the spirit at the same time that it lays hold upon the body and the mind of the growing person and develop the whole personality so that he shall not only be instructed concerning things and their forces and men and their ways but that he shall also come into harmonious adjustment to his spiritual environment and be prepared to devote his life to the establishment of the kingdom of truth and righteousness.

Religion is an attitude of life. The inherent function of education is to change, direct or modify life. Therefore religion —or irreligion—is vitally interwoven with educational processes and religion is essential in an education that is complete. It is objected sometimes that "religion cannot be taught for religion is a life." Granted that religion is a life. Yet two things are true. First, if a particular student lacks that life, it is the province of education to seek to lead him into its possession. This is one of the aims of such educational agencies as the Sunday school, and many other Christian educational institutions count such results as among their most praiseworthy achievements. Secondly, that life when it is possessed is at first little more than an impulse. In the language of Scripture and of the church, its possessor is but a babe. Turn such a child out among savages and see what will happen. Has education nothing to do here? Just as a part of the business of education is to develop the mind, so another part of its business is to develop the spiritual life until the man as a whole moves in harmony with the laws of God.

The great lack in the life of today is not intellectual, not professional, but moral, and the greatest possible force to remedy this defect is a true and vital religious education. "Knowledge is power," we say. Yes; so is electricity power; but the use of the power depends upon the will of him who uses it. Given the will and the touch of a button may dispel pestilential darkness with a flood of light. But given another kind of will and by the turning of a switch warm hearts cease to beat, bright eyes grow glassy and the horrors of miserable death succeed in a flash the beauty of life. It's not in the power; it's in the will. It is not knowledge of things and their forces, of men and their ways, that constitutes an education. Knowledge is but a tool. A man is a spirit, developed into harmony with God and his laws. Leave the spirit undeveloped and we have a child still, unable to use the tool that we seek to place in his hand. Develop that spirit so that God is not all his thoughts and we have an enemy of society who will use the tool against us. But develop that spirit in such a manner that the controlling motive of his life is an earnest and loving desire to move in harmony with the laws of God and we have a Man who will use the tool that is placed in his hands for the blessing of society and the promotion of the kingdom of God. To produce men of this type is the mission of the Christian church, and to fulfil its mission it must maintain and enlarge and perfect the Christian college.—From "The Place and Function of the Christian College," published by Council of Church Boards of Education.

## International Sunday School Lesson for February 18

JESUS AND ZACCHEUS

**Lesson: Luke 19:1-10. Golden Text: Luke 19:10.**

**Introductory**

Following the parables of last week's lesson, Luke tells of Jesus and the little children, the rich young ruler, the announcement of the coming crucifixion and resurrection and the restoring of sight to Bartimeus. Today's lesson is another occurrence on Jesus' last journey to Jerusalem, in the city of Jericho. The time is March, 30 A. D.

**The Lesson**

Zaccheus was rich and a chief publican. He was so short of stature that he had little chance of seeing anything in a crowd. When Jesus came to Jericho he "sought to see him, who he was," and to this end he climbed up into a sycamore tree that stood beside the road Jesus would take. It was probably chiefly curiosity that made Zaccheus do this. Not only did Zaccheus see Jesus, but Jesus looked up and saw Zaccheus. And he spoke to him, calling him by name (What sweetness and surprise there must have been in this for the man who merely "sought to see him, who he was"!), saying, "Zaccheus, make haste and come down; for today I must abide at thy house." With joy Zaccheus descended and conducted Jesus to his house amid murmurs of disapproval from the ever-watchful and critical crowd, which said: "He is gone to lodge with a man that is a sinner." There is no record of Jesus making mention of the past life of Zaccheus, but Zaccheus was a keen and a practical man. He admits the faults of his past in his resolution: "Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold," which was much more than the fulfilment of the law required. Jesus accepts the decision of Zaccheus as he meant it to be accepted: "Today is salvation come to this house . . . . for the Son of Man came to seek and to save that which was lost."

**Leading Thoughts**

1. Does Jesus ever fail to see and call by name those who actively seek him? 2. When the pocketbook of such a man as Zaccheus is touched there is no doubt but that his conversion is genuine. 3. Today the chief fault of Zaccheus would have been named grafting. 4. There is nothing to repentance that does not seek to remedy past wrong doing.



# The Chimney Corner



## The Sahib With the Paper Voice

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

HIS name was William. And he was a most uncomfortable lad to have for a son or brother, since he was forever scouring the countryside for plants and bugs. Was there a crawling thing with curious legs and shiny wings? That evening it would be in William's room, and tomorrow he would know how it was put together—and all the rest of his life he and that bug were friends—which shows how retentive a mind he had. Moreover, the bugs of yesterday and today were assembled in neat ranks around the wall of William's room to keep him company. His sister thought it most unpleasant, although in after years she bragged of this, as any sister would, as if she had foreseen his coming greatness. Yet all she really could recall was walking mile on mile with William for some silly flower—indeed, how could she ever forget, since all his life, wherever William went, he made a garden and would write home for seeds and other things?

And in those early days if William's mother wanted him for chores he was forever to be found in a dwarf elm tree. But not alone! There would be other boys with gaping mouths and popping eyes, for all the world like hungry birds starving to be fed with William's specialty—tales of adventure. You would never have guessed the shivers that rippled down respectable spines or the gooseflesh that prickled sensitive skins when William was nicely under way. It was up in that tree that he earned his nickname, "Columbus," for you may know that this was the eighteenth century, when Captain Cook had just come back to England after famous journeys round the world, and William knew each stirring anecdote of cannibals and tropical barbarities and all the rest of it. Terrible tales, enough to last a lifetime; nobody knows how they acted on his audience, but like many other orators "Columbus" made a lasting mark upon himself.

As witness him years later, grown into a cobbler of uncertain means, making shoes and snatching moments off to do some curious pasting of brown bits of paper. These, as you may guess, evolved into a map which he hung upon the wall above his bench. And he would snatch more moments off to write things on that map—facts about every custom in each country. Things known years before up in the dwarf elm tree, and new things. And all the time there was a wife in the other room who never cared at all for William's hobby. What? Is he to be forever hanging things on walls with no one to approve?

It would seem so, for when he dragged his precious dreams before the world you shall hear with what taunts he met. William was obsessed—that is the long and the short of it. Each Christless country on his map waved beckoning fingers to him; which is the direct result of reading the Bible daily and believing it verbatim. For there it was in black and white: "Go ye! Go ye into all the world . . . to every creature." How could he get away from anything as plain as that? So every day of his life William prayed for the spread of the gospel, which no one in all England was doing anything whatever to help.

Meanwhile he cobbled shoes, which was not altogether profitable, as he had to keep a school for boys, besides. Also on Sundays he preached; at first, just as he had a chance, then as a regular minister. But he earned so little that he was forever piecing out his salary—cobbling shoes and teaching school and such!

Of course it was astounding that a country parson who must cobble shoes on weekdays should be burning with a message for remaking Christendom. But there were association gatherings in those days, and William went, just as Baptist pastors do today; although he was from the country, one who cobbled shoes and didn't know enough to leave his cobbler's shop at home, but must needs have his wall-map so deeply engraved on his soul that it suddenly began forming sentences on his lips. Right before them all, young William Carey asked whether the command given to the apostles *to teach all nations* was not obligatory on all succeeding ministers to the end of the world?

Well, William, it's out! You've said it; but don't glow with delight too soon, for your own old-time pastor, good old Dr. Ryland, is shouting at you in high disgust: *"Sit down, young man, you are a miserable enthusiast for asking such a question.* Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the command of Christ as at first.' And another minister grows almost apoplectic: "If God wants to convert the heathen he will do it without your help or mine, young man!"

This ought to have made a humble preacher-cobbler "stay put." But he knew that men could learn strange languages if they tried. How about himself, for instance? For he had not only been snatching moments off to make his map, but there was the little matter of mastering five languages. Ah, a college career, you ask?

No, just the same little English cottage with a thatched roof and roses tumbling over the doorway, where the shoe-cobbler's sign creaks on its hinges. Why choose the stately corridors of musty universities when there is a cobbler's bench at your disposal, a shoe between your knees to hammer on and a book open beside you. Latin? Greek? Hebrew? Dutch? French?

Well, it was not easy. Greek, for instance. Those were curious hooks and curves to see for the first time, and William traced them off on paper, and walked miles away to ask a college man about them. He traveled that road many times until he knew as much of Greek as ever his teacher knew. You can learn any language you choose with a book open on the bench beside you and a map on the wall as a guardian angel!

So William knew that many could follow Christ's command to go into the world and teach the nations; and because he cared so deeply he wrote articles which, when printed, stirred the people. In this modern day of surveys it is pleasant to recall that his came first. Country by country, race by race, island by island, he seemed to cover every inch of all the globe; he proved the *needs*, he named the *means*, and pleaded for a prompt response.

Then came another association gathering of Baptist clergymen in which he developed a convincing argument:

"Attempt great things *for* God,
Expect great things *from* God."

Men wept openly, and at the next ministers' meeting twelve poor Baptist ministers gathered in the back parlor of a certain Widow Wallis, and chose a long name for the very first missionary society ever started in all England: "The Particular Baptist Society for Propagating the Gospel Among the Heathen." And all the money they started with in their treasury was thirteen pounds, two shillings, sixpence—about $65! Which hardly sounded reassuring enough for a missionary to volunteer his services, yet it was sufficient for William Carey, who was chosen in this fashion. Some one said: "There seems to be a gold-mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?"

"I will venture to go down," said the cobbler quietly, *"but you must hold the ropes."*

So William Carey sailed to India, still poor—he needs must be the overseer of an indigo factory in order to gain a living for his family. But, after all, a factory means a horde of workmen, babbling curious words he wants to learn. Day in, day out he was to be found setting those

words on paper, getting their slightest shades of meaning, until the cobbler, who in England had five languages at his command, is now master of a sixth—Bengali.

Then quietly and carefully he started to phrase his Bible in Bengali so that the sons of India could read for themselves what the Lord had planned for men. The Hindus watched his printing-press in terror. "It is the *idol* of these English sahibs," they exclaimed.

Then when the book was done he sent it broadcast. Could he have ever hoped to speak in all the countless villages that dot the sun-baked plains of India, or sit upon ten thousand earthen floors to tell of the Lord Jesus? But the "*Sahib with a Paper Voice*"—ah, now you see the meaning of our story's title! A paper voice to speak in good Bengali the life and death and clear commands of Jesus Christ. What William Carey's lips could never say to countless hosts of Hindus, his paper voice said silently each night, each day. And no one knows but God himself the magic influence of the paper voice on those who never saw a missionary or heard a spoken plea to give up idols and serve God alone. But this is true, there was a British governor who wrote home to England that whole villages within his province had actually burned their wooden gods and were living as nearly as they could according to the Bible pattern.

But 165 languages are spoken throughout India; and William Carey who in boyhood was not content to know *one* flower only, or to dissect *one* insect specimen, was not content to learn Bengali only. With restless zeal he applied himself to speak another language, and translated the Bible into it. Then learned another language, translating the Bible yet once more. Then one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen—what, you are tired of counting? Then consider, oh, do consider, what exceeding and extraordinary patience was his! For eighteen was only *half* the number of the Indian languages which he learned—there were *thirty-six* of them altogether! Thirty-six tongues into which he translated either the whole of the Bible or some special part of it.

Patient, persevering, devoted, modest, he never let any one praise him. Even when he lay dying he said to a friend who was rejoicing in his wonderful career: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak only of Dr. Carey's Saviour!"

And you and I, who sometimes sing so lustily in church that old-time hymn, "*Oh, for a thousand tongues to sing*"—shall we not stop to ponder that of all men who have ever lived on God's earth, William Carey alone came nearest to using those thousand tongues with the thirty-six he so painstakingly conquered for use in telling his great Redeemer's praise. In pondering, rejoice that he was a Baptist, that of all denominations it was ours which started modern missions and the exploits of the Book-lovers around the world.

# The Young Reserves

## The Family of Jumpers

By Clarence Hawkes

FATHER JUMPER, Mother Jumper, and Baby Jumper form a complete kangaroo family, and they are as queer a family as one might see in a long journey. The members of the kangaroo family have been known to the white man for only about 150 years, although they probably have existed as long as most quadrupeds.

In 1770 Captain Cook, a celebrated discoverer and traveler, landed with his party on the northeast coast of Australia. Their attention was at once attracted by the Jumper family, although it was a long time before they could find out much about them, as they were very shy.

The gray kangaroo, which is the largest of the family, measures five feet high when standing erect on his hind legs. He balances himself by his long strong tail, so that when he is standing erect looking about the country for his enemies, he is like a tripod to a camera—standing on three legs. His forelegs are so short that he does not use them in running.

He runs with great leaps of twelve or fifteen feet, balancing himself and recovering after each jump by the use of his tail. One big game hunter measured the jump of a large kangaroo that was running very fast and found that the mighty jumper had cleared twenty-two feet, although twelve or fifteen feet would be his usual jump.

The kangaroo's hind legs are also very queer. He has no big toe. The second toe is very long; it has a long, sharp claw, as has also the toe next to it. These claws are the jumper's chief defense. When hard pressed by dogs he will catch a dog between his forelegs, and with his hind claws he will scratch him to death. So you see he is a dangerous fellow when he is cornered, although the jumper usually runs away as fast as he can.

Baby Jumper is a small, queer-looking little chap. As soon as he is born, Mother Jumper puts him into the pouch close to the feeding gland. Here he simply has to hold on while she pumps milk into his mouth. For several weeks he rides about in his mother's pouch, eating and sleeping and growing. Finally, he sticks his small head outside, but often he is greatly scared by the wide world and retires quickly. Even after he has come out of his pouch and followed his mother eating grass and other herbs, he will climb back into the pouch when they are to travel far. In this particular the kangaroos are like their cousins, the American opossums. Mother Opossum also carries her young about with her in the pouch.

Long before the white man came to Australia the natives, who were wild men, used to hunt the kangaroos for meat. They were greatly aided in hunting him by their wild dogs. But now both the wild men and their wild dogs have disappeared, so all that the kangaroo has to fear is the white man.

The white man is much better armed than was the native. The white man with his rifle can kill the kangaroo from a long distance, while the wild man had to get close and kill him with a spear.

The red kangaroo is much smaller than his gray cousin, and the rat kangaroo is still smaller. Some of these smaller species do not have such short legs as their gray cousin, so they jump more like our jack rabbit.—*Queen's Gardens.*

## That Victrola

Readers of the Chimney Corner will recall that at Christmas time we suggested a shower of two-cent stamps to be sent to Mrs. Helen Adams Moore for buying a Victrola for the Negro work at Morgan Community House, 3 Fullerton Street, Pittsburgh, Pa. On the second of January, Mrs. Moore wrote that $53 had been received from all over the country, but especially from the West. Now why the *West?* ? ? ?

Aren't there just as many Lochinvars-out-of-the-*East* to help buy this much-needed instrument for Mrs. Moore's Christian center? The trouble was (according to one reader friend) that at Christmas time we were all so absorbed with other things that half of us did not get time to read The Baptist. It is not too late yet to send her a stamp (and as many more as you wish!) to the address already given in this article. In case you desire to turn back and read the previous story and appeals we refer you to the Chimney Corner for December 9 and December 16. Do communicate your goodwill to Mrs. Moore NOW. It will be in time for a Valentine, even if too late for Christmas.

"Better late than never!" Also don't hesitate to send even the smallest amount —"*many littles make much!*"

## Have You Chosen "Our" Name Yet?

In every mail there are arriving new names for our column, some of them good and some not quite so good, for we do want something *appropriate* to all of us if we are to change our name and live with the new name for years and years to come! Here are some of the names already suggested: "The Treasure Diggers"; "The Young Peacemakers"; "The Baptist Round Table"; "The Kiddies' Corner"; "Follow the Leader"; "Growing Up in America"; "The Magic Carpet" ("Because it is in the *Chimney Corner* in front of the fire!"); "Seven League Boots"; "The Young Discoverers." Haven't you some wonderful name tucked away in the corner of your mind? There is to be a prize for the best name chosen by the committee.



# Young People's Work



## Topic for February 18

STEWARDSHIP OF SUBSTANCE

**Gen. 4:9; Mal. 3:10**

### Available Materials (Free)

Send to General Board of Promotion, 125 N. Wabash Ave., Chicago; 313 West Third St., Los Angeles, Calif., or 276 Fifth Ave., New York, for "Stewardship Principles and Programs for Young People" and "The Stewardship of Possessions."

Send to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for a package containing a large number of leaflets on tithing.

YOUTH, THE STEWARD

Hymns: "Jesus calls us, o'er the tumult"; "Christ for the world we sing."

Scripture: Matt. 25:14-30; Psalm 8.

Prayer.

Hymn: "True-hearted, whole-hearted, faithful, and loyal."

### Discussion of Topic

1. *That God trusts us with his riches* is the fundamental idea of this great parable. God has delegated the administration of his world to us as stewards because he believes in us. *Time* and *talents* and every kind of human *gifts* and *opportunities* are placed in our hands as part of the wealth of God invested in us as faithful stewards of the manifold grace of God.

"It is required in stewards that a man be found faithful" (1 Cor. 4:1, 2).

2. In the parable we read, "Good and faithful servant." *"Here are the elements of a great life.* Christ does not say a great life is splendid. He does not say a great life is illustrious. He does not say a great life is heroic. A great life is all these and more, but Christ does not say so. He simply says 'good and faithful'—faithful to the trust of God.

"What is it to be faithful? It is to be full of faith. It is trusting God down to the end of the journey, through storm and sunshine, through adversity and prosperity, through good report and evil report, saying ever with the last breath, 'Though he slay me, yet will I trust him.'

"It is fidelity. It is being trustworthy as well as trustful. It is trusting God until men can trust me. It is being loyal to duty; so devoted to truth, so steadfast to principle that no lure of quick success can tempt me to be faithless. It means that I should rather be defeated than lie; that I should rather fail in business than succeed through dishonesty; that I should rather be broken in fortune and ruined in reputation than compromise my honor. And it is all this, not for a day or a year or a decade, but for life; not merely when it pays, but when it costs; not only when it is applauded, but when it is hissed; it is unto death."—J. I. VANCE.

In stewardship the greatness of God is manifested in that he asks so little and gives so much. He gives much because he believes in our faithfulness; let us not betray the trust, but rather be faithful unto death that we may receive the crown of life.

*"To every living soul that same he saith,*
*'Be faithful'; whatsoever else we be,*
*Let us be faithful challenging his faith."*

The young people of today can play a tremendous part in the advance of the kingdom through our denomination. (From "Stewardship, Principles and Programs," by Laegeler.)

*BOSTON CONVENTION, JULY 4-8.*

## Ways of Working

*Members of the Conference on Local Methods, held during the St. Paul Convention, organized for exchange of ideas, plans and programs. The following letter explains itself:*

**Janesville, Wisconsin**

The compiled list from Mr. Adams of Huntington, W. Va., on which your name is listed has been received and in accordance with his fine idea we are submitting a few of the helpful ideas, which have been worked in our B. Y. P. U.

First, we call attention to this letter which may suggest a way for your society to make suggestions to the societies on Mr. Adams' list. The letter was composed by a committee and mimeographed at a small cost. In this way we are getting across just the information of most help, and so are sending the same letter to each one. When we receive your answer we shall pass the replies to different members of our society and thereby gain new ideas to promote this work of his.

One interesting feature of our devotional meeting is that once a month we allow a five- or ten-minute period for B. Y. P. U. current events. These may be found in *Service* and the young people's page of THE BAPTIST. We also allow a few minutes each Sunday for our treasurer to present short concrete messages relative to tithing. He also furnishes tithing literature for our bulletin board.

Our devotional committee has a worthwhile suggestion. The young people are urged to have a ten- or fifteen-minute devotional period each day for prayer and studying God's Word. The devotional committee prepares Scripture readings and prayer topics for this work, the thoughts relating to local denominational and inter-denominational problems, with special emphasis on our local church officers and our missionaries. This committee arranges pictures of missionaries in our B. Y. P. U. room and prayer topics are on the blackboard. This preparation is all done outside of the regular service so that no interruptions are necessary during the meeting. These ideas can be carried out occasionally on typewritten sheets done by commercial students and passed out at the door as folks enter the meetings.

Our whole work is on an award system; in other words the person who does the most efficient work in the society pro rata to ability this year will be awarded the trip to Boston. This is one of the big features of our success this year and perhaps your society could work out a definite plan governed by conditions in your church with this same award. We sent eighteen people a distance of 400 miles to St. Paul last year so the matter of expense of one to Boston this year is assured. Our church will be willing to stand by loyal young people and yours will too.

Next, we have had a very successful party which we want to explain to you in detail and trust you may be able to use the idea.

Our idea was a lemon party. We advertised it well in newspapers, church calendar and two of our members made clever posters. We sent invitations which were postal cards with the following verse:

Accept a hearty welcome to our lemon party
Next Friday night at 7 o'clock,
We hope you'll be there on the dot.
'Twill be informal like this rhyme,
Just lemons and a happy time.

Each guest was asked to bring a lemon. We decorated in lemon-colored crepe paper and lemon candles.

As guests arrived they were registered and a neat card pinned on them with their name, B. Y. P. U. Lemon Party and date on the front side. The following verse on the reverse:

"Now pin this on just like a man,
Take part in everything you can,
Then when this lemon party is done,
You'll say, 'I've had a heap o' fun.'"

First, each guest was asked to make an animal from a lemon. Second was a lemon hunt.

Third, groups of persons were supplied with a needle and thread and a dish of lemon seeds and asked to see who could string the most seeds before the amount was used.

Fourth, a lemon relay race.

(*Note: Copies of program of awards may be secured from Mrs. Oliver Sanders, First Baptist Church, Janesville, Wis.*)



# Our Own Folks



## Boston Letter

By Charles H. Watson

### A Hospital Meeting

The ministers gave the day on Jan. 15 to the history and needs of our New England Baptist Hospital. This was well, just as the hospital emerges out of a long and persistent struggle into an expansion in plant and service that will make a strong appeal to our churches. Now when strength is so apparent, and promise is so bright, the appeal is to be made. The Baptist churches of New England will be called upon to make good their Baptist name by helping to support their distinctive Baptist work.

A streak of good fortune coming to a cause often obligates us to take advantage of the suddenly enlarged opportunity. The Samuel N. Brown bequest was an instance of this. Some will thoughtlessly say—"A half million dollars! Think of it—now the hospital is fixed forever!" But those who know better are only sure that it will now need to be fixed the more. They see the new buildings, the enlarged facilities, the increased staff of helpers, the mounting expense for upkeep and services, and they know that only a new struggle has come in which more friends must engage. It was significant that Col. Haskell, president of the board of trustees, saw this first, for as soon as the Brown bequest became available he at once engaged to build the home for nurses which will cost him upwards of $100,000.

### The Speakers at the Meeting

They were Col. Haskell and Miss Emma A. Anderson, the superintendent of the hospital. They made a strong team, for the colonel had given his money and his devotion, and Miss Anderson had given twenty-five full years of her life. Of course the ministers gave them instant interest and sympathy.

Both speakers clarified to us the Baptist phase of the hospital's development. They made it plain that with only such support as Baptists have given, the hospital would have failed long ago; that it has succeeded largely because paying patients were attracted by non-Baptist physicians who gave the hospital their fame and their skill. Even the large free service rendered to our home and foreign missionaries, Baptists have paid for only in part. These facts were given in frank and kindly spirit, but the entire appeal which the hospital makes to Baptists was unmistakable. It seemed to be this: If the hospital bears our name, our churches should justify it by adding and sustaining twenty free beds for our poor and worthy Baptist patients. This appeal is to be made to our New England churches, and $150,000 raised to enable the hospital to be in deed what it is in name.

### Special Meeting

The week of prayer has been harder hit than usual by the weather. Much that was planned and attempted it was found difficult to reach. Also the paucity of coal in some instances lowered the temperature. The general conditions however are not unfavorable for special religious effort. In the present world outlook so dark and heavily depressing, many, many want to lift up their hearts to God, and messages that are real and earnest find hearts waiting for them. Often they welcome the old tools and the old power with gladness, yet do not respond to a sort of traditional revival machinery. Many churches are dispensing with that and are doing their work the better without it.

Tremont Temple has been, and is, a center of considerable revival activity. Special meetings—two a day—are now proceeding, with sermons by Dr. Massee. The "Gloria Trumpeteers," the Lotus Quartette, the great organ, and the uplifting praise by the people give impressive backing to the preacher and the results are in every way gratifying.

It is so unusual for our Unitarian brethren to seek an awakening by "methods" that many have been interested in their recent departure from correctness and stateliness. They have been putting girl and boy preachers into their pulpits for a day, in place of their ministers, and some of the young people have been "saying things in meeting." Let us congratulate our neighbors. The writer has heard of one thrifty suburban town where every church, except the Roman Catholic, joins in a series of revival meetings under the leadership of a prominent evangelist. Even the Unitarians, Universalists, and Episcopalians are in the effort. Such an unusual agreement in evangelism will bear watching.

### Ethel Fisher Tappan

The First church at Arlington recently has lost by death one of its choicest women, Mrs. Daniel L. Tappan, in her sixty-second year. Mrs. Tappan was a high-grade Radcliffe graduate, and had all the modest faithfulness and competency of a consecrated scholar. Her shyness was all the more charming because her ability and worth often brought to her the hardest tasks, which she never shirked, but performed with characteristic thoroughness and devotion. There was hardly a woman in our churches more quietly self-effacing, yet more dependable for loyal and loving service. From an almost impassive face, a sense of humor beamed that made her winsome. The pride of the entire sisterhood in her value, was not more marked than her own humility and ability in doing her full part. Such a treasure in the church never is wholly lost.

### The Men's Class

This has come to be so common a feature in most of our churches that these two varying questions are wont to be raised by it: Should we make more of it, or less of it? And the answer will perhaps vary according to the peculiar conditions confronting the church. Some churches need a men's class, and others have it forced upon them. Of course it is not the old-fashioned Bible class of men, that gathers a dozen men more or less, of which we are speaking. That serves a normal purpose in hundreds of churches.

But the men's class of modern development is a sort of institution by itself in many cases—in the church, yet apart from the church. Some churches should make more of it and others perhaps less of it. When the class is over-developed, it must monopolize the pastor as its teacher, taking him away from the whole Sunday school to whom he belongs, and compelling him to preach immediately a second sermon to many men who refuse to come and hear his first, the question of injustice to the school, and wear and tear of the minister calls for answer.

### Raising the Question

So the question is merely raised. It may be too early to answer it helpfully for churches facing so many different and difficult local problems. Are separate sermons for the children and separate sermons for the men obligatory or wise in all churches? Would not both of these sermons spliced into the minister's morning message put needed jasm and ginger into it? Should an over-heavy harness of organization just for the men be saddled upon churches not quite strong enough to bear it? Of course in such churches as Tremont Temple, First Fall River, and a few others, the conditions of the community are met by their great men's classes. They are doing a wonderful service. But in churches, so many of them, where men's classes cannot be great, and are not greatly needed, what would be the wise policy? It is a question that ought to provoke some earnest discussion.

### New England Baptist Library

The Fifteenth Annual Meeting of the New England Baptist Library occurred January 18. President Woodman Bradbury and the other officers were re-elected, and Dr. F. F. Peterson and Dr. Walter Calley were added to the board of directors. The librarian reported the largest total of visitors, and largest use of its facilities. The treasurer reported a balance and all bills paid to date. For nine years in succession this has been the report. It is possible because of the comparatively small outlay for running expenses. One well informed observer remarked that the library was the only Baptist institution that was without the ornament of an annual deficit. But the modern end of the collection is gradually broadening in its service to our Baptist students and workers. It is really surprising that with so modest a budget the privileges of the library can be maintained, and our Baptist people so satisfactorily served.

## Down in New Orleans

By E. O. Sellers

"I can scarcely believe the facts of the new day into which the Baptists have entered in the Crescent City." Thus spoke the pastor of the big half million dollar First Church of Shreveport, La., Dr. M. E. Dodd, on his recent visit to the Baptist Bible Institute of New Orleans.

Two very significant things have recently happened at the institute. First, the gift by Mrs. Robert T. Layne of Shreveport of ten thousand dollars for the foundation of a lectureship on "Christian Doc-

trine and Practice." The stipulation is that "the lectures to be given on this foundation shall be true to the inspiration, authority and sufficiency of the Holy Scriptures: to the virgin birth, deity, substitutionary death, bodily resurrection and Lordship of Jesus Christ; to the doctrine of salvation of man by grace through faith; and to the New Testament churches as self-governing bodies, spiritual in nature, democratic in organization, and missionary in spirit and practice."

The gift and its conditions was unanimously accepted by the members of the faculty and Dr. Dodd asked to deliver the first series of lectures.

Another interesting development has to do with the scholarship of the Bible Institute.

Tulane University (over 4000 students), of which Dr. Dinwoody is president and also president of the southern association of colleges and universities, has, through its committee on credits, voted to place the institute work in languages, education and history, so far as they are offered in the university, on a par with university work, giving full credit therefor. There are sixteen courses, including Spanish, French, Italian, Greek, English and Hebrew, with a total of fifty-one hours per week that are thus open to mutual credit, making it possible for a student to do degree work alike in both institutions.

This is an indication of the scholastic standing of the institute but does not mean that students lacking college preparation are excluded from the institute, for the English Bible is and always will be the backbone, along with practical training, of all of the work of the institute, its classes being open at all times to all who may attend.

## The Rochester Theological Seminary Faculty

Announcement has already been made of the election of Dean John F. Vichert as professor of practical theology and public speaking, Rochester. Dr. Vichert will begin his service with the opening of the seminary year in September.

At a recent meeting of the board of trustees of the seminary, Dr. Earle B. Cross was elected Hoyt professor of the Hebrew language and literature, and he has signified his acceptance of the election. Dr. Cross was born in Rangoon, Burma, Nov. 27, 1883. He is the son of Rev. B. P. Cross, since 1873 missionary to the Karens in Burma, and is a grandson of Dr. E. B. Cross, missionary to the Karens, 1842-1905.

Dr. Earle B. Cross was graduated from Brown University in 1905 and from the Newton Theological Institution in 1910. He received the degree of Master of Arts from Brown in 1907, and Doctor of Philosophy in 1909. His major was Biblical literature and his minor sociology.

Dean J. W. A. Stewart, for twenty years professor of Christian ethics and pastoral theology in the seminary, will retire with the close of the present seminary year. A part of his work will be distributed among other members of the faculty; Dr. Vichert will give instruction in pastoral theology. The work of the professorship now held by Dr. Henry B. Robins will be divided, Dr. Robins becoming professor of the history and philosophy of religions, and missions. A new chair of religious education was established by the trustees at their meeting on January 6. Dr. Frank O. Erb was elected to this new chair. Dr. Erb was born in St. John, New Brunswick, in 1878. In 1900 he graduated from the University of New Brunswick, with honors in philosophy and ethics. For two years he was a student in the Colgate Theological Seminary but took the work of the senior year at Rochester, graduating in 1904.

From 1909 to 1913 Dr. Erb was a graduate-student in the University of Chicago. For a year and a half of this time he had the New Testament as his major course and the Old Testament as the minor. For two and a half years his major was religious education. For more than three years during his studies in the University of Chicago he was the assistant pastor of the Hyde Park Baptist Church. Since 1917 Dr. Erb has been the editor of young people's publications with the American Baptist Publication Society. While primarily engaged in religious education, he is greatly interested in social service and missions.

Dr. Erb comes to Rochester with the best of background for his work in the chair of religious education, and he will be able to make an important contribution in that department, which is so rapidly forging to the front in the work of the churches.

Both Dr. Cross and Dr. Erb have signified their acceptance of the call to the faculty, and both will begin their work in the seminary in September of the present year.

## Tribute to Dr. Llewellyn Phillips, Dean of Bucknell University

On January 9 Llewellyn Phillips, A.M., D.D., dean of Bucknell University, died after a four days' illness from pneumonia.

Dean Phillips began his career at Bucknell as a pupil in the academy and graduated from the university in '92. After graduation he taught Greek for seven years in the academy, after which he studied for three years at Chicago. He was then called back to Bucknell in '02 to teach rhetoric and oratory.

At the time of his death, in addition to his duties as dean, he was the "John P. Crozer professor of education" and taught Bible to juniors and seniors. He was greatly beloved by the faculty, the students and the community alike.

For over thirty years associated with Bucknell University, his noble ideals have become a part of the institution, and those who have been associated with him personally have realized the untiring interest and devoted energy that he expended on his great work among the students and his colleagues.

All who have been under the influence of this intellectual leader have seen the possibilities of the potent forces of right living and have been convinced that through long striving comes ever-growing strength.

Patient, courteous, and kind, yet just and firm, he molded his ideals with action, selecting from the sum total of human experiences those achievements which mean most to mankind and then making them actual controlling factors in his own behavior.

In his class-room his open-mindedness was a source of great power and his students realized that seeing true meant thinking right and that religion was a condition of the mind and heart—and not a formula; that Christianity meant a life of service to humanity, not a creed.

Professor Phillips was a man among men, fond of the social life among his friends, and ever ready to give a helping hand to the needy and a word of advice or encouragement to the students.

He loved his alma mater and Bucknell today owes much to this noble teacher who has laid down his laurels in the prime of life.

His loyalty to Bucknell, his devotion to Christian education, his zeal for high ideals was not a passing whim; it had grown with his widening experience and his study of world problems. He did some thinking for himself, seeking earnestly for the truth. He asked Pilate's question, "What is truth?" not with a sneer, but with a serious, scientific, zealous determination to know the eternal reality.

The pole-star that guided him through the maze of human philosophies was the same star that guided the Wise Men of old, for to Dean Phillips the ideals of Jesus brought the eternal truth of God into human comprehension.

He knew how to be a friend. He seemed so naturally to absorb the other person's situation and to respond to it sympathetically. Even in criticism or dissent the kindness of his heart attracted, and he was so manifestly generous and fair both to facts and people, that there seemed to be no ground for protest, no need for appeal. His wide circle of friends know that they have lost one whose exact place cannot be filled.

He lived to inspire and he was remarkably successful in his purpose. It was impossible to catch from him pessimism or despair. No matter how difficult the sheer facts might be he had the art of giving to them an atmosphere of hope.

Few men lived more openly and carefully with Christ than did Dean Phillips and it was that fact which made him so valuable a friend, so capable an inspirer.

"Some men steal away out of life, unobserved save by the little circle that surround their beds. Some go when the world has already forgotten them and learned to do without them. But of some the fall is like that of a great tree, rending the very face of nature." So did our beloved friend and inspirer crash away from us.

Dr. Phillips was a member of the Rotary Club and the Masonic Lodge and exhibited keen interest in all town affairs. As a friend to the students he was sincere, sympathetic, and inspirationally helpful. Their educational and social problems interested him greatly and in his advisory capacity his fine personality and ready willingness to serve them made him trusted and loved by the students.

He was married to Miss Jennie Davis, Bucknell University, '07, who survives him. He leaves one brother and two sisters.

At the time of his death he was professor of education, dean of the university, chairman of the catalog committee, curriculum and courses committee, and a member of the honorary degrees committee.

## William Jewell Faculty Speaks

To the President and Board of Trustees of William Jewell College, Liberty, Mo.

On Dec. 11, 1922, having just heard that one of our fellow teachers, Dr. A. Wakefield Slaten, was about to be dismissed from the teaching staff of William Jewell College, the faculty addressed to you a communication wherein it was said that:

"We know Dr. Slaten to be a thorough scholar, an inspiring teacher and a devout Christian. We have never known a more Christlike character. He is sincerely loyal to the college. His students respect and love him and find his teaching a growing source of inspiration for Christian living.

"We desire to express our deep regret should the board of trustees feel obliged to discontinue Dr. Slaten's connection with William Jewell College."

On account of this communication the impression has gone forth that we knew the theological views of Dr. Slaten and that we endorsed them. Both of these ideas were foreign to the spirit and content of our note.

The theological views of Dr. Slaten, as expressed by Dr. Greene, in the *Kansas City Star* of Dec. 22, were not known to the faculty at the time our communication was sent. We do not endorse these views, nor do we think that they should be taught in William Jewell College. We have had no evidence that they were being taught. We heartily agree with the trustees that there was no other course for them to take than to dismiss Dr. Slaten from the teaching force of the college.

Let us say that many of us have been in William Jewell College for a long time and one of the greatest incentives that brought us here was the high Christian ideals of the institution. All of us have a profound conviction that the development of Christian character is of preeminent importance in all education and that learning is of little worth without it.

According to the light we have we are trying to live the Christian life and to add our influence to the forces that make possible the kingdom of God. We always have been and are today loyal to Christ and his teaching and we should be extremely sorry if any action of ours should prove a detriment to the best interests of William Jewell College.

We assure the president and the board of trustees that our fidelity to the college and its ideals is unabated and we sincerely hope that the spirit of William Jewell College will be the spirit of Jesus Christ and that the teachings of the college will be in harmony with his teachings and the lives of all instructors in harmony with his life. We would see William Jewell College a great force for the upbuilding of the kingdom of God and we pledge our utmost efforts to reach this ideal.

Subscribed to unanimously by all members of the faculty present at a meeting Jan. 11, 1923, as follows:

| | |
|---|---|
| J. P. Fruit | P. C. Harvey |
| R. R. Fleet | A. G. Byrnes |
| W. D. Baskett | H. D. Clayberg |
| R. H. Coon | S. E. Scott |
| L. D. Weyand | E. W. Mounce |

(This includes all members of the faculty voting for the original note to the president and board of trustees.)

(Signed) H. G. Parker, Chairman of the faculty.

## Wisconsin News and Notes

By Robert W. Shaw

### School of Methods

The Baptist churches of Milwaukee, under the direction of the department of religious education, are having a school of methods this week at the North Avenue Church, where Rev. L. B. Holzer is the loved pastor. The courses deal with missions, the juniors, evangelism, pageantry, church officers, B. Y. P. U. methods and methods of teaching. The department is happy in the selection of the faculty. It has secured Rev. Mark F. Sanborn, president of the B. Y. P. U. of A., Rev. A. H. Gage, Miss Elsie Kappan, Rev. L. H. Koehler, Dr. A. LeGrand, and Dr. James A. White for the instructors. This is the third school of methods to be held in Milwaukee in recent years, and while the numbers attending may not be as large as at the others, yet the first session indicated a seriousness of purpose not before excelled. Dr. C. A. Boyd, of our own state is the dean and teaches the course in pageantry and dramatics. Milwaukee Baptists are cooperating better than ever before in their history, and larger things are in store for them.

### Among the Negroes

Milwaukee has about 5000 Negroes, a great majority of whom have come to the city in the past five years. They crowded out the Jews from a good section, who had crowded out the Germans before. For a quarter of a century we have had a small struggling church among them, which attained rapid growth with the movement of the Negroes to the city. Several years ago the state convention undertook to assist them to secure an adequate property. A contract was entered into with a Lutheran congregation for their property and recently it was turned over to the convention. Before the property was given over for use to the Negroes, the convention asked Dr. E. W. Moore to try and unite the Negro Baptist congregations of which there are four in the city. After several efforts it was given up, and the Calvary Church was told to go ahead and put on the kind of a program that their white brethren believed was necessary for them to put on. The convention and the Milwaukee Baptist Union are not satisfied to have a mere preaching station made out of this excellent property, but believe that it should be the center of the best Negro life in the city. Dr. Moore has done a good work and the future has many good things in store for our Negro brethren. Dr. Moore is also rendering some assistance to our Negro churches at Beloit and Madison.

### The Associations

Wisconsin believes that the associations should be a vital cog in our denominational machinery. Beginning the first of February Dr. A. LeGrand, Mrs. Anne Long, Miss Elsie Kappan and Rev. Ralph Barry will make the round of the associations in two teams. The purpose of this visitation is educational. It is to bring to the churches something of the denominational plans, and to enlist the churches in the spring drive for the New World Movement funds. Our Baptist churches are loyal to the denomination, and while some of them have not fully agreed with all that has been done in the past, yet they are not going to be stampeded into any devisive movement that comes along. In fact there is almost a unanimity of belief that we should get under our own load and let the independent organizations go it alone.

### Some Notes

There are two other building projects on just now, besides the one at the South Baptist Church, of Milwaukee. Superior, with E. A. Deake as pastor is moving forward with a building enterprise that will give them a comfortable home when it is finished. It is being erected in two sections. Later on the wings will be erected and the whole building will be worthy our people in Superior. At Wild Rose there is a remodeling of the old plant. A whole story can be written of the building enterprises and remodeling that are under way or will be under way soon as a result of the New World Movement in Wisconsin.

At the Tabernacle Church in Milwaukee, things are moving along splendidly despite the fact that it has been pastorless almost six months. At present Dr. D. W. Hulburt cares for the morning service, and Rev. Robert W. Shaw for the evening service. The church is getting itself together and will be ready for an aggressive work when the new pastor is secured.

Our church at Oshkosh is happy in its achievements in recent years. It gives about as much money to benevolences as it spends on itself. A year ago its entire plant was renovated at a cost of about $9,000. Now a modern Sunday-school plant is under consideration. During the pastorate of Rev. E. G. Mintz, which is now in its third year 125 new members have been received. It has a leading part in the community school of religion which is in its third year.

Our Antigo Church is happy in a successful revival meeting. Rev. F. L. Holden is the pastor and rejoices in an enlarging work.

Rev. W. C. Osburn received a number of persons by baptism recently, and the church is rejoicing in a splendid year of service which has resulted in all bills being paid, and the improvements on the plant being completed. Mr. Osburn was invited to remain as pastor at the recent annual business meeting.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

The Newport and Goshen churches have been without a pastor only since Dec. 17. These two churches have secured as pastor Rev. Matthew Francis of the Dewey Street Church, Worcester, Mass. Mr. Francis will begin his pastorate with these two churches the first of February. The Newport church is one of our important churches and the Goshen church, four miles distant, is one of our most active rural churches.

Churches recently holding their annual business meetings are the First and Pleasant Street churches of Concord and the First Church of Manchester. These are among our largest churches. Their reports show that the financial side of the church work is in a most prosperous condition. In fact, we know of no active Baptist church in New Hampshire with a poor financial showing. Standing indebtedness among the churches is almost nil.

The resignation of Rev. Paul E. Alden of the Pleasant Street Church, Concord,

to accept the position as assistant to Dr. Lerrigo in the Foreign Mission Society deprives New Hampshire of one of its successful and most promising workers in the pastorate. Mr. Alden's departure from New Hampshire will be regretted not only by his own church but by many outside. His work with the Concord Church will close in April and he will take up his duties with the Foreign Mission Society in New York, May 1.

THE FIRST BAPTIST CHURCH of Nashua is to have a series of state evenings. Sunday evening, Jan. 21, was for the Sons and Daughters of Maine. The subject of the sermon was, "How Much Is a Maine Man Worth?" Sunday evening, Jan. 28, the Sons and Daughters of the Bay State will be the guests of the church.

GEORGE HOLBROOK WAS recently elected deacon for life at the annual meeting of the First Church, Manchester. Mr. Holbrook has served in the office of deacon for a period of fifty-three years. He has passed his ninetieth birthday by several years, is active in different branches of church work and teaches an adult Sunday-school class. In the Milford Association he has not missed an annual meeting of the association for seventy years. He fills the office of deacon according to the New Testament standards.

COL. R. C. GOODELL, FIRST vice-president of the convention and member of the church in Antrim, was taken ill and obliged to go home at the time of the meeting of the convention in Exeter in October. Brother Goodell was confined to his house for more than two months. All will be glad to know that he is well on the road to recovery again and was a welcome visitor at the state headquarters recently. He expects to go south soon where he will doubtless experience a full recovery of health. Mr. Goodell has always taken an active interest in the work of the state convention as well as in the work of the denomination at large.

REV. LINNIE B. TREADWELL has closed her pastorate at Twin Mountain and is now visiting her brother in South Portland, Maine.

REV. W. I. COBURN, WHO HAS held pastorates in Turner Falls and Lynn, Mass., will take up his residence in Littleton and serve the church there for a period of three months. It is the hope of all that after three months he may see his way clear to serve the church permanently as pastor.

## VERMONT

AT EAST HARDWICK the Baptist and Congregational churches have recently entered into an agreement to unite in work and worship, this arrangement to become effective May 1. Each church will retain its own organization and raise its own benevolences, but the united forces will be able to do more aggressive and constructive work in that community.

THE RUTLAND CHURCH has just closed one of the best years in its history. At Christmas the pastor, Rev. George W. Peck, Jr., who has now served this church for about seven years, was presented with a purse of $100 as a token of the love and esteem of his people. As a further expression of their appreciation of Pastor Peck's leadership, the church at its annual meeting voted to increase his salary for the fourth time during his pastorate. The report of the trustees showed that there had been nearly 400 contributors during the year, and that the amount raised through weekly offerings and from miscellaneous sources was $13,146.17. Of this amount $6,109.22 had been used for current expenses and $7,036.95 for benevolences. During the year fifty new members were received into the church, thirty-four by baptism, fifteen by letter and one by experience.

AT THE RECENT ANNUAL MEETING of the Bennington Church, Rev. W. G. Towart, pastor, splendid reports were given by all departments. The church school continues to hold its place of leadership in the state, having been awarded the 100 per cent seal of the State Sunday School Association Convention in October. During the seven years of Mr. Towart's pastorate, 106 have been added to the church by baptism and forty-eight by letter, making the present membership 531. Seven years ago the total collections were $4,480.06, of which $3,373.13 was for current expense and $1,106.93 for benevolences. During the year which has just closed $16,758.22 was raised, of which $7,094.74 was used for current expenses and $9,094.74 given for benevolence. It will be seen that in seven years this church has more than doubled its current expense budget and increased its benevolences more than eight times. A unanimous rising vote of appreciation and thanks was extended to Pastor and Mrs. Towart for their faithful, efficient and helpful service.

ON JAN. 14, REV. H. A. CHILDS of Rangeley, Maine, assumed the pastorate of the Montpelier Church, and is now getting settled in the parsonage at the corner of Elm and Winter streets, which has recently been purchased by the church. This modern house is well adapted for a parsonage, and supplies a long felt need. At the annual business meeting held Jan. 1, the treasurer reported all bills paid and a balance in the treasury.

DEC. 23, MISS RUTH C. BROWN, the efficient worker at the Italian Mission in Barre, closed her work. During her stay in Vermont Miss Brown won many friends whose good wishes follow her as she returns to her home in Pennsylvania. Miss Katherine Aldrich of Essex Junction has been secured to assist in the work at the mission. Miss Aldrich is a graduate of the teacher training course in the Essex Junction high school. After graduation she taught in the public schools and then went to Gordon Bible College where she had two years of training.

JAN. 11, THE CAVENDISH CHURCH, Rev. R. N. Allen, pastor, held its annual roll call and business meeting. Supper was served at 7 o'clock, following which the roll was called. There was a good attendance and many non-residents responded by letter. The report of the treasurer showed all bills paid and a balance in the treasury. This church sends to the convention office $100 monthly for the New World Movement. Plans were laid for aggressive work during 1923. The state secretary was present at the meeting and delivered an address.

THE MANCHESTER CHURCH, Rev. J. Alex Donald, pastor, held its annual roll call and business meeting Jan. 1. In spite of the inclement weather, there was a good attendance and a splendid spirit manifested.

THE FOLLOWING TEMPORARY officers have been chosen by the Woman's Mission Society of Vermont: President, Mrs. A. A. Silver, Jr., of Derby; vice-presidents: Mrs. F. R. Dickerman of Bristol, Mrs. H. A. Tolman of St. Johnsbury, Mrs. C. D. Ordway of Burlington, Mrs. H. S. Moses of Bennington, Miss Bertha I. Field of North Springfield, Mrs. Florence W. Penney of Brattleboro; secretary, Miss M. Adelle Orton of Burlington; treasurer, Mrs. W. A. Dalrymple of Vergennes. The above, together with the state director for the Woman's American Baptist Foreign Mission Society, Miss Ada A. Brigham of Bennington, and the state director for the Woman's American Baptist Home Mission Society, Mrs. J. A. Greenwood of Chester, and others making up the state board of directors held a meeting in Burlington Thursday afternoon, Feb. 1, when the work of the society for the remaining months of the year was planned.

REV. THOMAS ADAMS, pastor of the West Haven Church, has recently been assisted in special meetings by Rev. Walter F. Sturtevant. In spite of the fact that the roads were blocked with snow and it was stormy most of the time, some people came out and a good spirit was shown. Fifteen new members will be received into the church, twelve by baptism and three by letter. Eight were baptized in the baptistry at Fair Haven on the afternoon of Sunday, Jan. 14. During the period of special work, the every member canvass was carried out and money raised for the pastor's salary.

AT THE OPENING OF the term on Jan. 2, Mr. Vernon G. Smith assumed his duties as assistant principal and instructor in science at Vermont Academy. Mr. Smith's successful experience in schools in other states, as well as his experience as district superintendent of schools in Vermont, will make him a valuable addition to the faculty of the academy.

## MASSACHUSETTS

THE BOSTON BAPTIST AND City Mission Society had the day at the Ministers' Conference on Jan. 22. Director Charles L. Page, presided, and, after an informing address in which he outlined the multiform work of the organization, and concretely described its many lines of endeavor, called upon workers in the different districts to feature for us their effort and their success. We heard from the Italians, the Portugese, the Polacks, the Syrians, the Negroes, and the unclassified, and it was a revelation to have foreign missions brought so close to our own doors. This work has taken new vigor and enlargement under Director Page and the present aggressive board of management, and is showing how city missions ought to find the classes that must be blessed.

REV. C. H. WALCOTT IS duplicating at Winchester the solid and developing work which he wrought in his strong pastorate at Sharon. Winchester is one of the most substantially attractive of our suburban towns. The grade of intelligence is high, and the growth steady and solid. The Baptist church is admirably located, and prosperous. As a recent expression of the prevailing conviction that Pastor Walcott perfectly fits into the situation the church has added $500 to his salary.

DR. AUSTEN T. KEMPTON OF the Broadway Church, Cambridge, after the strain of the year in his busy and exacting pastorate, has just departed for a three months' trip to Egypt and Palestine. Dr. Kempton will make an intelligent traveler. He has an eye for picture and for feature, so that when he returns, the well-earned experience will have blossomed into bril-

liantly illustrated lectures that will make the Holy Land and the wonderful Nile country delightfully realistic. His pulpit will be filled by Rev. J. G. Loja, the Portugese pastor, in the morning, and Rev. Kenneth C. MacArthur in the evening.

THE CHURCH AT MILFORD, where Rev. Ernest S. Loomis, now of South Boston, was pastor, has settled Rev. Louis W. West of Bath, Maine. This is an early and a happy provision for that important vacancy.

DR. E. M. LAKE, FORMERLY pastor of the First-Highland Church, Springfield, delights his friends by his reappearance after a long tour through Europe and northern Africa. He appears greatly invigorated, and will be able efficiently to lead some strong church. He is living in Medford for the present, and will doubtless be in demand for pulpit supply work. Years in secretaryship and in the pastorate, add greatly to such equipment as his.

REV. CHELLIS V. SMITH OF First Church, Hyde Park, is firmly gripping his task there. Already the men's class has grown to 100, and other services in proportion. A unique community evangelistic service from Jan. 23 to Feb. 11, in which *all* Protestant churches and ministers unite, is now proceeding. Dr. Geo. R. Stair is the evangelist and leader.

### NEW JERSEY

THE CHELSEA CHURCH OF Atlantic City recently held its annual business meeting. The clerk's report showed a membership of 316. The financial secretary's report revealed the fact that $7,566 for the regular church budget and the board of trustees reported $6,022 had been received on the building fund and that the church debt had been reduced $2,000 during the year. The property is valued at $175,000. The Sunday school has a membership of 460 and raised $2,288 during the year. The church supports two native workers, one in China and another in India. Mrs. Emma Gower presented a scholarship in Temple University to be used each year by some member of the Sunday school. To start the year right the church added $600 to the salary of its pastor, Rev. Thomas J. Cross.

THE FIRST HUNGARIAN BAPTIST Church of New Brunswick has been formally recognized by the Central Association.

FIVE CHURCHES OF Montclair have united in a community service Sunday evening. There will be a series of sermons on Christian fundamentals. Such subjects as "The Bible," "The Divinity of Jesus," "The Meaning of Salvation," "The Meaning of the Cross" and "The Christian Faith in Immortality" will be discussed.

THE CLINTON HILL CHURCH, Newark, has printed and distributed the annual reports for the year 1922. It is a model document. Its disbursements are itemized to the last dollar and is certified by the auditors. It shows total receipts of $40,502 and disbursements of $38,008. Rev. Albert Bretschneider is pastor.

### NEW YORK

AT CAZENOVIA, the pastor, Rev. C. C. Winter, extended the hand of fellowship to four persons at the communion service on the first Sunday of the new year, two of these having been baptized on the previous Sunday evening. For three successive years the brotherhood has had charge of the week of prayer. From forty-five to fifty men regularly attend the bi-weekly meetings of the brotherhood for Bible study, followed by a social period, the meetings being held at the homes of the members. The Storehouse Tithers Association, organized a little more than a year ago, now includes more than one-fourth of the resident membership of the church. The church is in excellent financial condition and has not fallen down on its pledge to the New World Movement, although it originally pledged three and one-half times as much to the N. W. M. as was formerly contributed annually to missions.

### WESTERN PENNSYLVANIA

REV. J. S. BROMLEY, FORMERLY pastor of Great Bethel Church, Uniontown, has been called as acting pastor for an indefinite period by the First Church, Jeannette. While Dr. Bromley has not accepted the invitation as yet, he has promised to preach for the church during January. The Jeannette church has a membership of 300 among whom are loyal and active workers. Plans are already under consideration for the erection of a new church edifice.

REV. HARVEY W. FUNK ENTERED upon the pastorate of the First Church, Greenville, Dec. 31, after a successful pastorate of three years in Ellwood City, during which the church debt was reduced about $2,500, the basement finished and the entire interior of the church edifice redecorated, about $880 per year given to benevolences and seventy members added to the church. Interest was developed in young people's work and religious education. The church is left in fine spiritual condition.

MONONGAHELA, HAVARD GRIFFITH, pastor. The teacher training class with thirty-two members is now engaged in taking the second unit in the standard course, the intensive method being used. A class of young ladies is completing the first unit and is now ready for the examination. This class studies during the Sunday-school hour. The adults of the school have been placed in a separate department with their own opening exercises. This department is under the superintendency of the pastor. This gives four separate departments operating at the same time. The enrolment of the school is now 415.

CALVARY, IRWIN, REV. NOAH FEHL, pastor, writes: "We feel thankful to God for the inspiring, soul-saving campaign we had two weeks ago under the splendid leadership of Rev. James S. Braker. Fourteen of the new converts have already appeared before the deacons for church membership. The pastor is giving five consecutive Sunday mornings on "The Word of God" and seven Sunday nights on "The Churches in Asia Minor." The Bible school registered and adopted The Bigger and Better Sunday School Program, and the senior B. Y. P. U. is entering upon a three months' contest.

## Mississippi Valley

### OHIO

THE FIRST CHURCH OF Youngstown, recently met with a severe loss in the death of Maxwell H. Rupe, son of Rev. Clarence M. Rupe, for many years a prominent Baptist minister of Ohio. Mr. Rupe was a Denison student, a member of the class of 1901, and made a large circle of friends in the various places in which he lived. He was a man of splendid talents; of unswerving fidelity and integrity, of marked devoutness of character. He leaves a widow and five sons. At the time of his death he was the president of The Transportation Equipment Company, of Youngstown.

THE FIRST CHURCH, YOUNGSTOWN, two years ago was considering selling its property because of inability to get an evening congregation in its down-town location. Dr. A. C. Archibald, formerly of Lowell and Brookline, Mass., was persuaded to take up the work. Hundreds are now unable to find sittings each Sunday evening and the church is compelled to enter upon a building program. The local papers carry Mr. Archibald's sermons each Monday morning as front page matter, and the First Church has become a center of interest for the thousands of people in this great steel belt.

THE ATTENDANCE OF THE Euclid Avenue Sunday school, Cleveland, on Jan. 7 was 1,018. The first Sunday of January a year ago the attendance was 696.

THE BOARD OF PROMOTION, Dr. F. G. Cressey, director, has announced a one-day school of modern church methods to be held Jan. 30 at Canton, thirty-first at Lima, Feb. 1, Columbus, Feb. 2, at Zanesville. P. H. J. Lerrigo and F. A. Agar of New York are among the speakers.

THE STUDENTS OF Denison University again showed their inherent sympathy and brotherly spirit this last week when they took up a freewill offering to provide hospital treatment for a fellow student, N. P. Pillai from far away India. He came to Denison as a protégé of Waldo Heinrichs, an alumnus who gained renown through the *Literary Digest* story about him as "the luckiest man in the war" because of his miraculous career in the air service in France. Pillai before he had been in residence a year developed incipient tuberculosis and by a special dispensation was admitted to the Ohio Sanitarium. He is now showing splendid improvement and the student body is anticipating his return to college by another year.

FOR SEVENTY YEARS THE First Church of Toledo has used its present house of worship. A careful survey and study of the field has been made and the conclusion reached that to insure the future life and usefulness of the old First it must move to the residential section where the great majority of its people reside. Mr. and Mrs. R. A. Bartley have presented the church with a property in the west central section of the city and the church has unanimously decided to build on this site as soon as possible. Albert King Morris is the pastor. The church has voted to sell the old property for $20,000 to the American Protective Home Circle, a fraternal insurance society. The church is to have use of the building for two years from the date of sale. A pleasant surprise in the form of an unsolicited gift of $1,000 in cash for the building fund was received from Mr. and Mrs. William Marks. The church will invite Rev. F. H. Devine to lead in the financial campaign.

#### Dayton Association

The pastors of the Dayton Baptist Association held their regular monthly meeting at the Y. M. C. A. It was one of the best attended meetings of the season. Mr. W. D. Chamberlin addressed the pastors regarding the outstanding pledges for the Forward Movement. President J. M. Cosby presided. The report of the churches showed much activity in many departments of church life.

Pastor L. M. Copeland, of Clifton St., Springfield, is now in the third year of a successful pastorate. There has been a great increase in attendance, owing to the earnest effort of the pastor.

Rev. J. S. Hill is the supply pastor for the Colorado Avenue Church while it is selecting a minister. The church is in able hands and has time for prayer and thought in the calling of a pastor.

Pastor B. F. Farris, of Union, is leading his people to take active part in the New World Movement. They are now in a meeting with the able assistance of Pastor Jonah Vuker.

Pastor M. F. Scruby, Haynes Street, is having conversions. Ground is being broken for a new parsonage. The church gave the pastor and his wife many valuable Christmas gifts. It also increased the salary. Rev. R. C. Fletcher, of Newcomerstown, is leading the songs and singing in special meetings.

Pastor O. F. Miller, DeGraff, was well remembered by the church at Christmas time. A B. Y. P. U. has been organized.

Pastor Vuker at Sinking Creek had an encouraging report of the church's offering. Pastor Vuker teaches tithing. A Bible conference for the church and community is being arranged.

Pastor O. T. Swigart who has done such excellent work at Greenville has closed his work. There is a chance for a church to get an able man. The Sunday school was greatly built up during his pastorate. A primary department which started with five grew to sixty. There were twenty-nine additions to the church.

Dr. J. S. Kirtley, who is so ably leading the First Baptist Church, gave the hand of fellowship to twenty-three and has a number more to baptize.

Pastor W. F. Staley of the Central Church baptized ten and received two by letter. $1200 has been raised for repairs. Pastor Staley is leading the church into greater activities.

Pastor F. F. Fenner, of Piqua, had a Sunday-school specialist visit and the Bible school has been reorganized. There is a revival among the scholars. The visit by Dr. J. S. Kirtley was greatly appreciated. He gave them his helpful lecture "The Bare-footed Kingdom." The pastor has baptized a number. The church is preparing for the coming of Dr. Porter in March.

Pastor J. C. MacFarlane, of Memorial, baptized nine and gave the hand of fellowship to thirteen the first of the month. The church expressed its loyalty to the pastor by many personal gifts. It has realized, under the leadership of Pastor MacFarlane, a long cherished hope. Sunday afternoon, Jan. 14, it dedicated a pipe organ costing nearly $4000. Besides installing the organ other changes have been made at an expenditure of nearly $12,000.

North Dayton: The church closed the year with a baptismal service. The pastor baptized eight. Four were baptized Jan. 14. The obligation on the new $47,000 house has been reduced to $3,500. The Bible school is making a good record. Pastor W. R. Sloman has organized a campaign—one hundred new members by spring.

Pastor G. W. Johnson, of Linden Ave., observed the week of prayer. Five were baptized, four came by letter, one by confession. Pastor Johnson has been elected to serve as president of the Dayton Baptist Union. He also has the duty as moderator of the Dayton Baptist Association.

Pastor McGuire, of St. Paris, has led in perfecting a Baptist federation of many churches around St. Paris.

Pastor R. C. Fletcher has just begun his second year at Newcomerstown. He conducted a revival which resulted in adding fifty to the church.

Pastor J. M. Cosby of Tippecanoe City finds many of his young people are looking toward Denison. This pastor and wife are making some sacrifices to extend the cause in this place. The people are loyally supporting them to the full extent of their ability.—PHILIP BAUER.

## ILLINOIS

ON JAN. 19 THIRTY-FIVE representatives of the five missionary training schools of Chicago—Congregational, Methodist, Brethren, Presbyterian, and Baptist—met for dinner at the Baptist Missionary Training School, 2969 Vernon Avenue. During the dinner hour the students entertained the visiting guests by singing a group of B. M. T. S. songs. Following the dinner was a short social hour, then came the discussion period devoted to subjects vital to all the training schools and led by the chairman. Dr. D. F. W. Lesseman, president of the Methodist Training School. Following this a program was given under the direction of Miss Jessie M. Olin, instructor in music in B. M. T. S. The assembly voted unanimously to have a similar meeting at the Presbyterian Training School in April.

THE OLD STONINGTON CHURCH has more than $13,000 in hand for a new church building. It owns a modern parsonage and five acres of land across from the building site where the old church burned. The church is anxious to settle a pastor who can give full time to the work. Rev. J. H. Cozad preached recently here on Sunday afternoon at which time five new members were received.

THE FIRST CHURCH, BELVIDERE, reports a good attendance at all its services. Forty-three additions to the membership of the church were reported for the past year. The church is responding to the leadership of its pastor, Rev. W. E. Mundell.

### Activities of Joliet First

At the first annual meeting of the new First Church of Joliet, held Jan. 17, 1923, the following items of unusual interest appeared in the reports:

During the year the church has undertaken two new branches of work—A school for the training of workers in religious education, under the direction of Rev. W. R. Jewell, the new director of religious education employed by the church. During the first semester the enrolment was sixty-eight, representing twelve Bible schools and six denominations. Courses were offered in Old and New Testament, general psychology, junior methods, the psychology of teaching and worship in the church school. For the new semester, opening Feb. 2, the courses offered will be Old Testament, prophecy, intermediate methods, psychology of story telling, the Acts and epistles of the New Testament, child psychology and organization and administration.

Another new line of endeavor has been the work among the Spanish speaking people. Rev. Manual Madrigal, of Central America, has been conducting a Bible school and preaching service in Spanish every Sunday afternoon. Three Mexicans have recently united with the church by baptism, as a result of his ministry. Arrangements are being made that will enable him to give full time to this work.

The church is conducting five Bible schools in separate parts of the city, in buildings owned by the church. Plans are being drawn for a new church edifice to be built opposite the new high school buildings. This edifice will be built in three sections, one for worship, one for religious education and one for socials and recreation. $40,000 toward the erection of this building is already in hand.

The present membership of the church is 514. It has a very strong women's circle, young people's society and men's organization. The total amount of money raised for all purposes since the organization of the church less than a year ago was over $10,000, more than half of which was for benevolence.

The church at the present is pastorless, Rev. Theodore Gassaway having resigned in November. But it is expected that a new pastor will be called in the very near future. The director of religious education is acting as stated supply.

## MISSOURI

REV. J. H. HUGHES IS closing the fifth year at Mexico. There have been 618 additions. The annual meeting which was held Jan. 10 showed expenditures for the past year of $16,000. The budget during the first year of Mr. Hughes' pastorate was $2700. In appreciation of his work the church has four times increased his salary, adding $1000 at one time. Mexico is the home of Hardin College. The present membership of the church is 978.

## MICHIGAN

THE CALVARY CHURCH, Harbor Beach, enters the New Year with the brightest of prospects. Financially the church is in the best condition in years; the congregations are the largest they have been during the present pastor's stay. The brotherhood, with 110 men as members, is doing great work. With the pastor it is determined to make the local church the first "he" church in the thumb district. George M. Vercoe, of Flint, this month leads in a revival of religion. The pastor, Rev. E. Shepard Bramble, in the last twenty months has put this church on the most secure footing that it has been on in years. A recent innovation is the bi-weekly noon day luncheon for young men; these are largely attended, a speaker is always present; and the spirit of the Christ is pre-eminent; the key-note being "Young Men for Christ," and the results are exceedingly gratifying.

AT THE ANNUAL MEETING OF the Marshall Church recently held splendid reports were made by various church officers. Increase in church membership of thirty-two was reported. Sunday-school enrolment was reported to be 380. Splendid report was heard from the newly organized Women's Union. This organization has only been running for six months, has begun splendid missionary work and has $463 in its treasury. Mr. Henry Krotzer, who had been superintendent for twenty-seven years, tendered his resignation and A. W. Sayre, who for the last year has been educational director of the Sunday school, was elected superintendent in his place. A Junior Department has been organized, using graded lessons and several other classes have also adopted graded lessons. One evening in the week, under the direction of Douglas O'Leary, the athletic director of the Sunday school, the gymnasium of the school is used to good advantage. The rural work of the church is going steadily on. A large number of

rural families are attending church services regularly and plans are being made to conduct cottage prayer meetings in some of the rural districts, in preparation for Easter. Nine rural districts are organized, each with a chairman and social events in these various districts are being promoted this winter. Sometimes as many as seventy-five people meet in a home in the country, including from fifteen to twenty from the church in the city of Marshall. Cooperative suppers and miscellaneous programs are attractive features. An every-member canvass is being made of the entire church for subscriptions for Baptist periodicals.

### WISCONSIN

THE OCCASIONAL PROGRAMS OF religious drama crowd the church at Oshkosh to its capacity Sunday evenings. The following dramas and pageants have been given: "Ruth the Loving," "Esther the Daring," "The Striking of America's Hour," "The Birth of Christ," "The Pilgrim and the Book" and "Thanksgiving Ann." Other plans have been laid to include "Peter the Rock," "A Thousand Miles for a Book," "Paul," "Elijah," "Isaiah." These dramas are proving instructive and add greatly to the spirit of worship and service. They furnish the young people with a knowledge of the Bible and its intrinsic worth, ancient customs, geographic situations and spiritual truth, The school of religion is now in its third year. Last year the enrolment was 200. The first night this year 125 enrolled. The school covers a period of ten weeks, one session each week. The Sunday school is registered in the Bigger and Better Campaign and adds new members each Sunday. The missionary zeal of the church has not waned. It contributes about the same amount for missions as is expended for home needs. Although in the past three years $10,000 has been expended on improvements on the building, yet there is felt the need of a new modern Sunday-school building. One hundred twenty-five new members have been added during the pastorate of Rev. Eugene G. Mintz.

THE FIRST CHURCH OF La Crosse, finished the year 1922 with money in its treasury. For the first time in the twenty-five years that the present chairman of the board of trustees, Mr. L. J. Killian, has served in that capacity, the church has passed through a whole year without borrowing money. Even the lean months of the summer were successfully passed and all bills promptly paid, due to the present system that has been placed in the finances of the church. The Sunday school enrolled in the Bigger and Better Campaign. Since that time the school has increased its membership over 40 per cent, and its average attendance over 25 per cent. The reason that its average attendance has not kept pace with its increased enrolment, is that at least 20 per cent of this increase was in the cradle roll and the home department. The deacons of the church, under the guidance of the pastor, W. S. Stewart, are carefully conducting a system of family prayers and of individual interviews among those who are on the prospective list of the church. The spiritual condition of the church is very good and everything seems to point to a large harvest by Easter Sunday.

#### Pre-Dedication Day

Years ago the South Baptist Church, of Milwaukee, was one of the leading churches in the city. But a changing population weakened its membership until it had less than half the members which it formerly had. This, with some dissensions, set the church back to its lowest point about three and a half years ago. At that time Rev. Robert W. Shaw was called to the pastorate and an attempt was made to realign the forces and study the situation in the light of changed conditions. It was decided to move two miles westward where the church had a mission in a choice residence location. But many people were doubtful as to whether a suitable building could be erected. By the advice of the various denominational agencies they voted to go forward on a $65,000 building campaign. It was agreed to erect the plant in two units or sections. The first section is the Sunday-school plant, modern in every particular and departmentalized. This unit will cost about $32,500 complete and furnished.

On condition that the old plant be used for mission purposes the Home Mission Society, the state convention, and the edifice fund of the convention voted $12,250 to the new enterprise. On Sunday, Jan. 14, the church held a pre-dedication day, at which an effort was to be made to clear up the balance needed or $7,579. When the day was over the church had gone over the top, with others yet to be heard from. This means that this church has contributed approximately $20,000 to this first unit, and if the old building were to be sold, and the money paid back to the various denominational agencies that contributed it, there would not be a dollar of denominational money in this first unit.

Dr. A. LeGrand, the State Superintendent, was present and led in the raising of funds, though his work was made easier because of the work which the committee had done in preparing the way.

The church voted to pay the pastor's premium in the M. and M. Fund as an appreciation of his work in leading forward in this enterprise. The dedication service will be held in March without the usual strain for money.

### IOWA

THE FIRST BAPTIST CHURCH of Cedar Rapids, Rev. Clarke R. Parker, pastor, is enjoying a marked advance in its work. A new memorial pipe organ will be installed April 1. Immediately after Easter the church anticipates a series of evangelistic meetings under the leadership of Dr. E. S. Stucker, of Ottawa, Kan. There is some possibility that the church will send the pastor to Stockholm in July.

REV. W. B. HUTCHINSON, who closed a seven-year pastorate with the First Church, Burlington, Jan. 1, has removed to Des Moines and taken up work with the Iowa Baptist Convention covering the northeast district of the state.

### KANSAS

WELLINGTON. First Church is responding splendidly to the leadership of the new pastor. A thorough reorganization of the forces was made during the fall months. A new system of finance was introduced which is working satisfactorily. A successful stewardship campaign was carried on during October, in harmony with the suggestion of the Board of Promotion, and an every-member canvass was made Oct. 29, resulting in an increase of 25 per cent for current expenses, and 300 per cent increase for missions. Thirteen have been received by letter, and the pastor is conducting a class among the young people preparing a number for baptism. The Sunday school is one of the best in town with an average attendance of 85 per cent of the enrolment. It was the first in this association to enroll in the bigger and better Baptist Sunday school campaign. The ladies' Bible class has subscribed for THE BAPTIST and *Missions* to be put in our public library for the coming year. We have three divisions of the B. Y. P. U., all doing good work, with an average attendance of seventy-five every Sunday evening. Last fall the senior society subscribed for THE BAPTIST to be used among its members. Three chapters of the W. W. G. have been organized, a senior, a junior, and the Alice Thayer Guild—the last named for one of our own Kansas girls, a graduate of Ottawa University, now a missionary in Burma. Dec. 31 was held a union watchnight service in this church with 450 present from 9:30 to 12:01. On Jan. 5 the men of the church held a banquet at which W. C. Coleman, mayor of Wichita, was the chief speaker. He gave the men an address, straight from the shoulder, on the topic, "The Relation of Men to Business and the Church." All parts of our organization are in good running order and the outlook is the most promising, the best for years. First Church is looking forward with pleasure to entertaining the state convention next fall.

### SOUTH DAKOTA

VIBORG: During the past year the membership has been increased. For all purposes the church paid out about $4,300, contributing $915 to the New World Movement. A legacy of $2,000 has been bequeathed by Mrs. Lars Nielsen. A church program for 1923, outlined by the pastor, was adopted at the annual business meeting, and the official board was given authority to carry it out in detail. Some

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of the new activities are: Week-day instruction class, teacher training class, activities among the men, every-member canvass (making an up-to-date payment of New World Movement pledges possible), departments of music, evangelism, literature and social life. Rev. I. Fredmund is the pastor.

### NORTH DAKOTA

IMMANUAL CHURCH OF FARGO recently held its annual meeting. The secretary reported twenty accessions to the church since the coming of Pastor Finwall. The treasurer reported all bills paid and a balance in the treasury. The Sunday school has the largest attendance in its history. The pastor was presented with a gift in cash in appreciation of his services. It was decided to celebrate the fortieth anniversary of the church March 30. A series of special meetings have been planned.

## Rocky Mountain States

### ARIZONA

THE FIRST CHURCH, YUMA, has become self-supporting. Rev. C. H. Moore of Oakland, Cal., recently took up his work as pastor.

REV. L. F. TAYLOR OF Washington, Pa., began his ministry at Glendale, Feb. 1.

THE FIRST CHURCH, Phoenix, has invited Rev. W. B. Percival to become its supply pastor.

TWENTY NEW MEMBERS have been secured for the stewardship league in the church at Bisbee with a greater number tithing their income. The church has recently paid $2,200 on its indebtedness. Pastor Garnett is proving to be a wise leader.

THE GLOBE CHURCH is nearing self-support.

### EAST WASHINGTON AND NORTH IDAHO

THE MICHIGAN BAPTIST Convention has extended a call to Rev. John E. Smith, pastor of the First Church of Spokane, Wash., to become the promotional director of the state. This is the third contribution which East Washington and North Idaho have made to the denominational and promotional forces. Rev. F. G. Davies, formerly of Grace Church, Spokane, who is now promotional director of the Southern California Convention, and Rev. A. E. Peterson, a former pastor of Grace Church of Spokane, who is now promotional director and state secretary of Illinois. This contribution in men to the leadership of some of our great states together with the magnificent gift of Mrs. F. E. R. Linfield of Spokane, of $250,000 to Linfield College, McMinnville, Ore., constitutes a series of contributions from the East Washington North Idaho Convention of which there is reason to be proud. This statement is not intended in any sense as bragging. We find ourselves in the position of Bridget who, while confessing to the priest, admitted that Pat kissed her. The priest becoming much interested in the statement asked how many times he kissed her; to which she replied, "I am not bragging, your riverence, I am just confessing."—A. H. BAILEY.

### UTAH

THE UTAH BAPTIST CONVENTION reports fourteen churches with 122 baptisms and a membership of 1154 in the state. Two new churches were received, one at Taylor Avenue, Salt Lake City, and one at Soldier Summit where a new church building was erected by Rev. Earl D. Sims. There were two ordinations; Rev. Henry Jacobs at Rio Grande and Rev. A. L. Hendrix of Tremonton. Two new church buildings are planned for this year. The foundations are in and the cement work finished for the basements. The first is being built by the First Baptist Church of Ogden. Dr. L. A. Garrison is their much loved pastor and the church is united under his splendid leadership. Dr. Garrison has a splendid church with ninety tithers on its roll. The building will cost $100,000 and its special features will include chimes, complete social rooms and latest arrangements for Sunday-school work. The Burlington Church is building a modern Sunday school plant, the first unit to cost $12,000 and its assembly room will be used for regular worship. Rev. Henry Jacobs, their pastor, is doing a great work with real saints for his supporters and fellow workers. Two church buildings have been repaired and repainted, one at Murray and the other at Eureka.

THE MEMBERS OF Immanuel Church are very much pleased with their new pastor, Rev. Russell M. Brougher, who came here last September. At the annual meeting twenty-three baptisms were reported and a total membership of 401. The year closed with the greatest increase in the history of the church. The ushers reported an average attendance since September the first of 250 at the morning service and 350 at the evening service. That record is very unusual for a Baptist church in Utah and shows something of the progress made and the happy relations between pastor and people.

UTAH DID HAVE TWO CHURCHES with buildings for their pastors' homes, now it has three. The Wall Avenue Church in Ogden had a building for a parsonage that was a disgrace to the denomination but Rev. M. A. Eilonth and his people have converted the old frame into a comfortable and pleasant home.

## Pacific Coast

### SOUTHERN CALIFORNIA

SAN DIEGO: A very interesting and largely attended quarterly meeting of the San Diego Baptist Missionary Society was held on Jan. 14 at the First Church. Rev. F. O. Belden presided, and Rev. F. T. Barkman was chorister. Among the clergymen and pastors who took part in the public exercises were Rev. Dr. W. F. Harper, of Los Angeles, Rolla E. Brown, of Ocean Beach, J. W. Beaven, of Logan Heights, L. P. Valentine and A. B. Apra. Lay delegates from the various Baptist city churches were present. There are now three Baptist missions in this city: one among the Italians, and two among the Mexicans; and at the meeting on Jan. 14 a number of children from these missions sang songs, some in Spanish and some in Italian, while their pastor, Rev. A. B. Apra, played upon the piano. The principal address of the evening was made by Rev. Dr. Harper, who spoke of the extraordinary growth of the cities of Southern California, and the consequent need of more churches. The new church building at Ocean Beach was dedicated on Jan. 28. It has been announced that Rev. Floy T. Barkman will conduct a party in a tour of Europe next summer. The chief objective for the larger portion of the party will be the meeting of the Baptist World Alliance at Stockholm, Sweden, July 21-28.

## Obituary

**John Waller Coghill,** son of Benjamin Coleman and Millecent Ellett Coghill, was born Aug. 17, 1830, in Hanover County, Va. His father's home at that time was on a part of the Patrick Henry estate, purchased a short time before. In 1836 the family came to Illinois and settled near Oquawka.

When eleven years old John Waller was sent to a private classical school in Carthage, Ill., and during this time united with the Baptist church. He attended Knox College, at Galesburg, and then taught in several schools in Henderson county. Returning to Knox he finished the sophomore year. After this he engaged in the milling and mercantile business in Coghill's Mills, a business established by the father and widely known in the pioneer community.

Aug. 11, 1858, he married Elisabeth Tucker, daughter of James Tucker, also a pioneer Baptist. The families of B. C. Coghill and James Tucker, gave their best efforts to the establishing and maintaining of a Christian community. The earliest Baptist church of Henderson county, now known as Rozetta, was organized in the Coghill home; while James Tucker and his daughter Elisabeth were charter members of the Baptist church of Roseville, Warren county. In these two churches, first at Rozetta and afterwards at Roseville, Mr. and Mrs. J. W. Coghill maintained their membership during most of their married life.

Mrs. Coghill died in 1910, aged 73. The evening of Sept. 21, in Lawrence, Kan., Mr. Coghill passed away at the age of 92 years. The surviving relatives are four children, Caroline, John W. Jr., George E., and Wm. H.; two sisters, Mrs. Lewis Duke and Mrs.


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L. E. Pollard; twelve grandchildren and three great-grandchildren. Brief services were conducted in Lawrence by Rev. Frank Jennings, pastor of the First Baptist Church of that place, and the funeral services were conducted by Rev. E. E. Clayton, in the Baptist church of Roseville, Ill., where interment took place. The sermon was preached from the words "It doth not yet appear what we shall be."

### REV. DAVID E. POST

**David Evander Post,** son of James M. and Catherine Post, was born in New York City, January 1, 1852. Converted at fourteen, received into the South Church, and deeply interested in Christian work from the first, it was his ambition to go to the foreign field. This was also his mother's desire, but while mother and son were denied the privilege, David's daughter, Vida, a student volunteer at Holyoke with special training at the Bible Institute for Christian Workers in Philadelphia, has been in Japan since 1920. Entering Colgate Academy in 1870 he was graduated from Madison University in 1875, and from the seminary in 1878, holding also membership in Delta Epsilon and Phi Beta Kappa. Ordained at North Granville, N. Y., June 3, 1878, he married Miss Harriet E. Allen, of that town. Then he went to Brandon, Vt., for six years, and to Warwick, N. Y. for six years. He closed his pastorate at Warwick shortly after the death of his wife, who was survived by two daughters, Laura Allen (Mrs. Samuel Bryant) and Miss Catherine M. Post. All his pastorates were now in New York state. While at the East church, New York city, he was married to Kate Ter Williger, of Chester, N. Y. After four years here he gave three years each to Sandy Creek and Westport, then nine years to Gilbertsville, Treadwell and Cobleskill, and then seven years to LaGrange. Here, his health failing, he was obliged to retire from the active ministry. Always keenly interested in denominational affairs he took an active part in each of the associations. He gave a large portion of his time after he had retired to the study of evangelism and was greatly interested in simplifying the study of the Bible. When death overtook him he was preparing a simple analysis to encourage the young to make a systematic study of the Bible. Several young men, whose names are well known in our denomination, were led by him to enter the ministry. He passed away on Dec. 31, 1922, at Pine Bluff, N. C., where a brief service was conducted the following evening by Rev. L. E. Wheeler, an old classmate.

The funeral services were held on Jan. 3, 1923, at the residence of his brother, James H. Post, Woodside, Borough of Queens, conducted by Dr. Alvah S. Hobart, of Yonkers, an early schoolmate at Madison, assisted by Rev. A. F. Trice, of Woodside, and Rev. Paul Hayne, of Hackensack, N. J. The interment was at Warwick in the family plot. Mrs. Post is comforted in the living children, Mrs. Samuel Bryant, Miss Catherine M. Post, John J. Post, M.D., Howard J. Post, C. Jane Post, Vida Post and David L. Post, and made a short address, although eighty-

A. G. LAWSON.

## "I Can and I Will"

(*Continued from page* 12)

are sources of disease are no longer tolerated in civilized cities; but the den of vice, the retreat of law breakers and degenerates, still lingers to spread the germs of moral disease that destroy both soul and body.

To the work, to arms, against the hotbeds of immorality and sin. In the face of the enemies of both the law and the soul let no one say I can't. If we will combat the sources of immorality with the same tireless energy and splendid cooperation with which we attack the mosquito and the flys, our community will be delivered from many prolific sources of moral plague and it will be cleaner and better and happier.

Among us the forces of good are more mighty than the forces of evil; and if good men everywhere will unite and stand for and fight for the principles that are eternal, the darkness of evil will be dispelled as are the shadows before the rising sun.

The Dutch saw the ocean sweeping over the rich low lands. They built the dykes and drove back the sea; so let us build barriers against the admission of sin into our lives, both individual and national. We must overcome the immoral influences that would destroy patriotism and justice, ruin homes, crucify love and chastity and drag the mountains of character to the level of the engulfing sea.

There is one who is strong to give us victory. The strong right arm of "the Lion of the tribe of Judah" is able to crown the efforts of the faithful with glorious success. It is my plea that all shall accept the mastery of the Christ and gird on the full armor of the Christian soldier, the shield of faith, the girdle of truth, the breastplate of righteousness, the helmet of salvation, the sandals of peace and the sword of the spirit. As did Paul, so we can do all things through Christ who strengthens us.

Fort Sam Houston, Tex.

## Baptist Work in Northern France

(*Continued from page* 15)

for his funeral, as the surgeon thought he could not possibly get well. His people prayed constantly for him and he feels his recovery was due to their prayers. He is ably assisted in his work by Madame Trefier, who, starting with three members of the Sunday school, has organized a sewing class which now numbers forty and meets every Thursday.

The materials used by this sewing class were furnished through the generosity of Northern Baptists. Instead of giving money or buying the garments outright Mr. Brouillette has very wisely administered the fund: for the child keeps the garment that it makes. Thus the need is supplied and the child learns a valuable lesson at the same time.

This is quite characteristic of the method of using the relief fund. Cash payments have been made only in the cases where a stipulated sum of ten or fifteen francs a month has been given toward the support of orphaned children. Each case of need is thoroughly investigated.

We returned to Lens and the following morning at our foyer there was a conference of all the workers in these two vacation schools. It was a valuable exchange of ideas and methods of work. I have the firm conviction that the establishment of these schools marks a new epoch in our work in France. Not only will that work extend beyond our old borders in this way, but the modern methods used in these schools will be applied more and more to the Sunday schools of France, whose methods leave very much to be desired.

It is my privilege to spend several weeks of my Sabbatical year in visiting for two weeks at a time several of these churches to talk over with pastors and people some of the problems of schools, young people's societies and church finances. The importance of this grows upon me day by day. There is practically no literature in French upon Sunday-school work. America has a great opportunity and duty in furnishing our French Baptists such literature and also in sending one or more workers to France to train teachers, for the hope of our future work there lies in the young whose minds are now open to new ideas and methods.

---

**"Buddhism and Baptists in Burma"** is the name of the latest moving picture film put out by the stereopticon department of the General Board of Promotion.


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## Our Book Shelf

**The Mind of the Master,** by John Watson, D.D. New York: Geo. H. Doran Co.

The volume contains fifteen sermons upon important gospel topics. Any minister of today will find food for thought by giving this book a careful reading.

**Syllabus for Old Testament Study,** by John R. Sampey, D.D., LL.D. New York: Geo. H. Doran Co.

A very helpful arrangement for use by any student of the Bible. The book opens with an outline of lessons and introductory note, then follows "A Syllabus for Study." Towards the close of the volume a valuable bibliography and chronological charts complete the work. The book is worthy of a place in any library.

**Revealing Light,** by Sidney M. Berry, M.A. New York: Fleming H. Revell Co.

Twenty topics are discussed in this volume written by a noted English minister. The old faith in a God and Savior is reverently proclaimed in such a way as to meet the needs of modern life. Young people in particular will find much to help them in this book of addresses. Mr. Berry writes "The creed grows out of life. It is not a starting point but a goal. Set out on the pathway of discipleship in the ways of practical living and you also, out of the depths of experience will come to the creed of the prophets and the saints."

**Jesus of Nazareth: A Biography,** by George A. Barton, Ph.D., LL.D. New York: The Macmillan Company.

To the writing of the biographies of Jesus there seems to be no end, but no one could read this extensive and carefully prepared work of Dr. Barton's without feeling that the author has made a real contribution to this great field. This biography is designed for class-room work among those of adolescent age but is so resourceful and carefully indexed as to be helpful to pastors and teachers as a reference work.

It is in the true sense a biography, being neither apologetic nor critical. Care has been taken in the compilation of the facts of the life of Jesus as furnished by the four Gospels and many points of conflict of evidence have been made clear. Devotedly Dr. Barton goes to the Gospels and, with the inductive method of analysis used in scientific research, endeavors to gain the facts and relate them in a most appealing way. The work is stimulative to constructive thinking and brings one into a very close personal fellowship with Jesus Christ in the daily walks of his life.

**The Undiscovered Country,** by Caius Glenn Atkins. New York: Fleming H. Revell. $1.50.

A volume of sermons by the pastor of the First Congregational Church, Detroit. In the introduction the author harbors a doubt of the appreciation of published sermons by the religious public. While we would not relieve him of such a suspicion lest it be well-grounded, we are sure that the sermons of this gifted preacher are an exception to the charge, at least they deserve to be. The volume takes its title from the first sermon. It might be surmised from the subject that it is peculiarly an Easter sermon—a plea for the faith in personal immortality. While the evidences urged are not new there is a freshness and impressiveness about their presentation that make them "old truths in new light." The texts and subjects of the sermons befit the title of the volume. Few of the texts have been discoverable by the average pulpit, and the treatment of each text has been an "undiscovered" feature. This newness is not due to fanciful imagination, but to the unusual spiritual insight and mystic penetration of the preacher. He is loyal to the spiritual consciousness of the believer in religion. In the light of the sermons the reader will discover experiences and emotions in his life which are no less real because they have been "undiscovered." Above all they are loyal to evangelical truth and have an unusual grip on spiritual discernment. We place the volume near by, convenient for frequent perusal and spiritual browsing.

**Facing The Crisis,** by Sherwood Eddy. New York: George H. Doran Co. $1.50.

The author has spent more than twenty-five years among the students of the world. He finds that today in every part of the globe in great educational centers the students are facing the same crisis. In the realm of religion and philosophy in industry and society there are questions which will not down. Mr. Eddy believes these inquiring minds have the right to a frank and fearless answer. In the Fonden Lectures for 1922 which make up this volume the author has given us the soul of the gospel message as he understands it. This book is a plea that we face the crisis of our times honestly proving all things and holding fast the good, the true and the beautiful.

## "It Is to Laugh"

Does decrease in the number of deaths caused by automobiles indicate that we are being transformed from a nation of jay-walkers into a race of artful dodgers? —*Boston Transcript.*

A little girl was given a celluloid doll. A short time after when some one asked the doll's name, she replied, "Her name is Sally Lloyd-George."

Upon being introduced to a Chinese ambassador in London a woman given to pretense said:

"Me no speak velly good Chinee."

"Never mind, madam," politely replied the ambassador, "I think I can manage to converse tolerably well in English for half an hour or so."

He pulled in his line, and found—nothing. Several times that day the same thing happened. He had a dull time until, in making another cast, the hook caught in the back of his coat. He went through more evolutions than an expert contortionist to reach that hook. He even tried to rub it out against a tree, but a smart jab in the small of the back soon stopped that.

At last he started in search of some one to extricate it. Five miles he tramped down stream before espying a human being.

"Here, my good man," he called out to a farm hand, "will you be so kind as to take that hook out of my back? I've walked miles and miles trying to find some one to pull the thing out."

"Of course I will, sir," said the farm hand, "but why on earth couldn't ye take yer coat off?"

# OUR MUSIC CORNER

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## WORDS OF WISDOM

By FRANCES R. GRANT

Perhaps no musicians in this country are more capable of discussing the various aspects of our present educational tendencies than are David and Clara Mannes. For these two musicians, in addition to their wide concert activities, have given constant devotion to the highest ideals of music, and, in the David Mannes Music School, have built up an institution unswerving in its artistic standards.

It was Mrs. Mannes who consented to discuss some features of present-day musical education:

"Music seems to be regarded in the light of something which can be superimposed, in the shortest time possible, on the student, whatever his foundation. There is lacking the realization that all knowledge comes from within; that teachers are only guides, but that accomplishment rests upon the learner. The present false attitude has resulted in an artistic inertia and dependence, instead of giving students the creative freedom and inquisitiveness which education should bestow.

**Function of a Musical Education**

"The function of a fitting musical education is to provide the student with a foundation so thorough that he will find it an open sesame whereby to search out other musical treasures. Instead of making him an artistic parasite, it should furnish him with a puissant independence. For instance, we would regard as subnormal a person who, after studying for many years, would take up a book and have to spell out the letters laboriously. And yet that is what we are countenancing in music. After studying for years, students still drudge over the reading of their music, instead of grasping it with the intelligence with which the educated person comprehends the printed page. Instrumentalists should be taught to conceive of music apart from their instrument, in the subjective sense, and to study it in its broader meaning. It seems incredible to realize that many pianists, who have studied until they are technically advanced, will be utterly at sea and even lose all that they have acquired, as soon as they leave the teacher's guidance. It demonstrates the futility of the system.

"Even among some advanced students and professionals, who have come to us, this aspect of studying music in its abstract sense and so assimilating it as to make it part of one's very being seems at first incomprehensible. That is why the study of solfège should be emphasized from the very beginning, so that the student learns to read, analyze and grasp the substance.

"Ensemble practice is another great aid to the student in gaining artistic equilibrium. The violinist who thinks of music in the terms of a melodic profile is immeasurably helped by orchestral or chamber music. For here he finds himself only part of a great musical whole; his narrow aspect is widened into a comprehension of the tapestried background of the art. And so with other instrumentalists.

"A great part of the blame for present conditions must be laid to the parents. For it is rarely that parents strive to comprehend this larger ideal in education or to instill it into their children; they neglect to impart to them that notion of actual responsibility toward their work. Much is said here about freedom of education; but we should emphasize that freedom which at the same time makes us mindful of other persons' happiness. The child must be taught to measure his duties to his tasks, as he measures his duties to his government. Parents prefer to consider the teacher as a sage who can pour education into their child; they forget that without proper response and equal effort on the student's side the instructor's efforts are wasted. Parents even show surprise when we tell them we expect the child to work and study when he is away from the school. Teachers can arouse interest and provide the key, but the ultimate result rests upon the pupil, and the grave duty has thus far been neglected by parents of making their children comprehend this. When parents are educated up to this point we will make considerable progress in our American art.

"However, our educational future has its promising side. One of the most encouraging movements in music today, perhaps, is the fact that so great a number of college men have entered the field as a profession. A most remarkable change has permeated the collegian's attitude to the art. Such work as that being carried on by Dr. Davison with the Harvard Glee Club is indicative of the change. Besides there is the definite revelation of this in the fact that our youth is turning to music for its life work. It seems as though in this country we had passed the crest of our commercial and industrial craving, and as though American youth were seeking self-expression in more subjective fields.

"Furthermore, these students are beginning to comprehend that the knowledge of music cannot come in a day. The acquisition of any profession such as law or medicine, requires the devotion of many years of study. Shall we not set aside at least as many years to the preparation for a calling which concerns itself with so subtle a thing as art?—*Musical America.*

## THE ONE-REHEARSAL CHOIR

There are no hard and fast rules as to the number of rehearsals that should be given to the preparation of an anthem before it is sung in public. Not all anthems that are of real worth are difficult; some of them are so simple that they can be mastered easily and be ready for the Sunday service in a single rehearsal. But the choir that confines itself in its rehearsals to that grade of difficulty is setting its ideals too low. A "one-rehearsal choir" will never get anywhere. One can never hope to make much progress without constantly tackling the difficult thing. That is also true in choir work. An anthem that takes at least two or three rehearsals to prepare properly is about of the right grade of difficulty for that choir. With that grade of material it can do its best work and have its best opportunity of development.—*Choir Leader.*

*Says Doctor*

**Charles W. Gilkey**

**Minister Hyde Park Baptist Church, Chicago**

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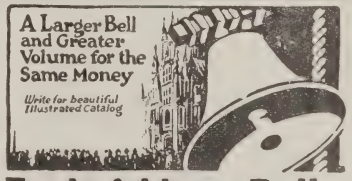
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## Our New Educational Policy

(*Continued from page* 14)

Second: The financial support which has been given the educational program through the New World Movement, has enabled the board of education nearly to treble the number of pastors which it is supporting at the universities to care for the moral and religious interests of our Baptist students. This is one of the most significant and far-reaching ministries which the denomination is rendering today. In the conservation of these young people it is assuring to the church, an increasing group of well-trained ministers and laymen who will be the strength of the church tomorrow.

Third: Convinced that a Christian college furnishes the best atmosphere and environment in which a young man or woman may secure an education, the denomination, through its New World Movement gifts, is strengthening its own schools so that they may give an adequate education—approximating the best—to its own young people. We cannot induce our children to go to our schools unless we can give them as good an education as they can secure elsewhere. We must be able to give them the best.

The rapidly developing interest in education, the increasing number of students, the multiplying cost of education, are all making unprecedented demands on our schools. The timely arrival of the gifts of the New World Movement is helping the colleges greatly in meeting the new situation thrust upon them. The New World Movement came just in time to save several of our schools from most embarrassing situations. We have saved them for a great mission.

By our new educational policy, therefore, we are accomplishing certain very definite and valuable results. First: By reason of their gifts, our people are coming to have a new interest and a new sense of proprietorship in our schools. Men follow their gifts with their hearts. Second: We are no longer leaving to others, but assuming ourselves, the responsibility of furnishing our schools with the equipment and funds which will enable them to give our children the kind of an education we want them to have in the kind of an environment in which we want them to live. Third: By reason of our quickened interest, our declared determination to stand back of our schools, our constant stream of money, small though it is, flowing to our schools, we are binding these schools to the denomination in a way they have never been bound before. We have taken no steps to cement legal ties, but we are binding them by cords that are stronger than steel, the strongest cords in fact that can be forged, the cords of fellowship and gratitude. If we can follow this policy for a season, we shall have a group of schools extending from the Atlantic to the Pacific, enjoying all the advantages of independence, but bound into our fellowship with indissoluble ties, an integral part of our denominational life.

## Fresh from the Field

(*Continued from page* 4)

**January 23, Dr. Carter Helm Jones of** Philadelphia spoke at the Lake Avenue Church, Rochester, on his experiences in Czecho-Slovakia.

**Dr. Geo. E. Burlingame spoke Sunday,** Jan. 21, at Temple Church, Detroit, on "The American Bond." Feb. 4–9, Dr. F. A. Agar will visit the church for instruction and conference. Dr. Taylor, of West China, and Rev. A. H. Gage, of Chicago, were the guests of the church Jan. 22. Rev. Llewellyn Brown is pastor.

**The Chicago Baptist Institute will hold** a series of B. Y. P. U. courses Monday evenings, Feb. 12–April 16 at the Northern Baptist Theological Seminary. The leaders will be Mr. Edwin Phelps, Rev. A. H. Gage, Rev. Jacob Heinrichs, Mrs. Geo. W. Taft, and Rev. Augustine S. Carman. The registration fee is $1. Further information can be secured of John Singleton or President Geo. W. Taft.

## The Near East—Down East

(*Continued from page* 13)

The professor of public speaking acted as official representative of the Lewiston Greeks at a big Venizelist convention in Boston.

In several other ways the influence of this community spirit has spread beyond the bounds of Maine. The development of the annual out-of-door Greek play—always a feature of the Bates commencement— is watched with keen and helpful interest by the Greek citizens. A few years ago the mid-year play of the Phil-Hellenic club was hailed as an annual success. Arrangements were made to take the entire cast to the Greek community of Haverhill, Mass. There it received an enthusiastic reception, not only for the histrionic art displayed, but also for the spirit it typified.

The reception I myself was witnessing, I was told, would be heralded the country over in all the Greek language papers.

How responsive and appreciative these Americans-in-the-making seemed to be! I was shown some of the gifts they had made to their college friends—an expensive silk flag of Greece for the Phil-Hellenic club room, a bust of Olympian Zeus for the college library—and as I witnessed the glow of hospitality on their countenances as they now acted as hosts, I realized that the Bates community must have been free from cant and devoid of hypocrisy. That the work has been so successful was ample proof that the attitude of the leaders in this movement had been anything but patronizing.

"If you were going to preach a sermon upon the work that this scene represents," I asked the Greek professor, "what text could you choose?"

Quick as a flash came the generous answer, "I am debtor both to the Greeks and to the Barbarians."

But as I later reviewed the evening in my own mind, I decided that I should choose "For the letter killeth, but the spirit giveth life."


# Baptist Education Day

Baptist Education Day is to be observed by the denomination February 25th.

On that day we shall thank God for the generous men and women who gave us our Christian schools.

The church will remember its boys and girls who are away at College.

The pastor will preach a sermon on the value of a high education.

The young people will discuss the place of trained Christian leadership in the world's life.

On that day we shall all unite our prayers that God will raise up friends for our schools; that He will keep our colleges loyal to Jesus Christ and all our students loyal to His trust.

If you need material for sermons, addresses or discussions, address

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# The Baptist

Published Every Week by the Northern Ba nvention

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## If Lincoln Spoke To

IF Lincoln, man of tempered mold,
Should speak to us today,
What would his word to us unfold
Of progress in his way?

What would he say of racial strife
'Gainst which he gave his all;
Of selfish greed and lawless life
That heeds not God's high call?

What of the chains we forge anew
In shop and market-place;
The slaves we make to serve the few
Not to uplift the race?

What would he say of bigot's plan
To shackle freedom's mind,
To keep us with the tribe and clan
Traditionally blind?

What healing words for open sores
Left by war's heated breath,
For ills that love alone restores,
While malice gives but death?

O Captain, breaker of men's chains,
Speak to us as of yore
Teach us that only Love reclaims
And heals forevermore.

—*Arthur E. Cowley*

## Fresh from the Field

**Rev. J. F. Nix has accepted the call of** the First Church, Clovis, N. M. Mr. Nix was formerly pastor of the First Church, Portales.

**A Bible for the blind has been printed** by the American Bible Society. It requires nineteen volumes, weighs 150 pounds and costs $75 to produce.

**Rev. M. Neilson resigned as pastor of** the Turtle Creek Church, Pittsburgh, Jan. 31. Mr. Neilson has accepted a call to Toronto, Canada.

**Mahlon H. Day, formerly pastor of** State Street Church, Rockford, Ill., and until recently field representative of the Canton Christian College, is now state manager of the Northwestern National Life Insurance Co., for Oregon. His headquarters is Portland.

**Rev. L. B. Crosby,** pastor at Fort Collins, Colorado, was taken Saturday, Jan. 20, by his wife and doctor, to Rochester, Minn., for a very serious operation at the hands of Mayo Brothers, the church paying all expenses. Brother Crosby did not know he had such a serious trouble until about a week ago.

**Rev. Robert Van Meigs of Quincy, Ill.,** conducted a series of special meetings in the First Church of Carlinville, Ill., which resulted in forty-eight accessions to the church. While in Carlinville, Mr. Meigs addressed the students at Blackburn College, the community high school and the birthday club. The last night of the meeting a men's Christian service club was inaugurated.

**The resignation of L. Wilbur Messer,** for nearly twenty-five years general secretary of the Y. M. C. A. in Chicago, has attracted wide attention and brought forth a wealth of expressions of appreciation of his character and ability as an executive. Mr. Messer has seen the membership of the Chicago association grow from 2,000 to 25,000, and his efforts to extend the work on the community plan have resulted in well-equipped buildings at strategic points throughout the city. These buildings, thirteen in number, are valued at more than $6,500,000.

**It will be of interest to the readers of** THE BAPTIST to learn that the first Baptist church erected in Austria has been opened and dedicated during the past month. Until the signing of the peace treaty Baptists had no legal right of existence in Austria and the work of the Vienna church was carried on only through a succession of legal evasions, meeting in a hall under the guise of temperance workers. The Vienna church has acquired property and work will be commenced immediately. The dedication sermon was preached by Rev. A. Wiegand of Vienna and the public officials of the district were present.

**A great atlas of the Milky Way, which** has been in preparation for twenty years at the Yerkes Observatory on Lake Geneva, is now ready for publication. By a photographic method developed at the observatory, the distances of 250 stars have been determined with an accuracy not previously attainable; and Prof. A. A. Michelson, head of the department of physics, has successfully applied the interferometer to the measurement of the diameter of the stars. Prof. Leonard E. Dickson, of the department of mathematics, has produced a monumental history of the theory of number.

**Rev. A. L. Hendrix, formerly of Tre**monton, Utah, has accepted the call of First Church, Cle Elum, Wash.

**Rev. Arnold E. Look began his work** as pastor of the Upland Church, Upland, Pa., Feb. 1. Mr. Look was pastor at the Hebron Church, Philadelphia.

**The Emmanuel Church, Ridgewood,** N. J., is conducting a winter evening college which began Feb. 1 and will continue six weeks. The subjects are Bible study, the kingdom task, church school methods and choices and life. The latter course is for young people. Rev. Thomas H. Sprague is pastor.

**Alva J. Brasted, formerly pastor at** Lisbon, N. D., Montevidio, Minn., and Ft. Dodge, Iowa, and for the last ten years chaplain in the regular army, is now divisional chaplain of the Second Division and post chaplain at Fort Sam Houston, Tex. Since the union of Camp Travis and Fort Sam Houston, this is the largest military center in the United States. Chaplain Brasted is one of the chaplain missionaries of the Northern Baptist Convention.

### Lincoln, the Dreamer

HE knew the curse of poverty,
But lighted by his dream,
He heeded not the clouds of night
That covered him. The gleam
Of high ambition led him on
Through cruel years of fate
Until he entered, heaven-led,
The pathway of the great.

He found, amid the sloughs of youth,
A path of blessedness,
And, as he walked the stony road
Of eminent success,
He kept his lofty dream of truth,
Nor left her righteous way
Until the crown of martyrdom
Brought sunset to his day.

O tender ruler of our hearts,
Bequeath to us the grace
That shone from heaven's inmost shrine
Upon thy saintly face.
On selfishness and greed and pride
We rear our mighty state:
Inspire in us again the dream
That made thy leading great.

—Thomas Curtis Clark.

**According to the "Baptist Times and** Freemen": we have a large and prosperous Baptist church in Gelsenkirchen, one of the towns in the Ruhr district just occupied by the French. It was founded by emigrants from East Prussia in 1887 with a membership of 130. In 1893 Herr Broda, a student from Hamburg College, became the pastor, and under his charge the church has prospered greatly. Today it has splendid buildings, free of debt, a membership of 1,100, and three Sunday schools with 700 scholars.

**Mrs. Jessie H. Pratt, widow of Rev.** W. C. Pratt, died at Modesto, Calif., Dec. 29 at the age of ninety-one. With her husband, twelve years were spent in pastorates in Illinois and thirty-four in Iowa. Notwithstanding her advanced age, Mrs. Pratt was interested in all missionary movements. She was the oldest delegate present at the Golden Jubilee of the Woman's Foreign Mission Society in Oakland, June, 1921. She maintained her work in the local church and on the last Sunday of her life taught her Bible class in the Modesto church.

**Recently Rev. W. T. Lowrey,** president of Blue Mountain College, Miss., delivered the Julius Brown Gay Foundation lecture at the Southern Baptist Theological Seminary. His subject was "The Minister as a Man Among Men."

**The women of First Church, Pough**keepsie, N. Y., raised $1,045 for the Union Women's Colleges in the Orient. Altogether Poughkeepsie has contributed over $11,000 which makes it possible for the Missionary Federation to erect a building in Tokio.

**The South Church, Lansing, Mich., has** extended a call to Rev. N. F. Douty of Gilman, Ill., to become its acting pastor during the absence of Rev. C. H. Heaton, who has resigned temporarily because of ill health. Mr. Douty was formerly a member of the South Church and was ordained there last June. Mr. Heaton and his family have gone south by automobile to remain four months or more.

**Rev. Robert W. Shaw, who has been** at the South Church in Milwaukee for almost four years, recently intimated to his church that he would close his work with them, now that the first unit of the new building is assured. However, sufficient pressure has been brought to bear upon him by his own church, the Milwaukee Baptists and the state leaders, so that on Sunday, Jan. 28, he announced his reconsideration of the matter, and his intention of remaining with the church in order to lead them in the important work of establishing themselves in the new field and of finishing the building.

**The topic for February in our Promo**tional Program is "Our Bible." In connection with this topic every one who has not read "The Bible and Missions" by Mrs. W. A. Montgomery should do so. This book had a wide circulation a year or so ago, but there are probably a good many who have not yet read it. In connection with this book women's societies will appreciate a fine devotional service entitled "The Word and World Wide Missions." Both the book and the devotional service can be secured from the General Board of Promotion at any of the literature bureaus.

**The largest single Bible order ever** placed by any organization in the United States, perhaps in the world, has been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, sixty-four pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the society has been able to produce these volumes at this price. Before the first deliveries had been made advance orders to the number of 800,000 had been received.

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# The Baptist

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### Saturated With Other Things

W. P. Bristow, pastor of the First Church, Prescott, Ariz., writes:

"In regard to the question raised by Dr. H. K. Carroll as to why there should be less than half a million circulation of the denominational papers among our 8,000,000 Baptists, I am of the opinion that our much-loved and oft-quoted doctrine of predestination has something to do with it. With a comfortable seat in the Chariot of Predestination, why worry about reading the denominational paper? Our salvation is assured anyhow. Some such frame of mind is more prevalent among the Baptist brotherhood than we have yet dreamed of.

## Killam's Kollum

Such people need something to jar them loose from that easy chair.

"But the greater reason, to my mind, for the relatively small circulation of Baptist newspapers, and not only Baptist, but all other denominational and religious papers, is that sweeping deluge each week of the great Sunday daily, that reaches out into every hamlet and village, and the countryside as well, even carried by burros where the auto or stage cannot go.

"What chance does the little 8, 16, or 32-page denominational paper stand in competition with 110 pages of the most fascinating, alluring, enticing and bewitching material that Satan, with the help of the ingenious mind of man, can compile?

"When this pile of printed matter, enfolded in a brilliant vari-colored outer garment, is hurled at the front door on Sunday morning, it's goodbye Bible, Sunday-school lesson, denominational paper, and everything else, until that man-made mass—or mess—of worldliness, is at least partially digested.

"There are eight pages of funnies for the kiddies, the magazine section for father, society page for mother, daughter grabs the style sheets, while brother scans the automobile and pink sporting pages. No wonder they are all late for Sunday school and church.

"It takes the whole family a week to digest that pile of rubbish. By the time they are through with it another Sunday rolls around and they are ready for a fresh supply. Of course the denominational weekly stands no chance where the Sunday daily reigns supreme, as it does in so many of our Baptist homes.

"The Sunday daily stands in the same relation to the denominational weekly as the 'movie' does to the church; the 'movie' gets the members, and the 'daily' gets the 'dough.'

"The above may not be a correct answer to the question raised by Dr. Carroll, but I am of the opinion that it is getting somewhere in the neighborhood of the truth, at least."

Is this the answer? If it is what are we going to do about it? Will the material of the "110" pages stimulate the desire to be good and good for something? Will the "pink" pages tend to make that boy a preacher or a pugilist? Dempsey can get $500,000 for a few minutes of hard hitting. What will the average preacher get if he hit hard? Pastor, if you want to be a martyr just insist that Christian parents owe it to their families and to themselves to feed the minds of the household upon more nourishing material than the average daily paper. These families ought to have the denominational paper at least as an antidote.

## Fresh from the Field

(*Continued from page* 34)

### Baptist of Illinois, Attention!

**Baptists of Illinois are invited to attend the meeting of the Board of Managers of the American Baptist Foreign Mission Society and a Bible and Missionary Conference to be held in connection with the board meeting, in Chicago. The meetings on Monday will be held in the Morrison Hotel and the Central Y. M. C. A. The meetings on Tuesday and Wednesday will be held in the Belden Avenue Church. Any Baptist will find a hearty welcome at any and all of the public sessions. A number of churches will send the pastor and his wife and other representatives. Remember the dates, Monday, Tuesday, Wednesday, February 12-14.**

**Rev. A. L. McMillan of Appleton, Wis.,** has accepted the pastorate of the church at West Allis, a suburb of Milwaukee.

**Rev. J. J. Wicker a well-known evangelist** of Richmond, Va., is arranging a number of tours in connection with the meeting of the Baptist World Alliance in Stockholm. His announcement is in another column.

**The rumor is abroad that the Baptist** World Alliance meeting in Stockholm has been called off on account of the present European conditions. Dr. P. C. Wright, secretary of the committee to promote attendance, writes: "The rumor is absolutely without foundation."

**There are more than forty building** projects under way, or being planned by the Protestant churches of Rochester, N. Y. All of these building programs have been referred to the committee on comity of the federation of church of that city. This is a decided improvement over the old competitive plans.

**The alumni and friends of Hillsdale** College held their annual dinner in New York the last week in January. The attendance was large. President Emeritus J. W. Mauck introduced President William Gear Spencer who spoke on the contribution of the Christian college to education and life in America.

**Word comes of the death of William** L. Eaton at his home in Rockford, Ill., after a painful illness of six months. The class of 1875 at Kalamazoo College had but three members, Lemuel C. Barnes, Mary Clark who became Mrs. Barnes, and W. L. Eaton, their worthy though less widely known classmate. Mr. Eaton devoted his life to editorial work, for a few years in Kalamazoo, then for a generation in Rockford. He was a man of wide and accurate information, admirable gifts of judgment and expression, and had a quiet, kindly personality which won for him rare and lasting friendships. He was a valued member of the State Street Church, Rockford, and served the denomination as moderator of the Rock River Association, as an aid in the million dollar campaign and in other of its undertakings. His wife, who was Helen Colman of Kalamazoo, died nine years ago. Two sons and two daughters survive them.

**Though the pledges of the John Mahan** English Lectureship Fund of the alumni of Newton Theological Institution have not been fully paid, it has been decided by the alumni committee to inaugurate the series this year. Professor English has been invited to give the first course. The general subject will be "The Pastoral Ministry." The lectures will be delivered this month and next.

**The executive work of the late Dean** Llewellyn Phillips and of Pres. Emory W. Hunt, of Bucknell University, the latter having gone to Battle Creek, Mich., to find relief from sciatica, is being performed by Dr. Joseph R. Wood, who last fall was made assistant to the president. Dr. Wood is a Bucknell graduate of the class of '94 who served several pastorates in Pennsylvania, as a "Y" man during the war, and held positions on the executive branches of the denomination before being called to Bucknell.

**Nearly a third of all the contributions** to the University of Chicago have come from citizens of Chicago, according to President Harry Pratt Judson in his recent address at the public library celebration of "Fifty Years of Cultural Progress in Chicago." The funds of the university have been given by various generous donors, and of the total gifts of upwards of fifty millions, fifteen millions have come from citizens of Chicago. The interesting statement was also made that the University expends annually approximately $3,300,000, all of which of course is disbursed in Chicago. In addition to the expenditures of the university are those of the students, who last year numbered over 12,000.


# SAVING THE CITY

The majority of the people in America now live in cities. The city is the center of trade, the home of wealth, the hub from which the influential press radiates its potent influence. By saving the cities of America, you will save America.

**To Provide Adequate Church Accommodation**

for these great and changing cities is one part of the stupendous task of our City Mission Societies. Many well equipped plants in down town sections must be abandoned. To construct new plants in residential sections where Sunday schools must be developed and the members of our future churches trained, requires staggering sums.

Such changes mean the breaking of organizations, the severing of strong sentimental ties, the making of new alignments, and the incurring of heavy financial losses. These changes must be made and new churches established in order to save the cities.

**Institutional Churches, Social Settlements and Mission Stations**

adapted to serve the great down town sections from which our well organized churches are removing, must be organized and financed. Many of these will be a drain upon our resources but they will be great assets to the Kingdom. These changes are costly but they will help save the city.

In many cities such as Detroit, Buffalo, Cleveland and New York, **The New World Movement Has Made** some of these necessary adjustments possible. The money expended will provide a home base from which to finance future denominational enterprises.

## *Help Save The City*

**THE ASSOCIATION OF STANDARD CITY MISSION SOCIETIES**

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

The Baptist

# Northern Baptists on the March

CLIMBING a mountain we pause half-way to the peak to look back. Midway of a long campaign we take time to compare the paper plan of our beginning with the actual eventualities and attainments of the course. Then, facing failures without dismay and victories without undue elation, we sum up the situation and outlook, no longer on the basis of expectation but now on that of experience. We may forthwith set out for the consummation of the campaign, as veterans knowing the territory we travel, adjusted to our accoutrements, toughened to the hardships of the campaign, alert to the tactics of the enemy.

There is a fine sense of fitness therefore in the issuance at this time by our General Board of Promotion of a manual complementary to the *Survey* which in 1919 was largely the occasion of the New World Movement. The new manual takes the campaign at this midway point and frankly looks the facts in the face, reckoning up the gains and the losses or negative results. Each division of the denominational army is made to march up for inspection and to give account of itself, until the entire army, the whole area of campaign and the complete record are before us. It is a searchlight illuminating the way behind and then turned on the coming course; it is a reminder of our enlistment vows and an impulse toward carrying the campaign all the way through to completion.

An advance copy of this manual of eighty-five pages has been sent to THE BAPTIST. It bears the simple but significant title "On the March" and its cover carries the beautiful emblem of our campaign—a globe swinging in space, its darkness illumined by radiance from a shining cross. The margin of each page has some single pertinent line of quotation, illuminating the context like a ray of light. The manual is an admirable and deeply interesting piece of work, though this is wholly incidental to its serious purpose, the presenting of a full and truthful report of conditions in our great denominational campaign. We believe that it will produce a profound impression, and that it should convince even those who are not too anxious to be convinced, that magnificent results have been already attained and that there is every reason for pushing the fight to a finish. THE BAPTIST purposes to make much use of the new manual in this and succeeding numbers, and our people will everywhere wish to secure copies for themselves at the earliest possible moment. It should be studied and mastered by multitudes of us, as was the *Survey*.

When the first intensive campaign ended without achieving its full goal, and when the following period of financial stress and the combination of opposition and pessimism encountered by the board still further hampered its operations, the result was naturally a condition which called, and still calls, for constant appeal on behalf of our missionary work and for the frankest statement of the difficulties which face it. Some who have been loyal supporters of the work, and much more those lukewarm in their allegiance, may have thought of our New World Movement as now a sort of forlorn hope, verging on bankruptcy out of which we may hope only to save the remnants. "On the March" shows that, despite the difficulties which confront it, the work of our Northern Baptists is not only in no danger of dissolution but has made most substantial gains in assets, in equipment, in converts and in more adequate recognition of our obligations.

It shows also the peril of a partial success; for when certain designated gifts for much-needed hospitals, schools, and missionary residences, as called for by the *Survey,* were made by generous individuals or churches, these have been erected; but failure to complete the general fund has left the upkeep of the new buildings unprovided for, so that it must be taken from the already inadequate funds of the foreign societies or in some instances these much-needed new gifts be left unutilized for lack of means to operate them. Then, too, the completion of the full amount would have provided for the whole work on an equal scale, while its partial completion leaves some portions of the field provided for by the designated gifts but allows other equally deserving fields to remain in want. The most tragic feature of the situation is the fact that many missionaries are detained in America for lack of funds to send them to and support them in their fields.

YET in spite of everything the showing for the first three years of the campaign is a remarkable one which should stir the denomination to deep gratitude—mingled with shame—and should incite it to a final, irresistible effort. The story of the New World Movement in its relation to the state conventions which are the chief constituent factors of the denomination; to the city mission societies who are fighting lest the devil get the cities; to the work of our foreign and home mission societies whose field is America and the world; to our publication society with its manifold work for old and young; to the ministers' and missionaries' benefit board, the one object which has passed its original goal; and the remarkable report of what has been accomplished for education—all constitute a thrilling tale of achievement in spite of difficulties. At the end are sev-

eral pages given to a full, precise, luminous statement of the financial results of the campaign of three (in reality only two) years.

Get your copy of "On the March" as soon as possible. It should set the whole Baptist army of the North marching on the double-quick.

## Four Engagements—II

THE second spacious room of relationship in our church covenant is that of personal religion—constant contact with the Creator, and its resulting influence upon our daily associations with family, friends and folks in general. It follows the pointed paragraph on church obligations and brings church relationship down to the core—real heart worship. "We also engage to maintain family and secret devotion." What a force we Baptists could be right now in the world if all our members who voluntarily assumed this *engagement* with God would keep their tryst! Family and secret devotion! The family altar; daily devotion; alone with the Alone; practising the presence of God; thinking the thoughts of God after him; "dwelling in the secret place of the Most High"! Maintain these—family and secret devotion—and it would indeed be "day by day in every way we are getting better and better," not by "kidding" ourselves à la Coué, but by using a vital force sanctified by centuries: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Closely upon the heels of "secret devotion" spreads the circle to "educate our children religiously," then to "seek the salvation of our kinsfolk and acquaintances," hence to the larger group of people with whom we live and work, till it attains unto the limitless eternity of God's purpose for the world: "to be zealous in our efforts to advance the kingdom of our Saviour." If the pebble drops short of the pool the stagnant surface will not undulate and the shore will be unlapped; if there is no starting point of "secret devotion" the stagnant soul will silently settle and "the kingdom of our Saviour" will be advanced not an iota. All the essays, sermons, homilies and songs ever written will but feebly move people to "walk circumspectly in the world and avoid . . . excessive anger," as against the dynamic force of "secret devotion." Hypocrites may pray in the market place and temple area to fool their fellows, but no one prays insincerely in secret, for, though we may fool ourselves we usually have sense enough to know that we cannot fool God.

"To educate our children religiously"—every Baptist should do this. "Every child has a right to be well born," says the sociologist: "every child has a right to be reborn," says the soteriologist. The religious training of the children of Baptists is vital, for our churches do not make any special efforts to receive children into membership and follow them up in the name of the denomination, after the manner of other Christian bodies. The rank and file of our Baptist constituency must be taught to teach their children the Word of God and the fundamental Baptist principle. If only this were achieved any covenant emphasis we might make in our churches would be infinitely worth while.

"To be exemplary in our deportment; to avoid all tattling and backbiting"—toning down our natural tendency to the sin that inundates us with its flood and tuning up our Christian lives to him who "saves us with his blood." Let us pull out of the past and vitalize by the living power of the present this wonderful document, the church covenant! Let *it* live, and let us *live* it!

## Not The "Only" Dividends

HERBERT KAUFMAN in an editorial in the *Chicago American* says of our part in the world war: "We came back with empty knapsacks and empty ranks. We brought along no new boundary lines, no conquered territory. The sad and only dividends from that investment are taxes and tombstones and ingratitude."

"Only" spoils the statement. It makes it untrue. We did not go after new boundary lines and conquered territory. We expressly repudiated such a purpose before we crossed the sea. We are taxed. We have tombstones and perhaps some ingratitude, but these are not the "only dividends."

In taking our place in that terrible conflict we saved our self-respect—our soul, if you will Never was there in our land such a period of unselfish purpose and high ideals as that just preceding and following our entrance into the war.

We are taxed, and the bitter taste comes from the knowledge that no small part of that burden is due to waste, mismanagement and corruption of our own people. Millions of money, Uncle Sam's investigation has shown, were taken fraudulently by unscrupulous contractors and corporations. This should not, however, blind us to the unselfishness and heroism of the rank and file of the people who honestly attempted to do their bit—some of them at the supreme sacrifice.

The "ingratitude" is in no small measure manufactured and peddled by small-souled political demagogues. Was there shown ingratitude to our special Baptist representatives as they visited all sections of Europe? America—Christian America—still has its opportunity to serve and bless every stricken country over which war clouds still hang. We can afford to close our ears to those who criticise our relief efforts. We have sent millions upon millions in money, food and clothing. We will send millions more. Money spent to save the lives of little children; to rebuild the homes of Europe and to restore its agriculture and industry is seed from which it is impossible to reap a harvest of hatred and revenge. Such expenditure yields more than temporary good will. The indemnity returned to China years ago is still bringing in dividends of untold value. We will pay our taxes; we will forever make pilgrimages to the places where white slabs mark the resting place of those who died and such ingratitude as may exist we will forgive, for it is the result of exhausted public mind. We may have taxes, tombstones and ingratitude as a result of our part in the world war but these are not the "only dividends." Christian America knows better.

# A Page of Opinion

## Baptist Prophets

THE roots of our Baptist present are not far back in our Baptist past. This we have shown from time to time in recent months by reproducing messages of Baptist prophets of the near past. The publication of the address of Dr. A. H. Strong delivered at the May meetings in 1904, made a deep impression and called forth considerable correspondence. In a lesser degree the same has been true in the case of other teachers and preachers who have been made to speak again through the pages of THE BAPTIST.

It would be difficult to find a more forceful message than that of Dean E. B. Hulbert, delivered several years before his death and printed in the *Standard* twenty-six years ago. So striking is the fulfillment of his prophecies that we are reproducing the article in full. More than a quarter of a century ago this clear-visioned teacher analyzed the denominational situation. He granted that there was no such thing as static Baptist belief and practice. He made clear that party lines do not divide Baptists on what are commonly accepted as Baptist principles, the *Christian Century* notwithstanding. "All Baptists believe and will probably continue to believe in immersion, believers' baptism, a regenerate church membership, the memorial character of the Lord's Supper, local church independency, separation of church and state, soul liberty." Party lines do not divide us, nor are they likely to, on the great fundamental, saving and moral truths.

Baptists do disagree the minute they enter the domain of metaphysics, of speculative philosophy, of historical inquiry, of dogmatic theology, of scientific discovery, of literary criticism.

At that time, two parties were "beginning" to appear —the "conservatives," standing for old beliefs and practices; the "progressives," a new party until recently conservatives, who were beginning to feel the spell of the newer educational methods. Dr. Hulbert asks, "Will they fight or will they be gracious to each other?" If they fight, ostracize, undenominationalize each other, no one can foretell the lengths to which the contest may be carried. If the two parties are gracious they will help each other and the denomination. What is your spirit toward those with whom you differ?

## Can the United States Criticise France?

THE reparations controversy is now between France on the one hand and the German industrialists on the other. The occupation of the Ruhr was prompted by economic rather than political motives. When the Armistice was signed we should not forget, one-sixteenth of the soil of France was devastated by her neighbor, Germany. According to promises made at Versailles Germany agreed to pay the reparations. France suffered a loss amounting to 102,000,000,000 francs. She has expended 44,000,000,000 in seeking to restore the damage and Germany has put in 4,000,000,000. France was restless and faced bankruptcy unless the agreements were fulfilled. "America of all nations should be the last to find fault with France for entering Germany to enforce her reparations," says the news letter of the World Alliance for International Friendship. "Had America been a member of the League of Nations, France could have been restrained." The most disquieting part of the whole situation is that this action on the part of France means a widening of the chasm between the two countries. We cannot have peace in Europe with France and Germany at swords' points.

## Dollars Decide Destiny

THE medical association of Jackson county, Missouri, issued a bulletin recently in which the members of that body declared:

"No one stands for vice. Nobody sits up nights to protect it. If vice were not a producer of profits there would be no difficulty in suppressing it. The real center of the vice question is not vice. . . . It has never been a question of vice. . . . It is a question of dollars, profits, revenue. Vice, alone, is a subject that is mentioned only in whispers in polite society, and the word is not known in the vocabulary of those having access to the 'inner circle.' Those who think the meat of the vice question is vice are fooling themselves, and those who think the effective way to rid a locality of vice is to fight vice are wasting their time and money.

"Don't lose sight of the fact that vice makes dollars. Dollars make votes. Dollars buy drinks. Dollars pay all kinds of 'bills.' Dollars will also make bonds and provide legal protection for those 'in trouble.' The Lord only knows what dollars won't do in this country."

## Japan Returns Shantung

ONE of the most encouraging signs of the adoption of a new international ideal among the nations is the restoring of Shantung to China by Japan. It took a good deal of argument and negotiation at the Washington Conference but Japan acted very generously and courteously in the whole matter as a recent editorial in the *New York Times* remarked: "The only real pressure brought to bear upon Japan was moral and in creating this power the churches in America played an important part."

The condition of Shantung is far from happy, but this instance of political action which has not been at all common in the history of nations should be noticed and all credit given to Japan. Perhaps it is no credit to be good, but it does take some superabundance of goodness, considering the ethical standards of nations in the past, to do an act of this sort.

# The Baptist Outlook

***The theology of the future will make Christ more central and regnant, will seek more the spirit than the letter of the Bible, will shape itself to the needs of this life as truly as to the life beyond.***

By the Late DEAN ERI B. HULBERT

IN time past marked changes have occurred in the beliefs and practices of American Baptists. In time present changes more rapid and radical are taking place. In time future Baptists will differ from us even more than we differ from our fathers.

This shifting of denominational position creates among our people conflicting opinions. Some see in it a departure from New Testament ideals, others a return to them. With some it betokens retrogression, with others progress. Some dare not even touch the Bible and are sure it is about to be injured; others dare not let it alone and are equally sure it is about to get fresh vigor and strength. Some fear the foundations are being removed, others are confident they are being settled. Some turn to the past and would hold back, others hail the future and would push ahead.

These diverse views are breaking our Baptist brotherhood into parties. Already the line of separation is becoming so definite and fixed that preachers and churches are arraying themselves or being arrayed on one side or the other. Party names are being given or assumed. "Conservative" and "progressive" are beginning to be so employed. Perhaps these terms will remain. Neither is a term of reproach. Each stands for a great and even necessary idea.

We shall be helped in presaging the future of our denomination by noting some points in which conservative and progressive Baptists agree and some points in which they differ.

### Baptists Agree

Party lines do not divide us, and are not likely to, on what are commonly accepted as our distinctive principles. All Baptists believe and will probably continue to believe in immersion, believers' baptism, a regenerate church membership, the memorial character of the Lord's Supper, local church independency, separation of church and state, soul-liberty. Perhaps increasing numbers are and will be less tenacious of the logical order of the ordinances than formerly. Perhaps increasing numbers are not positively sure of the binding authority of our simple, pure, congregational government. However evident in the New Testament writings and however suited to the first century, it may be less suited to the twentieth, and there is no explicit command. Perhaps increasing numbers suspect that while in theory the Baptists are stout believers in soul-liberty there is no denomination harder on its members if they are rash enough to exercise it. With these slight modifications all Baptists see eye to eye, and are likely to, on our distinctive principles. They will be held as intelligently and tenaciously in the future as in the past, only less belligerently, with less acrimony, emphasis being laid on points of agreement with other denominations more than on points of difference.

### A Common Faith

Party lines do not divide us, and are not likely to, on the great fundamental, saving and moral truths of Christianity. Those truths which lie under all religion, those in which consists the saving efficacy of the gospel, those which give breath and form to a life pleasing to God, all Baptists heartily accept and defend. Over the central and vital principles of the Christian religion, the experimental acceptance of which renews the soul and the ethical outworkings of which render the renewed life worthy and useful, Baptists have never entered into controversy. They hold a common faith concerning the basal verities of our religion, and speak a common language concerning its graces, duties and rewards. When all non-essentials are stripped away and all is reduced to original simplicity and necessity, Baptists, in the future as in the past, will confess a common creed. They have never questioned any primary, saving and morally essential truth of the gospel, and they show no disposition to do so. We may believe, therefore, that Baptists will never divide on those distinctive principles which separate them from other communions, nor on those simple, ultimate, evangelical verities which unite them with all true believers.

Troubles begin to appear and divisive opinions to arise when we enter the domain of metaphysics, of speculative philosophy, of historical inquiry, of dogmatic theology, of scientific discovery, of literary criticism. Here the Baptists are no longer one. In our ranks the division is less apparent than in some other denominations, but it is no less real. The lines are being drawn and the party spirit is gaining strength. Already the things in which we disagree are being more talked about and emphasized than those greater things in which we stand together. Talk and emphasis are passing on to criticism and censure. In the near future every intelligent layman and minister will place himself or be placed in one or other of two well-defined parties. Even now the marks are plain enough for descriptive purposes. The very names assumed or imposed, which begin to be heard, are in part descriptive.

The conservatives are the old party. They stand for the old beliefs and practices. They constitute a large body of brethren who wish things to remain about as they have been and are. We hear them saying: "The opinions we cherish, and in the strength of which we have lived, were bequeathed to us by spiritual fathers who loved God and served their generation, and ought by us to be handed down to our sons, who, in turn, should pass them on to children's children. Opinions tested by time, entertained by the wisest and best of men, taught us and, in turn, taught by us in home and church and school, only recently called in question by a few zealots eager for innovation and change; opinions such as these we shall still maintain and defend." A generation ago this conservative party embraced nearly the entire Baptist brotherhood. There was only here and there an erratic, sporadic case of deviation from the recognized standards. Probably now the party enrols the great majority of American Baptists.

### The New Party

The progressives are the new party. Not long ago they, too, were conservatives, but they have been touched by influences which have thrown them out of sympathy with the old order of things. These Baptists with new ideas, though not as numerous as Baptists of the old type, seem to be increasing, and al-

ready constitute a fair body of brethren who are not at all content to have things remain as they were and are. This discontent has been created and nourished by the new thought that has spread abroad since the beginning of the last half of the present century. The marvelous progress in the domain of natural and physical science, the recently promulgated theories of evolution, the philosophical and theological speculations imported from Germany, the reconstructed apologetical literature adapted to present-day exigencies, the discoveries in the ruins of ancient oriental dynasties, the studies in comparative philology and in comparative religion, the new way of conceiving and writing history, the new canons of literary criticism, the new outlook in the realms of ethics, the new science of sociology and the new humanitarian activities — this new world of new thought in the midst of which we are living has profoundly moved some of our Baptist brothers. It has not merely changed their point of view and given them a new center of observation, it has well-nigh revolutionized the very substance of their thinking. They do not look at things as they once did.

### Radical Transformation

Mere modification of conception has passed over to radical transformation. They are not able to analyze the process by which this change has come about. It certainly has not been in the main by a conscious, deliberate dropping of old ideas, but rather in the main by an unconscious passing over into a new world in which the old ideas cannot survive. Notions for which they would once have laid down their lives are notions for which they would not now lift a finger. They have either ceased to be true to them or have lost their interest and importance. The whole subject of religion is now looked upon in the light of the new learning. There is not a time-honored belief which must not submit itself to fresh scrutiny. In the ecumenical creeds we have not the final word on the points of which they treat. The doctrinal statements of the Westminster divines need revision. The five points of Calvinism are not as delightfully clear and sure and comforting as they once seemed. Indeed, Calvinism, by a process of dilution, seems likely to weaken itself out of the world. Mediaevalism and traditionalism can no longer command respect and assent simply because they are wrinkled and gray.

The progressives, living in this new world of new thought, give a new statement or a new emphasis to nearly every article of religion. They have a new conception of God, of his goodness and glory. His sheer sovereignty and decrees fall into the background, and his moral excellence, beauty, and common Fatherhood fill the vision. They have a new conception of Christ as the express image of his Father's person and the perfect revelation of his thought and love; and of Christ's work in man's behalf as designed to meet the necessities and aspirations of his entire being—body, mind, soul—for time and eternity, in earth and in heaven. They have a new conception of man, of his creation

> THE truth has nothing to fear from the fullest inquiry. It can never suffer by examination. Therefore the truth we hold, the other party can turn bottom side up and inside out, search it, scrutinize and analyze it, try it to their heart's content and their wit's end. If it is really the truth they have no power to destroy it. No crucible can be hot enough to injure gold. If, perchance, dross is there, let the fires burn it out.

in God's image, and his boundless possibilities of growth in the likeness of his Creator, Father and Savior. They have a new conception of the Bible. They have ceased to believe that it was dictated in a mechanical way, and that its chief design was to furnish proof-texts in polemical theology. They have parted with many of the traditional notions of the authorship, structure, and purpose of the sacred books. They maintain that no theory of inspiration has yet been advanced which covers the facts, and that their reconstructed Bible is a book more human and divine, more consistent and rational, more helpful and inspiring than the traditional volume. Living in this new, modern, up-to-date world, they think their view of all truth is broader, profounder, more in accord with fact, more soul-satisfying, more helpful to man and more honoring to God.

So it has come to pass in our denomination that we have or are about to have two parties differing widely in their views of the Bible, and on many of the dogmas of speculative theology, yet claiming to be loyal Baptists, and professing their distinctive principles, and agreeing perfectly on the really central and vital things of revealed religion—the fundamental, saving, and ethical truths of the Christian system.

In presaging the future of our denomination, the supreme question is, What is to be the attitude of these parties toward each other? If they are to fight, ostracise, undenominationalize each other, then presently conservatives and progressives will not be on speaking terms. If the old and the new are to fight it will be a fight all along the line, among pastors, between schools, in churches, associations, conventions, national societies. It will extend to our young people, seminaries, mission fields, religious press, to all our organized denominational activities. Many will tire of the conflict and pass over to other more strait-laced or liberal communions, or will try to propagate their views by independent movements. Old and new will wage a war of extermination and neither will live to gain the satisfaction of having destroyed the other. If both parties are to invite and keep up a satanic spirit Satan will deservedly get them both in the end, and perforce, the denomination will go to the devil.

### The Christly Spirit

On the other hand, if the evil spirit is exorcised, and a Christly spirit takes its place, then the two parties can each help the other and both can help the denomination. This good spirit will lead each party to see that in the other the real leaders, pastors, teachers, intelligent laymen, are sincere Christians, holding the distinctive Baptist tenets, pledged to the essentials of evangelical religion, anxious to have God honored, souls saved, the church established and Christ's kingdom widened. Of intelligence, unsullied character, the spirit of inquiry, love of truth, fair mindedness, neither party has the monopoly.

This good spirit will lead each party to say, the truth has nothing to fear from the fullest inquiry. It can never suffer by examination. Therefore the truth we hold the other party can turn bottom side up and inside out, search it, scrutinize and analyze it, try it to their heart's content and their wit's end. If it is really truth, they have no power to destroy it. No crucible can be

hot enough to injure gold. If perchance dross is there, let the fires burn it out.

This good spirit will lead each party to vie with the other in the exercise of a tolerant temper. The Baptists have taught the other denominations and the Christian world what toleration is, and now we will not violate the letter and spirit of it against our own brethren. In every decade of our history we have suffered in some part of the world from the intolerant spirit of the professed disciples of Christ. We have felt the injustice of it. We have protested against the iniquity of it. We have warned our adversaries that they could never win their cause by the exercise of it. We have by unyielding, persistent and patient suffering gained the victory over it. Today we stand before the world as the triumphant champions and defenders of toleration; and today we will not belie our antecedents by turning with intolerant zeal against our own brethren who happen to be so unfortunate as to be poorer theologians than ourselves.

### A Campaign of Education

This good spirit will lead both parties to confess that truth never emerges except by agitation. What the theological world is always needing is a campaign of education. Bring the conflicting opinions into the arena of open debate. Give all sides a fair hearing. Investigate as fully and freely and deeply as you please, and bring the result to public notice. The time is past for repression, which will only beget suspicion which in time will harden into distrust and disbelief. Up with it and out with it. Then let objections reasonably urged be given a fair hearing and be reasonably met. The distractions created by divided opinions are only temporary, the resultant good is permanent. Therefore let opposing notions grapple. The issue cannot be doubtful. Free discussion is the life of knowledge and the death of falsehood.

When this good spirit leads each party to recognize the honesty and ability of the other, leads each party believing that truth is indestructible freely to offer it for testing, leads neither party to crush the other by tortures of the inquisition, leads both parties plainly to see that only as differing views grapple with each other is there any chance for truth to gain a victory, then under the tuition of this good spirit, each party will help the other and both will help the denomination. It is difficult to see how our people can well get on without the aid of both. Both seem essential to our best advancement, only providing that both are inspired and controlled by a worthy spirit. In general the conservatives are needed to keep the progressives from going too fast, and the latter are needed to keep the former from standing still, and under this alternating check and spur we may confidently look for healthful progress.

This friendly contention of conservatives and progressives will give us a better Bible and a better understanding of it. So long as the original text and the translation of it are not the best the most enlightened scholarship can give, there still remains room for improvement. So long as the date, authorship, structure, purpose, and interpretation of a sacred writing are left in an obscurity which enlightened scholarship might clear away, a better understanding of the Word is our privilege and duty. "The Bible is what the Bible means, and not what inaccurate translations and misinterpretations make it seem to mean." The Bible is what the Bible really is, and not what men pledged to a preconception have tried to force it to be. The Book as a whole, who made it, and how he made it, and why he made it, exactly how it came into the world, and what it is here for, are topics in debate on which the progressives should prod the conservatives out of their inertia, and on which the conservatives should check the undue haste of the progressives. This enlightened criticism and counter-criticism will give the Baptists of the future a better Bible and a better understanding of it than Baptists today enjoy.

> PARTY lines do not divide us and are not likely to, on the great fundamental, saving and moral truths of Christianity. Those truths which lie under all religion, those in which consists the saving efficacy of the gospel, those which give breath and form to a life pleasing to God, all Baptists heartily accept and defend.

The Baptists of the future are to have a much better theology than we now possess. It was never in more sorry plight than it is today. It has left the old positions and has not yet reached the new. Once Baptists felt safe and happy in the rigid inclosures erected by that "godly, learned man, John Calvin." Once the Westminster Confession furnished them the doctrinal formula which sheltered and nourished their souls. Once Andrew Fuller's reconstructed and moderated Calvinism seemed exactly to meet the necessities of the case. Thirty, twenty, fifteen years ago our seminaries served out a theology which some of the conservative pupils are disposed still to retain, but which to their progressive teachers has become obsolescent. The theology of the future may not be the "new theology" of today, but it will be a vast improvement on the old theology of yesterday. It will not revolve around metaphysical abstractions nor deal largely in proofless and profitless fictions. It will come nearer to the real heart of things, will make Christ more central and regnant, will seek more the spirit than the letter of the Bible, will shape itself to the needs of this life quite as truly as to the life beyond. We may trust the progressives to import into it all the divine treasures which the new learning of this new age can provide, while we may trust the conservatives that no divine treasure of the old theology shall be discarded or neglected.

### Teachers Criticized

Along with a better Bible and a better theology we are to have a better education—more of it and of a higher quality. In the last half-decade marvelous strides have been made in an educational way. East, west, and south an impulse hitherto unknown has seized our people. Apparently not yet has the denomination struck its gait, but once under way the next half-century will show an advance which only the most daring would venture to predict. True to their instincts the conservatives are finding fault with the teachers and the teaching, with the things taught and those who teach them—with the new spirit which has seized the schools—but their obstructive tactics will simply keep the progressives in healthful movement—not too fast for safety—and the denomination will enjoy an educational progress unprecedented in Baptist history.

A better-educated people with a better understanding of the Bible and a better theology, will have a better ecclesiasticism. We shall still hold our denominational tenets as

wisely and firmly as ever, but sectarianism for the mere sake of sectarianism will seem to our children unworthy of Christian men. Confronted by the sullen masses of heathenism abroad, and the tremendous forces of evil at home we shall feel that it is more important to stand with other denominations against our common enemies than to stand aloof from them for our distinctive principles. We shall still teach what we conceive to be the evident meaning of the word of God, but the old bitterness will disappear. We shall indulge no more in railing accusations. The outrageous way in which we have been treated by other denominations will be forgotten. The marvelous progress of Baptist principles in the past, principles of which these denominations are stout champions today, but for which they whipped, fined and imprisoned us a few generations back —this gratifying incorporation of principles for which we once stood alone against the world leads us to hope that the other denominations will some day have sense and grace enough to adopt the few that remain.

### Baptists Are Needed

We shall still insist on Bible teaching, but shall try to do it in the spirit of the Bible. It will be some time before Baptists are no longer needed, but we shall make ourselves as agreeable to other people as their errors will permit; and we shall show them plainly that our ecclesiasticism is no bar to the most brotherly co-operation where the interests are common and no principle is in peril. Here as elsewhere the tendency of conservatives to obtrude denominationalism offensively and of progressives to disparage denominationalism unduly will check and correct each other.

In the missionary activities of the Baptists the party spirit is not yet conspicuously present. Here, as elsewhere, however, the old and the new are likely to come into collision. There exists a good deal of discontent with present ideas, aims, methods, and results, which manifests itself in a half-hearted support of existing agencies, but which will some time take new shape in open criticism and in suggestions of reform. If the advocates of old-time missions, and the advocates of radical and far-reaching innovations and readjustments meet each other in a spirit of fairness and concession a gradual and peaceful revolution will not be impossible. Not too much will be demanded and not too much will be conceded. The recent creation of a commission on systematic beneficence is one of the hopeful signs. It means much that the officials of our missionary organizations are willing to occupy common ground, and to bring their several societies into coordinate relations. Perhaps this will prove a greater indirect blessing than anything directly intended. Certainly its tendency will be quietly to remove the wicked distinction between foreign and home missions, and the wicked partisan spirit which that distinction has so unhappily fostered. This instance is a good illustration of the way in which God, in his overruling providence, can break down antiquated prejudices, can harmonize jarring interests, can reshape and reanimate our whole broad denominational missionary enterprise.

It is certain that in the future the new science of sociology will play a conspicuous part in the activities of Baptists. Once two preaching services, a Sunday school and a prayer-meeting, composed the public duty of a Baptist church. Only narrow and belated people entertain that idea now. Today Christians and churches see it to be part of their Christianity to understand and to help man in all his conditions and relations. It is not enough to think of his soul and his future. To be effective this thinking must include his body as well, and all the antecedents and surroundings that affect his soul. And this thinking must become truly effective by reaching a helping hand to the whole need of the whole man. A fractional service will not meet the coming ideal. The institutional church is the initial step in this direction. Such churches will exist in all our larger towns before the close of the century; and our wide-awake missionaries in China and India will catch the idea and transport it to foreign lands. It seems inevitable that much precious energy will be ill-directed and wasted in the transition from the historical to the ideal Baptist church, but undoubtedly the improvement will justify the expenditure.

> "The old, old story told in an old, old book is the greatest and best gift ever given to mankind."
>
> —Gladstone.

It would astonish our fathers to witness the prominence of the young people in modern Christianity. This prominence will not diminish. Some evils are already here and still others will doubtless come, but the advantages of this phenomenal movement easily overmaster all unfriendly criticism. The elderly members may wisely attempt to guide this mighty force, but they will never be foolish enough to attempt to stay its progress. The wisdom of creating an independent denominational organization seems to be steadily justifying itself by the increased intelligence and efficiency which its educational and systematizing agencies are bringing about. A few years of Christian culture courses will bring upon the scene of action a generation of Baptists better prepared than were their predecessors to do the Christian work of the day, and to realize the aims and claims of the religion they profess. In the near future we may look for a hot contest between the conservatives and progressives over the possession and control of the young people because it is evident that the whole future is in their keeping. Men who cling to the past and are afraid of innovation will do their utmost to silence the questionings of the Baptist youth and to frighten them into submission to established notions and customs. Men whose minds are open to new impressions and who are willing to change their views on sufficient ground will do their utmost to free the Baptist youth from the trammels of traditionalism and to make them reverently receptive of divine truth however it may collide with their preconceptions. Between conservatives and progressives our young people will get a training which will admirably fit them for the new duties of the new age into which they are about to enter.

### Advance Under Check and Spur

In that new age most of the questions which now divide us will be finally settled, and our people will be of one mind concerning them. Just as we have forgotten the issues which distracted our fathers, so our children will forget the issues over which the conflict rages now. In that day new issues will emerge and new lines of division will be drawn. As of old the conservative spirit and the progressive spirit will enlist on opposite sides; and with new questions in dispute the Christian world will advance in the future as in the past under the check and spur of these two principles which have their seat in human nature itself.

# Why I Believe in the Bible

***"If we and our posterity neglect the instructions of this book no man can tell how sudden a catastrophe may bury all our glory."***

By ROBERT GORDON

"THERE is but one book," said Sir Walter Scott. That is my faith. To an Indian prince who asked the secret of Britain's greatness, Queen Victoria replied, "This book." Could one who knew the work of Wycliff and Tyndale or the songs of Caedmon and Tennyson have given any other answer? The life stories of Burke and Bright, Cromwell and Gladstone, Wilberforce and Howard, all vindicate Victoria's opinion. Looking upon the family Bible, as he lay dying, Andrew Jackson said: "That book, sir, is the rock on which this republic rests." From the landing of the Pilgrims to the winning of the west, proof of that shines on every page of our country's history. The more I know of life, the more sure am I of the wisdom of Webster's warning, "If we and our posterity neglect the instructions of this book, no man can tell how sudden a catastrophe may bury all our glory." We have good ground surely for believing our Bible an inestimable, enduring treasure

When I reflect upon the times this volume, like an irresistible tidal force, has swept aside all barriers, overturning whole civilizations; when I consider how it has burned as an imperishable flame until coldest hearts have been warmed and aroused not only to shake off indifference but to give themselves with joy to the uttermost of self-sacrificing service; when I remember how this book has been a light to the feet of childhood and has brightened the eventide of old age and has comforted the desolate, I have no difficulty in understanding why so many have preferred to lay their head upon the block rather than surrender a revelation so incomparable. I can understand why our missionaries have been willing to toil on for years in tropic heat or arctic cold, foregoing all that men count dear, that benighted peoples might some day read these lustrous words of life, every man in his own tongue. So profoundly do I believe in this book, I desire, with passionate longing, to have the largest possible part in leading others to see its beauty, share its wealth, and feel its power.

### A Page From Life

But earnest desire is not enough. Often faith has been hindered by those who wished to help. And one of the reasons why I so deeply believe in the Bible is the amazing way it has survived all the fearful things it has suffered in the house of honest friends. Our man-made dogmas have made difficult and sometimes impossible what otherwise would have been easy. Here is a page from life. Dr. R. F. Horton writes, "No pastor ever hinted that the deeds of treachery and blood in that book (Judges), wrought by men on whom the Spirit of God was said to have come, were not approved by God himself. . . . . I know of course that a large proportion of the boys brought up with me on the same principles of interpretation have actually become unbelievers or at least callously indifferent to the Bible." Recently I heard one striving to convince a large group of Sunday-school teachers that Jehovah was justified in ordering little children dashed against the stones. And a few days ago I heard the pastor of a large church using the Bible to prove the vanity of working for world peace. There is not an evil thing that has not somewhere been defended by some text.

The Bible is not a dead level of revelation. It is not a little thing that so frequently still our youth should be so taught. That false idea has caused the death of thousands. In our own country innocent people have been hung because ministers read, as the command of God, the text, "Thou shalt not suffer a witch to live." Even John Wesley so clung to this pernicious method of using (or should we say abusing) Scripture that he said he would throw his Bible away rather than give up belief in witchcraft. What huge blunders have been made and how disastrous the consequences! "Infallible," "inerrant," "verbally inspired" are fearfully big words. And they are not biblical words. Why not stick to the Scripture and assert with Paul that the book is "profitable"? That is a much more modest word but wouldn't it be vastly better to have our people really believe that, with genuine conviction, than to have them say other high-sounding things of which they are not altogether convinced, indeed of which they are so little convinced that the Bible remains unopened while they spend a whole Sunday morning burrowing through a straw-stack of Sunday news?

### A Self-Evidencing Book

I believe in the Bible because it is a self-evidencing book. Faith is never the ardent belief of "what we know ain't true." It is not necessary to force one's mind against evidence. This door is high enough so a man can enter head and all. To trust this guide of life is as creditable to the intellect as it is inspiring to the soul. The more diligent our study, the more unshakeable our conviction. "They searched the Scriptures, *therefore* they believed," we read. Let us rejoice over every sincere question asked. Let us welcome every opportunity to tell the truth about the Bible. Let us be sure that the closer the scrutiny and the sharper the intellect, the more sure will be the result. We must read with the heart, devotionally. But we must also read with the mind, intelligently. There is real danger that the proper attitude of reverence and awe will tend to become mere blind superstition. Sometimes closed eyes have made real discoveries but that is not a method to be generally recommended. A farmer's wife, worn out by a hard week's work, was told by her husband on a Saturday afternoon that he had invited friends for Sunday dinner and that she would find a couple of chickens in a crate. She quit. She threw herself down on a lounge and declared she was tired out. He could do as he pleased about that dinner; she was through. After resting awhile she recalled her mother's habit of opening the Bible at random and reading whatever passage her finger fell upon. This she did and found herself reading, "Rise, Peter, slay and eat." She went back to work. I know another who tried that with different result. She was perplexed about the matter of baptism and was about convinced she ought to be immersed. She opened her Bible haphazard and read, "Let not your heart be troubled." Straightway she dismissed her anxieties and Baptist statistics suffered by that much. Surely there was need for that chapter on "common sense in Bible reading." The test of a revelation is that it reveals.

But most of all, I believe in the Bible because of its universal appeal to the religious instinct. Everywhere simple, devout souls have in their own experience found that which enables them to say, "I am certain this is the Word of God. Here God finds me and, most clearly

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## By Radio to America's Heart

*You can hear them crying if your heart is tuned to the key of humanity*

By HENRY VAN DYKE

INTO the bright mirth of our sheltered homes, into the peaceful murmur of our country's prosperous life, there comes a strange and piercing cry—a sound of many voices moaning, wailing and lamenting—broken men, outraged women, and bewildered little children, thousands, yes, myriads of suffering souls in wounded, starving bodies, crying "Help! Help!"

These are the exiles of Christ in the Near East, driven forth by the Turk to wander and perish. You can hear them crying if your heart is tuned to the key of humanity.

Now listen, for the voices are coming together, blending, uniting in a strong and piteous appeal. The little ones are gathering in companies, regiments, armies, led by wise and valiant guides from America, marching with bleeding feet over bleak mountains and in wild valleys and through dusty deserts, plodding painfully to reach their cities of refuge. It is the new Children's Crusade, not setting out to conquer the sacred place of the Cross, as in the old time, but each one carrying a cross into banishment for the name of Christ.

Now listen again, for many of them, perhaps a hundred thousand, have reached the shelters provided on the slopes of Mt. Athos, Mt. Zion, Mt. Lebanon, in Nazareth, on the Bosphorus; their hunger has been stayed; their wounds have been bound up. Now with their crying a little sound of thin and quavering song is mingled; for they are only children after all, and they will sing if a chance is given. What are they singing?

Jesus, tender shepherd, hear me;
Bless thy little lamb tonight;
Through the darkness be thou near me;
Keep me safe till morning light.

Well, shall they be kept? Let our great country speak and act with all her might to make peace on earth—peace with power. But, meantime, we, personally must answer this closer question. Shall these little lost lambs be kept? And how?

How near is the Near East to us?

*That depends on how near we are to Christ.*

here, he speaks to me." We would be in a sad predicament could one not have assurance without being a linguist and historian and critic. One may know the sun rules the day without knowing a thing about either Claudius Ptolemy or Copernicus. So by living under the disciplines of this book, by the strength which it supplies, there comes to all classes and conditions of men a persuasion of the heart which means more to me than any other warrant for faith. Let me in closing give a few glimpses of what I mean. At six o'clock one morning in France, I came across a Negro soldier reading his Bible. It was nothing strange to see a man read a Testament but this man had a large, leather-bound Bible. I asked him where he had found it and he told me he had brought it from home. "How long have you been in France?" I asked and learned he had carried that book about for eighteen months. He was reading the fifth chapter of Ecclesiastes and pointed to the verse, "For they consider not that they do evil." "That," he said, "is the trouble with this camp." When I was giving Testaments to a company of Negro soldiers, one expressed his appreciation and said, "Men, if that book were more read we would not have so many troubles. We wouldn't have wars. That book says swords shall be beaten into plowshares. If that were done, we would have less fightin' and more wheat. Bread wouldn't cost so much." The brother of the Scotch minister who was chaplain of the British headquarters regiment in France told a small company of us that on that Sabbath which the British called "Black Sunday" because on that day the Germans broke through and it seemed nothing could prevent loss of the coast cities, General Haig came to the service as usual. There was nothing about him to indicate anxiety. And he said that on leaving, the general gripped his brother's hand and said, "Remember, the battle is the Lord's."

So, also, were men in the ranks sustained. From torn, blood-stained uniforms which I handled about Chateau Thierry and Belleau Wood there were taken scores of New Testaments. Many of them, pencil marked, were sent home to bereaved parents. Man cannot live by bread alone. While I was pastor in Milwaukee a man whose home had been disrupted by his drunkenness, was sent to jail. A visitor read to him from this Holy Book. He came forth a new man. His home was restored. And I saw him rebuild seventeen other homes by aid of that book.

But prevention is vastly better. I know a man whose father gave him a five-cent New Testament when as a boy he left Chicago to work in the northern woods. At close of the hard day's work, by the light of a kerosene lamp, he read that book, chapter by chapter. When he finished, he told me, he laid it on the chair and on his knees prayed for grace to live that kind of a life. For years he has stood like a rock against all sorts of temptation and his strong character has been a refuge for many weaker folk. A soldier in France showed me an ugly chunk of shrapnel buried in his Testament. It projected through both covers. "That book," he said, "saved my life."

A mate of mine whom I had known in college days, was helping wounded men on a battle field. Seeing a soldier sitting with his head in his hands, he went to see whether help was needed. The boy was dead. In one hand he held two photographs, an older and a younger woman. In the other hand he held his Testament. To a dying man I repeated slowly the twenty-third Psalm. Upon his face there came that light that never was on sea or land and with his dying breath he whispered, "That's beautiful."

Blessed Bible, book divine; precious treasure, thou art mine.

Fond du Lac, Wis.

# Are the Scraps Sufficient?

By CHESTER H. HOWE

LAZARUS longed "to make a full meal off the scraps flung on the floor from the rich man's table"—Luke 16:21 (Weymouth's translation). And the rich man was "habitually arrayed" in purple and fine linen and "enjoyed a splendid banquet every day." What a contrast! Inside the house lay the rich man gorging himself with food and throwing the scraps on the floor as he snatched for the next course. Fine linen but abominable manners! Outside the gate lay the beggar clothed with sores, and the dogs were his only sympathetic companions. Was he the one who first gave utterance to the sarcasm, "The more I know of men the better I like my dog"?

"And it came to pass that the beggar died." We are not surprised. But the rich man also died, paying the high cost of high living. And then the judgment! Were the scraps sufficient? They had not saved either Lazarus or the rich man. Lazarus needed more than scraps—a physician, the tender care of those who pity the sufferer and a friend. The rich man had given none of these. His habit was to dress up and to eat up all he could. He needed to practice the stewardship of his possessions by ministering to the needy. The scraps did not relieve the sufferings of Lazarus or fulfill the stewardship of the rich man.

Are the scraps sufficient for the present situation? They certainly will not meet the world's needs. Half the world is without a trained physician. The sores of humanity are probed by the needles of the superstitious and washed by the nasty ointments of witch doctors. Half of the world has no teacher. Myriads are in spiritual poverty. They need the Christian physician and nurse, the Christian teacher and organizer, the Bible and Christian literature, the Christian evangelist, prophet and friend. Scraps are not sufficient for these. America rides habitually in its ten million automobiles. It is well clothed and warm. Its daily food would make the rich man of old envious. It can be said of us, "thou in thy lifetime receivedst thy good things." How many give any more consideration to a needy world than the rich man did to Lazarus? In the midst of our prosperity three years ago we determined to deny ourselves and to give the needy world something more than scraps. Our New World Movement was a great constructive program. It meant sacrificial giving. Today, are we slipping back and throwing out a few scraps?

Lazarus died and we don't even know whether he had a decent burial. The rich man died, was buried and was tormented. He had not fulfilled his responsibilities in life. We wish we might have had a chance at the rich man when he was a little boy. If he had been taught the heavenly Father's care for his world and had learned as a little boy to bring gifts for the sick, he might have paid more attention to Lazarus at his gate. If he had learned to do the daily good turn as a boy, he would have acquired a habit which might have made him a helpful man instead of a glutton. If he had felt the warm glow of the appeal to service as a young man, he might have taken the course of some other rich young men and turned his home into a refuge for the needy. We may wish for a chance at the rich man as a boy but we must face the fact of his neglected responsibility as a man.

### They Know

Send Lazarus to warn my five brothers lest they come to this place of torment, pleaded the rich man. He wanted them to have a chance to avoid the destiny that was his. A messenger from the grave would startle them and they would give heed. No, replied Abraham. They know what Moses and the prophets taught. They are not ignorant of God's law as to the stranger at the gate. They know the word of the prophet as he warned the people that the sacrifice of lambs cannot take the place of righteousness and mercy. The rich man had known these things too. But he was so filled with good things that he gave no attention to them. He had the light but he did not live by it. The brothers had sufficient light to keep them from the road that led to Hades. If they found themselves there, it would be because they preferred their fine linen and their feasts to their responsibilities.

We are trying to train up a generation to be world citizens with the love of God in their hearts. *But*—we are without excuse and they will be. Our daily papers, our weekly journals, our magazines spread the story of the world's need before us. In church, school and from the pulpit the attention of our people is being called to the needy world at our very doors. Distances have been wiped out by the railroad, the auto, the steamship, the flying machine, the telegraph, the telephone and the wireless. The crippled Chinese boy is lying at our door. The blighted home of superstition is just across the way from us. The multitudes whose hearts are distressed with the unsatisfied longing for rest in God are thronging near by. The world is a neighborhood. We have what the world needs. We call ourselves Christians after one who gave his very life to serve others. Are the scraps sufficient to meet the world's need? Are they worthy of the world's Savior? Will they justify us in his presence?

New London, Conn.

## The Glory of Lincoln

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow-men endured the shame
Shall have eternal glory for his own.

—Thomas Curtis Clark.

# What We Could Do if We Had the Money

***Facing the Facts of Immigration***

By CHARLES ALVIN BROOKS

THE heading of this article seems to suggest that what we need most is money; whereas I wish at the outset to disavow any such thought and to reiterate what I have constantly preached, in season and out of season, viz., that far more than money we need a new faith and a new patriotism. It is too cheap and easy to give vent to our inherent dislikes and prejudices and feel we have demonstrated our super-patriotism and proved our love of country thereby, while as a matter of fact we have probably wronged our country and defeated the very end we professed to seek.

One longs for a brand new vocabulary and a fresh approach in order to gain an arrest of attention on the part of intelligent Christian people in America. At the same time one hesitates to express himself freely and frankly lest his words add fuel to the flames of prejudice and suspicion he would quench or that the blame for things as they are be misplaced and the wrong remedy for acknowledged ills be prescribed.

**Our Foreign Problems**

I have recently had occasion to make a restudy of the missionary phases of what we call our foreign problem. The one thing which is perfectly evident to the most superficial observer, is that a significant change has taken place among the immigrant population and many of their immediate descendants.

To state it in the briefest possible words and by way of contrast, this is the change. But a few years ago the immigrant population was scattered, unorganized, inarticulate, poor, without influence, timidly self-conscious, with a sense of having little to say or do concerning the affairs of this strange new America. Today these groups are highly organized, locally and nationally, well led, well financed, highly articulate, commercially powerful, politically influential, with social institutions well housed, group insurance of all kinds and a consciousness of being a vital factor in the life of the community where they live. All of which is *in itself* without prejudice and very much to be praised.

Honesty compels us to observe, however, that these groups represent a great loss of religious faith, social unrest and economic discontent, with great numbers living below the standard of health and community well-being, a fertile soil for ultra-radical seed and a difficult field for Protestant Christianity. The leadership of these groups is often in the hands of unsafe elements. The bitter and indiscriminate anti-alien propaganda has tended to solidify the opposition to the best American influences. Prohibition has much of its opposition in this group and the elements opposed to Protestant Christianity have capitalized this opposition to the disadvantage of evangelical Christianity. And to add to the confusion in the minds of millions of innocent and friendly folk, the campaign of aggressive masqueraders has complicated the situation incalculably.

To send forth into this situation a handful of young and comparatively inexperienced and only partially trained Protestant missionaries is pathetically inadequate if not utterly futile. They must cope with almost superhuman obstacles, with the wealth and influence and organization led by master minds and to add to this frontal attack is the consciousness that all the while behind them is an America that does not believe in their people, or their capacity for the best America has to offer—that it is bitterly hostile, indiscriminating in its criticism and unwilling to pay the price of their redemption in terms of better working and living conditions and larger and fairer opportunities for the children of the foreign born.

Well what has the money to do with it? What would I do if I had a million dollars? I would do a few very fundamental but far-reaching things.

1. I would reinforce our foreign language missionary (without whom we are lost) by the kind of service that Dr. F. E. Taylor and Dr. C. H. Jones and Dr. W. S. Abernethy rendered last summer in Europe. I would carry on a carefully planned campaign of public education, which would be reciprocal and in which I would use the best possible publicity methods.

2. I would promote a high grade periodical literature to offset the other kind of influence in the foreign language press. I would meet misrepresentation of facts by the whole truth. I would not use such literature to keep the people ignorant and contented but make them intelligent and free.

3. I would equip and man adequately more Christian community centers which have already demonstrated what transforming influences can flow from such a power house where Christian love is articulate with a thousand tongues.

4. I would make it possible for every promising boy and girl in our foreign language churches to get a higher education on some plan which would not ruin their self-respect.

5. I would promote in every part of the country institutes and conferences for the promulgation of our faith, social, political, economic and religious, as an offset to the wrong kind of education to which we have abandoned the best people in our foreign groups.

And all this I would do, not in a spirit of a crusade, relying upon the magic of some formula, but without racial or sectarian bias would endeavor to interpret national unity and brotherly love in common every-day terms and seek to fill up the chasm which now separates millions of perfectly good Americans who do not know how much there is to admire and love in their neighbors.

If the New World Movement can be translated into terms of service and can be made fruitful in love, it will bring forth the money needed to release the spiritual forces without which all is in vain.

# Therefore, Pray

By HELEN B. MONTGOMERY

IF AN army should undertake a campaign in utter neglect of the principles of major strategy, it could expect only defeat, no matter how brilliant might be its record in minor details. Yet our Baptist hosts are prosecuting their great campaign with comparatively little reliance upon their mightiest weapon of supreme strategy—*prayer*. It is in the hope of awakening true Christians to the place and efficacy of prayer that these few words are written.

We need to realize that prayer is not only a means of communion, through which we attune our spirits to the will of God, but that it is also a real force, a practical agency by the use of which we cooperate with God for the regeneration of the world. It is because of this failure to believe that "prayer changes things" that many Christians fail to exercise the ministry of intercessory prayer.

Yet the Bible is full of examples and precepts to enforce this conception of prayer. Elijah prayed earnestly and the heavens were shut up; the Jerusalem church prayed, and the place where they were assembled was shaken; Peter prayed, and the dead Dorcas was restored to life; the church offered fervent prayer for the release of Peter from prison, and was astonished when the prisoner stood knocking at its door; Paul and Silas in the jail at Philippi were praying and singing hymns, when the earthquake shock set them free.

In all the teachings of Jesus the supreme efficacy of prayer is emphasized. We are to ask, to seek, to knock; faith even if only like a grain of mustard seed will remove mountains. Of the demoniac boy at the foot of the mountain of transfiguration we are taught "this kind goeth not out save by prayer"! We are commanded to "Have faith in God" and encouraged by the promise "Whatever you pray and make request for, if you believe that you have received it, it shall be yours." (Weymouth.) And again, "Whatsoever you shall ask in my name, I will do." "If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you."

We ought to be more ready to release the revolutionary power of prayer than has been done by any of the generations which preceded us. Not only have we the cumulative testimony of the millions of Christians in past generations who have put prayer to the test and not found it wanting; but we have also the reinforcement of our faith in recent discoveries in the material world. A generation which projects its voice by wireless telephony, which knows the marvels of radio transmission, which has seen the impossible achieved in the aeroplane, which has experienced the miracles of healing effected by radio, need not be slow of heart to believe in the reality of the unseen and the spiritual. If God has set us in a physical universe so marvelous, is it likely that the

spiritual powers and realities which underlie it, will be less wonderful?

Consider the radio. If one tunes in he can catch the vibrations of the human voice, so that what is said in Pittsburgh may be heard at Denver, or be broadcasted a thousand miles out to sea.

Shall it be thought a strange thing if prayer has even wider vibrations? If one could really see, he might behold fine waves vibrating from the soul of the true Christian in prayer, waves that are registered in the throne of God.

We can, if we will, develop this prayer power; but like electric power it has its laws. One must work and not against the laws, if power is to be produced. Electric power is developed from falling water, if there be height or mass or both. A trickle of water falling through the finger drives no machinery. The mass of the Mississippi dammed up at Keokuk produces 2,000,000 horsepower, and drives the machinery even in faraway St. Louis. A slender stream falling from a great height has the same effect when caught in the waiting turbines. What are we going to do with prayers that have neither height nor mass to back them—languid wishes that issue in nothing?

Our times, our desperate circumstances demand that we throw ourselves back upon God, that we call his Almightiness to our aid. It is only when men are at their wit's end "when they stagger to and fro like drunken men" in the grip of circumstances that they call upon the Lord and "he hears and delivers them out of their distresses." "O that men would praise the Lord for his goodness!"

Always the power of God waits upon our utilization of it. Always we have but to put up our trolley and grasp the wire of his willingness. For centuries men went chilly till they learned to use his provision of coal. For ages men huddled at the foot of waterfalls, laboriously grinding their corn, lighting their houses with tallow dips, driving their slow ox-carts along their poor paths, when all the time the waterfall thundered by, inviting them to harness their weakness to God's omnipotence.

The parable is plain. Northern Baptists are summoned to believing prayer in this day of our weakness and our desperate need as never before. God can enable us to do our duty. God can reach the heart of his children who have means. God can revive his church. He asks us to cooperate with him for his great ends. He asks us to release spiritual energies that can do for us exceeding abundantly above all that we ask or think. He invites us to become partners of his in creating in the moral deserts of the world fresh streams that shall irrigate them with the water of life.

Wherefore, pray!

# The General Board of Promotion of the Northern Baptist Convention

***Statement of State Quotas and Receipts for Period May 1, 1922, to January 1, 1923***

| Name of State | Am't due Jan. 1, 1923 on State Quota in $10,000,000. | Total Collections reported to Jan. 1, 1923. | Per cent Collections reported to Jan. 1, 1923. | Total Collections reported to Jan. 1, 1922. | Per cent 1922-23 Collections of 1921-22 Collections. |
|---|---|---|---|---|---|
| District of Columbia | $ 21,701.04 | $ 25,622.11 | 1.1807 | $ 19,514.36 | 1.3130 |
| New York Metropolitan | 669,679.12 | 423,531.14 | .6324 | 421,031.03 | 1.0059 |
| Delaware | 8,312.39 | 4,588.95 | .5520 | 3,389.50 | 1.3539 |
| Arizona | 16,878.59 | 8,851.76 | .5244 | 7,868.60 | 1.1122 |
| Rhode Island | 120,053.70 | 62,860.66 | .5236 | 66,973.30 | .9386 |
| Idaho | 17,703.48 | 9,250.92 | .5225 | 11,263.88 | .8213 |
| California, No. | 100,000.00 | 50,362.55 | .5036 | 62,980.36 | .7997 |
| Vermont | 71,321.54 | 35,548.42 | .4984 | 41,152.90 | .8638 |
| New Hampshire | 78,491.77 | 38,462.63 | .4900 | 50,499.47 | .7616 |
| Pennsylvania | 657,884.16 | 315,177.97 | .4791 | 341,274.01 | .9222 |
| Michigan | 222,340.48 | 106,314.35 | .4782 | 105,379.26 | 1.0089 |
| Wisconsin | 81,854.80 | 38,828.66 | .4744 | 39,637.25 | .9796 |
| Missouri | 44,226.97 | 20,902.06 | .4726 | 20,973.23 | 1.0175 |
| Nevada | 3,236.12 | 1,486.53 | .4594 | 1,509.24 | .9850 |
| New Jersey | 430,975.04 | 194,849.24 | .4521 | 258,403.46 | .7547 |
| New York State | 696,083.07 | 305,780.46 | .4393 | 360,103.51 | .8491 |
| Connecticut | 198,799.29 | 85,392.82 | .4295 | 87,801.40 | .9726 |
| Washington, W. | 59,519.22 | 24,428.78 | .4104 | 27,790.12 | .8790 |
| California, So. | 316,187.96 | 127,993.02 | .4048 | 143,653.54 | .8910 |
| Nebraska | 82,235.52 | 33,136.40 | .4029 | 38,946.69 | .8508 |
| Montana | 13,896.28 | 5,532.08 | .3981 | 8,170.42 | .6771 |
| Massachusetts | 619,431.44 | 243,818.91 | .3936 | 291,689.91 | .8359 |
| Illinois | 410,162.35 | 155,981.12 | .3803 | 180,909.64 | .8622 |
| North Dakota | 23,223.92 | 8,613.08 | .3709 | 10,174.30 | .8466 |
| *Indiana | 230,779.77 | 85,567.54 | .3708 | ***65,751.72 | 1.3014 |
| Maine | 123,797.45 | 45,541.53 | .3679 | 58,970.26 | .7723 |
| Ohio | 452,231.91 | 164,885.33 | .3646 | 199,931.67 | .8247 |
| Kansas | 158,696.79 | 57,532.53 | .3625 | 63,728.55 | .9028 |
| **Oregon | 66,666.66 | 22,895.20 | .3434 | 37,274.83 | .6142 |
| Colorado | 85,662.00 | 29,198.07 | .3409 | 33,535.50 | .8707 |
| Washington, E. | 52,235.14 | 17,634.85 | .3376 | 29,719.31 | .5934 |
| Iowa | 172,846.88 | 58,278.25 | .3372 | 69,096.71 | .8420 |
| West Virginia | 150,384.40 | 48,127.63 | .3200 | 61,621.36 | .7810 |
| Wyoming | 8,629.65 | 2,647.70 | .3068 | 3,879.44 | .5902 |
| *Minnesota | 152,478.36 | 46,646.46 | .3059 | 70,970.78 | .6573 |
| South Dakota | 39,277.61 | 10,265.14 | .2613 | 15,819.87 | .6489 |
| Utah | 2,601.58 | 327.31 | .1258 | 662.15 | .4943 |
| Miscellaneous | 6,180.21 | 11,819.14 | | 9,465.43 | |
| Total | $6,666,666.66 | $2,928,681.30 | .4392 | $3,321,516.96 | .8816 |

* December collections not included.

** November and December collections not included.

***Amount of collections to Jan. 1, 1922, not complete.



# Young People's Work



## Topic for February 25

**MISSIONARY MEETING**
NEGRO MEN AND WOMEN OF ACHIEVEMENT
Hebrews 12:1-2

**Introductory**

For a number of months the home mission topics will be a discussion of the Negro problem. Every society should have at least the following books: "In the Vanguard of a Race" and "The Trend of the Races." These may be obtained from the General Board of Promotion, 276 Fifth Ave., New York City, 125 N. Wabash Ave., Chicago, Ill., or 313 West Third St., Los Angeles, Calif., prices, cloth 75 cents, paper 50 cents. In the following discussion, we can deal only with the life of John B. Pierce.

**A Builder of Prosperity**

Negroes are usually thought of as poor people, spending as they earn and satisfied with the merest necessities of life. Nevertheless, Negroes bought $225,000,000 worth of Liberty bonds and war-saving stamps, besides giving large sums to the Red Cross.

White people know little about the more prosperous Negroes, their contacts being chiefly with the house-worker and day-laborer class. The business and professional men and women, the well-to-do farmers and better educated classes are seldom met with in the daily affairs of the average white person. The remarkable economic progress made in sixty years is due primarily to the influence of mission and government schools and to the Negro leadership they have developed.

Such a leader is John B. Pierce, a product of Tuskegee and Hampton. After graduating from Tuskegee he taught school. It was in a time of great depression, and a very hard time for Negroes. Men worked all day for 50 cents, or even less. Tenants could make nothing out of their cotton. They lived on corn-pone and bacon, and the cotton raised hardly paid for their poor food. The young school-teacher knew there was a better way for he had seen it at Tuskegee. He knew they could raise better crops of cotton, and plenty of vegetables, chickens and eggs to supply their needs. Unfortunately, however, he had learned trades rather than farming, and could help them but little.

He entered Hampton, specialized in farming, working his way. In 1906 he became a farm demonstration agent in Virginia for the government. He shows Negro farmers how to spray fruit and potatoes, to make the proper kind of sweet potato beds, to test seeds and soils, to plan corn and cotton. He tests cattle for tuberculosis and immunizes hogs from cholera. The farmers learn much better when they see how these things ought to be done. Home sanitation is demonstrated, and better schools discussed.

When America entered the war, and it was vital to speed up food production, Mr. Pierce was put in charge of the colored work in eight states. The record crop yields in Virginia are an interesting commentary on John Pierce's life work. In fifteen years the corn crop has increased

(*Continued on page* 61)

## Speakers and Conference Leaders

***Boston Convention, July 4-8, 1923***



F. W. PADELFORD
New York



R. H. CONWELL
Pennsylvania



F. W. PATTERSON
Nova Scotia



R. M. WEST
Pennsylvania



J. A. FRANCIS
California



B. C. CLAUSEN
New York



H. B. ROBINS
New York



U. M. McGUIRE
Indiana



M. M. McGORRILL
New York



A. H. GAGE
Illinois



# Religious Education



## International Sunday School Lesson for February 25

THE PARABLE OF THE POUNDS

**Lesson: Luke 19: 11-48. Golden Text: Luke 16:10**

**Introductory**

In the text the lesson of today follows immediately that of last Sunday's which ends with the tenth verse. Some authorities give the parable as spoken in Jericho, others that it was after Jesus had passed through Jericho. Verse 11 says: "He spake a parable because he was *nigh to Jerusalem*." This parable of the pounds is not the parable of the talents which is given in Matthew and should not be confused with it.

**Lesson**

On this last journey to Jerusalem, looking forward to the time when he would no longer be with them, Jesus took every opportunity to present truths to his disciples which would be with them when he had gone into the "far country" which he mentions in the parable. It is because of this approaching departure that he gives the parable of the pounds, himself depicted by the noblemen, when he returns for a rendering of the trust bestowed, the disciples by the receivers of the pounds. To his ten servants the nobleman gave ten pounds, or about $16 all told, before his departure for the far country with the injunction, "Trade ye herewith till I come." Upon his return the servants gave their several reports—one had increased his pound to ten, another to five, another had put his away in a napkin for safekeeping because he knew his master to be an austere man. The first man received his master's commendation and the rulership of ten cities, the second the rulership of five cities, and the one who had so carefully treasured the pound against usefulness was made to give his pound to the one who had ten! "*They* said unto him"—most likely they refers to the bystanders who were so intently following the parable as Jesus related it—"Lord, he hath ten pounds." To which came the reply, "I say unto you that unto every one that hath shall be given: but from him that hath not even that which he hath shall be taken away from him." On every hand is witnessed the truth of Jesus' statement—the man who has money can make more money with that money; the man with a talent can cultivate that talent and win friends and money by means of it. There might be a depressing fatality in the statement were it not true that every man has something which he can cultivate and be made rich thereby. Each of the ten servants had a pound—it was only because the one made no attempt to use what he had but put it away in the dark, that it was taken from him. Any talent will wither away if it is so hidden.

**Leading Thoughts**

1. It is not the number of pounds that counts, but the faithfulness used in handling what is given. 2. "Neglect not the gift that lies within thee." 3. He who is not faithful in small things can never hope to be equal to great responsibilities. 4. Give us not tasks according to our powers, but powers according to our tasks.—Phillips Brooks.

## Why Not Talk College to Him?

By R. L. Van Deman

He may be only a lad on the streets, whose parents are foreign born, or his father may have a farm and a mortgage. He may go to a little stone school building in the mountains and know no other school. Or he may be a member of a school community of a thousand pupils. He may be the unsophisticated child of a country Sunday school or he may have gone to a big city church school having a salaried director of religious education.

Talk college to him. College means self-development. If you are chumming with him you know whether or not he has a mind which with an opportunity might make him a leader of his fellows. If he has, it is a loss to him and a loss to the world if he does not somehow get the ambition to go to college.

The writer went down yesterday into the bowels of the earth beneath the noble Harper Memorial Library building at the University of Chicago. The sub-basement with its acre of concrete floor, its fine lighting and ventilating system is crowded with metal book stacks. In an alcove at one side were the old college catalogs which were the object of the quest, some of them well toward a century old. In one of these, not so old, issued by Denison University, were two names that have made a deep cut in the face of the wax of an impressionable generation. Among the faculty was William Arnold Stevens, M. A., professor of Greek. Among the students was Ernest De Witt Burton from Davenport, Iowa.

These two, the man and the boy, found each other. Before many years, working together, they had issued the Stevens and Burton "Harmony of the Gospels" which proved a splendid contribution to the effort of a generation of young men to understand Christ. The older of these men became a teacher in New Testament at Rochester, the younger a teacher in New Testament at Chicago.

Two men who found each other at a Christian college in the day of small things. One is gone now, but his works follow. The other becomes the president of the University of Chicago in February, 1923. When these men met at Denison there were only a hundred or two of students and the few hereditary courses. Most of the students took most of the courses in four years. In doing so they became men. One notes many names in the catalogs of those days belonging to boys who became men of leadership afterward in church and state. One of the secrets was that the teachers and the students found each other.

Now Denison has a great endowment and a catalog of 125 pages and its distinguished alumnus comes to the leadership of a university with 11,000 students. In the headlines of the sporting page of a Chicago daily one reads "New Prexy at Chicago stands for physical education." Denison's day of small things dominates the threatening athletic situation of tomorrow and gives it Christian guidance.

Whether you want to send him to a college with a small enrolment or to a school with courses which one could not cover in a lifetime you may find them with Christian presidents and with teachers who conceive their mission in terms of personal attention to the building of human life. One of the elements of religious education is the stimulation of desire to grow, to become, to go to school, to pay the price of learning. Talk college to him.

## Obedience the Key to Spiritual Power

By Helen B. Montgomery

The following extract from a personal letter sheds light on the question often asked, "Why do I not have answers to my prayers?" and points back to an old statement of the Bible—"If I regard iniquity in my heart, the Lord will not hear me":

"I had been fighting a losing fight for over ten years. I had been hiding iniquity in my heart, a secret hate. I knew I was losing out. My health was failing and I had to give up first one thing, and then another, until there was little left for me. But God would not let go his hold on me. That sentence you gave us kept ringing over and over in my mind—'As long as we do not obey, we cannot pray.' I knew it, but I had never allowed myself to put it into words. I prayed almost all of one night there at Keuka, at least I tried to pray. But something wouldn't let go, and I came home unsatisfied. A week or two after I went to a friend and told her the whole story and with her help it came out all right. Now the old hate has turned into a great pity, my health is being restored and I can pray!"



# The Chimney Corner



## Venus II and the Valentine Voile

LIVING in the same house with Venus the Second ought to have offered a perpetual suggestion to the young Templetons, but like the gods of the heathen—"eyes have they but they see not, ears have they but they hear not, neither feel they with their hands."

It is hard to describe Venus the Second with justice, for she had her peculiarities, poor thing. There was, for instance, no head on her black shoulders: she terminated sharply at the neck! And, like her famous predecessor Venus de Milo, she was armless; also, more serious still, she had no feet. It was necessary for a cast-iron standard to hold her rigidly upright and four little castors made it easy to roll her from place to place. But alas! for several years nobody had cared to roll Venus anywhere. So with silent self-effaciveness she inhabited the attic storeroom, and if her buxom frame could have heaved with sighs one fancies that it would have been for the same reason that mother Templeton occasionally sighed down in the front parlor as she stroked her old Sunday-go-to-meeting dress, and hated it!

"I must be getting me a new dress," said she at intervals. But the ears of the young Templetons, like the gods of the heathen, were deaf. They were used to mother just as she was, and with their own perpetual need of sports skirts, sweaters, woolly scarfs, silken scarfs, gauntlet gloves, long gloves, party frocks, silver slippers, knickers, goloshes, brogans, and "mules," they saw little likelihood of either mother or Venus being newly adorned. Indeed they thought of mother as little as they thought of Venus, in matters of fashion, until the fateful fourteenth of February when the family—as a family—discovered itself a giver of gifts, quite unbeknownst to the several members. Thusly:

The wealthy Mrs. Paige on the Avenue was to give a fancy dress valentine party that night, and all the girl-guests were to be "flowers" with a wonderful prize for the outstanding blossom which appealed most æsthetically to the great English portrait painter, Claude Arnold, who would be present to judge the beautiful costumes. Needless to say the Templetons were in a perfect stew over their apparel. Mother ran upstairs and down fetching this, that, and the other for Isabel and Natalie; Gladys as usual had made a dead secret of her own affairs—somewhere under lock and key she was hiding whatever of petals and leaves were to adorn her.

At 5:45 by the grandfather clock, Isabel announced that if she only had a headband of rosebuds she would be utterly ravishing and prize-clutching! Every one agreed with bated breath, and mother said: "I know exactly where there are some rosebuds, darling," and pattered away on her dear old feet toward the attic store-room and—Venus.

She snapped on the light and was starting toward an old trunk when she suddenly stood transfixed: for Venus was swathed in lavender voile with a bouquet of big Russian violets at her silver girdle. . . . Mother gave a delighted smile and as she stepped nearer saw on the floor a card: "For the dearest mother in the world, from all of us."

"My! My!" she ejaculated in dazed delight as she walked around and around Venus, fingering the lovely material—admiring—yes, gloating! "Isn't it just like my girls to do this?" she sighed fondly, "I reckon that at first they aimed to get it all made up into a dress for me, but I'm always home so they thought they could surprise me best this way. My! My! I *am* surprised, all right! Isn't it beautiful goods? French voile is lovely, and it won't muss much. I'll have it made up for summer . . . let's see, how would a little of my old Irish crochet look on a sheer net collar? Sweet! And these violets . . . my girls are getting extravagant . . . when have I ever had violets, anyhow?" She buried her dear old nose in the dewy flowers and drew a blissful breath. Her rapture was cut short by the tinkle of the supper bell. With eager haste she unpinned the flowers and fastening them at her waist pattered down to the table where her family had already gathered, looking impatiently at the door.

Suddenly she stood there: "My dears!" she cried, "this is the dearest, happiest, proudest moment of my life! Oh, Isabel, you and your rosebuds all an excuse to lure your innocent old mother up to the attic! Well, when I saw my poor neglected Venus decked out in your marvelous valentine, *then* I wasn't so innocent, darlings. But how can I thank you? I never *saw* such violets! I never *smelt* such fragrance! I feel like the gayest débutante in town, dears; it's lopped forty years off my poor old back! And as for that lavender voile, if I once got my nose inside your party I believe that grand Mr. Claude Arnold would pin the medal on your mother, indeed I do! Thank you! Thank you!" and she kissed them one at a time, while Isabel looked at Natalie in stark surprise, and Natalie looked at Gladys, and Gladys looked at the tablecloth.

## A Belated Valentine

By CAROLYN WELLS

GOOD-natured Enoch Satterlee had a
good-natured wife;
No quarrels ever marred the even tenor
of their life.
They jogged along serenely in a calm and
placid way,
And all the neighbors quite agreed a model
pair were they.

Almira wasn't much on style, but gave
him three square meals;
She let him smoke his pipe in peace and
darned his toes and heels;
And Enoch never thought to rise when she
came in the room—
Unless indeed she shooed him out with
duster, mop and broom.

And as to little compliments about her
looks or dress,
He never thought of those at all—and she
thought even less.
Had he been asked he would have said,
"Oh well, I like her ways,"
And "He's a good provider" would have
been her meed of praise.

All this was well enough, of course; but
as the years went by
The pair began to drift apart and couldn't
say just why.
They loved each other; but, you see, it
never had occurred
To either of them that love pines for
lack of spoken word.

One day as Enoch went downtown, by
luck he chanced to pass,
Absorbed in their own love affairs, a
laughing lad and lass;
They read something together, and smiled
at every line;
Old Enoch craned his neck to see; it was
a valentine.

"Look here!" he said, "you old slowpoke!
I wonder what she'd say
If I should send Almira one? I will—
this very day!"
He hurried to the village store and bought
the finest one,
And sent it to his wife by post—then
waited for the fun.

He watched Almira while she read the
tender missive through;
The tears fell from her shining eyes and
—his were filling too;
And as he took her in his arms she
flushed a lovely pink,
And said: "This valentine has brought all
that life lacked, I think!"

—*Ladies' Home Journal.*

*What was it all about? Where did those violets come from? And voile . . .?* Yet in mother's hands that card: "From all of us!" Secretly nonplussed they were still staring at one another, but as mother said grace Gladys kicked them under the table and put a finger on her lips.

Supper was a curious meal: three quiet daughters, one ecstatic mother going off into new avenues of gratitude every few seconds, sure that there were no daughters in town—in *town?*—nonsense, not even in America or the whole world quite so thoughtful! Then the telephone rang. For mother. It was Mrs. Paige: "Can't you come over with those charming daughters of yours, Mrs. Templeton, it's going to be such a lovely sight? I told them yesterday to invite you, but I dare say they forgot. You needn't dress up unless you wish to."

"*Dress up?*" mother beamed, "oh, but I want to! Just let me tell you what these darling children did to equip me for your party. You know I have a funny old dress model up in the attic, we call it Venus the Second. Well, these blessed girls of mine—" and so forth, and so forth, while the blessed girls behind her were looking frozen, Gladys actually congealed! "Don't you dare tell mother!" she managed to whisper.

"But what will you *wear*, Glad?" her sisters said in a shocked duet.

"Goodness knows," sighed Gladys.

"How did that *card* ever get on the floor?" the duet whispered.

Gladys shook her head miserably: "Can't imagine! Unless one of us whisked it out of some old trunk when we were rummaging upstairs. Mother hoards the strangest things like that."

They nodded miserably. Then with generous intent proceeded to donate part of their own "petals" to the petal-less sister—all hope of the *prize* oozing away by degrees as they were forced to sacrifice more and more of their glory.

An hour later they were all busy draping mother in lavender voile. She looked adorable. They made a little pokebonnet for mother from voile and old lace, from the deep valley of that bonnet mother's sweet old faded eyes had almost a periwinkle twinkle, and her little curl was coquettishly determined to straggle out from under the brim. She kept thanking them again and again for their exquisite interest in her.

Two hours later they were at the party. Giant Sunflowers and wee Forget-me-nots, comical Four O'Clocks (with noisy alarm clocks "going-off" around their necks) and demure Blue-bells sallied arm in arm before the great Claude Arnold. He admired and admired and admired. But when it came to awarding the *grande prix* he called forth a round little old lady draped in several yards of lavender voile, with fragrant single violets at her silver girdle: "It is as if you stepped out of an old English garden, madam!" he said, as he laid in her hand a small box.

With lovely un-selfconsciousness she called her three daughters: "It is all due to my dear little girls; so whatever is inside the box is going to be theirs, turn and turn about!"

It was seventy-five dollars in gold pieces! Smilingly she gave each of them their share, then confided in the great artist, as parent to parent: "It isn't often in these days that you find young folks waxing extravagant over a mere mother—why, violets like this cost over five dollars! And the voile is at least a dollar a yard! So I'm real glad the dear girls can get their reward for such lovely devotion, I reckon they can buy them a dress apiece with that prize! Hasn't it been just the nicest party? I guess we never get too old to love Valentine's Day, do we?"

He nodded with warm approval. And later in the evening he told each of the three daughters separately that he would always cherish their lovely homage as something typically American: "I have no doubt she has sacrificed, all her life, for *you;* I am proud to have met you."

But in spite of his praise they spent a curiously unhappy night and the next day fitted Venus in a lavender voile in the style best suited for matrons, with net cuffs and collar edged with Irish crochet.

# The Young Reserves

## The Sore Throat Valentine

EVERYBODY likes them. Even boys! So it was rather hard on Bill to have to miss all the excitement at school on the fourteenth of February; he tried to act bored and indifferent when Peggy and Timothy went off to school at half past eight, but Mrs. Hathaway noticed that the corners of his mouth turned down in a sorry droop and that nothing had any particular interest for him. Of course it was partly the sore throat, but mostly the date. Little Bill guessed that the most exciting valentine in town was in his own home. *In* his home, did I say? *All over* his home would be more correct!

For at nine o'clock, as he lay on the rug before the living-room fire, he distinctly heard his mother do the strangest thing—she hurried up to the playroom on the third floor, then came down to the second floor and went more or less rapidly through every room, then came down to the kitchen and through all the other rooms to him.

"Say, are you taking a constitutional?" he asked.

"No," laughed his mother, "that isn't a *walk*, it's a valentine! If you don't believe me take this ball of yarn and wind it up for me. I really believe it's caught somewhere up in the attic. Be careful not to break it, Bill, just wind it as you go!"

"Yes, mother!" said Bill, and took the ball of wool, obediently winding as he walked into the dining-room where behold, the wool was tied around his medicine bottle, with a little card saying: "Time to take two pills!"

"Oh *mother!*" scowled Bill, making a wry face. But he took the pills and gulped them down hastily, then began winding the string as it led under the pantry door into the kitchen where, on the table, were three heart-shaped cookies: "To my Valentine, The Boy-Who-Takes-His-Medicine!"

There were no scowls or wry faces *this* time, you may be sure as Bill gobbled the cookies and eagerly began winding the yarn as it led up the back stairs. At the little window on the landing he found the wool wound around a paper heart on which was written: "How many words can you make out of the five letters in the word *heart?*" A pencil was attached, so he sat on the top step jotting down the words he could think of, using only those five letters. You may like to figure this out for yourself and see if you can get the same twenty-four words that Bill got. The list will be given at the end of this story.

When he had guessed all that there was to guess, he began winding the ball of yarn until it led him into the sewing room where a little tag was tied on the yarn at the doorway bidding him: "Walk once around the sewing table looking at all the objects on it, then go out in the hall and write down on the back of your paper heart all the objects you can remember. Don't peek again!!" You may be sure he kept his eyes wide open as he slowly (oh, so slowly!) walked around that table; yet would you believe it? When he got out in the hall he could hardly remember one of the things he had just seen! One by one he dragged them out of his memory—pincushion, scissors, thimble, tape-measure, needle, crochet hook, beeswax, emery, spool of red silk, and so on, but he could remember only *eleven* objects. When he was through writing them down he went back and counted *twenty!* He had completely forgotten the mirror, the pattern, the pencil, the card full of buttons and another card of hooks and eyes; which just shows you that we do not always see with our *minds* open.

Next his wool led him into his own bedroom where a jolly new red sweater was waiting for him. His aunt in Wyoming had just sent it to him (she started it in time for Christmas, but had only just finished it). He put it on at once, and hurried into the next room where his wool led him to *Everyland*, a magazine he loved to read, so he settled down as warm as you please to read it. Then remembering his wool, decided to wind some more of it which led him to more and more delights all morning long—games in the playroom, then down the front stairs to a heart-shaped box full of dates and figs and nuts which he could have for luncheon. Surely you do not wonder that when Peggy and Timothy came home from school, Bill did not envy *their* fun at all, but rather they envied *him* as they heard about his sore throat valentine.

(Words made from the five letters in "heart": *he, her, hear, hare, hat, hate, hater, hart, era, ear, a, ah, at, are, art, ate, re, rat, rate, tea, tear, tare, tar, the.*)



# Our Own Folks



## A Gift of $100,000

Franklin College, Franklin, Ind., is the recipient of a $100,000 gift from Mr. Grafton Johnson, president of the board of trustees. This gift is the initial contribution toward a fund of $750,000 to provide new buildings for the institution. Mr. Johnson is a graduate of the college and for the past eight years has been president of the board. From time to time Mr. Johnson has made smaller contributions amounting to $60,000.

The new building program which the board of directors has announced calls for the erection of five new buildings including a science hall, a men's dormitory, a women's dormitory, a dining hall and a college chapel. Dr. C. E. Goodell, president of the college, was unanimously elected by the board to take charge of the campaign and will begin active work on the proposition at once. He hopes to have the entire amount raised by June, 1925.

This year the enrolment of the college has reached 400 and will probably reach 450 when the enrolment of the second semester is complete. According to a financial statement, in 1917 the current receipts were $63,085 while in 1922 they amounted to $137,723.

## Detroit Baptist Doings

By Albert H. Finn

Detroit Baptists are coming more and more to see the benefits that accrue from earnest cooperation and sincere fellowship.

The growth of Detroit has been the marvel of the world. Many have thought the phenomenal development of the past decade could not be continued, but there is every evidence of even greater strides. During 1922, the building records of Detroit reached $90,000,000 and these do not include Highland Park and Hamtramck, two cities of over 50,000 population each, both located within the confines of Detroit. In addition, there is a vast suburban territory that is to all intents and purposes, a part of Detroit, but still outside the city limits and therefore beyond the statistical calculations of the city proper. Present indications point to over $100,000,000 of building for this new year.

To keep pace with this great accretion of humanity from the ends of the earth, to provide houses of worship, pastors and missionary workers, especially when we remember that 67 per cent of the population is made up of foreign-speaking peoples, is no small task.

The Baptists of Detroit are neither wealthy nor potentially influential, but we have a fine body of earnest, consecrated souls, who are awake to the great challenge that confronts us, and unitedly are faithfully endeavoring to answer the Master's model prayer: "Thy Kingdom come, thy will be done on earth as it is in heaven."

The dedication of the new building for the Grand River Avenue Baptist Church is the latest illustration of the cooperative effort as manifested in the Detroit Baptist Union. This organization is what its name suggests—a union of Detroit Baptist churches for kingdom extension. Some three or four years ago, a plot 240x225 on Grand River Avenue, near Monnier Road (outside the city limits) was acquired by the Detroit Baptist Union and a Bible school organized, which held services in the public school building. When Rev. W. A. Steinkraus came to the city, he assumed the pastoral care of Scotten Avenue and this feeble new interest. By earnest care, he finally organized a church and then the Scotten Avenue church (within the city) demanded his full time and Rev. E. J. Parsons was called as pastor. The Detroit Baptist Union is not satisfied that the site purchased will be the permanent location for a church and so a one-story building that can be easily converted into stores was erected for the immediate need of this promising field. Public Service Corporation surveys prophesy that this immediate neighborhood will increase 1700 per cent in population within thirteen years. We expect this field will develop one of our strongest churches.

Detroit is one of the greatest Polish cities in the world. It is estimated by the Detroit board of commerce, that there are 180,000 Poles in Detroit. Baptists made little progress with these people until the World War, when Poland became a republic. The plans for that republic were made here in Detroit and Rev. Jos. Rzepecki, pastor of our First Polish Baptist Church, was an important factor in that preparatory convention. A splendid site has been secured on Martin Street, just off Michigan Avenue, where a new church will be erected this year. The plans are out and the location is strategic. The Second Polish Church is coming into being under the leadership of Rev. A. S. Morze. A brick business block at the northwest corner of Harper and Dubois has been purchased and is now being made ready for occupancy. This too is a fortunate location. The Baptist message is welcome news to our Polish brethren and we look for quite wonderful results from these two churches.

Detroit, too, is the largest urban Roumanian center in America. The fourth Roumanian Baptist Church in the Detroit area has just been started near the great new industrial plant of the Ford Motor Company on the west side of Detroit. These brethren are wonderful evangelizers. They are working in hearty cooperation with the Detroit Baptist Union.

The beautiful new church at Grand River and Clarendon Avenue for the Northwestern Baptist Church (Hudson Avenue) and also that for the Redford Baptist Church will soon be ready for dedication. Both are outstanding structures although as yet only the auditorium proper is being built.

Evangelism is ever to the fore among Detroit Baptist churches. Monday, Jan. 22, was a great day, when an all-day program was presented at the Temple Church with Dr. Joseph Taylor, of West China, and Rev. Albert H. Gage, of Chicago, as principal speakers and guests of honor. Both of these gentlemen left a profound impression. State Director Grant M. Hudson, of Lansing, and Dr. Geo. E. Burlingame who happened to be in the city, also gave gripping addresses. An aggressive campaign of evangelism, that will culminate at Easter, is on in all our churches.

Dr. Agar was with the Detroit churches the week of Feb. 4. An ambitious program, covering groups of churches at central locations, culminating with a great mass meeting of Baptists at the Woodward Avenue Baptist Church on Friday evening, Feb. 9, was arranged. Dr. Agar is an ever-welcome guest in Detroit. He was here in November on a preparatory visit.

Another rich treat is in store for Detroit Baptists, and that is the coming of Dr. John Y. Aitchison and President Scott, of the General Promotion Board. They are to be with us Feb. 18-19. Monday morning, February 19, they will address the pastors' conference and in the evening, a mass meeting at the First Church.

The Detroit Council of Churches is a federation of the Protestant churches of Detroit, organized to present a united Christian front to this great city. An ambitious campaign of evangelism will be inaugurated Feb. 18, when Dr. Bustard, of the Euclid Avenue Baptist Church, Cleveland, Ohio, will spend a whole week in a series of union meetings, centering at the Woodward Avenue Baptist Church. Other eminent speakers will follow in turn, closing with a great series of meetings in four of the largest theatres and many churches throughout the city on Good Friday, from 12 to 3.

## St. Louis Baptist Simultaneous Evangelistic Campaign

The churches of the St. Louis Baptist Association are arranging for a simultaneous evangelistic campaign to begin Sunday, March 4. Some ten or twelve evangelists of the Baptist Home Mission Board, Atlanta, Ga., have been engaged to assist in the meetings. Also several churches have arranged with pastor-evangelists to come and assist in the meetings; among these are Dr. M. E. Dodd, pastor First Baptist Church, Shreveport, La., who will assist W. H. Geistweit of the Third Church; Dr. J. E. Dillard, pastor Southside Church, Birmingham, Ala., who will assist L. M. Hale of the Delmar Church; Dr. R. M. Inlow, pastor First Baptist Church, Sedalia, Mo., who will assist R. B. Whiteside of the Euclid Church; Dr. R. D. Garland, state secretary, Richmond, Va., who will assist H. C. Combs of the Compton Heights Church; Dr. Chas. Durden, of Galesburg, Ill., will be with P. G. Van Zandt of West Park; Dr. S. M. Brown, of Kansas City, will assist J. D. Gunter at Calvary Church.

It is expected that about twenty-five churches will line up in this evangelistic campaign. Dr. J. W. Beagle, state secretary of evangelism for the Missouri Baptist General Association, will have general supervision of the evangelistic campaign. Dr. L. M. Hale of Delmar Baptist Church

is chairman and Dr. S. E. Ewing, superintendent of Baptist Missions for St. Louis, is secretary of the local committee on arrangements.

## Evangelistic Meetings at Shanghai College

By Henry Huizinga

Twenty-six students at Shanghai College decided to become Christians at a meeting held on a recent Sunday afternoon in the college chapel. The college has just launched a big campaign among its students to enlist them for the kingdom of Christ. With more students than ever before, many of them new ones, the problem of properly amalgamating them in thought and ideals with the character of the institution becomes a difficult one.

The object of the college is the promotion of the kingdom of God in China, and it is held that the best way of accomplishing this end is by enlisting all its members as followers of Jesus Christ. After a series of special addresses at morning chapel by various teachers and students, Dr. Stanley Jones was invited to speak to the students on a Saturday morning and twice on Sunday.

On Saturday Dr. Jones took for his subject, "The Need of Moral Character in the Development of a Nation." By means of a series of striking charts Dr. Jones compared China with other nations as to area, population, education, natural resources, railways, and increase of wealth. He spoke of the avaricious greed of certain officials and the ravages of the soldiers as the greatest curses of the land. With 1,500,000 soldiers China has a larger standing army than any other country in the world, yet she is not at war with any nation.

On Sunday Dr. Jones spoke earnestly about following Jesus Christ, as being the only reasonable way for a student who desires to do his best both for himself and for his country. At the close of the afternoon meeting an opportunity was given to all the students to sign cards, signifying their resolve to become Christians or their intention to study the matter further. There were twenty-six of the former and nine of the latter. This is regarded as the beginning of large numbers who will be induced to follow Christ in response to individual efforts of their fellow students.

At present there are about 560 students in the institution, of whom about one-half are Christians. In the college department alone about three-fourths are Christians; of the sixty-one students in the two highest classes all but four are Christians; while all of the thirty-one seniors are Christians. This shows the trend toward Christianity as the students stay longer in the institution.

## The New England Baptist Hospital

The trustees of the New England Baptist Hospital have launched a campaign for the raising of funds needed in addition to certain gifts from Mr. S. M. Brown and Col. E. H. Haskell, for the completion of the new hospital buildings.

In 1893, after investigation, Baptist laymen found that the hospital facilities in the vicinity of Boston were limited. It was extremely difficult, if not impossible, to obtain free beds for worthy members of the 100 Baptist churches in that locality. Since its organization the hospital has given $120,000 of free service largely to members of our own churches. Through all these years many of our foreign and home missionaries have received treatment and care without compensation.

The present campaign will mean the enlargement of the service which the hospital can render.

## District of Columbia

By Henry W. O. Millington

There is nothing particularly startling in our Baptist life in the District of Columbia at the present time, but a good steady movement all along the line.

There have been several pastoral changes in recent weeks. Rev. O. O. Dietz, has come from Richmond, Va., to take charge of the Brookland Church. His work there opens auspiciously, particularly in the matter of Sunday-school development.

Rev. C. B. Austin of Laurinburg, N. C., began his work as pastor of the West Washington Church on the first Sunday of the new year. He is a young man of good training and some experience, and is already commending himself to the people of the church and to the pastors of our conference. Congregations are increasing, and a hopeful spirit is apparent all through the church.

At the Tennallytown Church, Rev. W. L. Van Horn recently commenced his work. He is not a stranger to Washington Baptists, and is held in high regard by all who know him. He has been with the Tennallytown people about two months, and there are signs of new life and interest all through the church. A pressing need at Tennallytown is a new church building, and the people are already moving toward the erection of a suitable edifice.

Rev. A. Richardson began his work at Anacostia Jan. 14, and was recognized with appropriate services on the twenty-second. This church is situated in an excellent community, and ought to have a substantial growth. We are hoping that under Mr. Richardson's ministry the church may develop in keeping with its opportunities.

Calvary Church, under the leadership of Rev. W. S. Abernethy, is forging ahead, according to its usual habit. It is a veritable beehive of activity. The congregations crowd the house, conversions are frequent and substantial additions are being constantly made to the membership. At a recent prayer meeting a picture of Dr. Green, for forty-one years pastor of this church, was unveiled. This gift was made by the Burrall Class to the church, and will hang in the prayer meeting room. Calvary Church has the largest Sunday school in the District of Columbia, a total enrolment of 3755 and an average attendance for the last year of 1734. This last figure is exclusive of the home department, and the cradle roll, which are included in the total membership of the school. More than $26,000 was contributed by the school, of which $15,000 was given for missions and benevolences.

First Church, under the leadership of Rev. H. Allen Tupper, is making constant progress in every direction. The hearty enthusiasm of the pastor is a constant inspiration to the membership of the church, and the old First Church was never so wide awake and so ambitious



and ambitiously progressive as at the present time. Dr. Tupper gave the church, as a motto for the current year: "Do your best. Leave the rest."

Temple Church, a neighbor of First Church, shows great strength under the continued leadership of Dr. J. J. Muir, dean of our Baptist ministry. His pastorate has been notable in the history of Baptist pastorates in the nation's capital.

Rev. H. T. Stevenson is the energetic pastor of Bethany church, which recently sustained a great loss in the sudden death of Mr. Royal E. Wilbur, the senior deacon, who died at the church during the morning services on the first Sunday of the year. Mr. Stevenson, upon carrying the news to Mr. Wilbur's family, slipped and fell in front of the house, sustaining an injury which has necessitated his right arm being supported in a sling ever since. He is improving, however, and will soon be about again.

Rev. E. Richardson, at Congress Heights, has made a notable record in Sunday-school attendance, having been present in Sunday school 1000 consecutive Sundays. He has recently been elected for the twelveth time president of the Washington Society for Philosophical Research.

### A Strong Church

At Takoma Park Rev. W. E. La Rue is leading with great wisdom and vigor. This church is fortunate in the possession of an unusual number of strong men and women. The urgent need here is a building, and the church has completed plans and will enter upon the work of construction in spring. This church is situated close by the Walter Reed Hospital, where are hundreds of soldiers. Mr. La Rue has been appointed by the missionary committee of our association to act as chaplain in that institution. It would be a great help in this work if people who have Baptist friends in this hospital would notify Mr. La Rue.

Grace church, Rev. F. W. Johnson, pastor, recently reopened its auditorium after renovation and the redecoration of the walls. This auditorium is one of the most beautiful church audience rooms in the city. Rev. H. J. Stewart of Richmond, Va., is soon to assist Pastor Johnson in special services.

Metropolitan Church, Rev. J. Compton Ball, pastor, is moving toward the purchase of an adjoining property and is expecting by this movement to provide a parsonage for its pastor, and additional accommodations for its growing Sunday school. The church received 136 new members last year—a net gain of eighty-three, which is the largest clear gain made by any of our churches in the same period of time. The chorister, Mr. Gilbert A. Clark, has just completed twenty-five years of service in that office, and the church recognized the event by tendering a reception to Mr. Clark and presenting him with a gold watch. Pastor Ball was surprised by a gift of $200 in gold this last Christmas.

Dr. John E. Briggs is untiring in his work at the Fifth Church. Through ordinary and extraordinary endeavors during the past year, 165 new names were added to the church roll. This is the more remarkable when one considers the changing character of the community in which this church stands. Miss Lillian Williams has recently come from Richmond, Va., to serve as a pastor's helper.

Rev. James W. Many has been with the East Washington Heights Church for over twenty-five years, and has made a name in that church and in the service of the association that will abide forever among Washington Baptists. His has been a self-sacrificing work through all these years, but it is a work that has told strongly for Christ and his cause.

Rev. Hubert Bunyea is bringing things to pass at the Fountain Memorial Church where he is bringing in and developing a large number of young people who are giving great strength to this comparatively new interest.

Rev. Hez Swem is developing the Centennial Church into a strong organization.

At Hyattsville, Pastor J. H. Strong is doing steady and commendable work.

Immanuel Church, under the leadership of Rev. Gove G. Johnson, is looking toward completion of its new church building, which is to be in the nature of a national Baptist memorial. This property will be a magnificent structure in a most commanding location, and a great credit to our Baptist brotherhood. Dr. Johnson is an untiring worker, and is strengthening the church along all lines of activity.

Rev. Walter C. Scott is having success at the Kendall Church where new signs of life are plainly visible.

Petworth Church, under the care of Rev. F. Paul Langhorne, is striding forth in noble fashion. It is expected that this new and beautiful edifice will be ready for occupancy by Easter. The church recently celebrated its tenth anniversary and the services were largely attended and marked by great enthusiasm.

Our Italian work, under the care of Rev. M. C. Marseglia, is making progress, but the church is naturally hampered by reason of not having a building of its own in which to prosecute its work. Plans are under way for the construction of a suitable edifice in which to house our Italian mission.

Rev. E. C. Prim has been with the Second Church since last July, and has already made a large place for himself in our Baptist life in Washington. Second Church is going steadily forward under his leadership, and is taking on a real strength. Among the laymen is Dea. Thomas C. Simpson who has just completed fifty consecutive years as teacher of the young men's class in the Bible school. The class arranged a public service in commemoration of this event, which called out a large attendance of enthusiastic friends. Special music by a male quartet was rendered and addresses were made by the pastor of the church and Rev. H. W. O. Millington, executive secretary of the association. During the evening Deacon Simpson was presented by the president of the class with $50 in gold, with a Bible appropriately inscribed by the ladies' Bible class, and a basket of flowers was presented by the church to Mrs. Simpson.

This writer recently visited for the first time in over twenty years his former charge in Lowell, Mass., and preached the sermon in connection with the celebration of the fiftieth anniversary of the Bible School of the Fifth Street Church of that city.

## Baptist Report from Sweden

### A Review of the Past Year

By C. E. Benander

Looking back upon the events and experiences in connection with the Baptist churches and their work in Sweden during the year past, we have many things to be thankful to God for. There have been hopeful signs of an awakening desire for a deepening of the life of faith among our people. Individuals and churches have given themselves to prayers with more fervency and endurance than usual. Efforts have generally been made to extend and develop evangelistic work. In his grace God has met the longings, the prayers and the endeavors of his people with blessings and manifestations of his power through the workings of the Holy Spirit to the edification and perfection of his redeemed, and the conversion of many children of this world. Remarkable revival movements have been going on in some places with glorious results. Additions to the churches through baptism have been numerous. As soon as the statistics have been collected, we are confident that they will show a considerable increase of the total membership.

In our theological seminaries the spirit of prayer has been filling the hearts of teachers and students. All have seemed to be earnestly waiting for special power from God for the ministry of the gospel. Our students are allowed to extend their Christmas vacation through the month of January for the purpose of engaging in evangelistic work, usually with most blessed fruits. The number of students at the Bethel Seminary of Stockholm has been forty-three during the fall term.

The work on our foreign mission fields is ever growing and prospering. Consequently there is a permanent demand for more workers. Despite the depression of business and scarcity of money in our country, we have sent out quite a number of our missionaries. This, however, is an act of faith, for at present our mission treasuries do not, by far, receive the funds required.

### A Notable Visit

Like the Baptists in several other countries we were favored with a visit in Sweden of the worthy representatives of the American Baptist Foreign Mission Society, Rev. W. S. Abernethy and Mr. W. Sheppard. Their short visit occurred in July. It is not easy at that time of the year to draw together any large audience at a religious meeting in Stockholm. But Sunday afternoon, July 23, we had at least 1500 people who attentively listened to the inspiring addresses of the esteemed messengers from the great Baptist brotherhood of the Northern Convention of the United States. In the morning they had preached at the Y. M. C. A. hall. The afternoon meeting was held in a public hall called the Auditorium. On Monday, July 24, a flying visit was paid to the university town of Upsala. There our distinguished visitors were received by the archbishop, N. Soderblom, for a brief interview. The Lutheran chief and the Baptist representatives had a most cordial conversation for about twenty minutes. Then there was a meeting at the local Baptist church with a good audience. The visit and the preaching were greatly appreciated by the pastor, Rev. Wennstrom and his church at Upsala. We could have wished to keep the good brethren among us for a long time, but they had to leave for the new Baltic republics. Like all representatives of the American Baptist Foreign Mission Society who have visited Sweden previously, Dr. Abernethy and Mr. Sheppard won the hearts of the Swedish Baptists through their Christian ways, their evangelical messages and their amiable and brotherly conversation.

### Raising a Pension Fund

Five years ago our general convention voted unanimously for the adoption of a plan to raise a fund for the pensioning of our Baptist ministers when they reach the age at which they are expected to retire from work. The aim has been to raise one million kronor and an energetic brother, Rev. O. Nilson, was engaged to devote his time to the work of collecting this sum, and have it ready to present as a thankoffering before the Lord at the celebration, in 1923, of the seventy-fifth anniversary of the Baptist movement in Sweden. Our brother has been struggling hard to carry out his mission. But owing to the depression of business which seems to grow worse and worse, the prospects have grown dark, especially during the last year which was expected to crown the efforts with great results. As things appear now, we shall have to be thankful if half a million can be brought together by July, 1923, for the more than needful purpose.

### The Coming Baptist World Congress

The outstanding event in Swedish Baptist history of 1922 was the decision to invite the Third Baptist World Congress to convene at Stockholm, July 21, 1923, and continue through the week following. We were aware from the very first that it was an exceedingly great undertaking, but we ventured to take the responsibility upon us. As we are approaching the time for the huge assembly, the main interest and cares are, of course, absorbed by it, at least so far as the churches of Stockholm are concerned. Headquarters, the best to be had in Stockholm, are secured, and committees are at work to get everything ready and ordered. We are glad to know that the Baptists in America are greatly and generally interested in the congress, and that we may expect a large contingent of delegates to come. Let us all pray that the congress may be a truly spiritual meeting fraught with blessings and power from God.

## Kalamazoo College

The chamber of commerce of the city of Kalamazoo has voted to put on a financial campaign in the city in the interest of the college. A strong committee representing the outstanding business and professional men of the city has been appointed by the board of directors of the chamber of commerce and this committee is working enthusiastically, organizing for the campaign. It proposes to secure in the city of Kalamazoo, pledges and cash to the amount of $200,000 to match the contribution offered provisionally by the general board of education of New York. An open forum was held Feb. 2 in the interests of the college. The actual canvassing will be done in the period between Lincoln's and Washington's birthdays. The college officials are deeply appreciative of this action taken on the part of the representatives of the civic life of the city and are hopeful of its successful culmination.

Miss Grant, chairman of the women's state committee, is doing a vigorous piece of work in the interest of the women's dormitory campaign. Pledges are coming in all the time and some encouraging letters are being received by Miss Grant and by Mr. Bachelor from pastors and others who have the interest of the college and the success of the dormitory campaign upon their hearts. A large number of the women's circles have entered the banner class by having sent in to Miss Grant or to the college, pledges covering the entire quota which was suggested to them. Miss Grant is anxious that every circle as a group will authorize its president or secretary to sign a pledge for the amount of its quota and send it in at once in order that the women's committee and the college authorities may feel justified in beginning construction of the building this spring. They are determined that they will not start the building until they can see the way clear to having it paid for within a period of three years. While they would like to have any pledges made by circles payable within two years of date, they are allowing circles that have other obligations facing them to make their pledges on a three-year basis from date, making the payments in such a way as they desire within that time.

President E. V. Creed of the State B. Y. P. U. organization, Treasurer Ross V. Wells, and Religious Education Director Morgan L. Williams are delighted with the progress in the scholarship campaign which they are conducting in the young people's organizations. A suggested quota has been given to each society in the state and the college has agreed with certain provisions to give eight scholarships in connection with the successful issue of this campaign. Pledges are made by the society as a group and are to be paid by June 1.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

The Woman's Baptist Social Union of Boston, extends to women missionaries, while home on furlough, the privilege of attending its meetings, which are held in Ford Hall, Boston, on the Tuesday after the first Monday in the month from October to June, upon payment of the usual guest fee of $1.50 each night. For further information write to Miss J. W. Woods, secretary, 161 Waverley St., Framingham, Mass.

### VERMONT

The annual roll call and business meeting of the North Springfield Church, Rev. E. C. Weeks, pastor, was held on Jan. 6, when nearly 130 members were either present or sent responses to the roll-call. The various reports showed that aggressive work had been done in the different departments. Through the death of Mr. Amos D. Heald and Hon. Fred G. Field, the church lost during the year two deacons. Mr. Clarence O. Randall and Mr. J. Leslie Giddings were elected to fill those vacancies. At the close of the business meeting an excellent dinner was served to a company of about 170 members and friends of the church.

The West Haven Church, Rev. Thomas Adams, pastor, has met with a severe loss through the death of Deacon C. W. Tryon, who had served the church as deacon for nineteen years and was also treasurer at the time of his death. Mr. Clayton Gardner has been elected to succeed Mr. Tryon as treasurer.

The recent death of Rev. and Mrs. Thomas Cull of Cambridge, N. Y., brings to their many Vermont friends a sense of personal loss. During Mr. Cull's eleven years of service in the state, three years as state missionary and eight as pastor at West Pawlet, both had won a large place in the respect and affections of the Baptists of the state.

Splendid reports on the educational program for the year are now being received at the convention office. The Bristol Church, with a resident membership of 160, has just opened its school of missions with an enrolment of 115. The Brattleboro church is carrying out a carefully planned educational program. The first term of the school of missions was held during October and November, and was devoted to the study of the American Negro, the home mission study theme for this year. At the present time a teacher training class is in progress. This class has an enrolment of over thirty. The same general plan of a buffet supper with class-period and then the prayer meeting following is carried out with this class as with the mission study classes. At the close of this study another term of the school of missions will open, and the classes will then study India. Besides the intensive mission study which is being carried on, this church is also making a high record in the missionary reading contest. While many reports are still lacking, at the present writing twenty churches have reported over 1200 books, read in the missionary and Sunday-school reading courses. Feb. 3, two Camp Fire groups in the Burlington Church will start a miniature school of missions, with two classes and a story period for the younger girls. These classes will be carried on for four weeks and will study girl life in India.

### NEW YORK

The annual meeting and roll call of First Church, Massena, was held Jan. 4, and many items of encouragement were found in the reports. All bills for 1922 were paid, an addition of $300 was made to the budget to care for some old obligations and many substantial increases in pledges were reported. This little church, with less than 100 resident members, raised for all purposes in 1922 more than $5000, nearly $2000 of which was for benevolences. The pastor, Rev. F. O. Cunningham, reported having preached 136 sermons during the year, the evangelistic campaign of last winter having increased the number. He has driven over 3,000 miles in the work of pastoral visitation, covering points as far away as twenty miles. As chairman of the missionary committee of the St. Lawrence Association, he has also travelled over the whole country.

### NEW JERSEY

Ridgewood, Emmanuel, Dr. Thomas H. Sprague, pastor: In addition to $450 given to the Smyrna emergency fund, the church has recently given nearly $200 to European relief. The men's club has also given $155 to the Judson Health Center of New York. Dr. F. M. Lynch of Africa

spoke at the morning service, Jan. 21. A four page folder announces a winter evening college, beginning Feb. 1, and continuing for six Thursday evenings. Supper is followed by a devotional service and this in turn by four study classes, one in Bible study; one in "Building with India"; one in "Problems of Leadership" (for church school workers) and one in "Choices and Life" (for young people). Theodore Roosevelt's traveling companion on the Amazon, Anthony Fiala, lectures before the men's club, Feb. 13. Emmanuel is cooperating in the community movement for a council for religious education which it is hoped will be the means of advancing opportunities for a more thorough and efficient religious education for the young people of the community.

### Dr. Foster at Peddie

A week of intense Christian seriousness and moral uplift was the result of the third annual visit to the Peddie School of Dr. Allyn K. Foster, student secretary of the board of education of the Northern Baptist Convention, who conducted a series of inspirational talks, student conferences and devotional services, Jan. 21-26.

Dr. Foster had charge of the chapel exercises in the Wilson Hall auditorium each morning during his stay on the campus, and both students and members of the faculty benefited greatly from his informal talks on Christianity as applied to the problems of school life. As has been his practice in other years, Dr. Foster also visited various class-rooms throughout the day, interpreting the relation of the course of study at hand to the broad problem of life. Conferences with individual students also occupied a large part of his time.

The evening services in the chapel were voluntary, but a large number of the students and members of the faculty availed themselves of the opportunity to hear Dr. Foster. Particularly effective and encouraging was the final evening service on Friday, Jan. 26. On this occasion, Dr. Foster developed the idea of the efficacy of a life program in making the individual ready for whatever emergencies the future has in store.

No feature of the school year at Peddie is so full of moral and spiritual import as these annual visits of Dr. Foster.

### Pastors Gather

Dr. C. E. Goodall, executive secretary of the state convention, called the pastors of northern New Jersey together for a dinner, and a conference to consider raising New Jersey's quota in the New World Movement. Brief addresses were made by Drs. C. H. Sears, J. Y. Aitchison, and F. A. Agar. The conference developed such a feeling of faith and hope that a committee was asked to prepare a statement. This conference and statement is given publicity that it may bring cheer and courage to the brethren in New Jersey, and throughout the Northern Baptist Convention.

W. J. Swaffield, R. M. Traver, M. J. Twomey, as a committee send THE BAPTIST the following account of this unusual gathering of Baptist pastors.

"We, the Baptist pastors of Northern New Jersey, 100 strong, in conference assembled in the First Baptist Peddie Memorial Church of Newark, on the twenty-fifth day of January, 1923, give thanks to Almighty God for the spiritual victories, which have come with the progress of the Northern Baptist Convention, in carrying through the program of the New World Movement.

"We reaffirm our loyalty to that program, and again place ourselves on record as accepting the challenge of the Son of God as expressed in that program; we pledge ourselves to a deeper consecration and a loyal cooperation with those who are leading us in the conquering march for Christ; we say again that he is the Son of God and our Saviour, and that we will, God helping us, place New Jersey in advance of the enviable position she has had in this grand endeavor. To this end we call the members of our churches to a fuller recognition of their stewardship of the manifold gifts of God, to a deeper consecration of their means to the advancement of the kingdom of our Lord, that our full share of the $10,000,000 required may be in the hands of the treasurer of the General Board of Promotion by May 1, 1923."

## WESTERN PENNSYLVANIA

DURING THE SIXTEEN months' pastorate of Rev. A. A. Blake with the churches at Flatwoods and Star Junction, ninety-four members have been received by baptism and twenty by letter and experience. The financial conditions are the best in the history of both churches. Two teacher-training classes are doing faithful work.

REV. G. M. WALKER, OF Meadville, has been elected chairman of the promotion board of the French Creek Association. Following a conference of leaders with Dr. Wm. G. Russell, a program was outlined by which each church in the association will be visited in the interests of denominational missions.

THE WORK OF CAMBRIDGE SPRINGS under Rev. R. M. Safford is steadily developing. Eight hundred were in attendance at the Christmas program. Several have been baptized recently.

REV. J. M. SHREVE, pastor of the Edinboro Church, is carrying on aggressive evangelistic work, and baptisms are resulting.

MEADVILLE, Rev. G. M. Walker, pastor: Reports at our recent annual meeting showed marked gains in all departments. All current bills have been paid and the church is supporting enthusiastically our missionary enterprises. Fifty-seven were baptized during the year. The pastor is preaching a series of sermons on "The Life of Christ," heard by increasing congregations.

THE CHURCH BUILDING AT Wayland has been painted and decorated without and within. The financial condition is excellent.

REV. C. G. STEWARD is doing effective work in the Mahoning, Ambrose and Crooked Creek churches. During the year Mahoning welcomed eleven members, six by baptism and five by letter; Ambrose, four by baptism; Crooked Creek, twelve by baptism and one by letter. All of these churches are showing deep and sustained interest in missions. Improvements on the church property have been made at Mahoning and Crooked Creek.

DILLTOWN, REV. W. E. FLESHER, pastor: Twelve new members were recently received. A furnace was installed in the church early in the winter.

REV. M. NEILSON HAS resigned as pastor of the Turtle Creek Church, effective Jan. 31, to accept a call to Essex, Canada. Mr. Neilson's pastorate at Turtle Creek has been very successful. Many new members have been received and the congregations have greatly increased. His best work has been with the young people and the B. Y. P. U. of the Turtle Creek Church is now one of the largest and most active in the Pittsburgh Association.

SALTSBURG, REV. L. L. BRADLEY, pastor. The church has purchased a new parsonage which has all modern conveniences. It will make a fine home for the pastors of the church. It is already occupied by the pastor and family.

DERRY, REV. W. P. WHEELER, pastor. Three from Latrobe and two from Derry were baptized Sunday, Jan. 21. One conversion at the evening service.

THE FREEPORT CHURCH IS making real and steady progress under Rev. S. J. Cummings. The revival meetings in which Mr. Cummings was assisted by Rev. S. A. Farver, of Tarentum, helped the church members, attracted many outsiders and resulted in several conversions and several Baptists who have stood aloof are now joining in the work of the church. The salary of the acting pastor has been increased recently over 100 per cent. The church has accepted the year's apportionment for denominational missionary work. The outlook is encouraging for the first time in many years.

BELLE VERNON, Rev. Henry Madtes, pastor. Seventeen were welcomed into the fellowship of the church at the communion service, Sunday, Jan. 7. The attendance at the communion service was the largest in five years.

CALVARY, IRVIN, Rev. Noah Fehl, pastor. Nineteen persons were welcomed into the membership of the church, Sunday, Jan. 7, seventeen of these coming by baptism. The annual thank offering for the reduction of the indebtedness of the church property amounted to $330. $100 was recently sent for Near East Relief.

PARK, McKEESPORT, Rev. W. R. Hill, pastor. Seven were received into the fellowship of the church Sunday morning, Jan. 7, making a total of thirty-four in the past ten months. Four were baptized at the evening service. The Bible school continues to grow in members and interest. The annual meeting of the church was held Wednesday evening, Jan. 10.

LORENZ AVENUE, PITTSBURGH, Rev. L. J. Ramsey, pastor. The annual business meeting of the church was held Wednesday, Jan. 3. The reports showed a balance in each treasury, with all bills paid. There were twenty-five additions to the church during the year, twenty-one of these by baptism. The average attendance at Bible School was 120, a gain for the year of 35 per cent. The average contribution per pupil each Sunday was 15 cents with a total regular collection of $959. The entire contribution of the school was $1267.

REV. J. W. CASE OF RIPLEY, N. Y., recently closed a series of special meetings at Riceville, in which the Baptist, Methodist and Congregational churches cooperated. About sixty accessions to these churches are reported.

# Mississippi Valley

## ILLINOIS

IN CLOSING HIS WORK as acting pastor at the Irving Park Baptist Church, Chicago, Dr. John W. Weddell spoke on the following reminiscent topics: Up against the Heart of East London; A Visit to the Welsh Revival; Going up to Keswick; On Finney's Old Tramping Ground; Dwight L. Moody as I Knew Him. The brethren speak most cordially of Dr. Weddell's work *ad interim* and commend him to other churches in the important between-times while they are seeking for a permanent undershepherd.

AT ILLINOIS STATE UNIVERSITY there are as many as thirty-nine denominational groups represented among the 8,406 students. The larger groups have expert pastoral oversight. The 360 or more Baptist students have Dr. Martin Bryant as a leader, whose work is giving excellent satisfaction. Six thousand seven hundred fifty of the students at large have enrolled under denominational auspices, and the swing is manifestly back, if not to religious dominance, to distinct religious oversight and influence.

## WISCONSIN

RECENTLY THE MEMBERS OF First Church, Delavan, and its congregation surprised their pastor and his wife, Rev. and Mrs. Robert Lincoln Kelley, by giving them a reception upon the occasion of the completion of five years' work with them and also the tenth anniversary of their marriage. Mr. Kelley recently baptized eleven candidates, making now 100 so received during his pastorate aside from those received by letter and experience.

## OHIO

DR. L. L. HENSON OF Covington, Ky., has just closed a series of meetings in Hillsboro, O., in which there were 162 professions of faith and 165 others who signed cards indicating a definite reconsecration of themselves to the Lord's service.

AT GRANVILLE THE church recently observed a month of missions and stewardship. Among the speakers were Miss Isabel Crawford of Oklahoma Indian fame, Rev. G. H. Waters from China, Dr. H. W. Kirby of Assam and Pastor H. T. Houf. The campaign added fifty names to the church's list of tithers. At present 130, which is 29 per cent of the resident members, are tithers. In addition forty young people in the congregation tithe, making the local total 170. Before Christmas Dr. Allyn K. Foster was with the church a week delivering vigorous messages twice each day and counselling with students who sought his help. Special offerings were taken in January for relief work, bringing in $125 for Near East relief and over $150 for European relief. Several members have been received by letter and three young people await baptism.

## MICHIGAN

YPSILANTI: The more than 100 Baptist students in attendance upon the Michigan State Normal College this year, coming from the sixty-five different Baptist churches of Michigan are proving more than ever the need of denominational interest in their religious training. These Baptist young people are finding it so easy, almost unconsciously, to slip out of touch with the church and its claim upon them in the midst of the many college duties and social possibilities. What is needed is a program, set up and promoted by some young woman with a vision, who gives her effort and thought, for the love of it, to these girls and young women, that they may be kept in touch with the church and the denominational interests. The church at Ypsilanti numbers less than 225 resident members, and this means a less number still to "carry on" in the work. Some are not interested in the student program; others are doing their best to arrange the work of the Sunday school and the church so that the largest number shall be made to feel that religion and the church has a real place in the school life. The past month has had its Sunday-school class, its worship group, its sleigh ride party and "supper" at the church besides the personal touch of the workers of the church, for the expression of what the church can do, but the student secretary, with the bigness of her opportunity appealing to her, is the one great need. Who will find her and send her to the educational committee for her appointment for this great work? Miss Frances P. Greenough, of Dr. Padelford's staff, was here Feb. 3-5.

## IOWA

REV. J. ORRIN GOULD, formerly student pastor at the University of Idaho, is now located at the University Baptist Church, Des Moines, and is getting this new church well organized for active work with the students at the university and the rapidly growing community in which it is located. He is making a place for himself in Des Moines and adds strength to the Baptist forces.

REV. H. R. BEST, of the Forest Avenue Church, Des Moines, is leading his church in his characteristic vigorous fashion. His Sunday school is growing rapidly and is completely organized for efficient work. Large audiences greet him at each service. There are additions to the church each Sunday. He is in constant demand as a speaker before the various organizations of the city and conventions meeting in Des Moines.

UNDER THE LEADERSHIP OF Rev. Hal E. Norton, executive secretary of the Des Moines City Union, one new church has been organized; a former Union Gospel church secured to the denomination, to be known as Bethany Baptist Church; two new Sunday schools organized—Grandview, just north of the Fairgrounds and Immanuel, located between Fort Des Moines and the heart of the city. Each of these schools has a large field to draw from and is effectively reaching its respective community. In the campaign for bigger and better Sunday schools Des Moines, through the efforts of Mr. Norton, registered 100 per cent. Buffalo was the only other city reaching the 100 per cent standard. The city B. Y. P. U. Union is carrying out a strong program which will culminate just before Easter in a "win-my-chum" campaign.

## NEBRASKA

FIRST CHURCH OF PERU, Rev. Claude Richmond, pastor, recently burned the note that represented the last outstanding obligation of the church, leaving it free of debt for the first time in several years. In the Bible school there is a new teacher-training class taught by the pastor, a missionary teacher who takes each of the regular classes in turn for a missionary lesson, and a class in the history of the New Testament church for students in the state teachers' college located there, for which two hours' college credit is given. A personal workers' band, with a membership of more than one-third the resident membership of the church has been organized for the special evangelistic effort which will be put forth between now and Easter. The church has not been in better condition, financially or spiritually, for years.

THE CHURCH AT BRIDGEPORT, F. M. Sturdevant, pastor, held two weeks' meetings, beginning with Dec. 31, the pastor conducting them. There was a good attendance and a good spirit. Fourteen have been received into the church, eight upon confession of faith and six by baptism. Three are awaiting baptism. The church was greatly revived and is hopeful for the future.


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# Rocky Mountain States

## COLORADO

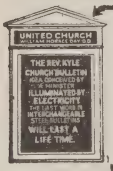
FIRST CHURCH, GREELEY: The stewardship campaign in this church showed its immediate fruitage in the largest response in the history of the church, to the every-member canvass. Most worth-while of all was the response to the call for life enlistment, when two new names were added to the list of volunteers. The church now has six actually committed to missionary service at home or abroad. Two of its members, Mr. and Mrs. C. L. Klein, are already on the foreign field and one other member, Miss Minnie Bush, a former student at the B. M. T. S., has recently been employed as church and Sunday-school visitor. The church begins special meetings, Feb. 25, with the pastor, Walter I. Fowle, as evangelist and Charles W. Thomas, student pastor for Colorado, as leader in the service of song.


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# Pacific Coast

## NORTHERN CALIFORNIA

THE FIRST UNIT OF the meeting house of the First Baptist Church of Vallejo has been completed and dedicated with appropriate ceremonies. The unit consists of the social hall and Bible school section of the building, comprising two large halls and numerous recitation rooms and kitchen. The brick wall of the entire building has been completed and roofed in, but the auditorium is unfinished and will remain so for perhaps two years because of the lack of funds. The small membership (155 including children) has been strained to the limit financially in the erection and completion of the edifice thus far. It is now under a debt of $18,000, and this will have to be eased somewhat before finishing and furnishing the auditorium, which will require about $25,000 more. But under the leadership of the pastor, Rev. Luther Parker Russell, there is confidence of complete success. The ceremonies began Jan. 10 with fellowship prayer worship in the Bible school, fellowship banquet on the night of the twelfth, and on Sunday morning at 11 o'clock with the dedication sermon by Dr. C. W. Brinstad, secretary of the Baptist Convention of Northern California. At the conclusion of the sermon baptism was administered to a class of converts. At 3 p. m. the dedication address was delivered by Rev. John Newton Garst, of Oakland. On Jan. 16 the district meeting of the Pacific Baptist Association was held with Rev. D. C. Williams of Santa Rosa as moderator. Large crowds attended all these meetings and much encouragement and enthusiasm was manifested. On account of the location of this new house of worship, close to Mare Island Navy Yard, its value can hardly be estimated. Sailors, marines and officers of the Navy are continually coming and going here. It is the belief of the membership and of all who are familiar with it and its possibilites that there is no better location for far-reaching church activity in California than in Vallejo.

## The Ladies' Aid

*WE'VE put a fine addition on the good old church at home,*
*It's just the latest kilter, with a gallery and dome.*
*It seats a thousand people—finest church in all the town,*
*And when 'twas dedicated, why we planked ten thousand down;*
*That is, we paid five thousand—every deacon did his best—*
*And the Ladies' Aid Society, it promised all the rest.*

*We've got an organ in the church—very finest in the land,*
*It's got a thousand pipes or more, its melody is grand.*
*And when we sit in cushioned pews, and hear the master play,*
*It carries us to realms of bliss unnumbered miles away.*
*It cost a cool three thousand, and it's stood the hardest test;*
*We'll pay a thousand on it—the Ladies' Aid the rest.*

*They'll give a hundred sociables, cantatas, too, and teas;*
*They'll bake a thousand angel cakes, and tons of cream they'll freeze.*
*They'll beg and scrape and toil and sweat for seven years or more,*
*And then they'll start all o'er again, for a carpet on the floor.*
*No; it isn't just like digging out the money from your vest.*
*When the Ladies' Aid gets busy, and says "We'll pay the rest."*

*Of course we're proud of our big church, from pulpit up to spire;*
*It is the darling of our eyes, the crown of our desire.*
*But when I see the sisters work to raise the cash that lacks,*
*I somehow feel the church is built on women's tired backs.*
*And sometimes I can't help thinking when we reach the regions blest,*
*That men will get the toil and sweat, and the Ladies' Aid—the rest.*
—*Boston Transcript.*

## NORTHERN CALIFORNIA

FIRST CHURCH, OAKLAND, held its annual meeting on Wednesday evening, Jan. 10. Dinner was served at 6:30 to 525 people, forty-two tables being set, entirely filling the banquet hall and the Sunday-school room above. Dr. Arthur S. Phelps, professor in Berkeley Divinity School, gave an address on "The Church for Today." The growth of the church is shown in the fact that in 1898 the total income for current expenses was $2,880; in 1920, $15,010; in 1921, $21,430; and in 1922, $25,606. The total amount raised in 1922 for beneficences was $16,438; and the total amount paid thus far toward the New World Movement is $41,390. There was a gain of 130 new members in 1922, fifty by baptism. The present membership is 1008. A new mission has been established in the Columbian Park district of the city and a thriving Sunday school is in progress with A. C. Christman as superintendent. The present enrolment of the Sunday school is 801 as against 662 a year ago. The woman's auxiliary has had a successful year. Thirty missionary volumes have been added to the library; 250 missionary books read last year; boxes sent to Mexico, China, Nevada and the Mexican settlement in San Francisco; and the women have raised for all purposes $3100 during the year. The four B. Y. P. U. societies are all in a flourishing condition under the directorship of Hugh W. Thomas.

## SOUTHERN CALIFORNIA

WORK DURING THE FALL and winter at El Centro has been encouraging. Pastor C. E. Flanagin and Mrs. Flanagin are supported by fine groups of workers and all have worked hard for better and greater things in the church. At the beginning of the fall work several were converted and God's Spirit was present among the people. A revival meeting was held for two weeks during December with Evangelist G. M. Sharpe assisting. Forty were converted or reclaimed. Twenty-seven have been received as a direct result of the meeting. Nineteen of these

have been baptized, the others coming by experience or letter. Others are uniting at nearly every service. Thirty-five new members have been received this last quarter. Thirty received the hand of fellowship Jan. 7. The church has a great Bible school with Prof. M. S. Templeton, of the Junior College, as superintendent. The senior B. Y. P. U. with Mrs. C. E. Flanagin as advisor is doing good work. A junior and intermediate B. Y. P. U. has been organized. The last quarter was a good one financially also.

## "Spreading the Gospel by Radio"

By Roy L. Smith

THE city of Minneapolis boasts one of the six most powerful broadcasting stations in the United states in WLAG, "The Call of the North." This remarkable station has been installed by six firms of the city cooperating, the installation and operation for one year costing approximately $50,000.

Various programs have been sent out over WLAG, some having been heard as far away as Porto Rico, and even 600 miles out on the Pacific from San Francisco. Therefore, it was with genuine pleasure that the writer accepted an invitation to speak over this radio station in connection with the Thanksgiving Day services. A few days before Thanksgiving the manager called and asked that family prayers be held each evening at half-past seven at the close of the "children's hour," and this was arranged for. Then the suggestion was made that ten minutes be taken each Saturday evening for a "family conversation" on the subject of church attendance. The three invitations were accepted and the stories told herewith are the outgrowth.

A little Minnesota town installed a receiving set in the high-school building and on Thanksgiving afternoon a great company of people came together to hear the services broadcasted. The anthems, the sermon, the prayers, the responsive reading, and the benediction were as perfectly heard as if actually spoken in the room. A family party in New Mexico, using an amplifier and loud speaker, tuned in on WLAG and while they ate their dinner the party of thirty listened to the service in Minneapolis, the difference in time accounting for the difference in plan for the day. A group of young men in a hotel were gambling. The radio was tuned in for WLAG and as the prayers were offered up a quiet fell over the group and some one quietly packed up the cards and put them away. There was no more gambling and the party soon broke up. A traveling man, hundreds of miles away from home, heard his home pastor speak to him in the lobby of his hotel.

Some of the most grateful letters came from shut-in folk, some of whom had not heard a religious service for twenty-five years. An old man, eighty-three years of age and stone blind, heard the service over a radio set purchased for him by his friends in his own home church. The Thanksgiving service was the first thing he ever heard over the radio. For nearly two hours after the first "family prayers" the station was deluged with telephone calls asking for the continuance of the custom. Not one complaint was received. Hundreds of letters have come from all over the United States thanking the minister and the singers for their service. One evening during the prayers the writer's son, a lad of nine years, joined him in the reading of the Scriptures and the offering of the Lord's prayer. The sound of the childish voice struck deep into the heart of one reckless man and he wrote asking for prayers. Requests for personal help have come from people in all stations of life. The letters that have been received have been of the most grateful spirit.

The place of the radio in our life for the next few years cannot be estimated now. The marvels that are being accomplished are almost past belief. But one thing is certain—it will never again be possible to isolate an idea. No church can prevent its people from hearing anything that is "in the air" by forbidding attendance on services where these "heresies" are preached.

A few years ago the moving picture came to the church like a great revelation and we well-nigh lost it through allowing it to get into the hands of commercial interests. The radio must not be lost to the forces of righteousness. Let no minister who ever has a chance to speak over this marvelous instrument fail in that privilege. He will speak to the largest audience he ever addressed in his life. Officials in charge of WLAG assert that at least 25,000 people have heard these Saturday night appeals for church attendance which were continued all through December. This is "spreading the gospel."—*Northwestern Christian Advocate.*

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**Up to Jan. 1, 1923, a total of $38,367,-369.21** had been collected in cash on the Baptist seventy-five million campaign, the five-year program of Southern Baptists, according to a report to the conservation commission of that organization at its mid-winter session here, by Dr. L. R. Scarborough, chairman. This leaves nearly $37,000,000 yet to be collected within the next two years in order to complete the campaign goal, and plans were projected looking to that end.

**Dr. Robert L. Kelley of the Council of** Church Boards of Education says: "Of 8300 students in the theological seminaries in the United States and Canada last year, 4500 at some time had attended college. Only 3000 were college graduates; and of this number fully one-third were graduates of sub-standard colleges—colleges not having been approved by the agencies of educational standardization. In other words, only one-fourth of our ministers now in process of preparation in the seminaries are full-fledged college graduates. In this statement no reckoning is made of the large number of students in the scores of training schools which do not call themselves seminaries."

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## A Kongo Fable

### The Crocodile and the Monkeys

ONE day Mr. Crocodile called the monkeys to his feast. In this way he called them, "Come and bring your drums and your fifes for I want to bury my mother with pomp. I also want to eat with you at my table." Then the monkeys came together, the gazelles, the leopards, the elephants and other animals from a distance. When they reached the river bank the trumpet sounded. Mr. Crocodile and the fishes came to greet them, and to exchange the news of their villages. Then the younger ones were sent to blow the fifes and beat the drums for two days; on the third day the feast was ready. All the chiefs with their people had arrived. As noon approached Mr. Crocodile sent the younger ones to "set the table, put on the dishes, the glasses, the spoons, the wine and the food, let nothing be lacking." They did as they were told, then Mr. Crocodile said, "Go, tell the monkeys to put on their best clothes and come and be seated." They received the word, made themselves ready and came. They found mats, and mats only, there were no chairs. Mr. Crocodile, the chief of the feast, came in and found everything well prepared, the monkeys well dressed, but when he looked at their hands he saw that they were blackened and said, "Go get soap and go to the water and wash your hands." They did as they were told. On returning Mr. Crocodile again examined them but said, "They are not clean, go and wash carefully." This they did, but the color was unchanged.

They were told, "You cannot sit with us at the table because your hands are very dirty." So all the monkeys returned home full of sorrow. Then the mother of the monkeys died, and they made a big feast for many thousands, and sent palm wine to their relatives, and to the crocodiles. They also sent word to the gazelles, and to others. When the day for the feast arrived they beat the drums, big drums and little drums. A crowd of crocodiles came, and the monkeys went out to meet them. On the third day the feast was ready. The monkeys went to one side to talk the matter over, they wanted to get even with Mr. Crocodile. "You children of Kongo look here, we were sent for by the crocodiles to come to their table, and we were made ashamed when they looked at our hands, and said, 'Get soap and go wash your hands.' We went, and on our return were told that they were not clean, and we came away hungry and full of shame. Now they have come to us, we will set the table, put on the dishes, and everything and place chairs at the table, then we will send some one to tell the crocodiles to come to the table." They washed and dressed up well and came, they looked on the ground, but no mats were spread for them. Then the monkeys called to them. "Come and sit on the chairs, bring a spoon and knife to cut the meat." Then the crocodiles and the fishes looked at one another. They tried to sit on the chairs, but could not do so. Then they said to the monkeys, "When we eat we lie on our stomachs, but we cannot sit down." The monkeys replied, "Look we all at the table are sitting in chairs; if you cannot sit in chairs you cannot eat with us." "Then we cannot eat with you," Mr. Crocodile replied. Then the crocodiles returned with sorrow to their own town. But Mr. Crocodile sent to the monkeys, asking forgiveness for his wrong. "God has made us each as he pleased. If there is another feast we will not do so again." Then the monkeys sent a happy reply and were glad the crocodiles had considered it so for they felt the same.

Therefore we people here on the earth when we see any one not well formed, remember it is not his wish to be so, but God's who has made different kinds of people.

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Rev. James S. West, the new pastor of the First Church, San Francisco, is receiving the hearty cooperation of the membership of the church. On a recent Sunday three persons were received by letter and seven by baptism. Until recently Mr. West was a pastor in Detroit, Mich.

Are you an up-to-date Baptist? Not if you haven't read "On The March"—the new record of the progress of Northern Baptists since the New World Movement began. And here is good news for every church! "On The March" has been included among the books in the national reading contest and will count ten points for every person in your church who reads it. You will be not only instructed but entertained as well. Order, free of charge, from your state convention headquarters, or from the literature department of the General Board of Promotion, 276 Fifth Avenue, New York City.


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## Obituary

**MRS. MARTHA FARNUM JOHNSON**

At Denver, Colorado, on December 29, 1922, **Mrs. Martha Farnum Johnson** passed to her eternal home after an illness of only a few days. Born in Rhode Island, educated at the old Greenwich Seminary for Young Ladies, she married Rev. Julius E. Johnson, then a young minister, just graduated from Brown University and Newton Theological Institution. They settled in Jackson, Mich. and Mr. Johnson did a successful work in that church. Then came other happy pastorates at Madison, Delavan, Milwaukee and Beaver Dam, Wis. Left a widow at thirty-eight years of age, she brought up her family of five children at Beaver Dam and gave them their early education at Wayland Academy. These children all survive, Julius A. and Frank L. at Chicago, Herbert E., Robert C. and Mrs. Martha C. Hamilton at Denver. Mrs. Johnson was herself for many years a member of the Englewood church at Chicago and later of the Broadway church in Denver.

Mrs. Johnson's long life of nearly ninety years was filled to its very close with Christian work. She was active in the local church, in Sunday school and in missionary enterprises. When the Woman's Baptist Foreign Missionary Society of the West was founded in 1871, she immediately became a member and was a delegate in the convention that sent out the first woman missionary. At the public meetings held in Denver in 1921, she was on the platform and made a short address although eighty-eight years of age. Her whole life and character was a beautiful example of Christian faith and living.

## Topic for February 25

(*Continued from page* 48)

from fifteen to forty bushels an acre. Some Negro farmers have raised as high as seventy-five bushels.

The two counties that are Mr. Pierce's home territory show a remarkable transformation. Instead of unsanitary log houses, neat sanitary cottages are the rule. Many have musical instruments. The people have better clothes, and money in the bank. In his own village of Wellville, the dilapidated church was remodeled with a baptistry, and is the center of a flourishing community work.

Schools in these two counties are no longer ramshackle buildings with a five-months' term and incompetent teachers. Neat schoolhouses and competent teachers, and a seven-months' term afford educational opportunities for all.

Finally the department of agriculture thought this wise leader had done enough for the people of Virginia, and wished to transfer him to the Gulf states, but the white people rose up and refused to let him go. They realized that a man who could transform ill-housed, poorly clad and underfed people into prosperous, intelligent folks with money to spend and to put in the bank is a builder of prosperity to be prized and honored.

—Adapted from *Service*.

## Provision for Aged Ministers

Henry J. Allen, ex-governor of Kansas, recently wrote as follows concerning the duty of provision by the denominations for their aged ministers and missionaries:

"It seems to me that no higher duty rests upon the laymen in connection with their support of the church than that of helping to create a fund out of which we may guarantee to our ministers in their declining years peace and security for themselves and their families. From a financial viewpoint, the ministry of God is the least attractive of all the callings, because it is the poorest paid. Hence no man enters it through any other than a sense of service. We exact of our ministers a spiritual standard so high that it seems to preclude the thought of gain, and yet we provide for their well-being with salaries so small that the men who are bidden to keep their eyes always upon spiritual matters often are obliged to suffer such mental worries over their common needs as must, in some cases, reduce life to a sordid and trying basis."

Among those in our own denomination who have warmly endorsed the plan of the ministers and missionaries benefit board to make suitable provision for our own aged workers are Secretary of State Charles Evans Hughes; A. K. Van Deventer, treasurer of the Southern Pacific Railway Company; F. W. Ayer, of N. W. Ayer & Son; E. J. Lindsay, of Lindsay Bros., Milwaukee, Wis.; Charles Edward Prior, Security Trust Company of Hartford, Conn.; Robert L. Scott of Carson, Pirie, Scott & Company, Chicago; D. G. Garabrant, of Bulkley, Dunton & Company, N. Y.; George W. Coleman, former president of the Northern Baptist Convention, and many others.


# The Savings of a Life Time

One of the recent applications to the Ministers and Missionaries Benefit Board for aid, came from a Baptist pastor, who had served the denomination for many years faithfully and well.

During these years of service, he had succeeded, by the utmost frugality, in saving what he thought would be sufficient to provide for himself and his wife during the closing years of their lives when he could no longer render service.

Through bad advice and unfortunate investments, all his earnings and savings were suddenly swept away.

The modest grant made by the Benefit Board will not compensate him for the loss of his savings, but it will supply his urgent needs during the closing years of his life.

He is one of the 1402 beneficiaries of the Benefit Board. These beneficiaries have given their best. Can we do less?

Ordinary justice requires an increase, not only in the number of beneficiaries, but also in the amounts granted to old and broken ministers, missionaries and widows.

You who made a gift to the Benefit Board, have had a part in this helpful ministry. Your continued support is needed.

**The Ministers and Missionaries Benefit Board of the Northern Baptist Convention**

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**The Dramatic Instinct in Religious Education,** by Thomas W. Galloway. Boston: The Pilgrim Press. $1.75.

That the primary purpose of plays and pageants in the church school is to develop the children, not the drama, is Dr. Galloway's idea, and this book is an elaboration of the idea. Part 1 treats of principles involved. Part 2 gives five simple Biblical dramas well worked out.

**Timothy's Second Wife,** by Isla May Mullins. New York: Fleming H. Revell Co. $1.25.

A composite photograph wherein the theologue, the pastor, the opinionated deacon and the church gossip are revealed, along with the ideal preacher's wife, is the result of Mrs. Mullins' long and sympathetic contact with candidates for the parsonage—of both sexes. The simple story is a sort of clerical version of "The Great Stone Face." It would prove a delightful book for church reading circles.

**Evangelism of Youth,** by Albert H. Gage. Philadelphia: The Judson Press. $1.00.

This is one of the Judson training manuals for the school and the church. Mr. Gage is director of religious education for the Baptist Executive Council of Chicago. He "bases his chapters on the fact of certain definite periods of youth—seasons of the soul—when responsiveness to the message of religion is as that of seed and bud to springtime. He writes to show the wisdom, and to outline the plan and methods, of an evangelism that takes careful account of this law of God. The book is adapted for use by study classes. Suggestions for additional reading are provided with each chapter."

**The Religion of the Primitives,** by Most Reverend Alexander Le Roy, Superior General of the Fathers of the Holy Ghost. Translated by Rev. Newton Thompson. New York: Macmillan Co. $2.50.

This is a most interesting book whether considered as entertainment or instruction. Aside from its historic survey of the races of man in their moral and religious development it is a terse review of philosophies of the Darwin and Wells schools who describe man's religion as an incident of his evolution, and it is a keen criticism of naturalistic and rationalistic speculations, from the viewpoint of revealed religion. While neither polemic nor controversial in style, yet by a constructive discussion of its subjects it exposes the defects of the endless fancies, vagaries, "possibilities" and "probabilities" that obsess radical evolutionary theories and guesses, and strongly supports theistic faith and principles. It is eminently a book for the time.

**The Evangelistic Encyclopedia: A New Century Handbook of Evangelism,** by G. B. F. Hallock, D.D. New York: Doran Co.

With all due regard for what is known as professional evangelism the church is coming to see that best of all is pastoral evangelism. Dr. Hallock has been gripped by this need and has poured out his soul in this encyclopedia of 350 pages. Aiming to help the busy pastor to become evangelistic in work and message he has gathered in this work 400 revival texts and themes, 450 usable illustrations and 200 evangelistic outlines and sketches. He devotes several chapters to the need of evangelism and discusses fully the various types, placing special emphasis upon Lenten evangelism and methods that might be used for decision day. In addition he adds ten revival sermons by different prominent evangelistic preachers. The introduction to this book is written by Dr. Joseph A. Vance of Detroit.

**Epistles to the Corinthians.** 1 Corinthians by Prof. Jas. S. Riggs, Auburn Theological Seminary. 2 Corinthians by Prof. Harry L. Reed, Auburn Theological Seminary. New York: Macmillan Co. $1.60.

We are never tired of commentarians. They are but new voices in the interpretation of the everlasting word, and each new exposition is calculated to throw added light upon the Book as its varied applications are unfolded. Two professors of Auburn Divinity School collaborate here, taking the two epistles successively, and they work well together though each for himself. Grace in gifts we have been wont to consider the major thought of the first epistle and "comfort" or, as Professor Reed translates it, encouragement, the prominent idea in the second, and both considerations are timely for the churches of today. The introductions to both epistles are thoroughgoing and illuminating. Professor Riggs comments but briefly on the language of the epistle under his survey, but quite fully and profoundly on the inner message Paul is giving, and the providential circumstances that led to his glowing utterances. Professor Reed does some interpretation work in higher criticism, urging that the epistles he expounds will be better understood as a composite of two letters from Paul written at times slightly separated from each other. This does not alter in any way the truth conveyed. The work is in good, clear type and will be found valuable to students of the Word.

## "It Is to Laugh"

Boy Scout (small but polite)—"May I accompany you across the street, madam?"

Old Lady—"Certainly you may, my lad. How long have you been waiting here for somebody to take you across?"—*Boston Transcript.*

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It was the terminal examination and a budding philosopher concluded his essay on mother earth with this startling statement: "The earth revolves on its own axis 365 times in twenty-four hours. This rapid motion through space causes its sides to perspire; this is called dew."

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A burly man called and asked to see the minister's wife.

"Madam," he said, when she appeared, "I wish to draw your attention to the awful condition of a poor family in this district. The father is dead and the mother is too ill to work, the children are starving. They are about to be turned into the street unless some one pays their arrears of rent, which amount to $25."

"How terrible!" said the lady. "May I ask who you are?"

"Certainly, madam," was the reply. "I'm the landlord."





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## WORDS OF WISDOM TO COMPOSERS

Much is written these days about the American composer — his needs, his failings, his virtues. He is lectured by his rivals on the other side, he is patronized by the dear ladies, he is showered with scorn or with platitudinous praise, much of it unintelligent and useless—and worse. Hence it is something of a shock—and a tonic—to find such a sensible bit of advice as the following, quoted from *Musical America*, more especially so when it is realized that Harold Flammer, the author of the article, is one of the most successful of the younger music publishers. A few more such square-cut statements will serve to clear the air of a lot of the cant and propaganda which has so liberally mushed the whole question. All any composer should ask for is a fair chance against the field. He should have that; more than that simply serves as pap. No composer was yet made by coddling and hothouse methods. Certainly the other extreme has been too evident in the development of music—more composers have starved to death than ever suffered from gout! But even so, all that I, as a humble native composer, have any right to clamor for is the even chance. I want the proper rights of my nationality, no more and no less. Now let Mr. Flammer have the floor with his dicta:

"American composers certainly have a struggle for recognition in their native country. As there are more good manuscripts by first-rate American composers than good publishers to publish them, there is a surplus of latent talent undeveloped in this country. There is no incentive to write music and very little appreciation of that already published.

### Lack of Organization

"The basic reason for this condition is the total lack of organization in the music industry as a whole. There is continual difficulty in finding a person who is both musician and business man. The temperament of an artist is continually held up as a virtue, and the idea of temperament has spread so as to be used as an excuse for all lack of system, punctuality, detail, precision and those qualities which are absolutely essential in a good business man.

"For example, the composer is extremely lax in his ways. His manuscripts are usually not legible. Particularly if he has gained some prominence. He leaves important details to the editor of his publishing house. He waits until receiving the proofs to add expression marks, pedaling, etc., all of which should have been worked out to the minutest detail before the manuscript is sent in.

"Now, as to remuneration. For the serious composer it is next to nothing. He must depend on teaching, performing, or some other phase in the music world to provide a living and he is compelled to look upon composition as a side issue. Here is the solution of the problem. First, more study and greater care in composition. Second, concentration on a few good works by both composer and publisher. Next the abolition of the fictitious price of sheet music and discounts; the elimination of waste in gratis copies which flood the market and are often not seriously considered by the artists to whom they are given. Then we should advocate more care in program-making, paying less regard to personal influence and more to merit and the fitness of things. When will performers cease to treasure such phrases on programs as 'Written expressly for,' or 'Dedicated to,' or 'Sung for the first time"? This is a vital menace! The idea of newness is not regarded as so important abroad as here. And I might add that here we are still laboring under the old impression that anything from abroad or imported is better than the same domestic article. We see it every day in music.

"The publication of so-called doctored compositions should be discouraged. Doctoring may help many compositions and often it is necessary in a mild form, but the doctoring which amounts to rewriting leaves the original composer as ignorant as ever and, as it does not benefit him it does not advance the standard of American music. Of course the extreme modernists adopt one standard, the old-timers or standpatters another. There is a middle path which allows for originality, melody, beauty and spontaneity as well as proper construction. The time for feeding audiences what we think they should like has gone by. If there were less of this attitude there would be less subsidizing of certain branches of music. Musicians should be self-supporting. As soon as they arrive at that point where they are good business men and organizers they will reach a higher social strata as well.

"A really good musician is not half appreciated. The general attitude is that a musician is over-educated musically and under-educated every other way, so that when he is not performing or discussing musical subjects he is lost. This idea of the musician should be discouraged, but it is often fostered by musicians themselves.

"To sum up, I would say to the publishers: Let us charge a fair price for music. It is still far below where it ought to be compared with the rise in other commodities. Let us be good organizers and systematizers, better business men, practical in every way. Let us discontinue fictitious pricemarks, waste and propaganda for trash. Wherever we find an American product of exceptional merit let us forget jealousy or a narrow viewpoint and unite to give it due praise and proper recognition."

## ORGAN PLAYING DURING PRAYER

Whether that is to be done or not must be left to the individual taste and sense of propriety. We seldom feel it to be out of place when, after the offering has been taken and while the pastor is offering a short prayer dedicatory of the gifts just laid on the altar, the organist softly goes on with his offertory. But if the organist plays all through the so-called long prayer, the question arises whether that may not be too theatrical. There are those who feel it is and who would prefer to have it perfectly quiet while the pastor mediates for his people at the throne of grace in prayer.


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## A Guaranteed Minimum Pension

By E. T. Tomlinson

SINCE the pension fund of the ministers and missionaries benefit board was inaugurated more than two years ago, one problem above others has been carefully considered by the managers. The men who are now in middle life and below sixty-five years of age who join the retiring pension fund have been receiving individual consideration by the board. Owing to the fact that when the pension plan was put into operation many of our older ministers could not receive as full benefits as the younger men would be able to enjoy, we felt that we should, if possible and consistent with the funds available for a reserve, work out a plan which would as nearly as practicable enable us to place the older ministers on a par with the younger ministers. We have endeavored to work out the most liberal plan possible. Upon the advice and recommendations of our actuary, the board has adopted the following amendment to its rules and regulations,—

"III (k), If the amount of any single life normal pension, as determined according to the preceding subdivisions of this Section III and payable after Jan. 1, 1923, on any certificate dated prior to Jan. 1, 1924, provided all dues shall have been paid to age sixty-five in accordance with these rules and regulations, is less than at the rate of $500 per annum, then beginning with that quarterly pension payment next due after the member has attained age sixty-five and has retired from active denominational service without salary, parsonage, or any similar compensation or emolument of any kind or nature, all quarterly pensions payable to a member, who at the age of sixty-five shall have been in active service in the Northern Baptist Convention during the preceding thirty-five years or during the entire period of his denominational service if less than thirty-five years, shall be increased by an additional retiring pension allowance so that after such retirement the rate of total pension payment shall be $500 per annum; provided, however, that in no case shall the total annual pension so paid exceed the average annual salary which the member has received during membership, and provided, further, that any member who, at the age of sixty-five, shall not have been in active service in the Northern Baptist Convention during the preceding thirty-five years, or during entire period of his denominational service if less than thirty-five years, shall be entitled only to as many thirty-fifths of such additional retiring pension allowance as defined above as he shall have had years of service in the Northern Baptist Convention."

### Time Limitation

This amendment simply means that any man in active service below the age of sixty-five whether he is already a member of the retiring pension plan, or joins during the year 1923, will, when he passes the age of sixty-five and shall have retired from salaried service, receive a pension which shall be not less than $500 per year (except as stipulated in the rule). This privilege applies to all who have been active members and who, having attained age sixty-five, are now receiving pensions. It also applies to all who are active members at the present time. *It is, however, limited as to future members to those whose certificates of membership are dated during the calendar year of* 1923. This provides a wonderful opportunity for our ministers whose normal cooperative pension would otherwise be limited to an amount less than $500. By its recent action the board is confident that it has solved this problem in a manner which will be generous as well as just to our faithful ministers who are no more to be blamed than is the board for their age at the time when the pension plan was started.


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*A ll*

*B aptists should be about their*

*F ather's Business with*

*M oney and prayer to carry*

*S alvation to the uttermost parts of the earth?*

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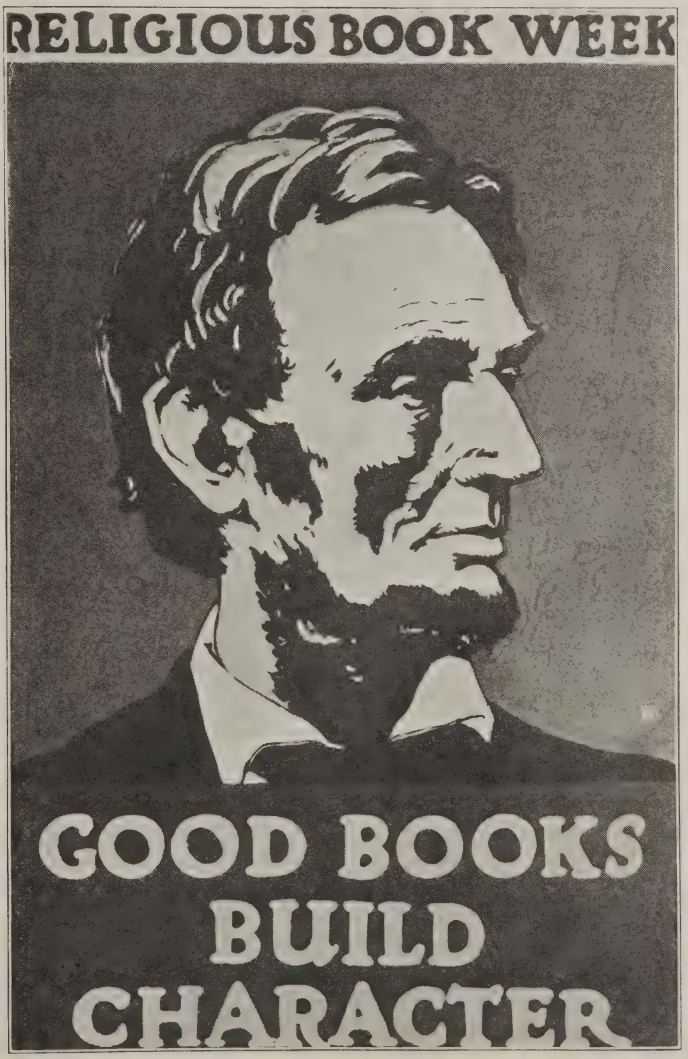
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Volume IV February 17, 1923 No. 3

# The Baptist

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## Fresh from the Field

Dr. F. A. Agar visited the Highland Park Church, Michigan, Feb. 7. Dr. Agar held a mission every day in the Woodward Avenue Church.

The church at Ipswich, S. D. is about to launch a campaign for a church building. Mrs. Marcus Beebe has made a gift of $20,000 toward the project. Pastor A. P. Waltz feels that the outlook is very encouraging.

The February meeting of the Woman's Baptist Mission Union of Minneapolis was held Feb. 14 at the University Church of which Rev. N. B. Henderson is pastor. The reports of the officers were given in the afternoon and the evening session was devoted to an Americanization program.

The First Church, Ocean Beach, Cal., was dedicated Jan. 28. Rev. W. F. Harper preached the dedicatory sermon. It is estimated that the new building with furnishings and equipment cost $25,000. Rev. Rolla Earl Brown is pastor.

The Baptist Bible School Superintendents' Association of Philadelphia and vicinity celebrated its fortieth anniversary Feb. 5 at the First Church, Philadelphia. Rev. Carter Helm Jones, pastor of the church, spoke on "Czecho-Slovakia, the Romance of Providence."

Rev. George McDaniel, pastor of the First Church, Richmond, Va., is leading his people in preparation for a great building campaign. Two men have promised $105,000 toward the necessary $500,000. The pastor has recommended that the church secure this year $100,000 in addition to the two large gifts.

Under the caption "Sidelights on an Untried Heretic" *Zion's Herald* states that it has in its "Buckner file" more than 100 letters, articles and documents bearing on the case of Rev. J. D. M. Buckner, whose unwilling retirement from the active pastorate has attracted nation-wide attention. In a recent *Advocate* it was stated that there is a campaign under way to "Bucknerize Methodism." We all have our trouble in this world.

The joint committee of the Women's Union Christian Colleges in the Orient has announced completion of its fund which secures approximately a million dollars from the Laura Spelman Rockefeller memorial fund. The Rockefeller gift covers six colleges in Tokio, Peking, Nanking, Lucknow, Madras and Vellore. The fund called for three million dollars. A million and a half was secured through a campaign conducted throughout the country.

David Lloyd George has taken a brief vacation in Spain. Upon his return he expressed himself as "disappointed" with the American debt settlement. The ex-premier said: "England is able to pay, but it is a heavy burden. I do not think it will benefit America as it must diminish markets in the world, whether here or elsewhere. The United States made the best terms for their own country. It is not for me to complain or criticise but I feel that the terms are hard and I am frankly disappointed. I still think that the proposals of the Balfour note are sound." When asked if he planned a visit to the United States he said possibly but in any event if he made the trip it would be late in the year.

Calvary Church, Parkersburg, W. Va., has called Rev. E. B. Moyer of Shinnston. The new pastorate will begin about March 1.

Rev. J. W. Graves, of Clarksburg, W. Va., assisted the Glenville church in special meetings. Dr. Graves is one of hundreds of busy pastors who take the time to help other churches in evangelistic work.

On account of ill health Rev. J. H. Jowett has been forced to make his resignation at Westminster Chapel complete and final. He had hoped to be able to give the church one sermon each week but on the advice of his physicians he will not attempt to preach for at least one year.

Rev. Harvey J. Moore, who was called from the church at Keokuk, Iowa, began his work at Wakefield, Mass., this month. It is noted in a secular paper that the Wakefield church some years ago called another pastor, Rev. Hugh A. Heath, from the same church.

It is interesting to note the ambitious program of the *Searchlight*, the personal organ of Rev. Frank Norris. In a recent issue he says: "We are going to take up different states and we will write up and turn the light on whatever we find—whether it be monkey, chimpanzee and the orangoutang or Dr. Poteat's amoeba or any of that breed."

TO a pulpit committee which was eagerly seeking for a pastor this wise advice was given: "Discover the man you are seeking in his study. Find out what he looks like in his workshop. See with what tools he works, and how deep is the mine in which he is digging. Find out what books of reference are on his shelves." This, of course, was wise advice, for how can a preacher preach without books? No man can work without tools, and no minister can work without books.—Presbyterian Banner.

"Many people," said Rev. F. C. Spurr in the *Christian World*, "found it easy to abuse the church after getting their sustenance from it, after climbing to social distinction on it, but they should compare the church of today, despite its mistakes with the church of 2,000 years ago." It may be interesting to our people to know that Dr. Spurr, according to the same journal, is spending some time in the occupied area of Germany where he is addressing the soldiers under the auspices of the Y. M. C. A.

Bucknell University has secured Dr. George B. Lawson, professor of education at New York University for the past six months, to fill the chair of education left vacant by the untimely death of Dean Llewellyn Phillips in January. Dr. Lawson is the son of A. G. Lawson, a member of the church administrative committee of the Federal Council of the Churches of Christ in America, and a man active in the affairs of the denomination. Dr. Lawson assumed his new duties on Feb. 1.

Already a rather large number of delegates to the Baptist World Alliance have entered their names for reservations on the "America," the official vessel sailing June 30. Among them are Dr. and Mrs. Cornelius Woelfkin and several other members of their party; Mr. and Mrs. W. A. Montgomery; Mrs. George W. Coleman; Dr. and Mrs. Curtis Lee Laws; Rev. Robert Stuart MacArthur, and his son Rev. Kenneth MacArthur; Mr. E. C. Miller of New York City and party; Mr. and Mrs. E. W. Stephens of Columbia, Mo.; Miss Ina E. Burton; Miss Alice Brimson; Mrs. M. Grant Edmands; Secy. and Mrs. P. H. J. Lerrigo; Secy. James H. Franklin; and Mrs. H. Stanley Taylor, Mt. Vernon, N. Y.

First Church, Springfield, Mass., has called to its pastorate, Rev. Frank B. Fagerburg, a senior in Newton Theological Institution. The secular press reports that his work will begin early in September.

Rev. L. J. Anderson, Crowell St., Boston, who has served as a general missionary in Michigan, Iowa and South Dakota, is now doing general evangelistic work. He has been helping the pastor at the Logan Park Church, Chicago, for the past month. He is on an evangelistic tour through the middle west.

First Church, Fremont, Nebr., which was completely destroyed by fire a year ago, was dedicated Feb. 4. Rev. John Mason Wells preached the dedicatory sermon. The new building has a modern Sunday school, heating equipment and a new organ has been installed. Rev. Fred Young is pastor.

Prof. Henry W. Brown, for ten years a member of the Colby College faculty, died at his home in Waterville, Me., Feb. 2. Mr. Brown was born in Camden, Me. in 1861. He attended the University of Maine and Yale. He was appointed to the faculty of Colby College in 1912 as an English instructor and later became an assistant professor in that language. Besides being a teacher, Mr. Brown was a noted lecturer and preacher and was active in all the student movements of the college. The funeral services were conducted by Rev. Walter Quarrington and Pres. Arthur J. Roberts of Colby.

Dr. W. O. Lewis, the Foreign Mission Society's special representative in Europe, is now in Russia supervising the delivery of the large shipment of clothing sent recently by Northern Baptists. He expects to return to Paris about March 1. Commissioner Rushbrooke too has recently made another hurried visit to Russia.

An error in Dr. James H. Franklin's article, two weeks ago, made it appear that the Baptist work in Sweden is only twenty-five years old. The first Baptist church was established in Sweden in 1848. This summer the seventy-fifth anniversary of the event will be celebrated by the 60,000 Baptists of Sweden who have developed not only numerical strength but some leaders worthy of Viking ancestry.

Dr. John T. Proctor, secretary of our East China Mission, is now spending a brief furlough in America. He attended the Foreign Missions Conference of North America, meeting in Bethlehem, Pa., and has spent considerable time at the headquarters of the Foreign Mission Society in New York. Dr. Proctor is well acquainted with developments in China. He will be heard gladly wherever he speaks.

The office staff of assistants, clerks and stenographers at the headquarters of the Woman's American Baptist Foreign Mission Society, contributed a special offering amounting to $39.16 to be applied toward the general funds of the New World Movement. In acknowledging the receipt of this gift, General Director John Y. Aitchi-

(*Continued on page* 96)

# The Baptist

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*Managing Editor:* Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
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### Modesty

A secretary visited our office recently. He inquired about our financial and religious well-being. Concerning the former we informed him that beginning May 1 with less than a "minimum balance," in the terminology of our bank, we had made no call upon the budget allowance up to Feb. 1. "Why don't you publish it?" says the secretary. "Our modesty prevents, for one thing," says the editor. And then, we have a reputation to protect. It is unreasonable to expect any denominational institution doing educational work (of a kind) to pay its own way. Perhaps it ought to be told, only do not forget that the Kollum and modesty are synonymous.

# Killam's Kollum

### There's Always Danger of a Relapse

"What is the matter with Killam? His Kollum seems to be getting worse, which of course from the right standpoint means that it is getting better. For when a patient is as bad as he can get a change is certainly for the better, since he could get no worse. It is getting so 'good' that I am not as anxious to read it as I used to be."—Wm. H. Z.

### Not Even Pestiferous

"The enclosed facts may furnish material for an item in THE BAPTIST. I am not a persistent, perennial personalizer. But after two years on this field it seems proper to state a few facts." Yes, sir! Any pastor who stays two years on a field without sending in "news" telling of the great gains every day in every way since he came to the field can have, if he wants it, a half page to state the "facts." It is not unusual to get glowing tales before the carpet is down in the parsonage which would lead the unsuspecting to believe that the predecessor on that field conducted a morgue. Selah!

### No Hobby a Hobby

THE BAPTIST has from time to time emphasized the principles which have *always* been held by Baptists. The *Christian Century* comes out editorially and charges Baptists and others with "hunting for a distinctive principle." This is interesting for the editor goes on to argue that "in the matter of the separation of church and state, even high churchmen of England and America will for the most part join cause with the Baptists." Well and good. Since when? Did they always think and act that way? Let the Baptists of Virginia speak up. It is one thing to hold steadily through the years to certain views and to cling to certain principles and it is quite another to "for the most part" join with the Baptists in the positions Baptists have always held. The *Christian Century* is "published by the Disciples Publishing Company." "It is not published for any single denomination alone but for the Christian world." All of which reminds us of its original habitat. Its accent betrayeth it. Many pastors can testify to experience with churches which have "no distinctive principles," which simply stand for the union of Christendom. This sort of talk reminds us of a good woman who always insisted that she had no hobby. Some might make a hobby of this and others of that but as for herself she held everything in true balance. It gradually dawned upon this woman that her hobby was the hobby that she had no hobby. It is much that way with our worthy contemporary.

## Meeting of N. B. C. Executive Committee

By W. C. Bitting

The executive committee of the Northern Baptist Convention met in Chicago, Feb. 2, 1923. Those present were Mrs. G. W. Coleman, representing Woman's American Baptist Home Mission Society; Mr. G. B. Huntington, representing American Baptist Foreign Mission Society; Mrs. C. D. Eulette, representing Woman's American Baptist Foreign Mission Society; Mr. L. S. Chapman, representing American Baptist Publication Society; Mr. A. M. Harris, representing ministers and missionaries benefit board; Rev. J. M. Stifler, representing board of education; Mr. D. C. Shull, representing finance committee; Mr. A. L. Abbott, representing law committee; Mr. E. J. Steinberg, Rev. W. C. Bitting, Rev. Frederick E. Taylor, representing executive committee.

The executive committee unanimously adopted the recommendation of the special committee as follows:

To the Executive Committee of the Northern Baptist Convention:

At a meeting of the committee appointed by the president of the Northern Baptist Convention to advise the executive committee regarding the offer of the Immanuel Baptist Church, the following resolution was unanimously adopted:

"This committee desires to express its appreciation of the splendid offer of the Immanuel Baptist Church of Chicago to transfer its property in such a way as to promote the interest of the constituency of the Northern Baptist Convention.

"The committee is of the opinion that it has no authority or commission to make any recommendation regarding a change in the location of the headquarters of the cooperating organizations of the Northern Baptist Convention and considers that the present is not an advantageous time to raise that question.

"Having been advised by the law committee of the Northern Baptist Convention that the Northern Baptist Convention cannot under its charter, granted by the state of New York, acquire the property offered by the Immanuel Baptist Church and that the American Baptist Home Mission Society under its charter and especially under the provisions of section 3 of its charter can take the property either absolutely or under such trusts as may be mutually agreed upon.

"We, therefore, recommend the favorable consideration by the executive committee of the offer of the Immanuel Baptist Church 'to donate its property to the Baptist Denomination for Baptist uses, and further recommend that the executive committee, at once, arrange a conference between the representatives of the church, representatives of the executive committee, the law committee, of the American Baptist Home Mission Society, or some other proper and suitable organization, for the purpose of transferring the property of the church for the promotion of the work of the church and the general uses of the Baptist denomination."

Respectfully submitted, A. M. Harris,
Chairman of the Special Committee.

Full arrangements have been made with the Atlantic City Hotel Men's Association for the meeting of the Convention in Atlantic City beginning Wednesday, May 23 and lasting through Tuesday, May 29. No hotel was selected as headquarters on account of the wishes of the Hotel Men's Association to that effect. All individuals should make their own reservations. Full information as to prices will be given to our denominational papers, and may be secured by writing to Mr. A. T. Bell, Atlantic City Hotel Men's Association, Atlantic City, N. J.


# IF YOU HAD A BOY OR GIRL

in a great American University and subject to loneliness, homesickness, and all the perplexities that come to young people away from home

## Would You Not Be Glad

to know that at the university there is a Baptist minister whose business it is to look after the interests of your son and daughter—to make his home their home, to advise them in their problems, to help them solve their moral and religious questions, to help them remain true to their Lord and to their father's church during their student days? Such pastors are now located at

## *Thirty-three American Universities*

Your contributions to the New World Movement help to enable the Board of Education to maintain these University Pastors.

There ought to be such a Baptist pastor at every great University. There could be if the financial objectives of our New World Movement are fully realized.

**THE BOARD OF EDUCATON**

276 Fifth Avenue New York City

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

# The Baptist

## "For Obvious Reasons"

IN NOVEMBER there appeared in a southern exchange a news letter from Nashville, Tenn., in which it was suggested that "American Baptists should line up in the movement to elect" one of our honored brethren as the "president of the next Baptist World Alliance." A few weeks later an editorial appeared in another paper, stating that the honored brother had been nominated by the *Canadian Baptist*, and expressing the "notion" that "he will be elected to the presidency of the alliance without opposition." Nothing could be in worse taste than this newspaper nomination and election of candidates, especially in the case where the Baptists of other countries are concerned. The fellowship at the meeting of the alliance in Philadelphia in 1911 was marred by unwise procedure in connection with the election of the officers of the alliance. Let us not make the same mistake in preparation for the meeting at Stockholm.

It would be exceedingly unfortunate if the impression were to go abroad that six months before the meeting at Stockholm there was a "movement" on the part of American Baptists to "line up" to elect any one of their own number as the next president of the alliance. Such a suggestion would seem indelicate, to say the least. It should be remembered, too, that no one from the continent of Europe has ever served as president of the alliance, and its next meeting is to be in Sweden. Thus far the entertaining country has been honored with the presidency for the term immediately following the meeting. If there is to be a change of procedure, let the suggestion come from the eastern side of the Atlantic. There are brethren in Europe who are both able and worthy.

The writer of the news letter in the southern exchange and the editors of other denominational journals seem not to have recognized that they may seriously embarrass one of the finest men in our denomination, and American Baptists in general. In commenting on the nomination by several journals, the *Religious Herald*, of Richmond, Va., very appropriately says: "This suits us down to the ground, though for obvious reasons, we could not with propriety press the proposition." It is a pity that other American editors have not recognized that "for obvious reasons" we should not be pressing the nomination of any one from our own country, especially since the present incumbent is an American Baptist.

Since the present incumbent is from the constituency of the Northern Baptist Convention, we should say that, if the next president of the alliance is to be an American, without question he should be a Canadian Baptist or a southern man, and certainly no one in the Southern Baptist Convention would be more warmly supported by the Baptists of all sections of our country than the brother whose name has appeared recently in several papers. But let us say again that we believe some Baptist from the continent of Europe should be chosen this time. It would be highly appropriate to honor one of the men who, in the face of great difficulties, have dared to be Baptists. Such a selection would hearten our brethren in Europe.

It is true that a large majority of the Baptists of the world are in America. That fact, however, should prompt us to have special consideration for the weaker groups in other lands who have come up through great tribulation. At any rate, let us be careful lest we create the impression that American Baptists are forgetting the injunction, "in honor preferring one another." Any such impression would injure the fine feeling now developing with reference to the next meeting of the alliance and might seriously affect the interest of those who have been hoping for such a season of international Baptist fellowship as was never enjoyed before. Let us avoid any "movement" which would suggest that American Baptist bodies are coveting honors for themselves. The international situation makes it especially appropriate that we show a deep desire to give honors to representatives of other nations.

Doubtless the congress at Stockholm will prove itself fully competent to nominate and elect its own president, and probably it would show displeasure at any attempt "to line up" delegates in advance of the meeting.

## Buildings and Baptisms

IN the report of our foreign mission work contained in the fascinating new manual "On the March" there are stirring triumphs to atone for debt and retrenchment; the difficulties of the past three years are offset by a splendid record of buildings and baptisms.

In these three years and on the ten foreign fields nearly seventy new buildings have been erected. Nine are churches, twenty-seven are missionary residences sadly needed, sixteen are school buildings to meet the newly awakened hunger for knowledge among the people in schools ranging from primary grade to college, six are dormitories bringing the students under Christian atmosphere and influence for all of their day, and five hospitals, a ward in another hospital, a dispensary and several hostels, do their gracious work for body and soul. Among notable buildings are two at Bassein built by the Sgaw Karens with their own money, $144,000; a school in Jorhat, Assam, where young men and boys from fifteen tribes attend and where some of them have walked 250 miles to attend the school; a fine church at Kharagpur, the great railroad center of India, where

the congregation is entirely self-supporting; Scott Hall for the Student Guild and student church at Waseda University in Tokyo, Japan; two fine dormitories and a new science building at Shanghai College; and under the Woman's Society a remarkable array of college, high-school, hospital, Bible training-school, orphanage and residence buildings, made possible by the Jubilee, the Mrs. Rockefeller and the New World Movement gifts. It is a wonderful record which will call for large giving to sustain and develop.

And the spiritual record keeps pace with the material advance. The year 1921, the latest for which we have full reports, had more than 12,000 baptisms to its credit on our foreign fields, and the incomplete reports since then are full of cheer. The remarkable movement reaching over the border from Burmah into China, where Rev. W. M. Young has been so successful, reports 3,350 baptisms and many thousands more in sight if sufficient workers could be had. In Manipur, Assam, until recently closed to the gospel, there were 569 converts last year, and three large villages came over bodily to Christianity. In Africa there continues a remarkable evangelistic ingathering, more than can be cared for.

Although, as explained elsewhere, the gifts have involved obligations for upkeep which leave the societies in debt and embarrassment, the actual receipts of the general Foreign Society for the past three years have been more than double those of the preceding three, viz., from $3,098,811 in the years 1917-1919 to $6,292,286 in the years 1920-1922.

Read the full story in "On the March."

## The Gum Business vs. the Lord's Business

WILLIAM WRIGLEY on Feb. 5 approved contracts which call for the expenditure this year of $4,000,000 to advertise his gum. He says it pays. Perhaps the Lord's business as represented by the Baptist denomination ought not to be mentioned on the same page with the gum business.

We must have $10,000,000 to keep going the Lord's business outside the local churches and to make a modest payment on our debts. Think for a moment of what is implied in our foreign mission work; our home mission work; our state convention and city mission work. Try to appraise the work of the Publication Society; the ministers and missionaries' benefit board; the work for our young people through the organized young people's work; the work in their behalf in universities; our great educational institutions and our smaller colleges; our work with the foreign-speaking bodies and our cooperative effort in the Federal Council of Churches.

Try again, we say, to estimate the value of these world-embracing institutions and agencies; then remember that we find here and there expressions of doubt as to our ability to raise for the Lord's work a sum of money only about twice as great as that to be spent in advertising by *one* man in the *gum* business.

We beg your pardon for mentioning these two types of "big" business in the same paragraph. We are troubled, however, by the contrast to the world in the values of the two undertakings. On the other hand we admire the confidence shown in the possibilities of the gum business which will lead an individual to spend almost *half as much for advertising* as we propose to spend for the great missionary, educational and philanthropic enterprises of a million and a half of Baptists.

## Four Engagements—III

OUR relations to our church are crucial, our relations to God are vital and our relations to each other are quite as essential a part of our Christianity, if the third section of the church covenant is any criterion. In this third room, with its space for expansion in actual Christian living, we find another engagement blazoned before us in unmistakable meaning: "We further engage to watch over one another in brotherly love."

We need this now, *right now!* When both ends, highly organized, slap each other above, through and under the great middle group, a Baptist organization is distraught. Happy the church that has no ends, but only a middle! If, however, we all, every last Christian of us, near liberal, neo-liberal, conservative and preservative, can engage to watch over one another in brotherly love and learn to disagree without being disagreeable, we can save the situation to the glory of God!

It can be done. A few days ago when Dr. Ross said adieu to the Chicago Baptist Ministers' Conference, over which he has been presiding, to take up his new work in Boston, one of the outstanding liberal brethren proposed a farewell dinner in his honor and remarked: "I am happy to propose this and I want it to go through because, in spite of the differences in our theological thinking, I love him as a Christian brother; I have been happy in all my relations with him and I am genuinely grieved at his departure." Every one present knew that the speaker uttered these words from the depths of a sincere heart. "Behold how good and how pleasant it is for brethren to dwell together in unity."

It is the best cement to hold our Baptist churches together. The strongest bond is the bond of love. Nothing can keep true lovers apart. And if the bond that binds two hearts together runs through the great heart of God, it has the temper of eternity. "We know that we have passed from death unto life because we love the brethren."

This depends on the further extension of brotherly love expressed in this section of the covenant: "To cultivate Christian sympathy in feeling and courtesy in speech." To cultivate of course requires soil. If there is no soil of sincere Christian character born of secret devotion, do not look for too much Christian sympathy. There is no point to preaching "Let love of the brethren continue" if it never gets a start.

Our social relationships within the group of the local church *are* matters of great import and unless an individual church can bring itself to have a family feeling of warming and suffusing brotherly love throughout its membership, it can hardly be expected to be great in soul-saving for the Saviour. Brethren of Baptist churches, if this is a minus quantity in your local church pray it in, and as you rise from your knees say to your differing neighbor, with a smile twinkling through your tears: "With all your faults I love you still."

# A Page of Opinion

## Toward a Science of Christian Ethics

AN extraordinarily useful statement of the social meaning of Christianity is contained in Bishop Charles Gore's pamphlet "The Social Teaching of the Sermon on the Mount" (Christian Social Union Pamphlet No. 1, circulated by Industrial Christian Fellowship, London). Throughout the sermon on the mount, Bishop Gore says, Jesus aims at a social end through the elimination of individual sins and imperfections. "Real social reform, then, will proceed not by the method of majorities, but from small groups of sanctified men, like the apostles." Yet Jesus in all his teaching is "legislating for a distinct society; not for humanity as it is, but for the humanity of redemption. . . .

"And we are to apply this principle in single parishes and districts of human life by endeavoring to concentrate church feeling, and to accentuate its moral meaning and requirements. . . . I would strive that the church in every parish should represent, not such and such a number of adherents, but the morally best, be they many or be they few, in every class; or, to put it more truly, those who are honestly striving after moral excellence, and ready to make sacrifices in its interests. The church is not to represent public opinion, but to be the home of the best moral conscience of the community."

Does the bishop mean that we are to throw open the doors of the churches to any man or woman who is "striving after moral excellence" and who has a keen social conscience? Is there not danger right here of confusing membership in the churches with citizenship in the kingdom of God?

## No Heresy Trial

THE country is to be spared a "heresy trial" in the case of Rector Grant. Bishop Manning says his statements are "ambiguous." The charges will not be pushed any farther at the present time. This is at least the easiest solution if not the best of an unfortunate controversy. The thing that hurts us as churchmen is that the action indicated was prophesied from the first in the editorial pages of the secular press. So far as the grounds for this prophecy were named, they were the fact that his congregation was influential and that there was a great cathedral to be built. We do not condone heresy. We do not vouch for the correctness of the reasons given for the failure to push the charges against the rector. We do say if there is a grain of truth in the reasons set forth, a heresy trial would be a real revival of religion.

## Traveling First Class

"SHIP load of millionaires on $2,000,000 trip" is the headline of a metropolitan daily. It may be all right to headline such events but we confess that it does not look right. "One of the biggest passenger lists of millionaires ever leaving New York will go on a Mediterranean cruise aboard the 'Mauretania.'" The principal suite has been reserved for Judge Gary, chairman of the board of directors of the United States Steel Corporation. It costs $30,000. The average price paid by the tourists is $3,600. We cannot help but wonder what the men who are working twelve hours a day in the great steel mills think about such flaunting of wealth in their faces. And the steel business cannot prosper unless thousands of men work twelve hours out of the twenty-four. Around the shores of the same Mediterranean there are hundreds of thousands of men whose lot in life would be eased by the opportunity to labor twelve hours a day at the United Steel's pay. Don't despair, Baptist reader, you can go to Stockholm and return for $340, all expenses paid. Yes, and travel "first class."

## Who Makes the Styles?

IS the matter of styles a matter of following the leader? We do not profess to be an authority on styles, especially those of women. We have, however, wondered at the ease with which the extremes in garb are adopted by our mothers, wives, sisters and daughters. Who makes the styles? Roger W. Babson in the *Continent* says: "I was once at a convention of manufacturers of ladies' garments. At this meeting a group of disreputable men sat in a hotel room drinking and smoking and determined what the women of the country should wear two years hence. Moreover, they succeeded, though they laughed and joked about the thing themselves. Yes, every woman who could afford it, whether she was a minister's wife or a shallow flirt, followed the orders of that convention. The general problem involved in fashions is too intricate for me to discuss here. If, however, fashions are inevitable, they ought to be determined by the better element of the community instead of the worst, especially when the change can be so easily accomplished."

## Are They Read and Obeyed?

LAST year the demand for Bibles was such that practically 30,000,000 volumes were printed. Day and night great presses were engaged in producing copies of the Word. It is said that since the war there has been an unprecedented demand for the Bible in this and other lands. Bibles make suitable presents. No home wants to be known as without a copy of the Word of God. We do not need, it would seem, to urge the purchase of Bibles. What would interest us, however, would be some fair estimate of the number of people who habitually read this book and gladly endeavor to incarnate its teachings. It's one thing to buy a Bible; it's another thing to read the book; and it is quite another to obey its teachings.

# Why I Became a Christian

By ALEXANDER SCHAAP

IN REPLY to your request for a statement of my religious convictions and the reasons why I have accepted Jesus as Israel's Messiah and the Saviour of the world, I want to say first of all that these convictions and reasons can be understood only by Jews and Christians who believe that the Tenach (Old Testament) was written by men of God under direct divine inspiration.

I thank God for my pious Orthodox Jewish parents and the devout teachers in the Orthodox Jewish Academy in Holland, where I was educated, for having filled my soul with reverence and devotion for the Holy Scriptures, which hold the "truths that lead to eternal life." As Jesus said to the Jews, "Search the Scriptures, for in them ye believe ye have eternal life, and they are they which testify for me."

There is not room here for long theological discussion as to the authenticity of every translated word of the Tenach. More valuable than all technical study and exegesis is the knowledge of the great truths it conveys, namely:

1—God's wonderful plan of salvation for poor, fallen mankind through the Messiah.

2—The revelation that there can be no forgiveness of sin without the shedding of blood.

3—The plight of Israel for their rejection of God's grace and mercy.

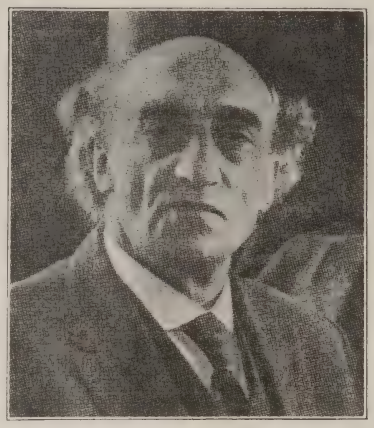
4—The subsequent transfer of this grace and mercy to the Gentiles.

5—The promise of the final conversion and redemption of Israel's remnant.

### "A Light Unto My Path"

Throughout life I have clung to the Tenach as God's inspired Word and, despite the claims of the so-called higher criticism and the radicals who would eliminate from it the miraculous and the superhuman, I see no reason to change my mind now and I pray that to the end, which is not far off, "it shall be a lamp unto my feet and a light unto my path."

Believing therefore with all my heart the revelation contained in the Tenach, I believe that Jesus is the Messiah, sent by God the Father to redeem Israel, because he fulfilled all prophesies regarding himself to the letter and is still fulfilling them and, I believe, will fulfill them to the end of time.



Alexander Schaap, the author of this article, is the "Church Editor" of the "St. Louis Times." The occasion of testimony was the request of the editor of the "Modern View," the Jewish paper of that city, for a statement of the reasons why Mr. Schaap had "changed his religion." Mr. Schaap eagerly consented, little thinking that the article would be printed. It appeared, however, in a recent issue of the "Modern View." The occasion is so unique and the opportunity to get such a witness before Jewish readers so unusual that we are making use of this testimony to let our Baptist people know what is going on in the Jewish world, and what is likely to happen if such experiences are printed in their journals. Dr. W. H. Geistweit says of Mr. Schaap, "He is an intelligent, finely educated Jew of St. Louis, who has been a convert to Christianity for a long while. He is universally respected and is doing much for the religious life of the city. One reason why, I think, this article was printed is because of the spirit of the writer. He is all that could be desired in a true man, an Israelite, indeed, in whom there is no guile."

There is nothing that so strengthens my faith in Jesus as the fact that he was the very opposite of the carnal expectations nursed by the Jews before the dispersion as well as by the present generation, in his birth, in his life and in the manner of his death.

Until my eyes were opened, I, also dreamed of a great, powerful, earthly Messiah, a mighty conqueror, who, with Jerusalem as his headquarters, would subject all the world to his and to Jewish rule.

Our rabbis quoted all passages that pointed to the invincible power of the coming Messiah, to his reign, to his glory, to his earthly greatness. Hidden from us was his lowly, though spiritually omnipotent character.

That the birth of Jesus was to be miraculous is plainly stated in Isaiah 7:14—"Behold a virgin shall conceive and shall bear a son and shall call his name Immanuel." In the New Testament we find the writers of the Gospels minutely agreed in their accounts of the immaculate conception of Jesus.

To me this is the most precious of all the fulfillments of prophecy—"Immanuel, God with us, God in the flesh," come to redeem a sin-lost world, to atone for my sins, to reconcile me to God, to save me from damnation.

### In a Manger

And then the manner of his birth—not in the soft down of a Jerusalem palace cradle but in a manger, in a stable in Bethlehem. This also according to prophecy (see Micah 5:2). Even in his babyhood he had to suffer persecution, for his earthly parents had to flee with him into Egypt to escape Herod's slaughter of babes, as was also prophesied.

And his calling—not to save the Jews alone, nor those in high places alone, nor the wise alone, nor the outwardly moral alone, but the penitent murderer, the thief, the robber, the fallen woman, and men and women of all races and color, for a "bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentile trust."

Ah, this is a precious revelation to me, namely, that none is excluded from God's plan of salvation through Jesus, the Messiah, that the gates of heaven are thrown open to the lowliest believer in the vicarious atonement of Jesus.

And his life—not one of ease and comfort, of lofty position, of veneration and praise from those in high

standing. His life, I say, was in exact fulfillment of the inspired prophecies of Isaiah. "He was despised and rejected of men" (Isaiah 53:3). He had not a place to lay his head. He had to depend for sustenance on the charity of his followers. He was hounded by the leaders of his own people, who plotted his death.

And the manner of his death—also in exact fulfillment of the Tenach prophecies. How any one with a sincere heart and open mind can read the story of his passion, of his trial, of his crucifixion, and not cry out with the publican in the temple, "O God have mercy upon me, a poor sinner, let his precious blood cleanse me from all sins," is more than I can understand.

And all of this was faithfully foretold in the Tenach: Read all of the fifty-third chapter of Isaiah; even the theft of his garments by the soldiers (See Psalm 22-18.); his temporary God-forsakenness (See Psalm 22:1.); the piercing of his hands and feet and the ignominious manner of his death (Read all of Psalm 22.); And now the same Jesus rose from the dead in fulfillment of prophecy also (See Psalm 16:8-10).

All that he, himself, has predicted concerning his church, the Jewish people and the world, either has been fulfilled, or, I believe, will be fulfilled, such as:

1—The dispersion of the Jews, their sufferings and the conversion of humanity, as he said: "The last shall be first, and the first shall be last."

2—The evangelization of the pagan world in accordance with the command to his disciples to "preach the Gospel to all nations" till he come to reign in glory.

3—The survival of his church through the ages of darkness, unbelief, false teachings, persecution, traitors within and scoffers without. As he said, "Heaven and earth shall pass away but my word shall not pass away," and again, "Behold I am with you always, even to the end of the world."

4—The miraculous advance of science and learning in Christian lands, making good the claim of Jesus, that he is "the Light of the World," for in heathen lands to this day still reign the darkness of ignorance and other primitive conditions, advancement coming to them only with the advent of the gospel.

The thankless Christians who do not see in the fulfillment of all these prophecies the power of a personal divine Saviour, who is with his people to the end of time, should bury their heads in shame. It is also high time that the Jews recognize in Jesus their Messiah, whom they and their forefathers rejected, and that they fulfill his prediction when he wept over Jerusalem and said, "Henceforth ye shall not see me until ye shall shout 'Baruch Habah Beshem Adonai.'" (Blessed is he that cometh in the name of the Lord.)

Oh, that the eyes of my people would soon be opened and, as they begin to accept Jesus as the Saviour and to bring about a great spiritual upheaval, that nation after nation be drawn to the cross by the fervent preaching of penitent Jewish leaders.

I hear the voices of our silver-tongued orators sing the praises of the crucified, resurrected and risen Redeemer. I see multitudes of Jews and Gentiles moved to repentance by their pleadings; I see the phenomenal talents and untiring energies of my people directed in God-pleasing channels and then—the coming of the Lord to reign in glory and the end of all evil, sin, misery, suffering and death.

Regarding your request for a biography, there is little to say. I was born in Utrecht, Holland, of Orthodox Jewish parents, who died while I and three brothers were still in boyhood. After I graduated in Holland I joined my relatives in New York. Got the "wanderlust" and left them. Was public school teacher for a year in Minnesota and teacher of languages in various colleges for a few years, my restless nature not permitting me to stay long anywhere. Later a Lutheran parochial schoolteacher for a short time following my conversion. Studied a little in German Lutheran Seminary in Mendota, Ill., and later in an English one in Chicago. Landed in journalism, and in my three decades of newspaper work have gained the reputation of having been fair to all denominations in my news reports, despite my personal religious views, a reputation which, you know, I have maintained during my five years' work here.

# The Professional Ideal

By E. H. JOHNSON

A PROFESSION is not a trade. Its end is to confer, not to receive, a benefit. Its honor is in its humility. That professional services earn an honorarium and that trade is an advantage to a buyer, that professional men are often narrow-minded and tradesfolk liberal, is all true, and all apart from the purpose. The trade must convey a benefit or no one would buy, but its real aim is to sell; the profession must have its emoluments or few could follow it, but its real profits are those of the client, not the practitioner. If a profession offered no pecuniary rewards, still some men would adopt it, as members of the English parliament follow politics without pay; but a trade could hardly survive such conditions, and if it did, would become in all eyes a philanthropy, not a trade. Since the service rendered by a profession is so distinctly personal, the client is a dependent on his professional advisers; but since trade aims to make a profit, the buyer is the patron of the seller, and the seller calls him so. Such is the professional ideal when imagination is clear-eyed and busied with the ideal.

All this is now well enough understood to make it seem a violation of professional honor in a minister of the gospel to be controlled by pecuniary considerations. The same motives would bring the same dishonor upon the lawyer, doctor, teacher or politician, if his calling were recognized as equally honorable with the minister's; and in the proportion that it falls short of requiring disinterestedness, in that proportion it lacks professional dignity, and sacrifices it to the mercenariness legitimate in a trade. Indeed, it is universally felt to be an indignity to a profession for a professional man to give prominence to his pecuniary claims. Politics in particular, which alleges patriotism as its motive, is especially under reproach when the profession of politics is allowed to become a trade. Every one then relishes the denunciation which Samuel Johnson flung against a certain active demagogue called "the patriot," when he defined patriotism as the "last refuge of a scoundrel." In other words, it is essentially hypocritical to set up as a professional man while ruled by motives suitable to other callings. At the same time men of all trades or of none are bound to serve their fellows, and all life is dignified or degraded by attention or inattention to this duty.

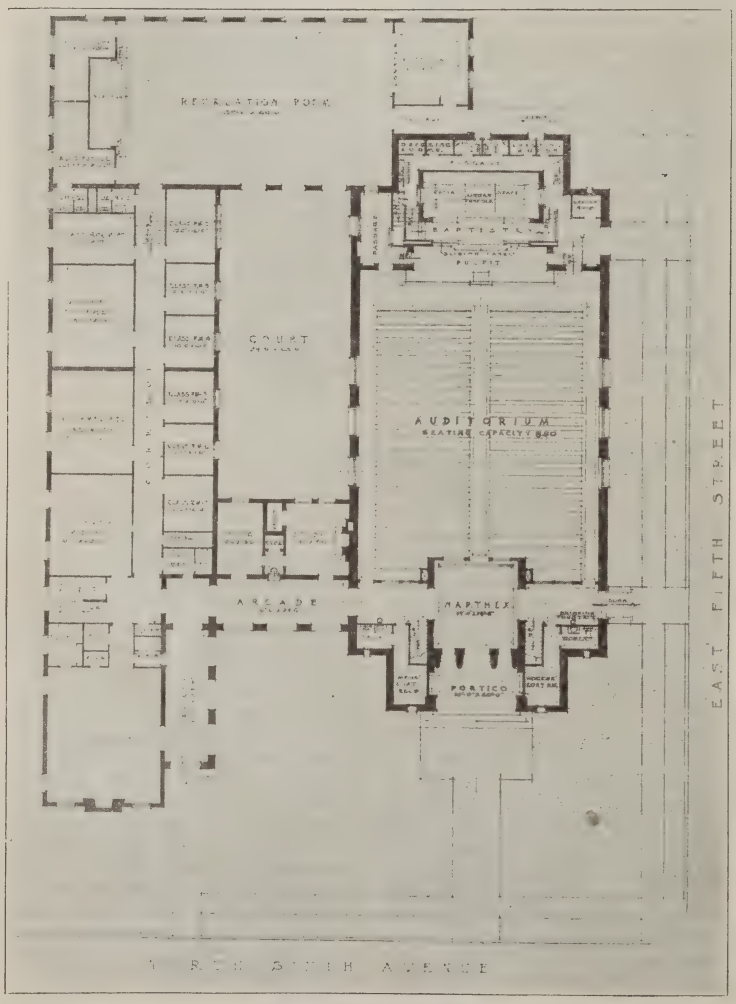
# First Church, Tucson, Arizona

THOSE of our readers who are not familiar with the energy and progressiveness of our Baptist forces in the virile state of Arizona will be interested, and perhaps surprised, to learn of the markedly forward step taken by the First Church of Tucson, for it has well advanced its plans to erect a $100,000 church and church-school building group.

Following the suggestion of State Convention Secretary H. Q. Morton, Rev. R. S. Beal, pastor, wrote the Home Mission Society for the assistance of the department of architecture in planning the new plant. The church had purchased a well-located corner lot, 132x184 feet. The drawings here published show the vision which that church is now about to realize in brick and mortar—simple, attractive, useful and befitting its program.

The cuts shown are made from the drawings made by the architects for the building, Messrs. Lyman and Place, of Tucson. In this building we see a spirit of independence which seeks a true expression of its own locality. A design expressed in white plaster with broad wall surfaces and small window openings, is very appropriate under the bright, sunny skies of Arizona, where the intense black of the shadows stands out in bold relief against the brilliance of the wall. A valuable touch of color is afforded by the frieze of polychrome terra-cotta at the eaves and along the rake of the gables of the main church unit, while a quieter note of color is furnished by the ornamental iron window of the entrance doorway and the iron lamps.

The impressive arched doorway forms the focal point of the design. The broad, deep shadow under the arch is relieved by the detail of the ornamental iron screen set well back in its depths. The window lights above the entrance doors are filled with amber glass, thereby enriching the play of light in the interior during the day and sending out a beam of cheerful light at night to beckon the stranger to the service within.




FIRST FLOOR PLAN

In the square central narthex ample space is provided for the greeting of friends or strangers. At one side a rest-room is provided for women and on the opposite side the same facilities for men. Two stairways lead to the rear of the balcony above.

Continuing through the narthex, one enters directly into the church auditorium, using either the center or side aisles. The auditorium is a long, rectangular room, airy and well-lighted, with three large windows on each side at the floor level and a long row of small windows above the balcony level. The walls of this room are caen stone plaster and the ceiling is embellished with ornamental plaster beams. Pew sittings are provided for 850 people, and the screen between the auditorium and the narthex is designed to slide up in case an overflow meeting requires temporary chairs in the narthex.

Behind the pulpit platform and in front of the low choir loft is the baptistry having its floor upon the platform floor level. The sliding panels between the pulpit and the baptistry will remain in the position shown on the plan only during the ordinance of baptism. At other times they are moved back into their pockets. Dressing rooms for the candidates are provided at the rear of the building. Ornamental grills hide the mechanism within the ample organ chambers without interfering with the free passage of the sound waves.

### The Church School

Set apart from the church but with a connecting arcade one story in height, stands the church school. This open passageway brings the two units into close relationship and affords ample circulation between church and school. To the rear of this connecting arcade is the church office and pastor's study.

The church school wing is planned to further the modern program of religious study. On occasions the entire school may assemble in the church auditorium, but in general each department of the school will assemble in a room by itself. Thus the songs, group reading, prayers and other exercises can be planned to suit the understanding of each group of children taking part. Each department has its small class-rooms close at hand to further the present-day need for individual class instruction in rooms which are free from outside noise and confusion. The children of the beginners, junior and intermediate departments meet on the first floor with assembly and class rooms closely related. Upon the second floor the primary and senior departments are provided with similar accommodations. The departmental assembly rooms make ideal club rooms for week-day meetings. As Tucson is a college community special facilities have been provided for college students. The church parlor occupies a choice location in the school unit, facing upon the main street. Here the ladies' societies will hold their week-day meetings, and light refreshments can be served from the kitchenette close at hand. Here also will be held the mid-week prayer meeting and

other adult devotional services of a like nature. Living quarters for the janitor are provided on the second floor of this school unit.

In many localities the church of today must develop an active program of social and recreational activities to minister to the needs of growing youth. This need has been recognized at Tucson by a large recreation room at the rear of the lot. The floor is a little below that of the first floor of the school and will be reached down a flight of steps from East Fifth Street or down a short stair at the end of the school corridor. A good-sized kitchen is placed near the side street entrance. At the further end is a platform. Separate locker-rooms for boys and girls are upon opposite sides.

The group of buildings reflects the life and activities of this church. Provision for preaching, for teaching and for social life receive proper relative emphasis. The new building is a challenge to new purposes which the church will meet in a way worthy of the Master.



FIRST CHURCH, TUCSON, ARIZONA

# Official Announcement by U. S. Indian Office of Gifts made by Indians to American Baptist Home Mission Society

THE commissioner of Indian affairs, Hon. Charles H. Burke, announced today the consummation of a plan which has been under consideration for some time past, whereby a large part of the estate of Jackson Barnett, a wealthy full-blood Creek Indian, has been disposed of by a gift to his wife and as a donation for educational purposes among the Indians of the five civilized tribes.

"Jackson Barnett is reputed to be Oklahoma's wealthiest Indian. His estate consists of his allotment in the Cushing Oil Pool of Oklahoma and Liberty bonds and cash approximating a million and a half dollars. He is probably the most advertised Indian in the United States, not only because of his great wealth, but on account of his sensational marriage about three years ago to his present wife, who is alleged to have kidnapped him from his guardian in Oklahoma and to have taken him to Kansas, where she married him.

"The affairs of Jackson Barnett have been a source of much trouble to the Indian bureau. The vast accumulation to the credit of one Indian seems to have been a magnet, which has attracted designing persons of every character from all parts of the country, and Indian department officials have been called upon to devote much time and energy in the thwarting of impossible and fantastic schemes to secure his wealth. Definite knowledge has recently come to Indian office officials that the grafters are not content with making encroachments on this estate during the lifetime of its owner, but have gone so far as to hunt up persons who will claim to be his heirs upon his death, and have secured from them contracts for 50 per cent of their interest in his estate, and which claims will be prosecuted when Jackson Barnett dies.

"Upon the request of Jackson Barnett himself, and in view of these experiences and of the fact that aside from his wife Jackson Barnett has no living relatives who have any legal or moral claim upon him, it was concluded by the secretary of the interior and the commissioner of Indian affairs, after a full personal consideration and consultation with A. J. Ward, Creek national attorney, and Superintendent Locke of Muskogee, Okla., to make such disposition of the bulk of this estate as would remove it as a further temptation to those whose interest in Jackson Barnett is prompted only by the fact that he has money.

"There has been given to the American Baptist Home Mission Society of New York, as a permanent endowment fund for the use and benefit of Bacone College and Murrow Indian Orphans' Home at Muskogee, Okla., $550,000. To insure to Barnett an income sufficient for his needs, regardless of any contingency during his lifetime, the society has guaranteed to him, as a first charge against said fund, the payment of $20,000 a year so long as he lives, out of the income from his gift. The society now has endowments for various purposes in excess of $11,000,000, and is thoroughly responsible financially. However, as a further assurance of the payment of this income, the amount of the gift has been deposited as a trust fund with the Equitable Trust Company of New York, which company guarantees the payment of said income.

"The same amount, $550,000, has been given to Mrs. Barnett, and she in turn has created a trust fund of $200,000 the income from which to the extent of $7,500 per annum will be paid to her husband during his lifetime. This trust has been assumed by the Riggs National Bank of Washington, and payment guaranteed by it. These gifts have been made absolutely, and are not conditional or in any way dependent upon the guarantees of income.

"In addition to the above income, Jackson Barnett still retains title to his allotment in the Cushing Oil Field, the royalties from which bring him an income in excess of $18,000 a year. He also has other income from interest on loans which have been made, amounting to approximately $5,000. This will give Jackson Barnett a total income of approximately $50,000 a year.

"The gift to The American Baptist Home Mission Society was made because this society happens to have administrative control of these two Indian educational institutions, which are situated in the heart of the Indian country of Oklahoma, and are the best equipped from every standpoint to carry on in a permanent and substantial way much needed educational work among the Indians. In no sense is this gift a denominational or church donation.

"During the last two and a half years, the Indians of Oklahoma have made other gifts of approximately $475,000 for the land, buildings, equipment and endowment of the Murrow Indian Orphanage and Bacone College. These gifts have been approved by the Indian bureau. The general education board of New York has also made a gift of $80,000 and the American Baptist Home Mission Society $40,000 for the buildings of Bacone College. These gifts from the Indians and their friends amount to $1,145,000 of which $700,000 is for endowment and $445,000 for land, buildings and equipment. The student body of both institutions is made up of representatives of twenty-one Indian tribes, coming from wide Indian areas. No denominational requirements are made of students, the one qualification being that they have Indian blood. Pres. B. D. Weeks, the head of the schools, is a most capable young man, who is enthusiastically devoted to the upbuilding of these institutions and to the intellectual and moral enrichment of Indian youth."

### Additional Statement by Dr. White

The gift of $80,000 by the general education board and the gift of $40,000 from income of special funds by the Home Mission Society were conditioned on the gifts of large sums by the Indians and have led through the efforts of President Weeks and others to the remarkable gifts mentioned above.

The Murrow Indian Orphans' Home is under the direct supervision of the president of Bacone College and while it has been supported chiefly by the Indians, the salaries of certain teachers and matrons have been paid by the Woman's American Baptist Home Mission Society. The orphanage is named after Dr. J. S. Murrow, a pioneer Indian missionary to the Indians of Oklahoma, and is a monument to his devotion and fidelity to their interests.

The endowment given by Mr. Barnett is in government securities bearing a low rate of interest and after his death the income from the fund will make it possible for the Home Mission Society to enlarge and increase the efficiency of these two institutions, the growth of which has suffered in the past through the society's inability to provide sufficient funds for their adequate support.

# On the Western Frontier

***Tasks are cumulative as the commonwealth develops***

By G. CLIFFORD CRESS

AMERICAN life falls naturally, in popular thinking, into six groups. These are New England, Central States, Gulf States, Mississippi Valley, Rocky Mountain area and Pacific Coast. This article deals with the Rocky Mountain area, generally spoken of as our western frontier. For our present purposes we will include Colorado, Wyoming, Montana, Arizona, Utah, Nevada, Idaho and eastern Washington. Here the constructive forces of America are laying the foundations of a great civilization which is to be. The explorer, the hunter and trapper, the Indian fighter and the picturesque stage-coach and express rider are gone. But the sturdiest type of pioneers that ever attempted to bring order out of desert and wilderness are now at work here. Much of the crudeness of early settlement has passed, but in the last twenty years more homesteads have been actually settled, more arid land placed under irrigation, more roads built, more timber land cleared for the plow on this area than has ever been accomplished elsewhere in any two decades of the nation's history.

What are some of the outstanding characteristics of this frontier? It lies on the high watersheds between the Mississippi and the Pacific Ocean. America's great mountain ranges traverse it. Through wilderness and desert wind many of our greatest rivers. There are vast stretches of forest and millions of acres of fertile soil yet unplowed. It is a land of health. Its high altitudes develop vigorous physical and mental life. It contains many of America's famous beauty spots, including the Grand Canyon, the Royal Gorge, Yellowstone and Glacier Parks, with many other areas of incomparable grandeur and beauty.

### A Land of Untold Wealth

It is a land whose wealth has never been inventoried. Gold, silver and precious stones together with copper, salt and other varied mineral and chemical deposits invite the industry of mankind. There are vast areas of oil, of gas, of bituminous coal and lignite in fabulous deposits. No other area in America, save the Pacific coast, has the volume of water available for irrigation and the development of hydro-electric energy. The civilization of the morrow in the western half of our nation will be dominated by the irrigation engineer and the electrical engineer. Out of the bosom of the earth at the touch of the former will come the harvests that will feed the nation. Out of the deep canyons where turbulent streams rush and roar will come the electric energy that will heat and light the homes of our children and that will drive the motors of transportation and the wheels of industry.

The people living on this frontier today are not a commonplace lot of vagabonds who have failed elsewhere. They are a most progressive citizenry. The Sage Foundation in 1919 indicated one of these states as having the most complete and ideal system of public schools in America. This group stood as a solid phalanx for the enfranchisement of women years before eastern America could be aroused in this matter of fundamental justice. This frontier had prohibition and its people lived in a saloonless area while other parts of the nation were groping in the dark shadows of the brewery and the distillery. The first woman to sit in the halls of Congress represented one of these states. The outstanding juvenile court, not only of America but in the world, developed in another. The people of this frontier have the forward look of pioneers and are not bound in the grave-clothes of precedent and conservatism. What they believe ought to be done, forthwith they do and if explanations are needed they are made afterward.

The New World Movement is the present program of Northern Baptists for the translation of the ideals of Jesus Christ into institutions and service at home and abroad. The Baptists in this western frontier are unanimously and heartily identified with it. To the utmost of their ability in these lean years they are working for its success. It was one of these states that first subscribed the entire amount of its allotment in the drive of 1920. While the actual cash contributed may not look large in the total yet it represents a high per capita giving and when the newness of the land is considered makes a creditable record.

The New World Movement makes possible many distinctive and necessary types of service. These are evangelistic agencies for rural communities, lumber camps, oil fields and mining centers. The preaching of the soul-saving gospel of Jesus has the first place everywhere. Every convention has its evangelistic department, Sunday-school work, missionary pastors, district missionaries, colporters and special women workers. The Mexicans, the Indians, the Chinese and Japanese and other racial groups are sought out and served. New meeting houses are being provided and parsonages for workers. Every type of work has been increased by this movement but the needs still remain in appalling size and number. The working forces ought to be doubled in every convention and the erection of suitable buildings should be trebled at once. Any policy of retrenchment in this area is suicidal. The West is still plastic. But history repeats itself. Fifty years hence the strategic open door of today will be closed. The youngest conventions in the Northern Baptist Convention are doing their best but they need the aid of the older and stronger Baptist groups.

In these eight conventions are thousands of Baptist boys and girls who are denied the privilege of a Christian education. There is in this vast territory only one institution for education controlled by Baptists and this a junior college for girls. It would seem that these eight conventions, if they are to furnish their quota of denominational leadership for the morrow ought to have at least one or two strong Baptist colleges.

In conclusion let us face the disagreeable fact that entrenched in the very heart of this frontier is the Zion of Mormonism. Its active propaganda is heavily financed and vigorously prosecuted in every one of these conventions. Mormonism is tremendously alert and growing. In the last United States census it shows the largest percentage of gain in membership of any religious organization in America. Every Baptist missionary force on the frontier must meet this powerful movement. Our workers stand in need of the united prayers and support of the whole denomination to the end that Christian ideals and living may develop new intensities as the West grows in population and power. Every agency for prosecuting God's work should be made efficient here. The tasks are cumulative as the commonwealth develops.

# The Only Book Never off the Press

By FRANK H. MANN, General Secretary American Bible Society

FOUR hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for $50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for 1 cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible societies. Millions of dollars have been given by the church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man-power and woman-power of the church are adequate for the task of distribution. In the most literal sense all

*(Continued on page 93)*

# Service with Fighting Men

***The Welfare Work of the Young Men's Christian Association in the World War***

By SHAILER MATHEWS

THESE two large volumes are much more than a defense of the Young Men's Christian Association against the storm of criticism which so unjustly beat upon it a few years ago. The element of defense is not lacking, but just as in war the offensive is said to be the best defensive, so the presentation of facts is the best defense the Young Men's Christian Association could possibly have. But these volumes are vastly more than party pamphlets. They are a genuine contribution to social history. No man can ever write the history of the Great War without using them as source material. As a sample of book making they are admirable. The editorial supervision has gone much farther than the establishment of literary style and method of treatment. The work is really a treatise, not a mere collection of essays. As a piece of historical work it must be judged. Propaganda has its own methods of procedure, but it is not that of this work. Every line is historical in the best sense of that word. The text has been worked up from documents, reports and other original material. Furthermore, many of the documents are reproduced in an appendix. Especially are we given full financial statements as to the handling of funds. There also is a mass of correspondence, general orders, and programs, which invites further study and interpretation of the facts they illustrate.

The total impression made upon the reader by this work is that of immensity of operation. We can all recall drives and propaganda for drives, but these sober accounts make even war-time publicity look small. Even those who, as the present writer, felt they had some sort of general knowledge of the work of the association, will be amazed at the extent of their ignorance.

Statistics are probably the best introduction to the subject. The Young Men's Christian Association received nearly $170,000,000 for its operations. In its oversea work it had 12,955 workers. It entertained 1,944,375 soldiers in its hotels which it maintained in nineteen leave areas. It established and maintained 1,534 foyers for French soldiers. It built 952 "huts" in camps and training centers in America at a cost of $7,698,984.75, and at one time operated 1,175 "huts" in the army of occupation. The "huts" were capable of accommodating 1,141,000 men daily. It bought pianos by the hundreds, established factories for edibles and uniforms, furnished hundreds of entertainers, bought baseballs by the thousand, gave away and sold millions of cigarettes and an incalculable amount of chocolate, furnished noble women to create an atmosphere of home, held games and boxing matches, organized thousands of prayer meetings and preaching services, gathered 3,386,000 army boys in Bible-study groups, published thousands upon thousands of textbooks for these Bible studies, organized great educational institutions after the armistice, taught men nearly everything from the alphabet to art and engineering, and, as an incident hardly to be mentioned, although other organizations capitalized similar services, gave away doughnuts by the thousands. Its men were with the front-line troops as well as in the training and rest areas, and all over France. They cared for foresters as well as fighters, furnished chaperons for boys who wished to visit young women, took over hotels, conducted excursions all over Europe, changed money, invested money, forwarded money. Even such a list of activities is fractional. One needs to read these volumes to appreciate the ordinary extent of the association's work. Its only standard of comparison is the operation of the government itself. It carried 95 per cent of the entire load. Wherever the army and prisoners were, in twenty-eight countries, in fact, there was the Young Men's Christian Association also.

The volume frankly states the criticism which came upon the association from various sources, some of which should have been engaged in better business. But the editors have not turned themselves into advocates. They have no need to. The vastness of the association's undertaking, its efficiency under all the incredible conditions, its business methods, its organization and spirit, the type of men in its work, make most of these criticisms trivial and negligible. Of course the service of the association was imperfect. The wonder is that it was not more imperfect. To organize welfare work among 3,000,000 young men hastily thrown together into an army was an undertaking for which there was no precedent in the history of humanity. There never was an army so cared for and the association, thrust by military order and necessity into the business of running canteens, never forgot that its fundamental task was something more than doing work which the army should itself have undertaken. But it was all done; there is the miracle. No complaints or criticisms can destroy this achievement.

### Sidelights on Religion

The volumes, however, are more than the records of an association. There are sidelights on a nation and a religion. America may well be proud of both. When one is tempted to be low-spirited at the slow rate of progress; when the imperfection of our churches and the materialism of our people seem too much in evidence; read these volumes. They will disappoint the grumbler. Religion is neither moribund, nor intolerent, nor mere other-worldliness, when it can do the amazing things these books relate. For the work of the association in our World War would have been impossible but for its experience in peace. It is all a part of a general plan and technique of the American church life.

One must not overlook the relations of the association with the army itself. It is an interesting chapter of military history, the like of which probably never was written. In no small way, the association was militarized, and that, too, without giving its workers the rank of officers. Other countries, like Canada, gave welfare workers the rank of commissioned officers. The association placed its workers with the men. The strain of such a relationship was, of course, tremendous. Sharing the discomforts of the men, the secretaries had responsibilities of which others could know nothing. It is no wonder that man after man broke down nervously. The honor roll of the Y. M. C. A. workers is full of gold stars.

A very interesting section of the book is devoted to the work of the association after the Armistice. Its leaders seemed to sense from the start that the moral tension would be greater after the war than during it. Many a boy owes his

"No man can be called friendless when he has God and the companionship of good books."

*—Elizabeth Barrett Browning*

RELIGIOUS BOOK WEEK

March 4-10, 1923

moral welfare to the rapidity and efficiency with which the association undertook to find amusement and keep the millions of young fellows from getting homesick.

How any good citizen can read these books without a feeling of gratitude is impossible to imagine. The very sweep of planning ought to win admiration, and the generosity and good sense with which the association used the millions in its treasury at the end of the war is an indication of the sincerity of purpose with which its work was carried on.

# A Needless Estrangement

***The public library should be a close ally of the local churches***

THE public library in any town or city should be a close ally of the local churches. They have much in common. They deal largely with the same constituency. Their ideals are congenial.

Yet it is a well-known fact that the two institutions are not as a rule intimate with each other. Often they are rank strangers to each other. Needlessly estranged, they deprive one another of valued support and reinforcement.

Arthur E. Bostwick, long eminent in public library service, and since 1909 librarian of the St. Louis public library, has a frank and stimulating article in the *Bookman* on "The Church and the Library." The following sentences are of especial significance:

"The odd, the almost unbelievable thing is, that most religious groups in this country seem to be as unaware of the public library as we are of them. I will make but two exceptions—the Roman Catholics and the Christian Scientists. The Roman Catholics have been active in public library matters ever since I have known anything about public libraries. . . . The Christian Scientists apprehend the library intensively in limited directions. They have committees whose business it is to see that all libraries are well supplied with 'Science and Health,' and they encourage the purchase of some other books. . . . Outside of these evidences of religious interest, I have never known, from my library contacts with readers, whether they were Baptists or Mohammedans, Buddhists or Methodists."

Our churches and pastors are not without blame for this obvious estrangement, although Mr. Bostwick generously assumes for himself and his profession a large share of the responsibility: "It is strange that the religious group is the only body that the library has not gone out to seek with some activity. . . . Our libraries are generally deficient in religious reference books. . . . . When we think that the religious groups are worth attracting and attaching as well as the electricians and the philologists, we shall at least divide our attention."

We offer the following suggestions looking to the removal of the needless estrangement between the church and the library:

Know your library. Cultivate friendly relations with the local librarian and staff. Ascertain the resources of the library, note its circulation and the measure of its influence in the community. Read the published lists of new accessions and call attention publicly to notable books your people should read. Give your influence to the support of the library as a valued ally of the church. A progressive Minnesota town of 10,000 people keeps its public library open sixteen hours per week, and its six pool rooms open sixteen hours per day; and the town spends 16 cents per capita per annum to maintain the library! The churches of that town or of any similar town can improve that deplorable situation whenever they will.

Aid the library by donations. Most of the libraries have not funds to purchase denominational weeklies, but welcome them when given by interested persons. An Ohio college town has in its public library the *Universalist Leader* and the *Unitarian Register*, both donated; but although both Congregationalists and Baptists are numerous and powerful in the town, neither of their journals are to be found there. A Chicago branch library had THE BAPTIST among its newspaper files, but the last number to be found was several months out of date! Include THE BAPTIST for your local library in the annual church budget, and ask the librarian to list it among the periodicals for public use.

Encourage the purchase of new books by the library in the fields of church history, religious education, missions, and Christian biography. Librarians welcome suggestions and recommendations from book lovers and those who work for the welfare of the community. In a large western city the city librarian was a member of the board of religious education, and cooperated with the school of religious education by reserving hundreds of books in a special shelf for the use of the 300 students registered.

The public library is to be included among the social forces which make for light and truth and culture and righteousness; and so is a natural ally of the church. The attitude so finely expressed by Mr. Bostwick is that of the great majority of library workers in our American towns and cities:

"Must we not force ourselves to realize that religion is qualified to be a larger part in the lives of most of our readers than even the Theory of Groups or the fate of the Lost Digamma? Even Mr. Wells, who thinks the American Civil War of only sufficient world significance to warrant a paragraph, and Abraham Lincoln as not worth mention [Wells does in fact mention him, but no more than that. —Editor], spends many a page on Buddha, and Mohammed and even on Jesus Christ. No, religion is still a world force! Librarians cannot be the universal educators—the union of social forces—that they aspire to be without working with it and toward it."

## Guarding the Tongue

**(An English rendering of the third chapter of James)**

By ROBERT J. KELLOGG

DO NOT try many of you to be teachers, my brothers, because you know that we teachers must be judged by a stricter standard than others. For all of us stumble in many ways. Any one who never stumbles in the use of his tongue, he is certainly an all-round man, able to hold his whole body in check also. When we put bits into horses' mouths to make them obey us, we thereby control their whole bodies also. Think again of ships: large as they are, and even when driven by rough winds, they are steered by a very small rudder wherever the impulse of the steersman wills. So also the tongue is a tiny member, and yet can boast of great effects.

Think how tiny a firebrand can set the greatest forest on fire! And the tongue is a firebrand; as the perfect refinement of iniquity it ranks among our members, contaminating the whole body and setting the machinery of life ablaze with the very fire of hell!

For every species of beasts and birds, of reptiles and sea animals, is tamable and has been tamed by human kind—but the tongue no man living can tame. It is a restless plague; it is full of death-dealing poison. With it we bless our Lord and Father, and with it we curse men made in the likeness of God! From the same lips come blessing and cursing. It is not right, my brothers, that this should be so. Does a spring send out fresh and bitter water from the same opening? Can a fig-tree, my brothers, bear olives, or a grape-vine bear figs? Neither can a salt spring give fresh water.

Is any one wise and sensible among you? Let him show by his good conduct that what he does has the gentleness of true wisdom. But when you harbor bitter jealousy and intrigue in your hearts, do not boast of being better than others and thus play false to the truth. This is not the wisdom that comes down from above, but is earthly, animal and devilish. For wherever there is jealousy and intrigue, there also is disorder and every kind of mean action. But the wisdom from above is first of all pure, then peaceable, fair, conciliatory, abundant in mercy and in its harvest of good, free from contention and pretense. The harvest of righteousness must be sown in peaceableness by those who practice peaceableness.

## Mass Movements Toward Christ

THE mass movements more than once recorded in the early history of Christianity have their counterpart and recurrence in connection with modern missionary enterprises. Our own Baptist missionary history in India, Burma and Africa is resplendent with instances of these mass responses of village or tribe to the call of Christ through the gospel, when idols are cast away and temples razed and heathen rites forsaken, as the Spirit of God shepherds households, communities, districts, into the fold of the Saviour of the world.

Maurice Frater, missionary of the John G. Paton Mission Fund, who is to visit the United States early this year to tell the story of God's work among the cannibal tribes of the New Hebrides, bears testimony to this same phenomenon, in his gripping missionary story, "Midst Volcanic Fires," published by the Pilgrim Press, and reviewed in this issue of THE BAPTIST. He says:

"We found that the native converts came under the influence of the gospel in two ways: by the process of individual conversion, and by mass movements. In districts where the caste system prevails, the mode of approach to God is, of necessity, by personal conversion; but for the great majority of the people the method of conversion has proceeded along lines of mass movements. These are movements among the people, when a whole tribe will abandon its heathen worship, and all the members, from the chief down-

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# Good Books

***"No man can be called friendless when he has God and the companionship of good books." — Elizabeth Barrett Browning***

**In Naaman's House,** by Marian MacLean Finney. New York: The Abingdon Press. $1.75.

The house of Naaman has a fascination for every person who has read the Old Testament; Miss Finney has chosen well her locale for this romance of the land of the Israelites. She has made these ancient characters alive in her story of love and adventure.

**Mayflower Program Book** (The Second Year), by Jeanette Eloise Perkins and Frances Weld Danielson. Boston: The Pilgrim Press. $2.

A week-day course in world friendship for primary children under nine years of age, its purpose being to supplement the regular work of the church school by means of expression and service. The book presents fascinating programs, many stories, songs, games and a series of patterns of gifts.

**The Junior Citizen,** by Joyce Constance Manuel. Boston: Pilgrim Press. $1.60.

A course of training for week-day religious schools, to be used with pupils from nine to eleven years of age. The fundamental purpose is clearly shown by the outline of the course: Our homes, our community, our country, other countries. Different phases of helpfulness are studied with relation to these geographical divisions.

**Under Twenty,** by Charles E. Jefferson, D.D. New York: Revell Company. $1.50.

Dr. Jefferson supplied the City Temple, London, last summer, and on the eve of his return received a letter from Prime Minister Lloyd George expressing his "deep appreciation" for Dr. Jefferson's ministry in its helpful influence in promoting international good-will. At Broadway Tabernacle, New York, Dr. Jefferson is equally capable of promoting faith and developing character in youth. The book contains twelve finely-wrought and concise addresses for young folks. It is especially suggestive for pastors and teachers who serve children and youth. "Lions and Adders," "The Two Roads," "Precious Jewels," and "Five Wrong Ideas of God," indicate the character of the themes discussed.

**The New Testament,** by James Moffatt. New York: Doran Co. $2.50.

In this volume the well-known translation by Moffatt has been combined with the authorized version of the New Testament, printed in parallel columns. This arrangement makes easy a comparison of the texts and will bring a new charm to the reading of the New Testament. A glance will show the differences and make possible a new insight into the meaning of the Book of books. Ministers and Bible students will find in it a relief from the laborious methods of turning to different books for comparison and others who ordinarily will not take such pains will be encouraged to make a more careful study of the Bible. There is an extended introduction by Dr. Moffatt which will provide the reader helps for an intelligent approach to the New Testament.

**The Living Christ and the Four Gospels,** by R. W. Dale, LL.D. New York: Doran.

Here are fourteen reasonable lectures that come quietly into the mind of the reader and clothe his soul afresh with a steady consciousness of faith in the truth of the Four Gospels. This is a companionable book in which the line of thought is not strained, is not violent, is not harsh —but falls like the dew. It is a book with a voice of inspiration and cheer. The argument begins with the fact that Christian character detects the voice of God speaking in the Gospels. It deals with the mighty influence of Christ operating through the Gospels upon the spirit of man. The trustworthiness of the story contained therein is set forth by the overlapping lives of the church fathers and the apostle John. The modern Christian is led into heart to heart conversation with Eusebius, Clement of Alexandria, Tertullian, Irenæus, Tatian, Justin Martyr, Marcion, Papias and Polycarp, pupil and companion of St. John. We converse as we leave the plains of doubts and questionings. We come to the foothills and through the defiles and at last we stand upon the mountain top where the soul is alone with the Christ of the Four Gospels.

## A Serviceable Book

WAS Ian Maclaren right when he wrote "The most critical and influential event in the religious work is the sermon"? Do you not often hear: "Dull as a sermon": "Prosy as a preacher": "He has the homiletic habit": "Whatever you do, don't preach"? Then surely when a man who has preached with the authority of simplicity and truth for thirty-three years writes a book on "The Art of Preaching," other preachers will read his book with profit.

Charles R. Brown, now of Yale Divinity School, is the man. In his recently published lectures on Lyman Beecher, he has rendered us fellow preachers a distinct service. His preface tells us that it has been thirty years since any other Beecher Foundation lecturer chose to speak on the technique of preaching. As I finished his book I thought he had done it so well no other man need choose that subject for the next thirty years. I finished reading, not with the dismay of one dazzled by the brilliancy of an impossible ideal but with the courage of a plain preacher inspired by an approachable example.

It is the preaching biography of one "whose fame is in all the churches" for homespun religious speech. His pages are as nourishing as cuts of roast beef. His tools as simple as those used by the Nazarene Carpenter. His ideals as attainable as a mountain top after a stiff climb. His suggestions as practical as the golden rule. His book will help most the plain preacher who is willing to work to learn to preach better. His saturation with Bible language; his balanced appraisal of the factors in good sermons; his experience and his advocacy of preaching without notes; his love for men rather than methods, these are some of the elements which make me urge my fellow pastors to read this serviceable book.

FRANKLIN W. SWEET.

**The Most Wonderful Story,** by Amy le Feuvre. New York: Fleming H. Revell Co. $1.50.

This is an attempt "to describe our Lord's life in simple language," written, says the author, "as I should like to read it to children of three or four and upwards." Most young folks under twenty will find it charming and all who read it will find it profitable. It is "the old, old story" told with fidelity to the Gospels and with reverence and simplicity.

**Japan in Transition,** by Loretta L. Shaw. New York: Doran. $1.25.

In a sparkling little book of 125 pages the author has set forth a fund of the very latest information concerning present-day conditions in Japan. She shows in an attractive and vivid way the conflict between the old and the new ideals through which the country is passing. Miss Shaw went to Japan in 1894 and has worked in mid Japan and the Bishop Poole Girls' School in Osaka for many years. Her whole missionary career has been marked by unusual ability and success. She is able out of her own experiences and observation to trace the gradual and almost silent changes that have been going on in government and social life in that great country due to the influences of Christianity. She shows that Christ has a great future in Japan and that he alone will be able to bring the message of home life and purity most needed. The many converts to Christianity already are a living testimony of his power to change conditions of life. Miss Shaw has a most attractive style and sweeps the reader along with her. The book is fine as a reference work as well as for definite class study.

**Sermons on the International Uniform Sunday School Lessons, for 1923,** by the Monday Club. Boston: Pilgrim Press.

This is a volume of sermons written by the foremost Protestant ministers of our country dealing with the international Sunday-school topics for the coming year. Each sermon is a careful analysis of the lesson and an application of the same to the most vital needs of present day life. Both liberal and conservative viewpoints are recognized in the deep spiritual note that runs through them all and the great challenge that nearly every writer has put into his message. These sermons should be of special help to the teachers of adult classes who wish to supplement other helps with a wealth of material fresh from the minds of those who are endeavoring to solve the great spiritual problems of today. The fact that the Monday Club Sermons have been enthusiastically received for forty-seven consecutive years by the Bible students of our country is sufficient recommendation of its merits.

**Religion and the Future Life,** by E. Hershey Sneath, Ph.D., L.L.D. New York: Fleming H. Revell Co.

This is a thorough-going study of the belief in a life after death in religion and philosophy. The editor has secured for the separate chapters contributions from the various university and seminary pro-

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# Church Invigorator Sims in Iowa

AT THE request of the pastors of Davenport Association and the Iowa State Convention, Rev. Earle D. Sims, church invigorator of the American Baptist Home Mission Society, visited De Witt, Iowa, last May. He found a big, brick, wrecked building in the heart of the business section of that prosperous town of 2500 people, which had been closed up for fifteen years and all work abandoned—the church disorganized. The De Witt church was organized in 1852 and the house of worship was erected in 1858. The building would seat between four and five hundred people. Over 800 people had been baptized into the fellowship of the church while it was working.

Mr. Sims at once opened his kit of tools and donned overalls and put a new roof on the building and commenced evangelistic meetings in the old building. The meetings continued for three weeks and frequently the great building would not hold the crowds desiring to attend. Making a call for the Baptists and also making a canvass of the town, Mr. Sims found over 100 people of the community who had Baptist blood in them. After the meetings Mr. Sims called the Baptists together and told them it would take $4000 to $5000 to make the old building fit for church work. Mr. Sims was told to go ahead with the job.

There followed months of hard labor in which the old building was entirely gone over. New windows were put in and a pastor's study, concrete baptistry, choir-room, class-room, and platform were built. The church was furnished with



THE CHURCH AS MR. SIMS FOUND IT



AS HE LEFT IT

new plaster, paper, paint, varnish, carpets and seats. An entrance way was built and a basement made, equipped with ladies' room, men's room, children's room, kitchen, pantry, coal and wood room, large furnace, folding tables, dishes, chairs and so forth.

The materials, equipment and hired labor cost over $6000. Local Baptists gave liberally. Citizens who were not members of the church contributed $600. Churches in the association contributed $1500 while the churches over the state of Iowa sent checks. The Iowa State Convention backed the work, and saw it through.

"Opening service" was held Sunday, Nov. 5. The building was complete and one of the most modern, up-to-date and beautiful church buildings in Iowa. Mr. Sims then organized a ladies' missionary circle, and a Sunday school. A number of people were baptized in the new baptistry.

A second series of revival meetings was conducted by Mr. Sims and the meetings continued for three weeks. A Baptist church was reorganized with thirty-two charter members and others followed by baptism.

Friday afternoon, Nov. 17, a council recognized the church, and on Sunday morning, Dec. 10, Rev. G. P. Mitchell, superintendent of missions of the Iowa State Convention visited Mr. Sims and assisted him in dedicating the building clear of debt.

In gratitude for all the help received the church held a banquet to which were invited the pastors of the association. Resolutions of thanks were passed by the associational pastors and also by the church in appreciation of Mr. Sims' work. Rev. A. W. McCall, pastor-at-large in Iowa, will continue the work for three months before a permanent pastor is called, making it possible for Mr. Sims to take up work at Clear Lake, S. D.

# The Youthful Washington

CONSIDER how Washington illustrated in his boyhood the words of the wise man: "Remember also thy Creator in the days of thy youth." At thirteen years of age the boy copied in a kind of journal over one hundred maxims, which cover a wide range of thought and conduct. Here are a few: "When you speak of God or his attributes, let it be seriously and with reverence"; "Let your recreations be manful, not sinful"; "Honor and obey your natural parents, although they be poor"; "Labor to keep alive in your breast that little spark of celestial fire called conscience."

Have we not made Washington so much of a demigod that we are in danger of losing the strength and beauty imparted by his genuine human-heartedness? He was shot through and through with a certain boyish soundness. I think he was neither given to lying nor to absolute truth-telling. He was a sturdy, imaginative, aspiring, manly, godly youth. Is it not well to emphasize this aspect of Washington's career? For we are so prone to think of Washington, the general; Washington, the hero; and Washington, the statesman, that we are in danger of allowing Washington, the human, to pass into eclipse.

Just here that youthful diary casts a significant light. It simply discloses the fact that the youthful Washington was possessed of a normal religious healthfulness. His parents were godly people. Would it not have been strange had not George Washington, the boy, been inclined to remember his Creator in the days of his youth? Did we expect him to reverse a well-nigh irrevocable law? We know that parenthood fastens many a bane and many a blessing upon childhood. Some children are cursed before being born into the world; others are blessed before coming through the mysterious door of birth; and the cursers and the blessers are named fathers and mothers. What a terrible tragedy that human creators should become human degraders! Does it not give us pause to reflect that the years of our offspring are largely determined by ourselves? Augustine and Mary Washington rendered humanity and the centuries an immeasurable debt of service in giving to mankind a son whose inner being was pregnant with the seeds of true godliness. It is one of the greatly moving chapters in our human history that good parents have made vast contributions to humanity in the form of noble children. Many an obscure father and mother have been lifted to the heights of enduring and moral fame by the righteous children sprung from their loins.

I like to linger over this normal boy's thinking of the attributes of God, of honor toward his parents, of manful recreations, of laboring to keep alive in his breast that little spark of celestial fire called conscience. Herein, certainly, is one of the abiding messages of Washington to every generation of all countries. It is this: *The world's childhood must be clean if the world's adulthood is to be pure.* Let us labor, therefore, to give the children of the race the right to be well-born. It is a work asking for large capacity and Christlike consecration. For in producing a well-born race of childhood we shall go far toward solving the pressing problems of manhood and womanhood. I am pleading, of course, for a theoretical truism; but, in heaven's name, let us not always leave it in the realm of mere theory. O fathers and mothers in all lands, sons and daughters of our own America, let us grow a universal league of Christian parenthood! Thus shall we solve many of our tremendous world-problems more adequately than our state houses and schools and churches can ever hope to solve them. George Washington, I have no doubt, remembered his Creator in the days of his youth because Augustine and Mary Washington remembered their Creator in the days of their child's conception.—From a sermon by Dr. Frederick C. Shannon.

*In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. John* 14.2.

Seest thou that little river of death glistening in the sunlight? And across it dost thou see the pinnacles of the eternal city? Know, then, that if thou couldst fly across thou wouldst see written upon one of its many mansions, "This remaineth for such a one; prepared for him only." Poor doubting one, see the fair inheritance; it is thine!—C. H. Spurgeon.

# The Open Forum

### THE CITY AND THE DEVIL

Your editorial of Feb. 3, "Shall the Devil Get the City?" is interesting and illuminating. Baptists probably have done as well as any other denomination to furnish a negative reply. But we still have to admit two things: that we have not made good yet, on a broad scale, in the two biggest cities of America; and that our particular type of belief and plan of organization are not calculated to "put over" a winning program under metropolitan conditions of society such as you describe.

Under the masterly leadership of Dr. H. C. Gleiss, we of Detroit unitedly thank God and take courage. When tempted to boast, or to "point with pride," we think twice and stop. We know it is only a short step in time to the possibility of general sag or disintegration, and we most humbly pray and work, that we may maintain the trenches already captured. We also know that much ground in our own city has not been covered at all and that abnormal rate of growth forces us, as Dr. Lynn Harold Hough once put it, "to run fast to keep up with ourselves."

Speaking of municipal wickedness, as everybody likes to do, I feel we should remember that concentration of population offers, as you say, opportunities for great good as well as for great evil. Show me the average country town, if you want to prove how much evil can be turned up in a small place—I mean sins in individuals, plain smut.

Now, no great city need show more evil than good. Our difficulty has been that evil is more alert, better organized. It is based on selfishness—vice in a city is nothing but the ring of the dollar—while goodness is based on idealism: it is "everybody's business" and therefore . . . . . Spasms of virtue are the curse of the city.

Chicago, for example, never will be rid of its Tammany corruption till the so-called good citizens get together and organize in the civic field. Collapse of the Lundin-Thompson machine will mean simply the rise of another similar gang, unless something definite is done, in co-operation. I have known Chicago thirty years; lived there five years. I often spend time there. I am not shying bricks at anybody, but stating a few fundamental facts. In one way Chicago is too much organized, but your organizations need some central clearing house for ideas and action. In the civic area you are all split up.

The trouble with Christian people in the great cities is that they depend too much on sermons, denunciations and convulsions of reform; they look too much to the gospel ministers. They do not understand that Christianity, to be effective, must be applied in practical life. Community programs, based on experience, constructive in character, calculated to cover a five- or ten-year period, with adequate financing, are the only programs that can clean and keep clean the large city.

If only our people can keep up their distinctive spiritual tasks and also lend a hand, in the name of the Most High, when there are opportunities for making righteousness a real, permanent rule in the city, then we shall stop trying to dam Niagara at the brink of the falls. We shall begin to divert the noxious stream of municipal sins at its source, and in time, if patient, we shall dry it up.

WILLIAM P. LOVETT.

Detroit, Mich.

### "The Lord Gave It to Me"

AN uneducated Indian village woman, perhaps fifty years of age, gave her heart to Christ and after doing so pledged her tithe to the support of the church. Her income was 1 rupee per week, or 33 1/3 cents, 4 rupees per month or $1.33. Every Sunday morning she brought her tithe to the church. One Sunday, in addition to her tithe, she put in two annas (4 cents) more. The missionary saw what she had done and asked her why, in all her poverty, after she had given her tenth she had given the two annas more. She looked up with a smile and explained that she had done a little extra work during the week and had received the two annas. She said God had given it to her and now she would give it back to him.

### CHRISTIAN AMERICANIZATION

How many of us have thought through the problem created by the organization in most of our cities of churches "for the foreigner"—places where we can "Americanize" him without mixing with him, where we can give him a church where he meets only the people of his own race and paid workers to represent America? I may be getting out of the sphere of a foreign missionary when I make suggestions about home mission work, but I cannot regard the numerous Russian, Polish, Italian, Chinese, and other Baptist churches organized along national lines with other than grave concern.

I am not ignorant of the practical difficulties that confront the attempts to Christianize and Americanize the heterogeneous mass of foreigners who live in our midst—or rather in whose midst we live. It is not easy to induce these European and Asiatic peoples, with their age-old prejudices, to mix with each other. Therefore we have tended to organize separate churches, where each nationality might hear the gospel in its own language and meet its own kind of people. I have no word of criticism for the faithful workers who are giving of their lives to build up these churches.

But has the church as a whole any right to delude itself with the belief that it is either Christianizing or Americanizing the foreigner by such means? We are so accustomed to delegating every task to a specialist that we forget that religion cannot be done thus by proxy. If we are to be Christians, there is but one way. We cannot pay a substitute to love the foreigners for us—we must do it ourselves, in person, or it will never be done. We cannot discharge our obligations by building neat little churches for the foreigner and saying: "Now go ahead and worship God in our way and be thou Americanized." It won't work. The task will never be adequately begun until we, in person, get acquainted with the foreigner and open our churches, and our homes as well, to him. Not American churches, Italian churches, German, Swedish, Russian and Czech churches, but one church, where all who love Jesus Christ may gather and prove themselves true disciples by their love for each other.

Impractical? Difficult? Yes. Christianity is always impractical and difficult. Therein is its glory. We must awaken to our situation or America will be but a memory. We have already lost much of our spirit of tolerance—our faith in men and in democracy. Unless we get busy and practice tolerance and democracy with all our might, they will soon be but faded memories of the "days when America was young."

Returning to America after five years, I find a new and discouraging attitude toward the foreigner. Five years ago we were content to call them "wops" and "hunkies" and like names. Today the common attitude of the "100 per cent American" is "If you don't like our ways, go back to the land you came from." We cannot solve the problem that way. We Christians must live our religion, and make it truly universal, opening our hearts, our homes and our houses of worship to the foreigners among us. We cannot pay any one else to do this work—it is our personal duty, as Christians and as citizens of a democracy.

The foreigner is here, and here to stay. It is for us to decide whether he will overwhelm us or whether democracy and the spirit of Jesus shall triumph.

DOUGLAS G. HARING.

New York City.



# The Chimney Corner



## "All's Right With the World"

By Margaret E. Sangster

"GOD'S in his heaven," sang the soprano, and the thrilling quality of her voice was like a high sweet bird note. "God's in his heaven—all's right with the world!"

In the very back of the church, where the seats were free, sat the girl. She sat there ever so quietly, with her shiny blue serge skirt gathered close about her. Her face was thin and pallid, and her lips were nearly white. But her great dark eyes were vivid enough to make up for the lack of color in the rest of her face. And as she listened to the voice of the soprano her soul shone, like a lighted lamp, through the brown of them.

"God's in his heaven." The arched ceiling of the church seemed to echo the words of the singer; "All's right with the world." The sunlight, shining through the impressive stained-glass windows, seemed to throw back the song. But the girl in the back of the church shivered suddenly, as if she were very cold, and her slim little hands clasped tight together in her shiny, blue serge lap.

The soprano sat down quietly behind the velvet curtain that screened the organ loft. The voice of the organ died away to a murmur. And the pastor, black-gowned, impressive, rose to his feet. All over the church people settled back into positions of greater comfort. And the sermon began.

All through that sermon ran a thread of hope and faith. All through the fabric of it one could sense the tint of courage. But when the sermon was over, when the benediction had been pronounced, one listener had not responded to the inspiration of it. The girl in one of the rear seats rose quietly, like a little gray mouse, and stole out of the church. And in her heart, over and over again, sounded the words of the soprano's solo.

"God's in his heaven!" rang the words, but "How can he be?" she questioned. "How can he be in his heaven—and allow the world to be so torn with unhappiness? How can he sit calmly up there, looking down on our sorrows and disappointments? Perhaps," the thought came to her with a grim whimsicality, "perhaps it's because heaven is so far away—perhaps that's why he thinks that all's right with the world! Perhaps that's why."

The street that the church stood upon was one of the most impressive streets of the most impressive city. With a feeling of distaste, almost, for the great buildings that stood all about her, with a sensation of nausea toward the rich gowns of the passing women, the girl turned abruptly into a side street, and walked as rapidly as she could, away from the church.

"They don't know," she told herself fiercely, and the "they" included the soprano, the pastor and the congregation that she had just left. "They don't know what it is to be hungry and discouraged and out of work! They don't know what it is to be alone in the world!" All at once her fierce young tone trembled.

There was a hurried step behind her, a very hurried step. A breathless voice called softly——

"Oh, miss, wait a moment. I've been tryin' to catch up——"

The girl turned quickly, almost aggressively. As she turned she winked back a mist that clouded her vision, a mist that might have been tears. But surprise was in her expression as she saw that the owner of the breathless voice was a strange woman—a little woman with white hair, and a kind face that was a fine network of wrinkles.

"Did you call me?" she questioned, a shade blankly.

The little woman had paused beside her. She spoke in a voice that was still faintly breathless.

"Yes," she answered, cheerily, "yes, I called. I was sittin' with you—in th' same pew, I mean, in church. An' when you went I saw that you'd left your purse, an' I just felt as I had to catch up with you—to return it." Her little wrinkled hand extended a flat bit of leather.

The girl laughed, and the sound of her laughter was not in the least mirthful.

"You were very kind," she told the little woman, "but you needn't have taken so much trouble. There wasn't anything in the purse." She laughed again. "*There wasn't anything in the purse,*" she repeated, "But 'God's in his heaven,' just the same. And 'All's right with the world!'"

The woman looked at her sharply. But when she spoke her tone was pleasantly commonplace.

"I saw you takin' in that song," she said, and the enthusiasm in her voice was almost girlish. "The singers at that church are fine. It's a real treat any time to listen to 'em!"

The girl assented wearily.

"Yes, they sing well," she agreed, "but—after all—why shouldn't they? They're happy, and they have jobs, and full purses. They have families and friends, too. Why shouldn't they be happy?"

The woman seemed to be considering, for a moment. And then she spoke. "Lots of people," she told the girl, "who have all of those things aren't happy. Full purses and jobs aren't the only things. Of course," she sighed, "families and friends are more important. I *know*. I'm alone in the world myself!"

The girl felt suddenly drawn to the little woman. It hadn't occurred to her before that there were other lonely people in the world.

"Oh, I'm sorry!" she said softly.

The woman's wrinkled face had broken, all at once, into a smile of surpassing radiance.

"Don't you be sorry," she said, almost gaily. "I'm a happy person. I've got a room on the next street. An' I have th' cutest kitchenette you ever see. An' I have a canary bird that sings the same song that th' lady sang in church. Why," all at once she was faltering, "why don't you come home with me this noon? Sunday dinners are lonesome things alone!"

The girl was startled. It was quite evident even to the little old woman that she had had few offers of hospitality.

"Are you sure that you want me?" she questioned shyly.

The little old woman was laughing softly.

"We'll have hot biscuit," she said, "an' chicken. I got one on now stewin'. And I made cookies yesterday. Don't be silly, child—'course I want you!"

There in the sunlight of the side street, the girl stared at the old woman. And

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

## You Taught Me

By Mary Carolyn Davies

*YOU taught me all I know of being glad,*
*And being loved, and smiling out at days,*
*Whatever they may bring. .Their friendly ways*
*Cannot deceive me now, nor their deceit*
*Dismay me, since you showed me how to greet*
*Joy and disaster. .That I never had*
*Quite known before. Now you are gone away,*
*But these things with me stay:*
*Your courage, and your laughter, and austere*
*Grave joy in finding anything so dear,*
*In this so slanted world, as the holy ground*
*That we two, groping, found,*
*And that we stand on still; though you must be*
*Shut from me by a sea beyond the sea.*

—*Good Housekeeping.*

as she stared a tear trickled down the side of her nose, and another followed it. And another.

"Oh," she choked. "Oh—you don't know how you've made me feel! I—I didn't know where my next meal was coming from. I didn't think that any one cared whether I starved or not! But you do—*you do!*"

The little old woman had linked her arm into the girl's. Her voice was all sparkly with good nature.

"An' God does," she said gently, "don't forget *him!* What the lady sang, in church, was dead right. . . . . Say"—sudden excitement shone in her eyes, "my room's big, real big! You can stay with me, if you want to, till you get a job. It won't be so long before you get one! An' it'll be jolly to have a friend stayin' with me. . . ."

The girl's face was no longer colorless. Her cheeks were softly flushed, and her lips were warmly pink.

"All's right—with the world!" she murmured.

They walked off together, arm in arm.

—*Christian Herald.*

# The Young Reserves

## Things that Come Down the Street

THINGS that come down the street are great fun, aren't they? There is, for instance, the postman! Ours is named Mr. Baker, and, promptly at eleven o'clock every morning, he marches up our front steps, puts the mail in the vestibule and gives the doorbell a certain peculiar little ring that plainly says "Postman" to everybody in our house. We all wait around like hungry birds hoping there's going to be something special for each of us. There is! And here are some of the interesting things he has brought to me recently. (I think you may remember the name of Evelyn Ventres because she and her sister won prizes in our difficult Bible-title contest a year ago; just see what a splendid thing Evelyn is doing now:)

Rockport, Mass., 65 High St.,
Jan. 28, 1923.

Dear Miss Applegarth,

I am a junior endeavor assistant superintendent. I am a reader of *Everyland*, so I often read stories on missions from *Everyland* to the juniors. Two weeks ago I read them the story "As Easy As Rolling Off a Log." They were very much interested in having doubles. Eleven juniors would like one. Seven are girls and four are boys. We live in a small town on the seashore, so the children would probably prefer doubles in the city.

Evelyn Ventres.

(*Doubles* mean young foreign-born children to be "adopted" by American boys and girls who will write them letters and mail various little souvenirs to them. Can't you picture Evelyn's juniors mailing seashells to some little Italians, let us say, in Boston, who may never have seen the sea in all their lives?)

Kettle Falls, Wash., Box 9.

Dear Miss Applegarth:

I am sending you another poem. If I send too many you must let me know and I'll *be good*. I am sick in bed and wrote it while watching, through the window, the clouds roll back from the mountains.

I like drawing best, but it's nice drawing pictures with words, too.

I wish members of the club who like to draw and write poems would write to me. Your friend,

Lila Alborn.

## Morning Mist

By Lila Alborn

The morning mist enveloping
Our path, we cannot see
For but a step, a tiny way,
Beyond, uncertainty.

Through changing, misty curtains
A passing glimpse we see
Of distant rose-tipped mountains
Our travel's end to be.

The rising sun dispelling
The clouds, we catch a ray
Of golden, conquering sunlight,
And brighter grows the way.

And see, the curtain's lifted,
Our goal is reached at last,
We see the mountains clear and fair
Uncertainty is passed.

And thus upon life's journey
Our narrow paths we climb,
We cannot see what waits us
Beyond the mist of time.

Through rended veil we sometimes,
Catch a glimpse of glory bright,
Reflections of that distant land
Of everlasting light.

Then Gertrude Bloede of Adell, Wis., sends us these two poems written by her eight-year-old sister:

### Winter

It's nice to sit in the fire's glow
While outside the storm winds blow;
And know you need not outside go
In the frost and ice and snow.

### Winter

The days are short and the weather is cold,
But the children are happy at play;
The cattle in barns, the sheep in their fold,
While the birdies are happy and gay.

Everything which comes down the street is not brought by the postman, however, for surely you remember the Boy-On-Our-Street who has already given us two splendid chapters of adventure in India. This morning he rang the doorbell and brought us chapter III, just in time to go on this page:

## Exploits of Little Miss Missionary

By "Bud"

**Chapter III.**

The sun was way up in the sky when Little Miss Missionary awoke next morning, because you see riding in a bullock cart isn't very comfortable and it tires out inexperienced people terribly.

All at once as Little Miss Missionary was sitting there eating her breakfast she heard a loud wailing, she ran out of her hut and asked one of the men what was the matter. "Ah, Mem Sahib," said he, "Singh Pah, the richest man in the village has just died and these are his relatives mourning."

Little Miss Missionary knew that she couldn't do anything now and that she could not save the little child-wife from her terrible fate. She wondered what it would be like if this had happened in America and if one of the little white girls she knew had been the wife. While she was thinking there, a little brown Indian girl came out of the house crying bitterly. It took but one glance to show any one that she was the little widow. Her only garment was a plain white sari wrapped all around her in a disorderly fashion. Her beautiful black hair had been shaved off and she wore no jewels except a brass anklet. Little Miss Missionary spoke to her asking if she could do anything for her. She replied: "If you could only give me a little rice, and like me just a teeny bit. It seems days since my husband died but it is only a little while. They have taken all my beautiful jewels and my nice colored sari."

Little Miss Missionary replied: "How would you like to help me take care of the house and clean it while I am teaching school?" The little girl was delighted and she placed her hand on Miss Missionary's hand and said: "Mem Sahib, are you a god that has come from heaven?"

"No, Manoramma," for that was the little widow's name, "I am not a god but I have come here to teach you and all the people like you about a God who made heaven and earth, and who loves all people no matter how sinful they are."

"And does he love little widows like me?"

"Yes, Manoramma, every one in the whole world."

And then they went into the hut, the little widow's hand placed confidently in Little Miss Missionary's.

Rochester, N. Y.

## Are You Collecting Foreign Postage Stamps?

If so, I have some to share with you, for my mail has recently brought me a number of stamps from India, China, Japan, Panama, Cuba, Egypt, France, Germany and Canada. Write and tell me which country you prefer, and enclose an envelope addressed to yourself with a two-cent stamp in the corner!—Margaret T. Applegarth.

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Carleton W. Atwater, a member of the board of managers of the B. Y. P. U. of America, was the speaker for the rally of the Huntington (W. Va.) City B. Y. P. U. Mr. Clarence Taylor was elected advisor; A. G. Beckett, president and Miss Kathleen LeMaster, secretary.



# Young People's Work



## Topic for March 4

LESSONS FROM THE PSALMS

**(3) The Refuge Psalm. Ps. 91:1-16.**

(CONSECRATION MEETING)

*"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."*

This psalm opens with a condition. In this it is like practically all, if not all, the promises of the New Testament. The man or woman who would secure the greatest good from the Christian life must meet the conditions. In this there is no injustice. If there is failure on the part of the individual to meet the conditions of the higher spiritual values, then that individual must be satisfied with lesser values.

Psalm 91 is known as the "Refuge Psalm" because it portrays the security of the one who meets the condition and the exaltation of those who put their trust in the Lord.

1. *Retrospective.* A great deal of the Christianity of the past generations has considered this world a rather bad place in which to live; that the great hope of the believer centered upon some day being delivered from this old sin-cursed world, into the glory beyond. Testimony after testimony have I heard along that line. And yet when there was the slightest possibility or prospect that the believer would have the opportunity to claim his home in heaven, the family physician was called in, with the hope that health might be restored.

2. *The eternal now.* We know that we have one life to live, and that we must live that life with folks. All sorts of conditions will have to be met and all kinds of adjustments made. Certainly the good God has placed us in this world for a purpose. We believe this to be true, even though we often question just what purpose could have been in mind when some folks we know were placed in the world. If, through Christ, salvation has come to young folks, some high and noble purpose was involved in that transaction. What a comforting hope is that of immortality, but the life beyond we can leave confidently in the hands of the God who gave to us life. Young people need now to get into the game of making this world a better place in which to live—a place in which their fellows may come into the full stature of a man, unhampered by the vices and injustices of the day. This naturally calls for the winning of those fellows to the standards of Jesus.

3. *A trysting place.* Even though we do our best, we will be misunderstood; our faults will overtake us and we will have our times of discouragement and despair. Then, in some quiet place, we find that refuge—the trysting place of the human spirit. We come away from that place refreshed and inspired, and with the feeling that there is One who understands. Like a little child to his earthly father, we have told him our troubles. He forgives, blesses and sends us back to our old tasks with a new faith and a new hope, and a determination to win.

*"I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust."*

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

## B. Y. P. U. European Extension Fund

The numerous requests from Baptist groups in Europe for information about our young people's work and for our help and cooperation indicate a growing Baptist world consciousness and a desire for a larger fellowship on the part of our brethren across the sea. They indicate, also, an unparalleled opportunity for service for our organization. After inspiring consideration, our board of managers unanimously voted to lend the support of our organization in encouraging and counselling young people's work in the countries that have already requested cooperation with us, to raise a

**"B. Y. P. U. European Extension Fund"**

of at least $2,000, which action has been approved by the administrative committee of the General Board of Promotion. A committee consisting of Messrs. Herbert Hines of Illinois, John R. Glading of Michigan, and G. Ford Porter of Indiana, was appointed to raise this fund by a special appeal to the local B. Y. P. U.'s and by private subscription. The committee desires all locals to take, for this purpose, a special collection equal to about 10 cents per active member and send it to

**Rev. Herbert Hines,**
**Kankakee, Illinois**

Acknowledgment of all subscriptions will be made in the order received on the Young People's Page of "The Baptist." Will your society be among the first to make this small contribution for B. Y. P. U. missionary work? Send cash now or pledge payable on or before May 1, 1923. DO IT NOW as the time is short.

## Detroit Baptist Bible Schools

1. We had a total enrolment of more than 12,000.

2. We had an average attendance of 9,000 to 10,000.

3. More than 33 per cent of those who joined our churches came from the Bible schools.

4. Two-thirds of our schools held teachers' and officers' meetings regularly.

We have adopted an educational standard for 1923, which suggests a minimum of attainment:

1. Teacher training—A class in every church.

2. Evangelism—Two decision days and pastor's instruction classes.

3. Missions—Study classes in every church.

4. Mid-week service—A school of missions or other educational work in addition to the prayer service.

5. Church vacation schools—"Every church officially interested in a daily vacation Bible school."

6. Expositions—An annual display of the work done by all departments and organizations of the church.

We believe that our Baptist educational program can be better correlated and be made of greater force when a larger number of people are vitally interested in its plans and management.

We have, therefore, organized a new body known as the educational commission. This body is composed of the superintendent and one elected representative from each church. Meetings will be held two or three times each year.

**Detroit Baptist Church Vacation Schools**

We had twenty-five schools—eighteen white, seven colored.

We had an enrolment of 2,841.

We had a daily attendance of 1,287.

We had as high as fourteen nationalities in one school.

Our watchword for Detroit schools is "bigger and better." We had thirty-two registrations in the bigger and better Bible schools campaign and we expect to live up to our agreement with the Publication Society.

**Pennsylvania**

Mr. A. G. Charles, 715 Columbia Ave., Lancaster, Pa., has been appointed as transportation manager for Pennsylvania.

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MARYLAND has a Junior and Intermediate Leaders' Association. The purpose of this association is: 1. To promote the interest of local junior and intermediate unions by means of conference of leaders. 2. To develop new leaders. 3. To provide an agency whereby juniors and intermediates will be brought together in city-wide gatherings. 4. To foster extension work. Meetings are held monthly.



# Religious Education



## International Sunday School Lesson for March 4

JESUS TEACHING IN THE TEMPLE

**Lesson: Luke 20:19-26; 21:1-4. Golden Text: Luke 20:25.**

**Introductory**

This is the last week of Jesus before the crucifixion. Today's lesson follows by two days his triumphal entry into Jerusalem. The place is the temple at Jerusalem.

**The Lesson**

The parable of the husbandmen which Jesus had related (Luke 20:9-18) in which they "perceived that he spake against them," roused the anger of the scribes and the chief priests, especially the words: "He will destroy these husbandmen and will give the vineyard unto others." They wished at once to lay hands on Jesus, but "they feared the people." It was wiser for them to keep in the background, so they hired spies to watch Jesus, pretending themselves to be righteous so "that they might take hold of his speech so as to deliver him up to the rule and to the authority of the governor." They sought to bring him before Pilate as a man who should be condemned to die. So they asked: "Is it lawful to give tribute unto Cæsar or not?" By this question they thought they would catch Jesus whichever way he answered. If he said, "Yes" the people would be wrathful, for most of them resented the tribute which was a symbol of their subjection. If he said, "No," then indeed would there be excuse for bringing him before Pilate. But Jesus understood full well the intent of that question and asked for one of the current coins of the realm. "Whose image and superscription hath it?" he asked. "Cæsar's," they replied. Jesus answered, "Render unto Cæsar the things that are Cæsar's"—for the coin bearing the imprint of the ruler's face bore its unmistakable message. But Jesus did not stop with the tribute due the earthly ruler. He added, "and unto God the things that are God's." The words had in no way committed Jesus, so that the people could turn against him or so that he could be led before Pilate as an insubordinate.

The second part of the lesson is given to the widow's gift. The rich men were casting in their gifts, carelessly, generously for the most part, for the gifts meant no self-denial to them. Then Jesus saw (as he never failed to see the ailing, the needy, the poor) a certain poor widow casting in her two mites—not carelessly, for it was her very living she was giving. And Jesus said, "This poor widow cast in more than they all."

**To Be Remembered**

1. The Christian above all persons owes a duty to his country. 2. The man who is truly serving God cannot shut his eyes to the needs of his country. 3. "Giving her living"—if the widow's example were followed where would denominational debts be? 4. The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government."—George Washington.

## A Religious Education Campaign

In view of the fact that many boys and girls and young people were becoming members of the church and that many fathers and mothers and other adults were also joining, a special meeting of the advisory board had been called at the pastor's home for the purpose of discussing what adjustment could be made in the church life and activity because of the coming of these new members, the pastor gave the story of the campaign from the time of the first meeting of the church officers. Then he said:

"Whenever a baby comes into our homes we must make an adjustment of our home life so as to provide for the proper training of that new life. We do not ask the child to make all the adjustments. We cannot run our home after the babies come as we did before they came; nor as we will after the babies are grown up and have gone into homes of their own. We cannot come and go as freely as we did. We cannot spend all our income upon food, clothes and pleasures. The house does get cluttered up with toys and muddy from playing children. Furniture gets marred, dishes broken, and the wallpaper shows fingerprints of little children. We cannot manage our homes after the children get to be noisy juniors as we did when they were babies, when we could put them to bed and they would stay there until we took them up; nor can we have everything our own way when these children enter high school and have ideas of their own as to the management of the house. As parents of growing children we must constantly adjust our home life to the changing needs of our children. In the same way we must not run our churches simply from the adult point of view. We must constantly study the needs of our boys and girls and young people and make such changes as will help our boys and girls and young people to grow up with Christian habits, attitudes of mind, and a love for the church.

"There are four things which, as a church, we ought to do at this time: 1. The new members of our church should know that they are *wanted*. 2. They should come *first*. The baby in the home comes *first*. Can we do less for our new-born Christians? 3. There must be a loving atmosphere in our church. Children thrive best under love. 4. There must be a warm, genuine, spiritual life among us.

"As your pastor I am going to give much more attention to the youth of our church. I am going to be their pastor and adjust my program so as to include them. This is especially true of my preaching. I have been trained to preach to mature minds. Our services of worship have been formed with only adults in mind. This is wrong. Our services of worship should be for the whole family.

"For a long time we have taught our boys and girls to go to Sunday school but not to worship. Now there is something which comes into our lives when the whole family of God unites in a service of common worship that cannot come in any other way. Our young people need this spiritual uplift. I have been thinking of our morning service. It has little to interest our boys and girls because it is entirely for the adult mind. I believe this should be changed, that children and young people should have a part in the worship and that my own message should include them . . . . The junior age is the great habit-forming period of life. Our children over nine years old should be forming the habit of regular church attendance. It is absurd to bring up our children outside of the worship service and then expect them by some strange power to acquire habits of church attendance after their main habits of life have been set and after they have acquired the habit of staying away.

"It will take some time to work this out. The children will do exactly that which we expect them to do and that which they see the adults doing. The question of reverence and order on the part of the children is almost a wholly adult attitude. Let us set the proper example. Children can sit with parents or with Sunday-school teachers in the front of the church, never on the back seats or in the gallery. Some of the older members of the church should sit with them. Be patient with this experiment. Believe in this and stand by me in this important part of our church work.

"The excuse which is so often given for children staying away from the service of worship, namely, that the service is too long for them, is an adult excuse and never originated in the mind of a child. No child would ever think the two and one-half hours of the service of Sunday school and church too long if he had not heard some adults make it. The children are in the habit of a three-hour service in public school. We need, of course, to get the cooperation of the parents in this service. I am planning to write a personal letter to each parent, and just as rapidly as possible, I am planning to call upon the parents and explain our plans and secure cooperation."—From "Evangelism of Youth," by Albert H. Gage, published by the Judson Press.



# Our Own Folks



## Refugees from Russia in Germany

By F. W. Simoleit

The great camp for the Russians (Rueckwandererlager) on the Lechfeld is still over crowded. More than 250 Baptist and Baptist Mennonite families are there. We made an agreement with the Bavarian government that these families should be housed in a special section of the Lechfeld camp in barracks. In cooperation with the Red Cross we provide for the families. Provision is made in the following manner: We are having the vast plain, formerly used for the training of troops, plowed and tilled by five tractors and have already this year had somewhat of a harvest. Most of the men are occupied in this farm work. They earn in this way their bread and can earn a large portion of the keep of their families. When the whole of the enormous field will be under cultivation, which will take several years, we shall try to make possible the division of it into small settlements.

A group of families who could not come into consideration for farm work we took to Gronau, near the Dutch frontier, where they found occupation in a large cloth mill, which pays them well and they are provided for. We used considerable means in helping them to establish their modest households, built for them a barrack as a meeting-place and in other ways cared for them in every possible way. The expenditure for this was rather high.

Since on the Lechfeld there also are many widows with children, and girls who have no relatives, who cannot well be used for farm work, we established a home industry by ordering twelve large machines driven by electricity, and by appointing an expert to train women and girls in making underlinen and gowns, we have given these occupation also. This department was only completely established last month, and naturally, as can be seen from the accounts, considerable sums have been used for it. The investment of money in objects of material value is the most productive in Germany from a business point of view, and we have done everything humanly possible in this direction.

Besides this we are making plans as to how we can arrange an industry for old men and old women, who can be given occupation neither in agricultural nor home industry. I hope to be able during next week to complete the transaction of buying a large piece of ground on the Lech upon which willow trees are growing, so as to begin this industry of basket making.

So we are well on the way to secure for the various classes of these poor refugees occupation and livelihood. It will be undoubtedly to the merit of the Baptist alliance and of its commissioner to have undertaken this truly great work.

From information received I learn that in the twenty-two other refugee camps (Rueckwandererlager) which are to be found here and there in our country, there still are many Baptists who know but little about us and are leading miserable lives in loneliness and shy anxiety. We have, therefore, temporarily, engaged a pastor, for whom his church is no longer able to provide, so that he may visit these camps in order to look up Baptists and Mennonites and other Christians, and try first of all to bring them into membership with the churches nearby, and besides that recommend to us families suitable for transference to the Lechfeld.

In the name of the Lechfeld community, we thank the American and British Baptists very heartily for their magnanimous readiness to meet the need, and we wish all who have made sacrifices for this cause the gracious blessing of our heavenly Father.

## The Assam Mission Conference

By Cecil G. Fielder

The annual conference of the Assam Mission, held at Golaghat, Dec. 6-14, will stand as one of the best in the mission's history. It was permeated by a fine spirit of brotherliness and blessed by the mellowing presence of several of the oldest missionaries. The feeling was widespread that all actions were taken with an eye only to the best interests of the work as a whole.

The reports from the fields showed that in point of interest in the gospel and conversions the past year has been one of the very best. The school reports also were excellent, and the solid progress being made at the Jorhat Christian schools drew forth a rising vote of appreciation and confidence.

Among the more important actions taken was the appointment of a committee to study in detail the method of transition from mission control to the independence and responsibility of the Indian church in our field, which committee is so to arrange the program for next year's conference as to bring out all phases of this subject. Plans were made for the establishment of funds to aid Christian girls and boys to obtain education of secondary or higher grade. The mission also determined upon a policy of concentration, by which we should try to staff as adequately as possible the territory long considered particularly ours before entering new fields. This entailed retrenchment in the plans which had been made on a basis of a successful outcome of the New World Movement, and led to a vote to abandon the Goalpara North Bank field as a residential district. This released Rev. and Mrs. A. C. Bowers for work further up the valley, and they were designated to Sibsagor.

It was voted to investigate the possibility of the establishment, jointly with the Bengal-Orissa Mission, of a treasury and business office in Calcutta, to be opened, if found feasible, for the beginning of the next fiscal year. The reference committee was also authorized to act with power in instituting a uniform accounting system throughout the mission.

Plans were laid for the establishment of rest-houses at Darjeeling and Shillong, and personal funds were subscribed to an amount of more than 2500 rupees for securing an option on land at Shillong.

Not least among the signs of progress in the conference was the evident interest in language work. The reports showed that a large number of the newer missionaries had passed their first examinations, the requirements were carefully reviewed and modified; and the rule regarding the relationship of language preparation to the power to vote in conference was given thorough consideration.

The conference was honored by a short visit from his excellency, Sir John Kerr, the new governor of Assam, who spoke appreciatively of some of our work that he had seen, and expressed the desire for closer acquaintanceship and cooperation in the future.

The above are but a few of the actions taken looking toward a better carrying forward of the Lord's work in Assam, and on the basis of what was done at Golaghat there is every justification for looking forward to the year 1923 as the best that Assam will have yet seen. Join with ours your prayers that it may be so.

Gauhati.

## Sabbath Snow

By Eunice P. Wood

I AM watching the blessed Sabbath snow,
Fluttering, flying, above and below!
It is shutting me in with its comforting whiteness;
It is quieting me with its feathery lightness:
The wind moves it on with no moaning or shrillness,
So it comforts my soul with its marvelous stillness,
It is weaving a blanket to cover the roses:
And each mound in the garden its roundness discloses.
The trees stand in grace with their beautiful sweep,
Where close at their roots are spring beauties asleep:
It is shutting me in with rich memories of bloom,
And of nature's great heart to this little white room.
I've come back to its shelter with gratitude glowing,
To hearts that their tenderness always are showing:
To the home that embraces us kindly and sweetly,
And gives us the family feeling completely.

*(Mrs. Wood is in the Baptist Old People's Home at Maywood, Ill.)*

## Our English Letter

By W. T. Whitley

At the missionary conference in Edinburgh thirteen years ago, great gain was had from the reports of several commissions which had been carefully studying one problem apiece.

One relates to elementary education. In England as in America, this was begun under religious auspices; two great socie-

ties vied with each other in promoting schools, the one non-sectarian, the other Anglican. There was also a third, devoting itself to Sunday schools which have long since specialized and no longer give ordinary elementary education. But the societies and the churches which also worked direct, could not do enough; fifty years ago the state had to supplement with other schools, and today these deal with more than half the children. The non-sectarian society fell much to the rear, and today the salient facts are that there are two great sets of schools—one largely under Anglican control, the other under public control. Besides these there are Jewish, Catholic and a few Methodists. To that extent the English conditions are not unlike American, and we well know the steady campaign you wage to uphold Baptist schools. But there is one feature here which gravely troubles us and may seem all but incredible to you; all the running expenses of both our sets of schools are paid by the public. For twenty years the Anglicans have had only to maintain their buildings, and for that trifle of expense they have the sole right to appoint all their head-teachers, the practical power of appointing all their assistants and the right to give their sectarian teaching to all comers. In rural districts they have all but a monopoly. Against this system we behaved as we too often have done—declared we would not submit, yet did submit from the first moment. Yet, curiously, it is now agreed that the dual system cannot go on much longer.

One reason is that the Anglicans will not even find the money to keep their premises in repair, so that their leaders see some fresh arrangement must be made. A second reason is that the teachers have formed a vast trade union, and are in a position to make their voice most effective. They find that any one who gets into Anglican schools has great difficulty in getting out again, so is likely to work under clerical influence, with poor buildings and few scholars for the rest of his life. Fewer and fewer teachers even profess to be trained so that they can teach Anglican doctrines. The third reason is that the county councils are restive about paying for schools whose premises are inadequate, and which they do not fully control. Therefore, for months past there have been conferences to see if a bill can be prepared with the consent of most interested parties—no one expects the Catholics to agree—and presented to parliament. At the end of the year it became evident that the Anglican leaders were asking what the teachers and the councils would not agree to; and a statement has been made through the *Times*. What the next step will be, is very doubtful. It is not likely that any new law will pass which is opposed by teachers and councils and all non-Anglicans, though it might be promoted by Anglicans and Catholics. It is clear that the rank and file of the Anglicans have no idea what giving means; they will not support the training of their ministers, much less will they raise millions to put their school premises into proper order. It may be that one set of trustees after another will lose heart and surrender, so that the Anglican schools will crumble rapidly away. But some great change must take place in a year or two. And there is no real demand for Godless schools such as some of your western states seem forced to administer.

Within our own circle, a number of questions have arisen as to the ministry of the word. This month a score of men have been giving very close and serious attention to the whole matter, and brought up to the Baptist Union Council an elaborate report. In the very forefront is the cardinal Baptist doctrine that all believers are priests and that the ministry is not a sacerdotal order. A capital illustration of that is in the fact that the head of our oldest seminary is not a minister, but an experienced school worker; he with five other laymen had been on the commission which reported. Proposals were brought forward which involve, and to some extent state, a positive doctrine as to the ministry, and these are among the matters yet to be discussed. There are also some proposals which must be scanned from the legal side because of trust deeds, and these hardly raise principles such as could interest you; but much was agreed upon for action next April. For instance, a new committee will probably be appointed, the duty of which will be to arouse the attention of the denomination to the importance of encouraging young men to offer for the ministry, and of adequately training them. The necessity for this is clear in that not half our ministers have been through a seminary, and the opportunities of study for the others have been meagre. Moreover, during the war, as the seminaries were closed, matters grew worse in this respect. The facts are in the future to be put regularly before the denomination so as to arouse a conscience. And plans will be prepared to fit men for the seminary and to aid them after they leave, both with books and with courses of study. Similar attention is being given to the needs of the lay preachers, since there are 900 places entirely dependent upon their services.

Stockholm is receiving increasing attention, and half the accommodations on the British steamer are already allotted. We look forward to meeting old friends from America, and to making new.



The proposed remodeled building of the First Church, Whitehall, Illinois, Rev. L. E. Ellison, pastor. The new addition extends over thirty feet to the south (left side of picture), and nearly the whole length of the old building east and west. When the work is completed, which will be about May 1, there will be an adequate plant for all needs, and a large auditorium, together with Sunday-school class-rooms and balcony. The seating capacity will be about 500. The cost will be around $18,000.

## Dr. Geistweit Called to Dayton First Church

Dr. W. H. Geistweit, pastor for six years at the Third Baptist Church, St. Louis, tendered his resignation Feb. 4, to accept a call from the First Baptist Church of Dayton, Ohio, where he will take up the work on Feb. 28.

During the six years of Dr. Geistweit's St. Louis pastorate the Third Church has grown from an average attendance of between 600 and 700 to an average attendance of 1068; the support has been doubled and increased 100 per cent per capita, the church building has been transformed and a great memorial organ installed, the educational efficiency of the Sunday school increased, and in every department the church work has been greatly strengthened. The spiritual development of the church has been as marked as the material.

The church to which Dr. Geistweit is going is one of the old Baptist churches in Ohio. It has a large membership, including a number of men of wealth, whose generosity is indicated by the fact that last year the Dayton church's contribution to missions was $60,000. Trustees of the neighboring Denison University are members of this church. In the proposition made to Dr. Geistweit, the Dayton church committee made it clear that "no program would be too large" which he might wish to carry out for the church's advancement. This offer came after the committee had visited the Third Baptist Church and inspected all its workings.

Dr. J. S. Kirtley, a former St. Louis pastor, will act as pastor for a month or

two, after Dr. Geistweit's departure. Dr. Kirtley performed a similar service six years ago for the Baptist church at San Diego, after Dr. Geistweit resigned that pulpit to go to St. Louis.

Dr. Geistweit is a leader in the religious life of St. Louis. His counsels in the Church Federation have been regarded as of great value, and he has been president of the Ministerial Alliance. He is one of the Executive Board of the Northern Baptist Convention. Mrs. Geistweit also holds a place on one of the boards.

## Seasons of the Soul

The First Church of Galesburg has just had a large ingathering. Recently the pastor extended the hand of fellowship to nearly sixty adults and children, most of whom were received by baptism. Others have since been received and baptized.

Some time previous, arrangements were made to carry out a personal work campaign along the lines indicated in Albert Gage's new book "The Evangelism of Youth." For ten weeks the pastor met an earnest group in a personal work class. The objective was never lost sight of and the interest grew week by week. Teachers sought their scholars; scholars sought their friends. The work of evangelism was done by the workers themselves.

The second Sunday in December was decision day in all services. Mr. Gage was present and made the appeal. At the first invitation forty-six came forward and later many of them went before the deacons for examination and instruction. In some cases whole families came, mother and father coming with the children. Forty-five were baptized on Christmas Sunday, a beautiful candle baptismal service being held in the evening. Ten others have since been received. Of the thirty others who have made decisions, many more will be received. The church exercises great care with both adult and child candidates for membership. In the matter of instruction it appears very clear that in many cases the instruction is more needed by the parent than the child.

In spite of the inclement weather on New Year's Sunday the church was filled. With the hand of fellowship each new member received a letter from the church, a church manual, a baptismal certificate, and a packet of duplex envelopes. The pastor then explained the purposes of the Easter Club, of which those receiving the hand of fellowship are the charter members. Every member of the club is pledged to do four things:

1. Read the Bible daily.
2. Pray regularly every day.
3. Contribute proportionately to the church and missions.
4. Attend the church services.

Reports are to be made at an Easter breakfast. Meantime the club will interest itself in a quiet campaign of personal work for others who are yet to be reached and brought into the Christian life.

The new book by Mr. Gage carries to our churches some much needed words. It is plain and straightforward. It leaves no doubt about message or method. It should become in a great many churches the basis of an earnest study class as we move toward the Easter season. The Galesburg church has had another revelation of the moving Spirit of God as he works in the hearts of the youth committed to its care.

Stewardship month is being observed during January, and the denominational interests are being given thorough treatment. A good response is being made, literature is being distributed, and a campaign for subscriptions to THE BAPTIST and *Missions* is being carried on with results coming in.


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For information write to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York City. All communications will be treated sacredly confidential.

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

*In all legal documents such as wills, etc., it is important that the full corporate name of the Society should be used.*


# Church News by States

## Atlantic Coast

### MASSACHUSETTS

THE MID-WINTER RALLY of the New England District of the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society was held in Lorimer Hall, Tremont Temple, Boston, Jan. 25. The attendance was about 500. Mrs. E. C. Herrick of Fall River, president of the home mission society, presided in the morning, and Mrs. F. L. Anderson of Newton Center, vice-president of the foreign society, presided in the afternoon. The addresses were by Mrs. George W. Coleman, Rev. Hugh A. Heath, Rev. Arthur T. Fowler, and Mrs. Nathan R. Wood.

THE FIRST HIGHLAND CHURCH OF Springfield, has unanimously called Mr. Frank Benjamin Fagerburg of the senior class of the Newton Theological Seminary. Mr. Fagerburg is a graduate of the Illinois Wesleyan University in the class of 1920. He has had some experience in pastoral work, and gives the impression of maturity and power.

PROF. H. AUGUSTINE SMITH, of Boston University, is a pioneer in the field of a new evangelism. His theory is that the fine arts of religion and worship are a real evangelizing agency. The fine arts are congregational singing and hymns; choirs and special music; worship and ritual; pageantry; visualization. Professor Smith recently directed Kansas City's great civic celebration of Christmas. His most recent engagement is the call to set up a "fine arts program" for the International Christian Endeavor Society at Des Moines, in July. His summer ministry is six weeks' intensive teaching at the Chautauqua assembly, Chautauqua, N. Y., July 9-Aug. 18, in music, worship, hymnody, pageantry and visualization. The board of deacons of the First Church, Melrose, have engaged Professor Smith for a month of Sunday evening evangelistic services—Feb. 11, 18, 25 and March 4. In these services Professor Smith will make use of the fine arts. On the closing night there will be a pageant written and directed by Professor Smith himself, "The Commonwealth of God."

### NEW JERSEY

AN IMPORTANT MEETING OF THE WHITE and Negro pastors of the Hudson, N. J., Baptist Association was held in the Salem Church, Jersey City (Negro), Feb. 1. The meeting was called by Pastor C. H. Rannels, president of the Hudson Association, for the purpose of discussing ways of promoting a closer cooperation between the white and Negro pastors of the association. Addresses were made by Rev. T. W. White, Negro, Rev. A. H. Stanton, white, and Rev. J. P. Jones, Negro. The white Baptists pledged themselves to continue to assist the Negro brethren in every way possible. The Negro pastors declared that the Negroes were not looking for social equality with the whites, but were only seeking a fair opportunity to earn their living as American citizens. The white pastors will visit the Negro churches more frequently and preach for them on special occasions.

FIRST CHURCH BAYONNE, C. H. Rannels. The work continues to prosper. Two were baptized during January and seven received the hand of fellowship at the February communion service.

DR. AND MRS. JOSEPH C. HAZEN came to Orange the first week in January, from Peoria, Ill., where Dr. Hazen had been pastor for seven years. The reception given them last Monday evening was largely attended by members of the church and community. Words of welcome were spoken by Mr. Sidney M. Colgate, chairman of the evening. Greetings and welcome were also spoken by Rev. R. M. Travor of East Orange, Rev. J. F. Patterson, of the Presbyterian Church, Rev. D. F. Diefendorf of the Methodist Church, and Dr. P. C. Wright of the ministers and missionaries benefit board. A fitting response was made at the close by Dr. Hazen. The Bible-school orchestra of the church entertained during the evening. Dr. Hazen has been greeted during the Sundays of January with large congregations in spite of the inclement weather. He and Mrs.

Hazen are settled in the new parsonage recently purchased by the church. Dr. Hazen is a member of the Executive Committee of The Northern Baptist Convention and is interestedly aligned with all the denominational efforts.

### CONNECTICUT

THE BAPTISTS OF HARTFORD, and vicinity, had the pleasure of hearing Rev. Frederick E. Taylor, president of the Northern Baptist Convention, on Jan. 30, in the Asylum Avenue Church, when he spoke on, "An American in Czecho-Slovakia." Dr. Taylor made a profound impression upon his hearers, as he depicted conditions in the new republic, observed by himself and Dr. Carter Helm Jones in their tour of last summer as representatives of the A. B. F. M. Soc. His message will undoubtedly stimulate Hartford Baptists to greater devotion in the interests of the whole denominational task, as it relates itself to the work of the brethren in Europe.

MISS LINNIE HOLBROOK, OF ASSAM, was the missionary speaker at the woman's continuation campaign meetings in Putnam, Willimantic and Waterbury, Jan. 18-19.

MR. C. E. CHANEY OF BURMA, was the missionary speaker at woman's continuation campaign associational meetings in Norwich, New London, New Haven and Bridgeport, Feb. 6-9.

PLANS ARE IN THE PROCESS of formulation for missionary meetings in the New London and Stonington Union Associations, between February 11-25, with a view to reaching all the churches and stimulating interest in the New World Movement. A program has also been worked out for the New Haven Association, calling for meetings at New Haven, Deep River, Meriden and Waterbury, Feb. 27-March 2.

### NEW YORK

WITH THE HELP OF A FORMER PASTOR, Rev. G. P. Beers of Park Memorial Church, Springfield, Mass., Calvary Church, Utica, Rev. F. L. Anderson, pastor, has closed a helpful evangelistic meeting. More than thirty decisions for Christ and for church membership came as a result of the work. About ten adults will at once unite with the church by baptism and experience. A class of twenty-five from the Sunday school will be formed, the pastor instructing them in church membership, leading up to a baptismal service at Easter. A splendid work is being done for the boys and girls in spite of lack of adequate room and equipment.

### EASTERN PENNSYLVANIA

REV. MARGARET JOSHUA, UNION CITY, PA. spent two weeks in special meetings, during January, with the Calvary church, Taylor. The auditorium seating 500 was filled every evening and the gallery opened to care for the crowds. Fifty-four accepted Christ and are being brought into the church.

IN THE BIBLE SCHOOL OF THE CENTRAL Baptist Church, Wayne, of which Rev. John Wesley Elliott is pastor, there are three members whose perfect attendance totals forty-one years. Ralph Weadley has not missed a Sunday in eighteen years. His brother Albert has not missed a Sunday in fifteen years. The father of these boys, A. L. Weadley, has not missed a Sunday since the men's Bible class was organized eight years ago. Have any other father and two sons a better record than that?

THE BOARD OF TRUSTEES OF BUCKNELL University has adopted for a slogan "A million for endowment and a half-million for a stadium." Active work in the campaign has already been begun, with bright prospects.

## Mississippi Valley

### ILLINOIS

The Englewood Church, under the acting pastorate of Dr. Judson B. Thomas, has been taking on new life and vigor. On Wednesday evening, Jan. 17, the annual election of church officers and committeemen was held. This was followed by a dinner which brought together in a social way a goodly gathering of the members of the church, after which the time was given over to the presentation of reports from the various departments and activities. Jan. 24 the evening was given over to an "all-church night," beginning with a dinner and continuing in a missionary program, sponsored by the Woman's Union Society. Miss Alice M. Hefner spoke concerning her work with the Visiting Nurses' Association, Miss Alice H. Montague, upon the work of a city schoolteacher. A playlet written by Miss Alice W. S. Brimson, "Every Foreigner," was enacted by young women of the church, and the missionary message which was conveyed to those present was a convincing one. The evening closed with an address by Miss Brimson, upon "Christian Americanization."

#### Woman's Mission Society

The regular meeting of the board was held in Chicago, Friday, Jan. 26. Over thirty, including down-state members from Cairo, Decatur, and Galesburg, were in attendance. New circles were reported at Greenefield, Andalusia and Marion. Others at Clinton, Marissa and Hillsboro are ready for organization. Mrs. S. Schelie, state director, announced the new stereopticon lecture, "World Work of Baptist Women," ready to be secured for transportation charges. She urged that "Might boxes" be opened Feb. 15 and April 15. Mrs. Clara D. Pinkham, president of Training School, gave a talk on "What the Training School Expects of our Illinois Women by Sept. 1." Mrs. Boice, in charge of all Central District missionaries, told why we should have a worker in central and southern Illinois. The following recommendation, which was passed at the planning committee meeting Dec. 8, was read and approved: "That, in view of the conditions in the central and southern part of the state of Illinois, the large numbers of foreign-speaking peoples, and the fact that so little is done for them, we, the state board of the Woman's Baptist Mission Society of Illinois, urge the American Baptist Home Mission Society, and the Illinois Baptist State Convention, to cooperate in sending a general woman worker for Illinois." Dr. A. E. Peterson told of the great fields all ready for harvest around Moline and Alton and surrounding territory. He said a survey of the state was being planned to see what the conditions are and what is best to be done.

Mrs. J. D. Louderback urged all mission circle presidents to see that the pageant "Wait a Minute" or "For Want of Funds" be given before the Sunday schools on review Sunday in March, or at Sunday evening services. Mrs. E. W. Sundell was made permanent state reading contest chairman. Mrs. John Nuveen spoke on the continuation campaign. Mrs. E. S. Osgood represented the C. W. C. Mrs. C. W. Peterson announced the schools of missions to be held at Winona Lake, Ind., Geneva, Wis.—where Miss Jessie Burrell will teach—Dixon, and Greeneville, Ill. Central District will meet at St. Louis, April 24-25 with Mrs. Montgomery and Mrs. Caleb Moore on the program. Mrs. R. S. Knapp reported that the Morgan Park Church paid Miss Alice Brimson's expenses on her trip through Illinois in the interest of Christian Americanization. A candelabra will be given in Central District to the circle making the best Christian Americanization record.

The following resolution was presented and passed: "Resolved, that in view of the fact that, in comparison with the number of colored people and foreigners in South Chicago, we have not adequate help to push the work already started there as the beginning of a Christian Center, we urge our women of the churches to inform themselves as to this need, and urge the completion of the gifts to the New World Movement in order that we may accomplish this work." It was decided to hold the next regular meeting at Brooks House, Hammond, Ind., and that we seek an invitation from the National Board for this purpose.

Mrs. W. C. Rutherford, Secy.



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### KANSAS

FOURTEEN YEARS AGO Dr. Stephen A. Northrop came to Kansas City First Church, for the purpose of erecting a central edifice in that city. The First and Third churches had united to help make it possible. The site was purchased and the start made. Dr. Northrup literally wore himself out trying to carry the work forward. After eight years of service he was no longer able to continue. Nearly six years ago Dr. Louis S. Bowman was called from Salt Lake City and took up the task. The World War compelled a "waiting period." The plans have been readjusted, the contracts let and the work is now in progress toward completing the auditorium and practically all of the edifice. In the meantime Dr. Bowman and his people are worshipping in the Masonic Temple.

THE LAWRENCE CHURCH has a field of unusual opportunity. Two hundred Baptist students at the state university and 200 Baptist students at Haskell Institute come under its ministry. Pastor Frank Jennings, and assistant pastor Forest E. Witcraft have taken active part in the organization and work of the school of religion at the university. Mr. Jennings is president of the board of trustees and Mr. Witcraft, member and secretary of the faculty. The Sunday school is making steady growth of a permanent character and the three young people's societies are in a flourishing condition. Mr. and Mrs. Raymond E. Stannard, members of the church and students at the university are preparing for medical missionary work. Three study classes—Bible, missions, and teacher training—are carried on in connection with the prayer meeting. One of the most significant phases of progress during the past five years is in the matter of finance.

### MICHIGAN

THE BRIGHTON CHURCH has just passed through a successful revival meeting under Evangelists A. W. Littrell and D. L. Moody, Columbus, Ohio. The entire community was deeply stirred and a number of converts will soon unite with the church. The pastor, Rev. James F. Goodman, begins his second year March 1.

### MISSOURI

REV. HAROLD GEISTWEIT OF AUBURN, N. Y., son of Dr. W. H. Geistweit, pastor of Third Church, St. Louis, will assist his father in preparation for evangelistic meetings, which are to open at the Third Baptist Church March 4, under a visiting minister, Rev. Dr. M. E. Dodd. Although Dr. Geistweit will have taken up his work at Dayton at that time, it is his purpose to make all preliminary arrangements for the meetings.

### NEBRASKA

ON THE EVENING of Jan. 26 occurred the annual roll call of Second Church, Lincoln, Rev. Henry G. Smith, pastor. About 250 people sat down to supper, served by the women of the church. The supper and program costs were provided for in the regular budget of the church which did away with all soliciting and charges. Following the supper an entertaining program was given.

### NORTH DAKOTA

THE EXECUTIVE COMMITTEE OF THE CONvention met in the office Jan. 4, at which time it was decided to call a special mid-year meeting of the entire state board. This meeting will be held in Grand Forks at such a time as members of the national organizations can be present. The committee also took favorable action looking toward the joint summer assembly to be held with the Presbyterian churches of the state at Jamestown College, July 9-15. The joint committee held a meeting at Jamestown, Jan. 16, at which time plans were formulated and courses of study selected. Rev. J. G. York, pastor of the First Baptist Church of Grand Forks, is the secretary of the joint committee.

REV. A. G. ANDERSON began his pastorate of Sawyer and Guthrie churches Dec. 1. The church at Sawyer, where he makes his home, gave the pastor and his family a surprise fruit shower Jan. 9. Colporter C. J. Hill is helping in revival meetings

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at Sawyer. Similar meetings will be started at Guthrie about Feb. 20.

Rev. W. A. Weyhrauch became pastor of Valley City, Nov. 15. A number of persons have been received by letters and others by baptism. The Sunday school is growing and all services are well attended.

Miss Minnie Nelson, pastor of the Baptist Church of Henning, Minn., conducted a two weeks' series of meetings at the church. About fifty persons professed conversion. Pastor-at-large O. S. Jacobson baptized sixteen on Dec. 10.

Van Hook Church, organized last summer, held its first annual business meeting New Year's day. Reports show a Sunday school with an average attendance of thirty and a B. Y. P. U. with twenty-eight members. Pastor C. C. Hidenberg was presented with $100 at Christmas time, one-half of the amount being given by the business men of the city.

## Rocky Mountain States

### ARIZONA

Rev. C. H. H. Moore of Oakland, Cal., has become pastor of the First Church, Yuma. The church at this time becomes self-supporting.

Three pastors have recently gone from the state: Rev. E. H. Shanks of Phoenix First to Sixth Avenue Church, Tacoma, Wash.; Rev. Sam P. Gott to Anaheim and Rev. C. M. Northrup to Visalia, Cal.

Rev. Ramon N. Garcia, of Sacramento, Cal., has become pastor of the Mexican Church in Yuma. Rev. Carey B. Tooms, former pastor of the Mexican Church in Yuma, is now pastor in Glendale. The brethren are doing good work on their new fields.

Chapel Car Evangelist Driver has closed a meeting with the First Church, Mesa, in which there were fifty professions of faith. From Mesa the chapel car goes to Chandler for its next meeting.

Rev. L. F. Taylor of Washington, Pa., has become pastor of First Church, Glendale. Mr. Taylor is on the field and is getting his work well in hand.

The most notable event taking place in Arizona recently is the reuniting of First and Calvary churches of Phoenix. Both churches being pastorless, overtures were made and accepted, and the churches are now meeting together in common service. Rev. W. B. Percival, former assistant pastor of First Church, Pasadena, Cal., is the supply pastor. The spirit of the united church is harmonious and the prospects are encouraging. Mr. Percival is doing good work as supply pastor and laying the foundation for work in the future.

### COLORADO

First Church of Boulder, has closed a series of meetings, conducted by the teacher-evangelist, E. S. Stucker of Ottawa, Kan., in which ninety-five confessions were made. The revival was strictly a Baptist meeting but all the churches, clubs and schools of the city were touched with it. Dr. Stucker teaches more than he exhorts. He is an ideal evangelist for a university center. The church was greatly helped by the meetings.

### WYOMING

Baptist people are extending their work in Casper, a growing city. The Chapel Car, "Evangel," under the management of Rev. and Mrs. F. I. Blanchard, started missionary work in Casper last September. They found a mission had been organized on the west side by the First Baptist Church. Steps were at once taken to enlarge the work. As a result, on Sunday Jan. 28 the mission was organized into the Emmanuel Baptist Church. The organization has a Sunday school with an enrolment of 125; a B. Y. P. U. of about forty; a progressive woman's auxiliary; a brotherhood with profitable programs in view; good congregations and well-attended prayer meetings, a suitable building and is located in one of the best resident sections of the city. $1900 has been secured for a pastor's salary and steps will at once be taken to secure a good man for the field. Much credit for this success should be given to the First Baptist Church, the State Convention, and the people of the west side. A series of consecration meetings, conducted by the Chapel Car missionaries, began Jan. 31. At Evansville, three and one-half miles from Casper, where in July of last year there was nothing but sage brush, a piece of ground was secured by the pastor of the First Church and the Chapel Car missionary for a Baptist mission and now there is a cozy building with Sunday school and preaching every Sunday. The lot is being paid for by the State Convention. The property owners came to the rescue in paying for the building. The prospects for this Baptist mission are bright for before the year is over there may be, at least, 1000 people at Evansville and the Baptist mission is conducting the only Christian work in the town. The pastor of Emmanuel Church will also have this field in charge. The Chapel Car missionaries, with the car, expect to leave for Parkerton, Wyo., March 1.

### UTAH

Burlington Church, Salt Lake City, laid the cornerstone of its new edifice on Sunday afternoon Jan. 28. Special services were held in the present church building after which the congregation went to the site of the new church just across the street where the formal exercises accompanying the laying of the cornerstone were held. Dr. L. A. Garrison, president of the Utah State Convention delivered the address. One feature


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It is always best to consult a lawyer.
All those making wills, should remember that our corporate name is **The American Baptist Home Mission Society.**

For annuity booklet, sample contract, and survivorship rate tables and legacies kindly address Secretary Charles L. White, 23 East 26th St., New York City.

of the services, which was of special interest, was the presence of Deacon J. E. Berkley of Immanuel Church, who was one of the first Baptists to settle in Utah. Deacon Berkley, who is the father of Prof. J. P. Berkley, of Newton Theological Seminary, attended the dedication of the present church about thirty years ago. It was in Deacon Berkley's home that the first Baptist organization in Utah was formed.


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*And When You Make Your Own*

**The Corporate Names of Our Societies and the States in which they are Incorporated are:**

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**The American Baptist Home Mission Society;** New York. Charles L. White, D.D., Executive Secretary. 23 East 26th St., New York City.

**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary. 1701 Chestnut St., Philadelphia, Pa.

**Woman's American Baptist Foreign Mission Society;** Massachusetts. Miss Alice M. Hudson, Treasurer. 276 Fifth Ave., New York City.

**Woman's American Baptist Home Mission Society;** Illinois. Mrs. Mary E. Bloomer, Treasurer. 276 Fifth Ave., New York City.

**The Ministers and Missionaries Benefit Board of The Northern Baptist Convention;** New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

**The Board of Education of the Northern Baptist Convention;** Frank W. Padelford, Executive Secretary. 276 Fifth Ave., New York City.

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Inquiries concerning **ANNUITIES and WILLS** addressed to any officer named above will be held as confidential and will receive prompt attention.

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# Pacific Coast

## OREGON

CORVALLIS: Sunday Jan. 28, marked the end of the first five months of the pastorate of Rev. Daniel Bryant. During this period much progress has been made by the church along all lines of its work as well as loaning its pastor to assist in revival services at McMinnville and Independence. Eighty new members have been received, thirty-eight by baptism, making the present membership 402. Baptismal services have been held each Sunday since Dec. 3 and there are still many waiting to be baptized. The attendance at the prayer service has increased from twenty-five to 200 and the Sunday evening service has increased from an average attendance of 200 to 800. It will be necessary to place pews in the gallery of the church in the near future. Two extra weekly services have been added, on Friday afternoon and Friday evening. The evening service has had an average attendance of 800 for weeks. Finances are in the best condition, they have been for over two years, and the spiritual life of the church is the best since its organization on Dec. 25, 1851. The Bible school has increased from 130 to 330. It is studying the New Testament chapter by chapter, using a brief outline prepared by the pastor each week.

## EASTERN WASHINGTON

FIRST CHURCH, EVERETT, REV. J. HARVEY Deere, pastor, and First Church, Yakima, concluded a Sunday-school contest Nov. 12-Jan. 28, in which the Everett school won by 390 points. Yakima's base was 297, while that of the Everett school was 372. On the closing day the school at Everett reached an attendance of 697, with 591 on time. Special interest centered in the contest because of the recent removal to Yakima of Rev. W. E. Henry after an eight years' pastorate with the Everett church. The Yakima saints did the challenging and the Everett people were doubly glad to do the winning. Much credit for the victory is due Mr. Ernest C. Clarke, superintendent, and his loyal corps of teachers and officers. The new pastorate is opening auspiciously at Everett, Mr. and Mrs. Deere having settled on the field the latter part of November, after a pastorate of a little less than five years at First Church of Pomona, Calif. The church is being completely organized and all hearts are turning toward the pre-Easter revival effort in which the pastor will be the evangelist and Lawrence Arlander, Seattle, the director of music.

## NORTHERN CALIFORNIA

REV. H. E. ORSBORN OF MINNEAPOLIS, Minn., has accepted the pastorate of the Community Baptist Church at Waterford. He comes well recommended as a teacher, preacher and musical director.

ON SUNDAY, JAN. 14, was held the dedication of the first unit of the new church in Vallejo, when the social hall, Sunday-school rooms, and basement were formally opened. The social hall has a seating capacity of about 300 and was full at all the services of the day. The building is one of the most beautiful in Northern California, being of the German Gothic type of architecture and built both for artistic beauty and for stability. The walls are solid brick. When the auditorium is finished, the building will have cost $60,000, the organ $7500, parsonage $7500, making a total valuation of the property of $85,000. The lot cost $10,000. The Home Mission Society contributed $5000 to this project and the Northern California Convention $5000. There are no wealthy people in this church of 175 members, but the perseverance and strenuous work of the pastor, Rev. L. P. Russell, together with the cooperation of all the members, made this building possible.

THE WORK AMONG THE JAPANESE IN Sacramento has been growing until it has been found necessary to appoint a woman missionary to assist Rev. H. Y. Shibata. Owing to the indebtedness, the woman's society was unable to make this appointment at the present time, but the Grace Church of San Jose generously offered to provide two months' salary for a woman worker on this needy field. Mrs. M. M. Smyser, who has spent twenty-five years in Japan and speaks the language fluently, was appointed to this position.

## SOUTHERN CALIFORNIA

SAN DIEGO. The dedication of the new building of the Ocean Beach Church, Rev. Rolla Earl Brown, pastor, occurred Jan. 28. It was an occasion of great joy to the members who have labored hard for the last eight months to erect the building. The edifice in mission style of architecture, cost about $20,000; its furnishings and equipments about $5,000 more. There is still a debt of about $5,000; but its payment has all been pledged. The church is grateful for the help from Southern California Convention of $2,500; from the Home Mission Society of $2,500; and of $1,000 from the San Diego City Mission Society. Among those who took part in the program at the dedication were Rev. F. D. Finn, of San Diego high school; Rev. L. P. Valentine, city missionary of the San Diego Mission Society; Rev. F. L. Bloweres, of the National City Church; Rev. W. J. Beaven, of Logan Heights Church; Rev. Joseph D. Page, of East San Diego Church, and Kenneth W. Crosby, F. S. Runyon and J. W. Jobes, of Ocean Beach Church. Rev. F. O. Belden, of San Diego First Church, preached the dedicatory sermon. Rev. Dr. W. F. Harper, of Los Angeles, secretary of the Southern California Convention, also made an address. A capacity audience of several hundred including a number of children, was present during the services. On the evening of the same day, Rev. George H. Holt, of South Pasadena, told a large audience at the First Church of San Diego about mission work among the Hopi Indians and exhibited fine photo plates showing the Christian Indians and missionaries at work.

# Obituary

### MRS. CHARLES CLOSZ

In the passing of Mrs. Charles Closz, Webster City, Iowa, Jan. 14, 1923, the denomination as well as the local church loses a most loyal supporter. Mrs. Closz was born in Oswego, N. Y. in 1851, moving to Webster City with her parents in 1854. Over thirty-seven years ago, Mrs. Closz, with her husband, united with the Baptist church of this place. They have been most devoted members.

Ten children came into the home: Katherine, wife of Rev. E. Jeffers; Mary; Irene; Carl; Irving, of Webster City, Iowa, and Dr. H. F. Closz, Muskegon, Mich. Cairo, Clara, Vivian and Eva were removed from the circle some years ago. A wonderful mother has been taken from the home, a blessed memory remains.

## Never off the Press

(Continued from page 76)

that is wanting is money to finance the venture.

No phase of the church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the church's work produces so large a return for the same amount of money and service. And yet the church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the church as a whole is not something of which the church may boast. If a great wave of generosity were to sweep the church in behalf of the Bible cause, it would bring a revival of spiritual life to its membership. This thing is fundamental to the church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than $2,000,000 yielding an income of less than $100,000. May God stir the hearts of those whom he has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

## Mass Movement Toward Christ

(Continued from page 78)

wards, will begin to attend church and school for Christian instruction. It is difficult to explain these movements; but the essential feature seems to be a belief, taking hold of an ignorant and superstitious people, that Christianity holds out better prospects than they could expect from their old heathen worship. The doctrine of the One True God, who made all things and who loves all people, first flashed upon some individuals in the tribe with the distinctness of a divine message, cleansing their thoughts and actions; and others have followed their lead, without quite realizing all that the change implied.

"One has to recognize, too, that converts won in this way do stand the test. . . . We came into contact with villages where, years ago, the people left heathenism and embraced Christianity, the converts, in some instances, uprooting and destroying the ancestral images of the tribe which had been worshipped from time immemorial; and they had remained true to their faith. Masses converted in this way throw a big burden upon the church, as they have to be evangelized and shepherded and taught the cardinal truths of Christianity. Some of the most active workers in the native church have been won in this way. Among them have been men literally devil-possessed. Into these men's hearts the Spirit of Christ has entered, the love of God has burned, and they have become powers for good in the community. . . . In the island churches, as in the churches of other lands, there are all sorts of Christians, but, taking them as a whole, they are very far from being a disgrace to the religion they profess. Many of them are men and women of really fine character, who adorn the doctrine of Christ, and are prepared to make sacrifices for his cause."

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During these weeks, a great problem had been worrying her soul. If she died, could she be buried beside the body of her husband, who died years ago?

The modest grant made by the Ministers and Missionaries Benefit Board has made it possible to give an affirmative answer to her question, and thus solve her anxious problem.

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You who made a gift to the Benefit Board, have had a part in this helpful ministry. Your continued support is needed.

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## Good Books

*(Continued from page 79)*

fessors most qualified to speak on the aspects of human belief in the future life. Dr. Franz Boas of Columbia University causes one to see the wholly inadequate conception of immortality among primitive tribes. Dr. Breasted tells of the strange conceptions of the Egyptians from whom Moses is popularly supposed to have gained his conception. Other equally competent scholars treat of India, the Assyrians, the Greeks and Persians. Dr. Paton's study of the ancient Hebrew conception will send many a reader to his Old Testament to discover with surprise that the Christian conception of the future life is as far ahead of the Old Testament as Jesus' ethics surpassed that of the laws of Moses.

It is a pity that the book was not conceived and prepared more for the popular reader. Many of the chapters are hard reading and over weighted with technicalities. Yet for one who will read and has the academic skill to sift out the essential facts, the volume will provide a digest of the most comprehensive sort.

**The New Ten Commandments and Other Sermons,** by Louis Albert Banks. New York: Fleming H. Revell Co. $1.50.

Vital, virile, versatile, are these fifteen sermons from the famous veteran pastor-lecturer-evangelist. "Bill" Stidger of Detroit, one of the most brilliant of the younger preachers in Methodism, recently went through his library and counted up thirty-two of Dr. Banks' books, in all of which he had found inspiration. They well deserve a place in the library of every preacher. Dr. Banks draws from the Word, from classical and current literature, and from his own rich experience of grace, treasures new and old wherewith to feed the revival fires and quicken the passion for soul-winning and present Jesus more appealingly to the human heart. Among the titles of this volume are "Going on Adventures with Jesus," "Sun-Facing Lives," "The Folly of Meddling with God," and "When God Lives with Me."

**Essentials of Christianity,** by Rev. Henry C. Sheldon, D. D. New York: Doran. $2.

Having defined religion and stated the tests which Christianity must meet in order to establish its claim to be the final religion, the author names the religions which may be assumed to compete with Christianity, stating their merits and defects. He then states the historical basis of Christianity and its relation to the written biblical record. Then the fundamental doctrines of Christianity are discussed: Christ, God, nature and condition of man, perfecting of the individual and the social idea of Christianity. This latter deals with the kingdom and the church as representing Christianity at work in organized society. The final chapter is on the preeminence of Christianity as respects a rightful claim to universality and finality. "By the evidence of history, Christianity is a religion for every age." The easy style and the simple language make this book particularly profitable to the person who is not an expert in comparative religion and theology. It contains but little for the expert although it states its arguments convincingly. It is constructive and omits much of present day divisive discussion.

**Midst Volcanic Fires,** by Maurice Frater. Boston: The Pilgrim Press. $2.25.

Lovers of missionary romance who read a generation ago the life story of John G. Paton, missionary to the New Hebrides, will need no coaxing to lure them to follow the story through in this recent volume, covering later trials and triumphs for that historic effort to evangelize a cannibal island people in the South Pacific seas. Typographically, pictorially, and in literary quality, the book ranks high; and the story it embodies is fascinating, full of "human interest" tales, graphic in its portrayal of heathen and Christian life in a remote corner of the earth, and abounding in usable material for preacher and teacher. We hope later to quote elsewhere a page or two of its vivid recital to whet the appetite of those of our readers who welcome fresh evidences of the presence and power of the living God working to redeem lost men and races.

**The Reality of Jesus,** by J. H. Chambers Macaulay, M. A. New York: Doran. $1.25.

This book is aimed to help those who are trying to establish a faith today that will stand the surging cross currents of thought and sentiment. By careful steps the author shows that the great realities of life are in Jesus Christ and in a masterful way sets forth the mind of Christ as the greatest fact with which the mind of man can come in contact. He shows how Jesus recreates belief in God and in man and how he, as Master of life, is ever shedding new joy into life itself. The author comes from a great line of Presbyterian ministers and is an Englishman. There is a deep spiritual note running through the book and a note of reality that convinces one that religion is a great throbbing power in human life. During the war Mr. Macaulay was brought into close touch with men and enabled to learn first-hand their deepest longings. He inspires you with his passionate faith in Jesus Christ and brings a message of hope as he declares that within the shadow of the world's restlessness there lurks the reality of Jesus and the demand for a religion adequate to life in that great quest of the soul for the reality of God. While the book lacks illustrative material, it is full of striking sentences that provoke thought and bring one into close fellowship with the great person and work of Christ.

## "It Is to Laugh"

Two children were playing in a garden.

"I know a fine game," said Harold. "Let's be admirals and command all the ships in the navy."

His playmate, a little girl, began to impose conditions.

"All right," she said. "Only I must be the highest admiral and give commands to you."

Harold didn't like the idea and said so. The little girl thought for a moment.

"Then," she said, "let's play that I'm the admiral's wife. That will do just as well."

---

Members of the faculty of one of our universities tell a story of the days when a certain distinguished educator was a tutor in charge of student discipline at a New England college—a sort of proctor. On one occasion he was called out of his room by some midnight escapade. He was obliged as a matter of duty to pursue the disturbers, and with his long legs he soon found himself gaining rapidly upon them. His solemn voice rang out suddenly into the night: "Gentlemen, gentlemen, if you don't run a little faster, I shall be obliged to overtake you!"

# OUR MUSIC CORNER

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## MUSIC AND THE PUBLIC LIBRARY

In the multitudinous plans for community music one factor of vital importance has been little discussed: the music department of the public libraries.

A writer in the *Philadelphia Press* asserts that one essential to a musical community is that it have libraries of music proportionate to its needs. "In the very small community, where it is to be assumed there will be few musicians of serious attainments," continues that writer, "the library may well suffice if it contain volumes which deal mainly with the history and appreciation of the art. As the community increases in size it will need to add to this classification certain textbooks in the elementary stages of musical theory and bound volumes of music, perhaps piano music in the main. When we get to the larger communities, we add the need for more advanced and varied textbooks and orchestral scores. The final stage might be considered to be collections where the investigator in special branches can find all he needs, such a place as the music department in the Library of Congress, which probably stands by itself."

That the libraries themselves have not overlooked the opportunity of serving the community as the Philadelphian suggests is shown by the music collections in some of the larger cities. The music division of the New York public library contains the Joseph W. Dexel collection of about 6000 volumes and the Astor collection, and has recently been augmented by the books of James G. Huneker, which are valuable not only for the printed text but also for the marginal annotations by this critic. The entire collection of the New York institution now numbers about 13,000 books on music, 8000 volumes of music and 4000 pieces of sheet music.

As for modern opera scores, the Boston public library, which now owns the Allen A. Brown collection, surpasses the New York library, listing 5000 in its catalogue.

The music department of the Chicago public library boasts about 20,000 entries in its catalogue, 12,000 of which are sheet music and the remainder books of music. The books on the history and appreciation of music and the biographies of musicians are not housed with the music collection but are shelved in the general stackrooms.

The writer complains that in that city's library orchestral scores are not so plentiful as might be desired, there being "only one Bach, one Beethoven and one Tschaikowsky."

The true test of the service of the library to musicians is found in the number of those who use the collections. The records of the New York library show that 19,454 readers used 48,868 music volumes in 1920. In 1921 the number used in the Chicago library music division has varied from about 1000 per week during January and February to about 500 per week during July and August, the average being about 150 per day. The largest number of calls were for piano scores, with voice a close second, but the requests covered all fields of music from grand opera to ukulele.

From the testimony here collected it is evident the libraries of the large cities are doing their part in building up musical communities, and it is safe to assume that those of smaller places are likewise doing their bit.

The greatest need now in most places is for a person trained in music to have the music collections in charge and to direct the selection of material by music students who may need aid.

## SPECIAL MUSICAL SERVICES

The Chicago North Shore Baptist Church, Berwyn and Lakewood Avenues, is making good use of the new organ just installed. A series of five special musical services has been arranged by Frank Parker, director of music, with the efficient aid of Frances A. Cook, organist. The dates and programs in detail are announced as follows:

**Sunday, Jan. 28, 8 p. m.**

Music by Russian composers. Cherubic Hymn, Gretchaninoff; A Legend, Tschaikowsky; Glorious Forever, Rachmaninoff; Bless the Lord O My Soul, Ippolitof-Ivanoff; Hymn of Praise, Tschaikowsky.

**Sunday, Feb. 25, 8 p. m.**

Negro spirituals. Listen to the Lambs, Dett; Swing Low Sweet Chariot, Arr. by Burleigh; Are You Ready to Walk with Jesus (MS), Stewart; Deep River, Arr. by Harris; We'll Go On and Serve the Lord, Stewart.

**Good Friday, March 30, 8 p. m.**

Cantata "The Crucifixion," by Stainer.

**Sunday, April 29, 8 p. m.**

Music by Gounod. Motet, "By Babylon's Wave"; Chorus, "Lovely Appear" (From "The Redemption"); Cantata, "Gallia."

**Sunday, May 27, 8 p. m.**

Music by Mendelssohn. Motet, "Judge Me, O God"; Chorus, "He Watching Over Israel" (Elijah); Cantata, "Hear My Prayer."

**Organ Recitals**

Miss Cook will give a series of monthly recitals on the new three-manual Austin organ. The first will be on Tuesday night, Feb. 20.

**From the Clayton F. Summy Co., Chicago.**

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"Easter Treasury No. 28" (New 1923)
25 cents per copy, postpaid.

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## Fresh From the Field

(*Continued from page 66*)

son wrote to the office staff as follows: "In sending you herewith our treasurer's receipt for your Christmas offering, I wish to add a word of personal appreciation for this most thoughtful and appropriate gift to the great work which is being carried on by our denomination. At this time of the year when we celebrate Christ's coming to a needy world, nothing could be more fitting than to remember, as you have done, the needs of the world today. I wish to thank each one of you who participated in this offering, which, you may be sure, will be used of God in the spread of the Gospel and the furtherance of his kingdom."

Recently Dr. James H. Franklin gave an illustrated address on Japan at the First Church, Detroit. On Feb. 7 this church voted to raise a fund of $23,000 for an addition to its high school for boys in Yokohama. Of this amount, $15,000 is on deposit in New York. Rev. Mark F. Sanborn is pastor of the church.

A complimentary luncheon to Dr. J. J. Ross of the Second Church, Chicago, who goes this month to the Ruggles Street Church of Boston, was given by the Baptist Ministers' Conference of Chicago at the Hamilton Club, Thursday, Feb. 8. It was a delightful and heartfelt expression of the love of his brethren in the ministry.

Mrs. Abby Gunn Baker, wife of William H. Baker, and well known as an author and denominational worker, died in Washington, D. C., Jan. 25. Mrs. Baker was especially interested in missionary endeavor and was a leader in the movement looking to the education of the women of the Orient. She was president at one time of the Women's Baptist Mission Society and at the time of her death was a member of the national board of women's missionary organizations. Mrs. Baker was also an authority on antique china and had almost completed a volume devoted to the history and arrangement of the White House collection. She was a member of Calvary Church.

At the regular executive board meeting of the Michigan Convention, Feb. 6, Grant M. Hudson, general director and executive secretary of the convention, offered his resignation to become effective March 1. Shortly thereafter he will take up active duties as congressman of the sixth district of Michigan. Mr. Hudson took up the convention work in January 1920, and in the past three years has rendered untiring service and has made large contributions through his wise counsel not only in state but in national assemblies. His strong personality, scope of vision and executive ability have made him an invaluable leader. He leaves a host of friends who regret his departure but send him on with a wish for success in the great work to which he has been called. In accepting Mr. Hudson's resignation, the Board of Managers adopted resolutions expressing their appreciation of the service he has rendered and of the progress made under his leadership. Dr. John E. Smith, pastor of the First Baptist Church, of Spokane, Wash., will succeed Mr. Hudson, as general director. Dr. Smith's pastorate in Spokane extends over a period of six years. Previous to that time he served churches in Michigan.


# THE WORLD TASK OF NORTHERN BAPTISTS

## No. 1. MAKERS OF DISCIPLES

***"Go ye into all the world and make disciples"***

The year 1921 was a record year in evangelistic results on the foreign field. The ten mission fields of the American Baptist Foreign Mission Society reported the baptism of 12,174 converts on confession of faith.

This is the largest total in sixteen years. Burma reported 3,674 baptisms; Assam 1,950; South India 2,431; Bengal Orissa 83; China 742; Japan 270; Belgian Congo 2,713; Philippine Islands 311.

Evangelistic results in Europe were equally gratifying, the records showing 6,189 baptisms, making the total for Europe and the non-Christian world 18,363. Preliminary reports for 1922 already indicate similar evangelistic progress.

The Foreign Mission Society has always emphasized evangelism as the primary aim in its work. The world task of Northern Baptists is nothing less than the evangelization of the non-Christian world.

You who made a contribution to foreign missions a year ago had a share in this gratifying achievement. Your continued financial support is needed to carry forward the momentum of this evangelistic movement in future years.

Checks should be sent to your State Collecting Agent or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.

***Next week—No. 2. HEALERS OF MULTITUDES***

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

(Corporate name for use in wills)

***The fiscal year closes April 30, 1923.***

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

Volume IV February 24, 1923 No. 4

# The Baptist

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## What the Bible Means to Me

THE Bible is the one book thoroughly worth the whole love of the human soul because it is the record of the religious experience of men in their growing knowledge of God, or the story of God's progressive unveiling of himself as men were able to receive him; and, most of all, because it gives us Jesus Christ, the culmination of all revelations of the Father and the test of all religious experience. It is forevermore *the* book.

—*W. C. Bitting*

## Fresh from the Field

**The calendar of City Park Church,** Denver, Colo. announces that during 1922 $2,418.22 was spent for missions. Rev. Wm. Ross Schoemaker is pastor.

**Frances L. Leland, wife of Rev. H. C.** Leland, died Jan. 30. She will be remembered by many as bookkeeper under Dr. C. R. Blackall in the Publication Society, then at 71 Randolph, Chicago. For forty-seven years she served faithfully as a pastor's wife, active in every good work. She is survived by two children and her husband.

**The gain in membership in the churches** of America in 1922 was greater than in any previous year. In the way of financial gifts, all records were broken. More than $60,000,000 was spent for new church buildings, ministers' salaries were increased, and $40,000,000 was contributed to foreign missions.

**Evangelist G. W. Griffin assisted Rev.** Frank E. Gray of Holyoke, Col., in a series of special evangelistic meetings recently. The pastor writes that the meetings have been successful in every way. Mr. Griffin is now engaged in a like service at the London Heights Church, Kansas City, Kan., of which Rev. J. K. Harris is pastor.

**According to a Mexico City press dis**patch the last easily accessible and unrestricted oasis for American drinkers—just across the border in Tia Juana, Mexicali, Juarez, and other Mexican towns—will be eliminated immediately if plans of the Mexican government do not go awry. A bill establishing a monthly license fee equivalent to about $2,500 in American money will be submitted to a special session of congress. It will apply to all saloons within about thirty miles of the American border.

**After long negotiations following the** original petition on Dec. 21, 1921, the Lettish Baptist Theological Society at Riga has finally received official recognition from the ministry of education of the government of Latvia. A recent letter from Pres. J. A. Frey brings this news. Mr. Frey states that the authorities needed all this time to find the proper law in their statutes which governs this recognition because, as Mr. Frey states: "Never in our country has there been such a school. So far, hallelujah!" Official recognition of the seminary is of great importance to the future usefulness of this Baptist training school in Riga.

**Statistics concerning the number of** women workers in Japan have recently been made public by the different departments of the government. These figures are for the ninth year of Taisho, or 1920. They are the latest statistics available. In private factories, 846,046; government industries, 49,133; mines, 108,300; business, 174,249; department of communication, 31,707; prison work as matrons, etc., 259; railroad bureau, 7,836; teachers of primary schools, 68,726; religious work, 12,098; gathering marine products, etc., 316,012; agriculture, 1,402,092; teachers of flower arrangement, koto and samisen, 11,711; writers, 47; chauffers, 21; conductors, 214; detectives, 4; doctors, 300. For some unknown reason the number of women employed as nurses and midwives was not given, but the totals of working women in Japan according to these figures approximates 3,000,000.

**The Baptist Temple, Fairmont, W. Va.** of which Rev. J. Walter Barnes is pastor, let a contract recently for the erection of an annex to the church building. The work will be completed by Easter.

**The calendar of the First Church,** Cambridge, Mass., of which Rev. William D. Goble is pastor, announces that last year the total amount of gifts was $25,130.49, of which sum $11,945 was spent on current expenses and $13,184.68 was given for missionary purposes and general benevolence. This is indeed a splendid record.

**The annual meeting of the East Cen**tral District of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society will be held with the Fifth Avenue Church, Huntington, W. Va., Dr. M. L. Wood, pastor, May 2-3, 1923.

**Rev. Dr. J. W. Hoyt of Belden Avenue** Church, Chicago, conducted special evangelistic services at the Galilee Church, Chicago, Jan. 15-26. One hundred and twenty-three children from the Sunday school made a decision for Christ. Thirty-eight persons accepted Christ during the regular evening services, of which number thirty-five were grown-ups between sixteen and seventy years of age. Cottage prayer meetings and prayer groups were conducted by the pastor.

**Rev. Thomas B. Marsh celebrated his** first anniversary as pastor of the First Church, Sault Ste. Marie, Mich., Feb. 11. During the year the Sunday school attendance has increased and greater interest has been shown in the prayer meetings. Mr. Marsh has just completed a series of four sermons on, "How Do We Know?"

**Dr. W. O. Lewis, European representa**tive of the Foreign Mission Society, is in Russia distributing the clothing sent on the Second Ship of Fellowship. A report from him written at Athens, Greece, stated that he had found the steamship "Manitowoc" in port and was about to board her for the voyage to Odessa. En route to Athens, he stopped at Lausanne, where the important conference about the political situation in the Near East was in session. There he had the privilege of meeting Admiral Bristol.

**Rev. John A. Howard, of India, writes** that leprosy continues to be a dreaded disease and that only 9,000 of the 500,000 to 1,000,000 lepers are segregated.

**Rev. Charles H. Masten, who turned** aside from the pastorate long enough to assist in the campaign for the prohibition enforcement act known as the Wright Act, has accepted the pastorate of the Sunnyside Church, Los Angeles.

**A Lutheran building for the students of** Cornell University is to be erected as a Lutheran center for student work. The cost of the building and equipment is placed at $92,700. The New York and the New England synods are back of the plans.

**The First Avenue Church of Toronto** has built a unique memorial to its war heroes in the form of a Sunday-school hall. The memorial which was recently completed was dedicated this month. The enrolment of the school is 700 with an average weekly attendance of 500. Rev. W. T. Graham has been the pastor of this church for fifteen years.

**The Baptist Institute for Christian** Workers, Philadelphia, recently cancelled the mortgages outstanding on its property. This leaves a property valued at $250,000 entirely free of debt. In addition the institute has about $100,000 in invested funds. The property and the other assets have been the accumulation of the last eleven years. The school has been crowded this session and steps are being taken to complete the fifth story in the near future.

(*Continued on page* 100)


# Going to Stockholm?

Join a small congenial travel group and add knowledge and fellowship to the inspiration of the Baptist World Alliance meetings.

Membership in two select parties limited to 25 each, now available.

The Temple Tours offer the following **personally** conducted parties at a remarkably low figure for the high quality of service rendered:

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# The Baptist

Vol. IV Chicago, Ill., February 24, 1923 No. 4

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## Budge It

"Do you recommend the placing of THE BAPTIST and *Missions* in the church budget and in this way provide for every family in the church?" What a foolish question to ask an editor. Who would not recommend any plan which brought about such desirable results? And quite aside from our selfish interests we do believe that any plan faithfully worked will bring lasting results to the local church. We do need denominationally intelligent church members. The denominational journal will keep you posted on the work of Baptists around the world. We are not sticklers for the budget plan, for any plan will work if you budge it.

# Killam's Kollum

### They Are Broadcasting

The woman's Bible class of the First Church, Wellington, Kan., sends THE BAPTIST to the public library of its city. The Blackfoot woman's union at Blackfoot, Idaho, is doing the same thing in its city. How about those native pastors in Porto Rico? We have the names of a dozen who read English readily, all of them vouched for by Missionary Ford. Six of them have been cared for by good friends—shall we forget the other six? Where can you spend $3 to better advantage? Fifty-two weekly visits from the states and twelve great inspirational visits of our missionary magazine.

### We Recommend Burial

"Killam wrote about 'salt' being needed. It seems to me that he overlooks the fact that some animals care little or nothing for salt, and thus refuse to respond to 'salting.' I believe something else is needed."—Rev. E. H. Clark, Albion, Neb. This is the way of the world. We succeed in solving one problem and in so doing create another. We are like the doctor who cures one complaint and aggravates another. We felt that what most folks needed was to be given a little "salt" in the form of facts that thereby a thirst might be created for the things which refresh our lives. Now we find a Baptist genus who refuses "salt." No wonder the pastor thinks something else is necessary. What do we suggest? Burial. The church member who knows nothing about his denomination cares nothing about it. Why should he cumber the ground?

### Disappointment

Ministers, like all men, meet with disappointment. We were asked to address a gathering in a well-known church in the Middle West. A few days after our acceptance of the invitation the pulpit committee asked us to meet with them. We could hear our own heart beats. Was the day of deliverance from bondage at hand? We met the committee on the appointed minute. We put on our most pleasant smile. We attempted to look wise. The chairman made a pretty little speech and we instinctively felt that the zero hour had been reached. It had. The secretary then handed us a list of the names of applicants and said, "What do you know about these men?" Our eyes ran down the list. Our name was found wanting. We took the midnight train for home. Some ministers are always telling about the number of calls they have and for full seven years no church has so much as winked at us. It is a bitter disappointment indeed.

## A Distressing Disappointment

THUS far the response of the churches and individuals to the appeal for a special offering on Jan. 21 for European relief work has been a distressing disappointment. Only a small portion of the amount required to carry out the program of relief in Russia and Northern Europe during the winter and spring has been received. Indeed, as yet, not nearly enough has been forwarded to the Foreign Mission Society to enable it to meet the requirements up to this date. We have been on the point of instructing Commissioner J. H. Rushbrooke by cablegram to make no more expenditures on our account without further word from us. The thought of such a cablegram is in itself extremely painful when we consider the tides of suffering in Europe in the dead of winter, and in Russia especially. It is humiliating too, in view of the comfort which prevails in America.

But we were planning to send a cablegram to Commissioner Rushbrooke when several persons urged that a little more time be allowed for the remittance of funds contributed on Jan. 21 or later. Therefore the cablegram has been postponed for a few days, until church treasurers can be urged once more to forward immediately to George B. Huntington, treasurer, 276 Fifth Ave., New York City, such funds as are available for European relief.

*Not later than March 15*, a cablegram must be sent indicating whether Northern Baptists have enabled the Foreign Mission Society to continue its relief work in Europe a few months longer, or whether it must be suddenly discontinued. A total of about $200,000 is required. The reports of Dr. W. O. Lewis, our own special representative in Europe, as well as those of Commissioner Rushbrooke, indicate that in Russia especially our utmost effort is required. It is hoped that not a dollar which is intended for European relief will be held back a day longer by churches or individuals. Once more, let us have fellowship with Him through fellowship with the sufferings of His children.

JAMES H. FRANKLIN.

New York City.

## Fresh from the Field

(*Continued from page* 98)

**Dr. James Asa White**, general secretary of the Baptist Young People's Union of America, was injured in the Aurora-Elgin wreck, Jan. 21. He spent several days in the West Suburban Hospital, Chicago.

**Feb. 27—March 11** twenty Baptist churches in Cleveland will hold evangelistic services, and twenty visiting evangelists will assist the local pastors.

**America exported to China 8,500,000,000** cigarettes in 1922 as against 641,000,000 in 1913, which amounted to $17,000,000 in 1922 and $1,000,000 in 1913. However, the demand for American cigarettes is decreasing in Japan. No 25 per cent decrease here.

**Some ministers** who are pastors of local churches might well carry the title, "pastors-at-large." Rev. James McGee of Calvary Church, New Haven, Conn., is one of these. He has been called upon to address in recent months fifty or sixty organizations, associations and conventions outside his regular duties as pastor.

(*Continued on page* 128)


# THE WORLD TASK OF NORTHERN BAPTISTS

## No. 2. HEALERS OF MULTITUDES

### *"Heal the sick"*

Fifty-two physicians and 67 nurses, including women missionaries of our Woman's Board, are today carrying on a ministry of healing in the non-Christian world. These are assisted by 200 native doctors and nurses.

The first medical missionary sailed from America in 1821 and began work in Burma. Today there are 28 hospitals and 55 dispensaries in service.

During the year 1921 our medical missionaries furnished treatment to 206,930 patients. A clinical record of each patient showed that a total of 422,134 treatments were given during the year.

Medical missionary work is done on all fields except Japan. This healing ministry is deeply appreciated by Chinese, Indians, Burmans, Africans, who out of their poverty gave in fees $85,159 toward its support last year in contrast with $73,509 during the preceding year.

Medical missions also emphasize evangelism. Church services are conducted at all hospitals. Missionaries and native preachers engage in personal work among the patients. Many a patient has found Christ, the Saviour, by first coming to know him as the Great Physician.

You who made a pledge to the New World Movement **and paid it** had a share in this healing ministry. Your continued financial support is needed to maintain its service in the future.

Checks should be sent to your State Collecting Agent or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.

***Next Week—No. 3. Teachers of Nations***

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

(Corporate name for use in wills)

***The fiscal year closes April 30, 1923***

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

# New Americans and the Oldest Americans

SOME years ago at a meeting of the May Anniversaries a stalwart Indian chief, converted through the work of our Home Mission Society, was speaking of his own experience and of his interest in the work the society was doing for our country. Simply and hesitatingly he spoke, but with the eloquence of sincerity. At the close of his brief speech he paused, pointed at the great American flag which overhung the platform and in a half-deprecating way said, "I, too, am an American." The audience burst into wild applause as they caught the significance of this modest assertion of one who, more than any of the rest of us, could claim to be by virtue of an unbroken lineage of centuries, a son of America.

In the *Survey* three years ago there was outlined something of the work which the Home Mission Society sought to do for these oldest Americans, and now in the new manual, "On the March," the story is given of the three years of work under the unified plans of our Promotion Board. It seems that the work among the Indians, as in almost all departments, has had a gratifying advance. For example, our college at Bacone, Okla., has been developed until it is now the best school in the country for the Indians, with an enrolment of 225, representing twenty different tribes. The Indian orphanage has also been greatly strengthened. The striking fact however, is that this development has almost wholly been due to *gifts from the Indians themselves, amounting to hundreds of thousands of dollars.*

The foregoing is but one of many indications that what we have hoped is already coming true—that our home mission investments are really insurance premiums on the life of America and are already paying dividends. No one can compute the value of our investment in Negro schools for the South, and of our aid to the churches of their race in our northern cities in handling the grave problems arising out of the great racial migration to the North during the late war. The steadfast stand for law and order of one great Negro church and pastor during a time of terrible race rioting, and the influence of our Negro Baptists in checking political and moral corruption in the black belt, would alone repay the investment of millions.

What our older immigrant races of Nordic stock have done for America is undeniable, though not sufficiently recognized. The German Baptist churches, who have their separate organization, are an example to us all in good management, generous giving, loyalty to the faith and general dependableness. But by the thousands they are represented also in our American Baptist churches, where one good German deacon or trustee, with his common sense, loyalty, generosity and reliability will often serve as a stabilizer for a score of our vivacious, enthusiastic native sons whose efforts are likely at times to be injudicious and discontinuous. Consider, too, what such names as Gleiss, Otto and Lipphard mean to the general work of our denomination.

And our Scandinavian Baptist brethren, of whom the Swedish Baptists are the strongest body, are a constant comfort and delight to us. What excellent edifices, what fine-appearing congregations, what cultivated and warm-hearted ministers, what singers, what splendid young people they have! In our cities where so many of our smaller churches struggle on under multiplied discouragements and often appear to be fighting a losing battle for existence it is unspeakably cheering to visit one after another of these newer American churches and to find them invariably well-filled with alert, virile, upstanding men, women and children, a cheerful, conquering army of the dawn and not a weary, discouraged rear-guard of the evening. And consider how much our American churches owe to them. Count the several Petersons in prominent denominational service, and Anderson at the head of our promising new International Seminary, Rasmussen in Minnesota and many another in general work or in the pastorate or a tower of strength in some one of our strong churches.

BUT it is not alone these newer Americans who are among the most valuable reinforcements of our American Baptist work, but there are elements of greatest promise also in our newest Americans, who are not of the Northern European stock which furnished our earlier immigration material and which was more readily assimilable with the original Anglo-Saxon stock. In a recent issue of THE BAPTIST it was pointed out by Dr. Charles A. Brooks, from his intimate knowledge of conditions among our foreign-speaking peoples, that a new and perilous spirit of independence and antagonism is manifesting itself among some of these foreign groups in our land, which is making our work at once more necessary and more difficult. He tells what he would do with a million dollars to meet this alarming condition. But the report of what the Home Mission Society and our city mission societies have begun so well, as related in "On the March" and more briefly intimated by Dr. Brooks in his article, shows clearly that these sources of peril may be made the media of our hope for America, if the condition is handled in a large way and in time. What our Baptist pastor, Kralicek, and younger Bohemian and Slavic preachers have done is promise of great things in future.

These newest Americans may in some crisis be the saving of America.

## Painless Spirituality

WE LATELY had occasion to determine the knowledge of a group of local church members in regard to some vital Christian principles. The results were disappointing to us and equally so to them. They at once propounded the question: "Why is it that we do not know these simple facts about our relationships to the Lord Christ and the local church?"

That was a splendid reaction for them to give, and it bodes well for the future of our denomination if their reaction becomes that of all our local church members. So we propose here to give two reasons why the average local church member does not know some very fundamental things about his Christianity and church membership.

We are told quite confidently by one who has tried it that there is no such thing as painless dentistry if there is real work to be done, and it is quite as confidently stated that there is no such thing as painless Christianity or church membership where the work of the Lord is being done.

We therefore state frankly that many church members are ignorant concerning their duties because the processes of testing and receiving them were hasty and insufficient. To take any one into an organization which has a definite set of requirements, without letting the applicant know beforehand what obligations were involved, is not an exhibition either of Christianity or common sense. We beguiled the applicant with an implied promise of painless spirituality and then it turned out to be a painful process of forsaking sin and readjusting all of life under the will of the Lord Jesus Christ.

Just as plainly we state next that church members are ignorant concerning their obligations and opportunities because, after they have been swept into membership, no one informs them definitely and positively what is expected of them in their new relationship. We often hear some church leaders, who are wedded to precedents and rutted in unscriptural practices, say that it is all right to hurry people into the church because you can instruct them after they are safely in the fold. Yes, perhaps, but it is not done and has not been done. Too often, once they have been received, they are left to flounder along alone except for unwise and improper approaches for money. Many churches try to separate people and their money through numerous small demands in the hope that it will be a painless operation, then later they learn their error.

Our Lord never meant giving to be a painless operation, for it is part of the process of a sacrificial cross and must hurt to be glorious.

Conversion, regeneration, salvation and church membership all involve great and important interests and obligations, and should be carefully dealt with under the plans made by the one who planned them all for the uplift of lost souls and their redeemed lives. Conversion is not a painless experience for it involves breaking away from the tight bondage of sin. The act of regeneration is an act of God, and it must immediately be followed by growing pains as we undertake to grow in grace and in the knowledge and love of the Lord Jesus Christ. Be sure to notice that word LORD. Salvation is a life process, and only those that endure to the end shall be saved. The church was provided to help the redeemed along the path of salvation so that the weak could have the help of the strong, and the strong could have the help that comes from a ministry to the weak, and both together could help save the world. Neither helping nor being helped is a painless operation when there is a world to save.

To know is very often to do. Our people want to know and they are not doing the work of the Lord in their own lives or throughout the world because worn-out church practices and ignorant prejudices bar the way.

There is no such thing as a painless spirituality. The way of the Cross is a way of pain and weariness. Ignorance too often means death. Ah, yes; death, and surely that is not painless for there is a sting in it that lasts long. Knowledge is power and power is painful because it involves sacrifice, vision, service and production, or there is no knowledge.

We have too much ignorance and not enough knowledge in our local churches. Let us proceed to change the situation. It will be a painful process, but worth while for our own souls and for our Lord and Master. "To him that knoweth to do good and doeth it not, to him it is sin."

## Let Us Not Stop Now

ON ANOTHER page will be found a statement from Secretary Franklin of the Foreign Mission Society with reference to the failure of the churches up to this date to collect sufficient funds for the continuance of the program of relief work in Europe through the rest of the winter and into the spring. This is indeed a distressing announcement. Surely it must be due largely to the failure on the part of the churches and individuals to realize that their offerings are required immediately.

For the last two and a half years, our people have found much satisfaction in the thought that their large shipments of clothing and their special contributions for the purchase of food have done much to relieve suffering on the part of many in the war-stricken countries of Europe. It would be a pity if there were a failure in the last half of the last year of the three-year period for which the program was planned. With the Southern Baptists of America, and with the Baptists of England and of other countries our own people through the Foreign Mission Society joined in the three-year program. Let the churches heed the request that the remittance of funds contributed for European relief be made promptly.

Dr. W. O. Lewis, special representative of the Foreign Mission Society, is now in Russia, and Commissioner Rushbrooke has visited that country since he was in America a few months ago. Our own representatives are telling us that the suffering of multitudes is almost beyond description.

# A Page of Opinion

## An Appraisal and a Prophecy

IN THE *Living Age* during the past summer there appeared an article on "Coming Things" by Walter Rathenau. The article was copied from the *Frankfurter Zeitung* of June 28. This article was published shortly after the assassination of the great German statesman. Rathenau was a Jew. His article is a wonderful exposition of the primacy of spiritual forces. We regret that we cannot print it in full. The following paragraph which is an appraisal of the present world situation and the prediction of a better day, will indicate the character of the document:

"The uncertainty of our age, and the hesitation of its wise men to form appraisals and judgments, is without example. Never before has such a surplus of undisciplined intellects existed upon our globe, encouraging and justifying the haphazard and arbitrary opinions that their emotions suggest. Our æsthetic standards are wavering and uncertain; our affections and aversions shift from their poles abruptly; our ideas of what is proper and just and logical have no firm foundation. Since anything can be proved, contradictory opinions are demonstrated daily, and we accept each demonstration. None the less, a few are aware that even today the little group of men who incarnate the creative faculties of the race, because they draw their inspiration and convictions from the depths of their intuition —that these rare spirits, no matter what their origin and vocation, glow with the same faith and preach an identical message.

"We assume no miracle when we predict that a day will come when a majority of mankind will learn to search their own hearts and souls, and to form their judgment and conduct in respect to every-day affairs in conformity with their loftiest motives. It will not be a cold, mechanical life that we shall then lead, even though its dramatic and tragic motives of fear and emulation have vanished, even if many a delusive pleasure and secret joy is stifled. Our higher will will kindle higher passions; and the fact that this will no longer occupies itself with mere physical and animal necessities and desires will be its charter of freedom. The new age will not be one of indifference for our fellow men, of cold scientific charity and courteous aloofness; for when our degrading struggle for bread and position ceases, when competition and rivalry, envy and malice, fawning and arrogance have disappeared, their place will be taken, as it is today in the case of our noblest spirits, and during heroic crises, by a sense of responsibility and solicitude for the community, by mutual helpfulness and solidarity."

## "Blessings in Disguise"

THE *Lutheran* is a high-class denominational journal, the organ of the Lutheran church in America. It is a stalwart defender of the Lutheran faith. We have had occasion to disagree with its utterances in a few instances, especially where the work of Baptists in Europe was referred to as the work of "interlopers." The interesting comment which follows does not deny that the 60,000 Baptists in Scandinavia have been a tonic to the predominant church.

"Our Baptist periodical, THE BAPTIST, on page 1465, issue of Dec. 20, defends Baptist missioning in Sweden. Dr. G. Arvid Hagstrom, of St. Paul, Minn., writes the article. He reports that his denomination's work in Sweden began seventy-five years ago; that one of the first "missionaries" was persecuted by the state church, was banished to Denmark, and there converted Andreas Wiberg, who came to America and founded several Swedish churches. He also states that Baptists are among the denominations—Lutherans, Mission Friends, and Methodists—who are invited to participate in the three-hundredth anniversary of Gothenburg. He says opposition is an incentive to faith. It is quite possible that Baptist agitation has warned the Swedish church as to the ever-imminent dangers of becoming mechanical. Dr. Hagstrom remarks that 98.+ per cent of the Swedes are Lutherans. It must be greatly satisfying to our Baptist friends to feel that only 60,000 are needed to keep the 98 per cent in line. In some sections of Christendom, it would require a much larger minority party. Possibly the Swedish church is not so bad after all. But speculation aside, if the Baptists are responsible for the present virile churches of Scandinavia, they can well be called blessings in disguise rather than interlopers. After all, a tonic has its uses, even though old-fashioned folk name it "bitters."

## Lloyd George on America's Policy

SPEAKING recently before the Foreign Policies Association in New York City, Mr. Philip Kerr, former secretary to Mr. Lloyd George, quoted the latter as saying to him, in regard to the policy of America in withdrawing from Europe:

"I am afraid this is going to make the solution of the problem impossible. As long as the United States is represented in these post-war conferences, you have a power which is disinterested, which stands steadily for moderation and common-sense and good-will. Not only that, but you have a collective body in the room, a body representing all the great, or many of the great nations, and it is possible for every nation to yield its own national point of view to something which is manifestly for the collective advantage of the civilized world. But now the conferences in the future are going to be a trial of strength, a tug of war, between England and France. There is going to be no authoritative party which can help lift the discussions on to a plane which is above the purely national plane. Each side is going to proceed on a purely selfish basis, which alone will prevent a solution of every problem. You are going to get France and England more and more head-on, because there is nobody to help lift the thing above its being merely a collision between the interests of two nations on to a more collective and more world-wide point of view."

# What the Bible Means to Me

***In our program of activities for February the Bible has been featured. "The Baptist" sent to a number of ministers and laymen a post-card, upon which they were asked the question: "What does the Bible mean to you?" The result in part is to be found on these pages.***

## The Book of Power

FROM the day when I heard Dr. Edward Judson preach from the text: "Enter ye in at the straight gate," to this moment when I have just finished my devotional Bible study the Bible has held a central place in my Christian life.

I entered in and became a disciple of Christ on that never-to-be-forgotten night when I heard the text above mentioned.

As I was leaving the church an old gentleman, whom I did not know and whom I have never seen since, laid his hand on my shoulder and said, "Young man, you made a good start tonight. Remember Isaiah 41: 10 through 13." I looked that passage up and have given it to hundreds of young men in the years that have followed.

The Bible means everything to me. Through its blessed pages I came to know Jesus Christ. Through the study of the Gospels I came to love the One who loved me and gave himself for me. To me it is the Book of Power. I have found it the power of God in my preaching and have seen men turn away from sin and passion and prejudice under its searching truth. I have used it thousands of times when dealing with individuals, and when everything else has failed I have seen one text from this Book bring men to genuine repentance for sin and to faith in Jesus Christ. I have seen the anxious seeker after light come out of the darkness of sin and unbelief, through the reading of its pages. I have seen men at midnight in Chinatown, New York, and men in many universities and colleges listening to the same truths of this Book, and I have seen the college man and the wastral yield to the same message and find peace of soul, victory over sin, and life eternal. No other book in the world, that I know of, produces such results.

When I am called to minister to the sick, the afflicted and the dying I do not carry a copy of Browning or Tennyson or Shakespeare, or any of the writers of prose or poetry that I love. I carry a copy of the Book that never fails, and I have seen the twenty-third Psalm and the fourteenth chapter of John bring hope to the hopeless, comfort to those who can never have health and victory in the hour when the soul is passing into another world.

With the passing of the years I love it more and more, and when the hour comes that my ministry is over here I expect to pillow my head upon its marvelous promises and go to be in the presence of the One who gave it to us.

FREDERICK E. TAYLOR.
Indianapolis.

## The Ever-New Book

THE Bible is God's revelation of himself and his great purposes for mankind. It is food for the soul. Like as we feed the body and culture the mind so the soul needs food and culture that it too may develop into Christlikeness after the pattern of the God-man. Finiteness can never comprehend Infinity but the Bible teaches us how to grow in grace and in the knowledge of the truth. The Bible is *the* book—the ever-new book, especially when the Holy Spirit is our teacher and guide, as he will reveal to us the deep things, the hidden things. (1 Cor. 2:9-16.) The Bible is my constant companion, my treasure house with which none compare.

Detroit. ALBERT H. FINN.

## The Book of Life

**The Bible is to me a Book of Life. Here I find the way of life set before me in such fashion that I am left without excuse if I do not observe its laws and enter into its abundance. To me it speaks the ultimate word concerning those great spiritual realities which are the abiding concern of the whole race. It brings me face to face with the Eternal, the Redeeming God—the God whom Jesus revealed—and in the midst of human life shows God's way on. It is to me the one written record through which God speaks so clearly and directly to my conscience and my heart, that it is in very truth the word of God to me.**

**E. LeRoy Dakin.**
**Brooklyn.**

## The Book of Knowledge

EVERY one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly, sensual and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women more accurately chartered than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York.

The so-called Revised Version and modern condensed versions are valuable for their superior accuracy in individual instances; *they may be used as checks and comments;* but for *steady reading,* and in all public places where the Bible is read aloud let us have the noble, marbly English of 1611. When I hear any other translation read in church I feel as I should feel if I went to the theater to hear Shakespeare, and the actor should begin Hamlet's soliloquy something like this: "I wonder whether or not I shall exist after death? Is it finer to endure a continuous run of bad luck or to win out by suicide?"

I say frankly that one of the reasons why I love God with all my heart and soul and strength is because the beauty of the universe came from him. He made the sun and the stars, the mountains, the sea, the trees and the flowers. Joyce Kilmer said:

*Poems are made by fools like me,*
*But only God can make a tree.*

It is refreshing to hear a note of faith from a modern professor and it is always encouraging to see evidences of humility on the part of those who have much learning.

—William Lyons Phelps in *Christian Index.*

## A Directive Agency

A PRICELESS possession. The revelation of my Saviour, Jesus Christ, the Son of God. The matchless, forgiving love of my Heavenly Father. The repository of men's touch with God, whereby through the Holy Spirit, without the destruction of their individuality, men were enabled to set down God's thoughts and their thoughts of God. A directive agency under the divine Spirit through its teachings to Christlike living.

R. W. Hobbs.

Fargo, N. D.

## The Message of God

THE Bible to me is the message of our heavenly Father revealing his attitude toward men, his provision for their salvation and his will as to their lives. It is an infallible and all-sufficient message and no life lived in harmony with its teachings can be a failure. The greatest need of humanity is to hear, accept and comply with its teachings.

D. G. Garabrant.

Bloomfield, N. J.

## A Message of Increasing Power

I HAVE spent thirty-five years of my life preaching and teaching the Bible. One of the most wonderful things about the Book to me is the fact that after all this time, it is still fresh to me and that its messages come to me every year with increasing penetrative power, convicting me of sin, displaying to me the holy, redeeming love of God in Christ, and encouraging me to believe in the final triumph of righteousness in my own heart and in the world.

Frederick L. Anderson.

Newton Center, Mass.

## It Feeds, Builds, Satisfies

THE Bible to me is the Word of God in the most absolute sense. It leads me, feeds me, builds me up, satisfies me and makes me wise unto salvation through the blood of Jesus Christ, God's Son. All this and more the Bible claims for itself, and all this and more the Bible accomplishes in every life where it has the right of way.

Wm. L. Pettingill.

Wilmington, Del.

## The Book Divine

"LIKE a star of the morning in its beauty,
Like the sun is the Bible to my soul;
Shining clear on the path of love and duty,
As I hasten on my journey to the goal.

"It's a light in the wilderness of sorrow,
And a lamp to the weary pilgrim's way;
And it guides to the bright eternal morrow,
Shining more and more unto the perfect day.

"It's the voice of a friend that's ever near me
In the trials and the burdens here below;
As I walk through the valley it will cheer me,
Till the glory of his kingdom I shall know.

"It shall stand in its beauty and its glory
When the earth and the heavens pass away:
Ever telling the blessed wondrous story,
Of the loving Lord, the only living way."

"Holy Bible, Book divine,
Precious treasure, thou art mine;
I will ever cling to the dear old Holy Bible,
As I hasten on my journey to the Goal."

C. Edw. LaReau.

Detroit.

## The Story of Jesus Christ

IT IS the record of the developing religious and ethical consciousness of the Jewish people. Its supreme value to me is in the story of the divine life of Jesus Christ among men; their reactions to him, their experiences of him and their organized purpose to "carry on" his teachings for the salvation of the world. It comes to me as a message of God; it inspires and commands me; it holds my mind, my spirit and my life and to give its truth to the world is my daily delight.

Charles H. Rust.

Scranton, Pa.

THE Bible is my comfort in times of discouragement and defeat. My inspiration and hope in my service, and my positive and unquestioned authority in my life.

George M. Vercoe.

Flint, Mich.

## The Word of God

THE Bible means to me nothing less than what its writers affirm it is: the Word of God to man by men through the ministry of the Holy Spirit, witnessing to man of the matchless power, the inexorable justice and the unapproachable holiness of his Creator; revealing in sacrificial type, fulfilled in the suffering unto the judgment-death of God's well-beloved and only begotten Son, the incorruptible righteousness and the incomparable love of our God and Saviour, and exhibiting in the freeness and fulness of salvation by grace through faith both the wisdom and power of our glorious God.

Joshua Gravett.

Denver.

## The Book of Truth

THE Bible gives me *Truth* untold in any other book in the world. Because every experience of mine verifies its statements I can trust its promises when they reach beyond the realm of my experience. It is the only uplifting power in dealing with lost humanity. The Bible offers the only solution of life's problems. It has upheld me in life, and it promises to lead me into eternal fellowship with the Master. Hence, the Bible *is* my guide for this life and for eternity.

John H. Chapman.

Chicago.

## The Supreme Authority

I DO not hesitate to define the Bible as the word of God. It is to me the record of men's faltering quest for him and his redemptive quest for them in Christ. In the experiences which it depicts I find moral and spiritual guidance. And in the New Testament's portrayal of Jesus, with his promised spirit, I find an adequate dynamic and the supreme authority for my personal life and for organized Christianity."

Maurice A. Levy.

Pittsfield, Mass.

# Board, Bible and Missionary Conference

By J. W. WEDDELL

FOUR days with the missionaries and the board of managers of the American Baptist Foreign Society—a great and notable company, and Chicago enjoyed the privilege of entertaining them.

The meetings began with the Sunday services of Feb. 11 on which day the churches, many of them in Chicago and vicinity, were permitted to hear most of the personnel in the Baptist pulpits. We heard Chairman Frederick L. Anderson at Morgan Park where he was student pastor for a year—several of us have had that joy following graduation. Dr. Joseph C. Robbins was at the First Church, Dr. James A. Francis at Englewood, and so on. Those present during the meetings were: President W. S. Abernethy; Vice-president Joshua Gravett; Chairman Frederick L. Anderson; Secretaries P. H. J. Lerrigo, William B. Lipphard, James H. Franklin, Joseph C. Robbins, Earle B. Cross; Treasurer George B. Huntington. Board members: Henry Bond, C. W. Chamberlin, James A. Francis, G. A. Hagstrom, Emory W. Hunt, W. A. Jameson, Carter Helm Jones, T. Otto, Carey J. Pope, Henry B. Robins, M. Joseph Twomey—a goodly fellowship. And besides these, Missionaries John T. Proctor, Clarence E. Chaney, Robert B. Longwell, Joseph Taylor, Henry B. Benninghoff, Lewis B. Rogers, O. Brouillette, Herbert W. Kirby, Seymore E. Moon, Charles A. Collett, George H. Waters and George J. Geis. All of these had some public part in the services, and in addition, the missionary recruits spoken of later. It was good to see the faces and hear the voices of these, and many availed themselves of this opportunity.

### First Day's Sessions

It was ministers' meeting day and the pastors had provided Y. M. C. A. Hall for a mass meeting of all the people. Rev. Perry J. Stackhouse presided. Prof. F. L. Anderson outlined in a statesmanlike way the purpose of the missionary enterprise which he conceived to be to meet the world's ignorance, poverty and sickness with the panacea of the gospel. Rev. John T. Proctor of East China thrilled the company with his presentation of the problem of missionary administration. He dealt especially on the inspiration of work necessary for progressive development. Rev. Clarence E. Chaney in a swift, stimulating way spoke of the work marvelously climaxing in Burma, Karen and the hill country. Home Secretary P. H. J. Lerrigo raised a laugh as he told of some experiences he and Mr. King had had with the white ants of Africa, and then enforced a sober lesson on cooperation and team work.

The noon luncheon at the Morrison hotel, which was headquarters during the meetings, was participated in by many from the churches. The speaking lasted until 3:30 p. m., Professor Anderson and Missionary Taylor giving the principal addresses, Secretary Robbins and others also took part. It was regretted that Dr. Aitchison could not be present. The budget committee and sectional divisions of the board held meetings during the afternoon, the day closing with a missionary rally at the First German Church in charge of the German young people.

### Second Day

The Women's Mission Union was the hostess to our missionary visitors on the second day. Belden Avenue Church was filled to overflowing. All the churches were represented, with Oak Park, Austin, Englewood, Morgan Park, Woodlawn and Garfield Park leading. Two new foreign circles were received. All the missionaries and the pastors were given carnations by the ladies. The church, of which Dr. Hoyt is pastor, furnished a sumptuous lunch. It has three missionary members, nine preparing for the ministry and five others to go abroad. At 10 a. m. a missionary address on Waseda, Japan, was given by Dr. Benninghoff at the Northern Seminary. At 11 a. m. the Women's Mission Union was called to order at Belden Avenue by Mrs. R. P. Fales, president of the union. After brief announcements, Rev. Joshua Gravett gave a Bible exposition on Elijah and Elisha as typical respectively of foreign missions and home missions. He gave a particularly spiritual application of the crossing of the waters by these two great men. Mrs. Harper, of Burma, spoke about the work in Burma and said that the stations are waiting anxiously for helpers to be sent over, while a medical worker is especially needed in the north country where she and her husband labor. Rev. Clarence E. Chaney spoke further on Burma, his field also. The battle with Buddhism is acute today in educational lines; Christianity is winning. His picture of Rangoon 100 years ago as compared with the altered city of today was moving and reassuring. Dr. Henry B. Benninghoff naturally spoke for Japan. Japan, he said, is not racially militaristic. She learned war from our so-called Christian nations. For fifteen years Mr. and Mrs. Benninghoff have worked in our school at Waseda and they have found a welcome in all circles for peace and Christian evangelism. The Japanese government itself is assisting in Christian schools. At Tokyo our educational work is growing by leaps and bounds, and there is encouragement in all directions. Christianity has come to be seen as indigenous in Japan.

### Vision

"BEHOLD, this dreamer cometh; let us slay him!"
From fields of Dothan unto Calvary's hill
Rang out the cry through long, prophetic ages,
And—God forgive us!—it is ringing still.
Dreamer of many names and myriad guises,
Men yet shall cry, who catch thy spirit's gleam.
Vanquished by thine eternal resurrection,
"This dreamer cometh; let us hear his dream!"
—Hazel B. Poole, in "British Weekly."

Dr. D. Joseph Twomey, of the Peddie Memorial School, Newark, opened the afternoon session very happily with a story or two and then proceeded to give a Bible exposition on "Missionary Heroes," taking Barnabas as his model and after that Mark, and first of all Saul of Tarsus, three men with a great enthusiasm and a full obedience.

Rev. S. B. Rogers, of Burma, was introduced to tell further of our mission to the Burmese. Judson, he said, has not been surpassed either as a translator or a preacher. There are 160,000 Baptists in Burma today. The Catholics come next and they have but half as many as we have. We are still mainly evangelistic in Burma, though not forgetting educational opportunities and requirements. The time has come to do something more for the more intellectual class who are coming to be more and more accessible.

Dr. Jas. H. Franklin, foreign secretary, expressed his joy at the overflowing house in the midst of Chicago's greatest snowstorm of the year. There are better days ahead, he said. In the countries recently visited, there is, as never before, a readiness for the gospel. As Dr. Cronkite says, people abroad are not born heathen; they are born just little children. Give them the gospel and give it to them early. The religious census of Shanghai College shows 100 per cent converted in the senior class of thirty-one students coming out one by one through the seven or eight years of their course.

Dr. Jos. Taylor put all in a good humor by his genial report of West China, from which he comes. He represents 119,000,000 people. "There is no limit to what God can do here and elsewhere with a church that links up with him. We are allotted 6,000,000 of these as our portion to evangelize. The Chinese are a social people and you can easily get at them with the gospel. At the West China Union University we aim to bring young people, 700 strong, into touch with men and women who know the Bible and thus they are exposed to Christianity."

Dr. Benjamin Otto, who had much to do with the success of the meetings made mention of the death of Miss S. E. Pickett, an active member.

### Third Day

The third morning session held at Belden Avenue Church, was made notable by the presentation and designation of the missionary candidates. They were presented by Mr. Longman with a few words appropriate to the occasion. The young men and women came forward and each spoke a few sentences of personal consecration to the work abroad.

Rev. Frederick L. Anderson, as president of the board, addressed the candidates, placing emphasis on the silent but powerful influence of the given life as illustrated in the noble devotion of gifts and talents to the people of heathen lands. Dr. Emory W. Hunt made the prayer of consecration, followed by Dr. Joseph Twomey.

The personnel of the noble company of young people going abroad, twelve in all, is as follows: Mr. Wilfred Danielson, St. Paul, Minn., Minnesota University; going to Assam Joshat Christian schools. Mrs. Danielson, also of the Uni-

versity of Minnesota. Charles Edward Olney, Waterville, Mass., Denison University; going to Assam with his fiancée, Miss Ella L. Caul, also of Denison. Martin S. Engwall, Chicago, University of Chicago, going to Africa along with Mrs. Engwall also of the University of Chicago. Miss Lea Blanche Edgar, Colorado, Colorado College; going to East China, recommended by the women's board. Mr. L. T. Helfrich, Carthage, Ill., University of Chicago; going to China, business department of Shangai College. Bernard Wesley Armstrong, Iowa, Des Moines University; going to Africa with his fiancée, Miss Rhoda Broholm, likewise of Des Moines University. Herman D. Sorg, New Jersey, Northern Baptist Theological Seminary; going to South India. His fiancée, Miss Brueckman from the same seminary, is following a course at Kansas State University.

Those engaged in Chinese school work brought inside facts about developing native leadership in their respective fields. The participants were Messrs. Proctor of East China, Taylor of West China and Waters of South China. New native talent is being dedicated to the service of the Lord.

The National Christian Council of China, newly organized, was reported by Mr. Proctor. Its purpose is to unify the Christian propaganda of all denominations in China. The board voted the needed contribution to this work.

Dr. Rushbrooke sent word to the board of the desperate financial need in Russia.

Rev. O. Brouillette, director of the work in France during and since the war, gave an account of his successful labors there.

Mr. Daniel Lai, a student at Rush Medical College who is here to prepare for his work abroad, was introduced by Dr. Franklin. He spoke about the value of the preparation in this country for service abroad. Mr. C. S. Maiu, another Chinese student, spoke on some of his experiences.

At the afternoon session Sec'y W. B. Lipphard announced the election of Rev. Earle B. Cross to the position of professor of Hebrew and Old Testament studies at Rochester. Mr. Cross conducted the ensuing conference on the business of the board, followed by Rev. Joseph C. Robbins, who announced the conclusions and recommendations of the board on questions relating to the Burma Mission. He presented some interesting items of progress in India, and Assam.

To point the way of the future, this popular series of meetings closed with a Bible and missionary conference with Rev. G. Arvid Hagstrom presiding. Rev. Jacob Heinrich of the Northern Seminary gave an address. Rev. Herbert W. Kirby of Jorhat told the wonderful story of the building of the new hospital in Assam. He and his wife began the work by putting in their life insurance of $1000. The Lord gave it back in due time and the work has succeeded.

Rev. Seymour E. Moon of the Belgian Congo told the story of African missions, and Mr. Waters of South China brought the good news of how Christian education is seizing hold on the people. Rev. George J. Geis spoke for the Philippines.

# The Problem of the Village Church Building

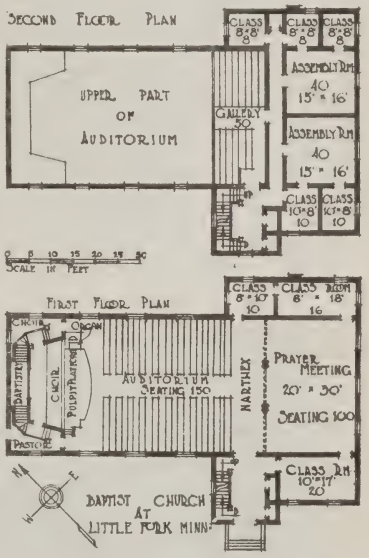
The village or rural church building presents a planning problem in some respects very different from the city church. This fact is well recognized and special study is being given the matter. At the solicitation of the late Dr. Pope, then executive secretary of the Minnesota Convention, our Home Mission Society's department of architecture prepared studies of the building planned for Littlefork, Minn. The architect chosen by Dr. Pope and the church for the work is Mr. Daniel D. Merrill, a native of that state, now removed to New York City.

The problem involved the erection of a building which would, at a cost of $8,000, take care of present needs and at the same time make easily possible the enlargement of the structure later, without, at that later time, having to throw away any of the building investment made today. The building must be a complete and pleasing structure in its appearance today, and it must be equally satisfactory in every respect when enlarged. How well this has been accomplished, the reader may judge by covering over that portion to the left of the tower.




The present structure includes the tower and the gabled end-portion to its right. Churchly in appearance, yet simple and inexpensive in detail, this structure tells its purpose to the growing community. It occupies an ample corner lot, 75x140 feet, on the chief thoroughfare with space reserved for a parsonage. The entrance is through the tower in which are stairs to an upper and a lower floor and, on each floor, are those overcoat closets so essential for a properly planned village or rural church building.

For the present the prayer meeting room will be the auditorium, seating 125. The future auditorium will seat 300; 150 on the first floor, 50 in the gallery and 100 in the expansion area. Choir space holds sixteen, and is raised six inches above the pulpit platform. The future baptistry is back of the choir with its floor on the same level. This insures a full view of the baptismal ordinance by the entire congregation, and makes pos-




sible an impressive handling of this occasion by the minister.

The ladies' parlor and prayer meeting room serves as a proper expansion for the auditorium since every auditor will be directly in front of the minister and since also this room is not occupied by a department of the church school. On the second floor we find assembly and class rooms in addition to the three class rooms below. These facilities make possible a departmentalized church school with the little children on the first floor. Social room, kitchen, furnace and other facilities are in the basement.

This simple and attractive building illustrates how it is possible to provide for the devotional, educational and social life of the church even when the amount of money available is relatively small, and yet have a pleasing and permanent edifice. The church is to be congratulated on the completion of this first part of its building program and we hope it may be but a short time when the main auditorium will be added.

# The Modern Sailor Man

***He wants to get along; he's full of fun; he's religious; he's an idealist***

By A NAVY CHAPLAIN

FROM time immemorial it has been the fashion among many writers and speakers to depict the sailor as "a rough guy." The result is that today among most people he has that reputation.

The writer of this article offers no brief for the picturesque sailor man of the days long gone by. He did not know him. It may be true that he was a rough customer, deserving all the abuse heaped upon him. But from several years' experience with the modern sailor of the United States Navy, the writer does offer for him this brief defense.

Here are some of his characteristics:

1. *He wants to get along.* Eight out of every ten men with whom I talk tell me that they came into the navy to learn a trade. The navy is fast assuming the proportions of a great and large university. Courses in navigation, machinery (steam, gas and electrical), radio, clerical work, pharmacy, cooking and baking, music, carpentry, and common and high-school subjects are given. Any man has a chance to enroll. Competent instructors are provided and books are furnished free. The sailor studies in his spare time. Hundreds of men are enrolled in these courses. When the man's time of enlistment is up he knows a trade, and can go into any community and take his place and contribute his share towards its advancement. Some of them don't? It is true. But isn't it also true that there are some in civilian life who do not take advantage of the opportunities offered them? One hundred men are appointed to the Naval Academy every year, after competitive examinations, where the government spends thousands of dollars on each individual and then graduates him as a commissioned officer in the navy.

2. *He saves money.* That's a surprise to many people. He gets only $21 per month when he first enlists, and in all likelihood will get only $36 per month for the first year he is in the navy. Yet all that is clear money—for food, clothing and a place to sleep are furnished free. One bank alone in a large city has more than $150,000 in savings accounts for navy men. One of the vice-presidents of that bank told me that navy men were more consistent in saving than civilians. Let's change the phrase then, "He spends money like a drunken sailor," to "He saves money like a sailor!" The sailor who cares can know a trade and have $1000 in the bank at the end of his enlistment of four years.

3. *He's full of fun.* Who'd like him if he were not? Sometimes, without proper direction, his exuberance takes a wrong path and he runs amuck. And when he does—horrors! He's a rough-neck sailor! But haven't I seen a crowd of university men strip a street car, even to the straps, as they were coming home from a victorious basket-ball game? Haven't I seen a Pullman car robbed of everything in it by a crowd of young men going to a Christian conference? Haven't I seen the men in a fraternity house (maybe I was one of them) turn in fire alarm after fire alarm until several stations answered the fake alarm? Haven't I seen football teams come back from trips with good supplies of silverware? But these were just college pranks! Yet let a bunch of sailors do things like these and from all sides would come universal condemnation. Sailors aren't angels; don't get that idea. They're just normal, red-blooded boys, no worse than any other boys. I've had every kind of a person from a preacher's wife in a university town to my brother back in the sparsely settled regions of Frog Island, in Hamilton County, Illinois, say to me, "Well, they're a pretty rough bunch, aren't they?" The preacher's wife should have known better, for she lives in a place where she could have easily informed herself (she has since changed her mind); but I doubt if my brother ever saw a sailor in uniform. Like most people his authority was: "I've heard so!" They're not a rough bunch. They're just as fine a bunch of men as you will find any place. Morally, they're just as clean; and physically they're better, for they all have to stand a rigid physical test before they can get into the navy.

4. *He's religious.* I'm speaking comparatively. But he's not demonstrative about it. Hardly any fellow in his late teens is. Yet he *can* tell about it. In a crowded prayer meeting (it's the truth, it was crowded) in the First Church of a large city, among the dozen or so who talked two were sailors. One of them, Smith, said, "A year ago I was an agnostic, but since I've joined the navy, through the preaching of some chaplains, and the personal work of a consecrated religious work secretary of the 'Y,' I accepted Christ." I baptized him a short time after that into one of the churches of that city. Dunson stood up before his company at muster and said, "Men, the chaplain's Bible class meets just after muster. I'm going, and I'd like to see a lot of you fellows there." About fifty filed in. In the city the "Y" takes sometimes as many as two hundred to church on Sunday nights. I've had as high as thirty-nine men accept Christ in one service. They didn't just hold up their hands, or stand up; but before a crowded house they got up, walked down the aisle, took me by the hand, stood facing their shipmates and publicly, by word of mouth, confessed their Christ. There was no invitation hymn to help them along, no pleading, but just the plain and difficult way presented and the appeal made to their manhood. The visiting ministers and their young people's societies will testify to that.

5. *He's an idealist.* He enlists at the time of life when ideals are exalted. Navy lore appeals to him. He knows that it's the navy of John Paul Jones, that intrepid warrior of the Revolution, who when his old hulk of a ship was alongside the British ship, and when it caught fire and was about to sink, and when asked by the enemy commander if he was ready to surrender, said, "I have just begun to fight!" It's the navy of Perry, who, when his flagship caught fire in the Battle of Lake Erie, abandoned it, in an open boat rowed to another of his ships, and from that ship brought about the defeat of the enemy and sent that electric message, "We have met the enemy and they are ours!" It's the navy of Farragut, who lashed himself in the rigging of the old Hartford and started up the Mississippi for the forts. When he was told that there were torpedoes ahead, he said, "Damn the torpedoes; go ahead anyhow!" It's the navy of Admiral Dewey who drove from the seas the last despotic power that attempted to enslave men. It's the navy of Sims and 750,000 men who, during the last war, took the millions across and never lost a man! This man comes into the navy feeling that he will become a part of this organization. He goes to sea as a part of the first line of defense of the homeland. He's a policeman of the seas. He preserves peace just as much as your policeman, constable or sheriff.

Just the other day I stood on the dock and saw over 800 men start for sea for the first time. Clear-eyed, clean-bodied, sturdy-limbed, they were. "Well, so long, chaplain," they shouted, as the motor sailors shoved off to take them to their ships. "God bless them, every one, and keep them," I prayed silently. They're a fine bunch of men. I'm proud to work with the modern sailor-man.

# Tell People What You Want

Extraordinary results have followed the advertising in our denominational press. In 1914, when there was an approximate debt of $300,000 on the various missionary societies, toward which Mr. Rockefeller made a conditional gift, the entire campaign of publicity was conducted by the committee of laymen, with Dr. Charles L. White serving as its executive secretary, through the denominational press in the form of advertisements, on which from time to time the editors ably and generously commented. The sum was more than raised.

The publicity fell within two periods. The first appeals were made in the early days of July, and believing that a continuation of the appeals until the early days of November would seriously interfere with efforts of the state conventions to raise sufficient funds to meet the maturing obligations of their annual years which stretched from the middle of the summer up to about the first of November, nothing more was said in the papers concerning debt campaigns during this interval. However, the early publicity given in June, following the convention in Boston, led to a steady stream of contributions for the debts. When the matter was called to the attention of the denomination again in November, advertisements and articles were carried weekly, with slight exceptions, until the last week in December. The churches and pastors were not circularized until the very end of the period, when a few hundred letters were written. The entire amount had been raised, in cash contributions or in guarantees, before Dec. 31.

During the succeeding months the stream continued to run, and at the next meeting of the convention in Los Angeles, several thousand dollars were in hand, which were supplemented by sufficient pledges made at the convention to meet the fresh debt of the Foreign Society re-

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# Missionary Test Tubes

By CONSTANCE JACKSON

"Often when we return to school Sunday evening after the week-end activities we find ourselves tired. Yet there is always an inward feeling of joy that comes from giving ourselves for others and not dishonoring the One whom we serve.

"I'm so grateful for the course we have had in our Spanish department. After one has studied the characteristics of a people, their language and the peculiarities of the land from which they come, it is fun to watch for these traits in truly live folks.

"The little group of houses in Santa Fe railroad yards sends forth its contribution of boys and girls to our industrial school every Saturday morning. They come clean and dirty, neat and ragged, smiling and crying—but they *come!* After our worship program they all go to their classes for the morning's work as smiling as the sun that floods our little two-room house.

"On Sunday afternoon the same group with the addition of mothers and an occasional father, gathers for Sunday school. How the boys and girls love the songs and stories and are reluctant to leave even after the benediction!

"Sometimes we feel very feeble because our vocabularies are so limited. When we find a mother tired and discouraged and we can only sympathize with a smile and a word or two, we wonder if, after all, we are helping any. But when these women open their doors to us for cottage prayer meetings, offer to scrub our little school building, or urge us to call on the "lady next door" to bring her the "good tidings," our work is always rewarded and we are thankful for the privilege of being co-workers with Him who went about doing good."—M. J.

This speaks for itself when it is known that the author of the letter is a student at the Baptist Missionary Training School in Chicago. Theory is useless without practice; it is only when we use our knowledge that it becomes real to us. For forty-two years this school has been graduating successful missionaries who have been trained on this principle. Chicago offers excellent material for such practice, since it contains so many foreign groups among whom the student may test out her theories, prove methods acquired from books and lectures, and actually speak the languages she has been studying in the class room.

The Santa Fe railroad yards represent a fine opportunity to work among Spanish-speaking families, while children of eight or ten nationalities flock into the clubs, classes and kindergarten at Raymond Institute, near the stockyards. Many of them come from very poor families, and their thin bodies and white faces tell the story of undernourishment and malnutrition. It is quite a study in contentment to see these babies eating their morning lunch of graham crackers and milk while the morning sun pours through the windows of the kindergarten room. Parkside Baptist Church presents interesting Sunday-school problems, and every Sunday morning sees students flocking there in large numbers to teach their classes. Practice work also includes surveys of various districts and house to house calls on the families. Classes are never dull with these interesting variations to make theory something *real* and *vital.* The girls themselves are glad to testify to that!

"The kind remarks of the Parkside pastor and members are sufficient to let us know that the church appreciates our loyalty. The good attendance and interest in our Sunday-school classes have been most welcome and encouraging rewards."—C. P.

"My practice work this term has been assisting in the kindergarten at Raymond Chapel on Saturdays. I had expected to see poorly dressed children, but they were so ragged and dirty that it was a shock to me. I resolved to help these children to the utmost of my ability to have a few hours of play and happiness and to feel that some one had an interest in them. I learned to take hold of their sticky, grimy little hands without flinching and teach them to play little games of which they had never heard. They were even afraid to take hold of the balls and play with them at first. It was

(*Continued on page* 127)



CHRISTMAS AT RAYMOND INSTITUTE, CHICAGO

# A Record of Recent Denominational Achievements

*The New World Movement's part in moving foward the work*

### Who Pays the Salaries?

There are now forty-one colporter missionaries engaged jointly by the American Baptist Home Mission Society and the American Baptist Publication Society. Six missionaries are employed in charge of chapel cars. The salaries of these forty-seven workers are provided through contributions to the New World Movement.

### Fourteen New Baptist Churches

During the period of the New World Movement, there have been fourteen new Baptist churches organized in the state of Colorado and sixteen Sunday schools.

### A Record Increase in Giving

The District of Columbia Association of Baptist churches reports that last year the churches made a record in giving, showing a comparison of 120 per cent with that of the preceding year. The executive secretary reports that there is every indication that the churches will show at least a similar record this year.

### Foreigners in Connecticut

Of the total population of the state of Connecticut, 27 per cent represent foreign born and 30 per cent represent children of foreign born. Responsibility for meeting the spiritual needs of this great mass of people rests in large measure upon Baptists. This is not a local problem, but a national problem.

### Five Hundred Students for the Ministry

During the period of the New World Movement, our home mission societies supported ten higher schools for the Negroes and helped to support six other schools. They have enrolled 7,000 students, of whom more than 500 are preparing for the Christian ministry; about 600 are in college departments and 3,000 in academy or high-school departments; the remainder are in special industrial and grade classes. About 300 professions of faith are made each year by students, and very few graduate without becoming members of a church.

### Aggressive Evangelism

During the last year, the American Baptist Home Mission Society with twenty-two field evangelists serving the year round, and special evangelists engaged for temporary periods, conducted forty conferences in fourteen different states. The salaries of these twenty-two evangelists are made possible through gifts to the New World Movement.

### Evangelizing the Jew

Through the stimulus of the New World Movement, the Baptists of Buffalo have undertaken a remarkable task in establishing a mission among the Jews. A building located in a district of 20,000 Jews has been acquired; it is worth $20,000, and its operating expenses amount to $2,000 per year.

### The Best of Its Kind

The college for American Indians at Bacone, Okla., under the direction of the American Baptist Home Mission Society, is recognized as the best school in the country for Indians. During the last three years, ninety students in that school were baptized on profession of faith. At present it has an enrolment of 225 representing twenty different Indian tribes. A special department is now being developed for training Indians for the Christian ministry and for other forms of religious service. More than $300,000 has, in recent years, been invested in new buildings for this school, and for the Murrow Indian Orphan's Home, nearly all of this having come as gifts from the Indians.

### Open Seven Days Each Week

The new Christian center at Hebard Street House, in a community of 20,000 Italians in Rochester, established since the beginning of the New World Movement, is open seven days each week. Sunday-school attendance now ranges from 150 to 200 and more than 150 boys and 100 girls use the gymnasium, club rooms, library and chapel during the week. This Christian center has changed the moral atmosphere of the entire community. Two more workers are needed, but no funds are available.

### Continuous Advance

Illinois reports great progress during the period of the New World Movement. At the present time, twenty-two building enterprises, consisting of church edifices and educational plants involving a total of $1,750,000, are under way. There has probably never been a year in denominational history in Illinois, when a similar story has been told. The large increase in gifts for benevolences is accompanied by corresponding increases for local church expenses, the amounts ranging from $7,908.59 in 1920 to $12,802.03 in 1921 and $12,180.38 in 1922. The results of evangelism also show steady advance with reported baptisms of 3,948, 4,789, and 4,647 respectively for the three years.

"My friend, we never choose the better part,
Until we set the Cross up in the heart.
I know I cannot live until I die,
Till I am nailed upon it wild and high,
And sleep in the tomb for a full three days dead,
With angels at the feet and at the head.
But then, in a great brightness, shall I arise,
To walk with stiller feet below the skies."—Edwin Markham.

### Thirty Churches Needed

In Southern California, twelve new churches have recently been organized. This section of the country shows an unparalleled increase in population since 1920. New towns are rapidly coming into existence and it is impossible to meet the urgent demands for new Sunday schools, churches and places of worship. Twenty-five or thirty churches ought to be organized immediately. Rev. J. B. Fox, superintendent of the Los Angeles Baptist City Mission Society, believes that more than sixteen new fields among a fine class of American people ought to have vigorous Baptist churches.

### A Gain in Self-Support

Before the New World Movement began, there was one self-supporting Baptist church in the Latin-American fields of the American Baptist Home Mission Society. Today there are nine such churches; five in Mexico, two in Porto Rico and two in Cuba. During this period of the New World Movement, the church membership increased from 6,322 in 134 churches to 7,168 in 139 churches. Their benevolences increased from $26,965 to $51,151.

### After Eighteen Months

A year and a half ago a company of Baptists living in North Oak Park and the North Austin section of Chicago, met for the first time with a view to the establishment of a Baptist church. With the help of the Baptist Executive Council, property was secured and a portable chapel was erected. Dec. 1, 1921, the church was organized with seventy members. Additions since then have been at the rate of about one a week, bringing the membership to about 125. Steps are now being taken toward the erection of the first unit of a church building, the same to cost about $50,000 and the entire structure about $125,000.

### After Many Difficulties

Several years ago the Detroit City Mission Society began a new Sunday school in the rapidly growing district on Grand River Avenue, one of the main thoroughfares. Lots were purchased and a church organized in 1922. In the meantime, two railroads built tracks and yards nearby, thereby changing the character of the neighborhood. The society then built a store-front tabernacle for temporary use, to which the neighborhood objected on the ground that it meant an infringement of building restrictions. After a legal fight through the courts, the society won a complete vindication and the church was able to worship in its new building on the first Sunday of 1923.

### The First Lithuanian Baptist Church

Two years ago the Baptists in Chicago converted one of their chapels, in the vicinity of which the nature of the population had greatly changed, into a Lithuanian Christian center. The Baptist Missionary Training School cooperated, conducting a kindergarten, an industrial school, and boys' and girls' clubs. The work has developed gratifyingly. Several men have been converted and baptized. The Lithuanians, many of whom have broken with the church of Rome, are increasingly regarding this as "their church." The Sunday school maintains a weekly attendance of about 140. A church organization has not yet been effected, but good foundations are being laid for the first "Lithuanian Baptist Church" in the United States.

### Progress in Central America

Recent missionary progress in Central America includes the following: A new mission school for girls in the city of San Salvador; increase in missionary workers in Central America; enlargement of school property at Managua; large waiting list of prospective pupils for the school at Santa Ana; establishment of missionary training department at Rio Piedras, Porto

Rico; new schools at San Turce and Yauco, Porto Rico; a new Christian center at San Juan; and a new school and two new teachers in Mexico.

### Evangelizing the Poles

Early in 1922, the Baptists of Detroit decided to begin a new mission to our Polish neighbors on the east side with Rev. A. S. Mörze as missionary. He has worked faithfully and already gained seventy-five or more faithful adherents, but there has been no regular place of meeting. Nothing could be rented advantageously. Encouraged by the New World Movement and the financial aid given, valuable property at the corner of Dubois and Harper avenues was purchased at a very low figure. It is being fitted out as a chapel, and will be occupied early this year. Since the great war, the Polish people are ready, as never before, to receive the gospel.

A similar forward step in the development of Polish work in Chicago was made in recent weeks. For several years the Polish congregation had been without a church house of its own. Numerous efforts to secure one had failed. The high cost of building presented a serious obstacle to the erection of a new edifice. However, by a peculiar combination of circumstances—providential they may be well called—the purchase of a German Methodist church was made possible. The building is a handsome edifice which could not be duplicated at this time for less than $40,000 to $50,000. It is situated in the heart of the largest Polish neighborhood of Chicago, and is completely furnished with pews, pipe organ, and Sunday-school equipment. The auditorium will accommodate about 400, and the Sunday school and social rooms as many more. A variety of religious and social activities are already under way.

### Revivals on Several Fields

In Northern California, Rev. R. Q. Martinez, missionary among the Mexicans, reports an encouraging evangelistic revival with 272 confessions of faith and seventy converts ready for baptism. The six months' special evangelistic campaign, conducted by Rev. and Mrs. F. J. Peters in Cuba, is showing gratifying results. At the close of five days of meetings in Palma Soriana, twenty conversions were reported. Ten more decisions were made in a small country church off the beaten road of travel. In the large town of Manzanillo, the building proved too small to accommodate the crowds; ninety-one are now receiving instructions, preparatory to baptism. The Baptist church in Santiago reports more baptisms in 1922 than in any years of its history; nearly every Sunday night there is some response to the preaching of the gospel.

### Who Will Volunteer?

The American Baptist Home Mission Society is earnestly seeking a man to become general missionary in Haiti, one of the newest mission fields of the denomination. In addition, a second man is desired, who has the knowledge of French and is capable of developing industrial education. A small farm of seventeen acres, near the city of Yackmel, Haiti, has just been purchased, and an evangelistic and industrial training school for Haitian young people is to be established here.

### The Residence of the Governor

Due to unusual good fortune, the Woman's Home Mission Society has come into possession of a substantial residence formerly occupied by the Mexican governor at Pueblo, Mexico. This building furnishes adequate accommodations for the Girls' Mission School, which gives all the grades from the kindergarten to the sixth and includes also a missionary training department. With this splendid equipment a promising future lies before this missionary school.

## The Will to Believe

*If any man will do his will, he shall know of the doctrine.*

"HOW can we know?" said the Jews. "Act," said Christ, for he knew that there is a realm where the mind fails and only the heart can know. Knowledge arises out of deed. Let a man come to these words of Jesus with a deliberate and honest intention to realize in his life the will of God, he will find a satisfaction which will convince him of the truth of the teaching. With a continued doing of the divine will as revealed in Jesus Christ, there will come a knowledge of the truth of that revelation. Christ is supreme in the realm of right doing, and he will prove in the increased spiritual power of his followers what he claims to be. The doing of the will of God—the taking of Christ at his word, will beget in the heart of the doer the satisfaction which is the real and vital witness. There are two elements in this will to believe. Enthusiasm, whole-hearted devotion. This willingness is not in the future tense but present volition. It means "entireness" and earnestness — the whole man acting together. It is the spirit of desire as illustrated in the Syrophonician woman when she came to Christ. I would to God that we were either better or worse, then there would be hope for us! It is complacent mediocrity, flint-like self-satisfaction that keeps us from knowing the deep things of God! There is unselfish service. Abounding in little kindly deeds. Doing good to others and being true to the duty as you know it. Christ did not spend his life trying to do no wrong. He was never guarding himself, but always seeking to invade the lives of others with his love and saving power. His sinlessness was positive. He was full of earnest longing to do right—to do his Father's will. In willingness there is also decision, that is act on what you know. The mere smatterer in any profession never has decision. We live great lives when we make great decisions. As there is a speed to an ocean-going vessel, below which she cannot be steered, so there is a moral momentum of the soul below which a life has no guidance—speed which calls for no decision. Decide now for obedience to Christ for your will is the rudder of your soul!

—Arthur T. Fowler.

### Home and Foreign Missions Cooperate

Two evidences of how home and foreign missions cooperate may be found in the work of the Boston City Mission Society. The Chinese boys' work is at present in charge of Mr. Bernard Adams, a son of the late Dr. J. S. Adams, who for so many years served as a missionary in Central China. The Lettish Mission, in connection with the work of the Ruggles Street Church, is supporting its own missionary Bible woman in China. Thus China contributes to Boston and Boston contributes to China.

### The Problems of the City

A comparison of census reports of 1910 and 1920 shows a remarkable increase in the population of our cities. In 1910 there were 91,972,266 people living in the United States, of whom 42,166,120 lived in the cities. In 1920 there were 105,710,620 people in the United States, of whom 54,304,603 lived in the cities. The total population thus increased 15 per cent, while the city population increased 29 per cent. This meant a vastly heavier responsibility for our city mission societies and is reflected in their increased expenditures. The city mission society of Buffalo reports an increase of 20 per cent; Chicago 33 per cent; St. Louis 50 per cent; New York 53 per cent and Cleveland 75 per cent. The Detroit city mission society spent $29,805 for missionary work in 1918 and in 1922 its expenditures were $46,416.08. The New World Movement through the city mission societies has thus endeavored to meet these larger missionary responsibilities in our American cities.

### What Retrenchment Means

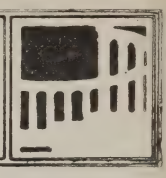
By actual count fifty-two fields of the Woman's Home Mission Society have been affected by the twenty-five per cent cut of which we speak so glibly and the equivalent in salaries of forty missionaries and thirty teachers has been withdrawn. This necessitates the closing entirely of some mission stations and the overburdening of workers at others. Splendid mission schools are having to discontinue some courses because of reduced appropriations, and this necessarily detracts from the standing of the schools in the communities which they serve. Meantime, administrative expenses have been reduced to a minimum, and there is one less secretary on the staff at headquarters.

### An Impressive Dedication Service

As a direct outcome of the vision and achievement of the New World Movement, two well-arranged and completely equipped buildings have been constructed in Seattle, Wash., and were recently dedicated for Christian work among the Japanese and Chinese in that city. At the dedication service of the building for the Japanese, twenty-five new converts were baptized. The dedication took place in the afternoon, and the building was crowded to capacity. At the Chinese dedication service, the Chinese consul, who is a member of the church, made an effective address. The two properties represent an investment of $42,500 for the Japanese and $37,500 for the Chinese, respectively. Of this amount the Baptists of Western Washington have contributed $12,500 for each building—$25,000 in all. The Home Mission Society to date has contributed $20,000 and loaned $10,000. The Woman's Home Mission Society has received and paid in from designated gifts on the Chinese property somewhat more than $2,800. The Japanese church has pledged $8,750 and paid in, to date, $6,000. This achievement will rank as one of the most notable in the records of the denomination. There are 6,000 Japanese in Seattle and several thousands more in the rural regions and surrounding settlements.



# The Open Forum



### FEARS ROMANIST'S VIEW OF RELIGION

I have just finished reading Dean Eri B. Hulbert's article which you reproduce in your issue of Feb. 10. Thank you for this timely work. While it comes from a quarter of a century back it is timely and up-to-date.

What a fine insight is manifested! The constructive Christian spirit evinced is so rich and fragrant that it steals upon you like incense from hidden censers. Withal common-sense pervades it. Why may not all sensible Baptists of whatever school catch this spirit?

Christianity was a stroke for religious freedom. It could not be realized in a generation. Against this democracy of religion was the natural reaction of those who clung to the authority of tradition and the edicts of ancestry. Taking weak human nature as it is, it was to be expected that it would break into two schools. So we have the Romanist view of a religion of dogma. But why any Baptist who believes that the religion of experience is superior to the religion of dogma can hark back at the present time to the Romanist contention is difficult to see.

If the interpretations of Luther, Calvin, Wesley, or the creeds which are only men's interpretation, are to be made unchangeable tests of fellowship, what difference between this and the interpretations of popes and decrees of councils?

If we attempt to pass laws to fix the mental attitudes of men (as is actually being attempted now in some states) why not go over to the Romanist contention? What becomes of the fight for freedom waged by our Baptist fathers? Paul's magnificent conflict to save Christianity from being emasculated and turned into a posthumous edition of Judaism, passes for naught, if this view should prevail.

I must refrain, however, for I did not set out to discuss this matter but to commend you for publishing this article of Dean Hulbert "who being dead yet speaketh."

H. R. Best.

Des Moines, Iowa.

### IN THE MEANWHILE, USE OIL

Some time ago there appeared in the columns of the Open Forum an article entitled, "A Cog Missing." Doubtless multitudes of Baptist ministers have given a hearty "Amen!" to the sentiments there expressed, yet it is a plain fact that the immediate outlook for such a bureau is not large with promise. We need not for that reason, however, continue as a denomination in the troublesome old rut. Education in proper and efficient methods in selecting a pastor, especially among the smaller churches, is the real need of the hour.

The present deplorable method is oftimes about as follows. The church appoints a pulpit committee with a chairman, and then, by inquiry among friends, leaders and others, a list of prospective candidates comprised of all varieties and types of ministers is secured. Meanwhile the congregation settles down to the apparently pleasant, but always disastrous routine, of sermon-tasting through hearing candidates. After candidates varying from two to a dozen have been heard, it is usually impossible for the entire church to determine with any degree of unanimity whom they do want. Result: Valuable time lost; backsliding and petty dissension in the church; and, finally, when a call is extended to one whom they heard many weeks previous, it is promptly declined. Can you blame him?

If some of our leaders, of long and sound experience, could be induced to set forth articles dealing with dignified and efficient methods of securing a pastor, it seems to me such would indeed be valuable in many instances. The churches, especially the smaller ones, are unversed in the best and proper ways of securing a pastor, and though they mean well, disastrous results come because of ignorance. If such a series of articles were published, they could well be put out in pamphlet form and distributed to the churches for a nominal sum.

I offer the following suggestions on the subject: 1. Secure a stated supply. 2. Let the church determine in general the type, qualifications, general character of the pastor-to-be in accordance with the requirements of the field. 3. Investigate and eliminate names found to be unsuitable, not permitting such to candidate and thus raise false hopes. 4. Cultivate friendship with the most desirable candidate in natural ways, if possible, and over a period of weeks.

Until the missing cog is established in the machinery, the above may possibly help to oil the machine.

Edward O. Clark.

Pitman, N. J.

### BY ALL MEANS MAKE MORE

In The Baptist of Feb. 3 under the heading, "Our Own Folks" appeared an article discussing the men's class. The question is asked, "Should we make more of it, or less of it?" I wish to make a few comments on this, gathered from experience in going to different churches while visiting in towns and cities. I have found that the attendance of men at the preaching service is far above the average in those churches where they have a men's class that is functioning properly. In looking over a congregation today, as a usual thing you will find the men very much in the minority, and I warrant that upon investigation you will find that either that church is without a men's class or has one that is not alive. Again, I wonder if it occurred to the writer of the article what a great advantage it is to the church and pastor to have the backing of the men. We have trusted too long to the women's organizations alone backing the church and pastor. It seems to me if I were a pastor that it would increase my courage and put new spirit in me for my work to know that I had the men back of me.

As far as the benefit to the church of having an up-to-date men's class is concerned, I wish to make this statement: The work of the church is farther-reaching when you have men interested than it can be with only the interest of the women. In the first place a women's interest in a majority of cases does not go any farther than the home, while a man's influence has apparently no bounds—namely, the factory, shop, office, store, and so on.

Speaking of my own church, the First Baptist of Ansonia, I wish to say that we have a men's class of about fifty members, with an average attendance of thirty-five. Why do they come to the Bible class? Because we have an interesting and uplifting hour in the study of the Bible under the instruction of our pastor, Rev. W. C. Sampson, who as a teacher of the Bible stands second to none in the opinion of the men. I do not mean to imply that the standard of the class should depend solely on the teacher for I believe when one gets a good thing he should be willing and anxious to share it with others.

To sum it up: I believe it goes without saying that a church to be fully alive should have the interest of the men and the men's class is the means to that end.

A. A. Bridgeman.

Ansonia, Conn.

## The Passing Hours

**WHAT hast thou done today for God or man,**
**To prove thyself a part of his great plan,**
**Who sent thee forth some noble work to do,**
**Some cross to bear, a life to live that's true?**

**What hast thou done to ease another's load?**
**To help some wayfarer along the road?**
**What word of cheer from thee hath made the day**
**Less dreary to some toiler on the way?**

**From rise to set of sun the golden hours**
**Pass swiftly, but while passing they are ours;**
**Priceless as jewels in a monarch's crown;**
**Rightly improve them ere life's sun goes down.**

**—Helen A. Richardson, in "British Weekly."**



# Religious Education



## Results of an Inefficient Sunday School

What happens to a church that has an educationally inefficient Sunday school?

Assuming that for the last twenty years this Sunday school has run about as now, more than half of the following statements will be found true:

1. Qualified teachers will be hard to find. Efforts to start a training-class will fail for lack of interest and students.

2. The same will be true of Sunday-school officers.

3. Where graded lessons and other educational measures are introduced, much opposition will be met; and in six months or a year determined effort will be made to go back to the old ways on the ground that we have tried the new methods and they do not work.

4. The young children of the congregation will learn very little religion at home.

5. Worldliness, materialism, and the use of Sunday for visitation and recreation rather than for worship and family life will be on the steady increase.

6. The proportion of church members who give regularly and liberally for church support and benevolence will be half or less than half what it ought to be; and the younger givers will not be coming on to replace those who die or move away.

7. It will be hard to find young men willing and qualified to take official church positions.

8. The women's societies will consist mainly of the older women, with a decided gap between them and the young women, even where these are studying missions and taking up some church activities. When new members enter the women's societies, they will prove as a rule untrained for service as officers and leaders of meetings.

9. While there may be a fine organist and quartet, the interest of the congregation in music as worship will be low, the congregational singing weak, and the material for a chorus scanty and undeveloped.

10. The church will be a parasite on its denomination as to trained workers, speakers, ministers and missionaries. It will receive and use more than it raises and sends into the field.

11. When through pastoral leadership the church faces some high and unselfish social task, many of the leading church-members, including those of the younger set, will take the ground that "charity begins at home," and will aid reluctantly or not at all.

12. Evangelistic effort, when undertaken at all, will need strong leadership from without the congregation: it will not prove possible to stimulate earnestness and awaken dead souls by work from within.

For the twenty years of parish life that have produced these conditions the church might have counted its school of religion as vital a need as its pastor. To get and keep the right man it has worked and prayed, contended, contributed, and cooperated to the full. Had it determined to spend as much for religious education as for pastoral leadership, it could have done it. It might then have organized a trained teaching ministry for its children, set new standards of Bible knowledge, character-training, home cooperation, and fitness for service, and in a few years seen the work of rebuilding the congregation and its ideals going steadily forward. Today, in every one of the foregoing counts, it might see conditions blessedly reversed. Nor would the efficiency, the leadership, or the support of the pastor in that congregation have been taken away, but rather established.

The inefficient Sunday school is not a joke. It is the spiritual tragedy of our generation.—E. Morris Fergusson in *Sunday School Worker.*

## Negro Men and Women of Achievement

This is the B. Y. P. U. topic for Feb. 25, and will be of special interest as the subject for the home mission study this year throughout our churches is "The Negro." The General Board of Promotion has provided a number of interesting pamphlets which will doubtless be welcomed by the young people in preparing for the topic for that Sunday. Some of these pamphlets are: "Two Who Serve Their Race," telling of President Joseph A. Booker of Arkansas Baptist College, and Mrs. Helen Adams Moore of the Negro Center at Pittsburgh ($.03); "Schools for Negro Youth," an illustrated description of our schools in the South ($.05); "Olivet—A Negro Center," describing and illustrating the multiform activities of Olivet Baptist Church, Chicago ($.05); "Our Northern Negro," presenting the new Negro problem and methods of solving it ($.03); "Negro Melodies," ten of the best Negro spirituals ($.05); "Women of Achievement," sketches of Negro women who won success ($.40).

Any of this literature can be secured from the Literature Bureaus of The General Board of Promotion, 276 Fifth Ave., New York City; 125 N. Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles, Calif.

## International Sunday School Lesson for March 11

JESUS IN GETHSEMANE

**Lesson: Luke 22:39-48, 54. Golden Text: I Peter 3:18.**

**Introductory**

Jerusalem was crowded at this time with those who had come from long distances to celebrate the Passover. Jesus spoke by day in the temple and at night went to Bethany to stay. With his disciples he observed the Passover feast, instituting the Lord's Supper. Peter's denial of his Lord is foretold. After the Passover Supper, Jesus and eleven of the disciples left the city for the Garden of Gethsemane on the western slope of the Mount of Olives. It was a grove, chiefly of olive trees.

**The Lesson**

Jesus went frequently to the Mount of Olives. He went now as he had often done before. "Pray that ye enter not into temptation," he said to the disciples, probably having in mind the temptation to desert him which would soon come to them. He separated himself from them a short distance and knelt down to pray—an unusual position for a Jew to take when praying, as devotions were usually offered standing. Possibly it was the human and the divine struggling in Jesus for supremacy as he prayed, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine, be done." An angel appeared to strengthen him. "Being in an agony, he prayed more earnestly; and his sweat became, as it were, great drops of blood falling down upon the ground." It was more than a great mental agony that Jesus was suffering. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him." Although Jesus had forewarned his disciples of the approaching trial, he found them asleep when he returned to them—"sleeping for sorrow." "Why sleep ye?" he asked. "Rise and pray that ye enter not into temptation." Even before he had finished speaking, a multitude approached and Judas, erstwhile disciple, stepped from it and approached Jesus to kiss him. Jesus, reader of hearts, said: "Judas, betrayest thou the Son of Man with a kiss?" They took Jesus away to the high priest's house. "But Peter followed afar off."

**Leading Thoughts**

1. "Christ suffered for sins once that he might bring us to God." 2. Prayer always brings the strengthening angel. 3. "Blessed be he who, following Christ unto Gethsemane, follows him out of it by the same door—the door of a supreme consecration to his Father's will."—Lyman Abbott.



# The Chimney Corner



## Warranted Not to Shrink

[*Only for the Gentleman-In-The-Chimney-Corner! Or possibly it may be wiser for the Lady-On-The-Other-Side-Of-The-Hearth to order "It," as herewith directed, and read it herself beforehand!*]

Being the friendly fashion in which Mr. Yard-Wide Baptist inveigled his good neighbor, Mr. All-Wool Baptist, into sitting up until midnight. It all started at 8:09 a. m. when Mr. All-Wool came sauntering down his front walk as usual and espied this other gentleman—

All-Wool: "Well upon my word, Yard-Wide, you don't mean to tell me that *you* are walking down town! What's happened?"

Yard-Wide: "Eighty-five pages happened, that's all!"

All-Wool: "What d'ye mean—eighty-five pages?"

Yard-Wide: "Oh I just sat up till seven minutes past midnight reading 'em, my dear fellow."

All-Wool: "Oh, I see! And you're so seedy this morning that you're walking down town to blow out the cobwebs!"

Yard-Wide: "Seedy, nothing! Cobwebs, nothing! No sir, I feel so sort of elated that nothing but good brisk exercise quite fills the bill."

All-Wool (nudging him): "Look here, you've made a good investment! I know the symptoms! Yes, sir, wouldn't be a bit surprised if you weren't pouring over the report to stockholders: eighty-five pages would be just about the space needed to paint the golden legend. Think you really might let your poor old neighbor in on a good thing like this!"

Yard-Wide (cryptically): "All-Wool, you're a Baptist?"

All-Wool (surprised at this apparent digression): "Sure I am! Born and bred in the fold. A trustee down at the Old First Church. Usher Sunday mornings and all that. Sure, I'm a Baptist. In good and regular standing. But what's that got to do with brisk walks down town and letting me in on that yard-wide smile you're wearing?"

Yard-Wide (craftily): "Now look here, All-Wool, I'd have missed all this exuberance if it hadn't been for my wife; she staged the whole business—easy chair, open fire, nothing special lying around to read but this booklet, and hadn't she even been through those eighty-five pages with a blue pencil so that my eye just naturally picked out the biggest of the high spots, although I didn't skip in between times, either? So when it got to be midnight without my having made a single move toward bed, my wife laid down her knitting and said solemnly: 'Yard-Wide, do you feel the way you look?' And I said: 'Mary, I want to *sing!*'"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

All-Wool (whistling): "*You?* Well, all I've got to say is, Yard-Wide, *what's the name of that book?*"

Yard-Wide (selling the new idea by sheer indefiniteness): "I'm gently leading up to it, old man! For it occurs to me that if you're such an all-wool Baptist as you pretend to be then you've got the same treat in store, for I'm going to loan you my copy, blue pencil marks and all. But on one condition only."

All-Wool: "Sure! On two, if you like!"

Yard-Wide: "I'll take you up on that: on *two* conditions. First, that you read it straight through from page one to page eighty-five at one sitting; and second, that you recommend it to another Baptist, getting him to promise you the same thing."

All-Wool (deprecatingly): "I'll promise the first, all right, because you've got me guessing! But isn't that second condition a bit tough on the other fellow? Maybe he won't be so keen."

Yard-Wide: "He will be if you sell him the idea same as I've fired you. It's a case of warranted not to shrink, All-Wool. You'll positively want to sing, old man!"

All-Wool: "Oh not *me!*"

Yard-Wide: "You wait! There's something about this kind of an investment that *gets* you. Ten pages of that booklet and a fellow gets so expansive he thinks he was a perfect tightwad not to have invested a little deeper."

All-Wool: "Say, hasn't this thing a name?"

Yard-Wide: "'On The March.'"

All-Wool (nodding): "Sounds good. Lead me to it!"

Yard-Wide: "First thing when I get home tonight. Let's shake on it! So long!"

All-Wool: "So long! Mind your promise!"

Yard-Wide did.

And All-Wool did.

Moreover All-Wool got the other man, by his own thankfulness at being "in" on such a good thing.

So now the thing that's worrying us is: *Won't you, too?* For it's free; all you've got to do is to write for *your* free copy of "On The March" waiting for you at Literature Department, General Board of Promotion, at the nearest of these addresses: 276 Fifth Ave., New York; 125 N. Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

DO IT NOW!

We positively guarantee a mounting glow of delight which is warranted not to shrink as you progress from cover to cover.

### Wait a Minute

By W. E. Henry

WAIT a minute, think it over.
Just a bit of calm reflection
May make sure the right direction
In the crucial future day.
Hasty words quite often cover
Hooks of steel that bind us tightly
Unto those who take life lightly,
Who will draw us from our way.

Hurried action stands forever
Just as much as any other,
And its fruitage we must gather
Soon or late, with joy or tear.
Wait a minute, think it over;
Wisdom walks a step behind us.
Ready always to befriend us
Can she whisper in our ear.

## Instead of Victrolas Shall Come Up Pianos!

A VERY splendid and enthusiastic note from Mrs. Helen Adams Moore of our Morgan Community House for Negroes, in Pittsburgh, is dated Jan. 29, and states that on that day her stamp shower from Chimney Corner readers amounted to $5.25 in money, $29.01 in checks and money orders, $39.27 in stamps, *AND* one Victrola!

For a certain Lady-In-Philadelphia became so interested that she generously sent a table Victrola which is answering Mrs. Moore's purpose nicely; so now, of course, she is on the highroad to having her second big need answered—a piano, which you will remember we mentioned in our very first appeal for stamps, and toward which she can now save all of the stamp shower already received. Isn't this wonderful?

Mrs. Moore herself is delighted at the response, for she has had money from Cuba, Mexico, California and nearly all of the western states. But as we said in these columns two weeks ago—why the *West?* Is there no Lochinvar-out-of-the-East with an idle two-cent stamp to send to Mrs. Moore, Morgan Community House, 3 Fullerton St., Pittburgh, Pa.? For it would be a rare piece of genuine Christian service for us to surprise her with that piano. Pianos cost more than Victrolas, of course, but another friendly shower of two-cent red-coated messengers would net

her a good piano, and if you have ever heard Mrs. Moore's beautiful voice singing Negro spirituals surely you will love to provide the piano to accompany her!

We venture to end this article with the same familiar remark that we used in the preceding dialogue:

*DO IT NOW.*

# The Young Reserves

## With the Compliments of Mr. Si and the Princess Si-Ling-Chi

TO BEGIN with, the princess was only fourteen years old when this story begins, and she was terribly lonely for she had recently been married to the emperor of China. Consequently she was always surrounded with the politest of court ladies, and I suppose that even if she *wanted* to cry (for surely she would want to, so far from home, in that great palace) she would have felt too much pride in the presence of these superior gossipy ladies. No doubt she felt so meek and so new and so lonely that she often went off by herself to gaze toward her dear old home. It was on one of these occasions that she saw Mr. Si. And when he was sound asleep, too.

He was very small, about four inches long; and he owned almost a hundred little feet with which he could crawl to his home at the top of a mulberry tree, where all he ever did was to munch mulberry leaves from morning until night. Eat, eat, eat. No time off for playing or even for sleeping, although once in every seven days he had to change his clothes. But it was a quick process—he simply shuffled off the old gray suit and went right on eating, for his new suit grew on his back underneath the old one. Did you ever hear of anything so beautifully convenient?

The Princess Si-Ling-Chi used to stand under the tree and watch him for hours at a time; then one day she saw a curious sight, for suddenly Mr. Si wanted to stop eating. He did stop! He wanted to go to sleep. He did sleep! But first of all he had to make his bed. Sleeping in treetops is rather risky business, so he got a little rope and lashed his bed to a certain quiet twig. You will be as astonished as the Princess to hear that he *found the rope in his mouth!* He fastened one end of it to the twig; then by slowly moving his head from side to side, he spun the rope longer and longer, and stronger and stronger. After which he proceeded to make his bed. The Princess could hardly believe her eyes when she saw that he found his bed clothes *in his mouth, too!* Again he slowly moved his head back and forth while soft silky thread came from the corners of his mouth; and from these silken strands he wove a coverlet round and round his body. Then he went to sleep.

The Princess had never envied any one quite so deeply.

"I am a great lady," said she to herself, "but my costliest clothes do not glimmer and glisten like Mr. Si's bed-clothes."

Therefore she never lost a day in watching Mr. Si and all his relatives, until, one never-to-be-forgotten day, she carried him into the palace, broke open his little white cradle and gently began to wind off the shimmering skeins of silk: "I too will have a silk dress," said she.

The court ladies went wild over the sheer loveliness of it. The court gentlemen *begged* for silk clothes, also. As for the emperor he made an edict that only the high and mighty people in the palace should ever wear silk, for by this time it had become quite an industry. Little Mr. Si's uncles and aunts and cousins and brothers and sisters were all kept hard at it making silk for the nobles. Every one was so grateful to the small Princess that she was called Si-Ling-Chi, the "goddess of the silk-worm," and to this very day in China there is a special time each year when her memory is honored by the most picturesque of quaint ceremonies. Moreover, they have been doing it for *over four thousand years*, for it was way back in the year 2640 B. C. that Si-Ling-Chi discovered Si and started the silk industry!

It was kept a state secret for two thousand years, but about the year 350 B. C. a certain prince in India succeeded in winning the love of another shy little Chinese princess. He carried her off to India with him, via the caravan route, and in her sandals she carried eggs of the silkworm and seeds of the mulberry tree, so that she could tell her lover the secrets and have silk in India, too.

Perhaps you have heard of the great conqueror, Alexander the Great? You will be interested to know with what diligence he tried to learn the secret until he finally succeeded. Still later, during the reign of Julius Cæsar, silk became the court dress in Rome; and all this time here you and I sit reading THE BAPTIST, never dreaming what romance is woven in Peggy's hair-ribbons and in the necktie of the Boy-On-Our-Street! Little we knew that it all started over two thousand years before Christ, when a certain lonely little Chinese girl looked up in a treetop. That is why, in February, we have a national silk week, to remind us of quaint old stories and—of course—to suggest that possibly our old hair-ribbon needs replacing or our old necktie is a bit frayed from too much tying, therefore: *"Startling Silk Sale*—best values in town—come early—this week only!" etc. etc. as you can read in any advertisement. But as for me, I prefer to say about every bit of silk:

"With the compliments of Mr. Si and the Princess Si-Ling-Chi."

## When the Seamstress Came to Sew

By PEGGY

SPEAKING of silk reminds me that once when the seamstress came to our house to make a silk dress she had a slight illness which she loved to talk about, poor dear! But one day when Uncletim asked her how she felt *now*, she said: "Oh sew, sew! But I seam worse today and have stitches in my side." Uncletim hemmed sympathetically and, needles(s) to say, told her that she would mend soon!

## Silks to Unweave

These are the names of various kinds of silk, all misspelled. Perhaps you can weave them into their proper patterns. The correct answers will be given next week:

1. Lafdrou
2. Efatfat
3. Nista
4. Iermo
5. Sniarogger
6. Lemul
7. Perce-ed-niche
8. Jhraa
9. Hacin
10. Teeterogg.

## Silk Puzzles

1. My first means cracked; my second means a delicious summer drink; my whole an elaborate silk used in upholstering furniture.

2. My first is a simpleton; my second is grease used for frying; my whole a light silk popular in the summer.

3. My first is the past tense of a verb meaning to be seated; my second means among; my whole is a very shine-y, slippery silk.

4. My first means to get bigger; my second is what a farmer gives his chickens; my whole is a French word meaning a ribbed silk.

5. My first is a boy's name; my second is an improper word some persons use to say that they have just taken nourishment; my whole is the flimsy transparent silk so popular in light dresses.

6. My first means to clutter; my second means "one"; my third means the cord dangling from a fishpole, although in this case it is pronounced as if it meant *thin*; my whole is a popular silk for mothers.

7. My first means something extra; my second is a beam of light; my whole is a silk that looks watered.

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**A missionary from India, writes, "We face new conditions in India today. The gospel is now working in the midst of an awakened and aroused people. The old indifference to our message is gone. It is now either open opposition or hearty reception. Christianity is either welcomed as a friend and ally of national aspiration and acclaimed as the only power which can weld into one the antagonistic forces in the land, or it is regarded as a foreign product, alien to the spirit and life of the people."**



# Young People's Work



## Topic For March 11

THE STEWARDSHIP OF SERVICE

**Matt. 25:14-30; I Peter 4:10.**

It may be that the time has come to distinguish between a "round of activities" and "service." The "faithful few," in a great many of our churches, have been so overloaded with tasks that life is just one activity after another. And yet there is no very marked advance. The great mass of our church membership goes on from year to year with no adequate conception of the meaning of service. The stewardship of service involves a number of things:

**I. Adequate Preparation**

Probably there was a time when "Ignorance was bliss," but that time is passed. In the popular phrase of the day: "Them days is gone forever." If our young people do not know the things which will make them efficient in church and community activity, there is every opportunity open to them for knowing. One cannot but help feeling that ignorance of these vital things almost borders on criminality.

When young people are given a specific task in the high school or college, they are supposed to go about that task in such a way as to accomplish it in a satisfactory manner. You will find them studying at home, in the library, at school. Yet these same young people will often go into a church task unprepared, and somehow stumble through it. There are hundreds of young people's presidents who are no more efficient today than when they began months ago. They have gotten through somehow, while the society has either marked time or "gone the round of activities." Perhaps the young people are not to blame. Older folks have set the example. Deacons, trustees, presidents of ladies' organizations have all been guilty of the same thing. A recognition of the task as a stewardship will correct this fault.

**II. The Service Itself**

What shall it be? Of course, if it were to be president of the United States or governor of the commonwealth, thousands would like to be counted in. But, there is no special halo about the ordinary humdrum tasks of life. The doing of such tasks does not call for headlines in the morning newspaper. The possibility of being misunderstood is very great. There are a lot of people in this old world who simply want to be let alone. They have always lived that way. They have not had a new theological or service idea in well-nigh fifty years. The man who has a burning desire to serve his generation is often discouraged when he comes up against such obstacles as these, and he often lets go, with the remark "What's the use?" In too many of our churches, we have the serv-*ice* conception with the result that men and women who desire to do something really worth while, pass up the church as an avenue through which they might do their best work. Then, there is the fellow who is "jack of all trades" and good at none. He serves on every committee in the church, and does everything from acting as janitor to that of filling the pulpit on Sunday.

*The young people of our churches should select some few things, or possibly one thing which they can do well, and do that one thing. This business of attempting too many things is nothing short of intellectual and spiritual suicide. Young people must have opportunity to grow into the full measure of a man.*

**III. Special Privileges**

Everywhere, there is need for young men and young women for the special tasks of the ministry, missionary work at home and abroad. The hearts of our young folks are burning within them as they walk by the way, for God is speaking to them. In large numbers they are responding. In the days of high-school and college preparation, young people as never before are facing up to the big question, "What shall I do with my life?" "Where can I invest it to bring the greatest returns for God and humanity?" As they listen, the answer comes in no uncertain terms, "This is the way." It is the way of privileged service.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

TO THE CHURCHES:

The Thirty-Second Anniversary Convention of the Baptist Young People of America meeting in Boston, Mass., July 4–8, 1923, will be one of the outstanding events in Baptist circles for the year.

The communications which have been received at headquarters indicate that the influence of the St. Paul convention has been felt in many places of the earth. Hundreds of the churches in the United States and Canada have been quickened as a result of the education and inspiration brought back to them by the delegates.

New England Baptists are eagerly looking forward to the coming of the great hosts of young people from all parts of the country. Boston is making great plans for the comfort and entertainment of the delegates. Massachusetts has set her goal for a total registration of 4,000. A number of special trains are being planned from various parts of the United States.

Societies everywhere are struggling with the problem of financing their delegation. The young people are a vital part of the church and should come in for some assistance by the church. Many churches will not be represented in this great convention simply because the young people have no money, and have no means of securing it. This situation can be remedied if the pastors and laymen of the churches, who have the welfare of the young people at heart, will come to their assistance by getting the whole church behind the plan to send delegates. The whole church will receive the benefit of this effort.

This open letter to the churches, therefore, is an earnest appeal in behalf of the young life of the churches. In these days when it is so difficult to hold young folks, and when it is so hard for them to be what they themselves would like to be, a concerted effort in their behalf, will, I believe, be of tremendous encouragement to them. We all love them and are back of them. Why not give them a demonstration of our love and our backing?

JAMES ASA WHITE,
General Secretary.

## From the Bahamas

Nassau, N. P., Bahamas, B. W. I.

Mr. James Asa White, Gen. Sec'y,

Dear Sir:

After visiting our friend, Dr. Wm. M. Lawrence of Chicago in 1892, Mrs. Wilshere on our return started the Y. P. U. here and was president until her death in 1901.

It has been carried on ever since and now has branches at Mount Carey on this island, Governors Harbour, Elenthera, and Mt. Olivetto Church, Miami, Fla.; so that our union has interest therein.

Dr. Shakespeare wishes me to go to Stockholm to represent our union which is in the alliance, but I think the journey too long.

Therefore it has occurred to me I might be able to reach the B. Y. P. U. at *Boston* instead.

Will you please send me particulars?

The Simms Bible Class is not a Y. P. U. but is heartily in sympathy. Our church at Simms (one of the three on the island) is blessed with a great leader.

With cordial good wishes,

Faithfully yours,

(Signed) DANIEL WILSHERE, Supt. Bahamas Baptist Union.



# Our Own Folks



## In and About Chicago

By J. W. Weddell

The Chicago Baptist ministers, a great congenial company of them, had dinner together as the guests of Immanuel Baptist Church, Dr. Johnson Myers, pastor, on Monday, Jan. 29. The pastor laid before his brethren the proposition of the church to hand over the new building of Immanuel, a property estimated to be worth a half million, to the denomination as a center of Baptist work in this country. The conference by a rising vote unanimously commended the proffer to the executive committee of the Northern Baptist Convention, which was to meet the Thursday following, and whose decision or recommendation to the body as a whole is being awaited. With the aid of Assistant Pastors Holt and Goodman and Mr. John Nuveen, the ministers were shown over the enlarged building with its new and elegant appointments.

Dr. J. J. Ross, about to retire from the presidency of the conference and take up his new work at Ruggles St., Boston, presented the results so far as secured, of the questionnaire, of the committee of fifteen regarding the new world program for the future. There were a variety of responses, 371 in all, indicating a desire for changes and abatements, but the large majority gave their voice for aggressive procedure under proper conditions. Such questions as these were proposed: Shall there be further sacrificial advance or shall we hold present gains without farther advance? Shall the existing cooperative plan be maintained? (To this almost all answered affirmatively.) Should all our educational institutions be included in financial grants? (The consensus here seemed to be largely in favor of the smaller denominational schools.) Can the secretaries of state conventions serve in a double capacity for missionary and promotional work? Should the pledges be made for one or more years? Will stewardship solve our financial problems? Live topics, all of them, resolutely grasped. It was a strong and interesting discussion. Ultimately the problems will be worked out and the great task finished. In counsel, general and fraternal, there is wisdom.

### A Group of Churches

As time and opportunity allow, a glimpse is had of what some of our associated churches are doing. There are at least sixty within the city limits—half as many without, the latter including Oak Park, Evanston and Elgin, a huge cordon. The last Sunday or two it was the interesting and enterprising group in the vicinity of the University of Chicago on the populous South Side that was visited. At Hyde Park Church, Fifty-sixth and Woodlawn, Associate Pastor Crandall was preaching, Dr. Gilkey being the college supply at Yale. It is an efficient church plant. The writer recalls the days of small things in the eighties when a dummy engine brought the student pastor out from the heart of the city for transient services. But they were gracious times. Within a block is Mandel Hall of the University, and here long queues of people are waiting at the doors. Dr. Harry Emerson Fosdick is the preacher for the day. Across the Midway on the same street at Sixty-second street, Dr. Melbourne P. Boynton is holding forth vigorously. And there is hearty and loyal attendance. (He always has it.) It is a fine family gathering you find at Calvary, farther west, 6026 Prairie Ave. Dr. R. N. Van Dorn has been father of this flock for eight years. It was Dearborn Chapel at Thirty-fifth St., out of which Calvary originally sprang, the place where several of us young theologues from Morgan Park got our feet under us, Leland Hobart, Henry, etc., though Henry later made himself heard at Forty-seventh, farther south. And J. Q. A. Henry, God bless his memory, never lacked a thronged hearing from the start. At Drexel and Fiftieth is the First Church, now under Perry J. Stackhouse's ministrations. It is hard to keep away from the old site, Thirty-first and South Park. There this "stickit minister" had ordination as mission pastor under Dr. Henson, and we naturally cherish the spot. There never was, or will be, a finer edifice than the Old First. The Negro folks are using it well. "How many members have you now?" I asked at the door as multitudes came and went. "They call it 10,000," was the answer. May God bless with the saving truth these new incoming throngs—they are mostly Baptists. You see their stations at almost every corner. Think on it—113 churches already, and more to come.

## Baltimore and Vicinity

By O. C. S. Wallace

Does "vicinity" include Florida? From a friend who is spending the winter—Baltimoreans go "South" during the winter, just like Canadians—in Florida comes a clipping. It shows an advertisement which my friend says is "carried occasianally on any day of the week" in a Jacksonville daily paper. It covers a ten-inch space three columns wide. The form and substance follow:

### Christianity

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The religion of those who accept Jesus of Nazareth as the Messiah, that is the Christ, promised of old to Israel. It is now the dominant religion in Europe, in North and South America, and in Australia, South Africa and many islands, and is making steady progress in other parts of the earth. It exists in the form of a large number of particular churches, sects and denominations, which may be classified in three large groups: the Protestants, the Roman Catholic, and Oriental churches, including the Greek Church. The aggregate nominally Christian population of the earth exceeds 400,000,000.

Christians hold that God in addition to his providential manifestations of himself in nature and in human history, makes a spiritual illumination in and guidance for individuals, the methods of which are revealed in the Bible.

The truth of Christianity is supported by different evidences, independent, but mutually corroborative.

SELECT A CHURCH AND THEN SUPPORT IT BY YOUR ATTENDANCE.

More significant than such an advertisement, whether inserted at the expense of the paper or not, are editorials of a decidedly evangelistic type which are appearing from time to time in certain daily papers of the South.

Does "vicinity" include Ontario? Toronto is a city of powerful preachers and many great congregations. Among the popular preachers is W. A. Cameron, pastor for fourteen years of the Bloor Street Church, and going stronger now than ever before. One of the great clubs of the city, which has a weekly luncheon, asked him to be the "after-dinner speaker" the other day, and expressed a preference for a sermon; and to 388 men he preached the gospel of Christ with power, not for a mere ten or twenty minutes, but for forty minutes. One of the great newspapers of that same Toronto is the *Globe*. Those who read the *Globe* will find prohibition supported wholeheartedly, and frequently will find on the editorial page an article full of the meat of the gospel. Recently, for example, there was a striking editorial on "Conversion" with Paul's conversion as the text.

### The Baltimore Press

Passing from "vicinity" to Baltimore, no such pleasant things can be said about the newspapers. Our papers are dead against prohibition, and treat the subject and all relating to it with no apparent wish to be fair. One of the papers, influential and respected in former days, and welcome then in the homes of good people, has sadly deteriorated. Dr. A. C. Dixon, moved, as most good people are, with grief and indignation because of this deterioration, is undertaking to reform the paper, or at least to let the manager know what good people think of this type of journalism. He prepared a severe indictment of the present policy of the paper, and asked the members of his congregation to sign it. At the ministers' meeting he read the letter and stated that he intended to send a copy to each minister for use in his congregation. I heard something the other day, which, if true, may make this bold undertaking a failure. The statement was made in my hearing that the offending paper, for a while having a hard time financially, had greatly increased its revenues since it became "yellow."

That last word reminds me of what Walter H. Page, in one of his famous letters, said about the great English editor, Lord Northcliffe, who died recently: he referred to him as the "lord of yellow journals," and said that he did not think of Northcliffe as "an entity but as a symptom." A similar characterization might be made of two opposite types of

preachers and teachers today: they are symptoms of a morbid mental and emotional condition. On the one hand are the radicals and on the other side a certain type of militant conservative. The radicals think that there are tares amongst the wheat in the field of truth: and out they rush, eyes flashing, hair flying, chins thrust forward, fingers itching for the uprooting task; and the havoc they make in the wheatfield is enough to make the angels weep as they watch the spoiling of the job which they had been appointed to attend to later. These radicals are not truth-seeking entities: they are "symptoms" and prove the presence of a serious sickness in the body academic or ecclesiastic. The other type of "symptom" is at the opposite pole. The ultra, militant, "fighting-mad" conservative bears not the slightest resemblance to Jesus Christ, and only a slight resemblance to the Apostle Paul. When one surveys "Baltimore and vicinity" he finds at least one of these radical "symptoms" whose former pupils, and there are many of them in this neighborhood, speak of him as an excellent and charming Christian gentleman. So far as I have learned he does not seem to have carried these pupils with him into the wheatfield; or if they went that far, they stopped short of destroying the wheat by recklessly radical activities. Another "symptom" of the malady of the present day is a quick, unthinking lining up with any person who is attacked if the said person has some excellent personal qualities. This was illustrated at William Jewell College when many professors, impulsively, and as they confessed over their signature, ignorantly, lined up in a sympathetic defense of one of their number. I have heard not a few speak resentfully of attacks on Prof. Vedder's much talked-of book who doubtless are strongly opposed to the radical utterances of that book. Only a few people, apparently, are making a serious attempt to think carefully, and then to follow consistently and courageously to the end. I believe that Baltimore and Maryland preachers have not been much weakened by loose views of truth. As a body they are preaching the great saving doctrines with fearless devotion, and are "watching for souls" with evangelistic zeal and care. Some of the Baltimore pastors, notably Dr. H. M. Wharton and Dr. A. C. Dixon, respond to many outside calls, the former being in great demand in the South as a leader of evangelistic meetings. Though nearly seventy-five years old, Dr. Wharton has carried great burdens of work lightly, and has been a wonder to many. At this writing he is laid aside on account of an operation, from which we are hoping for his early recovery.

## Alberta C. Dickinson Memorial

Alberta C. Dickinson was one of the "one hundred and twenty" which brought about the original organization of the East Central District. Not only was she a constituent member but she became its first treasurer and held that office until her death in June, 1922. She was a business girl. Her days were "chained to a desk"; her evenings were given to her duties as treasurer. She carried the accounts of the women's circles of 1500 churches, and besides, the accounts of hundreds of those who made personal gifts. Toiling late into the night, frail of body and often mentally weary, this young woman invested herself, nor wavered in her courage and devotion. The East Central District wishes to perpetuate such a life; since the hospital work at Swatow, South China, lay nearest her heart, it proposes to create a memorial, the income of which shall be used for the maintenance of the work she loved. Any one caring for further information may communicate with Mrs. B. F. McCann, 315 N. Robert Blvd., Dayton, O. This memorial fund will be a specific in the E. C. D. Continuation Campaign.

## A Tribute to the Memory of J. Bruce Evans

By J. E. Sherrill

Rev. J. Bruce Evans passed to rest from the Bondies Sanitarium, South Pasadena, Cal., Dec. 10, 1922, at the age of thirty-eight. For over a year his health had been failing. He was engaged in evangelistic work chiefly in California, Oregon and Indiana for over sixteen years, while in recent years he had been holding meetings in the Northwest. During his early ministry he had charge of the Union Rescue Mission in Los Angeles; so pronounced was his success that he was in great demand by the churches at large for revival services. It was during an evangelistic campaign in Bluffton, Ind., that he met Helen I. Cook who became his wife Feb. 9, 1916. He was a member of the Temple Church, Los Angeles, Cal.

J. Bruce Evans was a man of more than ordinary literary ability. Being of Welsh descent, he inherited to no small degree the musical genius of his people. He was the composer of a number of poems and of more than fifty songs and hymns, some of which have attained rank among the best; one of his songs "California" was sung by 1500 San Diego school children the day of the arrival of the Liberty Bell in that city. The man who could write a poem like the following deserves a place among the poets who will live:

**To Flanders Fallen**

"Brave brothers sleep while poppies grow;
The fight is finished with the foe.
Rest ye your weary heads today.
You died, but showed us first the way
To win, before they laid you low.

"Dead? No you live!
As long as God shall live and reign,
And sunset glow,
And larks shall sing and poppies grow,
Ye men shall live.

"We heard your call across the sea,
And saw your bleeding hearts, as on
you marched.
We kept the faith with you,
And Freedom won her fight anew.
So sleep in peace until God calls
From Flanders' fields."

The funeral service was held in the First Church, Long Beach, and was in charge of Rev. George D. Knights.

## Baptist Education Day

Several years ago the Northern Baptist Convention designated the last Sunday in February as Baptist Education Day and suggested that each year this day should have appropriate recognition in our Baptist churches. By this action the convention brought us in line with other great denominations, many of which have for years recognized this last Sunday in the month as Education Day. The previous Thursday is also the recognized Day of Prayer for Schools and Colleges in the calendar of the student movements.

It is altogether fitting that this day should have wide recognition throughout our denomination. We can certainly afford on one Sunday of the year to think specifically of the thousands of Baptist boys and girls who are away from home securing their education. We can also afford to think of the other thousands of our children still at home who ought to be preparing to secure a higher education.

It is therefore suggested that the day should be observed in the churches by special sermons or addresses on some phase of the subject of higher education. The question of whether thousands of our boys and girls are to secure a higher education is almost entirely in the hands of our pastors. There are many of these promising young people who are only waiting for a suggestion to put their ambitions into realization.

The Southern Baptists report that as a result of the emphasis which they placed upon this matter by sermons and addresses during the period of the taking of their pledges for their $75,000,000 campaign they increased the number of their students in schools and colleges from 28,000 to 42,000 within two years. This remarkable growth was due, in the judgment of their leaders, to the interest which the pastors took in placing the subject of education before the minds of their young people. A similar movement in the North would have marked significance for our future leadership.

The day may also well be recognized in the Sunday schools by short addresses to the young people; in the meetings of the young people's societies by discussion of various questions relating to education. With wise planning the day could be made a very fruitful one for the future of the young people in our churches.

The board of education has literature bearing on various phases of this matter which it will be glad to put in the hands of any one who will write for it. It is free of charge. Communications should be addressed to the Board of Education, 276 Fifth Ave., New York City.

## Among the Dry-Farm Homesteaders of Wyoming

By J. F. Blodgett

The colporter-missionaries in Wyoming have been and are the pioneer and forerunners of much of our established work. Of the twenty-one churches organized in the state since I came to this work in 1913, all except five or six owe their organization largely to the scouting of the colporter-missionaries. All the churches organized have not lived, but the net gain in churches whose life still exists is considerable. "Scattered" Baptists have been tied up to the denomination and the kingdom by the visits of these men. I received a gift of $20 yesterday to missions, sent in by a poor widow, member of a little church of ten members or less in a dry-farming district. This group is too isolated and small to have a regular pastor, but it has lived as a church for more than ten years with no steady preaching, visited occasionally by a colporter-missionary. These few dry-farm homesteaders subscribed $610 to the New World Movement and have paid $312.70. They bring their payments up to 100 per cent of the amount due, May 1 of each year.

Colporter Carl Fischer furnishes an instance of how a colporter can prepare the way. After we organized our church at Lusk, I went down to help secure subscriptions, amounting to about $10,000, in order that a house of worship might be

purchased. Fischer and I went together among the farmers and ranch people living on dry land farms. He introduced me to three men, one a German like himself. The first man subscribed $500; the second one $C00; and then we went to the ranch of the German. He got down from his wheat stack where he was piling bundles. Fischer introduced us and then told him bluntly that we were securing pledges for our church building and he had to help. I took the lead in the conversation at what I thought was the right moment, telling the man finally that his neighbor a few miles away had subscribed $600. Because he believed in Fischer and any project he represented, he wrote his subscription for $600.

In a recent letter Brother Fischer writes as follows:

"The nature of a colporter-missionary's work is such that not much of it appears on the outside but some visible fruits are not lacking. A man, whom I had not seen since my first visit several years ago, showed me the well-read Bible I had given him and said: 'I prize this book more than I can tell you. I found God in it, whom I had forgotten. There is no better book in all the world.' He gave me $1 to be used in the Bible work of the Publication Society, saying: 'I wish I could give you more. I hope our crop will be better next year.' It remains true that 'they that sow in tears, shall reap in joy.'"

Rev. N. C. Coggin is our colporter-missionary in Jackson's Hole. Wherever he goes and stays long enough to be at all known he wins the hearts of the people, who soon find out that he is genuine and sincere. Out here, your old-timer may fight but it will be a fair and square stand-up fight, man to man. The people are simple, love fair play and hate hard deeds wrapped up in soft words. So, ere long, they find Brother Coggin to be a real man and receive him. Under date of Dec. 15 Brother Coggin writes:

"There are no expenses this month because it is impossible to travel by auto. All of my traveling has been on foot. The people say that the snow will stay on till next May. How I do dread to stay in so long! But I can keep busy in Jackson and nearby territory. The work here is encouraging. The attendance at church services is increasing and the interest is growing. Last night there was a very bad snow storm and yet we had about twenty present. I hope we can get an evangelist to come in here when the time is ripe for a revival meeting."

The following is from a letter dated Jan. 18:

"For the three years that I have been a colporter-missionary I have had many and varied experiences. I have traveled many miles, burned lots of gas and had a great deal of grief with 'Henry.' I have been pulled up and pulled out and lifted out, pulled in and snowed in. I have been where there was plenty of gas and no gas. But I have never been without God or without a friend. God has not failed me in his promise, 'I am with you alway,' but has repaid me many times for all my griefs and discouragements. My faith has been strengthened and others have told me that theirs has been. I have visited many homes, read the gospel message in them and uttered prayers before children who, no doubt, had never heard a prayer uttered before. I have preached in homes, school houses, churches, to individuals in the fields and open prairies. I have held evangelistic meetings and baptized the young and those who were the heads of families. I have organized Sunday schools in school houses, preached to young people who had never heard a sermon and did not know what a Sunday school was till the colporter came around. In one community a young girl almost shut the door in my face when I said I was a minister and calling to get acquainted with the people in her neighborhood. She said, 'I have no use for the church.' But before I left that community I saw her and her parents sitting as members of a Sunday-school class listening to the words of eternal life and joining in songs of praise to God.

"The colporter never stays in one place long enough to see the ripe fruits of his labor, but no one can calculate the good he may do with his Bible in hand and the Christian literature that he sows in the homes he visits. Many persons in the state of Wyoming would never have heard of the gospel message, perhaps, if it had not been for the colporter, and many others will never hear of it if the colporter-work is discontinued. Let us hope and pray that they can never say that they did not have a preacher."

## Mr. Owl Joins Bacone's Faculty

Pres. B. D. Weeks, of Bacone College, announces the addition to the Bacone faculty of Henry M. Owl, twenty-three years old, who will be in charge of the school's manual training studies. As Bacone's model farm embraces 300 acres, Owl has one of the most important jobs at Muskogee's Indian university.

Mr. Owl is a graduate of the Indian department of Hampton institute, and has had post-graduate work at Columbia University in New York. His father is a North Carolina Cherokee, his mother a member of the Catawba tribe of South Carolina. His oldest brother is director of physical training at Haskell Indian school, and is said to be one of the most popular instructors in the history of the institution. Another brother is a student at Andover.

All of which goes to indicate that Henry Owl, having possessed the advantages of education for himself, will be an important factor in the training of hundreds of Indian boys and girls at Bacone.

# Church News by States

## Atlantic Coast

### MAINE

SINCE THE COMING OF Rev. L. G. Perry to Lake View Church in October, the little church has been filled at both Sunday services, and the Sunday school has been the largest in the history of the church. There has been a great interest in the Sunday evening services. The pastor has brought strong evangelistic messages. Twenty-one have recently made a public profession of faith in Christ. A Bible class of forty-five has been organized. The church is looking forward to a new building in the spring.

THE COLBY Y. M. C. A. is doing considerable gospel deputation work this winter under the direction of Prof. H. E. Newman, of the department of religious education. Mr. J. Leslie Dunstan, '23, is the student chairman of the work. Churches in Waterville, Oakland, Fairfield, Winslow, Clinton, Skowhegan, and South Portland have been visited by student deputations. At Oakland the students have conducted a series of six Sunday evening services at the United Baptist Church. Plans are under way for groups to visit Hebron Academy, Oak Grove Seminary, and the Good Will School at Hinckley. Prominent among the deputation workers are Mr. Percy G. Beatty, '24, son of Rev. Benjamin Beatty, pastor-evangelist of the state convention, and Mr. Marlin D. Farnum, '23, of Lynn, Mass., the president of the Colby Christian Association.

### NEW HAMPSHIRE

THE NEW RELATIONSHIP OF PASTOR AND people by the coming to Lebanon of Rev. H. H. White the first of the year is proving most happy. Church and pastor seem to be fitted to each other. Before the coming of Mr. White repairs on the church and parsonage were made and the finances of the church are in good condition. While the benevolences of the church have lagged somewhat, the missionary committee in cooperation with the pastor hopes to bring the church up to 100 per cent efficiency in its benevolences. The congregations are increasing and the Sunday school is taking on new life. At a recent parish supper the largest number that ever attended such a gathering was present.

THE CHURCH AT LACONIA, which has been pastorless since December, when Rev. H. H. White went to Lebanon, has found a pastor in Rev. George G. Kincaid. Mr. Kincaid comes from Maine where he has held a pastorate and recently engaged in evangelistic work.

REV. W. W. HARRIS has resigned at Whitefield after a pastorate of about seven years. He has accepted a call to the church at Warner.

REV. J. K. MILLER, convention pastor-at-large, has been visiting churches with a set of nearly 100 slides and giving stereopticon lectures which inform and interest his audiences. Beginning Feb. 18, Mr. Miller will hold special services with the church at Farmington and at the close of the meetings there will go to the church at Milton for a series of meetings.

### NEW JERSEY

#### Peddie Alumni Banquet

The annual banquet of the Peddie Alumni Association was held Friday evening, Feb. 2, in Hotel McAlpin, New York City, with 150 graduates of the school and their friends in attendance. The banquet this year was especially significant in that it celebrated the twenty-fifth anniversary of Dr. R. W. Swetland's administration of the school.

Dr. James A. Hamilton, '94, secretary of state of New York, presented to the gathering "An Optimist's Message," D. G. Garabrant, president of the board of corporators, spoke on "Peddie's Ideals," and Headmaster Swetland responded with "A Forward Look." The toastmaster was

Clifford A. Morton, '94, president of the Alumni Association. The double quartet of the Peddie Glee Club, under the direction of W. Kenneth Sprague, of the school faculty, rendered several selections.

Howard V. Merrill, '93, was elected president of the association for the ensuing year. Following his graduation from Peddie, Dr. Merrill attended the College of Physicians and Surgeons, of New York, from which institution he received the degree of M.D. in 1898. He is a practicing physician in Brooklyn, N. Y. Joseph E. Bath, '14, will continue as secretary and treasurer of the association.

### NEW YORK

RECENTLY REV. TILLMAN B. JOHNSON, pastor of the Salem Church, New Rochelle, N. Y. tendered his resignation because of ill health.

## Mississippi Valley

### ILLINOIS

A UNIFIED BUDGET TO cover the entire expenses of Central Church, Quincy, has been subscribed in full. The success in this enterprise will make it possible for the church to devote itself to spiritual, educational and social endeavors without being under the necessity of raising money to maintain the church. J. H. Brown, veteran clerk of the church, says that this is the first time the church has ever had all of its money pledged a year in advance. Naturally, Pastor Meigs is enthusiastic over the outlook.

REV. C. C. COLBY OF Taylorville led in a series of special meetings with First Church, Shelbyville. A number of accessions to the church will result. The influence of the meetings extended far beyond the membership of the church. Mr. Colby addressed Sparks Business College, the high school and two grade schools.

ENGLEWOOD CHURCH, ROCK ISLAND: After a two weeks' meeting conducted by the Northern District Superintendent, Rev. E. A. Gilmore, about 23 signified their desire to live for God. A farewell reception was held the last evening of the services.

MONMOUTH: Under the leadership of the pastor, George Sneath, First Church of Monmouth has been doing real service. Additions and contributions for the New World Movement have gone together. The pastor stands up strongly for all the better things in the city.

THE SECOND FOUNDERS' DAY of the Baptist Missionary Training School, Chicago, was celebrated Thursday, Feb. 1. At twelve o'clock the alumnae luncheon was served to forty-two guests. A small fishing-net occupied the middle of the table, carrying out the idea of the luncheon program, "Casting the Net." In the afternoon the program of the training school committee was presided over by Mrs. R. R. Donnelley. She gave an interesting account of the beginnings of the school. Mrs. Emma Marshall, former treasurer of the Woman's Society, read the Scripture and Miss Elizabeth Gemmell, a former member of the committee, led in prayer. Miss Clara E. Norcutt, missionary correspondence secretary, brought a word of greeting from the board in New York. Mrs. Smith Thomas Ford, of Wheaton, gave an address on "The Challenge of the Silver Christ." A fifteen minute song session was led by Miss Jessie Olin, instructor in music. The student session was an illustrated account of the practice work carried on at Raymond Chapel, Parkside Church, Mexican camps and Gary, Ind. Dinner was served at 6:30 to 250 guests. Dr. J. J. Ross, pastor of Second Church, and Mrs. Ross were guests of honor. Dr. Ross was the speaker of the evening. Mrs. Charles K. Henderson gave two groups of songs. Mrs. Clara D. Pinkham, president of the school, presided.

SEPTEMBER 13, 1922, a new Baptist church was born in a tent on Cicero Ave., near Irving Park Blvd., Chicago. Soon after its organization it called Rev. Charles F. Fields, to be its pastor. Mr. Fields had held several pastorates in the East, coming from Grace Church, Trenton, N. J., to Chicago. In the five months of its life this new church has bought lots on Dakin St., in Portage Park, erected a tabernacle building for its work for the present, all of which has been paid for by the membership itself. There have been quite a number of baptisms and almost weekly members are coming into fellowship in other ways. There is a Bible school of almost 200, a live and thriving B. Y. P. U., Ladies' Aid and Missionary Society. Rev. J. Clarence Greene, an evangelist and a member of the church, has just closed a three weeks' campaign with the church which has resulted in a great spiritual uplift of the people and brought a number to accept Christ. Many of these will be baptized and brought into fellowship with the church. There is a great opportunity for Baptist work in this growing new section of Chicago. This new church has seen the vision and gone to its task with a will and full consecration. A religious canvass of the entire neighborhood has been completed by the membership of the church and many homes and families found who need its ministrations. Already larger building plans are being discussed as necessity drives the church to enlarge.

### IOWA

THE FIRST CHURCH, BEDFORD, closed recently a series of meetings which were under the leadership of Rev. and Mrs. Arthur Burch of Kansas City, Mo. Forty-seven persons have taken a stand for Christ and a number will unite with the church by letter. Mrs. Burch is a singer of ability and rendered real service.

A SERIES OF FOURTEEN associational conferences were held throughout the state, Jan. 23-Feb. 23. The conferences were held in cooperation with the four field workers, Drs. Caul, Hutchinson, Moore and Lagerquist. They were presided over by Dr. Mitchell, executive secretary of the Iowa Convention, who presented the work of the convention; Rev. Witter, director of the department of religious education, who presented young people's work; and President Million of Des Moines University, who presented institutional education. The conferences were a cooperative effort to present to the Baptists of Iowa a complete program.

#### Des Moines

January 26 the evangelistic team of the Federal Council of Churches held a number of conferences in the city. Dr. H. F. Stilwell was the Baptist representative, and gave inspiring messages at the various meetings. The Baptists had the largest attendance at the denominational conferences held at luncheon that day.

The University Church is the youngest church in this part of the state, being a "yearling." Its services are held in the chapel building of Des Moines University, thus serving the students and faculty of the institution as well as the community. The evening service is in charge of the students entirely, and special programs are arranged for the different meetings. The last four Sunday evenings have been devoted to the consideration of the four departments of young people's work—education, extension, life service, junior and intermediate work. This young people's meeting is serving for a laboratory for plans and programs for the general work of young people in the state. The state program is being applied directly to the local organization with splendid results. There being no regular evening service of the church, the pastor, Chaplain J. Orrin Gould, is devoting his efforts to a constructive program for the students of Des Moines University. University students were very much delighted by a chapel talk by Rev. A. G. Lagerquist, one of the field workers of the Iowa Convention.

The life-service league of the University Church is perhaps the largest organization of that kind to be found in the denomination. The league meets for regular study and devotion at eight o'clock Sunday mornings. It is a part of the young people's department of the Iowa Convention, and as a department is helping to work out a general policy and program for young people's work in general.

Rev. Hal E. Norton has resigned as executive secretary of the Des Moines City Union. He will enter the pastorate again within the next few weeks.

### INDIANA

ON SUNDAY, FEB. 4, THE hand of fellowship was given to twenty-seven people in First Church, Valparaiso. These were received as a result of a revival campaign held in January by the pastor, Rev. W. W. Ayer, and William S. Dixon, singing evangelist. Over sixty decisions were made during the campaign and many letters were dug up. The pastor has baptized thirty-one to date and anticipates forty baptisms from the revival and well over sixty additions in all. The church is thoroughly revived and all are praising God for a real outpouring of the Holy Spirit.

### MISSOURI

O. P. BISHOP OF KANSAS CITY writes: "I have turned aside from my business life in Kansas City and spent fourteen nights with Rev. A. J. Rendleman, in Patee Park Church, St. Joseph. There were sixty-seven accessions to the church; the larger portion of them upon profession of faith and by relation. More than fifty of them were adults and will be an immediate asset to the Patee Park Church. Rev. A. J. Rendleman has been in Patee Park two years; many people are uniting with the church, and many other hearts are turning towards Patee Park."

### OHIO

FIRST CHURCH, POMEROY: A sermon was delivered at the morning service, Jan. 28, by Rev. Carleton W. Atwater, pastor of the Lincoln Park Baptist Church, Cincinnati, which resulted in several decisions for Christ. At 3 o'clock Rev. H. A. Baldwin, pastor of the Baptist church at Hartford, W. Va., baptized fourteen converts in the Pomeroy Baptist Church, as a result of the special meetings conducted by Mr. Montgomery at that place.

The special meetings conducted by Rev. Carleton Atwater, resulting in thirty-four conversions and thirty-eight accessions, closed with the evening service. Mr. Atwater's coming meant much to Pomeroy, and would have meant a great deal more, had it not been for sickness among the people and continued stormy nights.

## NORTH DAKOTA

FOURTEEN NEW MEMBERS have been added to the Rutland Church during the past year. Rev. W. A. Daniel, pastor at Minot, is assisting Pastor J. R. Spiller in a series of revival meetings.

FARGO FIRST CHURCH enjoyed a giving Christmas this year. The men of the church gave a ton of flour. Vegetables, fruit and jelly were among the gifts. Ten families were cared for on Christmas day. The poor of the city will be remembered during the winter. Mr. Harry Jones, of Minneapolis, conferred with the church, Jan. 24, with reference to its growing need of more Sunday-school room.

FARGO, IMMANUEL will observe its fortieth anniversary the last of March. The anniversary will be preceded by a series of meetings, in which Pastor Finwall will have the help of Rev. L. J. Anderson.

FARGO, SWEDISH: Conference Evangelist Erick Anderson is to help Pastor W. G. Holmberg in a series of special meetings.

REV. J. E. NAYLOR, state evangelist, assisted Pastor L. McKinnon of Page in a series of meetings the first three weeks of the New Year. Several conversions have been reported and some candidates baptized.

PASTOR J. M. HUPP finds the Jamestown church responsive to his leadership. All services are well attended. Several are seeking membership and baptism.

PASTOR L. R. JOHNSON, of Bismarck, is conducting the high-school Bible-study class this year, which is composed of eighteen boys and girls. Several have recently been received into the church by baptism, following the special meetings conducted by Evangelist Naylor.

REV. I. D. MCBAIN, of Bottineau, is giving half time this winter to the work in the church.

REV. J. C. BOTHIC became pastor of Minot, Bismarck and Devils Lake Negro churches December 1. He is making his home at Minot.

STATE EVANGELIST, J. E. NAYLOR is at present assisting L. M. Stolberg at Kenmare in a series of meetings.

PASTOR-AT-LARGE O. S. JACOBSON and Rev. P. O. Ekstrom began a series of meetings at Drayton January 14.

PASTOR E. MONNES, of Powers Lake, is being assisted in the special meetings in some of his preaching stations by Rev. Tom Thompson, Wyoming.

PRECEDING THE HOLIDAYS the prayer meetings at Grand Forks, were given over to a study of the mission book, "The Trend of the Races," conducted by N. J. Nelson. The "Triple S" class of the Bible school taught by N. R. Lincoln is studying "Building with India." The men's brotherhood gave a supper at the church Jan. 23; about 100 men and women were present. Pastor J. G. York is giving special attention to religious education matters in this state until a director can be secured. Mr. R. B. Griffith, president of the convention, and Mrs. Griffith, are spending the winter in California.

## NEBRASKA

### Lincoln

Dr. W. T. Elmore, First Church, is having congregations which fill the auditorium to capacity. Every department of the church is in vigorous activity. The Sunday school averaged 415 during January, which is probably the largest of any of the down-town Sunday schools. One of the notable features is the interest shown by the brotherhood. The Sunday attendance has greatly increased and the president, Mr. J. S. Bishop, is putting on a fine program of monthly events for the season. Dr. Elmore is in his fifth year as pastor. He has a large program in mind for the church during the next few years. A substantial and united membership will cooperate with him in his plans.

Rev. Henry G. Smith is having a good time at the Second Church. During the past year, sixty-nine members were received into the church, many by baptism. The Sunday school has an average attendance nearly equal to the membership of the church, which is far above a standard school. The primary and beginners' department has had an increase of over 200 per cent during the past two years. The church never has a deficit in its finances. In its characteristic way it paid its recent paving tax in a lump sum, and without soliciting subscriptions. Its per capita gift for missions the past year was $18, the largest per capita in the association. Among the young people of the church two are missionaries in Bengal-Orissa; one is in social settlement work; one is a student for the ministry in Denison University; and one is there preparing for foreign mission work.

First and Second churches are preparing for pre-Easter services. Four weeks prior to Easter services will begin in the Second Church and continue two weeks. They will then begin in the First Church and continue until Easter Sunday. The meetings will be led by the two pastors, they exchanging for the pulpit work. Already there is a rising interest in this evangelistic effort due to group and cottage prayer meetings, conferences and organizing of the members for personal work.

After six years of faithful service, Rev. F. W. Ainslie is closing his work at Temple Church to become executive secretary of the Nebraska Convention. This place has been vacant since Dr. Walter I. Fowle closed his work four months ago. Mr. Ainslie has many qualities which fit him well for this important task. He is already at work and will move to Grand Island in June. He has done a fine work in Lincoln. Taking a small mission church, he was able to unite it and the Holdrege Street Church, and for two years has amalgamated the two into a working body. He has been prominent in the city ministerial association and has been for all these years the outstanding authority in all the denominations on Daily Vacation Bible School work. His ministry at the Temple Church ends just after improvements have been made in the building, a W. W. G. has been organized, eleven new members have been received, seven by baptism, a young married people's club has been formed and other activities have been initiated.

Baptist student work at the university continues with a good degree of interest. The Bible classes are large. Some of the outstanding Christian leaders are in the university. Seven former students are now on the foreign field. Fifteen or twenty of the present group are planning for distinctive Christian work, both foreign and home. Money is coming in month by month from the New World Movement for the property, and it is evident that cash will be paid in full for it when the deed is acquired in June, 1924. Mr. Pope is now in the tenth year as university pastor.

## MICHIGAN

REV. E. J. CROSS AND family of Imlay City are greatly bereaved by the death of their only son, Francis, who died Feb. 10 from pneumonia. Mr. Cross is one of Michigan's faithful pastors, and friends throughout the state will sympathize with the family in its sorrow.

# Rocky Mountain States

## COLORADO

AFTER THREE YEARS and six months of successful ministry with Bethel Church, Denver, Dr. Edw. L. Krumreig tendered his resignation to take effect March 1. Doctor Krumreig has accepted the office of executive secretary of the National Literary Society, Washington, D. C. During the three and one-half years he spent with Bethel nearly 300 members have been added to the church, the majority of them by baptism. The church is in good condition spiritually and socially with a fine body of young people headed by Mr. and Mrs. W. M. Thomas, and a fine church organization. Mr. F. T. Houston, 1714 South Broadway, Denver, is church clerk.

## WYOMING

ON A RECENT SUNDAY the new building of the West Side Mission, Casper, was dedicated. This mission was started just a year ago. It has been organized into an independent church and has a promising future.

## UTAH

A REGIONAL CONFERENCE of western state secretaries was held in Salt Lake City, Feb. 6-7. Dr. A. W. Rider of California was chairman; Rev. G. Clifford Cress of Montana, clerk. The meeting was called by Director J. Y. Aitchison, who presented the promotion program for the closing months of this fiscal year. There was a distinct note of optimism in every session. Only two of the twelve conventions represented had any doubt about raising for the New World Movement an amount equal to last year. The secretaries were entertained at a banquet by Immanuel Church, whose pastor, Rev. Russell Brougher, took an active part in making the conference a pleasant one. Sec'y M. L. Rickman, of the Utah convention, was the host and received a vote of thanks for the many kindnesses shown. The conference endorsed the general program of the Board of Promotion and pledged the conventions to a complete and maximum participation in the denominational tasks. The following were present: Director J. Y. Aitchison, Assistant W. H. Bowler, Dr. A. M. Petty, Portland, Ore.; Dr. A. W. Rider, Los Angeles, Calif.; Dr. Hanna, Casper, Wyo.; Sec'y J. S. Stump, New York; and Rev. Bruce Jackson, Cheyenne, Wyo. The following state secretaries were present: W. H. Harper, Southern California; C. W. Brinstad, Northern California; O. C. Wright, Oregon; J. F. Wat-

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REV. HARDIE CONNOR, formerly of Safford, recently returned to Arizona, to become pastor of the church at Willcox and vicinity. Mr. Connor has an important and strategic work on his present field.

REV. E. L. BARKLEY, four years pastor of First Church of Winslow, died in that city on Jan. 13 from cancer of the stomach. Mr. Barkley was loved by the people of Winslow both within and without the church.

SUPERINTENDENT OF EVANGELISM L. M. Darnell is aiding Pastor Vanderhoof, of Scottsdale, in a series of meetings. There have been a number of professions of faith.

MRS. CARRIE A. ROBINSON of San Francisco, district worker for the southwest district, has closed a month of appreciated work in the state.

DOWN TEXAS WAY, fourteen churches registered an attendance of 2,869 young people in B. Y. P. U.'s, Sunday, Dec. 3. Some of these churches have from six to fifteen B. Y. P. U.'s running at the same time. Bang!


# TEN MILLION NEGROES IN AMERICA

Do you know that the majority of our black brothers in America are Baptists? During the great industrial expansion of 1917-1919, hundreds of thousands of these people drifted into our northern states, presenting an opportunity and a responsibility which was immediately recognized by our City Mission Societies.

### Financing Negro Churches and Christian Settlements

Since then much time has been given by these Societies to the oversight of the Negro Churches. Much money has been expended in helping them to finance the purchase of suitable buildings. Special contributions have been made to establish such Christian Community Centers as the Morgan Community House at Pittsburgh, which is recognized as the pioneer of other such Centers recently established in Cleveland and Detroit, and in financing institutional work such as is now being conducted in the old First Church of Chicago.

### Our Obligation Is Not Yet Discharged

Much still remains to be done in providing for these churches suitable leaders, efficient programs of Religious Education and holding before them high standards of home, society and recreational life.

Our future achievements depend upon the support of our churches to our great denominational program.

## *HELP SAVE THE CITY*

THE ASSOCIATION OF STANDARD CITY MISSION SOCIETIES

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION


## Pacific Coast

### OREGON

REV. GEORGE H. YOUNG closed his work as director of religious education for Oregon Dec. 31 and began his work with the First Church of Hamilton, Ohio.

TWO CHURCHES HAVE BEEN ORGANIZED since the beginning of the new year. Brookings, an important mill town lying on the coast just north of the Oregon-California line, found that Baptists were in the majority and were requested to develop the field. The new church has about thirty members. The site for a new building has been donated by the mill company and a fund for providing a building is being collected.

IN A RAPIDLY GROWING SECTION OF NORTH PORTLAND a vigorous mission independently developed has united with the convention. A survey shows that 500 families in the neighborhood are favorable to having Baptists develop this field. Already candidates for baptism are awaiting membership.

DURING JANUARY ALL THE CHURCHES excepting those in and around Portland were visited in behalf of the New World Movement by Rev. and Mrs. O. C. Wright, Rev. A. M. Petty and Rev. J. C. Austin. Recently the campaign was extended to include the Portland churches.

THE ARLETA CHURCH has let a contract for the construction of a unit to cost $40,000. Rev. Owen T. Day is pastor.

IN SPITE OF THE DEVASTATING FIRE, the Astoria Church is continuing work on its $40,000 building. Rev. E. A. Gottberg is pastor.

THE CHURCH AT MEDFORD of which Rev. F. R. Leach is pastor, has let a contract for the erection of a new $40,000 house of worship.

THE MT. OLIVET CHURCH (Negro) Portland, expects to occupy its new building by Easter. When completed this church will have cost $25,000 and will be one of the best Negro churches on the coast. Rev. J. W. Anderson is pastor.

THE HILLSBORO CHURCH, Rev. Robt. Kay pastor, will occupy its new building, costing approximately $20,000, by Easter.

REV. S. L. BOYCE, the newly elected pastor of the Riddle Church will have the pleasure of seeing the task of building the $8,000 new church completed.

A NEW MISSION is soon to be opened by the convention in Northeast Portland in a section of Portland's resident district.

THE ALOHA CHURCH is using its new church building although it is incomplete. The site was donated by a realty company.

Rev. J. E. McGuire has labored with no stipulated remuneration. The Portland pastors in capacity of carpenters donated a "blue Monday."

THE FIRST SWEDISH CHURCH, PORTLAND, recently purchased a new lot for $15,000. It has completed the payments and has put its old property up for sale. It expects to begin soon to erect a new $50,000 building. Rev. T. J. Sjolander is the pastor.

SUNDAY, FEB. 11, the corner-stone of the new Bend Church was laid. Two years ago the old building was destroyed by fire. Recently the pastor Rev. F. H. Beard, assisted by Rev. J. C. Austin, secured $20,000 in pledges. The new building will cost $30,000.

OREGON HAS HAD a matchless team of general workers consisting of Dr. O. C. Wright, superintendent of missions, Dr. S. J. Reid, superintendent of evangelism, and Dr. Geo. H. Young, educational director. But the trio is broken by the removal of Dr. Young to the First Church of Hamilton, Ohio. The Hamilton Church has secured one of the most able and spiritual men in the state.

THERE SEEMS TO BE a deepening of spiritual life in almost every section of the state. Evangelistic meetings held in Albany have resulted in over sixty accessions and in a quickening of the life of the church in every way. Dr. B. F. Fellman is the pastor. On a recent Sunday evening Rev. Daniel Bryant baptized eighteen at Corvallis First Church. Corvallis is the seat of the Oregon Agricultural College with nearly 3000 students. The Baptist church is packed to overflowing on Sundays. Dr. S. J. Reid, State Superintendent of Evangelism, will assist Rev. Willis E. Pettibone at the First Church, Oregon City, beginning the middle of February. Rev. C. E. Dunham, pastor of First church, Eugene, is assisting Rev. Harold Proppe in special meetings at Independence. A general quickening of spiritual interest is reported, and large results will surely follow. The First Church in the capital and second largest city, Salem, looks forward to the coming of Rev. August Hunderup, one of the Oregon boys, to assist Dr. Milliken in special meetings. Mr. Hunderup recently closed successful meetings at the Arleta Church, Portland, Rev. Owen Day, pastor. There were forty accessions. Evangelistic meetings are now in progress at McMinnville, the seat of Linfield College. The pastor, Dr. C. L. Trawin, has been assisted by Rev. Daniel Bryant for part of the time. Deep interest in the meetings is reported.

DESPITE THE DISASTROUS fire which wiped out a major portion of the deepwater port, At Medford, Rev. F. R. Leach, and his heroic band of workers are going ahead with building operations. The Astoria church, when completed, will be one of the finest in the state outside of Portland. At Mewford, Rev. F. R. Leach and his people are planning a structure to cost $35,000 or $40,000. Rev. F. H. Beard of Bend is leading his people in the erection of what will probably be the finest Baptist church house in Eastern Oregon.

## SOUTHERN CALIFORNIA

FIRST CHURCH of Long Beach, has had one of the best years in its history. Rev. George D. Knights is rounding out eleven years as pastor. The membership is about 1400, three times what it was at the beginning of the present pastorate. One hundred and forty had been added up to Dec. 1. A meeting under Miss Amy Lee Stockton, closing in December, was helpful in increasing the additions by baptisms and otherwise. It was the best evangelistic effort in the history of the present pastorate. The church raised for all purposes more than $54,000 last year. Of this amount over $28,000 went to missions. Of the remainder about $10,000 was paid toward the new Sunday-school building. The Sunday school has the second largest attendance of any Baptist Sunday school in the state. The B. Y. P. U. organization has been graded, so that every age may have a B. Y. P. U. home. This organization is a source of great strength.

FIRST CHURCH, HOLLYWOOD, is prospering. Its Sunday school is growing so that more room is an absolute necessity and plans are well along to provide it in the immediate future. The pastor, Dr. S. J. Skevington, is scoring a success in what he calls "Pastor's Junior Conversations," somewhat different from the usual junior sermons, in that Dr. Skevington arranges to have a boy or girl on the platform and holds a "conversation," always using some object to emphasize his message. It is noticed that the adults also are wide-awake during these conversations. Large numbers of children attend. Eighteen new members received the hand of fellowship at the February communion service. Dr. Skevington has just retired from the presidency of the Union Ministers' Association of Los Angeles and is now chairman of the Southern California board of promotion.

CORONA, WALTER S. REED, pastor: Work in all departments is progressing. Congregations are large. Sunday-school attendance has greatly increased. Senior B. Y. P. U. is in flourishing condition. A junior B. Y. P. U. was recently organized with nearly forty members. Last year's report shows $12,000 raised for benevolence; local budget increased $1000 over last year; $800 spent on furnishings for church; pastor's salary raised $200. Many new members are being received. The Corona Mexican Mission, Rev. P. H. Pierson, pastor, is doing fine work among the Mexican population. Ten have been baptized in the last three months. Recently a prayer meeting with fifty-one present was held. Rev. P. H. Pierson and wife are greatly loved by their church.

FIRST BAPTIST CHURCH, Pasadena, conducted its second annual Bible conference Jan. 21-Feb. 2. In spite of continuous rain the conference sessions were crowded day and night. Numbers were turned away. Last year Dr. Dean had fifteen speakers at the conference and the enthusiasm was marked. This year of the twenty-eight addresses of the conference, three were delivered by Dr. O. P. Gifford, one by Pastor Dean and the remainder by Dr. G. Campbell-Morgan. Dr. Morgan gave four series of addresses. During the afternoons of the first week of the conference he spoke on the general theme, "The Historic Christ." The evening series of the first week was upon "The Bible." The second week the afternoon addresses were on the theme, "The Teaching of Christ Concerning the Church." And the evenings of the second week were given over to the examination of "Some of the Superlative Sayings of Christ." Large numbers of Southern California's ministers were in the sessions.

DR. JAMES S. WEST, who recently came to San Francisco from Detroit, is making himself felt. Attendance is gradually increasing at all of the services, new members are being added both by letter and baptism, and San Francisco is beginning to find out that there is a First Baptist Church on Market and Octavia streets.


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**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary. 1701 Chestnut St., Philadelphia, Pa.

**Woman's American Baptist Foreign Mission Society:** Massachusetts. Miss Alice M. Hudson, Treasurer. 276 Fifth Ave., New York City.

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## Tell People What You Want

(*Continued from page* 108)

ported on March 31. The whole campaign proved beyond the shadow of a doubt that a very effective form of raising money was that employed by the committee through the denominational press.

Several years ago it was discovered that the average gifts on the annuity plan to the various missionary societies were amounting to about $125,000 annually. Thirteen articles were written by Dr. Charles L. White, of the American Baptist Home Mission Society, which were about to be given to the denominational press, to be supplemented by independent advertising for annuity funds for the Home Mission Society. In speaking of the intention to do this, to a representative of the Foreign Mission Society, Dr. White was invited to re-write the thirteen articles, bringing in all the different societies and making the appeal jointly. This was done. That year about $600 was spent in advertising in the denominational press and a standard form of advertisement was carried during that period, in each issue, and the thirteen articles, some very brief and some of considerable length, were published in the denominational press. It took about six months for the denomination to realize the situation and the receipts that year did not show much, if any, increase in annuity gifts.

The advertising, however, was continued the second year, when about $2000 was spent in these ways, either jointly or by the various societies separately. The second year of advertising, which was confined to the denominational press, the receipts increased from approximately $125,000 to about $330,000. The next year the amount more than doubled again to approximately $700,000, and the third year all the societies reported receipts in excess of a million dollars.

Advertising for annuities in the denominational press was discontinued at the beginning of the New World Movement as it was feared that stressing these matters would interfere with the campaign that was then in progress. The result was greatly diminished annuity receipts. Several months ago the societies began to advertise again jointly along the lines of legacies and annuities, and the increase in annuities is very apparent.

Evidently it pays the societies to advertise in the denominational papers which reach a large proportion of our denomination, among which are thousands of men and women who are so situated that they desire to make their investments while they live, by securing the annuity contracts written by the various societies.

It is interesting also to learn that the campaign begun some years ago by the Baptist societies, called attention of societies in other denominations and also interdenominational groups to the matter, until now most of the leading missionary societies North and South and many educational institutions, have also discovered new gold mines which it is safe to say during the last eight years have brought many millions of dollars into the treasuries of these different organizations.

At the last annual meeting of the Home Missions Council, the report of the committee on trusts, annuities and legacies developed keen interest and will be published in special pamphlet form. It goes into the matter in considerable detail, and will doubtless stimulate interest in all the denominations in annuities, bonds, legacies, trust agreements and special new attractive ways of giving, during the lifetime and after the death of those who desire to invest a part or all of their income and principal in the extension of the kingdom of God.


BOOKS THAT CONTINUE IN DEMAND

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This book lays a secure foundation for a rational belief in God. The simplicity of its style makes it readily intelligible. $2.25

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**The Carpenter and His Kingdom**

By ALEXANDER IRVINE

This life of Jesus is inspiring, reverent, and as readable as a novel. From the beginning it arrests the attention and it holds the interest to the last page. $1.50

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**From a Daytona, Fla., newspaper we glean the following information:** The Community Church at Daytona Beach on Feb. 11 closed a successful campaign for $100,000 for a new church building. The campaign was under the direction of Rev. F. H. Divine of New York. "The proposition of Smith G. Young made to give $2500, provided nine others would do the same thing, produced results most gratifying, and was the thing which made the scheme a success, for ten others responded." According to present plans, the new building will be constructed next summer.

## Our Book Shelf

**Regeneration and Reconstruction,** by S. B. John. New York: Doran.

Highly commended by Dr. John Clifford as timely, "especially for the needs of our world civilization at this hour," this brief essay is weighty and intense in its seriousness. The book is an appeal for personal evangelism, grounded on the collapse of civilization, the divine basis of civilization (love), and the necessity, nature and fruits of regeneration. This is not "just another book on personal work," but something different.

**The Apostolic Age,** by William Bancroft Hill, D. D. New York: Fleming H. Revell Co. $2.

This is a study of the early church, its methods and achievements, set forth with a wealth of detail. It is what might be considered an exhaustive study of this supremely missionary age of the church. The author believes that an understanding of the early life of the church is necessary to a comprehension of its later development as well as its present genius. The book is realistic and interesting, as the author has drawn considerably upon his intimate acquaintance with foreign mission fields and their problems. He understands the customs and ways of the people of that time and brings the reader close up to them. The work is a fine reference book for Bible study and sermon material and is made accessible through a table of contents and an elaborate index.

**Evolution at the Bar,** by Philip Mauro. Boston: Hamilton Bros. 75 cents.

Mr. Mauro's books have usually won our hearty commendation. He has frequently come dangerously near the zones reserved for "men of science," but in this volume he plunges into the subject. He does not here make pretensions to scientific scholarship; he writes as an observer and compiler of the tangible results of the present day inquiries into accepted facts of science. He gives wide berth to the "inferences," "probabilities" and "likelihoods" of the modern sciolist; he cross-examines the witness "at the bar" and compels him to confess, not to his guesses, fancies and deductions, but to what he has seen and knows of the great problems under discussion. We must admit that the average expositor of the results of evolution, the swivel chair doctrinaire, makes rather a sorry showing when pinned down to demonstrated facts and results. Many of the averments touching the origin of man and the limitations of evolutionary processes of the creation vanish into the thin air of fancies and perchances. While Mr. Mauro is easily recognized as in the conservative class, still his survey of the results and indisputable conclusions of scientific researches are as reliable as his own reputation for scholarship and fairness. We commend this little volume as a most convenient, readable and dependable primer on subjects that are so much mooted these days.

## "It Is to Laugh"

Police inspector: Name?
Prisoner: Pat McSweeney, sorr.
Police inspector: Nationality?
Prisoner: Oirish.
Police inspector: Business?
Prisoner: Italian organ grinder, sorr.

Judge: "What's this man charged with, officer?"

Policeman: "Careless walkin', yer honor. He bumped into a truck and bent both fenders and the radiator." *American Legion Weekly.*

---

Mr. Smith always spoke of his recently purchased car as "my automobile." He tried many experiments with it, and was often seen reclining underneath it. The automobile became the joke of the neighborhood.

One day Smith was mowing his lawn when something went wrong with the mower. He sat down beside it to have a look at the machinery.

A wag, chancing to pass that way, paused.

"Good morning, Smith," he said; "is that your automobile again?"

"No," growled Smith. "It's my oughter-mograss—but it won't!"


# PENNILESS BLINDNESS

One of the most pathetic cases coming before the Ministers and Missionaries Benefit Board, was that of an aged Baptist minister who for many years had been a beloved pastor of a loyal people. He was doing faithful and efficient work for the Kingdom, when, in the midst of his labors, he was suddenly stricken with blindness.

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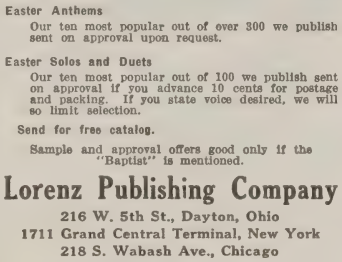
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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## ON AUDIENCES

After a concert which my wife and I gave the other evening, a lady came up to me and said, "The great regret of my life has always been that God gave me a passionate love for music—but has made me but a wall-flower. I have no singing voice; my fingers won't work as they should to play the piano or violin; and I cannot create even the beginnings of a tune. So, years ago, I made up my mind that I would have to take it out in being 'audience,' and busied myself in studying everything possible to fit me for appreciation and understanding of what I hear!"

I answered her: "If you only realized how rare and precious the *trained* and *appreciative* listener is, you would not so underrate yourself. I, or a thousand performers, could be spared; but not *one* such as you. The great basic trouble with the musical situation in this country is that we have concentrated too much of our energy in producing performers—vocal, instrumental and creative—and have neglected the other necessary factor—the receptive element: the intelligent auditor! We are going to improve this weakness when we spread the knowledge of what is what in music through the rank and file of the laity. When we develop the knowledge and understanding of music *there*, the grade of performing and creative artists will take a sharp turn for the better. Hats off to the trained audience!"

This general lack of musical understanding, I firmly believe to be the basic evil in the music problem here, which affects the music of the church even more than it does the general field. What does the average member of our congregations know about the technical grade of the music he hears on Sunday morning? If the minister uses faulty grammar or confused rhetoric, *this member* knows it at once and properly takes offense. But how differently he evaluates the music! One per cent would be a high estimate of the proportion in an average group who would recognize the most criminal error in the workmanship of an anthem or a solo. A large proportion of the service music used today, both instrumental and vocal, is ethically and intrinsically on a par with the cheapest type of literature imaginable. It reeks with ungrammatical statements, clumsy craftsmanship, banal melodies, unimaginative harmonies and faulty structure. Take a novel of which such charges as these above could be honestly made, and figure what chances of success it would have, merely making the application by substituting story for melody, locale for harmonies, and plot for form! Any literary effort would be doomed to utter failure if handicapped by such vital weaknesses. And yet we generally and continually use musical numbers in which all these offences are rife.

To me the problem is simply one of education. The better will always drive out the worse by natural evolution, if the better is given the opportunity. I do not worry about the future of our music if only we hear, and by constant hearing, understand and appreciate the best. I know, and have proved in my own experience, that an audience which would show little or no response to a Bach Choral-Prelude when it was offered as such will welcome and enjoy it after a short informal explanation of its melodic foundation, its scheme of elaboration and purpose, and hearing the chorale in its congregational form first: in other words, when it is done efficiently to an audience ready to estimate it intelligently. I am a hearty devotee of the lecture recital if it is done without the too prevalent attitude of "I know what you don't." Some day I hope that our great donominational bodies officially will pay more definite attention to the musical situation in the churches. Perhaps some system of regional advisory branches, each equipped with and under the guidance of a tolerant, human (and humane!), competent church-organist and choir-authority, subject to call from any church requiring expert aid in arranging its musical program (both material and agents) will some day eventuate.

While awaiting this millennium to dawn, those of us who are in more fortunate positions—the servants of thriving, prosperous churches which enjoy the highest type of service music—should, whenever possible, do whatever offers in unstintingly giving of our efforts to these not so fortunately situated. And this not with the feeling of condescension, but of service and opportunity.

The sort of thing I have in mind is what we—my quartet of singers at First Church of Evanston—did recently. A few weeks ago, because of the personal connections of a pupil of my wife, we became interested in a small church on the outskirts of Chicago that was valiantly raising money to meet the debt on the church and also to encourage the work of the volunteer choir working under a volunteer director. We felt that such effort deserved whatever little aid we could render; so the quartet and I went out and gave them a special musical service, which netted them a goodly offering. Our reward came from the whole-hearted appreciation of the large audience, and the feeling that we had given a program of twenty numbers all of which were of the higher class of church music. Without any apologies or explanations, we presented some of the best examples of sacred music we could find in the most expert way we could. The response of the congregation to our efforts once more convinced me that if we can get good church music to the people in sufficient quantities to make them intelligent judges of quality and fit-


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ness, the mediocre, the cheap, the unfitted, decadent style of tin-pan alley trash will be driven out in a hurry. Music always has suffered from two elements—the ill-equipped, injudicious amateur who sins through ignorance, for the most part; and the hair-splitting doctrinaire, too busily engaged in windy battles of words to keep his feet on solid ground. One produces sentimental, badly written drivel; the other perfectly correct corpses. We must sweep out both factors and supply a plentiful stock of practical and ideal music fitted to the agents of performance. More good, simple, practical music and more people able to sing and play it as it should be sung and played is the crying need of the churches.

### Missionary Test Tubes

(*Continued from page* 109)

surprising, however, how quickly they learned to enjoy the games. They always like stories and it is in this way that we hope to teach them to be kind and true as well as clean. We trust that through the medium of the kindergarten they may be interested in the Sunday school where they will be taught about Jesus Christ and God, their loving Father."—M. D.

"I have grown to love the children dearly because they have taught me more lessons than I have taught them. They have made me see the need of service and the need of love. My reward for my small services has been their smiles. When they put their little arms around me or ask to sit on my lap while I tell them a story, when they run to meet me as I get off the street car—then I know that they have no fear of me, but love me. I pray every night for my little boys and girls that I may help them to see the Christ in me, and that I may be more like him every day so that they may know him."—L. B.

In this practice work the student missionaries are themselves learning valuable lessons in humility, love and service which will save them many disappointments and heartaches on their fields in the years to come.

One-, two-, and three-year courses are offered at this school which is under the supervision of the Woman's Home Mission Society. It is the first actual missionary training school in America and has been the pioneer in progress and academic advancement. Its slogan for the year to come is: "Leadership in rank, scholarship, equipment and output."

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**Preparations are under way for celebrating** next year the three-hundredth anniversary of the founding of New York City. Civic, patriotic and religious bodies are planning to take part. The celebration will come largely in the spring of 1924, and the last Sunday in April of that year will be specially observed in honor of the Huguenot-Walloon pilgrims who, under the Dutch West India Company, made the first settlement on Manhattan Island in 1624. Plans have been launched to make the celebration nation-wide.

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**Two or three copies of the Free Baptist Cyclopedia** could be placed at the present time where they could do some good in connection with our mission work. Correspond with Harry S. Myers, 276 Fifth Ave., New York City.

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**The Detroit council of churches,** representing 264 Protestant churches, has completed its plans for the pre-Easter services conducted each year under its auspices. The services began Feb. 18 and will continue until Easter. Among the speakers from outside of Detroit is W. W. Bustard of Cleveland.


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## South China Mission Annual Conference

**Swatow, China, Dec. 6–13, 1922**

By Louise Campbell

In former years our conference met in different central stations but for about ten years now, the main station at Swatow has been the only one able to accommodate our increased force. This winter, however, it seemed impossible that we could be housed where so many buildings had been wrecked by the typhoon, but the brave missionaries there invited the conference to come as usual. How to make seven houses already holding four families and thirteen single workers, accommodate nine more families and twelve single workers, was a puzzling problem to the entertainment committee, but it was so well managed that we were all comfortably accommodated.

Much had been done in the way of repairing and restoring, but the compound and vicinity still looked very bare and battered, and we were reminded on every turn of the destruction wrought by that fearful typhoon and wondered how long it would take to recover entirely from the effects.

Sun Yet Sen's forces are still at swords' points with those of his former general, Chen Chiung-ming, and their troops have been moving through our field in such numbers that travel and mail service has been very uncertain this fall and winter. Dr. Bousfield, from Chang-ning, the farthest of our stations, was delayed several days because, when only a comparatively short distance from his destination, the launch was seized and sent back up the river for troops. Then two of the young ladies from Kaying were obliged to stay a day and two nights at a Chinese hotel en route because all boats had been seized by the soldiers; finally, they secured passage on a charcoal boat, hoisted their American flag, and passed unmolested on to Swatow where friends were beginning to be anxious over their non-appearance. With the exception of four at Kaying, no one was absent. We were especially glad to get together, thankful that all had been spared, though all had suffered more or less on account of the typhoon.

During the conference sessions, a call came twice a day to consider our spiritual needs—more prayer, more Bible study, more humility and more love; we got inspiration in these quiet times together and help for ourselves and our people. There was inspiring music too, none more so than the singing of Miss Grace Sweet, (Kan En Vong) who is a welcome addition to our forces this year.

Among the reports given was one from a survey committee in regard to conditions existing in our native churches and the extent to which our mission schools are preparing to remedy these conditions. The report was not at all flattering, but it stirred us to greater effort. The chief reason given, where advance had been made, was "efficient preachers"; and the main reason for loss, "inefficient preachers." But aside from theological students, the report from the schools showed a very small per cent of students planning to do definite Christian work, so the need for more student volunteer work is very apparent. Dr. Jones of India, who has been holding meetings in China under the Y. M. C. A., was at Swatow during conference. It was fine to hear his clear ringing challenge to the students to put their lives at His service and so attain the only true greatness.

Several months previous, the conference had loaned two of its members to typhoon relief work at the call of the American consul, Lester B. Schnare, who was responsible for the dispensing of $10,000 from the American Red Cross; so now we listened with intense interest and sympathy to the reports of their work through the regions devastated by the storm and tidal wave. Mr. Baker told of the restoring of dykes and homes, while Miss Sollman told of her follow-up work with bedding and clothing. She had bought and superintended the making up of $10,000 (Mex.) of cloth. Both spoke of the hearty cooperation of the Chinese magistrates and village elders. Their work reached every class from the magistrate to the coolie, and there is now a wonderful opportunity for Christian work among these grateful people. Bibles with marked portions were prepared for many who welcomed them with new interest as containing the gospel which had impelled such unselfish giving. Funds were nearly exhausted; but their stories of conditions still existing and of areas still untouched were heart-rending. We determined to see if our own people who had been spared such suffering would not want to make a greater effort to send relief.

Our hardest task was to face the facts resulting from the heavy cut in our appropriations from the home boards. In the case of our woman's society, this amounted to a discount of 35 per cent. This meant closing of some work, reducing of teaching forces, shortening of school terms, less evangelistic travel, less time for language study, extra responsibilities for all. Every effort was made to lessen the burden by raising tuitions, combining classes, appealing to the people themselves—and here a ray of light gleamed through our cloud of difficulty, because in one instance many of the pupils offered to bring $5 each, over and above their tuition and board money. In another case the people rallied and did what they had thought they couldn't—raised enough money to make it possible to continue the school which was to have been closed for lack of funds.

Ungkung has long been without a resident missionary, and new opportunities there are demanding, so Mr. Lewis and his family are re-assigned to their old field.

Hopo sent an urgent request for a physician, because just as the people have completed a hospital building, Dr. Zwick has been obliged to return to the homeland for health reasons; but there was no one to send to them.

We rejoice to welcome Dr. and Mrs. Ashmore back, and it was a pleasure to greet Mr. and Mrs. Kenneth Hobart, Mrs. Lewis, and Miss Edith Dulin who came to join our ranks this fall.

We wished a happy furlough to Dr. and Mrs. Groesbeck, Dr. Everham, Miss Sanderson and Miss Foster who will be leaving this spring.

## Fresh from the Field

(*Continued from page* 100)

**A revival in the Immanuel Church,** Hamilton, Ont., resulted in the baptism of forty-five persons. Rev. J. G. Connors is meeting with success in his work as pastor.

**Rev. George H. Thompson, the "harp evangelist,"** of Waterloo, Iowa, began a **union meeting at Divernon, Ill., Feb. 11.**

**The Calvary Church, Salem, Mass., receives $5,000,** the foreign mission society and the home mission society each $1,000 by the will of Sarah E. H. Balcom of Salem.

**The First Church, Medford, Mass.,** celebrated the fifth anniversary of the coming of its pastor, Rev. D. J. Neilly. There were a number of gifts, one of which was a purse of $150 in gold.

**"Some Needed Rediscoveries"** is the subject of a series of sermons by Rev. W. D. Swaffield of Keene, N. H. We need to rediscover God, religion, Jesus, the Cross, sin and faith.

**Rev. J. W. Granger,** pastor of the Calvary Church, Bridgeport, Conn., suffered from a fall and has been confined to the hospital for some time.

**The Montauk Ave. Church, New London, Conn.,** has called to its pastorate Rev. H. J. Chase of Preston City. He has accepted the call.

**Rev. Zachariah Harrison,** for twenty-six years pastor of the Pond Street Church, Providence, R. I., has accepted the call of the Messiah Church, Brockton, Mass. His service will begin in the early spring.

**Since its enforcement on April 1, 1922,** the juvenile drinking prohibition act, passed at the last session of Japan's imperial diet, has reaped fruitful results. Since the act became effective, it is reported that 99,146 members of the young men's associations throughout Japan have joined the anti-alcoholic league in support of the juvenile drinking prohibition movement. Good for the young men of Japan!

**Dr. Judson B. Thomas, of Chicago, Dr. Herbert Hines of Kankakee, Ill., and Dr. Willis Chamberlain of Denison University,** are arranging personally conducted travel groups in connection with the Baptist World Alliance meeting at Stockholm, which will be strictly limited as to number. The purpose is to have congenial parties under experienced leaders.

**Rev. Theodore G. Erler,** pastor of First Church, Geneva, Ohio, writes that the enrolment in the Bible school has been doubled during the last year and that the church membership has been greatly increased. Rev. Franklin W. Swift will hold special meetings beginning March 11. Mr. Erler says: "The Baptist and *Missions* are our good friends, mutually helpful to us and the denomination."

**Fifty years of service will be celebrated** by the Young Men's Christian Association of the University of Illinois, Feb. 23-25, at Champaign. Statesmen, educators and business executives from most of the English-speaking countries have been invited as speakers for this fiftieth anniversary. Sir James Aikins of Winnipeg, governor of Manitoba, and one of the foremost lawyers of Canada, will occupy a leading place on the program.

**The list of delegates to the World's Baptist Alliance in Stockholm is growing.** The new members of the party are: Rev. John Dussman, South India; Mrs. H. E. Goodman and daughter of Chicago; Miss Alice Hudson, New York; Mrs. C. H. Koster, Brooklyn; Miss Mable McVeigh, Miss Nellie Prescott, Daniel G. Stephens, Mrs. Katherine Westfall, Mr. and Mrs. E. T. Tomlinson, Miss Ada A. Brigham, Rev. T. A. Hughes, Mr. and Mrs. E. Hilton Jackson and F. W. O'Brien.

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# The Baptist

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## Brotherly Kindness

*Make this your prayer*

IF from all thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindliness! Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give me Brotherly Kindness! Make somebody else to be of comely visage if only I may wear a comely countenance.

May I never wound the heart of any faltering child of thine. Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father, who loves them enough to send his Son to save them. Amen.

*—Ashland Ave., Toledo, Church Calendar.*

## Fresh from the Field

**Dr. H. M. Wharton of Baltimore is** critically ill. He is slowly recovering from a most serious operation in one of the hospitals of his city.

**The Tabernacle Church, Milwaukee,** has extended a call to Rev. Rollo C. Spear of Bloomington, Ind. He has accepted and will close his work in Bloomington, April 1.

**Rev. Arthur Cooper, of Dunkirk, Ind.** has accepted the call of the First Church, Noblesville. He is now on his new field. The Dunkirk Church has a good building and parsonage. J. E. Lewis, Dunkirk, is a member of the pulpit committee.

**Rev. F. W. Boreham, pastor of the** Baptist church at Armadale, Australia, well-known because of his essays, was the last student to be accepted personally by Spurgeon for the Pastors College. Mr. Boreham is about to publish the thirteenth volume of essays, the sale of the earlier issues having reached nearly 100,000 copies.

**The author of "Onward Christian Soldiers",** Rev. S. Baring-Gould, recently celebrated his eighty-ninth birthday anniversary. Many congratulations were received by the veteran rector.

**John C. Penn of Camden, Ind., has** turned over to the Indiana Baptist Convention two splendid farms on the annuity plan. These farms are valued at $50,000.

**Rev. William C. Bitting, pastor of the** Second Baptist Church, St. Louis, Mo., will deliver March 13-15 a course of six lectures on the Samuel A. Crozer Lectureship Foundation at the Crozer Theological Seminary. The subject of the course will be "The Pastor as a Bible Teacher." The six lectures delivered will be published in book form.

**Rev. B. S. Hudson and Mrs. Hudson** of Portland, Me., are spending the remainder of the winter in California. They will return some time in April, when Mr. Hudson will again enter the pastorate. He resigned recently as the pastor of the Free Street Church, Portland, after a pastorate of six years, in order to further the plan for the union of two churches. We understand that several churches have been looking his way. The details of his plans we do not know.

**The "Epworth Herald" asks: "Do you** know that during the three years—1920, 1921 and 1922—the Methodist church invested more in foreign missions than it has during any previous fifteen years? Two hundred and seventy new missionaries were sent to the fields. Two hundred and twenty new churches and missionary residences were built and the sites for seventy-five more were purchased. Forty-two colleges were either founded or enlarged. A new mission was opened in Siberia and Manchuria, with 1,200 church members, 6,911 adherents, and 5,730 Sunday-school members. One hundred and eighty-one new churches were organized in Korea last year. And, during the last two years, the membership in Mexico has increased 100 per cent. Our foreign Christians are giving the church just twice as much as they gave three years ago. Has the centenary been worth while?"

**Rev. G. H. Young, who has served as** director of religious education in Oregon, has resigned to accept the call of the church at Hamilton, Ohio. He has served eight years in Oregon. The years to come will still bear the fruit of his labors in that great state.

**J. B. Lippincott Co., publishers of Dr.** W. W. Keen's book "I Believe in God and in Evolution" have published the second edition, the first having been exhausted. It contains a few pages of additional material, but is otherwise the same.

**Mr. S. D. Gordon, author of "Quiet** Talks" will speak daily at noon at the Olympic Theater, Chicago, February 26-March 30, under the auspices of the Chicago Church Federation. Mr. Gordon's books have been printed in twenty-six languages and have already run into millions in circulation.

**In the calendar of the Immanuel** Church, Rangoon, Burma, Gerald La Val, Church clerk, reports: "God has prospered us in the matter of increased membership. We have added twenty-nine new members to our roll, of whom seventeen were received through profession of faith by baptism while twelve have come to us from other churches. One member was transferred to another church and another's name was removed from the roll at his own request. The Lord's work among the Chinese is continuing to bear fruit, there being thirty-eight conversions and baptisms among them this year." Rev. V. W. Dyer is pastor.

**The churches commonly known as** those of the Disciples of Christ have combined their missionary activities under one organization known as The United Christian Missionary Society with its office in St. Louis. The report of this society for the year ending June 30, 1922, indicates a growing consciousness of the world mission, of the strength and the closer cooperation of all of the parts of this great group of Christians. The total receipts of the society for all purposes during the year were $2,702,730.76. There were reported 3,131 baptisms on the foreign field; home mission churches started by the society had 2,734 baptisms; 1,891 other additions, making a total of 4,625 members added to these aided churches. Loans from the church erection funds amounting to $224,700 were made to thirty-three churches; and 292 aged ministers, missionaries and dependent families are reported as receiving financial assistance. From January to Easter 2,177 churches report 64,945 additions.

**The dedication of the new five-story** community house of the Church of All Nations of the Methodist Episcopal Church, at 9 Second Ave., New York City, acclaims that the Rev. John R. Henry has stood the test, and has made good. And now that his dream of a building adequate for the needs of the community has come true, this six-footer who did much to make the football team at Wesleyan University, Middletown, Conn., win victories during the late nineties, the while he edited the college newspaper, may well look forward to years of even greater success as he builds on the foundation which character, personality, a broad sympathy for folks of all tongues and every condition have laid during the days when he had no decent place to house his flock and dug up the support for his work where he could. The Methodist Centenary made possible this great building. This pastor has stayed on the job twenty-five years.

**Evangelist E. M. Steadman closed a** meeting at Alamosa, Colo., resulting in the addition of thirty-five new members to the church. He is now conducting special meetings at Hooper.

**Under the auspices of the Temple** Tours, Rev. Charles H. Sears, Rev. Kenneth C. MacArthur and Rev. William G. Towart will conduct post-convention parties in Europe.

**Beginning Sunday morning, March 4,** Dr. M. E. Dodd of Shreveport, La., will lead in special evangelistic services in the Third Church, St. Louis. He will be assisted by W. P. Martin and a large chorus choir. From March 4 fifteen simultaneous meetings will be held in all of the Baptist churches of the city.

**The Whosoever Bible Class meets Sun**day afternoons in the Woodward Avenue Church, Detroit. The international lessons are taught one week in advance. The class is interdenominational as its name indicates. Its slogan is "Whosoever will may come." Its object is Bible study, evangelism, Christian growth and service in the largest possible measure. Through its work many have accepted Christ and united with Woodward avenue and other churches. It is interesting in going through the extended annual report of its general secretary, F. F. Griffin, to note the remarkable growth of the class, a gain of more than 100 per cent in attendance during 1922. Its total attendance for forty-one sessions was 9,520. Its receipts were $1,099.

**Dr. J. Whitcomb Brougher, of the** Temple Church, Los Angeles, says in the calendar for the first Sunday in February: "Today I begin the fourteenth year of my pastorate of Temple Church. The record of the past thirteen years is not pefect. With the text, 'For to me to live is Christ,' as a motto, there has been limitless opportunity for growth. Year by year, in every way, Temple Church has been growing better and better. It has been a joy to me to face the large congregations that have regularly met in our auditorium and bring to them a gospel of salvation and good cheer. I have rejoiced in the growth of all the departments of the church's various activities. I am thankful today for the spirit of harmony and loyalty to be found in the Temple membership. I am happy and grateful for the many good things and the host of friends God has given me and mine during the past thirteen years. I am not satisfied and I thank God that the church is not satisfied with its past achievements. With the new program that I have adopted for the future I hope to become a more inspiring preacher and a more helpful minister. Together as pastor and people we must go forward—forward into a continuous personal evangelism for winning young and old to Christ; forward into a greater Bible school; forward into a greater educational program; forward into a more effective social service; forward into a world-wide missionary program; forward to the accomplishment of all that God has given

(*Continued on page* 132)

# The Baptist

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## Note the Sea Shells

"Ever since the advent of THE BAPTIST I have been hoping that some one would interpret the significance of the flanking illustrations on your editorial page. (He refers to the sea shells). A guesser of my acquaintance thought there might be a 'suggestion of deep water' in them; but there being no other kind of Baptists, that solution was discredited. Another friend ventures this: 'The Baptist (the genuine, true-blue sort) shells out.' As the rebus appeared at the beginning of the New World Movement, this may be a good guess. And it seems appropriate at any time." Now, kind reader, what do you think it means? We rather like the latter interpretation—"Shell out!" Is your subscription paid? Shell out, brother!

# Killam's Kollum

## Personal Attention Wins

Henry Harstine of New Philadelphia, Ohio, set to work to secure the renewals of the old list of subscribers and succeeded in renewing them all. Many, if not most of us, would have been satisfied since the list was a good list for the size of the church. Not so Mr. Harstine. He found that there were a number of families which did not have THE BAPTIST. He has already secured ten new subscribers and adds, "I have a number to see yet." That is the idea—he "sees them." He is not satisfied with a notice on a bulletin board or in the church calendar to the effect that he will "receive" subscriptions. He "sees" the folks. He talks the matter through with them. He gets results. So would you. The importance of having our church people informed will warrant your personal attention. Is your church adequately represented in the subscription lists of THE BAPTIST and *Missions?*

## Old Santa Plays Old Nick

"I will ask you to stop sending the paper as you still uphold Santa Claus and I won't take a paper that does for I believe that it is something that every follower of Christ should condemn."—Margaret Hanna, Fallen Timber, Pa. Has not the poor editor (underscore poor) trouble enough without old Santa playing old nick with the subscription list? How it makes us wish we had lived in the days of the apostles before this heresy came upon us. Old Santa has had a grudge against us personally for several years. He has taken our cash until a Christmas club is the only safe financial method. We never thought that he would carry his peeve quite so far. Our departmental writers must share in his wrath. They say, however, that the editor is responsible for everything! It is a cruel world.

## Leave It to Ben

"I am enclosing fourteen subscriptions to THE BAPTIST and *Missions.* We are asking for one new subscriber to THE BAPTIST and *Missions* for every twenty-five members in our Detroit churches. This will give us better than 500 new subscribers."—Ben. T. Leonard, *director of religious education.* Do you get that title? The day is at hand when the scores of directors of religious education in state, city and local church will all do as the livest of them are now doing. They will accept the task of getting Baptist periodicals into Baptist homes because of their value in training church members for church work. A Baptist ignoramus should be as rare as an Egyptian mummy, and he should be an object for the curious to gaze upon.

## *Fresh from the Field*

(*Continued from page* 130)

Temple Church and pastor to do. Let us all strive to realize a little nearer the ideal that Christ has put before us.

**Dr. Robert Stuart MacArthur, of New** York, president of the Baptist World Alliance, died on Feb. 23 at his winter pastorate at Daytona Beach, Fla. Dr. MacArthur, aside from his activities in the denomination, was widely known as a lecturer and was the author of a number of books. He was born in Dalesville, Quebec, July 31, 1841. He became pastor of Calvary Church, New York City in 1870 and remained there until 1911.

**The Board of Managers of the North**ern Baptist Convention passed a brief resolution expressing appreciation of the courtesy of the Belden Avenue Church, Chicago, and of the hearty cooperation of Dr. Benjamin Otto and Dr. A. E. Peterson in arranging for the meetings of the board in Chicago and in providing pulpit appointments for the missionaries, secretaries and other members of the board in the churches of Chicago and vicinity.

**Miss Sarah Ellen Pickett, active** promotor of Chinese welfare and mission work for fifty years, died recently at the home of her nephew in River Forest, Ill., at the age of seventy-five. Fifty years ago, Miss Pickett and her father organized the Baptist Chinese mission in Chicago, Miss Pickett had been a devoted worked until her death. She was a member of the First Church.

**Miss Cornelia H. Fulton, daughter** of the late Sarah E. and Justin D. Fulton, died Feb. 13 at Catonsville, Md. She is survived by two sisters, Mrs. Reuben Mapelsden of Philadelphia and Mrs. Augustus Trowbridge of Princeton, N. J. Miss Fulton was a teacher of rare ability. She had been associated with Miss Irwin's School in Philadelphia, the Brooklyn Heights Seminary, and was at the head of the English Department at St. Timothy's when she died.

**Rev. C. B. Althoff, pastor of the Lori**mer Memorial Church, Chicago, conducted a series of revival meetings at the Wentworth Avenue Church, Chicago, Feb. 4-18. The Mayflower Congregational Church joined with the Wentworth Avenue in these services. One hundred and two made a profession of faith, of which number between fifty and sixty will join the church.

**The income (from home sources) of** the Baptist Missionary Society of English Baptists for 1921-22 was, according to the *Christian World*, £190,500 and the expenditure £203,500, leaving a deficit of £13,000; this, however, was cleared off within a few weeks. The estimated expenditure for 1922-23 is £193,500, towards which there has been received in subscriptions, up to December 31, £35,680, a slight reduction as compared with the previous year. Apart from subscriptions, however, the society has realized in the way of legacies the largest sum that it has ever received in one year. It is being greatly hoped that the result of the gift and self-denial week will (added to the unusually large receipts from legacies) enable the accounts for the present year to be closed without a deficit. For next year the budgeted expenditure is about £190,000.


# The World Task of Northern Baptists

### No. 3. TEACHERS OF NATIONS

***"Go ye therefore and teach all nations."***

During the year 1921 substantial progress was made in educational work on the foreign field. In 2,898 schools of all grades, 103,260 pupils were under instruction. Of these schools 1,025 were self-supporting. Many have good buildings and modern equipment. Others are still doing their work in rude huts or temporary structures.

Years ago missionaries realized that the young men and women would be the leaders of the future. In order to have Christian leadership they began educational work under Christian auspices. Now the missionary teachers from America are assisted by 2,975 native men teachers and 1,499 women.

Northern Baptists today have 29 theological seminaries and training schools in non-Christian lands with 663 men and 583 women students. In the 4 colleges there are 263 men and 41 women.

The pupils paid $249,950 in fees last year, in contrast to $238,135 the previous year. In addition the native population contributed $33,699 toward educational work.

Evangelism receives primary emphasis. The pupils are constantly under strong Christian influence and many of them join the church every year. In Shanghai Baptist College, for example, forty students were baptized last year. Hundreds hear the name of Christ for the first time in these schools.

You who made a contribution to foreign missions had a share in educating these future Christian leaders. Your continued financial support is needed to carry on this vital and far-reaching evangelistic agency. Checks should be sent to your State Collection Agent or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.

*Next Week—No. 4. Followers of the Carpenter's Son.*

## American Baptist Foreign Mission Society

(Corporate name for use in wills)

*The Fiscal Year Closes April 30, 1923.*

**The General Board of Promotion of the Northern Baptist Convention**

The Baptist

# One Hundred Per Cent Efficient

WHO of us is, strictly speaking, 100 per cent efficient? Are you? Who of us never slips a cog, is always at his best, never misses a chance, makes an actual hundred out of every possible hundred bull's-eyes and does it, not merely at the annual shooting-match but every day and under all circumstances, does it with a crowd of onlookers or alone, does it when the result does not particularly count or when everything hangs tremulous on the moment's achievement?

What student has an unbroken string of hundred-marks for four years and in all studies? What farmer has the top yield for each of his crops for all of the years? What doctor saves all his patients? What lawyer never loses a case? What merchant has a complete turn-over of his stock at the full calculated profit and within the calculated time and has it every year? Probably no one except Dickens' Micawber or Mark Twain's Colonel Mulberry Sellers has dreams of such a thing, and theirs are what are colloquially termed pipe-dreams. We are all of us under the tyranny of General Human Frailty and Mr. Unforeseen Contingency.

Christ himself appeared to recognize the fact that even among the faithful there would be varying achievement, for the thirty, the sixty and the hundred-fold yields, and the two-talent, the five-talent and the ten-talent profits appear alike to have his hearty approval. But that is a very different thing from assuming that mere good intentions will excuse carelessness, blunders and laziness; or that mere enlisting in the campaign will serve as well as fighting it bravely to the end. Christ did not include in his approval the cropless thorny-ground or stony-ground hearers nor the servant who hid his Lord's talent. Nor will he include in his commendation the church-member who has done no single stroke of work since he entered the harvest field; who appears to think he was called into the vineyard not to cultivate the vines but merely to eat grapes; who is in the church with the *naive* assumption of a lodger who wishes his society to be considered an equivalent for his board.

What is true of the individual is true also of the churches. Probably no church may expect to be 100 per cent efficient "every day in every way." If any young pastor is thus optimistic, older ones would caution him to stock up his library in advance with a few volumes of "Consolations for the Disappointed." The roll of the New Testament churches, from those so affectionately but frankly depicted by the Apostle Paul to the seven typical churches of the Revelation, shows none with such a record. The nineteen centuries since then, with their millions of churches in all lands and amid all racial diversities, fail to reveal the ideal church, functioning up to its full efficiency. But shall we continue inefficient lest we fracture this time-honored record and dishonor an immemorial precedent? God forbid! There is no alibi for the church with half its membership inactive, nor for the member who is inefficient because another or many others are so, or for part of a denomination which sags to a low level because the average of the whole body is low. The model for a Christian is never other Christians; it is Christ; and the goal of a church is never merely to be as good as the average; the goal is perfection, and we must fling our hearts ahead of us and follow after them toward that goal.

BUT the splendid thing is that in certain fields and along certain lines *the one hundred per cent record is being attained.* We will be specific: In the difficult task of securing a tithing church one church at least, and there doubtless are others, reported not long ago that its members had subscribed the full amount of the tithe of their total income. It is the church at Bethlehem—auspicious name—in Pennsylvania, F. R. MacArthur, pastor. Then, there was a goodly number of churches in every state that raised or exceeded the seemingly impossible allotment of the New World Movement. Criticism has been made of our foreign mission schools because of their many non-Christian students, but Dr. Franklin tells us that the latest report from Shanghai College shows an increase in the number of Christians in each class until of the thirty-one members of the senior class every one has become a Christian. Still more remarkable is the report of Dr. Benninghoff, who has been given free-hand to do Christian work among the students of the great Waseda University in Japan, that *every one of the more than one hundred students who can be accommodated in the Baptist hostel becomes a Christian before he leaves the university.* These are all 100 per cent records. You and I and a multitude of us might be in that shining honor roll.

Efficiency is cultivable to an indefinite extent; there is no limit. The crucial sign of success common to all of these cases is that the workers expected nothing but success. They planned wisely, they worked sweetly and persistently, but above all, as our Salvation Army friends used to say, they "believed for it." Mr. Moody's words come back through the years, "O, brethren, let's you and I go in for being 100 per cent Christians!"

## How Shall We Reach the Goal?

THE writer of Ecclesiastes tells us in a sentence. "When thou vowest a vow unto the Lord, defer not to pay it; for he hath no pleasures in fools; pay that which thou hast vowed." There is the answer.

Northern Baptists had, up to April 30, 1922, obligated themselves by personal pledges to pay to the New World Movement fund $49,023,958.88.

The grand total of receipts during the first two years after the pledges were taken was $12,596,694 for the year 1920-21, and $9,897,805 for 1921-22, a total for the two years of $22,494,499, or an average of $11,247,249 per year.

The amount due on pledges for the year 1922-23, the year which closes April 30, is approximately $13,449,816.

The goal for 1922-23 is but $10,000,000 distributable money in addition to and apart from payment on designated pledges made after Nov. 15, 1921.

The case is perfectly clear. Making due allowance for individuals here and there where financial conditions have been and are adverse—for example, in certain agricultural sections in the newer states—the financial condition of the country is greatly improved over that of a year ago. The automobile and steel industries are fair samples of business activity. Making, we say, all possible allowance for individual cases, the question we face is whether or no those of us who have vowed a vow unto the Lord will defer payment.

The past two years have been unprecedented in the number of new members received into the churches. There can be little question that these new members, together with those who have made their pledges from year to year will offset any and all cases where financial reverses make impossible the payment of personal pledges. Are we fools?

## Four Engagements

THE last engagement we contract as we gather about the sacred table of the Lord is intended to close the back door of our churches, through which so many members slip out into statistical and spiritual oblivion, and is expressed: "We moreover engage that, when we remove from this place, we will, as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's word."

It is appalling how many church members in good standing and activity will, upon taking up residence elsewhere, especially upon going to a large city, drop utterly from covenant responsibilities. They do not do it deliberately, but through gradual neglect and drifting indecision. The old social warmth of church friends, responsibility for some work and constant pastoral oversight kept them in the fold, but the removal of such social restraints resulted in spiritual anæmia. Had they been constant readers of denominational literature they would probably have been quickened to new responsibilities. When people move to a new community their individual loyalty to the church is put to the test; left utterly to themselves, they will make it obvious whether their church relations depend upon a heart loyalty to Christ or upon environment, social relationships and habit. These help to hold people in the fold, and should not be discounted in church work, but they should never be tolerated as ultimates, such as secret devotion and loyalty to Christ, which removals to other localities show up. The advantage of making new contacts in a new community with church people of like faith and order ought to be a consideration, but it does not seem to be in hearts grown cold to the call of the Cross. In other words, this engagement means nothing if the others are broken, and, conversely, if this be unkept, the others will be forgotten.

Another loyalty exposed by this tail-end covenant agreement is the loyalty of the church to its responsibility in holding its moving membership; its "on-the-jobness." If a church is alertly shepherding it will know when a member has moved away and will send two letters in his direction—one to the pastor of a nearby Baptist church. This means a lot of extra work for the pastor-typist. It will crowd him, but it is distinctly his job; others he is doing may not be, but he cannot delegate this—a shepherding duty. Now, this is not the whole story. The pastor who receives the communication should make the call himself and reply to the letter received, giving the facts discovered in this pastoral visitation of the newcomer on his field. If this is not done and done promptly, it musses up the whole situation terribly. We know of a number of cases where such inquiries have been utterly disregarded by city pastors.

Since there are these three factors—the individual moving away, the home church and the new field—it is a delicate matter to fix responsibility except to say that if one item is missing, the responsibility of the others is heightened, not cancelled. It is time the churches faced systematically this leakage of membership so admirably put in the closing sentence of our covenant.

## A Step in the Right Direction

ELSEWHERE in this issue is the story of the union or reunion of two religious bodies. About thirty years ago in the denomination known as the Evangelical Association there was a controversy and an unfortunate division. There were no essential differences in doctrine or doctrinal standards but certain differences in organization and polity.

For several years there has been an agitation for reunion and this has been effected. All of the conferences of the Evangelical Association, numbering more than 1,400 at home and abroad, voted for the get-together plan, and all save one of the 490 conferences of the United Evangelical group were favorable to the union.

This is a move in the right direction. It was a question of administration. Similar movements might well be made in other directions. The coming together of the Baptists and Free Baptists has been accomplished without friction of serious loss on either side. On the whole we believe the Baptist cause has been strengthened.

# A Page of Opinion

## What Else Could One Expect?

IF our family quarrels could be kept within the family circle the case would be bad enough. As a matter of experience we know that any sign of discord within the ranks of the churches is at once taken up as a delicious morsel by those outside the membership of the organizations involved. The "heresy" which hunts publicity as well as the "heresy hunters" must share in the responsibility for conclusions and implications drawn by those outside the pale of the Christian family. The *American Israelite's* editorial comment is a typical example of the conclusions drawn from our theological controversies by outsiders. Mark especially the statement "with all that this implies." The comment is as follows:

"If the editorial utterances in many of the *Israelite's* Christian exchanges can be taken as a test, Protestant Christianity is ready to drop from its theology the dogma of the virgin birth of Jesus with all that this implies. The controversy arising from Dr. Grant's utterances has elicited expressions of opinion from Protestant religious journals that are rather favorable to him than otherwise. It is a sign of the times, whose importance can hardly be over-estimated."

## Japan Has Her Troubles

JAPAN is apparently entering a period of great economic distress and disaster," says Dr. Sidney L. Gulick, a noted authority on the Near East and secretary of the commission on international justice and good will of the Federal Council of Churches, in a statement received here. He has been spending some months in China, Japan and Korea in consultation with government officials, business men, missionaries, native Christian leaders and men of all walks. In his article he says:

"Japan is seething with discussion and ferment. Deflation of wages and prices has not taken place to any considerable extent; in consequence Japan's position as a manufacturing nation and as a large exporter to China is seriously menaced.

"Japan is apparently entering a period of great economic distress and disaster. Her insecured loans to China of $100,000,000 (gold), or more, are generally regarded as total losses, and it remains to be seen whether her tardy recognition of the need of friendly and honorable relations with China will remove the deep prejudices and enmity felt by practically all Chinese who take interest in China's internal and international relations.

"It is not difficult to foresee what is to happen in Japan. The militarist elements in Japan are by no means without their influence and, to their own ultimate injury, are making exceedingly foolish as well as unrighteous proposals. But the liberal leaders are determined to do the right thing in international relations, convinced that only so can Japan weather the storms of an economic and social nature that are undoubtedly coming to her."

## The Outcome of the Arbuckle Case

THE protest which has arisen all over the country, and especially through the churches, concerning the possibility of the return of Roscoe Arbuckle to the screen, has had a clear and unmistakable effect. According to an official communication to the Federal Council of the Churches from the committee on public relations, which was appointed by Mr. Hays to advise with the motion picture producers and distributors of America, Mr. Arbuckle will not resume work as an actor, nor will the existing Arbuckle films be released. That Mr. Arbuckle has found other work has already been announced in the daily papers, but the statement that the existing Arbuckle films are not to be exhibited is a fresh announcement of special importance.

## Character Is in the Subconscious Self

REV. CARL M. GATES, in the *Boston Transcript*, says that character is in the subconscious self.

"Is it not true that no one can be a real master of the art of living until he has reached the point where right conduct is *instinctive?*

"He does not have to *debate* with himself over the performance of some recognized duty. *Seeing* it means *doing* it automatically.

"What we call character is really a matter of the subconscious self. A man is honest when the deepest impulses of his being urge him toward honesty without his realizing it. He is not conscious of any special act of will deciding for honesty instead of graft; the possibility of a crooked deal never enters his head.

"No one has ever reached the real goal of moral character until righteousness is not second nature but *first* nature. It must go down *below the plane of conscious decision* to the *deeper levels* where the whole subconscious self is stamped with a passion for righteousness."

## Evangelism

FROM all sides we hear reports of religious revival and accessions to our churches. These reports are reflected each week in the news sections of the paper. It has occurred to the editor that it would be the means of encouragement and uplift if every week for the next few months we might have brief reports of special meetings, accessions to the churches and other items which would fairly indicate the widespread interest of our churches in evangelism. Send reports direct, addressed Evangelism, care of THE BAPTIST. These reports will be grouped under one heading.

# Our Country

BY GEORGE E. BURLINGAME

> "O Thou who keepest in Thy ken
> The times of flowers, the dooms of men,
> Stretch out a mighty wing above—
> Be tender to the land of love!"
> —JUSTICE STAFFORD in *Atlantic Monthly*

AMERICA—the word stands for certain definite ideals and vital principles which are essential to the very life of the nation; civic fundamentals, indeed, which constitute the foundation upon which the Republic rests, and apart from which it falls.

1. *Ours is a nation founded upon the constitution*—"The American constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man."—William Ewart Gladstone.

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."—Preamble of the Constitution.

2. *Ours is a government of laws, not of men*—"Whatever breeds disrespect for the law of the land, in any particular department of our community relations, is a force tending to the general breakdown of the social organization. . . . . Our only safety will be in inculcating an attitude of respect for the law as on the whole *the best expression that has been given to the social aspiration and moral purpose of the community.*"—President Warren G. Harding.

3. *The people themselves enact the laws*—"This is a democratic government, and the voice of the people, expressed through the machinery provided by the Constitution for its expression and by constitutional majority, is supreme. Every loyal citizen must obey. This is the fundamental principle of the government."—William Howard Taft.

4. *Obedience to the laws is required of all the people*—"The very idea of the power and the right of the people to establish government pre-supposes the duty of every individual to obey the established government." —George Washington.

"We, whose names are underwritten . . . covenant and combine ourselves together into a civil body politic. . . . to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices from time to time as shall be thought most meet and convenient for the general good of the Colony, *unto which we promise all due submission and obedience.*"—The Mayflower compact.

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so *to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor.* Let every man remember that to violate the laws is to trample on the blood of his father, and to tear the charter of his own and his children's liberty.

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in courts of justice, and, in short, let it become the political religion of the nation."—Abraham Lincoln.

> WE must teach future citizens what America stands for and encourage them to help to carry out her great purposes. Obligations of the next generation will be even greater than our own, and the sacred duty of training that generation is in our hands. Our efforts to build up material wealth and prosperity and idealism are useless if we are to leave all to an untrained and irresponsible generation under conditions which promise only social and financial destruction.
> —GENERAL PERSHING.

"Our strength rests in our patriotism. Anarchy flees before patriotism. Peace and order and security and liberty are safe so long as love of country burns in the hearts of the people. It should not be forgotten, however, that liberty does not mean lawlessness. Liberty to make our own laws commands a duty to observe them ourselves and enforce obedience among all others within their jurisdiction. Liberty, my fellow-citizens, is responsibility, and responsibility is duty, and that duty is to preserve the exceptional liberty we enjoy within the law and for the law and by the law."—William McKinley.

"The attempt to frame a just order of society is the most tremendous task to which man can ever address himself." —Rev. William E. Orchard, of London.

### Our Country's Peril

"The United States is the most lawless nation on the globe, barring only Russia under Bolshevist rule."—Charles Frederick Carter, in *Current History.*

The American Bar Association in its annual meeting, 1922, unanimously adopted committee reports based on extensive investigation of existing conditions in the United States, from which the following extracts are culled:

"The criminal situation in the United States, so far as crimes of violence are concerned, is worse than that in any other civilized country. Here there is less respect for law."

"On every hand is manifest open revolt against authority."

"All around us is evidence of loss of faith in the fundamental principles of our institutions."

"Particularly since 1890 there has been, and continues, a widening, deepening tide of lawlessness in this country."

Ex-Justice John W. Goff, ex-recorder of New York, stated to the committee: "In the history of this country we have never before

been confronted with anything like the criminal conditions we have today."

### Crimes Against Life

"At the present time murder prevails in this country to an unheard-of extent in the experience of civilized mankind."—Dr. F. L. Hoffman, statistician, Prudential Insurance Co.

"The number of murders committed in these United States annually is not only increasing, but it is increasing proportionately faster than the population. . . . *Records show that this country still leads the civilized world in the number of crimes of violence* committed within its borders."—Editorial in the New York *Evening Mail,* Dec. 8, 1922.

In the seven years, 1912-1918, there were 59,377 murders in the United States. American soldiers killed in battle in the World War numbered 50,327, or 9,505 less.

In 1920 there were 352 murders in Chicago, an increase of 121 per cent in twelve years.

In 1917 Los Angeles had ten more murders than London with twenty times the population.

New York City had six times as many homicides (murder and manslaughter) as London in 1916.

*More than* 9,500 *murders occurred in* 1921 *in the United States*: 85,000 *in the past ten years.*

### Crimes Against Property

"The evidence before us shows that there has been since 1910 a steady and terrible increase not only in homicides, but in burglaries and robberies."—Bar Report.

"Evidence that crime is increasing in the United States in a most alarming way is so abundant and conclusive that it cannot be controverted."—Carter.

Burglaries have increased in this country during the past ten years 1,200 per cent.

Burglary insurance losses have increased 543 per cent in the past five years.

"Thefts from railroads, express companies, steamships, trucks, lighters and piers aggregate $106,000,000 a year." — Detective William J. Burns.

For every $8,000 cleared through the banks last year, one dollar was stolen by forged or raised checks the total loss being $50,000,000.

Losses by theft in 1921 are estimated at $302,799,000, not including losses through fraud.

"One automobile out of each thirty registered in New York was stolen in 1920; one in each twenty-two in Chicago; one in each thirty-one in Detroit and Cleveland."

"The tendencies now bearing their perfect fruit began long before the war. . . . For thirty years at least the increase in crime has been the subject of public comment. In 1908, six years before the war began, Chief Justice Taft, in an address before the Civic Forum in New York City, said: 'The administration of criminal law in this country is a disgrace to our civilization. The prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice . . . . as murder is on the increase, so are all offenses of the felony class; and there can be no doubt that they will continue to increase unless the criminal laws are enforced with more certainty, more uniformity and more severity than they now are.'

"The administration of justice has been growing steadily worse in the fourteen years since Chief Justice Taft characterized it as a 'disgrace to our civilization.' It follows, then, that the American people, not the war, are to blame for what amounts to a breakdown of the whole system of administering justice. . . . It would seem as if the encouragement of crime had become a national cult."—Charles Frederick Carter, in *Current History.*

"It can hardly be doubted. . . . that in the United States at least the violation of law has never been so general nor so widely condoned as at present. *This is a fact which strikes at the very heart of our system of government,* and the young man entering upon his active career must decide whether he too will condone and even abet such disregard of law, or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance."—President James R. Angell, Yale University.

> EVERY college graduate is a center of influence in the community in which he lives—a center of influence for good or evil. And whether such influence be for good or evil depends largely upon impressions gained during college days. The schools of America should no more consider graduating a student who lacks faith in our government than a school of theology should consider graduating a minister who lacks faith in God.
> —HON. ROBERT E. L. SANER.

### A Crusade for America

"If we fail, the cause of free self-government throughout the world will rock to its foundations."—Theodore Roosevelt.

To counteract, and if possible overcome, the prevalent and increasing lawlessness in America, the American Bond has been organized for a nation-wide crusade to continue at least ten years. The American Bond is a new educational department of the Anti-Saloon League of America, whose executive committee has general supervision of the work of the new department. The national headquarters are at Detroit, Mich., where the movement had its origin. Mr. Sebastian S. Kresge, one of its founders, is chairman. Dr. Howard Hyde Russell, the founder of the Anti-Saloon League of America, is the general secretary.

Groups of competent and experienced public speakers will carry the message of the crusade across the country, speaking in churches, clubs, schools, mass meetings, and wherever else a hearing can be secured for the message of warning and appeal. The American Bond seeks to unite and enlist all loyal Americans in a "new Mayflower compact," wherein obedience to law is pledged, and fidelity to American ideals and principles is recorded. These ideals and principles are set forth in the classic confession of faith for Americans known as "the American's Creed," and those who hear the message of the crusade are asked to enroll as members of the American Bond by signing the pledge of loyalty to flag and law.

# A Woman with a Message

*"One lesson is written on every page of the Gospels. Throughout His life our Lord was using powers that are here now in the world."*

A FEW weeks ago Miss Maude Royden came from England for a two months' lecturing tour in America. That she has a message—one which is her very life or more—no hearer can for a moment doubt. It flashes from her spirit-lighted eyes and her frail body thrills with it, until she and her message seem to become one. To each individual in her audience—or in private conversation as well—she gets across the fact of her love for humanity and her love for God. She loves people—more than a little, and second only to God. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself"—this, the first and greatest commandment, seems personified in Maude Royden. If anything, however, she loves her neighbor even better than herself.

Perhaps the shadow of her early childhood had something to do with that intense love and sympathy for all humankind which she manifests. She was born with dislocated hips which caused an incurable lameness. Thus she was set aside from the ordinary ways of a child's life.

She is the daughter of the late Sir Thomas Royden, M. P., and former lord mayor of London. The family was one in which education was considered of paramount importance. She went to Oxford and forgot the religious tendencies which had manifested themselves in the home life. Then one day she heard a sermon which suggested to her that Jesus was a Teacher—greater perhaps even that Plato or Aristotle. Her curiosity and admiration were aroused and she began to study His life and words. She became aware that she had been missing the greatest power in life. That is what Christ stands for to her—Power. Power to transform sinful lives; power to heal sick bodies; power to eliminate the evils of a very-much-wrong social system, *power to do anything.*

### Wrong Must Be Righted

Never has her clear mind been blind to civic or national evils. Things were wrong and they must be righted, and she would do her share toward righting them. She identified herself with any movement that meant a step toward uplift. Especially has she been tender and helpful toward other women. She has preached and lectured and written, and always underlying every message whereever delivered is the thought of Christ as Power.

The cities which she has visited in the United States have felt her influence. Everywhere she has met interested audiences and left them inspired. Miss Royden was formerly assistant pastor of the City Temple, London, and is co-founder, with Rev. Percy Dearmer of the Kensington Fellowship Service.

An acquaintance with the woman, even by so slight a sketch, makes more potent the words she utters. A sermon on changing the history of the world which was preached by her in the Brick Presbyterian Church, during her recent stay in New York City carries the force of her personality and the power of her message. She speaks on "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.—John 14:12.

"The real miracle of Christ's life, behind all his mighty works, is that this one man, without name, wealth or influence, so changed the life of the world, that history is not understandable, if Christ is left out of it. You and I could be dropped out, but without him civilization is unintelligible.

"However we lag behind or misinterpret him today, the coming of Christ actually did alter history. It is precisely that power to deflect from its course the world now at the crossroads that you and I would give all we dream of to possess.

### The Task of Happiness

IF I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!
—Robert Louis Stevenson.

"The world is at the crossroads, perhaps on its downward path. But, if it were possible to arrest its mad and evil course and turn it into new paths, that is what we should desire. The world is so great, and we are so small. Jesus of Nazareth was so great he did what we cannot do? Yes, it may be so. But we may believe him, and he said: 'Greater works than these shall he do.'

"One lesson is written on every page of the Gospels. Throughout his life our Lord was using powers that are here now in the world.

"When his disciples asked him why they couldn't cast out the demon from the epileptic, he did not reply,'Because you are not God.' He said: 'Because of your unbelief.'

" 'If thou canst believe!' He exclaims to the anxious father. It was as if he said: 'These powers I use, God has put into the world for all. He that believeth in me shall do these works and others.'

"I believe the thing we must concentrate on today is to discover how to use the powers Christ used.

"If you would take the first three Gospels, wiping out of your mind what you have heard of Jesus Christ, and trying to get an idea of what Christ is like, you would find him so full of power, so attractive, so scientific, so human and divine, that it would be impossible not to love him.

"Those saturated from childhood in the literature of the Bible have been told that the fourth Gospel is the greatest. But in one sense its picture lacks the powerfully moving appeal and attractiveness of the picture in the first three. Only to persons familiar with these, can the majesty and sublimity of the Christ of John's Gospel appear. The human Christ should come first. Then the austerity of his divinity becomes real.

"In the earlier years, your first impression is that of power.

"Our deplorable modern art has represented a man who couldn't possibly make anybody well. So false a conception makes me wish that every picture of Jesus of the nineteenth century could be consigned to the flames. Go back to the earliest representations. Remember that the early church had a conception of its Lord, not of sentimentality but of tremendous power.

"Those of you who don't believe in miracles should learn something from the sort of story told about Christ. The same sort of story is not told about St. Francis as about Theodore Roosevelt. Even if the miracles were not true as recorded—what sort of man do you think men would believe could stop wind and wave? Of what kind of teacher would men say that he could bring from the jaws of death a man dead four days? Of what sort of man would stories be told of wondrous healing?

### Christ Never Refused to Heal

"Remember there was never a single instance of his refusal to heal one sick person, though in the magnificent sincerity of the Gospels we are told that once he could heal but a few sick folk because of their unbelief.

"In one synagogue on a Sabbath day was a woman ill eighteen years. The Great Physician was there, and all eyes were fixed on him. Every one in public life knows that gaze with the desire to find some flaw. If the woman had been healed after a time, it would have been an unbelievable joy. Our Lord waited not. At once he set her free. . . .

"Most adorable of his characteristics I find this swiftness of love. When he saw the hungry, he fed them. He was moved with compassion. When Peter on the water faltered, in that moment to him so frightful, straightway Jesus put out his hand and caught him.

"You remember that other moment, when the Lord turned and looked upon Peter. I used to think the look was in reproach: 'There, what did I tell you?' Now I know better. It meant: 'You will come out, Peter on the other side. And, when thou art converted, strengthen thy brethren.' Is there anything in all history diviner? If your best friend had put his dagger into your back, could you have thought of his agony to follow? That look saved Peter from going out to hang himself. This is the man who turned the world out of its course. This is the sort of person we must become to influence the world.

"How can we use such power when we haven't it? How can we get it? Only by loving him. We are created in the image of God. When we love God, we become like what we love.

"I believe future generations will call Coué blessed, because his teaching is that imagination is greater than will. Imagination makes you what you are. Set your imagination on what you love, and the process is begun of becoming like it. I have seen boys grit their teeth when they were thinking of Roosevelt. I have seen girls imitate unconsciously the teachers they loved. This may have a comic side; but it is not comic. St. Francis, pondering night and day on the wounds of his Lord, might produce in his body the signs of his Lord's passion.

"I do not believe it is possible to know him and not love him. I defy anyone to saturate himself in the literature of the Gospels and not love him. There is no more moving figure in literature than the founder of our religion. To know him is to love him. To love him is to be like him.

"I beseech you, in facing the problems of the world, not to forget that the trouble is not lack of power, brains, or wealth. It is simply and solely because we are not good enough, not brave, not trustworthy. If we were finer, we could take the world in our hands and make it what we would. Let us dwell on the life, the nature of him whom agnostic and skeptic admit to be the most appealing figure of history. For to love him is at last to bear his image.

"America has everything in the world but one. She has wealth, power, brains, efficiency, and a thousand other things. In one only is she poor—in time. You cannot understand Christ in a hurry. It takes hours, days, years. Give yourself this time. Take it by force, if need be. Thus at last you will find it possible to make the world believe that the works of Christ his followers indeed shall do."

# First Church, Astoria, Oregon

NOTWITHSTANDING the $20,000,000 fire catastrophe which recently visited this thriving city on our west coast, the noble body of men and women of this church, under the guidance of their pastor, Rev. E. A. Gottberg, are determined to carry through to completion the church building here shown. The foundations are well advanced and the superstructure will follow as rapidly as conditions permit. Speaking comparatively, the financial loss sustained by this city exceeds that which befell San Francisco. This church is worthy of financial assistance from those who have at heart the best interests of our denomination.

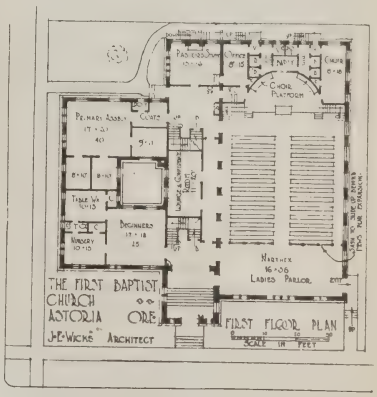
As we come to the postoffice and court house we find, facing upon their square, this church building site, *the best corner lot in the city*. Truly the Baptists are determined to occupy their rightful place in the community. The day of the side-street location has passed. Mr. Gottberg, ever on the job, greets us with the drawings under his arm for the new church and church-school building. Let us examine them under his guidance. J. E. Wicks is the architect; the department of architecture, consulting architects.

We see a building, Gothic in feeling, and unmistakably churchly in appearance. We see at a glance the portion wherein the Word will be preached, and recognize without question the provision for church-school instruction.

Figuratively speaking, we pass with him through the tower into the building, entering a hall from which we turn to the right into the sanctuary. We find an auditorium so planned that when the main floor is used by the average congregation it will be well filled and so arranged that by occupying the gallery and by sliding up the interior sash into the narthex, 175 additional sittings are obtained, all directly in front of the minister. We note the baptistry directly back of the pulpit with its floor on the level of the platform, and the choir banked on either side. In addition to the choir room, pastor's study and office we find an unusual provision in a centrally located conference room, so placed as to give seclusion from all outside disturbances. We find a light court providing light and air for centrally located rooms.




Noting the ample halls with stairs front and back, to provide easy circulation when the building is filled to capacity, we turn to the left and view with appreciation the choice provisions for nursery, beginners and primary children. What a delightful thrill will always be present in their lives whenever reference is made to the house of the Lord.




On the second floor we discover special provisions for the students in the junior, intermediate, senior and young people's departments, also for the men's Bible class all in addition to the church gallery. On this floor, too, is a housekeeping suite, completely separated, yet easy of access.

A high basement contains social provisions—a church dining-room seating 280 at tables with kitchen centrally located for convenient service; also recreation rooms for boys and girls in addition to the usual furnace and toilet provisions.

As we take our departure, and compliment Mr. Gottberg on the excellence of the plan arrangement, he gives a warm hand grip and, with joy in his eye, says he agrees with Dr. G. H. Young, Oregon's Baptist director of religious education who, when he had looked the plans over said, "They are the finest I have ever seen."

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**How have I done so much?** By tithing of my time, and I have told to all the audiences I have spoken to in the past weeks of the personal help and blessing each one receives if he will tithe of time—use two hours twenty-four minutes each day for the Lord—in study, self-education and in the Lord's work where he leads. Many women have been impressed to try it. The Lord blesses greatly the remaining hours of the twenty-four.

# A Revival of Concern

*A message from the president of the Northern Baptist Convention*

By Frederick E. Taylor

ONE of the greatest needs of our churches today is a revival of concern. In recent years this good old word of our fathers seems to have become almost obsolete. There was a time in the past when the word concern was frequently heard in connection with the work of the pastor. If the weeks rolled by and no one seemed to be seeking the way of life the pastor became deeply concerned for souls. He felt that the presence of a large audience or the payment of bills or even a raise in salary did not mean success if souls were not seeking the Saviour. Indeed, I have known men to gather together and spend hours in prayer because of their concern for the spiritual welfare of their respective fields.

### A Pastor's Concern

In our present day methods of doing church work, is there not a danger of eliminating from the pastor's life, this thing called concern for souls? We ought to be concerned about the finances, about the Sunday school and its efficiency, about the attendance upon the morning and evening service. Any genuine pastor becomes anxious about his members who happen to be seriously ill and he usually visits them and prays with them and brings their cases before the prayer meeting for united prayer; what we need is the same concern about the unconverted people connected with the congregation. I remember the time when a pastor of a large city church of another denomination said to me: "I have come to the place where I can not stay here any longer if souls do not come to Christ. I have prayed, I have searched my heart, and I have told God to take me away from this church if souls are not going to be saved." And I saw that church thronged with people night after night for three weeks and scores, yes even hundreds seeking the way of life. The pastor's concern touched the hearts of his people and they became concerned and the spirit of revival broke out in that church. God heard his heart cry for souls and although ten years have gone by he is there yet and his ministry has been fruitful.

Similar concern is needed in the hearts of fathers and mothers for their children. In our modern way of living nearly all of the religious training of the children is left to the Sunday-school teacher; and the parents never mention Jesus Christ to their children. The family altar has gone from our homes. Indeed, in thousands of homes it never was erected, and the only time the boys and girls ever heard anything about God was in their childhood when they were taught to say their prayers at night. In thousands of homes even this beautiful custom is no longer taught the children. The thought of having God in one's daily life or the study of God's word is hardly ever suggested to the boys and girls of the present generation. In a few years they are away from the Bible school and the house of God and adrift on the sea of life without a pilot. There was a time when parents would become deeply concerned about their children if they did not confess Christ and unite with the church. I remember meeting a lady well along in years who stood before me one day on the street and started to say something; suddenly her voice choked, the tears came, and finally she managed to say, "O pastor, you know!" And I *did* know. Her heart was burdened for her son, a man very successful in business life, and a good father and husband, but not a Christian. I said to this good lady that day, "I believe he will come." He did come, and his brother-in-law and two children came with him; they were all baptized on the same Sunday morning. I should like to see a concern like that in the hearts of parents everywhere. Their greatest ambition should be to lead their children to Jesus Christ.

We have many Sunday-school teachers who really become concerned for their pupils. I know some of them and have seen the anxiety in their faces when, after months of faithful teaching, none of the pupils had accepted Christ. I have had them come to me and ask me to join my prayers with theirs. Whenever this happens, I always feel that we are on the eve of an awakening. But alas! Too many of our teachers and officers are satisfied to have a big school or a big class, and they never become genuinely concerned for the salvation of their pupils. Indeed, I think one of the dangers of big classes is that the one thought of the officers is to keep up the attendance.

Whenever there is concern on the part of the teacher or on the part of any one connected with church life results usually follow.

Many years ago I was in a little New Jersey village holding a meeting with a Presbyterian church. The pastor and his wife had been a blessing to that village and to the country round about for nearly forty years. The meetings in the little church were well-attended and a great many souls came to Christ. But the wife of the pastor was not satisfied. She kept telling me about the principal of the school who was an agnostic, and openly voiced his views although he did come to the services. There were four young men for whom this dear old saint was deeply concerned. They came to the meetings but they did not come to Christ. I was a guest at the parsonage. One night I was awakened after midnight and heard a voice in the room above mine. I listened, thinking some one was ill. In the silence of the night I heard this pastor's wife pleading with God for the principal of the school and for the four young men of whom she had told me. I shall never forget the passion of the plea of that old lady that night. I dropped off to sleep and was awakened again just as the sun was rising. In the stillness of the early morning I again heard that voice. All night that woman had been pleading with God for these men. The meetings closed and not one of them had confessed Christ.

### A Telegram

I went back to my own pastorate; a few days later I received a telegram saying, "Will you not come for one night more?" The telegram was signed by the pastor's wife. Although I felt that I could not spare the time and that it was useless to speak again after the meetings had closed, I could not resist the appeal of that telegram. So I went back for one more service. As I entered the church that evening with the pastor and his wife, I saw her look around and then heard her say to her husband that they were here and that she believed they would come tonight. I preached the best I knew how and gave an invitation; a number stood up confessing Jesus Christ. Then one of the young men for whom the pastor's wife had prayed rose to his feet; then, one after another, the other three men arose and I was greatly delighted to see the agnostic principal also standing. In that one night the pastor's wife received the answer to her prayers for those five young men. It was a night never to be forgotten by those who were there. The preacher and the preaching were merely incidental. The victory was won because one saint of God had enough concern for the souls of men to remain awake all night pleading for them. When we have real concern for souls, then the church will have a revival.

Sometimes I wonder why it is that we do not have more concern for the souls of the pupils in our schools and colleges. The real reason for a denominational school is to enable the students to attain their education in a Christian environment. Unfortunately there are schools and colleges where a more or less perfunctory chapel service once a day seems sufficient, and where such a thing as concern for the souls of the students is almost unknown. As long as the students behave themselves and give the faculty no trouble, the religious life of the institution occasions no anxiety. I am con-

## My Today

By Mary F. Garrison

*TOMORROW may have storm and stress*
*Or friendly sun may shine.*
*I do not know. I will not care—*
*For this today is mine.*

*And I would make it thine, dear Lord—*
*How can I make it thine?*
*For homely round of life's dull care*
*Must still today be mine.*

*Yet these are tasks that thou hast set.*
*I'll do them with a song.*
*I'll earn the bread, I'll tend the sick,*
*I'll teach the right from wrong.*

*Whatever pain, or grief, or cheer,*
*Whatever toil be mine,*
*I'll do for thee with joy and song*
*Then will today be thine.*

fident that hundreds and even thousands of students could be won for Christ every year if all of our schools had among the faculty members men and women who had the desire to see their students confess Christ.

Over and over again when discussing the problems of the students at the summer conferences I have had them tell me that it was exceedingly difficult to get the faculty vitally interested in the spiritual life of the students in some of our American colleges. Fortunately it is not always so. There are college presidents who are deeply concerned if there is no growth of spiritual life in the college year. I remember one college president who, within two months after he accepted the presidency of a large university, wrote a pastor saying, "The first thing this college needs is a revival of religion. Will you come and preach for two or three weeks." That president had a concern for the souls of those students. I think of the principal of a great academy who came into my room and buried his face in his hands and wept over the condition of affairs in his school and I saw nearly every unconverted boy in that academy confess Christ during the next few weeks. It would be a great thing to see a faculty or a college on their knees before God seeking the salvation and spiritual development of the boys and girls entrusted to their care. Is this too much to ask of a Christian college or its leaders?

I remember one college president who asked me to come and spend an evening with the senior girls of the college and answer questions. I went with fear and trembling. I was afraid they would ask questions about science and philosophy and I should not be able to help them. I spent over an hour with that group of girls. Not a foolish question was asked. They wanted to know about prayer and about the will of God for their lives. They wanted to know whether God would lead them to a place of real service in life and how they could understand when God was leading and when he was not. It was a wonderful hour and I shall never forget it. That college was a school where the religious life of the student was a matter of concern to the president and faculty, and I believe there are many like him. Every college should have that spirit.

As we go toward the Easter season in our church life shall we not pray for a revival of concern—a deep concern on the part of the pastors, a concern in the parent's heart, a concern for the spiritual lives of our students? We shall only be following the life of our Lord in so doing. He was concerned about men. He wept over Jerusalem. He was sorrowful when the young man "went away." He spent nights in prayer. He felt that he must work for the night was coming. Even on the cross when he was suffering great agony, he was concerned for the soul of a thief and spoke words of assurance of salvation to him.

Shall we not pray for a spirit of concern in all of our churches, in all of our schools and colleges, in all of our homes that Jesus Christ through us may see a great harvest of souls?

# The Story of a Reunion

By Bishop S. P. Spreng

The church world during the last three months has been watching with great interest the results of the organic union of two religious bodies with an aggregate membership of nearly a quarter of a million persons and a Sunday-school enrolment of more than 400,000 children.

These churches have their greatest strength in Maryland, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, Kentucky, Iowa and West Virginia.

Bishop S. P. Spreng, of this union of communions, known as the Evangelical church, tells of the merger and its significance in the following article.

CHURCH union and cooperation are making marked progress. Through the Federal Council of Churches thirty-one Protestant communions with a membership of 25,000,000 persons have worked together for years.

Two of these bodies have recently united. In fact, it is more of a reunion than a union, for they separated less than a generation ago.

Such marked progress has been made that the story of their reunion is of special interest at this time.

About thirty years ago the church founded in 1800 by the Rev. Jacob Albright, known as the Evangelical Association, experienced an unhappy division. Two bodies were formed out of the one. One continued to be the Evangelical Association, the other organized as the United Evangelical Church. There were no divergencies of doctrine or doctrinal standards, but there were certain divergencies in organization and polity At the time much feeling was engendered and the two bodies drifted apart. But about fifteen years ago the desire for reunion began to manifest itself, first among the young people of both denominations, which found its first expression in enthusiastic meeting of the two young people's societies in the city of Chicago, where the sentiment expressed for speedy reunion found joyous response.

The agitation thus begun could not be quenched or checked, and so the general conferences of both bodies at their quadrennial sessions appointed commissions on church union and federation, with instructions to negotiate terms of union between the two bodies. These commissions were renewed several times. Many important meetings were held. Sub-commissions were appointed from time to time. The greatest care was taken by both commissions to conserve what they felt to be essential and fundamental matters. These negotiations were necessarily slow and extended over a period of at least three quadrenniums. But all difficulties were gradually removed and agreements reached which in January, 1921, were finally adopted in a joint session of the two commissions amid great rejoicing and mutual felicitations.

The new Discipline and the Basis of Union were adopted on that occasion and submitted to the annual conferences of both bodies for approval. The voting began in the fall of 1921 and continued until the fall of 1922. When all conferences had had a chance to vote, with the following noteworthy result: All the conferences of the Evangelical Association, including those in foreign lands, Europe and Asia, voted unanimously for the merger. There was not one negative vote in a total of over 1400. In the United Evangelical group all conferences except one voted, and with a total vote of about 490 only 38 were recorded against it.

With such unanimity of action, it was agreed to call the two general conferences to meet in joint session in Detroit in October last. The combined voting strength as made up by the records was 241. On Oct. 14 came the great day. The members of the two bodies met in joint session. An opening service of extreme impressiveness was held and the organization effected. The new draft of the Discipline for the reunited church was submitted together with the Basis of Union and voted upon by roll call, and every member, ministerial and lay, voted in the affirmative. It was unanimously adopted. The scene which followed beggars description. Long pent-up feelings broke over their bounds. The entire body rose to sing hymns of joy and praise in which the vast throng of interested visitors joined most heartily. It was a joining of hearts as well as of denominations. The union took place in the fervor of a great outpouring of the Spirit of God. No one present can ever forget the experience of that day.

The new body adopted the name of the Evangelical Church, as the only name by which its perpetuity, its genius and traditions and historical continuity could be expressed. The Evangelical Church represents the following statistical summary

| | |
|---|---|
| Ministers | 2,431 |
| Members | 260,000 |
| Organized congregations. | 3,000 |
| Enrolment in Sunday Schools | 420,000 |
| Members of young peoples societies | 63,000 |
| Valuation of church property | $28,500,000 |
| Conversions and accessions in the last three years | 75,000 |
| Amount contributed to missions in three years | $ 2,375,000 |
| Amount contributed for all purposes | $20,000,000 |

The Evangelical Church operates under nine flags, in America, Europe and Asia, and has representatives in Africa as well. It has 30,000 members in Europe. It has missions in China and Japan. It maintains two publishing houses—one in Cleveland, Ohio, and one in Harrisburg, Pa. It has two orphan homes, six old people's homes, three col-

leges and three theological seminaries. Two deaconess' societies are maintained, one in America and one in Europe, with fifteen hospitals. A full list of denominational periodicals, Sunday-school helps and young people's journals are being published.

There are five bishops. Six were elected, but in less than a week after the adjournment of the general conference, one of the men elected, Bishop G. Heinmiller, who had been assigned to the European conferences, died. The five remaining bishops are: Bishop S. C. Breyfogel of Reading, Pa.; Bishop S. P. Spreng, of Naperville, Ill.; Bishop L. H. Seager, of Le Mars, Iowa; Bishop M. T. Maze, of Harrisburg, Pa.; Bishop J. F. Dunlap, of Cleveland, Ohio.

In this merger one outstanding fact should be noted in addition to those already mentioned, namely that this is the first instance in the history of American Protestantism when two church bodies reunited after a separation in the lifetime of a generation, in the life time of those who witnessed and experienced the separation. The new church looks hopefully into the future with high expectations of prosperity.

# What Do We Read?

## American Baptist Publication Society

By H. E. Cressman

WHAT books have been the best sellers? "Christianity and Progress," H. E. Fosdick; "Lord Teach Us to Pray", Alexander Whyte; "Reconstruction of Religion", C. C. Ellwood; "What Jesus Taught", M. G. Evans; "Honest Debtors", O. P. Gifford; "The Victory of God", J. Reid; "The Pilgrim", T. R. Glover; "Type of Preachers," New Testament, A. T. Robertson; "Spiritual Energies in Daily Life," Rufus M. Jones; "God's Better Thing", A. D. Belden; "Jesus of Nazareth", J. A. Barton; "Preach It Again", B. C. Clausen.

Is there any increase in the sale of books bearing on religious education? Yes.

Which of the several series of books being published by the Publication Society is meeting with the most hearty reception? The Judson Training Manuals.

Will the information that you give cover the whole field including the several branches? No with the exception of data on our own books. The best selling books will vary in different localities.

Do you find that certain books sell better in one section of the country than in another? Yes, and this is accounted for in several ways. The author may be known in a certain locality and the question of theology may be very vital in one section of the country and not so vital in another section and as you know in the different sections of our country we find different types of people. Here in Philadelphia we could not begin to sell some of the books that our branch house at Kansas City will sell hundreds of and the reverse of this is also true. We have sold for instance in Philadelphia a considerable number of Dr. Keen's book "I Believe In God and In Evolution"; likewise our Boston house has. Our Kansas City and Los Angeles branches have sold scarcely ten copies. The author of this book is a noted Philadelphian and Baptist and is known throughout New England.

## The Westminster Press

By Walter S. Lewis

THE best sellers in our depositories during 1922 were:

"In His Image," Bryan; "Bells of the Blue Pagoda", Cochran; "Education for Successful Living", Clarke; "Church and Sunday School Publicity", Herbert H. Smith; "Handful of Stars", Boreham; "Victory of God", Reid; "Training of Children in the Christian Family", Weigle; "Meaning of Prayer," Fosdick; "In the Breaking of the Bread", Vance; "The Honor of the Church", Brown; "Reconstruction of Religion", Ellwood; "The Approach to the New Testament," Moffatt; "Disciplines of Liberty", Sperry; "Prayers of Gunsaulus", Gunsaulus; "The Mind in the Making", Robinson; "Evangelistic Talks", Gypsy Smith; "Christianity and Economic Problems", Kirby, Page and others; "Return of Christ", Erdman; "A Brief Bible History", Boyd and Machen; "Our Reasonable Faith", Miller; "Eagle Life", Jowett; "Friend on the Road", Jowett; "Proposal of Jesus", Hutton; "Gentleman in Prison," Macdonald; "The Home God Meant", Luccock; "Belief in God", Gore; "The Prophetic Ministry for Today", Williams; "Student's Philosophy of Religion", Wright.

We note a generous increase in the demand for books on religious education both in relation to the week-day church school and Sunday school.

I should say there is no great interest shown in the books which feature the controversy between the so called fundamentalists and modernists. There is much *talk* among the ministers and laymen, but as near as we can judge very little money is being spent on the *books* themselves dealing with the controversy.

There are two fundamental things that the denominational press can do to create an interest in and encourage the purchase of good books:

First, Conduct a progressive up to-date, thoroughly competent book review department.

Second, Urge, constantly, in every possible way upon the ministers of the denominations, that they urge their people to read and own good books. This may be done in their pastoral work and also from the pulpit; and it can be done and should be done much more generally and generously than it is done. Ministers could frequently name books that they have found desirable for members of their congregations to read. When this method is consistently and discriminatingly pushed it is astounding to note the results in the sale of the book mentioned.

> IT has been from the first the policy of "THE BAPTIST" to cooperate with the publishers in an effort to get good books into our Baptist homes. Religious book Week is March 4-10. With this fact in mind we wrote to the publishing houses of various denominations asking for information on the following queries: What books have proved to be the best sellers during the past year? Do you notice any considerable increase in the demand for books on religious education? Is there much interest shown in books which feature the controversy between the so-called fundamentalists and modernists? What can the denominational press do to create an interest in and the purchase of good books?

## The Pilgrim Press

YOU ask what can the denominational press do to create an interest in and to encourage the purchasing of good books. I answer that papers such as THE BAPTIST can have a most salutary influence in this field. Again and again we have noticed a sudden spurt in the sales of some particular book hitherto moving slowly and have traced it to an enthusiastic mention of that book in some editorial.

I would say, therefore, with emphasis, that one of the most desirable features of a high-grade denominational weekly is a book section whose editor will magnify his office and get the best men available to write reviews. Do not have everything reviewed as a matter of hack work, but give the really outstanding books the attention they deserve. Your readers will welcome this service. We of the denominational publishing societies feel that our work is not merely a matter of commercial profits, but that we have a real mission vitally connected with the growth of the kingdom of God. Our best supporters in carrying out this work will be such sympathetic and farsighted editors as yourself.

You asked what books have proved to be the best sellers during the past year; there is one book which stands far ahead of all others as the best seller in our stores and that is "The Reconstruction of Religion" by Ellwood. There is no other single work which belongs in the same class with it since "What and Where is God" by Swain, which came out two years ago.

You also asked about the interest shown in books which feature the controversy between the so-called "fundamentalists and "modernists." The Pilgrim Press stores are to some extent identified with the "modernists." We do not feature in either of our stores the type of book which sells in such quantities in the Moody Bible Institute stores and similar headquarters. The interest with our people seems to be veering away from purely theological issues toward vital social questions in the light of their religious implications.

## The Methodist Book Concern

By A. F. Stevens

THERE is a steadily increasing demand for books on religious education, both those treating of the subject and of texts prepared for study. I feel that the denominational papers can largely stimulate interest in good books by giving special reviews rather than by so frequently quoting publishers' comments that appear on the jackets of books. A book-reading public is more apt, in my judgment, to subscribe to religious papers than a public that is not interested in good books.

# Evangelism in the Sunday School

*Every Sunday School is an Evangelistic Opportunity for the Church, Second to None*

By Albert H. Gage

THE Sunday School is the most productive field of the church for evangelism. There are three principal reasons for this. (1) The Sunday school has people in the time of their life when it is easiest and most natural to win them to the Christian way of living. Youth is the golden hour for evangelism. (2) The Sunday school uses the Bible as its great textbook. Whenever people study the Word of God it is comparatively easy to win them to the Bible way of living. (3) The Sunday school is organized and equipped for effective evangelism. The courses of study (especially the graded lessons) form a good foundation upon the basis of which an intelligent decision of life can be made. The plan of departmental organization and division into smaller classes under consecrated trained teachers gives opportunity not merely for intensive instruction but also for personal work. Every Sunday school is an evangelistic opportunity for the church second to no other. It should therefore be the purpose of the Sunday school to win its scholars to personal allegiance to the Lord Jesus Christ and into actual service for him.

### How Organize a Sunday School for Evangelism

The whole organization should be filled with an evangelistic spirit. Of course it is evident that Sunday-school evangelism is of the educational type and not of the highly emotional type often used in adult evangelism. It thinks in terms of all of life rather than a single emotional experience. It seeks to interpret to the scholars in terms that they can understand in the stage of development in which they are living the Christian way of living, to secure acceptance on their part of the Christian way of living as their own and to give practice and experience in this Christian way of living.

*Teachers should be selected who have the evangelistic spirit.* Every Sunday-school teacher should be a teller of the good news. This "good news" should radiate from the life as well as be spoken by the lips. Every teacher teaches a little by what he says, more by what he does and most by what he is.

There is a law of teaching which says "Without learning on the part of the student there is no teaching on the part of the teacher." If this be true, then a teacher who is presenting the Lord Jesus Christ should expect that the scholars should know the Christ, accept him as personal Saviour and reproduce his life here on earth. If a teacher in the Sunday school is not doing this, he is not teaching. Replace him with some one who will really teach.

*Know the "seasons of the soul."* Although youth is the time when most people are won to Christ, it is also true that in the period of youth there are seasons or periods when the soul is more sensitive than others to the Christian message. If one will remember his own experience or observe carefully any group of young people he will know the truth of this statement. Every teacher should know the religious crises of youth.

### The "Seasons of the Soul"

There are four periods of deep religious interest in youth. These "seasons of the soul" are indicated by the following diagram:

*The Nine Year Old.* For the child that has had good home training and a good spiritual Sunday school there is often a beautiful religious awakening at the age of nine or ten. This should never be forced but when it comes naturally it should be treasured by home and church as one of the loving gifts of God.

*The Twelve Year Old.* Every boy and girl around the twelfth year is religious and can be easily won to the Lord Jesus Christ. Was not Jesus twelve years old when he had his religious experience in the temple? This is God's marvelous plan to prepare the soul first for the enlarged and adult body which is soon to follow. In other words God wants Christian bodies. So before the body grows the soul awakening comes. Many conversions come in this period. If we were doing our work as we ought to do it we would win practically all at this time.

*The Fifteen Year Old.* There is a religious interest around the fifteenth year. When the body is growing so rapidly all other interests are in the background including religion. But when the bodily growth is somewhat completed and the new powers are functioning, and just preceding or accompanying the great social awakening, there is a religious awakening. Many conversions come at this time. Many reconsecrations are made and many life decisions are formed. It is very evident that God gives this religious interest for the purpose of Christianizing the social life of youth.

*The Eighteen Year Old.* There is a period of religious interest around the eighteenth year. Both social and physical forces are strong but the dominant faculty of life is now the intellectual. It is quite evident that God's plan includes not merely the physical and social forces of life but also the intellectual. God wants the brain power of the world Christian. Hence the appeal must be made in terms of the intellect.

There are plenty of statistics to show that fully 85 per cent of all additions to Protestant churches come through the Sunday school. A survey of thirty-four Sunday schools showed that fully 60 per cent of these Sunday-school teachers and officers were won to Christ and became members of the church by the time they had reached their thirteenth year. Many others around the fifteenth or sixteenth year, and others around the eighteenth or nineteenth years, while only 10 per cent became Christians after their twentieth year.

Rev. F. F. Peterson, Baptist director of religious education for Massachusetts, has charted 2800 cases of decisions on Sundays in services conducted by him. He has found that 72 per cent were between the ages of nine and sixteen. He says "Win for Christ while in the grammar school,"

Secure life decisions in high school,
Train for life service in college."

Between nine and sixteen there are two principal methods, (1) the personal work of parents, teachers and pastor and (2) a well conducted decision day.

For those seventeen and over the personal interview method is absolutely the best method.

There are seasons of the year which lend themselves naturally to a decision day—such as Christmas, New Year's, Easter and Children's Day. Every teacher and every school should give the pupils an opportunity from time to time to decide for Christ. This should never be sprung upon the school. There should be weeks of careful and prayerful preparation.

### Workers' Conference on Evangelism

Every good Sunday school has a regular monthly workers' conference. Without this conference there is either inefficiency or autocracy in the school. The only way to secure the cooperation of the teachers and officers in planning and administering the school is through frequent workers' conferences. Two months before the proposed decision day service there should be a workers' conference on the subject of evangelism in the Sunday school. There could be presented three brief messages, one on: "The Sunday School a Field for Evangelism," another on "Seasons of the Soul," and a third on "The Teacher an Evangelist." The pastor or superintendent could outline the preparation for decision day in the Sunday school. Four things would be expected of each teacher in every class above the primaries—that is, nine years and over—(1) A survey by each teacher of every member of his or her class. It is better not to ask the information of the scholar but of the parent. A card like this can well be used:

Name .....
Address .....
Class in S. S. ..... Age.....
Christian?.....Member of Church?.....
Growing in the Christian Life?.....
Father Christian?..... Member what church? .....
Mother Christian? .....Member what church? .....
Chum Christian? .....Member what church? .....
What is greatest obstacle to Christian life? .....
What the most natural approach?.....
Who has most influence?.....

(2) Each scholar is put on a prayer list by each teacher and prayed for daily by name. Sometimes the teacher will ask the Christian members of the class or some one else to join in a prayer league for the unsaved members of the class. A good prayer list is as follows:

My Class

1. Name .....
   Address .....
2. Name .....
   Address .....
3. Name .....
   Address .....
4. Name .....
   Address .....
5. Name .....
   Address .....
6. Name .....
   Address .....

My Purpose: The Spirit helping me, I will pray and work for the salvation of the above-named persons. Join me in this service.

Name .....

(3) After the teacher has prayed daily and by name for his scholars he is to see each one personally about becoming a Christian. This personal interview ought not be before other members of the class or even before parents. The parents should be visited and their cooperation enlisted.

(4) A 100 per cent attendance of every class on decision day.

**A Decision Day**

For many of the scholars this will not be a decision day but rather a declaration day. The plans as outlined above should be followed carefully by every school no matter how large or how small. The actual conduct of a decision day will differ with the size of the school. In the larger schools it should be by departments, that is, the juniors by themselves, the intermediates by themselves and the young people and adult sections by themselves. This can be done simultaneously on one Sunday or on successive Sundays. The superintendent of the department, the general superintendent, or some well known and experienced worker in religious education should conduct the service. Care should be taken not to subject the school to an unknown person or to wrong methods.

In the average small school of 100 or less good results can be secured by combining the entire school above nine years of age. Never attempt a decision day without weeks of careful preparation as outlined above. Never spring such a service upon the teachers or upon the pupils.

Have a spiritual period of worship. Make all announcements. Take records, offering, etc. Arrange with the pastor to take as much time as may be needed. If church service is at eleven o'clock and you are not through on the minute, let the church service wait. Let nothing interfere with this decision service. Do not attempt a lesson. Let some one present the claims of Christ, simply, directly and challengingly. The biggest appeal is this "It is the right thing to do." Not to accept Christ is not the right thing to do for any one. Do not talk long, ten or fifteen minutes is long enough.

There are two general methods in use. (1) Signing of cards by classes, (2) coming forward.

(1) If cards are used by teachers it is a good plan for the one who is conducting the service to ask the teachers to come forward. Sometimes a few of them can be asked for their personal testimony telling when they became Christians and the value of the Christ to them. Each are then given cards and after special prayer sent back to their class. The decisions are secured by each teacher in his or her class. This is a good form for a card.

My Declaration for Christ and the Church

I do now accept Jesus Christ as my personal Saviour and Lord.

I desire to be baptized, in obedience to the command of Jesus and according to his example.

I do reconsecrate myself to Jesus Christ and dedicate myself to some definite form of Christian Service.

I desire to join this church by letter or experience.

Name .....

Address .....

Date .....

(2) *Public declaration.* After the leader has presented the claims of Christ and of the Christian life he asks each to bow the head and tell the heavenly Father what he is willing to do. Then one by one he calls to his side several men and women and young people, well known to the pupils, who give a brief statement of when they became Christians and the help it has been to them. They always say that they became Christians in their youth or if they did not that they are sorry that they did not begin to follow Christ when he first called in youth. After these have given their personal testimony the leader asks that the room be very quiet, that each listen to the voice of God, and that all pray. Then he asks those who have accepted Christ recently or those who will now accept him to come forward and publicly confess him saying "I take Jesus Christ to be my personal Saviour." Everything is very quiet. They come one by one as God's spirit speaks to them. There is no urging except from within. But an opportunity is then given for those who have been won through personal work and for all others to publicly declare allegiance to the Saviour.

After those who are ready have come (do not rush—take time) the leader asks all members of the church present and all teachers who will pledge to the young converts their help, love and encouragement to come forward and stand back of them.

Those who have taken their first step go into another room where a record of each is taken. They are all sent home to tell their parents the important step which they have taken for Christ.

These are followed up by letters from pastor and teachers, special classes are found by the pastor for definite instruction in church membership and Christian living. Each teacher follows up each member of his class, helping that one to grow as Jesus grew "In wisdom and stature and in favor with God and man."

A decision day will secure splendid results in every school especially for the ages nine to sixteen. After sixteen it is better to depend more upon the personal interview method. Good results can be secured by the use of a card such as given above if used by the teacher or if used in the school as a whole. In the larger schools where the young people are by themselves splendid results can be secured by giving each a blank card and asking each one to put on one side his name and address and on the other a statement of just that which he is willing and ready to do for Christ. Of course this information is strictly confidential between the teacher and the scholars or between the pastor and these young people.

Every child is a key to some home. Do something for a boy and you have gained the interest of his father. Do something for a girl and the mother is your friend. Do something for a little child and the grandparents will call you blessed. Adults can and ought to be won for Christ. Every church that has young men and young women and older men and women in Bible classes wins year by year many of them to the Lord Jesus Christ. In addition to this every child in the Sunday school opens some home for his pastor, the teacher or some friend to enter with the personal message of Jesus Christ. If that child is won to Christ, it is natural for the pastor or Sunday-school teacher of that child to talk with the parents, securing not only their cooperation but also their own decision for Christ. If a boy becomes a Christian his father can be won more easily than under any other circumstance. Win a girl and it is easy to win the mother. A little child shall lead them. Many parents have been won into the Christian life through a child. Follow up every home until the entire family is united in Christ and in the church.

(*This article appears in "Church School Objectives." A fuller discussion is in Mr. Gage's book "Evangelism of Youth."*)

# At the European Door of America

"BUT this towering, thundering, congested city, with such a torrent of traffic and such a concourse of peoples as I have never seen before is, after all, the European Door of America," said H. G. Wells recently, of New York City.

Think of the streams of peoples which have flowed through this door! Rivulets from Albania and Greece, from Latvia and Esthonia; streams of peoples from Poland and Czecho-Slovakia; a veritable flood from Italy and Russia. This side the door a city virtually controlled by earlier arrivals, with Irish-Americans and German-Americans in the ascendency, largely determining the kind of reception given these more recent arrivals!

Consider what has been brought through that door and left in huge deposits on this side—old world racial antipathies, class prejudices alien to the New World, religious preconceptions, confirmed customs of family life and social standards. All these piled so high as to shade earlier American conceptions of race, class and religion, resulting in a city not American, not Irish, not German, nor Italian, but a strange complex, the biggest challenge to homogeneity, to unity of thought and to definiteness of action which has ever confronted any city in the history of the world. Here we have a New World Movement all of our own with all the complexity and perplexity to be found in foreign missions and in home missions.

The significant thing is that New York is the European door of America. The floods that flow through this city wash through every interior city and hamlet, leaving its peculiar European deposit.

The door which opens in also opens out. Through this door hundreds of thousands of one-time Americans return to their old time haunts and millions of communications from new Americans go back like an ebb tide over the steppes of Russia, the fiords of Norway and across the Danube and the Po, carrying conceptions strange to the old world and revolutionary in their effect. Here is another new world movement of huge portent, far more significant than the literature of missionary societies.

Through this doorway hands touch hands across America, reaching to every city and widely through country plain and hamlet; but backward from this European door hand touches hand from sunny Italy to Jugo-Slavia, through Hungary, Czecho-Slovakia, Poland, Lithuania, Latvia, Esthonia to the frozen bounds of Northern Russia. What an opportunity for a New World Movement!



# Religious Education



## Training of Workers in Week-Day Religious Education

The securing of a sufficient number of ideally trained and qualified teachers for the work in week-day religious instruction is an impossibility at the present time. The securing of adequately trained teachers is the biggest problem in public schools as well. In spite of the large number of training schools in this country, the number of teachers trained is far short of the demand for them and always will be until inducements in the way of salary increases are in proper proportions.

Our problem of securing a teaching force is linked very closely with the public-school problem. The situation has been especially difficult during the last five years on account of a lack of numbers of teachers properly trained. Where the finances will warrant and the time of holding classes will permit the employment of teachers for full time, the problem becomes largely one of scouting through the community and finding people—married women for the greater part—who have had both training and experience in the public school. These, with a few additions from the ranks of the ministry and a few persons with good experience in Sunday school, constitute the teaching body in the community in which the writer has directed this work during the last four and a half years.

All of us realize, of course, that much temporizing has been done in these schools. But the time is fast approaching when much larger plans must be made. The institutions already established must devise a system of training workers for this field, or new institutions must be started which can do this very essential work. In my opinion, based largely on my own experience and that of others, the future workers will come from the ranks of those trained for public-school teaching, with this training supplemented by courses in Bible study and other kindred subjects. It is to be hoped that some time in the near future the church will get a true vision of the importance of the educational side of its work, and prepare its teachers as it does its ministers and missionaries.

In the meantime no ground should be lost. This new department of religious work is causing even the most conservative church directors to begin to realize the necessity for a trained teaching force if this part of the work is to be done effectually.

If I were to propose a program relative to the supplying of teachers for this work, it would be something like the following:

(1) Develop the work in any community only just as rapidly as a teaching force adequately prepared can be secured. To go beyond this spells failure in that community and a set-back for the whole movement. It occurs to me that the securing of sufficient number of teachers to carry on a week-day program for either individual churches or even a denominational program will be next to impossible at present.

(2) Use the existing agencies to train for the immediate future. The technique of the class-room is common to all kinds of teaching in the same grade.

(3) Arrange, where possible, supplementary courses to those given in normal schools and educational departments of colleges and universities which would enable students to specialize in religious subjects. This could be done for regular credit even if not given under the direction of the institution itself. Many Christian colleges already have this arrangement in their program.

School people are watching this movement critically, as they should. The character of the work must meet their approval or else we cannot and ought not to expect their cooperation.—From "Week-Day Religious Education" by Chas. M. Brunson, published by Doran.

### The Gift of Understanding

WITH all my getting, Lord, to you
I pray, grant understanding, too,
That always I may see the light,
Nor deviate from paths of right;
That in the hurrying rush for fame
I may have pluck to play the game,
Cleanly to live, nor crawl, nor shirk,
And know the joy of honest work.

Oh, may this blessing come to me
To be the man I wish to be!
To help whenever help I can
Some lesser lucky fellow-man;
Nor ask reward, but this alone,
That you have seen, that you have known;
That favored in the world of men
I stand not outcast in your ken.

Lord God of Workers, hear my prayer—
To play the game and play it fair;
To conquer, win; but if to lose,
Not to revile nor to abuse,
But, understanding—start again.
Grant me this strength, O Lord.
Amen.

—Edmund Leamy.

## International Sunday School Lesson for March 18

JESUS CRUCIFIED

**Lesson: Luke 23:33-46. Golden Text: Isaiah 53:5**

### Introductory

Upon his arrest Jesus was taken before the Sanhedrin, under the charge of claiming to be king of the Jews. Thence he was taken to Pilate, who sent him to Herod; but Herod ordered that he be taken back to Pilate. Pilate, shifting responsibility, let the people decide that Jesus should be crucified.

### The Lesson

They took Jesus to Calvary or Golgotha—both words meaning *the skull.* There they crucified him between two malefactors—thus seeking to make his humiliation complete. Death by crucifixion was not primarily a Jewish punishment, but a Roman. The Romans thought little of crucifying a Jew since he was a member of a despised race. Jesus said, "Father, forgive them for they know not what they do." The mob had had its way and was little concerned for the sufferings of the Son of Man. The soldiers mocked at him, the rulers scoffed, the people stood looking on, and a few cast lots for his discarded garments. Above him was the derisive superscription "This is the King of the Jews." The undercurrent of all the mockery was: "He saved others; let him save himself," little understanding that a Jesus who sought to save himself could not have been the Christ, the Saviour of the World. One of the men, who hung beside him took up the cry of the people, taunting: "Art thou not the Christ? Save thyself and us." The other rebuked him saying, "Dost thou not even fear God? We receive the full reward for our deed, but this man hath done nothing amiss." To Jesus he said, "Remember me when thou comest in thy kingdom." Such faith was answered by "This day thou shalt be with me in Paradise." Then, though only mid-afternoon, darkness came over the land and remained for three hours, and the veil of the temple was rent. "And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: having said this, he gave up the ghost."

### Leading Thoughts

1. "I, if I be lifted up, will draw all men unto me." 2. A shifting of responsibility—Pilate-like—does not make the shifter guiltless of the consequence. 3. "He saved others"—what a meed of praise the priests unwittingly gave.

—FREDERICK LANGBRIDGE.



# The Chimney Corner



*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

## Mrs. Doubtit Reads It Through

(And becomes a Mrs. Shoutit-From-the-Housetops.)

MRS. THOMAS DOUBTIT lived in the pretty stucco house with gables which stood between the homes of Mr. Yard-Wide and Mr. All-Wool, about whom you may have read in last week's issue. And because of the conversations between these two gentlemen and their respective wives, Mrs. Doubtit became hopelessly exposed to that most fatal of all infections—curiosity! Nothing for it but that she must see for herself this booklet which was arousing such friendly commotion among her Baptist neighbors. The mere fact that she did not suspect that at least two-thirds of this commotion was for the sole purpose of catching her unawares, is a credit to her neighbors' ingenuity. For when she finally demanded the privilege of seeing this booklet, the words in which the request was couched spoke volumes: "You forget that I'm a Baptist, too. Why shouldn't you share this find with us?"

"Oh—share?" asked Mrs. All-Wool, vaguely.

"Share?" echoed Mrs. Yard-Wide, with surprise. Instantly into Mrs. Doubtit's mind leaped the recollection of three remarks she had made in April, 1922—First: "Now, my dear, don't ask me to contribute to your old Continuation Campaign! I haven't a cent to spare." ("To spare?" Mrs. Yard-Wide had murmured.) Second: "Besides, I'm just sick and tired of being asked for money, money, money! *What do they do with it all, anyhow?* I'm sure I don't know! No more perfectly good Doubtit dollars are going to be sunk into such doubtful enterprises." ("Doubtful?" Mrs. All-Wool had murmured.)

Third: "And then, too, money isn't everything, the way *some* people seem to think.

"But aren't you making it seem a mountain instead of a mole-hill, then?" asked the neighbors in a duet.

All this a year ago. She suddenly remembered every word of those futile conversations; yet here she was demanding her booklet. "Give it to her by all means," the Yard-Wides smiled.

"Indeed, yes!" chuckled the All-Wools. "Only, surely she should observe the conditions we observed, and *read it through at one sitting!*"

"Undoubtedly!"

So the doubting Mrs. Thomas Doubtit received her copy. She had rather expected something in gold covers and Maxfield Parrish illustrations after all the enthusiasms she had been overhearing. But the plain tan cover and the globe illuminated by a light-that-never-was-on-land-or-sea was a preparation for the straight-forward contents, with actual pictures and actual facts to prove to every "Doubt It" in the denomination exactly where and how and why their dollars had been spent. Page five she loved—"*how soft the music of those village bells!*" Oh yes, that caught her! That took her back over a decade or so to a certain church in a certain village.

She was perfectly astonished to glean (from pages eight to twenty-one) what very definite and practical things her Doubtit dollars had actually been accomplishing from Maine to California in state-convention and city-mission work: dozens upon dozens of new churches and chapels and centers. "I'm awfully glad they did *this!*" she chuckled when she read on page eleven both the top and bottom paragraphs about California, and the middle paragraph about Colorado. (You see, she had relatives in each state!)

Being exceedingly proud of a touch of Indian blood in her husband's family, she liked what she read on pages twenty-two or three about these *original* Americans, although the following paragraphs about the black men who are Americans by *compulsion* thrilled her also. Oh, the new churches which Doubtit dollars had helped to put up! She read straight to the end of page twenty-eight and told herself that she, like the Home Mission Society, was certainly having an "invigorator"! For on pages thirty-one and two, when she read that compelling list of *new* Christian centers she felt like hiding her head in the dust to think she had helped so little, or like touching the very clouds to think she had given enough to buy even one nail to make possible those twenty-one splendid buildings!

And then, on page forty, the same thrill was repeated, when the poor, doubting woman read that nearly *seventy* absolutely new buildings had been erected by the Foreign Mission Society upon its ten fields.

"Seventy!" she gasped, and read with sheer joy about the nine churches the twenty-seven homes for missionaries, the sixteen schools, the six dormitories, the five hospitals, the dispensary, the hostels and so forth, which completed the list. "Fine! Fine!" sang something in Mrs. Doubtit's heart.

"Thine? Thine?" asked her conscience, beginning to think she was gloating almost too much over this that her few dollars had helped do.

"Yes, *mine!* mine!" nodded Mrs. Doubtit to herself. For however little she had given, she wanted to feel that she had a share apiece in every one of those seventy buildings.

And then, on page forty-five, when she read that 125 new recruits had gone out to the field under the general foreign board, her heart missed a beat. "Mercy on us!" she gasped. For here was

## God Is Working His Purpose Out

BY H. C. AINGER

GOD is working his purpose out, as year succeeds to year;
God is working his purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God.
Give ear to me, ye continents—ye isles, give ear to me,
That the earth shall be filled with the glory of God,
As the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea?

March we forth in the strength of God, with the banner of Christ unfurled,
That the light of the glorious Gospel of Truth may shine throughout the world.
Fight we the fight with sorrow and sin to set the captives free,
That the earth shall be filled with the glory of God,
As the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea.

another statistic concrete enough to make the Doubtit dollars cease to be quite so doubtful! And when she read on page forty-six that wonderful, wonderful letter from Sadiya, Assam, she got out her handkerchief and did something to her eyes—you can guess what! She read the *summary* on the foot of that page and it sounded like a Magnificat in her ears.

The top of page forty-eight was such good hard sense, so feelingly expressed, that she grew very thoughtful.

"What an eye-opener this booklet is!" she exclaimed." I must hand it on to Mrs. Nothelp and Miss Whyshouldi—they will see the vision I'm seeing, of new buildings but no doctors and teachers to man them, of preachers and evangelists but no chapels to preach in, of schools without equipment. You can't doubt any longer with good hard facts like these in your hands!" (She was scanning pages forty-eight to fifty-two, just then.)

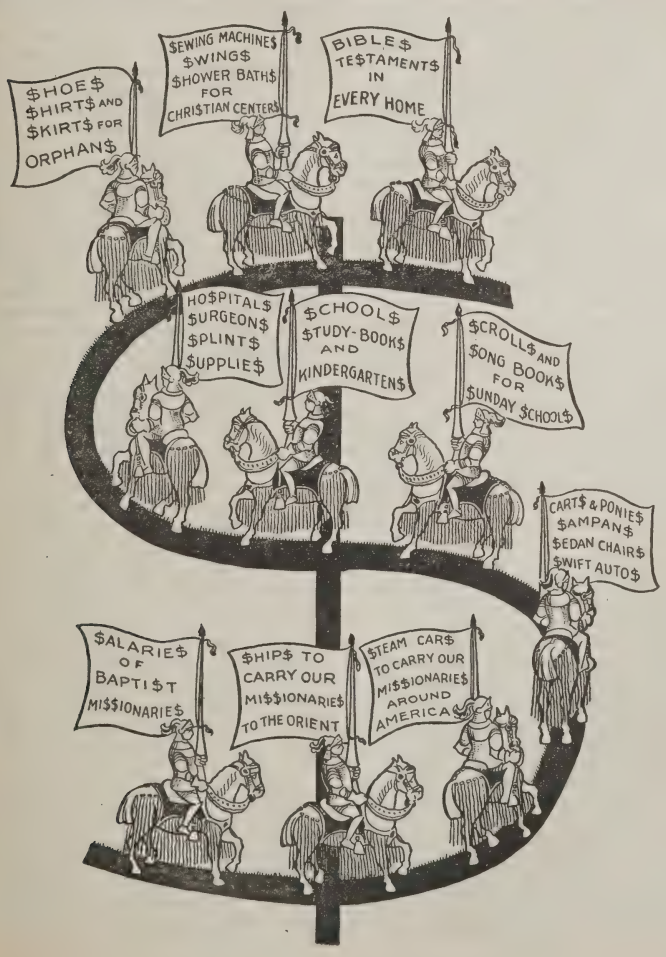
On and on she read, devouring even the statistical pages, and when she finished with page fifty-five she laid the book down with a sign and said words which were a challenge to several of us:

*Every Baptist worthy of the name ought to read that book through.*

Aren't you a good Baptist? Have *you* read it yet? Did you know that *your* copy of "On the March" is waiting for you in the rooms of the Literature Department of the General Board of Promotion, at the nearest of these addresses: 276 Fifth Ave., New York; 125 N. Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

It is free! It is fine! It is challenging! It has answers to all your doubts! Send for it! Do it now! And then read the pages Mrs. Doubtit read. You will always be glad you did! Who knows but you, too, may long to shout it from the housetops.

# The Young Reserves




## If Wishes Were Horses!

(A New Poetry Contest)

PROBABLY you remember that a year ago we announced that every once in a while we would devote Our Page entirely to the work of the Crusaders in our denomination. We have already had four or five such pages, and now comes the nicest of all, which is going to be a complete surprise to Miss Mary Noble, the secretary for the Children's World Crusade. For imagine her surprise if she ever happens to see her own dear knights, each on his nice prancing steed, plodding faithfully up Dollar Hill!

Oh, if wishes were horses! If wishes were horses! Then every single banner would have a silver dime tucked inside its folds. *Why not?*

For did you know that lovely big cardboard Dollar Hills are being distributed to every Baptist boy and girl who asks for one? The pattern is like this, only larger, and in colors; there are slits in every banner so that those who own Dollar Hills may begin the fascinating climb, up, up, up, putting a ten-cent piece in the banners as they go. It occurred to me what fun it would be to have a poetry contest about it, with these rules:

I. All Young Reserves and Crusaders may compete.

II. Your poem may be called, "The Crusade Up Dollar Hill," or any other title you prefer.

III. Your poem may:

(1) Urge Baptist boys and girls to fill the banners with dimes at once; or

(2) Tell how one particular boy or girl earned money to get those dimes; or

(3) Explain what the dimes in the various banners will do around the world; or

(4) In other words, you are free to write your jingle to suit yourself, provided you do your very best to interest us all in giving our dollars!

IV. Every poem (mailed on or before April 1 to Miss Applegarth, care of The Baptist, 417 South Dearborn St., Chicago, Ill.) will be printed in our page.

V. A prize will be given for the best boy's poem and another prize for the best girl's poem. State your age, as well as your name and address.

VI. April 1 the latest date for mailing the poem.

VII. Any of you wishing to climb Dollar Hill with dimes may write for a colored cardboard container to Miss Mary Noble, Dept. of Missionary Education, 276 Fifth Ave., New York.

## Answers to Silk Puzzles

(Given last week.)

1. Foulard. 2. Taffeta. 3. Satin. 4. Moire. 5. Grosgraine. 6. Mulle. 7. Crepe de chine. 8. Rajah. 9. China. 10. Georgette.

1. Brocade (Broke-ade). 2. Foulard (Fool-lard). 3. Sat-in. 4. Grosgraine. (Grow-grain). 5. Georgette (George-et). 6. Mess-a-line. 7. Moire (More-ray).



# Young People's Work



## Topic for March 18

**FACTORS FOR MAKING THE WORLD BETTER:**
**How Can We Help?**
**Matt. 5: 13-16.**

*"Ye are the light of the world"*

The church, the public school, the Y. M. C. A., Y. W. C. A. public libraries, community centers, women's clubs, men's organizations, such as the Kiwanis and Rotary—are all factors for making the world better. The big question is "How can we help? The answer is not an easy one. The larger number of young people in our Baptist churches will find an outlet for their activities, primarily through the local church. There are four things absolutely necessary if we are even to partially answer the question:

1. *Adequate knowledge.* Such knowledge should include information as to the history and principles of the denominations; knowledge of church polity and program. To stop with this would lead to a rather selfish life. There must be a knowledge of community conditions and of the burning needs of that part of the world in which the young person is located.

2. *Adequate expression.* The knowledge gained by a study of all situations involved in the above paragraph must somehow find expression either through the local church or community activities or both. By this we do not mean simply a round of activity.

3. *Adequate fellowship.* The great tendency in human nature to be selfish must be overcome. Racial relationships is one of the burning problems of today. This problem and others like it, cannot be solved unless there is an understanding and appreciation of human values. Simply because a man is black is not sufficient reason to dub him a "nigger" or because a man is from Italy that he should be called a "dago."

4. *Adequate service.* Programs of activity are so often limited to persons within the church while the big burning problems of the folk outside are never thought of. There must be a ministry to the deepest needs of human hearts wherever these needs are found whether inside the church or out. "Go ye into all the world" does not simply mean the sending of missionaries to Africa but a ministry of sympathy and understanding to the black man in the home town. The great appeal to send missionaries to China should find an answer in service to the Chinese in the homeland; an appeal to assist poverty stricken peoples in all parts of the earth must be met without lessening our interest in the poorly clad and undernourished children of the big cities and industrial areas.

MEET US AT BOSTON, JULY 4-8

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

## Fresno, California

Dr. J. A. White,
Chicago, Illinois.

I well remember and am sure that others remember also, of your visit to us in November. It was quite a blessing to the First Church of Fresno, because by your talk to the intermediates of B. Y. P. U., several folks have changed their views and are now working well and boosting for B. Y. P. Y.

Not long after you left, the intermediates (what were, though they belonged as seniors) disbanded. Likewise, the seniors. Then we all went together one night and organized a B. Y. P. U., senior, of the church, elected new officers, made a new constitution, and a new budget, and started things rolling properly. DeArnol McLean is now our president. We are going to have a business meeting Friday night and get some plays started. Mrs. McLean (Baron's and DeArnol's mother) is the church's new young people's director under the correlation plan. I think she is going to direct our plays for us. She is very good at that.

The Valley young people had the biggest rally that we've had in years, in Dinuba, last Friday night. We had a stereopticon lecture on "Changing Changeless Palestine."

Our B. Y. P. U. sure is working better since our reorganization; before it was practically the seniors in two groups, under two names and working against each other. Now we are all working together for lots of good things. One is Asilomar. We sure have a better Asilomar spirit this year. Last year there were about four or five of us really enthused, but this year the whole society is the limit, not a half dozen.

Jan. 12 we had a big banquet down at the church for the whole young people's department. We had some very good toasts and dandy eats, and oh! everything a lot like the Asilomar banquet, only not so many people there.

The San Joaquin Valley C. N. V.'s had a meeting before the rally at Dinuba and elected officers for our Gamma chapter and adopted a constitution for same.

The young people of our church sure think a lot of our pastor, Rev. T. B. Frizelle. I don't hardly suppose we could have gotten a pastor that suited us any better. He sure is a man to work with the young people.

We are having a very good church night program at our church now. We have had two evenings of it and they sure were splendid. Mr. Frizelle is teaching a class on Baptist beliefs and doctrines. Most of us young people are taking that one.

Well, no doubt you have something else to do besides read this bit of scribbling so I'll close, hoping you are enjoying good health,

(Signed) Lena Zug.

## Jacksonville, Ill., Church School of Missions

With the singing of "Blest be the tie that binds," by the nations of the world in the missionary play, "Wait a Minute," the second church school of missions conducted by the First Church of Jacksonville, Ill., closed a six-weeks session, Feb. 11, 1923. Six Sunday night sessions were held, the study hour being 6:30, and the lecture period one hour later. Three classes—adult, senior B. Y. P. U. and intermediate B. Y. P. U. completed the study of three mission books entitled, "Building With India," "India on the March," and "The Wonderland of India," taught by three teachers, Mrs. C. O. Swift, Mrs. A. B. Williamson and Prof. George Poage. During the lecture period, two stereopticon lectures were given on "The Ship of Fellowship," and "Mexico Breaking the Fetters." At the latter lecture the male quartette of the Illinois College Spanish Club rendered several selections in the Spanish language. The Baptist Board of Education motion picture, "Men of Tomorrow," met with popular approval. Dr. J. F. Langton delivered an instructive address on "Religious Education in Mohammedan Countries." An Americanization play, "Help Wanted for Miss Liberty," was ably presented by the intermediates, and the missionary pageant, "Wait a Minute," by the Senior B. Y. P. U. completed the program. The pastor, Rev. A. P. Howells, acted as principal of the school and Miss Eilzabeth Long as secretary. The school of missions seems to hold its popularity, for the attendance this year exceeded that of last year by 174. The report shows that the study class attendance reached a total of 509, while the attendance at the lecture period reached a total of 1,040, making a grand total in all departments of 1,549.

The study of India has been especially popular with the church this year, as one of the senior B. Y. P. U. members, Wayne Gard, is in his second year of teaching in Cushing High School, Rangoon, Burma. Two-thirds of the students in the Jacksonville School of Missions were young people of high school and college age.



# Our Own Folks



## Boston Letter

By Charles H. Watson

### Father and Sons Night

This is a popular annual feast at the Social Union. It comes in February, and the boys like it, and are there in force. They fall upon the "spread" with noticeable enthusiasm, and the caterer usually has them in mind. Also President Wilcox recalled his own boyhood, and acted accordingly. He had some especially kindling jokes—also the exquisite and rollicking Harvard Male Quarette, and a speaker who had sufficient adventure in his lecture and pictures to enchain both the boys and their daddies. The speaker was a magnetic and attractive English engineer, Mr. Carveth Wells, F. R G. S. He took us upon a surveying expedition through the Malay Peninsula from Singapore to Bangkok, where he had been commissioned by the British Government to go through the Malay jungle. The lecture and the pictures were the product of six years in that environment, and we had incidents, insects, animals, and adventures *galore*. It was evident that no sons were more fascinated than their fathers were.

### A Humorous Superfluity

Whether the re-union of the Christian sects is imminent or not, there is one thing that excites our risibles. That is the amplitude of Episcopalian condescension on the subject. We are assured, too, often that they may so far stretch the point as to "concede the validity of non-Episcopalian ordination." Really there are so many thousands of ordained ministers who decline their "validity" and smile at their "concessions," that the whole matter of valid ordination in the discussion of re-union would better be dropped. Too perceptibly does it lower the temperature of non-Episcopalian ministers on the subject. "Apostolical Succession" amuses us as much as it did Phillips Brooks; and the only "validity" that we want to know about is that which made him the servant of God and man that he was. That is so big, broad, and scriptural a brotherhood, we ought all to assume its all-inclusive reality.

Yet here is Dr. Samuel McComb, speaking for the Episcopalian concessionists, solemnly asserting that "With the recognition, formally and officially pronounced, of the validity of non-Episcopalian ordination, the most serious obstacles to re-union will be swept out of the way!" Put yourself in our place, dear doctor, and you would be the first one to put the question in this form: "All in favor of conceding the validity of *Episcopalian* ordination will say 'I'—the ayes have it!"

### Mrs. Donald McKay

The announcement of the passing on of Mrs. Mary Cressey McKay, the widow of Donald McKay, the famous clipper shipbuilder of East Boston, will be of interest to many. Mrs. McKay was the daughter of Deacon Litchfield of the East Boston Baptist church. In the old days that district was the home of many prosperous Protestant families, and the churches were strong in leading ministers and laymen. About forty years ago, after her husband's death, she came to live in Arlington, and was a member of the First Church there. Latterly she lived with her daughter, Mrs. Edward P. Bliss of Lexington, where she died, February 6, in her ninety-second year.

Mrs. McKay was a type of the best nineteenth century womanhood. Her accomplishments were varied and substantial, and her manner faultless. She was a radiant and competent gentlewoman. Her sensitive and brilliant temperament made her out-looking and out-speaking, and her Christian principles and mental interests kept her in responsive touch with the Kingdom and all of its causes, and greatly engulfed her rare spiritual quality. She was singularly broadminded, hospitable to all religious reality, and thus inclusive in her charity. Always she seemed to live within the truth-circle of the thirteenth chapter of First Corinthians. The memory of such a radiant and chastened soul is precious in church and family, far beyond any mere estimate in words

### "Journalism"

The reportorial end of our Boston journalism is alike the despair of editors and readers. Now and then it is the despair of ministers, when some loose and reckless reporter makes a day's sensation, and gets his money, by misreporting what the minister says, or by putting words into his mouth that sound like the frothings of a fool. There seems to be no redress. A minister can only limp after a racing lie in despair of overtaking it. How strange it is that some people who glibly talk about the "lying newspapers" will swallow their stuff without qualification. Also singular it is that newspapers seem to delight in giving the impression that Protestant ministers are heretical, discordant, and reckless. How is it that the Roman Catholic priesthood is so secure and is continuously kept so sacrosanct in the newspapers? Always that is an interesting question.

### Local Happenings.

Dr. Curtis Lee Laws, your genial editorial contemporary, has been visiting us. After giving him one of our specimen Sundays for his opening services with the First Church, Brookline, we varied the program with an incipient blizzard on Monday night. This winter the weather is surely "out of hand," and the minister steadily on his diet of weather. expects visitors smilingly to fall into line. Dr. Laws does it.

Abraham Lincoln's birthday grows annually greater as Lincoln does. This year the ministers celebrated it. Dr. W. Quay Rosselle was the speaker. His address was such as to put us all into the Lincoln atmosphere Dr. Rosselle has the humor, the practicability, the logic, the sympathy, the power of expression, that make him an admirable interpreter of Lincoln and delineator of his character. A pair of "old-timers" who had seen and heard Lincoln also contributed in brief speeches to the birthday party.

"Labor and Capital" was the subject on the twelfth. It seemed like a home thrust of Lincoln's massive human philosophy. Charles Krowl was the speaker. He having been a laborer, and an employer of labor could hold the jug level between both sides. And he did. Rarely have we had a speaker who kept pelting the golden center of things as he did. Natural it was that he should arrive in his conclusion at the Golden Rule as the one basis of agreement. How blind we are in all our disputes to the gospel plan of cooperation

### Immortality

Pres. George E. Horr, of Newton Seminary, has been appointed by the Harvard Corporation to deliver the Ingersoll lecture on immortality. The lecture comes April 3, and by provision of the foundation is always published in book form by the University Press. Previous lecturers have been Professors William James, Josiah Royce, William Osler, Charles R. Brown, Kirsopp Lake, W. W. Fenn, and Dr. C. F. Dole. It is the first time that the appointment has come to a Baptist. The lecture will be awaited with appreciative anticipation.

### Melrose

The story of the First Church, Melrose, under Dr. P. H. McDowell's pastorate, is one of continuous achievement. On every side has the work been broadened and intensified. At the outset, every organization was, by a new by-law, made a functional part of the church, and by a working plan, all separated and together aimed at building up the Body of Christ. The tabulated results, speaking in figures, show that the church and Sunday school membership is greater by over 200, and the giving has much more than doubled. The great expansion is in the direction of developing the youth in the parish, educationally and spiritually Dr. McDowell believes in leading and winning childhood and youth for the kingdom, and devotes himself to that endeavor with gratifying success.

### A Pleasant Eruption

A delightful outburst of pastoral sunshine has broken out in spots that is in danger of becoming general. In Dudley Street church it has lifted Pastor Brooks' salary $1,000 higher; in West Somerville it has expanded Pastor Swaffield's figure $500; in Winchester, Pastor Walcott is in like felicity; in First Medford, Pastor Neily and his house has been weighted with gold and kindred delights. What wonder that there is doubt in many a parsonage whereunto this thing will grow.

## Let Us Put It on Its Feet

By Walter J. Sparks

THERE is no doubt about the value of the student volunteer movement, but to deduce from this that a college is the only place from which God calls men

for the ministry or for missionary work would be a most disastrous blunder. God's way of calling men has not changed. Sometimes as of old he sets apart the ardent disciple of a great scholar or some wonderful and spiritual physician but still more often he comes to the man at the plough, the humble fisherman or the business man sitting at his desk.

While we have been making frantic efforts to turn college men to the ministry, all over the land there have been just such men as Jesus called, feeling their responsibility, yearning for a chance. They know they have heard God's call too late in life to take a course of study spread over many years. Well, do they need it? Already they possess a knowledge of men and of practical things which some college men can never get. Is this equipment of no value? Add to it a thorough but reasonably short course covering essential training and watch the result.

### What Is Education?

What is education? These men may never sound the depths of philosophy. To them the grace and beauty of the dead languages may forever remain a sealed book; but to mechanics, to industry, to modern business methods they are no strangers. They may have to be taught theories of sociology, but of actual throbbing human life they have learned by hard experience. As a business man recently said, "They are leaders chosen from the herd."

Because their practical experience among men has taught them that nothing less than the gospel of repentance has power to save mankind, these men are as old-fashioned in their religion as the apostles. They have minds capable of vigorous thinking but these minds need training. They have somewhat of the fire and passion of the old prophets but this needs directing.

In all parts of our country are such men as these and not hundreds but thousands. Many are trying to educate themselves. Some will give up. Others with a very superficial training or with none at all will find their way into the ministry. How are we going to provide adequate training for this great and scattered host whose help we so badly need in our sore fight against sin? This host of eager men, so willing to obey the call of God and make any sacrifice necessary for the privilege of preaching the gospel?

The Northern Seminary is gathering just such men together and giving them adequate training. So many are coming that the work of the seminary has almost assumed the importance of a new movement.

What becomes of these men after they are trained? The answer to this question reveals the value and importance of the movement. It is this:

They go back to the neglected places and they open up the springs. Our rural and our village churches have been dying for lack of efficient pastors. Our city churches weaken daily because they have not been fed. The springs are stopping up.

Last year the Northern Seminary had nineteen graduates. Some of these became successful pastors of small churches which had been considered beyond help.

In addition to the seminary-collegiate course intended for practical men who have not had a college education the seminary provides a regular theological training for college graduates. These are coming in increasing numbers and the mingling of the two classes is proving a source of strength to both.

## Detroit Doings

By Albert H. Finn

Detroit has not gone Catholic although fully half of its peoples are Catholic in affiliation or leanings. It does observe Lent by a campaign of evangelism that includes the majority of the Protestant churches, under the general direction of the Council of Churches. While the Baptists do not claim to be Protestants, having never been within the confines of the Roman church and therefore did not join in the "going out"—the protestations against the apostasy in the Catholic church, yet we are quite willing to join in a great city-wide endeavor to win the lost. Evangelism is really one of our distinctive principles—we stand for a regenerate church membership. It is quite appropriate, therefore, that this year's campaign should have been inaugurated by a foremost Baptist—Dr. W. W. Bustard of Cleveland, Ohio, in Woodward Avenue Baptist Church on Sunday, Feb. 18. Following Dr. Bustard comes Dr. Floyd Tomkins, leading Episcopal rector of Philadelphia. Beginning March 5, Dr. John McNeil, the well known Presbyterian divine of New York, comes for a week, concluding with Dr. M. S. Rice, the popular pastor of the Metropolitan M. E. Church of Detroit. Noon-day meetings are held in the Garrick Theater building, evening meetings in down-town churches, to conclude with four great theater and many church meetings from twelve to three on Good Friday. It is truly remarkable, the extent to which stores, offices and factories close during these hours on Good Friday. This plan is not a new thing for Detroit. Each new year shows a distinct advance in the fine spirit of cooperation and spiritual devotion.

Dr. Agar's recent visit was highly appreciated by the Detroit Baptist churches. Specific visits were made to the Northwestern (Hudson Avenue), Temple, Highland Park churches, with a dinner with the official boards of the Royal Oak Church. The mass conferences were held in the Woodward Avenue Church. These were well attended, and the speaker held the keen interest of his audiences throughout the conferences. I am confident that far-reaching results will follow in all our English white churches. Dr. Agar also spoke to a great mass meeting at the Second Church, Negro, on Friday evening. Our Negro brethren were eager to learn better methods of church administration and finance. Dr. Agar approaches all these problems from the spiritual standpoint. The church in all its lines of work is spiritual, but that is no reason why it should not perform its tasks in a sane, common-sense manner, using the same laws of physchology that modern business is using so effectively. A hearty vote of thanks was extended to the General Promotion Board for Dr. Agar's splendid services.

Detroit has lost a great constructive factor in righteousness in the sudden death, Feb. 14, of Bishop Charles D. Williams of the Protestant Episcopal communion. He was a broad-visioned, visible Christian statesman and the churches under his charge were rapidly developing into that catholicity of spirit and fellowship that their aggressive leader exemplified. He had a nation-wide and even international reputation for practical Christianity, which some called Christian socialism. He certainly was a progressive spirit and unafraid of the reactionary influences in the great church of which he was a member and bishop.

Another great migration of Negroes from the Southland is already at its flow. Detroit, which received a greater percentage of increase than any northern city four years ago, is bidding for these able-bodied men to come and take places in its great industrial institutions at wages that the Negroes of the South look upon as almost fabulous. In addition, there are no Jim Crow cars in the North, there is no discrimination among children of school age, every man and woman can vote without hindrance, there is an air of liberty and an opportunity for advancement that has a strong appeal. To us in the North, the influx of any race or nationality brings social and evangelizing problems of serious portent. How to house these peoples is a most serious matter, with Detroit nearly two years behind in its normal housing. How to assimilate these great masses into the complex environment of a great city out of the almost primitive conditions from which they came, is a staggering problem. Inasmuch as these southern Negroes are very largely Baptist—some say that 85 per cent of the church going elements are Baptist—the responsibility of the Detroit Baptist Union in the situation is one that challenges the imagination. Detroit is one of the very few northern cities of the first class that has not suffered from a race riot. As to the future, we cannot say, but the officers of the Detroit Baptist Union are alive to the tremendous problem that is already straining our every resource. God alone knows how this larger task can be adequately handled. Social organizations in Detroit recognize that the Baptists alone are doing a successful work among these people. Our trust is in God as we go forward. Detroit already has over forty Negro Baptist churches.

### Polish Church Dedicated

Sunday, Feb. 18, the east-side Polish church was dedicated. The building is located at the corner of Dubois and Harper avenues and was built for a bank, a substantial building of stone and steel. It has been altered for church purposes, affording a pleasing auditorium, Sunday-school rooms, residence for the pastor and another suite for a janitor. It is in the midst of a large Polish community and very near a great Polish Catholic church. The building was crowded. Rev. M. S. Lessik, of Toledo, preached in the morning. The dedicatory services were held at 3 p. m., President Power, of the Detroit Baptist Union, presiding. Rev. A. S. Morze, the resident pastor, read the Scripture and offered the dedicatory prayer. Dr. J. Y. Aitchison, of New York, Dr. H. C. Gleiss, Rev. Jos. Rzepecki, pastor of the First Polish Baptist Church, and others addressed the audience that crowded the seating and standing room. The choirs of the Birkett Memorial and First Polish churches rendered choir selections, and Mrs. B. T.

Leonard sang the "Holy City." A profound impression was made on the community. A church has not as yet been organized, although there is already a splendid constituency and an organization will follow very soon.

Dr. John Y. Aitchison, general director of the General Board of Promotion, spent Sunday and Monday, Feb. 18-19, with the Detroit Baptist churches. Sunday morning he preached at the First Church and at the Temple Church in the evening. Monday morning he addressed the Baptist Ministers' Conference, at the Woodward Avenue Church. At 2 o'clock, he met with our faithful women at the First Church and at 8 o'clock, in company with others, gave a heart-to-heart talk to a mass meeting in the First Church of representatives from the churches in the metropolitan area. The New World Movement was the general theme throughout the two days. Sunday, all the churches were visited by minute men, outlining the plan to bring the giving of the Detroit churches up to par. Dr. Aitchison was greatly cheered by what he saw and heard and we in turn were immensely heartened by the reports which he brought from the states he had recently visited. "On the March" is gripping our people as nothing else ever has. As Dr. Gleiss rehearsed something that had been accomplished in Detroit and Michigan, he assured Dr. Aitchison that he was sure that the denomination will have raised the $100,000,000, even though the full amount has not flowed through the treasury of the General Promotion Board.

### "On the March"

"On the March" is altogether too modest in its claims of accomplishments. I quote from the February issue of *Detroit Baptist Union Messenger*: "Do you realize that more than twenty churches (including nine colored churches) were aided into new places of worship? Do you know that the property held by the Detroit Baptist Union has increased from $36,500 in 1916 to nearly one million in 1923? This does not include properties which have been deeded to such churches as have come into position to take title to their properties. Look at these figures:

| | |
|---|---|
| Receipts from churches in 1919 | $10,497.19 |
| Receipts from churches in 1920 | 18,719.50 |
| Receipts from General Board of Promotion from same sources in 1921 ..... | 54,469.51 |
| From General Board of Promotion in 1922 ..... | 70,339.35 |

"These figures do not take into account any of the funds raised for new churches, payments of debts or improvements. Do these figures show growth or do they look like failure?

"If we would get a fuller view of the tremendous progress made let us take the total receipts of the treasurer of the Detroit Baptist Union for a few years. These figures deal only with the money handled by the treasurer:

| | |
|---|---|
| "Total receipts reported—1916 .....$ | 8,366.21 |
| Total receipts reported—1919 | 43,873.63 |
| Total receipts reported—1920 | 205,622.13 |
| Total receipts reported—1921 | 238,696.33 |
| Total receipts reported—1922 | 262,052.14 |
| From May 1 to Dec. 31, 1922 | 222,462.85 |

"Of course it must be remembered that a portion of this money was borrowed on mortgages. Nevertheless, it marks a distinct progress and each separate church property is heroically bearing its own burden and in a few years all of these mortgages will have been retired."

In other words, the figures of the General Promotion Board show $70,339.35 contributed to the work in Detroit in 1922, while the treasurer of the Detroit Baptist Union shows $262,052.14 received from all sources. These figures do not attempt to cover current and individual expenses of the local churches. It is this contrast that warrants Dr. Gleiss in saying we Baptists will have raised $100,000,000 in the five-year period because other cities and other states have also been progressive in kingdom building in a manner and in a volume that the receipts of the General Board of Promotion do not reveal.

# Church News by States

## Atlantic Coast

### MAINE

CALAIS SECOND: This strong church is moving steadily forward under the leadership of Pastor Wallace S. Boardman, who has the constant assistance of Mrs. Boardman, an earnest and energetic body of women and a force of strong laymen. At the annual meeting all bills were reported paid. The Women's Association had paid $200 on an obligation of long standing, and a good contribution had been made to the New World Movement. The Sunday school is now using the Keystone lessons. The Christian Endeavor Society held forty-five meetings during the year with an average attendance of forty-nine. A World Wide Guild has been organized with Mrs. J. H. Paul as leader.

MILLINOCKET: For several months repairs and new construction have been in process on the church building. Rev. Raymond W. Cooper, pastor, has had heart and hand full of this enterprise. The size of the audience room has been enlarged, both to afford additional Sunday-school facilities, and to accommodate the audience that gathers on Sunday evenings. A large room for social purposes in the basement will be divided by rolling partitions so as to furnish twelve class rooms. About $22,000 has been spent in these improvements. This has been provided for by subscriptions covering a period of three years. The rededication services occurred Feb. 11-12. Pastor Cooper brought a pastoral message as to the meaning of the work that had been done. In the evening Secretary Mower brought the greetings of the state and spoke of the significance of a rededicated church building. Dr. Whittemore spoke of a Rededicated Church Membership. The service closed with the ordinance of the Lord's Supper. On Monday, Sunday-school Director Henderson met the Sunday-school officers and teachers at a special banquet. In the evening former Pastors Chas. E. Young and A. C. Berrie were present and brought greetings. The final address was by President Arthur J. Roberts, of Colby College, who spoke upon Christian Education.

COLBY COLLEGE: Under the direction of Professor Newman a large amount of deputation work is being done by the students. From ten to fifteen of these students are out aiding pastors, Sunday schools, or young people's societies, in evangelistic services every Sunday.

HIGGINS INSTITUTE: The mid-winter meeting of the trustees of Higgins Institute occurred in Bangor, Feb. 10. The school is in a prosperous condition, with a larger number of students than ever before and a faithful and able faculty that is looking well to the standards, both educational and Christian. Dr. Ramsdell's work in the courses in the Bible is greatly appreciated.

FORT FAIRFIELD CHURCH, under the lead of Rev. G. J. Gilbert, has had a successful year despite the financial depression that has been over the whole county. Two young people were recently baptized. At the annual meeting all bills were reported paid with a small balance in the treasury. The Sunday school is increasing and is already handicapped for room. A new club for *Missions* indicates sustained and increasing interest in the world work.

IN SPITE OF COLD AND SNOW the advance work of the pastor-evangelists, missionaries, and evangelists of the state convention has been significant and successful. Missionary Davis with Pastor Hunt has had old-fashioned revival work in the smaller fields of Waldo County. Pastor-evangelist Beatty has closed a series of meetings with Pastor Hartley at the Houlton Free Baptist church with greatly quickened interest and resultant baptisms. Pastor-evangelist Hamlen has been nursing some neglected fields that must not be abandoned. Evangelist Taylor and his daughter Ruth have had significant meetings with the federated church in Garland and both branches of the church are receiving new members by baptism. The evangelists are now at Bluehill with Pastor Robison. Pastor-evangelist Evans, in aid to Rev. B. H. Tilton at Kennebunk, has seen a great awakening of the people and many conversions. He begins work with Pastor Bishop at Brunswick immediately. Many pastors, either singly or together, are giving the service of a real evangelism and with excellent results.

THE MILLINOCKET CHURCH on Feb. 11 rededicated its new house of worship. The cost of the building is covered by three-year pledges of which one-third has already been paid. Rev. I. B. Mower and Rev. E. C. Whittemore spoke at the services, and the president of Colby College gave an address on the value of the Bible in education.

### RHODE ISLAND

EAST PROVIDENCE: Second Church recently elected six new deacons, making twelve in all. The pastor and wife gave a dinner to the deacons and their wives.

Jan. 16. Rev. A. W. Cleaves of the First Church, Providence, gave an address on "The Deacon and His Work." The church membership has been divided into groups with a deacon at the head of each group. Rev. F. L. Cleveland has just completed the second year of his ministry with the church and during this time 110 have been received into membership.

WOONSOCKET, FIRST: Dr. Frank Rector, of the First Church, Pawtucket, conducted a series of evening meetings during the week of Jan. 14. At the close of the evening service on Jan. 21 a purse of $65 was presented to Dr. Rector in the name of the parish by Mr. W. S. Preston, chairman of the board of deacons, as an expression of appreciation for his services.

EAST PROVIDENCE: The annual meeting and roll-call of First Church took place Thursday evening, Jan. 4. A number gathered for supper at 7 p. m. Reports showed the church in a prosperous condition, and the workers enthusiastic for future service. Forty-two members have been received into the church during the year. The work of the new social rooms and gymnasium is already in progress and a new oil-heating plant is being installed.

EAST GREENWICH: A new Estey pipe organ has been installed at the church, the gift of the ladies' society. The approximate cost was $5,000.

PROVIDENCE: The Plainfield Street Church is conducting a series of Chautauqua programs with supper and social hour, devotional period, classes and special features. The classes are devoted to the study of the current mission study book.

PROVIDENCE, UNITED: Annual meeting and roll-call was observed Jan. 18 with 150 present. The treasurer's report showed all bills paid and a good balance in the treasury. Following the business session an informal reception was given to Rev. and Mrs. H. R. Collins who have just come to the church. Mr. Collins was made the recipient of a sum of money and a bouquet of flowers was presented to Mrs. Collins.

PROVIDENCE, MECHANTICUT PARK: Rev. W. W. Hackett returns from West Wardsboro, Va. for a second pastorate in Rhode Island. The congregation of Mechanticut Park has called him. Mr. Hackett is the father of the energetic young minister at the Elmwood Avenue Church, Providence.

CUMBERLAND HILL: The faithful few who have held the fort at Cumberland Hill for years have been encouraged by re-enforcements. Rev. Maurice Dunbar of Pleasant View Church is preaching to congregations four and five times their former size. Colporter Watt spent a week visiting the homes of the parish and holding religious converse with the people. A woman's society and Sunday-school will soon be organized. With these activities under way the state convention has agreed to bear half the expense of renovating the church property which is in a sad state of dilapidation.

ARLINGTON: Rev. A. E. Kenyon, formerly minister of Trinity Church Arlington, Mass., is serving the Arlington, Rhode Island, Church in a three-month's engagement. The members are hoping that he will decide to enter into a permanent arrangement with the church before the present engagement terminates.

PROVIDENCE, CENTRAL: A school of missions is being held at Central Church on Sunday evenings. After a brief devotional service there follows a study period using the current mission study books. The classes then return to the assembly rooms where Dr. Frank L. Wilkins conducts a forum on Babson's latest book, "New Tasks for Old Churches."

## CONNECTICUT

THE WORK IN FIRST CHURCH, PUTnam, is moving along most encouragingly under the leadership of the pastor, Rev. J. S. Stoddard. All services are well attended. Baptisms are frequent. The interior of the church has been redecorated. The enlarged calendar features many activities. The pastor is in demand as a speaker in neighboring churches.

REV. F. F. FOSHAY, recently of Fairfield, Maine, assumed the pastorate of First Church, Willimantic, Jan. 7. The annual meeting and roll-call was held Feb. 15. Rev. E. E. Gates, pastor-at-large, was the speaker. The people are rallying whole-heartedly to the new pastor's leadership. The new pastor at Willimantic is a brother to Rev. M. R. Foshay, pastor of the First Church, New Haven.

REV. HERBERT JUDSON WHITE, pastor of First Church, Hartford, was the speaker at the Newton day of prayer for colleges and religious institutions. He was the preacher at the afternoon session.

THE MEN OF First and South churches, Hartford, held a men's "get-together" on Lincoln's birthday in the parlors of First Church. There was a large attendance. F. S. Thompson presided and welcomed the men from South Church. C. A. Gilbert made a fitting response for the men of South Church. An interesting program consisting of music, readings and addresses was carried out. Dr. White gave an address on "Honest Abe."

DR. J. N. LACKEY, who has been seriously ill, is now well on the road to complete recovery. He and Dr. White with their respective committees are tireless in their efforts carrying forward the extra work, consequent upon the merger of First and South churches. George E. Merrill, architect-secretary of the A. B. H. Society, has been retained as consulting architect.

THE FIRST CHURCH, Danbury, has expressed its appreciation of the pastor's leadership by making a substantial increase in his salary. Mr. Gilbert is now in his sixth year as pastor. He is chairman of the associational board of promotion and thus a member of the state board.

THE WOMEN OF THE HARTFORD ASSOCIATION held their continuation campaign rally in the Parish House of the Center Congregational Church, Hartford, on Tuesday, Feb. 13. Mrs. E. R. Hitchcock, first vice-president, presided. The speakers were Mrs. J. H. Morsehead, state campaign director; Mrs. F. P. Campbell, Boston; Miss Margaret Suman of the Philippine Islands; Miss Sigrid Johnson, India, and Miss Shivers.

FIRST CHURCH, Bridgeport: Rev. Charles A. Decker, formerly of Pittsburgh, Pa., began his pastorate Jan. 7. In the midst of the service two unusual incidents occurred: Dr. Brown of the Olivet Congregational Church, representing the Pastors' Association of the city, appeared and presented the greetings of the association to the congregation. He had just left the building when two laymen of the United Congregational Church came in and read a resolution that had been passed at their church, signed by themselves and Pastor Day. Mr. Decker has been appointed


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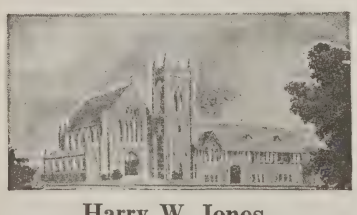
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director of the Christian Union. One feature of the work opening up is the Every Man's Bible Class, organized Dec. 15, with twenty-five members. It meets at 9:30 on Sunday morning. Feb. 5 a supper was served for seventy-eight men. The membership of the class has reached 100. The speaker at the supper was Rev. T. Johnson Bolger, pastor of the First Presbyterian Church, Elmira, N. Y. The class is divided into two armies, red and blue, with the regular staff of officers from generals to lieutenants. The teacher of the class is Mr. W. N. Norcutt, secretary of the Y. M. C. A. and a member of the First M. E. Church, and the president of the men's brotherhood of that church. The M. E. Church brotherhood and the Every Man's Bible Class of the First Baptist Church are engaged in a wholesome competition for membership.

AT FIRST CHURCH, Southington, Rev. G. C. Laudenslager, pastor, a school of missions and an institute in trained leadership opened Feb. 15. The pastor was assisted by Rev. W. T. Thayer, director of religious education and Rev. H. B. Sloat, director of promotion.

### MASSACHUSETTS

THE DORCHESTER TEMPLE, Boston, closed its year without debt. Over $11,000 was contributed for benevolences, not including several hundred dollars raised by the Bible school and other organizations of the church. The church expenses were over $10,000, all raised by voluntary offerings. Forty were baptized during the year, nineteen received by letter and four by experience. The church membership went over the 1,000 mark. There are over 1,100 in the Bible school; two troops of Boy Scouts and a Girl Scout troup; four C. E. societies. The church is sometimes called the young people's church. On a recent Sunday when the pastor, Rev. Otis W. Foye, was sick the morning service was carried on by a high "Y" secretary, and four high school boys from the church. The evening service was conducted by two college students of the church who are preparing for missionary service. The pastor's nineteen-year-old son, a medical student, preached the sermon. There are two young ladies from the church preparing as nurses for the foreign field, two students in medical college preparing for medical missions, one young man preparing for the ministry, and two young ladies in college taking the religious education courses. The pastor recently baptized a father, mother, and two grown sons. On Feb. 25, Mr. Ernest Gellatly and Mr. L. C. Voke begin a three weeks' evangelistic campaign. The church has been getting ready for these meetings, holding three or more cottage and group prayer meetings each week.

THE WORK OF Dudley Street Church, Rev. Arthur T. Brooks, pastor, known all over New England as the "singing church", continues to gain impetus as it enters the one-hundred and second year of its service. The annual meeting, recently held, disclosed the fact that the year had been the greatest in all departments in the history of the church. For the first time in its history Dudley Street leads New England Baptist churches in net increase in membership and is second in accessions by baptism. In the two years of Pastor Brooks' service the church has received 309 new members and has raised over $100,000 for all purposes in cash. No outside aid of any kind has been used or special evangelistic services held. The church membership is now 1,512, over 1,100 being resident members. At the annual meeting Pastor Brooks' salary was increased to seven thousand dollars. The pastor and Mrs. Brooks have just returned from their mid-winter vacation of three weeks in Florida.


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UNSELFISH GIVING FOR THE world-wide work of Christ and a thoroughgoing program for the education of youth are the outstanding objectives of First church, Melrose, Dr. Philetus H. McDowell, pastor. A comparative study of the reports presented at the annual meetings on Jan. 18, 1915, and Jan. 21, 1923, reveals that the church has increased its gifts to benevolences from 1 to 4 as compared to current expenditures in 1915 to approximately dollar for dollar in 1923 when $12,848.64 was raised for current expenses and $11,929.80 for missions. In 1915 the Sunday school became the church school and a board of religious education began to direct and unify the work of Christian instruction and training. Another step in the program of enlargement came in the electing of a pastor's secretary and later in the increase of paid workers by the appointment of a pastor's assistant. In the success of the church vacation school it has been demonstrated that money put into trained workers is one of the best investments a church can make. The next constructive movement came with the year 1922 when the four departments of the church were organized; the juniors, the intermediates, the seniors, the young people of the church. Emphasis is placed on week-day religious instruction and it is felt that the day is at hand for home, church and public school to unite for constructive work in this direction.

CHARLOTTE M. SPRAGUE BARNES, wife of the late Rev. Joshua Barnes, died Feb. 18 at Sheldonville. The funeral services were conducted by Rev. J. Chester Hyde. This good woman and her faithful husband served the churches for many years and under his ministry he himself baptized more than 700 persons and a number of men entered the ministry through his influence. Mrs. Barnes will be buried beside her husband at Oak Point, New Brunswick, where Mr. Barnes spent the last six years of his life.

## NEW JERSEY

MT. PLEASANT CHURCH, NEWARK, Rev. W. Powell, pastor: Owing to the coal situation, Mt. Pleasant is experimenting this winter. The church is open for all services on Sunday, but Tuesday is the only day through the week when it is open. Tuesday afternoons the Women's Guild meetings and missionary meetings are held; from 6:30 to 7:30 p. m. a church supper is served. Following this, committee meetings, meetings of deacons or trustees. From eight to nine p. m. the regular devotional service, prayer meeting or some special service. The hour from nine to ten is devoted to social affairs. This plan is meeting with success, and many favorable comments are received regarding its being carried on indefinitely. Mrs. A. B. Strickland recently gave her monologue, "Italiana Redeemed."


# RELIGIOUS BOOK WEEK

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**Place of Jesus in the Life of Today**
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A reappraisal of Jesus for the men and the women of this generation.

**Faiths of Mankind**
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A complete elementary handbook on comparative religion—human, vivid, and readable.

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HARRY EMERSON FOSDICK 1.15
Vividly sets forth the personal qualities of the Master. Brilliantly written.

**Modern Problems as Jesus Saw Them**
HERMAN HARREL HORNE 1.15
Deals with the qualities of character which Jesus showed and which must be developed in the individual for the salvation of the social order.

**Meaning of Faith**
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### Opportunity Week at Newark

The week beginning Jan. 28 the churches of Newark and vicinity had the privilege of the largest institute for Christian workers they have ever had. This was held at First Peddie Memorial Church, Dr. M. Joseph Twomey, pastor. The registration of nearly 500 workers taking one or more courses and the granting of sixty-three certificates for work done, indicate that the week of opportunity for preparation for better service was appreciated. The average daily attendance was 227. Twenty-four different courses were presented, two of them being given for the first time in an institute. These were the courses on church architecture by Architect-Secretary Merrill of the Home Mission Society and that on religious publicity by Rev. C. A. McAlpine. Appreciation to those who helped to make the work a success was voiced at the last evening session and embodied in resolutions adopted.

Without the help rendered by the instructors furnished by the Publication Society the institute would have been an impossibility. Not many years ago the mission of a state convention was not considered to be related to the problem of religious education. Today one of the chief interests of a state convention is its educational work.

Two libraries were given as prizes; one for the highest percentage of pre-registrations and the other for the highest percentage of attendance in classes. Fairmount Church of Newark was awarded the first and Grace Church of Belleville the second. A prize was also given for the best poster announcing the institute, made by local church or Sunday-school representative. This was won by Miss Marion Brewer of the Emmanuel Church, Newark.

## EASTERN PENNSYLVANIA

PASTOR C. G. LANGFORD and the Calvary Church, Taylor, are rejoicing in the result of two weeks of special meetings held in January by Rev. Margaret Joshua. Sunday evening, Feb. 4, the pastor baptized twenty-seven; others are awaiting the ordinance.

REV. C. O. FULLER has resigned the pastorate of the church at Parsons and accepted a call to Sykesville, where he will begin his work April 15.

STATE SUPERINTENDENT of Evangelism Arthur B. Strickland recently held a two weeks' meeting in Tunkhannock. There were forty conversions.

THE GLEN RUN CHURCH at Atglen devoted the evening service on Feb. 4 to the recognition of pupils of the Sunday school who made a record of 100 per cent attendance in 1922. There were fourteen of these, 15 per cent of the total enrolment. Brother Nelson K. Crossman made an appropriate address. The presentation of the rewards was made by the pastor, Rev. J. Evans Balerson.

## WESTERN PENNSYLVANIA

PASTOR W. A. WISSINGER closed his work March 1 at Olive Branch after three years' service. During this period a number of accessions have been made to the church and the contributions for current expenses and benevolences have reached new high levels. Rev. Wissinger will be available for supply work for an indefinite period. Any church desiring his service may address him at Greensburg, Pa.

### WEST VIRGINIA

WITH THE BEGINNING OF Rev. Clarence W. Kemper's pastorate, at the Baptist Temple, Charleston, Jan. 1, the church undertook to underwrite a generous unified current expense budget of $500 per week. More than $420 per week was promptly subscribed with additional loose plate offerings running at $60 per week and pledges still coming in. Dr. Agar had been with the church in its preliminary work. In the six weeks since the beginning of the present pastorate twenty-seven new members have come and baptisms are frequent. Pastors Kemper and Ostergren are happy with the outlook and expect to come to Easter with great ingathering. The worship of the church is largely attended and the church school attendance is running at the 600 mark. The church is busy with plans to begin the new building just as soon as the weather will permit.

## Mississippi Valley

### OHIO

#### Cleveland

ON JAN. 20, Rev. F. E. Taylor spoke to a large company gathered under the auspices of the Social Union, on the subject "An American in Czecho-Slovakia."

DR. J. Y. AITCHISON addressed a group of leading business men Feb. 16 at the Union Club at the noon hour, held a conference with the pastors in the afternoon and spoke at the Euclid Avenue Church evening prayer service. Dr. Aitchison's resume of what has been accomplished during the period of the New World Movement, is a convincing story.

THE EDUCATIONAL COMMITTEE of the Cleveland Association was fortunate in securing the services of Rev. A. H. Gage, to lead in the discussion of Sunday School Visitation Day, Sunday, Feb. 11. Representatives from all of the Baptist schools of the city visited the school of the Church of the Master to observe and learn. At the afternoon conference, these vistors, under the leadership of Dr. Gage, studied the Sunday school and the value of the work which it is doing, criticising where criticism seemed necessary and eulogizing where eulogy seemed warranted. Dr. Gage also addressed the morning congregation on "The Evangelism of Youth."

CEDAR AVENUE CHURCH, which has been worshiping in a frame building, accommodating 300 people has bought a splendid auditorium, with modern Sunday-school equipment, from the Bolton Avenue Presbyterian congregation. This will give the congregation now under the able leadership of Rev. J. C. McCaulay, an up-to-date working place in a semi-down-town district. The Cedar Avenue property has in turn been purchased by the East Mt. Zion Baptist Church, a Negro congregation. This will be a great forward step for that congregation. The pastor, Rev. B. K. Smith, is leading his people into standards of worship and service that not many of our churches have as yet obtained. The association has now commenced a temporary building for the new congregation at West Park. The Baptist constituency in this location is small but the future is bright, in that there will be during the present year a great influx of people and a splendid opportunity to build up a Sunday school as a foundation of a future church.

TWENTY CHURCHES ARE on the eve of a great simultaneous evangelistic campaign, when twenty pastors, assisted by as many visiting pastors, will lead in this great kingdom effort. There is an attitude of expectancy in most of the churches.

### ILLINOIS

REV. C. E. RIDDINGTON of Louisa Center, Iowa, has accepted the call of the church at Diverson, and will begin his new pastorate at once.

ON JAN. 29 at the First Hungarian Baptist Church of West Pullman, the ordination of a new pastor, Mr. E. L. Kautz, took place. Rev. John Fazekas of the Detroit Hungarian Baptist Church delivered the ordaining address. J. W. Weddell, Benjamin Otto, Charles Holman, Charles Kessler, and Charles Osborn, of the Chicago Baptist Association, also took part in the service. Mr. Kautz accepted the call to this church from Vernon, N. Y., last September.

REV. WILLIAM H. DICKMAN, who has been pastor of the Damascus and Lena churches for nearly four years, has accepted the call of the church at Plano. He began work there the last of February.

EVANGELIST GEORGE R. STAIR was with the First Church of Elgin three weeks in January. He leaves the church in a better spirit than that in which he found it. Following his visit are no bad reactions. His attitude on personal finance is ideal.

THE SEMI-ANNUAL MEETING of the Foreign Missionary Society was held in Chicago, Feb. 11. The presence of the board members, all the secretaries, and a large number of missionaries, was made an occasion for carrying the missionary message to churches in Chicago and nearby towns. About 125 appointments were filled and the story of what God is doing through the work of the foreign society, was thrillingly told by many, and eagerly heard by many thousands. A treat is in store for all Baptist churches in the state. Each of the four district superintendents will spend a month, accompanied by a missionary, going from church to church and groups of churches here and there, to tell the story. In addition, Mr. T. O. McMinn is arranging an itinerary in the Southern Association to cover a period of two weeks or so. He will be accompanied by Rev. Wallace St. John, of Judson College, Burma. In the Eastern District, Superintendent Merrill will have Rev. G. H. Waters, of China, as his associate to March 4. Another missionary will be assigned for the remaining two weeks. Rev. A. E. Bigelow, of the Philippines, will accompany Mr. Gilmore in the Northern District for the first half; another will be assigned later. Dr. F. P. Lynch, medical missionary from the Belgian Congo, will give the whole month to the Western District with Mr. Hopkins, and Wallace St. John and A. C. Darrow of Burma together will give a month in the Southern District with Mr. Hilton.

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SUNDAY NIGHT CLOSED ONE of the greatest series of evangelistic meetings in the history of The Tiskilwa church. Rev. Lee McLendon, former pastor of Calvary Church, Cleveland, was the evangelist; Mr. Walter Main of Moody Bible Institute, the singer. Christians were quickened, and a splendid foundation laid for a future work. There will be a dozen additions to the church.

THE MANLIUS CHURCH has closed a successful evangelistic campaign with Evangelist A. W. Littrell and soloist D. L. Moody of Columbus, Ohio, assisting the pastor, Rev. W. A. Nickerson. Forty-three persons have united with the church. This is a strictly rural church, three miles from the nearest town.

THE BUILDING OF THE First Church, Amboy, was completely destroyed by fire Feb. 9. It was caused by an overheated furnace. The members of the church have already made plans to rebuild as soon as the weather will permit. Rev. Fred Baldus, of the University of Chicago, is the pastor.

THE EAST PARK CHURCH of Decatur, Rev. Russell A. Rapson pastor, has received a number of new members since the first of the year. Special meetings under the direction of Rev. F. M. Dunk began Feb. 22. Christian service week was observed Feb. 4-9. A religious education week will be observed just before Easter.

## MICHIGAN

EVANGELIST H. P. HOSKINS, 276 Fifth Ave., New York, and his singer, H. H. Vigneulle of Cleveland, closed a union service in Mason in which the Baptist, Methodist and Presbyterian churches participated. The evangelists are now engaged in meetings at Mount Morris.

EIGHTEEN YEARS AGO less than twenty people from the Grand River Avenue Church, Detroit, formed the Hudson Avenue Church. In six weeks 320 people will form the new Northwestern Baptist Church at Grand River and Clarendon avenues. To meet adequately the challenge of the new district, the church called Mr. Magnus Burgess, formerly of the Temple Church, to assist the pastor, Rev. Robert White. The new property is valued at over $100,000. This work has been made possible by the aid of the New World Movement through the Detroit Union under Superintendent H. C. Gleiss.

JEFFERSON AVE. CHURCH, Detroit, has set as its membership goal 100 new members by Easter, fifty by baptism and fifty by letter and experience. Careful plans are being prayerfully followed to gain this end. The church members are expecting results to follow their efforts. Rev. A. V. Allen is supported by a group of real church workers.

REV. JOHN E. SMITH, for several years pastor of the First Church, Spokane, Wash., preached his farewell sermon on Feb. 18 to come to Michigan as director of the state convention, succeeding Hon. Grant M. Hudson, who will take up his work as congressman on March 4.

## MICHIGAN

AT THE ANNUAL MEETING of the First Church, Detroit, the mortgage on the property was burned. Upon recommendation of the trustees a committee was appointed to prepare plans for a new unit to the building, with additional Sunday-school rooms, a gymnasium and other facilities for educational and social work. The membership is 1,243 and the property is valued at $250,000. This is the church which recently called Rev. Mark Sanborn of Minneapolis as its pastor.

## KANSAS

AT THE MEETING OF the First Church, Lawrence, the report of the pastor, Rev. Frank Jennings, reveals a remarkable development in the finances of the church. The annual meeting was one of the best in years. It was an optimistic, forward-looking meeting. There was encouragement in the reports and, while no radical plans for change in the future plans were announced, there was a general feeling of entering into a year from which many good things may be looked for. The following table, showing the improvement in the church's feeling of responsibility in the matter of stewardship, is presented:

| | 1918 | 1922 |
|---|---|---|
| Total budget | $3,962.40 | $12,473.40 |
| Local expense | 3,092.40 | 6,600.00 |
| Missions | 870.00 | 5,873.40 |
| Av. per year per member for all purposes | 9.90 | 31.18 |
| Av. per year per per member for local expenses | 7.70 | 16.50 |
| Av. per year per per member for for missions | 2.20 | 14.68 |
| Av. weekly income of church—local expense | 59.45 | 126.92 |
| Av. weekly income of church — missions | 16.75 | 112.94 |

## MISSOURI

AT THE PATEE PARK CHURCH, St Joseph, the pastor, Rev. A. J. Rendleman, baptized thirty-two persons Feb. 18 and about half as many the following Sunday. The church has large plans for the future.

THE ST. LOUIS BAPTIST ministers' conference at its meeting Feb. 16 adopted resolutions expressing regret that Dr. W. H. Geistweit was no longer to be a member of the conference and a fellow worker in the city. He began work as pastor of the First Church Dayton, Ohio, March 1. These resolutions were signed by H. C. Combs, R. K. Kelly and S. E. Ewing.

# Pacific Coast

## NORTHERN CALIFORNIA

THE MEN OF THE Twenty-third Avenue Church, Oakland, recently gave a banquet in celebration of the sixth anniversary of the pastorate of Rev. John Newton Garst. Dr. Garst is a member of the board of trustees of Redlands University and sustains close relations with the Berkeley Baptist Divinity School. He recently lectured before the student body on "Our intensive every-member attendance campaign"—a campaign which has attracted nation-wide attention of church people, reformers and others.

THOUSAND OAKS CHURCH, Berkeley, celebrated its first anniversary Sunday, Feb. 11. Pres. C. M. Hill and Prof. A. S. Phelps, of the Berkeley Divinity School, Rev. Elijah A. Hanley, of First Church Berkeley, Rev. F. S. Brush, of the Community (Presbyterian) Church, Rev. C. E. Tingle, of the San Francisco Bay Cities Baptist Union, participated. This church begun a year ago with sixty-seven members, has added twenty-seven


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**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia.

**Woman's American Baptist Foreign Mission Society;** Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

**Woman's American Baptist Home Mission Society;** Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

**The Ministers and Missionaries Benefit Board of The Northern Baptist Convention;** New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

**The Board of Education of the Northern Baptist Convention;** Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

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by letter, two by experience and thirteen by baptism; has dismissed seven by letter, two by death and now has a membership of 100. It sustains three Sunday schools including two missions. During the year it gave in cash $975 for the New World Movement. For the present it must worship in the auditorium of the public school, but the much needed church building will be forthcoming within a few months. Rev. Albert Ehrgott is pastor.

### WHEN THE ORGAN CYPHERS

One of the most frequent occurrences causing trouble in any organ is a cypher. Usually, in modern organs having individual valve sheets, the cypher is confined to one pipe. Sometimes if any of the valve springs are a little rusty or weak, several touches of the key controlling the pipe will stop the cypher till a tuner can be reached. Sometimes the temporary disuse of the stop of which the misbehaving pipe is a member will end its noise till a repairer can be called in. Often neither of these two methods of procedure will avail. Then the usual method resorted to is removing the offending member. Sometimes this is a good thing to do, but often, especially if the pipe is a large one, the noise of the wind escaping through the pipe hole will be almost as annoying as the cypher itself. A better plan is to lay several thicknesses of paper or card-board over the pipe hole, then set the pipe in place, the weight of the pipe keeping the paper in place and preventing the escape of wind.

As a rule, these things happen just at a time one would wish they did not—while the picture is in progress or during an important musical number. The writer recently heard of a New York organist who improvised for fifteen minutes around a cypher as an "organ-point," keeping the interest of the music up all the while.—*The Console.*

## Obituary

**PROFESSOR T. M. BLAKSLEE, PH.D.**

**Thomas M. Blakslee,** son of Marcus Blakslee and Mary Martin Blakslee, was born near Harpersville, N. Y., Dec. 12, 1854, and died at Ames, Iowa, Jan. 30, 1923.

Doctor Blakslee was an ardent supporter of Baptist doctrines and gave the larger part of his life to work in connection with Des Moines College, where he occupied the chair of mathematics. He was a graduate of Yale and had taken post graduate work at Johns Hopkins and Chicago Universities and in Germany. Death came quickly although for a number of years his activity had been greatly restricted on account of heart trouble. The body was laid at rest beside that of his sister, Mrs. W. D. Elwell, at Ames, Iowa. Friends wishing further information may address Dr. F. N. Elwell, Live Stock Exchange, Wichita, Kans.

**MRS. ANNA McMASTER**

**Mrs. Anna McMaster,** beloved wife of Mr. John McMaster, on Feb. 12, changed her earthly home for an heavenly, to receive the reward of a life of loyal service to her Master and Lord.

Anna Carkner was born in Ormond, Canada, in 1850, and in early childhood gave herself unreservedly in faith to Jesus Christ, and through all the years that followed evinced her true conversion by a life of devoted service.

Both of her parents were devout Christians, and this daughter, the eldest of nine children, set the loving example for the younger members of the household and joined the Ormond Baptist Church, and has kept a church membership for more than sixty years.

In 1874 she married Mr. John McMaster, now so favorably and widely known in business circles as the leading shingle manufacturer in the state of Washington.

Mrs. McMaster has always been a student and reader, keeping fully informed through our religious paper and "Missions" of the work of her loved denomination both at home and in foreign lands.

While of a retiring disposition, yet of cheery temperament, she made and held fast many personal friendships.

For two years she has been a constant sufferer, confined to her home, yet through all her anguish her faith burned brightly, and she was an inspiration to family and friends, showing what a boon is an unwavering faith in the goodness of Jehovah.

For thirty-one years, with her husband, she has been an active member of the First Baptist Church of Seattle, and leaves a host of friends who will mourn with those of her household, though not without confidence that her reward for a faithful life has met its fruition.

Mrs. McMaster leaves as her immediate family bereft a husband, Mr. John McMaster, and her children, Mrs. Theodosia Terry, W. C. and E. J. McMaster, Mrs. Clara Neimeyer, Mrs. Ella Fiedler, and Mrs. Jessie Lamont.

We sorrow, not as they without hope, for we believe fully that "Blessed are the dead that die in the Lord."


# Youth and Tuberculosis

Tuberculosis, the great white plague, is no respecter of persons or age. It strikes old and young. A young Baptist minister, who had worked for his education and had given promise of great usefulness to the denomination, was suddenly stricken with tuberculosis.

Although in the ministry but a few years, the disease compelled him to retire. Today his wife is endeavoring to support him and herself by teaching.

A modest grant made by the Benefit Board has enabled him to receive treatment at a tuberculosis sanitarium in the mountains in the hope that he might be cured and return to his work.

He is one of the 1402 beneficiaries of the Benefit Board. They have given their best. Can we do less?

Ordinary justice requires an increase, not only in the number of beneficiaries, but also in the amounts granted to old and broken ministers, missionaries and widows.

You who made a gift to the Benefit Board, have had a part in this helpful ministry. Your continued support is needed.

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(Corporate name)

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**Do You Know Them?** by Kitty Parsons. New York: Fleming H. Revell Co. $1.25.

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**Evolution a Witness to God,** by George Craig Stewart. Chicago: The Witness Pub. Co., 35c.

This is the fifth of a series of religious publications which this company has issued. In this fifty-five page book, Dr. Craig has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it and counts evolution but one more witness toward the power and glory of God. A book well worth reading.

**The Gospel of the Sovereignty, and Other Sermons,** by J. D. Jones. New York: George H. Doran Co. $1.75.

This is a book in which you get full value for your money. There are 328 closely-printed pages of the best pulpit work of "Jones of Bournemouth," who needs no introduction to readers of published sermons. Of the twenty-three solid sermons, one of the finest is on "Authority and Freedom": "In our Protestant emphasis on freedom we have neglected the complementary principle of authority. . . . In a country like this, where freedom is a tradition and is in danger of becoming a fetish, it is the other truth that we are under authority, that there is an authority outside of us which we must reverence and obey, that needs insisting upon. . . . The Lord Jesus Christ is the authority—the divine and supernatural Christ who has revealed himself to and verified himself in the history of the church—that mighty and redeeming Lord of whom we can be quite sure because he lives amongst us and does his divine work upon us to this very day." These sentences indicate the key note of the series of sermons: The Sovereign Lordship of the Risen and Ever-living Lord. "The Christianity we know, the Christianity of the apostles and of the holy church throughout the world, can only live as it is built upon a supernatural, divine and living Christ." On this substantial foundation the preacher has built this collection of sermons with versatility and breadth. The painstaking perusal of them may avert the "spring sag" which comes to the hard-working pastor toward the end of his winter's campaign.

**Every Teacher's Problems,** by William E. Stark. New York: American Book Company.

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Four-year-old Joan had been in mischief and her mother prepared to apply a much-needed lesson. Her indulgent father protested vigorously that he would not have his baby's tender feelings hurt by punishment.

Joan settled the matter herself. Turning to her champion, she said:

"Now, daddy, you don't understand. Mother is trying to make me a good girl when I grow up."

---

At the club vacation yarns were going around. There was a semicircle drawn up in front of the fire.

"I fished with three hooks at a time," stated the man on one end. "Frequently I caught two fish at a time, sometimes three, and I don't want any alleged humor about it, either. It's the truth."

The man at the other end said he didn't doubt it. "In fact," he went on to say, "I have seen it done. Now my case was quite different."

"Well, what was your case?"

"The fish knew I had bait and they just jumped into the boat."


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## CONCERNING JAZZ

What is the future of jazz? Can it be driven out? These are questions that are hard to answer, and various answers to which will be diametrically opposed. While the Augusta (Maine) *Journal* carries the headline, "Jazz Music Here to Stay," the Mobile (Ala.) *Register* announces "The Early Death of Jazz."

The first based its opinion on the testimony of the conductor of the Island Park Orchestra, who stated that out of 130 requests for selections, 98 were for popular numbers. The second, though admitting that a local dealer sold twenty jazz numbers to one other, says that new publications contain less jazz, evidently because the publishers believe it is doomed, for they furnish what the people want. The *Register* also cites phonograph records and music in moving-picture and vaudeville theaters to prove its point, saying:

"Phonograph dealers are of the opinion that jazz has gone. Better music is being found in all of the new records produced, they say, and the public is accepting it eagerly. All classes of people are asking for the better music, popular ballads being the most demanded, with classical and other types also desired.

"Musicians in theaters have begun to leave out the jazz numbers, very few being played at the present time whereas at one time the orchestras became fairly well 'jazzed up.' Some leaders have even attempted classical music with the movie shows and have attained a marked degree of success. The majority of the others have invariably sought melodies far removed from jazz. And to the chagrin of the unrelenting advocate of jazz who still clings desperately to the wild, noisy, unharmonious music, these orchestras are gaining favor with the public, not only in the theater but elsewhere.

"The vaudeville and stage have modified their songs. The fact has been noticeable that jazzy numbers are rarely heard and the ballad and comic-melody, with plenty of pep, is being substituted."

The distinction made by the *Register* between jazz and popular music is the same as that made by Edward P. Kimball, music editor of the *Deseret News*, who complains that "much popular music is branded in certain quarters as, and most all popular dance tunes are contemptuously labeled, jazz music. There is much popular music that is no better and no worse than the popular fiction of the day and such a tune if played properly should have no more baneful influence and will do more good than an ordinary story. Each is written to amuse and, having fulfilled the measure of its creation, is quickly forgotten, and the real distinction between such music and real jazz music should be borne in mind."

Dr. Henry Van Dyke points out the difference between jazz and popular music in his recent address before the Music Teachers' Association in Philadelphia in the following words:

"I attempted, the other day, to find a definition of jazz which has received some opprobium and some abuse, but at all events considerable publicity. I was misquoted as speaking of jazz music—there is no such thing. There is music and there is jazz. There is syncopated time in good music of course, but that is not jazz. I have said that jazz was invented by demons for the torment of imbeciles, but I did not mean that jazz was a modern invention. I refreshed my memory before I left my home.

"I found it in Plutarch in a description of a banquet that was given in Athens by Calistratus, an Athenian gentleman of more wealth than taste. Plutarch says as much, and this Calistratus introduced a piper, name not given, who played effeminate and lascivious tunes and the guests leaped from their seats and danced, showing that music is more intoxicating than wine, to those who will only use it. Now if that was not jazz, I do not know what jazz is. Plutarch goes on further to say, in an indisputable passage, which I commend to you to read generally because it is full of good stuff—he goes on to say that it is worse than the intoxication of wine because it begins to affect the soul."

Mr. Kimball thus defines jazz: "Jazz is the digression from the correct. It is no more or no less than this digression from the correct. There is a world of content in that little sentence, and it goes far beyond music." The cure for jazz is to be found in education. Mr. Kimball believes that "if every performer and singer would continue his efforts to what is written, there would be an end to this unmitigated cacophony, this combination of disagreeable sounds in complicated discords, because most of the effects we call jazz are not written, they are faked. Our present notation is entirely inadequate to record them. They are an expression of the most primitive characteristics of the race, and these characteristics reveal themselves in the primal manner, by exaggerations upon the instruments of percussion, the most primitive of all musical instruments, and by whoops, slides, moans, and groans upon any instrument that can be made to produce a willful ugliness. Students must be taught to love and cherish the instrument they choose to learn to perform on, and they must confine its use to the noble literature given to the world by the greatest performers on this instrument if the misuse of instruments which makes jazz possible is to cease."

The music department of the General Federation of Woman's Clubs has taken up the fight against jazz, adopting as its slogan "to make good music popular and popular music good."

With so much agitation against the disagreeable jazz, that form of music seems doomed, though its demise probably will not be sudden and may even be some years distant.




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**The Continuation Campaign**
**of the**
**Woman's American Baptist Home Mission Society**
**Woman's American Baptist Foreign Mission Society**
**276 Fifth Avenue, New York City**


## The Evangelistic Association of New England

General Secretary B. T. Livingston, of the Evangelistic Association of New England, in response to a desire expressed by many pastors in New England, is planning a series of conferences, to begin the middle of April and arranged with the idea of stimulating churches to greater efforts along lines of constructive evangelism.

Various centers will be chosen and the time given will depend upon the size of the place and the number of churches taking part. The afternoon sessions will be devoted to subjects relative to the deepening of the spiritual life and the organization of church departments for evangelization. The evening themes will be such as to attract the general public; emphasizing church loyalty, and closing with an evangelistic message. On Sunday the speakers of the conference will, if desired, occupy the local pulpits in the morning, and in the evening the churches may unite for a general evangelistic serrvice in the largest church.

Music will be made a feature of these gatherings. In addition to the other speakers Secretary Livingston will be accompanied by Evangelist Lewis E. Smith, known throughout New England as a preacher and singer. The church choirs will be invited to unite for the Sunday evening meetings.

The work of the Association is interdenominational. Interested pastors and churches in cities or small towns are urged to write for particulars at the earliest moment, so that the itinerary may be completed. Address General Secretary, Evangelistic Association of New England, 519 Tremont Temple, Boston, Mass.

## Church News

(*Continued from page* 157.)

### SOUTHERN CALIFORNIA

THE WORK AT CALVARY CHURCH, Pasadena, is moving along splendidly and a hearty spirit of cooperation is noted everywhere. There is a steady increase in membership. The church is in the midst of a prayer and personal work campaign of evangelism leading up to Easter. Miss Clara Mayhew has been secured as a paid assistant, especially for office and field work. Miss Mayhew has had years of experience in this kind of work. Work has already begun on the new church building. It is to be an up-to-date plant in every particular and will afford greatly increased facilities for much larger work. The Sunday school part is one of the special features of the building, each department having its own assembly room with plenty of smaller rooms for class work. The approximate cost of the building will be $100,000 above the lot, which is valued now at $25,000.

MR. JOHN SCHNEIDER, a graduate of Brown Univerity in the class of 1922 and assistant there in biblical literature and philosophy during the present year, has accepted the pastorate of the German Baptist Church in Lennox, and will begin his work immediately. The church offers a fine opportunity for one speaking, as does Mr. Schneider, both English and German.

**Two presidents, a king and a queen,** will join in celebrating the three-hundredth anniversary of the founding of New York city in 1924. They have promised to serve as honorary chairmen of the Huguenot-Walloon New Netherland Tercentenary Commission, which has been organized by the Federal Council of Churches to see that the occasion is fittingly observed. The four heads of governments are President Harding, Queen Wilhelmina of Holland, King Albert of Belgium, and President Poincare of France. In accepting honorary chairmanship of the commission, President Harding wrote to Dr. John Baer Stoudt, the director as follows: "It is with much gratification that I have received your notification regarding the forthcoming tercentenary celebration of the setting of the Huguenot-Walloons in America, and of my own selection as an honorary president of the commission which is arranging for the observance. I have the greater pleasure in accepting this most honorable position because of my deep appreciation of the contribution of this splendid people to the founding, the development and the present state of our common country. It was the fortune of our America to have blended in its beginnings a number of the finest stocks of the world; as it has also been our good fortune to have afforded opportunity and inspiration for the best services which they were able to render in making the nation. It is good for us to be reminded of so great a debt to those who laid the foundations of our nation, and we cannot too much honor them on occasions of this sort.

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Volume IV March 10, 1923 No. 6

# The Baptist

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## Who Is Lost?

*By Franklin W. Sweet*

WORDS are like wagons. They carry ideas. From time to time they need to be repaired to continue useful. Today religious words must be strengthened to carry simple, weighty truths men must know. The word *lost* is such a word.

What does *lost* mean in the Christian religion? Dare our generation be satisfied with what it meant to Dante, Bunyan, Edwards or Moody? Must we not find what Jesus meant when he said, "This, my son, was lost?"

Jesus took the relationships of the family and made them universal and permanent for all humanity. To him a man was lost who was unbrotherly to man and unfilial toward God.

These two are essential. Brotherhood must be crowned by sonship and the sense of sonship will grow faint without brotherhood. Both or neither is the spiritual law. To Jesus, the man was lost who was either unbrotherly to man or unfilial toward God.

Jesus wept over Jerusalem. Would he weep over you? Are you unbrotherly to man or neglectful of your Heavenly Father? If so, are you not lost?

## Fresh from the Field

Rev. John E. Arblaster of the Springdale Church, Marysville, Ohio, has accepted the call of the Allison Avenue Church, Washington, Pa.

During the first six months of the pastorate of Rev. F. W. Wightman of the Central Church, Olympia, Wash., forty-five members were added to the church roll. The pastor is preaching a series of evening sermons on "The Ten Commandments in Modern Life."

Rev. George A. Gordon of the Old South Church, Boston, celebrated recently his seventieth birthday anniversary and his fortieth year in the ministry.

Rev. A. G. Lagerquist, field worker of the Iowa convention, was elected a delegate to the World's Baptist Alliance in Stockholm, at a recent meeting of the convention board.

It is reported in the secular press that Rev. F. B. Meyer, well-known English preacher, has accepted the principalship of an All Nations Bible college for the training of men for mission work. The college is to be interdenominational and will be run on fundamentalist lines.

Rev. D. C. Holton has recently published "The Political Philosophy of Modern Shinto, a Study of the State Religion of Japan." The book has attracted considerable attention. Dr. Holton is a member of the staff of the Japan Baptist Theological Seminary at Tokyo, and has been a missionary in Japan since 1910.

Rev. Francisco Sabas, pastor of our church in Cristo, Cuba, and vice-president of the Los Colegies Internationales, was recently awarded the degree of doctor of divinity by the University of Havana. In addition to his duties as pastor of the church, he holds the chair of professor of natural science in the mission school at Cristo.

The March issue of "Home and Foreign Fields," the missionary magazine of Southern Baptists, has an unusual discussion of the country church. It calls attention to the 18,000 white Baptist and 16,000 white Methodist churches in the open country of the South, with once-a-month preaching. In spite of their drawbacks these churches are a vital force in the life of the denomination. This issue has an interesting array of facts and figures.

This item in the calendar of the Mt. Morris Church, New York, is of passing interest: "After preaching to the passing throngs for three months, the Wayside Pulpit had its first accident. The glass covering the north face was broken Friday night, Feb. 16. We were just thinking what a fine testimonial it is to the innate goodness of people who pass our church that it has had no accidents before this. Not many preachers could stand in such a prominent place as the pulpit holds and cry some truths to the hundreds of passerbys day and night for three and a half months without having something thrown back at him. And there was an interesting incident connected with this accident. A certain person, who is not a member of Mount Morris, last Sunday evening, after the crowds had passed out, said to the pastor: 'I think that Wayside Pulpit is wonderful. It is doing an enormous amount of good. I notice the glass has been broken, and I should like to contribute this little money toward a new glass for it.' She handed the pastor her contribution. A small matter, but it has a meaning."

Rev. and Mrs. Thomas Moody have given thirty-three years of mission service in Belgian Congo in the heart of Africa. Mr. Moody says: "I am glad that God brought me here to see this great revival. It is a glorious privilege to have a part in it."

Rev. Adolph Bredy has resigned as pastor of the East Street Church, Pittsburgh, Pa., to accept a call from the Second German Baptist Church of Detroit. He will take up the new work April 1.

Rev. Arthur D. Hilton, pastor of the First Church, Wheeling, W. Va., has accepted a call to the pastorate of the First Church, Marietta, Ohio.

There are many tours from which one may select an itinerary; the cost is not large and it will be a life time instruction. In this issue appears the advertisement of the Wicker Tours of Richmond, Va. Dr. Wicker, minister and evangelist, will accompany personally his tours to Stockholm, assisted by his son, J. J. Wicker, jr., an experienced tourist traveler. Readers will do well to write for copy of their itineraries. They also have tours in connection with the Baptist World Alliance, taking in the Holy Land and Egypt.

> JOHN WESLEY'S place in history is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God had prepared this man to show again the might and the blessing of his salvation.—Woodrow Wilson.

Arrangements are being perfected at the University of Chicago for the holding of the annual institute on World Christianity, for the benefit of those interested in foreign missions and in the improvement of world relationships. The sessions will be held on six Thursday evenings, April 12 to May 17, inclusive. During the first hour two lecture courses will be offered; one on the "History of Missions," by Dr. H. H. Walker of Chicago Theological Seminary; and the other on "Christianity and Other Agencies of World Advancement," by Dr. A. G. Baker of the Chair of Missions of the Divinity School, University of Chicago. These classes will be followed by a general assembly, addressed each night by recognized leaders, on the subject: "The Golden Rule Between the Nations." Fuller particulars will be announced later.

Dr. John Y. Aitchison addressed a mass meeting at the First Church, Detroit, Feb. 19.

Under the auspices of the Detroit Council of Churches, Rev. W. W. Bustard held a series of noon-day meetings at the Garrick Theater, Detroit, Feb. 19-23. In the evenings he spoke at the Woodward Avenue Church.

The Baptist ministers' conference of Washington, D. C., passed resolutions expressing deep appreciation of Dr. Robert S. MacArthur and of his useful ministry. These resolutions were signed by E. B. Jackson and Walter C. Scott, president and secretary of the conference.

Mrs. Justin A. Smith, known to the older readers of the *Standard* as "Aunt Mary," was pleasantly remembered on Feb. 10, her eightieth birthday, with a surprise reception and gifts of flowers and blossoming plants by relatives and friends in Morgan Park where she has lived for forty-five years. Feb. 4 was the twenty-seventh anniversary of the death of Dr. Justin A. Smith, for many years editor of the *Standard*.

The Chicago Christian Industrial League has announced a campaign for $400,000 to take place the second week in April. For more than thirteen years the league has conducted workshops and rescue missions for the rebuilding of Chicago's destitute men and boys. Its purpose is to reclaim broken lives to Christian usefulness through work and the religious influence offered within the institution. Rev. Leslie Willis Sprague has been appointed campaign manager with headquarters at the central Y. M. C. A. building, 19 S. LaSalle St.

Poland has its first Baptist hospital, which has recently been purchased with the aid of the Golden Jubilee Fund of the Woman's Foreign Mission Society. This Peabody-Montgomery Hospital, with its eighty beds and well-equipped operating rooms, is situated at Lodz, the industrial center of Poland. Baptist deaconesses, under the leadership of Miss Martha Wenske, will manage the hospital. It will be not only self-supporting, but will probably be able to give help to needy people at reduced rates. Through this hospital a new and large field is open for medical-evangelistic work, and the new Baptist center has aroused great interest in this city of half a million people.

A neat folder of the Upper Alton Church, Alton, Ill., carries brief information concerning the officers and scheduled meetings of the church and follows with a straightforward statement of the aims and ideals of the church which commends itself to the reader. "The Upper Alton Church is a church of Christ. Personal faith in him for life and eternal salvation is required of members. It confesses him as Lord and master, and it is organized to secure the accomplishment of his great purpose in the world. The church is concerned about so manifesting his spirit and ideals that he will be commended to all mankind. It seeks to instruct and train the young that they will take up their cross and follow him. The church invites you to become a personal follower of Christ, and then unite with his people in serving him." Rev. David T. Magill is the pastor.

(*Continued on page* 164)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### It Has Our Approval

The First Church, St. Paul, Minn., is observing a series of special weeks. There is "Golden Rule Week" and "Appreciation Week," etc. Dr. Earl, we believe the plan is a good one but, like Lent, should be observed the year around. We make a further suggestion that editors be included in the observance. What better use of "Appreciation Week" could be found than that which would increase the already commendable list of subscribers to THE BAPTIST and *Missions*. We recommend general observance of "Appreciation Week," at which time an every-family canvass shall be made for denominational journals.

# Killam's Kollum

### What Is Your Experience?

Dr. Charles H. Sears says: "A pledge paid regularly is a moral tonic; a pledge paid in advance is a thing of joy; a pledge long past due is an irritant and if too long overdue is a positive deterrent to action and may become a moral repulse." What is your experience? Brother, a delinquent subscription to your denominational papers will have just as bad an effect.

### It Is Dignity

"We like THE BAPTIST and it is growing better all the time. We especially like Killam's Kollum and always read that first. I fear you have allowed some of the real dignified folks to hold you down. Of late it seems you have been under restraint. It was your way of saying things that we liked."—Mrs. H. L. Rodgers. This good woman lives in a great city. She must be by calling a mind reader. What she says of the restraint of dignity is not half the pathetic story. One dignified person standing on our idiosyncrasy seems to weigh a ton. It has held us down. But truth crushed by dignity may rise again.

### Personal Attention Wins at 80

Rev. George R. Holt, of Hilton, N. Y., is eighty years old, but each year since THE BAPTIST started he has had a list the equal of any for the size of the church presented. This year he sends in twenty-four new annual subscriptions. This does not *happen*. Personal attention will also win at seventy-four as well as at eighty. R. P. Stephenson of Arvada, Colo., secured the renewal of the old subscribers and added four new ones for good measure. You can get results if you will give the work some attention —personal attention.

### Journalists Have a Saint

The pope, in an encyclical on the tercentenary of the death of St. Francis of Sales, who was bishop of Geneva, proclaims St. Francis as the patron saint of journalists. In this document Roman Catholic journalists are urged to promote and advance "Christian doctrine" which, of course, means and properly so, Catholic doctrine, in all their publications. And they will do it or need speedily the help of their patron saint. THE BAPTIST and *Missions* have been projected by the denomination to promote and advance Christ's cause through the Baptist denomination. Reader, you are our patron saint. We need you if our work is to be most effective. What are you doing to advance the circulation of these journals? St. Francis is helping to place Catholic journals in nearly all public libraries and reading rooms. Are Protestant saints as effective as a Catholic saint? Baptists saints should serve.

## *Fresh from the Field*

(*Continued from page* 162)

**The Board of Directors of the Western** Washington Baptist Convention has voted to send Secy. J. F. Watson to the World's Baptist Alliance, Stockholm, Sweden, next July.

**The young men of the King's Highway** Presbyterian Church of Pittsburgh have installed a $10,000 broadcasting station in the church, from which the regular services are now distributed every Sunday. This is said to be the first church to install its own broadcasting outfit. Tune in to W. M. A. Y.

**In order to increase the number of** students in the Baptist Missionary Training School, letters have been sent to each state assigning a quota with the request that this quota be secured by June 15. There are doubtless many young women in our churches who would gladly dedicate their lives to Christian service and take the necessary training to fit them for this service. The quota for the central district is twenty-seven, Michigan, ten; Illinois, fifteen, and Missouri, two. Pray ye the Lord of the harvest.

**Only four states in the Union have never** had a lynching, according to a statement issued today by the commission on the church and race relations of the Federal Council of Churches. They are Massachusetts, Rhode Island, New Hampshire and Vermont. There are only three other states that have had no lynchings since 1889—New Jersey, Utah and Connecticut. Nine other states have had a clear record during the last ten years. They are Nevada, Colorado, Minnesota, Iowa, Wisconsin, Michigan, Indiana, Delaware and Pennsylvania. This means that only 33 per cent of the states in the Union have not had a lynching in the last ten years. At the same time it is pointed out that eighty-three women have been lynched since 1889. The churches are engaged in a nation-wide campaign against lynching and facts are being gathered.

**In Kobe, Japan, there are a number of** Sunday schools which are financed by individuals and conducted under their special direction. Rev. J. S. Armentrout, who is now on a special Sunday school mission in the Orient for the World's Sunday School Association, wrote of some of his experiences in Kobe and told of seeing a young laborer, who with a friend rents a room and conducts a Sunday school. He also related some interesting facts about a Sunday which was spent in Kobe. "In the morning I had the privilege of preaching in English in the Union church. In the afternoon I spoke to the men of the two seminaries located in Kobe and to some of the Sunday school teachers who were free to come. In the evening I visited one of the Southern Presbyterian missions. This work is in charge of one of the young men from the seminary. As it was time for the service to begin, the benches filled with those who were believers; and all around the front was the group of people who had been passing and stopped to see what was going on. It was one of the most inspiring services, as well as one of the most interesting I have ever attended."

(*Continued on page* 191)


# The World Task of Northern Baptists

**No. 4—Followers of the Carpenter's Son**

*"Is not this the carpenter's son?"*

Industrial missions are proving an effective means of evangelization. Economic conditions and the problem of poverty in many heathen lands demand practical industrial training to develop self-supporting Christians and assure the permanency of Christianity.

Theodore Roosevelt during a visit to Africa noted in his diary: "There is full recognition of the fact that industrial training is the foundation stone in the effort to raise ethical and moral standards. Industrial training must go hand in hand with moral teaching."

In 1905 American Baptist missionaries started an industrial school in the Philippine Islands. At that time the prejudice against manual labor was extreme. Now the people thoroughly approve of industrial education. In December more than thirty students were baptized at this industrial school.

An agricultural mission school is projected for Pyinmana, Burma. The National Missionary Council, representing all the mission boards in India, heartily commends its development and says: "Agricultural missions are an integral part of the presentation of the gospel to India."

In our industrial school at Balasore, Bengal-Orissa, every year students break away from Hinduism and accept Christ. Boys who have failed in academic work become strong Christian leaders after attending the industrial school. At Kavali, South India, under missionary Bawden's direction a thousand criminals are being transformed into law-abiding citizens through the Christian Gospel of Industry.

You who made a contribution to foreign missions helped develop these self-supporting Christians. Your continued support is needed in order that the American Baptist Foreign Mission Society may meet the challenge of the day. Checks should be sent to your State Collecting Agent, or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.

**American Baptist Foreign Mission Society**

(Corporate name for use in wills)

***The fiscal year closes April 30, 1923***

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

The Baptist

# I Commend Unto You Phoebe

WHAT the apostle said about Phoebe, ministrant of the church at the port of Corinth, might well be said of a multitude of ministering sisters in modern churches: "Phoebe our sister . . . servant of the church . . . a helper of many . . . receive her in the Lord, worthily of the saints."

She is the bigger as well as better half of the church, for two-thirds of all Baptists are women. She is great in burden-bearing; she is the mainstay of attendance, of Sunday-school teaching, of voluntary visitation, of relief-work and of missionary intelligence and inculcation. She is all that keeps the breath of life in some of our churches—the Baptist submerged tenth. When no man is in sight except a "doless" deacon and a *quasi* janitor, a handful of faithful, and even cheerful, women will stand between a church and dissolution. It has been so since the mother of Mark opened her house for the meeting of the church in its crisis of persecution, as Priscilla did hers to the discouraged Paul, and Lydia hers for the apostle's first little church in Europe.

But we do not care to sound the loud timbrel for our women, nor are we responding to the time-honored and saccharine toast, "the women, God bless 'em!" We wish merely to point out some of the methods which the women have followed with marked success, which might perhaps be adopted in the more general work of the denomination.

Our Northern Convention has been increasingly, throughout its fifteen years, recognizant of its woman-constituency, and this not merely to do justice to the majority of our membership but in order to utilize its values. Later, in the functioning of our boards of promotion, state and general, the fine efficiency and devotedness of our women have been still more evident. On all committees and boards they have served with singular faithfulness and effectiveness, and a woman whom the denomination and the Christian world delight to honor has served for a term as president of the convention. Never again will so splendid a resource be merely static; it is permanently listed among the dynamics of our denomination.

But there is more than simply this recent recognition of women in the general service. For more than a half-century our women have had their continental missionary organizations for home and foreign mission work; indeed, it was woman's missionary work which first passed beyond local limits. It is amusing to read the disclaimer of forwardness in their modest effort to secure a union for prayer and inspiration among the "female cent societies" of New England one hundred and twenty years ago. Our women's organizations have developed marvelously since that day. The latest record of their achievements in America and in foreign lands as given in the fascinating pages of "On the March" is proof of that.

One distinctive feature of the women's work is that *voluntary, unpaid service is the rule and salaried service the exception,* though some of this unpaid service could command in other lines large remuneration. Not so fully would this be possible in our general organizations, yet the beginning which has been made of volunteer retirement from successful business in order to devote oneself to denominational work can doubtless be carried much farther. We need what the government got in its "dollar-a-year men" during the war, in addition to our valued salaried force.

THEN, *the women take their work seriously.* When our society budgets were raised separately by themselves, it was noted that among the societies it was the women alone who seemed to feel it a disgrace if their apportionment was not met. Should some one foolishly suggest that it is the novelty or publicity that makes the work so attractive, remind him that women have today a new world of opportunity in literary clubs, business, educational and professional work, social service and reformatory and even political activity, yet that our women's missionary work is being taken in a more serious, practical, statesmanlike, enthusiastic way than ever before in its more than one hundred years. Invite our suggester to guess again.

Perhaps the most important of the distinctive successes of the women's work, however, is their approximate *solution of the associational problem.* They alone have secured unbroken continuity of function from national headquarters down through district, state and associational organizations to the local church. Our general organizations and even our state conventions as a rule lose perfect connection at the associational junction-point. The association, though the oldest and most characteristic Baptist general organization, is not an efficient intermediary between the local church and the general organizations. But the women's headquarters is, through the associational secretaries, in touch with every little somnolent church in every association.

Also, their remarkable District Plan, like Lincoln's rat-hole, will bear looking into.

Brethren of the Northern Baptist Convention, *we commend unto you—Phoebe!*

## Cost and Value

THERE is a direct relation between cost and value in practically every proper realm of life. The merchant who fails consistently to keep a direct relation between the prices that his customers pay and the values they receive is headed straight for failure. The student who is really seeking to secure an educational equipment that will help him to succeed in life must be quite certain to make such an investment that the cost to him of securing the education will denote its real value in the plans and pursuits of his life. No professional man can continue to charge fees without giving back to those who pay them some substantial values, for cost and value are closely related in all such interchanges.

We want to draw attention to the fact that what is true about cost and value in other realms is equally true concerning Christianity and the spiritual life.

The abiding values of Christianity are not to be obtained without relation to its high cost. Nor can we predicate its values to us upon the basis of what it cost Jesus Christ to give those values to us. Our part of the cost begins the moment we seek after him to secure his great gifts of grace. This cost continues until the whole race of life has been run and as we make progress along the way the need for our investment does not decrease but constantly increases.

The failure to adhere to this common-sense axiom of life is costing the local churches dearly today. We fear that in the effort to make Christianity attractive and compelling we have made it so cheap and easy that many of its values have disappeared.

Let us stop a moment at this period of our denominational history and remind ourselves that if all our churches had led their membership up the cross-bearing hillside there would have come a conception of Christian brotherhood and service that would have produced them as willingly facing today's world opportunities so that even in hard and trying commercial times the production of resources for gospel purposes would not be on the decline but would be on the increase. It must be remembered that, taken as a whole, the members of our churches have more possessions than ever before. The tendency of years to make it easy to join and cheap to remain in the membership of the church is now bearing fruit. When the glamour of a big campaign is over and the tug of hill climbing begins to be felt it is not the automobile, the fine clothes, the pleasures or the savings account but the Lord's money that is cut down. We fear that the implication is not to be avoided that such a result is due to the fact that spiritual values are secondary to the other values enumerated and that the fault lies directly with our past easy assumption of great things on as cheap a basis as possible. Let us, therefore, if we really intend to build a tower, sit down as directed by our Lord and count the cost—whether we have sufficient to finish it, lest haply having laid a foundation we find ourselves unable to finish it and then men will begin to mock us saying, "This man began to build and was not able to finish."

No great values are ever obtained in Christian living without making a proportionate investment of our personal resources in behalf of the cause of Christ and his church.

## Doctor MacArthur, Preacher

ELSEWHERE in this issue there is an extended account of the life and work of the man, whose name has been a household word throughout the Baptist world. His service to the denomination and the kingdom has been unique.

At the time of his death he was the president of the Baptist World Alliance, having been elected to this high position in 1911. He was making great preparations for the coming meeting in Stockholm when his plans were cut short.

While he has served in many capacities and always served well, his greatest contribution was that of a minister of the gospel. He was a great preacher. For forty-one years he served Calvary Church, New York, going to that remarkable work from the seminary. After his retirement from the regular pastorate, he continued to preach the gospel with increasing vigor and power. In a letter to THE BAPTIST, Richard H. Edmonds, editor of the *Manufacturer's Record,* says:

"Let me emphasize the one dominant thought of many of Dr. MacArthur's friends who have been hearing him for years, and who have been in Daytona this winter; and that thought is that never in his whole life had he preached with such tremendous power, apparently of direct inspiration from God, as during the last few weeks. I have heard him for many years. I had heard some of the sermons which he has recently repeated at my request. But far and away beyond anything which I have ever heard from him or from mortal lips was the delivery of two or three of these sermons during the last few Sundays. This was the universal expression of opinion Sunday after Sunday as he seemed literally to surpass himself. Thus he closed his career with a power of preaching not only undimmed by his years, but tremendously increased."

## Neither Chinese nor Japanese

THAT the Christian heart knows no national or racial bonds is seen clearly in the action of the Japanese Sunday school of E. San Pedro, Cal. This school recently sent a check to the Woman's Foreign Society with the explanation: "This is a special gift from our Japanese mission, our Christmas contribution, which we wish to give toward the restoration of the mission buildings at Swatow, China. This is all from the Sunday-school pupils and teachers. We pray that God's blessing may go with the gift as our love and sympathy goes out to those in need."

Wherever there is human need the Christian heart is anxious to meet if possible that need. Are we becoming more Christian? Let our own heart answer the question. Are we becoming more sensitive to the world's need, or is the heart becoming calloused?

# A Page of Opinion

## Baptists Will Back This Act

THE Seattle council of churches is active in advocating legislation providing for the amendment of the constitution of the state of Washington, relating to freedom of conscience. The amended article would read:

"Absolute freedom of conscience in all matters of religious sentiment, belief and worship, shall be guaranteed to every individual, and no one shall be molested or be disturbed in person or property on account of religion; but the liberty of conscience secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or support of any religious establishment. Provided, however, that this article shall not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary, and for such of the state reformatories and asylums, and for the military forces of the state, as in the discretion of the legislature may seem justified; Provided further, that this article shall not be so construed as to forbid the giving of credits to students in the public high schools and state educational institutions for Bible studies taken outside said schools and institutions. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony."

This action is intended to safeguard the rights of those who want to be religious.

## "When a Feller Needs a Friend"

EVERY week there come to our desk scores of church calendars. We find them a constant source of information. Perhaps one of the frankest statements we have seen in months is that of a church which, because of its fearless facing of the facts, will remain unnamed. Under the caption of this paragraph the attendance upon the services of the church is recorded. We give you herewith the statement in the hope that many churches will be encouraged to face similar unpleasant facts as honestly: "Total number of church members, 345; members unable to attend church, 32; semi-non-resident members, 16; members who could come but do not, 87; members who come once in a while, 60; members who attend at least one service each Sunday, 150. Only 40 per cent of the total membership attend the meetings of the church with any degree of regularity. Only 50 per cent of those who could come just as well as not attend regularly. And here is what hurts—30 per cent of those who could come if they wanted to never come at all." That church which will walk up to such a mirror and face itself is to be commended. The church as a church recognizes that no service at all commensurate with its ability can be given under these conditions. As a remedy it proposes prayerful, personal work upon the part of the pastor and its officers. What doth it profit a church to lay claim to a large membership many of which neither attend its worship nor contribute to its work?

## Have a Message

REV. JOHN WILLIAMS, Anglesea, Wales, gave a timely message to young ministers. It was in Welsh and was translated by Rev. D. R. Davies, of Berlin, Wis. The message of this Welsh preacher is that the message makes the sermon.

"Have a message—this is the very heart of a sermon, and God only can give it. You can get a truth, and a divine truth, and have no message. You can have a taste for and a desire to tell the truth and be nothing but an orator or a lecturer. A message makes a preacher. A taste for literature may strangle moral convictions, and the literateur, the poet, the philosopher and the theologian swallow the man. Speak to the souls of the people. Truths for the souls of the people are the truths of the gospel. The preacher must apply himself completely to these truths before he can speak them to a purpose. A man cannot apply himself completely to other things. Think of a teacher of geology. He cannot abandon himself to geology. The couch of geology is too cold and narrow for a soul to recline on it. But the gospel is able to awaken the whole man. The business of the preacher is not to speak opinions but to declare the counsel of God. He speaks to the people for God."

## "Never Refused God Anything"

FLORENCE NIGHTINGALE, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. She worked hard, very hard, but God had his way with her life. She worked hard but it was God working in her his will and through her his work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."

## The Nations Have Sinned

THE *Christian Century* says: "There are four major, and deadly international sins that menace our future. The first of these is political injustice; the second is economic exploitation; the third is racial discrimination; the fourth is subservience to material gain. You can go into any one of the hundreds of developed and incipient danger spots in the world and find one or a combination of these sins at the root of all the trouble. In the Far East, for example, the black cloud that hovers over the next hundred years has been formed by all four."

# Why I Believe in the Bible

*The Bible is the one heart book of the ages—the Word of God to the sons of men. No man is educated who does not know the Bible.*

By Samuel John Skevington

I AM a Bible Christian. I believe in the Bible because it works. It proves itself to be the Word of God to the soul of man, and just the word which a holy and loving God would inevitably speak to the soul of a sinful man.

### The Acid Test

The acid test of the Bible is not higher criticism or historical criticism—the vital and ultimate test of experience. The Bible needs no defense; it needs only to be lived, and it will defend itself. Test it with the cry of an awakened guilty conscience in the hour of repentance craving the sense of forgiveness. Test it with the call of the soul wrestling with temptation as Jesus did in the wilderness. Test it with the longing of the heart for fellowship with the Eternal Unseen. Test it with the aspirations of life's better moments. Test it with the mystery of death's dark hour and the hunger of bereavement for a word of reassurance. Can the Bible stand that sort of test? If it can, it is eternally secure, as Gladstone called it, "the impregnable rock of Holy Scripture." And it can and does. It meets to the utmost the needs of the human heart. It works. It always works and works everywhere. Lay it up in any heart and it will always produce the same results. It is the one heart book of the ages, the Word of God to the sons of men. Said a man to his wife, after reading the Bible, "Wife, if this Book is right, we are wrong." He read more and then said, "Wife, if this Book is right, we are lost." He read still more and finally said, "Wife, if this Book is right, we may be saved." That is the heart of the Word of God to man, and a host of witnesses whom none can number, having put that blessed Word to the test of life, bear testimony with glad hallelujahs to the verity of its message. Yes, I am a Bible Christian.

### A Good Thing

The psalmist says, "Thy Word have I laid up in my heart that I might not sin against thee."

**"What the Bible Means to Me"**

Confidence, courage, inspiration, hope, life. Plans and specifications for building character without which the earthly tabernacle can have no sure foundation and the superstructure no harmony.

—Corwin S. Shank.

Seattle, Wash.

Here are three good things, or perhaps it were better to say, a good thing in a good place for a good purpose, the one proper use of the Bible.

The "good thing" is what the psalmist calls, "thy Word," something which throughout the longest of the psalms, where this verse is found, he uses eight or nine synonyms to describe, but which, in the final analysis, is the revealed will of God as recorded in the sacred scriptures of his day.

It was even then a wonderful Bible, containing the Pentateuch, some of the historical books, a few of the prophets and some of the psalms, and it was very dear to the heart of those who knew its wondrous truth and its uplifting power. But compare even the later and fuller Bible that Jesus knew and loved with "the Word" as we have it today, with its superlative record of him who was "the word" and became flesh, the Living Word who said "I am the truth," and who uttered that truth in the speech of human life and death—life on the plane of spotless sinlessness, and death on the principle of redeeming sacrifice; a Bible containing all the treasures of the Old Testament plus the unfathomable riches of the New, with its fifth of Matthew and fifteenth of Luke and third of John and second of Acts and eighth of Romans and thirteenth and fifteenth of I Corinthians and third of Ephesians and eleventh of Hebrews and the Apocalypse of final victory. Here is no mere "ancient and influential literature," no mere compendium of the best and noblest of human thought; here is the "Word of God," the divine unveiling of the loving heart of God, the inspired revelation of the holy will and redeeming purpose of God.

### A Bible Christian

A Bible Christian is not only a Bible student, but a Bible student plus—plus a life increasingly harmonized with the will of God as recorded in the Bible. Only so is it really true, as the psalmist says of the sacred writings, "more to be desired are they than gold, yea, than much fine gold."

I believe in the Bible not only as a sacred literature preserving for us the priceless findings of the best of men seeking after God, I believe in the Bible as a sacred literature containing for us the divine revelation of the unsearchable riches of the grace of God in Christ.

### A Good Place

That is the "good thing," but the psalmist says he has laid up that good thing in a "good place." "Thy word have I laid up in MY HEART." The memory is an excellent place in which to store away the wealth of inspired wisdom. The galleries of the mind should be hung full of the beautiful pictures of Holy Scripture. No man is educated who does not know the Bible. The poetry and art and music of the masters cannot be understood without a knowledge of the Bible. But the mind is not the ultimate home of spiritual truth. Dealing with the moral issues of life, religious truth —"the Truth" as Jesus calls it—must pass through the halls of the intellect to the throne-room of the heart, the center of personality, where the eternal issues of life and character are settled, where God himself deals with the ultimates of the soul. Jesus never addresses himself merely to the minds of men. He knows that sin and righteousness are issues of the heart. When Nicodemus comes to argue and be instructed, he is sent away with the assurance that eternal life is not a matter of more or

less knowledge, but of a new and a clean heart. Paul says "with the heart man believeth unto righteousness." Jesus says, "If ye love me (the fellowship of the heart; not 'if ye know me'—the acquaintance of the mind) ye will keep my commandments." A man's real creed is not any system of doctrines into which he has systematized his religious thinking; it is only that much of truth which has gripped his heart and controls his life and conduct. I believe in the Bible because it fits the heart of man and because it meets the deepest needs of that heart in its longing for God and godliness which are instinctive to that heart.

The Good Purpose

And that leads us to think of the "good purpose" for which the psalmist laid up the Word in his heart, viz., "that I might not sin against thee." "Thy Word" is not a treasure to be laid up in an intellectual safe-deposit vault, but a vital revelation to be enthroned in the heart and inspire a life of righteousness.

Architectural plans are not drawn to show the client the drawing skill of the artist, but to be the guide of the workmen in the erection of the building. The plumb-line was not devised to demonstrate a vertical line, but to enable the builder to raise his wall straight. The mariner's compass is not a toy invented for the amusement of the children, but to point faithfully its t r e m b l i n g finger toward the north that the sailor might know and steer his course across the trackless deeps. And just so the Bible is truth revealed, not for the mere information of man, but for the salvation of his soul and the promotion of his godliness. "That I might not sin against Thee." Bible truth is intended to produce Bible Christians—"The sacred writings which are able to make thee wise unto salvation." In Paraguay the Indians do not call the missionaries Christians, because they do not treat them as do the white traders of whom they have always thought as Christians; so they speak of the missionaries by a word which means "the men who go by the measure of the book." I believe in the Bible because when it is laid up in the heart it produces real Christ-like Christians. It works. Lay up the Word in the heart and human conduct will match divine law, man's deed will harmonize with God's thought, and the redeemed life will fulfill the Father's will.

The Place for the Bible

Vice-President Marshall once said, "If I were to have my way I would take the torch out of the hand of the statue of liberty, and, in its stead, place an open Bible." At first thought I said "amen" to his suggestion, but on second thought I determined, for my part, to leave the great image in New York harbor just as it is. The place for the Bible is not in the uplifted right hand; that is the place for the enlightening torch. But put the Bible where the psalmist put it, in the heart, that the torch may burn with a light that was never seen on land or sea. And if America is ever to fulfill the ideal of Bartholdi's great image of "Liberty enlightening the world," it must needs be that we shall lay up God's Word in our hearts, for so only can we "not sin against" him and be ourselves free with "the liberty of the glory of the children of God."

Los Angeles.

## The Peril of the Empty Soul

*But the unclean spirit, when he is gone out of the man, passed through waterless places, seeking rest and findeth it not. Then he saith I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished.*

JESUS knew the tragedy of the human soul. He understood the inner struggles which never appear on the surface. He knew also that moral defeat often comes because there is failure to realize the conditions of a victory. This man did not fail because he did not try. He failed because he did not know the meaning of triumph. It was the peril of the empty soul. As in the physical, so in the spiritual realm, nature abhors a vacuum. Evil was ousted only to return. The empty soul is not only a peril, but a temptation to the devil. A life must be filled with new motives if the old purposes are not to return. It is not enough to give up a bad habit; there must be the cultivation of a good one. In ceasing to curse you must begin to pray. With the prayer for the clean heart and the right spirit, there must go the supplication, "Lord, what wilt thou have me do?" Reformation must bring transformation. You may civilize without saving. Men may make new circumstances, but new circumstances do not make new men. Material progress is of no avail unless it is accompanied by the redemption of the soul. Human nature is not stationary, but progressive. Negative goodness is not enough. The house of the human soul must be filled with the good and heavenly Spirit if the evil spirit is not to return.—A. T. Fowler.

## A Prayer

By HENRY WARD BEECHER

WE pray that thou wilt bless those who attempt to fulfill the duties which thou didst thyself fulfill upon earth, by going about doing good.

May all who comfort the sorrowing be comforted themselves of God. May all who bear the torch of light be themselves enlightened. May all who lift up the lowly and encourage the despairing be themselves blessed of God.

# The Tomb of Pharaoh Tutankhamen

***The spanning of thirty centuries backward may throw new light on Egyptian history***

AGAIN Egypt, the land of the Nile, of plagues, of pyramids, of mystery and of mummies has come into the lime-light and has been occupying the front page of the daily press. In thought most of the reading world has spent much time of late in the Valley of the Tombs of the Kings—a place more desolate than the name itself. It is a winding, wind-visited, sand-swept valley about five miles from the Nile and across the river from the site of ancient Thebes. When this spot was chosen as a burial place by Egyptian royalty of the seventeenth and eighteenth dynasties, it was hoped that its inaccessibility and its desolateness would safeguard it from robbers. How futile was this hope the world of today well knows.

### The Abode of the Dead

The ancient Egyptians of wealth had reason for seeking an out-of-the-way place in which to put their dead. They had a peculiar problem to meet in this matter. Life after death in which the body of the earth earthy would be again tenanted by the spirit was the leading belief of the ancient Egyptian religion. Tombs were not considered as burial places for the last remains of a human being. They were thought of as *abodes*. The leading inscription upon the outside of these old tombs begs the passer-by to say a prayer for the *inhabitants* of the tomb.

Since these inhabitants, in the course of time, were to need their bodies again, it was essential that the bodies be preserved in such a state as to keep them habitable. Dust could not be allowed to return to dust. Hence, the mummies of Egypt.

Paradoxically speaking, the greatest ceremony of an Egyptian man's life was his funeral. Seventy-two days were given over to mourning, during which time the body was carefully embalmed, then swathed in numerous linen bandages dipped in preservative liquids. So well was this work done that after fifty centuries Egyptian mummies have been found in a well-preserved state. The linen-swathed forms were covered with a pasteboard casing made in a shape supposed to represent the deceased. This was enclosed in wood or stone and put away deep in a room of a tomb which was afterward sealed. The tomb was usually a room large enough to accommodate an entire family, and sometimes several generations. The construction of the tombs symbolize permanency; they are as firm as the rocks on which they stand.

### Worldy Treasure

When these bodies were reanimated by their former spirits, it would be a deep humiliation to find lacking those appurtenances which graced the former life. To forfend any such embarrassment the ancient Egyptians gathered a man's treasures together and surrounded his mummified remains with them. Three thousand years is the period in which it was believed the body would lie in quiessence before receiving back its spirit and renewing life.

It is reckoned to be about that period of time since the tomb of Pharaoh Tutankhamen (Too-unkh-amoun—broad a and divisions equally emphasized, is the way Egyptologists pronounce it), was sealed. Definite search for this tomb was begun seven years ago by Howard Carter, British Egyptologist, financed by Lord Carnarvon. It was located last November, but for several reasons the discovery was not at once made public. It was too big a thing to be hushed up, however. The discovery of kings' tombs will out. Of the several royal tombs left to search for, Tutankhamen's was the most important and stress was placed upon the finding of it. Now that it has been located and opened it is found to be of far greater moment than was dreamed of.

Disappointment in most cases has followed the opening of a newly discovered tomb by archaeologists, because too often it was only to find that vandals had preceded them and taken everything of worth. Upon entering the antechamber of Tutankhamen's tomb the middle of last February, it was seen that robbers had visited it at least once, but the surprising thing is that what was taken is scarcely to be missed as compared with what is left. Royal furniture, garments, chariots and ornaments have been found in unprecedented quantities and in an almost perfect state of preservation.

There are those who are not convinced that this is the tomb of the Pharaoh Tutankhamen. That it is merely a storehouse of precious objects is one of the latest opinions advanced by Senor Schiaparelli, the Italian Egyptologist. He, with some of the French Egyptologists, believes that Tutankhamen's tomb was destroyed by his successor, Armais, and that the treasures found were put there either by Armais or were put there by the Tutankhamen faction to save them from destruction.

### The Unbroken Seals

Dr. James Henry Breasted, professor of Egyptology and oriental history in the University of Chicago, is in Luxor, Egypt. In an examination of the sealed door of the inner tomb, which is of solid masonry, he found it to be covered from top to bottom with seals made by impressions before the hardening of the masonry. There are more than 150 of them. These unbroken seals convince Dr. Breasted that the body of Pharaoh Tutankhamen lies undisturbed in the sarcophagus beyond the sealed door.

Among the treasures found in the antechamber which throw new light on the old Egyptians are statues, the charm and grace of which are equal to anything produced by the Greeks. This sculpture work represents the revolution in art and religion which preceded Tutankhamen, and in which ancient art reached the highest level before the Greeks.

So rich is the inner chamber that it is doubtful if robbers have ever entered here. If they had it is inconceivable that they would not have returned. Words are futile things in a description of anything so gorgeous. There is a great cubicle twelve feet high, sixteen feet long and twelve feet wide, covered with many layers of finest gold-leaf and studded with all the precious stones of Pharaoh Tutankhamen's period. Inside this is another equally rich canopy, gold-leafed and bejewelled, while between the two canopies are countless jewels. The whole gleams like a mountain of newly minted gold pieces.

In the room is a pile of precious jewels, another of scarabs, a jar of amulets, the four canopic (funeral) jars—but a mere enumeration of contents seem inconsequent in the face of that mass of riches and gorgeousness. To have the centuries thus spanned, is an opportunity, however, for the modern world to glean some idea of the wealth of ancient Egypt and to have additional light thrown on the peoples of that time.

### Magnificent and Pathetic

The scene has in it something of pathos in spite of its magnificence, perhaps because of it. The Italians have a proverb that the graveclothes have no pockets. But the Egyptians refused to be parted from their treasures in death, and did their utmost to take them with them.

One of the most interesting theories the records in the tomb may confirm or explode is that advanced by Arthur Weigall, former inspector-general of antiquities to the Egyptian government and one of the best known Egyptologists, that Tutankhamen was the pharaoh who oppressed the children of Israel and whose army, pursuing the Israelites at the time of the exodus, is declared in Biblical accounts to have been engulfed by the Red Sea.

The tomb of Pharaoh Tutankhamen is being resealed for the present. Later, possibly next fall, it will be reopened.

## The Young Moses

*THIS Egypt was a weapon to his hand,*
*This life was buoyant air, and his the eagle's plume.*
*For one measureless moment this vision moved and glittered,*
*Rushing by . . . .*
*Master of men he knew himself; he thrilled;*
*There was an empire at his feet.*

*But overhead, a God.. . . .*
*Implacable divinity that, as he looked, was of a sudden manifest*
*In all the burning stars. . . .*
*Relentless, searching spirit,*
*Cruel holiness that smote him with the agony of love,*
*Stern sweetness piercing to the soul,*
*Silence articulate that turned the universe to one unspoken word,*
*Violent serenity that plucked at his roots of being. . . .*
*And a voice that answered him before he questioned it. . . . .*

*For one eternal instant Moses stood,*
*The cup of empire lifted to his lips. . . .*

*And then. . . descended from the temple's roof,*
*And took his slow way through the shadowed town*
*Unto the quarter where an outcast people and oppressed*
*Labored beneath the lash*
*And put their lives and hopes into bricks because there was no straw,*
*And cast his lot, in with those sickly slaves,*
*To lead them, if he might, from bondage.*
*—Don Marquis in "Poems and Portraits," Published by Doubleday, Page & Co.*

# What the Increase Accomplished

*A statement by Home Secretary P. H. J. Lerrigo and Treasurer G. B. Huntington*

FIGURES are not always uninteresting. They sometimes tell a wonderful story. Such a story is wrapped up in the figures indicating the receipts of the Foreign Mission Society for the past six years.

### A Substantial Increase in Receipts

The receipts of the three years, 1917-1919, were increased by 100 per cent during the years 1920-22. This remarkable increase came about through the efforts of the laymen's victory campaign, the greatly augmented giving of the churches through the New World Movement and the generosity of friends who made large contributions during the latter period apart from the New World Movement.

The figures are as follows:

| | |
|---|---|
| Receipts 1917-1919 | $3,098,811.42 |
| Receipts 1920-1922 | 6,292,286.80 |
| Increase | 3,193,475.38 |

This increase was sent by God at a time when our work was halting for lack of the equipment made necessary to follow up the triumphs of previous years; when the world war had left Europe desolate and hungry; when a new Protestant reformation in Europe called insistently to American Baptists for aid; when the rapid and startling rise in the cost of doing business and in living expenses the world over rendered greatly increased expenditures necessary in carrying on our regular work everywhere. One shrinks from contemplating what might have been the result to our world-wide work had not increased resources been forthcoming at this time.

### Designated Gifts and Property Equipment

No attempt will here be made to give the minor details of expenditure but merely to indicate the board uses to which the increase was put. More than a third of the entire increase came to us in gifts designated for special purposes. Over the application of these funds, amounting to more than a million dollars the society had, of course, no control other than to use them as the donors specified. Baptists responded nobly to the relief appeals both for Europe and China and designated gifts poured in to the sum of $480,713. General contributions through the victory campaign provided buildings and equipment which had long been sorely needed on many fields. These included the science building; the Evanston dormitory and another similar dormitory erected at Shanghai Baptist College; Scott Hall and Hovey dormitory for student work in connection with Waseda University at Tokyo, Japan; the Goddard Memorial Church at Shaohsing, China; a church building at Chengtu, West China; a school and hospital at Dinghae, China; a dormitory for boys at Bacolod, P. I.; a surgical ward and equipment for the Clough Memorial Hospital at Ongole, India. These and other additions in material equipment speak loudly of large possible advance, and may be translated by the reader into terms of the real spiritual achievement which will flow from them in coming days. The total of these and other designated gifts for buildings and equipment accounts for more than half a million dollars of the increase, to be exact, $562,555.22.

The principle of self-determination growing out of the world war obtained not only in political realms but also in the spiritual, and an inspiring chapter in evangelical history is being written in the new Protestant reformation now taking place in Europe. Unparalleled opportunities presented themselves in Czecho-Slovakia, Poland, Latvia, Esthonia and other European countries. The need would not be denied and the increase of expenditure in our Baptist evangelical work in Europe amounts to $302,161.

During the war period the missionary force on all our fields was greatly depleted. It was not until 1920 that we were able seriously to grapple with the problem of the reduced force, but seventy-eight families have been sent out during the period 1920-1922, which has brought up our staff of missionaries to a little beyond its pre-war strength. This accounts for a substantial part of the increase, $213,512.34.

Many other buildings were required besides those which were provided for by designated funds. During the world-war period the difficulty of securing materials as well as reduced personnel had well-nigh brought to a standstill the important task of providing residences, schools, churches and hospitals, and had even made impossible in many cases the needed repairs to buildings already erected. It was needful, therefore, to make large appropriations from funds received from other sources. The amount of increase over the previous triennium was $299,143.11.

### The High Cost of Living

The soaring cost of living bore heavily upon our devoted missionaries who are giving their lives to the great world task without remuneration beyond a mere provision for the ordinary needs of life. Increases in salary rates to meet rapid rise in prices in all missionary lands became imperative and account for a substantial part of the total increase in the three-years' period, $538,650.02.

It was not only the missionaries themselves who felt the pinch of rising prices, however, but their faithful native associates. Every phase of missionary endeavor was carried on at the cost of increasing expenditure. Field appropriations called therefore for increased outlay amounting to $287,609.47.

The increase just mentioned includes but few instances of real extension. Advance on the Kengtung field across the border of China and the establishment of a new station at Jamshedpur in Bengal-Orissa are the notable exceptions.

Even before the three-year period, 1920-1922, losses on account of unfavorable exchange rates had become familiar to us, but the peak was reached during the period in question and an increase in expenditure for this purpose was required over and above the large expenditures of the previous three-years' period amounting to $124,717.25.

Smaller items of increase include passages of missionaries, upkeep of property, Oriental students preparing in America for Christian service in their own land, support of retired missionaries and maintenance of homes for missionaries' children, aggregating the sum of $178,360.51.

It is worthy of especial note that while foreign-field expenditures have absorbed more than 96 per cent of the increase, home expenditures have received less than 4 per cent. Of the total increase in home expenditure more than half is due to interest on borrowed money, $59,522.02.

Other increases include the transfer and establishment of the offices in New York, and amount to $55,961.47.

### The Accumulated Deficit

The details given above will serve to indicate the mighty problems with which the board of managers of the Foreign Mission Society has had to struggle during the years in question. It should be borne in mind that this same period has been characterized by the necessity

## What a Boy Should Know

RECENTLY a questionnaire was sent to nineteen men in mature life with varied business and professional experiences. The replies to questions concerning what these men wished they had known before they were twenty-one revealed the following points in the summary of what a young man ought to know:

1. What he wants to do for a living.
2. That his health after thirty depends largely on how he lived before he was thirty.
3. How to take care of his money.
4. The advantage of being neatly and sensibly dressed.
5. That habits are mighty hard to break after twenty-one.
6. That things most worth while require time, patience and hard work.
7. That the harvest depends on the seed sown; sow wild oats and one is likely to reap tares of bitterness and unhappiness.
8. That a thorough education pays in the long run.
9. That education should not stop with the school years.
10. That father is not such an old fogy as he may at times seem.
11. That mother is generally the greatest practical idealist.
12. That the doors of opportunity in this country are still open.—Educational Digest.

for drastic readjustment in well-nigh all commercial business enterprises. New elements of difficulty, unforeseen factors of expense, world events of major importance, uncontrollable rise in costs have been contended with. It is not surprising therefore that our society finds itself struggling under the greatest debt in its history.

It should be borne in mind that of the increased receipts noted, the sum of $446,318.21 had to be applied immediately to the cancellation of a deficit incurred in the preceding year on account of the carrying over of the victory campaign conducted by the laymen. When this amount is deducted from the total increase of the period, the additional sum available to be applied on the increased items of expenditure noted throughout these pages is reduced to $2,747,157.17.

### Reasons for the Deficit

The major portion ($808,023.23) of the present deficit was incurred during the first year of the three-year period under discussion. It was due to the fact that the victory campaign was protracted until December, 1919, and the fact that the usual close-of-the-year campaign for funds was omitted in order not to interfere with the preparations for the New World Movement subscription effort which came the last of April and first of May, 1920. Two other factors contributed to the unfavorable situation: First, the peak of unfavorable exchange occurred compelling the society to appropriate $250,000 for this item alone; and, second, the Northern Baptist Convention decided to change the date of closing of the fiscal year, thus adding a thirteenth month.

The additional month's expenditures amounted to $125,000 to $150,000. The alarming deficit at the close of the year, amounting to over $800,000, led the society to adopt a conservative policy of expenditure and its budget was underspent by a considerable sum. This year brought the largest receipts (so far) on the New World Movement, and it was possible to reduce the deficit to $689,459.51. The next year a conservative policy again made possible a substantial saving in the budget approved by the finance committee of the Northern Baptist Convention, but unfortunately the income fell off in such a large degree that the deficit on May 1, 1922, was increased to $914,262.50.

### How It May Be Liquidated

This situation gave great concern to the board of managers of the society, and immediate steps were taken to meet it. In anticipation of and in harmony with the advice of the finance committee of the Northern Baptist Convention the society planned and put into effect a cut of 25 per cent on the total budget for the year 1922-1923, and in building its budget arranged for a reduction of the debt by $150,000 in case full expectancy of receipts is realized. A continuation of this policy has been approved.

The increased receipts of the past three years did much to enable us to meet the need for relief in China and Europe, to follow God's leading in the wonderful opening of European fields, to provide sorely needed equipment on many of our far Eastern and British India fields, to reinforce greatly the depleted missionary ranks and to meet the cost of exchange and the unprecedented rise in expenses of living and work throughout the world. It is important to bear in mind that more than one-third of the increase could not be applied to the regular operating expenditures because it was received in funds designated for relief work, building and equipment. The remainder of the increase, large as it was, proved insufficient to meet the increased cost of carrying on the work. Hence the deficit.

### The Future

The accumulation of the deficit has called a halt to the advance of the work. It lies wholly within the power of the churches to determine by the measure of their gifts the period during which the work on the fields must halt and the extent to which, when the present burden is lightened, advance may be made to meet the challenge afforded by the success already achieved and to enter the doors of opportunity providentially opened.

# What the "Cut" Means

*Letter from Miss Mabelle Culley, Swatow, China, to Miss McVeigh, Jan. 13, 1923*

IN compliance with the vote of conference concerning a letter giving you some idea of the meaning of the awful cut in work appropriations, I shall try to bring to you some of the questions we are facing While there have been many encouragements through the year, the problem of how to continue work on the reduced appropriations is demanding our best thought and time.

We were first told to prepare for a cut of 25 per cent, but when we were notified that Miss Senn's salary was to be included in the gross amount, it compelled us to make a cut of just about three-eighths. In order to deal justly with the individual sections, request was sent to each of the woman's board workers to state what the cut would mean in her own work. On examining these replies, we find many of our new workers facing the question of language study, and the accompanying journeys into the country. When we consider that alone we ask how soon are these young women to be prepared to undertake the work that lies before them of reaching the Chinese through the medium of Chinese, for except in the central stations, where English is being taught, the Chinese can only be reached through their own dialect. Therefore, that this great essential be provided, certain other phases of work must be dropped in order that money be allowed for the language teacher.

Those who are carrying the burden of directing the Bible women and teachers are facing the fact that some of these workers must be dropped, because of the lack of funds. In some places the work can be continued, only till the Chinese New Year (Feb. 16), some till the spring months. There is no appropriation for the further plans. How are we to carry the Gospel message to these out-of-the-way places, especially now after the opening has been made in many hearts through the distress of the typhoon and in our efforts to meet some of the immediate physical needs every available worker is needed? This is emphasized as we see the results of the two missionaries who have been released from the regular program of work, to enter entirely into this relief work.

The same thing is true of the hospitals. With the amount of appropriations in hand there is not sufficient to pay the corps of workers that is necessary to man the hospitals. Are patients to be refused entrance for the treatment they are needing? Are hospital doors to be closed? Are medicines to be kept from those devastated districts where thousands of people are suffering intensely as the results of the typhoon? What of the schools? One after another come the reports that with the appropriations for this year, doors must be kept closed. Some can continue only till the Chinese New Year, others can keep open till the spring months—the middle of the term. Are we to tell teachers at the beginning of this new term that we cannot invite them to become teachers with us? Are we to do without these Christian leaders amongst hundreds of students who are waiting here to be trained; Are these students to be returned to their homes just now when they are in places where they could receive the training to become the leaders so much needed in this great land? Just because of this great call for Christian leaders here in China today and our important share in it, whenever anyone is asked, "What part of the work will you be dropping first?" the answer comes, "We will have to drop the lower grades first, and hold as many of the upper grades as possible with the lower appropriations." This is one of the sorest experiences that we must meet, for we realize how often it is true that once we can get hold of the little child and teach her, the teaching is carried even farther, for many of these little ones have been the means of bringing the older people in the home, and sometimes whole families into a knowledge of our Saviour. In many cases the missionary realizing what this awful need means, in the peculiar way in her own station, takes from her own salary in order to continue the work a little longer. But where hundreds and thousands of dollars are needed—what then?

We are glad to report the interest and cooperation which is being exhibited on the part of our Chinese workers and friends and students. In one school where the highest rate of tuition is asked of any of our girls' schools in South China, when the announcement was made that each girl, whether she was paying the lowest or highest rate of tuition must bring with her upon entering school the next term an extra five dollars, there was not one girl in that whole student body who refused, even where this has meant hard extra work for the girl herself to earn that extra money. More than that, one of the girls, who is paying the highest rate of tuition, has offered her services in helping to teach, in her free time, some of the lower class subjects, thus avoiding the expense of an extra teacher for that class. We are surely praying that, through all this experience, there may be born in our Chinese community the sense of a new responsibility in sharing the financial burden of the work and with such contributions as they can bring, we are hoping to continue some school and hospital work further into the year than we had at first expected. However, we must plainly face this fact, that while education for boys is always honored in China, and hence their education more easily provided; even yet there are many, many places where the girls are still re-

(*Continued on page* 191)

# A Visit to Central America

*A country of picturesque scenery but low in moral and religious conditions*

THE region collectively known as Central America is one of the most interesting portions of Latin-America. It embodies five independent republics, and the British colony of Honduras. These five Central-American republics have much in common as regards their physical formation and inhabitants; although each has its own individuality and is extremely jealous of its rights. Guatemala, Honduras, and Nicaragua cover respectively areas of 48,000, 46,000, and 49,000 square miles; the smaller republics of El Salvador and Costa Rica cover 7,200 and 23,000 square miles respectively; British Honduras, 7,562 square miles.

The whole of Central America was formerly united in one political area under the rule of Spain. Spanish rule came to an end in 1821. Since then attempts have been made again to consolidate the region politically, but these have not been carried out. The geographical position of Central America is one of extreme importance. Many travelers and financiers are of the opinion that the whole region, including the Antilles and West India Islands, may in the future become the center of an increased maritime and commercial movement.

### The Population

The total population of the Central-American republics is less than 6,000,000 people, distributed approximately thus: Guatemala, 2,500,000; Honduras, 600,000; Nicaragua, 740,000; Salvador, 1,500,000; and Costa Rica, 450,000. By reason of the ignorance of the masses of Indians in certain regions, and largely through fear of military conscription, or taxation, accurate statistics cannot be obtained.

In Guatemala 60 per cent of the population are pure Indians; the remainder mestizo with a small number of whites. In Nicaragua the population is largely of a composite character, formed by the union of the original Indians, Spaniards and Negro slaves. Intermarriage of immigrants of all nations has produced a half-caste type with blue eyes and fair hair, an uncommon type for a Latin-American country.

Salvador is the most thickly populated of all the republics. The mestizos or ladinos, as the mixed race is commonly called, form less than one-half the total; the Indians, 50 per cent; and the whites and foreigners, 8 per cent. There is a small proportion of Negroes.

In Costa Rica the proportion of Spanish blood is greater than in any of the other republics, but the mestizos form the larger proportion of the inhabitants. The native Indians number between four and five thousand. They are of a quiet, docile nature, and dwell in stockaded encampments, in a savage and un-Christianized state. There are about 8,000 Europeans in the country.

In all of the Central-American countries the birth rate is generally a high one, and the death rate low; although there is little or no immigration the population tends rapidly to increase. In Guatemala and Nicaragua, notwithstanding the constant political unrest, the increase in population is very marked. The high excess of births over deaths is a result of the naturally favorable condition of soil and climate, added to the native woman's disposition towards child-bearing, characteristic generally of the Latin-American people. A large proportion of the births are illegitimate, amounting to 30 per cent of the whites in Guatemala, and 60 per cent of mestizos and Indians.

Education in the Central-American countries is generally extremely backward; and in certain regions it is practically non-existent. In Guatemala 80 per cent of the population can neither read nor write, and the proportion varies in the other republics.

Conducting an ideal republic is a delicate matter. We ourselves have been in preparation ever since the signing of the Magna Charta, and some make bold to say that we haven't quite "attained." Four centuries of Roman Catholic servitude and priestly dominion make poor soil for the sudden growth of democracy. We too often read Latin-American events through American spectacles, and unjustly criticize their governmental proceedings, severities and irregularities. Many of our misconceptions arise from the fact that their laws, derived through the channels of Rome and Spain, are modeled, upon the Justinian Code while ours come from the very different and freer Anglo-Saxon system. But their greatest departure from ideal results comes from their heavy inheritance of the worst possible concepts and conditions from the former age. Great progress, however, is being made. Their leaders are doing the best they can under the circumstances, and they deserve our prayerful sympathy and moral and religious cooperation.

Educational and moral standards are being raised. Religious liberty and that of the press is steadily growing. The inhuman sport of the bull fight has disappeared before the craze for baseball, and other healthy and legitimate sports, in the introduction of which the evangelical pastors, missionaries and teachers have had a leading part. Many agencies which make for a trained, robust, healthy, normal manhood and womanhood are rendering the finest kind of service.

### The Great Issue

All political issues in Catholic countries fade into the shadow of a single great fundamental one, which is "Shall the Roman Catholic church control the government?" The Roman Catholic church consistently and persistently declares for the union of church and state, and that the church shall control the state as the soul controls the body. (Great Encyclicals of Leo 13, p. 115—Benziger Bros.) All Catholic peoples have tried out the plan to desperation and are fighting it, while the church is striving to maintain it. The politics of Catholic countries will never be understood until they are read frankly in the light of this fact.

Every doubly holy religious feast day is characterized by unusual drunkenness and numerous fights, casualties and fatalities—all serious, for arms are used, never fists. Doors are made enormously heavy; windows are made with iron bars like jails and asylums and penitentiaries: and there's a reason. Take Guatemala, for instance. It is reported that in the year before the war there were 56,200 saloons licensed to sell intoxicating liquors, giving one saloon to every thirty-six inhabitants, counting men, women and children. And yet the moonshine consumption of the stuff was estimated to be fully equal to the legitimate trade. To call a man a liar compliments him; to insult him, call him "shameless" in the sense of low bred. Nevertheless, while we deplore the low moral average, we must remember that it has legitimate causes. In spite of great disadvantages and handicaps, slow but sure improvement is everywhere noticeable, and some of the finest, brightest, cleanest and most lovable people on the top of God's earth are to be found in the Central-American republics.

## Americanization

BY CHARLES HATCH SEARS

It may not be too late for Americans to lift to its true meaning a term made hateful to a multitude of strangers within our gates by mistaken government policy during war days.

Americanization is the process of national unification on the basis of ideals commonly accepted as American.

What ideals have bound America into a degree of spiritual unity?

The recognition of individual worth regardless of race, creed or station and the recognition of equal standing before the law.

The right of every man and woman to a voice in the policies of government and to a choice in their representatives.

Respect for woman, opening to her every opportunity of life and service.

Respect for personality as the richest gift of a wise creator who delights in infinite variation.

Recognition of the home—its privacy which may not be violated without due process of law, its sacred and tender associations.

The recognition of the individual's right to worship according to the dictates of his own conscience and to formulate his faith according to his own experience reason or accepted authorities.

The recognition of the right of the individual to choose his own life aims and to enjoy the fruits of his own labor—an ideal only partially attained.

The recognition of the right of every child to receive at public charge the basis of a liberal education.

The recognition of the dignity of labor—service of brawn of skill and technique, enriched by every personal attribute and faculty and resource.

Americanization is a spiritual process. Like Christianity it is not advanced by the sword. Force defeats its aims.

One generation cannot guarantee national unification for the next, however great a heritage it may leave.

Our fathers attained a national unity in their day—let us in ours. Americanization is a process requiring the appropriation of new ideals as well as the assimilation of new racial elements.

If we would think and act together we must have a common medium of communication. Teaching English is the A, B, C, of Americanization.

The best Americanization is teaching children the best of America.

# The Forge of Vulcan

THE New Hebrides Islands are mainly of volcanic origin; and the line of volcanic activity which runs from Japan to Mount Erebus in the South Antarctic, passes through the islands, its course there being marked by three active volcanoes on Tanna, Lopevi and Ambrim. The Tanna volcano is the Stromboli of the Pacific, and is the great lighthouse of the Southern Seas. Like a revolving light, it bursts out every three or four minutes with great brilliance. Three hundred miles northward is Mount Benbow on the island of Ambrim, whose eruptions are usually spasmodic and irregular.

The medical mission station on Ambrim was situated in one of the beauty spots of the New Hebrides. Under the superintendency of Dr. John T. Bowie, a wise and capable surgeon and a devoted missionary, the hospital had become a center of busy life and activity. But little did the staff and patients imagine that underneath the calm and luxuriance of eternal nature the forge of Vulcan was being set up, and that they were really living over a slumbering volcano. On the day when the eruption took place the wards of the hospital were full of patients.

### A Volcano at Work

In the center of the island, about twelve miles from the hospital, stood the active volcano, Mount Benbow, its lofty cone rising from the center of an extensive ash plain, 2000 feet above sea level. For untold centuries Mount Benbow had been at work, puffing out steam which at night glowed with a bright, intermittent light. There was the pillar of smoke by day and the pillar of fire by night. So accustomed had the natives become to its presence that the frequent outbursts occasioned no fear. They cultivated their gardens up to the edge of the ash plain near the base of the volcano. But all unknown to the natives, and to the British and French settlers who had their homes in Ambrim, there stretched from east to west a belt of volcanic fracture, which was studded with a series of extinct craters, occasional puffs of steam being the only indication of the pent-up fire beneath.

In December, 1913, the age-long sleep of these extinct craters was broken, and the imprisoned giants awoke to life. From numerous thunder-throated vents the island was rent and torn by convulsive explosions. The outburst was heralded by a series of earthquake shocks which increased in frequency until the solid earth reeled and tottered. The hospital buildings rocked like a ship at sea; the natives in their picturesque mode of speech, saying that Ambrim danced. Then, from the newly formed vents, was seen to rise, dark as the blackest London fog, a dense cloud which shot up like a pillar and spread out in all directions like a gigantic mushroom. In a short time ash and cinders began to fall, making a noise like hailstones and smothering Ambrim and the adjacent islands in a thick layer of volcanic ash.

From the mission house on the neighboring island of Paama—twenty miles distant—we obtained an unobstructed view of the outbreak. During the day immense volumes of smoke could be seen hanging over the island of Ambrim, but the natives of Paama thought that a bush fire was raging; but towards evening the atmosphere cleared, and the approach of darkness removed all doubts, revealing one of the most awful and one of the most magnificent sights that it is possible for the eye of man to behold. Over an area of ten miles the earth seemed to have opened up, and out of this huge fissure tongues of living flame were shooting up into the sky. In one place, which seemed to be the center of the disturbance, six volcanoes had burst out within a short distance of each other, and out of these six furnaces pillars of fire were leaping. The entire district was illuminated, and the inhabitants of Paama and the surrounding isles beheld a spectacle such as had never been seen before in the memory of living men. Rivers of molten lava were flowing from the newly-formed craters, and so great was the flood of this liquid fire that no single channel could carry it. High up on the mountain side the lava rivers divided, and in separate channels flowed in their destructive courses to the sea. From the mission house on Paama the whole course of the Port Vato flow, from the crater to sea, could be clearly defined fifteen miles away. In the darkness, winding among the hills, the track of the red-hot lava was like the trail of a serpent. One can imagine, better than describe, the kind of cauldron that was formed when the enormous mass of red-hot lava mingled with the waters of the ocean. An Aurora Borealis of shooting stars—really masses of lava at white heat—could be seen leaping and jumping continuously; and to such a height was the column of steam shot up that it seemed as if a new volcano had burst on the seashore. During the night the six volcanoes stood out clear and distinct, presenting a magnificent spectacle. Outbursts continued without intermission during the entire night; and with every explosion enormous masses of molten lava—red, white and glistening—were hurled to a great height. Some of the glowing missiles fell back into the crater; but the others, thick and fast as snowflakes, fell on the upper reaches of the cones, maintaining an incessant fusillade, and forming a display of fireworks such as is given to few mortals to behold. As night wore on, the awful fight waxed hotter and hotter; the explosions became louder and more frequent, until it seemed as if the ground on Paama was about to open. The sight was truly magnificent, but the thought that the rivers of lava, in their destructive courses, might be overrunning the native villages that lay scattered around the base of the mountain, made the display far from attractive.

### Nature Seemed to Reel

A heavy sea on the beach of Paama prevented an immediate departure; but as soon as our motor-boats could be launched we set off to the rescue, and set off with all possible speed for the hospital district, where the people were in the greatest danger. The journey down the Ambrim coast was fearsome in the extreme. A heavy pall of livid smoke lay over the island, ash and cinders were falling all around, and the sea was covered with floating debris and pumice stone. Several volcanoes were belching out near the sites of villages. At intervals tremendous explosions occurred, when all nature seemed to reel. But what a shock of surprise and horror we sustained when on rounding Craig Cove Point we saw a volcano belching out from the hospital grounds! To approach anywhere near was impossible. The sea, all around, was boiling hot, and an island had been thrown up in front of the place where the mission station stood. Running out to sea we overtook a boat of refugees, from whom we learned what, alas! was but too apparent—the destruction of the hospital, and the loss of many people in the inland villages, who had been surrounded and trapped by the lava flows. Fortunately they were also able to report the rescue and escape of the hospital staff and patients to the island of Melekula. From them later we got the story of their marvelous deliverance. All night they had watched the fire and the erupting volcanoes, never dreaming their lives were in danger, not knowing that the line of volcanic activity which ran through the island cut right through the hospital grounds. The erupting volcanoes followed this line of weakness, and every few miles a fresh volcano burst out, until in the early morning, twelve hours after the first outbreak, the glow of the advancing fire could be seen immediately behind the hills which encircled the mission station. Hastily the patients were being moved to boats, when suddenly an inferno burst out within 500 yards of the hospital. The boat was shoved off into a boiling sea, the crew pulling with might and main. They had gone but a short distance when the earth reeled with a great thunder, and looking back the doctor saw the fragments of his house and hospital hurled into the air. A volcano had burst out in the middle of the hospital grounds, and from the place where the hospital stood a column of compressed steam was shot up with such pro-

## Journeying

By Ernest O. Sellers

*FATHER, we would come today*
*From the paths that lead astray*
*And deceive;*
*We who thought our way the best,*
*Unto thee we come for rest,*
*Wilt receive?*

*Over mountain, land and sea,*
*Travel-stained we come to thee;*
*We return*
*From the busy marts of trade,*
*Fortunes lost and fortunes made,*
*All we spurn.*

*Peace of soul and rest of mind,*
*This in thee alone we find;*
*God of love.*
*By thy grace to us impart*
*Life, of thyself a part,*
*From above.*

*Father, take each erring child,*
*Home returning from the wild*
*Moor and lea.*
*To thy bosom hold him fast,*
*From sin's presence free at last,*
*Safe with thee.*

digious velocity that in less than a minute it had risen 20,000 feet above the level of the crater, filling the atmosphere with dust and ash and cinders.—Maurice Frater in "Midst Volcanic Fires," published by the Pilgrim Press.

# Columbia and Yale

By George E. Burlingame

IT is an axiom of our times that the intellectual and moral leadership of the nation is to come largely from the student body of our universities.

It is obvious therefore that the intellectual and moral progress of the nation is very largely conditioned by the teachers who have the task of training the future leaders of the nation.

The spirit and influence of a university is itself vitally affected by the character and ideals and principles of its president. His convictions and his teachings and his example are potent to a high degree in shaping the character and ideals and principles of the graduates of his institution.

The president of Columbia University delivered an address before the State Bar Association of Ohio on Jan. 26, in the course of which he denounced the eighteenth amendment and declared that it could never be enforced. He is further reported as saying as follows:

"The situation with regard to the eighteenth amendment is even worse, because the revolt against it is not confined to men and women of intelligence and moral sensitiveness in one section alone, but is nation-wide. It will not do to attempt to silence these persons by abuse or by catch phrases and formulas.

"These men and women dissent entirely from the grounds upon which the case for the eighteenth was rested; and they regard its provisions and those of the statutes based upon it as forcible, an immoral and tyrannical invasion of their private life and personal conduct.

"No one who is familiar with the practical workings of our political system would expect either the fifteenth or the eighteenth amendment to be repealed within measurable time. So far as one can see, therefore, we are shut up to the alternative of their attempted enforcement by soldiers, and police and special agents, and detectives and spies, or to their abrogation over a great part of the land by local intitiative and common consent. Either alternative is humiliating and degrading."

The president of Yale University delivered the baccalaureate sermon at that institution last June, in the course of which he said:

"It can hardly be doubted that in the United States at least the violation of law has never been so general nor so widely condoned. That is a fact which strikes at the very heart of our system of government, and the young man entering upon his active career must decide whether he too will condone and even abet such disregard of law, or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance."

When we reflect upon the far-reaching consequences of an attitude to law and to the constitution such as President Butler seems to excuse if not implicitly accept, we are inclined to question if America is safe under the moral and intellectual leadership of those who share his spirit and his convictions. To assert that a constitutional amendment ratified by forty-six states and sustained by state enforcement acts enacted by an equal number, is "an immoral and tyrannical invasion of their private life," and can never be enforced, "no matter at what expenditure of money or effort," seems hardly calculated to inspire in college youth that respect for authority and submission to law without which America cannot abide as a free nation. President Angell of Yale well says of such defiance of authority, "This is a fact which strikes at the very heart of our system of government."

President Butler insists that the eighteenth amendment "is now making and seems likely long to make for lawlessness in American life." This fallacy, a cherished talking point of those who dislike the deliberate and decisive and overwhelming judgment of the American people against the liquor traffic, was exposed in an editorial comment in the New York *Times* (Nov. 18) under the heading, "Revelation More than Manufacture":

"Now it is the income tax that is charged with having made us a nation of liars. The eighteenth amendment already has been accused of making us a nation of lawbreakers. But are these indictments well founded? Would it not be nearer the truth if the lying and the lawbreaking must be admitted, to say that there has been, not making, but revealing?

"Moral natures are not so easily changed, and what we now are in actuality we were in potentiality before prohibition or income taxes, and a searcher of hearts would say that we now are no worse than we were before, and no better then than we are now."

President Butler's statement that under the eighteenth amendment we are shut up to two alternatives, either of which "is humiliating and degrading," seems somewhat abrupt and precipitate; and his Columbus address seems to warrant the inference that of these two degrading alternatives, he inclines to the second, which he defines as "their abrogation (he refers to the fifteenth and eighteenth amendments) over a great part of the land by local initiative and common consent."

If one of President Butler's students, sharing his attitude toward the constitution and the laws, should ever attain the presidency of the United States (for which office Dr. Butler has himself been mentioned) how could he qualify for the position? The constitution requires him to "take care that the laws be faithfully executed"; and "before he enter on the execution of his office, he shall take the following oath or affirmation: "I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will to the best of my ability, preserve, protect, and defend the constitution of the United States."

We recur to the unequivocal words in which Pres. James R. Angell challenges the student body of Yale:

"The young man entering on his active career must decide whether he too will condone and even abet such disregard of law, or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance."

One fails to detect in this noble ideal of citizenship any element either humiliating or degrading. President Angell has discounted and discredited the dichotomy of President Butler. America is not shut up to his two "humiliating and degrading" alternatives. The common consent of forty-six states has approved the principle of prohibition; and the police power of the states and the executive authority of the president of the United States are the constitutional agencies for the application of that principle. If university presidents and newspaper editors and sworn officials will unite in advising the people that they have no alternative but to obey the laws or suffer punishment for their violation, America will be relieved of both painful "humiliation" and deplorable "degrada-

## The Trend of Reading

By G. W. Chamberlin of the University of Chicago Press

Looking over the list of our sales of religious books we have found one very decided fact, that is, there is a continually increasing demand for studies of Jesus. Our books in the religious education series covering the life of Jesus have gone out in larger quantities than those on any other subject. The books discussing Jesus and his teaching in relation to the present day are continually called for.

Another interesting evidence of the trend of religious thinking is the large sale that we find for books on religious education in the home. This is a phase of modern religious education that seems more practical to many people than the more complicated problems of the Sunday school and its curriculum, and parents are undertaking new responsibilities in connection with the religious education of their own children.

So far as the books in religious education as a group are considered their sale is steady and rising, but not in a hectic fashion. People are looking for new methods and still need to be reminded that material is just as important as method, but intelligence in this field is growing continually.

Concerning your question as to the controversy between the so-called "fundamentalists" and "modernists" we have not specially emphasized it in our program of publications. Our own judgment is that the modernists prefer something which is not controversial but constructive and are looking for religious books at the highest price. On the other hand, the fundamentalists are so perfectly certain of their own ground that they do not care to read anything more profound than Mr. Bryan, whose book has undoubtedly been one of the best sellers in the religious field.

The denominational press is doing a great work in its generous comments upon books not only published by its own press, but by all presses and by its occasional addition of its splendid discussion of books to its regular book review column.

tion" to which the nation is now subject because "men and women of intelligence and moral sensitiveness" persist in condoning and abetting disregard of law. It is surely reasonable to expect from people so intelligent and so sensitive, a frank recognition of the fact that ours is a government in which the laws, having been constitutionally enacted, by the people, shall be respected and obeyed by all the people who claim a right to live under the protection of American institutions. "Obedience to law is liberty."

# Dynamite—Handle with Care

By "Chemist"

FOLLOWING the Armistice, the casualties in Northern France were frightfully large owing to the unexploded missiles lying about or buried in the soil. Little children playing in the rubbish heaps of ruined cities and farmers plowing their fields, were victims of unsuspected high explosives. Wise people learned that safety lay in stifling curiosity.

I have sat in conferences on stewardship and listened to discussions which handled high explosives in the most amazingly careless manner. I listened for the explosion but none came — except once when I was foolish enough to ask a question.

I have heard a whole conference accept, without the faintest apparent notion of what they were doing, such amazing presuppositions as this, for example, "God is the owner of everything"; and then go on to discuss in the minutest detail how to reckon the tithe. Why does no one challenge such a dangerous assumption as this? How does it come that our leaders allow such high explosives to be handled by innocent conferences? Does no one see where such perfectly revolutionary teaching may lead us?

Why, if that assumption is true and not merely a rhetorical expression, can we not see that all sorts of things are liable to follow?

For instance, it is a terrible menace to that bulwark of Anglo Saxon law, the institution of private property. If God is allowed to claim ownership and the Bible teaching is to go unchallenged cannot any one see how much mischief may be done to our very foundation principle of private ownership? That would be to make us merely trustees; that implies that God's purposes must be accepted as the controlling motive and organizing principle upon which anybody must administer the trust committed to him. In fact it leaves a man no liberty to do as he wills with his own. If we accept this sort of teaching without protest then the next thing we know preachers will come forward and insist that logically this makes my business the Lord's business. The business men of the country will never stand for that. The church and preachers especially depend upon the men of wealth, and if this kind of teaching is permitted to go unchallenged some one will get up and say that the people haven't a right to luxuries. God gave us the brains and the—and the—well, we took advantage of good opportunities and have worked hard and been economical and we do not intend preachers shall butt into our affairs and try to tell us God owns everything. We shall be generous and give for missions and support the church but we want to be left alone. We want to hire and fire our employees without God having anything to say about it. We want to give orders, but we don't intend to take them from anybody. It is all right to talk about tithing. We don't object to that. Some of us pay out more than that in club dues or cigars. But don't let us have any more such radical talk as this about the ownership of God! We are not in business for our health nor for the welfare of any one but our family and our own heirs and we don't intend to let the preachers get away with these stewardship fundamentals. God the owner! Where would society be today if it were not for the enterprise of men like ourselves who had the nerve and the vision to develop the buried potentialities of this world! The mere fact that we didn't create it and that God did, must not be allowed to enter into this discussion. The mere fact that society enhances the value of everything we possess must not be mentioned. Anglo Saxon law and the enlightened Supreme Court of the District of Columbia says that property interests are supreme. So let this question be settled once for all and never again be raised in a stewardship conference. If it is, there may be trouble.

I want to call attention to another thing: If this pernicious doctrine becomes prevalent, some one will rise up in a conference some day and suggest that we ought to take Christ into our business. Now I protest that this is impracticable. How could our modern business ever succeed if we had to be interfered with? Religion has nothing to do with business and while I believe in Christianity for salvation and while I stand by the teaching of the Bible, I am utterly opposed to these impracticable, quixotic notions.

There is still another danger if this thing is allowed to go on without rebuke. All of us like to be recognized and when we give our money we like to be considered generous. It is generous of us to deny ourselves and give for missions. I can see very clearly that some one is going to get up in a conference and deny that we are generous and claim that this is the Lord's money and not ours and so rob us of the only satisfaction we get out of giving. It is subversive teaching and will injure the missionary cause if it is not stopped. I think you ought to call the attention of the denomination to the matter.

## The Church's Mid-Week Meal

THE church's mid-week meal is too often an unattractive affair, unattractively served, with scant food and little conversation, partaken of chiefly by those active enough to possess good appetites. Two classes of church members are seldom at the table, namely, inactive folks whose appetites need to be coaxed with tempting food, attractively served, and the mature Christian Endeavorers or B. Y. P. U. folks, who from childhood have been taught the value of spice and variety. These two qualities are seldom found in the average mid-week meal of the church.

When in the business world men serve meals for a livelihood, they first consider the class of people to which they desire to cater. If it is to be those who work hard, the task is easy; but if those whose hands are always soft and smooth, the task assumes complications. A spot on the tablecloth, a bouquet lacking, or a disagreeable odor, may lessen patronage. They must notice customs; they must study the fine art of seasoning and serving; they must note the nationality of patrons—that the Frenchman, the German or the Englishman may find the kind of food he hungers for. The wise caterer also knows that while advertising may bring customers, only proper food will hold them.

Jesus said, "Feed my sheep." Is the trouble all with the sheep, or is there something lacking, that so many are absent from the mid-week meal?

Parents are eager for wisdom in child training. Would a mid-week discussion, intelligent and sympathetic, on the moral and religious training of the child and a chance to pray with other parents for wisdom and guidance, bring them out?

Young folks are eager for happy marriage and later for happy homes. Would a discussion, intelligent and sympathetic, of what makes a happy marriage and a happy home, with a chance to pray with others for necessary qualities bring them out?

Men are eager to know how to be prosperous. Would a mid-week discusion of scriptural business methods, which make for success, tempt them to come?

We are all hungry for ideal men, for ideal women, for ideal husbands and ideal wives, for ideal fathers and ideal mothers. Would art exhibits of word pictures of all ideals help fill the table?

We like change. Is the mid-week meal too often cooked and served by the pastor?

To many a hymn is just as much an act of worship as a prayer, in fact, many hymns are beautiful prayers set to music. Would good music and plenty of it cause hymn-lovers' chairs to be occupied?

In the C. E. and B. Y. P. U. societies members are called upon to take care of special phases of the program. When they outgrow these societies would it be a good plan to keep them busy helping serve the mid-week meal?

Would a prepared outline of prayer-meeting topics, similar to the young people's and yet suited to the needs of maturer life, be practicable and make the graduated young people feel at home in the meeting with older members?

We grow too old for C. E. and B. Y. P. U. only in looks, not in feeling, but the time does come when we look too old and the average prayer meeting does not satisfy us, though it may harmonize with our tiny streaks of silver and embryonic wrinkles. As things are we are such a segregated family: little children, bigger children, biggest children and old folks, each with a separate dining-room. Ought we not to have an all-the-family meal once in a while, lest we forget we belong together?

These are some of the questions which from time to time, during forty years of "regular attendance," have disturbed the brain cells of an active member.

# The Open Forum

### DENOMINATIONAL SKEPTICISM AND ITS EFFECT

Strange as it may seem, denominational history shows a tendency to separate and differ, rather than to become more like the vesture of Christ. Some denominations have drifted into skepticism, and it is easy to visualize the effect of such drifting. Congregationalism had absolute priority in our country and should be the largest denomination extant. Unfortunately, however, there was a drift in its early history away from the deity of Jesus Christ, and many of its influential churches became Unitarian. This spelled decay, and today that denomination instead of being the largest in the land, is one of the smaller bodies. Universalism in its incipiency taught that Jesus Christ would save everybody. Now it teaches that he saves nobody; that he is just a beautiful human character whose life promotes the ethics of his followers. These two denominations put together (as they should be) would not count for much compared to great orthodox bodies that are revolutionizing the world. These profess liberal religion, and one might suppose the masses would flock to them. But do they?

Very few liberal churches in our large cities can get an evening congregation. And as to benevolence, the orthodox churches of Springfield, Mass., gave more for the betterment of the world in one year than all the liberal churches in the land. One of their ministers on leaving for the Klondike some years ago, after finding himself, and family, in a starving condition, said he would advise ministers to preach for churches that believe in hell, as they will give a support to men who are trying to keep them out of it.

So good a denomination as the Society of Friends, has had its bout with skepticism. George Fox, the founder, was a mystic, and spoke disparagingly of revealed religion, putting the inward light in advance of the teachings of the Bible. This led to skepticism, and paved the path to Thomas Paine, author of "The Age of Reason." (Many will be surprised to know that Paine was a Quaker.) Skeptical tendencies also gave rise to Elias Hicks, who preached among the Quakers that the blood of Christ had no more power to atone for sin than the blood of bulls, and goats. The writer had a birthright membership in the Hixite Society of Friends, and knows whereof he speaks. The teaching of Hicks produced scores of skeptics among the young.

Other denominations are having their troubles along this line: The old and staid Episcopal body is being affected, and those guilty are defying the power of the bishops.

God save our own loved denomination from going on the rocks. This modern discussion in regard to the virgin birth and the divinity of Christ, is all wrong. Man by wisdom knows not God, in the first, or second person. Jesus said in a prayer, "I thank thee, Lord of heaven and earth, that thou hath hid these things from the wise and prudent, and hath revealed them unto babes." The forgiven child of God knows that Christ is divine, and is satisfied with the knowledge. The man born blind could not tell all about Jesus Christ, but insisted that "whereas I was blind now I see." Men who publicly try to rob the Son of God of his divinity are as burning buildings. People will run to see the building burn and will make a trip or two to see the ruins; but who cares for the building when it has been reduced to silent ashes.

J. H. HOLLINGSWORTH.

Blanchester, Ohio.

## Truth

By CHARLES C. EARLE

*THE Truth is in the universe:*
*In earth and sea, in sky and air,*
*In man and beast, and Holy Book,*
*The Truth is everywhere,*
*For God is Truth.*

*I seek the Truth; I change it not,*
*Nor would, nor could: Truth changes me—*
*My creed, my deed, my very life,*
*If I'm an honest man,*
*For Truth is Light.*

*At any cost the quest pursue,*
*Nor pelf, nor place, nor power enthrall;*
*For Truth is gain and fame and might.*
*The Truth's the seed of all,*
*For Truth is Life.*

*Defend the Truth? As well the Sun,*
*Nor Truth or Sun need man's defense.*
*Truth's my defense, my rock, my tower*
*When foes arise, and tempests lower,*
*For Truth incarnate is*
*Man's character.*

## What Is the Answer?

Every week the editor is plied with scores of questions. He needs help. Send, in the briefest possible space, your answer.

L. O. Dockstader of Girard, Kan., wants to know if a person not a professing Christian has any obligation to the church. If so, what is it?

In a recent stewardship conference this question was raised and did not receive a satisfactory answer: "How can a Christian woman, whose husband is the wage earner and not himself a Christian and who refuses to make a financial allowance to his wife and who opposes gifts to religious work—how can this woman tithe?"

When the minister prays and the organist plays at the same time, to which should the worshiper pay attention? He cannot listen to both with profit to himself. And, if not, what is the value of the duet?

### LIGHT AT EVENING TIME

In my school days in the early 90's I had a gifted teacher who during her long career (from about 1877 to the present) has been spiritual mother to a host of her pupils and their posterity. Recalling that she had once read to our class Holmes' "Last Leaf," I wrote her recently a note of greeting, in which I intimated that she was a "last leaf."

Her reply, telling what life means and how the far horizon looks to a faithful child of God well along in the eighties, surely has power to bless and encourage many who will read it here. I am therefore transmitting it (without her permission) in gratitude for the providence of God which guided me to a small Baptist college at a critical time in my young life:

"Dear Son-Friend: Yes, I am playing the 'Last Leaf Role' with great joy, for the Leaf does not cling on a 'Forsaken Bough.' It grows in the midst of verdant leaves, with singing birds and voices of music all around; with sunshine by day and starlight by night, and with a great vista of Divine Love opening to days upon days of gladness and service yet to be. Never in such abundant physical health as now, as I travel the four-score pathway. Never such love of work; such dreams—dreams of big things to be done, 'in His name.'

"I wonder if you have my two small books already published? . . . I am busy now with the next one, 'The New Day When Christianity and Science Join Hands.' I hope to make it the best yet; the best *until the next.*

"I am, for 'avocation,' teaching a class of 'mother women' in the Sunday school. I am an *acting* member of the Young People's Society. I am putting my finger into the pie at D—, the ideal Farm Settlement six miles from here. They have science down to a fine point in agriculture, and I am trying to help them stress the Christian ideal along with the scientific.

"So here I am, busy and happy and hopeful; and oh, so thankful!

"Lovingly,

"Little Mother."

Many will read this heartening assurance that "at evening time there shall be light," with clear recognition of its authorship; for the "little mother" has all over the world spiritual children who know her voice.

GEO. E. BURLINGAME.



# Religious Education



## A Story from Podunk

By Meme Brockway

A Sunday-school superintendent who lived in Podunk—you have heard of the town!—remarked early in January to his young and attractive daughter: "Thank goodness that bigger and better Baptist Sunday school campaign is over and I can get a rest. Those nagging women in our church, who always insist that we must do whatever any other Baptist school is foolish enough to try, gave me no peace until I wasted a perfectly good dollar on registering and got a book I didn't want and haven't read — 'Sunday School Objectives.' I'm the one to object! Then they kept after me until we had a booster banquet and all that folderol—on the very night our Odd Fellows met, too.

"Now our state got a place near the top of the list, I hope the state director will take a vacation and give me a rest."

Daughter addressed the old gentleman sternly, "Father, we have only started on this campaign. We shall need four workers' council meetings for we have four goals at least to accomplish before June if we call ourselves loyal Baptists and if we want to help our state win."

The Podunk superintendent sighed heavily. "Then those pesky women will give me no rest until June. Can't we bunch those meetings and get them over with less pain?"

"Oh, no! Four meetings, father, for 'it is so nominated in the bond'—to quote our friend Shakespeare! Young Mr. Progressive Superintendent at Bethel Church is holding a meeting for every goal and is taking all. They had one on teacher training in October, on attendance in December, on equipment, the first of January and they are planning a wonderful program on evangelism for the worker's council in February. He told me last night that they will have a great cradle-roll campaign in April, and a vacation school and the summer assembly will be discussed in May and June."

"Ah, my lady, he was here again last night, was he? He is 'progressing,' I'll admit. He has 'more than four goals,' I'm afraid! Aren't you one of them?"

"Well," daughter answered, "I'll let you know in June whether it is better to be the wife of a progressive superintendent or only the daughter of a dear old conservative who prefers resting to racing! Come on, daddy, let's put our school on the map! These are worth while goals at any time and call for all the earnest Christian effort of which you and I are capable. You want better equipment, a new rug for the beginners' room, decent looking Bibles with unbroken backs for the juniors and ever so many other things. You want our teachers to bring their pupils to Christ and into church membership. Why not make these our definite goals at times when all the other Baptist schools are working for them shoulder to shoulder? That little book, 'Sunday School Objectives,' has dozens of plans for us and the Baptist papers and *Sunday School Worker* are full of suggestions each month for these particular goals. Come on, daddy, you are not a fossil in business. Isn't religion also worth brains and vim?"

The superintendent from Podunk capitulated, and a workers' council meeting was announced on the next Sunday.

## The Story of Eight Years

The first great constructive movement following the annual meeting of 1915 in First Church, Melrose, Mass., culminated in the new by-law "Article VIII. Church school and religious education." By this act the Sunday school became the church school and a board of religious education began to direct and to unify the work of Christian instruction, training and culture.

Another step in the program of enlargement came in the electing of a pastor's secretary and later in the increase of paid workers by the appointment of a pastor's assistant. We found also in our church vacation school that money put into trained workers is one of the best investments a church can make.

The next great constructive program came with the year 1922, and has to do with the youth of the church. We now have, properly articulated, the four departments: 1. The juniors of the church, ages 9, 10, 11; 2. The intermediates of the church, ages 12, 13, 14; 3. The seniors of the church, ages 15, 16, 17; 4. The young people of the church, ages 18 and up. The Young People's Council, the executive head of the young people's department, is functioning splendidly. These departments are creditably officered and the work is rapidly being perfected. These departments appear in the church budget for the first time, and the church voted at the last annual meeting $200 to back this new and growing work. This $200 will be budgeted and spent under the direction of the committee on religious education.

Thus, at a long last, our great and noble church sets her house in order to serve her youth. We are at the beginning of a new chapter, but it is destined to make history in the life of this church. The whole round of growing life must be ministered unto, and this calls for a unified program of weekly religious activities as well as a Sunday program. Welcome, the church vacation school!

## International Sunday School Lesson for March 25

**REVIEW: JESUS THE WORLD'S SAVIOUR**
**Golden Text: 1 Timothy 1:15.**

To many teachers the review lesson is always something of a trial. It should not be; rather, there is every reason why it should be the most interesting hour of the quarter. The work of the quarter all hinges on one central topic. Each succeeding lesson strengthens the thought brought out in the preceding lesson. Then, on the last Sunday of the quarter, all of these threads of thought are woven together to bring out strongly the topic of the past months. It is the teacher's opportunity to strengthen the impressions made by the weekly teaching. The topic for this quarter is "Jesus the World's Saviour." The lessons begin with the account of Jesus healing on the Sabbath and end with his crucifixion. It is a powerful series of lessons which cannot fail to leave an indelible impression on the minds of youth to which the thought is presented as it should be. A pivotal verse is here given for each lesson.

1. "It is lawful to do good on the Sabbath day."

2. "He that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

3. "There is joy in the presence of the angels of God over one sinner that repenteth."

4. "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

5. "Where are the nine?"

6. "A broken and a contrite heart, O God, thou wilt not despise."

7. "The Son of Man came to seek and to save that which was lost."

8. "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him."

9. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

10. "Not my will, but thine, be done."

11. "Father, forgive them, for they know not what they do."

**Leading Questions:**

1. What parable that Jesus gave teaches us to make the most of every gift that is ours?

2. By what answers did Jesus confound those who thought to confuse him?

3. What was his great lesson in giving? In the forgiveness of God?

4. What does he teach about courtesy? About prayer?

5. What were his utterances on the cross?



# Young People's Work



## Topic for March 25

TALES OF INDIAN CHRISTIANS
I Cor. 4:10-13.
(CONQUEST MEETING)

### Advertising the Meeting

Make a poster decorated with cut-out pictures of scenery and natives of India. They may be colored with water colors to add brightness to the work.

### Literature Needed

The program and material for its preparation are based upon "India on the March," by Alden H. Clark. Price, cloth, 75 cents; paper, 50 cents. The book should be circulated among the members for general reading, after the meeting. The song, "India" (3 cents), and the leaflet, "The Story of Nandamah" (free), may be obtained from the General Board of Promotion, 276 Fifth Ave., New York.

### Chart Talk by the Leader

*Chart* 1. *Christianity.* A square 18x18 inches, subdivided into one-inch squares. From the bottom row erase nine squares, leaving 315 squares, each representing 1,000,000 of India's population. In one corner outline heavily three and one-half squares and mark them with a cross in red, to represent the 3,500,000 Christians in India.

*Chart* 2. *Illiteracy.* Upon a similar chart containing 315 squares, outline heavily a group of seven squares to show the number of men (7,000,000) who can read, and another group of one and one-half squares to represent the number of women (1,500,000) who can read.

*Chart* 3. *Christian Illiteracy.* A chart of three and one-half squares, representing the 3,500,000 Christians. Upon this outline heavily one-half a square to represent the 500,000 Christian men who can read and one-quarter of a square to represent the 250,000 Christian women who can read.

These three charts when explained, will show the larger proportion of literates among the Christians, and at the same time the appalling illiteracy even in that group.

### A Telugu Doctor

Little Nandamah's grandfather and grandmother were among the 2,222 baptized in one day, nearly fifty years ago. Nandamah, therefore, is a third generation Christian. Both her parents were teachers in the girls' school at Kanigivi.

When Nandamah confided to her parents her desire to study medicine they could not comprehend so strange a desire. No woman in the Telugu country ever thought of such a thing. The village people shook their heads and prophesied dire disaster. It was bad enough for a girl to delay her marriage most unseasonably to go to high school —but to go a thousand miles away to study medicine! Preposterous!

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

At the college all work was done in English, which Nandamah had learned in high school, but it was necessary also for her to learn the Hindustani language, in order that she might understand the patients who came for medical treatment.

Nandamah studied hard, and at the end of four years took the government tests, and passed with high credits. She cannot, however, write "doctor" before her name, as medical schools in India are not permitted to give the degree of M. D. to women. All they get is an M. P. L., which means "medical practitioner license."

After graduation she went to the hospital at Nellore at a time when two of the foreign doctors were seriously sick, and worked heroically to keep the hospital open.

Doctor Nandamah was one of the five Oriental women who were brought to America for the jubilee of the Woman's American Baptist Foreign Mission Society. She charmed many audiences by her sweet personality and conspicuous ability. After speaking in many cities she entered a medical school in New York for special courses before returning to her work in India.—Adapted from *Service.*

## Introducing Two of Our Boston Convention Speakers



M. F. SANBORN, PRESIDENT



N. S. McKECHNIE, ONTARIO

## Everybody At It

THE BOSTON BOOSTER BUNCH of the St. Louis City Union are having a good time planning their trip to the big convention in Boston, July 4-8, 1923. The December rally was held with the Delmar Church. Rev. H. L. Reeder spoke on "The Challenge of Present-Day Opportunities."

WEST VIRGINIA, up to the close of December had registered 119 schools in the bigger and better Bible school campaign. This put the state in class one.

"SPIZZERINKTUM" is the title of a paper published by the San Joaquin Valley B. Y. P. U. Association of California. Thirty-five young people from this association are in Redlands University.

THE B. Y. P. U. OF THE NEVADA-SIERRA CONVENTION are planning to send a delegate to the Boston convention. Why not? They are a live bunch.

TEXAS STATE B. Y. P. U. workers held a large number of training schools during January and February. There are 90,000 B. Y. P. U. members in the state.

THE WEEK OF MARCH 11, 1923, has been designated as study course week for the entire South.

IOWA YOUNG FOLKS, under the leadership of V. N. Witter, state director, and members of the Young People's Commission, are planning a big advance in all lines of work. The Life Service League has now become one of the large organizations of the state.

MISS EDNA GEISTER, famous recreation expert will have charge of the social and recreational conferences of the Boston convention.

REV. W. G. TOWART, pastor of the First Church, Bennington, Vt., will have charge of the church vacation school conferences of the Boston convention. Mr. Towart has full charge of the schools in Vermont and has been in the work since 1905. For four years he has conducted intensive training classes at Colgate University and will conduct a class this year at Newton Theological Seminary. He is well-known as a member of the faculties of Ocean Park School of Methods and the Vermont Summer School.



# The Chimney Corner



## Detectives on Your Trail

ONCE upon a time, some years ago now, the writer used to caper home from school at a very lively pace which suddenly became of the tiptoe variety at the front door and grew even more secret as the staircase was being climbed. For it was the greatest fun in the world to "surprise mother."

But now, looking back upon some of those fadeless memories, the "surprise" seems quite the other way around: for there she would be by the sitting-room window, sewing (oh, were there *ever* such dear little new dresses as she used to make?) and on her knee—opened—the Book she loved so dearly, while on her face, the look that Mary had when she kept all these things in her heart and pondered them.

Even that madcap little detective knew enough not to burst in! With a breathless catch in her throat from all the hurrying, she would stand in the doorway, brimful of mischief and love and awe, waiting to be noticed. And to this very day when the phrase "the beauty of holiness" is used, it calls up an instant vision of those busy fingers, of that open Book, of that tranquil brooding. Money cannot buy beauty like that. Time can not efface it.

Ah, yes, detectives on your trail! Nobody employs them at so much per hour, day, week, or month with all expenses found. No; quite unconsciously they engage themselves to watch, look, listen when you least expect it. There is one mother in America at this minute who would be an absolutely amazed woman if she could know that her little daughter said of her some time ago: "I guess mother's really not much int'rusted in Christian things. For *we* never have books like this lying around."

"This" happened to be the latest mission study-book; and the mother was actually a so-called active church member. But the little detective on her trail had been keen to draw her own conclusions that, between official promimence and actual interest, "mother" veered toward publicity rather than warmth! When you sift the question down to bed-rock, what do our children, our husbands, our relatives, our neighbors, our friends, and our very maids, expect of us but a daily keeping track of the matters in which we profess a vital interest because of our church connections?

Religious Book Week is, therefore, nothing but a string around your thumb (as it were!) to remind you what a curious anomaly a Christian is who, from year's end to year's end, never reads a new book about the noteworthy advances of God's kingdom in the world, or of any heroic life poured out for the common good. For the guidance of all Baptists, the department of missionary education has issued a folder called "Model Missionary Libraries," all the books mentioned in which may be ordered from the American Baptist Publication Society at the address nearest you.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

There are thirteen separate "bookshelves," each with its individual list of books:

(1) For younger boys; (2) for older boys; (3) for younger girls; (4) for older girls; (5) for young people; (6) for women; (7) also for women; (8-9) for men; (10) the Sunday-school ladder idea; (11) the fireside library; (12) the pastor's library; (13) the stewardship library. The books were all chosen because of their true interest in matter and manner. They are books absolutely appropriate to the ages for which they are suggested. The writer, who has read practically every book mentioned, has no slightest hesitancy in saying that *if every Baptist family read these books this year, then by next year the entire world would have its startled gaze fastened on our denomination!* Why should we use cook books and Hoyle, crochet books and automobile tour guides? Because our interest centers tremendously on such issues! And why do we *not* read the missionary books? Try them this year. Ignorance is not a pretty state in which to be caught, and the process of emerging from it will be beautifully painless, as a glance at these titles of the first of the women's missionary shelves mentioned.

It is high time for the lady-of-the-house to remember the little cloud of witnesses daily detecting her vital interests in life. Tomorrow let them catch you reading:

1. *"Race Grit,"* by Coe Hayne. Did you ever feel in your heart that you had had fairly up-hill difficulties in your life? Here are men and women with color against them, poverty against them, and in many cases absolute ignorance against them—yet they had grit enough to surmount every obstacle victoriously. You will put down Mr. Hayne's book with a positive thrill that the day of God's miracles is not over!

2. *"Rock-Breakers,"* by Dr. Lerrigo. A fine sequel to it, for Dr. Lerrigo has recently returned from Africa, where he saw the unexpected joyfulness of thousands of black men and women stepping definitely from darkness into light. Perhaps savage last year; this year Christians—tested as they only test them in Africa! Dr. Lerrigo has a quite delicious way of telling of his trip and some of the primitive conditions he encountered on the trains and so on. Not a Baptist can afford to miss this book!

3. *"In the Vanguard of a Race,"* by Mrs. Hammond, is a series of Negro biographies presented in the simplest style; yet when I put down that little book it was as if a breath of fresh air had been let down from heaven itself. How proud God must be of the black people.

4. *"Up from Slavery,"* by Booker T. Washington, needs no introduction. As an autobiography it is a record of rare perseverance; you are amazed and thrilled and—humbled. It is a case of "put yourself in his place." Could you and would you have done it?

5. *"Uganda's White Man of Work,"* by Sophie Fahs, tells you how a man has to be a veritable jack-of-all-trades when he undertakes to do pioneer work in Africa. Here is romance and adventure and courage for you! Our every-day American worries about retrimming last year's hat and cutting down Susie's dress for Mattie, suddenly dwindle to a vanishing point. Try this tonic!

6. *"The Kingdom and the Nations,"* by Dr. Eric North, is a splendid, comprehensive view of the world today, nation by nation. You may talk with new confidence to the women who go in for clubs and cosmopolitan lecturers and international committees. Inside the covers of one book you will have gleaned it all in a few hours, stated as statesmen see it, interpreted as Christians must.

7. *"World Friendship, Inc."* does the same service for you in a more conversational manner. Intimate glimpses of the various mission fields sure to fix certain scenes in your mind forever.

8. *"Ancient Peoples at New Tasks,"* by Willard Price, is told in a compelling, racy style, with a clever twist to the sentences and an even cleverer twist to your heart-strings. How the world does have to work to get us our silks, our gold, our rubber, our tea, our coffee! You will be the richer and the sadder for the reading, and the truer Christian.

9. *"Ministers of Mercy,"* by Dr. James Franklin, is a series of life stories of medical missionaries to which no review like this can do justice. If ever any group of men and women followed in the footsteps of the Great Physician, these are they! No hazards too great, no dangers too stupendous, no work too overwhelming. You will never realize the dynamic power of a pill in the hands of a Christian physician until you read this book. *Then* you will begin to wonder if money invested in battleships and aeroplanes might not have brought peace internationally nearer if invested

in medicines and hospitals and a corps of Christian doctors. Don't miss this book!

10. *"Judson, the Pioneer,"* by Hull, and 11. *"Ann of Ava,"* by Hubbard, are two sides of the same story. Ann was Judson's first wife, and surely you can search history through without finding a pluckier heroine or one more beset by bewildering circumstances and fiendish manipulations. The fact that the Judsons were Baptists makes them crave an instant welcome in your home!

12. *"Captain Bickel of the Inland Sea"* was a Baptist, too, and his biographer gives us a wonderful portrait of a wonderful man in a wonderful yacht. A Baptist yacht which flitted (and still flits) like a great seagull over the sapphire water of the Inland Sea, calling at quaint little rock-rimmed villages tucked in the folds of emerald hills. At first, with no sort of welcome. At last, with all the welcome in the world. You only have to read Captain Bickel's whimsical letters to his own children to realize that he had the knack of words and of personality equal to any emergency. A book you will prize all your life as a definite Baptist chapter in the acts of the apostles!

13. *"Serving the Neighborhood,"* by Felton, gives an insight into sides of Christian social service that will open up new vistas in your immediate community. It is an immensely practical little book, brimful of suggestions you can try out tomorrow morning.

14. *"New Life Currents in China,"* by Gamewell, is an intimate and dependable picture of China today told by a woman who knows to women who ought to know, too. The life-giving effect of the gospel in this wonderful old nation makes you glad for every share you have had in every missionary collection ever taken in your church. And that, of course, is saying all there is to be said!

If interest in these fourteen books in the one bookshelf will lead you to make inquiries about the other bookshelves also, the article will not have been in vain, and the detectives on your trail will feel the influence of your enthusiasm for this splendid line of literature.

# The Young Reserves

## The Human Bones

(The other day somebody sent us this poem. They said it was not *complete*, but it really looks as if we had quite a few bones, doesn't it? Add them up to see if the list is not correct as it stands. It seems so to me at a hasty glance.)

*How many bones in the human face?*
*Fourteen, when they're all in place.*

*How many bones in the human head?*
*Eight, my child, as I've often said.*

*How many bones in the human ear?*
*Four in each to help you hear.*

*How many bones in the human chest?*
*Twenty-four ribs, and two of the rest.*

*How many bones the shoulders bind?*
*Two in each—one before and one behind.*

*How many bones in the human arm?*
*In each arm one; two in each forearm.*

*How many bones in the human wrist?*
*Eight in each, if none are missed.*

*How many bones in the palm of the hand?*
*Five in each, with many a band.*

*How many bones in the fingers ten?*
*Twenty-eight, and by joints they bend.*

*How many bones in the human hip?*
*One in each, like a dish they dip.*

*How many bones in the human thigh?*
*One in each, and deep they lie.*

*How many bones in the human knees?*
*One in each, the kneepan, please.*

*How many bones in the leg from the knee?*
*Two in each we plainly can see.*

*How many bones in the ankle strong?*
*Seven in each, but none are long.*

*How many bones in the ball of the foot?*
*Five in each, as the palms, are put.*

*How many bones in the toes half a score?*
*Twenty-eight, and there are no more.*

## The Boy Who Had References

NOT very long ago there was a business man who needed a boy in his office, so he went to the front of his store and hung a sign in the window: "Boy Wanted. Apply to Manager. References Required."

You have no idea how many boys applied; it took the manager all day long to see them—fat boys with references from their neighbors, thin boys with references from their teachers, tall boys with recommendations from their pastors, small boys with notes from their mothers. And yet, in the end, he hired a boy who had *no* reference and was too new in town to have teachers or pastors!

"But see here," said the other manager, "isn't that a strange thing to do? To advertise for references, and then not have any consideration for them?"

The manager smiled: "That little fellow had the best recommendations of the whole bunch," he laughed, "for when he came into the room he wiped his feet on the mat and closed the door quietly behind him, which showed he had been brought up well. You should have seen some of the other boys slouch into the room and heard them slam that door. Then there was one very tattered boy in the waiting-room; everybody poked fun at him, but *my* boy gave him half his newspaper to read while they waited. That showed kindness and courtesy. Then when he came into the office to see me he carried his cap in his hand, and he didn't act too good for the place or too smart-aleck to answer my simplest questions. Politeness goes a long way in an office! Then when I asked him to write his name on a card he removed a hair from the pen which had blurred the signatures of all the other boys ahead of him. That showed he was neat and efficient. There was a book on the floor which everybody had stumbled over, but he picked it up, so then I knew that he took an interest in orderly appearances. His clothes were well-brushed, his hair was well-combed, his finger-nails were clean—so you will admit that with quietness, kindness, politeness, efficiency, orderliness and neatness I had all the references I needed. I think he will make good."

And he did.

## An Indoor Game of Golf

"Try playing this with your family tonight. The answers to these questions are all words quite familiar to you, yet they are also articles, terms, etc., necessary for playing the real game of golf. Correct answers will be given next week.)

1. A coachman?
2. An oriental herb?
3. A receptacle for this herb?
4. What a saucy impudent fellow may be called?
5. An expression for aimless working?
6. A bazaar and a color?
7. The point of a pen, and lap of a tongue?
8. To crush and two vowels?
9. A chance?
10. A large social function for dancing?
11. A definite and indefinite number?
12. Parts of a chain?
13. A bed on a boat, and a mistake?
14. Number twenty?
15. Little pits?

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## Another Missionary Honored

Another foreign missionary has been awarded the Kaiser-i-Hind gold medal by the king of England in recognition of "distinguished service in India." The latest recipient is Dr. Robert Harper, since 1897 a missionary of the American Baptist Foreign Mission Society at Nankahm, Burma. It will be recalled that a year ago reference was made to a raid by native bandits who were repulsed only after a long struggle, in which one of the British officers and a number of the men were wounded. Dr. Harper and his wife, a skilled nurse, rendered valuable service before, after and during the actual raid in warning the military authorities, in maintaining the morale of the villagers and in attending to the wounded. Dr. Harper is the fourteenth American Baptist Foreign Missionary whose work the British government has so publicly recognized.



# Our Own Folks



## Dr. Robert Stuart MacArthur

By Richard H. Edmonds

"A great soul has gone to his reward. The mourning among Baptists will be world wide." This telegram is from Rev. O. C. S. Wallace, one of the great Baptist leaders of the country. It voices what will be the world-wide sentiment not only among Baptists but among millions of others who have through his sermons or his writings, learned to honor and love this widely-known and beloved of Baptist ministers.

The highest honor which the Baptists of the world can confer upon any man is to elect him president of the Baptist World Alliance. That honor Dr. MacArthur held since the meeting of the alliance in Philadelphia ten years ago, at which time by a unanimous vote of a committee of fifty or sixty on nomination and an equally unanimous vote in the great convention, he was elected president. In order to accept that position he resigned as pastor of the Calvary church of New York.

As president of the alliance, Dr. MacArthur left within a few weeks after his election to visit Russia in order to intercede with the czar for the privilege of English and American Baptists uniting and building a Baptist Theological Seminary in St. Petersburg, where at that time religious liberty was scarcely known. Dr. MacArthur carried the heartiest letters of commendation from the president, the secretary of state, Colonel Roosevelt and other warm friends. The concession was promised but the war came. The money is still ready whenever the English and American Baptists consider it wise to build the proposed seminary.

In the following year Dr. MacArthur traveled 25,000 miles to attend the centennial at Burma of the founding of Baptist missions in that country by Adoniram Judson.

Since his election to the presidency of the alliance, Dr. MacArthur has not accepted any regular pastorate, though his services at the Calvary Baptist church, Daytona Beach, comes nearer being that than any other connection he has made. He has held himself open to supply churches temporarily without a pastor in every part of the United States, from the Atlantic to the Pacific. During an inter-regnum between pastorates in the First Baptist church of Baltimore, I persuaded him to occupy that pulpit for about twelve months, and later on he has on several occasions supplied the pulpit of the University Baptist church, a new organization in that city. Dr. MacArthur went to Daytona four years ago. The first trip was partly on account of bronchial trouble Mrs. MacArthur was at that time suffering with.

It should be said of Dr. MacArthur that never under any condition did he preach anything but the simple story of Christ as man's Redeemer, with surpassing power of eloquence and logic and pathos. Many of his sermons have been printed in book and pamphlet form and widely distributed throughout this and other countries. His sermon, "What Think Ye of Christ," when first preached in New York, attracted world-wide attention. It has been printed in some eight or nine languages, including Japanese and Russian. It has been printed in a number of dialects of India and it is distributed by the thousands of copies by an organization engaged in the work of carrying the gospel of Christ to Buddhists.

When Mr. McKinley was elected president he was a devoted friend of Dr. MacArthur, and offered to send him as ambassador minister to some European country, but this offer he promptly declined on the ground that there was in his opinion no other profession in the world so vitally important as that of preaching the gospel. Colonel Roosevelt was in the room at the time, and turning to Dr. MacArthur, said, "I rejoice that you have declined President McKinley's offer, for I agree with you that your calling is the highest in the world."

The Baptist World Alliance pays no salaries, and during his entire term Dr. MacArthur or his friends bore all expenses of his trips to Russia, India, and his other work for the alliance. The next meeting will be held in Stockholm, Sweden, in July and Dr. MacArthur had already engaged passage for the trip and was preparing his presidential address, which he said a few days ago he hoped to make the crowning effort of his life.

This winter Dr. MacArthur had been preaching with more tremendous power and with greater mental, spiritual and physical force than ever in his life. In these recent sermons he seemed to have been literally lifted from the earth, and the thought of direct and immediate inspiration and power from God thrilled everyone who heard them. His people had been looking forward to a sermon to be preached entitled "The Everlasting Love of the Eternal God." That is a sermon which once heard can never be forgotten this side of eternity. It is a marvelous presentation of the love of God, based on the text: "I have loved thee with an everlasting love."

Through all his long years Dr. MacArthur has had phenomenal physical health. In a ministry of over fifty years I think he never lost but two Sunday engagements to preach. One was from a brief illness in Baltimore a year ago, and the other was from an accident in Dayton two years ago, which crippled his foot and caused his physician to forbid his standing on it long enough to preach.

The world has lost one of its greatest preachers of the Gospel of Christ.

"Earth is the poorer but heaven is the richer."

## Mr. F. D. Phinney

In the death of Mr. F. D. Phinney which occurred on Dec. 15, the Foreign Mission Society, and more particularly the Burma Mission, has suffered a severe loss. For forty-one years Mr. Phinney was the efficient superintendent of the Burma mission press and for thirty-eight years treasurer of the Burma Mission. As an organizer and administrator his abilities were well known, not only by his coworkers in the mission, but by government officials. As indicative of the high regard in which he was held, it is worthy of note that in 1907 he was appointed by the Trades Association as its representative on the board of commissioners for the Port of Rangoon. But it has been as superintendent of the mission press that Mr. Phinney has made his greatest reputation where his loss will be most keenly felt. Since 1882, when he took charge, this enterprise has been not only self-supporting, but in latter years has been a source of considerable revenue.

The following resolution was passed by the advisory board of the mission press at a meeting in Rangoon, Dec. 20, 1922:

"The advisory committee of the mission press wishes to record its deep sense of loss in the death of Mr. Phinney, for forty years superintendent of the press. His marked business ability, mechanical genius and unfailing courtesy to all contributed largely to making for himself and the press the high position they have held among the business firms of Rangoon. During these long years of service he has touched as no other missionary has, and contributed definitely to the work of every missionary of our board in Burma. He has seen and contributed largely to the phenomenal growth of the press from the small and cramped quarters occupied in a side street to the spacious building, a hive of industry, now occupied in Rangoon, and the branch house now in Mandalay. In a very real sense it is true of him that 'He rests from his labors but his works do follow him.'"

## Mrs. Mary M. Rose

Upon the occasion of the recent sixtieth anniversary of the beginning of her work on the Burma mission field, the board of managers through its committee on resolutions, sent to Mrs. M. Rose a congratulatory letter, reciting some of the results that had been achieved during her long period of service and praying the blessing of the Almighty upon her for the remainder of her life journey. Scarcely had she received this communication when the summons came to her to relinquish her labors and rest from her long life of intense activity.

Mrs. Rose was born in 1841 at Mergui, Burma, the daughter of Rev. Mr. and Mrs. Brayton. At seventeen she was married to Rev. Abram Taylor Rose, an evangelistic and educational missionary to the Burmans in Rangoon. For five years previous to the death of her husband, which occurred in 1896, Mrs. Rose taught in the Pegu Karen high school where she readily gained the affection of all who came under her instruction. About a year after the death of her husband, Mrs. Rose at the earnest solicitation of a group of Karen Christians, started a school for the special training of girls and women for evangelistic and Bible work. Beginning with ten young women, meeting in a small hut, thatched with native grasses and palm leaves, the school has steadily increased in enrolment and equipment as well as in influence. More than

half of the graduates have each year gone out into distant villages as teachers and Bible women to work among their own people. Several of the students have become wives of Karen pastors and others have organized new groups of Christians which later became churches.

The value of this noble woman's work is beyond the possibility of human computation. For years to come the blessed influence of her ministry will be felt among her beloved Karens.

## Chicago News and Notes

By J. W. Weddell

### Moody and Chicago

The eighty-sixth birthday of Dwight L. Moody was recently celebrated in this city. In the autumn of 1856 Moody, a young business man, came to Chicago from a Boston clerkship to sell shoes. He made his mark as an expert in that line. Recently converted under Mr. Edward Kimball, a layworker of the Hub city, he was as intense in his religion as in business. It was the beginning of his great work in Chicago which led him into Sunday school endeavor and identified him with Chicago's growing Y. M. C. A., of which he was soon president. The Christian and evangelistic labors thrust upon him led him to abandon his secular activities, though he was earning a large salary at the time, and give himself wholly to soul-winning.

### In England

Moody, however, had to go to London to find himself, and America indeed came to know him as the mighty spiritual giant he was after England had tested and proved him. Deprived of Farwell Hall, the center of his Y. M. C. A. operations and waiting for his church at Chicago Avenue to be erected and financed, Moody remembered an invitation from certain men of Great Britain. With Ira D. Sankey he left for England in June of 1873. When the two arrived in Liverpool it was to find that their English friends had been taken by death. Nothing daunted, Mr. Moody saw an opening for a Y. M. C. A. service at York. There the evangelist met a young pastor named F. B. Meyer, who introduced him to others of the ministry of England. Sankey's voice rang out like a bell and Moody, with his Bible open in his hand, waked up all that portion of the British Isles. Presently all of Great Britain was thrown open and cities the country over were vieing with each other to secure the presence of the American evangelists. Hundreds of thousands flocked to hear them and multitudes were converted or newly enlisted in Christian service.

### Back Home

In 1875 Moody and Sankey returned to America. Moody hid himself for a while in the home he had helped to build for his mother at Northfield, Mass. But in a short time he was again upon the platform of his native land. Brooklyn was the first to hear him after his return. New York came next with its vast Hippodrome. Then Chicago had its long-awaited turn. What a greeting was there! It was at Farwell's great wholesale house, temporarily thrown into a widespread tabernacle, that the most of us heard the returned evangelist. Right and left, in every direction the message was carried. Moody was after a while deeply engaged in his Northfield schools, but Chicago still claimed him and here was the center and core of his wonderful work, until on one of the closing days of 1899 he hastened through the city from the West to lay his head down on his Northfield pillow and go home to God.

### Our Schools of the Bible

We Baptists are properly the little children of the Book, and in Chicago we have abundant opportunities for pursuing our natural bent. The University of Chicago and the Northern Seminary both have had extension schools in the evening for the popular study of the Bible the past winter; eager classes of young people have received the Word with avidity. Then there are the regular divinity classes open at all times. I looked in on Shailer Mathews and Ernest Burton in their special courses —a privilege indeed. The latter has been raised to the presidency of the university but he is the same humble, diligent student of the Greek text as of old — in fact as he used to be when primus in our college class of '76 at Denison. There is the Home Mission Training School at 30th and Vernon. They study the Bible there as you may know if you but participate in chapel hour over which Mrs. Clara D. Pinkham presides, but where they are always ready for a bit of the expounded Word. There are six or eight hundred students of the scriptures under Dr. James Gray at Institute Place on the north side. Everybody knows there are Baptists there, a host of them. Many of the churches besides are putting in Bible training classes. Why not?

### Among the Churches

Baptist churches are not so thick perhaps on the north side as on the south, but you find them here as you go farther out into the fast settling suburbs. Nearest downtown is La Salle Avenue not far from Moody's school. Hugh Rowland and J. Q. U. A. Henry had great days here, and under changed conditions, Joseph B. Rogers is giving today good proof of his ministry — 72,000 breakfasts given to the unemployed last year; ninety accessions, twenty-eight baptized. Dr. Philpott is a little farther out at North Avenue and Lincoln Park, and if not a Baptist, he knows the Jordan path and his great congregation with him. We all know Belden Avenue and love it for its work's sake. Here in the early days E. O. Taylor wrought as pastor of Central Church (Dr. Henson called it *circumferential.*) Afterwards came Barbour who built the new church and Haines who filled it, and Skevington who broadened it and now Hoyt who deepens it. Other pastors might be mentioned, a rare and goodly succession. North Shore at Lakewood and Berwyn avenues is the flower and fruitage of our northward trend. How happy Pastor W. H. Jones ought to be in the midst of such a church home! Logan square is not far away and there are several of our foreign-speaking churches: Irving Park stands a solid structure on the corner, where not long since, as acting pastor, the writer welcomed the permanent undershepherd, Guy C. Crippen. Portage Park, a new branch close at hand, went out from here taking Pastor C. F. Field with it and building at once a temporary tabernacle which is always full. Albany Park is a mile distant toward the east with Albert G. Johnson as pastor. An aggressive evangelistic atmosphere is here. Berwyn, Maplewood, Norwood, Ravenswood, Rogers Park might be mentioned, but these are farther out. The North Side is a growing field.

Austin and Oak Park are two strong churches of the west, close together. John H. Carstens is the minister of the former, another new pastor whom the writer recently ushered into his present charge. At Oak Park Carl D. Case, a couple of weeks ago at the close of the morning service, united his daughter in marriage to one of the fine young men. Ours peculiarly to congratulate and also sympathize, for the writer will within a fortnight perform a similar ceremony. The daughter of the manse in this case flits away to college halls in far West Virginia. But so they go — and God bless them!

## Linfield College

By P. C. Wright

A former student of Wayland Academy at Beaver Dam, Wis., recently visited Linfield College at McMinnville, Ore. The visit had peculiar interest due to the presence in the faculty of his erstwhile teacher, Mrs. F. E. R. Linfield. It is widely known that on account of a gift of approximately $250,000 from Mrs. Linfield this Chrisitian institution at McMinnville was led to change its name to Linfield. The gift was made with the understanding that the college should thus become a memorial to her husband, Prof. George Fischer Linfield.

This change of name fitly commemorates a life which represented high ideals of Christian education. The career of Professor Linfield was one of signal achievement. He was born in Randolph, Mass., in 1846. After a thorough training in business schools, he decided to devote himself to the Christian ministry and completed the courses of study in Rochester University and Rochester Theological Seminary. While pastor of a large Baptist church in Iowa, he was called to the principalship of Wayland Academy in January, 1884. An era of expansion in the institution began at once. His service was pledge of a distinguished educational career. In the morning of his manhood, however, he was stricken with a fatal illness and died in the spring of 1890.

Professor Linfield was a winsome Christian gentleman. Those who heard him speak upon Christian education were first of all impressed with the strength of his splendid personality. He radiated idealism. His clear, keen eye, his frank and smiling face, his earnest manner, his noble thoughts, at once took his audience to the realm of ideals. As parents heard his ideas as to the value of education under Christian auspices, desires for the education of their sons and daughters were created. Many sent their children to Wayland on the strength of their confidence in him, knowing little themselves of the institution he represented. Once at Wayland, students felt his interest and friendship, and responded with their best. The discipline of the school rested largely upon the principal's personality. Professor Linfield expected his students to be ladies and gentlemen, and they disliked to betray his confidence. There were infringements of rules, and there were punishments, but these were minor concerns in an atmosphere of mutual love and good will.

Nobility of spirit, strength of purpose, ideals in attainment, frankness in manner, earnestness in endeavor, constantly radiated from his attractive personality. He was an inspiring teacher. Greek was an interesting study in his classroom. His personal enthusiasm was "catching" whether in or out of the classroom.

Under Professor Linfield's management the scholastic standards of the academy were high. Its graduates were admitted to many of our colleges and universities without examinations and took high rank in scholarship.

The record of Prof. George Fischer Linfield will bear inspection. The college of McMinnville has honored itself, as well as the man whose splendid life it commemorates, by its change of name.

# Church News by States

## Atlantic Coast

### MAINE

SANFORD. The factories of the Goodale Plush Company, and other Sanford mills will be increased this year by constructions costing into the millions. People are moving into town with a rush, and are building houses for occupancy at the earliest possible moment. The Baptist church, under the leadership of Pastor Ira B. Hardy, is quite up to the progress of the town. The benevolences are among the largest in the state and are most promptly paid. It is building more room for Sunday school and church purposes. It has congregations whose significance, interest and resultant service would delight any pastor. The church and its work show conclusively that some churches have a real Gospel for the real needs around them.

THE UNITED BAPTIST CHURCH, DOVER-FOXCRAFT, Rev. H. F. Huse pastor, is making splendid use of its parish house, the former building of the Free Baptist church. The activities have been carried out through a three-year period. During the past year twenty social gatherings for young people were held with an attendance ranging from eighty to 180. The church has an $800 moving-picture machine which has rendered good service. The social life has not overshadowed the missionary interest as shown by the gifts for the past five years of $4,950 as compared with $1,425 for the preceding five-year term.

### VERMONT

THE CHURCH AT NORTH TROY, Rev. C. E. Gould, pastor, has sustained a loss by a fire which occurred Sunday morning, Feb. 4. Probably through an overheated smoke stack the building caught fire and was damaged to the extent of over $2,000, which was covered by insurance. The Congregational people invited the Baptist people to hold services with them, with Pastor Gould and the Congregational pastor, Mr. Young, preaching alternately. The insurance people paid the church $2,000 and already the work of reconstruction is going on; had this church not been insured, it would have been a desperate blow for the people at North Troy, as none of them has great wealth.

THE UNITED CHURCH AT COLCHESTER, Rev. D. G. Donnocker, pastor, is moving steadily forward along all lines. Pastor Donnocker is preaching Sunday afternoons at the Blakeley schoolhouse, which is about three miles from the center. This service, like the one at the home church, is well attended. Recently the Sunday school has been reorganized, and a young people's society organized with over forty members.

THE ADDISON CHURCH, Rev. B. H. Curtis, pastor, recently held its annual meeting and roll-call, with Rev. G. E. Robbins, secretary of the Vermont Sunday School Association, as the speaker both afternoon and evening. The church voted to hold a school of missions each Sunday evening during the month of February, taking up the study of India.

THE WEBSTERVILLE CHURCH, Rev. A. S. Buzzell, pastor, has sustained a great loss in the death of Mrs. Charles E. Thurber, wife of Deacon Charles E. Thurber, on Jan. 28. She was an earnest Christian and deeply interested in the welfare of the church. Her loss will be greatly felt in the church and community.

THE WILMINGTON CHURCH, Rev. L. W. Champney, pastor, held its annual roll-call and business meeting on Feb. 20. Pastor and people are heartily united and earnestly working together. The reports were most encouraging, showing increased interest and a steady growth. There are four churches in the town, but the Baptist church is the only one that maintains a Sunday evening service.

FRIENDS OF REV. AND MRS. C. O. Dunham of East Dover, will be glad to learn that Mrs. Dunham, who has been seriously ill with pneumonia for some time, is out of danger and rapidly recovering her health and strength. Mr. Dunham has been able to resume work at East Dover.

THE WORK AT THE FIRST CHURCH, Ludlow, Rev. William B. Chase, pastor, is encouraging. On Feb. 7 the organized Bible class known as the Roger Williams Brotherhood, held its annual meeting. The Baraca class was the guest of the evening. The ladies of the church served supper, after which Prof. I. A. Bowdoin, principal of Black River Academy, delivered an address filled with wit and wisdom, and at its close presented Pastor Chase with an envelope containing a generous sum of money as a gift from the class. Pastor Chase is now being assisted in special meetings by the assistant superintendent of the convention, Rev. Walter F. Sturtevant. Already there is a deep interest and an encouraging outlook for a splendid series of meetings.

REV. A. J. HOPKINS, who has been the faithful and efficient pastor at Perkinsville since 1906, tendered his resignation and closed his work on that field Jan. 1. Pastor and Mrs. Hopkins have done constructive work and are greatly beloved in the community. All rejoice that they are to make their home in Perkinsville. Most of the young people in the village who are connected with the church have been converted under Mr. Hopkins' preaching and have been baptized by him. The Perkinsville church has invited Rev. E. C. Weeks, pastor at North Springfield, to look after their interests for the present. He is preaching in Perkinsville every Sunday afternoon and will also do pastoral work on this field as well as at North Springfield.

THE BRISTOL CHURCH, Rev. J. J. Fowler, pastor, recently held its annual roll-call and business meeting. Pastor Fowler's report showed that during the year he had made 800 calls, received seventeen new members into the church, and had an average attendance in his men's class of thirty-five, with some men not missing a single Sunday. The report of the superintendent of the Bible school, Mr. Fred R. Dickerman, showed all the teachers had been faithful, and that there was a steady growth both in numbers and in contributions. The average attendance during the year was 108. The school of missions organized and inspired by Mrs. F. R. Dickerman had four classes, with a total enrolment of ten divided as follows: Adults, ninety-seven; young people, thirty-seven; juniors, thirty-one; primaries, fifteen; forty-one persons were present every Sunday evening and thirty-four others missed only one session during the six weeks. The average attendance was 109. The Treasure Seekers and other organizations of the church are also doing splendid work numerically, educationally and financially.

### MASSACHUSETTS

CENTRAL CHURCH, MIDDLEBORO, had the privilege of being host to the Old Colony Association at its rally, Dec. 13, with 150 present. Rev. Eugene Philbrook of Randolph, gave the address. On Dec. 31 decision day was observed in the Bible school. Fifty members of the school signed the cards declaring themselves as purposing to live the Christian life. Pastor C. Raymond Chappell stresses the prayer meetings. Once a month something special is featured. On Feb. 15 the special feature was a program by the World Wide Guild. The purchase of a fine stereopticon was made possible by the initiative of the Christian Endeavor Society and the cooperation of the other church organizations. The Sunday evening services are evangelistic. Large place is given to gospel singing with a chorus choir leading, and a men's chorus once a month. The pastor conducts an after-meeting every Sunday evening with encouraging results. A number of young people have recently taken a public stand for Christ in these after-meetings. The pastor is conducting a class for the instruction of new converts.

WE HAVE FORMED A HABIT of utilizing some of the minor holidays for inspirational Christian conventions. The result is very large attendance and a conviction that a free day has been well spent. The recent meeting of the Boston East Bible School Convention at the First Church Malden, on Washington's Birthday, was, by unanimous report, an outstanding success. About 1,000 were fed at the tables and from the platform, and were well filled. The program abounded in things that compelled attention, but perhaps the pinacle of interest was reached in the great address by Dr. A. W. Beaven, pastor of Lake Avenue Church, Rochester.

OUR BOSTON MINISTERS CONFERENCE has been having another of those "ladies days."

Large attendance, and good time generally. After the luncheon came the speakers of the day, Professor Edward A. Steiner and Dr. Hugh A. Heath. Dr. Steiner got at the heart of things in his address, and at the heart of the minister as well. His strain was absolutely faithful and heart searching, insistent upon the minister's highest inner conception of his task. Dr. Heath clarified the program of our board of promotion, and inspiringly led us out into our possible achievements.

THE SUDDEN DEATH OF DR. R. S. MACARTHUR, on many accounts, seemed like a Boston event. He has so long, and so conspicuously taken his place among our outstanding Boston preachers, by reason of his able service in several of our churches. In the best sense he was a popular preacher, winning his popularity in ways that won his own respect and ours. His themes and his sermons were Biblical, with no cheap catchpenny attachments. His abilities, his sweet Christian nature, and passion to preach the truth as it is in Jesus, seemed to put him entirely beyond any need, or any desire, unduly to strain for a big congregation. But always, thousands heard him gladly. One could never be certain to what "wing" he belonged, since all Baptists everywhere gratefully claimed him. There is something glorious about a life so full, so fruitful and so complete. Death seems like a song of triumph.

DR. CORTLAND MYERS is making Boston his first speaking visit since he closed his ministry at Tremont Temple. He, with Dr. Paul Rader, is making noon and nightly addresses in Mechanics Hall, our largest auditorium, and in Park Street Church. The meetings are attended by very large congregations and are under the auspices of the Evangelical and Missionary Alliance.

## CONNECTICUT

MATTERS RELATIVE to the merger of the First and South Baptist churches of Hartford are making rapid progress. The most recent action was the selection of a name for the united church. Of a long list of names submitted, the representatives of the two churches in a joint meeting unanimously agreed, on the first vote taken, upon the Central Baptist Church as the name for the new organization.

REV. C. S. NIGHTINGALE, in his seventh year as pastor of the Painfield Union Baptist church is greatly encouraged in his work because of the response of his people to the evangelistic note in his preaching. Both in the Union church and at Sterling Hill, where he supplies, there is a marked awakening. One of the outstanding characteristics of Mr. Nightingale's ministry in his present field is the large number of young people who have caught the vision of the pastor on life investment and have entered college to fit themselves to play their part in the world's work. Of this number is to be found four of his own children, all graduates, and at the present time either teaching or doing post-graduate work. One son is teaching in the University of Wisconsin.

REV. E. E. SCATES, who settled with the Jewett City church last July, is being richly blessed in his work. Several have been received into the church by baptism. This church recently closed a successful school of missions. The school was held on prayer-meeting night for six weeks with an average attendance of forty-seven. There were four classes; the men studied "New Tasks for Old Churches," Babson; the women and young people in separate groups studied "The Trend of the Races"; the children's group had as its text book "The Magic Box." The classes met at 7:30 for study; at 8:30 a half-hour prayer service. A prominent layman of the church and a leading lawyer of the state say that this school of missions developed more interest among the men of the church and congregation than has ever been possible by the usual stereotyped prayer meeting.

## PENNSYLVANIA

THE WOMAN'S BAPTIST Mission Society of Pennsylvania has initiated its first Christian Americanization essay contest. A cash prize of fifteen dollars has been offered for the best Christian Americanization essay, poem, story, hymn, or impersonation. The prize will be awarded at the state meetings in October, 1923. The contest is open to all Baptist women of the state of Pennsylvania. It will close Sept. 10, 1923. All manuscripts must be in the hands of Mrs. I. C. Scattergood, 354 South 13 Street, Harrisburg, Pa., on or before that date. If in western part of the state write Mrs. J. P. Warner, 3122 Iowa St., Pittsburgh.

## NEW JERSEY

FIRST CHURCH, Arlington, under the pastoral care of Rev. Charles F. Mayhew, has just closed what was enthusiastically declared to be the best year in the history of the church. The long contemplated enlargement for the church school and social features is under way. A fine Sunday-school building and parish house combined is being erected at a cost of more than $40,000. The church hopes to take possession about Easter time. Along with the burden of the building enterprise, the church has paid more than $12,000 to the New World Movement. Each year sees an increasing budget for home work. The church now gives more for the work of the kingdom at large than it does for the local work. At its last annual meeting the church remembered the pastor with a substantial increase in salary. Congregations are excellent and many strangers attend the services. The church is looking forward to an epoch-making year in its history.

The crowning financial achievement of the Mount Pleasant Church, Newark, of which Rev. Sidney Waterbury Powell is pastor, occurred Sunday Feb. 4, when the pastor was presented with $10,000 in bonds and a $2,500 mortgage was burned. The Mount Pleasant Church was organized in 1867, but an adequate church building was not erected until 1907. There was an indebtedness on this building of $40,000. When the present pastor came in 1918 the debt was $36,000. In the second year of his pastorate Mr. Powell called the congregation together and a campaign was inaugurated to free the church from debt. As a result of this campaign the mortgage was reduced to $11,500. At the same time there has been a spiritual revival in the church. More new members have been received in the last five years than in any other like period in the history of the church, the income has increased over 300 per cent and the church has become a center of community life. At the present time the pastor is delivering a series of sermons on the great evangelistic movements in America.

# Mississippi Valley

## OHIO

### Denison

The second semester has opened at Denison with a number of new registrations and a large list of applications for the next college year.

Recently letters went out from the office of the secretary to all Ohio Baptist pastors inviting cooperation in turning earnest, capable students toward Denison, and many encouraging replies are coming in.

Work on Swasey Chapel has proceeded as rapidly as weather conditions permitted. Every effort will be made to have the building ready for the September convocation. Announcement was made last week of an additional provision by Dr. Swasey of a set of chimes, a memorial to his wife. The contract for these bells calls for the best of material and design.

Religious life at Denison is fostered by many agencies. Recent visits have been made for conference purposes by Candidate Secretary R. B. Longwell, Student Secretary Frances P. Greenough, and President Clarence Barbour. These all met an enthusiastic response and expressed much gratification over the interest on the part of the fine large group of students intended for Christian service.

## MICHIGAN

REV. A. V. ALLEN began his second year at the Jefferson Avenue Church, Detroit, March 1. It has been a great year for the church. The event was celebrated by "An every-member-present service." The older folks, children and others were brought to the church in automobiles.

REV. W. B. HARTZOG, pastor of the Mason Church, called to his aid Evangeists H. P. Hospkins and H. H. Vigneulle. The meetings continued Feb. 11-25. Twenty decisions were registered; the work will go on until Easter when it is hoped there will be many baptisms. The pastor has organized the new converts into a special class for instruction in the obligations of church membership.

## ILLINOIS

REV. H. C. WEDDINGTON, who was pastor at Buda for three years, located as pastor of the church at Atlanta, Feb. 1. Mr. Weddington left the Buda church in fine condition. On Feb. 11 there were eighty-three present in the Sunday-school. The meeting house and parsonage are in good condition. It is hoped to secure a pastor soon.

THE CANTON CHURCH gave a unanimous call to Rev. Paul A. Shenk of North Platte, Neb. He accepted the call and will begin work in Canton, April 1. Mr. Shenk comes highly recommended and the Canton church is ready for aggressive work.

THE PETERSBURG CHURCH recently called as its pastor Mr. Riley, who had been supplying the church for some time.

HUDSON, NORMAL, DANVERS, Havana, Kewanee, Peoria, Blandinsville, and some other churches in the state are now pastorless.

BELDEN AVENUE CHURCH, CHICAGO, held its annual meeting recently. Reports from all auxiliary organizations showed healthy progress. Of the 146 additions to member-

ship during the past year, 133 have made their weekly pledges to both their home church and missionary endeavors. Seventy-seven of these 146 were admitted by baptism. As there had been forty-three dismissals during the year, the net gain was 103. A campaign for one thousand members for Belden in 1923 has been launched. Under the pastorate of Dr. Hoyt, the spiritual condition of Belden is particularly noteworthy. Nine young men are studying for the ministry, and five young men and women preparing for missionary work. The Sunday-school showed a decided gain in the average attendance over that of the previous year. The financial condition of the church was never better, and the officers and membership look forward to a splendid year of service.

THROUGH the *Mounds Park Sanitarium*, beautifully located at the Indian Mounds Park, the *Midway Hospital* and the *Merriam Park Hospital*, a complete Baptist hospital service is offered to the Northwest.

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GENERAL OFFICES
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**And When You Make Your Own**

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**American Baptist Foreign Mission Society:** New York. Rev. P H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Ave., New York City.

**The American Baptist Home Mission Society;** New York. Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

**Woman's American Baptist Foreign Mission Society;** Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

**Woman's American Baptist Home Mission Society;** Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

**The Ministers and Missionaries Benefit Board of The Northern Baptist Convention;** New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

**The Board of Education of the Northern Baptist Convention;** Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

**Where your heart is, there should your treasure go.**

Inquiries concerning **ANNUITIES and WILLS** addressed to any officer named above will be held as confidential and will receive prompt attention.

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### NEBRASKA

#### Grand Island College

A gift of $25 has been given by Harold Prince for the best debaters. The recipients will be selected at the close of the inter-collegiate debating season. The two Grand Island teams will debate with each other and judges will select the persons to receive the first prize of $15 and the second of $10. Mr. E. H. Wolbach has made the college an annual gift of $50 to be used as a scholarship fund or as the president may think best. Judge H. E. Clifford recently sent a check for $30 to the college to be placed in a special fund and used at the discretion of the president. The Woman's Club of Grand Island has voted a $40 scholarship for the second semester which will be given to one of the worthy girls of the college to cover her tuition. The Rotary Club of Grand Island recently voted to give the college two scholarships which will cover the tuition of two students. These scholarships will be given each year, and are to be used as a loan fund at a small rate of interest. The idea is to have the fund come back to the college in about five or six years, thus making a permanent scholarship fund.

The alumni and former students are seeking subscriptions to build a house for the president. At the present time $1,300 has been subscribed. Special efforts will be put forth to get subscriptions for the full amount by commencement.

Mr. Lawrence Treat is undertaking to raise a $10,000 endowment for the college. He is endeavoring to receive pledges from 100 men and women to the amount of $10 apiece for ten years. This will pay the premium on a $10,000 life endowment policy for Pres. H. M. Wells, the policy being made out to the college as beneficiary. At the present time forty-three definite pledges have been received and nearly twenty-five others have indicated their willingness to help in this effort. An outright gift of $85 will equal a subscription for $10 a year for a period of ten years.

Prof. W. G. Gibson was added to the college staff as professor of physics and bacteriology, at the beginning of the second semester. He is a graduate of the University of Chicago, and is taking hold of his work with keen interest and commendable vigor.

Plans are being made for the summer school which will open June 4.

The boys of the dormitory have recently requested that their reception room be furnished so that they will have a place in which to receive guests. The room has a piano, and lace curtains have been given by the Baptist church of Wayne. The present need is a rug and a set of furniture.

## Rocky Mountain States

### MONTANA

Rev. C. A. Irvin, former pastor of the Hardin Church, died Feb. 12. He is survived by his wife and four children. Mr. Irvin was a graduate of the Kansas City Theological Seminary. All of his previous pastorates had been in Nebraska.

### COLORADO

Feb. 1, the cornerstone of the new church at Austin was laid. The stone, of brown marble, was presented by Mr. John Watts. The new building will be of native, lichen-covered stone, gathered from the hillsides by volunteer workers. Prayer was offered by Rev. Edmund Clark, a former pastor, and addresses were given by Rev. A. S. Hill, one of the charter members of the church, and by Rev. D. S. McGlashan, pastor of the neighbor church at Eckert. Owing to a snow squall the meeting adjourned to the Methodist church at the invitation of its pastor, Rev. J. R. Treganza. Prior to 1910 Rev. W. F. Ripley had advocated the establishment of a Baptist church in this section. One of the chapel cars was sent here to hold a series of meetings in April, 1910. At their close the First Baptist Church of Austin was organized and a building erected. This building was soon outgrown, so the women of the missionary society started a building fund to which they have added each year. The church membership is now about 150. There are funds in hand only for the completion of the basement. The old structure was razed Jan. 31 so that the materials might be used in the new building. Rev. J. I. Earp is the pastor. The Austin M. E. has offered the use of its house until the new place of worship is ready. Union services are being held on

**TRAVEL**
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**Northern Baptist Convention (May 23rd-29th)**
**TO STOCKHOLM, SWEDEN**
**World Alliance (July 21st-27th)**

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Sunday evenings and a union church night service is held Thursday evenings, with a social half hour followed by a song fest. There is a half-hour devotional period followed by study classes in teacher training, Bible, missions and child conservation. The classes are arranged to lead to a series of evangelistic meetings during the two weeks preceding Easter. Two members of the mission study class have decided to become foreign missionaries.

# Pacific Coast

## SOUTHERN CALIFORNIA

Rev. T. F. McCourtney resigned as pastor of the First Baptist church of Brawley after more than three years of service. He accepted a call to become pastor of Scott Memorial church, San Diego, and began work March 1. Considerable progress has been made by the Brawley church during the past three years. Ninety-four new members have been received. Twenty were baptized. A social hall or Sunday-school rooms were built and a new location purchased in the heart of the city on which the church will build in the near future. The church is united and in perfect harmony.

## NORTHERN CALIFORNIA

### Quarterly of San Francisco Bay Association

The regular quarterly of the San Francisco Bay Association met on Thursday, Feb. 15, at the Twenty-third Avenue Church, East Oakland, Rev. John Newton Garst, pastor. Mrs. Grant Miller of the entertaining church led the morning devotions. The association director, Mrs. J. G. Oehrli, of San Francisco First Church, spoke on the Continuation Campaign. Miss Ina Shaw, missionary supervisor of the Rocky Mountain, Columbia River, and South Pacific districts, gave an address.

The foreign mission speaker for the forenoon was Miss Lucile A. Withers, of China, who gave a forceful and interesting address. In the afternoon, Mrs. Fieldbrave, wife of Rev. M. Fieldbrave of India, Baptist worker among the Hindus of California, stood on the platform with her white sari over her head and talked to us in excellent English concerning India.

Mrs. C. E. Tingley, state campaign director for northern California, spoke concerning the Continuation Campaign. Mrs. L. A. Johnson, honorary state director for north California, was present.

The enrolment committee reported 119 present. The banner for largest percentage of attendance was won by the Dano-Norwegian Baptist Church, East Oakland. The next quarterly will be held with the Burlingame Church, May 17.—May E. Bamford.

## Obituary

**Mrs. Frances Leeds Leland,** wife of Dr. Hector C. Leland, died at her home in Dixon, Ill., Jan. 30, after a few hours' illness. She was born in New York City in 1850. When sixteen years of age she moved to Chicago where she became an active member of the Second Church. In 1876 she married Rev. H. C. Leland. She was a diligent student of her Bible and also carefully read The Standard, Missions and THE BAPTIST for the past fifty years. Mrs. Leland was especially interested in personal work in soul winning and was very efficient as a pastor's wife. She was the mother of three sons and one daughter, of whom one son, Deacon Albert R. Leland, and one daughter, L. Marie Coad, remain to share their father's loss and longing for

"The touch of a vanished hand
And the sound of a voice that is still."

She always maintained an unshaken faith and closed her earthly life in the triumphant hope of a glorious immortality with her Saviour.

## Baptist Teachers' Agency

In response to the request of the presidents of some of the Baptist schools and colleges, the board of education of the Northern Baptist Convention is about to set up a department to bring together our Baptist schools and colleges and prospective Baptist teachers. This will not be conducted on the plans of a regular teachers' agency, but the board will endeavor to serve the interests of both parties in bringing to the attention of the schools the names of possible applicants. For the present no charge will be made for this service. The board of education, therefore, invites Baptist teachers who desire positions in Baptist schools and colleges to send their names to the board with full information concerning their academic training and their experience as teachers, together with necessary testimonials as to character and work. The board of education, of course, can assume no responsibility in securing positions for any applicants but will be glad to act as the medium of bringing the Baptist teachers into touch with our Baptist schools. Communications should be sent to the Board of Education, 276 Fifth Ave., New York.


# Foreign Mission Fields at Home

It sounds paradoxical, yet it is true. The cities of America are America's great Foreign Mission fields at home. The population of leading cities like New York, Philadelphia and Chicago, manufacturing centers like Cleveland, Detroit, Buffalo and Pittsburgh, is overwhelmingly of foreign birth, or includes largely the children of foreign born parents.

## Spreading the Gospel in Many Tongues

To Christianize these great communities of new Americans, it is necessary to reach them in their own language. The City Mission Societies assisted generously by our Home Mission Society, are supporting missionaries who preach the Gospel in the Russian, Swedish, Hungarian, Lettish, Italian, Polish and many other languages.

## Promoting Christian Americanism

These missionaries in multiplying their contacts with the people, through Social Settlements, Daily Vacation Bible Schools, Industrial Schools, classes in English and Americanization, are breaking down prejudices, spreading genuine Christian sentiment, and are winning many for the Kingdom.

## Costly but Fundamental

The evangelization of these people will help save the city. This kind of work has cost much; it will cost much more but it is fundamental. Since the inauguration of the New World Movement, there has been a rapid expansion of this work but the continuance of much of it depends upon the future support given to our New World Movement program.

HELP SAVE THE CITY

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## Our Book Shelf

**Building a Community,** by Samuel Zane Batten. Philadelphia: The Judson Press. $1.00.

In preparing the Judson Training Manuals, the Publication Society is rendering a large constructive service to the churches. For the creation of "alabaster cities" that "gleam, undimmed by human tears," this book is a handy, elementary Christian manual. It treats specifically of the city, but its instructions are applicable to communities of all kinds. In its order of arrangement, definition, review questions and reference lists, there is an exhibition of fine pedagogical skill. One fairly itches to stand before a live class with this manual in hand.

**Knowing Birds Through Stories,** by Floyd Bralliar. New York: Funk and Wagnalls. $2 net.

A fortunate boy was Floyd Bralliar—fortunate in a father and mother whose first thought when they purchased a homesteading claim in Southeastern Iowa was primarily that of a home, to which they apportioned a ten-acre lot as a playground. This playground became a sort of flower and bird preserve. The country was scoured for new plants to put there—nothing was ever disturbed and a shotgun never heard. Through the years of his childhood, the birds and insects and flowers were Floyd Bralliar's familiars. From this first-hand knowledge he has written the stories about birds. There are also given keys to enable a student to identify the family of the most common birds. Thirty-nine illustrations, many of them in colors, give added meaning to the text. Although the book is intended primarily for boys and girls, it will prove as suited to mature persons who are interested in the subject or who wish to become so.

**Analysis of the Interchurch World Movement Report on the Steel Strike,** by Marshall Olds. New York: G. P. Putnam's Sons.

No man who has not read the interchurch report on the steel strike has any business with this volume. If that was an appeal to prejudice, so is this. If that was written from the viewpoint of radical socialism, this is written from the viewpoint of reactionary capitalism. If that was a brief for the strikers, this is a brief for the United States Steel Corporation (presented with the compliments of Judge Gary). That the interchurch report possessed the character intimated, this reviewer does not affirm, but this book does. It accuses the report of prejudice, radicalism, unfairness, superficiality, inaccuracy of statistics, false handling of facts, sophistry in reasoning, untrustworthiness of personnel. It impeaches frankly and by name, Bishop McConnell, George W. Coleman, Alva W. Taylor, Earl Taylor, Fred B. Smith and others. It places them in the position of having intelligently or ignorantly played into the hands of the I. W. W. and of revolutionary communists. In fact, it strikes, as it is designed to do, a damaging blow at the interchurch report, and against the persons who signed or prepared that report. An issue is thus raised in which this book is not conceivably the last word. On the contrary, it may be the signal for the opening of the debate on industrial relations to the whole public for the first time, on terms that demand a frank and open consideration of all proposals in the light of all the facts. If so, the world will be the gainer.

**The Use of the Old Testament in The Light of Modern Knowledge,** by J. E. McFadyen. Boston: Pilgrim Press. $2.25.

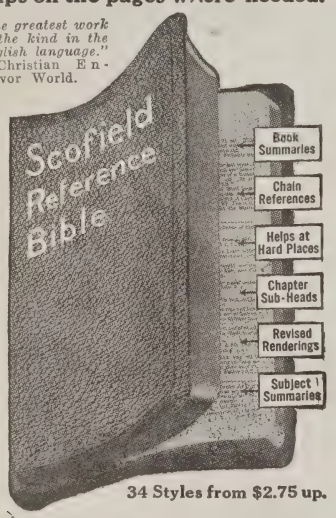
Fifty-five studies in Old Testament literature, most of them prepared as commentaries on the Sunday-school lessons and originally published in the *Homiletic Review,* are now made available in clear type and attractive form as a handbook for teachers and for general readers. Dr. McFadyen was a pupil of George Adam Smith, and is his successor in the chair of Old Testament at Glasgow. Like his great predecessor he espouses and advocates the modern critical view of the Old Testament, but seeks always the spiritual element and ministers to devotion. Two-thirds of the book is concerned with "Tales of the Early World" (chiefly Genesis) and "Tales Involving Miracle" (Moses, Elijah, Elisha and Daniel). Most of the miracle, it must


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be said, is explained away, but important religious lessons are drawn from the tales for the edification of believers. Much of the book is of large value for all careful students of the Old Testament.

**Dramatized Missionary Stories,** by Mary M. Russell. New York: George H. Doran Co. $1.00.

Twelve simple missionary messages in dramatic form, of varying length and requirements, offer an opportunity for young people to interpret publicly and impressively the spirit of missions and the character and achievements of such missionary leaders as Carey, Moffatt and Livingstone. The author has been connected with the Methodist Sunday-school board. The material would be improved if the long recitations were cast in dramatic form and broken into briefer utterances.

**The Oracles of God: Studies in the Minor Prophets,** by W. E. Orchard. Boston: Pilgrim Press. $2.25.

The author describes this volume as "an endeavor to appreciate the personalities of the prophets and to estimate their contribution to religious, ethical and social thought, . . . to discover what the message of the minor prophets means when taken as a whole, the one being allowed to correct the other, and thus a broader interpretation of God's word to them being gained." There is little of detailed exegesis or criticism, but much of illuminating and intensely human exposition and application. Traditional dates are followed for the most part; but Joel is assigned to 360 B. C., Zechariah ix-xiv later than Alexander's conquest (333), and Jonah, cir-300 B. C. These verile and stimulating essays on the "prophets of the Silver Age" will inspire a minister of God to fresh adventures in the field of expository preaching directed at the world we live in. Amos "stood for the idea that religion is international, or nothing." Hosea represents a noble adventure in reproduction, suggestive of Calvary. Jonah—written without any concern for versimilitude and intended by the writer as a fable—is an exhortation to the Jews to undertake the conversion of the heathen: an exhortation which "needs to fall on the ears of Christendom, which must either take its own faith seriously and set it before the world as a practical policy, or see its own light fade and its leadership pass away."

**Via Sacra (The Expositor's Library),** by Rev. T. H. Darlow, M.A. Hodder and Stoughton.

"It may be among the meadows when summer afternoons are spacious; it may be down in the clamour of the crowded streets; it may be in some great cathedral with chanted litanies, or in a quiet chamber whose door shuts out the world—this any place where God grants the vision, where God lets down the ladder." This chance sentence from the chapter on "The Sacred Commonplace" best reveals the choice spirit of these papers and the graceful diction which counts for much. Or this, from "The Wings of a Dove," "Lost Eden! The rustle of its palm trees, the murmur of its four-fold river, sound like an undertone through the legends of the race." The book is made up of these deep spiritual echoes and longings, these homilies of the soul, to which the humblest of us are subject. No one can read the reflections recorded here without feeling the holy legacy that is ours in just living unto God. Deep crieth unto deep, and all life is full of angelic voices. A fine gift this book for the preacher who would have his soul sensitive to God's voice both in nature and revelation.


## Dr. Harry Emerson FOSDICK

was the only author who had more than two books mentioned in The CONTINENT'S list (February 1, 1923) of 63 helpful religious publications. Dr. Fosdick has won renown and the gratitude of countless thousands of readers for the help that he has given them. Popular theology, ethics and psychology—the deepest things of life are presented convincingly, suffused with a true religious atmosphere. Five of his books were listed:

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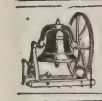
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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## THE MINISTER AND MUSIC

How much thought do we give to the subject of properly instructing our ministers in music? What can be done to impress upon the minds of the faculty of theological seminaries the importance of making music a part of their courses of instruction? How often do the church, Sunday-school, prayer and devotional as well as other services connected with the church, lack enthusiasm, when the pastor could stimulate interest if he understood music and hymnology. Too frequently the superintendent of the Sunday-school has no special interest in music, and leaves it all to the chorister, who in many instances does not know much about it. With him it is all form and no expression. The prayer meeting and other services present the same embarrassing difficulties. If the minister had received a course of instruction in these subjects, he could make the services of far greater power and enthusiasm. In many instances, he could tell the story of the hymn and the music, thus adding to their significance. The minister should be instructed how music ought to be sung by the choir so as to be in harmony with the service and the sermon. If this were done, he would not be at the mercy of the organist or choirmaster; he would be able to consult and advise with them, and see that all is in accordance with the service or occasion.

I talked recently with a number of theological students who had listened to lectures on music, hymnology and related subjects. I asked them several questions and was surprised to find they knew little about many of the most helpful and important points. They confessed the lectures were not as interesting as they might have been.

There should be in each seminary a musical department, a quartet and choir or chorus where a student can become familiar with ancient and modern music and all pertaining to it. Greater demands are being made for church music, and the minister trained in music would be able to render great assistance. If at the devotional or prayer service, the proper hymn were used the story of the hymn would add much of interest. Why cannot the minister occasionally take for his subject a hymn, and announce that the services on a certain evening will be of a musical character? The minister's training would show results.

What a power music can be in the Sunday schools! Some of my richest experiences have been in conducting music in such schools. If you teach your school how to sing some of the difficult pieces they will show greater interest in music. These are days when the young people want the best.—AUGUSTUS S. NEWMAN, in *Musical America.*

## REVIEWS

### The H. W. Gray Co., New York

The H. W. Gray Quarterly for Lent and Easter, 1923

At stated intervals this company sends out compilations of new and significant church music. The volumes are indispensable to the active choirmaster in his search for church music of the higher class. The one under consideration contains some of the most valuable music for the on-coming passion season that this reviewer has seen. The names of the composers represented will serve to gauge the high quality of the choral music: James, Cadlyn, Rybner, Gilchrist, Dickinson, Bach, Warren. If you do not get this quarterly, you should write in for it. The new address of this publisher is 159 E. 48th St., New York City.

### The White-Smith Music Publishing Co., Boston

The Goblins ..... *Ross*

Mrs. Ross has made of a clever lyric by George B. Carpenter a most taking and attractive encore-song; it is singable, distinctive and practical; published in two keys for high and low voices.

### Huntzinger, Inc., New York

Death Triumphant ..... *Scott*
Heavenly Light..... *Lester*

Two new sacred songs from a house which has become noted for the successes it has turned out in this field. The two titles listed above, by their sales and use in the short time in which they have been on the market, show promise of being in the scanty line of "best-sellers." The Scott number is a direct melodic setting of a virile text by the composer himself, has a well-written accompaniment effective for either organ or piano; the vocal writing is idiomatic and grateful. It is a song which will be appropriate to any service, and enjoyed by any audience. The other song is built on less conventional lines. The colorful text, by Sarah Roberts Wallbaum, has afforded a fine opportunity for dramatic and emotional climax-building. The varied movements of the song culminate in a stirring and thrilling paeon of praise at the close. It is not difficult, either for singer or player, is available in two keys for convenience, and is devotional in mode and tone.

### A. P. Schmidt Co., Boston

Praise Waiteth for Thee..... *Watson*
Give Ear to My Words, O Lord. *Grant Schaefer*
Thine, O Lord, Is the Greatness..... *Baines*
A Prayer for Refuge..... *Bidwell*

Four effective anthems for the regular services of the church. Their particular subjects can be gleaned from the titles. All can be highly recommended to the choirmaster in search of sincere settings of appropriate sacred texts, simple to sing and pleasant to hear. None of the four selections is to be classed with the great anthems of our repertoire—such works as "Ho, Every One That Thirsteth," by Martin; "Fear Ye Not, O Israel," by Spicker, and the like. But it is good honest music, honorable for use in the sanctuary and worthy of wide use and encouragement.

## A LIVE CHOIR

We are in receipt of a note from Otto MacPherson, director of music of the First Baptist Church of Mt. Vernon, Ill., detailing the worthy hopes and aspirations of the choir and other musicians of the church. Besides the weekly service music so efficiently rendered, several concerts are scheduled, both by the forces of the town and by outside artists specially engaged. Such energy and enthusiasm deserve the finest sort of reward, both concerning success and the appreciation of the congregation.

## What the Cut Means

(*Continued from page* 172)

fused the financial help needed for their opportunity of study. While this is gradually changing, it is not yet possible for us to say that all girls and women's schools must be self-supporting. We are thankful for the progress the Chinese have made in their thought towards the education for girls. When we realize that the majority of baptisms have been the direct result of the personal touch with Christian students during their school lives, of the personal touch in a hospital, it makes us tremble at the thought of needing to close any school, or hospital or even any part of them.

## Fresh from the Field

(*Continued on page* 164)

**Rev. R. M. Travers, pastor for many** years at Pontiac, Mich., has resigned his pastorate at East Orange, N. J., to become field secretary of the New Jersey Baptist Convention.

**The Christian Home Orphanage,** Council Bluffs, Iowa, cares for a daily average of 200 children. It will have rounded out its forty years of service on March 16. It was founded by Rev. J. G. Lemen, who was its manager until his death in 1904. The institution has no endowment and is supported by the voluntary gifts of the people from all parts of the country.

**Bethel Institute Glee Club broadcasted** a radio concert program from the W. L. A. G. radio station, Minneapolis, on Feb. 26, 10:30 to 12 p. m. The program consisted of numbers from the Glee Club and members of the faculty of the Music department, and a talk by President Hagstrom. Judging from the number of long distance telephone calls, telegrams and letters received by the institution the program was heard and enjoyed by a large number of Baptist friends and others.

**San Joaquin played host for eight** months to the Chapel Car,, "Grace," and during the visit the chapel car missionaries, Rev. and Mrs. E. R. Hermiston, directed the building and dedication of a church edifice, free of debt. The erection of a parsonage is the plan for the near future, and Rev. S. Kers has accepted the call as pastor of the new church.

**Bibles and Testaments to the number** of 160 were placed in the homes of ranchmen, cowboys and others in Arizona during the three months which preceded Christmas, 1922. Rev. D. Holloway, colporter missionary covered this field and reports that most of these books were purchased by the owners of the homes in which they were placed.

**Considerable success is greeting the** missionaries at Sunlight Mission, Toreva, Ariz. One of their problems is to remove from the Hopi Indians, prejudice aroused some fifty years ago, against Negroes, a feeling finding its origin at the time when a regiment of Negro soldiers was sent among them to quell a riot. It was most encouraging at a recent special meeting of Hopi Indians, to find them contributing $12.50 for work among Negroes.

**Dr. John Clifford, it is reported, spoke** on Feb. 4 at the anniversary meetings of the Bishopsgate Chapel. His subject was "Christ As a Personal Evangelist." He said: "God hates drift, that is why he sets men thinking and rethinking. He trusts the intellect of man."

**The sum given for missions by City** Park Church, Denver, Colo., in a recent issue of THE BAPTIST was misquoted as $2,418.22. The last annual report of the financial secretary shows the following totals: Raised for all purposes, $19,337.90; paid out for current expenses, $4,905.62; paid out for missions and benevolences of all kinds, $14,432.20. A fairly good showing for a suburban church of 317 members, of whom fifty or sixty are non-resident, with many children in the membership. There are no wealthy members, but a large number led by the pastor, Rev. W. R. Schoemaker, are tithers.

**For four weeks, beginning March 18,** the churches of Massachusetts will unite in an effort to awaken an interest in the church members who neither worship nor work in their own churches. In an editorial you will find an illustration in one local church which is doubtless typical of a general condition.

**The China Baptist Publication Society** has now on hand for the use of Baptist churches in China, the graded Sunday-school literature. The presses of this institutions are kept busy all day until 10 o'clock at night turning out supplies. The business is immense as it is not uncommon for the call to come for religious tracts amounting to 100,000 copies.


## *Want Ads*

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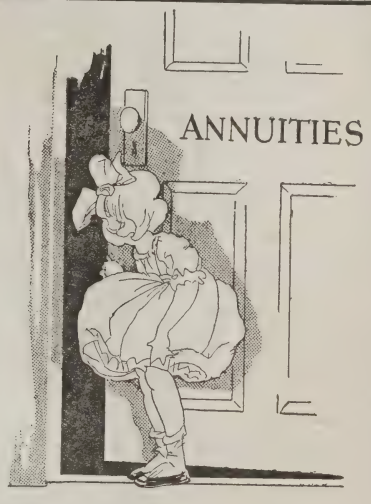
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## Annual Meeting American Baptist Foreign Mission Society

The one hundred and ninth annual meeting of the American Baptist Foreign Mission Society will be held in Convention Hall in Atlantic City, N. J., May 25, 1923, at 9:45 a. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.

By order of the board of managers,

WILLIAM B. LIPPHARD, Rec. Sec.

Dated, New York, Feb. 21, 1923.

## Rates to the Atlantic City Convention

The several passenger associations whose jurisdictions cover the entire Northern Baptist Convention territory, have granted to those attending the Atlantic City Convention, and the dependent members of their families, a rate of one and one-half of the regular one-way fare, under the terms indicated below.

Upon the presentation of an identification certificate, the local ticket agent of the railroad from your place of residence, will sell to the holder, between the dates herein given, a round-trip ticket for one and one-half the regular one-way fare, which ticket must be validated for use by the agent at Atlantic City, of the route used in reaching that place, which route must be used in returning.

Selling dates from Arizona, California, Nevada, Oregon and Washington are May 11-20 inclusive, and the ticket will be good to return on, up to midnight of June 7.

From Colorado, Idaho, Montana, Utah and Wyoming dates of sale will be May 12-21, with final limit June 6.

From all other points tickets will be on sale May 14-23, and final limit midnight of June 5.

The Pacific Coast lines will have a summer rate which will be very low, and the tickets thereon will be on sale May 15-Sept. 15 and be good until Oct. 15.

Identification certificates can be secured by applying to your state secretary, or other denominational leader, or by application direct to this office.

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## "It Is to Laugh"

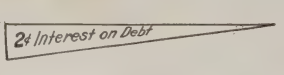
A Londoner with a reputation as a pugilist had come from London to fight a Scot farmer whose great strength had been praised in the press. He entered the yard of the Scot, tied his horse to a tree and approached the farmer who was working nearby.

"Friend," he said, "I have heard a great deal about you and I have come a long way to see which of us is the better wrestler."

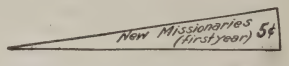
The Scotchman, without answering, seized the young man by the middle of the body, pitched him over the fence and returned to his work. When his lordship recovered his breath he stood silent. "Well," said the farmer, "have you anything more to say to me?" "No," was the reply, "but perhaps you'll be so good as to throw me my horse."


# How Your Dollar Grows

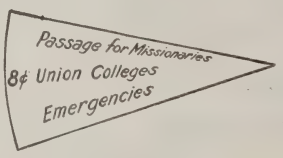
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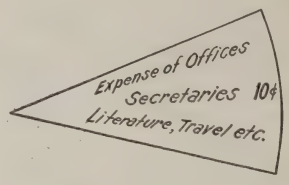

Interest on the debt that would not be, if loyal Baptists paid their pledges promptly and fully.



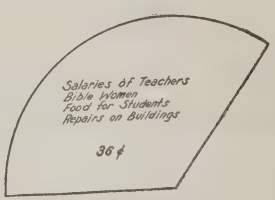

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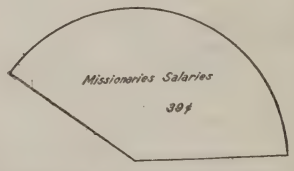

Miscellaneous expense:
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Our share of running expenses of four Union Christian Colleges for Women in the Orient.
Necessary small fund for emergencies.



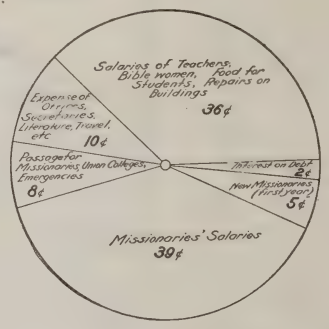

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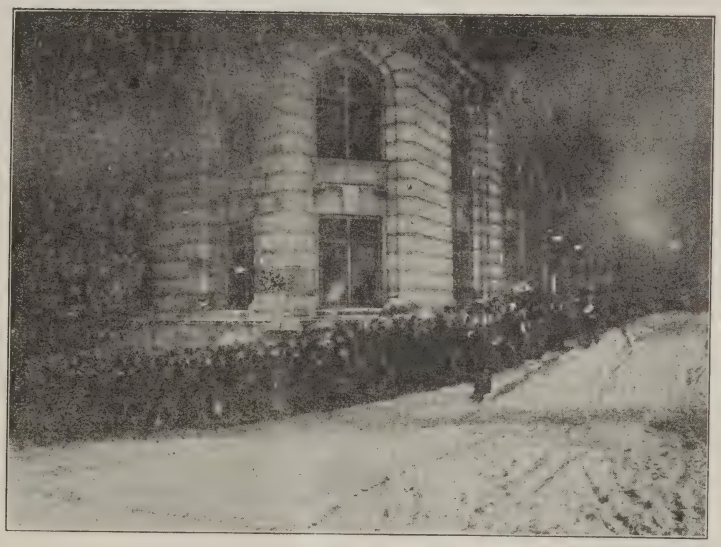
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Volume IV March 17, 1923 No. 7

# The Baptist

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Ford Hall Building, Boston, Massachusetts

SHOWING the Forum crowd lined up in a snow storm, waiting for the door to open. The picture was taken at six thirty on Sunday evening, January 14, 1923.

## Fresh from the Field

**Dr. S. P. Shaw, general superintendent** of the South Dakota Convention, was obliged recently to undergo a very serious surgical operation. We understand that his condition is as good as can be expected. Friends everywhere will pray for his complete recovery.

**Rev. A. C. King, who has been assistant** pastor of the Selma church, Selma, Cal., has accepted the call of the church at Orosi. The Selma church, of which Rev. F. C. Truax is pastor, passed resolutions expressing appreciation of the service rendered by Mr. King.

**At their own expense in the early fall** Dr. W. E. Biederwolf, Homer Rhodeheaver and Miss Grace Saxe will leave on a tour of the mission fields. The last two are former members of the Sunday party. It is proposed to hold conferences with missionaries of all denominations.

**Dr. Fred P. Haggard, formerly home** secretary of the Foreign Society and Miss Charlette F. Clark, for eleven years superintendent of the Fannie Doane home for missionaries at Granville, Ohio, were married, Mar. 1, by Rev. H. T. Houf, pastor of the Granville church. They will make their home at Wolfboro, N. H.

**The new postmaster general of the** United States, Harry S. New, of Indiana, is an editor. He declares that under his administration the postoffice department will not be a political machine but will concentrate on the business of delivering the mail. That sounds good to those of us who have waited a week for mail which has been posted in the next county.

**Rev. G. R. Robbins, who until recently** was pastor of the Memorial Church, Columbus, Ohio, is engaged in evangelistic work. He is now engaged in special meetings with the Tabernacle Church, Chillicothe, after which he goes to the Oakley Church, Cincinnati. Dr. Robbins is well-equipped as a real pastor's helper in evangelistic meetings. You will find his announcement on another page.

**A copy of the "Osaka Mainichi," "the** only English daily newspaper published in Japan, owned, controlled and edited by Japanese," is a newsy sheet. If the copy is a fair sample of the general character of the journal it compares favorably with many of our own dailies. When we read its leading editorial on the need of national defense we had to look to see if we were not reading the Chicago *Tribune*.

**Calvary Church, New York, has in**stalled a broadcasting station. The pastor, Dr. John Roach Straton, will send out his sermons direct from the church. The station is W Q A O. According to the secular press the pastor will "twist the devil's tail so that his squawk will be heard across the continent." The radio will be used to deliver attacks on the theater, the evolution theory, the latest dances, the latest styles, and so forth. The first sermon to be broadcasted was "Old Fashioned Medicine for America's New-fashioned Sins and Sorrows." Sounds good.

**Dr. John R. Sampey, professor of Old** Testament interpretation for thirty-eight years, has just recovered from a serious illness and with Mrs. Sampey has gone to Florida for a month's rest. Professor Kyle M. Yates, his assistant, will occupy his chair during his absence.

**Last year Dr. U. M. McGuire gave** THE BAPTIST an interesting study of the then recently organized Order of De Molay for boys. It started less than three years ago with nine members and now numbers 150,000. The movement is sponsored by the Masons. The first annual meeting will be held in California the coming summer.

**Infant mortality is the big problem** presenting itself to the missionaries in the city of Osaka in Japan. Here is found the highest rate of infant mortality in the world. During the past year 257 out of every 1,000 babies died. Missionaries, especially engaged in work for women, find here a great field for study and work.

**In May, at the next meeting of the** general conference of the Methodist Episcopal Church, the question of reunion of northern and southern Metho-

(*Continued on page* 196)


# *Is Your Radio Working?*

**Time for WABFMS—Orient**

**Listen in!**

**WABFMS—South India.**

"'No hope here! No hope beyond!' wailed the sick woman. 'I have tried three times to end it all and they have stopped me. Why?' I told her of Christ who died that we might have everlasting life. They listened eagerly. The younger woman followed me to the door asking questions, and exclaimed, 'If your message is the truth, as you say it is, why haven't these walls heard it before?'"

**WABFMS—Japan.**

"It is the dormitory girls who first become Christians. For the sake of evangelism we should provide room for all who want to come. Just yesterday a non-Christian mother and father came together to beg us to take their little girl in because they wanted her to have Christian teaching and become a Christian."

**WABFMS—Assam.**

"The men sat on the ground in a wide circle around a lantern under our front porch and begged us to open a school in their village .....'How can we change our religion when we do not know anything about yours?'"

**Hold the air—Stand by!**

***Have you done your share toward Broadcasting the Gospel in the Orient?***

**Woman's American Baptist Foreign Mission Society**

**Alice M. Hudson, Treas.**

**276 Fifth Avenue, New York City**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

# The Baptist

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## Now Father Confessor

"I am glad you wrote me and reminded me of the 'sin of omission' and I hasten to make confession and restitution." Thus writes a man of no mean city. You can't guess the name of the city by that description, and you know the secrets of the confessional are sacred. After all when you fail to pay your subscription to your denominational papers, your church and the work of the kingdom, you need both to "confess and make restitution." How does your label read?

# Killam's Kollum

## Show As He Goes

A recent subscription to denominational journals from Lodge Grass, Mont., was for Mr. Show As He Goes of that city. What a fine name for a Christian Indian or any other Christian—Show As He Goes. We also note that *Everyland* receives a subscription for Lewis Walks On Ice. This latter name more truly defines the average Christian. How would you like a Christian name which exactly described you as a follower of Christ? Some of us would be known as Brother or Sister No Good, or Good Once In A While, Good When He Feels Like It, Brother Know Nothing and Do Nothing. There are endless possibilities along this line.

## It Is the Man—or Woman

After all has been said about the difficulty of getting church people to take their church papers, the problem simmers down to individual interest and good business principles. We have many reasons for the statement. In the first place, you can trace the pastorates of certain men by the gifts of the churches to missionary and benevolent work. You can trace these same men by the lists to the denominational newspapers. We cannot give you here a list of individuals, but as an illustration let us call attention to the list of subscribers to THE BAPTIST in Bridgeport, Conn., last year—one of the largest lists in New England. Perhaps the Bridgeport saints are unusual in their loyalty to the denominational journals. We think they are; but Pastor McQueen goes to the First Church, Rochester, and lo, the list of subscribers to THE BAPTIST doubles at once. How can you account for it? McQueen. The same is true of hundreds of men and churches. The other day Lewiston, Me., sent in a check for $110; Jenkintown, Pa., $30; Hutchinson, Kan., $39, and so it goes. We made our friend Leonard in Detroit blush by our note, "Leave it to Ben," we are informed. It was not a blush of shame but of wholesome pride. He followed up the list which called forth our effusion by another, amounting to $54.50. We tell you it is men and women that spell the difference between success and failure in any enterprise dependent upon voluntary unpaid service. There is Pierson at Janesville, Wis.; for three years running his list of subscribers to THE BAPTIST has been more than 10 per cent of the reported membership. It is the man.

## Fresh from the Field

(*Continued from page* 194)

dists will be decided. A joint commission on unification met recently in Cincinnati where it was definitely decided to submit proposals for union to the bodies concerned. The churches are essentially the same and the separation came about over the question of slavery. The concensus of opinion seems to be that the plan will be endorsed bringing to an end a break which has lasted eighty years.

**The new building of the First Church,** Eaton, Colo., of which Rev. N. J. Peterson is pastor, will be dedicated on Easter.

**Mr. James Allison, who for twenty-six** years was the faithful caretaker of the Second Church, Chicago, is now caretaker of the Wilmette Church.

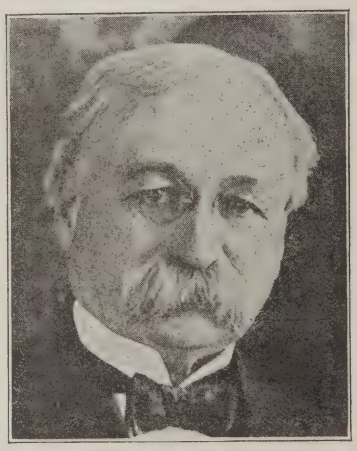
**Percy Lenwood Graham was ordained** March 2 at the Immanuel Church, Scranton, Pa. The ordination sermon was preached by Rev. I. J. Beckwith and the charge to the candidate was given by T. Vassar Caulkins.

**Gov. Gifford Pinchot, of Pennsylvania,** has undertaken one of the biggest jobs any governor ever tackled. He proposes to enforce the dry law in his state, which is commonly reported to be one of the "wettest" spots in the country. Mrs. Pinchot, who for many years has been an active club woman, has started a campaign to interest the woman's clubs in the enforcement of law. It is already clear that these friends of law and order will meet with powerful opposition.

**E. Elizabeth Vickland writes: "The** missionaries in Assam wish to express their appreciation of the White Cross supplies sent by friends. Many parcels of hospital supplies have been sent. Through a misunderstanding, some of these were sent to Golaghat instead of to Gauhati where the new woman's hospital is in process of building. However, in the future, may we ask that no hospital supplies be sent to Assam unless your white Cross Director sends you a requisition for the same which she has received from the field, as we may become overstocked with certain supplies which are more needed at the present time on other fields. This does not apply to Christmas boxes, but simply to hospital supplies."

**It will be of interest to those who have** viewed with alarm some tendencies in the moving picture field to find that there is a group of educators, clergymen and others interested in welfare work engaged in a study of the problems involved. They recently evolved a creed as follows: "I believe that the best way to improve motion pictures is to select, patronize and advertise the best; I believe in special performances for boys and girls and special "family nights; in educating parents to study their children and to regulate their attendance at motion pictures with intelligent care; I believe in the maintenance of the highest standards in the conduct of the motion picture theatres which I will attend; I believe in telling the exhibitor when I like his program and why, as well as when I don't like his program and why; I believe in the motion picture theatre as a community institution and in community cooperation with the exhibitor; I believe in the vast educative, cultural and recreational values of the screen and in my own ability to add a little to the forces working for its constant elevation." If you would like to know more about the matter of "better films," address Better Films, 70 Fifth Ave., New York. Clarence A. Perry, associate director of the department of recreation of the Russell Sage Foundation, is chairman, and Rev. A. Ray Petty of Judson Memorial Church, is a member of the committee.

**Mrs. Harriet B. Runyan of St. Paul re**cently conducted a two weeks' Bible and missions campaign with the Y. W. C. A. of Rock Island, Ill. This was Mrs. Runyan's fourth annual visit to the Y. W. C. A. of Rock Island.



F. Wayland Ayer

**Deputy Police Commissioner John A.** Harris, of New York, says that to apply the method of Coué would decrease the automobile accidents 50 per cent. "Autosuggestion as applied to traffic is nothing more than caution. Of course, it is impossible to eliminate all street accidents, but I am sure that half of them would never occur if both pedestrians and drivers practiced Couéism." Wonder how Mr. Coué would like to be a traffic cop?

**By a printer's error the name of the** author of the article on "A Visit to Central America" was omitted. The author is our good friend Samuel Graham Neil of the Publication Society. Please excuse the mistake of the printer.

**Mrs. Gerald R. Richards, widow of the** former secretary of the Cleveland Baptist Union, has been appointed superintendent of the Fannie Doane home for missionaries' children at Granville, Ohio. Mrs. Richards is well qualified for the position. Since Mr. Richards' death she has been in charge of the Y. W. C. A. dormitory at Akron, where she has rendered satisfactory service as adviser and friend to hundreds of young women in that city.

**One student totally blind and another** with but sufficient sight in one eye to observe large moving objects are setting a pace for high scholarship at the Southern Baptist Theological Seminary. J. Earle Dodd, the former, of Meggett, S. C., and John W. Burchfield, the latter, of Altoona, Pa., are both candidates for degrees, Mr. Burchfield expecting to graduate in the spring. Brother students read the lessons over to these men, who get their assignments from one reading. They take oral examinations. Mr. Dodd made ninety in New Testament and in Old Testament and one hundred in systematic theology in the recent term examinations.

**An independent committee of laymen** in Seattle has secured Rev. G. Campbell Morgan for a series of meetings for two weeks from Mar. 18-30. He will hold two services each day. The meetings will be held in the building of the First Church.

**Rev. F. F. Soren, pastor of the First** Church, Rio de Janeiro, is in this country. In addition to his duties as pastor Dr. Soren is professor of pastoral theology in the seminary there and Mrs. Soren is in charge of the college for boys and girls.

**On March first Grant M. Hudson** closed his work as director of the work of the Michigan Baptist Convention and John E. Smith assumed the task. Both men are Michigan graduates of Kalamazoo College. For ten years or more the newly elected director was pastor of the First Church, Kalamazoo. The work of the convention was never in better condition and we expect great things in the years just ahead.

**Rev. H. P. Klyver, convention pastor** of the Michigan Baptist Convention has accepted the call of the Immanuel Church, Detroit. This church offers a splendid field for the service of one with the experience of Dr. Klyver.

**In the issue of March 3, it was stated** that the total receipts of the Whosoever Bible Class, which meets in the Woodward Avenue Church, Detroit, were $1,099. This amount was raised for missions alone; the total receipts were $2,160.

**Mr. J. C. Stern, who has been preach**ing in South Africa, came to Chicago for further training. He was ordained by the Marquette Road Church, Feb. 26, and his work as pastor has opened auspiciously. Pres. G. W. Taft preached the ordination sermon, Dr. M. P. Boynton gave the charge to the candidate and Dr. Benjamin Otto the charge to the church. Rev. C. B. Althoff was chairman of the committee.

**The Campbell County Ministerial As**sociation (including Baptists, Methodists, United Brethren, Disciples, Lutherans, and Episcopalians) in session at Newport, Ky., passed resolutions, according to the *Western Recorder,* endorsing the Ku Klux Klan. Their reasons are stated in no uncertain words. First they believe in the principles of the klan and "denounce as underhanded, unprincipled and un-American the Jesuitical propaganda which is being fathered and carried on by a certain secret organization of a certain religious sect and given the widest publicity through the secular press." Then follows a warning to the American Legion to beware of the leading of Father O'Connor, national chaplain of the legion, and in closing they speak of their unreserved opposition to any group which takes the law into its own hands but they propose to make even corrupt officials enforce the law.

The Baptist

# A Hat with a History

MORE wonderful than the mysterious and inapposite things, living and dead, which the pseudo-magician draws from a silk hat, have been those drawn from the tall hat of the young preacher, Samuel Cornelius, who lived a century ago in the neighborhood of Philadelphia and Washington. He carried tracts in the crown of his hat for distribution as he went about. This appears to have suggested to him and to Noah Davis, both having studied theology in the home of Dr. Staughton of Philadelphia, the formation of a tract society, Davis taking the initiative which, under the later name of the American Baptist Publication Society, will have its one hundredth birthday next year.

The last work of Cornelius was the pastorate of the church at Ann Arbor, where he died in 1870. The writer of this followed him a score of years later and heard many a quaint anecdote concerning this original character. One of these was told him by President Angell. Some one had asked Father Cornelius how many deacons he had and received the astonishing reply, "A thousand." At the incredulity in the face of his questioner he insisted, "Yes, yes! a thousand—*one and three ciphers!*" The old man must have effected a permanent change, for in the writer's pastorate he found all of the deacons to be integers. But what would Father Cornelius say if he could see next year all that has come out of his hat?

"On the March" tells us something of that outcome, midway of the New World Movement. The magician has drawn from the hat a great publishing house with a yearly business of more than two millions. An editorial staff of fifteen (O, the manuscript and proof-reading!) and a hundred printers turn out religious literature, from Bibles in fifteen languages—including a Russian Bible for our new Baptist million or two—down to the latest works which have been fine enough to pass the meshes of the editorial sieve, and the fifty million copies annually of Sunday-school publications with far more than a billion pages, requiring eighteen hundred tons of paper annually!

And out of that hat has come perhaps *the biggest Baptist university in the world.* In the allocation of service and eliminating of duplications the work of the Publication Society has been in general determined as the dissemination and inculcation of religious knowledge. This it does on a tremendous scale through the billions of printed pages it has sent fluttering out over America and to distant continents and islands. Its silent teaching reaches more millions than all ordinary Baptist schools combined. It catches its matriculates younger and holds them longer than any other school, for the lisp of little children and the voices of white-haired saints alike repeat its lessons. Its books and other publications are carried to places inaccessible to church and Sunday school. It has a correspondence course covering four years, for ministers, missionaries, Sunday-school workers and others, in Biblical and Baptist history, the life of Christ, sermon-making, missions, evangelism, Christian training, and the new Christian culture courses of our young people. Yes, it is a very big Baptist university.

But it is not an impersonal mechanism, a mere sanctified mail-order house. Its general officers wield a potent, personal influence not only over their own great work but in every department of our denominational life. Its representatives, under a cooperative arrangement with the Home Mission Society still go far and near, on foot and by grace of the meek but efficient flivver, by chapel car and chapel boat, and now, by a chapel automobile, carrying Christian literature and the personal message of the gospel, with the voice and the hand-clasp of a friend.

THEN there is the daily vacation Bible school, another great idea widely used among all denominations but, like that of the chapel car, originating with the Baptists. By this and the rapidly spreading week-day Bible school the influence of the church and Sunday school is multiplied enormously. Another remarkable feature of the society's work is its cooperative arrangement with twenty-four states and five great city mission societies in the employment of state and city directors of religious education who unify, amplify and stimulate the work of Sunday schools and churches through institutes, summer assemblies, vacation Bible schools and through a thousand other lines of official or personal influence. With four millions of invested funds and this vast reach of beneficent activity our Publication Society has come a far and splendid journey through the years.

There is the uncompromising top-piece of the old Puritan; there is the star-spangled hat of Uncle Sam; there is the historic hat of Lincoln; and Roosevelt's cow-boy hat ready to be cast into the ring. Among these hats that have made history we believe Baptists may claim a place for the old high hat of Samuel Cornelius.

## F. Wayland Ayer—Christian Layman

F. WAYLAND AYER has gone from us. His friends have been aware of his failing health for a year or more, and yet the news of his death comes as a shock. The secular press has given in detail the story of his life in its relation to business enterprises in which he has been a large factor. We shall speak of him here in the relation in which most of our readers knew him best—that of a Christian layman.

For many years Mr. Ayer interested himself in the work of the denomination and kingdom outside his local church. For twenty-five years he was president of the New Jersey Baptist Convention. He familiarized himself with the details of the growing problems of that great state. Within the past few years he made provision through gifts to the convention to help carry on that work when the day should come that he could no longer give it his personal attention.

It was during the Extra Million and Victory campaigns that the denomination at large came to know him best. For months he gave practically his whole time to those great endeavors out of which grew our New World Movement. He never spared himself. We have been with him in scores of conferences with ministers and laymen. It was here that those qualities which had made him a business success were most clearly in evidence. He was frank, blunt in expression and unswerving in purposes. His messages to ministers and laymen alike were not of the soothing type. He discovered a tendency upon the part of a considerable number of ministers to "protect" their laymen from outside appeals He would say again and again, "The layman needs no one to protect him. He has become an expert in that line himself. What he needs is to be 'exposed' to the appeals for the work of the kingdom."

We cannot here begin to enumerate the positions of responsibility he held both in the denomination and in other Christian enterprises such as the Y. M. C. A. In the denomination they ranged from the presidency of the Northern Baptist Convention and, for a quarter of a century, the head of the work in his own state to the superintendency of his own Sunday school for fifty years. We feel sure that he would reverse the order; for no task he undertook seemed ever to dim for him the glory of the home work, especially that of teaching the Word of God in the local church.

We cannot forbear making mention of his service to THE BAPTIST. It was during the great national campaigns to which reference has been made that Mr. Ayer faced the facts concerning our denominational newspaper situation. A trained publicity man, he knew the value of the appeal through the printed page. He discovered that in order to reach even 50,000 Baptist homes he had to go through the channels of at least a half dozen journals, all of which were more or less local in their nature and appeal. It was then that he dreamed of the day when the denomination should have a medium carrying our common interests to the remotest bounds of the convention. From that time he served on committees which had to do with the paper and its problems. While ill health kept him from the meeting in Indianapolis, he wrote to members of the committee, expressing his interest in the newspaper enterprise and pledging his continued support. He believed to the last that the paper can have, and therefore should have, a much larger circulation.

F. Wayland Ayer gave himself to the interests of the kingdom outside of the local church but his interest in the home church never lagged. He set currents in motion which will continue to be a blessing for years to come. He will be remembered as a Christian layman.

## Pious Camouflage

THERE has come to hand one of the many appeals for the support of various undenominational and faith missions. We are not now passing upon work that these institutions are doing; that is not our purpose. We assume, what we believe to be true, that these agencies are conducted by unselfish men and women and that great good is accomplished. The motive of the workers is in no way called into question, but the methods used to secure financial aid do not at all appeal to us.

"While the founders of the school do not feel that the appeals for the Lord's work should be made to men, but unto him in whom is their entire dependence, yet . . . ." Then follows one of the shrewdest appeals for financial support under the guise of "witnessing." Why camouflage this financial appeal? Why should we not call upon men to carry on the work which Christ himself commissioned them to do? There is altogether too much of this same sentiment in our churches. "I do not like to talk money in our church. It destroys the spirit of worship." The church that does not teach and practice stewardship of life, time and money, is falling far short of what a Christian church should be. When as members of the churches we get right with God in the matter of stewardship, we will find it less difficult to worship him in spirit and in truth. We do not show a lack of faith in God when we ask men for money for his work. We show our faith in his ability to create in men the desire to serve to the point of sacrifice. Nevertheless our troubles are due not to the making of appeals but to the wrong way in which we make them.

## The Word of a Gentleman

THE *Baptist Times and Freeman* says: "In the diary of David Livingstone there is an entry which was made at a time when he expected to be murdered by savage tribes. It reads as follows: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great religion and teeming population knocked on the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations, and lo, I am with you always, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't."

# A Page of Opinion

## Preachers and Editors Create "Rabid Partisanship"

IN an interview reported in the *Northwestern Christian Advocate* Miss Royden lays blame for "rabid partisanship" in religion at the door of the preachers and editors. Somehow when she speaks out one begins to prick up his ears to listen. She said we "were frightfully in earnest.'

"Why look at your theological differences, for just one instance," she went on to say. "You seem to be enormously exercised over modernism. There are actually 'fundamentalist movements' organized and seemingly many people are interested on both sides of the question."

When asked what she conceived to be the reason for this condition she replied without hesitation: "Do you mind if I say that I believe that it is due to your lack of education? It is not that I think you uncivilized; it is just that you are new. You have been so busy building a nation that your people have not had time to become educated in the sense that I mean. You have not had time to think seriously. You read your newspapers and perhaps a magazine or two. But are too busy to think into and through big questions —so you take the opinions of the editors or preachers as your own. Naturally you take rather violent sides.

"And the pitiful part of it is that so much of the battle is over phrases! In my preaching in England I always have a time for answering questions after the sermon and I often have some of the old phraseology hurled at me, but when we dig down and down to the heart of the matter we usually find that the literalist holds almost the identical idea which is mine. It seems to me that a great share of the difficulty is due to the encrustation which has taken place around some of the great theological words or phrases. The terminology has become hardened. We hear it from our childhood and it becomes a part of our thinking until finally we feel that the foundation is removed from under us if anyone tampers with this word. Words become of more importance to us than truth.

"I don't want to seem harshly critical, but this intense zeal over your theological divisions here does seem due in great measure to your willingness to be led by your preachers and editors, to your lack of real thought on the subject—what can well be expressed perhaps as lack of education."

"But that would hardly characterize some preachers who hold a very literalistic view of religion and are tremendously in earnest over the faults of the liberals. Some of them are quite well educated. What about them?" I queried.

"Does it necessarily follow that because they have gone through schools, they think deeply or scientifically?" was her counter question. "I believe that if people took time to think out their problems they would not be so rabidly partisan, one way or the other. Preachers and people, you are frightfully cumbered with things. You have so many things to be done that you have all too little time to think. But you have such a marvelous civilization, one that I sometimes think holds the promise of the future for the world. If only your religious life were thought through to a more mature conclusion."

## Plan for World Organization

LEWIS STOCKTON, of Buffalo, N. Y., has outlined in the *Buffalo Express* a plan for helping to bring about a new alignment of the governments of the world, in regard to establishing a peaceful world order. His plan is, briefly, as follows:

"It is suggested that congress invite representatives of all governments to a conference to consider principles upon which to establish a duly constituted international authority, orderly international relations, national security and economic stability by the joint action of all governments. The action of the conference is not to be binding on any government unless ratified duly by all governments according to their several constitutional principles. The following agenda is proposed:

"Can a tentative agreement be reached by the conference to reduce armies, navies and expenditures for armaments, according to principles of relative size to be agreed upon by such conference?

"Can an association of all national states be formed for the purpose of establishing the permanent international court of justice by setting up a *quasi* citizenship in such association; such court to have jurisdiction over such *quasi* citizens as individuals?

"Can the conference recommend to the several governments to consider the feasibility of jointly guaranteeing economic aid, where needed and authorized by said association, under proper restrictions?

"Can the conference agree to recommend that the league of nations amend its covenant to accord with the agreements of the conference, if and when such agreements are ratified, made and entered upon by governments of all states?"

In furtherance of this plan all who agree to its statement of principles are asked to clip this statement from THE BAPTIST, paste it on a sheet of paper, and send it to Charles Evans Hughes, secretary of state, Washington, D. C., with the following endorsement: "I favor the United States government proposing a plan, in substance, like the one herein outlined," signing your name.

Each one of us is responsible for his section of public opinion, and each one of us can exercise an influence in forming this vast force—a force so irresistible that, once aroused, it can achieve the impossible. The plan appeals to us as a step in the right direction.

# Ethical Leadership and the Modern Ministry

*An address delivered before the Baptist board by the president of the Baptist Union of Great Britain*

By J. C. Carlile

AN impartial survey of history would not show that the ministry of the churches has been conspicuous for its moral leadership. Those who hold that the modern ministry is fashioned upon the priesthood of the old dispensation, if not a direct evolution of the priestly order, can claim comparatively little in the realm of ethical movement. Their leadership from the days of Aaron, who is perhaps best remembered by his creation of a golden calf, unto the last of the priests of the Old Testament, against whom Malachi uttered strong words of condemnation, was characterized by vacillation, neutrality, and at best a mild support of the moral movements of the age in which they lived. Perhaps it was a special function of the priesthood to conserve ceremony, custom and tradition. It was left to the prophets to become the moral guides and leaders of great movements. I do not take the view that the Christian ministry is the outcome of the Old Testament priesthood. I think it has closer affinities with the prophets—less of the temple and more of the synagogue.

**The Prophets as Ethical Leaders**

The prophets were of a different order. It is an inspiration to read the Old Testament apart from the annotations and the puzzles of the higher critics or the blind literalists, and to view the prophets simply as the religious leaders of ethical movement. What a wonderful company they were! They were the pillars of morality and religion in the state, not simply advocates, but its passionate exponents. We cannot get away from the charm of their whole-hearted advocacy of righteousness, equity and the virtues that are as gems in any nation's crown. In every land, and particularly in Eastern lands, avarice and personal advantage were the great temptations. The prophets never ceased to proclaim the City of God wherein dwelleth that righteousness which exalteth a nation. Each has his distinctive message, his clarion note, fashioned by his personality and conditioned by the period in which he lived.

Amos insists upon the internationalism of true religion, for God is God of all. Hosea proclaims that the individual must not only share God's love, but must act in love to his brother. Isaiah in stately imagery sets forth the wondrous message of Jehovah. The character of God is the guarantee of the triumph of righteousness. Ezekiel, far away in exile, sees the approaching doom of the Holy City and cries aloud that the burden of responsibility rests upon each individual; not even the elect—the chosen people of God—can escape individual responsibility. All share in the responsibility for corporate righteousness or collective sin.

The prophets not only received by revelation the conception of the character of God and his relationship to the people, but also the foundations upon which ethical order can alone be built. They were not simply politicians, though they are usually that without apology; they brought the glow of religion, the fervour of lips that had been touched by the live coal from off the altar, the singleness of purpose that belongs to men who have heard the call, and each for himself has responded: "Here am I; send me."

### Inarticulate

By Lucie Gill Price

SOMETIMES
I fall upon my knees
And cry: "Oh, God!"
Then my troubled mind
Goes groping for the words
With which to tell him
Of my woe,
And finds them not;
Yet he surely understands,
For on my bended head
I seem to feel his touch
Of gentle sympathy.

The prophets realized that their work could be done only in the community and through the community. The great task was to reproduce that type of life which they had seen in vision while they lingered alone in the presence of God. Social righteousness was in their view directly connected with cleansing grace. While their religion was not simply an ethical code, they knew nothing of religion which did not include and go beyond ethics. Their conception of righteousness was not confined to the Hebrew people. Of course, it was primarily to them that their messages were delivered, but they saw the glory of the Lord filling the whole earth; and their utterances of ethical principles knew no barrier.

The New Testament tells the same story. The priesthood, standing upon precedent, custom and tradition, fearful for the rights and existence of the profession, consented to and planned the crucifixion of the Lord.

**Jesus a Great Ethical Leader**

It is amazing to see the decisions he gave in axioms upon the great moral questions of his day. Almost in sentences he asserted the moral principles which are timeless in their application, and know neither race nor language.

It may be recalled that not a few of the fathers of the church were the ethical leaders of their time. It would be worth while collecting the utterances of the early fathers upon the love of money or the lust of personal display. In modern times—well, I am afraid it is true that the ministry as a whole has not counted for much in the realm of ethical leadership; yet there have been blessed and brilliant exceptions. We immediately remember the outstanding names of Calvin, Wycliffe, Luther, Whitefield, Wesley, C. H. Spurgeon, and John Clifford. To these men, and of course to a great number of others, we owe a debt beyond all possibility of payment.

**The Great Evangelists**

While we may be saddened by the frequent silence of the church upon moral problems, we may be thankful for the leadership of great evangelists. J. H. Green, in his history of England, shows that a prelude to revival has usually been the decadence of morals in religion. He gives two striking illustrations, one in connection with the Renaissance at the end of the eleventh century. The church was terribly cold, the clergy timid, when suddenly the fire blazed, and everything was altered. Mr. Green says:

"The revival left its stamp on the fabric of the Constitution itself. The paralysis of the church ceased as the new impulse bound the prelacy and the people together, and its action when at the end of the reign of Henry VIII, it started into a power strong enough to save England from anarchy, has been felt in our history ever since."

Mr. Green says of the period in which the Methodist movement began: "There was no doubt a revolt against religion and against churches in both extremes of English society." The movement led by the Wesleys changed in a few years the whole temper of English society. "Religion carried to the hearts of the poor a fresh spirit of moral zeal while it purified our literature and manners. A new philanthropy restored our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade and gave the first impulse to popular education."

**The Modern Ministry**

I do not expect a real revival of the Christian religion without a large increase in ethical leadership. The separation of ethical movement from the churches, and the silence of the ministry, have resulted in two extremes. On the one hand religion has been in grave danger of being sicklied over by sentimentality. Sentiment, of course, is a good thing. It is part of every wholesome mentality, but sentimentality is what Ward Beecher described as a "slop over" of sentiment. On the other hand the separation has at least given the appearance to Christianity of stereotyped conventionalism; creeds and ceremonies without ethical value. That I regard as the great problem of our time. Christianity is more than morality but never less than morality. Has the weakened ethical leadership of the ministry any bearing upon the lost grip of the churches upon the people? I believe it is perhaps the chief factor.

At present, again allowing for blessed and brilliant exceptions, the ministry is not conspicuous for ethical leadership. Recall some of the outstanding ethical problems and honestly ask what guidance the ministry has given upon these, and what influence has that guidance had upon the nation. There are the questions of the stewardship of ability; the means by which personal wealth is increased; the elimination of war as a method of settling disputes among nations; the substitution of an international court of justice in the place of the old diplomacy and its appeal to the big battalions and the big navy; the reform of the drink traffic so closely related with the problems of the housing of the working classes; the amusements and the education of the people; the present law of divorce with its positive creation of wrong doing; the system of leasehold tenure and a multitude of problems that are as crying children begging to be taken in hand.

What has the ministry said on these subjects that can by any stretch of the imagination be regarded as leadership of the people? We are greatly concerned, and perhaps with justification, over the method of ordination, vestments and ceremonies of initiation, but when the last word has been said, these are not the great things of the people's life. It is true that men cannot live by bread alone; neither is a strong character sustained by custom and tradition. Perhaps the supreme need of the ministry is a great baptism of courage. It was once said: "He that saveth his life shall lose it, and he that loseth his life for my sake shall save it unto life eternal."

**Training in Ethical Principles**

Ethical leadership demands many qualities, and no one man, not even a minister, can be everything. It is quite clear that ethical leadership demands knowledge. This is not the day in which the little minister can denounce anybody and anything at his own sweet will without being an object of ridicule. We need a ministry trained in ethical principles quite as much as in theological folk-lore. There is also the necessity for a revaluation of our standards of values. We have to be clear as to the Christian standard; and when light has been given, there is the necessity for the well-balanced judgment that prevents men from rushing in where angels fear to tread. The ministry is degraded by becoming the exponent of class warfare just as it is by being the champion of middle class apathy and pretence.

I believe there is a great day yet to dawn for the Christian ministry, in which the minister, fired by evangelical zeal, and knowing the passion for souls, will follow the path of the great Master, the One who loved us and gave himself for us, in being the friend of publicans and sinners, and certainly not the enemy of Zaccheus and Nicodemus. In that day the minister will proclaim the way of the Cross for individual salvation with no uncertain sound, and the path of ethical righteousness for the society. Regeneration begins with the individual. It has no circumference until the knowledge of the love of the Lord covers the earth even as the waters cover the sea.

## The Everlasting Love

*I have loved thee with an everlasting love: Therefore have I extended loving-kindness unto thee —Jeremiah* 31:3 (*Margin*).

OH, wondrous, wondrous is this declaration—
"I've loved thee with an everlasting love"!—
Take it, ye winds, and sound the proclamation,
Till all the world shall learn this love to prove.

"Yea, I have loved thee, loved thee, O my people!"
Listen, belov'd! this gracious love is thine;
Lift up thine head! rejoice; rejoice, O Israel!
Again I say, rejoice, O heart of mine.

'Tis true! 'tis true—O heralds of salvation,
Wing forth this precious message far and wide;
Tell it with joy, from nation unto nation,
Till all are sheltered 'neath the Riven Side.

Tell it, O friend! where'er thou art abiding;
Tell out this wondrous story, sweet and true;
Tell them that thou art in this love confiding—
This love of God, so old, yet ever new.

List ye! oh, list!—"O Israel, I have loved thee!
Have loved thee with an everlasting love!"—
Nor life, nor death from this can separate thee;
Nor heav'n, nor earth from thee this love can move.

Sing ye, O heav'ns! nor cease ye from your singing;
And ye, O seraph-choirs, take up the strain!
Sing it, O earth! ye hills and valleys ringing!—
"Yea, I have loved thee!"—Even so; amen.

—Jennie Wilson Howell, in Boston Transcript.

# Anniversary of the Founding of Ford Hall Forum

By Charles H. Watson

THE recent hilarious celebration of the fifteenth anniversary of the founding of the Ford Hall Forum very naturally placed its chief emphasis upon the personality of one man. The man who first conceived the idea, and whose practical inspiration was the declaration in the will of Daniel Sharp Ford that the Boston Baptist Social Union "erect a building which should be used as a common meeting-ground with the working men and women of Boston." Closer than any other organization that has used the building has the Ford Hall Forum hewn to that line.

It was not an easy departure from the old denominational conventionalities; but from the humble beginning fifteen years ago, to the present proud and joyous anniversary, George W. Coleman was fully equal to it. He would have been almost superman, if from the outset he had perfected a plan that would have completely disarmed criticism, and only won him a whooping support of humanity. He has been saved from that misfortune, and while energetically and ingeniously trying out his purpose, and breaking a path, he had to take risks and learn valuable lessons from experience. But he has been risky and teachable and resourceful, and enthusiastic; while not always surprised at criticism, he has been continuously surprised at the abounding success of the enterprise.

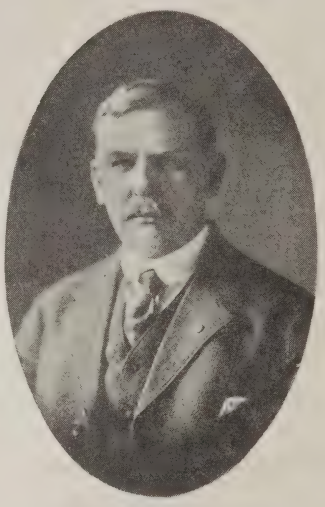
### Throbbing with Life

The chief characteristic of the forum is its kindling courage and contagious enthusiasm. The entire atmosphere of it is vital and electric. Given a live leader, determined frankly and bravely to face present-day questions, and to find authoritative men who will pluckily attempt to answer them, and inevitably you have something that throbs with life. And its character and record will be such as the forum has established for itself. The people can always be trusted to respond. Their response is simply what such leaders are certain to kindle. Possibly Dr. Charles E. Jefferson had this law in mind when he "believed the time would come when there would be a forum in every city church." People want to ask questions.

Even figures in connection with a live enterprise become fascinating; 326 Sunday evening meetings; 244 different speakers. Three-quarters of the speakers have appeared but once; 14 per cent of them have been women; 28 per cent have been ministers, priests, or rabbis. Medical doctors, college professors, business men, lawyers, judges, poets, social workers, publicists, representatives of labor, journalists, authors, lecturers, and educators made up the residue of the oratorical company.

### A Humorous Exception

One item in the forum record is humorously suggestive — this: "Almost never have we had men in high public office as forum speakers." Shrewdly kind is this discrimination against politicians big and little. It saves at both ends—saves the politician and saves an audience that is too earnest for evasions. It discloses the man who could not survive the "question hour"—too covered



GEORGE W. COLEMAN
Founder, Director and Chairman
Ford Hall Forum, Boston

with vulnerable spots which the swarm of forum sharp-shooters would pelt with their bullet questions. Even Coleman could not save him. One who must glue his ear to the ground, look all ways at once before committing himself, and makes it his habit to "crook the pregnant hinges of the knee that thrift may follow fawning," would be a sad misfit on that platform. How many charms of the forum are here accounted for?

### The Celebration

It was double-barreled. One barrel went off on Sunday evening, Feb. 25, and the other at the banquet on the twenty-eighth. By the way, generally have things been double-barrelled with the forum. When the child was born, it was welcomed by double-barrelled suspicion. Only 150 wary working people at first appeared. They were invited into a Baptist building, to be shepherded by a Baptist deacon, all bills to be paid by an association of Baptist laymen. They were suspicious that the "church" was trying to put something over on them. Then when the forum so succeeded that it compelled "headlines" in the newspapers, and reporters picked out on their pens the most radical utterances of its free speakers and questioners, the conscientiously orthodox began to suspect something worse than "heterodoxy." They remembered that Coleman never "drew the net," nor ran in the groove of traditional revivalism, and really had "ungodly speakers" now and then. They doubted whereunto this thing would grow. Then the blatant pulpit demagogue would fulminate.

It was an enfilading fire of suspicion. But the enterprise had vitality enough to weather everything. It was a tough baby, it thrived on castigation, and had a resourceful, ingenious and smiling daddy, who entirely believed in the future of his youngster. Helpers of the right sort flocked about him, waves of sympathetic attention went out through the city, the state, and the nation: finally a cry for forums went up in every direction; and now there are hundreds of them, modelled after Coleman's original, all over the country. Then came The Open Forum National Council, The Open Forum Speakers Bureau, and The Summer School of Open Forum Methods.

### The Flavors of the Celebration

In brief, this is the forum story: Suspicion has become jubilant and almost embarrassing adulation, and Coleman is in danger of continuous apotheosis. But he modestly, sensibly, humorously checks it up, and gives full headway to his gratitude.

You must bear in mind that the forum never attracts any "dead ones." Live men with live issues, a hall packed to the walls with all sorts of "folks"—racially, socially, religiously and politically —and all fused together for liberty, justice, and reality — that outfit suggests



THE MONTHLY SUPPER OF THE "FORD HALL FOLKS"
Mrs. Coleman at the right center about to partake

nothing funereal nor somnolent. Should a sleeper stray in, he'll awake, and get melted into the common mood.

All these flavors got into the celebration. There were many voices, and every one of them sounded a true note of appreciation. Did not Lieut. Gov. A. T. Fuller speak, and culminate in declaring Coleman "A Big American?" Did not City Councillor Henry A. Hagan, representing the absent mayor, nominate Geo. W. Coleman for next mayor and promise to stump the city for him? There were many other voices, each with a sincere and happy contribution, but there was one voice that swept all the strings of the celebration in masterly fashion, and seemed to utter everything the forum had sought and achieved. It was the voice of Rabbi Harry Levi, of Temple Israel, in Boston, whose speech was the overflow of a full heart. It was a gem; and the art of it was all heart. Every man and woman who in that forum had found the true soul of America as it opened to understand them and to give them hospitality and expression, found the Jewish rabbi an eloquent tongue for them.

### The Forum Census

Remember that we had J. Arthur Sparrow's census of the forum before us. Here is a part of it: One-third are foreign born; 61 per cent of foreign parentage; 134 different occupations were designated; 37 varieties of religious faith, only 7 per cent disclaiming any; 58 per cent lean towards Protestantism; 22 per cent are Jews; 6 per cent Roman Catholic. Only 2 per cent confess to agnosticism or atheism. A great happy family made up of all these supposedly discordant elements was celebrating, and talking back at "George" in a note of affection. It makes a genuine celebration when all differences are lost in a sort of high tide of unmistakable democracy! Dr. D. G. Wilcox, president of the Social Union, was an ideal toastmaster.

Of course, there was no criticism. They were celebrating successes, not mistakes. Dr. Coleman would be the last live man to disclaim making any. Only dead men are thus impeccable. The "folks" know how to celebrate successes. The native gayety of the foreign elements makes even the American hilarious. The leading genius of hilarity, however, is an American—Mr. Delcevere King. In volume and variety of song and fun he was easily king; and his subjects were unanimously with him. Dr. Denis A. McCarthy, our genial Catholic poet, put all the notes into his beautiful poem which he read. George W. Coleman was in everything; but it was because he had led us along towards the final fulfillments of the prophecy of that coming time

"When man to man, the world o'er
Shall brothers be, for a' that."

## An Interpretation

*Excerpt from poem by Denis A. McCarthy and read by him at the Ford Hall Forum, Feb. 28, 1923.*

... when a fellow says "Ford Hall,"
He says, "George Coleman," too —
that's all.

Conversely, when George Coleman's name
Our momentary thought may claim,

Ford Hall at once comes into view,
With "Open Forum" joined thereto.

The fates have joined these names together,
And there they stick in wind and weather,

And, 'pon my word, he'd grossly blunder
Who'd try to pry these two asunder.

'Tis fifteen years since they were wed —
A decade and a half has sped

Since George, the pioneer, began,
Out of his honest love for man,

To build a better spirit here
In this old city, quaint and dear,

'Twixt class and class; 'twixt race and race.
And now in many a distant place

The seed he sowed has taken root;
The plant has grown and yielded fruit,

And "Open Forums" east and west
Have faced the trial, stood the test,

And everywhere have strongly wrought
To make the "get together" thought

Enter the consciousness of those
Who viewed their fellow-men as foes.

This work for broader minds has made,
Old ghosts of bigotry has laid,

And helped its people all to see
The one-ness of humanity.

# Where Does the Mission Field Begin?

By Charles Alvin Brooks

WE HAVE smiled at the seeming egotism of the old woman who thought she lived at the center of the world because the sky came down all around her.

Most of us can remember a few survivals of that ante-diluvian age of missionary antiquity when people thought of missions as having to do with foreign lands and distant peoples and whole categories of especially dry and unreal things which were not even remotely related to current history or daily life of human beings like ourselves. The missionary was the original man or woman from Mars, so far as being very human.

It is no longer conceivable (if it ever was) that "missions" is the province of a few saintly old ladies who have no other interest in life and who are always regarded patronizingly by their children and by their more modern sisters, and sometimes secretly by their husbands, although the latter should be taken with several grains of caution.

Today every newspaper is a fresh edition of "missions." Every magazine of any standing is a missionary journal. Everything which claims the front page and bold headlines is an arrest of attention to the serious-minded and intelligent Christian and raises the question as to what must be done about it.

The frontier home mission field is at our door. The distant "foreign field" has moved around the corner. The ends of the earth have converged upon our parish. We must ride in a limousine with the curtains drawn if we would avoid the reminder that all people of the world are pouring down our street.

We realize afresh, unless we are cursed with a hopeless stupidity, what has always been true: namely, that Christ does not propose to rely upon a few devoted people whom we call missionaries commissioned to be sent forth, while a selfish church is unwilling to soil its hands with the messy work of saving the world. The great commission which is the Magna Charta of the Christian church is a commission to the whole church. What we call "missions" is not an elective of the chosen few. It is the supreme and unescapable business of the whole church. There can be no possible arrangement whereby this world-saving business can be delegated to a few. It is the business of all the churches, of all the members individually and collectively.

### Who Is a Missionary?

Now we do not need to leave home to carry out our commission. We do not need to be "ordained to the ministry," to discharge it. Every schoolteacher, every employer of labor, every business man, is a missionary. Every home should be a Christian center. Every contact of a casual day is a missionary meeting. Public opinion is a missionary matter. The community spirit is a missionary influence. Everything which goes on in the place where we live is broadcasted to the ends of the earth.

Once the great concern was to get enough money to finance this home and foreign missionary enterprise. It is still a great problem and there is still an unfinished task at a distance. But the great, the supreme concern, today is the Christianization of all our social life which means, broken up so that we can digest it, the spiritual renewal of our own lives, the life of our church and community; the Christianization of our whole range of interests and activities; the renewal of religious sanctions and motives; the upspringing within us of that apostolic passion for human welfare and loving service and the redemption of all human life; the rebirth of an unconquerable belief that the gospel of Jesus is the golden remedy for all our ills; that in the mind of Christ we are to find solution of all our problems; that race friction and class consciousness and all pride and greed and oppression are utterly alien to the will of God; that love, the love of the Cross, is still the only dynamic for the world's salvation

We must someway be awakened to a new sense of sin. We need fresh conviction of the deadliness of old sins which are becoming respectable. And we need a sense of the damning sinfulness of perfectly respectable practices and habits of mind which moved Jesus to the depths; the sin of the priest and Levite passing by on the other side, the sin of

(*Continued on page 223*)

# At the Dawn of a New Age

By Robert B. Longwell

THE heathen world and the races which have been held in the grip of superstition and ignorance or exploited by tyranny of priestcraft and cruel rulers are waking at the dawn of a new age.

Where are the signs of this awakening? Consider the mighty hosts of Russia where millions have but recently turned from the bonds of a state religion to the liberty wherewith Christ makes men free. Consider the smaller nations of Europe where populations are turning almost *en masse* from the yoke of Rome. See Turkey in her merciless march through the blood of Christian martyrs and recall the 70,000,000 Mohammedans in India whose hearts have beat in sympathy to the mad mania of the Turk.

Take the single case of India with its 300,000,000 people of whom 200,000,000 are Hindus. In this Hindu community there are as many as 50,000,000 people commonly called the "outcasts," "untouchable," "depressed classes" and so forth. All other Hindus, namely those who make up the four great castes, are said to have emanated from various parts of the body of the great Hindu deity, the head, the arms and chest, the loins and thigh and the feet. But the "untouchables" are so low down in the scale of human existence that they never came from this great deity in any way whatever. They have suffered all kinds of contempt at the hands of the caste men—have been disallowed access to public water supply, forbidden to walk on certain public paths. Even their very shadow is regarded as contaminating, and if the shadow of one of them fell upon a high-caste man the latter would go forthwith and bathe.

### Two Lines of Influence

Two lines of influence have come to bear upon these people. Until the days of Carey, Marshman and Ward they seemed to be doomed for all time to remain in their unhappy condition. But the missionaries told them, as widely as it was possible to tell them, the story of boundless hope and love. The effect of this story repeated in different communities through a number of decades is best understood by the fact that nearly all the great movements towards Christianity in India have been among these outcasts. Some of them have been educated and a few have developed into great preachers before whom the high-caste Hindu stands and marvels as he listens to the imperishable story. These depressed people have come to see that they do not have to remain forever the helpless, suffering objects of contempt, and have begun to aspire hopefully towards better things. It stands almost beyond the peradventure of a doubt that if missionaries and means could be provided for their evangelization the vast majority of these 50,000,000 depressed, negelected, suffering but now aspiring people could be led into the Christian community within a generation.

But it is a passing opportunity, for a second line of influence has come to bear upon these people. Within the last five or six years the government of India has extended the franchise to every one who pays as much as fifteen rupees in income tax. This is indeed a wide franchise for people who never knew what it meant to cast a vote in the history of their country. It will include the "outcasts" just as rapidly as they develop along the upward march to respectable manhood. High-class Hindus and Mohammedans realize this, and have already begun to flirt with the "outcasts." The psychology of the situation is easy. High-caste Hindus do not want these 50,000,000 outcasts to add the weight of their future political significance to that of the Mohammedans. Also the Mohammedans do not wish them to support the great Hindu community, hence the change of "heart" and of attitude on the part of high-caste Hindus and Mohammedans towards the "untouchables." It need scarcely be stated that once these depressed classes are absorbed into a more "respectable" and powerful company, they will be immeasurably more difficult to reach with the gospel message.

The New World Movement is an effort to see that these millions wake to a knowledge of the Prince of Peace and henceforth march to the music of his gospel, lest they wake to the weird and terrible shouts of war. It is the spiritual reaction of the heart of a great denomination to the conditions which this new and awful age has revealed. It is a recognition of the greatest opportunity this world has ever seen to point the millions of human beings whose spirits are beginning to awake from the sin-stupor of centuries to him who is the Way, the Truth and the Life.

The limited space at our disposal does not permit the setting forth of the challenge which comes ringing from our other fields. Oh, how the calls come, and keep coming! What an awe-inspiring age is this in which our lot is cast! The New World Movement is an effort to understand the signs of the times and to measure our strength against our God-given task. This is what calls for the "dedication of life." This is the "vision" and the "voice" which send the mighty thrill through the heart of the young Christian who says, "Lord what wilt thou have me to do?"

To meet such conditions, and to carry the leaven of the kingdom to the millions who are now easily within our reach, and who must be reached in this generation or never, calls for a generous and sacrificial dedication of life. We have had the joy of seeing lives placed on the altar for such service in these recent months. How they stand out before us, one after another, as we have met them and listened to the story of their consecration and preparation, and how our hearts have rejoiced as we have received letters from those whose names were furnished us as references. Just the other day we received a letter which came from a college professor in response to an inquiry regarding a candidate for foreign service. In this letter referring to this applicant, the professor says: "In my fourteen years of teaching I have not had his equal."

### Experiences of Candidate Committee

We could call the names of some who would remember long the experience they had a short time ago when in the capacity of "candidate committee" they listened to the story of another applicant relating his struggles to prepare himself for missionary service. That committee was composed of business men, ministers and educators, including the president of an academy, a college president and a professor in a theological seminary. As the young man told the story of his spiritual struggles not one of these committeemen was able completely to hide his emotions. This young man was dedicating his life to *service*. A number of other cases could be mentioned. As these young people were asked what their motive was in offering themselves for missionary service, one or two seemed to express in a single sentence what others had to put in a longer statement, but the gist of it was, as one young man said: "Because I believe that men without Jesus Christ are lost." It is reassuring beyond expression to find young men and women of the finest educational qualifications who are facing this sacrificial life in this materialistic age. Such dedication of life can never be explained except as an act of devotion to him whose glory fills the heavens and at whose name every knee shall bow.

If then we have the vision of the world's great need, and are met with this offering of life, what is the next step? Manifestly it is to place the life where the need exists. Shall we be able to send these noble young men and women out to the fields where they are ready to go, in order that with heroic spirits they may address themselves to the stupendous task of the age, the mightiest challenge the church has ever seen? That question can be answered only by the churches. Will they at such a time as this fail their Leader, or will they present an unbroken phalanx and march steadily up to their God-given task? If they stand together and if each does his part, a new era of triumph will begin. A letter just received from a fellow missionary reads: "We are still in the grip of a great revival. Five thousand converts in eighteen months." Similarly encouraging reports are coming from many fields.

## God's Great Gifts

By Elva S. McBeth

I FEEL that God is close to me
When nature's wonders, fair, I see:
The stately tree, whose form so tall
Gives cool, protecting shade to all:
The nodding flower, whose fragant breath
Sweet comfort brings to thwart grim death;
The winging bird, whose merry song
Cheers fainting heart, bids faith be strong;
The happy child, whose marvelous eyes
Reflect the glories of the skies;—
O, may I ever thankful be
For God's great gifts, so rich and free!

# The Swatow Region a Half Year after the Typhoon

By Newton H. Carman

FORTY-TWO thousand lives were snuffed out in a few hours—drowned by the tidal wave, or crushed under fallen walls. It was nearly six months ago that this happened. Sometimes it is hard to believe that it ever did happen. Then again the scene is brought back again with vividness. Every morning on my way to school, I walk past a ruin where two parents and four children met the sudden call that night. Nature is beginning to round off the jagged edges where big branches were born away and tree trunks snapped in two; but many of the broken walls, tileless roofs and mutilated works of man still stand, gaunt and ugly, to bring back the sensations of that wild night and to call to sight again the scenes of destruction which the chill drizzling daylight revealed. And in certain sections today the need of food, of clothing and of shelter is as great as it has ever been.

The area of typhoon and tidal wave devastation might roughly be divided into three classes. In the first, the visible signs of the typhoon are still everywhere present, especially in the buildings. But the loss of life in this area was very small—a few score in all, perhaps—although this area is the widest of the three. Agriculture and commerce are going on about as before; there is very little actual suffering; and only these outward marks are left to tell the story of the storm.

### Back to Normalcy

The second zone was affected by both wind and wave, but not to the extreme of the third. A few hundreds were killed, or perhaps a few thousand. The high-water marks still stand on the walls, but the buildings for the most part stood, with much of the damage now repaired. Farming lands were rendered temporarily untillable by the brine which bathed them for several hours that night. Property loss and the ruining or carrying away of many articles of family or commercial use were common, but except in a few cases, the suffering in this section is not acute today. This section has for the most part come "back to normalcy."

But there is still another area where devastation and death ruled with a high hand that night and where suffering exists today. Villages were leveled to the ground. Populations of thousands were reduced to hundreds, and hundreds to tens. Those of us who were not in that area then or who have not visited it since, find it hard to realize what really occurred. A few vivid and intimate stories by Melvina Sollman, who has recently spent several weeks in that region, gives us some conception of what was and is the situation there. She says:

"The village of Thau Chhong has 500 left of 1300 and only a few houses standing. One old Christian woman was saved by clinging to the top of her bed. When the water came in, it floated the bed so that she was safer than those who were younger and could run away. That is one thing that first puzzled me, for I wondered how so many old people could be left. On inquiring I learned they were all saved in that very way. They could not get out, so they clung to their beds or rafters. The one mentioned was seventy-seven years old, and while her life was spared, all her possessions were washed away. She was at church even if she did have only two thin summer jackets to wear, and the day was cold. Two other old women, seventy-one and eighty-two years old, were also at church. Each lives alone and is in need of clothing and bedding, and the last one also needs her roof mended. We will see that it is done before we leave here. It paid to come here if only to relieve these three old faithful women, yet there are many more just as needy. . . .

"The wells were polluted, not only by the salt water but by the overflowing cesspools and all the filth of the cities and villages, and there was not a drop of good water for some time. The wells are brakish and horrid tasting even yet. One mother told how hard it was to do without water for so long, and she said, 'It was hard enough for us older people, but when the children cried for water and there was none, it was distressing. All the water we had to give them was the few drops of dew we caught each night.' Can you imagine such need? Some have cried until they are almost blind and others have lost their voices from wailing. There always has been enough skin disease, but now there is even more in the devastated districts for there was everything in the water in which they were held for the night, and had to use afterwards. . . .

"I shall always remember the face of the dear old woman who was the last to receive a bundle. We give out tickets to the needy ones and then do up bundles according to the number and need of each ticket and on the distributing day each receives his or her bundle. Of course there are always beggars and the all-year-round-poor that we cannot give to, so we always tell them we give to those who have tickets, for we have to draw the line somewhere. That day, as always, there were the crowds of others beseeching us for things but we had to refuse. Among them was an old woman eighty years old. When I saw her I knew I would have no peace of mind or heart if I did not give her, even if she did not have a ticket, so I told her not to trouble and I would give her something. She followed me quietly around, and as soon as possible, I went over to the women who were putting away the few things left to take back to the chapel, and told them to get out a wadded jacket. The old sad face brightened as she saw the material, and a smile broke as she saw the cotton for the filling, and the old wrinkled face beamed as she saw a pair of trousers added. Although we were not warm with all the clothing we had on, she was wearing only one thin suit! That happy face was a benediction to that trip."

The three great needs of today are shelter, food and clothing, but at present "the greatest of these is clothing." Shelter is not so vital just now, for the weather is mainly dry. When the spring rains begin their downpour, roofs repaired badly or not at all, in homes which lacked the necessary funds for such repairs, will find huddling groups trying to find, as we did the night of the typhoon, dry places under leaky roofs. Food, too, is important, but not so difficult a question. For though the local stores of rice were long ago exhausted, relief stores and funds have generously come in and the hungry are being fed.

### The Most Pressing Need

Clothing is the most pressing need now for some time. Though we are at the edge of the tropics, and the temperature is never below freezing, the winds that blow across the ocean some of these chilly days bite through all but the warmest winter clothing. Chicago winter wraps are welcome here in South China many of these days. Burlap bags and thin summer jackets have been a poor defense against wintry winds, yet they have been all that thousands have had. Carloads of garments and bedding are being rushed to this region, and still the need is not met. A newspaper reported a few days ago that sixty had died of exposure during the cold snap at New Year's time. Is it any wonder that all available funds not otherwise designated are being turned into clothes and bedding? Or is it strange that old garments not yet discarded are being gladly given over to these shivering January victims of an August storm?

Yet with all this suffering, the unselfishness and patience of many of the sufferers that old and young have shown for each other, the hearty cooperation of the local officials, many of whom lost their own families and possessions that night, have been encouraging features. To hear and meet these stories gives to us "outside country" people a new appreciation and love for these people among whom we have elected to live. Property, buildings, crops, personal possessions, are of little value compared with the people to whom they belong. That hearts of gold still remain where all other gold and silver has vanished away, is a cause for gratitude. If only this awakened unselfishness and this new spirit of service and cooperation which has come in the aftermath of disaster may be quickened and made permanent by the spirit of Christ!

What are the churches and mission doing? Generous contributions have come from Chinese Christians in other parts of China and abroad, and from churches in America and England. This is being administered in the name of him in whose spirit of love it was sent. Our mission itself, though handicapped by shortage of workers, has sacrificed the time and strength of a number of missionaries for this work. Mr. Baker of Chaochowfu has spent many weeks supervising the building and repair of important dykes in that sec-

Newton H. Carman, son of Dr. Augustus S. Carman of the Northern Theological Seminary, has been on the foreign field since January, 1920. He is connected with the new normal department of Swatow Academy. He is a distinguished athlete and trains the Chinese students in track work. During the absence of Rev. G. H. Waters, Dr. Carman is taking care of his field. Dr. Carman is a graduate of the Denison University with degree of A. B. He is also a graduate of the University of Chicago with degrees B. D. and A. M., and a member of Phi Beta Kappa. In 1919 he married Dr. Mildred H. Scott, daughter of Mr. and Mrs. Ernest K. Scott of Oak Park, Ill. Dr. and Mrs. Carman are the missionary representatives of the Hyde Park Church, Chicago.

tion. Miss Sollman of the women's school, assisted part of the time by Miss Northcutt of the hospital, has rendered invaluable service in the buying of thousands of bolts of cloth, has supervised the making of it into garments and bedding, and then personally distributed it in scores of villages of that region. The disinterested work of these mission representatives and the native Christians and workers who have helped them, have already resulted in a new spirit of friendliness to the church and willingness to hear the Christian message. The Father in heaven, whose rain falls upon the just and the unjust, has been glorified in the service of his followers, who with true Christian impartiality have treated all cases of need alike and played no favorites. And this has been a new message to the hearts of our Christians as well as to the watching world without.

Our churches as a whole, I believe, will go forward all the more in spite of—or is it because of?—this tragic loss which God has permitted. A fine new church building in Nam Ie, the pride of its members, was totally wrecked by the storm. Yet this is in the very region where some of our own workers have contributed most toward relief and repair, and a great door has been opened in the hearts of the people. So when a new building can be built—and it must be soon, while hearts are still warm—there will be many new hearers who will come because of the cup of cold water given them in their great need in the Saviour's name. Some of the churches in my own field, in spite of damage to their buildings, and the personal losses of their members, have even made a forward step toward self-support. Others, after contributing to the repair of their churches, are beginning the new year with diminished mission grants. Granting the littleness of faith and of real Christian spirit shown by some in this crisis, granted some doors of opportunity unopened and other open doors unentered, the consensus of opinion seems to be that our churches are going forward with greater zeal and singleness of heart than before this catastrophe was visited upon us.

Earthquakes, typhoons and tidal waves cannot halt the progress of the church of Christ. Suffering and need there is, disappointment and grief remain, purses and larders are still empty and there is scant protection from the wintry blasts. But the spirit of Christ, as shown by his followers everywhere towards these needy here, will reveal him as nothing else could. Perhaps the God who also speaks in the still small voice, has chosen to speak to us through the storm.

So may we Christians in China, though there are new crosses for some of us to bear since that fateful night in August, thank God, take courage and go forward following in his train.

# Persistent Agitation Brings Results

BY HELEN B. MONTGOMERY

THE career of Dr. John Lee, a Methodist minister tucked away in a country parish in Northern Illinois, has a lesson for all of us. It is doubtful if his name is in "Who's Who," and yet this quiet, modest, obscure missionary pastor has played a crucial part in one of the great chapters in the history of religious liberty.

Some years ago the Northern Illinois Conference of Methodist Ministers appointed a committee for the purpose of bringing to the attention of Ecuador, Bolivia, Peru, and possibly Rome, the evils in regard to the marriage of non-Catholics in these countries. The priests of Ecuador, Bolivia and Peru, would not marry any one who was not a Catholic. All Protestant churches were forbidden and no marriage could be legal unless performed by priests of the Catholic church.

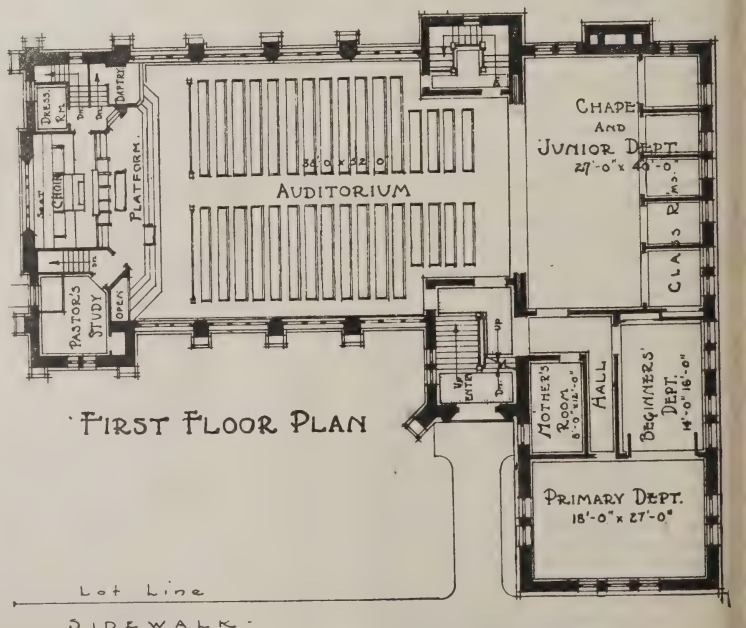
Dr. John Lee was appointed as a member of this committee. The meeting adjourned. The committee was forgotten. It was six years before ever it was called upon to report. Meanwhile Dr. John Lee had been steadily at work. He went ahead for twenty-two years with but one objective—to right this wrong against religious liberty. He was quiet; he was systematic; he was persistent; he was courageous. He knew how to dream big dreams and plan big plans. The only funds he had were a reasonable sum granted by the conference for postage. He studied his question, found out what were the exact conditions, learned who was responsible for them, and then began a systematic correspondence with Catholic and Protestant clergymen of the three countries. To this he added the attempt to reach the governments of those countries, through the state department at Washington. After ten years of patient and persistent writing, he began to get a market for his wares. He found Dr. Calderon, a celebrated priest of the city of Guayaquil, who agreed with him and who defied his bishop when the latter refused to recognize the rights of Protestant persons.

Dr. Lee's campaign involved the flinging of an even wider line of attack. Hundreds of prominent Catholics were written to, in North America and in Europe. A good many of these letters received no answer. Some noted prelates refused to believe that the conditions of religious oppression in South America existed. It is encouraging to know, however, that a good many Catholics joined heartily with Dr. John Lee in his opposition to intolerance. The editor of the *Catholic Citizen* in Milwaukee printed his answer to Dr. Lee's letter in his newspaper, as follows:

"It is desired that Peruvian Protestants and American citizens residing in Peru be permitted to marry there as here (divorces excepted), and that their marriages be considered legal marriages. If the laws of Peru do not permit this, then those laws are unjust. Roman Catholics concerned through any mistaken notion of zeal in obstructing remedial legislation will burn for it in purgatory."

Strong letters of encouragement also were received from such Catholics as the Very Reverend James C. Byrne, president of the Roman Catholic College of St. Thomas at St. Paul, Minn.; former secretary of the navy, Charles J. Bonaparte, of Baltimore, Md.; Col. John Brisben Walker, magazine editor; William J. Onahan, prominent Chicago layman; Jeremiah Curtin, of Bristol, Vt., widely known translator of Sienkiewicz; Justin McCarthy, English historian, and Rev. Paul Sabatier, historian of France.

Most encouraging of all, however, was a letter from the Roman Catholic bishop, Patrick James Donahue, who not only indorsed the movement for religious liberty, but urged Dr. Lee to secure effective action through the pope. Bishop Donahue told Dr. Lee how best to do this. The bishop even hoped for an apostolic benediction on the movement. Dr. Lee adopted the bishop's plan.




FIRST FLOOR PLAN, FIRST CHURCH, FREMONT, NEBRASKA

Writing to Germany, he secured the support of Count Bernstorff. Through its state department, Holland expressed willingness to aid through diplomatic channels. The British government was willing to help. The diplomatic agents of Germany and Great Britain were instructed by their home governments to use their good offices to bring about the desired reforms in South America. Two presidents of the United States, President Cleveland and President Harrison, wrote to Dr. Lee, expressing their hope that he might realize his objectives. President McKinley aided actively. Secretary of State John Hay, and Richard Olney, kept a constant stream of letters going back and forth between Washington and South America.

### Letters to the Pope

Finally Dr. Lee began to address a series of ten letters to the pope. This was on the advice of Bishop Donahue, the great Roman Catholic bishop. These letters did not protest nor criticize. They set forth in detail the conditions which were to be found in Bolivia, Peru and Ecuador—conditions which were in restraint of the equal rights of all creeds. For months no answer was received, but after the visit of Cardinal Gibbons to Rome, Dr. Lee learned that the cardinal had brought to the attention of Rampolla, secretary of state, the charges which Dr. Lee made. At last a letter came from Rampolla (through Cardinal Gibbons), in which he stated that the restrictions on the practice of the Protestant religion in South America existed by constitutional enactments, and the pope could not interfere. However, Dr. Lee kept steadily on. At his direction a moral pressure was exerted on the three South American republics, one at a time, beginning with Peru, by the United States government, Great Britain, Germany and Holland. These great Northern powers called on the three South American republics to bring about the same religious liberty which the four great nations accorded to citizens of Peru, Bolivia and Ecuador, resident in their territories. Peru was the first to respond. Less than two years after Dr. Lee began writing to Protestants and Catholics, both private and public, and to governments, a bill was introduced in the legislature of Peru, remedying this religious oppression; but it took until late in 1897 before the civil marriage law was finally passed only to be vetoed by President Pierola. It was in 1915 that the climax of the battle for religious liberty came in Peru, when a constitutional amendment was proclaimed, ending the prohibition which had existed against the public worship of the Protestant religion.

Ecuador did not feel the effects of Dr. Lee's crusade until 1900. In 1903 a drastic civil marriage law was passed, which forbade priests to perform the marriage of any persons who had not first been married by civil authorities. In 1905 a law was passed permitting public worship to any religion not contrary to law and morality.

In Bolivia bills for civil marriage rights and for religious freedom were reiected in 1901, 1902, 1903 and 1904. In 1905 a law was passed permitting the free exercise of all religion (not immoral) within the republic. I have the impression that civil marriage rights have been granted within recent years, but am unable to verify this.

A story like this ought to hearten every advocate of righteous reform. Dr. Lee was backed by no great organization. He had no generous funds. He had not the pedestal of a great name or fame. He had simply a passion for justice and a belief in the gospel, and a determination to win. There are great wrongs in America! There are great advocates in our churches! When it is given to any one of us to see clearly these wrongs, the way to remedy them lies open before us. Where are the men and the women who will devote themselves superbly and sincerely to the public health, the removal of child labor, the enactment of federal marriage and divorce laws, the suppression of the trade in narcotics, the pushing and better organization of Sunday schools, the circulation and reading of the Scriptures, the keeping of the Sabbath, or any one of a dozen great causes that today are summoning us to their promotion? Granted the consecration, the determination, the system and the sanity of the agitation, success is absolutely sure.

# An Ideal Church Building



THE First Baptist Church building, Fremont, Neb., was dedicated, Sunday Feb. 4, 1923, just one year from the burning of the former church edifice. In planning a building to meet all the modern requirements of church, Sunday school and social service, the architect, Harry W. Jones, of Minneapolis, had two prime objectives in solving the problem before him: the church—worshipful; and the parish house—utilitarian.

The main auditorium is distinctly a place for formal worship. It embodies those elements contributing to this spirit, in plain architectural form, light and shade, color and decoration of which the art windows in their tone and texture should be the keynote. The general plan is a rectangular room, symmetrical in every way, on a central axis, focusing towards the pulpit and choir. The dark, rich, main memorial east window, is above the choir. The open baptistry is on one side, an appropriate object lesson for a Baptist church. The approach to this is concealed, and leads to dressing rooms in the rear and, by stairway to basement, to other ante-rooms, and to a large choir room. On the opposite side is the pastor's study, with outside entrance, leading also to choir room.

The seating capacity is 300; but the chapel, used also by the junior department, may be opened into the large auditorium, augmenting its capacity to 600. In the rear of the main auditorium unit, and of no less importance, is the Sunday school and parish house.

The large tower at the angle of the two units gives ample entrance to both church and Sunday school, a special feature being that no outside steps are needed, the stairs starting from the landing up to first floor and down to the basement. Another entrance on the opposite side of building gives similar additional access.

Upon the right of the tower entrance is a mothers' room, used also as a rest room, fitted with a cot, tables and chairs for emergency purposes. The beginners and primary departments are immediately adjoining and may be opened together when desired. By this arrangement, all the younger children are on the first floor, with easy access to the outside.

On the second floor, in addition to the gallery, are the intermediate and young people's departments and class room, with commodious lockers for coats and hats, and a large ladies' parlor with windows on three sides.

The basement cares for a large dining and social room, with stage. The kitchen, arranged for both cafeteria and general service, is so situated as to serve additional double dining room for committees or classes. Club rooms for Boy Scouts and Camp Fire Girls, a check room for men in the tower, and retiring room and toilets for the women, complete the accommodations for every form of church enterprise.

The materials used are dark reddish brown brick, with cut-stone trimmings, and a Spanish roll tile roof. Art glass windows in the main auditorium are a rich warm tone. The large east window is of peacock blues and greens, giving a restful effect before the eyes of the congregation.

The interior finish, pulpit furniture and pews are of dark English oak, the walls of tan with delicate olive green tracery. The hardwood floors have heavy carpet runners and rugs down the aisles and on the pulpit platform. The ceiling is of heavy timbered trusses; the paneling between of Washington fir, all finished in dark tones and enriched by oriental electric lanterns, which serve not only their purpose of illumination, but as a decorative feature at other times.

Special attention has been paid to the acoustic properties, which are perfect, as well as heating and ventilation—important factors in building. The church has a membership of about 400, and the Sunday school has the same number. The total cost of the building, including pipe organ, was a little less than $60,000.

# The Business of Soul Winning

## Heroic Evangelism

IN PORTSMOUTH, famous in England's history, Rev. Griffith J. Harris is pastor of our church. Notwithstanding that he has three services at his own church every Sunday, in September, he opened his evangelistic campaign which is to continue through March in the coliseum music hall in the heart of the town. The *Baptist Times and Freeman* says of his work, "I wish I could convey to you some adequate impression of those first Sunday meetings. Howls, catcalls, whistling, mocking repetition of anything said until anything in the nature of a set address was impossible. More than once Mr. Harris has had to leave the platform and be content to go down among these 'Philistines,' talking to one here and there where he could get a hearing. At the same time telling them quite frankly that he should win in the end, that his day would come and that they would hear him before the season was over."

He has won. An outstanding feature of the gatherings is the presence of hundreds of youths in their teens. It has been necessary to set aside Tuesday evenings to meet those who have become interested. Thirty have joined the minister's Sunday evening Bible class at the church and there have been many conversions. Mr. Harris found that his church was unable to reach these young folks through its regular services. They did not attend. He then went to them with the gospel. And the gospel proved, as it always does, the power of God unto salvation.

## An Evangelistic Appeal

CHRIST made fishing for men the first thing in his program. Directly upon his return from the temptation and his anointing with the Holy Spirit he chose the twelve. Almost immediately we find both Mark and Luke recording his mingled exhortation and command: "Come ye after me, and I will make you fishers of men."

John has not gone half way through his first chapter until he tells us of the experience of Andrew and himself in soul-winning. He says that Andrew outran him, setting down his testimony in these words, "He *first* findeth his own brother Simon—and he brought him to Jesus." In this record therefore there is set down *the account of the first man who ever won another man as a follower of Christ.* Of all the widening and deepening river of soul-winning which has been broadening on through the ages Andrew was the spring and the source. He was the first man who was made a fisher of men.

One has only to open the Acts of the Apostles and read those stirring chapters straight through from the ascension on through Pentecost to the end of that particular record of the things which Jesus "began both to do and teach" to see that the first business on the calendar of the leading characters of that book was that of soul-winning. Peter at Pentecost drove straight ahead for conversions. He preached a crucified Redeemer and the remission of sins, and demanded immediate repentance and faith. He was filled with all joy to see his net caught so full that it must have reminded him of the time when he let down the net "on the other side of the ship" at his Lord's command.

**THE period of unusual activity in financing our missionary, educational and other denominational agencies has been one of remarkable results in the work of evangelization. Our commission, which calls for an evangelistic passion, an international outlook, a symbolic initiation and an ethical obligation, is being obeyed as far as the work of making disciples is concerned. Under this caption we shall be glad to print from week to week brief stories of the efforts of the churches to win men and women to Christ.**

Paul was not to be swerved from his business of soul-winning even by imprisonment and earthquake. At midnight he and Silas were practicing hymns in their inner prison, and amid the dust and wreckage of the earthquake which set him free we hear him saying to a penitent jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." Whether tossing here and there in the fierce euroclydon that swooped down upon his little ship in the Mediterranean, or making a fire in the chill of the island on which the boat was finally wrecked, you hear him leading men to Christ. How his epistles are filled with his passionate pleading that men shall turn from dead works to serving the living God!

The pre-Easter season should bear its witness that our ministry and membership still have this holy passion. We should go out not merely to swell our membership rolls, but to see men turned from darkness into light and from the power of Satan unto God. If Christ could come in visible presence into our midst again would not his first word to us all be, "Follow me and I will make you fishers of men?" And would we not with all the ingenuity of the angler study the tackle and prepare the bait and make the casts necessary in this holy business of taking men alive for the service of Christ?—Bishop Stuntz in *Northwestern Christian Advocate.*

## An Evangelistic Truck

**ONE of the good laymen of Brookfield Baptist Church, Indianapolis, Ind., recently converted, asked God the other day to show him how to do something of real value for the kingdom. The early morning found him taking his ashes out to the alley. A man drove up with a Buick speed wagon and the two men talked for a little while. It was raining, remember, and not an especially good day for seeing "sunshiny things." But before the conversation was over this man purchased this new "gospel truck" and will place it at the disposal of the Baptist work of the city. It is to be manned and ready for emergency calls soon. Send in your S. O. S.**

## The Conference on Evangelism at Atlantic City

FOR several years the American Baptist Home Mission Society, in cooperation with other denominational organizations, has held a conference on evangelism and spiritual enrichment on Sunday and Monday preceding the sessions of the Northern Baptist Convention.

Last year in response to the expressed desire that there be no preconvention meetings this conference was not held at Indianapolis. So many expressions of regret because of this omission have been received, and so many urgent requests for its return that the Home Mission Society has voted to reconvene the conference this year at Atlantic City under the direction of the department of evangelism.

The program will be builded around the Great Commission. It will be an intimate contemplation of our primary task in the enterprise of redemption. The Sunday afternoon session will be in the nature of a retreat, when we shall come face to face with our personal responsibility. It is purposed that through the sessions we shall study evangelism in its wider applications to the complex conditions.

To these quiet contemplative hours may we come for that spiritual regirding we so consciously need for the accomplishing of the greater tasks that await us.

Further details will be announced as we approach the time of the meetings.

H. F. STILWELL,
Genl. Supt. of Evangelism.

## A Revival in Cuba

MR. AND Mrs. F. J. Peters, evangelists, have finished one week's series of meetings in Cristo, Cuba. Well over 200 persons, including students and their friends and parents, professed faith in Christ. Practically all of the boarding pupils took the stand. This has been in every way the most successful meeting experienced in Cuba, President Routledge of Cristo College reports. Meetings to continue two weeks at Santiago were begun immediately at the close of the Cristo meetings. At Guanatamo, where Mr. Peters was assisted by the pastor, Rev. J. Luis Molina, who serves under the general home board, the church was greatly revived, 161 giving evidence of the power of the Lord's presence. Mrs. Peters added much to the meetings by her singing. Groups gathered in the streets and the parks to sing the hymns learned in the meetings.

## Gleanings

**The Belgian Congo Mission at Sona Bata** is still in the grip of the great revival. From 1,500, the membership has grown in 16 months to 7,000. Forty-four baptismal services have been held and from one to 537 people have been baptized at each service.

**The Manchester Church, Rev. Charles G. Wright** pastor, has just concluded a three weeks' evangelistic campaign with the assistance of Mr. and Mrs. C. E. Hillis of Kahoka, Mo. Members of the church have been greatly quickened, the unsaved have accepted Christ, heads of families are included in those converted and new impetus has been given to all the work of the church.

(*Continued on page 224.*)

# The Open Forum

### THINKS INFORMATIONAL WIRES CROSSED

I read in my copy of THE BAPTIST for Feb. 24 a review of Mauro's "Evolution at the Bar." I cannot help wondering on how much knowledge of the subject the writer of the review based his commendation of it: "We commend this little volume as a most convenient, readable, and dependable primer on subjects that are so much mooted these days." I got a copy of this book some weeks ago to see what the man had to say. As I read it through he seemed to me to be using words in a clever way without knowing facts or understanding principles. Not being deeply versed in science myself I showed the book to Prof. John M. Coulter, of the University of Chicago, who is both a very eminent scientist and an earnest Christian man, active for many years in Bible-class teaching, Y. M. C. A. work, and other forms of religious endeavor. No man is more competent to judge of the subject. This is his reply:

"I have looked through 'Evolution at the Bar.' To me it is an amazing book. I thought Bryan had taken the prize for ignorance of the subject, but he will have to yield this position to Mauro. I have never seen a more hopeless tangle of misunderstanding. The quotations he makes, taken out of their setting, are entirely misleading. As you say, he is certainly acting like a tricky lawyer in trying to make a case."

It certainly is cause for wonder that in these days any intelligent person who has had a reasonable amount of contact with current knowledge should seriously set to work to argue against evolution as if it were something dangerous, something hostile to the Christian faith. Evolution long since became a basic principle recognized and used by practically all scientific men. Discussion among them as to whether it is a fact ceased long ago. All the marvelous discoveries and applications of the forces of nature during the past fifty years have been made on this basis. Every discovery, every experiment tends to confirm it. Investigation now is as to the causes of evolution and the methods by which it works. Such investigation is carried on by men who have given their lives to the study of nature. They know their ground; they know fact from fancy. How absurd it is for men who have no such thoroughgoing, first-hand knowledge of nature to assert that the men who have such knowledge do not know what they are talking about; to declare, as is done by some people much in evidence, that the very principle on which they do their work is at best nothing more than a clever guess. What do such men mean? Do they think the whole scientific world has gone crazy, and that they are able to set the scientists right? Or, again, do they think they must deny the truths of material nature in order to maintain the truth of the gospel? What right have they to pit one set of God's truths against another and make a religious issue out of the alternative?

Of course the real animus of the objectors comes from a fear that the Bible will be discredited if we admit that the first chapter of Genesis is not a literal history of creation, and hence that the foundations of the faith will be shaken. This fear would vanish if people would consider what is implied in the fact that the Bible comes to us from the long ago. The Bible is a library of books whose one concern is religion, not natural science. They were written, even the latest of them, ages before natural science was born. They reflect the conceptions of nature that were current when they were written but it is religion, spiritual truth, which they aim to impart, not a knowledge of nature or the history of the earth. To force the Bible or any part of it into service as a scientific treatise confuses people's ideas about nature and also does violence to the spirit and purpose of the Scripture itself. The Bible displays an intimate acquaintance with nature and a love and appreciation of its beauties, for it is the literature of a people who lived largely in the open and were familiar with God's out-of-doors. It abounds in descriptions of nature and allusions to nature—poetic, picturesque, beautiful beyond compare, and true to common experience; but all this wealth of beauty and power of expression are used, not to teach men about nature but for the ever-present purpose of enforcing spiritual truth. In the first chapter of Genesis itself the evident aim is to set forth God as the Creator and man as made in his image, the crown of the creative process, whom God set over the works of his hands. Simple, dignified, lofty in conception, poetic in form, it contains lessons of priceless spiritual value for the men of the writer's time and of all time, but it has nothing to teach the twentieth century as to the actual process of creation. God left mankind to discover that for themselves, just as he has left them to discover many other things in life, by observation and experience. The primitive ideas concerning nature have merely been outgrown.

If people will but recognize the purpose of the Biblical writers and not try to make them teach science it will help them to read more clearly the testimony of the rocks on the one hand, and the testimony of Scripture on the other hand. They will cease to obscure the truth by denying facts in order to uphold outworn forms of belief. They will cease to obstruct the spiritual life of thousands of young people who are learning science in our schools and colleges, by raising a false alternative between science and religion.

FREDERIC J. GURNEY.

Chicago.

## My Soul Was as a Drifting Ship

BY H. R. CARSTENS

MY SOUL was as a drifting ship,
Out on the restless sea of life;
A fragile craft, so all unfit
To brave the danger, storm and strife.

The darkened, angry, threatening clouds
Had brought a tempest of despair;
Depression, like a thickening fog,
Was hanging round me everywhere.

Out on the rising, rolling waves,
My helpless soul was pitched and tossed,
As if it should be dashed apart
In the fury of the storm, and lost.

But in the chaos of it all,
There came the consciousness anew,
No matter how the tempest raged,
My Captain, Christ, would see me through.

I put my confidence in him
As Captain of my ship, and he
With utmost love, in safety, brought
My soul into a calmer sea.

Oh! Christ of God! could we but know
What strength can come to us from thee,
If we but let thee guide our course,
And pilot us on life's great sea;

Ah! then, unnumbered hosts of earth,
Amazed, would learn to understand
The joy and happiness that comes
From trusting in thy guiding hand.

Naval Tr. Sta. Band,
San Francisco, Cal.

### PASTORS, TAKE NOTICE

The mention you made in a recent editorial of a pastor in a large and old church in Chicago who, instead of preaching the regular sermon on a Sunday morning, opened the meeting for testimonies, struck a responsive chord in my heart. Not especially that all Sunday morning services should be so conducted, but the mid-week prayer meetings ought certainly to be used by the members in prayer and testimonies in place of the pastors occupying most of the time. LEVI LUNDQUIST.

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**For four weeks, beginning March 18, the churches of Massachusetts will unite in an effort to awaken an interest in the church members who neither worship nor work in their own churches.**

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**A carillon of forty-two bells, now being** made at Croydon, England, will be presented to the Park Avenue Church, New York, by John D. Rockefeller. The carillon will be the largest in this country and will require a specially trained staff of bell ringers.



# The Chimney Corner



## Charge It to Father

YOU cannot do justice to Jimmie with mere words. What sort of a term is "yellow" to apply to hair like his? What sort of an expression is "blue" to describe eyes of a depth and an innocence as enchanting as Jimmie's? And as for saying "naive" and "adorable" and "quaint," somehow they fall far short. For Jimmie was that extraordinary person—a wistful child. Miss Chadwick saw it at a glance, just as she turned away from the grocer to pay her bill at the cashier's window. There stood Jimmie with his nose on a level with the counter, and his great eyes lifted timidly toward the Ogre-Person behind it.

"If you please, sir," said Jimmie, in his politest little piping voice, "here's an order."

The grocer leaned down from his soaring height, and Jimmie reached up from his diminutive depth. Their hands met. The grocer took the list, and with that neatness and dispatch, peculiar to his kind, assembled cartons and packages and bottles. It was not the grocer whose deftness held Miss Chadwick spellbound; but she could not take her eyes off the astonished little boy, who had not seemed to grasp the fact that his list was going to turn into such a mountain of food. His eyes were like saucers as he bravely began to arrange the the various shapes into his too-small arms. Try as he would, there never seemed room for everything; but the grocer knew the remedy for that, and slipped the smaller parcels into a paper bag. Armed to the very teeth Jimmie triumphantly marched away, when all of a sudden the grocer came to himself—as the best of them will, in discharge of their duty!

"Hey there, young man, aren't you going to pay me?"

Jimmie turned his eyes of cerulean blue upon the brusque gentleman.

"I forgot," he said with swell huskiness. "You are to charge it to father."

The grocer had no eye for charms like Jimmie's. There were farmers and wholesalers and landlords to pay in good hard cash, so in pursuance of his bounden duty he demanded sternly: "But see here, kid, who is your father, anyhow?"

Jimmie looked as Jonah must have felt while the whale was swallowing him: "But —don't — you — know — my — father?" he asked in complete dismay.

"No, I don't," roared the Ogre-Person, "who is he?"

Jimmie stood rooted to the floor, lost in thought—the upheaval of a new thought that there could be unfortunates such as this man who did not know the Central Figure of the Universe! "But I know him, just as easy!" boasted Jimmie beguilingly.

Miss Chadwick felt something snap in her heart—and all that afternoon the sweet confident boastfulness of it lingered in her memory, so that when she came to the continuation campaign meeting she arose and told the little story in all its dear simplicity.

"I don't know how it is with you," she said, "but I am just like Jimmie. I have taken all the good things that the world has had to give me, I have piled my arms full—too full, sometimes, and I have turned away blithely. But the world has said to me: 'Aren't you going to pay me?' And I have answered: 'Charge it to Father.' 'But who is your Father?' the world asks, and I, who have always known him and felt familiar with him, say in hushed surprise: 'Why don't you know my Father? I know him, just as easy!'"

I think the ladies at the meeting understood. Meetings have a way of showing when they grasp a point: a mental ripple leaves the atmosphere, a sweeter expression lurks in the corners of listless eyes.

Miss Chadwick continued: "Just for my own satisfaction, I have made a list of the people to whom I could go to inquire in case I did not know God as my Father, just as easy. Here is the list: My minister, my Sunday-school teacher, the superintendent of the Sunday school, that pious little woman next door to me who is a veritable benediction to all who know her. This is merely my own more intimate circle of acquaintances to whom I might go to inquire. But I looked up in the supplement of the telephone book and discovered twelve churches in town, eighteen ministers who have telephones, a deaconess; oh, I suddenly realized what a wealth of helpfulness every unsaved person is surrounded with, provided every Christian functions as he is expected to function—'ye are my disciples if ye do all things whatsoever I command you.' Here are twelve churches in this one small town, each with its pastor, each with its board of deacons, each with its Sunday-school superintendents, each with its teachers, each with its saintly little shut-ins who are like fragrant benedictions straight from God. And I, I bank on this atmosphere! I charge it all to Father! While all the time the busy, self-engrossed, curious world is saying: 'Yes, but who is your Father?' That is why I believe in the continuation campaign. Because it gives us each a chance to acknowledge the security and the joy and the benefit which has come to us from knowing our Father—just as easy!"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

## The Best

*LET us remember*
*How once our Lord poured out*
*His blood for us;*
*And in the prime of his mysterious manhood*
*Gave up his precious life upon the cross.*
*The Lord of lords by whom the worlds were made*
*Gave us the best he had.*

*He, in the far off ages, once claimed*
*The firstling of the flock, the finest of the wheat,*
*And so he asks his own with gentlest pleading*
*To lay their fondest hopes and brightest talents at his feet.*
*He will not spurn the smallest service, humblest love,*
*He only asks that of our store*
*We give the best we have.*

—*Translated.*

# The Young Reserves

## Can You Cook?

FOR Peggy knows two lovely surprises you can easily make some Sunday evening for tea when your mother really ought to have a complete rest. They are very simple to prepare, and very good to eat also!

### Neapolitan Sandwiches

Cut three enormous slices of bread, each slice a little over one inch thick. Butter one slice and spread it with about an eighth of an inch of peanut butter. Butter another slice and spread it with about an eighth of an inch of pimento cheese, or jam —whichever you have. The plain piece of bread comes between the two thickly-spread pieces, of course. After you have put them together neatly, take a sharp bread knife and slice through the three thicknesses, forming slender little Neapolitan sandwiches which look quite like ice cream! You can slice a dozen in just a jiffy from the one enormous sandwich which you made. Try it some time.

### Toasted Marshmallow Crackers

Any kind of crackers will do—graham crackers are delicious, and saltines are good, or little round sweet crackers. Take a big pair of scissors and cut marshmallows in half. Place a half on top of each cracker, and put the crackers in a baking tin and the baking tin in a slow oven. The marshmallows will puff up proudly, then turn a golden brown; after which you will know at once that the only possible thing to do is to—eat them!

## More Letters

THERE never has been a week with so many letters arriving as this particular week has been. The boys who are collecting stamps are legion! My little supply of seventy stamps melted away like snow in May when your requests began pouring in—everybody seemed to want Egypt, Panama and Cuba, and as these were the countries from which I had the very fewest stamps of all, a number of you had to be disappointed, I fear! Perhaps you will have better luck the next time, for I am going to begin saving all over again at once. Then a number of letters brought us new names for our page; but so far none of the names seem exactly what we want "for keeps," so we will file all these splendid suggestions for a little longer until the committee can come to a decision.

A lovely little letter from Nathana Cameron of Grady, New Mexico, tells us that she is ten years old and the daughter of a Baptist minister. Some day she hopes to be a missionary, and meanwhile she can write such fine original poems as this one which she sent for our page:

### If You Try

BY NATHANA CAMERON

There's a winning little way
You can do every day;
If you try.

You can speak a word of cheer,
And save many a bitter tear;
If you try.

You can help some one in danger,
Even though it be a stranger;
If you try.

Now these few words from me
Are just for you to see
If you try.

Nathana ought to enter in our Dollar Hill poetry contest which closes the first of April. How I do hope that you are all competing!

The following letter is brimful of news, isn't it?

Dear Miss Applegarth,

I have read THE BAPTIST ever since it was first published and I like your page ever and ever so much. My brother and I hurry over to my grandmother's every Saturday to see it, and I like the stories and the puzzles and everything. I just love what Peggy writes. She must be very nice. I like the stories by "Bud" too. My brother and I know a lot about India too. That is because I have an uncle in India. He is a missionary and my, but he is busy! People in this country would "strike" if they had to work in sizzling hot weather as he works. He teaches in a school during the week, then he preaches on Sundays and goes out Sunday afternoons with the young preachers he has trained. They hold services under a tree. They hang up a picture on the tree, something about the Bible, then they sing hymns and the first thing anybody knows there is a crowd. One day a funny thing happened to my uncle. There was a man he did so awfully want to convert, but the man was high caste and kept away from my uncle. But one day he saw my uncle's gold tooth and that made him interested in our God right away, because he said that no idol, ever gave a man gold teeth, so my uncle must be a great favorite of our God! I guess it's the only time a gold tooth ever converted anybody.

Do you know any nice games about India—things we could guess in our junior society? My brother is president but I help him. This is a very very long letter but as I have been wanting to write it for a very, very long time, Miss Applegarth, maybe you will forgive me.

Your loving little friend,
ADRIENNE M. BROWER.

Chicago.

In regard to the games on India, we printed two pages of games in the Chimney Corner for May, 1922, and June 24, 1922, so if you have saved these back numbers you will have some interesting games to try. Here is another in which the answers all end with "age." A correct list will be given next week, in order that we may all have the fun of guessing.

### The Age of India!

1. In what age do the little mud huts stand?
2. What age does the Hindu farmer use on his soil?
3. What age do the Hindus worship?
4. What age do little girls dread especially?
5. What age do the gaudy birds in India wear?
7. What age did the Hindu soldiers in the war display?
8. What age keeps the Hindu outcasts from feeling free?
9. What age do the robber tribes of India indulge in?
10. What age is the home of missionaries?

## My Strong White Teeth

*MY TEETH are strong and pearly white,*
*How did they grow to be just right?*

*I asked my mother this today*
*As I was coming in from play.*

*Her answer then she put in rhyme,*
*And said, "Twas with the help of lime."*

*"And where's the lime, what do you think?"*
*"In every glass of milk you drink.*

*"In grains like rye and wheat and oats*
*The lime is in the overcoats!*

*"And as for carrots, rosy red,*
*Just eat them mashed or creamed," she said.*

*"And even onions have some lime,*
*But do not eat them all the time.*

*"Then phosphorous is needed, too,*
*It helps the lime its work to do.*

*"Now celery, spinach, fruits and cheese*
*Will give you some of each of these.*

*"Nor are these all the foods you see*
*That make our teeth as they should be.*

*"The rest I'll tell another day,*
*So brush your teeth and run away."*
*—Democrat and Chronicle.*

## Concerning Our Name

Every day we receive suggestions for our new name for the Young Reserve column; here are the latest:

*"Old-Fashioned Fireplace."*
*"Keen Kid's Korner."*
*"Flickering Sunbeams."*
*"The Beehive Corner."*
*"The Lamplighter."*
*"The Properly Bent Twig."*
*"The Discoverers."*
*"The Discovery Club."*

And from Helen M. Goodwin, of Northwood, N. H., comes this suggestive poem:

The Young Reserves are dissatisfied
With the way they are addressed.
Miss Applegarth asks for a name
And has put them to the test.
I suggest *"Knights of Tomorrow,"*
Little helpers of today.
Who do away with all life's sorrow
And with joy and gladness light the way.

Helen is nine years old; don't you agree with me that she has been thinking hard about our new name? All these suggestions are being saved carefully. Just at present the committee has not settled on any name as "best." Meanwhile we are managing beautifully with our old name, until some decision is made. We hope Helen has courage to try another poem for the Crusade-Up-Dollar-Hill contest!

## "It Is to Laugh"

Billikins—"What is it that walks on eight legs and sings?"

Millikins (after some thought)—"I don't know."

Billikins—"A quartet."

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*John O'London's Weekly* tells a story of a Highlander who prided himself on being able to play any tune on the pipes. On a certain Sunday morning he perched himself on the side of one of his native hills and commenced playing for all he was worth. A minister came along and, going up to MacDougall with the intention of severely reprimanding him, asked him in a harsh voice, "MacDougall, do you know the ten commandments?"

MacDougall scratched his chin for a moment and then said, "Do ye think ye have fooled me? Just whustle the first three or four bars and I will hae a try at it."

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In a certain church one of the duties of the sexton was to blow for the organ. The man was deaf, and had fallen into the somewhat embarrassing habit of quitting his task before a hymn was finished.

One Sunday a new minister was coming and the young lady who played the organ naturally wanted to appear to advantage. As soon as the service had started she wrote a note and, handing it to the sexton, told him to read it at once.

The old man did not understand her. To her horror she saw him go to the minister after the first hymn and hand him the note. The minister opened it and read: "Keep blowing steadily until I tell you to stop."



# Religious Education



## The Aims of Week Day Schools of Religion

One of the outstanding facts in the observation of the surveyor with respect to these new educational organizations is that there is a serious lack of definiteness as to why they are being established. This is made more apparent when one gets away from that vague idea that they are the answer to a crying need for more religious education and notes the character of the several efforts. The brief analysis of the aims as they appear in the minds of the leaders, which occupies this section of the report, is made in the hope that order and clarity may come out of disorder and indefiniteness. Of course, much of the vagueness is due to the fact that there is a considerable diversity of aims in various schools and systems. As is shown by the following discussion, the ends which the several schools hope to attain differ considerably. In many schools and to some extent in all there is no single aim or no one reason for the school's existence, but rather a multiplicity of objectives. We may look at these objectives from four angles.

When the leaders of this movement are approached on the subject of why it is necessary to have week-day classes we obtain, among others, four answers. In the first place most of them say that there is need for more religious education. The argument is that suggested in the introductory section. Spiritual illiteracy, post-war immorality, new adjustments in religious ideals, and similar present-day conditions are reviewed to prove their point. Whether or not there is a general need it looms large in the minds of those responsible for the existence of schools.

A second motive, sometimes existing alone in the minds of the leaders but more often coupled with others, is that of "getting on the band-wagon." The mere fact of imitation is sufficient to explain the existence of schools that otherwise might not be accounted for. It has become a sweeping movement and the idea is catching. There is a desire to be up with the procession, to have the latest attachment for the ecclesiastical machine and the latest method for making the world over into the kind of world it should be. Let it not be thought that the surveyor is endeavoring to ridicule the earnest workers who are back of the schools, but it is only fair to say that the laws of social psychology are plainly working. In these days when organization has become the watchword of the church as well as of other institutions no church organization is quite complete without a week-day school. This fact of social suggestion is, on the other hand, not without its values, else how would any good movement spread? But we must bear in mind that if this were the only reason, that the other fellow is doing it, promotion would scarcely be justified.

A third motive which is occasionally found is that of denominational extension. This varies in character and quality and in its manifestations. Fortunately it is not a very widespread motive in its less desirable aspects, for such a loyalty is very commonly misunderstood and likely to lead to difficulties. Likewise it must be said that it is not confined to any one or two denominations but appears to some extent in all. The surveyor found two schools meeting jointly for worship, but when it came time for the lesson each group of scholars was taught by teachers from their own church. And this in spite of the fact that the denominations there represented were considered among the most advanced and the pastors exceedingly so. To measure the extent of this motive, which has its good side as well as its bad, is difficult. One has to pry rather strenuously to find it. Nor is this feeling limited to local churches, nor even to a united front within any one denomination, for one discovers various agencies in a single denomination vying, in a more or less friendly fashion, for control of the week-day movement.

A final reason from the standpoint of motivation is a widespread belief that the Sunday school has failed as an educational institution. In the minds of many, of course, it is not so much a matter of failure as of inability in the face of added burdens; but the result is the same. We must have another or a new agency to supplement or replace the Sunday school. With the truth of this statement we have not to deal in this report. But the fact is true that a large number of the advocates of week-day instruction have defended their action on these grounds. We must have a real educational institution with real educational methods. The Sunday school has failed utterly; or, its work must be supplemented; we cannot teach on Sunday; religion must be carried into the week-day, and so on with similar ideas.

—ERWIN L. SHAVER in "Week-Day Religious Education," Doran.

## John 5:24

*O H, Rabbi, standing in the throng*
*That presses 'round the Nazarene,*
*Why close that stubborn heart of thine?*
*Why not upon his bosom lean?*
*And, looking in that raptured face,*
*So radiant with his Father's grace,*
*Drink in that love he offers you,*
*And seal thine everlasting peace?*

*The "greater works" awaiting thee*
*Will joy and peace far richer bring,*
*Than blood of ancient sacrifice,*
*Offered up blindly to your king.*
*Now break traditions cerements*
*That bind thee like an iron band,*
*And into God's own sonship blend*
*Thy life, thy love, thy heart, thy hand.*

*Hudson, Wis.* —*J. A. A.*

## International Sunday School Lesson for April 1

THE WALK TO EMMAUS
(EASTER LESSON)

**Lesson: Luke 24:13-21. Golden Text: Luke 24:5-6**

**Introductory**

This second quarter is to be given to a study of the Old Testament, but the first lesson is on the New Testament because it is Easter Sunday and it is desired to have the resurrection as the theme. Two weeks ago the lesson was on the crucifixion, on Friday. There followed the burial in the tomb of Joseph of Arimathea, and the resurrection on Sunday. There had been rumors abroad of an empty tomb. The two men who were walking that afternoon to Emmaus had heard these reports. Emmaus is supposed to be a village a few miles west of Jerusalem.

**The Lesson**

It had been a week of momentous happenings in the lives of these journeyers to the neighboring village. Naturally they were discussing these when Jesus drew near and walked with them. "But their eyes were holden that they should not know him." He questioned them as to what was the subject of their discussion. If this stranger knew nothing of the occurrences of the week, then he must indeed be aside from all the life of Jerusalem. One of them named Cleopas asked: "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass these days?" "What things?" questioned Jesus. Then they relieved their sore hearts by telling him of Jesus the Nazarene—a prophet, mighty in deed and word before God and the people, condemned to death and crucified, buried and leaving an empty tomb. When they had finished their recital, Jesus said, "O foolish men, and slow of heart to believe in all the prophets have spoken!" For the disciples had interpreted the cross as failure and not as the fulfilment of the prophecy. When they reached the village of Emmaus, Jesus made as though to continue his journey, but the two begged him to abide with them. At the evening meal he took the bread and blessed it, and suddenly their eyes were opened and they recognized Jesus. At that instant he vanished from their sight—but the knowledge that they had walked and communed with the Risen Christ was with them.

**Leading Thoughts**

1. "Their eyes were holden that they should not know him"—the unrecognized Christ still walks beside men. 2. The Christ is ever near to answer the questions of troubled souls. 3. It is because Christ lives that we know we have eternal life.



# Young People's Work



## Topic for April 1

LESSONS FROM THE PSALMS
(4) THE EASTER PSALM
Ps. 16:1-11; Acts 2:22-27.
(CONSECRATION MEETING.)

The audience gathered on the day of Pentecost must have been a very inspiring one. The writer of Acts says, "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven."

According to the historian, Judas had come to his fate and a new disciple had been chosen. Following this the people all came together and in the early part of the service the entire audience seems to have passed through a tremendous religious experience. What a wonderful preparation for the preacher of the day, the Apostle Peter.

After defending his congregation against the charge of being drunk, he launches into his great discourse. The burden of his message of the day was to connect his congregation with the risen Christ. He knew how to use the Scriptures as is evidenced by his appeal to the prophecy of Joel:

*"I will pour fourth of my spirit upon all flesh."*

Peter was a fisherman of the first order. He must get his audience to the place where he can draw the net. He does not keep them waiting very long for the way of deliverance.

*"And it shall be, that whosoever shall call on the name of the Lord shall be saved."*

After his appeal to prophecy, Peter speaks of the "wonders and signs" which God did by Jesus in their very midst. This same Jesus was crucified by "lawless men," but that it was according to the plan of God that he should die. For scriptural confirmation of his argument, he appeals to the Psalmist as one who "spake of the resurrection of Christ." "This Jesus did God raise up, whereof we all are witnesses." This Jesus who was exalted by the Father was the source of the Holy Spirit which they had felt and whose power they had witnessed.

The climax of his sermon comes when he identifies his audience with the "lawless men."

*"Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."*

The immediate reaction of the audience to the preacher's message was the request for help,

*"Brethren, what shall we do?"*

In response to their question, the preacher leads them into the way of salvation "and there were added unto them in that day about three three thousand souls."

We worship on this Easter Day a living Christ. Through the years his spirit has been moving upon the hearts of humanity the world over. Thousands have come to know him as Saviour and Lord. Under the urge of his spirit and the dynamic of his life the forces of righteousness are moving on and on to greater achievements.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

## Speakers and Conference Leaders, Boston Convention, July 4-8, 1923

Mr. Milton M. McGorrill, director of religious education, Temple Church, Brooklyn, N. Y.
Rev. N. S. McKechnie, pastor, First Church, Belleville, Ontario.
Prof. H. B. Robins, Rochester Theological Seminary, Rochester, N. Y.
Rev. C. N. Arbuckle, pastor, First Church, Newton Centre, Mass.
Rev. Albert H. Gage, director of religious education, Chicago Association.
Rev. U. M. McGuire, pastor, First Church, Greencastle, Ind.
Rev. R. M. West, pastor, First Church, Lewisburg, Pa.
Dr. James A. Francis, pastor, First Church, Los Angeles, Calif.
Dr. Russell H. Conwell, pastor, Temple Church, Philadelphia, Pa.
Dr. Frank W. Padelford, secretary of the board of education, New York City.
Rev. Bernard C. Clausen, pastor, First Church, Syracuse, N. Y.
Dr. F. W. Patterson, president, Acadia University, Wolfeville, N. S.
Rev. Mark F. Sanborn, pastor, First Church, Detroit, Mich., and president Baptist Young People's Union of America.
Dr. Harry S. Myers, of the stewardship department of the General Board of Promotion, New York.
Mr. H. F. Smaltz, president of the Young People's Baptist Union of Brooklyn and Long Island.
Rev. Charles A. Boyd, director of religious education for Wisconsin.
Miss Edna Geister, social and recreational expert of Elgin, Ill.
Rev. C. W. Petty, pastor, First Church, Pittsburgh, Pa.
Dr. Joseph Taylor of China.
Rev. W. G. Towart, pastor, First Church, Bennington, Vt.

## Hudson River B. Y. P. U. Association

The Baptist Young People's Union of Hudson River Association, North, held its midwinter rally Saturday afternoon and evening at Fifth Avenue Church, Troy.

The afternoon session opened at 3.30 o'clock with Pres. Edw. Hotaling, of the Tabernacle Church of Albany, in the chair. The opening song service was led by William H. Wade of First Church, Troy. Prayer was offered by Rev. A. W. Rogers of Emanuel Church, Schenectady.

### Speaking Contest

The remainder of the afternoon was devoted to an extemporaneous speaking contest under the direction of Everett Lee of Emanuel Church, Schenectady; George Sparks of Tabernacle Church, Albany, and E. R. Rehberger of Stillwater. Mr. Lee presided during the contest. The following acted as judges: Dr. A. M. Prentiss of Troy, Rev. Marshall Sewall of the Sixth Avenue Church of Troy and Rev. Edgar Smith of Calvary Church, Schenectady.

Representatives from the three districts of the association competed in the contest, the rules of which were as follows:

1. Each district was allowed three speakers, who were chosen as desired by the district committeemen appointed.

2. Topics, as below, were distributed to the speakers several days before the contest.

3. At the time of the contest, the topics were put into a box, and one topic was drawn from the box by the speaker after he reached the platform. The topic was read to the audience and discussed. The speaker was allowed five minutes. Order of speaking was determined by drawing before the contest.

4. The judges (three) independently rated the speakers from one to nine, on the basis of thought and delivery. The judges' lists (three) were then combined by adding the ratings of each speaker. The district score was obtained by adding the combined ratings of the speakers (three) from each district. The district having the lowest score was judged as winner, that having the next lowest was awarded second place, that having highest score was given last place.

5. Districts having less than three speakers had twenty-seven points added to the combined ratings for each missing speaker. Judges rated from one to the number of speakers.

### Topics

1. Give reasons why each B. Y. P. U. society should be actively represented at the Boston Convention.

2. How may evangelism be made more potent in our B. Y. P. U. program?

3. Should there be a junior B. Y. P. U. society in connection with each senior B. Y. P. U. society? Give reasons?

4. What helps in addition to *Service* do you suggest for use in our meetings?

5. How may a B. Y. P. U. society "make money" to carry on its work?

6. How can a large percentage of

(*Continued on page 223*)



# Our Own Folks



## Calvary Church Dedicates New Building

Nov. 25, 1886, at a called meeting of forty-nine members of the First Baptist Church—then located at Fifteenth and Davenport Streets, the Calvary Church of Omaha, Neb., was organized.

L. D. Holmes (now deceased) was moderator of this meeting and was later elected senior deacon and Sunday-school superintendent. Services were held in Saunders Street Mission, a small chapel located at Saunders (now Twenty-fourth) and Izard Streets. On Dec. 15, 1886, Rev. A. W. Clark, of York, Neb., was called to be missionary pastor, the church paying $500 and the Home Mission Society $700 of his salary.

At a council of ministers and laymen the church was recognized and the pastor installed on Jan. 6, 1887. Dr. O. S. Wood of Beth Eden Church, Omaha, made the recognition motion and Rev. O A. Williams, of Lincoln, Neb., preached the sermon. In the following February a mission school was started at Central Park, Dr. E. T. Allen serving as superintendent.

The following charter members are now living in Omaha: Mrs. E. M. Johnson, Mrs Carrie Jones-Morrison, Mrs. Silina Mathis, Mrs. Edith Shinrock, Mrs. Susie Phelps-Almy, Mrs. J. D. Daily, Mrs. Carrie Mansfield-Carpenter, Mrs. O. W. Van Orman and Mrs. I. H. Crane.

As the growing work demanded larger quarters and better facilities, the chapel was sold to the Welsh Presbyterian Church for $650 and a new location secured at King (now Twenty-sixth) and Seward Streets. A comfortable building was erected, costing, with the lot, $8,700. The Home Mission Society loaned the church $4,500 on a mortgage.

In January, 1900, plans were laid to build a more commodious church house. A lot was purchased at Twenty-fifth and Hamilton Streets, where a church was erected at a cost of $30,000 and dedicated, free of debt, Oct. 20, 1901. Rev. Myron W. Haynes of Chicago aided in the dedicatory services.

This building was the home of Calvary Church for about twenty years, and was the center of strong and far-reaching activities.

On March 30, 1919, a unanimous call was extended to Rev. Howard C. Whitcomb of Chelsea, Mass., the present pastor. As the surrounding conditions of the church had materially changed, a new location seemed imperative and, after careful deliberation and a thorough canvass of the field, the church purchased the lot at Thirty-ninth and Cuming Streets for $6,000, with a view to making a new center of work. Plans were immediately started for the building of a church, which would afford better opportunity for carrying on a more extensive work, the churches Mt. Moriah and Pilgrim's Rest (Negro) undertaking to purchase the property at Twenty-fifth and Hamilton Streets for $35,000.

Possession of the church building was given to the Negro people on Nov. 1, 1920, Calvary meeting in the Mission Chapel of Calvary Branch No. I, until services were established in the basement of the new church, where they have been conducted until the completion of the new building.

This building was recently dedicated. Rev. Myron Haynes of Chicago preached the dedicatory sermon for this as he had for the previous one in 1901.

The new house of worship is of the Secession type of architecture and is of buff-colored brick and will seat about 700 people. Adequate provision has been made for the development of its religious education program and for the part it will play in the community life. The building will be open and in use seven days of the week. A pipe organ suitable for the attractive building was designed, has been installed and is in use.

## Philadelphia Letter

By Arthur C. Baldwin

Where is the deadline in the ministry? Our good octogenarian friend, Dr. Lawson, who occasionally comes down and delights the conference with a live word, remarked to us that the one who crosses the deadline is usually dead before he gets there. Philadelphia has a number of men who refuse to grow old.

The eightieth birthday of Dr. Russell H. Conwell has called out expressions from every class of our citizens. Editorials of praise were in all the newspapers. An entire week was given over to celebrations that included gatherings of the students of Temple University, a great meeting in the academy and a dinner for the ministers' conference. The gifts, of which there are many, included an automobile. We have no fear, however, that Dr. Conwell will ever become the victim of our speed laws. Sate and sane has been his policy in everything. He goes on his serene way undisturbed and undisturbing in the face of yapping extremes of theological and other controversies, too busy doing good to engage in controversy that gets us nowhere. He is easily our foremost citizen. The move to express the popular goodwill by raising $125,000 for a Conwell Hall for Temple University will soon be a success.

The passing of George E. Rees, D. D., on Feb. 19, removes one of these remarkable men who refuse to know a deadline. Though in his seventy-eighth year, Dr. Rees was active in the ministry. He became a pastor here in 1872 and served in the active pastorate with the Tabernacle and the New Tabernacle churches until 1909. It was during his ministry that the Chestnut Street Church edifice was erected. Since his retirement he has served as acting pastor for several churches. He was doing a most energetic and significant work with the Chester Avenue Church at the time of his death. Always present at the conference, witty, shrewd, with a keen, timely word for any discussion, he was a notable figure in our religious life and will be greatly missed.

Now that the subject of age and deadlines is before us, the name of John Wannamaker ought to be added. Only this week, the Sunday schools were asked to have a Wannamaker Sunday and bring gifts for his memorial. The public schools have had their special day also. Business houses, the Union League, the Chamber of Commerce are making their



CALVARY CHURCH, OMAHA, NEBRASKA

contributions. It is John Wannamaker the Christian even more than the great captain of an industry, that is being remembered. Again do we recognize what a great thing it is to do the will of God.

The fundamentalists held another of their regular conferences in the East Baptist Church on Feb. 22. Though unable to attend and so report upon it, I have no doubt it was like others I have attended, a balanced and earnest program, the sincere expression of earnest brethren whom we all respect and honor. The newspapers, however, with their usual appetite picked out the occasional and sometimes unfortunate phrases and featured them as the characteristic expressions. How they delight to do it! No morsel is quite so sweet for the carnal tongue as the differences among people of the churches.

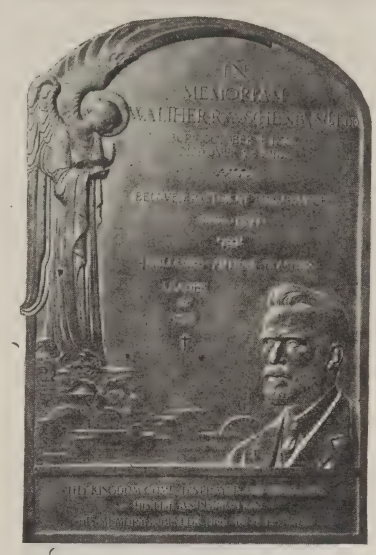
I am saying this not to make a fling but to point a moral. Those of both conservative and progressive mind must stop calling names. We must stop doing what William James called "dichotomizing the cosmos," bisecting life into alternatives and refusing respect to those who roost on the one we have not chosen. The future of religion whether for Baptists or any one else must be inclusive and not exclusive. The spectacle we must give these watching newspapers is the one that impressed the Romans of an early day: "How these Christians love one another."

There are unities in religion that cover up all the theological differences. Some time ago the speaker at our conference was a man of pronounced conservative convictions. His address dealt with great, fundamental realities of the soul's life and its experiences with God. It was a moving, unifying address that brought expressions of appreciation and gratitude from the entire conference. Not long since another speaker gave us an address from the standpoint of modern scholarship. But again it was the great realities of religion of faith and conscience and consecration that he touched upon and again the conference responded as one man to his vital appeal. Such experiences make one feel again that we must get away from the periphery in all our preaching and discussion and come to that common center which all our hymns and prayers emphasize for us, where theologies are secondary and faith is supreme.

Like other great university centers, Philadelphia has a large representation of foreign lands among its students. The International House of the Christian Association of the University of Pennsylvania reports forty-seven nationalities represented by over 400 students. Chestnut Street Church in February observed its fifth annual foreign students' Sunday. The program included the sending out of invitations to all non-Catholic foreign students, an appropriate morning sermon by the pastor, brief addresses by six of these visitors in the students' class, dinner for all the visitors in the homes of the church people, and an open house celebration in the evening. So far as we know, the Baptists are the only ones who are making this definite effort of friendliness toward those who will have a significant part in the future of their peoples and the Christian Association speaks of it as an example they hope others will follow. Already the Chamber of Commerce has caught the idea and has just given the third annual dinner to over 400 foreign students. That is the way it ought to be. The churches lead and then business falls into line.

The wireless and the broadcasting of sermons deserves a paragraph. Not long ago the writer and his church quartet went to one of our business houses and conducted a chapel service from opening hymn to benediction. Not a hearer was in sight save the operator. The microphone stood there and that was all. To preach into it was about as inspiring as talking into a rain barrel, but they told us that 500,000 people probably heard that sermon. Regularly now, a morning service, an afternoon chapel service, and an evening service is being broadcasted from our wireless stations. And in addition to these three favored pastors, doubtless hundreds of others are looking on with covetous thoughts longing for a similar opportunity. "Will it hurt the churches"? asked a reporter. That is not the question. Does it help the cause of Christ? If it wins people to him, I am not afraid that it will not draw them to others who love him, and into a common worship.

Among our pastoral changes may be noted the removal of Dr. Walter M. Walker from the Third Church, Germantown, to the First Church of Frankford; the change of Dr. A. E. Harris from Bethlehem to Nicetown, and the call that the Third Germantown has extended to Rev. Ralph L. Mayberry of Mount Pleasant at Ambler. The next general Baptist event will be the Social Union on March 15 with our New York brother, Ray Petty, as the guest of honor. We have no doubt that this ray from our neighboring suburb will be a bright one.



## In Memoriam

*"I am in the midst of you as he that serveth."*

A BRONZE tablet in memory of Dr. Walter Rauschenbusch was dedicated Feb. 27 in the Second German Baptist Church, New York City. Dr. Rauschenbusch served in this church for eleven years following his graduation from Rochester Theological Seminary. Although he resigned in 1897 to return to the seminary as professor of New Testament, the people of his congregation have lovingly cherished the memory of his works. Rev. Frank Kaiser, pastor of the First German Baptist Church, of Detroit, and a lifelong friend of Dr. Rauschenbusch, delivered the dedicatory sermon, giving a brief biographical sketch. After the unveiling of the tablet, Otto A. Wolff, a trustee of the church, thanked the members who had made the memorial possible by their contributions. He characterized Dr. Rauschenbusch as "the ideal Christian" and referred to the tablet as a shrine.

Dr. Rauschenbusch's influence on religious thought was world-wide, and his books have been translated into six European languages and Japanese and Chinese. Probably the best known and most widely read is "Christianity and the Social Crisis." Its foreword shows the motivating power of the life that has contributed so much to the religious world:

"I have written this book to discharge a debt. For eleven years I was pastor among the working people on the West Side of New York City. I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

## History of Colorado Baptists

The writer is gathering material for a history of the Colorado Baptists, and he will be glad to hear from Baptist ministers who were here in the years long gone. Their reminiscences will add color to the narrative. It is very desirable to have biographical sketches of preachers who were in Colorado in territorial days and later. The denomination that honors its able leaders of the past has a prospect of producing more in the future. We should remember with gratitude the good men and women of other days. Their services and sacrifices should be appreciated by Coloradoans of this generation. The story of Baptist progress and achievement in this mountain commonwealth is worth telling. The past has its lessons for the present.

The writer wishes to get hold of copies of the *Rocky Mountain Baptist*, published forty years ago and later, if any be in existence. Perhaps some pioneer pastor still has some of these papers. If so, they ought to be preserved in Baptist headquarters, Denver. The file of Baptist Annuals for Colorado is complete, thanks to the zealous efforts of Dr. Granville Malcom, but certain copies of Minutes of the Associations are missing. Can any one supply copies of the Minutes of the Western Baptist Association (Negro) for 1908 and 1909? Does any one recall the first name of Rev. E. Nisbet?

EUGENE PARSONS,
Baptist Headquarters,
602 Mining Exchange Bldg.,
Denver, Colo.

## Generous Hungarian Baptists

BY DR. J. H. RUSHBROOKE

Never have I received any message that has moved me more deeply than the following which recently came into my hands signed by Mr. Attila Ceopjak on

behalf of the Hungarian Baptists. The message was sent me in English and I give it unchanged:

"The Hungarian Baptists for the starvating (famine) Russians.

"The greatest part of the Baptists in Hungary are poor. The war brought great misery. There are in need of relief many widows and orphans of war and persons unable to work. As we heard from the disastrous situation of the Russian people, we notwithstanding our poverty, are obliged to come to help and to save any families. Our Baptist union addressed a summon to the churches, to contribute in the Sunday schools and girl and women societies and between the divine services on a fixed Sunday, for the assist of the Russians. The result was delightful, because nearly 270 places has gathered 428,696 Hungarian crowns. That are indeed in English money only 60 pounds, but it is the gift of many poors and widows and a sufficiently value, perhaps it will be lovely before God. We may add this amount to the presents of our English brethren, that it shall be arrived together with their presents to the determinated place. During the war many Russian prisoners of war has been converted and baptismed in Hungary."

# Church News by States

## Atlantic Coast

### MAINE

FOR THE TWO AND ONE-HALF years, since his graduation from Bowdoin with highest honors, Rev. Alexander Henderson has been director of religious education in the churches and Sunday schools of Maine. He came to his work with exceptional preparation, as he had had the Newton course in addition to college. He has brought to individual schools new ideals and methods and has secured by scientific grading a much greater degree of efficiency than shown before. He has conducted institutes for religious education, has organized and lectured at summer schools, and has been a teacher as well as prime mover in the community schools of education at Portland, Lewiston, and Bangor. Mr. Henderson has accepted a unanimous call to the church at Fairfield.

UNDER THE DIRECTION of the Waterville Council of Religious Education, Mr. Harry S. Brown, president, a very successful institute of religious education was conducted Feb. 21-23, in the Sunday-school house of First Church, Waterville. Director Henderson was in general charge of the sessions. Among the teachers and lecturers were Prof. Warmingham of Boston University, Rev. George F. Finnie, of Lewiston, Mrs. C. C. Barney, Miss Susie Parker, Prof. Charles Cummings of Bangor, Prof. Logan Pruitt, Miss Ruth Howard, and Miss Florence Norcross, director of religious education in the Waterville church.

THE ANNUAL MEETING of Bar Harbor Church reported excellent work being done under the leadership of Pastor Charles W. Turner, who also holds services at Town Hill and Salisbury Cove. All bills for the year have been paid, and over $500 has been raised for benevolence. Seven have been baptized, and the various departments of the work are carried on with a strength that gives promise.

REV. H. G. KENNEDY, pastor for the past eighteen months of the United Church of Oakland, tendered his resignation Feb. 26, to take effect May 1. Mr. Kennedy is to resume his work as the Maine representative of the Lord's Day League, a position from which he resigned to take the pastorate at Oakland.

REV. JOHN SCOTT PENDLETON is now in his fifth year as pastor of the Columbia Street Church, Bangor. Twenty-one persons have been received into the church since Jan. 1, and a like number are expected at Easter time.

### MASSACHUSETTS

ON WEDNESDAY, FEB. 21, the Winthrop Street Church of Taunton, gave a reception to the new pastor and his wife, Rev. J. Earle Edwards and Mrs. Edwards. They were welcomed to the community by a representative of the state convention and by the Taunton Association, and greetings were extended by all of the living ex-



REV. J. EARLE EDWARDS

pastors of the church, some of whom were present. After the formal exercises in the auditorium, Mr. and Mrs. Edwards received their friends in the vestry. Mr. Edwards recently came to the Taunton church from New Jersey.

### NEW HAMPSHIRE

REDEDICATION SERVICES were recently held by the Curtis Memorial Church of Concord. Extensive alterations in the church edifice add materially to the equipment of the church for Sunday-school and social work. The principal services of rededication week were held Feb. 18. The sermon was preached by Rev. D. S. Jenks, secretary of the convention. The church has prospered under the pastorate of Rev. P. A. Kilmister.

THE MERRIMACK STREET Church of Manchester recently gave a largely attended reception to its new pastor, Rev. J. W. Rafter, who came to Manchester from the Newport Church. The Merrimack Street Church is one of the best working churches.

EVANGELISTIC SERVICES under the direction of Rev. Lewis Smith of the New England Evangelistic Association have been held with the church at North Stratford, Rev. E. M. Fuller, pastor. Results have been encouraging.

REV. J. K. MILLER, convention pastor-at-large, is conducting meetings with the Milton Church, Rev. G. H. Chambers, pastor. Mr. Chambers has recently come to the Milton Church and the work is moving with enthusiasm.

THE CHURCH AT HUDSON recently received a legacy of $100 by the will of Mrs. Mary A. Miller, late of Washington, N. H. Hudson was Mrs. Miller's native town and her parents attended the Hudson church.

THE CHURCH at GREENVILLE mourns the loss of its pastor Rev. R. W. Dunbar, who died of pneumonia Feb. 14 after a short illness. Upon the burning of the Congregational Church at Greenville a few years ago the Baptist Church and Congregational Churches formed a federation. Mr. Dunbar was pastor of the Congregational Church and the Baptist Church was without a pastor so Mr. Dunbar became the minister of the federated church. He was a man of sterling qualities and gave his undivided interest to the federated church at Greenville and the Congregational Church in Mason, a neighboring community. He leaves a wife and several children. According to the terms of the articles of federation the pastor who succeeds Mr. Dunbar will be a Baptist minister.

WEATHER CONDITIONS during the winter have been most severe. Deep snows and long continued cold weather together with a shortage of fuel have interfered much with state convention and church work in many localities. In some districts the attendance at meetings has necessarily been reduced in numbers and collections both for New World Movement and local church work have been much reduced. In several instances where evangelistic campaigns had been planned the lack of fuel and severe cold weather have caused an indefinite postponement.

### NEW YORK

THE FIRST CHURCH OF BATAVIA tendered a surprise party to the pastor, Rev. George K. Warren, on his birthday, Feb. 26. A crowd gathered in the Sunday-school rooms, and waited for the entrance of the pastor and his family who had been sleighriding with friends. A procession was formed to the dining room in the order of the months of the year, those whose birthdays occurred in January leading. Following supper, Mr. and Mrs. Warren were presented with a purse of gold and a basket of flowers.

### NEW JERSEY

PASTOR C. H. RANNELS of the First Church, Bayonne, entered upon the fifth year of his pastorate March 4. The deacons reported that the attendance at the communion service was the largest within their memory. Five received the hand of fellowship. First Church is free from debt and continues to prosper.

SUNDAY, FEB. 25, was a red-letter day in the history of Third Church, Camden, of which Rev. W. B. Kell is pastor, when the mortgage was burned. Rev. J. E. R. Folsom, superintendent of evangelism of the New Jersey Convention, delivered the evening sermon. When Mr. Kell came to the field three years ago, there was a $2,000 mortgage on the property. The church is now free from debt.

# Mississippi Valley

## ILLINOIS

Rev. Guy C. Crippen, of the Irving Park Church, Chicago, baptized seven persons March 4. This makes fifteen additions by baptism since the present pastorate began in December.

At a Denison banquet at the Hamilton Club, Chicago, Pres. E. D. Burton of the University of Chicago was a special guest. Dr. John W. Weddell of Morgan Park, who is a member of the same class as President Burton, the class of '76, led the singing. Some one said, "These men are types of the 'original Denisonians.'"

## OHIO

Rev. J. A. Moe has resigned, after four years, as pastor of the First Church, Urbana, to accept the call of the Hyde Park Church, Cincinnati. He will begin his new pastorate April 1. H. S. Morgan is chairman of the pulpit committee at Urbana.

The board of managers of the convention has appointed Rev. Robert Hughes of Bucyrus official representative to the World's Baptist Alliance at Stockholm. He has been granted a vacation of two months with salary and the board has made a generous contribution toward his expenses. Mr. Hughes is a very capable district superintendent of the convention.

The Marietta Association in Southeastern Ohio to some extent is solving the problem of the country church by employing Rev. F. A. Maier as pastor at large over the sixteen pastorless churches. Mr. Maier began his labors the first of May, 1922, and since that time he has conducted one or more week-end services with each church and has held seven evangelistic campaigns in which over fifty have been converted. The church at Marietta is supporting this important work.

## MICHIGAN

The Beulah Church, Detroit, Rev. Herman Lang, pastor, announces that all the efforts of the church are concentrated on an intensive evangelistic campaign, as a result of which it is hoped that there will be at least 150 additions. Since the beginning of the pastorate of Mr. Lang, seventy-three persons have confessed Christ.

The Baptist Church at Marshall is promoting a program of evangelistic work to continue until Easter. Marshall has been divided into seven districts with a captain and prayer-meeting leader for each district. Prayer meetings are held in the seven districts simultaneously. The first meetings had a total attendance of seventy-four, the second week, ninety-eight. Captains report as many as twenty calls made by one worker. March 11-18 evangelistic meetings are held every evening in charge of the pastor, Rev. J. Burt Bouwman. Professor Whitehouse of Albion gives five addresses and the singing is led by the Baptist choir. The effort has been characterized by willingness on the part of many of the church members to work hard for its success.

An instrhctive program was presented March 2 by the Americanization committee of the missionary department of the Woodward Avenue Church, Detroit, under the leadership of Mrs. John Van Hee. Mr. C. R. Thompson, who in cooperation with the board of education has organized twenty-three classes in the night schools for the purpose of teaching the students the principles of American citizenship preparatory to their admission as citizens, delivered the address. To illustrate his lecture, Mr. Thompson brought with him two young men who had received their citizenship papers, and re-examined them in the meeting. Many of the American-born women in the audience admitted that they would not have passed the test in as creditable a manner as the young men.

Dr. Daniel Swamidoss, a native of India and noted for his religious and educational work among the rural people of that country, addressed the students at Hillsdale College recently. He also addressed the county Y. M. C. A. boys' conference to which the college acted as host. There were seventy-five boys present from all sections of the county.

The old Baptist church building at Harbor Springs has been sold to the Presbyterians. A new structure will be erected. Baptists have not held regular services there for some years.

The campaign for $200,000 for endowment from the citizens of Kalamazoo for Kalamazoo College has moved slowly and the time has been extended. A new effort is being made to reach the goal and to meet the condition of the Rockefeller foundation.

The church at the "Soo" celebrated recently the first anniversary of the pastorate of Rev. Thos. B. Marsh. The church is in a flourishing condition.

Rev. H. E. McGrath has accepted the call of the church at Atlas. He began his service the middle of the month.

## IOWA

Rev. A. G. Lagerquist of Des Moines, one of the field workers of the Iowa Convention, has been chosen as a delegate to the Baptist World Alliance, which is to meet at Stockholm, Sweden, next July. This will be his first visit to his mother country for thirty-five years. A committee has been appointed to raise the funds necessary for the trip.

Rev. Ray. E. York closed his work as pastor of First Church at Iowa City, the seat of the state university, last Sunday. During his pastorate a building has been erected as a student center, and the church building has also been remodeled. Mr. York has not announced his plans for the future.

President John W. Million of Des Moines University, delivered an address at the Fort Des Moines army post Sunday evening, Feb. 18. His subject, "The Stairway of Success," was enthusiastically received by a large audience of soldiers and people of the community.

The University Church, Des Moines, devoted two Sunday services to a review of the booklet, "On the March." Three speakers took part at each service, touching the high spots on the work of the different organizations of the Northern Baptist Convention. The booklets were distributed to different families to be read, their names signed on the inside cover, and returned to the church. The booklets thus became a "circulating library" among the members of the congregation. "On the March" was the subject of study by the young people at an evening service, and is to be the study for a meeting by the women's society. The church is trying to get "on the march" with the denomination.

Rev. Hal E. Norton, formerly superintendent of the Baptist Union of Des Moines, is now pastor of the First Church of Winfield Kansas. He recently moved his family to that field. His jovial way will be missed in the work of the Baptists of the city.

An Intensive Training School for workers in church and week-day schools dated for Des Moines University, Feb. 26-28, had to be postponed on account of the illness of the instructors or members of their families. Rev. V. N. Witter, director of Sunday-school and young people's work for the Iowa Convention, has done a great deal of hard work for this school. It is hoped that the program can be carried out in full soon after Easter.

Rev. Howland Hanson, professor of biblical literature and director of religious life for Des Moines University, is conducting vesper services for the university, the first and third Sundays each month. His general subject is "The Rising World."

Under the auspices of the ministerial association of Des Moines, a big interdenominational campaign of personal evangelism is to continue during March. Sunday, March 4, there was an exchange of pulpits throughout the city. March 11 was "Go-to-Church Sunday," and the eighteenth is "Whole Family Sunday." Personal workers are being trained during the week March 11-18. Personal evangelism will be carried on till after the Easter services. This is a great united effort on the part of the Protestant churches of the city and promises great things.

## MINNESOTA

Over 150 Baptists of Minneapolis enjoyed a social gathering and supper at Curtis Hotel, Tuesday evening, Feb. 27, the occasion being the visit of Dr. Frederick E. Taylor, president of the N. B. C. The invocation was given by Dr. D. D. MacLaurin, acting pastor of Temple Church. Rev. John A. Earl, pastor of First Church of St. Paul, brought greetings from the St. Paul Baptists. Vocal solos were rendered by Miss Anne O'Malley of Trinity Church. Dr. Taylor delivered a helpful and inspiring address on "An American in Czecho-Slovakia." An interesting feature of the evening was the presence of a goodly number from the membership of the Slovak Baptist Church of Minneapolis, this being the second largest Slovak Baptist Church in America. The meeting closed with prayer by Rev. E. A. Valiant, executive secretary of the St. Paul Baptist Union. Much credit for the success of this gathering is due to the social gatherings committee of the Baptist Union of Minneapolis.

The Calvary Church, Minneapolis, will soon celebrate its fortieth anniversary. The present auditorium was dedicated twenty years ago. The church has had a good history. It is proposed that the month of April be observed as pay-up month in order that the fiscal year may be closed with all pledges paid in full to date.

## SOUTH DAKOTA

The Lord has blessed Church Invigorator Earle D. Sims in a work at Clear Lake. The Baptists own a church plant and parsonage at that place, yet the church doors have been closed for three years, no services at all having been held here in that period. Mr. Sims arrived at Clear Lake, Jan. 4, commenced evangelistic meetings and continued them for over a month, preaching every evening and three times on

Sunday. The weather was fierce—frequently from twenty to thirty below zero and sometimes a blizzard was on, yet large crowds attended every service, sometimes 300 and more people crowded into the building. As a result the Baptist people were awakened, many people were converted and twenty people were baptized during the meetings, while others united with the church by relation. An annual banquet was held and with enthusiasm the church voted to take up its work again. Officers were elected, a Sunday school with over fifty scholars, a ladies' aid with twenty-four members and a chapter of W. W. G. with nine young ladies, were all organized by Brother Sims. A pastor's salary was raised and Rev. Edward L. Jordan was called as pastor. Brother Sims remained at Clear Lake until the last Sunday in February, and then turned the work over to the new pastor. Mr. Sims is now with the Baptist church at Elk Point, S. D., where the church has been without a pastor for some time.

# Rocky Mountain States

### NEVADA

Rev. John B. Speed, for the past three and a half years secretary and promotion director of the Nevada-Sierra convention, has announced his resignation to be effective May 1. Rev. Bruce E. Jackson has been appointed his successor. Mr. Speed has made no definite plans for the future.


## *Want Ads*

**Middle-aged lady desires position** with family traveling to Stockholm. Experienced nurse. Speaks English and Swedish. C. A., care of THE BAPTIST.

**Wanted**—Well recommended woman for housework. A permanent home with unusual spiritual advantages. Mrs. Fales, Cornell Drive and Emerson Street, Dayton, Ohio.

**Baptists benefited**—Yamhill County, Oregon, offers mild winters, pleasant summers, tempered by sea breezes. We have diversified farming, commercial fruits, berries and English walnuts. Location of Baptist College of the Northwest, Linfield's standards are known country wide. A new $75,000 church an immediate prospect. Write the Secretary of the Commercial Club or Pastor C. L. Trawin for information, McMinnville, Oregon. Forty miles south of Portland. Two paved highways; two electric lines.

THE three Baptist Hospitals—the only Baptist Hospitals of the Northwest—Mounds Park Sanitarium, Midway Hospital, Merriam Park Hospital, are thoroughly and efficiently equipped for service.

*The*
NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION
GENERAL OFFICES
INDIAN MOUNDS PARK SAINT PAUL


### ARIZONA

Rev. J. N. Campbell, formerly of Walters, Okla., has accepted the call to the First Church, Douglas.

Mr. M. A. Resendez of Los Angeles has been appointed colporter missionary for the Mexican people to succeed Rev. P. J. Villanueva.

The Arizona Young People's Union sent $100 to the Publication Society to pay for putting into print literature for the Spanish-speaking mission work. This is an excellent service rendered by the B. Y. P. U. societies of the state.

Rev. Hardie Connor, formerly pastor in Safford, has returned to the state after the absence of a year in Oregon to become pastor at Willcox, Gleeson, and the Sulphur Springs Valley. Mr. Connor is already seeing results of his ministry on these needy fields.

# Pacific Coast

### OREGON

On March 4, Rev. Thomas J. Villers began his second year as pastor of the White Temple, Portland. Within the past year nearly 200 were added to the church membership and the subscriptions for current expenses have almost doubled.

## Burma

By J. Herbert Cope

At last the Burmans and others have secured the cure for all political ills—the ballot. A number voted, and a fairly representative council of seventy members was elected. In some places the Ghandi-ites tried to keep the people away from the polls but their efforts were without success. In other places missionaries say that the campaign somewhat resembled one at home with parades and transparencies. An interesting fact is that one district of Burmans elected a European representative. There are besides a preponderance of Burmans, Karens, Indians, Chinese and Europeans, A few are Christians. At the same time there is a change in the governorship. He is no longer to be called a lieutenant governor, but one in fact. The only difference will be in the matter of salary; his powers will be the same and it is interesting to see how he handles his new council. Since he is keenly interested in education the missionaries are happy over his appointment.

In November the corner stone of the new university was laid with the usual pomp and addresses. It is founded on hope, not one cent having been appropriated for its completion. The raising of the money is left to the new governor. If the buildings are not soon erected our men at the Judson College will be camping on the campus. The dormitories are all over, in any hole that can be found, and this condition cannot continue permanently. New buildings must be had if efficient work is to be done.

Speaking of buildings, in spite of the cut in appropriations the Burma mission is able to some extent to continue its building program. The new Indian school in Rangoon is one to be proud of and will mean everything in our work. Morton Lane at Moumein is erecting a much-needed assembly hall. And the Kemendine school has one wing of its new building completed. Word was received by the ladies at Mandalay to get out plans for their new building.

A few days ago at Mandalay I saw the new Chinese church being constructed. Most of the money has been raised on the field and the Chinese are very proud of their work. The Karens, to show the community interest in the gospel, are putting up the wing in which the pastor and his family will live. Thus the work grows in various directions.

Dr. Harper's name has been added to those who have been honored by the government for service in an indirect way while preaching and teaching. He is to be congratulated.

Many words will be written regarding the passing of Mr. Phinney. I think no one would doubt or question the statement that the Burma mission could have lost any other man at this time better than Mr. Phinney. In writing of what he was, one could not well exaggerate.

Haka Chin Hills, Burma.

## Money to Make Us Happy

By Wayland Zwayer

MY SUBJECT is, "Money to Make Us Happy," or "Taking Your Money to Heaven." My text is a story of how Russell H. Conwell used a Christmas gift of $1,000 to help six boys finish their college year and to pay a widow's rent for three years. My immediate inspiration is this morning's session of the ministers' conference of Philadelphia in honor of Dr. Conwell's eightieth birthday.

In reply to a reporter who asked Dr. Conwell about his use of the Christmas gift, he said, "Talk about satisfaction. You asked me whether money can help make old age happy, and I tell you with all my heart it can—provided you don't keep it."

Dr. Conwell has earned a great amount of money in his many years of usefulness. More money than most of us ever had or ever will have. And when he dies, he is going to take it all to heaven with him. Or, I might more correctly say, he and his money are already in heaven. "Lay not up for yourself treasures on the earth, . . . but lay up for yourselves treasures in heaven. . . For where thy treasure is, there will thy heart be also." (Matt. 6:19-21). There are a lot of people who expect to go to heaven and leave their hearts outside.

Ovid tells us that,

"As in the fire the yellow gold is tried,
So friendship's faith can but be proved in time
Of dark adversity."

The saddest thing in all Christian history is not the cross nor any martyrdom, but missionaries unable to sail because friendship's faith has been tried and found untrue in this time of God's adversity.

I suggest an insurance agent for careless Christians. If I did not think I could fulfil my monetary obligations to God in my lifetime, I should insure myself, making the policy payable to the work of the kingdom. An insurance agent for careless friends of God! Their post-mortem gifts might brighten their stay in heaven. If they cannot take enough money with them to make them happy in heaven, they might have some sent to them after they get there.

# The Religion of a Best Seller—"One of Ours"

*Extracts from a Sunday evening address at First Church, Lincoln, Nebraska*

By W. T. Elmore

I HESITATE somewhat to take this subject because Willa Cather, the author of "One of Ours," is really herself, "one of ours." Not only is she a Nebraska girl with all the flavor of the prairies in her writings, but she is a graduate of our state university, class of '95. My class was '96. In her freshmen days she was a regular attendant in this church. She is very much "one of ours."

While at times the detail in this work may seem tiresome, and there is almost nothing of plot and but little to appeal to the imagination, yet for Nebraskans there is a great charm and interest in the accuracy of her picturing of the life of the prairies. We are glad to have easterners know that our farm people—some of them—drive Cadillacs as well as Fords; and one farmer's wife drives an electric. Willa Cather makes no mistakes as to any detail. She knows farm life even to the psychology of the horses. Her frankness in detail sometimes goes beyond conventionality. Her descriptions of army life show the same power of observation.

But it is of the views of religion expressed in this work that I speak. First, her attitude toward ministers and ministerial students: with one possible exception in a reference to a retired minister of New York City, her references invariably belittle the minister. I can scarcely understand this. When she attended this church it was under the ministry of Dr. O. A. Williams, once my pastor, and whose successor I now am—a man of the highest possible type, whose name will always be revered in Lincoln. No doubt Miss Cather met pathetic preachers in the early days; but she must have met some of those heroes, too. Some men of the highest culture helped to found our work. I think of Newell, Keeler, Powell, Bedell, Scott, Lawler, and I believe there were giants in those days.

Perhaps it was we ministerial students who gave her this impression. She says, "Young men went into the ministry because they were timid or lazy, and wanted society to take care of them; because they wanted to be pampered by kind, trusting women, like their mothers." And I was one of them! This leads me to ask who these ministerial students were. They are located at "Temple," which is Wesleyan University, but we of the state university were the ones Miss Cather knew.

I think of Dave Forsyth, giant from the plains. Certainly neither timid nor lazy, now at the head of all the home mission work of the Methodist church. I think of Norman Barr, the first man to grasp my hand when I entered the old main building for the first time. Barr was from Holdredge, a man of magnificent physique, who made money whenever he needed it and had great business prospects. For twenty-five years he has been in Chicago. His mission in "Little Hell" has grown to one of the greatest institutional works in the city with a summer camp at Lake Geneva. Fifty people at least work under him as salaried helpers.

I think of Francis Tucker, not robust, but a leader, now at the head of one of China's greatest hospitals. A man so trusted that he was in charge of all the great famine relief work for northern China during the last famine. I think of William Axling, surely "one of ours," a member of our own church, who was called the "Moody of the Platte"; and perhaps because of his youth, his ruddy cheeks, and his great popularity wherever he went to preach, might have been a subject for a little satire. But Axling now has the Japanese language the best of any American in Japan, and his influence there is so great that we all recognize him as our Christian ambassador, with influence in all good things exceeding that of many an accredited government diplomat.

I think of Steve Corey. "Timid?" He certainly was not the day of the cane rush; at least some boys with broken heads would so testify. He certainly was not the day he kept his place in the football line until he was finally carried fainting from the field with an injured leg. Steve is now the foreign mission secretary of the Christian board.

I think of Zeke Moore, great bicycle rider, now a district superintendent in Iowa; of John Marshall, daily seen on our streets, still refusing a salary, the devil's worst enemy, and ready at any time to take a place at the stake with Savonarola or John Huss; of Lewis Thayer, prevented from carrying out his plans, physician and land owner in the west.

The book mentions one name. The description we would scarcely recognize; "His top-shaped head hung a little to one side. The thin hair was parted precisely over his high forehead and hung in little ripples. He appeared regularly at mealtimes to ask a blessing upon the food and to sit with devout downcast eyes while the chicken was being dismembered." He is located as coming from "Temple," but the man whom she names was a classmate of Miss Cather, and later was pastor at Hastings, as represented in the book.

We know him. He was "one of ours"—a member of our church, quiet and dignified, gentle, perhaps too gentle in his ways. But he was most popular and influential, president of the Y. M. C. A. and of plenty of other things. He held pastorates at Wayne, Peru and Hastings, and then, because of a nervous breakdown, went into business. Now if you wish to reach him by mail you only need to address him by name at Hollywood; if you wish to see him you had better make an appointment, for he is an outstanding business man in that growing city, and bids fair to be able to buy out half his class some day. So much for one "timid or lazy."

The missionary enterprise suffers in this book. The hero marries a precise Christian girl with many good qualities, but with no marital affection. Her mother was odd. Her older sister was peculiar and went as a missionary to China. And finally this sister leaves her husband and goes to take care of her missionary sister for a year or more. She disappears then from the story.

For fifteen years I had most intimate relations with missionaries. I have seen them in the making. I have sailed the seven seas with them. I have been their guest and have been host to large numbers. I have worked with them, played with them, agreed and disagreed with them, and associated with them in every normal sphere. And I have not met this type.

As to the missionaries themselves, they are the most vital, virile people I have ever met. It seems to take a certain emotional fervor to make a good missionary. A bloodless, loveless individual usually doesn't have any such interest; and if one such should go abroad his or her career would be short.

I have heard of wives leaving their husbands. I have even heard of ministers' wives leaving their husbands. But it was not to go as a missionary. It was more likely to elope with the choirmaster! Fortunately my illustrations of this are limited to one. The presentation is not according to the facts. It is not a fair representation.

If the author can find such an illustration in real life, I am prepared to find




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illustrations—a hundred or more for each one—where women have left their husbands, not because of missionary leanings, but because of the dance hall and the un-Christian conditions of modern society. For domestic felicity, for the truest devotion to their families, for real comradeship, and for the great loving sympathetic heart which will go through fire and flood with the object of one's love, and never deserts, give me the women touched with the missionary devotion. I know them.

The book makes much in its earlier chapters of a certain denominational school, "Temple," on the borders of Lincoln. This is, of course, University Place and Wesleyan. The school is pictured as an uninteresting place, with the most of the students impecunious ministerial acolytes. The main object of the school appears to be to teach a "faith which was a substitute for most of the manly qualities he admired." The faculty were mostly ministers who were a failure.

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At the present time there are about fifty on the Wesleyan faculty, and only three of these besides the president can classify as ministers. I believe the era of the denominational school is coming, not waning. The state schools are getting to be so large that the students in the first two years at least are lost in the throng. There is but little personal attention. The leading men on the state faculties wish that large numbers of these students could take at least their first two years in smaller schools.

When it comes to showing men turned out, and women, too, our smaller schools have no reason for fear. It can probably be proved that in proportion to numbers graduated, the smaller schools can show the largest percentage of the great and near great.

The book represents a young man, out of touch with his environment, looking for the larger life. Religion is definitely closed to him. Not one strong Christian character appears. His mother is good, a Christian, but weak, and dwarfed by her faith. She is a hindrance to him. His wife leaves him because of her religion. His brother is a Christian, but a prig and a bigot. Not one Christian home is shown.

Is this true to life? Are our Christian mothers dwarfed by their faith? Have we no ideal Christian homes? Is every religious young man or woman a prig, a bigot, or cold-blooded and unloving?

## Obituary

### MRS. CARRIE GERTRUDE MERRITT

**Mrs. Carrie Gertrude Merritt** died suddenly at her home in Chicago, March 7, 1923. She was born in Troy, Michigan, in 1864, and in early youth gave her life to her Saviour and united with the Baptist Church. For the past twenty-nine years she was a member of the Auburn Park Baptist Church, and a diligent worker, especially in the Women's Missionary Society of which she was the president. Her many friends and relatives, together with her husband, Walter H. Merritt, and her daughters, Ruth, Alice, Esther and Winifred, rejoice in the rich heritage of her unselfish Christian life and character.

### MRS. HATTIE PARKER McKEE

Born Ohio, 1840, April 16; died Mt. Carroll, Ill., Feb. 21, 1923. Married July 2, 1861, to Rev. Melvin McKee. Resided at Indianola, Ill., and Crawfordsville, Ind., 1879-1887; Minneapolis, Minn., 1887-1897; Mt. Carroll, Ill., 1897 until her death. She is survived by her son, William P. McKee, dean of the Frances Shimer School; two grandchildren, Howard Harper McKee of New York and Margaret Elizabeth Damon, Springfield, Mass.; and two great-grandchildren, John Parker and Martha Hughes McKee. Funeral service at Frances Shimer School by Rev. George C. Fetter, Ottawa, Ill.

### THOMAS SUTTON

The church in Needham, Mass., has sustained a severe loss in the death of **Thomas Sutton.** He was born April 2, 1850, and united with the Brookline Baptist church when a boy of fifteen. He came to Needham in 1869, and shortly afterwards united with the Baptist church of this place. He was senior deacon of the church at the time of his death, having served in that capacity since 1886. For a number of years he was superintendent of the Sunday school. He was very fond of children and for a time, with Mrs. Sutton, directed the work of the primary department. He was a member of the Boston Baptist Social Union for several years. He served his town as selectman for four years, was made town clerk in 1897, and held that office at the time of his death. For forty years he carried on business in the town, and the success he won was due in no small measure to his strict integrity. He was a man of affairs, and held through the years a number of important town offices. In 1903 and 1904 he represented the town in the Massachusetts House of Representatives. He was a churchman of rare consecration, seldom missing a service, and his testimonies and prayers in the devotional meetings of the church were thoughtful and stimulating and helpful.

On February 22, 1873, Mr. Sutton was married to Miss Margaret Minchim, of Braintree, Mass. Their married life was of unalloyed satisfaction and pleasure. On Wednesday, February 14 last, they started for Daytona, Florida, on a trip which was to mark the fiftieth anniversary of their marriage. Mr. Sutton had contracted a cold before leaving, which developed into double pneumonia, and he passed away at Southern Pines, North Carolina, on Tuesday, the twentieth. His remains were brought to Needham for interment. Funeral services were held in the church on Friday afternoon, the twenty-third. The church was filled to overflowing, and many were turned away. The services were conducted by his pastor, Rev. A. J. Hughes, assisted by Rev. Robert L. Webb, D. D., a former pastor, and Professor W. N. Donovan, of the Newton Theological Institution. "The memory of the just is blessed."

A. J. HUGHES.

## Our Book Shelf

**Night Scenes of Scripture,** by Rev. Norman MacLeod Caie, B. D. New York: Doran. $1.25.

This is a book of 200 pages containing fourteen sermons which are striking in illustration; graphic in description and persuasive in their practical application. The author is a new writer and preacher of the famous Scotch school of religious thought and his works are highly recommended by Prof. James Moffat, famous as the translater of the New Testament. While his viewpoint may be described as modern, he strikes a deep evangelistic note and each page is made to glow with earnestness and zeal for the cause of Christ and his kingdom.

**If America Fail,** by Samuel Z. Batten. Philadelphia: Judson Press.

The author advocates the socialization of industry in America either by full social ownership and control of all means of production and distribution or by so much of control and supervision by society as shall safeguard the people's interests and give each person his equities. Democracy must develop industrial power and social discipline. He stresses the moral element in the life of a state; the significance of empty cradles in American Protestant homes; appeals for spiritual ideals and for "daring to be poor." He believes that without a Christian social order America is doomed to fail. The book, like all of Dr. Batten's, is full of significant statistics.

**The Meaning of Life,** by A. Edwin Keigwin. New York: Doran.

These are sermons with no attempt at disguise, even the texts being given. It is a relief from the shams which pretend to be an original and unified discussion of a theme, but which prove to be merely a series of disconnected preachments artificially bound together. This book stands reading as well as hearing; it has the peculiar grip on the reader not usually attained apart from the personality of a verile and attractive speaker. It is an example of the straight talk which gets hold of a present-day New York Presbyterian congregation and which has sufficient conductivity—as few sermons have—to stand without great leakage the test of transmission through type. The title is very fairly descriptive of the text.

**Sermons on Biblical Characters,** by Clovis C. Chappell, D.D. New York: Geo. H. Doran Co. $1.50.

Ministers in our times find convenient themes for preaching in Bible characters. Biographical sermons can be made very profitable from every viewpoint of pulpit discussion: theological, historical, practical and pertinent to the times. This author has presented some unusual

names: Jephthah; the mother-in-law, Naomi; the mother, Jochebed, besides more familiar ones like Jonah, Thomas, Peter. The interesting and practical discussions and lessons gathering around those characters make the volume exceptionally readable and suggestive.

**Seeing the Best,** by George W. McDaniel, D. D., L.L. New York: Doran. $1.50.

A volume of ten of the choicest sermons and addresses by one of America's outstanding preachers. In a former work entitled "The Churches of the New Testament" the author has endeared himself to a large circle of readers. Dr. McDaniel possesses a broad knowledge of present-day life and is sensitive to the needs of those who are trying to direct the spiritual forces of our times. He also has a thorough command of the Bible and knows how to make old truth live again in the face of present day problems. While "Seeing the Best" is the title of the first sermon and no doubt one of the most able ones, yet his sermon on "Faith and Science" will be very helpful to those who are finding some relief in a great age of doubt.

**Preaching and Sermon Construction,** by Paul B. Bull. New York: Macmillan.

These are lectures by an English rector to students and clergy of the Church of England. Not always thoroughly revised from lecture-note to book form, they are yet readable and suggestive even to those of different ecclestiastical environment. The author rejects modernism, but solely on the authority of the church, insisting that every communicant must do thus, and that he must trust to a subsequent verification from experience of the dogmas thus received. There is a devout spirit, with many valuable suggestions for the preacher's life and ministry, that its elaborate homiletical rules are adapted rather to the English and liturgical practice than to our own. There is even what seems to be an overhang of mediaeval scholasticism in the author's suggestion of "schemes" or standardized methods of treating any subject or text. But there is much that takes hold upon the universal elements of effective preaching in all time.

**The Gospel for Today,** by Dr. R. A. Torrey. New York: Fleming H. Revell Co.

A book of thirteen gospel sermons that are at once arresting, searching, convincing and compelling. Placed in the hands of unbelievers this book will serve mightily in winning them to Christ. It will serve as a powerful stimulus to pastors who desire to engage in evangelism in their own churches. It is full of suggestive material gathered from an experience of a world-wide ministry. It will root and ground most firmly in the fundamentals of the Christian faith those who are weak in the faith. In these sermons Dr. Torrey is characteristically plain, forceful, fearless, earnest and passionate.

The book is rightly entitled, "The Gospel for Today." If sin is the underlying cause of all our ills today, then the gospel so strikingly proclaimed in this book is "The Gospel for Today." The author says of this gospel: "It is the gospel of a crucified Christ, a Savior from the guilt of sin, and a risen Christ, a Savior from the present power of sin."

The author regards all other gospels other than the gospel of the crucified, risen Christ, as anemic and powerless to save men from the penalty and power of sin. This book excels in the realm of evangelistic literature.

**The Altars of Earth—Studies in Old Testament Humanism,** by Hubert L. Simpson, M.A. Boston: Pilgrim Press.

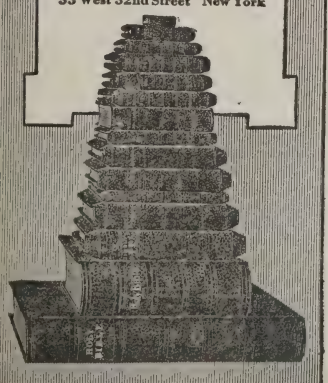
Not often have we read a book whose contents and discussions thereof were more intensely interesting than are those of this volume. The author quotes Exodus 20:24 for a text: "An altar of earth shalt thou build unto me." By a unique exegesis and ingenious adjustment the text is made to serve in explaining scriptural records in the light of modern scholarship as represented by George Adams Smith and his school of expositors. The story of creation and the Edenic events such as the serpent, the temptation, fall and expulsion are accepted as divinely inspired records of great truths rather than facts clothed in symbols, and illustrations as Jesus presented truths in parables. Those records, according to the author, are not legends, folklore and myths, but realities clothed in language that fits them for the youth-age of the race and are manifest to the understanding and intelligence of the modern scholar in Bible reading. He maintains that those records of events, speeches and results as we read them in Genesis are the wisest the spirit of inspiration could devise for "instruction in righteousness" in all ages and he criticizes the popular presentation and understanding of them as dimming their luster. His commentaries seem to us sometimes more eisegetical than exegetical, and more ingenious than conditions permit; but he is always constructive and reverent. His discussions of the "long ages" of the antediluvians, the translation of Enoch, the "shipbuilder" (Noah), the deluge, the tower of Babel seem to us sane and not in any way disputing scriptural records. We believe his presentations will lead the Bible reader to a deeper appreciation of the sacred Book as the Word of God. As literature, the book is not only faultless, but is a fascinating reading both on account of the nature of the contents and the style of presentation. We dare say he is too constructive to please the radical modernist and too spiritual to satisfy the literalist. He has found the golden mean of good sense and scholarship.


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## NEEDS OF A CHURCH ORGANIST IN A SMALL COMMUNITY

1. He needs a fine modern organ. To procure such an instrument may seem an impossibility to him, and to many of the church people who are perhaps satisfied with their present organ—who naturally wonder how the large amount of money necessary can be raised and how the delicate instrument can be kept in tune and in repair so far from the centers. But with patience and quiet determination it is possible to overcome all objections and to secure the needed treasure. We know of an organist who worked for six years before he persuaded his congregation to make the experiment, and even then, as the last pipes of the old tracker action organ were being carried out of the church, a prominent member remarked: "It is too bad! We shall never have as good an organ as this old instrument." Suffice it to say, when the new four-manual was installed, every one was delighted—so much so that when after seven years of service it burned with the church building, the entire amount needed to replace it was subscribed before the plans for the new building were completed!

2. The organist in a small community needs the assistance of great organists in giving his public recitals. This for his own sake, and for the sake of the community in which he lives. He may himself be a first-class artist, but "variety is the spice of life," and with a fine, up-to-date organ in his town the people are entitled to hear as many as possible of the leading organists of the day, whose very presence in the town will be an inspiration and whose organ playing will be a great help in raising the standard of music in that locality. And how will such visitations affect the country organist himself? He may take frequent trips to the city for recreation and study—and he should do this always—but to have association with these distinguished artists in his own town at his own organ, as his guests, is indeed a privilege the value of which cannot be estimated.

3. He needs, even more than does a city organist, the esteem and cooperation of his pastor and the church members. Here we tread on sacred ground! Every organist knows how absolutely necessary to good results is a congenial and sympathetic relationship in this department of his work. We bless in our hearts forevermore the ministers who have understood us and who have allowed us to work with them in perfect accord.

4. He needs to keep in touch with town matters—to be ready to help in the public schools, choral societies and orchestras, and in giving explanatory organ recitals for children. He needs association with the other organists in his town. Fellow workers in so noble a field, their acquaintance and friendship should be cultivated. Meetings could be held once a month in the different churches, to compare notes as to methods of work, to discuss current musical events—to "play a little, sing a little, and have a cup o' tea." These things strengthen the tie that binds, and give cheer and courage to the overworked and disheartened ones. There are many organists—real heroes—in small communities, whose work is "uphill all the way." Not long ago a letter was received by the writer of this article from an organist who "wondered if the leader of a volunteer choir could ever hope to enter the kingdom!"

And this brings us to the final need—the crying need of a country organist—and that is a paid choir. The volunteers are splendid in many instances, and surely their services are greatly appreciated, but every organist needs and should have some paid singers who will always be present. We imagine the above quoted organist had found himself that Sunday morning with a small choir—most of the members "sleeping over," or playing golf, or riding in automobiles, little thinking about the bitter disappointment of the organist, who, judging from the rehearsal of the evening before had every right to expect a full choir to render the somewhat elaborate program prepared.

Thus it is, very often, with the organist in a small community, and he wonders sometimes why he keeps on. But oh! the compelling tones of the organ! And oh! the longing to amount to something in this brief life of ours! "Are these worth nothing more than the hands they make weary? Hush! The sevenfold heavens to the voice of the Spirit echo: 'He that overcometh shall all things inherit.'"—Mrs. Bruce S. Keator in *The Diapason.*

## A MEAD OF PRAISE

"A little over a year ago THE BAPTIST, the official organ of the Northern Baptist Convention, inaugurated a department under the heading of 'Our Music Corner.' Mr. William Lester is the able editor of this page. Its introduction into a religious paper seems so natural and logical a thing to do, in view of the importance of the subject and the large part that music has in all our services, that we wonder why it has not been done long ago. But a good example has been set. May we not now hope to see it generally followed?"

The above paragraph is "lifted" from the March number of the *Choir Leader,* that live and valuable journal issued by the Lorenz Co. of Dayton, O. Such approval is hereby heartily appreciated!

## REVIEWS

**From the Clayton F. Summy Co., Chicago.**

Hear Thou Our Prayer.....*Lester*
O Little Town of Bethlehem .....*Murphy*
On Parade .....*Lester*

A useful anthem, an attractive simple solo, and a peppy march for piano make up this trio of selections. The anthem is a melodic interpretation of the familiar scriptural text, set for soprano solo first continuing for four-part chorus. The music is simple in contour and texture, ingratiating in melodic values and richly harmonized. Any volunteer choir should find it easy to do; the opportunities for detail effects provided should make it welcomed by the most ambitious quartet. The accompaniment is a real organ part—not the hybrid mongrel part-piano and part-organ melange so often given. The Murphy song is especially adapted for the Christmas season, but it is usable at any time of the year when a tuneful, easy, sincere and pleasing solo is required. It is issued in a medium key. adaptable to any voice.

# Dr. G. R. Robbins, Pastor-Evangelist



Has finally yielded to long-continued suggestions and advice of able men in pulpit and pew to give up the pastorate and devote himself entirely to assisting pastors and churches in evangelistic work and expert money raising at dedication of churches.

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Safe—Sound—Spiritual—Scriptural—Successful.

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2nd—Increasing congregations and financial income for current expenses and missions of the church after the extra meetings.
3rd—Leading men, women and children to Christ and into the church who will be worth while.
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Mrs. Robbins will conduct women's and children's meetings, instruct converts, and help those seeking Christ.

*Address all communications to*

## REFERENCES:

1st—Any Baptist pastor in Ohio.
2nd—Any reliable Christian citizen in Cincinnati where for twenty-six years he was pastor of the Lincoln Park Baptist church.

## TERMS

Railroad expenses. Good room and board. A free-will offering.

## REV. G. R. ROBBINS, D.D., 67 Midland Ave., Columbus, Ohio


## Hudson River B. Y. P. U.

(*Continued from page* 213)

society membership be secured in attendance at business meetings?

7. Are our "banners" presented at each rally on an equitable basis?

8. What active efforts should be made by the B. Y. P. U. society to bring the members into a knowledge of salvation through Jesus Christ?

9. What active efforts should be made by the B. Y. P. U. society to encourage and promote faithful church attendance by its members?

10. What in addition to that now being done should the association be doing for the remote societies of the association?

11. To what extent should the social life of the society be extended?

12. Is pageantry in our meetings, particularly in missionary meetings, helpful? Why?

13. Are we, as an association, doing all we should do for Dr. and Mrs. Groesbeck? Do we know enough of their work? Should the present situation in this regard be changed? How?

14. Should the association publish a paper in the interests of the B. Y. P. U. societies and their work?

15. Discuss the question of having debates in the B. Y. P. U. meetings and if favorable suggest topics suitable for debate.


**Summy's Corner**
**Impressive Easter Anthems**

*Well Balanced Voice Parts*
*Effective Sonorous Acompaniments*

**Easter Bells** ..... .15
By Philo A. Otis
**Now Is Christ Risen from the Dead**.... .15
By John A. West
**As It Began to Dawn**..... .15
By Charles H. Bochau
**A Psalm of Eastertide**..... .12
By Eleanor V. Hull
**All Glory, Laud and Honor**..... .15
(for Palm Sunday)
By Harry H. Pike

**CLAYTON F. SUMMY CO.**
Publishers
429 So. Wabash Ave. Chicago


## Religion of a Best Seller

(*Continued from page* 220)

I think again of those in my day who were seeking the larger life, and who came to our university. I maintain that none has more found it than the men whom I have named above who were ministerial students in those days. I find other Christian men, products of the same generation and the same environment. They have found life where others have found a wilderness. The hero, Claude—what a Paul Harrison or a William Axling, a John Mott or Robert Speer, a Fosdick, a Sherwood Eddy, or a Charles Gilkey he might have made!

The war is over. It is easy to have a hero find his soul in that great sacrifice, but we cannot provide a war and a sacrificial death for all. We must live, and find life in more commonplace ways. There was one who found life. It took him to Calvary. And he said: "I am come that they may have life and that they may have it more abundantly."

## Where Does the Mission Field Begin?

(*Continued from page* 203.)

Dives, living in luxury while gaunt poverty lies at the door; the sin of the rich fool who was as big a sinner as he was a fool; the sin of the rich young ruler who rejected the fellowship of that band from which St. Francis drew his inspiration—and went his sorrowful way in the poverty of a selfish life.

The missionary field is here. Each one of us lives at the center of it. Every day we are a part of vast forces which are joined in struggle, the kingdom of the world in conflict with the kingdom of God. The missionary enterprise on any field is nothing other than accepting the challenge and facing the issue.

Dr. Gladden, preaching on immortality, announced for his topic the arresting and suggestive question, "Where Does the Sky Begin?" We do well to ask that of the kingdom of God. Where does that kingdom begin? Right where we live every day. But except a man be born of the Spirit he cannot even see it, much less enter.

Many shall say, "Lo here, lo there" is the kingdom. But do not go after them for, lo, the kingdom of God is among you; you live at its center every day.

---

Prof. C. W. McKeever, N. Y., will be the solosit and song leader of The Geo. M. Hulme evangelistic party. A large tent 50 x 80 has been secured for summer work. The evangelists' address is 1063 La Croix Ave., Akron, Ohio.

## Gleanings

(*Continued from page* 208.)

A revival meeting of great interest and fine results was closed in the First Church of Paris, Ill., on Feb. 18. Rev. R. Theodore Gasaway of Joliet brought the messages of the meeting assisted by Singing Evangelist Wm. S. Dixon, of Chicago. On three Wednesday evenings preceding the campaign ministers were invited to address the church on subjects introductory to such a series of meetings. In the order of service the following men appeared: Rev. Irving A. Fox of the Riverside Church in Decatur; J. W. Boyle, a deacon of the First Church of Terre Haute; Rev. J. W. Merrill of Champaign. Albert A. Gordanier, who has been pastor of the Paris Church for two years, planned and directed the meeting.

At the First Baptist Church, Gallipolis, O., the pastor, Rev. Robert W. Peirce, gave the right hand of fellowship to thirty-four new members, most of whom he baptized after a two weeks' meeting in which Dr. F. E. Brininstool, a former pastor, but now Educational Secretary for West Virginia, assisted. There were also twenty-two young people who signed life service cards.

Singing Evangelist Wm. S. Dixon, Wheaton, Ill., recently assisted Rev. Wm. Ward Ayer, pastor of the First Church, Valparaiso, Ind., where there were seventy-three who accepted Christ; also twelve young people publicly pledged themselves for the ministry and mission fields, and a number of family altars were erected. The Holy Spirit was very consciously present in all of these services with deep old fashioned conviction of sin.

## Office Evangelism

HERE is a new suggestion in evangelism which comes from Rev. Bowley Green.

"Passing a big department store one morning I obeyed an unpremeditated impulse to go in and speak to the proprietor on the subject of personal religion. Finding him, I said: 'Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?' He led me into his private office, and I took my Testament from my pocket and showed him passage after passage, bringing his duty to accept Christ plainly before him. Finally the tears began to roll down his cheeks, and he said to me: 'I'm seventy years of age. I was born in this city, and more than 100 ministers, and more than 500 church officers have known me as you have, to do business with, but in all those years you are the only man who ever spoke to me about my soul.' Why not have office evangelism? Meet a man by appointment in his office, and go without apology as you 'bear witness of the light.'"


# Do You Know?

THAT during the period of the New World Movement 14 new Baptist churches were organized in Colorado and 16 Sunday schools?

THAT in Southern California, 11 church buildings were erected and several chapels provided for the foreign population?

THAT the Northern California State Convention has established missions among the Japanese, Portuguese, Armenians and Mexicans?

THAT there has been an increase of 29 per cent in the population of our cities in 10 years, thus greatly accentuating the problems of our City Mission societies?

THAT the expenditures of the Detroit City Mission Society increased from $29,805 in 1919 to $46,416 in 1922, thus indicating how one city mission society has met this larger city mission problem?

THAT the Home Mission Society has opened a Spanish-American Training School with 12 students for the training of ministers for Mexican Baptist churches?

THAT three years ago, before the New World Movement began, there were only 3 Christian Centers in operation, whereas today there are 29 with 1 other under construction and plans drawn for 3 more?

THAT on the foreign field 12,174 baptisms were reported in 1921, being the largest total in 16 years?

THAT in Japan during the period of the New World Movement, 4 additional churches have become self-supporting and the contributions of the Japanese have increased more than 200 per cent?

THAT you who made a pledge to the New World Movement AND PAID IT have had a share in these achievements and should find increasing satisfaction in what has been accomplished?

THAT the accumulated deficits of the Missionary Societies, which began in the fiscal years 1919-20, creates a grave situation which may involve further drastic reduction, notwithstanding enlarging missionary opportunities everywhere?

THAT these and a thousand other facts of achievement, progress, encouragement, discouragement, opportunity, difficulty in the work of our National Missionary Societies, State Conventions, Board of Education, Ministers and Missionaries Benefit Board, City Mission Societies, etc., are published in a remarkable document

## "ON THE MARCH"

which has just come from the press. You can secure copies on application to the Literature Department, 276 Fifth Avenue, New York, N. Y.

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

276 FIFTH AVENUE, NEW YORK

BAP

Volume IV March 24, 1923 No. 8

# The Baptist

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MAR 24 1923

Published Every Week by the Northern Baptist Convention

## A Call to Prayer

*Week of Prayer, March 25 to April 1, 1923*

WHEN has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the church perform today the task to which God has sent it as the light of the world and the salt of the earth, if its own lamp is not trimmed and burning and its own life so true that it can be the purifying influence in a time of selfishness and sin?

The call to the church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the church when by the same method that precipitated the first Pentecost it brings itself close to the Infinite.

*"Day long a craven cry goes up,*
*The people drink a bitter cup,*
*They languish, seeking stones for bread,*
*Brave faith seems fallen—the old hope dead,*
*The babblers will not cease,*
*The people have no peace.*
*Wake, wake your strings of fire!*
*God for us—strike the lyre!"*
—Commission on Evangelism, Federal Council of Churches

## Fresh from the Field

**Rev. L. B. Crosby of Ft. Collins, Ohio,** is now on the way to recovery at Mayo Brothers' Hospital at Rochester, Minn. He has been in a very critical condition and this word is good news to his many friends.

**Rev. L. C. Trent of the Woodruff Place** Church, Indianapolis, Ind., reports work prospering and that the men's class now has 121 members. Mr. Trent was formerly pastor of First Church, Kewanee, Ill. He began his work with the Woodruff Place Church the first of the year.

**Dr. W. H. Steadman of Champaign,** Ill., died at the home of his daughter in Peoria, Feb. 19. Dr. Steadman was a graduate of Shurtleff College. Most of his ministerial career was spent in eastern Illinois where he was instrumental in building a number of churches in what is now known as the Bloomfield Association. He leaves a wife and five children.

**Prof. Herbert E. Wise,** of the department of philosophy of the University of Redlands, died March 6 as a result of being struck by an automobile. He was born in Yarmouth, England, in 1865. At the age of sixteen he went to Canada where he attended Woodstock College and Manitoba College. He organized Calgary Church, one of the largest churches in Canada. Professor Wise is also a graduate of Newton Theological Seminary. He held pastorates at First Church, Norwich, Conn., and Central Church, Minneapolis. In 1910 he was called to the departments of economics, political science and philosophy in the University of Redlands.

**An Industrial Fellowship,** according to the *Baptist Times and Freeman,* has been formed in England. This fellowship is composed of a large number of the leading men of the churches, and in social, industrial and political life, whose desire is to bring public life into harmony with the gospel. They are making an exhaustive study of social and economic life; the results will be presented at a conference in Birmingham next year. They have already discovered that there are a million two-room houses in London and that in thousands of cases whole families are living in a single room which is unfit for human habitation. These men feel that the gospel of Christ has some relation to such a condition and they propose to find what that relation is.

**The following item taken from a bulle**tin of one of the New York churches, where industrial conditions have greatly affected the payment of pledges to The New World Movement during the past year, is suggestive. The church has a Storehouse Tithers' Association of about 100 members. "The amount due on these pledges (to N. W. M.) is $5,996.25 each year. The amount paid during 1922 was $4,053.08 making the amount unpaid for the year $1,943.17. $2,686.70 per year represents the amount of the pledges toward this fund made by those who are members of the Tithers' Association. This amount has been paid in full by the Tithers' Association for 1922, bringing the pledges of all its members up to Jan. 1, 1923. The pledges made by those who are not members of the Tithers' Association amounted for the year 1922 to $3,309.55. On these pledges there has been paid during the year $1,266.38, leaving an unpaid balance of $1,943.10. If the tithers had paid in the same proportion as the non-tithers the deficit for the year would be $3,537 instead of $1,943. If the non-tithers had paid as the tithers did, all pledges would have been paid to date and there would have been no deficit."

**The year book of the Scottish Baptist** Union shows 143 churches with 21,976 members, an increase during the year of 735 members. The Sunday schools show an increase of 1,615 scholars.

**With the approval of the controlling** boards of missions of the various denominations, the missionary education movement of the United States and Canada announces the opening of a new department—that of the guidance of American travelers through countries where missionary work is being done, in order that they may come in touch with and appreciate what is being accomplished for the temporal welfare and spiritual redemption of the people of those lands. Rev. John Cobb Worley, for seven years the Pacific southwest secretary of the missionary education move-

(*Continued on page 228*)


# The Children of America
# For the Children of India

The special Easter offering in our churches and Sunday schools, which for years has been contributed toward the work of our two Foreign Mission Societies, will this year be applied toward the work among the children.

Few people realize the task of evangelizing and educating the rising generation in India. The following summary shows what is being undertaken by Northern Baptists.

**Burma**

709 Sunday schools with 32,284 pupils.
752 village and station primary schools with 21,302 pupils.

**Assam**

273 Sunday schools with 11,186 pupils.
231 village and station primary schools with 5,812 pupils.

**South India**

781 Sunday schools with 16,909 pupils.
898 village and station primary schools with 24,474 pupils.

**Bengal-Orissa**

42 Sunday schools with 1,533 pupils.
123 village and station mission schools with 3,118 pupils
Sinclair Orphanage at Balasore with about 75 orphans.

Remember that the risen Lord, whose resurrection we celebrate on Easter, was the friend of the children.

**"Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven."**

**Checks should be sent to your State Promotion office or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.**

**American Baptist Foreign Mission Society**
**Woman's American Baptist Foreign Mission Society**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION
"God does not make heathen; he makes little children."

# The Baptist

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*Managing Editor:* Edgar L. Killam

*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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## A Good Canadian Scotch-Irishman

"Some months ago, possibly more forcibly than kindly—for I am a blunt Canadian Scotch-Irishman—I voiced my criticism of THE BAPTIST. I am pleased to change the note to one of commendation. The spirit of broad fair-play and of general desire to afford the entire denomination adequate representation is weekly—and not weakly—becoming more evident. To use an ancient formula, which it seems to me I have heard somewhere, 'Every day in every way you are getting better and better.' May your shadow never grow less nor your soul more lean, nor your store of good things less, and you will efficiently continue to serve our loved denomination."—Rev. W. T. Milliken, Salem, Ore.

# Killam's Kollum

### A Loving Request

When the editor's joys on earth are at an end and his kollum is no more, kindly remember that while still in the possession of all of the faculties he ever possessed he made a final request. The request is this: Kindly forbear sending in a news note of my passing which reads, "Whereas the Almighty has seen fit in his goodness to remove, etc." Some folks think that a newspaper is for the insertion of pages of "whereases." We are so thoroughly convinced that most of our readers fail to see the news in these notices that we make the above request. No doubt it will be respected.

### A Last Message from Mr. Ayer

The last letter the editor received from Mr. F. Wayland Ayer shows clearly his faith in THE BAPTIST. We had asked his advice about certain matters and in his reply he said: "My opinion is not of much account in this connection as it will not be possible for me to attend the meeting. I am physically below par and have cancelled all engagements calling for conferences otherwheres than at Meridale farms. All the same, I believe in THE BAPTIST, believe in you, and believe that the 100,000 circulation of which I have been talking is possible to a denominationally owned paper. I doubt if an individually owned paper can ever expect a large circulation among Baptists." And Mr. Ayer had large plans for a campaign to reach the desired goal. It will remain for others to carry out the plans.

### Patient Preachers—Impatient Editors

"About all a preacher is for, in the eyes of promoters, is to give utterance to their plans. In the dying throes of nearly every week, a committee, or commission, or association devoted to something or other is born," says the *Religious Telescope.* The patient minister should, of course, read all the suggestions for sermons on this or that theme and do his bit toward promoting the society for the amelioration of conditions in the Fiji Islands, and all the rest. One minister found recently that he was under necessity of choosing his own sermon topics but six Sundays last year. The rest of the time all he had to do was patiently promote some worthy project. Editors are victims of like conditions. There is only one difference—they are far from patient sufferers. If we were to make up the paper just one week as absentee editors insist we ought to make it, we would turn out a promotional hodge-podge that would daze the reader—if it did not do worse.

## Fresh from the Field

(*Continued from page 226*)

ment, has been placed in charge of this department. He brings to it the experience of ten years' residence in the Orient and the knowledge he gained in organizing and conducting four similar parties for the California committee of the movement.

**J. L. Colville, an engineer on the** Southern Railway, was converted some months ago. He has resigned his position and entered Mars Hill College to prepare himself for the ministry.

**Dr. Shailer Mathews, dean of the Di**vinity School at the University of Chicago, will preach the baccalaureate sermon June 10 at Carnegie Institute of Technology, Pittsburgh. Doctor Mathews is also director of religious work for the Chautauqua Institute of New York.

**Immanuel Church, Chicago,** will dedicate its new $250,000 addition to the church property on Easter Sunday. At three o'clock in the afternoon a service has been arranged in which all Baptists within the reach of Chicago are invited. Pres. Ernest D. Burton of the University of Chicago will give the address. It will be a great service and we now call attention to the meeting so that you may arrange to attend. Fuller particulars next week.

The Baptist mission hospital at Shaohsing, China, welcomes and helps without discrimination all classes and all creeds. "If thine enemy hunger, feed him" is changed only a bit to read, "If thine enemy suffer, heal him." Soldiers, sometimes northern and sometimes southern, depending on the fortunes of war, are taken in and aid administered. Those suffering from gun shot and knife wounds are constantly being treated and an otherwise large variety of cases is constantly found. Hookworm seems to be found chiefly among the poorer farming class.

A letter from Sherwood Eddy following his visit to Shanghai, tells with high praise of the work of Dr. H. W. Decker. He said: "Dr. H. W. Decker, your medical representative, is treating some 10,000 patients a year in his little industrial hospital situated in the midst of the great cotton mill district. I earnestly hope that no shortage of funds will imperil the work of this, the only industrial hospital that I have found in the whole of China. It is a noble work and if continued for a few years will help to raise industrial standards in the midst of one of the most terrible centers of human misery that I have ever seen."

**Dr. A. W. Beaven of the Lake Avenue** Church, Rochester, N. Y., is preaching a series of sermons on real religion. The calendar of the church says: "Most people are interested in real religion. Those who have it want more of it. Those who haven't it admit that having it would be a real advantage. Even those who criticise the church acknowledge real religion is essential. The man outside the church usually concedes this." The topics announced are "Real Religion —is it being crowded out by the movie, the auto and the radio. How to get it and where to use it. Is it worth more here or hereafter?" The church will observe Easter Sunday as "pay-up Sunday."

**In the calendar of the First Church,** Seattle, we find this interesting note: "Children under fifteen, while going to or returning from Sunday school, may now ride on the street cars at the same rate as when attending day school—ten rides for 25 cents; one ride for 3 cents; two children for 5 cents."

**A new stereopticon lecture entitled** "Everyday Evangelism in South India," by Miss Ballard is now being booked at the following depositories: New York, Boston, Granville, Chicago, Portland and Los Angeles. Many mission study classes will want this lecture. In closing up this year's work there are many churches that will also be interested in using "World Work of Baptist Women." This may be found in the following depositories: New York, Boston, Philadelphia, Parkersburg, Chicago, Des Moines, Minneapolis, Portland, Los Angeles, Denver.

**The picture number of the** *Stephens Standard*, the Stephens College magazine, is a thing of beauty and sets forth in a most attractive way the work of the college. Time and again we have said "Watch Stephens College," and now again we say, "Watch."

**After seven years at West Fitchburg,** Mass., Rev. Benjamin E. Wald has resigned to become pastor of the church at Sunnyvale, Cal. He will close his present work April 1.

**The church at Wakefield, Mass., has** welcomed its new pastor, Rev. Harvey J. Moore, who recently closed his work at Keokuk, Iowa. The church has received $1,000 under the will of Mrs. Jennie Lenfest, the interest of which will be used to maintain a church messenger service, according to the secular press.

**Rev. E. M. Lake supplied the First** Church, Boston, during the winter vacation of its pastor, Rev. Austen K. DeBlois, who has been in the South.

**Mr. Frank C. Nickels of Minneapolis,** former president of the Home Mission Society, is seriously ill at Pekin, China. With his wife and son, Horace, he was on a tour of the world, visiting the mission stations in the East. He had not been well in Rangoon and Shanghai, and it was thought wise that he go to Rockefeller Foundation Hospital at Pekin for examination and a possible operation. Latest news from Mrs. Nickels is not encouraging, although it is hoped that he will recover sufficiently to be brought home.

**Rev. Judson B. Thomas, acting pastor** of the Englewood Church, Chicago, died at a sanitarium in Martinsville, Ind., on Sunday morning, March 18. He had an acute attack of heart trouble following a slight illness of influenza. For twelve years Dr. Thomas was pastor of the Austin Church, Chicago. He was for a long period district secretary of the A. B. H. M. Society.

**University of Chicago preachers for** the quarter beginning April 2 are: April 8, Dr. Daniel Jones Evans, of the First Baptist Church, Kansas City, Mo.; April 15, Dean Charles R. Brown, of the Yale Divinity School. Dr. Henry van Dyke, of Princeton University, will preach April 22 and 29. In May the first preacher will be Bishop William Fraser McDowell, of Washington, D. C., who will be followed in the same month by Dr. Cornelius Woelfkin, of the Park Avenue Baptist Church, New York City. In June Dr. Ivan Lee Holt, of St. John's Church, St. Louis, will be the first preacher; President Rush Rhees, of the University of Rochester, will be the convocation preacher on June 10.

## Francis Wayland Ayer

### An Appreciation

By President Clarence A. Barbour

ON Monday, March 5, I had a long distance telephone call from Mr. Wilfred W. Fry: "Father went away at a quarter before two o'clock this afternoon." These words told of the passing of a great personality, Francis Wayland Ayer. The time of his "going away" had come. It was a "departure," such as that of which the apostle Paul speaks. That splendid body of his did not decay in power. It did not waste away. A dread disease made an assault upon it so overpowering that it was taken by storm and was forced to succomb. Mr. Ayer went out in his strength, like a warrior falling in the thick of the battle.

Years ago he had said that when his time came he would like to go from Meredith, the home of Meridale Farms. He always referred to that region as "God's country," and it seemed to grow increasingly dear to him with the flight of the years. He had been troubled with a cold for some time, and went to Meredith to freeze it out, as he jocosely said. It was real winter in Meredith, the snow piled high and the roads almost impassable. On Thursday, the first of March, he had driven to one of the homes of the neighborhood to inquire as to the reason for the absence of one of the Bible-school scholars from the service of the preceding Sunday. He was taken with a spell of weakness and the next day was not able to rise from the bed. Pneumonia developed. On Monday he "went away."

Wednesday, March 7, the day of the funeral service at Meredith, witnessed one of the most severe storms of the winter. The wind was blowing a gale, the snow was whirling in great clouds, and the roads were heavily drifted. Nevertheless, on foot and in farm sleighs, people gathered in the little church on the hill-top to the number of 150 or more. At the conclusion of the service the body was taken on a farm sleigh through the drifting storm to Delhi, where a car was in waiting to transport the funeral party to Philadelphia. On the journey and in Camden, where funeral services were held on Saturday afternoon, the casket rested upon a rug made of the skin of Mr. Ayer's favorite horse, Claymore, one of the many horses which he so dearly loved to drive.

In the North Baptist Church of Camden, where for more than fifty years Mr. Ayer had been superintendent of the Bible school, there was a gathering on Saturday afternoon, March 10, which taxed the capacity of the building. Not one who was there will be likely to forget the hour, particularly, perhaps, the wonderful chorus and congregational singing of the hymns, "For all the saints who from their labors rest," "Jerusalem the golden," and the Doxology. It was a company the like of which is not often to be seen.

It would be impossible fully to express the richness of this great personality and the achievements of this many-sided life. Sometimes we are so close to a life that we do not realize its stature. A letter from the president of the Chamber of Commerce of Camden contains the expression, "We have lived

(*Continued on page 251*)

# The Baptist

## The Man in the Pilot-House

TO THE passengers on a liner in a North Atlantic winter voyage, and to their friends and all who are concerned for the success of the trip, there is keenest interest in the man who stands through the night at the wheel; who holds the great vessel—which is yet so small a thing in contrast with the illimitable sea—steadily to its course; who knows the safe lanes of ocean travel and the dreaded iceberg zone to be shunned; who takes care, as far as human foresight can, to avoid the deadly derelict; and who goes without sleep or proper meals for long stretches of time when some great storm-demon is doing its best to send vessel, crew and cargo to the bottom.

Northern Baptists have called a man to the pilot house of our denominational craft for its New World expedition which has the great missionary and educational goal of the denomination as its destination. That man, whom we call our director, has able helpers and wise advisers in the administrative committee; the constituent organizations of the denomination also have their experienced and far-seeing executives; the states have their organizations and executive officers; and our largest cities are organized and officered for their momentous task. Yet there is a solitary and tremendous responsibility resting upon the heart and bowing the shoulders of the man to whom the denomination has given chief direction of its promotional work, the raising of the resources for carrying on our Northern Baptist share of the work of the kingdom. In his office converge the afferent nerves which report the conditions of our work throughout all its world-field, and out from his office go the efferent nerves which carry back to the churches inspiration and the plans of campaign; and there are other nerves of supply which pass from the churches through the office of the General Board of Promotion, and which are the very life of our missionary activities at home and far-flung through the world.

When the General Board of Promotion called its director to the task of raising an unheard-of sum and carrying out an undreamed-of program, he said to them: "Brethren, you are asking of me an impossible thing; nevertheless, with God's help I am going to attempt it." Bravely he and his associates, men and women, have toiled at that task. When checked at some point they have reshaped their plans to suit new conditions and new demands, cutting expenses to the quick in order that the largest possible percentage of receipts might go directly to the missionary needs.

In their recent manual, "On the March," they have put forth a report of the campaign, a log-book of the voyage thus far, which frankly reveals its shortcomings and disappointments, but tells an inspiring story of achievement and progress in spite of storms of opposition, icebergs of criticism, sunken rocks of indifference, and the failure of some coaling-stations to fill the bunkers with sufficient fuel for the voyage. We thank God for our director and the General Board of Promotion.

But how must it look from the pilot-house in New York with the annual port of call only five weeks distant and so much still unaccomplished? What yearning of heart there must be as the possibility is considered of our failure to fulfil even the modest plan for this year's voyage. And what must be the consequences if our vessel come limping into port with barnacles of debt clinging to its hull and with inadequate fuel and supplies for continuing the voyage which should bring the gospel and its messengers to the nations who are without hope and without God in the world. There should be a million hearts sharing in spirit the vigil of the man in the pilot-house, and bestirring themselves to supply the ship's stores in abundance, and surrounding the vessel with a million prayers like white sea-birds as it ploughs its way through these last five weeks of the year's voyage.

It seems unthinkable that our great denomination should fail of its duty in this emergency. It is far more than the mere question of disappointing our pilot in New York; there is another Pilot who, we are sure, is guiding our denomination to its harbor. Let us be sure we do not fail him. But how can we fail unless he fails—unless the purposes of Almighty God fail? It is the consciousness that our task is not any human leader's but his that spurs us and inspires us. What Dean Alford of England so beautifully wrote of the individual Christian's experience is altogether true of the church as a whole:

"My bark is wafted to the strand by breath divine,
For on the helm there rests a hand more strong than mine.
One who has known in storms to sail I have on board,
Above the raging of the gale I hear my Lord;
For this I know, where'er I go there is a hand divine
That holds me, still, through every ill, whatever lot be mine."

### Looking Ahead

MANY serious accidents happen because people do not look ahead while traveling over the roads of America. Many of them die on the roadside saying "I forgot to look ahead," or "I did not look ahead until it was too late." The Northern Baptist Convention does not intend to have any accident occur

because of a failure to look ahead and to look in ample time. Already a wise committee is at work upon a denominational program for the future years after 1924.

We would not presume for one moment to advise "the committee upon future denominational program," but we do desire to start the rank and file of our constituency to thinking very seriously about what sort of a future enterprise they desire to engage in as part of the Northern Baptist Convention.

We are sure that every interested Baptist church member wants to continue a cooperative movement of the sort that will conserve the unity of our whole task at home and abroad. Unity is strength and in a unified program we can keep very close to every element in true Christian democracy and at the same time can promote true spiritual efficiency. A unified program covering all our local church productivities does not mean any overlordship or bossism but it does mean Christian cooperation under wise, brotherly and competent leadership.

We are sure, next, that every local church in the Northern Baptist Convention wants the whole task at home to be linked in a proper way with the whole of the task beyond the local sphere. It would be utterly unwise to do one part of the task at the expense of the remainder of it. It is all one job, after all. Our missionary work will never be properly supported unless the whole task of the local church is done in a big worth-while way. But on the other hand a local church is committing suicide on the installment plan when it refuses to do a worth-while share of the work that lies beyond its own local bounds. We therefore expect to find our future cooperative work linking together very closely the local work and the world task. We must not do less for world missions in the days to come but we must do more than ever before because the whole denomination will be helping every local church to produce a competent and properly supported ministry and a bigger and broader brand of individual Christian. Sometimes in the past a few members of some local churches have felt that the only concern of the whole denomination was to get out of them all the money that they could for outside works and then leave the task inside to be done with the meager leavings. Of course they have been mistaken about this but in the future we are sure that even the appearance of evil will be avoided. The whole task is a unit and it must be kept in all its phases a closely knit unit.

Finally, we feel sure that a proper basis of stewardship will bulk large in all the plans for the future work of our denomination. We want a church membership in every local body that knows much about the lordship of Jesus Christ and in consequence will separate a first portion of every element in the life for the use of the gospel enterprise at home and abroad. Prayer and intelligence is needed as well as money. Every local church must help every other similar body produce such a stewardship.

The other day we were walking along a crowded way. We were looking ahead and making some speed but a man came along going in the opposite direction. He was looking behind while he tried to move forward. Despite all that we could do to avoid him he got on the editorial corn and it was our prompt and unanimous conclusion that his way was not a proper method of trying to make progress.

Go forward but look ahead and do not look behind while you travel if you want to make real progress and to this end we have now written.

## Vow and Pay

WE ARE inclined to the opinion that the story of Ananias and Sapphira has much significance today because a large number of our church members are under vows to pay towards the maintenance of our New World Movement. The sanctity of those pledges as well as their inviolability is very great because they were made for the support of an important phase of our Lord's work all over the world. Moreover, the pledge was in effect a permission to do the work; and now that the work has been done the incurred obligation must be met.

To pay the vow if it is humanly possible is of the highest importance. To pay those pledges even at great personal sacrifice is quite imperative. Of course if the money to meet those obligations is not in hand and cannot be procured both common sense and our Lord would not expect them to be paid. That is reasonable and Christian.

We have a friend who got into business difficulties and had to borrow money to meet the exigency and when doing so for commercial purposes he also borrowed enough to pay his vows unto the Lord. That man showed a true conception of Christianity.

The case, however, with many pledgers is in this wise. They could borrow the money and make payment in full. But they will not do it. They could pay it out of savings laid away, but they do not want to do that. They could pay it out of current earnings but it would not be quite easy to do that as they do not like to make the needed sacrifices; so they refuse to do it. Some other people have had some new object come into their horizon and the pledger desires to divest the money from the old obligation in order to do the new thing that just now has a stronger appeal.

In order to make clear the situation we cite a case. A church in an unnamed state made a reasonable response to the appeal for pledges for our New World Movement. The people paid their vows during the past years but now some of them announce that they desire to build a new church edifice and so they propose to cancel their former pledges and put the money into the new building. The strange part of the case is that the pastor leads the people in the plan to cancel the old unfulfilled pledges.

Yes, the spirit of Ananias and Sapphira is still abroad and our churches, our pastors and our people must be very careful not to do what brought swift punishment to those two people of old who vowed unto God and then decided to withhold payment. There are many ways in which the vow may be broken but in essence they all bring the breaker of pledges to the same ignoble end. We have vowed; let us pay, and let the payment be made cheerfully out of our love for the Father of all mercies.

# A Page of Opinion

## Who is Lost?

WE ARE always glad when an article, editorial, or any other feature of the paper creates comment. There is nothing more disheartening than an editorial congregation which never talks back, never praises, never questions, never condemns. The editor of THE BAPTIST seldom suffers long periods of depression.

On another page you will find a communication from a pastor who asks a number of questions. Perhaps you can answer them for him. These queries grow out of the one on the cover page of issue of March 10 where Franklin W. Sweet asks, "Who is lost?" His answer centers in the words of Jesus, "This my son, was lost." His conclusion is that "to Jesus, the man was lost who was either unbrotherly to man or unfilial toward God." He does not discuss the "plan" of salvation; he does not attempt a system of soteriology; he does not discuss any doctrine of the atonement, but he leaves the question where the Great Teacher left it.

Dr. Sweet gave this message to his own people through the pages of the church calendar. He reminded them that the narrative to which he referred is not the story of a prodigal son but of *two* prodigal sons. The one had wandered a long way from his father's house and lived a disreputable life. He was lost. The other who remained at home was also lost, for he was a long way from his father's heart—he had lost his father's spirit. The pastor, as we understand him, reminded his members that regardless of the theological terminology they might use to describe their experiences, an unbrotherly attitude toward man or an unfilial spirit toward God should lead them to ask the question, "Am I not lost?"

## Prayer Is Not Coaxing God

S. D. GORDON of "Quiet Talks" fame is holding noon meetings in the Olympic Theater, Chicago, under the auspices of the Chicago Church Federation. We give herewith excerpts of a recent message:

"Prayer is not coaxing God. It is not persuading God. It is not winning God over to our side. It is getting in touch with him.

"Prayer is not overcoming God's reluctance—it is merely taking hold of God's willingness. Prayer is partnership.

"It is really a picture, a man on earth and a man in heaven, with a capital M for that man, those two in close touch of partnership. The man with a capital M can do as he likes with the other man, and the other man on earth can do as he likes with the enthroned man. But then his likes are controlled by that Man.

"Of course I am talking now about prayer as a fine art. Prayer is the simplest thing imaginable, and it is the finest art which calls for the utmost skill and the best trained brain and heart. A little child prays and God hears and answers. The busy man prays and God stoops down and does what is asked. The profligate man, dirty in his sin, penitently looks up and the answer comes at once. That is one side.

"The other side is that prayer is the finest of fine arts and it brings into play all the best disciplined powers of the brainiest brain and the heart."

## The Militant Element in Christianity

ADMIRAL A. T. MAHAN of the United States Navy delivered an address upon the occasion of the presentation of Bibles to West Point cadets. In the course of this address he said:

"Speaking after much experience of bad and good, of religion and irreligion, I assure you, with the full force of the conviction of a lifetime, that to one who has mastered the Word of God, even imperfectly, it brings a light, a motive, a strength, and a support which nothing else does. Mastered, I say; for to be useful it must be mastered as truly as any branch of your professional course here; to the one as to the other, if you will have the fruit, you must give the labor. Today we put in your hands the means, as your teachers here have done in secular matters. To utilize them rests with yourselves and God; and he will not fail if you do not. This I have found."

## The Ruhr Situation

AT this writing, the situation is more serious than ever. France is tightening her grip day by day. Already the French journals are beginning to talk of the permanent holding by France of all the occupied territory. (The occupied territory grows larger with each week). Meantime, Germany is becoming more and more solidified, and bitterness is growing everywhere. Ugly events occur daily. The whole situation is fraught with greatest danger. If the United States is to mediate, it should move immediately. Meantime, from England and the neutral countries of Europe voices are demanding that the matter go to the league of nations where it belongs. France objects to this; indeed, the more firmly entrenched France becomes in Germany the less she welcomes any outside interference. Meantime, the most significant development is growing impatience in England with the policy of benevolent neutrality and the insistence that the British government make an open protest. The British labor party and the small but influential group headed by Lloyd George demand the withdrawal of the British troops. The British cabinet is split over the issue, Lord Curzon insisting that the English troops remain and others, mindful of the growing menace to Great Britain and Europe in general, showing more and more restlessness at Bonar Law's policy of watchful waiting.

# The Social Gospel in China

*Today we are standing at the parting of the ways. China is being rapidly industrialized. We must transform the system that is destroying men. Christ must be Lord of all.*

By Sherwood Eddy

I HAVE just completed a three months' tour of China. Evangelistic meetings have been held, chiefly among government students and non-Christian young men, in a score of the capitals and cosmopolitan cities. I have also endeavored to make a study of industrial conditions in this great land which is being rapidly invaded by modern industry. I find a growing spirit of unrest among the masses of labor who are so hard pressed under the new industrial system. As in other countries the attitude of the workers is changing from passive subjection to resentment. It is a part of the world's unrest.

### America Leads in Strikes

The writer on his last journey around the world found strikes in Japan, India, Egypt and throughout Europe, and returned to find over three thousand a year in America. If we ask the reason for this unrest in America we may turn for an official answer to the Final Report of the Commission on Industrial Relations where the causes of industrial strife are thus stated: "The sources from which this unrest springs group themselves almost without exception under four main sources which include all the others:

1. Unjust distribution of wealth and income.
2. Unemployment and denial of an opportunity to earn a living.
3. Denial of justice in the creation, adjudication and in the administration of law.
4. Denial of the right and opportunity to form effective organizations."

If these truly represent the attitude of labor throughout the world, we are indeed facing a crisis in our industrial life.

### Trend of Shanghai Labor World

To enable readers to form an opinion of the present trend in the labor world in Shanghai, a reporter of the Shanghai *Sunday Times* interviewed one of the foremost labor leaders. In reply to the question concerning the present unsettled conditions and the reason why strikes are occurring in almost every trade, the labor leader said: "The reason for all these strikes lies in the general injustice of wages and conditions in industry."

What are the conditions to which this leader refers?

In one of the chief industrial cities of China, we visited a number of mills and factories. The first was a match factory which is said to be the best of its kind in the city. We found here 1,100 employes, mostly boys from nine to fifteen years of age, working from 4 a. m. to 6:30 p. m., with a few minutes intermission at noon. They work on an average of fifteen hours a day, seven days a week, with no Sunday rest The boys receive from 6 to 10 cents and the men about 25 cents a day. The poisonous fumes of phosphorus and sulphur burned our lungs in the short half hour we were in the factory. Eighty men and boys in this plant have to go to the hospital each day for treatment. Many suffer from phosphorus jaw in which the bones of the face decay on account of the cheap grade of phosphorus used. This could be avoided if somewhat more expensive chemicals were used, but it would cut down the profits which are said to be very high

### Working for Food Alone

We next visited a Chinese rug factory. Twelve hundred boys and young men, from nine to twenty-five years of age, are here employed They are working on an average of sixteen hours a day, from 5:30 a. m. to 10 p. m. The majority of the boys serve as apprentices for a period of three years and receive no pay whatever, getting only their food. This "apprenticeship' is only a blind alley. After the boys serve three years there is no future for them in the business. When they are graduated from their apprenticeship they can become ricksha coolies and earn on an average of 30 cents a day. After five years of this work they are usually broken in health and are then useless.

> WE all are blind until we see
> That in the human plan
> Nothing is worth the making if
> It does not make the man.
>
> Why build these cities glorious
> If man unbuilded goes?
> In vain we build the world, unless
> The builder also grows.
>
> —Edwin Markham
> in "Man Making."

### Men Earn $9 a Month

The third plant visited was a Chinese weaving establishment making cloth upon primitive hand looms. At present there are 15,000 boys in the city working on these looms. In normal times there are 25,000 employed but many are now out of work. The wages paid to the men average $9 a month, or about 30 cents a day. The workers often average eighteen hours a day, from 5 a. m. to 11 p. m., working seven days a week. The majority of the boys are apprentices who receive no wage whatever except their food. They are going without education and are among the 80,000,000 boys and girls in China who are out of school with no educational provision whatever for them. Even after learning their trade, unless the workers in some mills can turn out more than three pieces of cloth a day, each eighteen feet in length, they receive no pay whatever. The dark hovels in which they work often affect their eyes until many are suffering and some can scarcely see. There are no signs of labor unions here and no man dares to strike. If he drops out of his work he knows he will face starvation, for there is a hungry multitude waiting to take his place. Apprentices are frequently hired out by their poor parents for no pay whatever simply to relieve them of the burden of having to feed them at a cost of 6 cents a day. The grim struggle for existence among the silent millions in China is pathetic.

### A Solution

As the writer has traveled around the world he has inquired of employers, economists and laborers for a solution or a way out of our present industrial disorder. In York, England, we visited Mr. Seebohm Rowntree. Here are 7,000 happy workers in this fac-

tory, with their model homes, model schools, and their garden village. Here Christian principles are actually applied to problems and industrial conditions. In speaking of the present industrial unrest and the way out, Mr. Rowntree said there are three possible solutions: The first is to make the employers all powerful, crush out labor unions, forbid strikes and run labor by autocratic, military force. But the day of serfdom has gone. It did not work in Russia. The second solution is for capital and labor to seek a balance of power; both organized and strong. Then we shall have entrenched warfare, bitterness, strife and strikes, leading to possible results such as we had in the last war. The third way is to remove the causes of unrest by honestly meeting the injustice which we find in industry today and changing existing conditions. Of course the situation in England is different and the industries are more advanced than in China.

**Five Legitimate Demands of Labor**

Mr. Rowntree, under the present conditions in industry in Britain believes in five legitimate demands of labor: (1) The fixing of a *minimum wage* for all workers, which would enable a man to marry, to live in a decent home, and to bring up a family of normal size in a state of efficiency. (2) The *limitation of hours* of the working week, and a bill to secure a forty-eight hour a week as a maximum for all England He himself, always in advance of legal requirements, has adopted a forty-four hour week. (3) *Insurance against unemployment* which shall be universal and compulsory. On an average, only 5 per cent of the men in Britain are out of employment. (4) To give the workers some share of *democratic control* in determining the conditions under which they shall work. He has already instituted a plan for industrial councils. (5) Labor should have a *larger share in the product of industry*, and more adequate remuneration for services rendered. To secure the worker's cordial support for increased output, he must be given a more direct interest in the prosperity of the business.

**The Attitude of the Church**

What attitude is the church in China to take toward these conditions? Are we to follow the teaching of our Master and become the good Samaritan to bind up the wounds of bruised and impoverished humanity about us, or shall we, like the priest and Levite, pass by on the other side? The writer saw the church in Russia fail to understand or apply the social gospel. It identified itself not enough with Christ and the people but with the special privilege of autocracy, aristocracy and plutocracy. It became almost an adjunct of the police department and of the spy system against almost every movement for liberty and social justice. At last repression, injustice and reaction produced revolution, and we have the result of Bolshevik Russia today.

### His Way

*HE writes in characters too grand*
*For our short sight to understand;*
*We catch but broken strokes, and try*
*To fathom all the mystery*
*Of withered hopes, of death, of life,*
*The endless wear, the useless strife,—*
*But there, with larger, clearer sight,*
*We shall see this—*
*His way was right.*
—JOHN OXENHAM.

The writer saw the church of Catholic Austria and Protestant Germany make in some degree the same mistake. It had not reached the masses of the toiling poor. I saw labor, largely Marxian, materialistic, and often anti-Christian, turn against the church and the church's God. Here was labor with a body, but lacking a spiritual soul. Here was the church with a soul, but no body of social expression and little contact with the poor for whom Christ died. They were willing to give charity but not justice. The same mistake has been made by the church in the syndicalist countries of Southern Europe where the great mass of organized labor is often bitterly anti-Christian.

The church in China need not copy the mistakes of the churches in the West. Today we are standing at the parting of the ways. China is being rapidly industrialized. These multiplying millions cannot be sustained by agriculture and the ancient handicrafts alone. Is industry in China to be materialistic, selfish and godless; to crush labor as a mere commodity for the making of goods and of profit: or is it to place humanity before profit, personality before property, men before money?

**The New Industrial Standard**

I believe the leaders of the church in China will not make the same mistake as those in Russia, Austria and Germany. The National Christian Conference that met in Shanghai in May, 1922, adopted a new industrial standard for China as follows: "No employment of children under twelve full years of age. One day's rest in seven. The safeguarding of the health of workers, e. g., limiting working hours, improvement of sanitary conditions, installation of safety devices." This is such an innovation, however, that it is meeting with decided opposition from some foreign and Chinese employers. Are these resolutions to become a dead letter in the archives of a forgotten conference or a living issue for the church in China until they shall be translated into new and better social and industrial conditions in this land?

**A Gospel with Two Aspects**

There is but one gospel, but it has two aspects, the individual and the social, two hemispheres of the full-orbed truth, two poles to complete the circuit of power. Either taken alone is a maimed fragment cut off from the vitality of the living organism. Social service that does not contemplate the regeneration of the individual, that would merely improve his outward material surroundings would be superficial, shallow and impotent. Likewise, an exclusive individualistic emphasis that would seek to save the individual with no reference to his human relationships and social obligations is equally incomplete. Thus, it is not enough to save the souls of a few slaves while the social evil of slavery is dragging down its millions. We must both save the individual slave and abolish the social evil of slavery. It is not enough to save a few drunkards in the slum missions of the Salvation Army, while the evil of drink is ruining multitudes. We must save the individual and keep him from drink, but we must also abolish the social evil of intemperance and keep drink from the man. It is not enough to save a few individual souls in the poverty of the city slums. We must abolish

the slum and attack the evil of poverty and social injustice. It is not enough to carry on welfare work for the toiling masses in industry, but we must seek to change existing conditions which are crushing out the lives of many men, women and children in the factories and mills.

**We Must Redeem the Whole of Life**

The individualist may hold that we are only to win men one by one by simple addition, with no social obligation to the community; to pluck brands from the burning, but not to try to put out the fire that is destroying them. But the social gospel holds that we must not only relieve poverty and human misery but remove their causes; that we must not only pluck out individual brands but seek to put out the fire that is consuming them; not only reclaim the prisoner but make the prison an instrument of social redemption. We must not only offer the palliative of charity for social injustice but transform the system which is destroying men. In a word, we must redeem the whole of life and all its relationships, religious, economic, social, political, national and international. We must believe that no social good is impossible to attain, and no social evil impossible to abolish.

**The Second Commandment**

An exclusive individualistic conception may seek to save separate individuals, prepared for a future heaven. The new and wider social gospel must not only save the man himself, but save him from the sin of selfish isolation and seek to change all his relations. A saved individual is one in harmony with God and his redemptive purpose for man. The cross is not the symbol of a selfish, possessive salvation for the future. It is the revelation of the redemptive love of God in Christ Jesus, giving itself for man to win them to accept not only God's free gift to themselves, but sacrifice as the principle of their lives to be lived out in service for others. A selfish conception sought to get man "right with God," but often stopped with the first commandment to love God without including the full implication of the second to love his neighbor as himself.

A man cannot be right with God if he is wrong with men. How can he love God whom he hath not seen if he does not love his brother whom he hath seen? Christ states his own mission in social terms of good news for the poor, release for captives, sight for the blind, freedom for the oppressed, and the year of liberation when every man was to go out free, back to his God-given inheritance and possession. In his reply to the question as to what a man must do to inherit eternal life he shows that he must love God and his neighbor as himself, and, like the Good Samaritan, minister to needy humanity. His standard of judgment at the last day is measured by what we do to our fellowmen. His whole teaching is summed up in the realization of the kingdom of God involving a Christian social order, based upon the principle of love. We cannot possibly reconcile the kingdom of God with the poverty, oppression and injustice of the present order. Rather we must change these conditions by applying Christ's whole gospel to the whole of life. The social gospel is as old as Isaiah and the teaching of Jesus. As Wesley well said, "The Bible knows nothing of solitary religion."

**The Church and Politics**

We cannot accept the warning of business interests that the church must "keep out" of politics and industry. The church cannot forfeit its right of participation in moral issues in every field. It must give heed not only to how men give their money but to how they make it. The ministry cannot abandon its prophetic function. It cannot fail to apply the gospel to all the conditions of the working world and to the wrongs in our political, social and industrial life. Christ is the light of the world; not of all save industry, or politics, or any other special preserve of vested wrongs. He must be Lord of all, or he is not Lord at all.

The Christian church has the salvation of the world as its goal, and should always be ready to right wrongs in the spirit of love and sacrifice. What, then, should be the attitude of the church in China towards industrial conditions? Shall it be content with study, preaching and talking unaccompanied by action? Let us examine some of the existing social and industrial conditions in China today which call for the application of Christian principles.

**Earning 12 Cents a Day**

In Chefoo, as in other cities of China, we found a serious industrial problem. In the hair net factories 17,000 women and 1,000 men are daily working ten hours for 12 cents a day. Twenty-six thousand boys and young men are here employed in forty factories making pongee silk. They work thirteen hours a day and receive an average daily wage of 12 cents. Skilled artisans are paid from 40 to 60 cents, but in many factories an average wage for common labor is only 20 cents a day. Despite these facts we found industrial conditions better in Chefoo than in almost any city visited in China. Owing to the early missionary work there are a number of Christian employers in Chefoo who close their factories on Sunday, though most of the other employers work their men seven days a week.

**Unrest and Dissatisfaction**

On the whole very little attention is paid to the health of the workers, and almost no safety devices for machinery are used. Employers have almost autocratic control and there are no organized unions. There is a great deal of unrest and dissatisfaction amongst the workers but to date there has been no systematic attempt to organize. There have been three recent attempts to raise wages by strike, but these were severely crushed by the police and a number of the leaders were imprisoned. Employers close down entirely or lay off workers at will.

An average of about 2,000 girls

## "Thou Shalt Be a Blessing"

HAVE you ever thought how little it takes to bless another life? Christian history is radiant with little deeds made great through the name and power of Christ. Why are we slow to recognize this? Is it not because with the gift must go the personality of the giver? This explains the essence of true religion. What is true of God must be true of man. God cannot bless without giving himself, his character and his love. This is the meaning of the incarnation — God in Christ giving himself, by sacrifice and identification with human need. This, then, is the purpose of God, that none of us need go uselessly through life. Your mind, your principles, your friendship, your religion, in a word, yourself, make up the blessing you can be in the world. Opportunities open to him who wants them. Man blessing man, because having been blessed by God, if carried out by each one of us, would bring about the world's salvation!

—ARTHUR T. FOWLER.

and women are employed in Chefoo. This would be approximately one-fourth of the employes in the city. Some 18,000 of these are in the hair net, lace and embroidery factories. Some have well-arranged and equipped buildings, while others use buildings utterly unfit for such purposes, where the light is poor and where the workers are badly congested; where there is no provision for babies and where the lavatory facilities are exceedingly poor. The needle work is very hard on their eyes and there is a high percentage of eye trouble. In only one or two cases is any provision made for protection or care of the workers' eyes. Only in a few cases is any particular attention paid to the moral condition of these girls and women. Some must find living quarters for themselves and are subject to all kinds of temptation and fall an easy prey for those who trade in human life for financial gain. So far as we have been able to ascertain there are no definite regulations governing labor by any establishment. No attempts have been made in this industrial center to introduce protective legislation for any class of workers.

### A Chinese Cotton Mill

In Shanghai we visited a cotton mill under Chinese management during the night shift. Here girls and boys from seven to twelve years of age are working twelve hours each on day and night shifts and receiving 15 cents a day. Women of all ages are earning about 30 cents for twelve hours work. Common laborers are paid from 30 to 35 cents a day, while skilled workers receive from 40 to 50 cents a day.

Down the long rows of machines here and there a woman has fallen asleep before daybreak over her work that takes her to the factory seven days or seven nights a week with no Sunday of rest. Some of the workers are allowed two rest days a month. Here and there babies are asleep on piles of waste or playing about the machines at which their mothers work during the long night.

### A Procession of Night Workers

It is now 5:30 a. m. and the night workers are just pouring out of the great mill. This motley mass of humanity comprises all ages from one to sixty years, the babies being carried in the mothers' arms. Here is a woman who has earned 26 cents for her long night's toil, leading her child of twelve who has earned 13 cents for twelve hours during the night. The mother who is hobbling along on her bound feet, is carrying a small baby that is forced to spend half of its life in the roaring factory where it will play about the machines until it is old enough to work. Here are wheelbarrows, each pushed by one man, carrying eight women with bound feet or feeble ankles a mile or so to their homes at a cost of ten dimes a month each from their slender wages for this daily service. The chimneys are belching forth black clouds of smoke over the teeming city on this dark December morning, while the alleys and streets are pouring forth their streams of human life back into the ceaseless roar of the giant factories.

### The Secret of Endurance

*He endured as seeing him who is invisible*

*WITHOUT vision a man chooses like Lot, and his affinities are with the earth. As with Moses, so with us, we need to learn the secret of endurance. We live in circumstances where it is not easy to endure. In every one of us there is a consciousness of a dual nature; a lower and a higher, with its secret conflict, where character is at stake. There are life's sorrows and bereavement, experiences which admit of no explanation. We meet difficulties in Christian service. Those we try to help are hard to get along with; others are unresponsive. Thank God that the Arm upon which Moses leaned never fails. These words are true today. Are you cultivating the vision which sees God now? Do you keep fellowship with the Eternal? When the soul seeks God, all the infinitude of a Father's love goes out on its behalf.*— ARTHUR T. FOWLER.

### The Labor of Little Girls

We next visited a silk filature where 1,000 employes toil from 5:30 a. m. until 6 p. m. Here I found little girls seven years old earning 18 cents a day. The wages of girls and women run from 14 to 40 cents a day. Here are mothers working with nursing babies lying on the floor beside them or strapped to their backs. The children learn to work as soon as they are able to walk. Here they toil in the hot steam with their hands deftly manipulating the cocoons in the boiling hot water. The employes say the agile hands of little children are best adapted to this rapid work. "It pays!" The sight of some of the children had been affected from the hot water and steam in their eyes. With no medical care for their eyesight these children must sometimes give up work and face hunger or go on and be satisfied with a smaller wage.

### In One of the "Homes"

We next visited the homes of these workers. Here is a carpenter who has courteously invited us into his "home." His neck is full of running sores from scrofula, pouring out tubercular infection to the several families crowded in one small house. He is earning 70 cents a day, or about $27 a month, to support his family of three. Here in a two-story shack, that is subdivided into little rooms, hovels, holes and shelves, forty people, including four families and their relatives try to live. Here is a room about ten feet square with ten people living in it. Half sleep during the day half during the night shift. They have no stove in the room and no chimney to carry out the smoke from the fire under an iron pot in which all the cooking is done. There is no latrine or closet in the house but simply a bucket in this room where day and night ten people, men, women and children, cook, eat and sleep and live. Live? No, rather exist!

### Income and Outgo

Beside this carpenter is a man working in an American factory which after the war made over 100 per cent profit a year. This man is earning 40 cents a day on which he must support a family of five. With the aid of his children and his wife they can earn together about $19 a month. But the cost of bare existence for a family of five is about $25 a month which leaves this worker with a growing deficit. The house opens on a filthy alley six feet wide which is little more than an open latrine. These narrow alleys are filled with filth, garbage and muddy water. The rent of this house is $10 a month.

In the next house were working girls, from ten to fifteen sleeping heavily during the day before going back to the night work in the mills. These girls told us they were earning 30 cents a day. Home for them consists of a room of pine boards covered with dirty cotton rags. Some of the rooms have neither doors nor windows. The workers come home from the long hours in the mills and crawl into these dark holes where they wait for the sound of the factory whistles that daily call them back to their work.

For these masses, these human "personalities," there is available no park, no playground, church, Y. M. C. A., club or reading room. They cannot read or write. Life is bounded by the factory, one dark street and the hole or hovel in which they exist. As we came out of these homes a flock of crows were perched upon a neighboring tree in the cold winter wind. I envied those crows on the clean limbs of that tree and pitied these human beings in their poverty, cold, hunger, filth and squalor. They were made for better things. They were meant to live.

### Happy in a Hospital

From the homes we proceeded to the neighboring hospital. On the first cot is a boy seven years of age who has lost two fingers in an unprotected machine in the cotton mill. He was working with his two little sisters. The three of them together were earning about 38 cents a day. On the second cot a little girl of twelve has lost a portion of her hand in an unguarded machine. Her face expressed a quiet content for she is having the first complete rest and the first sufficient food in her life of toil.

### Value of a Man and a Mule

In the next room of the hospital is a little girl of thirteen with the flesh torn from her arm which will disable her for life. No damages will be paid to any of these children. Ordinarily no damages are paid for accidents, maiming or death. In one mine in North China recently, however, where a number of men were killed by an explosion, the company allowed $40 for each man. The mules lost were valued at $100 per head. Not only do most of the employers refuse to pay damages in case of accident or death, but as yet we have found no law in all China for the protection of the life or health of the workers.

Will any reasonable man maintain that such conditions are necessary, human or just? They have been changed in other countries. They may be changed in China as well. I visited one Chinese Christian employer who has reduced his work from fourteen to ten hours a day. He told us that he is now producing more in ten hours than he formerly did in fourteen. He gives one day's rest in seven and pays high wages ranging from $25 to $30 a month. He has classes for his boys, training groups for his foremen, welfare work for his employes, a cooperative store and a savings bank for the workers. And yet he earns an honest 12 per cent profit. The Commercial Press of Shanghai, with 3,000 employes, hires no child labor. It has a minimum age limit of sixteen years, a nine-hour day, one day's rest in seven, a free school for 500 boys and girls and an industrial association for the employes. One or two such examples prove that changes can be made.

### A Misfit

IF you are built
So you can't sing
A happy sort
O' cheerup thing,
You better hadn't
Sing at all;
Thest let wildbirds
An' crickets call,
An' let the honey-
Bees ba-zoom,
An' flowers breathe
Their sweet perfume
That is the way
You better do.
If you ain't glad,
The thing fer you
To do to help
The world along
Is not to bu'st
Forth into song;
If you can't grin,
An' if you frown,
You better jest
Keep out of town,
An' in the house,
Till it comes night;
A grouch is best
Kept out o' sight.
Why, even nights
The little frawgs
Sends cheer-o songs
Across the bogs;
An' if you're sour,
An' grumpy blue,
A frawg is of
More use then you.
—Judd Mortimer Lewis,
in Houston Post.

### The Policy for the Church

What policy should the church adopt concerning existing social and industrial conditions in China? It is our conviction that it should be a four-fold policy: First, it should be spiritual and human, caring both for the spiritual and the material welfare and full development of individual lives. Second, it should be practical, not visionary and Utopian, but going forward one step at a time as men are able to receive it; it should be educational and evolutionary rather than destructive. Third, it should be non-partisan and impartial, not taking sides for employers or employes, for capital or labor, not as a judge or divider or settler of industrial strikes. Fourth, it should be thoroughgoing, uncompromising and fearless on moral issues. It should stand not only for social service but also for social justice; not merely for surface palliatives but, going down to the root causes, it should seek to change conditions, aiming at nothing less than the building of a new social order which we call the kingdom of God.

### The Two-fold Application

It is our conviction that the application of this policy should be two-fold: First, an educational work of reform to change existing conditions. Second, welfare work of service to minister to the workers under present conditions. Of the two the former is the more fundamental and imperative. The latter alone will not do. How much welfare work can be done for men, women and children toiling from fourteen hours a day, seven days a week, on an unjust wage? The conditions themselves must be changed by the application of Christian principle for the solution of the present industrial problem of China. Will the church courageously apply them or miss its opportunity? Will it evade its responsibility and pass by on the other side with the priest and the Levite as did some of the churches in the West?

### The High Calling

We are facing today a deep human need and a challenging opportunity. We believe that the church in China will rise to its high calling with a whole gospel, individual and social, applied to the whole of life.

—*The Chinese Recorder.*

# Try Religion on the Boy

***The leader who tries religion on the boy has God and the boy on his side***

By Clive McGuire

SINCE the normal boy spends so large a portion of his time in fighting, it will cause no alarm when I call attention to another fight in which he is featured — Tradition (well-armed, mature, but clumsy and indiscreet) vs. the Boy (untrained, unconventional, but resourceful to a fault). Their conflict is as old as human knowledge. The fray takes the form of a tendency on the part of the boy to do what he is expected NOT to do and to omit doing what IS expected of him. To put it in his own terms, when the "dope bucket" is well and neatly filled he is apt inadvertently to overturn it.

I have only one general comment to make regarding this conflict. An analysis of the case almost invariably discloses that Tradition is the aggressor, the sinner and the loser. I state this generalization by way of approach to one of the most common and most erroneous of adult traditions regarding boyhood. This tradition declares that boys are hard to reach with Simon-pure religious appeal. How to "get at them" with religion is the common interrogation of parents, pastors and teachers. The problem is always stated with the assumption that the "hook" must be skilfully baited, the trap well concealed.

### Avoiding the Trap

The boy's logical reaction to such an approach is silently, but determinedly, to avoid the trap, and with characteristic success. For such an approach ignores basic principles that any leader of boys should have learned in the primer class. Boys between twelve and twenty are crying out for God. The high tide of conversion is at sixteen. Tradition to the winds, leaders of boys had better recognize this fact and launch with zeal an effort to provide boys an appeal in keeping with their heart hunger.

If the leader has actually learned the truth just stated he may be safely left to his own devices to discover methods. But there is need for caution at one point. A danger lurks in the fact that many an adult male Christian, if he ever had a boyhood has let it slip from his memory. Men are needed who can think in boys' terms. There is a type of reasoning well known to workers with boys that finds its best illustration in the case of the lad who, claiming a prize for having found the lost horse of a neighborhood, was asked how he knew where to look for the animal and replied, "I said to myself 'If I was a loose horse, where would I go?' and I went there and found him."

Such a line of reasoning is essential if leaders are to make the appeal that calls out a favorable response on the part of the boys. The leader, by closing his eyes and practicing Couéism in its most elementary form, may grow younger and younger until he is again with the gang by the old swimming-hole. Then he will remember that in boyhood religion was a tremendously big thing, but abstract theology was nothing. The fact will pass before him that boys respect genuineness and that in their minds the unpardonable sin is moral treachery. He will recall the days when he and his boy friends were responsive to the unadorned Jesus kind of religion. How can he forget the times of doubt and difficulty (and such times came with awful frequency) when he prayed with absolute faith, and he knew God was listening? His reverie will help him to again feel God as he felt him in boyhood. God was then a living, seeing, loving presence restraining him in the times when Satan (and he felt Satan, too) was making an almost successful bid for his soul. He sees again the old meeting house where he was one of a class of boys in the Sunday school. The boys were an unruly lot. One would suppose by their antics that thoughts of religion had never entered their minds. But they were acting "tough" just to keep people from knowing how they really did feel. It is hard to get a boy to be normal in the thoroughly impersonal and artificial atmosphere of the average Sunday-school class. He probably lives again through that life crisis when a sympathetic friend came to him and told him the mysteries of life, and God and eternity. It was no task for the friend to convince him, for his soul was open to the truth at every pore, and he welcomed it. This was the time when he learned to pray aloud and he broke into tears the first time he heard his own voice in prayer.

A vision of his own boyhood opens up the boy heart to the leader. He remembers that in his own boyhood he had no desire to do the prescribed thing, and he supposed he was lost because he did not feel the way the old deacons and sainted sisters kept saying they felt. Interminable sermons were monotonous to him. He wondered why the preacher found anything in them to enthuse over. But when religion was put in his own terms it spoke as the voice of God to him. The wise leader will remember these things for they are the common experiences of normal boyhood, and with that memory fresh in his mind he will go with unfeigned personal sympathy to some hungry lad and give him the truth for which the young soul is ready. The boy will respond. His response will not be the one prescribed by orthodox tradition, but he will pledge himself silently and openly to "put in his best licks for Jesus Christ." This was the kind of response Jesus looked for and the boy can be depended upon to give it.

Twelve years of work with boys have led me to a deep conviction that the religious appeal is the strongest appeal they know. I say they will respond because I have watched them do it. While I was secretary of the Y. M. C. A. in Lorain county, Ohio, I had occasion to test this principle in work with the leading boys of eleven high schools. We projected a movement to organize high-school leaders for prayer and Christian service. We were determined to make the appeal prohibitive for any other than positive Christian boys with a keen desire to "create, maintain and extend high standards of Christian character." The thirty-five boys to whom the appeal was made were selected solely on the basis of their actual leadership. They were the leading athletes, the presidents of senior classes, editors of high-school papers, or, in any case, boys who were actually dictating the spiritual standards of the group. Each boy was interviewed privately and a clean-cut challenge of Christian duty given. The obligation the boys were asked to sign involved personal prayer, meetings for group prayer, and specified efforts to spread the leaven in the school. Of the thirty-five leaders interviewed, not one turned the proposition down, though many of them had never been active in church or Sunday school and a large per cent of them were considered, and considered themselves, "bad boys." This result was not obtained by skilful pleading, but by a brief and plain presentation of the natural claim of Jesus Christ. The interest of the boys was in each case assumed and the assumption was always correct.

### The Worst Failure

The same principle is painfully illustrated in the worst failure I ever experienced in religious work with boys. It occurred in a little town in northern Ohio. A gospel team from one of the denominational colleges of the state was to visit the town during the Christmas vacation. It was necessary to have the boys lined up. The adults promoting the visit knew that the team was coming for an evangelistic campaign but were afraid to let this information get to the boys. The boys were therefore told that the college fellows were coming to lead them in games and outings and to tell them of college life. When the boys came into the first meeting with the team present and learned that they had been trapped, they left to return no more; and it was silently understood during the four days of the gospel team effort that any boy attending the meetings would thereby lose caste.

Boys can be reached with a religious appeal but they want the label on from the start.

"But there is no one in our church who can handle the boys." These words with minor variations express the lament that rises from a majority of churches. The lament ordinarily implies a scarcity of that

## My Creed at Seventy-Nine

**Matt. 16-24. Acts 2-38.**

By Annie A. Preston.

*I believe in God the Father Almighty*
*Maker of earth and Heaven.*
*I believe in Jesus the Son of God*
*For man's redemption given.*

*I believe in the Spirit the Comforter*
*Christ's gift, that wondrous power*
*That claims each soul by love divine*
*And each may claim by dower.*

*I believe in the church as a guide and stay*
*A home, type of heaven on earth,*
*A universal brotherhood*
*Its gate the Spirit's birth.*

*That high resolve within the heart*
*To live for what is best*
*That faithful following the right*
*That gives to life its zest.*

*I believe the Bible, in prayer, in faith*
*God's Love renewed each day*
*I believe we follow Christ's Golden Rule,*
*When we love and serve and obey.*
***Willington, Conn.***

type roughly grouped as "stunt artists." Few churches have such leadership and those in whose service the "stunt artist" may be found have nothing to boast of, nor any guarantee that a religious appeal will ever reach the boys. But I have seen few churches that lacked potential leadership for successful work with boys. A successful leader of boys must qualify on three counts. *He must be a Christian. He must be a worker. He must know boys.*

The pronoun "he" is here used in its generic sense. For some of the best leaders of boys are women. The first boys' work secretary of the Y. M. C. A. was a woman. A woman of middle age, in the church of which I am pastor, is doing a piece of work with high-school boys that for finesse excels the accomplishments of experienced and professional workers with boys in the same group elsewhere. We will cleave to the trite principle that "the boy problem is the man problem," but it must not be applied to the exclusion of properly qualified women who may assist in its solution. The qualities of leadership to be sought are essentially the same in men or women.

As I come into contact with real leaders of boys I lose all confidence in the claptrap leader, whose claim to eminence lies in his noise and buffoonery. The modesty of one real leader, now living in the sunny South, forbids my making use of his name but he stands out in my mind as the most successful leader of boys I have met. His "knack" with boys is almost uncanny, and his friends assume that the boys "Tom" cannot reach are beyond the reach of anybody. In personal interviews, or in public addresses to large groups or small, the result is always the same. The boys rise to their best in his presence. The secret of his success is not to be sought in his schooling, for it has been very meager. I doubt if he has any "principles of work" with boys or any "method of approach." His secret lies in a genial personality, backed by a religion that is pervasive, mature, fearless, fresh, continuous and earnest, and in an uncultivated personal interest in the particular boy who happens to be in his presence. The boy *cannot*, and he would not if he could, resist the appeal of such a character.

"Try religion" was the recommendation of Garrison to a nervous and earnest church worker who had asked him to suggest something that would make her church go. Let the army of defeated and distracted pastors, teachers and parents of boys act in the light of the same axiom.

*The leader who tries religion on the boy has God and the boy on his side.*

Saint Paris, Ohio.

# A Standard of Giving

BY HELEN B. MONTGOMERY

NOT long ago I read in a monthly magazine published in Japan, an article with the above caption. It was so thoughtful and so suggestive that I determined to make an abstract of it for THE BAPTIST. The article was written by Wm. M. Vories, one of the most outstanding missionaries in Japan, at the head of the Omi Mission, an independent organization. He says:

"No one can set for another the amount of giving which will represent a fair discharge of his responsibilities to the kingdom of God. Giving must always result from the individual's own conscience, or, better still, from his love for the cause. No amount can be considered a large gift or a small one by reason of its actual size. A thousand dollars from some men would be paltry, while one dollar from others might be liberal—according to how much was *left* for personal uses after the gift was given.

"Neither is money, or effects, the only form of giving. An hour of some men's *time* may be worth more than a bushel of others' money! The person of no financial means may render the greater service to the cause by giving his personal efforts, his counsel, or his prayers."

### Helps for Efficient Giving

Although it is impossible to set a just standard of giving by any arbitrary rules, Mr. Vories feels that there are some principles of giving which will help to make our giving efficient and will clarify the claims of sensitive consciences and limited incomes. He believes that one of these principles is in setting for ourselves a rational basis of proportioning our giving to our personal expenses. While no better ratio has ever been devised than the tithing system of the ancient Hebrews, yet modern industrial conditions conspire to make that excellent law work out great discriminations between families of widely differing incomes. It may be entirely too easy for one man to give a tenth of his income—he could do it and not in any way limit his personal expenditures. He could do it and still have too much left for his own good. At the same time his neighbor, struggling under heavy burdens and barely able to make both ends meet, would perhaps find the giving of a tenth of his income difficult.

Mr. Vories recognizes that all those who can, should by all means observe tithing, giving one-tenth of their gross, rather than their net incomes; but suggests that when we go beyond the paying of a debt, to the point of really giving out of our own legitimate substance, we could make a safe and just agreement with ourselves; that for every purchase we make for ourselves beyond the actual necessities of decent living, *we should give an equivalent sum to the kingdom of God.* Let this be our rule: "One dollar to the kingdom for every dollar spent on self."

### Something for Others

"This provides for the actual living expenses being first paid; but as soon as the realm of luxuries—or even what we might call comforts—is entered, it begins to call upon us to 'love our neighbor as ourself.' The man of small income will perhaps find himself giving a dollar or two to the kingdom every time he spends a like amount for a baseball ticket. A man of larger means will justly feel it his privilege to send in his check for several hundred or several thousand to the mission board, or to some mission station that he personally knows, every time he buys a new auto—according to whether it be a Ford or some fancy make.

"This standard of giving, we should notice, would not deny comforts, or even luxuries, to those who can rightly afford them. But it doubtless would often postpone the day of realization somewhat, since always double the amount required would have to be available. This would have a salutary effect in limiting luxurious living, perhaps; and certainly it would tend to make the extras of life more appreciated, because of the waiting as well as because of the sense of satisfaction from doing something equally good *for others.*"

Mr. Vories continues to carry out this thought in relation to other things beside money. He says:

"Suppose every time we spend an afternoon at golf or tennis we engage to give an equal amount of time to helping some good cause or some unfortunate person. Every time we give an hour to magazine reading, we give an hour to service in some of our church's institutional efforts. Or if we want to help in missionary work but have little means, we could give these hours that match our hours spent in relaxation (that is every hour beyond those necessary for recreation of health) to some work that would earn something to be devoted entirely to the work of the knigdom."

### Giving Christianity

He concludes by this great appeal:

"That would be *living* Christianity!

"That would be something like *giving!*

"That would mean an end to the begging, bazaaring, belittling efforts of churches to squeeze together their paltry missionary funds.

"That would be the beginning of a manly and sane attack upon the task set before us to bring the gospel of Christ to all men everywhere—the gospel of hope and health and brotherhood and the spirit-led life.

"O yes, I know, we can't expect to get many people—even *Christians*—to agree to such a strenuous standard of giving—it is too much to expect, perhaps; but that doesn't prevent individuals from trying it. And after a while, if we practise it joyously, others will surely follow. Then some day, perhaps before it is too late, there will be enough means for the work!"

## Give

BY W. E. HENRY

GIVE!
Not as the niggardly miser,
Feeling each penny a pound;
Not as the careless handed,
Flinging his substance around:
Miserly, carelessly never
Unto the cause of the Master
Dare to give.

Give!
Not with the hope the Almighty
Richer will make you to be;
Not for the praise of the thoughtless,
Light as the froth of the sea:
Holding such hope is quite hopeless,
Seeking such honor quite fameless,
Though you give.

Give!
Give for the joy of subduing
Selfish ambition and pride;
Give for the sake of a service
Holy and helpful and wide:
Joyfully, hopefully ever
Unto the cause of the Master
Boldly give.

Give!
Give for the joy of assisting
Others who falter and fall;
Give for the sake of a Saviour
Crucified, crowned Lord of all:
Thus shall your happiness deepen
Through your out-going devotion
As you give.

# "A Missing Cog" Again

By Bruce Kinney

THE letter from E. O. Clark in your issue of Feb. 24, reminds me that I had intended to write with reference to the original letter under the above heading. I have had wide opportunities for observation literally from the Atlantic to the Pacific. I desire to remark in the first place that there is no "missing cog." We have all the machinery necessary in our state conventions heading up in their executive secretaries. Churchless ministers and pastorless churches may avail themselves of the efficient help of these brethren without cost. This applies to both the self-supporting and the mission churches. What then is the trouble? Simply that the fault lies mainly in that churches refuse such help in so many cases, especially self-supporting churches. If a state convention official assumes to speak in a case of that sort he is frequently told to mind his own business in so many words. Even churches receiving large amounts of aid through the convention often scorn help in their time of need. I know of one such church which called three successive pastors without the advice of the convention officials and in one case despite their unsought and adverse advice. They also promised (without authority) that one-half of the salary agreed upon should come from the state convention. Is it any wonder that that church is no stronger today than it was fifteen years ago? To say the least, this is lack of team work. These churches of all classes charge that these officials are either "bosses" or want selfishly to "dictate" whom the churches shall call. Well, they have their faults, but suppose some other "cog" were created and thrust into our denominational machinery, who can assure us that the man or men composing that new wheel will not develop at least as objectionable traits as those who are now at the head of our convention work?

### Will Not Be Dictated To

There are worthy men who at times are without pastorates or enduring the tortures of the damned at the hands of some long-haired deacon or some short-haired woman and they often blame the general workers for it, when the fact is that many churches deliberately turn down a man's name for the sole reason that a general worker suggested it. They say they refuse to be "dictated to." One time I was eighteen months strenuously but vainly endeavoring to locate one of the finest men I ever knew. Our relations became strained but were finally cemented again because at last I did locate him and he knew it.

I would commend some of the suggestions of Mr. Clark's but must differ from others. The method of having a "stated supply" is often dangerous. It is not always that a man suited to the particular church is at liberty or available. The best man for such a job is often busy. The one who is called to that difficult office may for one reason or another be unable to get such a church as he desires. In that case he has been known to use every device honorable (and sometimes otherwise) to prevent the church from calling anybody as pastor. In one such case the stated supply wrote to several prospects and advised them not to accept the call if it had or should come.

Then sometimes these stated supplies reorganize the church machinery from top to bottom under the excuse of preparing it for the coming pastor—all this with little knowledge of the personnel of the church or the needs of the field. The result often is that when the pastor does come he must, after short acquaintance, lead the church through all the agony of another reorganization. The stated supply is an ideal arrangement if you can find the ideal man.

The other suggestions of Mr. Clark's I would commend without reservation. Especially would I emphasize with all my power the unwisdom of having more than one candidate (before the church at least) at one time. This is bound to result in division. Each man will make friends and when he is not called some of these are aggrieved and often refuse to cooperate with the church. Settle the case of each man as soon as possible and before any other man is considered by the church.

Some other constructive suggestions are:

1. Beware of the man who invites himself to be a candidate supply.

2. Beware of the man who after such an auto-invitation tells you that he is about to receive a call from a larger church and that if you really want him you will be obliged to hurry.

3. Beware of the man who is indignant when asked for references. The man who dislikes to be "looked up" is the very man who should be looked up and that most thoroughly.

4. Get light from every possible source—from both friends and foes. I love some men for the foes they have as well as for the friends they have made.

5. Never call a man who is entirely unknown on the strength of one or two "trial sermons." He may be a great preacher but nothing else. Such a man captured a church. Proofs were placed before the chairman of this big church of his immoral conduct. The chairman replied, "I don't care a —— if this is so. He is the man we want."

6. On the other hand investigate a man's work as well as his character. Some men do their best before a strange congregation in trial sermons, while other men feel self-conscious and do their worst. I know of one man who was turned down by several churches on his trial sermons despite the fact that, during the fifteen years' pastorate he was then serving, he had done one of the most remarkable pieces of constructive work I have ever known along all lines of church activity.

I say these things about our general workers, especially about our state convention executives after having been officially associated with them for more than twenty years. I pay them this tribute all the more freely because for the last year I have had no supervisory relations with them. I have known most of the convention executives throughout the Northern Baptist Convention for twenty years. I do not suppose any living Baptist has attended as many state board meetings in as many different states in an official capacity as I have. These leaders are human and have their faults, frailties and foibles as the rest of us. There are, on the other hand, devoted men who are loyal to the deity and lordship of Jesus Christ and are literally burning their lives out in the interests of his kingdom. In all my experience I have known but one or two of these men whose word could not be taken at face value and whose promise was not as good as any man's bond. My concluding constructive suggestion is this:

7. Many churches in their over-emphasis on their own independence are making a great mistake in their refusal to use the help of these officials who are ready to serve them unselfishly. Many pulpit committees are wholly without experience in or knowledge of how to go about checking up a preacher's record. I am not pleading that these convention men shall be given the power to dictate or decide the issues, but that churches shall avail themselves of the information, perhaps, already on file. Many of these men have been in office from ten to twenty years. If they do not already know the record of the man in question they know how to secure it speedily, and that without involving the church desiring it. Then with all the facts before them, let the church decide for itself. Of course where there are charges of immoral or indiscreet conduct and proof is lacking, it is difficult to know what course to pursue, but the following cases readily occur to my mind:

### Specific Cases

Rev. A. was called by a certain church without consulting any general worker when these men concerned had on file a statement in the minister's own handwriting confessing himself to be guilty of adultery.

Rev. B was called to a church in another state after he had been convicted of bigamy and there was a certified copy of the court proceedings on file with the state convention officials.

Rev. C. was called to a church without any investigation when only recently he had pleaded guilty in open court to an immoral charge with a young woman of his congregation.

A total stranger was called to the pastorate of one of our Baptist churches who had never so much as been a member of a Baptist church but whose record of immorality and crime I had personally traced from Chicago to the Pacific coast and back again.

I could continue to specify such cases by the dozen but what is the need? In each of these cases the convention officials had the official information that could have been had for the asking. But no one was consulted until rumors began to percolate through to the people of the church and then they asked for help to let go of the ears of the wolf. Let the churches give the machinery we now have a fair trial before demanding additional "cogs."

IF after kirk you bide a wee
There's some wad like to speak to ye;
If after kirk you rise and flee,
We'll all seem cold and stiff to ye;
The one that's in the seat with ye
Is stranger here than you, maybe.
All here hae got their fears and cares,
Add your soul unto our prayers,
Be our angel unawares!

—Calendar, Hanson Place Church, Brooklyn.

# The Coming Generation of Baptists

By Leonard W. Riley

THERE will be another generation of Baptists. How strongly it will bear resemblance to the present generation remains to be seen. The responsibility for any resemblance rests upon those of us who are now called Baptists.

Former generations of Baptists have given a good account of themselves. They have wrought into the fabric of our nation some of its most priceless possessions. They have taken the initiative in carrying the same treasures into all the world. They are today one of the most numerous and wealthy of all religious organizations. They are correspondingly influential.

Have Baptists fulfilled their mission to the world? Is there any longer reason for their existence? Has the time come for them to surrender their distinctive principles and merge themselves into other religious bodies? A study of the conditions which exist in our own country and in all the world today answers these questions with a most emphatic negative. He is thoughtless, indeed, who ventures an opinion to the contrary. Forward altogether must still be our Baptist watchword.

### Progress a Problem of Personality

Experience proves that all progress is primarily a problem of personality. Leadership in any enterprise—industrial, commercial, religious, educational—is fundamental; all other elements are purely incidental. Our Lord, for example, devoted the large portion of his time and energy to the training of his leaders. All else that he did was subsidiary to this great purpose. His churches today cannot afford not to recognize the wisdom of his course. The world for which Christ died will be led to him or away from him through trained leaders.

Jesus certainly approved of our generous giving to missions at home and abroad; but what is the ultimate gain of planting a church anywhere if there be no leader for its people? The training of leaders for the future should always accompany the work of extending his kingdom in the present. That body of believers will prove most effective and enduring which attends to the one obligation with the same earnestness and zeal that it gives to the other.

The Baptist academies, colleges, universities and seminaries which we have today are the result of the efforts of former generations of Baptists to provide for the development of their leaders. A call of the roll of those leaders and an investigation of the sources of their training would give full proof of the wisdom of our forefathers in establishing and maintaining these educational centers. Whatever of material possessions, social prestige and spiritual power we Baptists of today are enjoying, we owe quite largely to the laymen, the ministers and the missionaries trained in these selfsame institutions.

If, then, we are to have a large and influential constituency in the coming generation, we too, must look well to the development of our leaders. They will not "just grow" like Topsy. They will not to any considerable extent be produced by our state universities nor by the institutions of other denominations. These institutions are organized and maintained for other purposes and we have no right to expect them to do our work for us. Any reason we have for our existence is likewise a reason for maintaining educational institutions. We must ourselves develop the leaders required to propagate our peculiar tenets. The past clearly indicates that this cannot be done without Baptist educational institutions.

This being the case we may as well admit first as last that our corporate responsibility for these institutions is both great and varied. First of all, though by no means most important, is the question of their material equipment. Reference has already been made to the wealth which the Lord has placed in our hands. He has made it easily possible for us to provide for our children the very best in the way of educational equipment. A worldly pride should not control us in making this provision. A proper pride in caring for our own in building up institutions which will reflect his glory is abundantly justified. Attractive grounds, buildings of enduring materials, beautiful architecture, comfortable heating systems, ample lighting facilities, libraries, statuary and paintings which bring inspiration from the past, extensive laboratory appliances and endowment funds sufficient to command the best type of teachers, are all valuable in education and our Baptist young people are worthy of them. What is more, we are financially equal to providing every one of our educational institutions with the very best of all these things. If we fail to do so we cannot blame our Baptist students for seeking their training in institutions where such advantages are to be found. This is one vital question which we must face squarely if we are to have in the next generation Baptists who will be a credit to us and to our Lord and Master.

### An Inadequate Conception

We have, however, a very inadequate conception of our educational task as Baptists if we are content merely with supplying these institutions with all that money can buy for them. We must see to it that they are imbued with that spirit which money cannot buy, with that "something" which is not to be found in our state educational institutions. If we do not do this we have no possible excuse for calling upon our constituency to bear, in addition to other burdens, the expense of maintaining educational institutions. We must not forget that ours is not the task of providing popular education for the many but of so conducting our work that Christian leaders will be sent forth from our halls.

This desired result cannot be achieved unless the trustees of these institutions are Christian men and women who have at heart the interests of the kingdom of God. These trustees are responsible for the selection of the president and the president in turn has the recommending of the members of the faculty. Thus the circle is completed and disaster inevitably follows when it is not properly composed. Worldly business men, no matter how wealthy and prominent they may be, are placed upon these boards at our peril. Their election may prove the entering wedge which will ultimately deprive us of the assistance of these institutions in our work of establishing God's kingdom in this world. Our work if necessary can be done with comparatively little equipment however desirable much of it may be, but it cannot be done without the spirit of Jesus Christ.

Our professors also should be Christian men and women. Like produces like in the class room as well as elsewhere. We can afford to omit a given course of study from the curriculum but we cannot afford to put an unregenerate teacher in charge of it. Due reverence should characterize the thoughts, the words and even the actions of these teachers. They should be positive and constructive always; never negative and destructive. They are making the next generation of Baptists.

Great care is usually exercised in the choice of a pastor. Even greater care should be exercised in the selection of the presidents and professors of these academies, colleges, universities and seminaries of ours for vastly more is at stake in the selection. The ideas and policies of these men and women will come to prevail in these institutions. We cannot afford to make any mistake at this particular point. Large numbers of students, adequate endowments and splendid equipments are excellent indeed but they are worthless if we secure them at the sacrifice of the Christian character of these institutions.

### A Lie Always a Liability

When a man bears the name of Baptist and does not function as a Baptist what does it profit the denomination even though he be the leading man in his community, his state or nation? Pride of position or of possession cannot prosper our cause. We are here to overcome this spirit of the world. When an academy or a college or a university or a theological seminary is known as a Baptist institution, but in no wise functions as such what does it profit the denomination even though it has a world-wide reputation for splendid equipment and profound scholarship? A lie is always a liability no matter how it may be attired.

Hitherto the Baptist denomination has been altogether too trustful of its educational leaders. These men, trustees and and faculty alike, have always been very attentive to the denomination and delightfully deferential to its wishes during the lean periods of the development of these institutions. But when the needs have been fairly well supplied the words of Deuteronomy 32:15 describe the result:

"But Jeshurun waxed fat and kicked:
Thou art waxed fat, thou are grown thick, thou art become sleek;
Then he forsook God who made him,
And lightly esteemed the Rock of His salvation."

Baptists took a long step in advance when they provided in the New World Movement that education and missions should stand together in the denominational budget. These two enterprises are one and should never have been separated. Now that we have them united let us see to it that henceforth they work side by side, recognizing the dependence of each one upon the other. Undoubtedly our denomination has suffered an incalculable loss because of the policy which was maintained previous to the New World Movement. We now have an opportunity to bind so closely our educational institutions to the heart of the denomination by our contributions and our intelligently manifested interest that henceforth there will be no occasion and no desire to break away from denominational relationships.

(*Continued on page* 255)

# The Business of Soul Winning

## A Continuous Revival

DAVID LEON WOODWARD, pastor of First Church, Marion, Ind., has closed a revival of two weeks' effort with the result that the lives of many have been quickened and many souls have been born into the kingdom.

The real revival of religion has only begun. Special evangelistic services will be held every Sunday evening until a week preceding Easter, at which time the revival will reach its climax in a week of special meetings with services every night until Easter.

Mr. Woodward put on the special meetings by request of the church following a vote of confidence offering unanimous support. The music was furnished by local talent in the church. A big chorus choir of thirty voices with the Baptist quartet as a nucleus was organized, with Miss Nina Elkins as director.

The pastor delivered sixteen specially prepared sermons. The invitation was not given during the first week, but the pastor gave pointed and practical sermons of a revival nature to the Christian people, with the result that over 100 persons came forward and reconsecrated their lives to the service of the Master. There was a spirit of prayer and much evidence of the Spirit's presence. Many church members were enlisted in personal work with the result that the Lord's Seventy was organized for personal evangelism and visitation. During the last week the invitation was extended to the unsaved with the result that twenty-five made decisions for Christ and many others are at the point of making decision. The immediate results would have been greater, but the revival has been going on since the first of the year with the result that there had been many additions preceding the special two weeks' effort. Thirty persons made decisions in January, making a total of fifty-five for the past two months. The crowds attending the meetings and the interest were unusually large, so that many of the members consider it one of the most successful and satisfactory meetings ever held in the church. A special vote of thanks was given to the pastor and the musicians, and before the meetings closed the church raised $340 which was applied on the expenses, leaving the church free from all debt. The church is planning to make repairs and redecorate the church building this summer.

## A Revival of Protestant Work

By Oscar F. Felth

AFTER some forty odd years of history, the Swedish Baptist Church of Kansas City, Kans., has found it necessary to become more fully an American church. For some years we have beeen carrying on the dual program, one part English and the other part Swedish. Making this transition has been a difficult problem.

Last fall a survey of the neighborhood was made and it was found that very little Protestant work was being carried on in this community, most of the Protestant churches formerly located in this neighborhood having moved over the hill west. A campaign committee was appointed to direct the personal workers in home visitation.

Rev. Carl Bassett, of the department of evangelism of the Home Mission Society, was loaned to our church for a two weeks' period. His meeting, which closed Sunday, March 4, resulted in more than seventy conversions, more than fifty coming into the fellowship of our church. The result of this campaign means more to us than the listing of the number of conversions, for from this meeting we shall be enabled to serve the surrounding community more fully as an American church.

### Our Opportunity

**ONE of the rarest privileges on earth is the privilege of winning someone else for Jesus Christ and his church. This ought to be the privilege of every Christian. In the week between now and Easter people, young and old, will be thinking of the wisdom and need of confessing Christ. It will be a great opportunity for those who are Christians to use their influence to win others. If we are alert and prayerfully interested in the matter plenty of opportunities will present themselves. Will you not carefully think through your list of friends and those with whom you have influence and see if you should not dedicate yourself to winning some of them to open confession of Christ?**

## Catholic Convert Wins 103 Others to Christ

There can be found no stronger or saner argument for home and state missions among foreigners, the majority of whom are either Catholics or lean to the Catholic faith, than the following incident related by Rev. F. C. Flowers, superintendent of the Louisiana Baptist Orphans Home:

A friend of mine, who had been converted from the Catholic faith, and I were traveling together to a needy mission point to conduct a revival when the friend turned to me and said:

"The Lord is mighty good to me. I was a Catholic and knew nothing of the joys of real fellowship and service. The Baptist pastor preached a series of sermons on salvation, contrasting the Bible plan with the plans of my church. I wanted to accept the truth but I put it off until after the preacher had gone to another field. But after awhile, the Lord led me to trust him fully and I united with the Baptist church. Since I became a Christian I have had much joy in service."

And as our Ford chugged along the highway through the pine woods he added with a note of joy in his voice: "And do you know the Lord has richly blessed me during these few years of service? Just a day or two ago I led my hundred and second Catholic to the Savior."

A day or two afterwards he confided in me that this hundred and third convert had been won. That man has a passion for his brethren who are still in the darkness of Romanism. He knows they have a zeal for God but not according to knowledge. What a blessed thing it would be if we all had that determinate passion for the lost!

## Gleanings

**Twenty Baptist churches in Cleveland** have been engaged in a simultaneous evangelistic campaign. It is too early to tabulate the results. Rev. E. S. Stucker and his singer, Foster Jones, assisted Pastor I. N. DePuy of the Lakewood Church. These workers are now with the First Church, Canton, Ohio, Rev. W. E. Bridges pastor.

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Pastor Vanderhoof of Scottsdale, Ariz., reports nine additions to the church as a result of meetings in which he was assisted by Mr. Darnell.

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**Dr. Ray Palmer** recently closed a series of special meetings in the Beaumont Church of Kansas City, Mo. The acting pastor, Rev. T. P. Stafford, reports that thirty-three members were received on experience, ten by letter and that there would be a number of persons baptized later. The meetings continued for three weeks.

* * *

In Arizona

**Rev. Ramon N. Garcia, of Yuma Mexican Church,** reports progress in his work. He has recently organized a woman's society with fifteen members, a B. Y. P. U. with twenty members and has several persons preparing for membership.

The meeting held with the Safford church, Pastor Beal of Tuscon preaching, resulted in eight additions, three by baptism, five by letter.

Pastor Tomlinson of Naco reports twenty professions of faith as a result of a meeting recently held in his church by Bro Clarence Hedrick, evangelist. Mr. Tomlinson is very much encouraged in his work.

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**On Jan. 25 the First Church, Sandusky, Ohio,** closed a three weeks' campaign of evangelistic effort. Evangelist E. J. Rollings, of Detroit, Mich., brought the message each evening, assisted by Mrs. Dorothy Rollings, pianist and soloist. The last day of the campaign twenty young men and women came forward offering themselves for work for the Master. During the campaign husbands and wives came forward to accept Christ, and the pastor, F. A. Twining, has baptized twelve, while others are offering themselves for baptism.

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**Mr. John Imrie, singing evangelist,** Topeka, Kan., is assisting in a pre-Easter evangelistic meeting with the Compton Heights Church, St. Louis. Dr. Garland, state secretary for Virginia, is preaching. The pastor is Mr. Coombs.

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**Prof. C. W. McKeever, N. Y., will be** the soloist and song leader of The Geo. M. Hulme evangelistic party. Mr. McKeever, the son of a Baptist minister, has been widely identified with Sunday-school work, and is well known for his work among men. Miss Margaret Davis, the third member of the party, is principal at this time of the Central School, Barberton, O. A large tent 50 x 80 has been secured for summer work. The evangelists' address is 1063 La Croix Ave., Akron, Ohio.



# The Open Forum



## Questions and Answers

Has a person not professing Christianity an obligation to the church?

How can a Christian woman whose husband refuses to make her a financial allowance, tithe?

Has simultaneous music and prayer any value?

**OBLIGATIONS OF NON-CHRISTIANS TO THE CHURCH**

Their property is worth more for being near a church. They have a better society to live in because of the work of the church. The pastor is always ready to help them in time of trouble and to bury their dead. The church furnishes a Bible school where old and young learn the best things. The difference between our country and New Guinea is largely due to the work of the church. Hence the non-Christian is under obligations not only financially but in many other ways.

**"HOW CAN THIS WOMAN TITHE?"**

The woman mentioned would have a tithe of nothing. But she should pray in her closet for her husband until he is converted, or at least till he realizes that his wife should have equal control of property and income with himself. He has no more moral right to direct the use of the income than she has.

Tithing is best for most Christians, but there are some who ought not to give a tenth because of their heavy burdens and almost no income. On the other hand, in most cases a person having an income of $2,000 or more should give a fourth. Those who have should make up for those who have not.

**SYNCHRONOUS PRAYER AND MUSIC**

This is an abomination and should be abolished. Perhaps God can hear and some people may enjoy the music. But praying when the organ is playing is difficult and joining in the prayer practically impossible. Such prayers generally precede the offering and the most of such prayers are stale anyway. They attract neither God nor man.

Freeport, Ill. G. B. HOPKINS.

**THE CHURCH AND TITHING**

Since the church is the only organization in the world existing primarily for God's use, men owe to the church the same obligation they owe to God. Every blessing in life comes either directly through God's power or indirectly through the influence of the church, if the church fulfills the will of God. The difficulty lies in man's inability to realize how much he owes to God and the church—with all its faults.

"The earth is the Lord's, and the fullness thereof
The world, and they that dwell therein."

But as long as there are men who think they own the earth—and women, the Lord and women will be short financially.

When a woman is "equally yoked with an unbeliever" who "refuses financial allowance and opposes gifts to religious work," no one should expect her to tithe.

Tithing, fortunately, is only one phase of stewardship. Her "oil cruse" of higher gifts is replenished as fast as used. Should her husband object to the time given to religious work, she might break it to him gently that her soul he does not own and by letting her "light shine" at home as well as abroad, win at last the commendation, "she hath done what she could."

The earth gives up its moisture to the sun; it returns in the blessing of rain. In like manner our tithes and woman's freedom return to bless mankiind.

BERTHA F. EMERY.

Colorado Springs, Colo.

**A CONCRETE CASE**

Why not ask your unchurched neighbor what time, what money he would give to safeguard his child if in danger? This is what *your church* acting through its federation, is doing to protect that child.

Los Angeles *California Voice* of recent date, says:

Joe Fuski Deported.

Following the close of a redlight house in Sacramento on evidence of the State Law Enforcement League, Joe Fuski, king of the Sacramento tenderloin, was given a sentence in San Quentin on pandering. Following his conviction, the State Law Enforcement League preferred charges with the United States immigration authorities asking his deportation. He was deported on October 28, 1922."

The State Law Enforcement League came into being in 1917 when the Sacramento Church Federation, a local organization, could not solve a statewide problem. Your federation had, in 1914, been one of several organizations, had any one of which failed, the Redlight Abatement Act would not be a law today.

Your federation was the only one of these organizations that seemed to grasp that legislation alone is not sufficient. It knew that a *law enforcement* organization was necessary. Under the leadership of C. H. Dunn, S. Fraser Langford and Lynn Simpson, the latter then editor of the *Union*, it first undertook a survey of the brothels of Sacramento. In the struggles that followed it learned that the vice organization was statewide and that a statewide counter-organization was necessary for success. It called Senator Grant, author of the Grant Redlight Abatement Act, to its leadership. This organization, which grew out of the work of *your church* acting through *your federation*, has succeeded in putting teeth into the law.

The above constitutes a good argument why your unchurched friend should become a church member. Your church, your federation should have his support because it shields effectively your boy, your girl from the Joe Fuski's.

## Who Is Lost?

THE BAPTIST of March 10 just at hand, and I have your front page on "Who Is Lost?" by Dr. Franklin W. Sweet. It seems to me that such an article needs considerable explanation.

How does Dr. Sweet arrive at his question of sonship? How is the brotherhood to be worked out as a part of the process of salvation? Where does the message of the cross stand in this interpretation of the word lost?

My people, six hundred strong, are sacrificially giving to the spread of the gospel throughout the world. They are loyally behind every movement fostered by our convention. We do not believe it is the time to sound uncertain notes on the front page of our paper.

We believe that if this interpretation of Dr. Sweet's of the word lost has any scriptural proof or vital connection that he should have made that connection clear. If it has not such a connection certainly it had no place on the front page of a Baptist paper.

We, of course, do not want to be unkind in our criticism, and we feel sure the paper will set these facts clearly before us.

Akron, Ohio. C. E. HAMRIC.

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**In recent weeks the American Express Company has booked a substantial number of additional reservations for Northern Baptists planning to attend the Baptist World Alliance meeting at Stockholm in July. On the Steamship "America," the official ship leaving New York June 30, reservations have been booked for Dr. G. A. Hagstrom of St. Paul; Mr. and Mrs. C. H. Engelmohr of Pittsburgh; Miss Bertha Richardson of Brooklyn; Mr. and Mrs. Frank Walters of Springfield; Mr. and Mrs. L. R. Swett of Boston; Dr. and Mrs. F. H. Stillwell of Cleveland; and Prof. and Mrs. Frederick L. Anderson of Newton Center. Among others sailing on the Steamship "Pittsburgh," June 19, are Mrs. W. H. Hartshorn and Mrs. Mary H. Dearing, of Boston. Inquiries are being received at both the Express Company's office and at the headquarters of the committee on Baptist World Alliance at 276 Fifth Avenue, New York City, from Baptists in all parts of the territory of the Northern Baptist Convention, and many definite additional bookings will be registered within the next few weeks.**



# Religious Education



## The Value of Teacher Training to the Church School

By Edward J. Bringstaff

The present day task of the church school requires that teacher training be made part of the regular curriculum. The church school is no longer a negligible factor of life. Those who would fit themselves for service in the church school must look into the history of the movement and view the task from the standpoint of solving the great problem of religious education.

The responsibility of carrying out the program of religious education rests upon the church school. The separation of church and state and the abolishing of the use of the Bible in the day school shifts the entire task to the church as the organized force for religion in the community. If the training of character, the inculcation of right precepts, the leading to right moral choices, the cultivation of a good conscience, the learning of the way of truth, reverence and holiness, in a word; if the fear of the Lord be indeed the beginning of wisdom, the foundation of all personal, commercial and national success and happiness, then the institution having so serious a work in hand deserves our serious consideration.

Can we strive for the attainment of these ideals in a half-hearted way, with inadequate forces? Let us bring the problem down to the individual church. Can we justify ourselves unless every effort has been made to carry to the pupil the message under the most favorable circumstances.

The church school when properly organized is a department of the church, not a separate body. This fact then shifts the responsibility from a few—the teachers and officers of the school—to the entire church. If the church as a whole cannot see the opportunity and adequately meet it, then the success of the church school is seriously hampered.

It is true that the courses in teacher training will be studied by only those who are officers and teachers or prospective teachers. The propaganda of spreading the modern requirements of the church school does not reach all who should know them. Sufficient literature is available and members of the church should acquaint themselves with the situation confronting the modern school of the church.

A school cannot be more seriously hampered than the school that has insufficient physical equipment. A great many schools have in a measure worked out some of the principles of the working organization such as trained teachers and officers, providing of proper lesson material and programs. But on the other hand, comparatively few school have realized that with proper equipment their work could be made doubly effective. They have not realized that unless pupils of the same tendencies and ages are grouped together by classes, the teacher's effectiveness is felt only in a measure. In a word, every school should be graded along constructive lines. Every department should be provided with assembly rooms and each class should meet in individual classrooms. Until these needs are taken care of, the school cannot expect to attain its greatest growth and efficiency. To put the situation in one sentence: a school of 300 cannot expect to operate in a plant which is suited for only 200.

This, to me, is the great problem that must be solved by our church. If the course which we have just completed has brought this problem home to every one who has been in these classes, then the time has beeen profitably spent and our church will benefit greatly in the next few years to come.

Kankakee, Ill.

## Week-Day Religious Instruction for Neglected Children

In the typical American community less than half the children are enrolled in any school where they receive religious instruction. This failure to reach the children is the primary cause of spiritual illiteracy among adults. It leads directly to empty pews and a population which is largely unchurched. That this failure can be remedied is shown by the accomplishment of dozens of communities where week-day religious instruction has been introduced and developed into an efficient system.

Andover, N. Y., recently organized a week-day church school system. One hundred per cent of the pupils of the public schools are now enrolled in the week-day church schools and the average attendance is up to public school standards. Salina, Kan., put in operation a few months ago a week-day church school system wherein each church carries on week-day religious educational work, in most cases the week-day work being correlated with the other educational activities of the individual church. Two thousand one hundred children were enrolled within a few weeks and the number enrolled has steadily increased. The average attendance in the week-day church schools of Salina is over 90 per cent of the enrolment.

The week-day church school has shown its ability to reach practically all the pupils of the public schools when public school time for the church school classes is secured and the work is put under the care of trained teachers. It has also

(*Continued on page* 255)

## International Sunday School Lesson for April 8

ABRAHAM THE HERO OF FAITH

Lesson: Gen. 12: 1-5; Hebrews 11: 8-10, 17-19
Golden Text: Romans 4:3

**Introductory**

This is the first of a series of Hebrew biographies to extend over the rest of the quarter's lessons. There is no better way of knowing a people or the trend of the times than by becoming familiar with the lives of outstanding characters. The extract from the life of Abraham as given in the lesson verses is a mere sidelight on this great Hebrew leader. To get his biography, Genesis from the twelfth to the twenty-fifth chapter should be read. The eleventh chapter of Hebrews is like a great searchlight thrown back two thousand years upon the man of faith.

**Lesson**

"Jehovah said unto Abram"—In the first part of Genesis through the seventh chapter he is called by this name; thereafter, *Abraham,* meaning father of a multitude. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee," was the command of Jehovah. At this time there was a trend of emigration westward, motivated by desire for greater territory, or by fear of an enemy behind them. Abraham's migration was at the command of Jehovah. He was then seventy-five years old. With him went Sarai, his wife, and Lot, his brother's son, and all of his slaves, dependents and possessions. "They went forth to go into the land of Canaan; and into the land of Canaan they came." With the command of Jehovah went a promise: "I will make of thee a great nation, and I will bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." It requires faith to pull up stakes and go out into a new country not knowing whither one goest. But "by faith Abraham became a sojourner in the land of promise, as in a land not his own, dwelling in tents . . . . for he looked for the city which hath the foundations, whose builder and maker is God." The greatest trial of Abraham's faith came, no doubt, in the offering up of Isaac.

**Thought Provokers.**

Does God still speak to men as he did to Abraham? What is faith? How is faith exercised? How is it strengthened? Is there a difference between belief and faith? Has Abraham been a blessing to "all the families of the earth?"

*"Ye are my friends if ye do whatsoever I command you."—Jesus.*



# The Chimney Corner



## Numol Swallows the Golden Text

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

THE father of Numol suddenly had a very bright idea. There was an errand he ought to attend to in a certain village far over the hills, but the sun was hot and he knew how it would beat down upon his turban, almost blinding him with its dazzling heat; he could not help thinking how much more delightful it would be to stay home and sit all day long under the shady eaves of his own roof. "Well!" he suddenly exclaimed to himself, "why not send Numol?" Which was, of course, the very thing to do; so you are to picture the young and brown-skinned Numol trudging wearily along that sun-scorched roadway, wondering if he would ever reach the Village of Bleached Skulls—a curious name for a town, by the way, but surely it suggests to you a little of the primitive wildness of the heathen men who built its mud huts and lived in constant superstition.

Numol kept saying to himself: "Poor me, for the walking back in tomorrow's sun will be even worse than this, for there will be four heavy jars to carry, if my errand is successful."

Finally, after hours of walking, the thatched roofs of the little village came in full view, and Numol began inquiring for the man he was to see. It was then he discovered that every one was standing on tiptoe under the shadow of a great, spreading tree, listening to somebody talking. He prowled around the outskirts of the crowd, but could hear nothing, so he wriggled and elbowed his way until he was near enough to see—and behold, it was a white woman with curious tight things strapped around her feet, and even more curious things buttoned around her waist. For a long while he looked and looked, without listening to a word, for she was so unusual that he gasped for breath at each new discovery. There was, for instance, the absurdity of round pieces of glass fastened on her nose and extending across both her eyes! Why, oh why, did she want to look through things like that all day? The other brown people were as astonished as he, and would continually interrupt the lady to ask whether she had a husband, why she wore such peculiar clothes, and how her skin became so white. For it is a fact that none of them had ever seen a white person before. She evidently did not like these interruptions, for she was telling stories about somebody named Jesus—oh, a fine man, as one could plainly see from her stories.

The headman of the village grew so enthusiastic that he finally called out that he would be glad to welcome this Jesus to their village any time he chose to visit them; that he could occupy the finest hut; and he personally would give him all the chickens he cared to eat, and would see that no one hurt him. But the lady explained more carefully that Jesus was no longer living among men, yet he was able in his own silent way to enter into every heathen heart and live there. All over again she told about Christianity; then, closing her eyes, she prayed aloud that the Lord Jesus would come into everybody's heart right then. It was very surprising, and the poor lady hardly had time to eat, because people had so many questions. Numol had his question, too; he pushed himself close up beside her and said: "I don't live in this village, so wouldn't it be better for you to tell this Jesus not to come into me? He might not like being carried away from here into my town over the hills."

"Oh, but he would love it," she said eagerly; "not only to go to your village, but into the next one beyond that, and the next beyond that, then on and on until everybody everywhere has him in their hearts. And the next time I can come up to these hills again I will surely visit you, Numol!"

It was a bitter disappointment that she had to leave, but she said this was her vacation time and she was spending the whole month telling one new village every day the message of the Lord Jesus. (A strenuous vacation, as you plainly can see, surrounded by eager people every minute of every day!)

LITTLE Lamb, who made thee?
Dost thou know who made thee?
Gave thee Life, and bid thee feed,
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb, who made thee?
Dost thou know who made thee?
Little Lamb I'll tell thee,
Little Lamb, I'll tell thee:
He is called by thy name,
For he calls himself a Lamb.
He is meek, and he is mild;
He became a little child.
I a child, and thou a lamb,
We are called by his name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

—WILLIAM BLAKE.

As she was leaving the Village of Bleached Skulls she gave every one a tiny picture-card with something called a golden text printed on it. Then, because nobody knew how to read, she had the entire crowd of men, women and children repeat the verse over and over: "And Jesus said, Behold I stand at the door and knock." Just before her bullock-cart drove away she called to Numol. "Remember, I am counting on you to carry this good news to the people in your village."

"I will!" promised Numol proudly, clutching her little card in his brown hand, determined not to let go of it. But later on, when he saw the four heavy jars he was to take back to his father he knew his hands would be more than full, and he wondered where to carry the card most safely. So he swallowed it! Then with two poles over his shoulders, and a jar balancing at the end of each pole, he started his weary walk home.

It must be admitted that his father was exceedingly sceptical about his news. But Numol taught him the golden text, and his father could not resist telling the strange story to the men neighbors, and you may be sure his mother whispered it to the women neighbors, until all over town people were repeating that Bible verse: "And Jesus said, Behold I stand at the door and knock."

It seemed mysterious to everybody, and Numol was continually being questioned: "Now, at whose door will this Lord Jesus knock first?"

"At our door, of course," boasted Numol's father proudly. "Isn't Numol his own messenger?"

"No, no!" said Numol modestly. "I'm sure the lady said he would come knocking at everybody's door to look inside everybody's heart and see who is most ready to have him for a guest. We'd better always be ready, that's all I really remember. I—I didn't dream it would matter to you all so much."

But it did matter, and neighbor would ask neighbor: "Have you had an unseen knocking at your door?"

"No," said one old woman, "but there were footprints in the smooth, dry dust outside my door this morning, so I'm wondering if he came and passed by."

"Oh, that stupid little Numol, to have remembered so little!" cried another.

And they puzzled their brown heads, planning strange devices to win the Lord Jesus to choose them. One family kept a little bowl of rice outside the door, while another family had a jar of water on the threshold for the Lord Jesus in case he arrived thirsty. As for Numol, he did what the white lady had done—he closed his eyes and prayed to that

unknown Somebody Somewhere: "Oh, do please send the Lord Jesus to our village today." And the people wagged their heads approvingly. "It is right that Numol should do that, for did he not swallow the message?"

Moons waxed, and moons waned, until one day a bullock-cart came creaking down the roadway, and every one cried: "Look! Look! It is Numol's white lady!"

It was, of course. And, oh, the questions they asked her, the eagerness they showed. Everybody talked at once! Holding up her hands for silence, she said: "See, I have brought you copies of the Bible, which tells this whole story of Jesus from beginning to end. Which man of your village can be your reader?"

"Alas!" they sighed, "not one of us can read."

"Then some one must be taught," she replied. "Now who shall it be? Who will be quickest at learning the hooks and curves of reading? I will teach him down at my school in the valley. Who will you send?"

Oh, such shouting: "Numol!" "Send Numol!" "He is bright!" "He's swallowed part of that book already, so surely he is a little prepared to learn!"

That was several years ago, and every vacation time Numol goes back to his village in the hills and reads the Bible to those in his village, so that when a missionary finally went there to live he found a little thatched church, a regular copy of the one down in the valley; there were men called deacons and even a Sunday-school superintendent—Numol, himself, standing at the pulpit his own father had carved, reading the Bible. And this is what Numol was reading: "Heaven and earth shall pass away, but my Word shall never pass away."

# The Young Reserves

## The Boy Who Wore Skirts for One Day

IN fairy tales it is always a wicked witch who casts some unpleasant spell lasting a day or a week or a year; but you must not suppose that any such thing had happened to Ted. It began at breakfast one Saturday morning when he was grumbling about all he had to do before supper. Snow to shovel, ashes to take out of the furnace, wood to chop, "and everything," he added, with a much overworked air, "girls certainly have an easy life."

"But you get paid for it," his uncle said, "and as a matter of fact, I consider that Trixie really has a far harder set of tasks than yours."

"Trixie?" Ted asked. Then he threw his head back and laughed. "Why all Trixie has to do is to make the beds and—"

"Look here," said his uncle, "I dare you to change places with Trixie for one day. Wear skirts and be a dutiful daughter. How about it?"

"Skirts?" groaned Ted. "Will Trixie do my work?"

"Oh, it will be fun to change jobs," Trixie cried—for snow is really rather interesting to shovel (just once!) and ashes aren't really so hard to remove from furnaces (just once!). She thought that it was going to be quite a lark to be the son of the house for one day, although it must be confessed that when it came to chopping wood she began to have her doubts.

"But I will only cross one bridge at a time," she said to herself very sensibly, as she started to shovel the walks.

Meanwhile, you will be interested in poor Ted. He put on a short, old blue skirt and an apron.

"What first?" he inquired.

"Beds," said his mother.

Now nothing looks quite so simple as bed-making. There lie the covers hanging over the foot of the bed, and all that needs to be done is to spread them smoothly over the mattress, tucking in the ends. With a vigorous swish, the boy-who-wore-skirts tossed sheet, blankets and counterpane over the bed and smoothed the top layer. But there seemed to be ridges underneath. He pulled the covers toward him gently, one at a time; ah, yes, now they were smoother. He tucked them in, thinking: "This is easy, when you once get the knack of it." But would you believe it? When he reached the other side of the bed there were no left-over ends to be tucked in. He had pulled them all over too far in that gentle but foolish shifting of his. He had to do everything from the beginning.

"This is a perfectly hateful old job," he growled, as he patted the sheet in place, then blanket number one, blanket number two, and so forth. At last the first bed was made, but even Ted had to admit that it looked like a relief map of the Alps, for there were curious ridges and peaks and valleys which never were noticeable when Trixie made the beds. With an exasperated sigh he began on the second bed. He knew enough to do it slowly this time, but even with care there were ridges and valleys. By the time the fourth bed was made, Ted was wishing that he had kept to shoveling snow!

"What next?" he inquired solemnly.

"Carpet sweeper on the rugs," his mother answered.

You should have seen him! And you should have heard him—crash! bang! he went against the chair legs and the table legs.

"You must be more careful than that," his mother warned him, "you are scarring the furniture, Ted."

He ran the sweeper very slowly after that, of course; but when he reached his own room he began wishing that he had been a little less careless in sharpening his pencils all over the carpet and in dropping everything from paper to twine all over the floor.

"The sweeping's done," he called. "What now?"

"Dusting," his mother smiled, and gave him a piece of cheesecloth. "I hope you will not knock anything over," she could not resist adding.

There never was a job so provoking. Every knob of the dark bureaus had its little layer of dust. Chairs seemed made especially for the purpose of having arms to catch the dust, crosspieces to catch the dust, spindles to catch the dust.

"I'll have rush of blood to the head," he groaned after chair number eight was dusted. Houses seemed made of chairs! And tables! and bookcases! and mantelpieces with dozens of breakable vases.

"I would rather take the ashes out of the furnace any day," he grumbled. "And now what?"

"The silver needs cleaning," his mother replied, handing him knives, forks and spoons and a jar of white paste.

"It looks clean enough to me," Ted answered, but he was amazed to discover how much black came off on the cloth when he rubbed it. Then: "Forks have too many tines, mother! Do I have to clean *between* them?"

"Indeed, you do!"

"Oh, I would rather chop wood," sighed this boy-who-wore-skirts.

Indeed, I think that you probably have guessed the end of this little story: for by the time Ted had set the table for luncheon, made a cake (?) and washed the luncheon dishes, he was really a tired, discouraged boy.

"Trixie," he said, with brotherly generosity, "you are a wonder! You do all these things in one Saturday morning and think nothing of it. I guess it would do all men good to wear skirts for one day!"

His uncle laughed heartily: "Ted," he said, "when I was your age my mother made me wear skirts for one day, too; ever since then I have appreciated what mothers and sisters do for us."

"Oh, I should say so!" gasped Ted. "I'm glad I was born a boy."

But Trixie smiled: "Isn't it funny, but I like my jobs?"

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## Answers to "The Age of India"

(Given last week.)

1, village; 2, tillage; 3, image; 4, marriage; 5, plumage; 6, dotage; 7, courage; 8, bondage; 9, pillage; 10, parsonage.

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The head of the University Medical School at Sendai, Japan, has asked our missionaries to teach Christianity to the nurses in the university hospital, for in his opinion "Christian nurses are much kinder and better than non-Christian ones." Fifty to one hundred nurses attend the devotional meeting which is held Sunday afternoon.



# Young People's Work



## Topic for April 8

**WHAT ARE WISE AND UNWISE USES OF THE LORD'S DAY?**
**Isa. 58:8-14; Ps. 118:24.**

By Smith Thomas Ford

Whose day, did we say? The Lord's Day. Is it his by dedication or command? The answer to these question determines the spirit and method of conduct. If it is his day, he and not we must indicate its use Settle these questions, and we have gone far in determining the proper uses to which it can be put. Is it merely a social and economic period of time recognized by law and custom with no higher origin than a utilitarian convenience? Has it no higher sanction than that such a day of abstention from arduous toil makes for health and happiness, or has its institution a divine origin that lifts its observance into a realm whose obligations are spiritual and religious.

If it is a day instituted by superstition, then its observance is an insult to intelligence. If it has no other sanction than law and custom, then both law and custom may demand its abolishment when convenience and pleasure suggest.

The right or wrong use of the Lord's day must be determined by these propositions. If it is justly recognized as a religious day, sanctioned by law and custom, then any work, play or pastime which degrades it is wrong. If it has a religious origin, then it can demand that reverence, worship and cessation from ordinary occupations are justified to the extent to which religion is justified.

Beyond securing to the individual and to society the right to observe the day as conscience dictates, and beyond securing to the public an orderly administration of its affairs, secular laws should be enacted with the greatest caution and seldom applied to regulate conduct on the Lord's Day; but divine authority and religious convictions should control the use we make of its sacred hours.

No hard and fast rules should be imposed that rob us of our liberty or thrust us into straight-jackets; but, on the other hand, no love of gain or love of pleasure should modify that reverent recognition of its sacredness which the fear of God would suggest. It is never right to do that which dishonors God or demoralizes the soul; it is never wrong to do that which promotes public good and safeguards the moral life of the individual. Its observance as a day with sacred and divine obligations must be governed by our recognition of God's place in life's details. I recognize the difficulty of imposing a code of conduct on a person who acknowledges no higher standard of life than that suggested by custom or convenience, and to such the observance of the day can have no higher appeal than a decent regard for the convenience and convictions of others; therefore, I believe the right and wrong use of the Lord's Day must be determined by our religious convictions.

Observation and experience bear testimony to the moral and social elevation of a people who recognize its sanctity. The Lord's Day has been associated with worship, rest and spiritual culture since history began. It may have been called Sabbath, Sunday, or Lord's Day, but under whatever name, its deep significance has not been underestimated. Not grudgingly nor of necessity should we yield ourselves to its hallowed influences, but with soulful regard for God's commands, and our spiritual enlightenment, we should make conspicuous in our lives such uses of the day as will honor its Founder and glorify our faith.

## B. Y. P. U. European Extension Fund

**The numerous requests from Baptist groups in Europe for information about our young people's work and for our help and cooperation indicates a growing Baptist world consciousness and a desire for a larger fellowship on the part of our brethren across the sea. They indicate, also, an unparalleled opportunity for service for our organization. After inspiring consideration, our board of managers unanimously voted to lend the support of our organization in encouraging and counselling young people's work in the countries that have already requested cooperation with us, to raise a**

**"B. Y. P. U. European Extension Fund"**

**of at least $2,000, which action has been approved by the administrative committee of the General Board of Promotion. A committee consisting of Messrs. Herbert Hines of Illinois, John R. Glading of Michigan, and G. Ford Porter of Indiana, was appointed to raise this fund by a special appeal to the local B. Y. P. U.'s and by private subscription. The committee desires all locals to take, for this purpose, a special collection equal to about 10 cents per active member and send it to**

**Rev. Herbert Hines,**
**Kankakee, Illinois.**

**Acknowledgement of all subscriptions will be made in the order received on the Young People's Page of "The Baptist." Will your society be among the first to make this small contribution for B. Y. P. U. missionary work? Send cash now or pledge payable on or before May 1, 1923. DO IT NOW as the time is short.**

## Reduced Railroad Rates

We have been notified by the New England Passenger Association that reduced rates have been granted for the Boston Convention on the identification certificate plan. For the New England Association, going tickets will be on sale June 30—July 6, with a final return limit to original starting point July 13.

Dates of sale in the other passenger associations will be announced upon receipt of notification from said associations.

Identification certificates may be secured from state or provincial transportation leaders, list of which follows, or from James Asa White, general secretary, 125 North Wabash Ave., Chicago, Ill.

### Transportation Leaders

Arizona—Wm. Goodman, University Station, Tucson.

California—Harold Langdon, 519 Jones St., Oakland (North).

Colorado—W. F. Ripley, 512 Exchange Bldg., Denver.

D. C.—John Ruthven, 2-5 Center Market, Washington, D. C.

Idaho—Herman F. Crowther, Nampa.

Illinois—Judson S. Tyley, 6463 Kenwood Ave., Chicago.

Indiana—Rev. J. R. Quick, 1048 River Ave., Indianapolis.

Iowa—Dr. Merrill Myers, Iowa Bldg., Des Moines.

Kansas—A. W. Briggs, 406 Metropolitan Ave., Kansas City, Kans.

Michigan—John R. Glading, 723 Detroit Savings Bank Bldg., Detroit.

Minnesota—Walter L. Wood, 998 Grand Ave., St. Paul.

Nevada—H. S. Foote, Sparks.

New Hampshire—Paul Covey, 564 North River Road, Manchester.

New York—L. R. Cooper, 385 7th Ave. Brooklyn; Gilbert L. Bigger, 385 Pulaski St. Brooklyn.

Pennsylvania—A. G. Charles, 715 Columbia Ave., Lancaster.

Rhode Island—Herbert C. Lottsfeldt, 149 Mercer Ave., E. Providence.

South Dakota—Jos. M. Smith, Brookings.

Wisconsin—C. A. Boyd, 1717 Wells St., Milwaukee.

Wyoming—W. F. Ripley, 512 Exchange Bldg., Denver Colo.

Toronto—Walt L. Rice, 289 Broadview Ave., Toronto, Ont.

Ont. & Que.—Thomas Riches, 114 Gladstone Ave., Hamilton, Ont.

Maritime Prov.—Rev. Waldo C. Machum, Fredericton, N. B.

Massachusetts—F. F. Peterson, Ford Bldg., Boston.

### Special

The address on evangelism at the Boston convention will be delivered by Dr. Samuel Judson Porter, pastor of the First Church, Oklahoma City, Okla.



# Our Own Folks



## Address at the Funeral of Robert Stuart MacArthur

By Rev. Charles Frederick Goss

Those of us whose vocation it is to bury the dead find ourselves confronted by various situations. At one time, we must perform a funeral service for a man or woman, whose utter insignificance or wickedness are so well known that silence is our duty; at another for a person whose life was a complex blend of good and evil elements, where we have to select a gold or silver thread from the mysterious warp or woof and in obedience to the ancient proverb, "Speak well of the dead;" at still another, we encounter a character so pure and noble that emotions gush from our hearts and eulogies from our lips, by a natural and irrepressible impulse. Such is the experience of this day. The distinguished honor of giving public expression to the universal reverence for the character of Doctor MacArthur has fallen to my lot and it will not be easy to restrain my feelings, or my words.

I shall speak as simply and briefly as I can, but must warn you that there will be no strain of melancholy in my speech, no wail of sorrow and no lamentation. When such a mariner as he puts out to sea, there should be "no moaning at the bar." This brave old soldier has "fought a good fight, has kept his faith and gone home to receive his crown." My song of praise shall not prove a threnody, or be accompanied by the flute or harp, the sackbut or the psaltery, but by the cornet and the trumpet.

### A Lover of Life

I shall limit myself to a description of Doctor MacArthur's character rather than his deeds, and to only four of those innumerable traits which made him illustrious in the eyes of all who knew him.

In the first place, *he was a lover of life.* In an age of cynicism, when so many are surfeited, bored and *ennuied* by existence, it is almost startling to see a man of three score years and ten enjoying existence as does a little child or growing youth. To see the seasons come and go; to hear the songs of birds and laughter of children; to eat or sleep; to work or play; to stay at home or travel; to watch events, or to take his share in the affairs of daily life; to breathe the air of heaven—to live was joy to him. Life was the gift of God! Life was a golden opportunity! Life was a mission! "Life was good, but not in itself." It was good because he made it good, and so it became a genuine beatitude.

In the second place, *Doctor MacArthur was a lover of people.* As men grow old, they are not unlikely to become critical and satirical. "The more I see of people, the fonder I become of dogs," is the bitter cry of many an aging heart. It was not so with our noble friend. It was with him, as Jean Paul Richter, "When I am tempted to scorn my fellow men, I have only to look a little more closely into the countenance of any one I meet upon the street, to be moved to wonder and compassion."

Doctor MacArthur was deeply moved by a single, individual soul. He was more deeply moved by people in the mass. When he faced a crowd of mortal men and women he was thrilled. They gave up to him some mysterious contribution of emotion, as the ocean gives up to the sky its vapors, which he sent back to them in words of inspiration, as the sky sends back those vapors in abundant showers of rain. Doctor MacArthur loved us even when we were not lovely, because he saw in every one of us a child of God.

In the third place, *Doctor MacArthur was a lover of the organized institutions of human society.* His soul was moved to awe, by law and order. He believed "Order was heaven's *first* law." If he abhorred anything, it was anarchy, lawlessness, mobocracy. He believed that human life should roll toward the eternal seas, not like a broad and shallow river which overflows and desolates its banks, but like a rushing torrent in a mountain region, restrained by irremovable barriers, of truth upon the one side and law upon the other.

For this reason he loved the church of Jesus Christ, and all the institutions of benevolence, education, religion and the state. He was a passionate lover of civilization and of good government. Doctor MacArthur was a patriot. He loved his country with a passion. He was born in Canada and he loved his native land. He became an American, and he loved his adopted country more. Its institutions of liberty and of justice appealed to the highest that was in him. You had but to utter the names of such great citizens as Washington and Lincoln, or point to the stars and stripes, to see his soul on fire, and to hear him describe the joys of existence in this free country, or appeal to an audience for their loyalty, was an experience never to be forgotten.

In the fourth place, *Doctor MacArthur was a lover of God.* There have been; there are, and always will be, "God-intoxicated men"—men and women who feel the presence of the infinite, eternal, omnipotent and omniscient Creator, as others feel the heat or cold, who perceive him as clearly as they see the ocean or the sky. "They hear him not, they see him not, yet know that he is nigh."

### A Seer

Doctor MacArthur was one of that wondrous band of seers. He seemed to be as conscious of the Divine Being as of himself, a being whom he adored and served with all his body, mind and spirit. All the material forms of nature, and all the immaterial manifestation of the spirit that as in man revealed that God. But it was in the character of Jesus Christ that, to him, this revelation was completed. To that sublime, unselfish, adorable being, the Son of the Everlasting Father, he gave himself in a consecration of all his powers. In what life was he saw what God must be, and year by year became transformed into his likeness, so that his last days were his best days and his loveliest, so that he was more Christlike, more charitable, and more spiritually minded, every day, until the last one came.

He was, and everybody felt it, "a man of God." At the termination of their hunt, young Saul and his servant came in sight of a certain city. "There is in that city," Saul said suddenly, "a man of God and he is a man held in honor."

A man of God has dwelt in *our* city, and he, too, is "held in honor."

It is at this point that I must terminate my tribute, a tribute poor and most inadequate. If my friend could hear me, I should apologize to him; not, indeed, because I have uttered all I feel; but because God has not bestowed upon me the power to utter what I feel. He has not, however, withheld from me the power to feel deeply the beauties of man's nature, clouded as it is by human faults. I deeply feel the beauty of the nature of a little child, of growing youths, of the middle-aged who bear the burden and the heat of the working day; but with advancing years I feel more deeply, still, the beauty of old age, when chastened and ennobled by the discipline of life. The feeling of admiration which I felt for Doctor MacArthur's cheerful and even joyous old age, was profound. His life and his character were a challenge to us all. To have seen his devotion to God, his love of service, his purity of heart, his belief that "the best is yet to be" and, yet, continue to pursue a career of meanness, of vice, or even pettiness, would disgrace the soul of any one. We must all be better, because *he* was good.

### Died with the Armor on

I have spoken of his life. I will close by speaking of his death. He died with his armor on! He died in peace. He died in hope. He died in the belief of the resurrection of the body and the immortality of the soul, through our Lord Jesus Christ.

It was a beautiful death, quiet, speedy and majestic. To hear about it, is to be reminded of that last great scene in the life of the prophet Elijah, when the gates of heaven opened and the chariot of fire descended; when the aged hero of so many illustrious victories over the world, the flesh and the devil ascended into that blazing car and was borne aloft into the sky, leaving his heart-broken companions to cry out in agony and wonder, "My father, my father, the chariots of Israel and the horsemen thereof."

## Retiring Pension Fund Thoroughly Established

The central question concerning any pension plan has to do with its financial soundness. It is because of a failure to recognize this essential element that many of the plans for pensioning teachers and others have been failures or worse. The following excerpts voluntarily made by the actuary of the ministers' and missionaries' benefit board in his annual report for the year ending Dec. 31, 1922, will be of special interest to all who are interested in the problem of provision for our ministers and missionaries.

"Interest in the affairs of the retiring pension fund when once it is established centers primarily in its financial condition. History affords numerous examples of fail-

ures of pension systems due to the fact that the great conceptions of men for the purpose of rendering assistance to others less fortunate have not in many cases involved a financial stability commensurate with the conception. Time passes and the measure of future responsibilities becomes less and less adequate until the pension plan fails and those who once anticipated benefits in old age receive either nothing or only a small percentage of those anticipated benefits. I am confident that the bases which the board has so wisely approved will stand the test of time. The retiring pension fund is firmly established and its members are adequately protected.

"Probably the best way to show the development of the membership is by the membership schedule which follows. An examination of the results set forth therein shows a wonderful progress since Jan. 1, 1921. During that two-year period the membership has increased five and a half times, while the aggregate salaries, expected pensions, and current dues approximately six times. This is, indeed, a healthy growth and demonstrates beyond doubt that the retiring pension fund is thoroughly established. The membership trebled in 1921 and more than doubled during 1922.

"The average salary of the members in 1922 was $2,372."

## A Ninety-Five-Year Old Worker

Mrs. Elizabeth Price is the oldest member of the First Baptist Church of Springfield, Ohio, and is in her ninety-fifth year.

She has been a subscriber to the *Journal and Messenger* and to THE BAPTIST for fifty-five years and has a keen interest in all church and missionary work. During the last three years she has cut and arranged for sewing, 16,000 three-inch squares of patchwork, which have been sent to our missionaries in various parts of the world for use in their industrial schools. She says she would rather do this work than to eat her meals.

## Doctor Conwell Receives Bok Award

On March 7, Russell H. Conwell received the annual Bok award of $10,000 which is given to that citizen of Philadelphia who, in the judgment of the committee, has given the greatest service to the city. At the presentation of the award the academy was crowded to the doors. Seven hundred students of Temple University were present in a block to see their president honored. Senator Pepper and Governor Pinchot gave addresses. Last year the award was given to Dr. Stokowski, leader of the Philadelphia Orchestra. The *Public Ledger* comments on the award as follows:

"The Philadelphia Award was not given to the teacher or the scholar or the minister or the lecturer, but to the man of heart who has been all of these things and more; to one who found happiness as the bearer of others' burdens, who was most at peace when he moved in humble ways among humble people, helping boys and girls and young men and women to a better place and better opportunities in life.

"It is hard to tell what quality of spirit a man must have to find contentment in poverty and reward for a life of hard labor in the friendship of the poor. Whatever that quality is Dr. Conwell has it. His great talents are incidental things. Certainly he has done more than enough to deserve the Philadelphia Award and the honors that go with it. His life has been a challenge to all selfish people, an example to hurried, disconsolate folk who look for happiness in the wrong places, and something of a blessing to multitudes of the city's youth whom he has patiently helped over places which otherwise would have been for them intolerably hard."

## D. A. Wilson, Missionary

Rev. D. A. Wilson, of Managua, Nicaragua, C. A., after a long life of devotion and self-sacrificing service in Latin America, passed away on Feb. 24.

As a faithful missionary of the Home Mission Society in Mexico, Cuba, and Nicaragua, Mr. Wilson, for almost a quarter of a century with only one slight period of relaxation, laid strong missionary foundations and built an enduring superstructure. During this period he labored fifteen years in Cuba and five years in Nicaragua. As a thoughful and loving pastor, a patient teacher and a tender and illuminating preacher, he built the truth of Christ deeply into personal, family and institutional life wherever he lived. One of his last great pieces of work was the purchase for the Home Mission Society of grounds and a building in Managua, made possible by income from special gifts. By next fall this building will be opened as a missionary school for boys.

During all his years of service, Mrs. Wilson labored with him in the gospel, shared his privations, and made their home an attractive Christian magnet to draw the people closely together.

## Thanks from Swatow!

"Again and again we realize as we look over the day's or work's work, there are experiences through which we have passed that never could have endured, humanly speaking had it not been for the strength and power that has been given us as we feel in answer to prayers of those in the homeland. I thank our intercessors through you for their share in the work this term in our own school.

"The relief work in the distressed districts is continuing, but our special representatives feel that they will soon have to stop because of lack of funds, although, many are still in great need and suffering. Extend our hearty appreciation to all who have helped to relieve in this time of need because in so many places it has been the opening door into the barred hearts and many are listening with interest to the gospel story as they never did before."

The above is extracted from a communication received from Mabelle R. Culley, Swatow, South China, dated January 20, 1923.

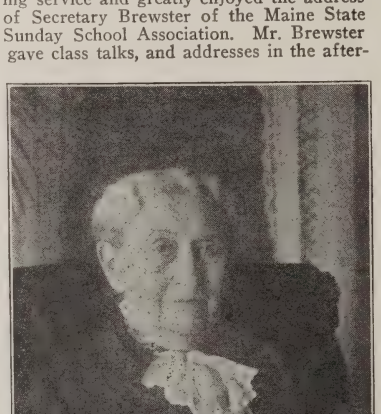
We urge all Baptists everywhere to continue in prayer for the great work our missionaries are carrying on during this time of need among the typhoon sufferers.

# Church News by States

## Atlantic Coast

### MAINE

WASHBURN: Rally Day in the Sunday school saw the attainment of the goal for attendance set several weeks ago, 275. The junior boys, Mrs. Wilder's department, fifty-one strong, sat on the platform at the morning service and greatly enjoyed the address of Secretary Brewster of the Maine State Sunday School Association. Mr. Brewster gave class talks, and addresses in the afternoon and evening. Practical steps are being taken to enlarge the quarters and the equipment of the Sunday school. Pastor B. H. Thomas is doing constructive work. He cares also for an out-station at Everett. To his aid come Rev. C. W. Walden and daughter for evangelistic services for two weeks.



MRS. ELIZABETH PRICE

PRESQUE ISLE: Rarely does the promotion director meet such a congregation as he found in Pastor Ranger's church Sunday morning. The church and side vestries were full. The Sunday school is carefully graded, and fills every one of the many class rooms in the church building. The future of the church seems assured.

BLUEHILL: Pastor W. I. Robison has had the assistance of Evangelist Harry Taylor and his daughter, Ruth, in a series of special meetings for three weeks. The meetings were full of joy and power. Many decisions for Christ were made and there will be a large addition to the church in the spring. The steady work of Pastor Robison is of such a character as to make possible such results from special effort.

OCEAN PARK: The Baptists of New England, and especially of Maine, have, in Ocean Park, not merely an ideal playground and vacation center, but the best possible location for summer school work. The enrolment last year in the school of methods was 848. The young people who gathered there and received the instruction and inspiration of some of the leading teachers in New England, carried the message and the uplift to a very large number of our Maine churches and Sunday schools. Ocean Park may be of untold advantage to the Baptist young people of New England. A tract of land of thirty-five acres has been purchased which will

allow for the normal expansion of the Ocean Park work. A campaign to raise $20,000 for advance work is now on hand and should have the hearty support of those who believe in the future and in our Baptist young people, who will largely determine its character.

HEBRON ACADEMY: Rev. A. E. Kingsley, who is pastor both of the Hebron church and the Academy, has been giving a series of sermons on the death of Christ in its relation to modern conditions and needs. The series has beeen highly appreciated.

FOR MANY SUCCESSFUL YEARS Mrs. Rufus Lamson of Portland was the director for the Women's Home Mission Society in Maine. Ill health compelled her resignation a few months ago. In order to facilitate work in the broad territory of Maine, an eastern and a western division has now been created. Mrs. A. B. Lorimer of Woodfords, has been appointed director for the western district, and Mrs. H. I. Hix of Rockland for the eastern district. The Kennebec river is the dividing line between the two.

FIRST CHURCH, SANFORD: Pastor Hardy has entered upon his eighth year of service, and reports the closing of a prosperous year. The Sunday school has taken on new life and promises to become one of the standard schools of the state.

THE QUARTERLY MEETING of the South Aroostock Association was held with the United Baptist Church of Houlton, March 6. The reports from the churches indicated real progress especially in Sunday school work. "The Bigger and Better Sunday School" was presented by Rev. H. C. Speed; Rev. A. O. Thomas gave an address on "Religion in the Home;" Mr. A. W. Knox, a business man, on "Religion in Business;" Principal E. H. Stover of Ricker Institute, on "Religion in School Life;" Rev. W. P. Richardson on "Religion in Personal Life." In the evening Dr. Whittemore spoke on "World Victories of Christ." In the evening a musical program was given. Rev. F. C. Hartley and his people gave a cordial welcome.

### Student Volunteer Union

The annual conference of the student volunteers was held at Waterville, Colby College, March 9-11. Over fifty delegates from Bates, Bowdoin, Colby, University of Maine, Bangor Theological Seminary, and New Hampshire, were present. Two and a half days were spent in conference sessions, fellowship, listening to addresses of instruction and inspiration from those who had had long experience on foreign fields, and in new consecration to the work before.

The spirit and consecration of these young people is evidence of the living power of Christianity and holds promise for its increasing victory.

Dr. George H. Hamlen, many years missionary at Balasore, India, and Dr. Longwell of Assam, were among the leading speakers from missionary fields.

## MASSACHUSETTS

DR. JOHN M. ENGLISH, emeritus professor of homiletics at Newton, has been giving the first three lectures on practical Christian ministry at the institution. These lectures are on the foundation established by the alumni in honor of Professor English's long and valuable service in the chair of homiletics. The fund totals $10,000. Professor English spoke on the "Pastoral Ministry" under three sub-topics: 1, Pastoral Preaching; 2, Pastoral Superintending; 3, Pastoral Equipment.

OUR MINISTERS' CONFERENCE at Boston has been having a hiatus—losing itself in general meetings on general topics, gathered in the Park Street Church. These too-frequent breaks affect our continuity, and many question whether the gain exceeds the loss. Some of the conferences decline to be side-tracked.

PRESIDENT GEO. E. HORR of Newton has been preaching at Bates College. He is a welcome visitor, especially to the Baptist institutions, and always gives the students weighty and inspiring messages.

DR. ROBERT L. WEBB, First Church, Dorchester, taking advantage of the prevailing interest in Egyptian excavations, has been giving evening sermons on "Egypt, the Mysterious." He makes them instructive and illustrative, and envelops them in the gospel message.

PASTOR DENTON J. NEILY, First Church, Medford, has given evening messages on "Building an Ideal Home." He enlists his young people in supporting and inspiring choruses, and the people are responding in large congregations.

DR. A. K. DE BLOIS, First Church, Boston, has returned in freshened vigor after a respite in Florida. The work at the First Church, so many-sided, is taxing to a leader's endurance, and easily tempts to overdraw the capital of strength—thus success may become perilous. Dr. Elisha M. Lake has been the preacher during the pastor's absence.

REV. E. M. S. BLEAKNEY of Tabernacle Church, Utica, N. Y., has been looking in on us, and reports plenty of "weather," and an abundance of cooperation, opportunity and encouraging results, in that solid old storm center.

REV. W. HARRY FREDA, the beloved young pastor at Clarendon Street Church, Boston, overtaxed by the labors of a strenuous winter, has beeen forced to rest a bit, but already is "coming back." The early spring usually tells us just where the strain has been too great. How would it do to take half the summer vacation in early March? Just when March is coming in like a lion, go off and be a lamb.

## NEW JERSEY

REV. PAUL HAYNE OF HACKENSACK has accepted the call to the First Church, Haddonfield. The many friends of Mr. Hayne rejoice that he is to stay in New Jersey.

ONE HUNDRED AND FORTY young people of the Hudson Association held their first annual "get-together" on the evening of March 6 in the recreation hall of the First Church of Union Hill. The young people were divided into four college groups—Denison, Brown, Colgate and Bucknell. Contests took place, Denison winning by 17 1-2 points. It was an enjoyable affair.

## DELAWARE

SECOND CHURCH IS THE OLDEST and strongest church in Delaware. It was founded as a protest against the old school delusion and is the mother church of the state. The annual meeting, Feb. 26, showed thirty new members during year, total of 507. Excellent mimeograph reports showed progress and activity in all departments. Total current expenses $8,600 and total benevolences, $8,184. Treasurer S. J. Horn received a resolution of thanks for twenty-six years' service. Pastor Allison has completed two full years of service and has a united church with him. He is in his second year as president of the Delaware State Convention, and active in denominational work.

DOVER: The seventy-third annual meeting of the First Church was observed in a delightful way on the evening of March 7. Dr. Chas. A. Walker, the pastor, who came upon the field on Oct. 1 last, is finding hearty response to his leadership. Several have been welcomed into the fellowship of the church by letter and experience. A new building for church, school and social purposes is an imperative necessity, and steps have been taken for the beginning of the erection of such a building within the next few months. At the annual meeting, which was preceded by a supper, two new deacons were chosen in succession to Samuel B. Hancock and Samuel H. Barker, both of whom passed from earthly scenes last June, within a few days of each other. Other officers were reelected by acclamation. A spirit of harmony prevails.

## WESTERN PENNSYLVANIA

THE LATROBE CHURCH, Rev. W. P. Wheeler, pastor, has purchased a lot and is planning to erect a new church this summer.

REV. ROBERT T. KETCHAM has accepted a call to the First Baptist, Niles, Ohio. Rev. Ketcham has been pastor of the church at Butler for four and one-half years. He will preach his farewell sermon April 1. During the four and a half years' pastorate of Mr. Ketcham with the church at Butler, 247 have been received into the membership of the church, 211 of these by baptism. The church has added $1,100 to the yearly salary of the pastor in that time. The increase in offerings for missions is 700 per cent, $15,000 has been expended on debt, interest and improvements. Five young people of the church have or now are taking special Bible Institute Training. Mr. Ketcham has built up the largest Sunday evening congregation in the city. At one time it was necessary to use a theater as the church could not seat those attending. This large attendance has been steady and not spasmodic.

MR. GEORGE DAVIS, Mt. Oliver, Pittsburgh, a member of the Knoxville Baptist Church and Sunday school, has not missed a Sunday in Sunday school for twenty years ending Jan. 1, 1923.

UNIONTOWN—REV. W. A. WISSINGER of Greensburg occupied the pulpit of the Great Bethel Church, March 11, at which time the church extended a call to Mr. Hollingshead of Lockport, N. Y. Great Bethel is one of the largest and most important churches in western Pennsylvania.

MEADVILLE: THE FIRST CHURCH reports a successful week of missions. Rev. and Mrs. J. E. Geil from the Congo, Africa, who are supported by the church, were present, and in addition to giving addresses exhibited pictures and about 200 curios. The field over which they have charge has more than 4,000 church members, 2,000 of whom have been baptized during the last three years. Dr. Benninghoff, who attended First Church when he was a boy, was also present and delivered an address.

AN ESSAY CONTEST WILL BE conducted by the World Wide Guild of the Pittsburgh Association. The subject will be "What Christian Education means to a Girl in India." The essay is limited to 2,000 words and must be in the hands of the secretary, Mrs. D. T. Isaac, by May 1. Any member of the World Wide Guild in the association is eligible to enter the contest.

## EASTERN PENNSYLVANIA

During the year just closed, the Blakely Church, Olyphant, Rev. Irving J. Beckwith, pastor, reports 10 per cent increase in membership, one licentiate (John J. Sherman), attractive improvements to both parsonage and church, and the best financial year in its history. The church has ten students in

universities and eleven teachers in the local schools. Licentiate W. H. Priest renders frequent service outside his own church. Four women are doing Americanization work. Rev. L. L. Aber, enthusiastic superintendent of Lackawanna county Sunday-school association is a valuable member.

THE BEREAN CHURCH, Carbondale, recently celebrated its seventy-fifth anniversary. In 1830 two Welsh immigrants, James and John Bowen, with their wives, formed the nucleus of a Baptist church in Carbondale. In 1832 they and a few others erected a house of worship; in 1833 they organized a Baptist church, the first of its kind in Carbondale. It ceased to exist because the membership became depleted. However, in March, 1848, the Berean Baptist Church of Carbondale came into being with seven members. The first pastor was Rev. Daniel E. Bowen. During the pastorate of Rev. F. E. Jepson the cornerstone of the present building was laid on June 27, 1888. There was an indebtedness of $12,500, $10,000 of which was obtained on a mortgage, the trustees giving their note for the remaining $2,500. Following the resignation of Rev. F. E. Jepson, Rev. H. J. Whalen was called to the church. In March, 1904, a three-fold celebration was held—the recognition of the fifty-sixth anniversary of the founding of the church, the cancellation of the mortgage and other indebtedness and the beginning of the fifth year of Dr. Whalen's pastorate. A new organ was presented by Mr. Andrew Carnegie and Hon. E. E. Hendrick. In December, 1921, a call was extended to Rev. Frank A. Stanton of Salem, N. J., the present pastor.

## Mississippi Valley

### ILLINOIS

DR. J. W. WEDDELL supplied the pulpit of Second Church, Chicago, on Sunday, March 11.

FRANK T. BRDLIK was ordained at Chicago, Sunday, March 11. The Chicago Permanent Council had previously recommended Mr. Brdlik for ordination. Rev. Edward Catlos, pastor of the First Bohemian Baptist Church, presided; prayer, Rev. John Fort; scripture reading, Rev. George Hadraba; sermon, Rev. Geo. W. Taft; charge to the candidate, Rev. A. S. Carman; ordination prayer, Dr. V. J. Vita. All of those participating, save Mr. Brdlik's former teachers, Doctors Taft and Carman, were Bohemian Baptist pastors in Chicago. Mr. Brdlik and his bride will soon go to Europe and will take up Baptist missionary work in the vicinity of Prague.

DR. J. W. WEDDELL OF MORGAN PARK, has prepared a series of intimate talks on the Bible which will take the form of afternoon blackboard conversations on the messages of the books of the Bible and expository and practical evening lectures on the great vital truths of the Word. These popular discourses are the fruit of forty years of Bible study and have proved a blessing in many communities. The course may be given in one week of intensive Bible studies or may last through a period of six weeks—one lecture a week; sometimes in parlor recitals in the Christian home. A free will offering is taken. Dr. Weddell may be addressed at Morgan Park for arrangements.

### INDIANA

FOR SEVERAL WEEKS Baptist pastors of Indianapolis have held meetings for men each Sunday. The men have come in great numbers and there have been a number of conversions.

ROBERT OGLE, son of Rev. Albert E. Ogle of Indianapolis, died recently in New York City. The body was brought to Indianapolis for interment.

DR. PAUL MONROE, a graduate of Franklin College in 1890, has accepted a position at the head of the International Institute of Education at the request of the Rockefeller education board. Mr. Rockefeller and his son, John D., Jr., have agreed to endow this institution with $1,000,000 a year as long as Dr. Monroe is connected with it. Dr. Monroe is to be at the head of the institute for ten years.

### IOWA

FIRST BAPTIST CHURCH OF NORTHWOOD feels keenly the loss of Dr. Elmer H. Dwelle, who died in the prime of his manhood at Park Hospital, Mason City, Feb. 28. At the time of his death he was a trustee and the treasurer of the church. His judgment in church matters was always of the best. There survive, Mrs. Dwelle and three small children, and the father, Horace V., ninety years old last Christmas day.

### MICHIGAN

FIRST CHURCH OF PONTIAC entered upon a very constructive program the first of the year. A religious census has been taken in the interest of the Sunday school. Superintendent W. D. Jacobs is making plans for a decision day March 25, with a baptismal service Easter Sunday. An enthusiastic tithers' league has been organized. A junior congregation under the leadership of Miss Lottie Livingston, new church secretary, has been organized and is doing some good work. A book by I. J. Van Ness, "Training in Church Membership," is being taught. A school of missions is being conducted every week. The senior B. Y. P. U. has a membership of almost 200. This union has been divided into groups and these groups go out from Sunday to Sunday to other churches, schoolhouses, anywhere they can find a place for a meeting. They also organize and strengthen B. Y. P. U.'s wherever possible. Dr. C. S. Knight conducts a class in homiletics and public speaking every Wednesday evening after prayer meeting for those who wish to learn how to carry on this work. There are from twenty to thirty taking this course. The church is planning on special revival services beginning April 8. At every service there are committees whose business it is to meet and welcome strangers and visitors. Their names are secured and letters written them by the pastor. There have been about twenty conversions since the first of the year. In addition to this, there have been a number of people to bring in their letters and line up with the church and its work.

#### Hillsdale College

The date for the Hillsdale College alumni banquet in Chicago has beeen set for April 14. Pres. W. G. Spencer plans to be present at this meeeting which is usually attended by one or two hundred of Hillsdale's alumni living in and around Chicago. The secretary of the alumni association in Chicago, to whom all communications regarding the banquet should be sent, is DeWitt D. Lash, 420 Fine Arts Building, Chicago.

Dr. Peter H. Goldsmith, director of the Inter-American Division of the Association of International Conciliation of South America, was a guest of the college on Thursday, March 8, and gave an address. Dr. Goldsmith had an excellent set of pictures which he showed in connection with his lecture.

College Church has called to its pastorate, Rev. W. H. Roberts, who will graduate this spring from the Rochester Theological Seminary. Mr. Roberts was overseas with the Marine Corps in 1918-19 and spent his last two months abroad in the A. E. F. at the University of Beaune. He entered Rochester Theological Seminary in September, 1920, beginning to preach the first Sunday after his arrival in a neighboring church, of which he is still the pastor. The church has been without a pastor since the resignation of Dr. Henry M. Ford last October.

### MINNESOTA

MRS. MELLIE GARVER HILLMAN, daughter of Dr. J. A. and Eliza Garver, wife of Silas Hillman, died Feb. 1 at her home in Dodge Center. She was a member of the West Concord church. She was laid to rest beside her husband in Riverside cemetery, the last of her family except for nieces and nephews. She had an annuity in the A. B. P. S.

MARCH 1 MARKED THE ANNIVERSARY of the seventieth year of the First Church, Minneapolis, and the twenty-sixth year of Dr. W. B. Riley's pastorate. He was voted a $4,000 increase in salary. The new Sunday-school building which will accommodate nearly 5,000 students will be dedicated April 15. The present enrolment in the Sunday school, including the home department, is 2,750.

## Rocky Mountain States

### COLORADO

THE BOULDER SCHOOL OF MISSIONS will be held on the Chautauqua grounds, June 20-28. This school offers a rare opportunity for mental, physical and spiritual profit at one of the loveliest spots under the shadow of the Rockies. Further information will be given later.

### COLORADO

#### Pay-Up Campaign

All is set for a wide pay-up campaign on New World Movement pledges in Colorado. Pres. J. W. Bailey has been chosen campaign director, with the following district directors: Rocky Mountain, Rev. Horace W. Cole; southern, Rev. M. D. Austin; western slope, Rev. George L. Boroughs; San Louis Valley, Rev. C. A. Sigmon; southwestern, Rev. F. E. Cholerton. This intensive campaign is planned to reach every church in the state in the next six weeks. The campaign opened at Grand Junction Sunday, March 11, with Dr. A. M. Petty of Portland, Ore., at the head of a "flying squadron" visiting Fruita, Pear Park, Palisade, Delta, Montrose, Salida, Canon City, Pueblo First, Eastside, Mesa and Lake Avenue, Fowler, Rocky Ford, Lamar, Arvada, Golden, Denver City Park, Beth Eden, and Mt. Olivet. Another team will be led by W. F. Ripley, visiting Brighton, Ft. Lupton, Ft. Morgan, Sterling, Iliff, Holyoke, Ault, Denver Bethel, Judson Memorial, Mt. Hermon and Barnum.

Rev. James H. Davis will pilot a team visiting Cripple Creek, Victor, Fountain, Peyton, Colorado Springs, Bethany, Simla, Briggsdale, Keota, Vallery, Wiggins, Louisville and Lafayette. Rev. A. C. Blinzinger will direct activities visiting Deer Trail, Flagler, Shiloh, Twin Lakes, Vona, Bonney and Pleasant Meadows. Rev. E. M. Steadman will lead in the campaign at Monte Vista, Hooper, Center, Saquache, Alamosa, Durango, Dolores, Loveland, Ft. Collins, Eaton, Johnstown, Berthoud, Greeley, Kersey, Littleton and the remaining churches in Denver.

On each team apart from the leader will be a layman, pastor and a woman representative of the continuation campaign. A number of other churches are yet to be scheduled. The teams plan to secure a good local committee in every church to secure new pledges payable before April 30, and to press payments on pledges of long standing. We hope to round out $1,000 a day in sixty days, in order to meet our state quota for this fiscal year. We have never found our churches more responsive in accepting the plans recommended, or in falling in with a set-up for the visiting team.

There has beeen a wide demand for the booklets, "On the March" and "How to Use On the March," so much so that we have had to order new supplies from time to time.

### WYOMING

THE ANNUAL MEETING OF THE Rocky Mountain district of the Woman's American Baptist Foreign and Home Societies will be held with First Church, Cheyenne, Wyo., Tuesday and Wednesday, May 1-2.

### UTAH

THE BURLINGTON CHURCH, Salt Lake City will issue a monthly news letter giving facts about the work and the problems which it faces. This church occupies a strategic position as it is the only Christian church in a large and growing community. It is on the firing line of missionary effort, and therefore has an unusual opportunity for service. Rev. Henry Jacobs is pastor.

### MONTANA

Resolution Against "Comeouters."

The following action was unanimously passed at a recent meeting of the Home Missions Council of Montana, Helena, representatives from nine denominations being present.

"The Montana Home Missions Council desires to put upon record for the instruction and admonition of churches of our several communions in the state, the following:

"There are certain so-called evangelists going about the state in twos, securing admittance to our church houses wherever possible, only to denounce organized Christianity and to break up, if possible, the church of the community. These people take no offerings but live off the people of the community, and on leaving a community, send requests for money to carry on their propaganda of division and destruction in other unguarded places. Paul's fear, Acts 20:29, applied to such as these. They are comeouters. Their methods are Ishmael against his brethren. They leave in their wake divided communities and distracted churches.

"It should be known in all of our churches that the policy of the Episcopal, Methodist Episcopal, Methodist Episcopal (South), United Brethren and Evangelical Church, Presbyterian and Lutheran churches do not give to trustees the right to open churches to any minister without the consent of the minister in charge, or if the church is vacant, the superintendent or committee of ministers having charge of vacant churches, while in Congregational, Baptist and Christian churches, common courtesy as well as the possible peace of the church would suggest the same course.

"These men acknowledge no church authorities, hence are amenable to no one and to nobody whatever, either as to teachings or conduct. Their methods, in most communities, shock even a worldling's conception of honesty."

## Pacific Coast

### NORTHERN CALIFORNIA

FIRST CHURCH, SACRAMENTO: Rev. Bryant Wilson has completed his third year; 270 members were received during this period, and the hand of fellowship has been given to thirteen new members at each of the last two communion services. Rev. Bruce Crane was secured last year as the pastor's assistant.

### SOUTHERN CALIFORNIA

THE TEMPLE CHURCH, Los Angeles, has adopted an expense budget for 1923 of $50,000.

MISS AMY LEE STOCKTON has associated with her in evangelistic work Miss Rita Gould, who resigned her position as choir leader and soloist for the First Church of Long Beach, in order to enter the evangelistic field.

ON FRIDAY AFTERNOON, Feb. 23, the board of directors of the Woman's Baptist Mission Society of Southern California gave a reception in Berean Hall, Los Angeles, to visiting and resident women missionaries. About 200 women from neighboring churches were present, and in the receiving line were twenty-four missionaries representing Japan, China, Burma, Assam, Africa, Porto Rico, Mexico and various parts of our own country. After a few words of welcome from Dr. Brougher each missionary was introduced, and in a long sentence gave the name of her station and an idea of the character of her work. These introductions were interspersed with a short musical program, after which refreshments were served and a social hour enjoyed. The board of directors was assisted in arranging this affair by a committee of women from the First and Temple Churches, and our missionaries expressed themselves in appreciation of this recognition.

## Obituary

Mrs. Louisa Arenz Rhea died at the home of her daughter Mrs. F. Taylor, New Berlin, Ill., Jan. 20, 1923. She was born in 1837 at Arenzville, Ill. Her father was at one time special envoy on behalf of the United States government to the courts of Berlin and Vienna. On June 17, 1856, Mrs. Rhea married Henry Yates who died in 1871. In 1880 she married Mr. Thomas F. Rhea who passed away in 1900. She was a member of the Berlin church for sixty-five years. In her home forty-seven years ago was organized a woman's missionary society—one of the oldest in that part of Illinois.

## Francis Wayland Ayer

(*Continued from page 228*)

with and known a great man." And so we have.

Mr. Ayer was a man of vision. That is one test of a man, as of a nation. There are people who live at the bottom of a well, and see nothing but the patch of blue sky above the well-curb. There are many who live at the surface of the earth, whose horizon is the natural one from that point of view. There are those who live on the mountain-tops, or to whom that place of vision is familiar, and they see all the kingdoms of the world at the sunrise. At Meredith, Mr. Ayer often took his friends to the hill where the water-tower stands and to the lookout on the hill above the village. His reason for doing so was that thence one could see so very far over the rolling hills and valleys of "God's country." It was like him to love that kind of a prospect.

This quality was very manifest in his business life, and through it he built up great enterprises. But that was not all; he saw also, as few have seen, the meaning and the requirements of great denominational and interdenominational enterprises, such as the Northern Baptist Convention, the New Jersey Baptist Convention, the International Committee of the Young Men's Christian Association, and the State Young Men's Christian Association, as well as local denominational and interdenominational organizations. He was keenly alive to educational interests, and was always the friend of institutions of learning. He gave freely of his time and strength and money to Peddie, and at the time of his death he was president of the New York Baptist Union for Ministerial Education, the holding corporation for the Rochester Theological Seminary.

Mr. Ayer was a man of wisdom. This is closely akin to his vision. He knew how to utilize latent power, to use resources which often lie unused. In these days when there are many claimants for recognition as truth, he had singular skill in differentiating alleged from real truth. He had a great sense of reality, and was not very often deceived as to its presence or absence.

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His wisdom manifested itself in his dealing with people. He built up great lines of business by selecting and surrounding himself with those he trusted and who proved worthy of his trust. He would lay heavy responsibilities upon those associated with him, and then hold them to the discharge of the responsibilities with which they were entrusted. He did not try to play a lone game; he realized that while one can chase a thousand, two can put not two thousand, but ten thousand to flight.

Mr. Ayer was a man of faith. With no overweening self-conceit, he believed in himself, as he had good warrant for doing. He had splendid physique, fine mentality, and an integrity of purpose which was manifest to all those with whom he came into contact. I have already said that he had faith in people, and for those in whom he had confidence he would stand in unfaltering support and friendship.

But above all, he was a man of faith in God. He believed in the Divine purpose, and in the sure victory of those who keep in the current of God's will and way. He had no doubt of the ultimate triumph of righteousness. That makes a man of real courage, and he was a man who faced the storm, when necessary, with serene and unfaltering fortitude.

Mr. Ayer was a man of love. He was reticent, he did not wear his heart upon his sleeve; there were great depths of tenderness in him which not all knew.

He loved nature, and in all her changing moods the earth poured out for him the revelation of God's heart and God's face. It surely is not amiss to speak of his love for living creatures, like horses and cattle. It was good to watch him as he controlled his driving horses with hand and voice, and as he stroked the glossy necks of the cattle of the Jersey herd which he loved so well.

He loved the church, and gave himself to the interests of the church without reserve. I am inclined to think that to the church he gave the maximum of his thought and care. Every detail of church life in the country and in the city was of deep interest to him, and he made himself an invaluable factor.

He loved the Bible, and it was constantly his companion in thought and prayer. He did not trouble himself particularly with theories of inspiration; many of the questions which so unfortunately divide God's people went by him without special attention. He went straight to the Book itself, and made it the man of his counsel and the guide of his path. His faith was direct and profound. As he loved the revelation of God in nature, so he loved that revelation in the written Word.

He loved people. All in the Camden church and school have lost one of their dearest friends. He knew every home within miles of the hill-top at Meredith. He knew the families, parents and children. He repeatedly spoke of the welfare of the children, and his cheery greetings were given on all sides as he went through the countryside which was so dear to him. His employees were close to his heart. His relation to them was no merely mechanical one.

Into his love for the members of his family we need not go, but they know how he gathered them into the strong tower of his heart.

But above all else and above all others, he loved his Master. He was the "master of Meridale Farms," but One was his master, even Christ, and he loved him with an utter and devoted and simple love. I shall never forget a prayer which I heard him make before the open fireplace in the home of his daughter in Camden. This great man, to whom the markets of the world were well known, and in whose mind were the details of vast business enterprises, laid open his heart before Christ as simply as a child. Religion with him was real.

And now he has "gone away." We wonder what has come to him in the way of knowledge since he went. His was an inquiring mind. Much light has come to him since the veil of our imperfect vision has been lifted. Dr. Nathaniel Burton of Hartford spoke in my hearing when I was a boy, of the glory of the things it is given faith to know here and now, but "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love him." We could wish that he might tell us what he knows today.

And what is he doing? Something he is doing, we may depend upon that, for not else would he be content. Some time ago he said, half humorously, "If there is an advertising business in heaven, I would like to serve in it by and by, if I can." He will have something to do which will be worth while; it could not be otherwise.

"Somewhere, out of human view,
Whate'er thy hands are set to do
Is wrought with tumult of acclaim."

Above the snow which lies deep upon Round Top at Northfield, I saw last Sunday the top of the stone which marks the resting-place of Dwight L. Moody. On this stone many times I have read the words, "He that doeth the will of God abideth forever." On the announcement board outside the North Baptist Church of Camden I saw, on the day of the service in memory of the man of whom we speak, the same words, "He that doeth the will of God abideth forever." The words are true of Dwight L. Moody and of Francis Wayland Ayer, as they are true of every great and devoted servant of the living God. These men did not build into the structure of their life and work wood and hay and stubble. With the passing years the permanence of the service which they rendered will be increasingly manifest.

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**The Foreign Mission Society has re**ceived a report from its European representative, Dr. W. O. Lewis, written from Moscow, Russia, dated Feb. 13, in which he announces the distribution of the clothing sent on the relief ship in December. He writes that there were many formalities to be gone through with before the cargo could be unloaded at Odessa, and the Soviet government insisted on unpacking carefully a large number of bales of clothing before they were released for distribution. Dr. Lewis spent some time in Moscow in conference with Dr. J. H. Rushbrooke where an All-Russian Baptist Evangelical Relief Committee was organized and comprehensive plans formulated for the distribution of the clothing. A program of distribution was prepared with the result that the bales of clothing were immediately despatched by rail to the various centers, from which their contents were distributed among Baptists and evangelicals and their needy neighbors and friends. A substantial portion was distributed in accordance with the agreement with Mr. Hoover under the direction of the American Relief Administration in important centers designated by Dr. Lewis, irrespective of religious affiliations of the recipient. Nothing was lost on the journey, and every piece of clothing that was packed at the warehouse in Brooklyn actually arrived at its destination. In closing his preliminary report, Dr. Lewis stated that conditions in Russia are apparently quiet. In some places economic conditions are somewhat better, while in others they are worse.


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## Our Book Shelf

**The Christian Crusade for a Warless World,** by Sidney L. Gulick. New York: Macmillan. $1.

The time has come for a Christian crusade for a warless world, and to succeed it must be intelligent as well as enthusiastic. These chapters by this well-known writer and internationalist, will serve to make one intelligent about the whole program of peace. The foreword is by the commission on international justice and good-will, of the Federal Council. There is an appendix with suggestions along the lines of promoting peace. A bibliography is also included in the volume.

**The Church and the Ever-coming Kingdom of God,** by E. E. Kresge. New York: Macmillan.

The writer, a prominent pastor and leader in the Reformed church, presents an urgent plea to the church to make "the social implications of the kingdom of God" the central and governing principle of its thought and its labors. He holds that this social conception of the kingdom is the central one in Christianity, and that the weaknesses and failures of the Christian church are chiefly due to its departures from this conception. He develops his thesis with vigor and brilliancy, if not quite with the ideal impartiality of the exegete and historian.

**The Strategy of the Devotional Life,** by Lynn Harold Hough. New York: F. H. Revell Co.

The brilliant Detroit pastor, lately for a brief term president of Northwestern University, treats of what he engagingly terms "the strategy of the devotional life" in addresses first given to the council of cities of the Methodist Episcopal Church. It is marked by the striking imagery and felicitous phraseology for which the author is noted. There seems an occasional slight straining for effect and typographical slips have a little too frequently got by the proofreader, but the little volume is fresh and charming and it constitutes a new approach to an old problem.

**The Middle of the Road,** by Philip Gibbs. New York: George H. Doran. $2.

A story of after-war world conditions. The Irish-English struggle is discussed. The condition of France, Germany and famine stricken Russia has a large place. In and through the whole are woven the hardships of Bertram Pollard, who promised his mother on her deathbed that he would work for peace. He is misjudged by many and even his young wife, Joyce, believes him to be a traitor to England. The story shows the difficulty of keeping the middle of the road in the tangle of world affairs.

**Christianity and Progress,** by Harry Emerson Fosdick. New York: Fleming H. Revell. $1.50.

The Cole Lectures at Vanderbilt University have for their scope the "defense and advocacy of the Christian religion." In 1922 the course was given by Doctor Fosdick of Union Theological Seminary on "Christianity and Progress"—an inquiry into the effect of the philosophy of progress upon the Christian message. Doctor Fosdick is first of all a preacher par excellence. The sequences of his sentences belong to the mind of the homilete rather than of the logician. He is more analogical than logical; one will find "like" or "as" on almost every page—twenty times as often as "therefore" or "because." It is, for this reason, not wholly surprising that in the first lecture on "The Idea of Progress" one has to make a microscopic search for its definition. The lecturer refers to the "progressive interpretation of history," "progressive hopes," "our modern progressive way of thinking," and then to the factors that have produced the "idea of progress"—new inventions, new discoveries, new knowledge, new social hopes and, most of all, evolution—but he fails in the end to tell the reader just what progress is. We wish he might have seen his way clear at the outset to have laid down a basis—in facts, not fancies—for a teleological interpretation of the universe. In spite of what on the philosophical side is a rather fundamental defect, the discussion is suggestive and stimulating. This is no fool-proof universe, Doctor Fosdick declares, automatically progressive. Humanity's sinful nature is an inherited mortgage and handicap on the whole human family. Social palliatives will not take the place of radical cures. This earth is not destined "to drift into paradise like thistledown before an inevitable wind." In his views of sin, the author is much nearer Jonathan Edwards than most evolutionists. The lecture on "The Perils of Progress" is perhaps the most effective of the series. It is a book which should appeal alike to modernists and fundamentalists.


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# OUR MUSIC CORNER

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## THE RELIGION OF THE ORGANIST

By REGINALD L. McALL

Address at the annual rally of the New Jersey Council National Association of Organists, St. James Church, Upper Montclair.

The relation of the organist to the minister will depend largely on his attitude toward religion. One who has no genuine interest in religion would have little fellowship with its messenger.

Why does the organist feel an interest in religion? What is that interest? How can he express it?

The answer to the first question is that he realizes the moral and mystical significance of music. We call its mood either serious or gay. Music stirs our resolve, or sets our feet moving with a rhythm that makes them tingle. It sends us to war or soothes our pain. This classification is preferable to the misleading terms "religious" and "secular," for much so-called secular music is serious, and is well adapted to religious uses. But music has clearly defined connotations in moral terms, and a moral index number could be found for nearly all music. We readily recognize the positive factor in uplifting devotional strains. On the other hand, there are distinct and sometimes virulent values on the negative side. Music can be made to portray and suggest impulses which are not merely secular, but which point downward and degrade the moral fibre. We can never ignore this always potential and often active moral factor. We have an edged tool in our hands.

Another dangerous instrumentality is the moving picture. It has a concentration of moral quality which often causes serious results, and in this lies its great danger. A striking example of the value of the art of organ music can be found in its refining influence on the moving picture.

The reason for such implications in music is not hard to find. Music, like religion, deals with and reveals the unseen. It rarely describes material facts, though it may aptly suggest their mood. [This limitation explains the necessity of detailed annotations in program music, which are often far-fetched.] But music deals with the realm of the imagination—the home of the soul. Hope, fear, love, worship, remorse, resolve—these are music's themes. Poetry is the only other art which concerns itself so nearly with this realm, for the song of a shirt is a revelation of life—and you will notice how poetry gains in effect when wedded to music.

And this is true of the Bible. It is not a textbook of science and geography, though its "holy men of old" were not unversed in the physical knowledge of their day. Its function is to unfold God's revelations of himself to man and of man to his own self. The unseen God and the unseen in man are its subjects. Again you will notice how finely its visions, promises and revelations of life are illumined by music.

Such a vital revelation of God and man ennobles life, proclaims its sacredness and the tragedy of marring it. And our art should reveal the highest life—that of the spirit. Dr. Fosdick, in one of his sermons, imagines a violin that bore the name of Antonio Stradivari and had shared in producing the symphonies and overtures of the great masters, seized by a cheap, coarse hand, which tried to play upon those same strings a syncopated barbarity. If that violin could feel, it would express resentment, it would be ashamed.

Having established the relation of our purpose with that of religion and discerning the spiritual equation in our music, we come to understand in what field we are leading our people. For ours is a twofold responsibility—the field and the leadership. Whether we know it or not, whether we like it or not, we are called upon to exercise leadership, as did the prophet of old whose business in life was to reveal it to men of lesser vision. This leadership involves both technique and character. It is within the reach of us all. It is peculiarly desirable in the organist, a fact which becomes very clear by comparing him with other musicians.

A competent violinist in the orchestra is a performer. He plays and reads well, but while he may discern niceties of interpretation, his usefulness depends on the complete surrender of his individuality to that of the conductor. A pianist, however, does more than merely play well. His ability to interpret is the index of his fame. But we, as organists, in addition to our technique and interpretation, are, like the orchestral leader, continually acting as conductors. We not only assist our soloists, but we give the interpretations of choral music to our choirs and of congregational music to the body of worshipers. At other times we actually conduct choruses, glee clubs, or community singers, and sometimes (but not often enough) orchestras. Thus every organist is a conductor, as well as a performer and interpreter. Without this instinct, which involves qualities of magnetism and leadership, his own playing would be uninteresting, for in reality interpretation is conducting oneself. We have heard solo organ playing which suggested this failing. Moreover, his ability to obtain a response from his congregation would be crippled, as would the singing itself. The difference between the singing of various congregations can be explained largely by the possession or lack of this divine gift of leadership. It must not be forgotten that conducting is an art which has its own technique, and that it can be exercised with the fingers on the keys of the organ as effectually as with a baton.

May I digress to suggest that this knowledge of music's function in morals, coupled with courage and prophetic instinct in proclaiming it, will equip us for our task of selecting what music shall be sung. If we can fulfill these two requirements we are qualified to guide the musical taste of our people, young and old, and we should claim the task as our own. Why should the unskilled play with the edged tools? It is our fault if we acquire a reputation for being interested only in the more advanced

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forms of music, with the result that no one thinks of consulting us about the songs to be used by the primary department of the church school, or the book selected for informal church meetings. As teachers our perception of pedagogical principles would call us to this service.

One stumbling-block to success in the character element of our leadership is actually due to our occupation. We are compelled to develop the critical faculty. But the exercise of good judgment and the maintenance of a high standard for our students should not make us hypercritical. If our religion and our art do not keep us sweet-tempered and do not prevent us from becoming censorious it is time to consult a doctor.

Our concern has been mainly with expression. But the effect of such activities on character is inevitable. It is surely not to be wondered at if, realizing the nobility of our calling, and spending the golden years as workmen that need not be ashamed, we find ourselves learning to follow more closely the guidance of the great Conductor, and to work for his approval. The marvel is that he has given us such precious opportunities. Let us therefore show forth his praise, not only by our music but in our lives, and by giving up ourselves to his service, for this is the religion of the organist.

And it is a never-ending service, for "he that doeth the will of God abideth forever." Those who learn to praise here will not have to keep silence hereafter. What a message of triumphant immortality music bears! In that epitome of human grief sculptured at the entrance of Pere Lachaise cemetery in Paris we see the look of despair of the mourners who cannot follow with their eyes the one they loved round the corner of the road and know not if all be well with him. Ah! could their ears but catch the far-off sound of many voices singing and chanting, doubt would vanish and childlike faith be born again. While the Israelites could not sing the songs of their homeland in a strange country for very grief at their hated exile, we can joyfully employ the language which tells of our homeland, and which we are certain to employ when we are promoted to further service in the upper rooms of our Father's house.

## The Coming Generation of Baptists

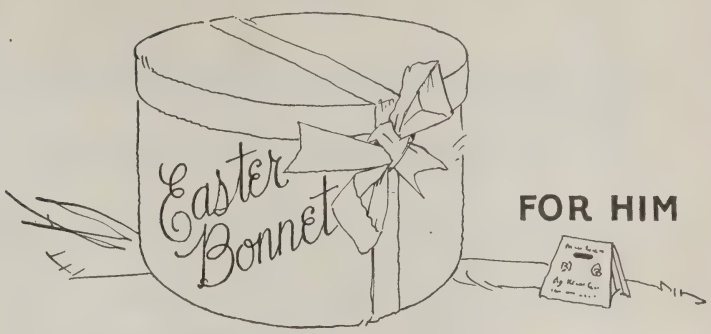
(*Continued from page* 240)

The future generation of Baptists, however, does not depend alone upon our educational institutions. The primary responsibility rests upon our homes and our churches. The initial impulse toward Christian activity should be given in the home and encouraged in the church. A sad feature of our modern church life is the failure of so many of the children of leading members of our churches to take the places of their fathers and mothers in the work of our churches and the denomination. Responsibility here rests upon the young people as well as upon their parents.

The home, the church, the college—upon these three agencies, more than upon any others, depends the future of our denomination. In the great work of extending the kingdom of God on earth they are interdependent. We must zealously guard and promote the interests of them all. Our colleges should be so adequately supported as to suppress all desire to break away from the denomination. Our churches should constantly encourage their young people to attend these colleges and in doing so they should have reasonable assurance that these colleges will continue the work which the church has begun. Our homes, however, hold the real key to the situation. As soon as the child begins to understand he should be led to a knowledge of the church and of the college. He should be taught that he is to go to college and also as to the specific college to which he is to go. Such training can be given and with an enthusiasm which will never leave the outcome in any doubt whatever.

As Baptists we are today a great company charged with a tremendous responsibility. We have no reason to be ashamed of our past. We have made our mistakes and have suffered because of them. We should not, however, permit them to deter us from attempting yet greater things. We may make them stepping stones to nobler achievements. A hearty cooperation on the part of all our forces and a steadfast loyalty to our great commission will produce a generation of Baptists which will prove worthy of any of its predecessors.


FOR ME




FOR HIM

# WHICH SHALL IT BE?

I thought of it once as I sat by myself,
And looked at the boxes that stood on the shelf,
One so large, one so small, with a contrast most grim,
A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased downtown,
And when I returned it was plain as could be,
A mite-box for Him and a band-box for me.

I tossed in a dime but it didn't seem right,
I couldn't be proud of that curious sight,
So I took out my check-book and tried to be square,
For I wanted my giving to look like my prayer.

## The Continuation Campaign

of the

**Woman's American Baptist Home Mission Society**
**Woman's American Baptist Foreign Mission Society**

276 Fifth Avenue, New York City


## Week-Day Instruction

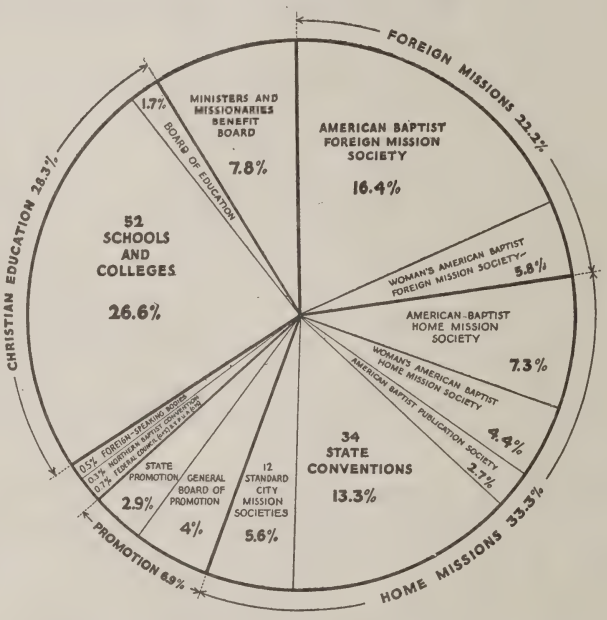
(*Continued from page* 243)

demonstrated its power to reach great sections of the child population of the country which are untouched by the customary educational efforts of the churches. Even in communities which are considered to be made up almost wholly of church-going people, many children come into the week-day church schools and report that they have not been enrolled in any Sunday school. In foreign-speaking communities the greater part of the children who enter the week-day church schools do not know what a Sunday school is and have never attended any school where religious instruction was given. One week-day church school in Hammond, Ind., was made up of children 90 per cent of whom had not been enrolled in any Sunday school.
*Presbyterian Magazine.*

# What Shall I Render Unto the Lord For All His Benefits Toward Me?

**When every Northern Baptist conscientiously answers this question we will reach our goal**

HOW OUR GIFTS ARE DIVIDED




## Ten Million Dollars

*are required to meet*

## The Needs of the Above Organizations

**The Fiscal Year Closes April 30**

***The New World Movement of Northern Baptists***

HAVE YOU READ "ON THE MARCH?"

BAP

Volume IV March 31 No. 9

# The Baptist

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MAR 30

Published Every Week by the Northern Baptist Convention



Burne-Jones

The Christ Triumphant

## Fresh from the Field

**Rev. W. Quay Rosselle, pastor of the** First Church, Malden, was the speaker at Lenten services in Keith's Theater, Philadelphia.

**Rev. George R. Stair recently closed a** series of evangelistic meetings at Muncy, Pa. From there he went to Pineville, Ky., the county seat. He was invited to conduct a service in the courtroom during a feud murder trial and complied with the request.

**Walnut Grove Presbyterian Church of** Farmington, Ark., is doing most practical work in operating a twenty-five acre model farm, under the demonstration parish plan of the Presbyterian board of home missions. Four acres are set to blackberries, ten to grapes and twelve to strawberries. The farm is self-supporting.

**We were to have had an Easter mes**sage from Dr. J. Whitcomb Brougher of the Temple, Los Angeles. A telegram from him reads: "Expected to furnish you with Easter message for THE BAPTIST but unavoidable circumstances make it impossible for me to find time to prepare it. I thank you for inviting me and will hope to serve you at some future time. You have my good will and best wishes."

**In the University of Nanking, thirty-**five students, together with forty-three middle-class students, responded to the special meetings which were held by Dr. Stanley Jones and Sherwood Eddy by taking a definite stand for Christ. The faculty members have a splendid opportunity to reach students in this institution, for the reason that more than half come from non-Christian schools and thus have not previously been under Christian influence.

**A conference on daily vacation Bible** schools was held March 20-22 at the Newton Theological Institution, Newton Center, Mass. The speakers and leaders include Rev. W. Y. Tourant, Bennington, Vt.; Rev. F. F. Peterson, director of religious education for the Massachusetts Baptist State Convention; Miss Grace Hartley, assistant director; Rev. Fred W. French, Brockton. Each afternoon there was instruction in shop work and from seven to nine each evening teaching in shop work and conferences.

**As the result of sympathetic help from** the American churches, through the Federal Council, there was held in Copenhagen last summer the first official gathering of Protestantism in continental Europe, there being seventy-five delegates present, representing thirty-seven church bodies and twenty-one European nations. As the result of this conference, there has now been established by the Swiss Protestant Federation, with headquarters in Zurich, a central bureau of Protestantism for Europe, for the immediate purpose of securing and coordinating relief for the needy churches and religious institutions of the continent. The director of this organization is Dr. Adolf Keller, secretary of the Swiss Protestant Federation. The Federal Council, with the assistance of its constituent bodies, has underwritten two-thirds of the budget of the bureau. The executive committee is made up of representatives from the Swiss Federation, the churches in the Scandinavian countries, Holland, and Great Britain, with Dr. Macfarland as advisory member for the American churches. This is an indication of the extent of the world cooperative movement of the churches.

**Dr. J. Madison Hare, pastor of the** church at Scotch Plains, N. J., was chaplain in the army during the Spanish-American and world wars. He has recently received his commission as brevet major in the national guard of New Jersey, with a letter from the governor congratulating him on the service he has rendered his country.

**Under the auspices of the missionary** education movement of the United States and Canada, 150 Fifth Ave., New York City, a new travel department has been opened under the direction of Rev. John Cobb Worley. The purpose of this department is to guide travelers through countries where missionary work is being done.

### His Hour

BY HARRIET BURCH WHARTON

St. Luke 19:30-31

*THEY loosed him. Honored colt*
*On which no man had ever sat*
*And took him straight to Jesus.*
*The slender form—the back*
*That bore its precious burden*
*Must have sensed its rider*
*And for love of him gone carefully but proud.*
*We know that never greater glory*
*Can there be, than this—*
*They fetched him for the Savior's use,*
*The Lord had need of him,*

**Cristo, Cuba, has experienced one of** the most glorious revivals in years. The details were told in a recent letter from Miss Margaret Renshaw of the Woman's Home Mission Society. As the result of a series of evangelistic meetings which covered a period of a week, 220 Cubans gave their lives to Christ. Among these were young and old men and women, white and black, whole families as well as many cases which had been considered hopeless for a long time because of their stubborn refusal to hear God's message. These converts are organized into classes fifteen in number.

**The demand for "On the March" has** greatly exceeded expectations. Over 200,000 copies have been printed. The entire supply is exhausted and the orders are still coming in. No funds are available for a further edition, but those who have delayed ordering this important pamphlet should have it if possible. Stacy R. Warburton requests that *any pastors or churches that have copies to spare send them at once to the nearest literature bureau.* More copies must be secured if possible. The addresses of the literature bureaus are: 276 Fifth Ave., New York City; 125 Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

**Gypsy Smith, Jr., has moved to the** state of Mississippi and is doing evangelistic work in the Southern states. He recently closed a meeting at Biloxi.

**Dr. H. Francis Perry has resigned as** pastor of the Church of the Redeemer of Brooklyn, N. Y. He proposes after many years in strenuous service to take a reasonable period of rest and recreation before accepting another pastorate.

**Manly C. Wareham, a teacher in the** public schools of Chicago, is one of the men who will conduct a tour party in Europe this summer.

**Rev. A. W. Beaven, of the Lake** Avenue Church, Rochester, N. Y., was university preacher at Cornell University, Ithaca, N. Y., and also spent three days of the week of prayer at Denison University, with the students placing before them the Christian life and life work decisions.

**The ninety-ninth annual meeting of the** American Baptist Publication Society will be held in Convention Hall in Atlantic City, N. J., May 28, 1923, at 2 p. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting. By order of the board of managers.—William H. Main, Rec. Sec.

**The will of John Wesley, dated April** 27, 1768, has been presented to Wesleyan University by Acting President Stephen H. Olin, who paid fifty guineas for it. The will was drawn when Wesley was sixty-five years of age. It is of foolscap size and mounted on linen. A portion of the seal is missing. Among the bequests are a ring to his "faithful housekeeper" and "ye notes on ye New Testament and ye book on Original Sin" to all itinerant preachers who had not yet acquired a set of his sermons.

**The Agoga class of the First Church,** Hollywood, Cal., Dr. S. J. Skevington, pastor, publishes a bulletin each week. It is a "live" one. Reading one issue almost made us want to sell out and go West so that we could join the class. One of the features of the leaflet is a report of the three-minute speech given the week before. On a recent Sunday William C. Troyer gave the talk. The report reads: "—and Bill said, that one of the cardinal crimes of man against man was, 'two-facedness.'—and Bill wondered if, that, although we were all for Christ, we were not sometimes 'two-faced' to him. —and Bill said a lot more, and suggested that the 3-minute speaker each Sunday, offer a suggestion to help 'Agoga' as an organization."

**Some weeks ago a rumor was circu**lated that on account of the political disturbances in Europe, the meeting of the Baptist World Alliance would be postponed. The committee to promote attendance promptly issued a statement to the effect that such a rumor was not justified, and it immediately opened correspondence with Dr. J. H. Shakespeare, secretary of the alliance, and with Dr. J. H. Rushbrooke, Baptist commissioner for Europe, securing their opinion as to the possible bearing of conditions in Europe on plans for holding the meeting at Stockholm. Both Mr. Shakespeare and Dr. Rushbrooke have written to the committee that from their knowledge of conditions in Europe, there is no need to consider a postponement of the congress. Within the last few weeks Dr.

(*Continued on page* 260)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### Whisk Broomes Not Enough

"Find enclosed my subscription. My family, 'whisk' Broomes and all, could not keep house without THE BAPTIST." This letter came from a missionary pastor in Michigan by the name of of George W. Broome. You can guess who the "whisk broomes" are. Blessed that parent who inculcates in his children a love for something more than the "funnies" in the daily paper. On another page you will see a story of some of the achievements of this pastor.

## Killam's Kollum

### Scores Have So Noted

"Has any one else noticed that since Coué came to this country your paper (Why 'your'?—Editor) has greatly improved? Every day in every way I think THE BAPTIST is getting better and better. I promise you that if the paper keeps up at the present rate I'll make a drive for a real list of subscribers."—Rev. W. F. Meyer, Leomister, Mass. Yes, Meyer, the folks who talk and write as you have done are legion. On the other hand some brethren feel called of the Lord to keep us humble. You have tempted us to produce evidence that you are not the only one who has rendered unto Coué that which is Coué's.

### A School Man Speaks

Under date of March 9, J. L. Porter of the Porter Institute of Evansville, Ind., writes: "May I take this occasion to express my personal appreciation of your (he means our) paper? I believe you are putting on an educational program that only a few of the members of our denomination really appreciate. It was my privilege to hear a man 'who is high up' in another denomination say, 'THE BAPTIST is one of the best denominational papers published today.'" You see by the date of this letter that the commendation comes after Coué visited Chicago.

### Laymen Like King Tut

"Vol. IV, number 6, page 170—The Tomb of Pharaoh Tutankhamen. No article in a long time has appealed to me as this did. It is most informing and interesting. Let us have more like it. It is stuff like this that makes the paper worth while to my mind."—C. G. Lister, Berkeley, Cal. We can fill the order. This article was prepared after wide reading by our office editor, Mrs. J. Van Osdel. She ought to have signed the article, but she saw the proof sheets last. Certainly we will give you another article like this when they discover another "Tut."

### Leave the Scrapping to Others

Rev. George D. Knights of the First Church, Long Beach, Cal., writes, since Coué came to Chicago: "I want to speak a word of commendation for the present showing of THE BAPTIST. Controversial stuff does not greatly enrich my sheep and lambs and I am glad that we are getting so much splendid material at the present time. . . . If a privately owned paper wants to cover the controversial I have no objection, but for the denominational organ, it seems to me that there is enough to hit the constructive." Here! Here!

## Fresh from the Field

(Continued from page 258.)

Rushbrooke has been in various parts of Europe, and he has just returned from a visit to Russia. He finds that the Baptists are preparing to go to Stockholm. The reports in our own papers are now more reassuring, and the outlook seems favorable for the meeting at Stockholm. We are glad to be told that American Baptists will probably be well represented. Already the larger part of the space reserved on the steamship "America" has been engaged by delegates, and many will go on other vessels.

**During the last half of the month Dr.** G. Campbell Morgan has been giving a series of lectures in Seattle. The first week in the afternoon he spoke upon "The Historic Christ—a Study of the Records;" in the evening on "The Bible—Some Reconsiderations." During the last week his afternoon subject was "Studies in Grace" and the evening "Meditations Around the Cross." The meetings were held in the First Church auditorium.

**M. S. Anuta and J. M. Hestenes were** ordained to the gospel ministry, Wednesday, March 14, at the First Church of Hammond. Rev. W. F. Bostick, pastor of First Church, acted as moderator; W. S. T. Bassett, of First Church, South Bend, clerk; Rev. Carlos M. Dinsmore, Indianapolis, examiner. The ordination sermon was preached by Mr. Dinsmore. Mr. Anuta is a Russian Pole and Mr. Hestenes a Norwegian by birth. Together they have charge of the work at Brooks House.

**The United States Department of** Labor will issue soon a report which shows conditions in the beet fields of Michigan. The report relates to more than 500 families scattered through three counties of the state. In these families 67 per cent of the children, boys and girls between the ages of six and sixteen, were found at work in the fields One-fourth of these child workers were less than fourteen years of age. This help is recruited from the cities of the state and surrounding states. The housing conditions are bad. All in all it will be worth while to church workers in the beet growing section to secure this report.

**Four organizations have undertaken to** hold more than 2,000 conferences and mass meetings throughout the United States for the purpose of urging more effective American cooperation in organizing the world against future wars. These meetings began on March 4. The headquarters of the campaign have been established in New York at the office of the World Alliance for International Friendship through the churches. The other cooperating organizations are the Church Peace Union, the World Peace Foundation of Boston and the Federal Council of the Churches of Christ in America. These bodies represent virtually every religious denomination in the country. Among the speakers who will address these meetings are: George W. Wickersham, formerly United States attorney general; Prof. Irving Fisher, of Yale University; William P. Merrill, pastor of the Brick Presbyterian Church of New York and chairman of the World Alliance; Hamilton Holt, editor the *Independent* and chairman of the Woodrow Wilson Foundation; Nehemiah Boynton, formerly moderator of the Congregational church; Herbert S. Houston, publisher of *Our World* and formerly president of the Associated Advertising Clubs of the World; Major General O'Ryan; Everett Colby of New York; Henry A. Atkinson, executive secretary of the World Alliance; Rev. Harry E. Fosdick of New York; Bishop Luther Wilson of New York; Rev. Edward Cummings of Boston, secretary of the World Peace Foundation; Linley V. Gordon, associate secretary of the World Alliance; Frederick Lynch, educational secretary of the World Alliance; Rev. Samuel Eliot of New York.

**Great help has been given in the** restoration of devastated churches in France and Belgium through the Federal Council of Churches. The latter was responsible also for the calling of the Copenhagen conference on relief work for the churches of Europe, which led to the organization of the central office for relief work, most of the expense of which is being carried by the church boards of America. This conference, which was attended by seventy-two persons representing thirty-seven different communions and church federations of twenty countries, was noteworthy as being the first time European churches had stepped over denominational lines and national boundaries in friendly cooperation.

### The Legend of the Lilies

By Arthur E. Cowley

I HEARD an Easter legend told
Of how the lilies came,
Those flow'ry emblems white and gold
That God's great art acclaim.

'Tis said that on the Eastern Morn
When Christ stept from the tomb,
To bring to us eternal dawn
And banish death and gloom,
Where'er his feet, so gracious, trod
And pressed the virgin earth,
There passed a tremor through the sod
That gave the lilies birth.

If it be true I cannot say,
But this my heart doth know,
Where'er his footprints mark the way
The loveliest flowers grow.

**A judge who for the last sixteen years** had presided over the Chicago Municipal Court has thoroughly investigated the social and personal effects of alcoholism. He says that 20 per cent of the jails in the United States have been without prisoners since the prohibitory amendment went into effect, and that of the remaining 80 per cent the number has been reduced anywhere from 15 to 80 per cent.

**Alan C. Valentine, the Rhodes Scholar** from Swarthmore College at Oxford University has written in the **American Friend** of the value of "the right kind of tradition" which he finds there. He says: "There are no locks on the doors at Balliol—simply because no one seems to consider the possibility of thieves. The locker-room man tells me that although every gymnasium locker has a lock and key, he has never heard of their being used, and any one who locked his locker would be committing a social blunder. There is no roughhouse, no broken furniture.....not because it would be impossible, and not because the men are not 'red-blooded,' but simply because they would consider it childish as a general thing."

**Mrs. Nancy Judson Tolman, widow of** Rev. John N. Tolman, a member of the First Church, Chicago, and a resident of Chicago for thirty years, died March 20, at the age of ninety-nine years.

**Dr. M. P. Hunt, pastor of the West** Broadway Church, Louisville, Ky., has resigned his pastorate in order to become secretary of the anti-gambling commission of the state.

**The Temple Church of Wheeling,** W. Va., and the First Church have merged. This action, long under consideration, will doubtless strengthen Baptist work in that city.

**Dr. George Burnett has resigned the** presidency of Tennessee College after serving for fifteen years. He proposes to take time to rest before deciding upon his future work.

**The first annual conference of the** Baptist Bible Union of America is to be held in Kansas City, Mo., May 10-15. Dr. W. B. Riley of Minneapolis promises to provide a fuller statement of the plans for the meeting. The executive committee of the union is R. E. Neighbor, Elyria, Ohio; O. W. Van Osdel, Grand Rapids, Mich.; W. L. Pettingill, Philadelphia; W. B. Riley, Minneapolis and J. Frank Norris, Fort Worth, Tex.

**According to the "Continent," the** Methodist, Baptist and Congregational churches of Steele City, Neb., have united to form a Presbyterian church. Does this mean that Methodist plus Baptist plus Congregationalist equals Presbyterian? The same journal states that the Christian and Presbyterian churches of Diller, Neb., have "federated" and are now a Congregational church. We confess that we are bewildered.

**Bishop Charles Edward Locke,** in the New York *Times,* says that there is great rejoicing here both among Americans and Filipinos that Gov. Gen. Leonard Wood has decided to remain at his important post in the Philippines. Personally the governor general is a very agreeable gentleman. He is accessible to the humblest. Anyone is impressed with his sincerity and his unselfishness. His versatility is seen in his detailed knowledge of all the branches of government. He neglects nothing, and nothing escapes his keen observation. He possesses enormous energy and is popular among all classes. He is a man of strong religious convictions. Every Sunday morning finds him in his place of worship.

**In the issue of March 3, there is an** unsigned article, "At the European Door of America." This article first appeared in the *Metropolitan Bulletin* and is, as you note, a "publicity" article. In sending this, with another, to us Dr. C. H. Sears said: "It has occurred to me that you might use one or both of the enclosed articles. They appeared in the *Metropolitan Bulletin* but you need not refer to the bulletin in printing them unless you so desire inasmuch as in the nature of the case the *Metropolitan Bulletin* has a very small circulation. In re-reading them it strikes me that they may have some general value." Doctor Sears now calls attention to the fact that credit was not given for this article—above is the reason.

The Baptist

# The Lord of the Keys

OUR Lord holds them! Amid the splendor of John's vision on lonely Patmos, when he had fallen like one dead at the feet of the majestic Being with a countenance dazzling as the sun and a voice as the sound of many waters, that One reached forth his right hand and laid it upon him, saying, "Fear not, I am the first and the last and the Living One; and I was dead and behold, I am alive forevermore, and *I have the keys of death and of Hades.*"

To the startled women at the empty tomb of Christ the two angelic guards in shining apparel said, "Why seek ye the living among the dead?" And when Paul the apostle would stir the Christians of Colossae from low conceptions of religion and from gross sensuality of life he exclaimed, "If then ye were raised together with Christ *seek those things which are above, where Christ is.*"

Our Lord with the keys has, for us and for all who will consent to have it so, locked death in and let life out, forever and forever. It is the throbbing message of Resurrection Day; it is very symbolism of the ordinance of baptism; it is the central note of Christianity itself. Christ has shut and locked the tomb with death inside. He conquered it in mortal combat; then turning his back upon the tomb, he straightway set his feet in the shining upward way and he takes us with him.

The Christian should live and do business in that higher sphere, "where Christ is." All life which Christ has touched is lifted into the sphere of his living. The Christian should straighten himself up from his money-grubbing and amusement-seeking and look often toward the stars and the clear heavens; he should think less of the buzzing of troublesome insects and more of the mighty orbs which swing through space at the touch of the finger of God; he should shut his ears to the jazz about him and listen until he begins to hear the far music of the angels and the redeemed about God's throne. It is not that he is to be neglectful of earth and humanity and common duties; but for him they become transformed—the dull becomes radiantly beautiful, the monotonous takes on intense interest, even the painful and disagreeable can be gently endured, since that day when the Lord of the Keys shut death in and let life out and started on that upward way *taking us with him.*

It is so different from everything besides. The attempts of our unaided human hearts to attain a fuller life, or to pierce the secrets of the future life are so pathetic and futile even for the wisest and wealthiest, while for the ignorant and poor they are tragic. The Breton peasants believe that they may gain from the dead information as to the course of events. A Paris paper shortly before the great war told of the death of Corentine Le Cleche, who was "Listener to the Dead" for her village for thirty years. Long hours were spent by her in the cemetery listening on behalf of the other villagers to voices from those lying silent beneath the sod, in order to learn how this villager might make a good marriage for his daughter, another a good bargain in a trade, still another draw a prize at the lottery. And there among the graves the "listener" was found dead with hands pitifully outstretched as though in supplication for the answer to life's last great question.

But our Lord with the keys has solved the secrets of death and the mysteries of life. Though he may not confide them all to us here and now, it is enough that he knows them, and that we are walking with one to whom the way has no mysteries and no contingencies. We may rejoice in this Easter season in spite of the world's unrest and turbulence; in spite of uncertainty in our denominational outlook or in that of our own local church; in spite of sudden summons which has taken from our side noble and seemingly indispensable leaders or the closest and dearest of friends. Nay we look up at the near or distant or unpredictable approach of the shadowy messenger who is to beckon us upon our last journey, with utter serenity. Our Lord of the Keys has taken away the sting and the dread forever, and given us something beautiful in its stead.

"Think of stepping on shore and finding it Heaven!
Of taking hold of a hand and finding it God's hand,
Of breathing a new air and finding it celestial air,
Of feeling invigorated and finding it immortality,
Of passing from storm and tempest to an unknown calm,
Of waking up and finding it Home!"

## The Local Church

WE are very solicitous for the welfare of all our local churches because upon them depends the future of our denomination. All productivity of ministers, missionaries and money, as well as all the dynamic needed to project what is produced, must come out of the local bodies. A casual glance around the situation leads us to fear that the above fact is often lost sight of when the plans and programs are being built in some center far away from the agencies

that must produce every element needed to make the plans and programs a success.

The Northern Baptist Convention is a democracy made up of delegates from the units called local churches. Every local church is entitled to representation in that body. The delegates attending the sessions of the convention are supposed to represent their church and not themselves, and for that purpose they must be appointed by and receive their credentials from the local church.

In spite of this fact we often hear it asserted that the local church has no voice in determining policies and practices in connection with the denominational program. In fact, it is often said, "Too much comes from above down to the local church and the only interest the denomination has in the local church is to exploit it for all that it can get." If there is any great amount of truth in this statement then a change in procedure is needed at once, so that every local church shall have a real chance to speak its mind upon the policies and practices that shall determine the united objectives of all our churches.

The less of pressure from above and the more of lift from below that can be produced will in the long run determine the progress of the denomination. We, therefore, earnestly hope that in increasing volume there will come up from the local groups to those individuals or collective bodies who serve them in representative capacity such plain and unmistakable directions as to the conduct of all our enterprises that in the future "the will to serve and produce" contained in the local churches shall be built into all that we aim to do, and do, at home and abroad.

The denomination will be strong in so far as there is strength, vision and the spirit of cooperation in the local churches. Leadership at the top is essential, but it is just as essential at the other end.

In the future we ought to kindle the spirit of democracy in our local churches so that the increasing measure of their participation and growth will mean the doing of more and larger things around the world.

## Courts Are Exacting

WE are deeply pained to learn that two of our missionary societies have recently lost $5,000 each because a will drawn by a devoted Baptist woman did not contain the exact names of the missionary societies. It is a thousand pities that this accident occurred, but it is liable to happen again.

We were told recently by Secy. Charles L. White, of the Home Mission Society, that while on one of his trips to the Pacific Coast a Baptist woman gave him the following brief but surprising story:

"When I read a recent article of yours on the loss that certain of the missionary societies sustained because of an incorrect corporate name which could not be passed on, I was so impressed with the fact that the same thing might occur at any time unless persons making wills should secure the *exact corporate name* of the various societies, which the Probate Court had been introducing into many wills, that I immediately called on the telephone a prominent Baptist woman of wealth, remembering she had made her will and named a missionary society. When I asked her if she were positive that the correct name had been given in her will she said that it was barely possible that she could have made a mistake and that she would ask her attorney who drew the will at once to meet her in the safety deposit vault and examine the will if I would take to the bank the correct corporate names of the missionary societies."

To the amazement of this friend, the names of each missionary society were incorrectly given—some of them were almost beyond recognition. On comparing the names in the will with the correct ones, the lawyer expressed great astonishment. Of course that will was corrected, but we are wondering how many other men and women have made the same mistake. Would it not be worth while to check up this matter?

## The Emergency God

THAT God is a refuge, an ever-present help in trouble, the scriptures make perfectly plain. He is a God who helps men in emergencies. We fear, however, that all too many men think of God almost exclusively in the times of crisis. We do not minimize the value of his ministrations in the trying hours of life but would call attention to the experience of men which seems to indicate that what God is to them in an emergency is determined largely by what he is to them in every-day life. God does help men in their extremity; but he wants to be more than an emergency God.

We are all familiar with man's devices to meet emergencies. Our automobiles are equipped with two brakes—a service brake and an emergency brake. The first we use habitually and instinctively —instinctively because habitually. The use of the second requires deliberate thought and action. By experience we have found that in the moment of danger we have seemed to forget the emergency help which was at hand. We knew that the device was there. We knew that it was built to meet unusual need but in the crisis we have depended upon the ordinary helps to which we have become accustomed.

This crude illustration may help to make clear our meaning. God is ready to help in man's extremity. God is a present help in trouble. He is that and more to the man who daily seeks companionship with him. The man who forgets God in the routine of life is in danger of failing to call upon him in the hour of need. The tendency will be for him to lean upon the same staff upon which he has daily depended. God is able to meet our needs in the hour of our greatest extremity. Happy is the man who calls upon him out of his distress. Thrice happy the man who in all his ways acknowledges him.

# A Page of Opinion

## The Call to the Church

IN a pre-Easter message to the churches, the commission on evangelism and life service of the Federal Council of Churches declares that the world's deepest need today is a vital personal religion:

"When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?

"The call to the church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

"There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Our topics for the Easter season present Jesus Christ as the Saviour of the world. There is no human need so great that he cannot meet it; there is no want that he cannot satisfy. Once more we follow in his footsteps through the tender teaching, the holy fellowship, the cruel scourging and the agony of the cross. With greater hope than ever we hail the Easter dawn and pray that the light of that great day may illuminate the world.

"The world's deepest need is not political, is not economic; it is, in every age, and above all at the present hour, the need of vital personal religion."

## "A Good Mixer"

THE *American Friend*, in a timely warning against cheapening of a worthy calling speaks some plain truths: "Is he a good mixer? This ideal of the ministry has done its ignoble part in cheapening this most worthy of callings. It does not contemplate the minister as a preacher, pastor and spiritual guide, but as boomer of the church. 'He is an official handshaker and back-slapper.' He is a ringer of doorbells, a convener of committees, an advertising manager, a runner on philanthropic errands, a drinker of tea, and alas, too often, a desperately unproductive preacher. When a man can do a multitude of little things with smiling gusto and an appearance of success he is accredited as a 'live wire.' When he can go among profane men without making them ashamed of their profanity he is a 'good mixer.' He does get certain people into the church for a time, but often does them little real good after he gets them there. He sacrifices the time necessary to the cultivation of his mind and the enrichment of his soul in the interests of a lot of irrelevant and unprofitable enterprises. He labors from early morning to late at night until his enthusiasm for trifles expends itself, and then he moves on to another church. But he has never taken the time to learn his proper business, and has lost his opportunity in a vain attempt to satisfy the querulous demand for a 'good mixer.'

"These least common denominator people do succeed in moving about with a wonderful social ease and so we produce the social mongrel who so often achieves a practical success of such extraordinary character. But it does seem clear that we must produce a kind of sympathy and understanding which will give the rewards of social success to those who are finely loyal to a noble type rather than to those who are adepts in social compromise.

"The minister should possess an attractive personality and a zeal for righteousness. He should be approachable and lovable and faithful to conviction. He should be a leader, an interpreter of spiritual truth, a 'man of God furnished completely unto every good work.' But when a congregation seeks first 'a good mixer,' for its minister it is unconsciously degrading the person and purpose of the pastor, and the ancient proverb fittingly applies, 'And it shall be, like people, like priest.'"

## The Fellowship of the Resurrection

In the issue of March 22, the *Congregationalist* says:

"There *is* a fellowship of the resurrection. Paul refers to the early Christians as those who were *risen with Christ* (Col. 3: 1), and the privilege of early Christians is the privilege of their successors.

The fellowship of Christians, in love one to another and in the ministry of the Gospel toward the world that Jesus came to save, is the end and purpose of the resurrection, as it is the surest proof of the living presence and power of Christ. His presence in the soul—creating love for the sinful and erring, sympathy for the weak, freedom for the strong, and the passion to understand and enter into fellowship with all who love the Lord—is the evidence of personal faith in the doctrine of the resurrection. The new life in Christ is inseparable from an ideal of fellowship in his name."

## Would Change One Word

"CHRISTIANITY—the Greatest World Religion" is a caption in one of our exchanges. If we were to phrase this we would say, "Christianity the Only World Religion." Some of the non-Christian religions fit in well with the habits and customs of certain peoples. But the gospel of Christ will work the same far-reaching transformation in the life of the oriental and occidental. Christianity seeks nothing less than world dominion.

# The Easter Hope

By I. G. Matthews

EASTER day has been, of all days, in the Christian calendar, perhaps the most significant. The early church, with very good reason, designated it as the day for the commemoration of our Lord. In the cycle of the year it is the open door to the spring time. In world religion it was the natural season for the observance of the spring festival, as the powers of nature were then in the height of their promise. Throughout Asia and Rome, in the early centuries of Christianity, paganism held its chief celebrations with great rejoicing and with most significant religious rites at this time of the year. The church, with its living faith, a sure foundation for joy, could not long lag behind the heathen world in a manifest expression of joy, nor could it easily avoid the commemoration of special days.

The resurrection of Jesus was, to the Apostolic church, one of its most assured facts. It was the focal point in the thought of most of the early writers and leaders. This belief gave the early disciples strength and courage to undertake the stupendous task of world-evangelism. It so quickened their shattered hopes that they became the intrepid propagandists of the gospel of the kingdom.

### The Basis of Christian Conduct

Paul made it basal to Christian hope and conduct. As Christ was raised from the dead by the glory of the Father, we too might live and move in a new sphere of life. He argued that the power working in each Christian was a power which operates in the strength of the might which the Father exerted in raising Christ from the dead. In his lengthiest discussion of the resurrection, the great apostle, in his own vigorous way, concludes: If Christ did not rise, your faith is futile, you are still in your sins, . . . we are of all men to be most pitied.

The first historian of the Christian church places an essential emphasis on the resurrection of Christ. The climax of each of the numerous addresses recorded in the book of Acts, is to the effect that God, by the resurrection from the dead, made this very Jesus to be both Lord and Christ.

### Christ the Lord Is Risen

*"CHRIST the Lord is risen today"—*
*Sons of men and angels say:*
*Raise your joys and triumphs high;*
*Sing, ye heavens, and earth, reply.*

*Vain the stone, the watch, the seal,*
*Christ has burst the gates of hell;*
*Death in vain forbids him rise;*
*Christ has opened Paradise.*

*Soar we now where Christ has led,*
*Following our exalted Head,*
*Made like him, like him we rise;*
*Ours the cross, the grave, the skies.*

—Charles Wesley.

The same hope steeled the early martyrs so that for the moment they forgot the tortures of the flesh and endured as seeing him who is invisible. A fact so central in the thought of the Christian people, living among those who observed times and seasons, could not fail to demand in due time a special place in the days of the year for the commemoration of so signal a belief.

True, the spiritual ideal of worship had been proclaimed by Jesus. Yet, as human beings who live in a very concrete world, places and times have always a very deep significance for us. A certain pew in the village church, or a little room in the old home may conjure up memories that very readily and very deeply grip our moral and spiritual nature. Days likewise lay hold on our imaginations. Anniversaries of great events, properly observed, add to the fulness of individual life; and days of national significance enrich the moral tone and idealism of any people.

Danger, indeed, may lurk in formalities. Observance of days may easily become to unthinking minds of no more value than the slavish devotion of the pagan to his ancient ritual. In early times many forgot the injunction of Paul —let no one take you to task on questions of . . . the observance of festivals or new moons or Sabbaths. The church split into two warring factions as to the day on which Easter should be observed; and it seems curious to us that Rome valued conformity so greatly, that she finally excommunicated all the Christian world that would not observe as Easter the Sunday after the first full moon of the spring month.

Later centuries, lured by the speculative possibilities of a doctrine of the resurrection, ofttimes foolishly spent their energies in inconclusive dialectics as to the how and the what of this important truth. Valuable as all such discussion may be as an aid to clearness of thought, the conviction that Jesus lives and the personal realization of his spiritual presence, was and is the essential fact in the great doctrine for practical Christianity.

### The Abiding Presence

In the early church, it was this that was its hope and mainstay. This made radiantly triumphant all their experiences. Was the saint called upon to pay the final penalty for his testimony to the truth? The heavens were opened and the Son of Man was seen standing at the right hand of God. Was the church sore distraught by enemies? Jesus himself appeared in the road and barred the way to further aggression. Was the early interpretation of the gospel called into question by Judaizers? Then Paul appeals to personal experience with the Christ who lives in him. Were great disasters looming up ahead and serious defections at work within? Then came the vision of Jesus moving out and in among the churches. The reality of the abiding presence of the Master was the important fact in the history of the early church.

Apart from this consciousness the church becomes decadent. With such a living conviction there is uninterrupted confidence and consequent conquest. This is its glory and the very nerve-center of a vigorous, growing life. Not only in the first generations of our history, but through the passing of the

centuries, "he who is and who was and is coming" has ever been walking among the churches.

This confidence is based not only in the marvelous triumph of the gospel in the early days and in the recorded testimony of early writers, but also in the character of Jesus. The bonds of death could not hold him. A person with his moral courage, his rare spiritual discernment and his resplendent character could not be holden by the grave. In a moral and spiritual world such a conclusion would be impossible. It would mean a collapse of highest values. A mechanistic theory of life does not explain him. In his contacts with his disciples and others there was always the unexplained spiritual overtone of divine personality.

The heart of man cannot escape the conviction that such qualities, such powers and such a personality are more than the transient episodes of a passing order. The law of conservation of energy assures us that the beauty or the fragrance of the flower, the light reflected in the dewdrop or imprisoned in the seam of coal, is never lost. Nor less necessary is this law in the less understood realm of human life. The beauty of the Master's character, the subtle potentialities of his personality, are our highest apologetic for immortality. The abiding worth of human life is more easily grasped when we see it in the illumined face of the Saviour of men.

To this we may add his own recorded conviction of a future life and the establishment therein of permanent personal relations. This is in accord with the hope of all men, and the conviction of the best men of all ages in their moments of greatest illumination. "Let not your heart be troubled," has come to the seeker for light on the beyond, as the cherished belief of all the saints. To the child-like faith of Jesus, a place in the heavenly home was assured to all the Father's children.

It is in the light of these two facts—the beauty and perfection of human character as seen most eminently in Jesus, and the firm conviction of the noblest minded men of all ages that the soul of man goes on uninterruptedly, that the Christian finds his fairest horizons and his surest hope of a perfected life.

Hence, there is in the church that perennial joy that finds its most expressive moment at Easter. The season speaks to us of that life that is eternal rather than temporal, spiritual rather than carnal.

Today, with the encroachments of the material into all the domains of life, we need this vision and we do well, at least annually, to commemorate the resurrection of Christ. If Jesus is risen, then even this life is more than food and raiment. It is touched by a nobler passion than the dancing and the mourning of the market place. Its joys are those that are abiding, and neither are they chiefly nourished by environment nor unduly disturbed by physical disaster. They are drawn from the springs of that life which is hid with God in Christ Jesus. Our hopes are not limited to time and space; they center in values that are projected into the great beyond. To all the weary sons of toil who share this faith, the horizons of life are lifted, and the music swells out into a nobler symphony than was ever inspired by the mortal.

Gladly, then, do we join in the universal worship at the Eastertide. For us it embodies the deepest truth and the highest hopes of all generations of Christians. With profound reverence of heart, facing the mystery of being, we join in the old, old chorus, that, with the passing of years, has lost nothing of its sublimity:

Hallelujah, he is risen!
Hallelujah! amen.

Chester, Pa.

# From Life to Miracle or from Miracle to Life

By Newton George Thomas

EVERY religion boasts its miracles and immaculate conceptions but Christianity alone presents a resurrection. In its dignity it presents a plea that has no precedent. As climax to a tale it is isolated in its grandeur. The resurrection throws light into the darkest field of human thought. Upon it Paul spent the full splendor of his imagination and the utmost depths of his philosophy. Without question he deemed it the keystone of an arch that was to span the entire horizon of human thinking.

### The Master Argument

"If Christ be not risen, then is your faith vain" was the master argument of this master of argument. From the moment of its astounding announcement the resurrection seems to have occupied just that place in the Christian's faith and philosophy. Over and over in his system of apologetics have the evidences of that sublime occurrence been discussed. The casual comment of the centurion at the cross, the needlessness of desecration of a corpse observed by a guard, the placement of his body in an unused tomb, the Roman seal upon its door and the Roman soldiery about it, the incriminating quotation "lest his disciples come and take him away," the utter lack of expectation of his followers, and their incredulity in the occurrence on first announcement—have all been opposed to the theories of Straus and Renan and their peers. The contention seems to have been and seems still to be drawn from the Pauline theorem that if it can be proved that Jesus rose from the dead Jesus has the right of insistence upon human faith in himself and the superstructure of Christianity is safe.

*GO to dark Gethsemane*
*Ye that feel the tempter's power;*
*Your Redeemer's conflict see,*
*Watch with him one bitter hour;*
*Turn not from his griefs away,*
*Learn of Jesus Christ to pray.*
—James Montgomery.

### Our Faith Is Not Vain

How apart all this seems from the pungent logic of the major apostle! It surprises that so much time and effort have been given to this interpretation and that such importance should be placed on the event. The impression is inescapable from the reading that this might not have been the Pauline argument after all, that it is not the point he urges. It appears rather that this is a reversal of the intended order. "If Christ be not risen then is your faith vain." His hearers sense a subtle insinuation, a challenge. "But our faith

is not vain! It has been testified to our innermost consciousness." The conclusion is definite. Therefore is Christ raised. The apostle's method is from the living testimony, from vital Christianity to miracle not from miracle to Christianity. The method implies from Christ to resurrection rather than from the resurrection to Christ.

To the novitiate reading the gospel history, the matchless teaching of the Nazarene, the sunlit perfectness of his life, the illuminating beneficence of his hands, the persistence of his affection, the endlessness of his patience command the mind to concede him to be the complete composite of godliness. Christ himself is the master miracle! At his touch health returns where disease has destroyed; at his word vitality surges where death would foreclose its claim; where death has conquered his command reconquers. These are the incidents of his day while he is the supreme event. Is it easy to conceive that he could be a prey to the things he vanquished?

It is easy to say that denial of the resurrection implies denial of the entire gospel narrative, but the denial is not so easy. Intelligence stops short of that. The Christ of history is not deniable and to dismiss the resurrection while accepting him is to deny the possibility of a molehill while ascending the Matterhorn. Can the imagination depict the Lord of Peter and James and John beside the road crying "unclean," or feeling his way with a blind man's step, or with arm atrophied, pendant, useless at his side, or a prisoner in a grave?

### Pity the Man Whose Soul Needs Miracles

In this non-miraculous age, non-miraculous in the mystical sense of the Galilean's days, denial of miracles comes easy to the lips because so many refuse to recognize the great emprise of God. But physical miracles need not be impossible to be excluded from the day's events. Perhaps a better day of spiritual vision, of spiritual truth has dawned. Pitiable is the man whose soul needs miracles in a non-miracle, in a spiritual age. When Jesus wrought, ages of Phariseeism had darkened vision, stopped ears, calloused the touch of the soul and there were needed illustrations that the gross might sense. Hence miracles. Then men had eyes for loaves and meat but none for the bread that came from heaven; they had fingers that could grasp the hand of a resurrected friend but no spiritual touch that could sense a living soul; they heard the voice say "Peace be still" and saw the waves sleep at the Master's feet but no spiritual tympanum vibrated when he said "Thy sins be forgiven thee." He stood in their presence the greatest miracle of all and they cried "Show us a sign." Knowing him in the beauty of his holiness is it not easy to believe that he rose though no disciple saw him in the garb of his victory; believe it because he said it, because he was Truth?

Nor does this minimize the importance of the august event of the first Lord's day morning. It stood a landmark on the memory to the first disciples. To it they clung and for it they died. The greatness of its need he proved by his many returns as well as the frequent pledge in former days of its occurrence. One might be forgiven for speculating on how the Christ evolved the concept of his own resurrection. His belief in it was not to be compared with the general vague conception of the Jews of a resurrection at the last day. Perhaps his soul's strong resentment that death could end so great a mission might have given rise to it. Perhaps it was a confidence in his father's love that assured him that he would not be left a prey to death. It may be that the response that life made to his will gave thought of the indestructibility of his own life.

*O JESU, King of gentleness,*
*Do thou thyself our hearts possess,*
*That we may give thee all our days,*
*The tribute of our grateful praise;*
*O Lord of all, with us abide*
*In this our joyful Eastertide,*
*From every weapon death can wield,*
*Thine own redeemed forever shield.*

*The strife is o'er, the battle done,*
*The victory of life is won,*
*The song of triumph has begun.*

*All praise be thine, O risen Lord,*
*From death to endless life restored,*
*All praise to God, the Father be,*
*And Holy Ghost eternally.*

—HORATIO W. PARKER.

### Christ Completes the Assurance

More than all this, as the Son of Man must he answer the last, sad cry of man. It is necessary that he shall complete the assurance that if a man die he shall live again. The human dream of immortality he would bring to certainty. He must prove that the dread bourne from which no philosophy had ever recovered a single mariner is peopled with those who are liberated and have left their earthly tenements for more permanent abodes.

### The Dream of Youth

It must not be thought that immortality is the faint hope of those whose interest here have waned or vanished. Immortality is the dream of youth and of manhood's aspiration. Men have always appraised their efforts in terms of perpetuity. With this hope have they struggled. With faith in the unmeasured tomorrow they have made their major sacrifices. The worth of a thing is tested by its reach and so the best argument of faith comes from the lips of those engaged in great endeavor. The strong man's pledge to duty and to righteousness has always been sealed by the belief that character lives. Could it be possible that man's journey from the hieroglyphs of the aborigines to the colored dreams of Raphael, from the dwelling of the troglodyte to St. Peter's and St. Paul's, from the jargon of the Hottentot to the mighty measures of Miltonic speech, from the strange, sad wail of the pagan's reed to the victorious diapason of Handel's Messiah, from the superstitions of the savage to the sinlessness and freedom of Jesus is to end when triumph is nearest by finding the flight of the soul cut off by death? Jesus took the answer of this question out of the realm of supposition and probability and gave the advancing spirit a glorious certitude. "I am he that liveth that was dead", he cried, "and because I live ye shall live also."

University of Illinois.
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# Holy Week in the Holy Land

By Herbert Hines

A VISIT to the Holy Land is a thrilling experience that cannot be described or duplicated—it can only be lived! All that is sacred and most dear in the tender relations of our Christian experience is illumined with a brilliant actuality. The ineffable pilgrim inspiration which poets, orators and musicians have sought to reproduce by all the allurements of their several arts, suddenly grips you with mundane reality. Yes, here they are—the little town of Bethlehem where our Saviour came to be among men; Zion, city of our God, with its ancient battlements and gray towers standing out massive and monumental as though a part of the everlasting hills that are about them; Nazareth, where one can readily imagine the boy Jesus deftly at work in Joseph's carpenter shop; and the shimmering shores of blue Galilee where Jesus loved to be. You will, however, have the acme of emotional thrills if you spend a few weeks before Easter in Jerusalem. The first week or so in and around it will furnish you the necessary topographical knowledge, the historical associations of the different spots, and will prepare you to enter into the spirit of Holy Week. The experience of reconstructing the scenes of the Saviour's last week with the aid of the very spots and the blessed memories clustering about them will create lifelong impressions that nothing can efface.

Palm Sunday, a few years ago, found a small group of visitors in Jerusalem at the Church of the Holy Sepulcher; but these Protestant trained Christians, not being able to get much inspiration from a Latin mass, felt keen disappointment at the tawdriness of the celebration. So from the crowd and press, tinsel and incense of the gloomy church they walked slowly on in reverence through the city gates, along the dusty road to Bethany, the road of the triumphal entry. They returned to the city behind a band of the most picturesque and pious of all pilgrims who used to journey to the Sacred Land—the Russians, who were weeping for joy, singing hallelujah and from time to time bowing down to kiss the road in inexpressible devotion to him who had walked that way.

### Thursday in the Garden

During the week we were often in the city, in the temple area and upon the Mount of Olives, pondering the events which this anniversary week served to impress, and thinking what they have meant to the world—and to us. But Thursday evening was the high-water mark of the week for inspirational services. Every year it is customary for the English church and American colony members to hold services in the Garden of Gethsemane in memory of the evening when Jesus sweat drops of blood for the sins of humanity. I chose to go with the American colony for the obvious reason that I was their guest during my more than three weeks' stay in Jerusalem. This is a tranquil, communistic colony of about 110 pious, self-effacing souls who are seeking to live the highest form of Christian life. They do this with a great measure of success, consequently they knew how to enter into the spirit of the evening. By conjuring up your own feelings you can easily imagine the impression of such a memorial sing, first in the quiet of Gethsemane near the very spot where Jesus prayed while his followers slept, then farther up the hillside of Olivet, where we could overlook the city. The starlight added to the somber stillness of Jerusalem. The sight of the city over which Jesus wept moves to tears more than ever, for its dirt, squalor, ignorance and superstition still bespeak the fact that it has not given heed unto the words of the Master. The impressive hymn, "It is well with my soul," especially its "When peace like a river," written by the founder of the American colony, gave the keynote of the evening and sent us home, some in tears, all in silence, conscious that an experience of a lifetime had been ours.

Friday we went over the Via Dolorosa, which the Catholic church has marked off by fourteen so-called "stations of the cross," places where the events on the road to Calvary were supposed to have happened. For example, one is where the cross was laid on Jesus, another marks the spot where Simon of Cyrene took the cross before him. The fourteenth and last station is the holy sepulcher itself, the genuineness of the place of which some doubt.

### Soldiers at the Sepulcher

The Church of the Holy Sepulcher, like the Church of the Nativity at Bethlehem, is a great disappointment to many visitors. The civil authorities hold the property, but permit Greek, Latin and Armenian Christians to use it, allotting a special time to each. But in order to keep the guests from murdering one another, they place a number of soldiers there. This really is a necessity, because there have been fights and massacres among the Christian sects in the Grotto of the Nativity, and there would be more if cold steel did not overwhelm. The spectacle of soldiers at the birth and burial places of the Prince of Peace to keep his followers from butchering one another is a bit repulsive to the western pilgrim and ludicrous to the Jews and Mohammedans. On this particular occasion, however, the soldiers gave a realistic tinge. They seemed almost a necessity in the reproduction of the service, for, like the Roman soldiers of old, they stood about keeping peace and order amid the throng that crowded in to the crucifixion service, some to mock, some to mourn and some merely to see what was going on.

All the details of the Franciscan service bordered on realism. But the impressive thing about it all was that as we went about in the crowd we saw people following the service from prayer books written in their own languages—six different languages we saw. How many more there were we did not know. Many nations and tongues gather about the cross! That evening there was a three-hour service in the Church of the Holy Sepulcher under Catholic auspices.

### Easter in Jerusalem

Easter morn was a glorious one! The coolness of the morning air was tempered by the soft rays of the early sun, the singing of the birds, the greenness of the grass—indeed, the whole atmosphere about Jerusalem made it easy to bring in upon us the whole story of Easter life: "He is not here, he is risen," and "Why seek ye the living among the dead?" We were early at the sepulcher, for the Latin service began at 7 a. m., and we must needs secure good places. The service was indeed beautiful to look upon, but frightfully unintelligible. The procession around the place of the holy sepulcher after the service was most spectacular. The effect upon the assembled multitude was powerful, and upon many American Catholics who were there, overwhelming. But as was the case the week before, I had to flee away for the full appreciation of the day. Breaking away from the party I went to the Mount of Olives and there, sitting under a large olive tree on the hillside, from where I could see directly below the Garden of Gethsemane, the city and the temple area, I read the narratives of the last days of Jesus—alone and in full sight of the hallowed spots! For me Christ arose again that day, and the Old Book became a New Book.

Kankakee, Ill.

## Death, the Beginning

*SHAPELESS and grim,*
*A Shadow dim*
*O'erhung the ways,*
*And darkened all my days.*
*And all who saw,*
*With bated breath,*
*Said, "It is Death!"*

*And I, in weakness*
*Slipping towards the Night,*
*In sore affright*
*Looked up. And lo!—*
*No Spectre grim,*
*But just a dim,*
*Sweet face,*
*A sweet high mother-face,*
*A face like Christ's own*
*mother's face,*
*Alight with tenderness*
*And grace.*

*"Thou art not Death!" I*
*cried—*
*For Life's supremest fantasy*
*Had never thus envisaged*
*Death to me—*
*"Thou art not Death—the*
*End!"*

*In accents winning,*
*Came the answer,—"Friend,*
*There is no Death!*
*I am the Beginning,*
*—Not the End!"*

—John Oxenham.

# The Kingdom and the Printing Press

By Gilbert N. Brink

NINETY-NINE years ago the American Baptist Publication Society was organized to promote evangelical religion by means of the Bible, the printing press, colportage, and other appropriate ways. The Word of God is given not for any age, but for all time. The Publication Society is the chief instrument among Baptists for circulating this charter of Christian faith throughout the world. During its long years of service the Publication Society has printed and distributed millions of copies of the Bible. The far-reaching effect of this wide distribution of God's Word can not be estimated. "Neglect of the Bible and ignorance of its teachings is not only a mark of ignorance and lack of culture, it is positively unpatriotic. The dissemination broadcast throughout the citizenship of America of a knowledge of God's Word would be the strongest safeguard that could be devised against the weaknesses and perils that threaten the republic." (Robert A. Ainsworth). The power of the printed page grows daily. The world is learning to read. Education in its march is creating every year armies of new readers. Today we have colporter-missionaries in Mexico, Cuba, Porto Rico, El Salvador, and in thirty states of the homeland. In the year ending April 30, 1922, our workers distributed 43,031 copies of the scriptures to individuals, aiding 915 Sunday schools with grants of scripture. Also there were made thirty-six grants to sixteen countries outside of the United States, including a grant of almost $600 to Poland, while in addition 13,122 copies of the Bible were given to churches within the territory of the Northern Baptist Convention. This work is widespread and constant. It grows larger every day of the year.

### The Book Department

Our book publishing department has committed to it a work that is essential in all Baptist missionary propaganda—the printing of the Bible and other helpful literature, in which is included a series of nine tracts in English on evangelism; other nine evangelistic tracts in the Bohemian language, and three Americanization tracts in the Italian, Hungarian, Polish, Roumanian and Slovak languages. Since the beginning of the society's work over 69,000,000 pages of tracts have been distributed. The society aids financially in the publication of ten monthly religious newspapers for our various foreign-speaking brethren in America. There is no factor more fundamental to the promotion of the success of our Baptist work among foreign-speaking people than these publications. It is doubtful whether any intelligent, self-supporting, self-propagating Baptist constituency can ever be developed in these groups without this Christian literature.

The American Baptist Publication Society is the agent of Northern Baptists for the promotion of religious education among our people, and as such seeks to do the will of the denomination in making possible a constructive, well-balanced, worth while Sunday-school literature, which shall always be true to the Bible as the revealed will and word of God.

The department now issues sixty-six different periodical publications with an annual output of about fifty millions of copies. There are six kinds of publications: (1) Illustrated papers and magazines; (2) The improved uniform series of international Sunday-school lessons with parallel helps for pupils and teachers; (3) The Keystone graded series of international Sunday-school lessons; (4) Week-day church school courses; (5) Vacation church school courses; and (6) Judson training manuals.

Six years ago the entire department was newly organized to meet better the specialized needs of the modern Sunday school for literature, based on sound educational principles. The Sunday school of today is an educational institution. It is more, but it is this if true to its sacred trust. The courses of study must conform to accepted standards in psychology and pedagogy. Most Sunday-school pupils through the week are in the midst of a public school system organized and standardized, with graded courses and equipment, trained teachers and administrators. As Baptists, who hold to the separation of church and state, we believe in Sunday or church schools. And we also believe that religious education is absolutely essential to round out and complete the education to which all children and youth are entitled. The children of the community have a right to as good instruction on Sunday as on Monday. Bible lessons and Bible teaching should be suited to the needs of pupils during their different stage of growth and development. Bible materials are so rich and varied that there is "milk for the babes," appetizing truth for youth, and meat for strong men and women. A Sunday school which fails to give careful and prayerful attention to its instructions and instructors, dishonors the Bible it uses and deceives the pupil it enrolls. The greatest need in these days of chaotic thinking and living is to bring divine truth into human life and relationships with such power as to drive out selfishness and enthrone **Jesus Christ.**

## Easter

By V. Halsey Linsley

Of the light of eternal morning
And the joy of an endless spring,
With the promise of all graves conquered,
The flowers at Easter sing.

For long ago in a garden
Where a strong new tomb was sealed
And guarded by soldiers chosen
For valor on many a field.

The seal of that tomb was broken,
The stone doors hurled away,
And our Saviour risen, victorious,
Came forth at the dawn of day.

Los Angeles, Calif.

The department holds that the five-fold task of the present Sunday school is: To give thorough graded instruction in the Bible; to lead the pupils to Christ as Saviour; to help the pupils form Christian ideals of character and conduct; to express Christian life in missionary and philanthropic service, and to secure the acceptance of the Lordship of Jesus Christ. This task is a big challenge to our Baptist Sunday schools everywhere, and furnishes a program which should command the best endeavors of the most efficient Sunday-school workers in our denomination.

Many pastors on isolated fields and young people living out of reach of college and training school, are hungering for more definite religious instruction than they can receive in the Sunday school alone, and in the day schools of their vicinity. There are men and women in all our churches who are seeking a better knowledge of the Bible and of missions. To meet their needs, the Publication Society, in cooperation with the Home Mission Society, has organized correspondence study courses, thus bringing religious education within the reach of all through the mail. Of our Baptist missionary field workers of 700 men and women, scattered from coast to coast, from Canada to the Gulf, and overflowing into Mexico, Porto Rico, Cuba, El Salvador, Honduras and Nicaragua, over 300 are doing systematic **study under the direction of the** staff in our correspondence study department. Thus the printed page is again serving widely.

### Religion Must Be Taught

It is estimated that the children from six to twelve years of age in the United States number 20,500,000. Those in Sunday schools number about 5,350,000. Two-thirds of all American children are not receiving any organized religious instruction. We can save ourselves from becoming a nation of religious illiterates only by placing religion on a par with other subjects in the education of the child. Religion must be taught as other subjects are taught, if it is to become a vital part of our national life. Likewise, training in religion has become a necessity. Roger W. Babson says, "Religion, like everything else of value, must be taught."

The church school now breaks into three main sections: First, that which meets on Sunday; second, that which meets on week days, and third, that which meets during the vacation period. Over 400 cities in the United States now have regular week-day sessions; some of them as community enterprises in collaboration with the public schools; in other places the churches of the community unite to do this work; and in still others the churches of a denomination are uniting and carrying this on as a denominational enterprise. Texts are being prepared by the society to meet the needs of these week-day schools; these texts are correlated closely with

the Sunday sessions of the church school, so that the one supplements the other. The church vacation school is growing rapidly in popularity. This last year we had 1,000 or more in our churches, with over 70,000 enrolled. Here again, the ministry of the printed page has a very wide outreach, and supplements well the Sunday session of the church school.

Printed material plays its large part. Whether we think of the Publication Society as a book publishing organization or as a Sunday-school publishing board, or as a tract society or as a general religious publishing organization, we find it rendering helpful service through the printed page to all of our people, to our Sunday schools, to our foreign-speaking brethren and to all who receive through its representatives God's Word—or religious tracts.

The Publication Society is thus one of the greatest missionary organizations in the world. It employs more than 100 specialists who are devoting their lives to the improvement and strengthening of our church schools. All surplus profits from its business are transmuted into Bible work and religious education. It is growing stronger every year, and consequently is increasingly able to serve our great denomination. Its publications are most effective heralds of the gospel, and teachers of Biblical truth. It is engaged solely in developing efficiency in individual service and in our denominational life. Its motto is *"For Christ and the truth."*

# The Honesty of Matthew and Mark

By O. P. Eaches

IN the spring of 30 A. D. Jesus met the assembled believers at a designated place in Galilee. There were five hundred of them, the largest gathering of disciples up to that time. It would be a glad occasion when most of them would see the risen Redeemer for the first time after the rising from the dead. It would give an opportunity for Jesus to give words of greeting and counsel, the last time he would see them before the ascension in May. Thomas, for a time doubting the report of the resurrection, was straightway convinced on seeing him. In Matt. 28:17 we have announced the results of the conference, "and when they saw him they worshipped him; but some doubted." At this first large Easter service with the Christ himself present, we would expect to read, "and they all worshipped him," but some, seeing him, speaking to him, with opportunity for examination, were faint-hearted in believing. They were doubtless real disciples, followers of Christ, but with tangled and crooked modes of thinking. In that first century John had a constant struggle with those who maintained that Jesus did not have a real flesh-and-blood nature but only the appearance of men. A philosophical presupposition may have kept them from the joy of a full reception of the risen Jesus.

If Matthew had not been a supremely honest recorder of events as they actually were, he would not have placed this doubting on record. If the proofs of the resurrection of Jesus were not so conclusive and convincing as to force all who met him to believe his statement then this doubt put on record would seem to furnish to those of after years a reason for saying, "If Jesus did not convince them of his resurrection why should we believe him risen?" But Matthew was not afraid of putting down the truth—it never hurts.

Mark had a like spirit in recording circumstances that seemingly militated against Christ and early Christianity. There was a time in Christ's early ministry when he acted in so radical a manner, breaking even Jewish traditions, coming into conflicts with the rulers and making such large claims that his mother and the household thought they must take him under control. "And when his friends heard it, they went out to lay hold on him; for they said, he is beside himself." (Matt. 3:21). When Mohammed began his mission, his mother and his family at once identified themselves with him and his work. When Jesus started a new spiritual movement and he became the leader of a new world faith, his mother, brothers and intimate friends became recognized as those not endorsing his claims. They were not open enemies as the Sadduces and Jewish leaders, but their influence counted against him. The avowed opponents of Jesus could fittingly say, "If those who know him best do not accept him or his claims, why should we?" Christ's standing among men was not helped by the knowledge that his kinspeople thought him out of his head. Why did Mark insert an incident of this kind when he knew that a report so discreditable in itself would work, for a time at least, against the standing of Christ's cause? In writing a resume of Christ's life he is supremely honest and records this incident because it is true. When Matthew and Mark record a great event like the resurrection of Jesus we may rely on their word. Some may deny their inspiration; none can deny their honesty.

# The Old and the New

By Morton Scott Enslin

THREE years ago it was my privilege to visit one of the great shrines of France—the Calvary of Pont Chateau out in the department of Finistere. There in that particularly desolate region is found a group of costly statues and buildings representing the events of the Passion from Pilate's judgment hall to the ascension. There are the stations of the cross, the hill Golgotha, the tomb and all the rest in life-size representation. I shall never forget the vivid impression it made on me that gloomy afternoon as I waded through grass up to my knees while it rained as only in France it can rain. But what impressed me most was the scene depicting the ascension. There stood the disciples on one side, the women on the other, all centered about Christ.

But my attention was not centered on him, but on the expression on the faces of the stone observers. On the faces of the disciples was a look of surprise and bewildered sorrow hard to express. It was as if to say, "Why! are you going to leave us? We have left all to follow you; we have given up friends and business; we have incurred suspicion; we have grown to love you. Carest thou not that we suffer?"

While the expressions on the faces of the women were different. No trace of sorrow or fear; perfect love seemed to have cast out fear. Their faces were lifted in love and joyful trust as if to say, "Go, go to your seat of glory; we are so glad that your glorification is at hand."

It was all the point of view. It was not that either group felt the worse about losing him. The disciples were looking back on the old and were grieved to see their friend leaving them again. He had left the tomb; their first fear had been ungrounded. Now was their short-lived joy to be dispelled? Was he to leave them again? Were the old ties to be broken? The women were looking to the future with anticipation in their hearts and eyes; they were foreseeing his glorification and power.

And this difference in point of view was reflected in the difference of attitude. Looking to the past the disciples saw it broken and they were alarmed and saddened; looking to the future the women saw it bright and shining and they were gladdened and expectant.

There is a similar note in the Gospel of John. Mary in tears cries out, "They have taken away my Lord and I know not where they have laid him." And this has been repeated again and again in dismal protest by many Christians as they look aghast at the work of the Bible critic. It is the same attitude as that of the disciples at Pont Chateau. The past was broken; the dead body was gone; the dead Jesus that Mary had come out to weep over was not there. But she failed to see as so many do today that though the dead Jesus was not there, yet directly behind her ready to bless her stood the risen, triumphant Lord; and all she need do was to turn about and wipe the tears from her eyes to behold him.

The old and the new; vain regrets versus joyful expectancy. If we can only cause men and women to stop raising the piteous lament about taking him away and can cause them to open their eyes and see him as he is in his power and beauty, we shall go a long way toward healing the bitter waters.

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**The federal census of 1920 reports that the Negro death rate is 18.4 per thousand, as against 12.8 for the whites—50 per cent higher. Infant mortality averages twice as high among Negroes as among whites, and the death rate from tuberculosis and typhoid about three times as high. The life expectation of Negroes is reported as forty years, against fifty-four years for whites. It is such considerations as these that have for some years brought together annually the social and welfare agencies of both races in the observance of Negro health week, the purpose of which is to carry the message of hygiene to every Negro home and to enlist every community in a thoroughgoing campaign of sanitation. The date set this year is the week of April 1-7.**

# Christ and Coue

By John A. Earl

EMILIE COUE, the noted Frenchman, has recently returned to France after spending some time in the United States. For several years wonderful cures of various kinds of illness have been effected at his institute in Nancy, France. Several books have been written describing his methods and philosophy. His philosophy is so childlike and his methods are so simple that one is inclined to laugh them to scorn. But as he gets results, the inclination to laugh is turned into the desire to praise. The man himself is a large part of the secret of his success. He is modest, humble, unassuming. He lays no claims to extraordinary powers. He does not pose as a healer. His sympathies are with the medical men of science, and his recent trip to America had for its object the adoption of his methods in hospitals.

### The Method

His philosophy is that every person has within himself a latent power which needs only to be awakened, released and utilized to work wonders. This is called the subconscious self. The word subconscious means that beneath the conscious self there is a depth of consciousness which is most active and potent when the conscious will and emotions and intellect are at rest. Coué's method is to utilize this subconscious life in the healing of disease by the same method the mother uses when she sings a lullaby to put the baby to sleep. Hence he uses a simple formula of words which he teaches the patient to say aloud to himself when his will, emotions and intellect are in a state of repose. This positive, constructive formula of simple words repeated aloud at least twenty times in succession as a kind of lullaby when one is resting or going to sleep goes down into the subconscious area of the subconscious self which, under this stimuli, becomes the potent force in the healing of disease. Thousands of people have faithfully followed the simple philosophy and methods of Coué and testify to its benefits.

My purpose tonight is to show you that Coué is only a belated follower of Christ in his philosophy and methods. Ninteen hundred years ago Christ and his disciples performed cures of all kinds by the simple philosophy and methods illustrated again by Emilie Coué. In fact, our first text intimates that there were Coués in the time of Jesus; for John found a Hebrew Coué who was casting out demons in the spirit and by the methods of Christ who did not belong to the Christian group, and John forbade him. But Jesus said, "Forbid him not, for he that is not against you is for you." Therefore the first point I wish to emphasize tonight is that Coué is recognized and claimed by Christ as a helper even though he may not be wearing an ecclesiastical label. This statement is of large significance. Ecclesiasticism is represented by John in his attitude toward the man who was casting out demons without association with the followers of Jesus or without authority from Jesus. The church—Jewish, Catholic, and Protestant—has too often been intolerant of men who

> **"And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not; for he that is not against you is for you." Luke 9:49-50.**
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> **"But if thou canst do anything, have compassion on us and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark 9:22-23.**
>
> **"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15:7.**

did their work independent of ecclesiastical fellowships and faiths; but the church owes such men an inestimable debt of gratitude. Jesus could sympathize with the detached man whom John sought to prohibit, because Jesus had detached himself from the temple and the synagogue, from the rabbis and the Sanhedrim, and was blazing his own trail. They were trying to stop him because he did not follow them; but he was doing the very thing for which the best of them stood, though in a new way. Yes, Jesus sympathizes with the Coués who are relieving human distress and adding to the world's stock of happiness even if they do not follow with us. I have a lurking suspicion that if Jesus were to choose between the man who says, "Lord, Lord," and does not do the things which he commands, and the man who does not say, "Lord, Lord," and yet does the things which he commands he would choose the latter. However, it is better to combine both. I plead for the cultivation of the fine spirit of Jesus toward all the Coués in every field of human endeavor.

### Man's Power Over Disease

Now, as my first text reveals the attitude of Christ toward Coué himself, my second text reveals the attitude of Christ toward the philosophy of Coué. Coué's philosophy is simply this—that man has the power within himself to lay hold of hidden resources hitherto undreamed of for the healing of disease. Get the picture of the distracted father before your mind. He had brought his afflicted boy to the disciples of Jesus in the fond hope that they could do something for him, but they had failed. Now he stands in the presence of our Lord himself telling his tragic story which was broken off by his pathetic cry, "If thou canst do anything, have compassion on us and help us." Taking the words out of the man's mouth Jesus exclaimed, "If thou canst!" And then continuing he spoke somewhat after this fashion, "If thou canst! My friend, it is not a question of my power, but of your faith, for all things are possible to him that believeth. The cure of your boy lies in you and in him." Nothing could more clearly illustrate the philosophy of Jesus with regard to salvation that includes the healing of diseases as well as the deliverance from sin and the enrichment of life for service. Now because the resources lie within us it does not follow that Christ is ruled out. Christ is the Way and shows us the way; Christ is the Truth and shows us the truth; Christ is the Life and gives us the life. He called the resources within us, faith. Coué calls it the subconscious self. But whatever it is called does not affect the fact that man has it in his own hands to release the forces which make for communication by radio. Ether has been in the universe from the beginning, but man has only now discovered how to utilize it in sending messages and music around the world. The time is not far distant when he will utilize the same laws to reflect images to the eye around the world as he now uses to repeat sounds to the ear.

### Discovery Based on Faith

Every great discovery made in the physical universe was based on faith—faith in the trustworthiness of nature. Scientific men have believed that the universe is intelligible, and that in spite of all appearances to the contrary, the universe is order and not chaos, and, therefore, the embodiment of thought and system. Kepler, the great astronomer, simply thought God's thoughts after him. The scientist creates nothing. He simply discovers and utilizes what God has created and what has been in the universe always. So the church is slowly learning that the God of the physical universe is also the God of the spiritual universe, and that the spiritual universe, in spite of all appearances to the contrary, is a universe of law and not of confusion and caprice. Faith lays hold of this fact and proceeds to discover the wonderful provision of God's grace for the healing of diseases, for the conquest of fears, for the enrichment of life; not by suspension of eternal law, not by hurried visits from an absentee God, not by some magical incantation, not by the observance of superstitious rites—but by working together with God in the observance and utilization of his laws which are eternal, universal and trustworthy. That is the highest exercise and expression of faith. Faith is a living thing, a growing thing, and in spite of the many attempts to crowd it into a fixed creed, faith is still the assurance of things hoped for, the evidence of things not seen. It was to this power Christ appealed when he said to the distracted father of the epileptic boy, "All things are possible to him that believeth." Our attitude of soul is the key that unlocks or locks the door to the release of hidden resources for the promotion of health and for the enrichment of life.

As my first text reveals the attitude of Christ toward Coué himself, and as my second text reveals the attitude of Christ toward the philosophy of Coué, so my third text reveals the attitude of Christ toward the method of Coué. Coué's method is a formula of simple words to be repeated aloud until the words become a part of the subconscious self. The words are these, "Day by day, in every way, I am getting better and better." In this matter he is only following the method of Jesus, for Jesus

said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." This is a most startling promise on the part of our Lord. I have not time to give an exposition of all the terms of the promise; but a part of it deserves special emphasis and explanation because it bears upon the method of Coué. That part of the promise is in the words, "If my words abide in you." Jesus antedated Coué by nineteen centuries in insisting that his words had charm and power if they could only get into the inner consciousness of people and remain there as a living vine is rooted in the soil. He said on another occasion: "The words that I have spoken unto you are spirit, and are life." (John 6:63.) The words of Jesus are symbols of spiritual realities, and when we repeat his words over and over again until the things they represent and the experiences they define are clearly reflected in our subconsciousness and wrought out in our daily lives, we then have access to sources of power expressed in the promise, "Ask whatsoever ye will, and it shall be done unto you."

Time will not permit any extended proof of this statement, and yet the proofs are abundant. John 3:16 taken into the heart and made at home there has wrought wonders in the life. The Golden Rule taken seriously puts us in the place of power. All the recorded words of Christ could be committed to memory in a week, and yet who can estimate the power of his words when once they take possession of the hearts of men? If Coué's formula of simple words has wrought wonders in delivering afflicted people from paralysis, rheumatism, neurosis, blindness and numerous other diseases, how much more will the vital words of Christ, seriously taken, honestly believed, and assiduously practiced, deliver us from all our sins and all our diseases and all our fears, and give us, instead of these things, love, righteousness, health and victory.

St. Paul, Minn.

# The Big Investment

***A home in which there was always time for the children.***

It is seldom that a preface to a book points back to the motivating power behind the book as does that in a recent publication by Funk & Wagnalls Company entitled "Knowing Birds through Stories." Floyd Bralliar is the author. The influence of a father and mother who plan for their children and who have time for them after their arrival, breathes through the pages of the volume, but the preface gives the clue to the power of prenatal and childhood environment.

"When father and his Southern bride came back from the Ozark country to his boyhood home in Southeastern Iowa and purchased a claim, their first thought was not of the crops their land could be forced to produce and the money they might make. When a site was selected for the new house it was located on the southern edge of a woodlot, ten acres of which were set aside as a playground. Possibly it would be more accurate to say that this woodlot was selected as a playground, and the house was located so as to be convenient. Be this as it may, because of their natural taste and pioneer training, great importance was attached to this plot, selected because of its location as well as the large variety of trees and plants that grew on it. Specimens of every additional wild plant and flower they could obtain were transplanted to this grove. It was fenced and the underbrush retained except that here and there a specimen clump was removed, while only such stock as would do no harm were allowed to pasture there. Even those were kept out most of the year.

"Like most pioneers, father was a great hunter, but in this grove nothing was ever allowed to be disturbed by the crack of a gun. There we children went to find the first bloodroot or anemone in the spring, and there we gathered the last black haws and wild grapes in the fall. Nowhere else were the wild gooseberries so large, the crabapples so yellow and fragrant, or the plums so red. Much of every Sabbath, when it was not raining, and every spare hour of the week between, we children spent in this grove. Best of all, father and mother were as anxious to go to "the grove" as any of us; and when they did go, we children were always delighted, for there was sure to be a story, a bit of information, or a reminiscence connected with a tree or a flower.

"With a stream of living water running through it, and the orchard, corn, peas, barn and cattle sheds on its border, it is small wonder that this grove became the haven for birds of every description, and many of them became so tame that they did not resent my assisting in their household affairs by furnishing prepared nesting material and by giving the babies an occasional treat of worms and bugs. It was here I learned to know and love the birds; and it is the story of some of these birds with a few others I have met elsewhere that I mean to tell in this book. I have traveled far and wide, but never have I seen any other place of nearly the same size that was inhabited by so many kinds of birds, or where they were so unconcerned when we were around. This grove was a haven for over thirty years, and doubtless several generations of birds taught their young that there they could find safety.

Like other children, we hunted bird's nests, and were always alert to see what our feathered friends were doing, but we did not take the eggs. Even to this day I have never made a collection of birds' eggs. To mother, a bird's nest was a sort of sanctuary, and I have never been able to get far enough from her training to regard it in any other light."

In the body of the book Mr. Brailliar mentions a rainy day when, as a very small boy, he was kept in the house because of rheumatism. "Mother came over and sat down by me and began to talk about the geese that were playing out in the water." What she talked about was the family of web-footed birds. "She explained," "she told me," are frequent expressions of the author. He mentions that this was done after she had finished her work and had a few minutes to spare. Even the uninitiated can imagine that an Iowa homesteading claim would not offer a great deal of leisure to the wife and mother of a family. But there seemed always time for the children —to answer their questions, to sit down and talk with them intelligently on subjects in which they were interested.

Could there have been a bigger or a better investment of time than this?

## The New World Movement in My Church

By W. A. Elliott,
Pastor First Church, Ottawa, Kan.

OUR allotment for the New World Movement was $75,000, a sum that seemed staggering in its proportions and utterly impossible to raise. We were asked to give for missionary and benevolent purposes an amount larger than we had hitherto raised for similar purposes in twenty-five years. It was so out of proportion to anything that we had ever done that the most optimistic of our people doubted whether we could reach the goal.

We accepted the apportionment and set about to inform our people concerning the denominational needs. The pastor spent weeks in presenting every phase of our denominational undertakings. He informed, inspired and incited.

With our men organized for the canvass, and every man committed to the idea of raising the entire amount, we went to our people for their pledges. The readiness and eagerness of our people to respond surprised us. Everywhere we found responses and in generous sums. Instead of the $75,000 allotted, we raised $83,000 in cash and pledges.

The remarkable thing about our church is that our people not only *pledged* the above amount, but are now ahead in the payment of those pledges. Our people have not been deflected from our work by the confusing voices heard on every side since the campaign. There has been no disposition to repudiate their obligations. We anticipate that every dollar of the amount will be paid.

And what of the result in our church life? As a result our church has arisen to a new sense of achievement and confidence in its ability to do the heroic thing. Incidentally, there has come to our people a new sense of importance and self-respect. We have never before had a finer spirit in all of our work, money never came more easily, and the spirit of revival has never been more manifest. We have received more members into our church through our regular services than at any previous corresponding period.

With all of this we have greatly enlarged the circle of our influence as a church and have had increasing joy in the thought of extending into distant lands and among pagan peoples the beneficent ministries of the Christian religion. With the accomplishment of this task there has come to all of our people a wider outlook and a truer sympathy in their relations to the great world in which they live. All of us have grown in our appreciation and apprehension of the purposes of God and of our responsibility as disciples to this sinning, sorrowing world.

If every church throughout the bounds of the Northern Baptist Convention had assumed the raising of its allotment in all sincerity and devotion; if every church had faithfully undertaken the heroic, there would have come a new day in our work at home and abroad and our pastors and churches would have now been feeling the throb of new life, in all the activities of the kingdom of God. There would have been realized a unity and a spirit of cooperation that would have brought us many a mile in advance of our present situation.

*Only the church that attempts great things for God can reasonably expect great things from God.* It is not otherwise with pastors and leaders.

# A Plea for Fair Play—Mission Comity Without Hypocrisy

By V. W. Dyer

JUDSON'S great pioneer work in Burma was the beginning of American foreign missions and also the first work of the American Baptists. No one would deny this. It was so obvious that when the large foreign mission societies of northern United States agreed to certain principles of mission comity and divided up the various mission fields among themselves in order to avoid friction and overlapping, without hesitation they allocated Burma to the Baptists. Of course, that is distinctively Baptist; so they all understood but at the same time these mission boards recognized that northern India around Lucknow was the great field of the American Methodists. It was realized that it would be a violation of mission comity for American Baptists to enter that great Methodist field and likewise wrong for the Methodists to begin work in Burma.

Whether mission comity and agreements among the mission societies are desirable or not should be decided over again. If so, then all parties should strictly observe the letter as well as the spirit of mission comity and pledges. If the American Protestant denominations wish to return to the "grab-as-you-please plan" and have no comity regulations at all, let us do so frankly at once. But in God's name let us have no evasion, nor violation, nor hypocrisy. The world expects us to be as reliable in keeping our word as business concerns are. Decide these two questions before we discuss anything else:

1. Is there any such thing as mission comity among us?
2. Is Burma the Baptist field?

### The Nose of a Camel

All the great American (northern) Protestant denominations agreed to keep out of Burma and they did so, except the American Methodists, who came in about thirty years ago by special agreement of the Baptist missionaries of Burma, *but to do English work only.* Mr. F. D. Phinney (who died last December after forty years service in which he built up the most remarkable mission press in the world and was so beloved that he had the largest funeral ever seen in Rangoon), told a number of missionaries during the last two years how the Methodist bishop assured him personally and the Baptist mission, that if the Baptists would consent to the Methodists doing work among the Anglo-Indians and Europeans which would be *English work only,* they would come to Burma for this purpose only and would *not* start mission work among the native peoples. Mr. Phinney and the rest of the mission consented. It was the old story of the camel getting only his nose under the edge of the tent; soon he tried to get the rest of his body in. Inside of two years, in spite of all Christian courtesy and agreement, the American Methodists opened up work among the Chinese and then among the Burmese. Recently they have begun an Indian mission (which has already caused trouble and misunderstanding), and, finally, they have been gathering data on our world-famous Karen mission stations. From the days of George Dana Boardman, a century ago, the Karens have known nothing but the simple New Testament Christianity as taught by Baptist missionaries.

Why, oh why, must American Christians inflict upon the Karens and Burmans the needless perplexity of American sects and denominations? The Presbyterians at Kengtung in upper Burma saw the point and withdrew. Should the Baptists give up the field to the Methodists? Is there some place on the globe that the Methodists will suggest that the Baptists may have as their field without the willing assistance of the Methodists?

Comity or anarchy, honesty or hypocrisy, which is it to be?

I pray for the advancement of world-wide missions, especially for some of my Methodist friends, but I must confess that I find it difficult to pray for the aggressive progress of the American Methodists in our Baptist field of Burma when it causes so much unnecessary trouble for our missionaries, and what is worse, so much confusion for the peoples of Burma. But are the Baptists properly covering the field? No! Certainly not! But, we are doing it as well and for the most part, better than the other large mission boards in the other parts of the world! No mission field is properly and completely supervised and provided with sufficient missionaries of the right quality. When other denominations have as many missionaries to per capita of population, as many Christians in proportion as the Baptists have in Burma, then and then only, shall we welcome others to help us do the work we have been unable to do. Yes, we will send out with earnest prayer and eager expectation the Macedonian cry: "Come over and help us!" It is not a case of the Baptists in Burma playing dog in the manger but a matter of religious efficiency, kingdom-of-God strategy, of *mission comity!*

What of the great Methodist field in North India? In speeches and in print they plead for more money and missionaries. They say and say truly: "We have not help enough to handle the wonderful mass movement which is upon us." They beg pathetically for American Methodists to give their wealth and their youth to save the situation. I know of some well-to-do Baptists who are keenly interested in that wonderful field! Shall we Baptists cry: "On to Lucknow," and give relief like the famous Baptist general, Havelock, who once saved that city? Shall the Baptists answer their call and open up a Baptist work there? Or would the Methodists prefer to call off their advance guard in Burma and send them, a score and more with the money it costs to maintain their Burman work, to the relief of Lucknow? The facts are, according to a last spring number of the *Missionary Review of the World,* that the Baptists in Burma have about twice as many missionaries to per capita of population as the Methodists have in North India. Since their need is twice as great as ours in Burma we Baptists would better help them man their most needy field instead of them sending unasked-for help to Burma where we have no such mass movement which we cannot handle. It all goes back to a question of mission comity!

### Is There a Comity Agreement?

1. Is there such a thing as comity arrangements among us?
2. Were the denominations right in alloting Burma to the Baptists?

"We Methodists are responsible for 8,000,000 women in Burma; therefore you must give." was a part of the speech of a Methodist missionary a few years ago, and it was spoken in Judson's home town of Malden, Mass! The Methodists have large plans for an aggressive advance in Burma, not merely in places where Baptists have no work at all but in the same fields alongside of Baptist schools and churches, as they have already done in the small town of Pegu. This very month (January) two Methodist missionaries left their stations to preach in Tavoy, where Baptists have two missionaries, and Methodists have never had any work at all unless their Penang and Singapore work is considered sufficient justification. At Mergui the Baptists have 1,600 baptized believers in churches supervized by the Tavoy missionaries and yet in spite of that fact the Methodists are planning to open a station there which must add confusion to our work, cause friction, produce expensive overlapping and violate mission comity. At this writing they are there "spying out the land."

Is there no remedy? Is mission comity no more than "a scrap of paper?" Is there no world-vision of what is best for the kingdom of God as a whole? Will not the great evangelical denominations allow courtesy, cooperation, and Christian love to prevail?

Rangoon, Burma.

## Midday in Old Moulmein

By Ethel Leora Hunt

THE hot dry grass is little darker
Than the dust filled cover of the sky.
Along the whitened road the oxen
Draw the creaking cart wheels.
Why not lie beneath a mango tree
As coolies do, brown bodies dressed
In one scant strip of cotton cloth,
And take a well-earned rest?
Oh, not a breath of wind appears
To stir the giant banyan trees!
With Buddha let us dream! Neikban,
That state of very Nothingness,
Our torpid souls should please!

## I Heard Spring Call

I HEARD Spring call across the gray
And broken-clouded sky today,
And caught a faint evasive scent,
That swiftly on the east wind went,
Like some dim memory of May.

There is no least light-budded spray
Of white or green along my way,
And yet, on some grave message bent,
I heard Spring call.

It sounded like some thrush astray
Too early, or some wistful fay
That begged a scrap of merriment;
Through storm and cold I bide content,
Since, beginning promise blithe and gay,
I heard Spring call.

Charlotte Becker.

# In the Capitals of Central America

*Also some impressions of the various republics*

BY SAMUEL GRAHAM NEIL

THE capital cities of the Central-American republics are, on the whole, handsome and pleasing in appearance, with conditions of climate and environment of much beauty and utility. Guatemala City is marked by a general air of prosperity; it is the most populous city in Central America, with a population of nearly 100,000. It is electrically lighted, has well-kept public buildings; wide, regular streets; tree-planted avenues and broad plazas; numerous theaters, picture palaces and museums; and a number of schools for both sexes. The houses are built low (as a rule one story) in order to minimize the danger from earthquake shocks which have been frequent and serious. Street railways and large automobile busses afford ample transportation facilities throughout the city. The republic of Guatemala has about 500 miles of railroads in operation, with through lines from the Atlantic to the Pacific coasts.

Managua is the capital of Nicaragua and has a population of about 45,000 people. It is an important commercial town, situated at a favorable strategic point so far as communication and commerce are concerned. When compared with Guatemala City, or the City of San Salvador, Managua as a capital city is rather backward. There is but one railway of importance in Nicaragua, the National Railway, which, with its branches, totals about 200 miles. The road starts at Corinto on the Pacific. By the projected railway to Matagalpa, and that connecting the lakes with the Atlantic coast, Managua will be brought into direct communication with all the important districts in the country.

### Neighbor to a Volcano

San Salvador is the capital of the republic of El Salvador. It is picturesquely situated at an altitude of over 2,000 feet above the sea, and has a population of about 70,000 people. As is the case with so many of the Central-American cities, only two or three miles separate it from a volcano, that of San Salvador. This is a mountain of magnificent aspect, 8,000 feet in height and a very grim neighbor. In 1854, and again in 1873, the city was practically destroyed by earthquake. A handsome university and others of the customary Latin-American institutions mark out the city for distinction; it may favorably be compared as a center of life with small cities in America or Europe. The scenery in many districts of Salvador is extraordinarily grand and imposing. It is essentially an agricultural country, and contains some magnificent stretches of pastureland, where cattle are bred in considerable numbers.

The capital of Costa Rica, San Jose stands 3,870 feet above sea level, and is usually considered the pleasantest city in Central America. It has a population of 30,000 people. Even though the majority of its houses are lowly structures, and from an architectural point of view, unimpressive, yet it is of modern appearance, and the setting of the town is extremely picturesque. There are two large parks. The cathedral, government offices, museums, library and barracks are among the principal buildings. Costa Rica also possesses a university and an observatory. The chief pride of the city, however, is centered on its theater. This is built of Carrara marble, and is said to have cost $10,000,000. The inhabitants of this city are famed for their hospitality, and the women of San Jose for their beauty. On the whole the people of Costa Rica are better educated than in the majority of the Central-American republics.

In all of the republics there are great natural resources to be found. The coastal lands on the Atlantic are very fertile, and produce enormous crops of bananas; there are also extensive grazing lands near the coasts and in the interior, especially on the Pacific side of the Divide; the interior valleys and the plateaus are exceedingly rich, and nearly every product of the tropical or temperate zones may be grown to perfection. There are also vast areas of forests rich in valuable woods, and great stretches of land rich in mineral deposits.

One of the most prominent and permanent features of Central America is its immense size. No one can possibly surmise the capacity of the Central-American republics for agriculture, industry, population and possibilities, without an adequate comprehension of the extent of territory covered by the various republics. North Americans have very faulty conceptions of the magnitude of the Central-American republics. Very few of the countries correspond in size to our states. They are in most cases vastly larger. They are "countries." Even little Costa Rica would have room and to spare, for New Hampshire, Vermont and Connecticut. Portugal would rattle around freely in Honduras, and Belgium expanded to three times its size would fall short of coinciding with all the edges of that Central-American country.

Size, by itself, is relatively unimportant unless helped out by other conditions favorable to human welfare, but the republics of Central America are exceedingly fortunate in that their percentage of useless territory is comparatively small. The Carribean Sea and the Gulf of Mexico constitute a veritable Mediterranean, open to commerce at all seasons of the year; and the Panama Canal facilitates traffic from all corners of the globe to either side of the North American and South American republics.

Central America has always been open to settlers, and rich enough in supplies and opportunities to satisfy the needs of home-seekers for countless years; nevertheless, immigration into Central America has pursued a leisurely course. Every Central-American country is today suffering from man-power hunger. Vast stretches of habitable land lie unused, and tremendous natural resources remain undeveloped through want of population. The policy of isolation maintained by Spain until the Central-American republics gained their independence, the real distance of Central America from Europe, and the anti-pioneering spirit fostered in some countries by an accumulation of "modern improvements" eplains in some measure the dearth of Central-American immigration.

### The Chinese Population

Next to the Italians, the Germans and the Chinese have settled in Central America in the most considerable numbers—with the exception of the Spaniards and the Portugese. In Guatemala, El Salvador and Nicaragua, and in most of the West Indies, the German settlers are proprietors of coffee and sugar plantations, conduct important commission houses and have large banking interests. Many fine stores and some leading hotels are managed by the Chinese. In the new era upon which Central America has entered, it is becoming more and more Europeanized and will some day be identical as a "melting pot" with the United States, differing only in the circumstances that the basic fabric of society will be Spanish and Portugese instead of American, as among us.

Nearly all of the stories of the Central-American revolution are in the past—the stories of the mal-treatment of foreigners, of uncertain concessions, of the trickery of tyrannical rulers, and of wholesale plunder and perfidy by politicians. Slowly but surely men of integrity and honesty are being placed in positions of authority and trust. As a result, with few exceptions, life and property are as secure in Central America as anywhere else; and in many of the countries the people have almost forgotten what a revolution is like. Even little Nicaragua, though it has had a stormy political history, can boast of being the only country in America which enjoyed an uninterrupted peace for the thirty-four years from 1859 to 1893, while in others the revolutions that have occurred have been almost bloodless and not one-half so exciting as many of our national elections in the red light and

*(Continued on page 288)*

## Transformation

BY CHARLES C. EARLE

I BURIED a bulb in a garden bed,
And covered it o'er with fertile loam
It seemed lying there in the earth as dead.
With a spray of cyprus to mark its home.

That day, I planted a hyacinth there,
A double one, white, though the bulb was brown,
"'Tis strange," said I, "that a blossom so fair,
That little low grave with glory will crown."

When the spring-time came, and the soft winds blew,
The lingering frost from the earth did creep.
And the sunbeams, warm, pierced the cold earth through.
And awakened to life, the bulb asleep.

From the bulb so brown, came a stalk so green,
From the stalk so green, came a bloom so white.
I marveled and said, "To me it doth seem,
The work of a God, the God of light."

So man shall be raised, though he may die,
Changed by the power of Infinite Love.
The bulb of the body in the earth may lie,
The soul shall awake in glory above.

# The Business of Soul Winning

## The Revival in St. Louis

By J. S. Kirtley

ON Sunday, March 18, the Baptists of St. Louis and the surrounding community closed the most remarkable evangelistic campaign in their history. Sixty churches conducted daily meetings simultaneously and cooperatively, twenty-four white and thirty-six negro.

Each church followed its own plan, most of the churches having the assistance of outside pastors or evangelists and song leaders, though in several there were no meetings owing to condition of the buildings and several combined with neighboring churches of other denominations.

Some of the assistants in the meetings were evangelists of the Southern Home Board, though most of the helpers were pastors of churches. At the Third Church, where Rev. J. Kirtley is serving as acting pastor, Dr. M. E. Dodd, of the First Church of Shreveport, La., did the preaching, and Mr. W. P. Martin, his musical director, had charge of the singing.

All the meetings began March 4 and ended March 18. On Friday, March 16, after the services in the various churches were over, members of all the congregations assembled at the Third Church at 10:30 for an all-night prayer meeting. A packed audience spent the night in fervent prayer, spirited singing and, with very inspiring addresses. One hour the meeting was led by the negro brethren and two of them gave extraordinarily inspiring addresses—Dr. Watson of Chicago, and Dr. Maxwell of St. Louis.

The attack on this large and needy city was daring, strategical, determined and encouragingly successful. It was under the direction of Rev. J. W. Beagle, the capable superintendent of evangelism in Missouri. At eleven o'clock each day, the pastors and personal workers assembled at the Third Church to make reports, form plans and encourage each other. I suppose there was seldom a meeting in any one of the churches, white or negro, in which loving and earnest prayer was not made for all the cooperating churches.

The results that can be tabulated are not all in today, but I can give enough to foreshadow the total. Twenty-three white churches received 571 by baptism and 223 by letter and relation. Thirteen negro churches received 281 by baptism and 490 by letter and relation. But the most interesting fact of all is that the organization was so thorough in each church and the list of those doing personal work so large that the revival is sure to go on for weeks and months.

At the Third Church there have been seventy-three additions by baptism and fifty by letter and relation. This large and strategical church has always been evangelistic and it has always been devoted to true education. Most thorough preparation had been made for these meetings. Dr. Geistweit, who left for his work in Dayton the first of March, had been stimulating the preparations very constantly and effectively. A campaign committee under the leadership of Mr. A. W. Payne had organized thoroughly for the work. I stepped in to fall heir to that efficient and inspiring preparation.

This is the best form of general evangelism that I know anything about. The tabernacle method in a city-wide union campaign has somethings to commend it, but its disadvantages are so very great I wish that Baptists everywhere would adopt this method of simultaneous meetings.

St. Louis, Mo.

## Win One

**Nothing can ever take the place of personality in winning the world for Christ. An attractive church building, good music, bright and interesting service and great preaching will not take the place of "personal persuasion." Jesus recognized this fact when he sent his disciples out two by two to do personal work. If you want to win some one for Christ and the church, you must be willing to pay the price of prayer, time, and persistent effort.—Temple Church Bulletin, Los Angeles.**

## Gleanings

**Pastor Tomlinson of Naco, Ariz.,** reports twenty professions of faith as a result of a meeting recently held in his church by Clarence Hedrick, evangelist. Mr. Tomlinson is very much encouraged in his work.

* * *

**Rev. George R. Stair, formerly pastor** of the Englewood Church, Chicago, conducted a three-weeks' evangelistic campaign at Muncy, Pa. Rev. William E. Staub, in a letter to The Baptist, commends the work of Mr. Stair as being free from objectionable sensationalism.

* * *

**The most wisely conducted, carefully** followed up, and therefore the most successful evangelistic campaign of which we conceive, is an honest-to-goodness Christian life.

Mrs. J. W. Gaiser.

Greenville, Pa.

* * *

The daily press has heralded the story of the conversion of Fred A. Stone, famous actor and comedian. The *Pacific Christian Advocate* tells the story. He had at one time been a member of the Methodist church, probably a member on probation. He had not for years entered a church. Sitting in a snow-bound train on the Dakota prairies he made up his mind to discharge his obligations as a Christian man. When the train reached Butte, Mont., he went to the pastor of the Methodist church of that city and made his confession and pledged his life to carrying out Christian principles. He then and there pledged one-tenth of his income to Christian work. When asked whether he would leave the stage he replied that he would not. "My life has been clean and my impulses and instincts have been good. I have always been a fun-maker, but my playing has been wholesome and clean." In Yakima the pastor of the Methodist church received a check for $50 with this brief note. "This is the tithe of what I received in Yakima."

## In a Scottish Fishing Town

The *People's Journal,* a Scottish paper, reports a gigantic revival along the Moray Firth coast, and in picturesque language describes the scene. "A full-throated chorus of earnest praise echoed along the straggling streets of the little grey fishing town of Lossiemouth. A piercing wind blew from the northeast and normally the streets would have been deserted, but the hymn-singing circle of fisher folk were wrapt in a spiritual ardor that made them careless of the discomforts of the storm. Gathered at an exposed corner where the four winds were meeting in a riot of unrest, the blue-jerseyed fishermen and their shawl-clad, bareheaded women folk joined in the old favorite Sankey hymns, their fervent voices rising above the harsh sound of the sea and the wild wind.

"The great new revival at Lossiemouth does not owe its origin to any eloquent preacher coming as a stranger to the town. The seed was well sown by Rev. Donald Fletcher, the minister of the local Baptist church, who about three weeks ago began a series of prayer meetings in the small church hall which is the property of the congregation. Soon the building would not accommodate the large number of persons who attended these meetings. . . . Every evening about 7 o'clock the revivalists begin to assemble in the Baptist Church. After individual members have ceased to offer up prayer the period of testimony begins. . . . The benediction concludes the meeting, but outside the revivalists form themselves into an orderly company and march, chanting their hymns, throughout the town. As they pass a street corner where a number of people are standing watching, one or two of the latter may step quietly into the marching ranks. New recruits have thus probably been won for the cause.

"Lossiemouth has long been considered a community where the people were typically Scottish in that they rarely gave rein to their feelings. The religious revival that is now influencing the lives of the inhabitants has, therefore, evidently a sure and strong foundation. The outward designs of fervor will probably pass after a little time, but a permanent influence for good in the life of the community should remain."

## A Meeting with a Climax

THE Baptist Church of Brandon, Ohio, recently closed a revival meeting. R. M. Dodrill pastor of the church, was assisted by Rev. M. H. Bridwell, of Pomeroy, Ohio, and Paul Albright, of Akron, Ohio.

The climax came on the last night of the meeting, when sixteen young men and women surrendered their lives to Jesus Christ. There were twenty-five conversions during the meeting. This has been the greatest revival meeting held at the Baptist church of Brandon for many years.

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Of the present House of Representatives and Senate more than 300 members are lawyers.

A Lutheran world convention will be held at Eisenach, Germany, August of this year. About twenty delegates of the United Lutheran Church in America have been appointed.

# The Open Forum

### BAPTISTS ARE NOT ALL IN JAIL

Not all of the Baptists are in jail. This does not mean that the remainder of them ought to be, but from the telegraphic intelligence appearing in a number of Illinois dailies recently, the whole sainted denomination is headed that way. The news item carried the information that the warden of the Alabama State Penitentiary asserted that a census of the institution revealed the fact that there were 1,289 Baptists behind the walls, outnumbering all others. This statement was again forced on the attention of the writer when he received through the mail on the following day, an unsigned copy of the above clipping. The subscribers to the dailies were "getting our number."

The writer admits that Baptists are sometimes put in embarrassing situations, by folks of Baptist leanings and criminal tendencies. Some years ago the secretary of the American Baptist Publication Society in Philadelphia, received an application for Sunday-school literature from a convict in the Federal Penitentiary at Atlanta, Ga., in which the life termer remarked, "We have all denominations represented in the Atlanta penitentiary, but the Baptists are in the lead."

For fear that the readers of the secular journals might form a false opinion of the rest of us Baptists who have not as yet been apprehended, the writer S. O. S.-ed an appeal to Secy. D. F. Green of the Alabama Baptist State Convention, at Montgomery, Ala., asking if all of the Baptists of Alabama were taking lessons in the lock step, and if not, for heaven's sake, to broadcast it. Dr. Green replied in a most enheartening letter as follows:

"I am glad you wrote me with reference to the report that went out from Montgomery that of the 3,063 prison population, 1,289 claim that they were Baptists. This is very easily accounted for. Of this number of prisoners more than two-thirds of them are negroes. We have approximately 330,000 negro Baptists in Alabama out of a negro population of 900,000. Very few negroes belong to any other denomination. They are naturally Baptists, unless some white man 'goes foolin' with them."

"Another way of putting it is that according to government statistics Baptists outnumber all other denominations in the state. Unfortunately, Baptist people are just ordinary folks, and commit crimes somewhat in proportion to others. A great many prisoners in Alabama have been sent up for blind-tigering or for boot-legging whisky. We have about 17,000 Primitive or Hard Shell Baptists in Alabama that do not think it is wrong to make, sell or drink whisky. Excluding the Primitive Baptists and the negro Baptists, there are very few Baptists in the penitentiary in Alabama. Comparing our numbers with the others, I do not think there is any cause for alarm at the situation in our state. You can say to the brethren in Illinois, that the reason we have so many in the penitentiary, is because we have so many of them. Approximately fifty-four out of every hundred members of churches in Alabama, belong to the Baptist denomination."

### CHURCH OBLIGATIONS

Does a man not a professing Christian have any obligation to the church? Yes. This is the most beautiful and wonderful country in the world; and it has been made such by the Christian church. We are regarded by the world as being a Christian nation. Every one born under the stars and stripes is in some sense a Christian. The church is our foster mother, and the one who does nothing for his foster mother is guilty of gross ingratitude. If nominal Christians could dwell in a heathen country for a year, they would be brought to a realization of their obligation to the Christian church. All Americans owe to this great power for good, obligations they will never be able to fully pay.

J. H. Hollingsworth.

## How to Keep Young People Interested in the Church

By N. J. Peterson

During the past year our church has received into its membership a large number of young people between the ages of eight and twenty-five. The question at once arose how to interest these young people and train them for efficient leadership in the church. Three plans suggested themselves: First, we organized a young people's orchestra beginning with six members about a year ago and the interest in this has grown to such an extent that today we believe we have the largest orchestra of any church in America for its size of 235 members. There are thirty-two in the orchestra who play the following instruments: twelve violins, one viola, one violoncello, one double bass, one viol, one flute, one piccolo, three fifes, two ocarinas, three cornets, two trombones, two drums, one piano and one organ. Dr. A. Z. Hall is the director of this orchestra and meets with it several times a week for practice. A number of new applicants are waiting to be admitted to it, so we now find it necessary to organize a new group as thirty-two is about all one director can handle. The church is paying for the instruments of those who cannot afford to purchase them; fourteen of the instruments are paid for by the church, six are borrowed and the rest of them are owned by the persons who play them. With the exception of four all the members of the orchestra are between the ages of eight and eighteen, and all members of the church.

Second, we decided to present a good Bible to every boy and girl who would be present for twenty-six consecutive Sundays at the following services: Sunday school, junior service and the regular morning preaching service. Whenever any one missed a service he understood that he had to begin all over again. Up to this time more than forty Bibles have been presented this year for perfect attendance at these services. Strangers who visit our church are surprised to see that the first three rows of seats are occupied by boys and girls who remain after Sunday school for junior service and for the regular morning service. The pastor, N. J. Peterson, preaches a ten-minute junior sermon immediately before the regular morning service and not a boy or girl leaves but stays right through.

Third, we planned to give each boy and girl something specific to do. For instance, during the summer months we divided them into groups, as nearly as possible according to Sunday classes, and beginning with the seniors and down through the juniors had each group take charge of one of the mid-week meetings. This worked fine; each group or class was eagerly waiting its turn to have charge of the service and would meet several times during the week to prepare the program for the meeting. We were all surprised at how splendidly they did. They learned how to express themselves and how to be on the lookout for new and practicable experiences.

This summer we are going to organize several Bible and missionary classes so as to get every last member lined up with the church in some kind of specific work, for one thing is certain and that is that it is impossible to keep young people in close contact with a church unless they are given something to do, and something that is big enough and interesting enough to capture their imaginations and impulses.

We are just getting ready to dedicate a fine modern $15,000 Sunday school addition to accommodate our growing Sunday school and young people's organizations.

Eaton, Colo.



# Religious Education



## International Sunday School Lesson for April 15

**JOSEPH, THE PRESERVER OF HIS PEOPLE**
**Lesson: Genesis 45:3-15 Golden Text: Exodus 20-12**

**Introductory**

Joseph is the great-grandson of Abraham, the friend of God and the man of faith. He is one of the most romantic figures in Old Testament history. He is the elder son of Jacob and Rachel, his younger brother being Benjamin. He has ten half brothers, jealous of him because he is called their father's favorite. This hate results in a plot whereby they sell him into Egyptian bondage. The lesson given for today is only one outstanding incident in the life of Joseph. To understand the boy and the man a full survey of his life must be had. For this read Gen. 30:22-24; 37:2-50:26.

**The Lesson**

During the famine the half brothers of Joseph, together with his own brother, Benjamin, come to Egypt to buy corn. Joseph tests them to determine whether they have become better men. They have no thought of finding the brother, spitefully sold into slavery years before, in the king's palace, second only to the king himself. Joseph, anxious to hear of his father and to recognize these kinsmen, commands all courtiers and officers to leave the room, as he wishes no curious witnesses to the scene about to take place. But his emotions are so strong when he makes himself known to his brethren that all the house of Pharaoh hear. "I am Joseph," he announces. "Doth my father yet live?" But they could not answer him for they are troubled at finding him here in this unexpected place of power. He summons them nearer, begging them not to be grieved at their sin against him. He pointed out that it was the will of God that he should be brought to this strange country, for thus had he been made a lord of the house of Pharaoh, and ruler over Egypt, and in a position to save a remnant of his people from the famine. Five years of the famine are yet before them, and Joseph urges them to go back to his father with the message: "Thus saith thy son, Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and they children's children, and thy flocks, and thy herds, and all that thou hast." The sweetness and the saneness of Joseph in the midst of great prosperity is shown as he kisses his brother, Benjamin, and weeps upon his neck, and then kisses his half brothers and weeps over them. No recorded incident of Joseph's life is more convincing evidence of the greatness of Joseph's character.

**Leading Thoughts**

1. Never did Joseph doubt God's guidance and never did God forsake him; 2. Doing the duty nearest in the very best way it can be done is a sure path to power; 3. God ever works in spite of the evil intent of some of his humans; 4. He loves most who forgives most.

## The Prime Requisite

By Roy L. Van Deman

"From all I can gather they say he is safe."

Proctor took his seat on a bench in the little park beside his lifelong friend Diligens. Here they often met on Sunday afternoons and talked over problems together. Few came there and it was quiet.

Proctor continued, "The directors of our college feel that other qualifications are needed but that this is essential."

Diligens asked, "What is safety? Does he see Christ? There is no safety unless one is open to truth."

And Proctor said, "What is truth? Are the mists of modern thought truth?"

Diligens answered, as you would, "Jesus said, 'I am the truth.'"

"We are at one, Diligens. I shall refuse my vote to any man who erects any standard other than Christ and calls it truth to which others may safely subscribe."

"I am glad we see eye to eye, Proctor. We in our church are having the same problem just now which you are having in your college board. We are trying to get the right man to direct the religious education of our young people. It has come to be a complex and difficult work. No man without both special training and deep insight can succeed. Even we older men know that secular education has gone far ahead of the church schools. We ought to know too, if we do not, that the adolescents of our time differ from many in our youth, Proctor. Nowadays they ask more questions and will not follow those who cannot answer them. Greater companies of them than ever before, not only in colleges but in the high schools, desire truth above gold, and I think would lay down their lives for it. It is of the nature of youth to desire ardently. They need some one who understands adolescence to unveil the beauty and the power of Jesus in terms common to their own inner life. The problem in the colleges is the same as that in the churches, only perhaps more complex. No one can teach religion to youth who hasn't deep insight into youth, who can't *see*."

A silence fell between the two, thinking.

"You and I once had an hour when we really saw Christ, solitary and alone. That day we drove to the lake during the assembly and went into the Bible hour. You remember? I know you remember. We were in a vast crowd of people in that hour. He was its center but he seemed alone. They were circling about him, crowding, looking, talking. Then the great crowd shifted as he came nearer our little eminence and he stopped again near us. He straightened a poor old woman. We saw it with our eyes. Then he taught in words that found us as no words ever had before. We saw him as the world's healer, the hope of centuries, there before our eyes. You remember how our hearts glowed in that hour?"

"The hour passed but nothing afterwards has been as it was before. We have taught many, you and I. But you know as well as I that the things we have said have had little value except they have been an inspiration to youth to follow him. Once I wrote an argument. You read it. Did it help you? It did not. Once you wrote a creed? I read it. Did it help me? No. It got between me and Jesus. Can our arguments and our creeds help nobody, therefore? Perhaps. If they leave somewhat open, a way back to him, I think they may. But they are so like to distract the interest from himself. Do you not think so, Proctor?

Again they both fell silent, thinking.

"I have come to believe, Proctor, that our minds are rather given us to see with than to formulate things with. We are too quick to formulate e'er we see. To see means to live with mind open to the meanings of Christ however they may reach us. To see means outlook on the world with which Christ is grappling. To see means insight into childhood, patience with adolescents, sympathy with doubt and immaturity, and the knowledge of growing human life.

And Proctor answered, "I think I sense it, Diligens. *To see* is the primary thing."

### Is It Nothing to You?

THAT one-third of the world is still illiterate, ignorant of true prayer, and beyond the reach of medical skill? That the thirst for western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? That in India scores of thousands are being turned away from the church because there are no teachers to instruct them? That not one-half of the church members in America give to either local church expenses or to benevolence, nor are enlisted in any active church?—*Metropolitan Baptist Bulletin.*



# Young People's Work



## Topic for April 15

STEWARDSHIP OF SELF

I Cor. 6:19, 20; Rom. 14:12.

*"First, they gave their own selves to the Lord."*

Thou seemest human and divine;
The highest, holiest manhood, thou!
Our wills are ours, we know not how;
Our wills are ours to make them thine.
—*Tennyson.*

### Materials

"Stewardship of Life," by Agar, price 75 cents. Order from the American Baptist Publication Society, 125 North Wabash Ave., Chicago. "Stewardship Principles and Programs for Young People," by Laegeler, free. Order from the General Board of Promotion, 276 Fifth Ave., New York City; 125 North Wabash Ave., Chicago; 313 West Third St., Los Angeles, California.

Stewardship of self includes:

1. *Our time.* If I belong to God, it follows that my time is also his. That will mean that a proportionate share of each day or of the week should be spent in doing specific Christian service—acts of helpfulness, acts of worship, teaching, or other service in the church.

2. *Our ability.* Whatever special ability we may have should be dedicated to Christ. A filing clerk gave herself to Christ and offered her expert filing skill to the Lord. She is keeping the Sunday-school records of that church in wonderful fashion. An advertising expert uses his skill to design church billboards, programs, and advertising copy for the newspapers.

God wants and can use every bit of ability we have. He calls to his service not only the singers and speakers and teachers and givers, but all who will offer him whatever they have.

3. *Our influence.* Each one is somebody's hero or heroine. Some person is greatly influenced by what I am and say and do. The principle of stewardshi recognizes that influence is a mighty force for God.

Livingstone, missionary, explorer and hero, may be taken as a noble examp when he said: "My Jesus, my King, my Life, my All: I again dedicate my whole being to thee. I will place no value on anything I have or possess except in relation to the kingdom. If anything I have will advance the interests of that kingdom it shall be given away or kept, only as by giving or keeping it I promote the glory of him to whom I owe my hopes in time and eternity."

*"To every man there openeth*
*A way, and ways, and a way,*
*And the High Soul climbs the High Way,*
*And the Low Soul gropes the Low,*
*And every man decideth*
*The Way his soul shall go."*
—*"Principles and Programs."*

## B. Y. P. U. European Extension Fund

**Our Baptist brethren across the sea have wiggled a Macedonian finger at us, desiring help in organizing their young people and in binding them together with us into a world organization. Just think of it! B. Y. P. U. the world round! It gives us a vision, a task and a goal all in one, and spells OPPORTUNITY. We shall need $2,000 to go ahead with this missionary work and we shall need it right away. Take a collection in your society next Sunday equal to about ten cents per member and mail it immediately to**

**Rev. Herbert Hines,**
**193 N. Harrison Ave.,**
**Kankakee, Illinois.**

**Step on it, locals, and "Belt Yon Poor Urrup" with B. Y. P. U.**

## Why Baptist Young People Should Go to Boston

There are some very obvious reasons why this convention should come to the Bay State Capital. It must convene some place, it has never been here, so why not come to New England?

Second, many young people combine a vacation with this international gathering, and New England is a summer vacation land. Fine automobile roads well marked, beautiful country, with lakes, seashores and woods, and every comfort and convenienc makes this section of America very attractive.

But the greatest reasons are found in the religious and historical settings of Boston and vicinity. The First Baptist Church in America was founded at Providence, R. I., the second at Swansea, Mass., and the third at Boston, the old First Church, whose doors the magistrates nailed up to prevent heretical worship. The first Baptist martyr in America, Obediah Holmes, was whipped on Boston Commons.

Here was founded the Massachusetts Baptist Convention, a generation before our national societies were organized. Out of its boards came the men who founded the home and the foreign societies. This state convention aided for years in support of John M. Peck, the great western missionary. When Adoniram Judson went to Burma this convention paid $1,000 toward his salary, or in the next few years contributed $1,100 toward the translation of the Bible into the Burmese.

Boston is the home of great Baptist churches, known wherever Protestant Christianity is known. But the chief pull is the fact that New England is a popular Baptist center. There are more Baptists in New England than in all the Rocky Mountain states, the Pacific Coast states with Nebraska and Kansas added to give a flavour of the prairies.

Historically and educationally Boston can claim certain attractions. A study of the monuments commemorating the great events connected with the history of New England and America will do considerable to give you the historical background of the foundings of the nation. In and around Boston are between forty and fifty institutions for higher learning, including Newton Theological Institution, Harvard University, Technology, Boston University. Among the noted public buildings which should be visited because of their historical association or art treasures contained there in, are Faneuil Hall, Old South Church; North Church, the old state house, the public library and the art museum.

Here is the birthplace of Franklin and the graves of his parents, the final resting place of Revere, the Adams, Hancock, colonial governors, Longfellow, Holmes.

Space will not permit us to relate the interest to be found in old Salem, Concord Lexington, Plymouth and the great industrial centers. We can only say "Welcome" to you to all of these wonderful opportunities for pleasure and instruction.—F. F. PETERSON, Chairman.

### Speakers and Conference Leaders

Mr. Milton M. McGorrill, director of religious education, Temple Church, Brooklyn, N. Y.; Rev. N. S. McKechnie, pastor First Church, Belleville, Ontario; Prof. H. B. Robins, Rochester Theological Seminary, Rochester, N. Y.; Rev. C. N. Arbuckle, pastor First Church, Newton Centre, Mass.; Rev. Albert H. Gage, director of religious education, Chicago Association; Rev. U. M. McGuire, pastor First Church, Greencastle, Ind.; Rev. R. M. West, pastor First Church, Lewisburg, Pa.; Dr. James A. Francis, pastor First Church, Los Angeles, Calif.; Dr. Russell H. Conwell, pastor Temple Church, Philadelphia; Dr. Frank W. Padelford, secretary of the board of education, New York City; Rev. Bernard C. Clausen, pastor First Church, Syracuse, N. Y.; Dr. F. W. Patterson, president Acadia University, Wolfeville, N. S.; Rev. Mark F. Sanborn, pastor First Church, Detroit, and president of B. Y. P. U. of A.; Dr. Harry S. Myers, of the stewardship department of the General Board of Promotion, New York; Mr. H. F. Smaltz, president of the Young People's Union of Brooklyn and Long Island; Rev. Charles A. Boyd, director of religious education for Wisconsin; Miss Edna Geister, famous social and recreational expert of Elgin, Ill.; Rev. C. W. Petty, pastor First Church, Pittsburgh, Pa.; Dr. Joseph Taylor of China; Rev. W. G. Towart, pastor First Church, Bennington, Vt.; Mr. John Ruthven, president Columbia Federation B. Y. P. U., Washington, D. C.; Dr. S. J. Porter, pastor First Church, Oklahoma City, Okla.



# The Chimney Corner



## Easter Weather

By Margaret E. Sangster

A SOFT wind blew across my face; a wind that sang little songs and breathed wee fragrant secrets and murmured small happy words. And I lifted my eyes to the sky—gray-veiled by the smoke of a thousand chimneys—and forgot that I was standing on New York's busiest corner.

All around me swirled crowds—women in shiny straw hats, men in spring overcoats, and little children in half socks and strapped slippers. I wondered as I watched a fluffy cloud drift through the gray smoke, if any of them were hearing a voice of the wind—as I was hearing it. Perhaps the children were conscious of it—passing lightly over its subtleties—but the men and women were far too hurried, every one of them, to pay heed to vague songs and vaguer secrets. They were too busy to even know that it was Easter weather!

With a start, almost, I brought my eyes back to the hurrying street. On New York's busiest corner one does not watch the sky over-long. Sky-gazing is apt to draw a crowd in New York. And a crowd is, almost, unlawful! It would be hard to explain—to a policeman with not much imagination—that a cloud looked like a fairy's pillow.

I brought my eyes back to the hurrying street. And there, on the corner opposite me, I saw a flower man with a tray of violets in his hands. They were hot-house violets, tortured into stiff little bunches, but from across the street one could only see that they were fashioned of a heavenly color. From across the street one could only dream the sweetness of them. Violets—in the city!

The crowds surged past the flower man. They jostled him this way and that, in their eagerness for speed. He did not sell many flowers, but I somehow felt that, even though he did not sell many of them, he was happier than the people who hurried by. For they were passing a little garden, all unseeing. And he, despite the city, was holding a garden in his two hands!

They used to grow in great purple beds—the violets. When the meadows were gay with Easter weather, they used to make a carpet in the quiet places. One seldom spoke aloud, when the violets were abloom—there was something nearly solemn about them. They were so shy themselves, and so silent; unlike the roses of June, that seem to hum gently to each other, and the dahlias of the late summertime—that almost shout aloud, so riotously colorful they are! They were so still that we used to walk among them on tiptoe, speaking in whispers.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

We always felt, there in the meadows, that God was very near. We didn't exactly think it in a conscious way—for we were only children—but we thought it, nevertheless. Perhaps the violets thought it, too, for they bowed their heads ever so reverently each time a tiny breeze crept by.

We often wondered why the violets were such silent flowers. We used to tell ourselves, without speaking it out, that they were quiet because they bloomed so early. If they had hummed like the roses of June, if they had dared to shout as the dahlias shout, they might have called the winter back again. And then the frost would have pinched them, and the chill winds would have broken them, and the snow would have buried them. By keeping silent they passed unnoticed by the retreating winter!

Perhaps that was why, too, they hid under their broad green leaves and did not bloom in the open like the rest of the flowers. One has to search out violets, more than any other flower except the arbutus—and the arbutus blooms, too, in Easter weather.

But perhaps they did not hide because they were afraid. Perhaps they only hid because they were too shy, too modest, to show their beauty to the world. There are people like violets, who bury their personalities under a commonplace exterior; people whose souls are as fragrant and as beautiful as purple blossoms. The pity of it is that sometimes they wither and die—and no one has sought them out!

Thought-words came easily when one went violet hunting. Lovely words like "dewy" and "misty" and "elusive" and "slim" and "delicate." Words that were as light as a sunbeam's fingers laid across a baby's hair—never heavy words or ugly words.

Sometimes the words flew straight into lines—like birds going south and sometimes they made verses.

Not rhymed verses like they would today, for we knew nothing about rhymes. And yet they were more real, more sincere, perhaps, than any other poems that we have written since we grew up. For they came directly from our souls and were never profaned by the pencil and paper of commerce—and we oftentimes write poetry now because an editor wants to buy some, or because there is a long thin space in the middle of a page of type that needs to be filled.

Some of the thought-words that flew into lines were like this, only not rhymed:

When God smiles down on earth's green face.
He thinks that every level plain
Misty with violets, sweet with rain,
Is just another heaven place!

And some of them were like this—only far better and much easier to understand:

A dewy bed of violets,
A-bloom in Easter weather,
Is like a sweet elusive song,
And like harp music, soft yet strong,
And rainbows, slim and pale and long,
All melted up together!

We had two flat bowls, on the lowest shelf of our china-closet. One of them was a yellow bowl and one of them was a gray bowl. When we put a great mass of violets into the yellow bowl they seemed suddenly to become joyous, and their small golden hearts flamed with light. And we wanted to skip about the room and clap our hands and sing the sunny little songs that they taught us in school. And when our mother asked us why we were so hilarious we would stop skipping, and hang our head, and not know quite what to answer.

But if we placed the violets—gathered very carefully so that their stems were as long as possible—into the gray bowl, the effect was very different. Then the gold of their hearts seemed to fade into a mysterious, almost colorless tint and the purple grew darker and more velvety. And then we wanted to creep away in to some quiet place and repeat over the psalm that we had learned because it was grandmother's favorite.

When the violets in the yellow bowl or in the gray bowl were faded we used

## Bobby's Prayer

By Margarita Haywood

**DEAR father, there's the other boy tonight,**
**Who's praying to a god that's made of wood.**
**He asks it to take care of him till light**
**And love him—but it won't do any good.**

**He is so far I cannot make him hear;**
**I'd call to him and tell him, if I could,**
**That you'll take care of him, that you are near**
**And love him—for his god is made of wood.**

**I know he'd ask you if he only knew,**
**I know he'd love to know you if he could.**
**Dear God, take care of him, and love him, too—**
**The other boy, whose god is made of wood.**

—*Everyland.*

to empty them, ever so gently, into the long grass that grew in the back yard. We couldn't bear to throw them into the trash basket; it might have hurt their feelings. And sometimes a few of them weren't quite faded and those we would carefully pick out and place between the pages of some well loved green and gold book. Sometimes, even yet, we come upon the wan little ghosts of them—for we still love our green and gold books. And when we lift them, between a careful thumb and forefinger, they disappear—and only a thin film of dust is left. And sometimes the type of the green and gold book grows dim for a moment, and hard to read. For we cannot help remembering that our yesterdays—when we picked violets in the glad sunlight of the Easter weather—have become only little thin films of dust too!

A soft wind blew across my face today—a wind that sang the songs of youth and whispered the secrets of childhood and murmured the story of Easter weather. And overhead a little white cloud, almost like a fairy's pillow, swept across the sky—blotting out the smoke of a thousand chimneys. And as I stood on New York's busiest corner, feeling almost like an island—because the people who hurried past me were like the waves of the sea—I saw that a flower man was standing on the opposite corner with a tray of violets in his hands.

I wonder if he realized, when I crossed the street and purchased a stiff little bunch of hot-house violets from him, that I was buying something more precious than flowers? I wonder if he could guess that I was very far away from New York's busiest corner as I paid him the silver coin that he asked for? I wonder if he knew that I was seeing visions and dreaming dreams?

Somehow I can't help thinking that he did know. For he smiled at me just a trifle wistfully, as I pinned the violets against the dark cloth of my coat and his eyes were soft with understanding. —*Christian Herald.*

# The Young Reserves

## The Magic Eggs

HARRY had lived in China almost all his life (nine years), but his minister-father had recently moved into a town where no missionary had ever been before. You can imagine what a curiosity Harry was to all the Chinese people—with his red hair! And his freckles! And his blue eyes! They thought that he must have been bewitched to have hair that was not black and eyes that were not dark brown. As for the freckles, they gave up guessing! "Very likely the poor boy has had some strange Christian disease which left him all speckled."

"Very likely, just as our heavenly blossoms (small-pox) leaves us pock-marked!"

Harry's mother was continually explaining Harry wherever she went, but on their first Easter in that new town she had to explain him more than ever, although Harry himself had the best intentions in the world. In fact, you would have said that he was doing a positive kindness in making an Easter present for the poor old Chinaman who took care of their missionary hens.

Very carefully Harry boiled three eggs until they were hard. Very carefully he painted those eggs—one blue, one pink, one yellow; and on each he printed in black ink the Chinese characters which said "A Happy Easter to Li Chang."

Saturday night he put these three eggs in the chicken coop, but little he guessed what would happen on Easter Sunday morning when Li Chang discovered the "present." For no sooner had the old man begun pottering around the yard than he saw the gay colors in the hay. Eggs! Instantly he supposed that the hens had laid them. "Pretty stiff Christian magic," he said to himself, "I have never known any *idol* who could make a hen change its habits. These Christians can do anything!"

But when he saw the printing then he was more impressed than ever. Unfortunately he could not read, but he hurried home to bring his grandson who had had some schooling. This little boy knelt down and through the slats of the coop he read aloud the astonishing message: "A Happy Easter to Li Chang."

Well! It was enough to send him hurrying home for his older brother, who also came, read the message and agreed that it was the most unusual magic ever seen in that town. The news spread—the neighbors came, some of them startled, some of them delighted, some of them eager to "swap" such superior hens for their own very tame fowls!

When the missionary himself sauntered out to see what the clamor was about, he was equally amused and distressed to have people say to him: "Honorable sir, we perceive that you have indeed a great religion, if it can make a Chinese hen lay blue eggs and pink eggs and yellow eggs, each with a printed message."

You can imagine how the missionary hastened to say that it was not magic at all, but the love of his little son for old Li Chang. The nice part of it is that Li Chang joined the church on account of it; and by this time I should not be surprised if a number of his neighbors had also joined, for the "magic eggs" made the family quite popular, and even little Easter eggs can preach sermons, of course.

## The World Is Something Like an Egg

By Evelyn Worthley Sites

*"THE world is something like an egg,"*
*Said Mr. Gak to me;*
*"The yellow, that is China,*
*And the white, that is the sea.*
*The other little countries,*
*Like America and France,*
*Are tiny specks out in the sea—*
*You know that at a glance."*

*You think him very ignorant;*
*But tell me, if you can,*
*Have you a bigger, broader world*
*Than had this Chinese man?*
*Or is your world just like an egg,*
*And would the yellow be*
*America; while Eastern lands*
*Are specks out in the sea?*

—*Everyland.*

## The Bible that Cost Three Eggs

SOME of you have written recently to say that you are reading a book called "India Inklings," but as others of the Young Reserves have not read it perhaps you will be interested to hear about Manikam and his cousin Machamma who used to worship Hindu idols; but because they were becoming more and more interested in such "Christian" things as primers and scales and clocks and medicine bottles their parents suddenly forbade them to go near the Christian mission school again.

The adorable little Machamma, although so brown, now became also quite blue! She was afraid that she would forget all that she had learned, until it dawned on her that if she could only "buy Happiness" then she could spell out the dear stories which she had come to love. "Happiness" meant a Bible, for almost the only passage that she knew by heart was in Matthew's gospel, the part you and I call the Beatitudes: "Blessed (happy) are the pure in heart," etc. But no one would give her any money, and she was gradually becoming bluer and bluer when suddenly her friendly little red hen began to cackle suggestively, "Cut! Cut! Cut Cada-cut!" Three times she did this in spite of Machamma's disgusted waving of her hand: "Go away, you old hen!"

But the third time it suddenly dawned on Machamma that the dear hen was actually offering her new-laid eggs to "buy Happiness." You may be sure that the radiant Machamma hid the precious eggs in the corner of her coral-pink sari, hurried secretly to buy her Book of Happiness and although her father finally burned this Bible, still she never could be quite so blue again.

Oh, if only all the hens in India would cooperate with our missionaries how many millions and millions would know about Easter and keep it with you and with me!

As you see your Easter eggs on April 1 this year, will you not remember these two egg stories, and pray Bobby's prayer?



# Our Own Folks



## Porto Rico Association

By Herbert Ford

Occasionally we hear strange tales from the benighted north that the association is an anacronism, a back number, a has-been. Not so here. The annual gathering in Porto Rico is the biggest event of the year to all the churches. This year Cayey, a prosperous interior town, was the scene of the twentieth meeting of the Porto Rico Association, March 8-11.

The meeting gave positive proof that the people of this mission field at least are coming into their own and learning to deliberate with vision and judgment about kingdom needs. A marked feature of this year's assembly was the large number of young people as delegates, and the freshness and vigor consequently manifested throughout. The theme that provoked the liveliest discussion was, "Why Do We Lose so Many Members from Our Churches?" by Rev. Daniel Echavarria. No less vital was "The Preparation Necessary for Country Pastors" and "The Development of Lay Workers and Their Opportunity." A strong devotional spirit prevailed, and the evening services, which were devoted to evangelistic messages, carried us to the mountain tops. Hundreds of townspeople were turned away. The Sunday-school attendance was 677, and we had to meet in a theater. There were 140 in the men's class.

A recommendation was adopted that in the present crisis, with lack of money and men, lay workers be used to a greater extent, and that each pastor gather a little group of men and boys and train them in the use of the Bible, in propaganda methods, and in leading meetings, with the aim of developing the country work more. The spiritual condition of the churches was found to be very high. There were over 300 baptisms reported, and a phenomenal increase in Sunday-school attendance.

On the mission fields certain matters arise that would not have a place in an association in the north, such as the relation of the missionaries to the native workers, and the desire for greater autonomy by the latter. The problem has not been acute here, doubtless due to the great rapidity with which power has been granted. In this meeting, however, a resolution was passed, asking the society to grant additional powers to the committee on cooperation, so as to enable it to intervene in the selection, discontinuance or transfer of pastors. An excellent spirit prevailed in the presentation and discussion of the resolution; but it is not clear that it would be a wise step. It would certainly not be a step toward more power by the local church, which would be sound Baptist policy, but rather in the contrary direction, increasing the power of a board. And it would in this case actually be a step backward immediately, as the policy of the missionaries is to make no pastoral changes without consultation with the church and pastor concerned, as well as with other native workers. No step of importance relating to missionary administration is taken, in fact, without such consultation. In regard to the manner of settling pastors, the appointment, by an outside agency, of a pastor of a Baptist church can only be justified as a temporary expedient on mission fields, to be relinquished at the earliest possible moment. The surrender of the appointive power, when made by the society, should be made to the church itself, and not to any person or group of persons outside the church.

Caguas, P. R.

## A Prayer

By Elsie F. Shaw

ADORED Redeemer, who upon the cross
Didst bear our bitter load of sin and shame,
For this great deed of love and sacrifice,
We laud and magnify thy holy name.

So now we pray, oh blest and gracious Lord
That we with deep humility may strive
To show our love and gratitude to thee,
To live each day as thou wouldst have us live.

As in the Garden of Gethsemane
In lonely grief on Olivet's dark hill,
Thou didst foreknow the suffering of the cross
Yet bowed submissive to thy Father's will.

So teach us, when our time of trial comes—
That bearing of our cross we dare not shun—
We may with willing and with trustful heart
Say, "Father, not my will but thine be done."

And on the cross, in tones of tenderest love,
Thou didst but plead for those that mocked thy pain,
With sweet forgiving gentleness didst die—
The Holy Lamb for scoffing sinners slain.

So, following thine example, gracious Lord
Who reignest now above in highest heaven,
May we when any strive to do us harm,
Forgive as we shall hope to be forgiven.

Oh, may that love, that streameth from the cross—
The sacrifice of thine own life outpoured—
Comfort and bless all humble, contrite souls
And turn the hearts of men unto the Lord.

## Iowa Baptist Churches in the Country

By John W. Million

Two churches which should serve as object lessons to the Baptist denomination are country churches on the southern edge of Boone County—The People's Baptist Church, Rev. W. G. Hooper, pastor; and the South Beaver Baptist Church, Rev. C. M. Crowell, pastor.

In recent years people have been reading a great deal about abandoned country churches. Here are two churches whose people seem to have solved the problem of perpetuity. They are at this time what is known as all-time churches, services every Sunday in the month. These churches have evergreen Sunday schools. They realize the importance of having their pastors located permanently and comfortably upon the field. These pastors are building themselves into the affections of the people and into the organic life of their communities.

The People's Church has a distinction which is to be highly commended, and that is the community idea. This church is classed as an *open church;* it endeavors to carry out the community idea and still retain its identity denominationally. It has a list of associate members—Christian people who do not want to be immersed, but who do definitely make a profession. They are making a community map eight feet square showing the church in the center, with every home within four miles marked with a gold, silver or blue star, indicating whether connected by membership, regular or irregular attendance, home owner or tenant, with colored strings to match running from the church to each home.

The community idea is suggested by the Home Mission Society of New York, who sent a man to look the field over and called the community together and is paying one-third of the salary of the pastor through the state convention. Besides the salary the pastor is given a parsonage and three acres of good Iowa land. The parsonage is a two-story building, heated with a hot-air furnace.

The pastor has a mailing list of nearly 100 names to which he sends mimeograph letters, "The People's Visitor," and special announcements. The Sunday evening offering is used for publicity work.

This church has a life scholarship in Des Moines University for two ministerial students at once, or one in another branch of study, and has also provided and fitted up a room in the girls' dormitory of the university.

The pastor has interested the membership in a remodeling plan, which includes a basement under the entire church. This basement will have a four-inch concrete floor and the walls will also be concrete, solid or in blocks. The church will be raised three feet from its present level. The basement room

will accommodate Sunday-school classes and can be used for community gatherings. It will hold a banquet group of 150 or 200 people.

The South Beaver Church also has an interesting program, which is worked out largely by itself, although it adheres to the convention program and tries hard to follow out the instructions given them. Every part of the church and Sunday school is organized with the following in mind:

1. Every one to become a personal worker.
2. Every one working at his task.

All the organized classes meet once a month for a social evening. A community club meets the second Friday in each month and the attendance is about 200. The church is the community center.

After five months of joint work with the church at Grand Junction, the South Beaver Church called for services full time and is now so running. The pastor receives $1,500 per year and the use of ten acres of very good land; a parsonage is provided. The salary and all church expenses are met by the local church, no outside help coming from any source whatever. A movement is on foot to provide a community house.

These pastors have families. Their children are not deprived of any school opportunities. There is transportation provided to the nearby consolidated high school, the one-room school houses being retained and used for all work up to and including the eighth grade. Thus the school problem is solved. A pastor can locate in such a field and know at the same time that his children will have as good advantages as children anywhere. The good roads make it possible for these people to trade at any one of a number of good towns. The rural mail is delivered once a day, and the telephone is as serviceable here as in the city.

There are doubtless many communities in which the economic movement of people and the peculiar industrial development within the communities has compelled such a readjustment as to make it necessary to close rural churches here and there. Hundreds of thousands of people have moved west and southwest from this Mississippi Valley section. The west and southwest, are, however, becoming for the present almost saturated. This means that our own population will pile up on itself. Iowa and other nearby states must get ready to accommodate a denser population. That denomination which weathers this storm of economic change and holds on to strategic country places will add to itself elements of permanent vitality.

## B. Y. P. U. European Extension

On Dec. 31, 1921, the representatives of the various local young people's organizations in the French and Belgium Baptist churches met at Lens and formed an organization similar to the B. Y. P. U. of A. called "League of Young Witnesses for Christ" (*La Ligue des Jeunes Temoins du Christ*). Less than a month after the organization, the general secretary, M. Jean Caudron, sent greetings to the B. Y. P. U. of A. and graciously suggested ways in which it might help the new organization in its great task. Since then other European groups have addressed themselves to our B. Y. P. U. of America, but we have been in no position to help them:, Now with the approach of the Stockholm Convention, there seems to be an auspicious time for B. Y. P. U. World Missionary Service. Will our young people rise to this occasion?

Our board of managers is asking all locals within their territory to make a contribution of about 10 cents per member, or to take a special collection which should equal that amount, and send it as soon as possible to the committee chairman, Rev. Herbert Hines, Kankakee, Ill.

Societies in five states have already answered this urgent call. Will yours be the next?

## Shurtleff College

By E. P. Brand

The board meeting of the trustees of Shurtleff College was held in Alton, March 13. It was a successful all-day meeting. The college is now in fine condition. Since President Potter took hold of the work ten years ago, the student body has more than doubled, and there are more than three times as many college students as there were then. The endowment is just double what it was ten years ago and the productive endowment is about treble. The board has bought grounds adjoining the campus until we now have twenty-three acres in the heart of Upper Alton. The first of a group of six buildings for girls will be completed this May, at a cost of $60,000 and the money provided for it. There is a possibility that in June a large administration building will be commenced. The present plan of buildings, when completed, will give Shurtleff one of the finest equipments of any college in the country. It may take twenty-five years to complete the plan, but Illinois Baptists are abundantly able to give their one college one new building each year for a period of fifteen years. The centennial anniversary of Shurtleff will be within three or four years. We ought, by that time, to have an endowment of at least $1,000,000.

The little excitement over the heresy of a new professor has about died down. The professor resigned and left the school within three months of the time that any error was discovered in his theology. President Potter managed the matter wisely and tactfully. He has practically the unanimous sympathy and endorsement of the trustees, faculty, and all people who are well acquainted with the affairs of the school.

The great advance in Shurtleff has been due in a large measure in the past ten years to the industry, skill and wise management of Pres. Geo. M. Potter.

## Annual Meeting Woman's A. B. F. M. Society

The fifty-second annual meeting of the Womans' American Baptist Foreign Mission Society will be held in Convention Hall in Atlantic City, N. J., May 25, 1923, at 9:45 a. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.

By order of the board of managers,
Mrs. T. E. Adams.

# Church News by States

## Atlantic Coast

### CONNECTICUT

Rev. E. S. Burket, South China, who is at present studying in the Hartford Theological Seminary, is serving Connecticut churches in a most exceptional manner, and making a profound impression upon those who hear him, as he speaks out of his experience in the foreign field.

Dr. J. C. Robbins has found it possible to attend some of the missionary conferences in the New Haven Association. He has also spoken in the First Church, Ansonia; Danbury; First Church, Bridgeport, and the Stamford churches. Dr. Robbins has a real message and stirs the hearts of the people tremendously.

On March 5, the ministers' meeting of the New London and Stonington Union Associations met with the Central Church, Norwich, Dr. David A. Pitt, pastor. Rev. F. L. Anderson, Newton Theological Seminary, who preached in the Central Church on Sunday, was the speaker.

On March 11, Rev. D. G. Haring spoke forcibly in the Memorial and the Second Baptist churches of Bridgeport.

An Association Conference was held on March 13, in First Baptist Church, Bridgeport. Thirteen of the eighteen churches were represented by sixty delegates. This was an unusually fine attendance, notwithstanding the impassable roads and the very inclement weather. Dr. J. Y. Aitchison, general director, and Mrs. J. M. Baker, of Ongole, were speakers. Seldom, if ever, has a Connecticut audience listened to two such searching addresses. The gathering closed in a profoundly prayerful atmosphere. Pastor and Mrs. Decker are admirable hosts and are deeply interested in our great program. Luncheon was served at 12:30, after which the conference was held.

Rev. J. W. Higgins, pastor of the Packerville Church, was eighty years old, March 17. He is the oldest acting Baptist minister in the state of Connecticut. He has been with the Packerville Church fifteen years. There are six adult members in the church. The pastor is aflame with zeal for the New World Movement and is leading his church in the fullest cooperation. The church has increased its contributions to benevolences over 300 per cent and has increased the pastor's salary 50 per cent. Several young people united with the church a year ago, and this "ardent servant of the Lord" is now planning another evangelistic campaign this spring. Many join in the prayer that it may be given him to see the desire of his heart and that last days of his ministry may be his greatest days.

The Stamford Baptist Church has had a successful campaign for the increasing of their finances, led by Dr. F. H. Devine of New York. While the campaign closed on

March 4, pledges are still coming in. The amount has now passed the $38,000 mark. Extensive repairs are to be made on the church.

CONSIDERABLE INTEREST is being manifested in men's Bible classes in some of our churches. The attendance at the men's Bible class, March 4, in the Central Church, Norwich, was 123. The Central Church is leading the First Church, New London, by 14 points, in the contest on attendance. The attendance of the Everyman's Bible Class in the First Baptist Church, Bridgeport, on the same date, was 153. Bridgeport, undoubtedly, has the banner class of men in the state, as far as Baptist churches are concerned.

THE CITY OF BRIDGEPORT is witnessing a unique spectacle. A united evangelistic campaign is being conducted, under the auspices of the Ministers' Union. The meetings are being held in the First Methodist Episcopal Church, Dr. H. L. Goodell as evangelist. There is a growing interest in the meetings. Your scribe attended a workers' supper recently, after which Doctor Goodell addressed the workers. After his address, a pastor asked Doctor Goodell how he got his crowds. Doctor Goodell replied: "A crowd will attend a fire inside the church, as well as a crowd will attend a fire outside the church" and drew the workers' attention to the difference between an audience and a congregation—a show will get an audience, "the heralds of passion" will get a congregation.

## MASSACHUSETTS

DEACON COWER A. BELKNAP died in Framingham Center, Mass., March 12. For over fifty-eight years he had been an active member of the First Church and had served for long periods as clerk, Sunday-school superintendent and deacon. Mr. Belknap was also president of the Framingham Historical and Natural History Society. He is survived by his wife and two children. The funeral services were conducted by Rev. Franklin Hutchinson who had been his pastor for more than forty years.

DR. WOODMAN BRADBURY, professor of homiletics at Newton, cuts a wide swath inside the seminary, and out among the churches and schools. Recently he spent three days at Colby College, during which he made seven addresses. The principal address was the Phi Beta Kappa on "Why Read Poetry?" He has lately preached two Sundays at Wheaton College.

REV. BERNARD C. CLAUSEN, of Syracuse, N. Y., was the preacher at Wellesley College on March 11. Colleges covet preachers with personality and a message.

PROFESSOR THEODORE G. SOARES, of Chicago University, the specialist on religious education, is here for a series of lectures on his subject at the Unity House, Boston. He is a favorite preacher at Harvard, and his coming also gave the Ministers' Conference an opportunity to sit at his feet March 26.

SOMETIMES THE COMPETITIVE Sunday announcements startle us more than was intended. Here is a recent one: "A Trip to Hell and Back—Bring Your Friends."

THE MARCH SOCIAL UNION night was given to negro speakers and guests, and to their "vespers" mixed quartet. The chief speaker was James Weldon Johnson of New York on the "Imaginative Genius of the Negro." He proved himself abundantly competent as one of their leaders, and made it a matter of surprise to us that the genius of his race had been so wide and so versatile in its contributions. The quartet also took us captive. Smoother artistry in the rendering of songs familiar and unfamiliar, we have not had.

DR. JOHN Y. AITCHISON, general director of our Board of Promotion, gave a masterly address before the Ministers' Conference on the nineteenth, and gave a long quiz. Of course he was handling the whole of our World Movement, and meeting and anticipating views of the attempted achievement up to date. Dr. Aitchison is so frank, fair, hospitable to every possible question or objection, and so fully armed with conclusive answers, that there are no ragged edges when he gets through. The outstanding impression was that the best that could be said, was said in the best manner and spirit, and that there was every reason for confidence, and for getting "On the March."

TRINITY CHURCH, ARLINGTON, Rev. Jas. E. Norcross pastor, will give a formal yet happy social welcome to the minister and family on April 4. The minister is considering well the whole field and its possibilities, and thoroughly planning for results. Peculiarly is that field a land of promise, and well worthy of the strength of a strong leader.

## RHODE ISLAND

REV. RAYMOND W. COOPER, pastor of the church at Millinocket, Me., recently closed a two weeks' meeting with the Pawtuxet Church. Forty persons were baptized and pledges were secured amounting to $19,000. Of this amount $10,000 will be used for a new parsonage.

## NEW YORK

REV. C. H. RUST OF SCRANTON, PA., closed a series of ten-day special services with the Washington Heights Church, New York City, of which Rev. Harold Pattison is pastor. A three-hour service was held on Good Friday. Rev. Anson P. Atterbury, New York Federation of Churches; Rev. Burton Scott Easton, General Theological Seminary; Rev. D. J. G. Smith, Mt. Morris Church; Rev. Christian F. Reisner, Chelsea Methodist Church; Prof. E. F. Scott, Union Theological Seminary and Rev. Anthony Evans, West Park Presbyterian Church, were the speakers.

A NEW BAPTIST CHURCH is being put on the map of Rochester which will be known as Immanuel. A few years ago when the Park Avenue Church united with the Second Church to form the East Avenue Church, it was agreed that the old Second Church building should be sold and a new location secured on East Avenue. After the war, however, it seemed unwise to move to the new location, and it was voted that the church, the Baptist Temple, should remain in its present location and assist in the formation of a new church in the southeast section of the city, dividing its invested funds with the new enterprise. Recently the Baptist Temple dismissed over seventy of its members and these, with about twenty from other churches, have formed the new Immanuel Church. In cooperation with the Baptist Union, an excellent site has been selected and it is expected that a building will be erected in the near future. This new church will in no way affect the plans of the Baptist Temple, which, under the leadership of Rev. Clinton Wunder, is forging ahead and has plans under consideration for the erection of a business cathedral in the heart of Rochester.

THE CHURCH AT HAMBURG dedicated its remodeled building Sunday, March 11. Rev. E. H. Dutton preached the dedicatory sermon in the morning. In the evening Rev. G. A. Briggs and Rev. John Muntz delivered addresses. This church was organized in 1811 and is the second oldest church in the Buffalo Association. The pastor, Rev. James G. Hill, has presented his resignation, but no action as yet has been taken.

THE ANNUAL COLGATE training conference for daily vacation Bible school workers will be held in the theological seminary at Hamilton, April 30-May 4. Rev. W. G. Towart will be in charge. Music will be taught by Miss Marguerite Hazzard of New York and Mrs. F. W. Tomlinson will teach story telling. Pastors whose churches are within 150 miles of Hamilton and who contemplate a vacation Bible school this summer will be provided with traveling expenses in order that they may attend this conference in company with at least one of their local helpers. Pastors and superintendents who are interested should communicate with Rev. Chas. W. Briggs, 414 McCarty Bldg., Syracuse, N. Y.

## NEW JERSEY

MR. HARRY S. MYERS of the General Board of Promotion occupied the pulpit of the Mt. Pleasant Church, Newark, Sunday, March 18. The pastor, Rev. Sidney W. Powell, is conducting a men's forum at the Y. M. C. A.

## EASTERN PENNSYLVANIA

THE PICTURE ROCKS CHURCH has had a successful campaign under the leadership of Evangelist E. G. Crabill. Fifteen have been baptized thus far and there are a number to follow.

BUCKNELL UNIVERSITY has called Mr. Stanley P. Davies to its chair of sociology. He is a graduate of the Conshohocken high school and Bucknell University, and has had post-graduate work at the University of Pennsylvania and Columbia University. During the world war he was engaged in social work with the United States Army and is now executive secretary of the committee on mental hygiene of the state charities aid association of New York City. Mr. Davies is a son of Rev. and Mrs. Abner J. Davies of Conshohocken.

## WESTERN PENNSYLVANIA

DUBOIS: FIVE NEW MEMBERS were recently received. In February more than $4,000 was raised to purchase a lot for a parsonage, work upon which will begin April 1. In June the church will entertain the Clearfield Association. Rev. H. J. Baker is pastor.

### Clarion Association

THIS ASSOCIATION IS WELL MANNED. Smalley, at Clarion, is building slowly but surely; Van Gorder, at Brookville, is having conversions and teaching a Union Bible Class; Jones at New Bethlehem is through the first spurt, and is making his life count through earnest pastoral work, good preaching and sound Bible teaching; McKinley at Oakland and Deanville, is having a happy time with continuous conversions; Freeman, from the Sunny South, is doing fine work at East Brady and Kylor; MacPhail is kept busy caring for Montgomeryville, Salem and Pine Creek; Beanland at Old Union has been made happy by his people through the presentation of an automobile; Cunningham, the last arrival, has already won the hearts of the people at Limestone; F. N. Thomas is doing substantial work at Richardsville, while the writer is trying to "feed the church of God" at Kittanning. One church is vacant but expects to call a pastor soon. The re-

ports to the association were very encouraging—a large number of baptisms, one church (Kittanning) reporting 131, various improvements in the church property, the Kittanning church just completing a new parsonage and Sunday-school rooms connected with the church at a cost of $20,000, over $17,000 of which has already been subscribed, the church is also building a chapel on the outskirts of the town to cost about $3,000. It is being used for Sunday school and regular preaching services and prayer meeting. The reports also indicate an increase in beneficence, the brethren have sweet fellowship and communion together, and harmony in the work of the Lord. Rev. Mark R. Smith, a successful evangelist, belongs to the Kittannning church and works largely in the vicinity, a large tent being a great help in the work.

A council held at Kittanning recommended the ordination of John F. Moore, a missionary of the A. S. S. U. David Beanland was moderator; Rev. Ira Freeman, clerk; Harvey Jones preached the sermon. Other parts—Cunningham, Freeman, Thomas, MacPhail. Drs. Maxwell and Boddis conducted a fundamentals conference on the day preceding the ordination.

### WEST VIRGINIA

Evangelist Paul Montgomery and his wife recently closed a two weeks' meeting with the Weirton Church. Twenty-four new members were added to the membership and the church has experienced a revival of enthusiasm.

The New York District Woman's American Baptist Home and Foreign Missionary Societies will hold their annual meeting at the Tabernacle Church, Utica, May 8-10. An excellent program is being arranged which includes the following speakers: Miss Vickland of Assam, Dr. Joseph Taylor of China, Miss Howard of Porto Rico and Dr. Eleanor Campbell of Judson Health Center.

## Mississippi Valley

### MICHIGAN

Chesaming: Rev. Geo. W. Broome, under the direction of the state convention, last June reopened the church which had been closed for seven years. A Sunday school with sixty scholars has been organized and the church now has twenty-six members.

Rev. F. L. Cilley, Quincy, has accepted the call to the church at Brown City. While the church was pastorless repairs to the extent of $100 were made on the parsonage. Mr. Cilley also preaches at the Goodland Church Sunday afternoons

Evangelist H. P. Hoskins closed a three weeks' campaign with the church at Mt. Morris. There were forty-seven additions to the church membership. Rev. H. C. Trabert is pastor.

Rev. H. V. Gould, formerly pastor of the church at Aurelius, has accepted the call of the church at Elsie.

North Branch: Rev. A. R. Ferguson recently held a series of special meetings which resulted in fifty-two people accepting Christ. Two days of prayer were held. Ten people made full surrender of their lives at these all-day meetings. A great three-year gospel program has been mapped out.

Rev. W. T. Roberts has accepted the unanimous call of the Alma Church. Mr. Roberts for more than seven years was on the staff of the state convention, and served as district superintendent for four years, and three years as director of city extension.

The Fountain Street Church, Grand Rapids, has published a series of five sermons by the pastor, Alfred W. Wishart, on the general theme of evolution and religion dealing with liberal and orthodox views of science, religion and the Bible. The subjects are "Science and Religion," "Evolution and the Bible," "Man in the Light of Evolution," "Jesus and Evolution" and "Evolution and the Ideals of Jesus." A new church house, to cost about $700,000 (not including an organ of $50,000 which is the gift of three men) and with a seating capacity of 1,700, is about one-half completed. It is expected the new edifice will be dedicated some time in November and architectually will be one of the finest churches in the country.

### OHIO

Akron: The Arlington Street Church closed a successful series of revival meetings. Rev. R. J. Pirkey, pastor of the Broadway Church, Louisville, Kentucky, assisted the pastor, Rev. C. E. Hamric, with the result that there were fifty additions to the church membership.

#### Dayton Association

Central: Extensive Repairs amounting to about $12,000 will be made on the church building. Rev. F. W. Staley is pastor.

Colorado Avenue: Rev. J. S. Hill, acting pastor, has organized a young people's society. There have been eleven additions to the church membership.

Summit Street: Rev. O. E. Hall, assisted by Evangelist Muir, closed a meeting in which twenty-two were baptized.

Third Street: Because of the growth of the work, it has been necessary to purchase a site suitable for the enlarging needs of the church. Mr. MacDaniel of Martin's Ferry assisted the pastor, Rev. W. R. Sloman, in special meetings.

Springfield, First: Rev. Howard Johnson is acting pastor since the death of Rev. R. B. Smith.—Philip Bauer.

### ILLINOIS

Dr Frank M. Goodchild, pastor of the Central Church, New York City, gave a course of addresses at the Moody Bible Institute, Chicago, for the instruction of the students in Baptist church polity.

Rev. F. E. Pelton, pastor of the First Church, Aledo, has accepted a unanimous call to the First Church, Buda.

The Cairo Church had a helpful meeting recently in which Pastor Pearce was assisted by Dr. McMinn, pastor of the Carbondale church. Ten persons were baptized. Mr. Pearce is to conduct a party to Europe which will sail June 30. He will be glad to give further information to anyone communicating with him.

The Woman's Mission Union of the Chicago Asssociation held its regular meeting, March 13, at the Lorimer Memorial Church. There were 500 present. The morning session was devoted to reports of last year's work, which showed an increasing interest in all branches of missionary endeavor. The following officers were elected for the year 1923-24: Pres., Mrs. F. S. Osgood; first vice-pres., Mrs. George W. Taft; second vice-pres., Mrs. W. H. Cossum (reelected); Rec. Secy. and Treas., Mrs. Charles H. Parkes (reelected); Corr. Sec., Mrs. S. Schiele.

The First Church of Hoopeston celebrated its fiftieth anniversary March 6, Mrs. Marie Naylor, the daughter of the pastor who organized the church in 1853, gave a resume. Pres. G. W. Taft of the Northern Baptist Theological Seminary and Dr. Howard R. Chapman, pastor of the student body of the University of Michigan, were the principal speakers. Special tribute was paid to D. H. Chapman who has been a deacon in the church for fifty years. This church has a wonderful opportunity for service. The present pastor, Rev. Lester Boyd, has been on the field about a year.

### IOWA

[Rev. J. Orrin Gould of Des Moines, has agreed to act as Iowa correspondent to The Baptist. He would appreciate news from any church or pastor in the state. Iowa has been slow to avail itself of the news service of the paper but reasonable space is yours for use. Address Mr. Gould at Des Moines, or send news direct.—Editor.]

A complete tabulation of the religious census of Des Moines University has recently been compiled for the winter quarter by Chaplain Gould, pastor of University Church. Twenty-one religious denominations are represented by the students enrolled. The high religious qualifications of the students as a whole are indicated by the following general summary: 80.6 per cent are members of churches; 14.6 per cent give a church preference; while 4.8 per cent indicate that they have no particular church preference. The survey also shows that the larger part of the students live on the campus or within a radius of about four blocks.

The Young People's Depaktment of the University church gave a "Boston Tea Party" Sunday, March 11. A large number of young people from the Baptist churches of the city were present. A social of one hour, devotional meeting, and lecture on the slides of the "Wonder Tour" comprised the program of the evening. Ballots were prepared and the officers for the next six months elected.

The Ministerial Association of Des Moines is conducting meetings in the various churches of the city, special topics being discussed relative to the personal evangelism campaign being held during March. Passion week will also be observed, there being a meeting every night of the week, with a union communion service on Friday evening, March 30.

Dr. Howland Hanson, professor of Biblical literature in D. M. U., supplied the pulpit of the First Church of Iowa City Sunday, March 11. This church is looking for a pastor. Students in attendance at Iowa University make this a very important field for some energetic pastor.

Rev. Victor N. Witter, director of religious education for the Iowa Convention began his work May 1 last year. He has completely reorganized the work of his department, and has projected a program that is building anew the Sunday schools and Young People's unions of the state. At the present time he is conducting Sunday-school and young people's institutes in the various associations throughout Iowa. He is receiving hearty cooperation throughout the state, and is leading in a constructive religious educational program that will help to prepare the religious leaders for the churches in years to come. Mr. Witter lives in Des Moines, and with his family, has his membership in the University Church.

J. SHADE FRANKLIN, a senior at Des Moines University, has accepted a call to the church at Protection, Mo.

### NORTH DAKOTA

THE MISSIONARY CONFERENCE which was held at Grand Forks recently faced the most critical financial task that has existed in the forty years of the state's history. No less than $22,000 is necessary to complete the state's allotment by May 1. In spite of the greatness of the task, every church represented at the conference cheerfully accepted its share of the allotment. Following the discussion of the financial situation it was voted to have an oil portrait made of Elijah Terry, the first Baptist missionary in Dakota territory. The portrait is to be presented to the Williams Memorial Church, Washington, D. C. The fund for the painting is to be raised by popular subscription after the close of the missionary campaign.

THE IMMANUEL CHURCH, FARGO, is celebrating its fortieth anniversary. Rev. F. E. Stockton delivered an address on Friday, March 30, and on Saturday Rev. W. S. Holmberg, pastor of the Swedish Baptist Church, was the speaker. On April 1 there will be a mother's and daughter's service. The First Church and the Swedish Church will be guests and Rev. R. W. Hobbs, pastor of the First Church, will preach. Rev. C. W. Finwall is pastor of the entertaining church.


## Want Ads

**Teachers Wanted**—Many trained, experienced, Christian teachers needed for all departments of schools and colleges beginning September. Now is the time. Write today for information. The Westminster Teachers' Bureau, Henry H. Sweets, Manager. 410 Urban Building, Louisville, Ky.

MOUNDS PARK Sanitarium, Midway Hospital, Merriam Park Hospital, Baptist Hospitals located in Saint Paul, maintain an efficient staff of surgeons and physicians, adequate nursing service and a thoroughly equipped surgery.

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**John Imrie**
Scotch Singing Evangelist, will help you, brother pastor, in your Evangelistic Meeting. Address **Topeka, Kansas. Mrs. Imrie pianist.**



**PEWS!**
First Baptist Church of Rome, N. Y., about to rebuild. Straight pews in excellent condition. Oak with Gothic ends. Must talk business at once.
**Inquire, 204 Kossuth St., Rome, N. Y.**


## Rocky Mountain States

### COLORADO

THE CALENDAR OF THE FIRST CHURCH, Eaton, announces that Mr. W. O. Thompson, who had previously contributed $1,100 to the church building fund, has made a gift of $2,800 for religious education. The principal is to be used in building enterprises and the church has the use of it for the next five years. The interest will be used to educate men for the ministry. The fund is in the hands of the state convention. Rev. N. J. Peterson is pastor.

REV. WILLIAM JACKSON, formerly of Greybull, Wyo., has accepted the call to the First Church, Salida, Colorado.

### NEVADA

FIRST CHURCH, FALLON: Rev. J. D. Chappelle, Alturas, Calif., concluded a series of revival meetings which resulted in thirty-three additions to the church membership by baptism and forty on profession of faith. While the meetings were in progress a number of street services were held. Rev. F. A. Landers is pastor.

## Pacific Coast

### WASHINGTON

FIRST CHURCH, TACOMA: Pastor C. Oscar Johnson has held a successful series of meetings which have resulted in 100 additions to the church membership. For the past two years the church has been holding services in the Tacoma theater. April 4-15, Rev. F. H. Divine will conduct a campaign for $250,000 to erect a modern down-town church building. Last year the contributions for all purposes totaled $29,000. The state convention will meet with the church, May 9-11.

### NORTHERN CALIFORNIA

OAKLAND, FIRST: Rev. Arthur V. Willey assisted Pastor John Snape in a series of special meetings.

## A Tribute to Mrs. W. S. Upham

BY MRS. W. M. GRAY

Upon the last day of February, while visiting her daughter—Mrs. Charles David Eldridge—at San Diego, California, Mrs. Willard Stowe Upham, of Coffeyville, Kansas, passed from the activities of this life.

Endowed by nature and circumstances with qualities and gifts which would have secured for her a superior post in any walk of life, yet she chose the path that her Master trod and found her delight in the service of his house and the cultivation of his vineyard where she let her light shine with a steadfast brilliance which was as rare as it was illuminating.

The Coffeyville Baptist Church, of which she and her husband (deceased) were charter members, was in a peculiar sense the object of her first and most solicitous care, and upon this organization she lavishly bestowed time, thought, energy and substance with a never-wavering devotion. For years she was the teacher and inspiration of the Young Men's Bible class, members of which acted as pall-bearers at her funeral. As organizer, and president of the mission circle from its very beginning until the day of her death, she made her influence felt to the ends of the earth.

The pipe-organ in the church was presented by her in memory of her daughter Vera, who departed this life July 3, 1909. Upon Christmas morning, 1921, she gave to the church a deed to the house and land adjoining the church edifice on the east, to be used for the children in the ever-enlarging Bible school. To Christian education and the cause of missions, her gifts were likewise unremitting and generous—cheerfully bestowed.

In the home she was ideal. The marked devotion of her three surviving children — William, Margaret, and George—has always attested to the crowning glory of her motherhood.

Hospitable to all, especially to those of the "household of faith," her inviting home was hailed by Baptists from everywhere as a veritable "haven of rest."

We shall miss her letters of cheer and offices of love, but in the words of Spurgeon, we can say: "We do believe that she, at this moment, is joining in the hallelujahs of paradise, feasting on the fruits of the tree of life, and walking by the side of the river 'the streams whereof make glad the city of our God,' and on her account, we, therefore, have cause to rejoice rather than to weep."

Upon others may her mantle fall!

## It Pays to Advertise in the Philippines

BY G. B. CAMERON, SECRETARY OF THE AMERICAN BIBLE SOCIETY, PHILIPPINE AGENCY

The Filipino young people are at the "catalog stage." They scan the papers eagerly, especially the weeklies carrying United States advertisements, looking for ads that offer catalogs or samples free. This is not done with a view to purchase, as many of these students have barely enough to live upon, but for the joy of receiving mail, particularly from a foreign country.

We have taken advantage of this eagerness for mail on the part of the young Filipinos and for the past year have been advertising in the Manila periodicals. True, we have not made large sales, but the results have warranted the expenditure, for thousands of students and other English-speaking Filipinos have written for catalogs; and with each catalog has gone printed matter on the Bible, telling what it is and what men say about it. For, strange as it may seem, in this country which was governed for so many years by the Roman church, the Bible is almost an unknown book. To be sure, certain Old Testament stories were taught here and there in purely Spanish centers, but these were known by the titles of the stories, as "Joseph," "Joshua," and so on. They

were considered sacred stories, but not as part of the whole Bible.

Not only have the young people living in the islands written us from north, south, east and west, but from other countries also inquiries have come. One young Filipino living in Indo-China received our catalog and sent his peso for which we sent him a Bible in his native dialect. We have received letters from Hawaii and also from the United States. Not long ago there came a request for a catalog from Chicago. We sent it with the usual printed matter of educational and spiritual value. By return mail we received an order accompanied by the money and postage fees for Bibles in three Philippine dialects and in Spanish and English. We shipped the former and asked our Chicago agency to send the two latter. We have just had a letter acknowledging receipt of the five Bibles and thanking us for "those valued books."

Does it pay to advertise? It does in the Philippine Islands. It is not possible to estimate the spiritual results of sending these catalogs in response to inquiries. The good we can do is limited only by the amount we are able to invest in this phase of our work.

## Change Your Rhythm

By F. L. Garside

YOU can't succeed in your business whether it be as president of a bank, or the porter who opens the door, unless you are well; so success goes back to happiness, and that depends on rhythm.

This is the latest key to health, according to those who make the good health of the people their business. If you start the day on the wrong rhythm (a bad mood) you are more tired at night, your health is not so good, and you have made more than the usual number of mistakes. If you doubt this, consider the case of Simon Jones.

Simon Jones had a bad dream, and he woke up depressed and irritable. He spoke sharply to his wife, and Mrs. Simon Jones, exercising her rights, spoke as sharply in reply. When Simon Jones left the house it was in a mood that would have resulted in terrorizing the office boy, humiliating his stenographer, and estranging business associates and friends if he had not changed his rhythm.

Now Simon Jones knew the history of other disastrous days when resentment persisted. So he changed his rhythm by sending his wife a box of sweets with his apology, and reached the office in the mood of a man who wants to be friends with everybody on earth. You know how it is yourself. The day proved a profitable one for Simon Jones.

"Tell me what rhythm a person lives by and I will tell you what he is," said Miss Era Betzner, who is engaged through the National Board of the Young Womens Christian Associations in spreading this gospel of good health. "If we ran our automobiles as we run ourselves we would divide our time between a hospital and the police court. In running a car, we change gears, obey city ordinances and control the speed as a matter of course. In running ourselves we fail to recognize the necessity of changing gears at all. To get the most out of life we must not run at wild speed all the time; we must watch our speed variation. Those who never change or relax suffer in consequence."

Miss Betzner would have a tired world slacken its pace by making a trial balance-sheet of every day, and then balance it with a deliberate change of mood. Thinking along one line too much has fatal results. The melancholy find will and mind growing weaker; the resentful accumulate cause for resentment; those engaged in hatreds brew more reasons for hating. Take a walk; find something to laugh over; hunt up someone who needs cheering. If a man, dig in the garden; if a woman, get out the washboard or broom. Do something to make you forget yourself, and in this way you will get into a better rhythm.

In New York City alone 26,855 girls yearly find a change of rhythm in the recreations and educational and club activities of the Young Women's Christian Association. Every city where there is an association has a showing proportionately as large. The girls may not know it, but they are growing healthier and happier and becoming more sure of success chiefly because entering an association door changes the course of their thought.

## Why It Hurts

By Charles L. White

YES, my son is well established in life, and your words about child training recall what he once said to me. He was then a little fellow and I knew that he had disobeyed, for I had seen him playing in the street. He had gone beyond bounds and I had called him in to ask where he had been.

He looked down and was silent. I said, "Look me right in the eye, Harry," but he still kept his eyes on the carpet, and then I said, "Harry, why don't you look me right in the eye?" "Because it hurts, mamma," he cried.

Little Harry spoke for a large number of persons who are not children now and who have not yet reached their second childhood. They have gone beyond the bounds of the way of life and when they look their Lord straight in the eye it hurts.

They have entered into social relations and business plans, and have turned aside so far into the fields which skirt the path of duty that they have quite forgotten where the straight way is. They have followed the birds and the wild flowers; they have not noticed the path; they have simply drifted along.

They could retrace their steps, for they see the hillside where the path of duty stretches its rugged way; but they still wander on farther and farther from what they know is right, and the purple hills are beginning to dip toward the horizon.

They cannot look upon the face of the poor or behold the squalor of the tenements. It hurts. They do not care to study facts that stir the heart to pity and to action, for it hurts. They will not interest themselves in the needs of backward races or listen to the discordant notes of human harps that once gave rich harmonies, for it hurts. They care little for any who live beyond the pleasure gardens where they listen to the music of the fountains, or for such as dwell beyond their own shrinking horizons. For to know is to feel, and to feel is to do, and the contemplation of such duties hurts. To give to another's need hurts. To part with a benefit in order that a fellowman may part with the bruise in life hurts.

(*Continued on page* 288)


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This form of gift constitutes a financial investment in a spiritual enterprise to which our Lord gave His life, and enables the donor to furnish substantial support to the work of the Society and at the same time, in view of financial needs, receive an income on the investment as long as the donor lives.

For information write to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York City. All communications will be treated sacredly confidential.

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*In all legal documents, such as wills, etc., it is important that the full corporate name of the Society should be used.*

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**For booklet address Dr. A. Ray Petty, 55 Washington Square, New York City.**

## Our Book Shelf

**"The Sunday School at Work in Town and Country,"** by William Mouzon Brabham. New York: Geo. H. Doran Co. $1.50 net.

Out of his wide experience as superintendent of Sunday-school administration of the Methodist Episcopal church, south, the author writes a practical guide book for pastors and superintendents of his field. Twenty chapters based on a thorough, progressive, religious educational method and psychology, deal briefly with every phase of Sunday-school work, and include a suggestive bibliography for further reading. A sane, well-balanced judgment is expressed on every page, and the last chapters sound clearly a note of educational evangelism, that should be more largely recognized North as well as South. A chapter also on "The Building" presents suggestive plans and drawings for remodeling inadequate equipment; and the appendix outlines a standard of efficiency as authorized by the Methodist Episcopal church, south, for Sunday schools of the one-room type.

**The Meaning of the Old Testament,** by Hugh Martin, literary and assistant secretary Student Christian movement of Great Britain and Ireland. New York: George H. Doran. $1.60.

This is one of many books on this subject reviewed in these columns within five years. We accord to this author the credit of good and successful sailing between the Scylla of destructive criticism on the one hand, and the Charybdis of devotion to literalistic interpretation on the other, and not losing one step in scholarship by deviation or shying. It is a lucid, fearless, reverent discussion of the Old Testament that wins for the Book a clearer understanding of its meaning and a deeper confidence in its mission.

**The Seven Deadly Sins,** by Norman Mac Leod Cate. New York: Doran Company. $1.

The seven deadly sins discussed are pride, envy, anger, sloth, avarice, gluttony and sensuality. About 15,000 words cover the contents. Medieval ages devoted more time and interest to these burning acids of sin than we do. Not often do they appear as sermon themes. Poets do not notice them as Dante did. Those who read the "Night Scenes of the Scriptures" by the same author need no introduction to the crisp incisiveness and literary finish which characterize the writings of this well-known writer. In the discussion of these "deadly sins" those features characterize his style even more manifest than in his former volume. The moral and religious lessons inculcated add to its readableness and interest.

**Our Ambiguous Life,** by John A. Hutton, D.D. Boston: Pilgrim Press. $2.25.

This recent volume of Dr. Hutton, who has been a frequent visitor to America, and who has preached in several of our leading cities, will be gladly welcomed by the readers of his other books. Dr. Hutton is regarded as "one of the first dozen preachers of Britain. He has the vision of a poet, the skill of an orator, and the message of a prophet." That Dr. Hutton knows the fine art of preaching is evident to any one who will take time even casually to examine this volume. He takes well-known themes and texts and makes them glow under his treatment of them. To him the Christian life is a great adventure, and he puts new and illuminating meanings into the messages, whether they be from the stories of the Old Testament, or the great sayings of Jesus.

**Bible Types of Modern Women,** by W. Mackintosh Mackay. New York: Doran Co. $1.50.

This is a second volume of talks on Bible women, and their modern representatives, by this author. The former volume has gone through several editions. In sixteen sermons, in which all the characters are from the Old Testament except three, the author deals with modern types of women. This is one of those volumes of sermons from which the minister will receive much help in his sermon preparation, for it is filled with many suggestive illustrations, as well as splendid subject matter, dealing with the modern woman, who seems to be so much in evidence in these days. It is interesting to note that the author dedicates his book to his American readers "who have so often encouraged him by their sympathy and support."

**The Lord of Thought,** by Lily Dougall and Cyril W. Emmet. New York: Doran. $2.50.

This is an interesting study of the problems which confronted Jesus in his ministry and the solution he offered. The authors themselves describe it as "an apologetic on new lines for the uniqueness of Christianity and the supremacy of Jesus." Because of his recorded impact upon the human race Jesus is not only original but dominant in the realm of thought, is the chief contention of the authors. Their interpretation of his life, which forms the basis of the work, is set forth from the following point of view: "It is now widely held," they declare, "that the whole thought of Jesus was governed by the belief that the end of the world was very near. Our aim is to show that Jesus did not expect a speedy and supernatural destruction of the world, but that he did expect the termination of an order of society based on oppression." This view gives a conception of his dominance in the sphere of thought that is commensurate with the historical results of his impact upon the world of men. Part one deals with the world into which Jesus came. Part two is entitled "The Genius of Jesus" and part three develops a critical verification of his teachings.


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**The American Baptist Home Mission Society;** New York. Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

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## "It Is to Laugh"

"Where is the capital of the United States?" asked the teacher.

"Largely in tax-exempt bonds," replied the millionaire's son.

---

**THEY CERTAINLY AUTO.**

In anticipation of the Baptist World Alliance at Stockholm next June:

Interested Inquirer: "How do people travel in Sweden?"

Intelligent Informant: "Many of them ride on fjords."

---

Mother (outside movie theater): "Come along, darling, it's getting late. We must go home."

Small Daughter: "Boo-oo—Don't want to go. Want to stay and see some more people shot!"—*London Opinions.*

---

"Is Mr. Parkins at home?" inquired the caller.

"Which one, sir?" asked the parlormaid. "There are two brothers living here."

For a moment the caller looked puzzled; then he had an idea.

"The one that has a sister at Birmingham," he replied.—*Congregationalist.*

---

A story of a Tudor judge is told of Sir Nicholas Bacon, who in the time of Elizabeth was importuned by a criminal to spare his life on account of kinship. "How so?" demanded the judge. "Because my name is Hog and yours is Bacon, and hog and bacon are so near akin that they cannot be separated." "Aye," responded the judge, dryly, "but you and I cannot yet be kindred, for the hog is not bacon until it be well hanged."

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## SOME SUGGESTED DUETS

Several letters have come to me asking for a list of practical sacred duets for various combinations of voices, of easy grade, but musically good. Thinking that this might be of sufficient general interest, I am running the list in this column, instead of answering each letter individually.

### Duets for Soprano and Alto.

All of Thee .....Risher
At Last .....Brown
Arise, O Lord God.....Huhn
I Heard the Voice of Jesus Say..Wooler
(The above published by A. P. Schmidt, Boston)
Hark, Ten Thousand Voices....Shelley
(Pub. by H. Flammer, New York)
The Lord My Pasture Shall Prepare .....Holden
(Pub. by the W. A. Pond Co., New York)
O Help Us Lord.....Stewart
(Pub. by John Church, New York)
Blessed Saviour, Thee I Love .....Lange-West
In the Quiet Hours with Jesus....Lester
Saviour, Source of Every Blessing..Pike
(Pub. by Summy, Chicago)
Art Thou Weary.....Stair
Spirit Divine .....Beach
(Pub. by Presser, Philadelphia)
Rejoice in the Lord.....Lester
(Pub. by Carl Fischer, New York)
High in the Heaven.....Coerne
(Pub. by G. Schirmer, New York)
Jesus, the Very Thought of Thee .....Flagler
(Pub. by Huntzinger, New York)

### For Soprano and Baritone.

Guide Me, O Thou Great Jehovah .....Potter
(Pub. by Ditson, Boston)

### Duets for Tenor and Alto.

Thou Grace Divine.....Marston
O Mother Dear, Jerusalem....Marston
(Pub. by Schmidt, Boston)
Seek Ye the Lord?.....Warhurst
(Pub. by Presser, Philadelphia)

### Duets for Alto and Bass.

Be Thou Exhalted.....Huhn
Knights of the Cross.....Shelley
(Pub. by Schirmer, New York)
There Is a Blessed Home.....Huhn
I Could Not Do Without Thee..Berwald
(Pub. by Schmidt, Boston)
Withdraw Not Thy Mercy From Me .....Matthews
(Pub. by Ditson, Boston)

### Duets for Tenor and Bass.

The Lord Is My Light.....Matthews
(Pub. by Schirmer, New York)
Let Not Your Heart be Troubled...Harris
(Pub. by Summy, Chicago)
There Is a Green Hill.....Pike
(Pub. by Presser, Philadelphia)

### A Fine New Choral Work.

Attention of choir leaders is called to a new work by the Welsh composer, Cyril Jenkins, an ambitious and effective setting of the beloved hymn-poem, "Lead, Kindly Light." The music, while modern in feeling, and varied and dramatic, is very singable, not of a prohibitive grade of difficulty, strongly vocal, and truly devotional in its treatment. The services of a baritone soloist are called for. He has a splendid opportunity for display of good singing and for genuine interpretation. Orchestral parts are available if desired, though the accompaniment is so set for the organ (or piano) that it is rich and adequate as it stands.

## MUSIC REVIEWS

### From J. Fischer & Bro., New York, N. Y.

Early Spanish-Californian Folk-Songs, harmonized and set for piano by Gertrude Ross.

Some months ago we reviewed approvingly a set of Creole songs by Lily Strickland, called "Bayou Ballads," and at that time expressed the sentiment that it was significant that the native composer was paying more definite attention to the rich lore of folk-song and distinctive native material which is so varied and so characteristic—the varied types of nationalistic tunes to be found in this great nation, a composite of the whole world. We pointed to the valuable work done by Burleigh and Dett in the field of the Negroid "spirituals," the idealizations of the Indian themes by MacDowell, Troyer, Cadman, Lieurance; the strange survivals of old English folk-tunes and dance lilts reclaimed from the hills of Kentucky by Loomis and Wyman, the revisions of French chansons from the Louisiana hinterland by Ferrata, and other successful delvings into this broad field. Now we have to treat of another significant contribution to our national bill-of-fare: a volume of fascinating folksongs of old Spanish California, harmonized and set for piano and voice by the Los Angeles composer, Gertrude Ross. Not in a long time has there appeared such an interesting, pleasing group of tunes. The moods are many and varied; the melodies are the kind which linger long in the memory, singable and rich in the subtle flirts and changes that make for interest and attention. Mrs. Ross has shown good taste in not overloading the accompaniments with too many notes; the musical craftsmanship is expert, and the vocal lay-out gives evidence of a keen appreciation for vocal effectiveness. Mrs. Lester and I proved the value of the songs as program numbers—the "Old Maid's Song" has been the hit of several programs lately.

### From Harold Flammer, Inc., New York, N. Y.

Reflection. . . .....*Friml-Vail*
Wistful. . . .....*Friml-Vail*

Here are two toothsome tidbits for the organist who wants to please his audience—and not have to work very hard to do so. Rudolf Friml has written two characteristic melodies, graceful and sweet, and Mr. Vail has placed them for the organ with evident authority and skill. Registration is expertly marked—the music will sound well on a large or a small organ; which point makes the music of that much more value to most of us. The pieces are suitable either for prelude or offertory use in the church services, or for relief purposes in the recital program.




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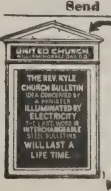
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## Why It Hurts

(*Continued from page 285*)

Thus fear hath torment, but love is the fulfilling of the law; and the love that casteth out fear is the kind of love that some one must have if he is to lift the burdens, heal the hurts of souls and make his neighbor's desert into a garden. The soil of the life near to him may be covered now with the sage bush, but it needs only the cool, constant stream of his helpfulness to cover itself with verdure and to produce a continual harvest. The sight of another's need that is not met, at first hurts, then injures, then destroys one's spiritual perceptions. Such a man grows more timid, more narrow, more selfish, more hesitant. He becomes more and more nearsighted, until at last he is blind. Fortunate is that blind man if he is not made to grind at the mill like Samson.

Harry has grown to be a strong man, bearing heavy burdens, and we are glad to say mostly burdens other than his own. To look into his mother's eyes hurt him frequently until he early learned the victory over his boyish wilfulness and accepted her ideal of conduct. It hurts him no longer to look into her eyes, for love and inspiration and approval are there.

## Central America

(*Continued from page 273*)

and slum districts in our large American cities.

We must not lose sight of the fact that the Latin American is temperamental, emotional, passionate, quick-tempered and spectacular, and that to him a thing may seem perfectly right and proper which appears to us utterly wrong and indefensible, and vice versa. In seeking to reach the Latin American we must bear in mind that we are not going to alter the Latin American temperament or the Latin American point of view all at once. We must take things as they are, and adjust ourselves to make the best of them. For their own benefit as well as ours, our heads and hands and hearts must cooperate with them in making sanitary their towns and cities, and removing certain prejudices and customs which are not in accord with the ideas of the rest of the world. Cooperation is the spirit that is most needed in Central America today — cooperation in keeping them in touch with the outside world, and broadening their ideas, and helping them overcome racial and religious prejudice. In the country districts especially, many of the people live in the past and think as did their forefathers three centuries ago. They have not yet learned that the days of Roman Catholic persecution are over; and too many of them, under the leadership of the priests, look upon a Protestant as beyond the pale of law or consideration, and every foreigner as an object of suspicion and distrust. Superstition, fanaticism, and racial antipathy are still pronounced elements of Roman Catholic teaching. But, thank God—

"The morning Light is breaking
The darkness disappears."

The Latin American may lack initiative, and be content with the ways of his ancestors, but once started in the right way, he goes into it as fervently and enthusiastically.

More schools, more men, and more MAN, and more churches are the greatest need of Central America today. "Speak unto the children of Israel that they go forward."

Managua, C. A.


# Thirty Days in April

AS a fact in the calendar this has little significance; as a time limit in our denominational work it is of the utmost importance; it means THERE ARE ONLY THIRTY DAYS before the close of the fiscal year.

The amount which Northern Baptists promised to pay which is due this year is $13,449,816. On March 1st the treasurer reported that $4,197,363.32 had been received.

When each Baptist conscientiously answers the question, "What shall I render unto the Lord in return for all His benefits toward me?" these pledges will be paid.

## Three Suggestions

1. Pay promptly your pledge to the New World Movement. "When thou vowest a vow unto the Lord, defer not to pay it; pay that which thou hast vowed."

2. Make an extra gift over and above your pledge. The world needs men and women who will go a second mile in giving as well as in service.

3. See that all remittances are mailed not later than April 30th.

We must not permit our missionary organizations to reduce their work again next year.

Send checks to your State Collecting office, or to the Treasurers of the participating organizations, or to the General Board of Promotion, 276 Fifth Avenue, New York City.

GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

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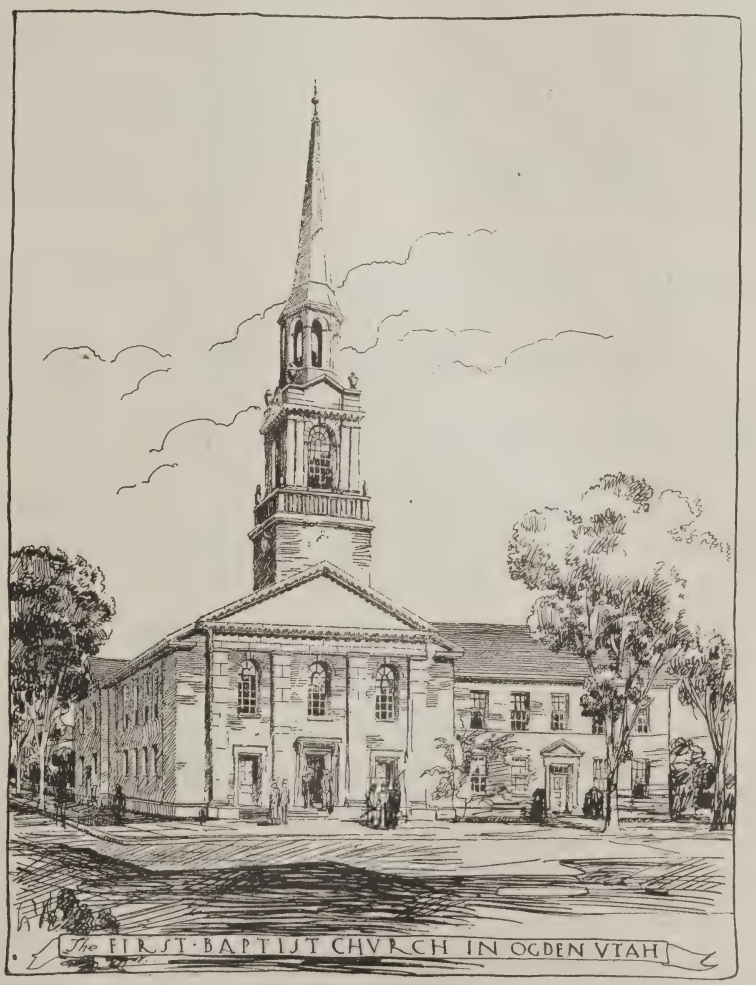
Volume IV April 7, 1923 No. 10

APR 7 1923

# The Baptist

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Published Every Week by the Northern Baptist Convention



## If you are the man

WHO believes that all unbelieving men and women in the world are not lost and do not need a Saviour.

WHO believes that the gospel is not the power of God unto salvation, and that Christ cannot save the heathen.

WHO believes that "go ye into all the world and make disciples of all nations" is not necessary today.

WHO believes that he is not accountable to God for the money entrusted to him.

WHO believes it is "every man for himself" in this world and who, with Cain asks: "Am I my brother's keeper?"

WHO wishes that missionaries had never come to our ancestors and that we were still worshipers of wood and stone.

## If you are the woman

WHO believes that all unbelieving men and women in the world are not lost and do not need a Saviour.

WHO believes that the gospel is not the power of God unto salvation, and that Christ cannot save the heathen.

WHO believes that "go ye into all the world and make disciples of all nations" is not necessary today.

WHO believes that she is not accountable to God for the money entrusted to her.

WHO believes it is "every woman for herself" in this world and who disregards the needs of others.

WHO wishes that missionaries had never come to our ancestors and that we were still worshipers of wood and stone.

*If you are the man or the woman, the two Foreign Mission Societies will expect no contributions from you toward the support of their work*

## You need missionaries sent to you

If you do not belong in that class, gifts will be gratefully received toward the payment of missionaries' salaries, passage expenses to fields, work of native agencies, care of property, and numerous other items in this vast foreign mission enterprise.

The Foreign Mission Society needs for the current fiscal year, $1,507,890.00.
Up to March 1, a total of $787,226.00 had been received leaving a balance of $720,664.00.

The Woman's Foreign Mission Society needs for the current fiscal year, $502,326.95.
Up to March 1 a total of $245,533.08 had been received leaving a balance of $256,793.87.

## WILL YOU HELP?

Send checks to your State Promotion Office, to the General Board of Promotion, or to the Treasurers of the Societies.

*The Fiscal Year Closes April 30th*

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**
George B. Huntington, Treasurer.

**WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY**
Miss Alice M. Hudson, Treasurer.

**276 Fifth Avenue, New York City**

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APR 7 1923



# The Baptist

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### How Refreshing

"Many thanks for your splendid call. But I really enjoy your regular weekly visits more than this 'special' one." The special call from the editor was simply to remind our good brother, Chaplain F. C. Rideout, that he was a whole year older and in memory of the event he could send us $2.50 for the renewal of his subscription to THE BAPTIST. He enjoyed our telling him that we wanted his money. It may be the result of military discipline. Read your date label and see if you do not find pleasure in sending us your check, if your subscription is about to expire. We shall enjoy your courtesy for it will save a "special" visit.

## Killam's Kollum

### It Is a Question of Duty

In an unguarded moment some weeks ago we mentioned the strange fact that some of our ministerial friends seem always to be literally deluged with calls to churches, while in seven years no church had so much as winked at the editor. As a result one church "winked" but everything stopped there. Another did a little better. The church at Podunk Center, writes: "We are a missionary Baptist church. We feel that we could make no greater contribution to the common cause than to accept the inevitable martyrdom of a pastorate under the editor. Our church is obscure but it loves its denomination. Its average pastorate has been sixteen months with plenty of time for the members to rest up between pastorates." In a worldly age like the present it is gratifying to find such a shining example of sacrifice. Negotiations are now under way. We find however a long list of candidates. There's many a slip possible between the trial sermon and the call. We would arouse no false hopes. In the meantime let us all make the best of things and build up a great list of subscribers to THE BAPTIST.

### On to Berlin

The *Michigan Tradesman* dealing editorially with our contemporary, the *Christian Century*, suggests an addition to the editorial staff in the persons of Hindenberg and Von Terpitz. "That publication will never meet the needs and aspirations of American Christians because of its Teutonic leanings and pro-German utterances . . . The *Christian Century* should remove its office of publication to Berlin, and add Hindenberg and Von Terpitz to its editorial staff." We had failed to notice this tendency until one of our readers, whose subscription was paid in advance, asked that his subscription be discontinued and a refund made because THE BAPTIST is "blurring the moral vision of its readers." This subscriber then proceeded to point to our neighbor as setting an example of "justice and truth" in its attitude toward Germany. After all, do not these European nations remind you of a lot of children quarreling at their play? Where is there any evidence of outstanding statesmanship or even good sportsmanship? THE BAPTIST does not aspire to the position of arbiter. We have just a little more than we can do to live at peace with all Baptist men and women.

## Fresh from the Field

The Northern Baptist Convention will meet at Atlantic City, May 23-29; Evangelistic Conference, May 20-21; Fundamentalist Conference, May 22. Have you secured credentials entitling you to purchase a ticket at the special convention rate? Better write for application blanks, Baptist headquarters in your state or to W. G. Brimson, 125 North Wabash Ave., Chicago.

We are pleased to learn of the deep interest that many of our Baptist people have in the annuity bonds which the missionary societies are offering. We understand that more than a fourth of the annuitants now on the list of one of the societies were not satisfied with receiving one bond, but have secured others. Two have come back nine times for a bond. One person has ten bonds, and one has twenty-one, each bearing a very liberal rate of interest.

Dr. J. F. Watson, Burke Bldg., Seattle, writes: "The Protestant churches of Seattle are soon to engage in a simultaneous reclamation service, in an effort to win back to the churches the hundreds of derelicts and delinquents. If pastors of Baptist churches throughout the country, knowing of Baptists living in Seattle who have not transferred their membership, would send their names and addresses to me it would be of real service at this time."

We read in the "Christian World" of London that two dentists at large have been appointed for attendance on the 5,000 missionaries and their families resident in China. The arrangement, which has been carried out through the American Presbyterian Mission, is an example of conservation of energy and of practical economy on the part of the missionary societies. These traveling dentists, who will themselves be regularly appointed missionaries, will devote themselves entirely to work in the missionary community, among whose members, like other residents abroad, tooth trouble causes much physical and mental inefficiency, often necessitating long furlough and expensive visits home to England and America.

A former Buddhist priest has been baptized in Moulmein, Burma. Missionary C. L. Klein, who is in charge of the school for Karens there, tells the following story of the priest's conversion: "A former Buddhist priest brought his son to our school a year ago. I asked him then why he didn't take his son to the monastery schools. He replied that Buddhism left a heart hunger and there seemed to him to be something even greater than anything connected with Buddha. We gave the man a Bible. He read it, became convinced of its message and applied for baptism five times. He not only came to the kingdom himself but he also brought his wife and a neighbor woman with him." Since April 1, 1922, the Karen Mission in Moulmein has been self-supporting and advance has marked all lines of work, especially the church membership, the number of baptisms and the contributions. The school has experienced a 33 per cent growth, the people have put more workers in the field and have increased the salaries of all workers.

How many new members were received into your church Easter Sunday? Mail us a post-card at once.

In order to go to South China as a missionary, Rev. L. H. R. Hass has resigned as pastor of the First Church, Marblehead, Mass.

"Baptists Are Not All in Jail," which appeared in the Open Forum of March 31, should have been run above the signature of A. P. Howells, Jacksonville, Ill.

The Moody Bible Institute, Chicago, announced that Rev. Solomon Birnbaum, director of Emmanuel Neighborhood House, Baltimore, Md., has accepted a call to the chair of Jewish missions.

Rev. E. W. Rumsey has resigned as pastor of the Beth Eden Church, Pittsburgh, to accept a position with the speakers' bureau of the National Reform Association. Mr. Rumsey's territory will be Western Pennsylvania.

Rev. Robert W. Van Kirk, who has been pastor of the Community Church at Osterville, Mass., will make his home in California. Mr. Van Kirk is well-known in the Middle West as pastor of the First Church, Jackson, Mich., and the Normal Park Church, Chicago.

One of the most inviting fields in the Indian work, and one which Southern Baptists have not entered as yet, is that among the 23,000 Indians in New Mexico. Work was recently established among the Cajans in southwestern Alabama.

Alexander Schaap, church editor of the *St. Louis Times*, the story of whose conversion was told in THE BAPTIST of Feb. 17, died the latter part of March. He lived a useful life and gave a clear-cut testimony after his conversion from Judaism.

Mound Bayou, Miss., has not had a jail for the past twenty-five years. Mound Bayou is a negro town with a $50,000 school, hospital, bank, negro citizens only, and negro city officials. "People are too busy to get into trouble," says Isaiah Montgomery, the founder.

The Indians have a true friend in Dr. Bruce Kinney. Under date of March 20 he writes: "One of our Indian missions is much in need of an organ to help in its music. If any church or individual has a good cabinet organ on which they will pay the boxing and freight I should be glad to communicate with them. A folding organ, which would cost about $50, is also needed. Write to Dr. Kinney at Baptist headquarters, Denver.

The Catholic church in America is giving increasing attention to negro education. According to a recent statement, it has "eight special schools of more than local importance and about 125 small parochial schools," with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland—the Cardinal Gibbons Institute. The Catholic church claims a negro membership of 250,000 in the United States.

With the summer quarter of 1923 marked changes in the tuition fees at the University of Chicago will go into effect. The new schedule will affect all students whether or not they have been in residence previous to the summer quarter. The present annual income from tuition fees does not provide for more than one-third of the actual running expenses of the university. The new schedule will be introduced in order to maintain through increased income the standard of educational work set by the university, in face of the constant increase in operating costs. This advance in tuition charges will be accompanied by an increase in scholarships and fellowships, which will largely offset the increase in fees, as far as promising students of limited means are concerned.

The annual meeting of the Central District of the Woman's American Home and Foreign Mission Societies will be held in the Third Church, St. Louis, Apr. 23-25. Among the speakers will be Mrs. George Caleb Moor, Mrs. Helen Barrett Montgomery, Miss Alma Noble and Mrs. Clara D. Pinkham. Dr. Catherine Mabie of Africa is also scheduled for an address, Miss Garec Pennington of China, and Miss Louise Carter of Central America are expected to have a part on the program. Those planning to attend should write to Mrs. John A. Hope, 5711 Chamberlain Ave., St. Louis, Missouri, for assignment and program.

Readers of "The Baptist" will observe that our missionary societies and boards have been carrying advertisements, calling attention to the subject of annuities, which have been paid in many instances on one or two lives. We understand that from these advertisements, the secretaries of the societies are receiving numerous inquiries. THE BAPTIST hopes that many thousands of our people who may have money to invest, and who desire their gifts ultimately to go for missionary work but who must receive a sure and ample income during their lifetime, will send for information concerning the annuity form of missionary investment.

At the request of Acting President Ernest De Witt Burton the University of Chicago board of trustees has created the office of dean of the faculties, defining the duties of the new officer as cooperation with the president in matters pertaining to the educational administration of the university. To the new office the board of trustees has elected a member of the faculties who has served the university from its foundation and is intimately acquainted with its life—Prof. James Hayden Tufts, head of the department of philosophy and former dean of the Senior colleges.

Fifty-four bishops of the Protestant Episcopal church have taken the same stand as Bishop Charles H. Brent, formerly chief of the chaplain service, A. E. F., in asking for the release of all political prisoners serving sentences for their economic beliefs. Appeals have been pouring in to the president from bishops in every section of the country—from Maine, Massachusetts and Connecticut, from North and South Carolina, from Texas, Colorado and Minnesota, from California and Idaho. One comes from the bishop of Porto Rico and another from Bishop Logan H. Roots, of Hankow, China, who is at present in the United States. Bishop Daniel S. Tuttle of Missouri, the presiding bishop of the church for many years, and generally regarded as the head of the Episcopal church in this country, says in a letter: "You may append my name to the list of bishops applying to the president for the granting of amnesty to political prisoners held only for the expression of unfavoring sentiments about the war."

(*Continued on page* 319)

The Baptist

# For the Sake of the Name

IN his intimate little letter to Gaius the aged apostle John speaks of certain ministers of Jesus Christ whom he commends to Gaius for the exercise of his hospitality. He begs him to receive them, entertain them, and set them on their journey "worthily of God." He proceeds to set forth the supreme reason for such action in the simple affecting words, "because that for the sake of the Name they went forth."

We believe that in these experiences taken from that brief personal letter of the apostle, a letter which might at first glance seem so casual as to have exhausted its purpose in providing an introduction for certain traveling preachers, we have the permanent principles underlying the beautiful ministry which has developed so remarkably of late in our own and other denominations in order to provide for the declining and unproductive years of the minister. Our own ministers' and missionaries' benefit board has been formed later than those of some other denominations, and the voluntariness and lack of supervision in the recruiting of our ministry has made its task a more difficult one than that of any other denomination with a membership in the millions; but the results are already most gratifying and hold forth hope of still greater effectiveness.

It was that statesman and general of the denomination, Henry L. Morehouse, who for ten years or more before his death fathered the plan which gave us the benefit board. With no need of its provisions for himself Doctor Morehouse, solely in the interest of his ministerial brethren and the churches, held to the plan through the years when little headway was made, as some of us know who were on the committee of the convention with him. He made generous provision in his will for the devotion of the most of his modest possessions to this sacred purpose and he lived to see the movement well on its way before his death. The wise plans for the conduct of the fund and the admirable business management of its officers and trustees have given the full confidence of large givers to it, and the hearts of the people have responded in a most gratifying way to the calls for increasing funds.

That which may be called the *emergency provision* of the board is its oldest form of work and was taken over from previously existing state or district societies for ministerial relief. It makes definite appropriations for cases of great need, and has at times saved our aged ministers from the poorhouse, or has been the means of allowing the minister and his wife, with rigid economy, to maintain their little home together; and otherwise it has been able in merciful ways to show the kindness of God to the men who "went forth for the sake of the Name" in the years of their strength, with stipends seldom adequate to a provision for old age.

But in addition to the emergency provision, which will to some extent doubtless be required indefinitely, there has at length been provided the far more satisfactory *normal provision* for the minister's old age. It enables him to plan far in advance for that time of need; it enables him with self-respect to make some definite provision by payments in his productive years toward an assured annuity beginning from a certain age (his sixty-fifth year), these payments, however, being partly met from the income of the funds of the board. This annuity is then an assured thing, not dependent upon emergency appropriations which may or may not be available to him, and which must come wholly as a matter of beneficence from the board.

This annuity or pension provision is one of the most gracious ministries of the churches to their aged ministers. It will enable many a servant of Christ to continue his work with so great relief from the haunting fear of a penniless old age without adequate provision for himself or the wife who has shared his labors, that years of service—and far more effective service—will be added to his ministry. The feeling, too, that the churches to which he has given his life-blood and his best years are not ungrateful will sweeten and brighten all of his waning years.

IT must be a peculiar privilege and pleasure which the administrators of this particular denominational service have in bringing light and awakening hope to so many aged and noble lives, unless the joy of it be too greatly offset by the knowledge of a far greater need than our funds are as yet adequate to meet. But the work so splendidly begun surely will be carried to completion.

"Worthily of God"—as the ambassador will be entertained worthily of the sovereign he represents, so God's servants are to be treated worthily of God himself. Or does it mean that we are treating God's representative with such hospitality as we would show if we had God for our guest? "For the sake of the Name"—there is but one name that could have sent them on such a mission; and it is to us also the "Name above every name."

## All Must Prosper Together

The physical body reveals to us that there is a very potent union between the body centers and its extremities. If anything goes wrong either with the main trunk or the body extremities and it is not quickly righted, it is not long before the whole life shows the effects of the trouble. A life is a unit.

The spiritual life is a unit and in its activities and manifestations it must constantly express that oneness. A spiritual life is designed to be closely related at one and the same time to people and things close at hand and far away. By personal ministry contacts, through a well-sustained worship life and a properly developed giving function, the nearest parts of Christian living are cared for; and by our knowledge of faraway peoples, our prayers and our giving, the rank and file of Christians relate themselves to the extremities of their spiritual living. The whole of life is a unit. One phase of that life cannot long prosper at the expense of the other.

In order, therefore, to keep the proper relation between the centers and the extremities of spiritual life we have organized, under the will of the Lord we are sure, cooperative forms of activity called local churches, associations, state conventions, and then our societies and boards, through which each individual does his or her work in the wider spheres of life and at its extremities.

We have no hesitation in saying that it is unwise to exploit the Christian for mission enterprise at the expense of a fair and proportional participation in the work of the local church. The reverse of this is equally true. In fact we must not exploit anybody for anything, but we must develop and maintain a properly balanced participation on the part of every church member in each and every phase of all that means Christian living and conquest. We must do more in the future in all these lines than we have ever done in the past.

Our missionary societies, the ministers and missionaries benefit board and all the other boards, as well as the state and Northern Baptist Conventions, must be related to the churches in such an intimate way that all of them will prosper together because sound work is being done with every church member in every relationship. The key to the whole task lies primarily in the individual life. We must do our first work there.

Our missionary societies, boards and conventions are today in sore straits because we have endeavored to promote the production of money without paying proper attention to the sources of supply which are contained in the individuals who compose the membership of our local churches. On the other hand, we are sure that there is no cause to blame our societies and boards for debts which have accumulated because a cooperative movement was started without a proper understanding of how it should function, and in consequence we failed to produce all the results which were so generously desired.

We hope to see our whole work and all our constituency built up through intelligent cultivation and not through promotional methods which are too likely to savor of worldly haste and money getting unrelated to concrete facts and spiritual processes.

In spite of all our difficulties, debts and misunderstandings of these past three years we have seen great progress in many a life, in many a local church and in the activities carried on around the world by our various agencies. But we dare not be satisfied till all have participated and advanced. We must consolidate our gains and conserve all that is good in the present cooperative movement and when we have brought that to as successful a close as possible we must go forward into a short-term, bigger and better movement that will link up very closely the individuals in our local churches with a concrete task that reaches around the world and is done through our own Baptist agencies at home and abroad.

Our societies and boards will never prosper until our local churches are prosperous, and unless our missionary and other agencies prosper. Their lack of prosperity will blight the life of all our local churches to the extent that they fail to do adequately their share of the whole round of home and world service.

The individual, the local church, the association, the state convention, our missionary societies and boards and also the Northern Baptist Convention itself must all either prosper and progress together or they will all fail together more or less.

We vote, and vote heartily, in favor of progress and prosperity and as individuals and as a unit of denominational life THE BAPTIST will do its best to bring progress and prosperity to all parts of our Christian body. We will all prosper together. The task is a great unit, after all.

## Conventions and Pre-Conventions

IN this issue you will find announcements of several important Baptist gatherings to be held during the month of May. The program of the Northern Baptist Convention has a place this week and committees representing the fundamentalists and the Baptist Bible Union of America address the churches. Then there is the conference on evangelism.

The pre-convention conference at Atlantic City follows closely the plan of other years with a greater number of speakers more widely representing the constituency. Our interest centers, however, in the first annual meeting of the Baptist Bible Union in Kansas City. The Southern Baptist Convention meets in that city immediately following this conference. For the first time as far as we know southern Baptists are to have a "pre-convention conference" on "fundamentals." We do not mean, of course, that there is any official relation existing, any more than in the case of Northern Baptists. But the meeting, according to the statement issued by the committee, is located and

timed to make possible the attendance of a large number of southern Baptists. A study of the names of those promoting the Kansas City meeting will show a number of persons who have formerly been most prominent in the fundamentalist conferences.

The meetings of the conventions themselves will for the vast majority of Baptists, both North and South, hold first place. These gatherings are not intended to be primarily inspirational meetings nor gatherings to decide doctrinal questions. They came into being because of the far-reaching, many-sided work in which the churches are cooperatively engaged. These pre-convention conferences are not an unmixed evil as some seem to feel. This is especially true where place is given for open and unhampered discussion of controverted questions. We note with approval the place to be given to such discussion in the plans of the Kansas City meeting.

## Contributing Churches

IN response to recent inquiries concerning the number of churches participating in the New World Movement J. Y. Aitchison, General Director, states the following facts: "A questionnaire on this subject was sent by the General Board of Promotion about a year ago to the secretary of each state convention. A partial report, based on incomplete returns, was made at the time of the Northern Baptist Convention at Indianapolis last year. Since then the information has been received from all states.

"The total number of Baptist churches in the states related to the Northern Baptist Convention was found to be 9,152, with a total membership of 1,364,441. Of this total 1,299 churches, with a membership of 224,501, belong to foreign-speaking groups, such as the Swedish Baptists and the German Baptists, or to the negro conferences, all of which carry on their own work independently. The deduction of these leaves 7,853 churches, with a membership of 1,139,940, which would normally be expected to cooperate in the general denominational program. Of this number 6,712 churches, whose membership aggregates 1,088,705, made contributions applying on the New World Movement fund during the fiscal year 1921-22. From the remaining 1,141 churches, with a membership of 51,235, no contributions applying on the New World Movement were reported. These churches average less than fifty members each.

"This means that over 85 per cent of the churches in the territory of the Northern Baptist Convention, excepting those which are affiliated with groups of their own, contributed to the New World Movement during 1921-22, and that more than 95 per cent of Northern Baptists, excepting such groups, are members of churches which contribute to the New World Movement. The churches which have most generously supported the program, contributing on a scale which if reached by all, would insure its success, include churches of every shade of theological opinion and of every type, large and small, city and rural."

## Give Us All the Facts

LETTERS from all sections of the country ask—almost demand—that THE BAPTIST give to the constituency all the facts concerning the financial condition of the Board of Promotion and of all the cooperating organizations. "Why this silence?" asks an outstanding layman.

We, therefore, addressed the Board of Promotion as follows: "There is a widespread and constantly increasing demand that we tell the constituency through THE BAPTIST the exact financial situation. We believe that the demand is warranted and that it grows out of a desire to meet the situation rather than out of a desire to criticise the condition."

We were assured some days ago that "the publicity department is preparing a statement to go to the denominational papers today." The only statement received as we go to press is that which we have displayed on another page. It is a good statement of its kind and gives us some general—very general—information. To sum up the matter we have received "about" $4,000,000 of "distributable" money during the first ten and a half months. We must therefore raise during the last six weeks of the fiscal year $6,000,000 of "distributable" money if we carry out the plan adopted by the Indianapolis convention. Perhaps this is all we need to know.

We confess that we are anxious, not merely curious, to know what the prospects are. We want to understand what will be the result if we succeed in raising the $10,000,000. Shall we be able to reduce our debt? If so, how much? If we fail shall we be under the necessity of making further reduction in our work? We want to know the best and the worst of the situation. We want to know because we are interested. It is our work because it is our Lord's work.

## Wet Attacks Unsuccessful

NO one at all familiar with the forces which oppose prohibition is surprised at the subtle efforts made to discredit the law and to nullify its enforcement. New York was confidently announced as a "wet" state with a governor opposed to prohibition. When the test came on the Mullan-Gage law it resulted in the rout of the wet forces and a confirmation of the prohibition enforcement law. Rhode Island shows a similar result, and Pennsylvania finds itself in the hands of a governor who is not only in favor of rigid enforcement but has put into motion forces which have demoralized the law-breaking elements. The attempt of the friends of rum to discredit Superintendent Anderson of the Anti-Saloon League have been far from successful. It is gradually dawning upon the lawless interests that the eighteenth amendment was the result of deliberate educational and legislative action and that there was nothing "put over" on a country taken unawares.

# The Rebirth of Evangelical Christianity

*Presidential address at the National Evangelical Free Church Council, Bristol, Eng., Feb. 27, 1923*

By F. C. Spurr

IN SPEAKING to you from this chair today, I am deeply conscious, both of the honor and the responsibility which your charity has laid upon me. The honor is a great one, and I pray that no word or action of mine may diminish its glory.

The responsibility is even greater than the honor, for we have arrived at one of those decisive epochs in human history when a distracted world and an anxious church alike demand of their reputed leaders some definite direction; and this calls for clearness of vision, courage of speech, and enduring strength of performance.

We cry with the apostle, "Who is sufficient for these things?"

May grace be given to answer with him from the heart, "Our sufficiency is of God."

The subject I ask you to consider is suggested by the needs and by the signs of our time. The entire world of today is in a state of ferment. There are not a few, indeed, who proclaim a coming final cataclysm.

But a true perspective shows that greater crises of human history have arisen as the result of a movement in which the decay of one epoch and the birth of another are blended. God shakes the heaven and the earth in order that the corrupt and outgrown things of life may pass, and the things which cannot be shaken may have room for fuller development. The process is painful, but if we believe in God at all we must believe that all things are working together for good. This is no time for craven fear, for panic, for pessimism.

### Facing the Situation

The present tragedy and distress of human life constitute the clear call of God to his church to face the situation with calm courage, to think things through afresh, to renew at their divine source its enfeebled spiritual energies, and to embark upon a new crusade on behalf of the kingdom of God.

Christianity came into the world when the Jewish church-state was rapidly approaching its end, and when the Roman empire had entered upon the first stage of its final phase. *And it saved the world by its gospel.*

It entered human life, not as a philosophy, but as an evangel. It brought a real human brotherhood upon the basis of a common living relation to Jesus Christ. All down the ages the church has won its victories only when it has been true to its gospel. Whenever it has tampered with it, for whatever reason, the church has been defeated, and as a result the world has suffered. But history shows that whenever the church has recovered its message and its dynamic, the life of the world has revived. And I submit, therefore, that the hope of the world today, as in other times, lies in the rebirth of essential evangelical Christianity.

### A Grand Word

The word evangelical has had at times unfortunate associations. It has been made the badge of a party and a covering term for a strange medley of narrow religious opinions. Nevertheless, it is a grand word, and we must not surrender it. On the contrary we must recover its vital content and its breadth.

Narrowness there has been and is, in its interpretation and in its application to life, but there is nothing narrow in the evangel itself. It asks of man a heart completely open to the love of Jesus Christ, a mind completely open to all truth, and a hand completely open to all men.

What would you have more liberal than that?

But I am speaking of a *rebirth* of evangelical Christianity, by which I mean more than a simple revival.

To be reborn is to enter a new world with new powers adapted to new conditions. A simple revival may be an anachronism—a mere repetition of what was once new, but is now antique and without meaning. Life is never static, it is always being reborn. Christianity is a living thing, hence it must express itself to every new epoch in a living way. It must be alive and evangelical in the presence of new discoveries, growing light and fresh social orientations. It must speak to the whole of man's life, capturing, satisfying and directing not only his emotions but his thoughts and activities in all realms.

Thank God we already see signs of this rebirth in many directions. But we see at present only the beginning of the new order. We are yet at the dawn of the new day.

Here we must invoke the illuminating aid of history. When we use the term "rebirth," inevitably we recall that great movement of the middle ages known as the Renaissance. The parallel between that remarkable period and our own is very striking and merits the closest attention.

The Renaissance was a powerful movement of the human spirit in the direction of intellectual liberty and humanism. It was a break with tradition and authority. It marked the passing of medievalism and the opening of the modern period. The factors that produced it were three. First, there was revolt against organized Christianity, grown contemptible and inefficient through continuous strife and unworthy ambitions. Is there a more scandalous story upon the pages of history than that of the papacy of the three centuries before the fall of Constantinople? Petty conflicts and abominable intrigues between popes and kings ended in the spectacle of rival vicars of Christ at Rome and Avignon anathematizing each other. Little wonder that the world was sick to death of that "holy Roman Empire," so conspicuous for its lack of holiness.

### New Knowledge

A second factor was that of *discovery* and *invention*. Printing was invented about the year 1450, and with that art there came a growing liberation of man's mind. Gunpowder had not long been mixed. Copernicus (1473-1543) had destroyed at a stroke the world's accepted beliefs about the heavens; while Columbus (1446-1506) was widening the horizon of the earth and toppling the pillars of Hercules into the sea. All these things came together. Ancient boundaries disappeared under an ever broadening earth and heaven.

Is it surprising that, staggered by the new knowledge, men lost

their balance and gravitated towards gross secularism?

We must not, however, forget the third factor in the process, which was religion itself.

If the Renaissance assumed a secular aspect, the first impulse towards it came from religious leaders.

St. Francis of Assisi, John Wycliffe, the Cistercians, and others by their powerful witness to the simplicity of the faith, prepared the way for that emancipation of the human spirit which characterized the Renaissance and of which we are the inheritors.

But chiefly it was the appearance of the Bible in the vulgar tongue that gave the greatest impetus to the revival of learning. Thus it was the Christian spirit that inspired the greatest intellectual movement of the middle ages as it has inspired all great movements of the human mind.

### Coronation of the Renaissance

But if the Renaissance expressed itself in Italy in secular forms, elsewhere, and chiefly in Germany, it uttered itself in a mighty revival of religion. The Reformation may fairly be called the coronation of the Renaissance: the religious transformation of man's awakened powers. Mid-Europe was awaiting its leaders and saviors. They appeared in the persons of Erasmus and Luther. Erasmus was the great intellectual who absorbed the new learning and sought to use it in the service of religion. His interest lay in practical Christianity, disentangled from Roman dogmas, and his contribution to liberty took the form of a new Latin translation of the Bible. Again the Bible appears as an emancipating force.

Luther was the antithesis of Erasmus. The latter was clever, but cold. The former was hot and creative. Erasmus had no great inner spiritual upheaval. Luther had. And it was the man of mighty spiritual experience, rather than the man of genius, who became the agent of God for the spiritual enfranchisement of Europe.

I have dwelt upon the Renaissance because of the remarkable parallel between that period and our own.

We, too, are experiencing, as the fifteenth century experienced, a revolt against traditional forms of Christianity; we are in the throes of one of the most serious economic and spiritual crises the world has ever known; we, too, are dazed with the brilliant light of the new knowledge which is being poured upon all departments of life. New heavens and a new earth are opening before us also.

And yet, in spite of all this, the hungry spirit of man is crying out afresh for the living God. Often its cry, like the cry of an infant, is instinctive and not intelligent, but it is nevertheless a real cry of hunger for food. "Thou hast made us for thyself, and our hearts are disquieted until they rest in thee."

There runs through our best literature today a wistful longing for God, and although God is not often named, as if it were a sort of degradation for the creature to name the Creator, he is intended.

*CALVARY was outside the city walls because it is eternally inside the soul of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." When we have sounded the deeps and heights of these words, we shall have a clue to stars and suns and matter and motion and mind and heart; for all, all are of God, and God is love—so loves that he must give his best, that which conditions and underlies his Godhead — his only begotten Son! So, stripped down to the marrow of reality, we conclude that the greatness of God consists of service and sacrifice.*

*—From Dr. F. F. Shannon's Sermon.*

The hour then is ripe for a fresh Renaissance, but what shall be its character? Certain pseudo-prophets, lacking insight and vision, are busy repeating the discredited enchantment that the world can still be saved by science, education and philosophy alone. The dread events of the last nine years have taught them nothing. With men and women, however, of all schools, who seek to penetrate to the heart of things, it is a settled conviction, capable almost of a demonstration, that nothing less than a spiritual revival can recover us. It is in the spirit that man is sick; it is there that healing must come. And the quickening power proceeds from the evangelical message which alone answers completely to the purpose of God and to the needs of man.

Evangelical Christianity, however, must be reborn and completely free from the bondage of its own traditions. In its first birth it was courageous and went forth unbound to deliver its message. And it saved the world. New born, it must be equally courageous, shedding the last vestiges of intellectual timidity and revealing itself as the child of light. It is necessary not only to abandon fear of new truth; we have to welcome truth with open arms when once (but not until) it reveals itself to be truth. Evangelicals too frequently have exhibited a dread of new light, as though they were not quite certain of their foundation. But of all men they who are the disciples and apostles of him who is the truth, have the least reason to be afraid of truth—from whatever quarter it may come.

### Can Truth Oppose Truth?

How can truth oppose truth, or light be contrary to light?

"Every good and perfect gift cometh down from above, from the Father of lights with whom is no variableness, nor shadow cast by turning."

New born, it must address itself with greater zest than ever to the social redemption of human life, never resting until all tyrannies and exploitations of mankind cease, whether these be of masters or of men, of landlords or of tenants, of governors or the governed.

New born, it must so proclaim the eternal gospel that every man will "hear in his own tongue" the mighty works of God. For every Pentecost brings a new miracle of apostolic speech and a new miracle of human listening. The heart of the evangelical message can never change; the form of its presentation must ever change; the force of things demands it.

In this rebirth Erasmus and Luther will enter into a perfect partnership. Scholar and saint; critic and evangelist; investigator and apostle; apologist and witness must be one. The tragedy and scandal of their isolation and misunderstanding must end. There is nothing in the search for fuller truth that of necessity involves the extinguishing of the passion for souls. And there is nothing in evangelistic zeal that necessarily calls for the abnegation of the intellect.

Knowledge, apart from a Christ-like passion for the salvation of

men, is, as St. Paul says, mere emptiness; while hot zeal without knowledge is likely to prove a destroying flame, particularly if the spirit of bigotry animate it.

The evangelical rebirth which the world awaits needs to be complete and entirely adequate to the terrible needs of a disordered and sinful world; we must have again a gospel covering the whole life of man and claiming it for Jesus Christ.

When, in the quietness of our own oratories, we are plunged in meditation and prayer, there rises before the mind the vision of an evangelical church reborn, a conquering and compelling church, confronting the proud intellect of man with unassailable and saving divine truth, offering to his sinful heart a redemptive and healing balm; and to his civilization the gospel of a divine social direction.

Would to God that the dream might speedily be fulfilled!

Admitting the need, what are the conditions of this rebirth? It will not come in any magical way. Life and power reach us along the lines of spiritual law. First of all we must recover, at all costs, love for, and careful study of, the Bible. Ignorance of the Bible is at the bottom of most of our troubles. We have produced a generation of people uncertain of the foundations of their faith and therefore at the mercy of any new cult, and this because they "know not the scriptures." The church has always been strongest when its children have been "mighty in the scriptures," and weakest when the Bible has been neglected. The Bible today is a more living book than ever, thanks to the work of devout scholars. The historic method of reading it removes all dullness and confusion from its study and is the surest way of demonstrating the inherent inspiration of the book. Back then to the Bible.

### The Art of Meditation

With this, too, must return the lost art of meditation, that is, the use of the Bible for the feeding of devotion and for the ordering of life. Nothing is really ours until we make it so by means of mental and spiritual assimilation. The divine word must become flesh—*our* flesh. For this, time is needed; time for reflection and self-examination. And both we and our people need to rearrange our lives in view of the absolute necessity of that deep communion with God in solitude which alone creates the strongest characters. Neglect of it will leave us with impoverished and anemic souls.

Bible reading and meditation have as their corollary the vital fellowship of the church. And here there is abundant room for improvement. We have Sunday congregations, and week-end social gatherings and certain prayer meetings. But Christian fellowship needs more than these for its perfection. The ancient Methodist class meeting, revived *and revised*, might well be adopted in some form by all our churches. At any rate we need increased opportunities for interchange of thought, for the comparing of spiritual experiences and for that corporate prayer to which Christ has attached such great promises. Think of the early church in its first fervor of love, with its daily fellowship, its prevailing prayer, its influence over the multitude and its story of daily additions to the membership! And contrast these with the weaknesses and doubts and ineffectiveness of much of our church life today! Christ has not failed. The sources of spiritual power are not dried up. Whatever be the price we must recover our heritage of spiritual power. Without it we may make a "goodly show in the flesh," but we shall raise no dead, nor heal any sick, nor save men from their sins.

*WAS the trial sore?*
*Temptation sharp? Thank God a second time!*
*Why comes temptation but for man to meet*
*And master, and make crouch beneath his feet,*
*And so be pedestaled in triumph?*
*—Browning.*

These conditions fulfilled, the church of God would be lifted above all petty controversies about secondary things. The presence of Christ among us would be known, felt and seen. The joy of the saints would become the common possession of the whole body of the faithful, and once again it would be written "Fear came upon every soul and many wonders and signs were done. Day by day they took their food with gladness and singleness of heart, praising God and having favor with all the people." God fulfil that vision.

It is not immodest at this point to say that the Free churches have emerged in history as the natural trustees, but trustees only, of the evangelical principle. One by one the great Free Church bodies came into being to preserve from obscurity or decay some evangelical truth which the main body had denied or changed or shelved.

### The Virtue of Assent

Ignorance, or vanity, or crass prejudice can still speak of "dissent" as the "sin" of the Free churches. But ours was not, and is not, the sin of dissent; it was and is the virtue of assent to truths which might have perished, had not our fathers gone to gaol to preserve them. Was it, and is it, a crime to try and recover for the whole body of Christ the simplicity of New Testament Christianity, with its emphasis upon the priesthood of all believers rather than upon a sacerdotal caste; upon a real brotherhood of believers rather than a hierarchy of officials, and upon a salvation vital in its method and results rather than upon a system of unethical magical ceremonies? What, think you, would be the state of Christianity in Britain today but for the witness of the Free churches? And where, too, would America have been? New England, which is the soul of America proper, owes all to the exiled Pilgrim fathers and their successors. They gave her the charter of religious and intellectual liberty in which today she rejoices. And while numbers are by no means everything, or even the chief thing, yet it is a matter for astonishment and humble thanksgiving that the Free churches which started with the handicap of prison, prosecution and persecution, have so grown that today in the English-speaking world alone, the four chief bodies number nearly thirty millions of communicants.

We have no need, then, to blush for our history. And our work is certainly not yet done. It is ours still to maintain, to develop and to apply the evangelical principle, and to hold it as a sacred trust on behalf of our Lord Christ until such time as the non-evangelical churches recover their heritage. For not until the entire church of God becomes completely evangelical can it, with any success, evangelize the rest of the world.

And this leads me in the most natural way to a larger question. I am speaking of the rebirth of evangelical Christianity, with especial emphasis upon the part which the Free churches are called upon to play in the movement. But there are many evangelical Christians who belong to other communions, and, notably in this country, to the state church. They, too, are earnestly desirous of seeing a reborn evangelicalism of the type I have tried to express. They and we are, at heart, one. But they belong to a church which, as a whole, is by no means one with them. The most powerful section in the Anglican body is the sacerdotal and the sacramental party. That party dislikes the evangelicals within its own communion almost as much as it dislikes us of the Free churches. The Anglican house is divided against itself. And yet, from the bench of bishops, representative of high and low churchmen, we have that truly magnificent Lambeth appeal for reunion which is now receiving the sympathetic attention of our denominational committees.

It is not my business to examine that appeal or to reply to it; but I have the right here and now, in the light of my thesis this morning, to say two things upon the question of reunion. And the first is that we Free churchmen are ardently desirous of cooperating heart and soul with all our true brethren in Christ who seek first the kingdom of God and his righteousness. We are certain that if the world is to be saved from the bottomless pit the entire Christian forces must be mobilized. And there is absolutely no reason whatever, so far as we are concerned, why practical union should not become operative at once. Let us start on the question of peace and war: we shall have enough to do. No question of "orders" or "sacraments" can enter into the consideration of this vital matter upon which the very life of the world depends.

### A Principle Which Is Life

The second thing is this: Whatever changes may be necessary or desirable in the matter of the regularization of the ministry and other things that are in dispute, the one thing Free churchmen will never surrender is the evangelical principle, which is their very life, and of which they have been historically, in later times at least, the chief trustees. That principle includes the fundamental Christian truths of the sole headship of Christ over his church, the common priesthood of all believers, carrying with it all its implications of direct access to God through Christ without intermediaries; a fellowship based upon the decisive word of the Lord. "One is your Master, and all ye are brethren," and upon that other word of the Apostle, "not lording it over God's heritage," and the practice of Christian rites and ceremonies which *correspond with Christian realities* and have nothing in common with magic.

A reunion of institutions alone has no interest for us. We cannot begin with institutions, we must begin with spiritual and evangelical *men* to whom Christ is all. The dream of a great visible united church is alluring, but there can be no reunion between incongruous elements. And I, for one, cannot see for the life of me how at present there can be corporate reunion between those who hold the evangelical and New Testament view of the holy communion and those who hold in any form the Roman or magical view. And there is this to be said that the latter as little desire it as do we. To say this is not to close and bar the door to reunion; it is simply to state a most patent fact. Nor can we yield to the spell of antiquity. We are not concerned with the age of an institution or a thing so much as with its truth. Old institutions exercise upon certain minds an almost hypnotic influence. Age to them is more important than usefulness. The collector of antiques thinks wholly in this way. But a modern house, if well built, is far better as a protection against storms and as a gathering place for the family than the most ancient castle which, unroofed and broken, admits the wind and rain. Antiquity and continuity are in themselves precious if they be allied to life, truth and usefulness; but if they preserve only the outgrown or the encrusted then their age merits only the respect due to what has been, and the modern world, alive, must build for itself. We cannot admit the validity of mere religious antiquity and mere continuity unless these bring to us unchanged the original deposit of essential evangelical truth, developed in a natural and living way under the guidance of the Spirit of God. For we also believe in "development;" but we distinguish between development and displacement, which, often confounded, are two vastly different things.

*HE is counting on you!*
*Oh, the wonder and grace*
*To look Christ in the face*
*And not be ashamed,*
*For you gave what he claimed.*
*And you laid down your all*
*For his sake—at his call—*
*He is counting on you—*
*And you failed not.*
*What then?*

The question, therefore, becomes a simple one.

### Removing Accretions

We who speak of reunion must first settle in our minds *who* and *what* are to be reunited; whether an inchoate mass of contradictory elements, or spiritually living people who are already one in their fundamental Christian life and faith. This settled, the next step would be for all to reexamine their formularies with the courageous purpose of removing those accretions which have gathered during the centuries and which are foreign to the simplicity and beauty of the Christian gospel, such as a magical or semi-magical view of the sacraments, or an *administration* of the sacraments which suggests magic rather than fellowship, or a hierarchy of officials which diminishes the idea of the brotherhood of all disciples, or creedal formulas which bind the spirit of man and prevent its growth, or a slovenliness of thought or rite which makes for irreverence.

And after excision must come addition. They who desire reunion must be prepared to lay aside every weight of hindering tradition whether of the older or younger churches and receive from each other, for the common Christian good, whatever of truth or of rite can be shown to belong to the spirit of the evangel. All ecclesiastical pride must perish, in whatever church it has entrenched itself, and be replaced by Christian humility which will recognize that we have all more or less departed from the simplicity of the gospel and that we are all under the obligation to return to it. Only in this way, it seems to many of us, can we arrive at any reunion worthy of the name. The barnacles must be scraped off all round. We have to get beyond ancient forms and

creeds, and above all bid farewell to our ancestral pride, whether it date from 383 or 1570.

Courage to follow Christ at all hazards is our first necessity.

Charity is our second.

Many would perhaps say, charity is our first need. But let the order stand. No real movement can be made until prejudice is nailed to the cross, and all blind bigotries are sublimated in charity. Matthew Arnold's impertinent classification of "beershops, ritualism, dissent and the Salvation Army," as the great hindrances to religion still obtains amongst men whose culture does not go deep enough. Myope can make so good a man as Father Paul Bull speak of the Free churches as "those vast religious organizations which are doing so much to hamper the work of the true church." And another, one of the excellent of the earth, cannot regard us as true churches, although he "readily concedes that the evangelical bodies far surpass us" (C. of E.) in nationality, and that they really interpret certain sections of society and thought better than we do, as also that they "actually represent English religion more effectually."

While such views prevail all talk of reunion is heavily discounted.

Education and charity between them have much to do in preparing a better day. Meanwhile we Free churchmen must get on with our proper business, which is to present Christ to men in such a way that they shall know him to be indeed the complete Saviour of the world.

It is ours to further in every way the rebirth of evangelical Christianity.

With all my heart I believe that the best days of the church lie ahead. Our set-backs have been many, we suffer from much unnecessary weakness, we have often lacked courage to take Christ seriously; and we have failed to use to the full the spiritual forces which would render us invincible. We are not boastful today; rather we are humbled at our remembrance of our faults, and our hungry hearts cry out for a rebaptism of the Holy Ghost.

But we are sure that the *Christ* cannot fail, his kingdom must come. He must reign.

And today in the midst of the sorrowful travail of mankind he calls us to follow him anew, to be baptized with his spirit and to go forth, armed anew with the divine evangel to the conquest of the world for him.


## A Statement to Northern Baptists

"MY only hope for the world is in bringing the human mind into contact with Divine revelation," said Gladstone. That is *our* only hope.

Personal responsibility for every Baptist in the territory of the Northern Baptist Convention is the keynote of the hour. No one is without responsibility. Though we are interested in one board or society or state convention more than another, they are all parts of the work of Christ. That must not suffer. On this point there is no difference of opinion. Less than our best will result in further debts and loss to the work.

Our state convention representatives are working in each state. Our home missionaries and Bible workers are among the Indians, the foreign-speaking people, the thickly populated centers, and on the frontier fields. Religious education is lifting the minds and hearts of our boys and girls to a wider Christian service. Our foreign missionaries are winning thousands to Christ. Our schools and our student pastors are preparing an educated leadership for the future Christian enterprise. Our old ministers and missionaries, their wives and widows are being helped. The world-wide work is going on. It cannot stop. It must not even slacken. A great volume of sacrifice and service must win for Christ.

Northern Baptists *are achieving great things.* Over $31,000,000 has been expended on denominational work during the last four years. Such giving ought to inspire every heart.

Apr. 30, 1923, will close the present fiscal year of our societies and boards. In view of the amount due on pledges the Northern Baptist Convention at Indianapolis voted $10,000,000 of DISTRIBUTABLE MONEY as our financial goal for the year so soon to end. The total receipts from donations for the first ten and a half months were $4,749,665, of which approximately $4,000,000 was DISTRIBUTABLE money. Hence $6,000,000 of distributable money must come in during the last one and a half months.

Apr. 30 is less than a month away! What will you do?

American Baptist Foreign Mission Society
P. H. J. Lerrigo, Home Secretary

The American Baptist Home Mission Society
C. L. White, Executive Secretary

The American Baptist Publication Society
Gilbert N. Brink, General Secretary

Woman's American Baptist Foreign Mission Society
Alice M. Hudson, Treasurer

Woman's American Baptist Home Mission Society
Katherine S. Westfall, Executive Secretary

The Ministers and Missionaries Benefit Board
E. T. Tomlinson, Executive Secretary

The Board of Education
Frank W. Padleford, Executive Secretary

The General Board of Promotion
J. Y. Aitchison, General Director

# Going Further

*"And he went a little further."—Matthew 26:39*

BY RALPH M. JONES

ONE does not need to run over the story again. The Last Supper has been eaten by Jesus and the twelve. Judas has gone out to betray his Master. . . Jesus makes no effort to avoid arrest, or to hide himself, as he might have done. Into his accustomed trysting place on the Mount of Olives he goes to wait for Judas and the soldiers. It is night: no one sees the Master go. Only three go with him: the loved three, Peter, James and John. They are drowsy and indifferent, but the Master loves to have them near. . . He leaves them at the entrance to the garden where almost at once they fall asleep. Then he himself goes on "a little further" and falls upon his face and prays.

### He Went a Little Further

I confess I shall use these words in a purely symbolistic way this morning. In no other way will they have any intelligent meaning for us. But lately this symbolism has taken hold of me every time I have read the words over. "He went a little further"—a little further into the garden; a little further than his disciples did; a little further on his way to the cross.

A little further than his disciples—yes, he left them there asleep behind him. The Master always goes a little further than his disciples do, even the best of them; even Peter and James and John. He is always there ahead. He looks back and finds us sleeping.

A little further on his way to the cross. It was essential that he should do this. Suppose he had stayed in the upper room, or hid himself away, or resisted arrest. Suppose he had been too intimidated to go further. Suppose he had said: "I have healed a thousand men; I have preached the gospel all up and down through Palestine. I am tired, I have done enough." What then? The world would be now without a Saviour, and the glory of his name would have perished from the earth. But blessed be God, he went a little further. He went as far as God wanted him to go. He looked out and saw the shining spears; he looked through them to the crown of thorns and the scourge and the jeering people; and still beyond these to the towering cross. And he never quailed or hesitated or rebelled or said, "God asks too much!" He went a little further.

And in that simple phrase, as I use it, is laid up all the glory of his life and all the hope of our salvation.

Is not this indeed the history of all human progress that one man has been willing to run ahead of the others and show the way? Luther goes a little further than his contemporaries, and the Reformation finds a leader. Patrick Henry leaps ahead of the sluggish minds of his fellow congressmen, with his defiant peroration, and the Revolution is born. Galileo in science, Lloyd George in politics, Carey in missions, Napoleon in the art of war, Neal Dow in temperance, were all men who were ahead of their times. They went a little further than the others did. And the slow mind of the common people decided at last to follow. So arts, sciences, religions, reformations and revolutions have come upon the earth; and after the names of genius and greatness can generally be inscribed the words: He went a little further than the others did.

"Vox populi, vox Dei," we say. The voice of the people is the voice of God. But it isn't. The voice of God is nearly always the voice of some isolated prophet who leaped ahead of the rest. And later the rest caught up with him.

Not only are these words true of human progress in the widest sense but they are the secret of individual achievement. No life is a success unless it is eager every day to go a little further; to add something new and better to what is already done. Life otherwise is stagnant and dead. It is well that each man every night should ask himself seriously: "In what way have I progressed over the self of yesterday? Have I done more? Have I done better? Have I learned more? Have I loved more? Have I gone a little further on the way to self-realization and divine perfection If not then I have wasted a day." Happy is that man who says each day of his life: "I have gone a little further. I have done a charitable deed. I have helped a friend. I have forgiven an enemy. I have found and put into my soul a sweet and gracious thought. I feel that I have added to my character some new grace, some better judgment, some larger tolerance, some finer sympathy, than I had yesterday." Happy is that man. Fortunate and gracious is that life.

How often we meet people whose only sin is that they are not willing to go a little further. They have set a limit to themselves. They are governed by standards that shut them in instead of by ideals that pull them on.

**GOD has given the wealth of his love to a plan for winning his world back on its own feet. That plan called for his Son. And he spared not his Son. And that plan called for the Son's life. And the Son spared not his life. But Jesus' dying is not enough. Men must be told that he died that so they may choose.**

**God has given us five things to use in helping him win his world back; the life, what we are; our lips, what we say; our service, what we do; our money, what we do not keep; and our prayer, what we claim in Jesus, the victor's, name.**

**I want to say a word about the fourth — money. Money is queer stuff. It may be a master or it may be a servant. If a master it is the veriest tyrant. If a servant the very best world-trained trusty servant And the amount does not matter. You can shut out the whole world with a single copper cent, if you hold it close enough to your eye.**

**—S. D. GORDON**

There was Peter. Peter once asked the Master about the limit of forgiveness. "How often," said he, "shall I forgive my brother? Seven times?" And Jesus said: "No, Peter, you must go a little further. Not seven times, but seventy times seven. In other words, Peter, there must be no end to forgiveness." And Peter, doubtless, learned his lesson.

There was the rich young man. He said to Jesus: "What must I do to possess eternal life? I have kept all the commandments from my youth up. I have not broken one of them." And Jesus said: "You must go a little further. You must be not only just, but generous; you must be not only charitable, but unselfish." And the young man went away sorrowing, because he could not bring himself to do that extra bit that Jesus asked of him.

### Setting Limits

So people, like that rich young man, set limits beyond which they will not go.

Ah, my brethren, if we would live up to the recipe of Jesus we must go a little further than mere inclination, or even obligation, demands of us. Out of the region of tolerance into the realm of active love; out of the region of forbearance into the realm of forgiveness; out of the region of charity into the realm of stewardship; out of the region of ritual into the realm of vital religion. Else we are not his true disciples.

Did it ever occur to you (of course it did) how much the church depends on those who are willing to go a little further—not only a little further than the others, but a little beyond their own literal obligations, as we *think* of obligations? Who give more than they are able, who spend their money and their time and their vital energies unstintedly to make up for the deficiences of others? Oh, yes, we do depend on them. There are so many in the church who do not go far enough: who are bitter in their loving and penurious in their giving and slack in their religious service. The man who goes a little further, who does more than we have any right to expect of him, must make up for their deficiences and fill out the measure of their life by the generosity and richness of his own discipleship.

Thank God for the men and women in the church who go a little further than a strict accounting would demand of them: who ask not, "What are my obligations?" but, "What are my possibilities?" These people who are without measure, who are not governed by standards that shut them in but by ideals that pull them on. For these I say "Thank God!" To the others (myself included) I would say: Go a little further.

Is there some one whom you merely tolerate? Go a little further. Forgive him, and so fill out what you lack in your discipleship.

Are you just and careful, in your judgments? Go a little further. Be generous and pitiful and kind.

Are you putting something into your church's treasury that is absurd in the light of your profession of loyalty to

Christ and his cause? Go a little further. Give more. Others must make up for your deficiencies.

Or, it may be that you are a teacher in the Sunday school. You are a conscientious teacher, I feel sure: you are willing to study the lesson, to be always in your place, and to apply the truth as best you can to those eager young minds. You are industrious, faithful, punctual, efficient. Go a little further. Be not only teacher but evangelist.

Or, you have children in the home, who have come to that time in life when a decision for the Master is most easily made. You are good to them, I know. I see them pass my window on their way to school, and I can see that they are clean and well-dressed and amirably mannered. You would work your fingertips off to add one extra ounce to their contentment. You want them to receive a thorough schooling. You have done so much for them already that I rather hate to ask for more. And yet I would say: Go a little further. Be not only breadwinner and housewife and mother, but their religious guide and teacher.

But there is one in particular to whom I would apply these words today. Here is a man among us who is Christian in all but name. His character is above reproach. His sympathies are wide and generous. His good deeds are known to all of us. His kindly nature is universally appreciated. His desire for God's house and his genuine religiousness are beyond any question. Only I would say to him, as to the others: Go a little further. Don't call yourself complete until you have taken Christ publicly, and without any trace of denial, as the Master and Saviour of life.

Yes, it applies to all of us. Go a little further, my brother. A little further in your love. A little further in your sympathy. A little further in your giving. A little further in your domestic obligations. A little further in your teaching and profession of religion. For that which counts in religion is what, over and above our inclinations and our bare duty, we are willing to do for the Master.

Again. Go a little further into the depths of the knowledge of Christ. There is no limit here.

Away back in the fourth century a young man came to Macarius, the great preacher.

"Tell me, father," said he, "what it means to be dead and buried in Christ?"

"My son," answered Macarius, "you remember our dear brother who died and was buried a short time ago? Go now to his grave and tell him all the unkind things you ever heard against him, say that we are glad he is dead, and thankful to be rid of him, for he was such a worry to us and caused so much discomfort to the church. Go, my son, and say that, and hear what he will answer."

The young man did as he was told and returned.

"Well, what did our brother say?" asked Macarius.

"Say! father," he exclaimed, "how could he say anything, he is dead?"

"Go now again, my son, and repeat every kind and flattering thing you have ever heard of him; tell him how much we miss him; how great a saint he was; what a noble work he did; how the whole church depended upon him; and come again and tell me what he says."

The young man began to see the lesson Macarius would teach. He went to the grave, addressed many flattering things to the dead and then returned to his master.

"He answers *nothing,* father; he is dead and buried."

"You know now, my son, what it is to be dead and buried with Christ. Praise and blame equally are nothing to him who is really dead and buried in Christ."

Have you gone that far, my brother, into the infinite riches of the knowledge of Christ: so that you are equally oblivious of praise and blame, conscious only of his great love for you and of your duty to him? No?

Then go a little further. A little further into the depths of his love. A little further into the tenderness of his pity. A little further into the breadth of his sympathy. A little further into the wideness of his purpose. A little further into the power and splendor of the Great Commission. So shall men know, as they do not now know, that you are his very true disciples and not altogether like the people of the world.

# The Atlantic City Convention

PLANS have been completed for the entertainment of the Northern Baptist Convention at Atlantic City, May 23-29, and every one is looking forward to a great convention. Word came to the executive committee early in January, stating that Washington would not be able to entertain the convention this year, due to the fact that the new auditorium would not be completed by that time.

It has become a problem to find a city with the proper auditorium available on the fixed dates, and with Baptists that are able to do the work and meet the heavy expense involved in entertaining the convention. Every one can readily understand that it was no small task to complete arrangements in so short a space of time. It is a pleasure to state that the New Jersey State Convention, with Dr. Charles E. Goodall as executive secretary, and the Baptists of Atlantic City, with Dr. Hinson V. Howlett as chairman, are cooperating with the Atlantic City Hotel Men's Association in providing every convenience and comfort for the entertainment of the convention.

There are over 100 hotels in the Hotel Men's Association, and they have agreed to furnish the steel pier, the assembly halls, committee rooms, registration clerks, registration blanks, and to entertain the foreign missionaries free of expense. Hotel rates are in no case to be higher than the regular rates, and in many cases slightly lower. All delegates, upon arrival, are to register first at the hotel, secure a certificate from the hotel, and then register on the steel pier as a delegate to the convention, and pay the convention registration fee of $2. Residents of Atlantic City, and others who do not choose to register in cooperating hotels, will be asked to pay an additional dollar toward defraying the local expenses of the meeting.

A rate sheet, giving the list of cooperating hotels and their rates, is being issued, and will be in every state convention office, ready for distribution early in April. Mr. F. Wayland Ayer was preparing a statement for this rate sheet when his sudden death caused a delay in printing. It is suggested that all persons expecting to attend the convention write at once to state convention headquarters for a rate sheet, or to Mr. A. T. Bell, secretary of the Hotel Men's Association, Chalfonte Hotel, Atlantic City, N. J., and then as soon as convenient make a reservation with a hotel of your own choice.

There is to be no other convention in Atlantic City during the above-mentioned dates, except a small convention of bankers, which will be quartered in Hadden Hall. All hotels, with the exception of Hadden Hall, will be at the disposal of delegates to the Northern Baptist Convention. Those who come without reservations will find ample room in the hotels, and will be well cared for.

There will be meetings of the Board of Promotion, the executive committee, and many other boards and conferences before the convention opens. Halls and committee rooms are to be furnished for these meetings free of charge. The program committee is preparing a program worthy of the occasion, and largely with speakers that have never appeared before the convention.

The Baptists of Atlantic City and the state of New Jersey join in extending an invitation to all Baptists of the Northern Baptist Convention to come to the finest convention city in America, and to what they believe will prove to be one of the most helpful conferences the Northern Baptists have ever enjoyed.

JOSEPH C. HAZEN, Orange, N. J.
Chairman of General Committee on Arrangements.

## Delegates to Northern Baptist Convention

The Northern Baptist Convention will meet at Atlantic City, N. J., May 23 to May 29, inclusive. Delegates to the convention are of three classes:

1. Those appointed by Baptist churches, one delegate for each church and one additional delegate for every 100 members. Fractions of 100 are not considered.

2. Officers and members of the boards of managers of the cooperating organizations are ex-officio delegates.

3. All members of convention committees that are to report at Atlantic City are ex-officio members.

It is necessary for *every* delegate to present written credentials. Blank forms for credentials of delegates appointed by churches will be distributed through the secretaries of the state conventions to whom all applications for such forms should be made. Credentials for ex-officio delegates will be distributed by the corresponding secretary. A registration fee of $2 will be required from every delegate. These fees will pay the expenses of the convention meeting and also of the annual which will be sent to every registered delegate.

Secretaries of state conventions are requested to inform the corresponding secretary of the convention of the probable number of blank credential forms they will require. Members of churches who expect to attend the convention are requested to notify state convention secretaries of their purpose to do so.

The railroads have granted special rates which have already been announced in the denominational papers. Hotel rates will soon be announced in the denominational papers.

# Provisional Program, Northern Baptist Convention

*Atlantic City, N. J., May 23 to May 29, 1923*

**Convention motto: "Thy kingdom come." Convention text: Matthew 6:10**

**Wednesday, May 23**

Morning
- 9:30 Singing, "Coronation"
- 9:40 Prayer
- 9:45 Report of Executive Committee and appointment of Enrolment Committee and Committee on Arrangements
- 10:00 President's address; Rev. Frederick E. Taylor, Indiana
- 10:30 Singing, "Joy to the World"
- 10:40 Key-note address; "Thy Kingdom Come," Pres. W. H. P. Faunce, Rhode Island
- 11:20 The convention in prayer
- 11:30 Business and announcements
- 11:40 Adjournment for organization of state delegations

Afternoon
- 2:00 Singing and prayer
- 2:15 Convention business:
  - Committee on Nominations from states
- 2:45 Address: "Not in Word But in Power," Rev. A. A. Shaw, New York
- 3:15 The convention in prayer
- 3:30 Convention business:
  - Report of the Finance Committee
  - Report of other committees
- 5:00 Adjournment

Evening
- 7:30 Evening worship, led by Rev. S. P. Shaw, South Dakota
- 8:00 Address, "The New Crusade," Rev. John Snape, California
- 8:30 Address, "Realizing the Ideal," Rev. James McGee, Connecticut
- 9:00 Singing and benediction

**Thursday, May 24**

Morning
- 9:00 Morning worship and mission study
- 9:45 Home Mission Societies
  - Business
  - Presentation of the printed report of the Home Mission societies
  - Resumé of the accomplishments of the year, American Baptist Home Mission Society, Rev. Frank A. Smith, New Jersey
  - Resumé of the accomplishments of the year, Woman's American Baptist Home Mission Society, Mrs. O. R. Judd
  - Address, "Indian Education"
  - Address, "Christian Centers," Mr. John M. Hestenes.
- 11:45 Bible Exposition, Rev. Samuel M. Lindsay, Massachusetts
- 12:30 Adjournment

Afternoon
- 2:00 Singing and prayer
- 2:15 Home Mission Societies
  - Address: "Home Missions in the West," Rev. G. Clifford Cress, Montana
  - Address: "Serving the Rural Community,"
  - Address: "School Work in Santa Ana, Salvador, Central America"
  - Address: "City Work Among Foreign Speaking Peoples," Mr. J. Novotny, Prof. I. V. Neprash, Dr. Eleanor A. Campbell
- 4:30 Convention business
- 5:30 Adjournment

Evening
- 7:30 Evening worship, led by Rev. Benjamin Otto, Illinois
- 7:45 "Christianizing Industrial and Business Relations," Dr. Worth M. Tippy
  - "Christianizing Race Relations," Dr. M. Ashby Jones; Mrs. Luke Johnson
- 9:00 Singing and benediction

**Friday, May 25**

Morning
- 9:00 Morning worship and mission study
- 9:45 Woman's American Baptist Foreign Mission Society
  - Business
  - Presentation of Report
  - Address:
- 10:25 American Baptist Foreign Mission Society
  - Business
  - Presentation of Report
  - Address, Annual Review of the Work of the Society by Prof. Frederick L. Anderson, Chairman of the Board of Managers
- 11:05 American Baptist Foreign Mission Society
  - Woman's American Baptist Foreign Mission Society
  - Joint Session
  - Addresses by missionaries
- 11:45 Bible Exposition, Rev. Samuel M. Lindsay, Massachusetts
- 12:30 Adjournment

Afternoon
- 2:00 Singing and prayer
- 2:15 American Baptist Foreign Mission Society
  - Woman's American Baptist Foreign Mission Society
  - Joint Session
  - Addresses by missionaries from Bengal, China, Philippine Islands, Belgian Congo, Burma, India and Japan
  - Addresses by representative Chinese and Japanese Baptists
- 4:30 Convention business
- 5:30 Adjournment

Evening
- 7:30 Evening worship, led by Rev. L. J. Velte, Minnesota
- 7:45 Presentation of newly appointed outgoing missionaries
- 8:45 Address:
- 9:45 Song and benediction

**Saturday, May 26**

Morning
- 9:00 Morning worship and mission study
- 9:45 Convention business
  - Report—General Board of Promotion
- 11:45 Report of Nominating Committee
- 12:30 Adjournment

Afternoon
- 2:00 Singing and prayer
- 2:30 Missionary pageant
- 3:30 Sectional conferences: Religious Education; City Missions; Stewardship; Social Service; Young Women's Work; World Wide Guild; Children's World Crusade
- 5:30 Adjournment

Evening
- 7:30 Laymen and Brotherhood Program
  - Women's Program

**Sunday, May 27**

Morning
- 10:00 Praise and prayer meeting
- 11:00 Convention sermon, Rev. W. W. Bustard, Ohio

Afternoon
- 3:00 Praise service
- 3:30 Address: "Youth's Obligation," Rev. C. Wallace Petty
  - Address: "Youth's Response"

Evening
- 7:30 Evening worship, led by Rev. Ambrose M. Bailey, Washington
- 8:00 Address: "The Call of the Hour," Rev. Harold C. Phillips, New York
- 8:30 Address: Rev. J. Whitcomb Brougher, California
- 9:00 Song and benediction

**Monday, May 28**

Morning
- 9:00 Morning worship and mission study
- 9:45 Convention business
  - Election of officers
  - Reports:
    - Minister's and Missionaries' Benefit Board; Board of Education; Committee on Resolutions; Social Service
- 11:15 Report of the Publication Society
- 11:45 Bible Exposition, Rev. F. E. Eden, Colorado
- 12:30 Adjournment

Afternoon
- 2:00 Song service and devotional exercises
- 2:10 Address: "Ninety and Nine," Rev. W. Quay Rosselle, Massachusetts
- 2:40 Introduction of workers in the Bible and Field Department
- 3:10 Address: "Missionary Education," Rev. W. A. Hill, New York
- 3:40 Introduction of directors and workers of Religious Education
- 4:00 Address: "Religious Education," Dr. Hugh S. Magill, General Secretary, International Sunday School Council of Religious Education
- 4:30 Address: "Christian Stewardship"
- 5:30 Adjournment

Evening
- 7:30 Evening worship, led by Rev. G. W. Cassidy, Kansas
- 8:00 Address: "The Care of the Ministry," Rev. E. T. Tomlinson, New York
- 8:30 Address: "The Minister's Task"
- 9:00 Song and benediction

**Tuesday, May 29**

Morning
- 9:00 Morning worship and mission study

(*Continued on page* 316)

# The First Church of Ogden, Utah

By Joseph Hudnut

On May 27, 1921, the following letter was received in the offices of the department of architecture of the Home Mission Society, from The First Baptist Church of Ogden, Utah:

"My dear Mr. Merrill: We are planning to erect a new meeting house here in Ogden to cost about $100,000. We wish it to be equipped for social work—a gymnasium, swimming pool, and social rooms—in addition to the room for worship. Have you any plans for such buildings that can be built for that amount? What will your services cost us? Thanking you, I am, very truly, L. A. Garrison (signed), Pastor."

The kind of help given to Ogden is described here, not because it is unique, but because it is typical of the help given to a large number of western churches.

Mr. Garrison asks in his letter for plans of churches that can be built for $100,000. Had Mr. Merrill replied by sending Dr. Garrison a portfolio of such plans, he would have rendered the church at Ogden a doubtful service. The experience of the department has proved no one fact more completely than that no stock plans, or ready-made plans are of any real value to a church intending to develop a plan of its own. The conditions are so varied in different parts of the country and in the many types of communities, that it scarcely ever happens that a church plan fitted to meet the conditions and needs of one locality, can possibly be used in another.

The kind of service which the department of architect renders is fitted to the local and special conditions of each particular church that applies to it for help. without thought of any general formula and without the least attempt at standardization. Every church comes as a fresh, living, human project—not one to be turned through a formal mill, but one to be intensively and individually studied, with a view to helping it toward a solution of its own special problems in the light of the wider experience and broader knowledge of a centralized organization which has behind it the entire resources of the church.

One of the surprising facts about the service rendered by the department is the small cost which it entails upon the local church. The fee of the department is 1 per cent of the total cost of the church building—an amount which does not by any means cover the cost of the service rendered, so that not one penny of missionary money received from the churches goes into the support of the department.

Yet even this 1 per cent of the cost does not constitute a real charge to the local church. This is true because the service rendered by the department is a kind of service which would ordinarily be rendered by the local architect. For that reason the architect, being relieved of this service, willingly reduces his fee by the 1 per cent which is paid to the department, so that in the end, the church receives, therefore, the highly specialized and efficient service of the department without any net increase in the total cost of the architectural service.

All these matters with regard to the department's service were explained to Dr. Garrison. Instead of sending Mr. Garrison a sheaf of plans, Mr. Merrill asked for complete facts and data regarding the project of the First Church of Ogden, its history and present conditions, the facts concerning the environment in which it was working, and facts regarding the site on which the proposed building was to be erected. Finally, it asked for the future program of the church: what the church intended to do for the further welfare of the people of Ogden by the maintenance of a more worthy place of worship, by undertaking a larger work in religious education, and by offering to Ogden the use of more ample facilities for recreational and social life.

After due consideration the Ogden Church signed the department's agreement form, and, the data requested in hand, the department immediately began a development of a preliminary plan for the new church.

It was found that the lot was small for the provision for all of the facilities and capacities which the church ought to have, so that very careful and economical planning was necessary in order to work out a building which could properly function within these narrow limits. The questions of light, air, and corridor circulation, in so small a space, proved to be exceedingly perplexing.

During the progress of the studies, which naturally occupied several weeks, Mr. Merrill was able to visit personally the city of Ogden and to sit in conference with Dr. Garrison and the building committee. Mr. Merrill, and other members of the department, are constantly making these personal visits to local churches which have asked for their help and advice.

### Choosing an Architect

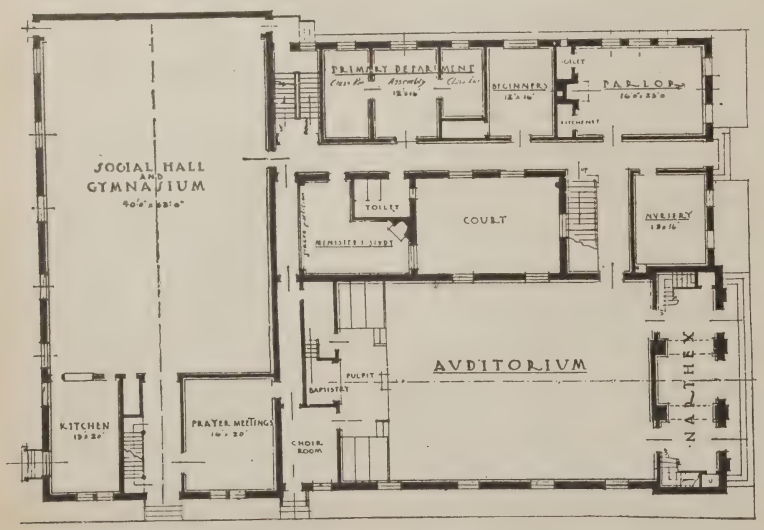
Another way in which the department was able to help the church in Ogden was in the selection of an architect. There are many architects who can build excellent secular buildings, but it is often difficult to find a man competent to assume the serious responsibility of church building. The department makes a special effort to search for such men in all parts of the country and to encourage churches to go to them for professional services. In the case of the church at Ogden, the department endorsed the selection of Mr. Slack W. Winburn, and this selection has proved to be a most happy one. Mr. Winburn's plans here shown are a direct development of the plans of the department, which has kept in touch intimately with these plans as they progressed in Mr. Winburn's office.

The building at Ogden stands out in contradistinction from the ordinary church architecture of Utah and surrounding states, which seems to have borrowed the Mormon idea to the extent of making it necessary to read the church name in order to know that it is not a Mormon meeting house. The First Baptist Church in Ogden will be known to be a Christian church as far as it can be seen.

Another grave danger in modern church architecture, not confined to Utah and vicinity, is that the building may have a secular, rather than an ecclesiastical appearance.

It was for these reasons that the department provided for a spire, a feature recognized by the local church as both beautiful and appropriate. Slender, and not as expensive as many suppose, and delicately proportioned, the spire will rise above the roofs of Ogden as a symbol of Christian faith and aspiration, and signal the presence of that faith as far as its bells and chimes can be heard.

On the cover page of this issue is shown the exterior of the church building.




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(*See following pages*)

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*Does the Earth and its Resources Belong to Those Who "Grab First"?*
*Is Competition in Business Justifiable from a Christian Viewpoint?*
*Does the Principle of Competition in Business Really Bring Peace and Prosperity?*
*Are Profits the Legitimate First Concern of Industry?*
*Is Labor a Commodity?*
*Has Labor No Claim Beyond the Agreed Wage?*
*Has Religion Anything to Do With Industry?*
*Is War Inevitable?*

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**A TYPICAL LETTER**

The Christian Century,
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It is hard to write you concerning your magazine without being effusive. My heart fairly leaps on Mondays when I see it on my desk. There is hope for the Christian world if only such leadership as that provided in your paper could be extended so as to touch a sufficient number of ministers and laymen.

I am wondering how best to secure a large number of subscriptions in the families of our own church and community. Please give me the benefit of any experience in this matter. Let me know how we can put this thing over together. I would give anything if it had only been possible to have the assurance that a number of the families in our church had read your sterling weekly for the last few months.

Enthusiastically yours,
JNO. S. CARLILE.

Forest Hill Presbyterian Church,
Newark, N. J.

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# PAPINI'S LIFE OF CHRIST

By GIOVANNI PAPINI

*(Translated from the Italian by Dorothy Canfield Fisher)*

WHO IS GIOVANNI PAPINI? He is the foremost man of letters in Italy; he has been hailed as a master by Bergson, and was a friend and disciple of William James; he has written novels, poems, plays, essays, and has studied all the systems of philosophy. Furthermore, he *was* a hater rather than a lover of his kind, an anarchist, atheist, nihilist. But now he turns, in Saul-of-Tarsus fashion, to the simple faith of Christ. His new book has been hailed in Europe as has no other book written within a decade. It has been translated into a dozen languages.

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# Another Record of Recent Denominational Progress

### The Best Years of Life Before Them

"OUT in the open air, in the big court and on the banks around the stone baptistry in our little valley here in Kakchieh, China, eight or nine hundred people—possibly a third of them Christians—were gathered to witness the solemn rite of baptism. Potted flowers bloomed around the edge of the basin, and the picture was completed by the score or so of baby faces which peered wonderingly through the blossoms close to the rim of the pool. Then the candidates came forward and we had the happiness of seeing *fifty-nine* young men and women, boys and girls, confess before the world their determination to follow Christ as Master and Lord. Only one or two of the fifty-nine have even reached middle age; the others have the best part of a lifetime before them to honor God here in this country where he is so sorely needed." —From a letter from Miss Abbie Sanderson, of Swatow.

### Not Spectacular, But Growing Steadily

During the first six months of the year 1922, according to a report from Missionary J. E. Geil, there has been a marked progress on the Banza Manteke field of the Foreign Mission Society in Belgian Congo. There were 450 baptisms and seventy restorations of fellowship. Twenty church members died during this period and fifty-six were expelled, thus making a total net gain of nearly 450 in the membership of the Baptist churches on that field. Mr. Geil reports: "On the whole our work is progressing well. There is nothing spectacular about it, but a steady growth is taking place in all parts of the field."

### Nearly Seventy New Buildings

During the last three years, the Foreign Mission Society has been able to supply on its 110 mission fields nearly seventy new buildings. Of these, nine are church buildings, thus furnishing new houses of worship for people so recently won from heathenism, and twenty-seven of the buildings are homes for missionaries, thus replacing inadequate temporary shelters or relieving overcrowded conditions where two or more families had to occupy the same house. The remaining buildings include six dormitories for students, five hospitals, a dispensary and several hostels. Many of these buildings have been provided out of funds which were specifically designated and could not be credited as New World Movement gifts. Some of them were made possible through the contributions on the Layman's Victory Campaign which ended in 1919, and others came from the interest and generosity of friends, who wished to have their gifts counted in addition to regular New World Movement contributions.

### Not a Cent From America

Developments in self-support on foreign mission fields are always of deep significance and great encouragement. A most recent case is that of a new gymnasium for the 400 or more boys at the Cushing High School at Rangoon, Burma, maintained by the Foreign Mission Society. This gymnasium is a modern steel construction, and in size and equipment, will be one of the finest of its kind in all Burma. The most interesting thing about it is that not a cent of its cost will need to be provided from mission contributions in America, as the construction will be financed entirely by gifts from the people of Burma.

### Floors Covered With Mud

At Sandoway, Burma, an isolated station, the missionary residence was poorly located and in bad condition. The land was under water in the rainy season, the thatched roof was rotten and the spiders often dropped through to the floors, which were covered with mud from the rains. It was not a very interesting place for a missionary to live. For five years the missionary waited for a new site and a new bungalow. The answer has come in the gift of $5,000 made in memory of a father.

### More Students for the Ministry

At the Baptist Theological Seminary in Ramapatnam, South India, missionaries have had to add six rooms for dormitory purposes in order to take care of the increased enrolment. The student body numbers ninety-five, compared with eighty-two during the preceding year. The present enrolment includes fifty-seven men and thirty-eight women. For fifty years, this seminary has been training hundreds of Telugu preachers, the majority of whom are today in active service as pastors of the 182 churches in South India.

### For the Women of Europe

A new work has been begun in Prague as a direct result of the Jubilee. Madame Kolator, whom many will remember as one of the foreign guests of the Woman's Society, raised funds from Czecho-Slovak Baptist churches in the United States to house an orphanage in that city. Madame Kolator's salary and the equipment and upkeep of the orphanage were provided by a special gift, and the first year of this experiment in international friendship and evangelism has already been completed. The orphanage is named the Peabody-Montgomery Home. Another venture bearing the same name, is the Peabody-Montgomery Hospital, recently established at Lodz, Poland. This is under the direction of Miss Martha Wenske (also a Jubilee guest) and her coworkers. Another gift has made it possible to secure a school and Christian center for girls and women in Esthonia.

### Ninety-Two More Missionaries Since 1919

In 1919 at the beginning of the New World Movement there were 755 missionaries including women in the service of the Foreign Mission Society and the Woman's Society. At the present time, 847 consecrated men and women are reported in foreign service, an increase of ninety-two during the last three years. These have cared for some of the vital needs but missionaries on all the fields are still in need of reenforcements. Those in service are all primarily evangelists, though many of them engage in educational, medical and industrial work. Their chief aim, however, is to win men and women to personal allegiance to Jesus Christ.

### The Foreign Mission Society's Deficit

Many questions have been asked as to the chief reason for the accumulated deficit in the work of the Foreign Mission Society, which amounted to $914,-22.50 at the beginning of the present fiscal year. There are several reasons to account for this. In the fiscal year following the Denver Convention, no customary special efforts were made to close successfully the fiscal year, because it was felt such efforts would interfere with the subscription drive of the New World Movement. During the same year because of the rapidly increased cost of living, the board increased missionary salaries. That same year witnessed also a tremendous rise in the cost of international exchange, particularly in the transfer of American currency into Chinese currency. Furthermore, the convention extended the fiscal year by one month, having it end April 30, instead of March 31 as heretofore, thereby involving thirteen months of expenditure, *but without guaranteeing a corresponding increase in income.* These reasons accounted for the deficit at the end of that year, of $808,000, which, in 1921 was reduced to $689,000 but which was increased to $914,252.50 last year because of the great shrinkage in payment on pledges. Deficits are unpopular; nevertheless the fact remains that this deficit represents money spent for the preaching of the gospel, the education and training of native Christians and their leaders, the maintenance of hospitals and the treatment of the sick, and the passage and salaries of missionaries and the administration of the entire enterprise. Because of this deficit, appropriations had to be seriously reduced this year. It depends on gifts this year, whether or not such appropriations must be reduced still further next year.

### Assam Christians Help Reduce the Deficit

One of the most encouraging letters received at the headquarters of the society in recent months came from a church in the faraway hill country of Assam, the members of which are few in number and poor in worldly goods. The letter stated: "We have learned with deep sorrow of the heavy debt now resting upon all of us who are loyal members of the great Baptist brotherhood in Christ. As a small token of our appreciation of what our friends in America and our loving missionaries in Assam have done for the bringing of the knowledge of the light of the world to us and to our countrymen, we beg to enclose our check for 150 rupees (about $50) with the hope that it may in a slight way help to lighten the burden resting upon your heads at headquarters in New York City."

### The Certainty of Persecution

A residence for the missionaries has been erected at Kaying and the funds have been provided for a new girls' school building at Kityang. The school is now housed in an old worn-out build-

ing and needs new equipment greatly. One of the missionaries who lives in the new residence at Kaying, writes as follows: "One girl came to us with her face shining and tears in her eyes, saying, 'I have made up my mind and I want to be baptized.' We knew something of the struggle she must have gone through to come to that conclusion. Her heart had long been ready but probably no girl in the school would have to meet more bitter persecution than she. When this dear girl came before the church, one of the deacons said, on learning her name, 'If she is from that clan there is little need of questioning her; if she wasn't a sincere believer she would not dare face the persecution that will surely be inflicted on her.'"

**Increase in Self-Support**

Recent years have witnessed a remarkable increase in self-support on the mission fields of the Foreign Mission Society. In Belgian Congo the native Christians have contributed three times as much as four years ago, while the Japanese Baptists in five years have increased their gifts more than threefold. In East China a great model school has been founded in Dinghage, built and endowed almost entirely by Christian and non-Christian Chinese. Out of 1889 churches in the ten mission fields of the denomination in Africa and Asia today, 1114 or 59 per cent each are entirely self-supporting. This is in harmony with the policy of the Foreign Mission Society which seeks, as one of its great objectives, the establishing of self-supporting and self-propagating Christian churches on the foreign field.

# The India of the Present

***Very little is the house of the Indian villager and very wide is his universe.***

BY GERTRUDE EMERSON

MORE and more, as one tries to understand India, the conviction grows that nothing is haphazard; nothing is without an explanation to be found in an inexorable tradition, rooted in dead centuries. And this tradition is an embodiment of an essentially religious attitude toward life. Long before Buddhism flowered and died on the stem, men in India were reciting hymns of praise to the great forces of nature deified as gods of fire and rain, wind and sun and sky, hymns which represent the earliest literature of the Aryan people from which we ourselves are sprung. Still today, in spite of all the later developments of a Hindu pantheon, the rise and fall of dynasties, the political changes inherent in foreign invasions, these identical hymns are recited by countless thousands of Hindus. India's fundamental unity lies in an unbroken recognition of a spiritual order in the universe, outlasting wordly phenomena; in the aspiration manifest in all India philosophic thought toward an identification of the self with spiritual forces; in the emphasis in Indian social thought on obedience to a system of moral law. Out of the answers that have been found and discarded and found again, in India's quest for knowledge of the supreme truth, Indian civilization has slowly been built up.

India has produced many great philosophers, but it is not to the philosophers, after all, that one must turn for an appreciation of the essential quality of Indian life. Only the fused experience of millions can reveal that; and against the millions, I was one, and alien. At the bathing-*ghats* of Benares, I saw, as every one may see, countless multitudes of Hindus gathered to be healed of sickness, to be cleansed of sin and defilement, to die, that in their last immersion in the sacred river, they might come forth in purity, as they believed, and enter straight into heaven. Slowly I was poled up and down the Ganges. I saw the funeral pyres being lighted and smoke curling lazily upward. I saw attendants bringing bodies, wrapped like mummies and laid on stretchers, down the steps of the burning-*ghats;* dipping them into the water; letting them rest with the feet immersed and the face cloth thrown back: for the dead are fortunate, they think, who have their last look on the sacred river. A little farther down the stream, the living were standing up to their waists in the water, or resting after their ablutions under the great woven umbrellas, like pavilions, scattered along the *ghats,* or casting orange marigolds, one by one, as offering upon the surface of the muddy river. But temperament alone decides, perhaps, whether one shall see the bright rays of the rising sun illuminating the red stone palace of the Maharaja of Benares and gilding the domes of the many temples, the fluttering doves, the crowds, the color, the motion, the life; or whether one shall remember chiefly the superstition and degradation and filth, the unsanitary mingling of the dead and the living; or most marvel that here, as perhaps in no other place in the world, men clasp their hands in worship to the rising sun and a great river, and repeat prayers to them as gods.

India is the saddest land I have ever seen. Yet I am not sure that the material wealth of my own country, nor a philosophy synonymous with "all modern conveniences," has produced much fundamental happiness for us of the West, nor peace of mind. Multiplicity of comforts does not answer the need of the soul for significant beauty, nor teach adjustment to life, unconditioned by material resources. In our eagerness to produce, we have found little time to possess our souls. In spite of India's failures to meet the tests by which we commonly measure a given state of civilization, India has a perception of life that is spiritually significant. It is the saint and the ascetic, after all, who are the living ideal of India's millions. What other country patiently supports, as India, over a million *sadhus,* who have "renounced" life as a great illusion? What country, except India, would have allowed Gandhi, with his preaching of self-discipline, of nonviolence, of fasting and prayer, to become the national leader? The masses of India are rich in their unconquerable love of the marvelous, out of which they fashion the ceaseless miracles of their gods. They have hallowed their own land with the beauty of imagination. Everywhere are the sacred spots about which myth and legend cling, and the humblest peasant in India may, and does, become a pilgrim to the sacred shrines of his inheritance. Through the objective expression of religious feeling in past ages, art is closely interwoven with the threads of all life in India. The Indian villager is not shut in by the mud walls of his hut. Very little is his house, and very wide his universe. Without is the forever dominant and ruthless nature of the tropics, enlarging the world of his individual experience beyond the limits of the horizon. He is the plaything of great forces, such as torrential rains and a merciless sun. For months in the wet season, he cannnot work; he becomes the possessor of infinite time. He is rich beyond the mighty of earth. From below, as from above, Indian thought slowly converges and takes form; not accomplishment, not progress, not happiness, is the purpose of life, but the working out of a conscious relationship with spiritual truth. Out of narrow circumstance, the illiterate Indian finds escape in his mystic heart, where dwell the gods whom he worships.

The educational leaders in India today are uniting in an effort to reform many institutions that have grown out of debased Hinduism and a rigid form of society. They are borrowing from the West the Christian ideal of social service and are losing something of their old sense of isolated individualism. But not all change is progress, and Indian philosophy has so far wisely been unwilling to forego its vision of an ideal peace and order. The greatest minds of India believe that no product of western energy, and no expression of our mechanistic genius, will solve the problem of the old questing for spiritual wisdom.—In March issue of *Asia.*

## World Alliance Credentials

The constitution of the Baptist World Alliance contains these clauses:

"Membership: Any general union, convention, or association of Baptist churches, or conference of native churches and missionaries or general foreign missionary society, shall be eligible for membership in the Alliance.

"Representation for general meeting: Each constituent body of the Alliance may appoint messengers to the general meeting from its own resident members on a basis to be determined by the executive committee."

The Northern Baptist Convention is entitled to send delegates. The executive committee of the convention has authorized the corresponding secretary to issue credentials to all members of Baptist churches cooperating with the Northern Baptist Convention who desire to attend the meeting of the Baptist World Alliance at Stockholm, Sweden, July 21-27, 1923. Those who wish these credentials should write directly to the corresponding secretary, Rev. W. C. Bitting, 5109 Waterman Avenue, St. Louis, Mo., enclosing stamped and addressed envelope for the credentials which will be promptly forwarded. All applications should also state the Baptist Church of which the applicant is a member.



# Religious Education



## International Sunday School Lesson for April 22

**MOSES: LIBERATOR AND LAWGIVER**

**Lesson: Ex. 2:1-19:25; 32:1-33:23; Deut. 34:1-8.**

**Golden Text: Exodus 14:13.**

### Introductory

With the death of Joseph the book of Genesis ends. The book of Exodus begins with the birth of Moses. *Exodus* means departure. Whereas Genesis treats of individuals, Exodus gives an account of a nation—the Israelites. There is no biblical record of the 400 years that transpire between the ending of Genesis and the beginning of Exodus. During the famine period Joseph had comfortably settled his people in Goshen, the richest pasture land of Egypt, and there they had thrived until there came to the throne a ruler who "knew not Joseph." Then the Hebrews were little better than slaves to the Egyptians. To them came Moses as deliverer.

### The Lesson

Today's lesson takes up a critical moment in the history of the Israelites. They were encamped on the seashore. Pharaoh thought that by sending his host upon them they would be trapped with the sea in front of them and the enemy behind them. They were afraid and cried unto God for help. Moses was calm with a mighty faith. "Fear ye not," he urged. "Stand still and see the salvation of Jehovah, which he will work for you today; for the Egyptians which ye have seen today, ye shall see them again no more forever. For Jehovah will fight for you, and ye shall hold your peace." God's command to Moses was to act, to stretch forth his hand and divide the sea so that the children of Israel might pass over on dry ground. Then the pillar of cloud which had before this been in front of the Israelites was shifted to the rear, so that it appeared to the Egyptians as a cloud and darkness, hiding the Israelites from them, while to the Israelites it still gave light. Moses stretched his hand out over the sea "and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." With a wall of water on both sides of them, the Israelites passed safely through on dry land to the other side. The Egyptians tried to follow, but they became panic stricken and confused among themselves, and the waters overwhelmed them.

### Leading Thoughts

1. There is a time to pray but "faith without works is dead." 2. "Men of morals admire Moses because he put the laws of right and wrong in form so clear that they still hold in all courts of justice."—Newton Dwight Hillis. 3. To walk the highway of life a man must have vision and then live in absolute and unquestioning obedience to that vision.

## The Member Who Is Always Late

By Edward Moore

There was a ring of annoyance — justifiable, as I ascertained later — in Mrs. Allan's voice, as she stood discussing one of her difficulties with one or two of the executives of her class after school.

"I wish somebody would put a bomb under her once," she said. "She walks in here on Sunday when we are discussing an item of business, and has to be told, for her sole benefit, what it's all about. Next Sunday she won't come in till I get nicely into the lesson, and when the rest of you begin to talk about it she doesn't know what theme we are following. She is splendid in other things, and one can't help liking her, but——"

It isn't the wisest thing in the category for a teacher to discuss the failings of one of her class-members with others, even the executives, unless the difficulty is one which affects the class generally. In this case it was. And I could quite appreciate the lady's indignation. I had gone on invitation to address the class that day on a pet subject of my own, and "she"—a decidedly prepossessing young lady, who seemed to be able or inclined to dress rather better than the other members—had come in perhaps fifteen minutes after the opening of the session, when I was trying specially to get hold of the members' interest, and with an air of "I am specially permitted to do this," walked unconcernedly up to a vacant chair near the front of the room and settled down with a sweetly attentive smile.

Is there an adult class without at least one member of this type? If yours is so blessed, be thankful, for you are one of few.

Such people exist in business, in collegiate circles, indeed, everywhere. It is unfortunately a too prevalent characteristic. And the peculiar fact about such people is that, as the habit grows they seem to develop a superior sort of attitude, as though they, for some special reason, should be allowed to take such liberties systematically without being in any way disregarded by the other members. Analyzed, it is, of course, purely a matter of carelessness and thoughtlessness.

Of course, there may be legitimate cases of systematic lateness where home conditions prevent promptness. But every teacher knows his or her pupils well enough to recognize these. In such cases, too, it is a kindly thing, if the conditions are such as to permit, to comment occasionally on the delinquent's faithfulness, and in doing so explain or refer to the reason for his or her lateness.

The others should not be tolerated in any class—for long. But what, you ask, are you to do with them?

Several methods have been tried, all with some measure of success, one proving effective in one case, but failing in another.

One teacher I know, who gets really close to her young lady class-members, makes a point of finding a reference in the lesson occasionally to the sin of dilatoriness and quite frankly mentions as an example the very thing we are discussing. If this fails, she says, she speaks to the offender kindly but directly, explaining that she does it for the good of the whole body.

A man teacher who has run against the same problem tells me he has cured several cases of it by calling for several Sundays for the offender on his way to school and taking him along. One would think that if this were not convenient, the same plan could be worked out by having a dependable worker who lived in the same locality do this. Of course, again, one would have to be careful in utilizing this plan. A spirited man would see through the dodge in a moment and might resent it enough to make him get out of the way about the time that call was to be expected and keep away from the class altogether.

The other plan, and the one which seems to present the real and a final solution of the difficulty, is to have the dilatory one elected to an office which requires his presence at the class early. Make him an official welcomer, or, as one class puts it, "glad-hand artist," librarian, or recorder of attendance, and make him feel that that job is important enough to need being well done. Nine times out of ten, when responsibility is placed, particularly in an organization where life and vigor are manifest, the nominee will measure up. I have seen case after case where the mere fact of giving a class member something to do, something in which he or she could feel a personal responsibility, has worked wonders in the creation of class interest. Try it and see.—*The Men's Class.*

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**Dr. Robert R. Moton, who** became principal of Tuskegee institute seven years ago, stated that during that period the enrolment was increased from 1,600 to 2,100 and the average attendance from 1,100 to about 1,850. And in this same period a debt of $185,000 was wiped out. Doctor Moton attributes this gain to the loyalty of the American people to Booker T. Washington, founder of the institute, Gen. Samuel C. Armstrong and Dr. Hollis B. Frissell.



# The Chimney Corner



## This Color Warranted Not to Run

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

"CATCH me staying another minute!" muttered Piney to herself. "Catch me pegging away at another lesson! Catch me toting another dish or spreading another bed! I'm *through!* I just naturally 'bominate working, and can I stay here and *not* work? So just you catch me staying another minute to hear folks say: 'Piney, got your lessons studied yet? Piney, done your housework yet? Piney, are the supper tables set?' Huh, catch me putting up with it any longer," and Piney flung her school books into a far corner, and jumped to her feet. "I'm going back home, that's what I'm going to do! I'm going back to my mammy's little log cabin—'deed I am! And when I get to that little log cabin I'm going to sit me down in the shade for forty days and forty nights and not lift my fingers to do a stroke of work. 'Deed I am! Not read a word, or spread a bed, nor tote a dish! I'm sick and tired of being bossed . . ." and still mumbling, she began gathering her few belongings into a bundle.

Perhaps teachers have a sixth sense,—some little seismograph needle in their mentality that registers the earthquakes which are shocking their pupils; or perhaps, instead of intuition, it was practical common sense which took Miss Lucy to Piney's door.

At the sound of the knock, Piney looked around the little room in a frenzy of haste: where, oh where could she hide her bulky bundle in the twinkling of an eye? Just as she was whisking it out of sight under the bed, Miss Lucy walked in, and if her quick eye noted the curious emptiness of the room, Miss Lucy herself gave not the slightest sign.

"Piney," she said, in her cheerfullest voice, "I am in trouble, my dear. I find I haven't a pair of black stockings to my name; evidently when I left home I forgot to pack them; and the weather has been so warm all this term that I've worn white clothes entirely. But today is so cold, I simply must have black stockings to go with my warmer clothes, and have them for this very evening, too; but I cannot go down-town myself, so I'm wondering if you would go on an errand to the store for me?"

"Oh, I'd just admire to go for you," breathed Piney, really flattered at the beautiful importance of providing Miss Lucy with the necessities of life.

"Thank you very much, my dear. Here's the money—five dollars, so count the change carefully, won't you? And get me black lisle thread, please. One pair; they will probably be about fifty cents."

"Yes, Miss Lucy!" smiled Piney, and in another minute found herself alone in the room with the five-dollar bill, her conscience, and that bundle under the bed.

"Tell you what," whispered Piney to herself, "'stead of walking all those forty miles home, I could buy me a railroad ticket with this five dollars. 'Deed I could! And after I bought me that ticket, I could afford to fetch home a fine present for mammy and a fine present for Aunt Eliza and a perfectly scrumptious fine present for Sapphronia Jane! 'Deed I could! Wouldn't they open their eyes to see Piney coming home so grand and all? Reckon I can hear them this minute saying: 'Piney's got to be a right smart girl; does a powerful heap o' good to a colored girl to send her up to that there Baptist school. 'Deed it does! Piney's so got up in the world by eddication that she's much too grand to work; oh yes, she just sits in the shade for forty days and forty nights till she gets herself all rested up."

It was the pleasantest kind of a day dream, but so strong was Piney's love for Miss Lucy that she decided she really wanted to get those stockings *first.* "Miss Lucy, she ain't got no black stockings, and there's something special doing tonight—lots of folks from town invited out here to meet our faculty; 'twouldn't do for Miss Lucy not to be gotten up proper in black stockings, no indeedy! I'll just get her some black ones, 'fore I slip off home, secret-like."

So Piney went to the dry-goods store, but all on account of a label on the stocking box she could not bring herself to run away after all. For in enormously big type the label said: "BLACK: THIS COLOR WARRANTED NOT TO RUN." And as if *one* box with one label were not enough, the clerk brought down other boxes with other labels, until every single one of them twinkled its letters at Piney in saucy warning: "Black! Black! Black! warranted not to run—to run—to run!"

With an exasperated grunt Piney turned several of the boxes slyly the other end around, but would you believe it? Even those opposite ends announced with amazing distinctness: "Black. This color warranted not to run."

"Poof! Poof!" snapped Piney with grim determination, "guess I won't be dictated to by any silly old red stocking box!" So she hurriedly selected a pair that the clerk recommended, and after paying for them pocketed the change and turned away from the tell-tale labels. Yet through the wrapping-paper she could tell by the "feel" that Miss Lucy's stockings were in a *box* . . . and in imagination she still saw the eight words that decorated each end. As she pattered along the street her very heels clicked down to the absurd rhythm of: This color—warranted—not to run—to run—to run—

Then the four dollars and a half in change took up the tune: not to run—not to run—warranted—warranted—And before she knew it the carts rumbled it at her, the motors honked it at her, even the people's voices as they passed seemed to murmur: "Black! black! color warranted not to run"—until you might almost think it was a conspiracy.

Certain it is that Piney felt weak in the knees. "Guess I dasn't run off *today,* anyhow!" she muttered, "Guess those stockings have got *me.*"

So when she reached the school, she hurried to Miss Lucy's room like some one wanting to drop a hot potato. "Here they are!" she cried breathlessly, flinging them down, "Fast black, Miss Lucy! Warranted not to run, Miss Lucy! And here's the change, four dollars and a half."

"They're exactly what I would have chosen myself," said Miss Lucy delightedly, "thank you a dozen times, Piney. I hope the little outing did you good. I thought at noon you seemed a bit glum and depressed—did you manage to walk it off?"

Piney gave an exasperated sigh: "'Deed I didn't walk it off, Miss Lucy, I walked it *on,* worser than ever!"

"Oh!" cried Miss Lucy in that very special *sorry* tone of voice that invites the telling of secrets; so Piney blurted out the whole tale—her hatred of work, the bundle under the bed ready for flight that night, the temptation to steal Miss Lucy's money, and then that ridiculous red stocking box with its staring white label.

"Guess I don't show up as a heroine," sighed Piney.

"I don't know about that," Miss Lucy said quietly, "you've been big enough and courageous enough to crush your weaker desires, haven't you? You've taken a motto and decided to live up to it! That's heroic, it seems to me. And we white folks must remember what hard obstacles you black people must continually overcome, dear; for we come from long generations of people who love to work—it's in our very blood. For when we are little, even our play

is imitation of grown-up work; our sports and games are work; our school is work. We like to do things to *win*. We expect it! But you, in your sleepy hot little plantation hamlet—oh how well I know that life is a lazy basking in the shade! So that you must first overcome the laziness, then the poverty, then the ignorance. It takes a heap of grit! Every girl in this school has to exert that grit; I'm so proud of you all. But Piney, this very year we were so crowded that dozens and dozens of girls had to be turned away from school; yet here *you* were, not appreciating the fact that you had this splendid opportunity, almost like a present in your hand. Better than any five-dollar bill in the land!"

"Yes ma'am, Miss Lucy!" said Piney, with new enthusiasm. And it was as if she saw herself suddenly for the first time; or rather, as if she had *found* herself for the first time! "Guess those Baptists up North that gave me this school wouldn't expect me to go skeedaddling off home, would they? Guess it wouldn't look well at the end of the school year if you had to report that Piney ran home, she did! Lazy little Piney. Well, you just watch me from now on, Miss Lucy! And please, I have a favor!"

"What is that?" Miss Lucy asked.

"Please, I'd like to have the label off your box—for keeps. I'll tuck it in my mirror, Miss Lucy!"

So from that day to this, whenever anything hard comes into Piney's life she hurries to her looking-glass, and while she sees her dear black face with one eye, the other eye is reading the motto which is shaping her whole life: "Black! This color is warranted not to run."

## A Guardian Angel for Twenty-four Hours

UNDER the above suggestive title, our Woman's Foreign Mission Society has issued a free leaflet which ought to be in the hands of every Baptist woman during this month of April, for it gives, in dollars and cents, the operating budget of the society translated into "days and hours of human life." It is a lovely little document to put into the hands of our girls and young women, and only this week a World Wide Guild group—after reading it aloud in unison for five minutes—was moved to pledge over $149 in the next five minutes toward the Continuation Campaign! In order that all our women may know of this leaflet we give excerpts herewith. The cover is decorated with a yellow clock face, in the center of which stands a guardian angel with outspread hands blessing the little children of the world. One is reminded in looking at it of the saying: *"God did not make heathen, but little children."* Attractive pictures decorate the inner side of the folder also, and these are the guardianships which your gift enables you to share:

"Your gift of $2.20 may mean that you are the guardian angel of one of our missionaries in India, China, Congo or the Philippines for twenty-four hours, for that is the amount of her salary for one day.

"$2.47 means twenty-four hours of rest at home for one of our missionaries.

"$2.60 guards the salary of one of our missionaries in Japan for twenty-four hours.

"College girls in the Orient will be the leaders of their own women folk. $3.04 is our share in the maintenance for one day of four union colleges.

"$7.81—Think of it!—keeps open all our schools, Bible teaching, Sunday schools in dark Africa for twenty-four bright hours.

"Sinclair Orphanage, girls' schools and other work for women and children in Bengal-Orissa, may be supported for $10.25 a day.

"West China—where women and children have heard so little about Christ—needs only $13.04 for a day's support of our mission work there.

"In South China, $19.96 takes care of our Bible school, hospitals for women, girls' schools, etc., for one day.

"Girls in the Philippines can get an education in the government schools but they need our guidance to find Christ. $20.08 means one day's work there.

"Interest on the debt takes $27.39 a day.

"Schools of mothercraft—where wives learn to make Christian homes—and hospitals, schools, and all the evangelistic work that is combined with them, are carried on for twenty-four hours for $32.92, in East China.

"Assam requires $44.64 for all the work for women and girls for a day.

"Burma—the home of Judson College and of our fine girls' schools that have been called "one of the greatest forces for leavening and elevating the home and individual life of Burma"—needs $83.08 each day for carrying on our schools, Bible teaching, and other mission work.

"The opportunities for the evangelization of South India are greater than ever before. $99.95 is the South India mission allowance for one day.

"Many of the finest girls of Japan are begging for a Christian education. $129.80 a day helps thousands.

"$1,091.55 pays one day's share of the debt.

"All our mission work in ten foreign fields, including the missionaries' salaries, their ocean passage and the home expenses necessary to make their work possible—ALL the work of the Woman's American Baptist Foreign Mission society is maintained for one day for $1,376.24."

*As you pay for a day—*
*Pray for your day*

N. B. These leaflets may be ordered from nearest literature department, General Board of Promotion, 276 Fifth Ave., New York; 125 No. Wabash Ave., Chicago; 700 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.

# The Young Reserves

Dear Young Reserves:

Our column has shrunk very small this week because next week it will probably be quite immense, provided your "Dollar Hill Contest Poems" reach me in time, for they will all be printed on the grown-ups' page! In case there are not enough received for the next issue, we will have to wait another week, but in any case you will surely not mind being squeezed into this small space today when we shall suddenly become so important soon. And, as a matter of fact, the story about "This Color Warranted Not to Run" really ought to interest you all, whatever your age; also I am certain that the Guardian Angel will appeal to you, because where is there a Baptist boy or girl who cannot earn $2.20, and thus turn into a Guardian Angel for twenty-four hours? You may have until the last week in April to earn money for our Continuation Campaign; here are some of the ways in which you can earn the money:

(1) Rake lawns and plant grass seed.
(2) Plant flower-beds for persons who do not care to do the stooping and kneeling themselves.
(3) Collect old newspapers, old magazines and old rubbers to sell to the rag-man who gives the best price for such things.
(4) Help a neighbor houseclean, by cleaning out the cellar, washing screens, carrying them down from attic, etc.
(5) Taking care of a neighbor's small children while she goes shopping.
(6) Offering to wash all dishes, dust, etc., etc., on Saturday. Then here is a letter along that very line:

Dear Miss Applegarth:

"I cannot write poems very well, so maybe you will not want to print this verse. But I love the little horses climbing up Dollar Hill and I am filling their banners with dimes. This is the way I earn the dimes: I clean the silver for Mrs. Sanders. She is our neighbor. She has little children, so on Saturdays I sew on buttons for her and do all the mending I can. I can't do difficult patches but her children are too little for big holes yet." [What perfect dears these little Sanders are, not to make BIG holes until they get old enough to mend them themselves!—M. T. A.]

Very lovingly yours,

ROBERTA MARY RAND.

New York.

If any of you have earned money won't you write to tell how you did it?—M. T. A.



# Young People's Work



## Topic for April 22

**TRAINED FOR LEADERSHIP**
**Ex. 3:7-12; 4:10-12**

The scripture passages given above deal with the call of Moses to the leadership of the children of Israel. By reason of his training he was equipped for the task and yet his excuses sound thoroughly modern. We are not so concerned today about the way in which men were called to leadership several thousand years ago. We are tremendously interested in the call that comes to the men and women of today. Life is so varied and complex as over against the comparatively simple life of other days that there is constantly being demanded a thoroughly trained leadership in mind and spirit.

The conditions of the world as we know them now did not happen over night. They are the results of streams of influence setting in many years ago. We are indeed a "children of the far past" and we have inherited some of the maladjustments as well as some of the worth-while contributions of other days.

Naturally the eyes of the world are searching for that leadership which will lift us out of our situation into more helpful attitudes. That leadership must first of all be trained, not merely in biblical material but in the great humanities. Dogmatic preaching and the writing of exact formal doctrinal statements never meet the deepest needs of human hearts. Probably these are needed but there is something needed a great deal more, namely the understanding of the real issues of life—humanity's needs, desires, hopes and joys. After these are understood, then the leadership must search for materials, both in the Bible and outside to correct some tendencies and to nurture others, looking forward to the growing of the individual into the stature of a perfect man.

The destiny of a great body of humanity is intimately associated and often determined by the political, economic, social, industrial and religious conditions of our time. Leadership in modern times must understand that the message of Christ is to be projected into every relationship of life. The kingdom of God is first set up in the individual heart but cannot stop there. It must reach his neighbor and his neighbor's neighbor and so on until the whole world life has been touched by the redemptive influence of this kingdom. We are rapidly moving to the point where men and women are beginning to understand that religion is something more than an individual matter. The Christian is indeed intimately related to all the problems of human life and wherever there is need, whether in the factory, in the home town or among the black men in Africa, such a sense of the stewardship of life would so grip the individual as to impel him to reach out to meet that need.

Such a leader will often be misunderstood as he seeks to follow in the footsteps of his Master but this is the price trained leadership will have to pay.

## How It Is Being Done

The following letter sent to Iowa young people by Miss Mate Goodell, educational vice-president, contains a number of suggestions for young people who are not so fortunate as to live in the Corn State.

Dear B. Y. P. U.'er:

In a recent issue of the *Record*, attention was called to the five points in the educational program for the Iowa young people. We hope all the societies are planning to push this work with great enthusiasm. Perhaps some suggestions as to how to reach this goal may be of service.

*I. A daily devotions league in every society.*

Such a group of young people is essential if your society is to be the power which it should be. As one of our great Christian leaders puts it, "To make a success of the Christian life, you must let God talk to you fifteen minutes a day through his Word; you must talk to God fifteen minutes a day in prayer; and you must talk about God to others fifteen minutes a day." Young people's service furnishes some well selected Bible readings. It would also be helpful to do some connected Bible study or follow some devotional book as "The Manhood of the Master" and "The Meaning of Prayer," both by Fosdick, or "Meeting the Master" by Ozora Davis. This would be the logical group to take the responsibility of a short prayer service, fifteen minutes before the Sunday evening devotional meeting.

*II. A stewardship league in every society.*

There is a wealth of stewardship literature from which to select. One of the most suggestive and helpful booklets is "Stewardship Programs for Young People." This gives four fine outlines of programs. Another method of presenting this subject is by dramatization. Two of the best plays prepared for this purpose are "Thanksgiving Ann" and "Starting Right." These may both be obtained from the state headquarters.

*III. A study class in every society.*

So varied are the types of study classes that something may be found to fill every need. These classes should be strongly stressed, and if followed faithfully, are bound to bring results in furnishing trained leaders among our young people. Many societies are weak because of untrained and inefficient leaders. The time is past when such a condition was considered excusable. Today—books, leaflets, study courses, and all possible helps are easily secured.

*IV. A professional study class for every executive committee.*

This course may be carried on in connection with the executive committee meetings. This committee should meet regularly every month. When the reports have been given and routine business has been transacted, let the group enter into a discussion of a chapter from such a book as the "Highway to Leadership" by Margaret Slattery, or "Baptist Young People at Work" by Detweiler.

*V. A library in every society with a minimum of five books.*

Among the first secured should be the following:

Our B. Y. P. U., by James Asa White; Highway to Leadership, by Slattery; The Evangelism of Youth, by Gage; Baptist Young People at Work, by Detweiler; You and Your Church, by Kirtley; Enlisting for Christ and the Church, by Johnston; All-the-Year-Round Activities for Young People, by White; Social Plans for Young People, by Reisner; Ice-Breakers, by Geister; It Is to Laugh, by Geister; Dramatization of Bible Stories, by Russell; Dramatization of Missionary Stories, by Russell; Marks of a World Christian, by Fleming; The Meaning of Service, by Fosdick; God's Will and Our Life, by Cook; also current mission study books for young people such as "India on the March," by Clark, and "In the Vanguard of a Race," by Hammond.

If our B. Y. P. U. is to live and grow and fulfill its mission, we must strongly stress our educational program. We may no longer measure our success by the number present at the weekly meeting, but we must be increasingly busy along all lines.

## An Unusual Opportunity

Baptist young people who are planning to attend the B. Y. P. U. Convention in Boston will be interested to learn that the annual convention of the World Wide Baraca Philathea Bible Class Union will be held in Providence, R. I., June 28-July 1. This provides an unusual opportunity to delegates to attend two conventions with but little extra expense. An attractive program of information, education and inspiration on all phases of organized Bible class work is being prepared with such outstanding speakers as Dr. Bernard Clausen, Dr. Chas. Ross, Dr. Chas. Brown, Marshall A. Hudson and others. Sectional conferences for the various class officers and committee workers will be a feature of the convention.

The Providence Baracas-Philatheas are planning an all-day ocean trip for June 30. This will be a day of combined pleasure and work, conferences on class work being held on the steamer.

Registrations may be secured from the Baraca Philathea Headquarters, 635 Allen St., Syracuse, New York.



# Our Own Folks



## A Chicago-Iowa Letter

By J. W. Weddell

### Among the College Folk

I have just come in from calling at the homes of Doctor Hiscox, Professor Currier, whose widow still survives him, and Doctor Chase, old-time pillars of the Baptist church in this college town of Iowa City, and I feel refreshed and happy. No preparation for preaching like pastoral calling—I learned it of my own father in the ministry—and I am ready now to speak the message to the flock as God gives it. We acting pastors, along with the favored guild of permanent undershepherds, know the secrets of true success: it is to kneel with our people at the family altar.

Dr. E. T. Hiscox, who carries the honored name of his father, the author of the "Manuals," is resting here for a season in the scene of his former pastorate. His two brothers in the ministry, Charles and Henry, clung to the east, one going to his reward from Brooklyn, the other retired from the active work at Pelham. Doctor Chase has also retired from the full professorship but is active in the church. Doctor Currier, so long at the head of the liberal arts department, is memorialized by the large Currier Hall for ladies. Rev. Ray York has resigned the pastorate and is preparing to take his family soon to Ft. Worth, Tex., where he is to assist Doctor Scarborough. Hence my presence here for a little while till the right man is found for this important charge. What it is you may know from the picture of the Baptist Students' Center, Professor Hardy in charge, and the work that gathers about it, published in the Promotion Board pamphlet "On the March."

It is my pleasant home while here, and, with 6,000 students, aside from the regular church, there are some Baptists to look after. To one familiar with college surroundings from previous experience, it is a service that stimulates one's best endeavor.

Prof. F. A. Stromsten of the biological department, Prof. Roscoe Woods in mathematics, Prof. F. H. Potter in Latin, are among the teaching corps of the university connected with the Baptist church.

### Iowa Baptists

They are an earnest forward-looking people here. Things have grown since those days when I ministered at Calvary Church, Davenport, now served by Pastor Cox, and there is no state that gives better promise denominationally. The pulpits are well filled hereabout. Rogers at Muscatine—he was here at the students' center this week to meet with the committee—is looking forward to the dedication of his newly enlarged edifice. Great work there. Davidson at Ames, Jacobson at Sioux City—my own former balliwick, ad interim—and Carman at Grinnell, are giving a good account of themselves.

It is a pleasure to find Prof. Franklin Johnson at the head of the sociological department in Grinnell. We "laid hands" on him at Cincinnati, and theology ought to be good preparation for such work. His accomplished wife is active in the women's missionary work of the state.

The names of J. A. Pettit at Charlton; V. N. Witter at Des Moines, state educational director; Howland Hanson, also of Des Moines, religious director for the university; A. W. Caul and Dean Stephenson call up memories. Rev. A. C. Droz has resigned at Pella. Pres. J. W. Million is keeping Des Moines University well to the fore. I recall the days when Chancellor Doctor J. Y. Aitchison, Sr., like his son, a mighty man of faith, was helping to keep the institution alive in the nineties. Arthur Fowler will remember it too; we were as sons in the home. W. I. Coulson is at Vinton. H. R. Best keeps things moving at Forest Avenue, Des Moines. O. L. Spurgeon has been back from Missouri to see his old Iowa friends. L. E. Viets is pushing Bible work at Boone. J. O. Staples is the alert pastor at Centerville. Earl D. Sims, "church invigorator"—our neighbor at Morgan Park—has put Clear Lake back on the map Baptistically and settled a pastor—E. L. Jordan. W. E. Stanley is at Jesup. Robert T. Craig, at the First, Des Moines, is doing the same kind of wide-awake work we used to see him doing in New Jersey. G. P. Mitchell is of course on the job at the Baptist headquarters. Trust the Iowa brethren to put things through, I wish I could speak of them all, faithful souls. We must not forget General Milton Remley, that veteran of the cause who, though shut in, is full of stirring reminiscences.

But here is a sweet memory.

As I was leaving Chicago a fortnight ago, having a Sunday morning free, I went over to Englewood to sit beside my classmate, J. B. Thomas, in the pulpit of the First Church. I think the Kind Father led me. It was about "J. B.'s" last discourse, "The Lordship of Jesus," and we served communion together and recalled former days. He was ailing, but the same genial, friendly spirit. He went as he wished to, out of the midst of the task and he left a multitude of us that will miss his cheery voice. Ah, well, we shall see each other again—on the right hand side.

## Detroit Baptist Doings

By Albert H. Finn

Sunday, Mar. 18, will always stand out as a day of days to the Baptists of Redford, a high-class suburb of Detroit. Away back in 1831 a few faithful souls gathered at Redford Center, afterward known as Bell Branch, and organized a religious society that became the First Baptist Church of Redford. This wilderness church held its own for over eighty years. Grand River Avenue was early ordained to be the great thoroughfare from Detroit to Lansing and westward. In 1893, a Sunday school was organized at Sand Hill, an unpretentious settlement in Redford Township, but located on Grand River Avenue. This latter village gradually assumed added strength and importance and in 1895 a chapel was built and the Immanuel Baptist Church of Redford was organized. It was largely made up of women, but with faith and courage and hard work the feeble interest grew until it took on a leadership in keeping with the growth of Sand Hill.

When Dr. Gleiss came as superintendent of the Detroit Baptist Union, Sand Hill had changed its name to Redford, and to his mind the amalgamation of the two churches was both advisable and desirable. This was brought about and Rev. H. H. Davis called as pastor. Even then it was only a bright prospect but Redford was now rapidly taking on new life and vigor as a residence suburb of the greater Detroit.

The intervening five years have been busy and fruitful. Prosperity has come to the church in numbers and influence and the members have readily come to visualize the future and are willing to sacrifice for the well being of the Redford-to-be. George E. Merrill, head of the department of church architecture of the Home Mission Society, was called into consultation and after careful study of the choice site already owned by the church, designed the beautiful and stately colonial type of edifice that was dedicated on Sunday, Mar. 18, and the ensuing week. The building has cost approximately $65,000 not counting the site. The colonial idea has been carried out in interior finish and equipment and presents a commodious auditorium, some sixteen rooms in the rear and the old chapel, which has been temporarily joined on for Sunday-school and social rooms. Later a church house and Sunday-school building with all modern equipment and facilities will be added in harmony with the present building. It is expected that this will be in readiness in 1931, when the centennial anniversary will be celebrated, but we doubt if its building can be deferred so long.

### The Dedicatory Sermon

Dr. J. W. A. Stewart of Rochester Theological Seminary was the preacher of the dedicatory sermon. The new edifice was crowded to its limits and the people of Redford are justly proud of this handsome addition to its attractive buildings.

This is another example of what co-operation means in kingdom building in a great city. The Detroit Baptist Union is what its name signifies — a union of Detroit Baptist churches for mutual helpfulness and kingdom extension. The new Redford Baptist Church edifice would have been impossible without the inspiration, aid and support of the Detroit Union. We all rejoice with our faithful brethren in their preparedness for a great and glorious work in this splendid residential suburb.

The Immanuel Church, located on West Fort Street in the heart of the great west side industrial district, has called as pastor, Rev. H. P. Klyver, and he is already on the field. Dr. Klyver

has for three years been a convention pastor under the Michigan Convention. We are delighted to count him among the Baptist leaders of dynamic Detroit. He has a great field and a great opportunity. This splendid church is sure to go on to new and larger victories under such leadership.

Our Detroit Baptist chuches, almost without exception, have been deeply concerned in evangelism during the months since the opening of the new year. I cannot give any detail of figures as yet save that the most cheering reports have come all along the line. I have already told about the aggressive leadership of the Detroit Council of Churches along these lines. The Baptists are doing their full share in this blessed work.

May 8 comes the annual meeting of the Detroit Baptist Union, to be held in the Woodward Avenue Baptist Church. Dr. Frederick E. Taylor, president of the Northern Baptist Convention, will be the guest of honor and will deliver the dinner address. This has been the greatest year in the history of the Detroit Baptist Union, counted in constructive achievements and financial totals. The annual report of Superintendent Gleiss and his faithful helpers will be an inspiring document.

The new Northwestern Baptist Church was dedicated on Easter. This is a continuation of the Hudson Avenue Baptist Church, renamed, as it occupies its beautiful, spacious, new edifice corner of Grand River and Clarendon Avenues. Rev. Robert White, pastor, promises a great event.

The growth of Detroit is exceeding the most sanguine predictions of its strongest boosters. Not alone is there a great migration of negroes from the Southland, and a constant stream of foreign speaking peoples, but Canada is sending an average of eighty families per day of its most virile and greatly desired citizens. This challenge to Detroit Baptists is not going unheeded.

## DISTRICT OF COLUMBIA

By Henry O. Millington

Our Baptist churches in the nation's capital have had an unusually busy season. So much so, that several of our pastors are giving palpable evidence of the effect of the heart strain upon them. Several have had to go away for brief breathing spells, and during the last two weeks Rev. F. W. Johnson of Grace Church has been recuperating at Ocean Grove, N. J. One of our ministers, Rev. G. W. McCullough, has gone to his reward, after a period of over fifty years of service among our churches.

A matter of interest to all our churches was the recent visit of Dr. P. H. J. Lerrigo, who, following a conference in company with Dr. W. H. Main with the missionary committee of our association and the pastors of our churches, addressed a mass meeting at Calvary Church, and made a strong impression upon all our people.

A number of our churches recently held revival services, and in every instance the meetings have resulted in unusually large gatherings. There probably never was a time when our churches in their ordinary life were so vitally interested in best things and more thoroughly quickened spiritually than now. At Calvary Church, baptisms are frequent and the work goes along in great strength all the time. At First Church, without the aid of outside help, a quiet work of grace has been progressing throughout the winter. Conversions are a common occurrence and baptisms are frequent. A large number of candidates for baptism are in readiness, and among them, a prominent officer of the United States Navy and his wife. A fruitful revival campaign was carried on at Grace Church recently with Rev. H. S. Steward of Richmond, Va., as the preacher. A notable visitation to our city was that of Rev. A. C. Dixon of Baltimore, who conducted a week's service at the Temple Church of which Dr. J. J. Muir is pastor.

Notable gatherings of men took place recently at two of our churches—the Immanuel and the Metropolitan. The writer was present on both occasions and can bear testimony to the splendid character of these meetings. Churches that can collect such large companies of men of splendid quality can rightly be termed strong churches.

Doctor Abernethy is preaching a series of evening sermons on home life and the largest audiences that Calvary has known in a long time are attending these services.

## Boston Letter

By Charles H. Watson

### Professor Soares of Chicago

Doctor Soares has had a strenuous week in Boston. It will more than remind him of Chicago. Some unexpected "extras" suddenly thrown in between sufficiently exacting appointments, make things extra hazardous, especially in later March. It is to be hoped that he will escape the too frequent penalty of the over-draft.

In the highest sense he is an attractive man. The rich combination of head and heart is all too rare in authoritative teachers. He has it. Probably that explains his acceptability to the non-Baptists. He was the preacher at Harvard Mar. 25. There he shares with another Baptist—Fosdick—unusual attention and favor.

The following Monday morning he addressed the Ministers' Conference. Verily happily he took a theme that called out the stored away richness of faith and experience—"My Gospel": Paul's beatific sense of possession in the truth and the Lord. With boldness of love and gratitude he told us how and why he could make the phrase his own. It was done with luminous clarity, fine analogy and conclusiveness, and undoubted fervency of spirit. By the unexpected delay in the arrival of Dr. Frederick Shannon, the prominent Chicago divine who was to be the noon preacher in Keith's Theater, Doctor Soares had suddenly to take that service also. Likewise Doctor Shields of Toronto, who was to be the noon preacher at Tremont Temple, was also delayed, and Doctor Massee was pressed into service there.

### Passion Week

The service at Keith's Theater has continued daily for two weeks with change of preachers each day. The ministers have been carefully chosen from the different religious bodies, to give their special emphasis upon Christian citizenship. There has been a surprising response in the growing audiences, and the full press notices of the sermons. Often the musical parts have been contributed by large choruses from the big department stores.

During Passion Week, Doctor Shannon of Chicago was the preacher each day. This was the culmination of the remarkable effort and opportunity. Continuity of theme and preacher during holy week was well designed, giving both preacher and hearer their full advantage.

With the daily preaching services at Tremont Temple, at Christ Church Cathedral on Tremont Street, and at King's Chapel, down town Boston was well ministered unto during the Lenten season.

### A Leader and His Church

The Grace Baptist Church, Somerville, makes a marked impression upon the casual visitor. Pastor William H. Dyas has led the people away from what might be termed the conventional Baptist service. In every part he has sought worshipful participation, and has achieved it. Usually such departure from the common is expected where the minister tends either to the liturgical or the revolutionary. But Doctor Dyas tends nowhere except in devotion to his people and competency in serving them. He conceived his field, then chooses the best means of cultivating it. When you enter the beautiful sanctuary, and the robed choir-boys come up in singing procession through the auditory following the banners of the cross and country, it seems not strange but natural. Also when they mingle their choral responses with the worship, and strongly lead the people's praise. Then after the sermon they sing their recessional back again through the standing congregation. You have enjoyed the sweet-voiced boys, the reverent men, the good gowned minister, and his message, and promise yourself another visit to Grace Baptist church.

All this goes with a strong Bible school of 800, thoroughly organized for enlisting and training all the children, youth, and adults; parish effort systematic and efficient; quiet and gradual expansion of church growth and influence in the community; and a strong minister more than ten years deep in the confidence and affection of the people. It is a welcome demonstration of the sturdiness of the normal church.

### Looking Ahead

Having gotten St. Patrick's Day successfully out of the way, we are looking toward the Fourth of July, when the great host of Baptist young people will come to Boston for their big convention. The last pile of obstinate Boston ice will be melted by that time, and the smile of green foliage and blooming flowers will be upon the Common and the Public Garden. Boston is such a Mecca for sight-seers that there will be a wide fringe of joy riders around the assembled body of Baptist youth.

Already the notes of preparation are sounded. Who can get ahead of Dr. F. F. Peterson, who is to round up 10,000 of our young people? Simultaneously from July 4 to 9 will come the International Y. P. S. C. Convention at Des Moines. With many it will be a choice between the possible broiling heats of Des Moines, and the inevitable cooling breezes of Boston from the tops of Bunker and Beacon Hill. With all the historical flowers thrown in, old ocean so near at hand, and pristine patriotism bristling from so many "points of interest," Boston will be a great winner. Baptist young people know a good thing and will want to see it.

### Baptist Workers' Union

Speaking of Dr. Peterson reminds us of his unique work for the young people in our churches who have a mind to be trained in intelligent Christian efficiency. The monthly meetings have continued in Kingsley Hall since October with growing interest and power. The last meeting brought out 146 to the supper table, preparatory to the serious work of the evening. That is just what they are doing—serious work. It is not a social fest, nor a meeting for indulging in eloquence, but a union of workers for study in Christian teaching and leading. Already the program for next season is outlined. Prof. F. L. Anderson, and Dr. C. N. Arbuckle, will be the leaders—the latter in the Old Testament study, and the former in the new. There are two more meetings left—Apr. 16 and May 21. Besides these main lines of study there are in every meeting specifics, which are handled by some of our workers who have come by practice to be expert.

## Judson Thomas, the Brother

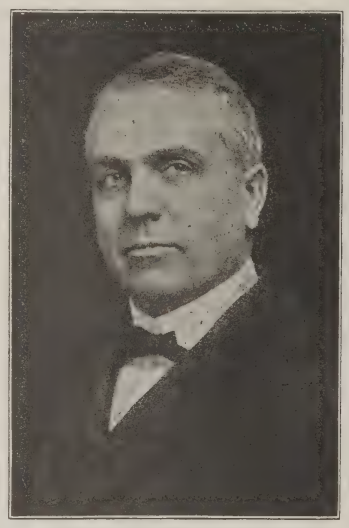
By Augustus S. Carman

"The brother"—that is one of the simple, tender and strong appellations sometimes used in the New Testament and it seems somehow the most fitting of all the well-deserved terms of affection and honor which could be applied to Judson B. Thomas, pastor, denominational leader and the personal friend of a multitude of people. It falls to the lot of few to maintain themselves in a position of great denominational activity up to the very verge of three score years and ten. Dr. Thomas was the highly successful acting pastor of one of the largest of our Chicago churches, with other interests also in hand, when the swift message summoned him to the rest and reward which were awaiting him. It seems incredible that we shall not hear his cheery, humorous greeting at the Monday ministers' meeting, or at the larger denominational gatherings.

Devoted to his Master, his task and his friends—and pretty much everybody was his friend—with a gift of sparkling repartee which left no sting, with common sense joined to a fine optimism,—he was no "doubting Thomas," not he! His was the gentle art of getting next to people, for he had what might be called a gravitational personality that drew folks to him and held them in a cosmic swing of usefulness about him.

He built himself into the denominational life as one of its strong structural elements in all of the great region of the mid-west which has its center and metropolis in Chicago. He had long and fruitful pastorates in Dubuque and Topeka, but the major part of his life-work had its center in Chicago itself, where for the pivotal years covering the close of the nineteenth and the opening of the twentieth centuries he had, as district secretary of the American Baptist Home Mission Society, the chief responsibility for eliciting and sustaining missionary interest in the churches and for the discovery and development of denominational opportunity in his swiftly expanding field. And finally, called by one of our foremost Chicago churches, he had the longest and in some respects the most important period of his life's service. It is but three or four years since that church had a gracious and fruitful revival conducted by Dr. Thomas with no outside help. At the very end of his pastorate there grew up a daughter-church from his own, which is one of the most promising of our new Chicago fields. Its name, the Judson Church, will be a constant reminder not only of the father of American Foreign Missions but of the pastor of the mother church.

And the first name of Doctor Thomas calls attention to the fact that he was an example of ministerial heredity. His father, Rev. E. J. Thomas of Atlanta, Ill., died not long ago at the age of more than ninety years; and his gentle, saintly mother still lives, with excellent enjoyment of her mental and physical faculties, though past the age of ninety. The consecration of their son, shown in his naming, has its reward not only in his richly useful career but continues to the third generation, for one of Doctor



Thomas's daughters is a highly useful pastor's wife, and the youngest is president of the Young Women's Christian Association at Denison University.

One marked example of his characteristic spirit of service was seen three years ago when Illinois needed a director for its gigantic task of raising seven millions in the campaign of the New World Movement. Man after man had refused or had otherwise been eliminated from consideration, when at last Judson Thomas was urged to take up the task. He knew the field, and the churches knew him from his long and successful secretarial service. He cherished no illusions as to his task, yet he finally gave his consent and his noble church released him for the months of the campaign. Though already at retiring age he grappled with the huge problem and achieved what under the circumstances was a remarkable success. In a similar way he had finally consented to assume chief management of a touring party to the Baptist World Congress at Stockholm in the coming summer, and was busily engaged in promoting the trip. At a meeting of the Woman's Mission Union of Chicago recently he spoke of the trip and, as he left the platform, he gave his characteristic wave of the hand and exclaimed with a smile, "Well, I'll see you all at the boat!"

Dear old friend and comrade! We shall not see you when the boat sets sail for its ocean voyage, but when our souls shall cast anchor in their ultimate port we somehow think we shall see you hastening down the embankment of heaven, with that friendly wave of the hand and that contagious smile of yours, eager to introduce us to a multitude of intimate friends you have already acquired among the angels. O, Judson,—our brother!

## The Hebrew Mission Anniversary

The second year of the Buffalo Hebrew Mission is completed, and the anniversary dinner was given Monday evening, Apr. 2, with Dr. Chas. L. White as the principal speaker. The following Sunday many churches of Buffalo, with the approval of the Buffalo Council of Churches, will open their pulpits for a statement regarding the work by chosen laymen. The Buffalo Baptist Union owns the mission property (upon which there is a heavy mortgage) and assumes final responsibility for the administration of the work and for the budget, but all evangelical denominations participate in the support of the mission and in the oversight and direction of its activities. Three full-time workers are employed, including Mr. and Mrs. A. B. Machlin and Miss Grace Bredehoft.

The following items from the annual report of Mr. Machlin, superintendent, will indicate the progress of this new venture of faith.

"Jews have been born into the kingdom of God; prejudice on the part of the Jewish community has been broken down; hatred has been turned into affection. Every department has at least doubled in attendance during the past twelve months. Children's classes for Christian instruction are conducted twice each week, about twenty Jewish children attending with their parents' consent; a mothers' meeting of ten Jewish women meets weekly; the playground is filled with sixty or more children every day during the summer season; open air work in the Jewish section, conducted in cooperation with the Y. M. C. A., has been fruitful in actual conversions; medical relief is administered through the assistance of five physicians; visiting from door to door is carried on several days of each week assisted by several volunteers. The principal meeting of the week is held Friday evenings, assisted by groups of young people from various churches and always attended by a large number of Jews.

"The friends of the work have increased rapidly during recent months. Their response to the appeals of Mr. Machlin and his helpers is now sufficient to meet the necessities of the monthly budget, except for the salary of the superintendent, which so far has to be provided by the Baptist Union. It is hoped that churches outside of Buffalo also may make use of Hebrew Mission Day, Apr. 8, to assist in reducing the indebtedness accumulated in the earlier months when the friends who knew of the mission and believed in its method and spirit were few."

One of the fruits of the work has been the reconciliation of the relatives of Mr. Machlin to him as a Christian and their interest in the study of the New Testament and the person of Jesus. Within

two months a Jewish home in which there are several children has been reunited through the conversion of the father, and now the mother is an inquirer. Several others are now believers, but cannot yet see the way to pay the price in persecution and ostracism of making public their profession of faith in the Messiah—Jesus.

It is hoped that readers will pray that this undertaking that has proven thus far to be the most economical and efficient piece of Hebrew mission work carried on anywhere in the country may become fully established and ever more fruitful, and that its success may result in the founding of similar missions in many other cities now without an "interpreter's house" among this neglected people, the mass of whom have plenty of prejudice but absolutely no faith and consequently are without moral restraint.

## Wisconsin News and Notes

By Robert W. Shaw

### Green Lake Assembly

Already the program has been made out and the faculty selected for the Green Lake Baptist Assembly to be held Aug. 7-19 inclusive. In connection with this there will be held the second W. W. G. house party. The whole program of the house party, the young people's convention and the assembly are to be held as one gathering. The prospects are for a big attendance this year.

### Dedication of South Church

The dedication services of the new South Church in Milwaukee were held Mar. 18. The speaker of the day was Pres. S. E. Price of Ottawa University, Ottawa, Kan. Despite the worst snowstorm of the year there was a large attendance, and the program was carried out as planned, though somewhat handicapped by the storm. The closing service in the old church were somewhat out of the ordinary. The pastor spoke on the life that had been builded into the work on this field during the past forty-eight years. At the close of the service he baptized four persons, making 100 persons received into the church during the three and a half years of the pastorate of Mr. Shaw. Of these about sixty have come by baptism. The church enters into a new field with large possibilities, and the many indications point to a prosperous work. At the old field a mission work is being undertaken in cooperation with the various missionary bodies.

### Fires

During the last few weeks two Baptist churches have burned down in this state—the Baptist church at Raymond, and the Swedish Baptist church at Superior. Our churches should pay much attention to the question of fire protection, both as to insurance policies, and adequate provision for protection in the boiler and furnace rooms.

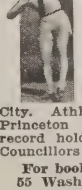
### Some Notes

Owing to the fact that the Northern Baptist Convention will meet in May, it is planned to have the associations meet in June. This may prove a good plan as the machinery can be set up early after the meeting of the convention for carrying out the program.

The German Association of the state will meet at the Immanuel Baptist Church of Milwaukee, Apr. 3-5. Rev. A. P. Mihm and Rev. Emil Mueller are on the program of the young people's sessions.

Anthony Jacobs, who was laid aside for a time with sickness, has reentered the pastorate by accepting a call to the church at Stoughton. The Stoughton Church will go forward with his able leadership.

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# Church News by States

## Atlantic Coast

### NEW YORK

The Woman's Foreign Mission Society will celebrate its golden jubilee at a luncheon in the Park Avenue Church, New York City, Friday, Apr. 13, at 12 o'clock. Among the speakers will be Mrs. Helen B. Montgomery, Mrs. Lucy Peabody and Mrs. James M. Baker of Ongole, India. A historical pageant will be presented.

The Parsells Avenue Church, under the leadership of Rev. Frederick G. Reynolds, took another forward step a week ago when it carried through to successful completion, under the direction of Dr. F. H. Divine, a campaign for $100,000 for a religious education and recreational building in connection with its present auditorium. This goal seemed impossible when it was proposed, but with faith and unity, the people took hold and the task was completed. The largest contribution was $2,000. This church has had a phenomenal growth in the past few years. More than 600 girls and boys are now using the present building during the week. The church has nearly 300 Boy Scouts enrolled and an average Sunday-school attendance of close to 600. The present membership of the church is 812. When this new educational building is completed Parsells Avenue will have one of the most modern and efficient church plants in Rochester.

Park Church, Utica, observed its eighty-fifth anniversary on Mar. 18-20. Rev. H. Clarke Colebrook, general director of the New York Convention, delivered the anniversary sermon on "The Church Empowered for Service". Director Colebrook brought the greetings for the state organization. In the evening, Dr. William M. Lawrence of Colgate University, known for his work in the pastorate, spoke on "1923". The speaker paid a glowing tribute to Dr. Edward Bright who was one of the early pastors of the church and for forty years editor of *The Watchman*, and to Dr. Daniel G. Corey who for forty-eight years was the constructive leader of the church. Two former pastors, Rev. G. W. Ball of Attica, N. Y., and Dr. Edward Babcock of Lowell, Mass., were present at the gathering Tuesday night. Three hundred sat down to the tables on this occasion. At the public service, greetings were brought from the city pastors and churches. The anniversary address was delivered by Dr. Clarence A. Barbour of Rochester Seminary. The present pastor was a member of Doctor Barbour's first graduating class. The church is enjoying the good-will of the people of Utica. The eighty-five years have been filled with splendid achievements and the church girds itself for aggressive service, seeking to be a servant church in the heart of Utica.

### MASSACHUSETTS

The Blaney Memorial Church, Dorchester, has remodeled its house of worship at a cost of $40,000. A week of rededicatory special services has been held.

Rev. W. S. Hall has resigned at Barnstable. His plans for the future are not announced.

The Dorchester Temple has experienced a far-reaching revival. Beginning the first of the year, the pastor, Rev. O. W. Foye, conducted cottage meetings and the interest was such that helpers were secured for evangelistic services.

The North Adams Church, Daniel H. Clare, pastor, in union with the Methodist church, has concluded an interesting series of Sunday evening services. A large theater in the city was rented. The two pastors preached alternately, and the combined choirs, with the addition of a group of young people, occupied the platform as a chorus choir. The entire service lasted an hour. Advertising space was taken in the city papers, and copious abstracts of the sermons were furnished the press each Monday. The meetings grew steadily in popular interest. At the last service, the Baptist pastor preaching, the building was crowded beyond its capacity, and many were turned away. The themes were as follows: "The Acid Test"; "The Power of the Tongue"; "Playing the Fool"; "The War Within"; "The Great Refusal"; and "The Investment of Influence". All expenses were met by the offerings without special appeal. A union mid-week service was held. During the week preceding Easter union services were held each night at each of the churches in turn. The work of the Baptist church is full of promise. The pastor closes his fifth year with a loyal and united people.

### NEW HAMPSHIRE

Revival services in the church at Peterboro held recently appear to have been blessed. An encouraging number of persons came forward. The people of other

churches voluntarily cooperated in these meetings. It has been a long time since this rural church has experienced anything of this kind. The church is ministered to by Mr. H. E. Danielson, student of the Gordon Bible College. The meetings were held under the direction of Evangelist W. G. Huber of North Attleboro, Mass.

EVANGELISTIC SERVICES WILL be held at the Campton church under the direction of Brother Gordon Stanley Beckett, April 18-29. Mr. Beckett goes out under the auspices of the New England Evangelistic Association.

ROLL-CALL WAS HELD BY THE church at Claremont on Feb. 14. Rev. Paul E. Alden of Concord gave an inspiring address on this occasion. The record of the year showed seventeen additions to the church membership, fourteen by baptism and three by letter. Five of those baptized came from pedo-Baptist churches. The church responded generously to the call for Eastern relief. The community daily vacation school held in the church last year will probably be followed this year with a larger and better school.

## MAINE

### Rural Church Conference

For some time Secretary Mower has been arranging a conference of those best qualified to discuss the rural situation in Maine. A large number of representative people met in the Getchell Street Church, March 20. On the program were Dr. T. J. Ramsdell, who discussed the changes that have come from the decreasing rural population, and D. W. Kimball, who spoke of the incoming of the foreign farmer. The gravity of the situation appears in the fact that 33 1-3 per cent of the members of the churches are non-resident, and there are 150 churches out of the 400 that have less than twenty members each.

The equipment of the churches was discussed by Missionary Fletcher. He mentioned the large number of meeting houses that are closed and discussed means of keeping them open with an adequate service for the community.

On the question, "Is the Religious Interest Increasing?" Rev. C. E. Young, for twenty-five years a missionary of the convention, brought a message that stirred all hearers by its tenderness and faith.

Missionary Davis gave an account of the Pearson plan of bringing in scholars to the Sunday school. Doctor Pearson, a very earnest Christian layman of Morrill, used to send out two automobiles and a buckboard to gather in the children, sometimes eight miles away. When Mrs. Pearson died she left in her will a bequest to carry the same work forward.

President Roberts and Principal Harthorn spoke of the great importance of the rural churches in the educational life of the state. Pastor Bocquel, of the French mission at Waterville, told of his work in making loyal American citizens. Rev. H. F. Huse discussed the problem of present day trends. The problem of leadership was taken up by Pastors Bishop, Kingsley, and Emery, and the work of the laymen by Leroy Breneman, a young business man who has put new life into a dead church. Federated churches were discussed by Mr. Thurlow, who is the pastor of a very successful church of this kind. Rev. T. E. Ham brought the final message on the power of God unto salvation in rural Maine.

The conference was one of deep interest and profit, and its "findings," which will be presented by Rev. Irad B. Hardy, and committee, will be used as the basis for an extension program during the summer.

DR. AITCHISON MADE a brief visit on Mar. 21 and was given a hearty welcome. He met the convention board at Waterville, had a conference in the First Church, the pastor of which, Rev. Walter Quarrington, voiced the loyalty of the churches to the work in which Dr. Aitchison is engaged. There was a conference, a railroad trip to Portland, a banquet at the Central Square Church, an evening address before the church leaders of western Maine, and then a ride to New Hampshire, where he was to meet the New Hampshire board the next day.

## WESTERN PENNSYLVANIA

### Beaver Association

Sharpsville, Rev. W. L. Anderson, pastor. On Friday evenings the pastor meets the boys and girls in an educational and inspirational service. A main feature is a lecture based on stereopticon views furnished by the state educational department at Harrisburg. Mr. Lewis of East Side, Sharon, has a similar Friday evening "glad hour."

First, Sharon, Rev. P. F. DeLancey, pastor. As the time for the annual meeting approached, it was found that $1,000 was needed. At the meeting, however, all but $27 was gathered, and the next day a member contributed this amount.

Beaver Falls, Rev. T. D. Rees, pastor, Forty-five members of the high school were present at a recent service. Pastor Rees is religious adviser for the high school "Y."

REV. W. A. WISSINGER closed his work at Olive Branch Mar. 1, after three years' service. Mr. Wissinger is available for supply work for an indefinite period and may be addressed at Greensburg.

REV. ROBERT T. KETCHEM, pastor of the Butler Church, has resigned to accept a call to the First Church, Niles, Ohio. Mr. Ketcham has been pastor of the church at Butler for four and a half years. During his pastorate 247 persons have been added to the membership and the offerings for missions have been increased 700 per cent.

REV. W. H. CUTLER completed the first year of his pastorate with the Ambridge Church, Mar. 18. A review of the year shows a large increase in attendance at all services, all current bills paid, the Bible school with a 100 per cent increase in enrolment and fifty additions to the church during the year. The church is now paying off the mortgage at a certain rate each month. The morale has undergone a complete change and the attitude of the community to the church has likewise changed for the better.

# Mississippi Valley

## ILLINOIS

MAR. 25 WAS NEW WORLD Movement Sunday in the First Church, Waukegan. The pastor, Rev. W. C. Rutherford, made an appeal for full support of the program. On Apr. 3, Rev. George R. Stair and Mr. Floyd B. Johnson began a series of special meetings to continue until Apr. 15 and longer if interest warrants.

REV. PAUL SCHENCK, North Platte, Neb., has accepted the unanimous call of the church at Canton.

## OHIO

THE CHURCH AT GENEVA recently closed a fifteen-day evangelistic campaign in which Evangelist Franklin W. Swift assisted the pastor, Theodore G. Erler. There were sixty-nine conversions and the church membership was revived.

SPECIAL SERVICES WERE conducted by the First Church of Canton, Mar. 13-25, with Rev. Edwin S. Stucker, Ottawa, Kan., as the evangelist. The meetings were well supported by the people of the church, and the preaching of Doctor Stucker was effective. While it is not possible to tabulate accurately the results, there will be over fifty additions to the church as a result of the meetings. A definite and comprehensive program has been outlined for the year, culminating in the celebration of the seventy-fifth anniversary of the church in Apr., 1924. Rev. Wm. E. Bridge is pastor.

ON MAR. 6, Rev. and Mrs. Paul Montgomery of South Carolina began special meetings with the First Church, Athens. Services continued for twelve days. Twenty-five professed faith in Christ. Twenty-eight united with the church, twelve by baptism. Fifteen students from Ohio University took a definite stand for Christ, seven of whom were baptized Easter.

## MICHIGAN

REV. SANFORD J. SLOUGH has resigned as pastor of the Cement City and Clark Lake churches because of ill health. During his pastorate of two and a half years, eighty-seven persons were added

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to the membership of the churches. Mr. Slough has accepted a call to Stockbridge and will serve only one church.

### MICHIGAN

GANSON STREET CHURCH, Jackson, has just closed a revival service of two weeks' duration under the leadership of Rev. T. J. Hopkins, pastor of the First Church of Adrian. A number in the Sunday school declared their desire to serve Christ. A class in religious instruction has been formed to teach the converts the elements of Baptist faith. The Ganson Street Church now has a printing press and publishes weekly its own bulletin. Mr. Hurd, the Sunday-school superintendent, has the school organized into primary, junior and adult departments with separate rooms and superintendents.

SUNDAY, MARCH 4, MARKED THE CLOSE of the revival services conducted in the church at Belding for two weeks, under the direction of Rev. A. W. Littrell and Mr. D. L. Moody of Columbus, Ohio. On Sunday afternoon a baptismal service was held, when sixteen young men and women followed Christ's example. Twenty-five have been received into the church. Twenty-two young people have agreed to join a class for the study of the life of Christ. The coming of Littrell and Moody to Belding brought a rich blessing, and there were sixty-five professed conversions.

THE CHURCH AT MARSHALL is promoting evangelistic work. Marshall has been divided into seven districts with a captain and prayer meeting leader for each district. Prayer-meetings are held in the seven districts simultaneously. The first meetings had a total attendance of seventy-four, and the second week, ninety-eight. Some of the captains report as many as twenty calls made by one worker. From Mar. 11-18, evangelistic meetings were held every evening in charge of the pastor, Rev. J. Burt Bouwman. Professor Whitehouse, of Albion, gave a series of five addresses. The work was characterized by willingness on the part of many of the church members to work hard for the success of this effort.

THERE WILL BE A MEETING OF THE FREE Will Baptist State Association in the College Church, Hillsdale, on May 16, for the transaction of business. A sum of money has come to the association through a will in the Probate Court of Hillsdale County.

### IOWA

THE DANISH BAPTIST CHURCH of Cedar Falls at a business meeting decided to change its name to the Calvary Baptist Church. Rev. J. D. Vinding is pastor.

REV. EDWARD M. JEFFERS and family are located again in Webster City after a two years' sojourn in Florida. While in the south Mr. Jeffers was pastor of the Blake Memorial Church of Lake Helen, just six miles from DeLand and John B. Stetson University. The Lake Helen church building is a memorial to E. Nelson Blake, Jr., a promising young man and only son, who died suddenly at the age of eighteen. The memorial was erected and equipped by the E. Nelson Blake family, Arlington, Mass. Mr. Jeffers will be glad to act as stated supply for any church while the people are deciding on a pastor, or for a single Sunday. He also desires to assist in revival meetings, especially in towns where there is a chance to do aggressive work among shop and factory men.

### WISCONSIN

THE NORTHWESTERN DISTRICT OF THE Woman's Home and Foreign Societies will hold its annual meeting in Madison, Apr. 25-27. Mrs. Montgomery and Mrs. Moor will deliver addresses. Missionaries from both home and foreign fields will speak about their work.

#### Baptist Students at the University of Wisconsin

Through the Francis Wayland Foundation of Wisconsin and with funds provided by the New World Movement, a house was purchased in Feb., 1922, to be used as a home for the university pastor and as a Baptist students' headquarters. The house is situated adjacent to the university campus. Joseph B. Gleason will soon close his fifth year of service as university pastor.

During the first year that our Baptist student headquarters house has been open, Feb. 28, 1922-Feb. 28, 1923, more than 208 groups have used the house for their various meetings. In these groups have been more than 2,300 young people. Note the list of groups and the number of times they have met in the house: Miscellaneous committees, forty; student volunteers, twenty; life service groups, four; prayer groups, eighty-two; personal workers' groups, three; hike groups, six; young peoples' cabinet, nine; Christian Endeavor council, six; Sunday-school classes, seven; social groups, six; candy sales, three; special groups entertained, twelve; miscellaneous groups, ten. Hundreds of individual students have used the house freely as a home. A large number of personal conferences were held with the university pastor. During the year about twenty students of the university have been baptized into the membership of the First Church of Madison.

## Provisional Program, N. B. C.

(*Continued from page* 303)

9:45 Convention business
Reports
Joint Committee on interests of Negro Citizens; Conference with other religious bodies; Law Committee; Baptist Bodies Using Foreign languages; Denominational Day; Federal Council
11:45 Bible Exposition, Rev. F. E. Eden, Colorado
12:30 Adjournment

Afternoon
2:00 Singing and prayer
2:30 Address: "The Progress and Problems of Prohibition," Honorable R. A. Haynes, Washington, D. C.
3:00 Address: "The Determining Factor in Business and Industry"
3:45 Question Box
4:15 Business
5:30 Adjournment

Evening
7:30 Evening worship, led by Rev. Robert Craig, Iowa
8:00 Address: "The Unity of the Spirit," Rev. M. J. Twomey, New Jersey
8:30 Address: "Go Work Today in My Vineyard," Rev. Russell Conwell, Pennsylvania
9:20 Closing words by President Taylor

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**Station 1 EE is the amateur broadcasting** station in Dover-Foxcroft, Maine. From this station on a recent evening Rev. H. F. Huse, the pastor of the United Church, broadcasted an address on "Shall We Have Another War?" The address was printed by the Bunker Bible class, Elmer E. Cole, teacher, and wide distribution has been made.

**The campaign for Albion College and** the advanced educational program of Michigan Methodists culminated Mar. 15 at which time it was announced that $2,100,000 had been secured in pledges. The campaign was originally for an even $2,000,000 but $200,000 was added to replace Robinson Hall which was destroyed by fire. The trustees propose to continue the effort until another $100,000 is secured.


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## Pre-Convention Fundamentalist Conference

To the Baptists of the Northern Baptist Convention:

We herewith present the program for the fourth annual pre-convention conference on fundamentals of the Baptist faith to be held Tuesday, May 22, 1923, in the convention hall on the Pier at Atlantic City, N. J.

It will be observed that the program this year has some features not heretofore embodied in our programs. A number of prominent laymen will speak. One of our loyal women is included also in the list of speakers. The themes to be discussed are for the most part practical rather than doctrinal. A former president of the Northern Baptist Convention, and a former president of the Home Mission Society as well as a vice-president of the Foreign Mission Society will bring us their counsel in this conference.

The fundamentalists of the Northern Baptist Convention believe that great good has been accomplished by the previous conferences. Churches, associations, state conventions, and many conferences have given attention to the discussion of matters of doctrine and polity that can only result in good.

Some of our schools that have been drifting away from sound doctrine have corrected that tendency. At least two heretical teachers have been dismissed, one each from two of our prominent schools. Others must go under the pressure of an aroused conscience and an intelligent interest on the part of Baptists.

Fundamentalists have not a divisive purpose. They do not intend to withdraw from the Northern Baptist Convention. We are effecting no counter organization. We do ask our brethren of the convention to give heed to the voices of earnest men, long held in honor and in the affection of the members of the convention, as they restate, reaffirm and reemphasize the historic faith of Baptists. We believe now, as we have always believed, that in a large way the salvation of the world depends upon the Baptist message. It is our imperative duty as Baptists to keep that message pure and to pursue such a policy as will enable us to deliver that message in its purity to the largest number of people.

To that end we cordially invite all Baptists of all opinions to attend this pre-convention conference.

J. C. Massee, Chairman
Floyd H. Adams
Curtis Lee Laws
Frank M. Goodchild
David Miller

**Program of Pre-Convention Conference to be held at Atlantic City, N. J., May 22, 1923:**

**9 a. m.**

Meeting of National Committee of 120 in the Vernon room, Haddon Hall.

**2 p. m.**

Address by ten prominent Baptists.

"Our Heritage from the Fathers" —Rev. M. L. Wood, Huntington, W. Va.

"Our Heritage to our Children" —Rev. A. R. Stark, Cambridge, Ohio.

"Make our Schools Safe"—Mrs. John C. Chapman, Oak Park, Ill.

"Give the Bible First Place in our Schools"—Rev. John L. Strong, New York.

"Put the Schools upon their Merits" —Rev. David Lee Jamison, Albany, N. Y.

"Restore the Evangelistic Message" —Rev. Russell Brougher, Salt Lake City, Utah.

"An Inspired Bible and a Divine Christ"—Mr. Charles Jones, Boston, Mass.

"Magnify the Distinctive Doctrines of Baptists"—Mr. William T. Shepard, Lowell, Mass.

"Magnify the Spiritual Mission and Message of the Church"—Rev. Joshua Gravett, Denver, Colo.

**7 p. m.**

Addresses by prominent laymen.

"The Duty of the Church of the Present to the Church of the Past and of the Future"—Mr. Henry Bond, Brattleboro, Vt.

"Sound Doctrine, the Basis of Cooperation"—Mr. Charles R. Brock, Denver, Colo.

**9.30 p. m.**

Meeting of National Committee of 120 in the Vernon room, Haddon Hall.

## The Baptist Bible Union of America

**First Conference in Kansas City, Mo., May 11 to 15, 1923**

The first annual conference of the Baptist Bible Union is called for Kansas City, Mo., May 11-15. The call is not alone at the behest of the executive committee of that new organization, but at the request of a large number of ministers and laymen, north and south.

The union has issued a confession of faith over the name of Dr. T. T. Shields, pastor of the Jarvis Street Church, Toronto, Canada; Dr. A. C. Dixon, pastor of the University Church, Baltimore, and of Dr. W. B. Riley, pastor of the First Church, Minneapolis. The foreword of the confession makes the clear statement that the union recognizes no Mason-Dixon or national lines so far as the North American continent is concerned. It is the hope to bring the orthodox brethren of all sections into this conference. There are those who have objected to such a conference, on the part of the orthodox, as looking to division in the denominational body, but surely destructive critics could hardly sanction this criticism since the Baptist Council existed for some years solely for the purpose of propagating liberalism.

Their history probably has something to do with the occasion of this conference.

The tares of rationalism have been sown in both our schools and churches, and they have not only taken root but are now developing to such proportions as to demand attention. It should be remembered that in the parable, the field is the world, and at the present time the worldly schools are broadcasting these seeds increasingly, and many of them fall on church soil and spring up. There is nothing in the parable to indicate that such tares are to be left to grow in the church until the harvest, or that such sowers are to be encouraged in evangelical bodies. Conservatives are increasingly alive both to the menace of this matter and to the necessity of meeting this menace with more and better Bible teaching.

The location of the conference at Kansas City, Mo., is due to the following considerations. It was originally decided to hold this meeting at Evansville, Ind., and Dr. Rake of that city, cooper-

(*Continued on page* 319)


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**The Corporate Names of Our Societies and the States in which they are Incorporated are:**

**American Baptist Foreign Mission Society:** New York. Rev. F. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Ave., New York City.

**The American Baptist Home Mission Society;** New York. Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

**Woman's American Baptist Foreign Mission Society;** Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

**Woman's American Baptist Home Mission Society;** Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

**The Ministers and Missionaries Benefit Board of The Northern Baptist Convention;** New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

**The Board of Education of the Northern Baptist Convention;** Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

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**Inquiries concerning ANNUITIES and WILLS addressed to any officer named above will be held as confidential and will receive prompt attention.**

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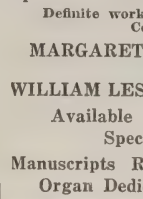
O Land of My Dreams (new) . .08
By P. D. Bird

Hear Thou Our Prayer (new) .10
By William Lester

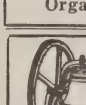
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# OUR MUSIC CORNER

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## Popularization of Pipe Organ

Making America musical is a task that has been carried on with energy in the last decade, and largely through mechanical means. The player piano and the phonograph have done their part in this. The organ, known as the king of musical instruments to musicians and laymen alike for centuries, has played a less demonstrative role, but there is at present a strong movement to purchase pipe organs as memorials to those who fell in France.

Among the cities which have recently purchased large organs for schools are Cincinnati, Jersey City, Milwaukee and Spokane. These are only a few mentioned at random. In Pittsburgh a great movement in which the leading musicians of the city are taking part is under way for the acquisition of a splendid organ for the large Schenley high school. In New York City a number of schools have organs and public recitals at regular times.

Besides the public use of the organ, there is a distinct educational benefit which has been realized for years by the leading universities. Many of these have large instruments. Cornell has two of the largest organs in the country. Yale University has a monster organ, famous throughout the world. Leland Stanford, Harvard, the University of Illinois and many others have notable instruments and regular recitals for the students. The University of Virginia has just installed a remarkable outdoor organ, placed in its Greek theater.

The school organ is at the same time a municipal organ in the cities of ordinary size and thus serves its double purpose at small expense. Larger cities have gone in for immense municipal organs and concerts by distinguished artists. St. Paul and Cleveland are the latest to be added to this list. In the former city the immense organ is being installed and Cleveland has ordered an organ which will be one of the most notable in the world. Portland, Me., has a splendid one which is to be played next year by Edwin H. Lemare, the famous English organist. Pittsburgh, in its Carnegie Hall, has one of the finest examples of the possibility of organ music with Charles Heinroth at the keyboard. San Diego, Cal., has the famous instrument built for the exposition there. Atlanta, Ga., was one of the earliest cities to purchase a fine city organ. Evansville, Ind., acquired one two years ago. Portland, Ore., Denver and Pueblo, Colo., are others which have up-to-date instruments that delight the public ear and are the pride of the citizens. Salt Lake City for years has been famous for its Mormon Tabernacle organ and people come from all parts of the United States to hear it played by John J. McClellan.

To the average man the pipe organ is a mystery. The wonderful advance in organ construction which amounts to a revolution has never been advertised extensively. The reason is that, unlike the automobile or even the phonograph, the organ never has been commercialized. There are in the United States only about thirty prominent manufacturers of these instruments. They and their workmen are artists, and they make no more ado over their work than does the artis who paints a wonderful picture. But i the last fifteen years the pipe organ ha actually become an entirely different in strument from what it was. Before tha day it was confined largely to churc use and was a means of worship. It i that just as much as it ever was, but i is also more of a complete orchestra i itself. It was that always, but the limi tations of ten fingers and two feet an the ponderous work of playing a larg organ were such as to keep the instru ment and its music within its own fiel Electricity and mechanical ingenuit have combined to change all that. On modern electric action organ the per former makes perhaps three times a much use of the facilities at his disposa and does it much more quickly. Thus th orchestra is imitated in practically all it possibilities on a well-equipped organ By the touch of a finger the man at th keyboard puts on or off one instrumen after another, or any number of instru ments at once, in any one of the thou sand combinations, having tone colors i profusion at his finger tips. From th whisper that can hardly be heard to th majestic full organ that shakes the entir building is only a touch. French horn in organs are made nowadays that can not be told from the genuine, even by French horn player. Tubular chime operated electrically make the listene feel that he is in an European cathedral

Advocates of the school organ poin out that one of its greatest advantage is that the pupils' minds are directed t the full depth, richness, color and variet of the world of sound, which no othe instruments can produce as well. I many listeners the desire can be kindle to explore for themselves its fascinatin possibilities. And organ practice is mor likely to appeal to the growing boy o girl and is more likely to hold their in terest than either the piano or violin.

—*The Musical Leader.*

---

**From Harold Flammer, Inc., New York, N. Y.**

Prophecy and Fulfillment.....*Hadley*

Somewhat belated in review, but non the less of great interest and importanc is this excellent cantata by one of th few front-rank native composers, Henry Hadley. Designed primarily as Christmas cantata, it will be acceptabl for any festival occasion of the churc year. As might be expected from th fame of the composer the music i sketched with a free hand, dealing in bi effects and speaking in accents of power The solos for soprano, alto and teno voices, are all vocal, interesting and char acteristic. But it is the choruses i which the grasp of the composer is mad most manifest. The opening chorus an fugue should be most imposing whe done by a competent choir, and the clos ing joyous chant should fairly lift th roof. The music is not hard, and it i music which will "sound." The experi enced choirmaster will appreciate wha I mean by that expression! Much musi which looks well on paper fails to "com off" when sung. But there need be n fears on that score with this work; i is a fine work in every way.

## Fresh from the Field

(*Continued from page 292*)

**Ginling College has just issued a six-**year review of its work. We note that thirty-two people have taught one or more years in the college; of these twenty have been Americans and twelve Chinese, the average term for the Americans being 3.6 years and for the Chinese 1.8 years. The cash entries of 1920 and 1921 are 50 per cent more than those for 1918 and 1919. Between 1918 and 1920 the boarding department was self-supporting on $50 per capita. Last year, however, increased cost of living created a deficit born by the college. Ginling hopes to have 200 students when the new buildings are finished.

**Throughout the United States on Mar.** 11 Presbyterian churches conducted their every-member canvass to secure pledges for the benevolences of the denomination for the coming year. The total benevolent budget officially authorized for missionary, educational and affiliated causes is $15,000,000. This is for the national and international work of the Presbyterian church, exclusive of the many millions raised by individual churches for their own running expenses and their own causes. Of the $15,000,000 benevolent budget, more than $3,500,000 will be spent for foreign missions, with an additional $1,300,000 assigned to the Woman's Foreign Mission Board. The board of home missions is allotted nearly $1,800,000; more than $2,260,000 is apportioned for home mission interests of the self-supporting synods; and the woman's board of home missions is set down for $1,120,000. The board of missions for freedmen, working among the Negroes of the south, is allotted $268,000, while the woman's department for freedmen gets an additional $225,000. There is assigned to the Presbyterian general board of education, working among the fifty-seven Presbyterian colleges in the United States, a total of over $1,600,000. The allotment to the pension work of the church, administered by the board of ministerial relief and sustentation, is $1,077,000. Other causes in the budget are: Work in Europe, $123,000; chaplains, $6,100; publication and Sabbath-school work, $677,000; church erection, $597,000; board of temperance and moral welfare, $73,800; evangelism, $84,900; men's work, $59,000; Sabbath observance, $25,800; American Bible Society, $92,000; Federal Council of Churches, $24,000.

## Baptist Bible Union

(*Continued from page 317*)

iting with the commercial interests of Evansville, was most cordial in the invitation, but to hold it there meant that hundreds, if not thousands of men, living to the south and west of Kansas City and being within the bounds of the Southern Baptist Convention would need to travel past the place of the latter assembly to Evansville and return, going to a corresponding expense in the matter of time and money without profit. Again, it is known that the great majority of Southern Baptists are in perfect accord with the confession of faith, and also with the aims of the Baptist Bible Union, and we felt it due them to so locate the conference that they could attend it with the least sacrifice to themselves. Still further, previous to the Northern Baptist Convention, for three consecutive years, the Baptist fundamentalists of the North have held at least one day of conference. The tone of that meeting has been admirable; the spiritual atmosphere created in it has been greatly enjoyed and the contention for the faith characterizing it has been helpful to the northern situation. Southern Baptists attending upon this fundamentals conference have borne generous testimony to both their pleasure and profit in the same.

A large tent seating 5,000 people has been secured and will be equipped admirably in every way, and most centrally located. The program will bring before the attendants some of the most notable Bible speakers from Canada and the states.

The objectives of meeting, while being carefully thought through by the executive committee will not be published until after they have been submitted to and passed upon by the assembly itself. Any action taken that advises any member of the Baptist Bible Union concerning any matter of denominational or spiritual interest, will first be duly presented to the assembly itself for popular discussion and majority decision. The 4 o'clock hour in the afternoon is set apart for business each day and the hour preceding it will be given over to free discussion of the issues to be presented to it.

Unquestionably this conference is going to do for Baptists some things which are ardently desired for that body. It is going to bring to them great, outstanding speakers and privilege them the inspiration of epoch-making addresses, but abundant opportunity will be afforded for the popular discussion of great doctrinal and ecclesiastical issues, a need that has long been felt in all the conventions but is being less and less provided by assemblies of limited time and weighted with enormous financial problems.

It is everywhere conceded that the matter of sound doctrine is now of such moment that to further delay its discussion and propagation would be not only perilous but deadly.

When the northern fundamentalists had their first conference in Buffalo, it was predicted 200 would attend. The selection of a church accommodating 1,500 was shortly found to be a mistake as the auditorium was altogether too small to seat the crowds which came, and we predict the tent with 5,000 capacity in Kansas City will be many times packed during these five days.

The executive committee:

R. E. Neighbor,
O. W. Van Osdel,
W. L. Pettingill,
W. B. Riley,
J. Frank Norris.

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1. To retain the services of 33 University Pastors — the Big Brothers of your boys and girls.

2. To maintain its Student Visitors—to look after the religious interests of our Baptist students.

3. To develop Missionary Education throughout our constituency and thus render unnecessary future "drives."

**The Board of Education**

**276 Fifth Avenue** **New York**

***The Fiscal Year Closes April 30***

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION






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Volume IV April 14, 192? No. 11

# The Ba?

May MAY 1923
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The First Church of Evanston, Illinois, and the new church house, for which dedicatory services were held, April 8 to April 13. This building fulfills a dream for service which the church cherished for years. It stands in the center of the city "where the feet of men go by."

## Fresh from the Field

**Rev. A. T. Robinson and Mrs. Robinson**, well-known as "tithing evangelists," have been working in Texas during the winter and are now in Oklahoma. They lost their personal belongings in a recent hotel fire, but were thankful to escape with their lives.

**Rev. W. T. Roberts, for a number of** years one of the workers of the Michigan Baptist Convention, has accepted the pastorate of the church at Alma.

**W. G. Brimson, transportation manager** of the Northern Baptist Convention, asks us to warn delegates that it will be necessary to secure certificates in order to avail themselves of the reduced rates to the Atlantic City Convention. Order of your state secretary or direct of Mr. Brimson, 125 N. Wabash Ave., Chicago.

**Rev. T. J. Villers has entered upon** his second year as pastor of the White Temple, Portland, Ore. Over 200 new members have been received into the membership of the church.

**Pres. Clarence A. Barbour, of Rochester** Theological Seminary, will deliver the commencement address at Des Moines University, June 6.

**Steven Goldthwaite, proprietor of the** *Boone Republican*, a daily paper of Boone, Iowa, recently presented the First Church of that city with a $6,000 organ. This was given as a memorial to his father, Prof. N. E. Goldthwaite, formerly a teacher in Des Moines College.

**Rev. George R. Stair is now engaged** in special meetings in Waukegan, Ill. He has just closed a most remarkable meeting in Pineville, Ky. Already over 100 new members have been received by the church, three young men have pledged themselves to the work of the ministry and twenty-four young women indicated their purpose to give themselves to some form of definite Christian service.

**The league of nations non-partisan** association of which former Justice John H. Clarke of the United States Supreme Court and former Attorney General George W. Wickersham are presiding officers, has organized a committee on churches of which Dr. Charles S. Macfarland is chairman. The committee plans to submit to the entire clergy of the United States in printed form a statement of the basis, aims and achievements of the league of nations in an effort to enlist the aid of the church forces in developing an independent, non-partisan cultivation of public opinion on the subject.

**The year 1923 brings the golden an**niversary of still another veteran missionary, Miss Harriet Eastman of Burma. Griggsville, Ill., was the birthplace of Miss Eastman. Educated in an Ohio girls' seminary, she taught for eleven years in the public schools of Illinois and Michigan before offering herself for the mission field. On Sept. 17, 1872, she was accepted by this society and designated to the Paku Karen School at Foungoo. She has given faithful and efficient service always and in whatever capacity she has labored. Special mention should be made, how-

(*Continued on page* 324)


# An Unfulfilled Promise

In Cuba, there is a school known as "Colegios Internacionales," but more familiarly known to Baptists as Cristo College, maintained by The American Baptist Home Mission Society, that is every year extending its influence and increasing its service in promoting the Kingdom throughout the Island. Its present enrollment is 230. Long ago the promise was made that this great institution should have a Lecture Hall.

This promise has not yet been fulfilled. The dormitories are overcrowded, the first floors of the dormitories have to be used for recitation purposes. In order that their children may attend school, many families are obliged to make their homes in Cristo.

WHY CANNOT THIS AND OTHER IMPERATIVE NEEDS BE MET?

Here is one reason:—

**Although the Society's budget for the present year is only 75% of the budget of the previous year, the receipts for the first ten months of the year have not been sufficient to meet the expenses of the Society even on the reduced basis.**

To meet the balance of the budget for the current year, $245,653.23 is still needed from the denomination. On February 28 the accumulated deficit of the Society amounted to $385,308.00.

## The American Baptist Home Mission Society

Samuel Bryant, Treasurer — Charles L. White, Executive Secretary

**The fiscal year ends April 30. Send checks to your State Promotion office, to the Treasurer of the Society or to the Treasurer of the Board of Promotion, 276 Fifth Avenue, New York City.**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

# The Baptist

Vol. IV Chicago, Ill., April 14, 1923 No. 11

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines), $125.00. No time or space discounts.

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## Bad—Might Be Worse

The bulletin of the Metropolitan Board of Promotion is authority for this startling news item: "More copies of the Bible are stolen from the main library of Columbia University than any other book." This is bad but it might be worse. If it were money it might bring more complete destruction or if it were automobiles the thieves might be wrecked, but note it is *Bibles* which are stolen. Suppose they are read. Suppose the thief should become acquainted with Christ as did another thief on a cross. It is bad but it might be worse.

# Killam's Kollum

### A Hard Question

The editor's secretary sometimes asks questions which it is hard to answer. Here is the latest question: "Mr. Killam, why do the pastors who have the help of evangelists always give them such unreasonable boosts. Is it a part of the agreement?" We can vouch for the fact but we are unable to answer the question. An analysis of many such "news" items will show 90 per cent publicity, 5 per cent "news" and the balance "chinking." That is why some of you do not recognize your own contributions.

### Baptismal Font For Sale

THE BAPTIST is proving a good advertising medium. We have received some pretty good orders for space during the present year, based upon results secured from smaller copy the past year. There are some lines, however, which it does not pay to advertise in THE BAPTIST. For instance: "For Sale—Baptismal font, galv. iron, thirty-four inches diameter, forty-eight high." Our reply: "Such an advertisement would cost you 6 cents per word. Common business honesty, requires us to say that a Baptist newspaper is a poor medium in which to advertise a baptismal font. We might be arrested for taking money under false pretenses."

### Does Not Always Agree With Wife

DR. C. H. BARLOW, who has been set aside by the Foreign Society for special research work, is busy at his task in Shaohsing, Chekiang, China. In a personal letter to the editor he tells us of the arrival of a daughter. "She promises to grow up into a great woman and I hope she keeps her promise," writes the father. The doctor's work is of a very confining nature and his "microscope" eye has been on a strike and this has made the work more difficult. He has, however, been able to read THE BAPTIST. We almost blush to quote what he has to say about the paper. "I am better and better pleased with THE BAPTIST each week. I like its clean-cut views and its steady adherence to its purpose and its generous liberality. I like its Christian outlook and its orthodoxy, which is only another name for straight teaching. I do not always agree with it, but neither do I always agree with my wife. It would be a poor sort of a paper that had to be printed so that every man might always agree with it. I surmise that the editor himself does not always agree with it, but it is a good paper for all that and it is the first denominational paper that I have ever felt that I had time to really read. God bless it."

## Fresh from the Field

(*Continued from page 322*)

ever, of her work in the translation of missionary literature into the Karen tongue, and of her assistance in the revision of the Sgaw Karen Bible.

**Rev. Birney S. Hudson, until recently** pastor of the Free Street Church, Portland, Me., is assisting Rev. J. Whitcomb Brougher during April at the Temple Church, Los Angeles. Doctor Hudson will preach in the Temple, Apr. 22.

**Rev. M. G. Dickinson of the Ravenswood** Church, Chicago, has resigned in order to accept a call to the Oakland Church, Pittsburgh. Mr. Dickinson will begin his new work May 1.

**Rev. George Kinsman of the First** Church of Marshalltown, Iowa, has resigned. His plans for the future have not been announced.

**Rev. S. P. Shaw of South Dakota** is back at work again. He was obliged to go to the hospital for a serious operation but made quick recovery. The church at Parker has loaned its pastor, Rev. E. F. Jordon, to the convention for special campaign work for closing of the fiscal year.

**Rev. L. B. Rogers of Taunggyi,** Burma, recently concluded a five weeks' school of missions at the First Church, Oak Park, Ill. "Building with India" was the textbook used. The attendance grew from ninety to 175.

**Rev. G. R. Smith, formerly pastor of** the First Church, New Albany, Pa., is now pastor of the Lower Providence Church, Norristown, Pa.

**Rev. Jesse R. Hastings, pastor of the** church at Stonington, Ill., conducted three successful evangelistic services. The first was held with his own church and resulted in forty-one conversions. The second meeting was with the Assumption Church. There were fourteen conversions. The third was with the church at Palmyra, as a result of which there were eighteen persons added to the church membership.

**The regular March meetings of the** boards of managers of the Publication Society and the American Baptist Home Mission Society, were held simultaneously in New York City. Following the conferences of the committees representing both societies a joint session of the boards was held. The work in which the two organizations are engaged cooperatively was reviewed. Hon. L. S. Chapman, of Syracuse, president of the Publication Society, and Judge F. W. Freeman, of Denver, president of the Home Mission Society, were present and spoke hopefully of the denominational outlook.

**That Germany will go dry within ten** years, is the belief of Dr. and Mrs. Reinhard Strecker of Darmstadt, Germany, who are in the United States studying prohibition and its effects. They and three others were delegates to the recent convention of the world league against alcoholism at Toronto, Ont. Doctor Strecker says that the American prohibition example will be followed by the German people who are watching everything that is going on in America. He is president of the central committee for prohibition in Germany. Mrs. Strecker is a member of the German W. C. T. U.

**The Buies Creek Church, N. C.,** of which Rev. J. A. Campbell is pastor, was dedicated Mar. 11.

**The report of receipts of the foreign** mission board of the Southern Baptist Convention to March 1 shows an increase in receipts over last year. The total for 1922 on this date was $751,271 and this year $764,376.

**Rev. W. A. Cameron preached on a re**cent Sunday evening to 3,000 persons in the Uptown theater, Toronto. No doubt many thousands heard the sermon by radio as this was first instance of broadcasting a Sunday evening service in Canada.

### *Forward!*

By Caroline Grayson

*FORWARD, fellow Baptists!*
*Forward yet again!*
*Future tasks await you,*
*Tasks for earnest men.*
*Unity of purpose,*
*Loyalty to God;*
*Infinite conception*
*Of his Holy Word.*

*Hear the call resounding,*
*From the East and West;*
*Forward! Forward! Forward.*
*Ready for the test!*
*North and South are calling,*
*Great the need today;*
*All the world needs Baptists—*
*Those who work and pray.*

*Shall we for one moment*
*Falter at our task,*
*While the world is pleading?*
*For our help, they ask;*
*Never, no, never,*
*Will our courage fail—*
*Forward is our watchword—*
*And we will prevail!*

**The First Church, Jacksonville, Fla.,** recently closed a meeting led by Dr. James W. Kramer and gospel singer, Mr. Frank McCravy. Doctor Kramer is a preacher of the old gospel, the church was revived and more than 100 were added to the membership.

**Rev. J. H. Strong, Hyattsville, Md., is** planning to conduct a small party which will attend the Stockholm meeting and will visit Scotland, England, Holland, Germany, Denmark, Switzerland, Italy, Sweden, Norway and France. For further particulars address Mr. Strong.

**Rev. Frank M. Goodchild, pastor of the** Central Church, New York City, on Mar. 27, 28, and 29, delivered a series of seven addresses before the Baptist students of the Moody Bible Institute, Chicago. Dr. Goodchild's subjects were: "Baptist Principles," "Baptist Doctrine," "Baptist Polity," "Baptist Ordinances," "Baptist History and the Present Denominational Organization," "Baptist Heroes," and "The Relation of Baptists to other Christian Bodies." Dr. Goodchild is second vice-president of the Northern Baptist Convention and a trustee of the Northern Baptist Theological Seminary.

**Statistics compute that people in the** United States pay fifteen times as much for luxuries as for public education.

**At a recent service at the First Church,** Albuquerque, N. M., representatives were present from thirty-five states and from six foreign countries.

**Lord Carnarvon, who recently received** much press publicity as the discoverer of the tomb of Pharaoh Tut-Ankh-Amen, died April 5 at Cairo, Egypt. Although he finally succumbed to pneumonia, it is said that he had been bitten by a poisonous insect while exploring the tomb.

**Rev. Herbert Hines of Kankakee, Ill.,** has been selected to become leader of the party going to Europe which Rev. Judson B. Thomas was making up at the time of his death. Mr. Hines' appointment has been approved by the Temple Tours and by all the members of the party who had signed to go with Doctor Thomas and several others have since booked for this trip.

**With the cooperation of Yale Univer**sity and the active support of the Chamber of Commerce and the leading hotels, preliminary arrangements have been completed for the holding of the biennial meeting of the general conference of Unitarian and other Christian churches in New Haven, Conn., next September. Chief Justice William H. Taft, president of the General Unitarian Conference and a member of the Yale corporation, represented both sides in the negotiations.

**Dr. James L. Barton, secretary of the** American board of commissioners for foreign missions and chairman of the Near East Relief, has been meeting various groups in New York and other cities and giving most graphic and significant pictures of his several weeks' stay at the famous conference. One interesting thing about Doctor Barton's visit was that he seemed to get closer to the Turkish delegates than any one else present, official or unofficial delegates. One thing has been made very apparent and that is that Turkey has come back, and henceforth the nations will have to meet Turkey as an equal. Says Doctor Barton: "That Turkey has come back may be unpalatable to many of us but it is a solid fact. Our institutions have got to plan to turn their attention to taking care of an unprecedented number of Turkish students, but they will go on under the new conditions and they will ultimately, I hope, revolutionize the life of Turkey." Regarding American institutions in Turkey, which was the branch of the discussion in which Doctor Barton was particularly employed, he declared that in spite of many disappointments the conference had demonstrated that the Turks were anxious to retain the American institutions in their country. He said that he was entirely convinced that promises given for their protection were sincere and would be lived up to, if Ismet Pasha and other Lausanne delegates continued in power. Doctor Barton also emphasized the fact that the American delegation had stuck to four main points and had won three of them; the open straits issue, the retension of the Greek patriarchate at Constantinople and the indemnification of the Armenians who had left their property behind in Turkey. The fourth point—the Armenian's national home—he declared was temporarily lost.

The Baptist

# The Rope in the Belfry

OLD Christmas Evans, the fiery, one-eyed Welsh Baptist preacher who used to sway his countrymen by the magic of his eloquence, once said, "Prayer is the rope in the belfry; we pull it *and a bell rings in heaven!*"

This statement does not set forth a merely magical theory of prayer; it simply states what is fundamentally true not only of prayer but of all religion which is spiritual and which recognizes the supernatural. It does not, of course, apply at all to a religion of man's own making, whose communings are only self-communings like those of the Pharisee "who prayed with himself," whose prayer is only a spiritual gymnastic for exercising the sinews of the soul, prayer which does not reach—and is not expected to reach—heaven or God; a religion in which sinful man must be his own savior, or indeed is not considered sinful but merely unfortunate or ignorant or immature; a religion in which Jesus Christ is not a divine Saviour to lift us to our feet and then to walk with us life's difficult way, but is only a friendly adviser and a shining example. No, such a religion rings no bell in heaven, does not reach into the dwelling place of God; cannot bring to the soul struggling with its sin the divine help needed for a new start, a transformed life, a veritable rebirth. But a spiritual religion is a veritable cord reaching up into the belfry of heaven; a bell peals out there in the presence-chamber of the King; our weakest signal is received in his holy habitation.

Our denomination has always stood for a spiritual religion as against not only rationalism but ritualism and especially as against the delusive crutch of state support or a compulsory religion. Before the Protestant Reformation it sealed with its blood its protest against the idea of sacramental grace, whereby at the tinkling of a little bell the priest was presumed to work the miracle of transforming bread and wine into the body and blood of Christ. And when Protestantism itself in Germany, in Switzerland, in France, in England, and even in New England, dared not consistently cut loose from a supporting state and trust God's truth to its own inherent power it was the Baptists scattered and persecuted throughout Europe and then in a commonwealth of their own in America, who dared risk not merely asking for themselves but granting to all others absolute liberty in matters of religious faith, and absolute freedom for religion itself from governmental support.

And now the handful of corn in the mountain-top has increased until it waves like Lebanon. Eight millions of members call themselves by the Baptist name in America. They are about one-third of all evangelical members in our land, with a constituency, according to the usual reckoning, of more than twenty millions. The president himself and the highest appointive officer of our government, the one who with such notable efficiency represents this government in its relations with the nations of earth, bear our denominational name. What blessing God has given to the principle of spiritual religion, and to the faith which dared in the smallest and most friendless commonwealth to cut loose from all state support or compulsion of conscience and has seen this vast nation and others throughout the world adopt its position in their fundamental law.

But Baptists dare not go out of business. Our witness is still needed even in this land. We stand most strongly for the spiritual ideal, and for the freest church government, and the least of formalism in worship. We maintain the soul's right of direct approach to God in Christ. No ordinance, nor promise of parent, nor act of priest, nor mere assent to a creed, nor sacramental rite, nor committal of fate to a church—nothing may come between us and God or do the work of faith for us. We are consistent in our witness to the necessity of a new birth before church membership. Our baptism on profession of faith and our maintenance of the significant emblematic mode of the New Testament holds this ever before a forgetful world.

An unspiritual Baptist church is almost a contradiction in terms. We have no reason for being if we lose our spiritual character. God help us if through any pride of prosperity or intellectuality we let it slip from us. Nothing in this world or any other can compensate us for the loss of that connecting cord which reaches up into the belfry of heaven, but with it no task is too gigantic, no sacrifice too great for us to meet.

## The Need for Speed

ONE day last week we were on a journey along a well traveled city street which leads into the growing suburbs of a thriving metropolis. Half of the street was occupied by the raised right-of-way of a trolley line, the other half was allotted to vehicle traffic.

Travel in both directions was very heavy so that it was well nigh impossible for an automobile to pass any other vehicle going in the same direction. Consequently the pace was set by the slowest vehicle on the road ahead of you.

For some miles we moved along fairly well, then suddenly we were slowed down by the machine in front of us and soon a mile or more of vehicles just crawled along the road.

Then all of a sudden the automobile ahead of us began to gather headway and we at once did likewise. Soon we passed a side street and drawn into it just enough to let us pass was an old-fashioned one-horse lumber wagon with the driver perched on its seat. As we shot by it our chauffeur leaned out, waved his hand and cried, "Thanks!" And the man on the wagon waved back and smiled upon us.

In its day the lumber wagon was a most useful vehicle, but its day has largely gone. This is the automobile age. Now, the advent of the auto does not change any law of God; it uses the same laws of motion that its predecessor did, but it makes a fresh application of those laws of motion to its method of propulsion.

We have no quarrel with any slow-moving, old-fashioned brothers or sisters driving a church lumber wagon unless they persist in slowing down the rest of us who want to travel faster. We remember that in their real day perhaps they moved as fast as anybody.

We wish, however, that all such people in our local churches would have the grace and good sense not to keep the road occupied so as to slow down all the other members while they continue to crawl along. It is well nigh impossible to pass the slow vehicle of the slow-moving brothers and sisters unless they lovingly move aside to allow us to speed on.

Keep on the road, slow-moving people, we do not want you to leave it. We love you, and will greet you kindly and smile upon you if you will just let the rest of us get by you and travel on fast enough to keep up the speed necessary to make real progress along the Christian road of today. Drive an old-fashioned church finance wagon if you must, but let the rest of the church membership ride in a modern vehicle.

We are sure the time has come when the out-of-date slow mover must no longer be allowed to set the pace for all the rest of the church. Yes, it is possible to travel too fast, but the average church suffers more from slowness than from speed.

We must travel fast enough in stewardship, in missionary enterprise, in church finance or in religious education to make real progress and keep our place in the line of march. That means automobile speed and not the pace of a lumber wagon. Out of the way, if you please, Mr. Lumber Wagon Driver, and let the rest of us speed on in the automobile of Christian progress.

## Safety First

THE pleasure of accumulation has a strong fascination for most men. They have a peculiar joy in seeing a carefully laid plan reaching out into many years yielding its expected results. The story of such lives, successful in winning wealth, reveals a succession of conquests over difficulties. What were stumbling blocks to others were stepping stones to them.

But after the period of accumulation—what then? Such a time brings the moment when a man seriously sits down to make a will. First of all, he naturally thinks of his own family and such other relatives as are in need of his gifts, but many persons in making their wills have arranged that annuities should be paid to their relatives, friends and servants through the missionary societies. There are manifest advantages in arranging for such annuities.

## We Move a Trial for Heresy

IT is now proposed, according to the secular press, that the imprecatory psalms be deleted from the book of common prayer. It seems to be assumed that perhaps those ancient writers credited the Almighty with some of their own feelings and passions. At any rate these sections of the scripture are not especially needed in a day when the world is torn asunder by national, racial and social hatreds. Are not the bishops who make these recommendations open to the charges of heresy? They appear anxious to substitute something about a God who causes his sun to rise upon the bad and good alike, and sends rain upon the righteous and unrighteous. They want men to be sons of their Father in heaven. You will note that they do not suggest that the imprecatory portions in question are not a part, and properly so, of the scriptures. All they want is to leave them in the Bible so that it will not be necessary to use them in the course of public worship. In other words these bishops are the same kind of heretics that most of us are. We open the Bible and take from it what pleases us best, or what seems to be most helpful in our present stage of Christian development.

## Cannot Estop Decision

ONE thing an editor never lacks. He may be without money; he usually is. He may be without judgment and sense. He may suffer from the want of other things—but he is never without advice.

It is a most hopeful sign that scores of people week by week take the time to write pages of advice. They tell us what we ought to say and ought not to say. They give minute directions as to what we should do and what we should refrain from doing.

At a first glance it would seem this interest upon the part of our friends should greatly simplify an editor's life. What man filled with the perplexities of life would not welcome dependable guidance? Aye, there's the rub—*dependable*. We find ourselves under the necessity of choosing between conflicting advice. It is a question which is the harder, to choose one's course from facts in his own possession or to choose between divergent courses pointed out by equally sincere editorial guides.

# A Page of Opinion

## Uniting by Dividing

A WEEK ago we called attention to the first annual meeting of the Baptist Bible Union of America in Kansas City just before the meeting of the Southern Baptist Convention. The *Religious Herald* of Richmond comments at length upon the movement and expresses the fear that the articles of faith which are intended to be, in the words of the authors, "at once a rallying center for the faithful among us, and a unifying force among all them who truly believe," will "unite by dividing."

The *Herald's* fears seem to center in the article which reads, "We believe in the literal, personal, bodily and imminent return of our Lord." The *Herald* continues: "In this realm of doctrine we can afford to have a wide fellowship and large liberty of thought and belief. Certainly those who believe that Jesus will come again as he said he would, need not be required to furnish as a part of their creed a detailed program of that august event which lies in the lap of God. Nevertheless, so dogmatic are these brethren, who are leading spokesmen for this so-called Baptist Bible Union of America, on this issue along with others, that they make the following declaration: 'We propose, henceforth, to lend assistance only to such churches, educational institutions and missionary organizations and stations as stand with us for these clear Bible and historic Baptist teachings.'" "That of course," says the *Herald*, "cuts out all Southern Baptist enterprises."

Having dismissed the doctrinal matter the editor turns to practical matters as stated in the foreword of the Bible Union statement: "The Baptist people of the earth are at the present in sad confusion and their fellowship is torn by increasing controversy. Practically every convention, state and local association, and almost every mission station and local church is the subject and scene of strife." The *Herald's* comment is: "What an amazing misrepresentation this is of the condition of affairs in the Baptist denomination." The editor then cites conditions in state and local associations which belie the charge.

"Assuming, however, that the authors of this astounding statement are sincere and have facts which others do not have the *Herald* doubts the efficiency of the methods proposed to bring unity. As a remedy 'they send out a creed which when it comes to dealing with the second coming of our Lord sets down as essential to this new fellowship and as fundamental in Christian doctrine what is commonly known as premillennialism.'" The editorial concludes: "Let us say once more that it gives us real pain to set these things down, but we surely cannot be mistaken in thinking that the time has come when these good brethren ought to be asked to reconsider their method of procedure, and to warn them that if they do not, instead of promoting the unity and solidarity of our people, they will contribute as far as their influence goes to the spirit of disintegration and confusion."

## "Abhor That Which Is Evil"

DR. R. B. PEERY in the *Lutheran* says some searching things about the Christian's attitude toward evil. We bring you the gist of his message.

"Every Christian must come in contact with wrong and vice, as he journeys through this world. What shall he do in regard to it? What attitude shall he assume toward it?

"Now, there are just three possible attitudes toward evil—indulgence, indifference and abhorrence.

"Indulgence is the attitude of the sinner, the libertine, the thief. That way lies suffering, remorse, jails, penitentiaries, the madhouse. It is an impossible way for the Christian, since he is to 'depart from evil and do good;' 'to touch not the unclean thing;' 'to come out from among them and be perfect.'

"Indifference is the attitude of the moral and physical weakling, who sees glaring wrongs flourishing about him, and complacently shrugs his shoulders, saying, 'Such things are bad, but it is no concern of mine; why should I make myself unpopular, and perhaps injure my business, by speaking out against them?' According to the law of the land, a man who knows of murder, arson, or other serious crime, and who keeps quiet about it, is punished as an accessory after the fact; and many Christians become partners in the sins of evildoers because they aid in their concealment by silent acquiescence.

"Abhorrence is the only right attitude for a Christian to take towards wrong doing. The command comes ringing down through the ages. 'Abhor that which is evil;' make no compromise with sin, but cast it out root and branch!"

## The Victory of Defeat

ON another page we call attention to the results of an election in Detroit. In this account we quote from the paid publicity of those who opposed Judge Pliny W. Marsh and his colleagues. We congratulate these friends of law and order upon their defeat. We should have been glad of their reelection, but a defeat at the hands of their opponents is a high testimony to the character and fearlessness of the defeated candidates. To be retired because one has been outspoken in favor of civic decency and faithful in discharge of duty as a public servant is more of a victory than an election at the hands of those who set themselves against such conduct.

## HYPYP

THE above is not found in the list of radio broadcasting stations. The signature, however, is of more than passing interest to all Baptists. As a denomination we are under a strain, for more than $5,000,000 must be received before the close of this month or our work will be curtailed and our debts will not be decreased. The results are all bound in the answer which we give to HYPYP within the month. Yes, will mean victory. It will mean progress. All that it means eternity alone can tell. *Have You Paid Your Pledge?*

# Is Compulsory Baptism Decreasing?

By L. C. Barnes

RELATIVELY it is decreasing greatly. Positively it is decreasing noticeably. It is no longer performed at wholesale. It is no longer except by sacramentarians regarded as essential to eternal welfare. Many of those who still practice it do so with decreasing emphasis and with changing interpretation as to what it means. It looks pallid as compared with the days of its vigor.

The Grand Prince of Russia, Vladimir, having decided to make his empire Christian, in the year 988 drove his subjects at the point of the bayonet into the River Dnieper to be "baptized." Uncounted thousands thus were christened. It is inconceivable that they were thereby Christianized. This wholesale immersion was not a religious act. It could not be religious because it was compulsory, and an indispensable element in religion is that it be voluntary. Any act to be rightly called religious must have volition as its most essential factor.

### None Qualified to Be Censorious

We none of us are qualified to be censorious of others. It is chastening to us all to remember that even the noblest of bodies may harbor atrophied or left-over organs—one vermiform appendix or another. In 1922, 175,813 infants were "baptized" in the United States by three denominations closely akin to ourselves, many of whose members are better Christians than many of us. Scores of other pedo-Baptist bodies, including the Roman Catholic, christened other hundreds of thousands. The tenth century Russians could have refused to be "baptized," though perhaps at the cost of their lives. But the twentieth century infants were helpless. Their so-called "baptism" was in the fullest sense of the word compulsory; was in fact without a possibility of choice or refusal. It is well known that the practice originated in the idea that a ceremony of itself can convey some divine grace, as it were by magic. Is this particular vestige of outgrown ideas increasing or diminishing?

Not long ago an official of one of the pedo-Baptist denominations (Congregationalist) showed me by the tables in a year book of his body that infant "baptisms" were comparatively few among the old line American churches, and persisted in considerable numbers only in the churches of recent European extraction. Apparently the democratic atmosphere of our country was eliminating the compulsory act in the name of religion and leaving it for personal choice.

A loyal member of a compulsory baptism church has looked up facts from another point of view. Two of the large denominations which are comparable with Baptists in size, and which are also very near and dear to us in spirit, are, in fact, our intimate fellow-workers, leading us in many forms of devotions to the kingdom of God and greatly surpassing us in not a few respects, show the following facts: In 1922, the Methodists (M. E. North only) reported 111,117 infant baptisms. That was twenty-six to every thousand members. The earliest year for which data could be obtained was only sixty-five years earlier when the infant baptisms were thirty-two per thousand members. It is noticeable when every church, or group of churches of one thousand members has six fewer compulsory baptisms in a year now than an equal "circuit" had in 1857.

Turning to the Presbyterian (North), figures are given a generation earlier than for the Methodists. On that account or some other they show a much greater diminution in the ratio of compulsory baptisms. In 1922 they report 42,311 infant baptisms. That is fifty-one fewer per thousand members now than in 1827.

It is doubtful whether an elaborate study of all the compulsory baptism denominations would yield substantially different results. The other two very large compulsory baptism sects, the Roman Catholic and the Lutheran, would in all likelihood show less rather than larger changes in the practice.

### Voluntary Principle Destined to Win

A distinguished minister of a denomination which practices compulsory baptism has recently printed statistics which are significant on another aspect of the question. He is one of the experts of the country in figures. Some of his classifications have been adopted by the government in the 1920 census. Dr. Walter Laidlaw, with his minute skill, compared the last government takings of a religious census, those of 1906 and 1916. He finds that in this ten-year period the population of the United States increased 17.1 per cent; the Roman Catholic 10.6 per cent; the Protestants 23.4 per cent, and the bodies practicing believers or voluntary baptism 28.2 per cent. Here is unmistakable evidence of what is going on in the free atmosphere of America. The body which clings most tenaciously to the idea that a ceremony, apart from volition, can convey religious values fell in growth far behind the general growth of population, although in that ten years it was replenished by enormous accessions from Europe. The bodies having less faith in sacramentarian religion grew decidedly faster than the population. But the bodies which utterly repudiate sacramentarianism and will have nothing to do with its survival in compulsory baptism, grew very much faster still and nearly three times faster than the Roman Catholics. The voluntary principle in religion is destined finally to win. The people who began four centuries ago to lay down their lives by the hundreds of thousands in protest against compulsory baptism and obtained a name thereby, have turned that nick-

*AND why call ye me, Lord, Lord, and do not the things which I say?*

*Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like:*

*He is like a man building a house, who digged and went deep and laid a foundation upon a rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.*

*But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.*
*—Jesus.*

name into a name of high honor. Multitudes of people, however, suppose that the name Baptist means the opposite of what it does mean. It stands historically, and quite as much actually today as ever, for voluntary instead of compulsory baptism—not for magnifying baptism, but for making it utterly subordinate to personal character, in fact nothing and considerably worse than nothing without the antecedent spiritual character. As the only value of baptism is as an expression of will, it has no validity of any kind where there is no will expressed. To ask Baptist churches to receive members without baptism is to ask them to do what none of the other churches, except the Friends, are willing to do. It is infant baptism which is keeping Christendom d i v i d e d, more deeply divided, than any other one thing.

What ought to be done about the vestige of an outworn conception of religion—compulsory baptism? The Roman Catholic doctor of divinity and great preacher, Balthazar Hubmeir, in the early part of the sixteenth century took the only scientific course, utterly repudiating infant or compulsory baptism. In that pre-scientific age he paid the penalty of his rational advance by being burned at the stake. In both Germany and England multitudes went with him. The best thing to do with compulsory baptism is to quit it at whatever cost. There is a sound suggestion by analogy in the recent published statement of the eminent physician, Dr. W. W. Keen, speaking of another matter purely scientific: "The best known example of a vestigial organ is the appendix, which, in some of the lower animals, is well developed and functions actively. Its frequent inflammation is also a good example of the fact that such imperfect vestigial organs are very prone to become diseased and often require the surgeon's skill to avert disaster. The only really safe place for the appendix is in the surgeon's collection of trophies."

There are at least thirty-six denominations of Christians in the United States which have cut out compulsory baptism. They number over ten million living members, every one of whom has chosen for himself to confess Christ in an emblem of resurrection to a voluntary new life. 95 per cent of them are known as Baptists and Disciples. Would it not be a good thing for all of these voluntary baptism bodies, which are growing in numbers so much more rapidly in proportion to population than the compulsory baptism bodies, to hold at least one great national convention to make unmistakable to a misapprehending world the central factor in their testimony?

At any rate the great Baptist body which has never for an instant recognized baptism by compulsion, either physical or metaphysical, as having any validity whatever, cannot begin to recognize it as valid at this late hour when the practice is waning in the light of day. A terrific crisis is now on in human thought. Is the universe at heart mechanistic or is it personal? The people who have long existed for the cutting out of the mechanistic and the supremacy of the vital are called upon as never before to give their testimony unequivocally. We must put incessant vigor into our age-long testimony for only "believers baptism" that is, voluntary instead of compulsory baptism.

The glad response of human personality to the divine Personality is all that is real in religion. That is the whole of it in the home, in the church, in the factory, in the store, on the farm, in the state, in mankind. What a positive, transforming, magnificent, yes, infinite reality!

## A Message from the Finance Committee

*To the churches of the Northern Baptist Convention*

Your committee desires to call attention to the necessity of replenishing the treasuries of our missionary societies and boards and of our schools and colleges.

We need $10,000,000 for the year ending April 30. More than this amount has been pledged. So far about half this sum has been received.

The gifts of the living, supplemented by the income from invested funds, provide only for the bare necessities of our work.

The command of our Lord, "Go ye into all the world and preach the gospel to every creature," was never more urgent than it is today.

The challenge of the world's need was never more insistent.

Less than a month remains before the close of the fourth fiscal year of our cooperative program.

Let every member examine himself and see whether he is doing his part.

We must not stand still. Let us all go forward together—in his name—confident of victory.

Fraternally yours,

D. C. Shull, Chairman

Woods A. Caperton, Indianapolis
George W. Coleman, Boston
Joseph C. Hazen, Orange
Orrin R. Judd, New York
Frank H. Lindsay, Milwaukee
Corwin S. Shank, Seattle
Walter A. Staub, New York
Ambrose Swasey, Cleveland

Finance Committee of the Northern Baptist Convention

New York, April 2, 1923

(We ask that this message be read at both the morning and the evening service in every church not later than April 15 and that it be published in the weekly church calendar.)

# The General Board of Promotion of the Northern Baptist Convention

*Statement of State Quotas and Receipts for Period May 1, 1922, to March 1, 1923.*

| Name of State | Amt. Due Mar. 1, 1923 on State Quota in $10,000,000 | Total Collections Reported to March 1, 1923 | Per Cent Collections Reported to March 1, 1922 | Total Collections Reported to March 1, 1922 | Per Cent 1922-23 Collections of 1921-22 Collections |
|---|---|---|---|---|---|
| **District of Columbia | $ 27,126.30 | $ 29,310.18 | 1.0805 | $ 20,256.74 | 1.4469 |
| New York Metropolitan | 837,098.90 | 591,174.13 | .7062 | 485,909.80 | 1.2166 |
| Delaware | 10,390.48 | 6,305.37 | .6068 | 4,821.28 | 1.3078 |
| California, No. | 125,000.00 | 75,259.16 | .6021 | 89,373.35 | .8421 |
| Missouri | 55,283.72 | 31,376.23 | .5675 | 31,293.26 | 1.0027 |
| New Hampshire | 98,114.72 | 55,279.66 | .5634 | 67,442.84 | .8197 |
| Rhode Island | 150,067.13 | 84,062,73 | .5602 | 93,207.83 | .9019 |
| Vermont | 89,151.93 | 49,931.79 | .5601 | 55,679.21 | .8968 |
| Idaho | 22,129.35 | 12,201.85 | .5514 | 13,877.19 | .8793 |
| Arizona | 21,098.23 | 11,309.35 | .5360 | 11,616.08 | .9736 |
| New Jersey | 538,718.80 | 286,577.04 | .5320 | 320,230.19 | .8949 |
| Oregon | 83,333.33 | 44,032.28 | .5284 | 46,339.25 | .9502 |
| Pennsylvania | 822,355.20 | 427,953.52 | .5204 | 467,674.76 | .9151 |
| Michigan | 277,925.60 | 142,973.20 | .5144 | 168,464.67 | .8487 |
| Wisconsin | 102,318.50 | 51,483.41 | .5032 | 55,732.04 | .9238 |
| New York State | 870,103.83 | 434,277.10 | .4991 | 491,960.14 | .8827 |
| Connecticut | 248,499.12 | 123,991.08 | .4990 | 127,862.91 | .9697 |
| Indiana | 288,474.72 | 141,970.09 | .4921 | *69,962.22 | 2.0292 |
| Illinois | 512,702.94 | 251,381.58 | .4903 | 260,156.60 | .9663 |
| Nevada | 4,045.15 | 1,983.32 | .4903 | 1,757.25 | 1.1286 |
| Massachusetts | 774,289.30 | 365,851.37 | .4725 | 450,353.66 | .8124 |
| Washington, West | 74,399.03 | 34,512.49 | .4639 | 38,035.28 | .9074 |
| California, So. | 395,234.95 | 181,679.51 | .4597 | 210,836.91 | .8617 |
| Ohio | 565,289.88 | 247,810.11 | .4384 | 286,330.30 | .8655 |
| Minnesota | 190,597.95 | 82,089.13 | .4307 | 104,084.19 | .7887 |
| Maine | 154,746.82 | 66,564.54 | .4302 | 81,612.31 | .8156 |
| Montana | 17,370.35 | 7,443.34 | .4285 | 10,434.47 | .7133 |
| Washington, East | 65,293.88 | 27,794.48 | .4257 | 42,083.05 | .6605 |
| Nebraska | 102,794.40 | 43,675.36 | .4249 | 53,168.83 | .8214 |
| Kansas | 198,370.98 | 84,173.77 | .4243 | 88,921.31 | .9466 |
| Colorado | 107,077.50 | 43,139.32 | .4029 | 49,562.93 | .8704 |
| North Dakota | 29,029.90 | 11,672.43 | .4021 | 13,753.35 | .8487 |
| Iowa | 216,058.60 | 78,017.09 | .3611 | 93,565.49 | .8338 |
| West Virginia | 187,980.50 | 66,196.18 | .3521 | 85,215.16 | .7768 |
| Wyoming | 10,787.07 | 3,653.19 | .3387 | 4,533.95 | .8057 |
| South Dakota | 49,097.02 | 13,242.58 | .2697 | 21,805.38 | .6073 |
| Utah | 3,251.98 | 663.05 | .2039 | 711.50 | .9319 |
| Miscellaneous | 7,725.27 | 17,160.02 | .... | 16,869.57 | .... |
| Total | $8,333,333.33 | $4,228,171.03 | .5074 | $4,535,495.33 | .9322 |

*Amount of Collections to March 1, 1922, not complete.
**In the District of Columbia, benevolent contributions are divided equally between the Northern and Southern Baptist Conventions.

## Immanuel Church Proposition

A communication from Dr. W. C. Bitting, corresponding secretary, will be of interest to our readers. The letter follows:

"Since large publicity has been given to the proposition of the Immanuel Baptist Church to transfer its property to the Baptist denomination, it is thought wise by the executive committee to make a statement concerning the outcome of the conference held in the city of New York, Tuesday, Mar. 6, and Wednesday, Mar. 7, at which there were representatives from the executive committee of the Northern Baptist Convention, from the law committee of the Northern Baptist Convention, from the American Baptist Home Mission Society, from the Immanuel Baptist Church, and also Mr. A. M. Harris, who had been chairman of the special committee to consider the Immanuel Church proposition at its meeting held Feb. 1. With the members of the Immanuel Church not voting upon the question the conference adopted the following:

'Resolved, After full and free discussion of the proposition of the Immanuel Baptist Church of Chicago relating to the transfer of its property, this conference declares its appreciation of the generous motives of said church, but on account of the many serious legal and practical questions which we consider are involved in this matter, we recommend to the Immanuel Baptist Church that they take up this matter with the Baptist Executive Council of Chicago, looking to the transfer of its property to that body under such terms and agreements as may be made between the two organizations.'

"It is impossible without undue trespass upon the space of your columns to give in full a statement of the reasons which led the conference to adopt this resolution.

"Copies of the report of the conference have been transmitted to the organizations represented therein."

## Radio Helps Win the Goal

By a Church Treasurer

I assure you that Friday of last week I was very much discouraged in regard to securing the amount of our goal for this year; for we were then $225 short and we did not know where it was coming from, but we got busy and sent out radiograms to all the people in arrears on their pledges, and on Sunday morning I stated the situation to the members and by the time the church service was over, I had the amount needed in sight. All this in spite of the fact that we have lost members during the year who were paying about $50 per quarter and we have no new ones to replace them.

# What Would You Do?

BY HELEN M. HUDSON

THE business-like way to run a business, a home or a profession is to make the outgo meet the income. In other words, the saying, "cut your garment to fit your cloth" is a most laudable attitude. When the gifts to missionary work showed a natural shrinkage coincident with the after-war financial depression, many people took this philosophical attitude. This was natural, considering the general ignorance of the complexities of missionary finance.

It is difficult for a person to realize the difficulties—nay, almost impossibilities—of reducing the expenses upon the mission field. A year ago a 25 per cent reduction was made. In some places this had the wholesome effect of stimulating native support. Associations and churches took over responsibility of certain blocks of work—fees were raised in school, et cetera. This beneficent effect, however, was felt only in the places where Christianity had a strong foothold as a result of years of investment of both money and effort. In the frontier places, the reduction meant deferring still longer the promises of hope and harvest; it meant the stopping of new projects. Moreover, it meant in many places that an under-manned station remained under-manned and the missionary continued to carry along the already too heavy burden.

May we take you into our confidence and show you the difficulties of reducing a missionary budget? It may be compared to a mother who sees her children facing starvation. What is she to do? Let some of them starve that the others may live? If so, how can she choose which ones may live? It is a harsh comparison, but not exaggerated. Many mothers since 1914 have faced that alternative. The Woman's Foreign Mission Society in the first ten months of this year has received less than one-half of the money needed to carry on the year's work.

Shall some of her children weaken and perhaps die because there is not food enough for all? If you were in her place

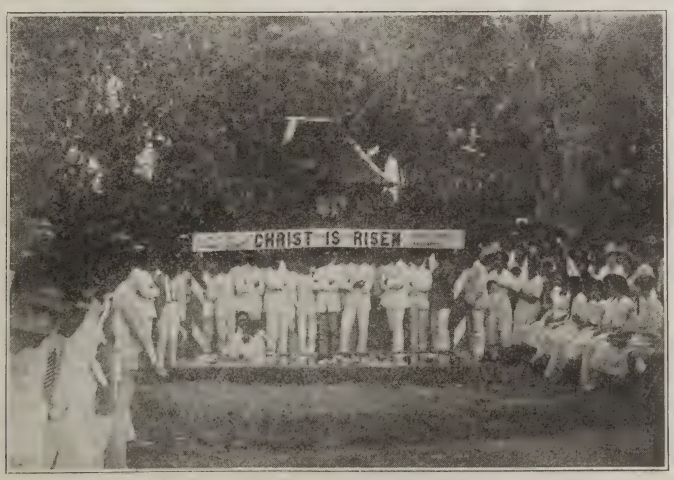


TWO CHILD PATIENTS AT THE SHAOHSING HOSPITAL

which ones would you have her neglect?

The smallest, the weakest, the ones needing the most tender care and loving devotion? The missionaries have cared for and loved those little isolated village schools—the only evidence of Christian enlightenment in a heathen community. It will break the heart of the missionary to close the door and tell the faithful teacher that her services can be used no longer, but what else can she do if there is not enough money for all?

The gay, rollicking boys and girls who will make the Christian leaders of tomorrow? A letter from one missionary illustrates her dilemma: "I have found relatives of some of the orphans from whom I am extorting a little, but for the most part we have got to continue supporting these sixty-six orphans until we can find suitable husbands for them or start them in life in other ways. In other words, we will have to wait for them to grow up." Can we close this school?




A BAPTISMAL SCENE IN THE PHILIPPINE ISLANDS

As the sun in its passage brings the glory of the morning, there is the sound of little red chairs being pushed across the floor or the scurry of bare feet on the sand as each kindergartner finds his place in the circle. Through the babel of many languages, rises the tune, "Jesus loves me, this I know." As the sun shines on one circle after another, the dreamy little maidens in gay fluttering kimonos, the roly-poly youngsters in quilted trousers and coats, the big-eyed, brown-skinned children in calico frocks, and woolly-headed mischief makers clad in not much of anything—to which circles would you ask the teacher to say this morning, "You need not come tomorrow for the kindergarten must be closed?"

The strong, mature children who are able to help others? Over the rugged hills, through the jungles, and among the villages, travels the Bible woman, walking the path of helpfulness and carrying the message of hope. Shall she be dismissed because there are no funds with which to pay her, and because she has children of her own, must she find remuneration elsewhere?

Through the big gate passes the morning procession for the dispensary. The trees cast fanciful shadows over the white walls of the hospital. The gentle voice of the Bible woman, reading to the waiting group on the piazza, comes through the still air, "The Son of Man came to save that which was lost." Within, quick footsteps pass to and fro; skillful hands minister to suffering. Love, hope, peace and happiness permeates all. The missionary doctor studies the ledger with heavy heart.

In spite of careful planning, the accounts show a deficit—insufficient funds for the future. What can she do—close the hospital for three months? That seems the only solution.

Out in the open air, around the stone baptistry, several hundred people were gathered to witness the solemn rite of baptism. Blossoms yielded forth their fragrance from the surface of the water. Within the pool were reflected the serious faces of the thirty-two young men and women who were confessing before the world their determination to follow Christ as Master and Lord. The voices of the group rose in solemn beauty as they sang the beautiful Christian hymn, "He leadeth me." As we consider these two pictures, there comes to us the query, "Which shall we cut off—the hospitals with their promise of Christian harvest, or the higher schools with their promise of Christian leaders?" There would be no question if the lives of your own children were endangered. You would strain every nerve, exert every effort, to provide sufficient food for them all.

There is but one thing we can do now in the face of the present situation! That is: Make it unnecessary for any life to suffer, for any work to be curtailed, by paying the balance of your pledge to the New World Movement in the remaining month before the close of the fiscal year, Apr. 30.

It is not a hopeless task; it is a joyful task—*If you do as much as you would do if the lives of your own children were endangered.*

# Some Impressions of the Spiritual State of El Salvador and Nicaragua

By Samuel Graham Neil

IT WAS with joyful anticipation that I started in company with Rev. C. S. Detweiler of New York City, who is superintendent of Latin-American work for the Home Mission Society, on a tour of inspection of our Baptist mission work in the Central-American republics of El Salvador and Nicaragua. The memory of my two previous visits to Porto Rico is evergreen; and the unfortunate happenings to the work in El Salvador in recent months made me all the more eager to meet our beloved missionaries, native pastors and brethren, and assure them of the prayerful sympathy of their brethren in the land from which I came. Now that my visit is over, I have to confess that my hopes were fully realized.

The Home Mission Society, the Women's Home Mission Society and Publication Society are at work in the above republics. From the beginning of the work there have been numerous evidences that the Lord is working wonders in the midst of his people. No less than sixty-five churches and out-stations are manned by our missionaries, colporters and native pastors in El Salvador, while twenty-five churches and out-stations are manned in Nicaragua.

### Rapid Development

It was thrilling to see and hear of the rapid development of recent years in the face of endless difficulties, opposition and indifference; and to learn of the way in which the gospel is remaking lands and peoples once blind to the truth.

Our visit to the cities of San Salvador, Santa Ana, and San Miguel in El Salvador, and to the cities of Managua and Leon in Nicaragua, meant all sorts of meetings, conferences, and interviews—morning, noon, and night—endless committees, that were crowded into the late hours, and the generous and unstinted hospitality of the general missionaries, Rev. P. T. Chapman and Rev. D. A. Wilson, and their wives, taxed to their utmost capacity.

It was indeed "a vision of the kingdom" that dawned upon all who attended the institute in San Salvador City and Managua. No one who has never visited El Salvador and Nicaragua can form the faintest conception of the pressure of body, brain and soul which characterized the devoted missionaries and native pastors who gathered to pray and plan greater things for the spiritual conquest of Central America.

The "Temple Bautista," in which the meetings were held in San Salvador City, is a thoroughly modern and up-to-date building, and is a powerful witness to our Baptist faith and practice. An imperative need at Managua is a modern church building. The present rented building is altogether too small to accommodate the congregations. The evening services in connection with the institute were densely crowded, many people being compelled to sit on the floor and around the pulpit platform, or stand wherever standing space was available. Here in Managua is an unusually good opportunity for some good Baptist to erect a memorial church building to the memory of some departed loved one. It would be one of the finest investments of missionary money and kingdom extension of which I know. A fine corner lot about 100 by 150 feet has already been secured and paid for. It is finely located and is just about two blocks from the heart of the city.

Our Baptist colleges in Managua and Santa Ana, El Salvador, have outgrown their buildings. The teaching faculty of our Women's Home Mission Society has made these colleges great educational centers for Nicaragua and El Salvador.

## "Not Strength to Bring Forth!"

By Horace W. Cole

**IS it possible that the condition that Hezekiah felt is being repeated in these days of tremendous anxiety? Is it possible, while from many lands thousands are pleading for Christian leaders and teachers, that the church has not sufficient spiritual strength to provide that which is necessary for their spiritual birth? Shall the church of Jesus Christ dissipate its strength in such a pregnant hour as this? Shall it, under the very awe of the new birth, find itself unequal in the hour of travail?**

**To fail to bring forth in this hour will mean the death of the church. If these are the fruits of the Spirit of God then this is the hour when, under His mighty presence, it must "travail in pain." We must be willing to enter the valley of death if our hearts are to rejoice, or we ourselves be saved.**

**"As soon as Zion travailed she brought forth her children." These must be days of travail for the churches of Jesus Christ. Let us deny ourselves, gird ourselves, seclude ourselves, but labor together that immortal souls may be born into the everlasting kingdom of our Lord.**

The colleges are real centers of life—evangelical and educational—while the teachers are spiritual, keen, earnest, and intensely devoted to the interests of the people whom they serve.

The two words which seem to sum up our campaigns are "prayer" and "Calvary," for there has been a deep spirit of prayer upon our people, and an intense desire to know more of the meaning of Calvary, which our missionaries and native pastors feel is the place of power in the spiritual life.

The prayer needs for El Salvador and Nicaragua are many and urgent, but, broadly speaking, they may be classified under two heads:

1. The need of school buildings for school purposes, with accommodations for the training of native pastors and missionaries. We realize the need of greater and more efficient witness to the old, permanent and ever-effective truths of the gospel. Such training and school buildings would be of inestimable value to our work in the coming years.

2. A deepened spirit of brotherly love, producing a Christ-like attitude towards other religious organizations working in Central America. Present-day circumstances are not generally conducive to a keen and living witness for the Lord Jesus, consequently, prayer that in all things our missionaries and native pastors may adorn the gospel of the Lord Jesus, will be of great help.

Although there have been, and still are, difficulties, we feel that prayer is winning through, and we would appeal to all who read this: "Brethren, pray for the work in Central America."

It was a great joy to have the missionaries and native pastors of the Central-American mission meet with us, and cordially cooperate in the institute at Managua. Brother Karl Hummel gave a number of addresses on timely topics.

### Our Task and Methods

Our problem in Central America is not one of polemics. With a people, the larger percentage of which is illiterate and the remainder of whom are largely untrained in analytical thinking, and of a bellicose temperament, few indeed can follow a logical argument and reach accurate conclusions. The only argument that appeals to the masses is the *argumentum ad hominem*, the spicier the better; and that gives the victory to the quickest in offensive repartée, and usually to the most skilful blackguard. But that is not Christianity's forte.

Nor is it our task to correct differential theology, as many missionaries formerly supposed. That almost involves controversy, and even when it does not it is a long and doubtful task. The supreme need of the masses in Catholic countries is not so much correction of image worship, confession, purgatory, transubstantiation, infallibility, etc., as it is light about those fundamental things they are supposed to hold in common with all Christendom—such as God, the Incarnate Christ, the Holy Spirit, sin, regeneration, companionship with God. When these are corrected, differential theology takes care of itself. We are not saved by theological terms; it is the conveyed concept that counts, and it is our duty to convey the concepts that Christ left for the inheritance of mankind. God the Father, as Christ revealed him, gives us the mental picture of an infinite, loving, sympathetic personality—a Father, in the tenderest sense of the term, who "walks with us and talks with us and tells us we are his own." But the Latin-American God, like that of the African animist, is an ascetic being who finds satisfaction in the suffering of his most faithful devotees, in hair-shirt torture, flaggellation, or even worse mortal agony—an absentee divinity approachable only

through the church and the priest on earth, and through the virgin Mary and the saints in heaven. They have made the mistake of losing the Father that Christ taught, and substituting therefor an institution, "a soulless corporation" —while everywhere the human soul is hungering for the companionship of that Infinite Personality. This, not the differential theology, is why the Baptist witness is so sorely needed in the Central American republics.

The Roman Catholic ideal of worship is very different from that of Baptist believers. Its functionary is a priest who offers sacrifice, and performs the ceremonials of an elaborate ritual. Its appeal is chiefly to the senses and the sensibilities. Baptists on the other hand, hold that the minister is not a priest, but a teacher; his function is not the performance of ceremonies, but the inculcation of truth. Baptists rely upon ideas rather than upon ceremonies, because they know that only by the intelligent apprehension of truth can the spiritual life be really nourished and developed. In a Romish church the central thing is the altar. In a Baptist church the central thing is the pulpit. In fact, Roman Catholic churches were not built for preaching. They are expressions in stone of religious aspirations; they are "frozen music;" they are places for processions, and incense, and altars, and pictures, and vestments and chants, but they were never intended for preaching. No man could make himself heard throughout some of them. The furnishings in many of the churches in Central America are of the most tawdry character, mere make-believes.

In the cathedral in San Salvador City I saw the most unusual job lot of pews that I ever set eyes upon within the four walls of a church building. It was such a collection of chairs, benches, pews, and stools of every description, as you would expect to find at a rummage sale in America, and even then, much of the space was unoccupied. When we reject the Roman Catholic system, the danger is, that we all too easily lapse into the mistake of rejecting also its poor victims. Let us not be guilty of hating the victims instead of hating the system. It is not our job to persecute Catholics. If we do that, we may find that they are twice as well prepared for that kind of warfare as we are. Let us love them into the truth. By approaching them in the right way, it is really surprising how hungrily they devour the New Testament truth concerning Christ and the church, and then themselves from within correct their own erroneous theology. In Central America "the fields are white unto the harvest." The great need is for *more missionaries,* more churches, more teachers and more schools.

Managua, Nicaragua.

# Baptist Work Where Thinking Is a Vice

By W. H. Morse

"THINKING is a vice. The Baptists make people think."

How is that for an opinion?—the expression of public opinion in Spain. It is said in all sincerity. By the Spanish people the "vice of thinking" is reckoned with the other "deadly sins." Thinking is discouraged. Teaching is superficial and one-sided. Modern criticism is excluded, and history and the natural sciences are admitted in none other than that which is aptly called in England a "bowdlerized" form. In the Roman Catholic church, the schools, everywhere, any kind of teaching that tends to stimulate curiosity and lead to the asking of questions is not encouraged. The alertness and quick wit of our American children would be a shock to the teachers in the Spanish elementary schools, that is, if these teachers, who are mainly Jesuits, and give out a thin quality of instruction, are liable to shock.

And "Baptists make people think!" Serious indictment. Baptists foster vice! Ergo, Baptists are not wanted in Spain. Not but what there are other vices in Spain beside thinking. *Espana,* a popular Spanish weekly, recently discussed vice. It said: "In Spain there are three admirably organized institutions: The bull-fights, which are the great national vice, the great intoxicant in which collective energy is drowned, our paralyzing opiate; Catholicism, whose end is to excite in the minds of men an aversion from all interest in this life, and to project attention upon another imaginary life, in order that in the shadow of this trickery there may live an enormous ecclesiastical bureaucracy; and gambling, which substitutes trust in a moment of luck for hope in every-day effort." Verily, thinking as a vice is in doubtful company, and no wonder that a strong anti-religious, anti-clerical movement exists in Spain; no wonder that the Roman church in Spain is still animated by the spirit of Torquemada, and agrees with the spirit of the nation in arraying intolerance against thinking.

The curious thing about it is that although there are said to be about ten thousand Protestants in Spain, it is only the Baptists that are vicious.

The Protestant agencies that are at work in Spain are the Baptist church in eleven centers, the Wesleyan Methodist working in Barcelona and the Balaerics, the Spanish Evangelicals (a federation of Congregationalists, Presbyterians, and Lutherans) having about thirty churches, the Brethren with twenty-six congregations, the Reformed Spanish church in ten centers, and the Figueras, du Haut Aragon, and several other independent missions.

The Baptists are not altogether exclusive and confined to their centers. At Valencia they work hand in hand with the Evangelicals. At Bilbao the Brethren were declared in partnership with the Baptists in organizing a tertulia—a species of club. At the conference of the Spanish Evangelicals at Madrid the Baptists attend. Here and there, the kingdom over, they in their centers are charged with encouraging vice—the vice of thinking.

At Stockholm in the coming summer, there will be told particularly about that which is being done by the denomination in Spain. Able missionaries and Spanish preachers will be heard. Testimony will be given to show the spirit of persecution, and to make evident that the romance of Protestant work in Spain is disappearing in proportion as old Spain is being changed into a modern country. That which is the Lord's doing and marvelous in our eyes will be stressed. We shall doubtless hear of the work at Sabadell, brought forth by the astute Marin and his sister, Miss Matilde Marin; and of the Anglada work at Barcelona; and of Ariban, and other centers. We are bound to listen.

Meanwhile, there is another consideration that is timely, and has to do with the vice of thinking. We have Spanish people in this country—hundreds, thousands. Never mind the exact figures. If these are wanted, the census reports of 1920 are available, and more or less eloquent. Now the Spanish immigrants who have come to this country are of the same sort as those in the homeland—anti-clerical, anti-religious, indifferent; out of tune with Romanism, but receptive of the truth as revealed in Jesus Christ. They come here to improve their fortunes, "for the money that there is in it for them." They "make" the money, and then they return to Spain, comparatively few remaining in the United States.

A good deal of mission work is done among them, both in the large manufacturing towns and the cities. Like the Italians they are readily reached, and brought to a knowledge of their Saviour. A Spanish made-in-America Protestant is a zealous, heartful Christian, eager to learn, eager to tell out that which he has learned. It is interesting to hear him tell that which he has learned, as if he alone knew all about it. "Senor, I am the man for whom Christ died!" with the pronoun emphasized, is really a gospel message, good news told out. Witness this in our Baptist missions. And when he goes back to Spain, he is more than eager to tell of his experience to his friends. He speaks of big wages, and of big faith in Christ; of business chances.

### He Is a Missionary

In fact, he is a missionary. I honestly believe that God brought him over here that by us he might be trained to go out as a missionary to the old home. He is doing it; and doing it, he encourages that vice of thinking. Moreover, he, as likely as not, has been to night school here. Our Spanish boys and young men are among those who take hold upon this advantage. And that is to his benefit when he gets home again. He thinks; and every returning Baptist convert is an accession to Baptist ranks in Spain, a missionary indeed, a thinker.

This being the case, is it not a matter of duty for Baptists in the United States to do missionary work among the Spanish immigrants? Give them the open Word in their own language. Educate them. Convert them. And they will assuredly encourage that terrible vice! God will use just as many as we can bring to him, and it is up to us to equip them with the Word when they leave our shores.

There is another consideration. Many of the Spanish immigrants go from here to South America, there to further add to their fortunes. Wherever there are Spanish people in the nether continent, religion has evaporated. By God's grace these American-made Protestants are calculated to do a vast amount of good wherever they go. Keep this in mind. Make the converts think. Trust them to make others think the thoughts of salvation. Pray for Baptist work in Spain, and do the best to commission workers. Encourage that vice!

Hartford, Ct.

# America's International Obligations

***A declaration prepared by the Commission on International Justice and Good-Will and approved by the Administrative Committee of the Federal Council of the Churches of Christ in America.***

THE hope that after the war the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction new wars will cripple still further our civilization and may even carry it into eclipse for centuries.

The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian church. Righteousness, justice, and good-will are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the church's duty.

**Voicing Judgment of Majority**

The administrative committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

*First*: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their convictions that generous cooperation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful cooperative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by cooperation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

*Second*: We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the four-power pact in the Far East. We welcome the suggestion of President Harding in his message to congress on Dec. 8, when, in referring to that agreement, he said: "It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe in the value of conferences and consultation, in the effectiveness of leaders of nations looking each other in the face."

In calling such a conference we believe that the United States should make it known, as it did at the opening session of the conference on the limitation of armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies but our former enemies. Bankers, economists, and business men are telling us that only the reestablishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

*Third*: We believe that our government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations wrong must be righted, or a Nemesis is sure to follow. We would urge that in any further conference on Near East problems our government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the allied powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne conference is not renewed, we believe that our government should cooperate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

We call upon the membership of the churches throughout the country to make a united appeal in behalf of this program of international cooperation, to make known their attitude to the president and their representatives in congress, and to assure the administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct.

The committee on international justice and good-will of the Northern Baptist Convention is: Rev. M. P. Boynton; Mrs. George W. Coleman; Rev. John Marvin Dean; Raymond B. Fosdick; E. Hilton Jackson; J. C. Moore; Mrs. Henry W. Peabody; Rev. V. S. Phillips; Rev. John M. Moore, chairman.

## On the March

By George O. Webster

OUR Saviour, Christ, now bids us go
To tell the gospel story,
He wants the whole wide world to know
And share its light and glory;
Our ears have heard the joyful sound,
He bids us spread the tidings 'round,—
And so today
To our Lord we say:
We are on the march.

*Chorus*:
We're on the march, the gospel message bearing;
We're on the march, our Saviour's love declaring;
He bids us go that the world may know and forth our feet are faring;
The command is heard and at Christ's own word
We are on the march.

Upon the cross his life he gave,
Oh, story full of gladness;
To bear it over land and wave
Will lighten all earth's sadness;
Into our hearts its blessed light
Has shined to banish sin and night—
And so today
To our Lord we say:
We are on the march.

In pitying love the Saviour stands,
His wounded heart is bleeding;
For darkened souls in all the lands
Today we hear him pleading;
His life for us he freely gave,
And he alone the world can save,—
And so today
To our Lord we say:
We are on the march.

Warrensburgh, N. Y.

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**In the "Michigan Christian Advocate"** we find this bit of interesting news: "In a published interview with Henry Ford, Dr. William L. Stidger quotes the motor car magnate as saying that he is planning to build a church in memory of his father and mother. The father was warden of the Episcopal church at Dearborn, and one of the founders of another at Redford. We quote: 'The graves of my mother and father are here in this township. They are cutting the cemetery up into lots. I want to preserve the burial plat of my parents by building a stone church. At first it was only to be a small chapel. But the idea kept growing in my mind and now it's going to be a fair-sized edifice. It will be a community church, but I am going to turn it over to my friends, the Methodists, out here. It will be a seven-day-a-week church; built of stone; beautiful but useful and practical. It will have rooms for social activities and a place for the young people to go and feel at home in. My father and mother would like that.'"

# Another Record of Recent Denominational Progress

### One Christian School among 2,000,000 People

The great Mabie Memorial Boys' School is largely an outgrowth of the New World Movement. In the entire Yokohoma Province with its population of nearly two millions, there is no other Christian school for boys. The buildings are ideally located, overlooking the city of Yokohoma and its harbor. This enterprise, according to one of the missionaries, "represents our first worthy attempt to train boys so that our churches may some day have a body of substantial educated laymen and our ministry may be recruited from a school where the atmosphere is truly Christian." The faculty of Japanese and Americans is second to none in Japan. During its short existence the school has won the confidence of the people and gives every promise of a wonderful future. A teacher writes: "But our building isn't finished. We have no room for all who apply for admission and we must meet the government requirements in accommodations. Will American Baptists come to the rescue, pull their mission society out of debt and then give more and more until cuts in budgets stop and increases can be granted? Gifts by American Baptists for Christian education in the Orient are marvelous investments in kingdom building."

### Nine Years in Two Mud Huts

A permanent house has just been completed for a missionary in the Belgian Congo who has been living for nine years in two mud huts, using one when the other threatened to fall down. A hospital, needed for years, has been practically completed at Vanga. Both these buildings have been urgently needed but it was not until the arrival of Mr. H. R. Leslie as mission builder, in 1921, that they were made possible.

### For Christian Leaders in the Philippines

Iloilo is a school center with government high schools. In an effort to help provide protection and Christian home influence for the girls who come up from the villages to attend these high schools, a home and dormitory has been built near the public school. Here also a Bible and kindergarten training school have been established. A site was secured near the government school and equipment will be provided. The public school system of the islands is so admirable that all that is needed is to supplement it with the Christian influence and provide the training for Christian workers.

### Home for Deep Sea Fishermen

About $8,000 of the funds received by the Foreign Mission Society during the last three years of the New World Movement have been used in cooperation with the Baptists of Norway in establishing a mission among the deep sea fishermen on the extreme north coast of that country. There are now twelve organized Baptist churches within the Arctic Circle, the members of which are doubtless the most "Northern" Baptists on earth. Almost under the shadow of the North Pole this mission for deep sea fishermen has been established and a home with lunch room, library, dormitory accommodations and a chapel provided, thus meeting the physical, social and spiritual needs of these travelers on the high seas.

### At Waseda University in Japan

Baptists have an unusual opportunity at the great Waseda University of Tokyo with its 10,000 students, where Dr. H. B. Benninghoff has been rendering such efficient Christian service among these future leaders of Japan. During the period of the New World Movement both Scott Hall and the Alvah Hovey Memorial Dormitory have been erected. Scott Hall, in architectural beauty, equipment and adaptation for service, is said to be the best at Waseda University and one of the finest in Tokyo. It is a center for social and religious work, reaching hundreds of students through Bible classes, social meetings and athletics. At Waseda University Baptists now have what has been called, "One of the most complete and satisfactory plants for student work to be found in Japan."

## What Is Expected of a Church Member

**1. Be faithful to Christ. Study the Bible. Pray often. Shun evil companions. Do nothing that you are convinced, after praying about it, Jesus would not approve. Keep yourself pure in thought, speech and deed.**

**2. Be faithful to the church. Attend its meetings regularly. Take an active interest in its affairs. Give a definite proportion of your income to help support the church, and to spread the gospel throughout the world. (Many Christians follow the Bible plan of giving one-tenth of their income to the Lord's work.) Learn what Jesus meant when he said, "It is more blessed to give than to receive."**

**3. Be faithful to others. Strive earnestly and persistently to lead others to take Jesus Christ as their Lord and Saviour, as you have done. Do this, first of all, by living a joyous, victorious Christian life yourself. Make the Christian life the subject of conversation whenever it can be done naturally. Pray for those whom you are trying to bring to Christ.—Calendar, Euclid Ave. Church, Cleveland.**

### A Ship Mast Becomes a Church Pillar

One of the new church buildings erected on the foreign mission field during the past three years is the Hakes Memorial Church located at Shigei, a small island town of Japan. This was made possible by a special contribution from an interested friend and is the first church building in the Inland Sea. For more than seventeen years, the late Captain I. W. Bickel sailed the Gospel Ship, known as the "Fukuin Maru," through this picturesque sea of Japan, bringing the gospel to thousands of people, who otherwise would have been unreached. The old ship was later replaced by a new modern vessel and one of the masts of the former "Fukuin Maru" is today the central pillar in the new church building. It bears a bronze tablet in memory of Captain Bickel as a memorial to his life work.

### Progress in India

A missionary writes: "We are in special need of help in the 464 villages in the Narsaravupet field. Since we returned from furlough in 1919 we have had over one thousand baptisms, but what are they among so many still without Christ? And these young Christians, weak in faith, need teaching!" Progress is being made on these old fields in South India. A building for the girls' school at Ongole has been provided. The woman's hospital at Mahbubnagar is now being erected. A Christian center for the Telugu women has been established at Madras. The missionary and students of the woman's Bible training school in Nellore have never had a building of their own. For more than a year they have prayed earnestly for one. The answer came in the gift of the Gurley Memorial Building, in memory of a devoted mother.

### Gasolene Evangelism

During recent years gasolene has been coming into prominence as an evangelistic agency on the foreign field. It has been found that one missionary with an automobile is equal to three missionaries without such equipment and furthermore automobiles are cheaper than missionaries. In many of the foreign fields, particularly British India, thousands of miles of fine roads have been constructed. With an automobile a missionary can make, during a period of a few days, an evangelistic tour or a visit of inspection on his field, which before the advent of an automobile and owing to the slowly moving ox-cart would have required several weeks of hard strenuous travel. During the period of the New World Movement, twenty-nine missionary automobiles have been supplied to missionaries on the various fields.

### Another Evangelistic Ingathering

A remarkable evangelistic ingathering is taking place in China, across the border of northern Burma. Up to December 31, more than 3,600 had been baptized, of whom 2,813 had been baptized during the year 1922. Perhaps the largest number baptized in a single day was on January 15, when 252 converts were accepted. When Mr. and Mrs. Young returned to Burma from furlough in 1919, they went to begin a pioneer work among these people. A mission station has been opened in Bana village, twenty-five miles from the border of Burma on a mountain with an elevation of 4,000 feet. Mr. Young and his sons have been their own carpenters. A strong central school has been established and many village schools are being opened. Rev. Walter E. Wiatt, field secretary of the Burma Mission, who visited the field early in 1922, wrote: "If we make the most of the present opportunity we shall have in a few years a Christian constituency as large as the Karen constituency in lower Burma which now numbers more than 55,000 church members. The only limit at present is the limit of men and money. Mr. Young and his sons with true missionary spirit are giving their all to these people but they are laboring under tremendous

handicaps." Throughout the entire field there is an eagerness to hear the gospel that gives evidence of a ripening harvest. Mr. Young says, "We have felt that we have only touched the fringe of the field and that far larger harvests are in store in the near future. We fully expect the coming year to be much more fruitful than this."

### Fifty Years of Missionary Service

Five foreign missionaries have the unusual distinction of completing half a century of missionary service this year. What wonderful memories they must have as they look back to the period when they began their work and compare the extent of the missionary work of the denomination at that time with what it is now. These missionaries are, Dr. and Mrs. David Downie, who were appointed by the Foreign Mission Society in 1872 and arrived in India in the spring of 1873; Rev. and Mrs. B. P. Cross, who likewise began service in 1873 in Burma, and Miss Harriet Eastman, also connected with the Burma mission for fifty years. Thus the New World Movement is supporting not only the work of the new missionaries, who have been sent out during the past three years, but also the work of these veterans who have rendered such distinguished service during the last half century.

### Science at Shanghai

Missionaries on the faculty of Shanghai Baptist College are enthusiastic about the new science building recently completed, the construction and equipment of which were made possible by the gift of an interested friend. It is a spacious building containing forty-five rooms. The first three floors are devoted respectively to physics, biology and chemistry, while the fourth floor is used for special laboratories, storage battery and stockrooms. Missionary F. C. Mabee, writing about the building says: "A dream that we have dreamed ever since the first day we landed in China has at last come true. The much needed building is a reality and so we hope to send out men better equipped for service along scientific lines. Our prayer is, that these men may also be better able to render efficient Christian service."

### In the Native State of Manipur

In Assam the Foreign Mission Society has entered the important native state of Manipur in a larger and more effective way by transferring the center of work from Ukhrul to Kangpokpi. There two missionaries are now working among 575 villages. Very definite and far-reaching results have already been accomplished. On one tour of the missionary, 145 Kukis were baptized. There are now fourteen churches on the Kangpokpi field with a membership of nearly 2,000, of whom 599 were added by baptism last year.

### The Great Gift of Life

Many test the progress of mission work by the number of new missionaries sent to the field. Since the beginning of the New World Movement eighty-three young men missionaries have been appointed and sent to the field by the Woman's Foreign Mission Society. This represents a net increase of sixty-one in the number of women missionaries, as the other twenty-two took the places of those who died or retired.

### Dormitories to House Students

The buildings of the Kaying Academy in South China have for years been crowded, inadequate and even unsanitary. Missionaries have been pleading for facilities to care properly for the boys who are eager to obtain a Christian education. The choicest of Kaying's large student body, many of them sons of prominent men and officials, have applied for admission to the academy in spite of the poor housing conditions. The missionaries found themselves facing an almost unprecedented opportunity for service but the lack of equipment made it impossible for them to seize the opportunity. Now two dormitories are under process of construction at Kaying where these bright alert boys will be under Christian influence.

### 537 People Baptized at One Service

The great evangelistic revival at Sonta Bata in the Belgian Congo mission of the Foreign Mission Society has had an uninterrupted progress covering a period of more than sixteen months. During this time the church membership has increased from 1,500 to more than 7,000, and the number of schools has grown from sixty-six to 177. There have been forty-four baptismal services. On one occasion 537 people were baptized at one service. All the expense for the enlarged work has been carried by the natives, their contributions amounting to over 14,000 francs. Missionary Thomas Moody and his wife, who are widely known to our people at home, began their thirty-third year of service on this important field. In one of his letters, Mr. Moody reports, "I am glad that God brought me here to see this revival. It is a glorious privilege to have had a part in it."

# The Children of Reuben and Gad

BY CHARLES HATCH SEARS

"NOW the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer . . . behold the place was a place for cattle. The children of Gad and the children of Reuben came and spake unto Moses . . . 'The land . . . is a land for cattle and thy servants have cattle . . . bring us not over the Jordan.' And Moses said: 'Shall your brethren go to the war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel.'"

Good land for cattle was better than the Promised Land for children. Forty years of expectation and the sense of destiny which had impelled them was forfeited for good pastures and smug prosperity. Moses did not so much mind leaving them behind as the discouragement which their attitude created. True, they were in the minority and might perhaps be spared. The most significant thing was that they were discouraging the people.

For four years our denomination has been *on the march.* This has been a period of world disorder, of inflated prices, unstable values, a period of disillusionment, mental depression and widespread loss of idealism—conditions which have cut the nerve of effort in every realm of life. Yet the records show that our denomination has *actually gone forward.* We have been *on the march.*

This record is reflected in the appointment to foreign fields of 125 missionary families; schools, hospitals and churches have been built in distant lands; new approaches have been made to New Americans and to backward peoples here in America; twenty-two Christian centers in large cities and industrial centers have been opened; there has been a marked extension in missionary and educational work of our several cities; a quickened sense of responsibility for our great cities, a keener sense of the cities' task as a whole and enlarged resources have marked an advance in city work; schools and colleges have received from denominational resources more than ever before in their history, resulting in closer relationship to the denomination and in greater responsiveness to its aims. These and a thousand other results have been made possible by increased gifts.

And yet there are churches that have not gone forward with the main denominational body. They have gone forward perhaps by themselves. Their own pastures have been good but they have failed to send out their due quota of men to distant battle fields where their brethren fought. That they have fought on other battle fields only intensifies the discouragement, for the Baptist sector has suffered loss and the forces have been discouraged. Like Moses we recognize that each group of Baptists is more than an aggregation of individuals. Each is part of the whole. The whole suffers if the part does not bear its proper relationship and in the long run the part is the greater sufferer.

We hear Moses declare: "Shall thy brethren go to war and shall ye sit here and wherefore discourage ye the heart of the children of Israel." In chagrin the leaders of the children of Reuben and Gad say: "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will be ready armed to go."

The march is still on. The goal is far ahead! Say not, "Jazer is a land for cattle and thy servants have cattle," or, "our own fields of opportunity are extraordinary." Join every possible man to the forces that the people be not discouraged and that the victory be won.

## Peter's Loan

*"He entered into one of the boats, which was Simon's, and asked him to put a little from the land."*

"LEND Me thy boat," the Master kindly said
To Simon wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him who had not where to lay His head.
But Jesus knows our needs of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundred-fold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among His own,
Still condescends to ask from each a loan.
O, humble toiler, when He calls thy name,
Lend Him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.

# The Open Forum

### KINNEY SLIPPED A COG

I notice an article in your issue of Mar. 24, page 239, written by Bruce Kinney, "A Missing Cog." I believe it will only be necessary to call attention to the objectionable part of that article to Mr. Kinney, and in future THE BAPTIST will blue-pencil such objectionable remarks when offered for publication.

I refer to that part "long-haired deacon." I have frequently noticed similar unkind designations which can only have one effect namely: To belittle the sacred office of deacon. It also creates disrespect for those who are elected to fill that position.

The writer has been in the Baptist church for nearly forty-six years, has held the office of deacon in different churches and knows some of the experiences a deacon has. The membership come to him with private and church difficulties, which he must take and act upon to the best of his judgment for the general welfare. He must regard sacred the information he has; he cannot come out and publicly declare the justice of his position.

I believe Mr. Kinney has the interest of the whole denomination at heart, and would suggest that his prolific pen would now write something that would place the deacon in the same light the word of God does.

I am not now a deacon, therefore can write freely in defense of that office.

F. H. KAPPEN.

Milwaukee, Wis.

### A TIP TO MISSIONARIES

We often hear missionaries say they wished they knew what we wanted to hear about their work, so I will give my point of view.

I have heard recently three missionaries—a Presbyterian and two Baptists. They were all gifted speakers. They gave in a most interesting way an account of the schools, the educational work, the customs of the countries in which they were located and a few words to the effect that the people were responsive to the gospel and great possibilities lay before them. I went away from the meetings heavy-hearted. I thought, "Oh, what wasted opportunities!" In one instance the missionary had an audience of over 200, a number of young people among them and such a grand opportunity to enthuse those young people with a missionary spirit such as they had never known before. The fault was not in what was said, but what was left unsaid.

In order to make my point clear, I will tell you of a missionary from Africa whom I heard a number of years ago. He spent but little time on manners and customs, just enough to give a setting to what followed. Then he told of the African people, how they were converted, the growth of their spiritual life, their child-like faith; he gave short sketches of the development of individual Christians into the likeness of the Master; in fact he painted a word picture of the souls of his people, showing the power of the gospel to transform.

It made a most profound impression and many speak of it to this day. What we want is just enough of manners and customs and geography to make a setting for what follows. Then let most of the time be given to the painting of souls, the growth in grace of the converts, their outstanding spiritual conceptions, in fact, the power of the gospel to transform the life. I have always longed to hear a missionary tell us the gospel story just as he would to those who had never heard it.

It seems to me that the missionaries are not giving the inspiration they might give if they realized that people are hungry for simple gospel truth and the spiritual side of their work rather than the material. We want inspiration instead of entertainment and not too long speeches.

Perhaps the foregoing seems too critical but I have written this because they said they wanted to know.

A READER.

## The Strait Gate

BY ARTHUR T. FOWLER

STRAIT is the gate that leads to life of every kind. In home, school, shop, factory, and church, every department of human endeavor demands devotion and effort. According to the value of any kingdom of knowledge and attainment is the straitness of the gate which opens upon it. The making of a Christian character is the finest of arts, and demands the greatest discipline and prolonged effort. The soul that tries to do right meets wrong so constantly! What makes becoming a Christian apparently so difficult? For one thing, it requires searching to find it. It seems far away when it is near at hand. Then, too, the simplicity of God bewilders us. We expect something complex, great, or profound, in the initial steps to Christian experience. It is also hard to realize that the unseen and spiritual are the real things of life. We often think that the seen is the eternal reality. Are we to infer that the Christian life is hard and narrow? Not at all! Christ portrays the difficulties, not to discourage but to stimulate us. His motive is not restraint, but enlargement of soul. His kingdom is not narrowness, but wideness. His emphasis is not on the hardness of the way, but the entering gate. If the Christian life were too easy, it would not be worth winning. It is eminently worth while. It is so glorious—glorious to attain right and perfection through struggle, to go from the lower to the higher life, to see how God has bound our perfection to his own, and has given us all there is in himself to bring about in us its attainment. It is union with himself, the source of life. Therefore, sacrifice that which hinders, amputate that which impedes entrance and progress. Jesus says, "I am the way." Enter through him! We share not only in his struggle, but in his triumph. Who cannot dare all things, and bear all things, when he knows all and will help all?

### WANTS REFERENDUM

I see by a recent number of THE BAPTIST that there is a committee at work on a program to be in effect after the New World Movement is over.

If I am permitted a suggestion, I would like to suggest that when the goals for a new movement are started they be approved by the convention this summer, and then given to the churches as a referendum, so that each church may accept the goals before they become effective.

A number of reasons could be given for this:

1. The churches would have a chance to know just what the goals were before they were adopted.

2. The churches could not then speak of the movement as their movement, but as our movement.

Other reasons may be given but these are sufficient for the present. What do the wise heads think of this?

HERBERT E. HALL.

Mason City, Nebr.

### A HINT TO GUM CHEWERS

A have just read the article in THE BAPTIST of March 17 entitled, "The Gum Business vs. the Lord's Business." Are there any gum chewers amongst the Baptists? If Mr. Wrigley expends $4,000,000 for advertising his gum, someone must buy gum. At 1 cent per chew it would take 400,000,000 chews just to pay the advertising bill. If every Baptist who buys gum should contribute an equal amount to the Lord's business, would it not more than equal the $10,000,000 required to keep his business going outside of the local church?

St. Libory, Neb. W. E. BALIMAN.



# Young People's Work



## Topic for April 29

**"A STUDY IN BLACK AND WHITE"**
(CONQUEST MEETING)
Acts. 10:3-5.

### Material

The program is based on "The Trend of the Races" by Hayne; price, cloth 75 cents, paper 50 cents. Order from American Baptist Publication Society or the General Board of Promotion. Copies of negro "Spirituals" may be secured from the General Board of Promotion for 5 cents a copy.

### Sixty Years of Progress

1. *In economic matters.* The negro is a worker. We are accustomed to think of negróes as engaged in the lowest-paid forms of work. The census of 1910 shows that 71 per cent of all negroes over ten years of age were gainfully employed. In the South the percentage was even higher. Married women were helping to earn bread for their families. Three times as many negro women as white women were so employed. While the majority of negro workers are still engaged in the unskilled, lower-paid, industrial occupations, in domestic and personal service, or in agriculture, there has been a steady increase in the past twenty years in the number employed in industrial and mechanical pursuits.

There is a steady increase in the number of negro farm owners and a rising standard of living.

2. *Business enterprise.* Business enterprises owned and operated by negroes in the United States are estimated at more than 55,000. Many of these are small, but a few of them are corporations owning and controlling millions of dollars' worth of property. Life-insurance companies, mainly industrial, and savings-banks have been the outstanding large business developments. Negroes are also actively interested in building and loan associations, grocery stores, clothing stores, drug-stores, shoe stores, steam-laundries, hotels, barber shops, tailor shops, pleasure parks, moving-picture theaters, and many other lines of small business. More than 250 newspapers and other periodicals are owned and edited by negroes.

3. *Health and morals.* Many negro children lack home care because the mother must needs labor outside the home in order to provide daily bread. These circumstances inevitably react upon health and morals. Statistics, however, show that there is a gradual decrease in the death-rate.

4. *Education.* Generally speaking, the public provision for the education of negro children has been far below the standard for white children. Poorer buildings, poorer teachers and shorter school terms have been the rule. Recently in several states, the attitude of county and state officers controlling the distribution of state funds has been changing toward a larger and more equitable distribution of public funds. The provisions for secondary and higher educational institutions are probably increasing more slowly than those for elementary schools. This throws largely upon private institutions the training of the ministers, doctors, teachers, lawyers, writers, editors and artists that are to be developed from among the ten million negroes with college degrees.

5. *Music, poetry, art.* "When music welled up in their souls they opened their mouths and sang. In the cotton fields of the slave plantation they could hear the tunes of Gabriel's harp, and they responded with vibrant, tuneful voices. In the forests about these fields they could detect the 'brush of angels' wings. They burst forth in notes commanding the heavenly chariots to 'swing low' and carry them home from a humdrum life of harsh toil and harsher treatment." Opportunity for training has developed both the musical and poetic strain that so clearly marked many of the old negro "spirituals." Samuel Coleridge-Taylor, Harry T. Burleigh, and other composers have made notable contributions to musical literature. Several negro singers possess voices that would be sought in grand opera were it not for the hindrance of their race.—Adapted from *Service.*

## Transportation Leaders

**(Corrected List.)**

Arizona—William Goodman, University Station, Tucson.
California, No.—Harold Langdon, 519 Jones St., Oakland.
Colorado—William F. Ripley, 512 Exchange Bldg., Denver.
D. C.—John Ruthven, 2-5 Center Market, Washington.
Idaho—Herman F. Crowther, Nampa.
Illinois—Judson F. Tyley, 6463 Kenwood Ave., Chicago.
Indiana—J. R. Quick, 1048 River Ave., Indianapolis.
Iowa—George B. Sherman, Kenwood Park.
Kansas—A. W. Briggs, 4006 Metropolitan Ave., Kansas City.
Maine—Alex Henderson, Waterville.
Michigan—John R. Glading, 723 Detroit Savings Bank Bldg., Detroit.
Minnesota—Walter Wood, 998 Grand Ave., St. Paul.
Missouri (St. Louis)—Clifton Compton, 1729 Missouri Ave., St. Louis.
Nevada—H. S. Foote, Sparks.
New Hampshire—Paul B. Covey, 564 N. River Rd., Manchester.
New York—Gilbert Bigger, 385 Pulaski St., Brooklyn.
Ohio—Chas. Bowen, Box 560, Granville.
Pennsylvania—A. G. Charles, 715 Columbia Ave., Lancaster.
Rhode Island—Herbert C. Lottsfeldt, 149 Mercer St., E. Providence.
South Dakota—Joseph M. Smith, Brookings.
Vermont—R. W. Murdick, Rutland.
West Virginia—Kenneth Leeson, Box 221, Weirton
Wisconsin—Chas. A. Boyd, 1717 Wells St., Milwaukee.
Toronto—Walt L. Rice, 289 Broadview Ave., Toronto, Ont.
Ontario and Quebec—Thomas Riches, care Robert Simpson, Ltd., Toronto.
Maritime Provinces—Waldo C. Machum, Fredericton, N. B.

## Will You Wear a Poppy on Memorial Day?

"As a definite mark of honor to the memory of their fallen comrades all American Legion members will wear the scarlet poppy on Memorial Day. Hallowed by its war associations the poppy has become the symbol of the faith of those who died in Flanders fields.

"The American Legion believes that the members of your organization and the public in general have an equal desire to wear the poppy on Memorial Day as a tribute to our fallen heroes. Will you assist us by bringing this idea to the attention of your organization in your next communication to local units and at any future gatherings. We would most highly appreciate an expression of sympathy with the purposes of the movement and the cooperation of your local bodies everywhere."

## Here and There

CHICAGO JUNIORS are to hold a city-wide rally at the Second Church of Chicago, Saturday, May 5. Miss Effie Hansen is junior superintendent for the city.

THE NORTHERN CALIFORNIA YOUNG PEOPLE of San Francisco Bay, San Jose, and Pacific associations held a district institute the latter part of February. The principal speaker was Dr. E. A. Handley, on the subject "Forward With Christ in Service." Conferences were held on "Daily Devotions," "Juniors," "Young People's Evangelism," "Missions," "Stewardship," and "Americanization." Dr. J. S. West gave the closing address on "Forward With Christ and the Church."

OHIO BAPTIST ASSEMBLY will be held at Granville, Ohio, Aug. 3-12. Director Holmes reports a larger number of reservations for rooms than ever before.

MICHIGAN SUMMER ASSEMBLY will be held July 27-Aug. 15 in Kalamazoo College buildings. Rev. Mark F. Sanborn,

(*Continued on page* 339)



# Religious Education



## Religious Education and Play

By Roy L. Van Deman

"Can the native necessity of play be made to contribute to religious education, Diligens? Patricius spoke to me for many minutes yesterday about what seemed to be much on his heart. He told me of having passed near the factory on his way home to supper and meeting the girls coming from work, many in their nice flowered coveralls and joking with the young men as they came. He told me that some of them had been doing one small part of making a garment, over and over since morning. It was Friday night. They had been doing this same one thing since Monday morning. Sunday was still one day distant. They had in fact been doing the same one little thing since the factory reopened in August."

"I am troubled, Diligens," he went on, "about what Patricius told me, for we both know how little there is for these fine girls to do after supper. They cannot sit at home and sew. They have been sewing since August. They need free muscular expression, the open, God's out-of-doors. And they need more than any other one human thing at this time in their lives a wholesome chance for natural human society—girl friends and boy friends and things to do together that will help construct life when the life construction is weak, whether it is weak for vocational reasons or because of educational lack. Can't we think out the constructive activities these girls need?"

"Proctor, you challenge us with your girl problems," Diligens replied, "but it seems to me the girl problem and the boy problem are one problem, not two; and it seems to me too that this one problem is our problem. You are a Presbyterian elder and I am a Baptist deacon. I acknowledge our debt to these young people. They are making garments to clothe our civilization. Our civilization owes them something more than wages. If we owed them nothing we owe it to the community of the future to give them a chance at all that the play spirit can do for them."

"Do you mean then, Diligens, that you see a neglected chance for the churches to think out how to put play into their educational program for the benefit both of the play and the education? Is that what you mean?"

"Yes, it isn't merely a question, so it seems to me, of what utility play and social activities can supply toward holding young people to the churches though I think I see a very, very great utility at that point. It appears to me that religious education owes play more than play owes religious education. I mean that play is a part of human life from about age four months to maturity and beyond, and that religious education has business with every native instinct as containing possibilities both for this life and for the life to come. There are two new books at Liber's book shop—here's my car. I'll tell you about those books tomorrow. Let's get Patricius."

## International Sunday School Lesson for April 29

**RUTH, THE FAITHFUL DAUGHTER**

**Lesson: The Book of Ruth. Golden Text: Ruth 1:16.**

### Introductory

The Book of Ruth, which takes its name from its chief character, is contemporary with the Book of Judges, and in the earliest editions of the Hebrew writings was a part of it. Joshua carried on the work of Moses and led the children of Israel into Canaan where they scattered in tribal groups. Following the death of Joshua, there came a time of strife and unsettled conditions under the rule of a number of leaders called the Judges. Ruth was an ancestress of Christ. Moab is east of the Jordan Valley—a tableland 3,000 feet above sea level, bounded on the north by the Arnon river; by the desert on the east; Edom, on the south; and the Dead Sea and Jordan Valley on the west. To arrive at Bethlehem it was necessary to descend into the Jordan Valley, which, at the head of the Dead Sea, lies 1,300 feet below the sea level, making a descent for the traveler of 4,300 feet. Then followed the ascent to Bethlehem which lies on a hillside six miles south of Jerusalem. It was a warm and tedious journey for Ruth and Naomi.

### The Lesson

Because of a famine Elimlech, with his wife Naomi and two sons, had fled from Bethlehem to the fertile, prosperous Moab. Here their sons married Moabite maidens—Ruth and Orpah. Upon the death of her husband and sons, Naomi decided to return to Bethlehem. Ruth and Orpah accompanied her a short distance on the way. Our lesson verses open at the departing of Orpah, who kissed Naomi and then turned to go back to her own people. But Ruth clave unto her mother-in-law and refused to be sent back. "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Naomi's return caused great commotion in the little town of Bethlehem. The women gathered around her, asking, "Is this Naomi?" Naomi means "winsome," and now after her many sorrows she repudiated the name and said, "Call me Mara, for the Almighty hath dealt very bitterly with me." It was the beginning of the barley harvest when they arrived at Bethlehem, and Ruth went into the field to glean so that she might provide for her mother-in-law and herself. It was in the field of Boaz, a relative of her father-in-law, that she gleaned. He fulfilled the ancient law and married this widow of his young kinsman.

## Here and There

(*Continued from page* 338)

president of the B. Y. P. U. of America, will deliver the opening address.

Baltimore, Md., young people paid a visit to the District of Columbia Federation on Feb. 20. Dr. O. C. S. Wallace was the speaker of the evening. Washington young people will return the visit on Apr. 24.

Colorado Young People, Rocky Mountain Association, held a three days' institute in the First Church of Denver beginning Feb. 16. General Secretary White delivered several addresses before the conferences.

Dr. Joseph Taylor of the West China Mission will deliver the life work address before the Boston Convention.

The Tri-City B. Y. P. U. of Moscow, Idaho, Colfax and Pullman, Washington, held a city rally at Pullman Church on Mar. 3-4. Addresses were delivered by Director Hagen, Rev. Charles Rutherford, of India, Rev. Edker Burton, and others.

Minnesota Young People have taken over the management of the summer assembly grounds at Mound, Lake Minnetonka, during the season of 1923.

Nebraska Young People, under the leadership of Mr. Collins, state director, conducted a series of religious education institutes the latter part of February. Mr. Collins was assisted by Miss Boyd of Iowa, Miss Umstot of Kansas, and Dr. Thomas Young of the Publication Society.

Ohio Young People, northeastern district, will hold a convention at Akron, Apr. 13-15, with such speakers as Dr. George Platte Knox, Rev. C. M. Eddy, Rev. George W. Bates, Miss Nellie Dunam, and Miss Edith Place.

John Ruthven of Washington, D. C., is heading up a tour of the "Wahoos" which will take in the Thousand Islands, St. Lawrence River and Rapids, Montreal, Quebec, Boston, and New York. This is in connection with the Baptist Young People's Convention meeting in Boston, July 4-8, 1923.

Pittsburgh Association B. Y. P. U. will hold its spring rally, Apr. 13, at New Kensington with Dr. Carl Wallace Petty of the First Church as speaker.



# The Chimney Corner



## Purse-onality

MRS. Christian was a
Pillar
In the Baptist Church.
She was noted far and wide for her
Capability:
Wherever there was a practical
Job
She was right there to
Do it.
And do it well.
But——
(Alas, that there ever has to be a Christian "but"!)
*She had one overwhelming dread:*
*"I must spare my pocketbook!" she said.*

### The Reading Contest

Interested her—
She thought it a perfect
Shame
That any Baptist women's society
The size of theirs
Should not be winning national
Honor points:
"The titles sound so
Interesting!"
She cried as she picked up
"Lighted to Lighten."
"Rock-Breakers."
"Race Grit," etc.
*"I'll see that these mission books get read!"*
*("But spare my pocketbook!" she said.)*

### Home Extension Work

Appealed to her,
Because she realized how
Many women
Were
Shut in because of
Home duties,
Small children,
Illness,
Scheduled work,
Yet surely they ought to
Know
What other Baptist women
Were doing in the world—
*"I'll see that Extension Literature gets spread!"*
*("But spare my pocketbook!" she said.)*

### White Cross Work

Was done every Thursday at 2 p. m.
At the church, and
Mrs. Christian was the
Busiest of all, making:
Nighties for orphans,
Jackets for child widows,
Bandages,
Splints,
Surgical Dressings,
Pillows, and such—
*"I love to sew sheets for a hospital bed."*
*("But spare my pocketbook!" she said.)*

### A Prayer League

Was formed in the
Early winter to

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

Pray,
For the success of the
Continuation Campaign.
"How beautiful a
Preparation, this!"
She nodded, promising—
*"Daily I'll kneel and bow my head."*
*("But spare my pocketbook!" she said.)*

### A Cooked Food Sale

Was held soon afterwards
To swell the
Missionary treasury,
And she, being a born
Cook
Was solicited among the first:
*"I'll gladly bake layer cakes and pies and bread."*
*("But spare my pocketbook!" she said.)*

### An Apron Sale

Was also held
To bring in money.
You should have seen the novel
Pockets
Frills
Furbelows
Rosettes
Over-heads
Tie-abouts!
*"I'll make you six with needle and thread."*
*("But spare my pocketbook!" she said.)*

### Chicken Dinners

Are inevitable
Church money-getters, of course,
For you know yourself
How they appeal to
Business men
Office girls
Boarding-house dwellers
Kitchenette cooks
But they mean endless
Work
To the Committee-In-Charge!
Yet Mrs. Christian,
With bustling glee:
*"I'll work till this hungry horde is fed."*
*("But spare my pocketbook!" she said.)*

### Pledge Cards

Came next, as you probably have guessed,
And Mrs. Christian was very much
Vexed:
*"I've given work, time and strength, instead,*
*So spare my pocketbook!" she said.*

And He who spared not His own Son,
But sent Him to sit over against
The Treasury
Long ago
Knows what is in the human heart,
Knows personality's counterpart.
With searching glance and grave low tone
Surely He speaks to her from the throne:

*"These social things you* liked *to do,*
*Busy-ness is second nature to you!*
*But money is* also *your Other Self:*
*Personality's Voice, yet you make it—pelf.*
*This trust (not a selfish medium)*
*Is loaned you to help God's Kingdom Come."*

#### Note

*The Continuation campaign of the Woman's Baptist Home, and Foreign Mission societies is now being pushed in all our Baptist churches. The spread of God's kingdom on earth next year depends on your purse-onality! The campaign closes the thirtieth of April.*

PAY—PRAY.

## A Creed for God's Bankers

I believe

I. My money is mine only in trust. It belongs to God, just as I do.

II. This money is not filthy lucre. It is not the devil's coin. It is stored-up human energy. It is so much of myself which I can set at work in China or India or New York or Colorado.

III. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord" and not doing the will of my Father.

V. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

VI. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able. I should pray with my giving.

HARRIS FRANKLIN RALL.

# The Young Reserves

## Our Old Name the Best

Dear Young Reserves:

The committee which has been looking over the new names suggested for our page has decided that, after all, our old name really describes us the best of all. As one of the committee said:

1. Baptist boys and girls *are* young.
2. They *are* "in reserve," ready to step into grown-up shoes when the time comes.
3. Therefore, it seems to me it would be best to keep the older name until something far better is suggested.

The rest of us agreed that it did seem wise; so we shall continue to be "Young Reserves." I love the second point in the three above — *ready to step into grown-up shoes when the time comes.* Surely none of us feels ready yet; but do let us begin to get ready right away. One of the best plans during April will be to push the Dollar Hill campaign—have you given a dollar yet? Or earned one? The poems for our contest are coming in very slowly, so it will be in next week's issue that you will read the verses. They are all very good, it seems to me. The judges are going to have to sit up all night!

Here are some of the last of the new names suggested for our page:

Path Finders.
Light Bearers.
Pearl Gatherers
Little Volunteers.
Lovers of Truth.
Little Pilgrims.
Young Reapers.
Early Seekers.
Happy Workers.
Bright Little Sunbeams.
Youth's Treasure Page.
Uplook Nook.
Life Truths for Lively Youths.
Treasure Gatherers.
Valuable Volunteers.

We have had a second letter from Adrienne M. Brower, of Chicago:

Dear Miss Applegarth and Young Reserves:

Is it dreadful to write again so soon? I have two more little India stories that I forgot to put in the last letter, so here they are now.

You know they have awfully dangerous snakes in India? Well, one day a missionary woke up in the morning and saw one *on her pillow beside her.* I guess she was scared to death, but quick as a flash she grabbed it and started to fling it with all her strength away from her pillow, when jerk! jerk! she found she couldn't, because it was just her own braid of hair lying along the pillow looking too snaky for anything. This is a true story, for we once heard a missionary tell it on herself. She must have been very much relieved.

The other story I read in *Everyland* this month, but I knew it long before I saw it there. My brother and I remember hearing our uncle tell us. It is about the Hindu belief that when people die they are reborn as animals, especially women who are not at all popular with the Hindu gods. Well, a Hindu mother lost her little girl, and she was so sad about it that the next morning she went to the funeral pyre, for in India they burn the dead, you know. Out of the embers came a little snake squirming toward her, and the mother was sure it was her dear little daughter reborn as a snake. When I think of that story I want to give all the money I can so that the heathen may know about Jesus, don't you?

Yours lovingly,

A. M. B.

## The Exploits of Little Miss Missionary

By "Bud" (Malcolm MacQueen)

CHAPTER IV.

Boom! Boom! Boom! The priests were beating the temple drums, calling the people to worship. Little Miss Missionary woke with a start, wondering where she was. Suddenly she remembered. She was in India where she had wanted to go ever since she was a little girl.

When she was dressed and had gone outside she watched the people that went in a steady stream toward the temple carrying their large or small sacrifices to the gods. Bent-over old grannies hobbling as best they could, carrying little dishes of rice, proud and haughty Brahmins disdaining to look at any one, and the middle-class people with their simple offerings.

She wondered why it was that these people kept worshipping the idols when they had to make such sacrifices as they did. She also wondered how many people in America would give up half their breakfast so that they could make a sacrifice to their God.

Little Miss Missionary planned to have a school for child widows, where she could take and teach these little girls and keep them from enduring the suffering that most go through the rest of their lives.

And now we will leave little Miss Missionary, who is toiling over in India, to win people to Christ.

**THOUGH parents think their children rude,**
**Especially about their food,**

**And call their table manners low,**
**I really have not found them so.**

**I never yet have known a boy,**
**From Skaneateles to Troy,**

**From Sacramento to New York,**
**Who took his porridge with a fork;**

**Nor any girl beneath the moon**
**Who managed mince pie with a spoon;**

**Nor any child in all my life,**
**That ate its ice cream with a knife.**

—Arthur Guiterman in "The Mirthful Lyre."

## Boston Proverbs

EVERYBODY in the United States seems to have a fine story about the remarkably good and careful English spoken by the people who live in Boston. Surely you have heard about the Boston owls who use such correct grammar that they hoot "to-whom;" "to-whom!" instead of "to-who!" "to-who!" like ordinary owls.

The other day somebody sent me five well-known proverbs supposed to have been said by a Bostonian who certainly must have learned the dictionary by heart! If you read these proverbs to your family you will have lots of fun seeing if anybody can guess which proverb you are trying to quote:

1. Desiccated herbage submit to perturbation,
   The while the radiant orb of day affords illumination.
   (Make hay while the sun shines.)
2. A futile superfluity of culinary aid
   Destroys nutritious liquids from osseous tissues made.
   (Too many cooks spoil the broth.)
3. Your immediate environment submit to circumspection
   Ere you traverse some feet of space by muscular projection.
   (Look before you leap.)
4. Inhabitants of domiciles of vitreous formation with lapidary fragments should ne'er perform jactation.
   (People who live in glass houses shouldn't throw stones.)
5. Who counts ere fractured are the shells his bipeds gallinaceous, is apt to find his calculations utterly fallacious.
   (Don't count your chickens before they are hatched.)

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Georgia, Central Eastern Regional B. Y. P. U. Convention was held at Sandersville with a registration of 505.

Brooklyn Young People are observing "life service" period during the months of April and May. The executive committee has worked out a definite program of visitation in each of the nine districts. Brooklyn and vicinity expect to be at Boston 500 strong.

Tennessee Baptist Young People are securing a large number of subscriptions as well as enlisting a large number of Baptist young people for the Baptist colleges. Mr. Willett D. Anderson of Knoxville is state president. The State B. Y. P. U. convention will meet in Memphis, June 12-16. Bristol young people are planning to run a special train to accommodate delegates to the convention.



# Our Own Folks



## The Dedication of the Church House of First Church, Evanston, Illinois

At its sixteenth anniversary of the church in 1917 First Church of Evanston, Ill., turned its eyes forward to the future needs of religion in Evanston and saw that it lay with the youth. The church therefore planned to enlarge its work for the social life and religious education of the youth of the city. Such expanded work involved enlarged quarters, and this building, spacious and beautiful, is the gift of the church of this generation to the youth of the generation following. Dedicatory services were held Apr. 8-13. The dedicatory address was delivered by Dr. Nathaniel Butler at the Sunday morning service, Apr. 8. A picture of the building is shown on the cover page.

The exterior, with its square tower, windows of graceful tracery and leaded glass, melts in with the pointed Gothic of the older church with amazing harmony. The architects, Tallmadge and Watson, are to be congratulated on their success in this as indeed all other effects in the building. The half timber work on various recesses gives lightness to the solid Bedford stone walls.

The outstanding feature of the interior is the hall named for Lieut. Kenneth MacLeish, a young man of rare parts and shining character, who was shot down in Belgium while serving his country as an aviator. This room is designed to serve as a gymnasium, for dramatics, assembly room and banquet hall. Every detail of line and color is a delight to the eye.

In the northwest corner of the building is the commodious and perfectly equipped kitchen. On the left of the hall reaching east in the north wing are two connecting class rooms and a missionary room, equipped with library, maps, and so forth, for the student of missions. Occupying the east front is the women's parlor, a room of great beauty of finish and proportion. This room has been furnished by Mrs. Robert L. Scott in memory of her mother, Mrs. C. F. Grey, one of the founders of the women's work in this church.

On the south of the hall is the men's forum, in which his family propose to place a handsome memorial to Senator Francis W. Parker, the founder of the forum.

The front of the east wing on the second story is given to the kindergarten. The inviting fireplace at the north end speaks of home and the glorious stone traceried window at the south hints at all the accumulated religious history of our race. Every detail in this and the adjoining primary room will repay careful study. Across the hall is the junior department and two more adult class rooms. In the corner is the comfortable apartment for the janitor and his family. Over MacLeish Hall is the intermediate department, equipped with sliding doors that make it available as an auditorium or for twelve cosy class rooms. Adjoining this are offices for the administration of the work of religious education. In the basement are quarters for boy and girl scouts, locker rooms, and shower baths and general storage rooms.

The ornamentation of the building throughout is a splendid example of devout symbolism. The aim was to employ such symbols as would convey the ideals of service and education.

Prominently over the entrance and carried all through the interior decoration is the shield—"the shield of Faith" and valorous Christianity. Beside this shield is the beehive for industry and the book for learning. Woven around these is the vine, "I am this vine." Oak leaves give a touch of our native trees and the strength of the oak. In the carved leafage in the arches of the entrance loggia are gem forms cut in stone. "Bright gems for his crown."

On the corbels near the cornice line of the east wing are the historic symbols of the four evangelists: Matthew, the angel; Mark, the lion; Luke, the bull, and John, the eagle.

Various historic crosses are found, particularly in the tracery of the window between the loggia and MacLeish Hall, where St. Andrews, the Latin and Greek crosses appear.

In the same loggia, supporting the ground vault, are four carved heads representing the primary, the early and later adolescent and the senior ages of the school.

Over the smaller entrance by the woman's room is a head carved in wood, of Queen Esther. On the mantel of the woman's room are carved the lily for purity, the fleur-de-lis for Mary and elsewhere the rose for divine love.

The greatest symbol of all is the building itself, placed in the center of the city, designed to purify the hearts of men, for out of the heart are the issues of life.

## A Plea from the Hungarian Baptist Union

By Stephen Orosz

The Northern Baptists will meet soon to discuss their great problems. We, as the union of the Magyar-speaking churches, are looking forward with a great deal of interest to this gathering. The results of the next meetings of the Northern Baptist Convention mean very much to us.

We have also problems which cause us anxiety. We have large fields closed and we have been unable to reopen them. A large mission field in Dayton, Ohio, with many thousands of Magyars is one field; and in Martins Ferry, Ohio, we have a good building, a few members, and a large opportunity. There are other places where the work is stopped. We admit mistakes were made in the past, but if every church would be closed where mistakes have been made, I wonder how many churches we would have today.

We are handicapped in opening new fields. As to the secretary of the Hungarian Baptist Union I make recommendations to the Home Mission Society, and often I must hear that there is no money to open new work. With our plain minds we do not understand that our country has money to lend to the countries in Europe and we have money for luxuries of life which the whole world envies, but we are not able to support adequately our mission work.

While our leaders are in hot discussion of different opinions and holding back their churches from shouldering the responsibilities of our denomination, the small dependent churches and missionary activities are suffering defeat. Sometimes we of the smaller rank of detachment of the noble Baptist body are surprised at the attitude of our Baptist brethren toward the Baptist missionary enterprises. Every war, political or ecclesiastic, causes sufferings.

Five of the students of the Hungarian department of the International Baptist Seminary will graduate at the end of the school year. Shall we send them back to the factories because there is no money in the treasuries of our mission societies to support them? Then what is the use to talk about education and the need of leaders?

We pray for peace and prosperity and we hope the leaders of the churches and the denomination will bring to realization the message of Christmas which was echoed everywhere in our country.

## Miss Sarah R. Slater

By Edith G. Estey

Up a zigzag railway from Mandalay, one reaches the rest station called "Maymyo," in Burma. In a little bird's nest of a house, there lived our missionary, Miss Sarah R. Slater, and it was my privilege to spend a Sunday with her, on a visit to Burma some years ago. The personality of my hostess impressed me, and the acquaintance was continued until her recent death, Jan. 29, in Philadelphia.

Miss Slater was a missionary of the Woman's Foreign Society for thirty-two years. She taught at a girls' school in Mandalay for some time, but when ill health made it necessary for her to live in a high altitude or leave Burma altogether, she went to the hill station of Maymyo. Though frail in body, she opened and carried on a varied work there, a school, a church, three Sunday schools, and sent native workers out into surrounding villages, where they preached and taught under her supervision.

She came to America a year or more ago on a furlough, and had hoped to return but she was suddenly called to a higher service. Through the gift of Miss Mary Colgate, a building for her school will be erected and will stand as a lasting memorial of her. With a consecrated life, a loving heart, a keen brain, and a refreshing sense of humor, Miss Slater possessed many of the qualities

of a good missionary. She was enthusiastic over her work, loving her pupils and loved by them, and her long and faithful service deserves a tribute from those who knew and honored her.

## Dr. and Mrs. David Downie

This year will witness the completion of half a century of work on the Telugu Mission field for Dr. and Mrs. David Downie.

Doctor Downie received his first missionary inspiration from Alexander Duff, the great pioneer Christian educator of India. Coming to America from Scotland, a lad of fourteen, he was educated at Phillips Academy, Brown University and Rochester Theological Seminary, graduating from the latter institution in 1872. A year later he sailed for Nellore to assume the burden of responsibility relinquished by Dr. Lyman Jewett in the Lone Star Mission. He assumed also the duties of mission treasurer, which position he held until 1914.

Marvelous indeed have been the achievements on the Telugu field since Doctor Downie began his work. Then there was but one mission station, manned by three workers. Today there are 29 stations and 122 workers. One hundred and eighty-two churches, enrolling more than 75,000 members and 27,000 boys and girls in nearly a thousand schools, tell of the remarkable work that has been done.

A vast amount of literary work has come from Doctor Downie's hand, most notable perhaps being his "History of the Telugu Mission," a book of great value. On Nov. 21, 1922, Dr. and Mrs. Downie observed the fiftieth anniversary of their wedding, an event happily celebrated by their friends and coworkers on the Telugu field. The board of managers of the Foreign Mission Society extends heartiest congratulations to these notable veterans upon the completion of a half century of service. We glory in the achievements of the past and bow in grateful acknowledgment before God for the kind favor which has given us such noble workers and for such an extended period of time. No missionary has ever occupied a more honorable place than Doctor Downie and none has endeared himself more to his brethren. We humbly pray that they may be spared for many years to continue their labor of love.

## Dedication at Indianapolis

An inspiring week of dedicatory services in connection with the completion of the new building for religious education of the Thirty-first Street Church of Indianapolis was observed early in March.

Dedication day was March 11; the special services began with a parade of the Bible school to enter the new building, nearly 450 people being in the line of march. This was followed at the morning hour of worship by a communion and consecration service led by the pastor, Rev. J. J. Patterson. The dedication sermon was preached at 3 o'clock by Dr. Wm. G. Everson of Muncie, Ind. Dr. C. M. Dinsmore, state secretary, brought greetings and a stimulating message, Dr. H. P. Waldo offered the dedication prayer. Rev. J. R. Quick, Rev. W. H. Harris, Rev. A. B. Whitney and Architect C. E. Bacon took part in the service. The young people's meeting was one of great inspiration and was led by the pastor's oldest daughter, Miss Jean Patterson. At the evening service Rev. T. J. Parsons, editor of the *Indiana Baptist Observer*, brought a great evangelistic message.

Monday night was fellowship night. Rev. F. L. Hovis, of the St. Paul's Methodist Church, spoke in behalf of the other denominations in the community; Dr. F. E. Webb, president of Baptist Ministers' Association, brought the greetings of the churches of the association; and Judge Frank J. Lahr, of the Juvenile Court, gave an address that stirred his audience. Tuesday night was young people's night. A crowd of young people gathered first in the auditorium for a brief program, during which there were talks by Rev. L. C. Trent of the Woodruff Place Church and Rev. P. J. Morris of the Emerson Ave. Church, and then repaired to the gymnasium for a social time. Wednesday was Bible school night, when Dr. O. R. McKay, state secretary for religious education, brought the address of the evening. Thursday was church family night, beginning with a supper served by the ladies' social circle and followed by stimulating and optimistic reports of the past year's work and an address by Dr. Dinsmore. Friday evening all available space was occupied to see four great games of basket ball in the gymnasium, part of the Baptist tournament for the district.

The Thirty-first Street Church is one of the younger churches in the city and is located in the northern district of Indianapolis. The building just completed is the first unit in a complete structure planned for. It consists of a two-story building, 38x95 feet, for religious education, and a gymnasium adjoining, 47 by 74 feet. It is of tapestry brick with Bedford stone trimmings, the interior finish being in Circassian walnut color. It contains separate rooms for cradle roll class, beginners, primary and junior departments, and separate class rooms for all other classes. There is a young people's assembly room, a ladies' parlor, and kitchen. The steam-heating plant and shower rooms are under the gymnasium. Many of wide experience in the work of religious education have pronounced it a model of completeness.

The pastor was the chairman of the building committee and led in the enterprise which had been considered by some an impossible task for this church. In his former pastorate with the Emmanuel Church of Buffalo, N. Y., a building for religious education was erected. Following his ten year pastorate there Mr. Patterson was superintendent of city missions for Buffalo for nearly seven years. The Indianapolis church is looking forward with renewed hope and expectation to a larger service under the new conditions and equipment.

## Nebraska Letter

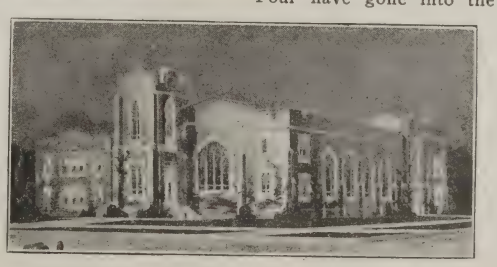
By R. R. Coon

### Our State Workers

As a rule theirs is a life of change. One, two, four years seem to mark their term of service seemingly setting a pace that the pastors too closely follow. We recommend permanency in selecting pastors but practice rather the peripatetic in selecting the pastor of all the churches, the state secretary. A notable exception among state workers is Colporter Judkins who is beginning his third decade of continuous work in the state. We wouldn't say he doesn't know enough to resign; rather he knows enough to "stay by the stuff" when all is going well. Four months after Doctor Fowle closed his work as state secretary—during that time the work being ably looked after by Rev. J. W. Benjamin—at an extra called meeting at Lincoln, Rev. F. W. Ainslie, pastor of the Temple Church, Lincoln, was chosen state secretary. He has already entered upon his duties.

### Work Among the Churches

Chaplain E. W. White has been laboring among some of the weaker churches; recently at Alexandria where about a score were converted and the church made ready to call a pastor. He is at this time with the Immanuel Church, Omaha, Rev. J. L. Barton, pastor, and will go next to Union. Doctor Mills has done good work at Albion. He will remain in the state until May 1. Nebraska churches are fortunate in having such worker evangelists. At Central City, Rev. Claude Neal, Polk, held meetings for two weeks, strengthening the church. Rev. F. M. Sturtevant, Bridgeport, one of our best staying pastors, conducted a good revival service in his church. At Kearney, seat of our largest state normal, Rev. C. I. Coon seems to be laying foundations for a long, solid pastorate. We surely look for the doing of a substantial, permanent work there. Rev. Herbert Richmond held an evangelistic campaign in the church of Antelope Center. As a result fifteen have been received as members and the cause is revived. Rev. S. E. Bishop, Surprise, has gone to help the pastor of Middlebranch, Rev. E. E. Brock, in revival work. Rev. R. Richards, a Nebraska evangelist, though loaned to South Dakota for a year, is holding a very successful series of meetings in that state. Some very difficult fields have been the scenes of real revival times. He has just closed work at Oldham where a good number were converted and great blessing brought to the church, The little church of Tobias was organized thirty-nine years ago with nine members. It has never been large but its members organized a church in Utah and have gone to twenty-two states and foreign lands. Four have gone into the gospel min-



THIRTY-FIRST STREET CHURCH, INDIANAPOLIS

istry, Revs. Warren J. Smith, C. B. Miller, W. C. Miller and Harry Miller; the last two sons of Rev. W. L. Miller who helped to organize the church years ago. So the church lives and labors elsewhere. Rev. Geo. Van Winkle, Omaha, has led a two weeks' meeting at Chambers, with excellent results to the church.

### The State Annual

Though smaller than some former editions, it is an attractive and informing pamphlet of 118 pages. One summary gives: Churches, 183; pastors, 102; general missionary workers, 11; other ministers, 47; baptisms this year, 1,495; members, 21,748; missionary contributions, $108,376. Good as it is, a possible improvement might be made; printing the three or four constitutions only every third year and sifting the eighty resolutions down to a dozen; thus giving more room for the minutes proper, now brief in the extreme, and restoring the important item, "digest of letters." Pastors might well make the annual the subject of some public service, the chief publication for information for Nebraska Baptists.

### Promotion Committee's Efforts

National, state and local officials have been holding frequent gatherings and there is much "hurrying to and fro" to round out the year with as little deficit as possible. It was hoped that the new order of things would overcome the habit, so common, of paying religious pledges the last day. But a "crisis" seems to be necessary in many instances to unclasp our pocketbooks.

A writer in a southern paper is bold enough to question the propriety, or right, of their missionary society in sending a delegate to the Stockholm meeting, a costly trip. The question is in other minds than his and is worthy of consideration. But we notice, in the case of officials and pastors, that the high-salaried person is the one likely to have expenses paid to our large conventions. This is customary if not democratic.

## Detroit Baptist Doings

By Albert H. Finn

"And they crucified him." Detroit was the scene of another great city-wide observance of the crucifixion hours of our Lord and Christ, on Good Friday, so called. Under the direction of the Council of Churches, the period of Lent was given over to intensive evangelistic appeal in all the Protestant churches. Every noon, at one of the down-town theaters, was held an hour service with an outstanding speaker. This year Doctor Bustard, of Cleveland, was the first speaker with union evening services in some large church, Doctor Bustard speaking in the Woodward Avenue Baptist Church. The culmination came on Good Friday when by proclamation of the mayor and by common consent, business was largely suspended and it was estimated that 100,000 people assembled in seven great theaters and at least 100 churches, and listened to addresses by chosen speakers whose themes centered about the cross. In addition the newspaper broadcasting stations sent out their reports, each one featuring some one of the services. This was preparatory to a worshipful and gladsome Easter when all the churches were overflowing with eager listeners.

Easter was a glad day for all our Baptist churches. The weather was far from the usual Easter sort; in fact, it was about as cold as January but clear and bright. As far as I have been able to learn, every church was crowded with eager worshipers. Easter is generally looked upon as the culmination of the special evangelistic efforts and most gracious results are reported. Doctor Hoag reports 225 received since October at Woodward Avenue. Rev. Mark F. Sanborn, the newly installed pastor at the First Church, reports eighty-six new members since he came. Rev. Arthur V. Allen celebrated his first year at Jefferson Avenue on Mar. 4 and reports 150 new members since October, of which number seventy-five were baptized on Easter Day. Rev. Llewellyn Brown reports sixty accessions since October at Temple. Rev. Herman Lang, the new pastor at Beulah, rejoices in seventy new members since he came a few months ago. I give these few reports as indicative of the spirit that has pervaded our churches. The probabilities are that the reports of the associational year will show the largest ingatherings in the history of the churches.

### Dedication of Northwestern Church

Easter was an outstanding day for the Northwestern Church because the old Hudson Avenue Church was born anew as the Northwestern Church in the beautiful new stone, brick and steel house of worship that was opened to the public for the first time on Easter morning, at the corner of Grand River and Clarendon avenues. Notwithstanding the greatly increased seating capacity over the old frame building on Hudson Ave., the new meeting house was filled to overflowing. The preacher of the day was Rev. Geo. W. Taft, president of the Northern Baptist Theological Seminary, of Chicago. His themes were: "The Resurrection Corner Stone," and "Our Opportunity and Our Message." Dr. H. C. Gleiss, superintendent of the Detroit Baptist Union, who, with his family, is a member of this church, presented the financial needs. Rev. Robert White, pastor, was happy beyond adequate expression, and justly so. The new location is in the very center of a rapidly developing residential section of the better class. The building is a Gothic adaptation, rather severe because of its location, but developed in a most satisfactory manner, affording an 800 seat auditorium with possibilities of increase by adding galleries. The Gothic lines are carried out in the interior even to the lighting fixtures, while the acoustics are perfect. This is the first unit, representing a value of from $125,000 to $150,000. A second unit, a Sunday-school and social building, must follow soon, judging from the crowded conditions of Easter and the large number of accessions that will surely come from this exceptional field and the faithful ministry of Pastor White, his associate, Magnus Burgess, and the splendid corps of officers and workers.

The week was given over to an inviting program: Monday, Bible school night; Tuesday, community night; Wednesday, church night; Thursday, B. Y. P. U. night; and Friday, denominational night, when President Power of the Detroit Baptist Union presided, and pastors from the Baptist churches and others offered their felicitations. Rev. John E. Smith, director general of the Michigan Convention, was the honored guest of the evening. This is an illustration of foresight and cooperation. The Detroit Union purchased the site some five years ago realizing its future strategic value. The Hudson Avenue Church already realized that a change must come for it but not until later did it vote to accept the responsibility involved. The growth in value of the site has been almost beyond belief. It has called for sacrifice and faith, but the pastors and the church officers have pressed bravely on and inside of five years, Northwestern will be one of our strongest churches. It surely will be when its additional unit is built. That will cost $100,000 more. The Detroit Union, which is what its name implies, a union of all the Detroit Baptist churches, has given of its resources of money and capable men to the accomplishment of this splendid achievement.

The First Church is having plans prepared for a $100,000 addition to its handsome house of worship that will afford enlarged and up-to-date Bible-school and social features. Pastor Sanborn is leading this grand old church into new life and activity.

We are all looking forward to the annual meeting of the Detroit Union, which will be held at the Woodward Avenue Church, May 8. The business session is to be held in the afternoon, followed by a reception to the guest of honor, Rev. F. E. Taylor, of Indianapolis, president of the Northern Baptist Convention, who will be the chief speaker at the dinner that follows. This is a great social event for Detroit Baptists. It marks also the close of the greatest constructive year in the history of the Detroit Union. Dr. H. C. Gleiss, general superintendent, will tell the story of the year in his annual report, also to be given after the dinner.

Mrs. B. T. Leonard, widely loved wife of the director of religious education of the Detroit Union, underwent a dangerous operation to remove cancer recently. For a time her life was despaired of, but her vigorous constitution, sustained by widespread prayer, brought her through and she is now at her home in fair way of recovery.

## Attention, Baptists!

Those of you who have so generously given to the building fund campaign of the Women's Union Christian Colleges in the Orient are most anxious I know that your church and denomination should receive credit for your gifts.

The state boards of promotion agents are writing in asking for lists of such gifts and may I say at this time that I am now preparing a list of all gifts designated as coming from Baptists, and where they have given their church designation. I am including that and will forward same on or before April 30, to Miss Alice Hudson, national treasurer, W. A. B. F. M. S., that she may report same to the General Board of Promotion and that all churches may receive full credit.

It is impossible to notify each individual church at this time, but they will receive their credit through headquarters in New York. I will, therefore, refer all who are interested to Miss Alice Hudson to whom I will send my report.

Hilda L. Olson, Asst. Treas.
Joint Committee Women's Union Christian Colleges in the Orient.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

EASTER EXPERIENCES WERE SO GENERAL and so similar in nearly all the churches, that it is hardly news to mention any specifically. All had capacity congregations, unusual music, and often pageantry, and as a rule, large companies of believers were baptized. This seemed to be the tale all through the state. To make special mention of each church would become as monotonous and cover as much space as the pages of the newspaper that announce the musical programs of the churches "the day before."

THE BOSTON MINISTERS' CONFERENCE gave a long and bristling session on Apr. 1, to the questions that were propounded to the ministers with reference to the future denominational program. The general conviction that the questions were really difficult, and that nobody was attempting to "put anything over," seemed to promote a spirit of reasonableness and of earnest inquiry that kept any impulse merely to differ far removed from the discussion. We were not so sure that we had gotten somewhere, as we were that we had avoided getting somewhere else. It looks as if we would have patience, also confidence in our brethren. That is not a small matter.

THE APRIL MEETING OF THE SOCIAL UNION was the "annual." That is always a limber and happy occasion. Official pleasantries accompany the departing and arriving presidents. President Wilcox passed out of the high seat with unusual good nature, and seemed proud of the badge of the "has been" that former President Bailey pinned upon him. The "has beens" have become an impressive company. Now and then they are mustered around platform tables where they can all be seen, and can prink up their presidential aspect. The new president is Mr. John F. Rood, of the First Church, Malden. This is a fitting choice, for Mr. Rood is thoroughly competent, and is armed with an earnest interest in practical Christian effort that ought to develop a real chief. The speaker of the evening was cyclonic, and he had a theme full of varied explosives: "The World Sweep of Democracy." It was Prof. D. D. Vaughan of the Boston University Divinity School. Almost everybody forgot that he was hearing a professor of theology. He is a stormer and no mistake. So masterful, so juicy, so convincing. He showed how democracy was making havoc of some played-out theologies—kicking them around as if they were old junk. And he found justification for it all in the words of Jesus. The speaker gripped us for ninety minutes, and kept us thinking.

IN THE DISCUSSION OF THE MINISTERS ON MONDAY, Dr. Frank W. Padelford, the head of our education board, was easily the man of authority on matters pertaining to our schools. He had no program that was not the program of the Baptists, and with clarity and power of statement, gave us the point of view both of Baptists and of their schools. It was probably news to some, that certain big schools which had been made bones of contention in the budget, strongly desired to take themselves out of contention, and be free. Anyhow things baptistic are now ticklish and uncertain—that is evident.—C. H. WATSON.

### RHODE ISLAND

AT THE FIRST CHURCH, WESTERLY, ten persons were baptized, Mar. 25, by Pastor Hatfield. The church calendar carries a statement of the mission of the church: "We seek to help people live the life that is worth while, and give you a chance to help. The First Baptist Church is a church of the people and for the people. It witnesses to the things of the spirit and summons all like-minded people to its work and worship. We believe in a Bible that is a light in a dark world; in a Christ that is able to save to the uttermost; in a gospel that is inspiring to busy men and women. Our government is democratic, our social life characterized by true friendships, and our worship by simplicity. Service is the measure of greatness, therefore we are here to serve in the spirit of Him who came not to be ministered unto, but to minister. If everybody will do something to help, the church will be stronger, all will be happier and more people will find the blessing in the fellowship of service."

### NEW YORK

AT THE FIRST CHURCH, Kingston, Rev. Arthur S. Cole, pastor, on Easter Sunday, eight were baptized and thirteen members received the hand of fellowship. An unusual feature was the celebration of the eightieth anniversary of the baptism of one of its members, Mrs. Elisha M. Brigham. She was baptized in April, 1843, by Rev. Daniel Robinson, then pastor. At the service on Easter, Mrs. Brigham was presented with a large basket of Easter lilies. Among those baptized was her granddaughter. Four generations of the family are now members of the church.

REV. WILBOUR E. SAUNDERS, who has been assistant pastor at the Marcy Avenue Church, Brooklyn, for three years, and has served as director of religious education, has accepted a call to the pastorate of the First Church, Rahway, N. J. He began his work there on Easter. The Marcy Avenue people accepted his resignation with sincere regret. Their good wishes follow him to his new field.

DOCTOR AND MRS. FOWLER of Hanson Place Church, Brooklyn, will sail for Europe June 26 on the "Berengaria." On July 8 Doctor Fowler will preach anniversary sermons in one of the large churches in Manchester, and then proceed with Mrs. Fowler to Stockholm. At the request of the Swedish and British committees on program, Doctor Fowler will preach in the First Baptist Church of Stockholm, Convention Sunday, July 22. At the close of the meetings, Doctor and Mrs. Fowler will go with the British delegation to the fjords of Norway, after which they will return to London, where Doctor Fowler will preach for the remainder of the vacation period.

### DELAWARE

DOVER.—DR. CHARLES A. WALKER gave the hand of fellowship to twelve new members at the Easter service. Of the number baptized, one was a man who had been for several years a member of the board of trustees, and another was the secretary of the church school.

### WEST VIRGINIA

#### Activities of Charleston Baptists

Special pre-Easter services at the Temple conducted by Pastor Clarence W. Kemper and Ralph C. Ostergren, resulted in forty-one conversions. There were baptisms nearly every Sunday evening, and it was expected that at least 100 new members would unite with the church Easter. Definite report as to the number of Easter accessions has not yet been received.


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of

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**THEY DO MORE THAN RETURN A MAXIMUM INCOME FOR LIFE**

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3. Because the **life of the nation** will be enriched by the ultimate expenditure of the principal in missionary work or in the creation of a trust or memorial fund, in which the interest for all time will go toward Christianizing the people of this and other lands.

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On one life the rate of income varies from four to nine per cent a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies, but remains the same.

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**FORMS OF BEQUEST:**

I give and bequeath to **The American Baptist Home Mission Society,** formed in New York in the year 1832, the sum of $..... for the general purpose of said Society.

I give, devise and bequeath to **The American Baptist Home Mission Society** all the lot and land with the buildings thereon standing. (Here describe the premises with exactness.) All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to **The American Baptist Home Mission Society.**

It is always best to consult a lawyer.

All those making wills, should remember that our corporate name is **The American Baptist Home Mission Society.**

For annuity booklet, sample contract, and survivorship rate tables and legacies kindly address Secretary Charles L. White, 23 East 26th St., New York City.

## If Some One Should Ask You About A Will

**And When You Make Your Own**

**The Corporate Names of Our Societies and the States in which they are Incorporated are:**

**American Baptist Foreign Mission Society:** New York. Rev. P H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Ave., New York City.

**The American Baptist Home Mission Society;** New York. Charles L. White, D.D., Executive Secretary, 23 East 26th St., New York City.

**The American Baptist Publication Society;** Pennsylvania. Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut St., Philadelphia, Pa.

**Woman's American Baptist Foreign Mission Society;** Massachusetts. Miss Alice M. Hudson, Treasurer, 276 Fifth Ave., New York City.

**Woman's American Baptist Home Mission Society;** Illinois. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Ave., New York City.

**The Ministers and Missionaries Benefit Board of The Northern Baptist Convention;** New York. E. T. Tomlinson, D.D., Secretary, 276 Fifth Ave., New York City.

**The Board of Education of the Northern Baptist Convention;** Frank W. Padelford, Executive Secretary, 276 Fifth Ave., New York City.

**Where your heart is, there should your treasure go.**

Inquiries concerning **ANNUITIES** and **WILLS** addressed to any officer named above will be held as confidential and will receive prompt attention.

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At Emmanuel, the pastor and his people conducted their own services with marked results. The pastor, Rev. James Frame, is a fine leader and the church reports sixty new members within recent weeks.

Calvary Church, under the leadership of the new pastor, Rev. C. M. Smock, assisted by an evangelist, held special meetings with good results.

The small but enterprising South Charleston Church is accomplishing heroic things under the pastor, Mr. Grose. As a result of recent meetings, 100 new members were received.

Emmanuel is prospering in its new building and Temple is overflowing and getting ready to begin its wonderful equipment. South Charleston is much in need of a new building. The kingdom program is advancing in the capital city of West Virginia. The Temple is setting up a program inclusive of Northern Baptist Convention objectives, and this month has been designated as denominational month.

## Mississippi Valley

### INDIANA

THE CAMPAIGN OF PERSONAL EVANGELISM of the Emerson Avenue Church, Indianapolis, closed Easter with a total of ninety-one people received into the membership of the church from Sept. 1. Of these, fifty-six were received by baptism and thirty-five by letter. One hundred members of the crusader's league of personal workers worked under the assignment of the pastor, Paul Judson Morris, each endeavoring to lead at least one soul to Christ by Easter. At the close of the campaign, the church was fortunate enough to secure the assistance of Rev. Wm. Graham Everson, pastor of the First Church, Muncie, in special pre-Easter services Mar. 19-30. During his stay fifty-six people presented themselves for membership, the major portion as candidates for baptism. Mr. Everson is the only minister of America who holds the military title of Brigadier General. He was the commanding officer in entire charge of all our American forces on the Italian sector during the war. Mr. Everson was the speaker at two of the pre-Easter noon meetings held in Keith's Theater under the auspices of the Indianapolis federation of churches.

MANY PASTORAL CHANGES are to be noted in the state. The church at Petersburg has called Rev. F. R. Barnaby of Brazil. He has accepted and begins his new pastorate at once. Brownstown has called Rev. Ross E. Dillon of Louisville. He began his service Apr. 1. Rev. Rollo C. Speer has closed his work at Bloomington and began at Milwaukee, Wis. The Dunkirk Church has called Rev. C. M. Sherman of Pennsylvania. He is already on the field. Rev. Stanley A. Gillett of Milan has resigned and will return to Iowa where he has accepted the call of the Winterset Church.

### MICHIGAN

THE ANNUAL MEETING of the Ministers' Aid Society for the election of officers and the transaction of other necessary business, will be held at the Ministers' Home, Fenton, Wednesday, May 2, at 9 a. m. The annual meeting of the trustees will follow. Churches contributing to the work of the society are entitled to send delegates to the annual meeting.

AS A RESULT OF A WEEK of special meetings in the church at Marshall, seventeen decisions and several reconsecrations were made. Easter morning seven were baptized and another group will be ready for baptism in the near future. A World Wide guild has been organized and a training course on the meaning of church membership to be held every Thursday evening the latter part of prayer meeting hour, will be instituted this month. Courses by Doctor Gilkey and Doctor Aitchison will be used.

REV. W. B. HARTZOG is preaching a series of sermons which is attracting attention of the members and citizens of Mason.

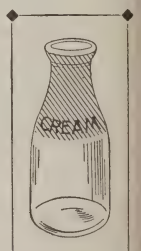

MOUNDS PARK Sanitarium was one of the first hospitals of the Northwest to be given a Class A rating by the American College of Surgeons. It, the Midway and the Merriam Park Hospitals, are the only Baptist Hospitals in the Northwest.

*The*
NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION
GENERAL OFFICES
INDIAN MOUNDS PARK SAINT PAUL



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**It rises as the rich result of a careful investment in the Lord's work**

Give thought to the future and write today for full particulars of our plan.

*The Annuity Department*
The American Baptist Publication Society
1701-1703 Chestnut St., Philadelphia, Pa.

The subjects are: "Six Great Hymns;" "How the Heavens Declare the Glory of God;" "The House of David and Other Houses;" "Why Europe Leaves Home."

IT IS REPORTED THAT 100 new members were received into the Jefferson Avenue Church, Detroit, during the Easter season. Rev. A. V. Allen is finding this section of the city a fruitful field for his ministry.

### Defeat of Detroit Reform Forces

The city elections Apr. 2 in Detroit resulted in a defeat for the church and reform forces. The hottest fight was over the effort to return four incumbents, a majority of the court, who had combined in defense of good government. With six to be elected, these four (Judges Cotter, Heston, Keidan and Marsh) were given the endorsement of the Citizens' League, the Anti-Saloon League, and the Council of Churches.

Judge Pliny Marsh, a prominent Baptist layman, a deacon in Woodward Avenue Church, and teacher of the large Baraca Class there, was singled out for attack by the underworld gang and the liquor crowd. On the Sunday before the election a Detroit paper carried an advertisement published by the Association Opposed to Prohibition, containing the following appeal "To all liberal voters in Detroit:" "As a special request, we ask our membership NOT to vote for Pliny Marsh for recorder in the city of Detroit. He was a former Anti-Saloon League worker, and has spent most of his life in the work of professional reforming. To insure the defeat of Marsh take no chances."

Detroit, a city eminent for its achievements in the field of good government and judicious citizenship, has given heed to this infamous counsel, and Judge Marsh is defeated. Two of his colleagues endorsed by the reform forces were elected; but the control of the court passes from the group which established its procedure and principles.

The election is a defeat for civic righteousness; but to have been denounced and fought by the underworld, and selected for personal attack by the liquor gang as was Judge Pliny Marsh, reveals this Christian jurist in his defeat as more than ever worthy of the confidence and love of all decent people.

## OHIO

THE CHURCH OF THE MASTER, Cleveland, of which Dr. Franklin W. Sweet is pastor, had a number of additions to the membership during the Easter season. The church cooperated with the city-wide denominational campaign, Feb. 27-Mar. 11. The results were due largely to a three months' campaign in the church school. The plans of Dr. A. H. Gage were used, and more enthusiastically followed out because of an all-day visit from Doctor Gage during the campaign. The climax of the movement was reached Mar. 11—Declaration Day—when 214 cards were signed for various kinds of consecration, fifty-four being decisions for Christ or immediate baptism. In spite of the fact that Doctor Sweet was out of his pulpit because of illness, the work went steadily on. During his absence the following conducted services: Rev. H. F. Stillwell, Rev. Archibald M. McDonald, Rev. Howard Vernon, Henry Turner Bailey, dean of the Cleveland School of Art, and Rev. Alexander McGaffin, one of the pastors of the Presbyterian Church of the Covenant.

REV. G. R. ROBBINS, COLUMBUS, assisted Rev. E. Otheman Smith, pastor of the Tabernacle Church, Chillicothe, in a series of special meetings. Twenty persons were received for baptism. Mr. Smith recently completed two years of service with the church.

THE DEATH OF DR. R. B. MCDANEL, pastor of the First Church, Martins Ferry, occurred very suddenly Sunday evening, March 23. He had been in his usual health at the moment of his death, the call coming to him while welcoming his young people into the auditorium preparatory to their evening service. Doctor McDanel stood high in the esteem of his brethren in the ministry, and his death is a great loss to Ohio and the denomination. He was born in Philadelphia, Pa., 1862. After graduating from Bucknell in 1888, he held pastorates in Philadelphia, Pa.; Clarksburg, Charleston, and Alderson in West Virginia, Covington, Ky., and Martins Ferry, This last pastorate began Sept., 1917. Mrs. McDanel, two daughters, three sons and two sisters, Miss Lily McDanel of Martins Ferry, and Mrs. Charles A. Fuller of Brooklyn, N. Y., survive him. Funeral services were conducted Wednesday, Mar. 28, at Martins Ferry. Rev. G. E. Bartlett of Parkersburg, W. Va., and Rev. C. H. Stull, Granville, officiated and were assisted by Mr. French, Secretary Ministerial Association of Martins Ferry.

## ILLINOIS

MONDAY, MARCH 26, a council met at the Chatham Church to consider the ordination of the pastor, T. C. Hopkins. The mod-


## A WORTHY TASK

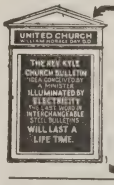
To undertake to furnish a Christian House of Healing for needy Colored Persons is a task worthy of the Christian profession of any group. One who is not familiar with the sanitary conditions of the average Negro home in the South is unable to comprehend the frightful environment of the average Negro when he is sick or injured. Alabama Baptists have set themselves to the task of supplying the need of Hospital facilities for Negroes, where they may receive treatment in an environment the equal of that found in any first-rate Hospital in the land. A little more than one year ago, as a result of the 75 Million Campaign, the

## GOOD SAMARITAN HOSPITAL

was opened at Selma, Alabama. It is operated under the superintendency of white persons, supported by white persons, and was paid for by white persons, solely as a Christian ministry to colored persons.

The average Negro is improvident; he has nothing laid aside for times of sickness. He is, therefore, unable to pay hospital fees. Nearly all the work we do is done without hope of payment—is charity. Our means are limited. We ask the cooperation of every Christian who has an interest in suffering humanity—especially a class of humanity which is incapable of caring for itself.

LOUIS J. BRISTOW,
Superintendent,
Selma, Ala.




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# BAPTIST WORLD'S ALLIANCE

A private party is being organized by W. S. Abernethy, Pastor Calvary Baptist Church, Washington, D. C. Chaperoned by Mrs. Abernethy. Under the business management of the Temple Tours, Boston. Two wonderful weeks' cruising through the fjords of Norway to the

## LAND OF THE MIDNIGHT SUN

before going to Stockholm, Denmark, Germany, Switzerland, France, England.

**THE BEAUTIFUL NEW LINER, PITTSBURGH, SAILING JUNE 19th**

**82 days—$1075**

**Write to W. S. Abernethy,**

**Chastleton Apartments, Washington, D. C.**

erator of the council was Rev. J. H. Cozad and the clerk, Rev. J. R. Hastings. Rev. Geo. W. Taft preached the ordination sermon.

THE FIRST CHURCH, Champaign, has experienced the most successful revival it has had in many years. The meetings were held the two weeks preceding Easter, and were conducted by Rev. George H. Thompson, harp evangelist. Nearly sixty signed cards. Rev. W. B. Morris is pastor. The outlook for the future is encouraging.

STREATOR.—THE CHURCH held a week of pre-Easter services which proved to be helpful and interesting. The pastor, Rev. G. W. Claxon, preached. There were eight additions, of whom six were baptized Easter. There have been fifteen additions since the first of the year.

UTICA.—SINCE REV. L. P. CASSEL became pastor three and a half years ago, there has been a steady growth in the work. The attendance in the Sunday school has doubled. On Jan. 28, Rev. A. H. Gage conducted a decision day service, as a result of which there were nineteen baptisms on Easter. Extensive improvements have been made on the parsonage and the church building has been redecorated.

## IOWA

REV. J. W. CASE OF RIPLEY, N. Y., has accepted the call of the church at Spirit Lake and begins his work at once.

THE MANCHESTER CHURCH has had a successful revival season with the assistance of Evangelist C. E. Hillis of Kahoka, Mo. There were many conversions. The Christian people have been quickened and all departments of the church are feeling the uplift of the meetings.

MR. S. C. SONNICHSEN recently resigned his position as professor of political science at Des Moines University, to take up the work of the department of vocational education for the state.

DR. W. B. HUTCHINSON, one of the field workers for the Iowa Convention, recently visited Des Moines University. He reported that the four field workers were holding conferences in their respective districts with the different promotional committees of the associations, in an effort to line up the offerings for the New World Movement. These meetings are having success.

GEORGE C. CONRAD, who graduates from Des Moines University in June, recently became pastor of the church at Keota. He is already on the field and will be ordained this month.

STANLEY L. THOMAS, a junior at Des Moines University, has accepted a full time pastorate at Ethelstan. He will continue his studies at the university.

REV. V. N. WITTER, director of religious education for the state convention, has been attending a number of associational B. Y. P. U. meetings in various parts of the state.

THE MONTHLY REPORT of the Creston association B. Y. P. U. shows a growing interest in the work of the young people in that part of the state. The report mentions particularly the work of the young people at Corning, Massena, Mt. Ayr and Cumberland.

A WORK OF PERSONAL EVANGELISM was conducted among the students of Des Moines University during the month of March. The Y. M. C. A. took on new life; new officers were elected and a program of activity was planned for the future. Students will long remember the days, Mar. 27-29, when A. J. (Dad) Elliott presented the claims of the Christian life.

## MISSOURI

EASTER WAS THE MOST wonderful day the Central Church, Kansas City, has ever had. All previous records in the Sunday school were broken, and even the goal set for that day, surpassed. The attendance was 503; the offering, $115.06. The work was never more prosperous than at present. An assistant to the pastor, Rev. C. H. Berry, will be secured within a short time.

## MINNESOTA

REV. A. T. WALLACE OF WINONA has accepted the call of the First Church, Duluth. Rev. A. A. Orn, Rev. Olaf Breding and Rev. A. Edstam are planning to attend the Baptist World Alliance in Stockholm. Minnesota will have a relatively large delegation from present prospects. Prof. and Mrs. Walfred Danielson will go to Assam as missionaries under the Foreign Society. Professor Danielson is the registrar of Bethel Institute. Rev. Alex Anderson of Eveleth has accepted a call to the West Duluth Swedish church.

## NORTH DAKOTA

EVANGELIST ERIC ANDERSON assisted the Swedish Church, Fargo, of which Rev. W. G. Holmberg is pastor, in a series of revival meetings. The meetings were well attended and there were many conversions.

## KANSAS

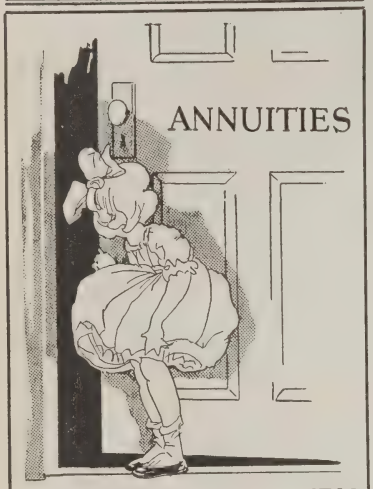
THE FIRST CHURCH, PARSONS, celebrated its fiftieth anniversary March 17. Dr. J. T. Crawford, who was pastor for ten years, delivered the morning address. The First Church was organized March 20, 1873, with twelve charter members. In 1879 a lot was purchased and in 1880 the first house of worship was completed at a cost of $1,000. The building was enlarged several times, but in 1907 was completely destroyed by fire. A new site was purchased and a new building erected at a cost of $50,000. During the entire fifty years there have been but seventeen pastors. Rev. H. A. Smoot is the present pastor.

### Kansas City Theological Seminary

A year ago the seminary faced the necessity of a change of location, having been crowded out of its present one by the complete change in the surrounding population. In Feb., 1922, Mr. S. J. Rudd, of Belpre, offered a farm worth from $12,000 to $16,000 toward a new site. The concluding check for the fiscal year from the New World Movement enabled the payment last July of $5,000 down on the twenty-acre site finally chosen, conceded to be the finest in the city. By January, pledges had been obtained for $15,000, chiefly in Missouri, thus providing the whole cost of the site. Last February the seminary sold its present building, Lovelace Hall, its home for twenty-one years, to the city school board for a negro high school, and gives possession May 10. It has other rapidly salable property in the vicinity amounting to about $25,000.

Mr. George E. Merrill, home mission architectural secretary, is perfecting the plans for the new buildings on the basis of the probable growth in the next twenty years, though only the buildings immediately needed will be erected now—administration, library, and the first home unit of the women's training school, aggregating a cost of perhaps $125,000. Toward this, there is now practically in hand over $75,000, which is being rapidly increased by a quiet canvass among friends. The latest gift is a $10,000 farm from Mrs. N. M. Bartles, Dewey, Okla., for a building to house the Pratt-Journeycake Library, in honor of Major Pratt, Baptist missionary to the Indians, and Charles Journeycake, chief of the Delawares and a Baptist minister.

It is hoped to enter the new buildings


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by Oct. 1. The raising of the additional $50,000 needed by that time will be a herculean task, but with God's blessing, so signally bestowed in the past, and the aid of God's people, it will be successfully accomplished. The seminary's enrolment this year is over eighty, exceeding any previous year.

Rev. B. J. Minort, Alliance, recently closed a series of meetings with the Congregational Church, Hayes Center. There were eighty additions to the church and twelve volunteers for the ministry and missionary work.

### NEBRASKA

Mr. R. R. Coon, state correspondent, has recovered from a six weeks' illness, and is back on the job. This accounts for the fact that there has been so little news from the state.

The possibilities of lay evangelism were manifested at the Calvary Church, Omaha, on Easter. As a result of six weeks for intensive personal work, forty-eight new members were welcomed into the fellowship of the church at the morning service. In addition, fully that number have had their interest quickened. Another feature of the day was the dedication of the new pipe organ. The organ is a three manual, electro-pneumatic type, with 1,500 pipes and thirty-eight speaking stops. The equipment includes a fine set of chimes, harp, and other modern devices. As an expression of affection and appreciation, the church dedicated the organ in loving recognition of the faithful services of the Carpenter family, which has had a large place in the life and work of Calvary Church.

## Rocky Mountain States

### COLORADO

Colorado Baptists have lost a great and loved leader in the death of Rev. Edward G. Lane, pastor at Longmont, who died Sunday, Mar. 11. Funeral services were held Tuesday, Mar. 13. Mr. Lane held successful pastorates at Bethel,

(*Continued on page 352*)

## Obituary

### MRS. H. H. TUTTLE

**Laura Jane Luse,** daughter of Deacon John and Martha Byrd Luse, was born Aug. 8, 1845, in Clark County. Her girlhood was spent at home except while she attended seminary in Springfield, where she was a member of the First Baptist Church. June 14, 1870, she married Rev. H. H. Tuttle, a graduate of Wittenberg College and Crozer Theological Seminary. Their first work was at Bradford Junction, but because of failing health they moved back to Clark County in a few years. In 1880 Mr. Tuttle reorganized the Sinking Creek Baptist Church and retained the pastorate almost continually until 1910. In 1888 they moved to Granville to educate their children at Denison University, and lived there until 1904. In 1918 Mrs. Tuttle returned to Granville to make her home with her daughter, Mrs. E. J. Owen, where she quietly slipped away Feb. 5, 1923, and was laid to rest in Ferncliffe at Springfield, Feb. 9. A brother, W. H. Luse, a sister, Mrs. Mary C. Tuttle, twenty grandchildren, two great grandchildren and the following children survive: Mrs. Milo B. Price, Owatonna, Minn.; Mrs. E. J. Owen, Granville; Mrs. E. H. Jesson, Rochester, Minn.; A. Judson Tuttle, Gauhati, Assam; Wallace Tuttle, Kansas City, Mo.; Clyde Tuttle, Columbus; Mrs. Oscar T. Laybourne, Miss Mary C. Tuttle and John Luse Tuttle of Springfield.

## Our Book Shelf

**The Possibilities of Prayer,** by Edward M. Bounds. New York: Revell and Co.

The material in the book is very suggestive but its style of presentation might have been greatly improved by editing.

**An Introduction to the Psychology of Religion,** by Robert H. Thouless. New York: Macmillan Co.

A most interesting and stimulating discussion for lay readers. While the book deals with a scientific subject, it does so in a simple way and thus fittingly introduces the reader to a vast realm of new material.

**Suggestion and Mental Analysis,** by William Brown. M. A., M. D. New York: Doran Co. $1.50.

As its subtitle states, the book is "an outline of the theory and practice of mind cure." It is a simple treatise along a line which Dr. Brown understands probably as well as any man of the day. Some of the chapters of the book were delivered as lectures to audiences in the universities of Oxford and London.

**Huntingtower,** by John Buchan. New York: George H. Doran Co. $2 net.

An amusing and absorbing, though improbable, tale of the adventures of a middle-aged Englishman who starts out in search of youth and romance. The plot deals with Bolsheviks, jewels, a kidnapped noblewoman, a poet, and a band of doughty cockneys. The result is an entertaining, thrilling story with the interest sustained to the end. The character of Mr. Dickson McCunn as a lovable, dependable, yet romantic grocer, is especially well drawn.

**"The Vision of Desire,"** by Margaret Pedler. New York: Doran Co. $2.

Ann, about whom the story is woven, is a Pollyannaish sort of girl who pleases every one and particularly the men, all of whom are more or less in love with her—generally more. She is finally betrothed, after a serious misunderstanding, to the one whom the "average reader" would have her accept—a man who has been ill-used by women in earlier life and has become a misogynist because of it. The scene is laid in Switzerland and England. There is enough of interest in the romance to hold the attention pleasurably. A touch of individuality is given to all of the characters—the lovable rector and his gossipy sister, the bluff Lady Susan, gambling Tony, villainous Brett Forrester, dependable Robin, sturdy Maria Coombe and disillusioned Cara.

**Intensive Powers on the Western Slopes,** by Lemuel C. Barnes. Philadelphia: Judson Press. $1.


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spring. Irrigation is the open sesame to unlimited food. Irrigation ditches are the arteries through which the throbbing heart of the ocean pours its life-giving currents. A hungry crowd waited the multiplying power of the Christ. A hungry world waits upon our harvests. Unrestricted water power drives the turbine, the turbine drives the dynamo and electricity drives, lifts, lights and warms. Until the ocean dries up, power is our willing servant. Agricultural power plus mechanistic power minus conscience will wreck the Republic. It is the duty of the churches to breathe spiritual life into the new giant. Dr. Barnes' new book deals with facts and calls for acts. A copy of this book ought to be in every Christian home and the result should be a second volume of the Acts.

**New Blood,** by Louise Rice. New York: Fleming H. Revell Co. $1.

This new "melting-pot story" melts one's eyes to tears and one's spirit to tenderness and human sympathy. An exclusive New Jersey village suffers a sudden inundation of foreigners who are to work in a lace factory. The humorous and pathetic episodes connected with their assimilation and Americanization make up a delightful story. Reading circles in church and home cannot afford to overlook "New Blood."

**Drama in Religious Service,** by Martha Candler. New York: The Century Co.

A complete hand-book of the subject, beautifully printed, in large clear type, with twenty-four fine illustrations: a typical "Century" book. Miss Candler argues: "It is in drama, so utilized, that the pent-up social and spiritual impulses of the participants, suddenly released, take on a form, a beauty and a vividness of appeal which even the sponsors of modern biblical drama scarcely saw. It is here that the significance of Christian teaching blossoms anew, infinitely fresh, infinitely miraculous." A sketch of the history of religious drama; discussion, with examples, of the use of the dramatic form of teaching religious truths; descriptions of experiments and achievements in this field; a resume of numerous plays and pageants; a chapter on stage lighting and setting; on costuming; and appendices listing available material for dramatic use in churches make this work indispensable to those who wish to specialize in this rapidly-growing enterprise in modern church life.


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## "It Is to Laugh"

Before this becomes a really thrifty country again somebody may have to start the fashion of wearing patches where they are most needed.—*Chicago News.*

---

Miss Smithson was not unconscious of her attractiveness to the opposite sex.

"And did Mr. Brown say," she simpered to her friend, "as I entered the room last night, 'Clara, is that the beautiful Miss Smithson?'"

"Yes, dear," answered Clara, "with the accent on the 'that.'"

---

He was a rising artist and decided to surprise his wife by painting a portrait of her and himself together. He showed the finished picture to his son, who said:

"That's fine! But who is the lady, dad?"

"Why, that's your mother."

After a long pause the son remarked:

"Well, in that case why have you painted her with a strange gentleman?"

---

A man had been in a public telephone box for half an hour. He appeared to be bored, and, though he held the receiver to his ear, he made no attempt to speak.

At last one of the crowd outside, exasperated with waiting, opened the door and asked, politely: "Are you speaking to anybody?"

The silent one replied, "Yes; I am speaking to my wife."

---

A group of officials were examining a mine where the only method of travel was the rope and bucket. When they had finished their explorations they were hauled up in this bucket two at a time.

As the last was ascending, with a miner as fellow passenger, he noticed unmistakable symptoms of frailty in the rope.

"How often do you change your ropes?" he inquired when about halfway from the bottom of the awful abyss.

"We change them every three months, sir," replied the miner, "and we shall change this one tomorrow if we get up safe."

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## WAYS FOR MAKING ORGANS FIREPROOF

By H. V. A. Parsell

There is always a feeling of sadness when we hear of the burning of a church or other edifice in which the organ has shared in the general destruction. Especially is this the case when we are in the actual presence of the charred ruins of such a structure and think of the familiar console and the well-beloved tones which were once the joy and comfort of the organist.

But why should this be always so? It would seem that in this age of invention and almost unlimited resources, matters could be so arranged that the organ, at least, could be preserved from the flames. In view of the fact that the organ is probably the most expensive of the furnishings of a church it would seem logical to provide it with every possible safeguard against fire. Let us see what might be done to preserve it.

First, we shall consider the origin of fires in churches. They may start inside or outside the organ. Fire inside the organ could be caused by a forgotten or overturned candle of the tuner. That is a carelessness against which only vigilance could guard. The same is true of a forgotten cigarette stub left on the windchest. The only probable remaining cause would be defective wiring within the instrument. Of wiring there are two types—the lighting circuits and the low tension action circuits. For the first of these the best preventive is the exclusive use of the best materials and fittings installed under the most recent underwriters' rules and regularly inspected. As to the low tension circuits, careful insulation and installation must be insisted on, as a short circuit is apt to cause undue heating of wires and possible smoldering of insulation, which might break into flame at a later time.

As to protection from fires originating outside the organ, that would seem to be a simple matter if the organ is so located as to permit of certain safeguards. The introduction in recent years of cement swell boxes is a long step toward the fireproofing solution. But one thing more is needed to protect the organs enclosed in such swell boxes, and that is to fireproof the swell shutters. This would seem to be easy now that it is so easy to obtain fireproof doors and windows. All that is required would be to cover the swell shutters with metal. With a suitable cement box and metal-covered shutters it would seem as if the organ thus protected could withstand for a considerable time the assaults of a conflagration.

This arrangement, however, leaves the great organ unprotected. The suggestion for that is to place the great organ in a chamber of masonry, with an arch opening into the auditorium, so that a rolling iron shutter can be dropped to cover this opening during the times when the organ is not in use. Perhaps an asbestos curtain could in some instances be used. This need not interfere with the placing of the carved organ case, with its display pipes, across or in front of such an arched opening. The fireproof curtain would descend between the case and the windchest with its pipe ranks.

It might be possible, in some cases, to install automatically-closing doors, but this would not be good practice, as these doors operate only when the heat in the building is sufficient to melt the fusible link which holds the doors open, and, of course, such heat would be destructive to the pipes even if the flames did not reach the interior.

The installation of automatic sprinklers within the organ would be worse than the automatic doors, for not only would the temperature have to reach the fusing point of the sprinkler links, but the resulting deluge of water would be almost as destructive to the organ and action as the fire.

The console now remains to be protected. Most of us have seen advertised the all-metal desks built by several metal furniture makers. Among these the writer has seen mentioned a roll-top desk. The obvious conclusion is that an all-metal structure of this type could be built which would safely house the delicate mechanism of the console and preserve it through all ordinary fire and flood, excepting only the crushing weight of a falling roof.

The electric blower and low tension dynamo can safely be left in the chamber where they are usually installed, as it is, or should be, a fireproof room and kept locked.

I am aware that many practical difficulties may be found which would deter builders from adopting the suggestions above advanced, but innovations can be made which will render the numerous worthy examples of the king of instruments in this country and elsewhere less apt to succumb to the destruction to which fires, freely acting, have hitherto doomed them. —*The Diapason.*

## COMMON FAULTS

Sliding is one of the abominations in volunteer choir work. It must be due to a strange perversity of taste, for incipient singers evidently consider it beautiful. If one wants to hear it at its best, one needs but to get together any junior choir and then watch for the first good opportunity the youngsters have. They take it every time. It seems to come most natural where the music is for the moment on the down grade. Let them sing the well-known "Missionary Hymn," for instance. As soon as they get over the peak of the note C to the last syllable of the word "icy" and then to the word "mountain," down they invariably go in a most wonderful (?) slide from B to G. Wonderful? No, that is not exactly the word for it, but we shall not search the dictionary for a better one now. Let us only express our sincere hope that our singers will provide themselves with spikes, or something like that, to keep them from slipping at such icy places. It is——well——'

One of the common faults of new singers is that of clipping off part of a tone, especially at the end of phrases or at the final end of a piece. If the note is three-quarter, it is held only a quarter or even less. The trouble is due to a lack of breath control, or to nervousness. In any case, the effect is very bad. It betrays the nervousness of the singer, and thereby increases it, and it invariably spoils the piece sung. The opposite fault is just as bad, that of holding the notes too long. Rests are as essential to proper rhythmical effects as singing. If a phrase ends with a quarter note, sing only a quarter, and not a half or more, unless there should be a hold marked over the note, or the director calls for a hold. Otherwise give full value to all the rests called for, whether they be absolute rests for the whole choir, or even choir and instrument, or whether they are only given to a particular voice to allow certain progressions for other parts, or to give prominence to them, or whatever the reason may be. Everything then in its place. To "come before his presence with a song," means also at the right time and place to "keep silence before him."—*Choir Leader.*

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## Church News

(*Continued from page* 349)

Denver, Boulder, Trinidad, Grand Junction and Longmont. For more than twenty years he was a member of the convention board and for several years was vice-president of the convention.

SECRETARY PALMER and Mr. and Mrs. D. T. Pulliam of Loveland will sail from New York on the Mauretania, May 29, returning from Stockholm Aug. 1 on the Oscar II. Dr. Bruce Kinney will sail for Stockholm June 30. It is hoped that several others will go to Stockholm from Colorado. About twenty delegates will attend the convention at Atlantic City.

SECRETARY PALMER gave a dinner Friday, Mar. 30 in honor of Dr. Wm. Main of Philadelphia, at the Auditorium Hotel, Denver. The other guests were, the Baptist pastors of the city, Doctor Kinney, G. G. Laughlin, W. F. Ripley and Judge F. W. Freeman. Doctor Main, on his return from California, will attend the convention board meeting at the First Church, Denver, Tuesday, Apr. 24, and will speak at a mass meeting that evening.

REV. J. M. GARDNER has closed his work at Rocky Ford, and because of ill health will retire from the ministry. Rev. James M. Graham is the new pastor at Springfield, and W. A. Goudie is at Iliff.

FROM Nov. 1 to Easter week, there were received into the churches more than 1,000 as a result of special meetings. Especially successful was the meeting conducted by Pastor Walter I. Fowle, at Greeley, assisted by C. W. Thomas, student pastor at Boulder. More than fifty new members were received as a result of the meeting. During March special meetings were held at Monte Vista, Iliff, Delta, Las Animas, Trinidad, Longmont, Simla, Vona, Colorado Springs, First, Fowler, Berthoud, Peyton, Broadway, Galilee and Bethany, Denver, Grand Junction and Louisville.

## Pacific Coast

### NORTHERN CALIFORNIA

REPORTS FROM SAN FRANCISCO indicate that Rev. James West of the First Church is having large audiences and that every department of the work is responding to his leadership.

THE HAMILTON SQUARE CHURCH, San Francisco, has had a good year. Forty-six new members have been received and the year closed with all bills paid in full. Rev. L. J. Sawyer is pastor.

RUMOR HAS IT THAT the church at Willows is planning to help its pastor, Rev. J. C. Garth, attend the Baptist World Alliance in Stockholm, as an expression of appreciation of his five years of service.

### SOUTHERN CALIFORNIA

CALVARY CHURCH, PASADENA, celebrated its eleventh anniversary with a fellowship meeting attended by friends and members, many of the latter being charter members of the organization. The church has the same pastor, Rev. B. B. Jacques, as when it was organized. A summary of the activities of the church for the eleven years of its existence was given by the pastor. He told how 381 members had been gained in that time. It has outgrown its present building, and work is now progressing on a new edifice to cost approximately $100,000.


# Ninety and Nine Years of Service and Great Achievement

***NEXT FEBRUARY*** The American Baptist Publication Society will celebrate its One Hundreth Anniversary.

***THE NEED*** was never greater, nor the opportunity better. We must not go backward, but forward.

***THE PROMOTION OF RELIGIOUS EDUCATION*** in the churches of our denomination is one of the challenging tasks that have been committed to the Society. To meet this challenge at all adequately requires increased income. With limited resources, often in financial embarrassment, and last year confronted with diminished income and reduced budget, the Society nevertheless endeavored to perform the task committed to it by the denomination.

***GOSPEL TRANSPORTATION*** has had an interesting development. First, the colporter-missionary traveling ON FOOT, then came the man ON HORSE-BACK. Soon men WITH BICYCLES were added to the list of workers, and then came the CHAPEL CARS, through which thousands of miles of territory were opened to the Gospel. With the construction of good roads came the MISSIONARY AUTOMOBILE, and now comes the latest achievement in Gospel transportation—the AUTO CHAPEL CAR. This carries a GOSPEL TENT, and provides comfortable accommodations for two workers on the road. In this colporter-missionary activity the Society is cooperating with the Home Mission Society.

***IN THE NEAR FUTURE.*** We need five more endowed AUTO CHAPEL CARS; fifty additional Colporter-Missionaries in the United States, and twenty-four in Latin America. We need special workers for foreign-speaking and negro Bible schools; several additional directors for week-day church schools, institutes, assemblies, teacher-training and other advancing work of our Society.

***WE BELONG TO THE BAPTISTS OF AMERICA.*** A financial emergency confronts the Society. Only $88,016.72, out of a total of $166,885.00 due for the current year has been received. This leaves a shortage to date of $78,868.28. The fiscal year closes April 30, 1923.

***WHO WILL FINANCE THE WORK*** as it is now conducted, and also provide for future needs? WE NEED THE GIFTS OF OUR CHURCHES AND FRIENDS.

## *WILL YOU HELP?*

## The American Baptist Publication Society

**1701-1703 Chestnut Street** **Philadelphia, Pa.**

Send checks to your State office, or to The American Baptist Publication Society, or to the General Board of Promotion, 276 Fifth Avenue, New York.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

AP

Volume IV April 21, 1923 No. 12

# The Bap[illegible]st

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Published Every Week by the Northern Baptist Convention

## A Prayer

GIVE us thankful hearts today for thee, Lord Jesus—for thee, our choicest gift, our dearest guest.

Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise where thou mayst find fit company; where the needful cares of life are wisely ordered and put away, and wide, sweet spaces kept for thee; where holy thoughts pass up and down, and fervent longings watch and wait for thy coming.

So when thou comest again, Lord Jesus, mayst thou find all things ready, and thy servants waiting, not for a new master, but for one long loved and known. Amen.

## Fresh from the Field

**Dr. C. B. McAffee of the McCormick** Theological Seminary, addressed the Ministers' Conference, Chicago, April 9, on the subject, "Some Recent Books for Ministers."

**Rev. E. LeRoy Dakin, pastor of the** Baptist Temple, Brooklyn, during May will deliver a series of sermons on "The Coming King." During June his subject will be "The Gospel of the Kingdom."

**The annual meeting of the Atlantic** District of the W. A. B. F. M. S. and the W. A. B. H. M. S. will be held at Philadelphia, May 2-4. Registration at First Church, Wednesday afternoon. The W. W. G. banquet will be given on Wednesday evening at Grace Temple.

**Rev. H. O. King is entering upon his** third year as pastor of the church at Silver City, Iowa. Plans are under way for the erection of a new building on a more suitable location in order to meet the growing needs of the church. Five persons were recently baptized.

**Dr. John A. Hutton has received a call** to the pastorate of the Westminster Congregational Church of which Dr. J. H. Jowett was formerly pastor. At present Doctor Hutton is pastor of the Belhaven United Free Church, Glasgow.

**The Lake Avenue Church, Rochester,** N. Y., has voted to grant its pastor, Rev. A. W. Beaven, a three months' leave of absence to give him an opportunity for travel and study. His vacation will begin the latter part of July in order that he may represent the church at the Stockholm gathering.

**The annual meeting of the New Eng**land District of the Woman's Home Mission Society will be held in the First Church, Malden, Mass., May 2-3. The first session will begin Wednesday afternoon at 2 o'clock. Miss Clara E. Norcutt and Dr. George E. Haynes, both of New York, will speak. In the evening there will be music, a pageant, and an address by Dr. William A. Hill of New York. Thursday morning will be given to reports and an address by Mrs. George W. Coleman. Thursday afternoon, Miss Allene Bryan of New York and Dr. W. Quay Rosselle of Malden, will speak.

**The pastor of the Gelsenkirchen Bap**tist Church, one of the largest on the continent of Europe, has written an important letter to Dr. J. H. Rushbrooke on behalf of the committee of the Rhine-Westphalian Association. This association includes the region into which the Belgians and French have penetrated since January 10. Among the thirteen associations forming the German Baptist Union, it is the largest and most important, both in the numbers and in its influence and energy. Its membership is nearly 9,000, over 1,100 being enrolled in the Gelsenkirchen Church, which Rev. A. Broda has served as pastor for nearly thirty years. This Baptist association, through its committee, wishes to emphasize the great danger to which the churches are exposed in consequence of the occupation. Prices have soared to a level hitherto unknown. The aged and unemployed, the sick and feeble, are suffering heavily. The churches have a hard struggle to preserve their exist-

(*Continued on page* 356)


# *Instruments of Conquest*

Dollars mean power—for good or for evil. You are the one to do the choosing. In the long run it pays to be unselfish. Will you get behind our big intelligent program for bettering America? It is yours to say whether we advance or retreat. At present we are merely "marking time"—waiting for your answer.

Our problems begin and end in the pocket-book. *One* pocket-book can't pay all the bills required if our missionaries are to take Christ to every home in North America. But a *lot* of pocket-books *can*. It is *your* hand and *your* pocket-book that we want.

# *Here Is the Inside Story*

Our operating budget for 1922-23 is $373,-944. Of this we have received to date $216,210. Subtract the two figures for yourself. It leaves $157,734 in regular United States money—the kind you earn and spend. Added to this we are already struggling under an accumulated deficit of $175,916.14. Can you honestly side-step these facts? You are "buying right" when you buy for Christ and eternity. An *earned* share in our work will pay you heart-warming dividends in satisfaction.

**THE FISCAL YEAR CLOSES APRIL 30**

***Send checks to your State Promotion Office, to the General Board of Promotion, or to***

**Mrs. Mary E. Bloomer, Treasurer**

**of the**

***Woman's American Baptist Home Mission Society***

**276 Fifth Avenue** **New York City**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

# The Baptist

Vol. IV Chicago, Ill., April 21, 1923 No. 12

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*Committee on* THE BAPTIST:
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CLARENCE A. BARBOUR HUGH A. HEATH

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## O Henry, You Ask So Much

"All joshing aside, I am really delighted with the success of THE BAPTIST. I was not in favor of combining our papers when the matter came up at Denver, and still think that we ought to have a third on the Pacific coast, but THE BAPTIST under your management has certainly made good and we hope that may it still make 'gooder.'"—W. E. Henry, First Church, Yakima, Wash.

# Killam's Kollum

### "It Would Be A Defeat"

On Monday, April 9, a few hours before starting on her "trip" the one who had come to be by hundreds familiarly called "Mrs. Kollum," said: "Don't neglect the paper." When I answered: "It is impossible for me to get out that paper this week," I was gently rebuked. "You must get out the paper, Kollum and all; not to do so would be a defeat."

This Kollum has always been "free." No one has ever had any strings on it. It is devoted to the creation of atmosphere and the promotion of circulation. The grouches and carping critics, for the most part, pass it by. We never have to ask the question when it is prepared, "Is it proper?"

Not long ago under the sense of a loss similar to that of the editor, Rev. A. H. Bailey, secretary of our work in East Washington and North Idaho, made use in the convention bulletin of an adaptation of the familiar lines of James Whitcomb Riley. Here we will do the same.

**Away**

"I cannot say, I will not say
That she is dead. She is just away!
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
And you—O you, who the wildest yearn
For the old-time step and the glad return,—
Think of her faring on, as dear
In the love of There as the love of Here."

### "Remarkable"

Rev. John R. Garst, of the Twenty-third Avenue Church, Oakland, Cal., writes:

"Others have doubtless thought it—let me *say* it; I think it is remarkable how representative THE BAPTIST has been and continues to be, especially in the matter of publishing the local church news of the convention. (Perhaps Killam will retort, that as a daily diet THE BAPTIST itself is remarkable.) When I, with others, on the convention floor at Denver raised our voices in favor of a denominational paper, there were others among us who doubted the wisdom of the step for various reasons, one being that the local church would never be heard through the paper. Surely these now know that they had another think coming. Seldom do I receive my weekly copy without being stimulated to write some brother minister a word of congratulation or encouragement, as I am at this sitting writing three. Success for THE BAPTIST."

## Fresh from the Field

(*Continued from page* 354)

ence and their work; they are doing all they can for the needy, but their powers are steadily diminishing.

**Dr. F. A. Agar supplied the pulpit of** the First Church, San Francisco, Sunday, April 1. He will return to this church May 6 for special campaign work.

**The American Mission to Lepers is** responsible for the statement that there are 8,000 lepers under the American flag. The mission is raising $30,000 for a Protestant chapel in the leper hospital at Carville, La.

**The council of the Baptist Union of** Great Britain and Ireland recently passed a resolution expressing its profound sorrow at the death of Rev. Robert S. MacArthur and extending its sympathy to American Baptist churches.

**There were 1,058 deaths from small-**pox, typhus and pneumonia in two weeks among the Greek deportees from Anatolia who are waiting at Constantinople to be taken to Greece.

**The newest Baptist theological sem-**inary projected in Europe is that at Viseu, Portugal. The pioneer Baptist worker in Portugal, Rev. J. J. Oliviera, who was educated in the Baptist schools of the South, is identified with the new seminary.

**The University of Chicago board of** trustees announces that the Metropolitan Life Insurance Company has renewed its grant of $3,000 to the department of bacteriology for special investigation. Another gift is that of $1,500 for work being done by the Oriental Institute of the University.

**Construction at an early date of a** $500,000 hospital is planned by the Baptist churches of Kansas City, Mo. Committees have been named to raise $100,000 for the project, after which the proposition will be underwritten by a group of financiers who will issue bonds to secure the needed capital for completing the institution.

**The eighth annual session of the** Northern New England School of Religious Education will be held at New Hampshire College, Durham, July 16-23. Pres. Ralph D. Hetzel, of the college, declares as a result of three years' observation that the school represents a distinct service both to education and religion, and for this reason, the college considers it a privilege to welcome the school to its campus again this summer.

**Christian workers at Ellis Island have** long been faced with the pressing need for an adequate plan to guide immigrants landing at Ellis Island and destined for New York City. Many inexperienced and helpless immigrants have in the past been the victims of hotel runners, taxicab drivers, and unscrupulous people of all kinds. The Y. M. C. A. has recently been compelled to abandon the service which was rendered for a number of years and maintained on the basis of nominal fees charged to help cover necessary expenses. Representatives of the new Americans committee of the Home Missions Council and the Council of Women for Home Missions cooperating with the general committee on immigrant aid at Ellis Island have arranged with the Travelers' Aid Society to care for this pressing need.

**The annual meeting of the Montana** convention will be held in Helena, June 19-21.

**The First Church, Grinnell, Iowa,** reports that the Easter offering of eggs amounted to 120 dozen.

**Mrs. Helen Barrett Montgomery was** present at the services of the Baptist Temple, Brooklyn, Sunday, April 15, and delivered an address.

**Under the leadership of Rev. H. F.** Waring, the work in the Judson Memorial Church, Minneapolis, has progressed in a satisfactory manner. His four months' engagement will end June 1. Prof. Justin Nixon, the first pastor of the church, will be one of the summer supplies.

**Dr. Henry Edward Tralle spent the** last week in March with Dr. C. H. Rust and the Immanuel Church at Scranton, Pa., giving a series of addresses on phases of religious education. While in Scranton, Doctor Tralle acted as special adviser to three church building committees.

**"Pussyfoot" Johnson spoke Apr. 8 at** the Lake Avenue Church, Rochester, N. Y. The meeting was held under the auspices of the National Anti-Saloon League.

### Our World of Unrest Today Needs

*TO know the gospel of Jesus Christ the Saviour*

*To learn how to pray.*

*To face fairly world facts that challenge the faith and works of Christ's church.*

*To apply Christian principles to individual, community, national and international affairs.*

*To see more cooperation than ever in foreign mission fields.*

*To see better home missions team play by denominational agencies.*

*To exercise the Christian spirit in industrial relations.*

*To make Americanization mean Christianization.*

*To infuse all education with Christianity.*

*To practice the ethics of Christian stewardship in money-getting and giving.*

*To enlist you and me in our denominational corner for immediate, definite, Christian life service.*

*To order such a Christian mobilization of life and money that it will adequately meet the unprecedented opportunity to Christianize a war-wracked civilization.*

**Lord Robert Cecil, godfather of the** league of nations, has arrived in New York City. He is planning a lecture tour of the United States and Canada.

**The Fellsway Church, Medford, Mass.,** remembered its pastor, Rev. L. Macdonald, on Easter Sunday with a gift of money. The church was organized three years ago. It is now planning for a larger church building.

**Rev. W. B. Reed, formerly pastor of** the Shiloh Church, Hartford, Conn., was installed April 2 as pastor of the Zion Church (negro), Philadelphia, Pa.

**Dr. Milton G. Evans, president of** Crozer Theological Seminary, spoke at the morning and evening service of the Mount Morris Avenue Church, New York City on Sunday, April 15.

**The First Church at Minot, N. D.,** Rev. W. A. Daniel, pastor, reports the winding up of a $5,000 campaign, liquidating the church debt and doing some necessary improvements. There were two additions to the church membership on Easter, making a total of thirty-eight additions in the past sixteen months.

**Thoroughly trained Sunday-school** leaders are being educated in Korea. Teacher training courses have been prepared for the workers at large. Seventy-two hours of hard work will secure a certificate from the Korea Association and an additional seventy-two hours will gain a certificate from the World's Sunday School Association.

**Dr. T. Hofmeister recently closed a** series of revival meetings with First Church of New Philadelphia, Ohio. There were fifty-two conversions and more than 100 reconsecrations. With four other evangelists in the city at the same time, the Baptists had capacity crowds. Doctor Hofmeister has been invited to return to New Philadelphia next year.

**Rev. James A. Mets, preacher, edu-**cator, writer and lecturer, died at the Hahnemann Hospital, Philadelphia, April 5, at the age of ninety-one. He was born in Flushing, Netherlands; came to the United States in 1850; was graduated from the University of Chicago in 1864; was pastor of Baptist churches in Pennsylvania, New York and New Jersey; author of "Naval Heroes of Holland," "The Holland of Today," and "Life of Rembrandt;" vice president of Baptist College at Atlanta, Ga.; principal of College Preparatory Schools at Jamesburg and at Somerville, N. J., and for six years superintendent of schools of Somerset county, N. J.

**Sunday and Monday, May 20-21,** Crozer Theological Seminary will celebrate its fifty-fifth anniversary. The following is the program: Sunday, baccalaureate sermon in the Upland Church by Rev. George W. Quick, Greenville, S. C.; missionary sermon in the First Church, Chester, by Pres. Lincoln Hulley of John B. Stetson University, Deland, Fla.; Monday, conference of Baptist ministers of Philadelphia and vicinity. Address by Prof. H. B. Benninghoff, Waseda University, Tokyo; annual meeting of the board of trustees of the seminary; reunion of classes; business meeting of the alumni; annual banquet of the alumni; address by Rev. James M. Stifler, class of '99. Tuesday, May 22, graduation of the class of 1923. The address will be given by Rev. Frederick E. Taylor, president of the N. B. C.

(*Continued on page* 384)

The Baptist

# Roger Williams—Seeker

THEY have given him a place in the Hall of Fame among the three-score greatest names in American history. Cast out by the infant Massachusetts colony as a disturber of both church and state—as he undoubtedly was—and compelled to wander in the bitter New England winter shelterless, facing the peril of savage beasts and men until he could find refuge in the barbarous hospitality of Indians whose friendship he had previously won, Roger Williams had the high honor of founding the first state in human history established on the principle of absolute religious liberty. Not only so, but his principle came a century and a half later to prevail as a constructive principle of the American government and thereafter to spread widely throughout the world. He deserves his bronze tablet there beside that of Washington, Lincoln, Jefferson, Hamilton, Franklin.

But it is of still deeper interest to us who are to observe Sunday, April 22, as Denominational Day to remember that it was Roger Williams who established on American soil the first of the Baptist churches which now number nearly sixty thousand, with nearly eight million members. And it was this denomination, when its total membership was but a few tens of thousands, which succeeded a century after the death of Williams in having its principle of absolute religious liberty incorporated into the organic law of the young republic.

But what is most interesting and important of all to us just now is the fact that though Williams was the founder of the first Baptist church in America and though he held throughout his life to its most essential principles, e. g., those of a regenerate membership, believers' baptism, and that of the separation of church and state, as a matter of fact he was a Baptist church member for a very brief time. He became dubious as to the validity of his baptism (which had been administered by an unbaptized man whom Williams then baptized) and also had doubts as to whether it should have been administered by single or by trine immersion; and still more significantly, he found himself at variance with his brethren as to the interpretation of certain prophecies and apocalyptic imagery. So he became "a Seeker" and throughout the remainder of his long and useful life he sought, but failed to find, a church which always and at all points was in harmony with his own views, though he declared that the Baptist churches were nearest to his ideal. There are some great lessons for Baptists of today in that latest attitude of Roger Williams.

He fell foul of two snares which entrap many today. One was that fallacy of the sacramentarian churches, and even of some Baptist churches, that the validity of one's baptism depends upon that of the administrator instead of upon the candidate's relation to Jesus Christ. Another snare, as our Baptist historian Newman points out, is that which so easily besets pious saints in every age of attempting to find precise data and literal fulfilment in current history of the prophecies of Daniel and the imagery of the Revelation.

A still more serious error was the failure to hold in proper equilibrium the principle of fidelity to one's own convictions and that of a recognition of the validity of others' convictions. This involves also a failure to recognize the limits of individualism and the duty of cooperation. The fact is that after our fullest recognition of certain great underlying principles of our faith there are found to be debatable regions quite within the bounds of Baptist belief, e. g., views on the millennial question, varying emphases on free-will and divine sovereignty, and wide variations (within certain well-defined limits) in the details of Baptist practice. The New Testament clearly recognizes such differences in relation to the nascent observance of the Lord's day, the eating of meats and the like, yet the early Christians found a *modus vivendi*. There are allowable variations of stress and interpretation within the boundaries of Baptist belief. So we have no binding creed in compulsory verbal form, though Baptists have put forth confessions, statements of common belief, rather for the information of outsiders than for any compulsion on the members.

Our principle of soul-liberty protects us and all others from persecution or compulsion as to religious belief; it does not defend the liberty of an individual to remain in a Baptist church if he has abandoned what that church stands for, nor justify the refusal of a pastor or teacher to state frankly what he holds and teaches. But neither does the doctrine of individual liberty justify one in forcing his personal interpretation into every nook and cranny of his brother's belief and insisting on absolute agreement at every disputed point. Intolerance is no Baptist principle.

Brave old Roger Williams managed to keep sweet even toward his persecutors. His hyper-individualism hurt himself chiefly, cutting him off needlessly from the fellowship of his brethren. Let this anniversary of Denominational Day bring Baptists closer to each other through their growing nearness to their Lord.

## The Light That Casts No Shadow

ON Monday, April 9, the wife of the editor left on "a trip" for which she said, "I have been planning for many years." For the testing of our faith and for the assurance that the foundations of God stand sure, it was the greatest day of life.

Somehow as these words are addressed to the great multitude of readers of THE BAPTIST I feel that we are a family—a household of faith. In the family circle we can speak freely and intimately. For this reason the editorial "we" will be forgotten.

Twenty-six years ago, when little more than children, we pledged to each other our love and our lives. On that day I thanked God for her, and through the years I have known that she was a gift from him. In the early morning of the day on which she left us in the evening, I told her that the time of her departure was at hand. No words can ever picture the smile that lighted her face. In it was the light that casts no shadow.

If in the possession of their faculties unimpaired, men come to such an hour, they are apt to speak of those things which then seem to be of first importance. During the glorious day—glorious because of the unmistakable signs of God's presence—Mrs. Killam spoke at length of those things the accomplishment of which had been the ruling desire of her life. "I want first of all that Gladys shall be enabled to complete her medical course and go to the foreign field. I want little Norma to have the same right to an education that the other children have had. I want my boys to grow up into good, useful, Christian men. I want my New World Movement pledge paid in full and, if possible, increased." For these and similar things she lived and in the hour of death they still seemed worthy.

A few minutes before going she said, "This is not death. You are watching for the end. This is not the end of my life but the life of which all that has gone before is but the beginning. It is only a new trip. I always loved our trips. I have planned this trip for many years. You are not going with me but I will not get lost for He knows the whole road. It is beautiful to go this way. I am so comfortable and, except for you, so happy." A little later in answer to the question, "How are you?" she said "I am smiling through." And one minute before she closed her eyes she said, "I am on my trip." And when I responded, "God speed and fare thee well," she smiled and was off.

She died as she lived and she lived as good men want to die, and all is well.

## Cooperation—It Tastes Like More

THE basis for all Christian unity and cooperation is found in our personal relationship to the Lord Jesus Christ. The dynamic for all cooperative service is found in our love for Jesus Christ with its consequent love for one another.

The needed *esprit de corps* for true sacrificial service is thereupon found in our faith and trust in the motives of all our fellow-workers, whether they be humble followers or occupying places of leadership.

Overlordship or the attitude of, "I am in a more important place than you" is fatal to the spirit of cooperation because it destroys both dynamic and *esprit de corps*. In our denomination we have no place for the boss or overlord either in an individual or group capacity, but we do need most tremendously leadership and a true spirit of Christian cooperation.

Cooperation can never be really achieved in wider circles until it has been gained in small groups that naturally are thrown together for various local or world service. Cooperation is primarily the product of lives that personally are in right relations with the Lord Jesus Christ. People who are rightly related to their Lord may not like one another but they must love one another for their Lord's sake. This process must begin in the souls of those who aspire to lead before it can affect those who must follow. We cannot be too emphatic in saying that people who are rightly related to Christ cannot have long continued wrong relations with other Christians and fellow-workers. Misunderstandings, jealousies, personal dislikes or belittlements are, when long continued, wrong and most destructive to Christian dynamic and *esprit de corps*. Let these things continue for any length of time, and cooperation will be destroyed and failure is in clear sight.

We all have at least one weak spot in our lives, but we must not magnify that weakness in our own life or in the life of another. Instead we must magnify the things that are strong, fine and true. That is the real symbol of brotherly love and all cooperation finds its highest possibilities in that.

Cooperation we need. We need it more than ever in our history. We have had a taste of it and it tastes like "more." We are told that a great explorer stood on the newly discovered banks of a great stream in Africa and thought he had found the main stream but in response to his excited queries they pointed away and said over and over again, "More beyond." We have stood together on the branch river of cooperation but the great main stream is beyond. We hope it is to be in the immediate future of our personal and collective experience.

Out of the way, small soul, egoist, self-seeker and self-important individualist, for you destroy cooperation! Let the rest of us plan, pray and work together in a true spirit of cooperation and in a task big enough to test it to its depths in a brotherly love in the Lord Jesus Christ.

# A Page of Opinion

## The Easter Ingathering

THE Easter season was a happy, profitable one with Baptist churches all over the country. Reports of many accessions appear in the Church News of this issue. An Ohio church reports 184 new members received on Easter Sunday. A number of churches added more than a hundred to their membership on that day. Having won these new adherents there is now the task and privilege of amalgamating them into the life and work of the church. The *Canadian Lutheran* speaks pithily on this point:

"It is in the power of a church to do either of two things with those who are drawn to it: to thaw them in or to freeze them out. We say "thaw them in,' that is, by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the church in its various expressions of life and activity. Love on the part of the people more than the eloquence of the pastor will hold a congregation together, while on the contrary, indifference and coldness and clique spirit on the part of the people, despite all the ability shown in the pulpit and by the pastor, will serve to dissipate any congregation."

## Religious Liberty in Roumania

DR. J. H. RUSHBROOKE, Baptist commissioner for Europe, writes: "Stories of persecution continue to reach this country from Roumania. Since the beginning of the present year several instances of interference with Baptists have been reported. Dr. John Clifford has visited the Roumanian minister in London, who has promised to make inquiries.

"Meanwhile a 'constitutional law' has been placed before the Roumanian legislature by the government, and is now under discussion. It is intended to apply to the whole of the Roumanian territory as defined by the peace treaties. The sections referring to religious liberty are amazing in their self-contradictory character. They commence with a declaration of religious freedom in a form to which no objection could be taken, and then proceed to destroy this freedom by a succession of restrictions. A list of Confessions to which liberty of worship is granted includes Greek Orthodox, Roman Catholic, Reformed, Unitarian, and even Jewish and Mohammedan, but there is no mention of Baptists, Adventists, or such groups. All cults are expressly placed under the control and supervision of the state. For the children in schools there is no conscience clause. Propaganda with the object of securing converts is forbidden, and even private persuasion directed to the same end. The chief officials of a Confession can be inducted to office only with the approval of the king on the recommendation of the government. Attacks on "the honor or existence of another cult" are made penal offences punishable by heavy fines; if they occur in a place of worship and in connection with a service the place of worship may either be temporarily or permanently closed. It is needless to point out the countless opportunities of repression which such an enactment places in the hands of the authorities. Religious marriage is made compulsory.

"These are but samples of the proposals contained in a *projet de loi* which from first to last is in conflict with western conceptions of religious freedom. For the honor of a country which counts as one of our allies it is to be hoped that the Roumanian parliament will refuse its sanction."

## "The Returning Tide of Faith"

THE *Congregationalist* calls attention to an advance review by P. Whitwell Wilson of a book with the above title by Neville S. Talbot published by Revell. "Dr. Talbot is Church of England Bishop of Pretoria and is a son of the venerable Bishop of Winchester. He has been in England recently, and has made his presence notable by his association with Free churchmen, and by his advocacy of Christian unity. A modernist in temper and method, Bishop Talbot's very literal belief in the incarnation, the resurrection and the virgin birth gives added interest to the breadth and intensity of his spiritual interpretation of these matters and their relation to faith and fellowship.

"Mr. Wilson's strong leanings toward fundamentalism make his plea for fellowship significant. Referring to Dr. Talbot as one of a group in the Church of England which has done more than any other to save faith in that communion, Mr. Wilson says:

" 'Most of these men, though not all, I have known personally—Bishop Gore, the late Canon Scott Holland, the late Canon Barnett, the Mastermans and others. I have never been able to appreciate, either the sacerdotal attitude of some of them nor the modern philosophy of others—for all schools are represented in this community of service, of faith, of inquiry, of worship—but I have found in these men a passion for Christ which has often put to shame my own wavering loyalties. In days when men and women are judging one another by labels—he is fundamentalist, and he is liberal, and he is conservative, and he is modernist—I, for one, am content with the whole fellowship of those—whatever they be called by themselves or others—whose lives are radiant with the presence of the Lord they love. Among the apostles, he found room for Thomas as well as Peter. Nor was it Thomas who denied him before men.' "

## A Two-Hundred Year "Drive"

IN commenting on an address made by Dr. Edward Howard Griggs before the New England Historic-Genealogical Society, a correspondent to the *Boston Transcript* says: "Dr. Griggs thinks that Americans are slovenly in their speech and probably he is right; he does not speak hopefully and we are sorry to see it. If we are not mistaken, a week's drive was recently conducted against poor speech and bad grammar. This to us seems more than strikingly moderate. Supposing, gentlemen, we make it a couple of hundred years?"

# Liberty and Fraternity among American Baptists

By Henry K. Rowe

*We have won liberty—that liberty we must keep. We are achieving fraternity—that fraternity we must not lose.*

BAPTIST history in America consists of winning liberty and learning fraternity. In that respect it is like all modern history. In America swiftly, in Europe slowly, men have been winning individual rights, then learning as free men to associate for various cooperative ends. In politics, in industry, in religion they have been learning to sacrifice something of their rights as free men for collective achievement under the spur of a sense of obligation and mutual advantage. The story of the struggle for freedom is full of thrills; the process of socialization is inspiring in its promise for the future.

### Attempt to Define Religion

It was the privilege of the Baptists to be pioneers in the struggle for religious liberty. The Old World idea of institutional authority that had been championed by the medieval Catholic church passed to the Protestants of Europe after the Reformation. Each nation that adopted the Protestant faith undertook to regulate religion by state action. That Old World idea was transplanted to America. It was adopted as the rule of colonial government alike in Massachusetts and Virginia. The government of those colonies attempted to define religion and to regulate its observance. In the one case Congregationalism was established, in the other Episcopalianism; but the principle was the same.

Baptists are proud of having championed the idea of the freedom of the individual from external authority in religion. They point to Roger Williams in Massachusetts, to Isaac Backus and his fellows in the Warren Association, and to all the New England Baptists who in season and out of season persisted in their protests against every attempt to enforce uniformity of faith and worship. They like to remember that it was the Baptists who bore the brunt of the struggle against the Anglican Establishment in Virginia at the time of the American Revolution, and won earlier than in Massachusetts the right to think and worship and organize for religious purposes free from all restraint. Roger Williams did not remain a normal Baptist, but he was consistent with his principle of individual independence when he took up his pilgrimage on the lonely road of religious experimentation, and called himself a Seeker.

The struggle for liberty was first destructive. It was necessary to destroy an artificial unity in order to secure freedom. But Williams and his independent friends built a commonwealth in Rhode Island that was a constructive achievement. In spite of the peril of anarchy the leaders of the colony refused to bar out those who were unconventional, even revolutionary, and in time they proved that it was possible for men to be free and yet to learn to live together as citizens in mutual harmony and collective prosperity. They even ventured to admit Quakers, Congregationalists and Episcopalians to a share in the management of the only Baptist college that the colonies possessed. Their boldness and confidence inspired the nation to adopt the principle of voluntaryism in religion. Full credit belongs to our forefathers for their courage in blazing those new paths.

Baptists were the progressives of the Reformation. Save the Quakers, they went farthest in the reaction from Rome. So far did they go that they became extreme individualists. Local churches split apart over questions of doctrine, of forms and days of worship, of organs or of organizations. Some were Calvinists, others Arminians; some were Sabbatarians, others observers of Sunday; some worshipped with instruments and song, others tabooed music in the meeting-house. Some paid their ministers, others expected them to labor for their bread six days in the week, and expected God to fill them with his spirit on the seventh. Some were active in missions and Sunday schools, others opposed them bitterly as works of the devil. It is remarkable that they continued to agree on the basic principles of religious experience, of believers' baptism, and of a voluntary democracy in the local church. Theirs was a vital faith in God and in his revealed Word, and a confidence in the local church to manage its own affairs. Agreeing in those, they could afford to differ in other matters. They had a persisting suspicion of overhead authority, and it took them a long time to appreciate the value of associations and conventions. They were averse to man-made creeds or other institutions that could be used as straitjackets; they had seen too much of those things in the period of the struggle for freedom. They were dyed-in-the-wool individualists.

### Liberty and Obligation

But the time came, as it came to the separate colonies, when the freedom of the individual or the local group was insufficient. The free, self-reliant frontiersman had to learn to live with his neighbors. The sovereign colonial state had to accommodate its interests to its fellow colonies. The local churches had to learn to act in association. Freedom was not positive, definite, efficient enough to achieve permanently and broadly. Something of freedom must be sacrificed for greater gain. Individuals therefore surrendered their absolute liberty to civil law. Independent states gave up part of their sovereignty to the federal government. Churches permitted their representatives to speak and act for them in associations and conventions and missionary societies, and made their contributions to the collective efforts of a common denomination. In doing this they did not sacrifice their convictions as to religious reality or acceptable service to God through worship and service, but they recognized that liberty to enjoy their rights carried with it an obligation to sacrifice personal privilege for the sake of the common good.

Thus liberty gave birth to fraternity. Philadelphia Baptists organized the first association of churches, and through the association evangelized the South, and gave the first college of the denomi-

nation to the North. The success of the Philadelphia association led to imitation of the experiment in both South and North. In the work of the denomination in the South the association is still the approved agency of the local churches in many ways. In the North the state convention has come to fill a larger place. The prominence of the convention is a significant fact in the present organization of the denomination. It is an indication that fraternity has widened, until Baptists of a whole state cooperate for education, domestic missions and benevolence.

Still more significant are the national conventions of the denomination. In their homogeneity a few Southern states could unite their missionary and educational interests in a single convention in 1845. The far more extended and heterogeneous Northern Baptists at length were able to combine forces in the Northern Baptist Convention in 1907. The process of amalgamation that has gone on since that time, the closer fellowship, not only among regular Baptists but with Free Baptists as well, the increasing generosity and efficiency of the denomination East and West, is eloquent of the fraternity that we are learning as the complement of our individual liberty. If some among us are learning how to work fraternally with other denominations in a still larger comity, it is but a wider application of the same principle of ecclesiastical socialization.

We Baptists have come to a time in our history when we should be able to hold in balance our liberty and our fraternity. With the heritage of freedom that has come to us from the heroic period of our history—freedom to look up into God's face with confidence and to think God's thoughts after him; freedom to preach the unsearchable riches of Christ as his spirit interprets them for us; freedom to keep pace religiously with the American frontier as it marches west or returns upon its track to meet the incoming millions from the Old World; freedom to carry what we believe to be the saving truth of the gospel to the jungles of India or the forests of Africa—mindful of that freedom, we cannot surrender the convictions that have grown out of our experience of God and of men to any set of conventions that have their authority in form or tradition. On the other hand, we must not forget the values that inhere in our common faith, our forms of association, our united endeavor, our whole-souled purpose to bring home to the hearts of men the spiritual essence of an unadulterated faith. We can afford to subordinate our preferences in policies, in activities, if only we can go on from strength to strength in the bond of peace, true to the genius of our denomination and uncompromisingly true in the attitude of our own hearts and minds to the Lord Jesus Christ whose we are and whose work we are commissioned to accomplish in the world. And in our attitude to our fellows we cannot afford to be unbrotherly.

We have won liberty—that liberty we must keep. We are achieving fraternity—that fraternity we must not lose.

Newton Centre, Mass.

# An Open Letter to Every Church Member

My Dear Friend:

I am sending you this letter to make you stop and think. We have less than four weeks to finish raising ten million dollars.

Practically one-half has been received. That means five million dollars must be paid in by April 30.

If you and every other Baptist will only do his share the money will be raised.

Now is the time to fulfill our obligations.

We depend upon you.

Yours for victory,

J. Y. Aitchison,

General Director.

# "Now Concerning the Collection"

By J. Y. Aitchison, General Director

Up to April 30, 1922, Northern Baptists had obligated themselves by personal pledges to pay to the New World Movement Fund $49,023,958.88.

The grand total receipts during the first two years after the pledges were taken amounted to $22,494,498, or an average of $11,247,249 each year.

During the current fiscal year (May 1, 1922, to April 30, 1923) there is due on pledges $13,449,816.

**The total donation receipts during the first ten and a half months of this year amount to $4,749,665.**

The expenditures as approved by the Northern Baptist Convention at Indianapolis call for an income for the year from donation sources of $10,000,000. This was considered a reasonable expectation in view of the amount due on pledges.

Budgets of all organizations have been reduced this year 25 per cent as compared with last year.

Financial conditions have greatly improved in nearly every section of the country over what they were a year ago.

Unless well organized effort is put forth to collect the amount due on pledges by April 30 we face the certainty of increased deficits and further reductions in our work. This would spell disaster.

Now is the time for every member to pay.

Those who pledged for but one year are asked to renew their payments again this year.

Those who have not heretofore pledged, and those who are able to increase their previous pledges, are asked to pay their full share of the $10,000,000 required to meet our obligations this year.

Inasmuch as previous to the New World Movement period nearly 75 per cent of the donation receipts for the year were paid during the last two months, we ought to be able to gather in the remainder needed to complete our goal by April 30 of this year.

"WHEN THOU VOWEST A VOW UNTO THE LORD DEFER NOT TO PAY IT"

# Swallowing Flukes as a Missionary Task

By C. H. Barlow

**Do not begin reading this story unless you have the time to finish it. It is only a letter from a medical missionary to his home church. It is filled with little personal matters, but where can you find a story more stimulating? Dr. C. H. Barlow is a missionary of the First Church, Lansing, Mich. He is stationed at Shaohsing, China. Some years ago he made certain discoveries as to the cause of the terrible physical sufferings of the people of that country. A year or two ago he was set aside to study the life cycle of the fluke and to find the infective agent. What his work will mean for that country we cannot appreciate. This story was printed in the Michigan Baptist Bulletin, and we are glad of the opportunity of giving it a wider reading.**

FOR some time I have thought to write to you all, about my work, and how it came out but there have been many things to delay and prevent my writing and I am only now really at it.

You will remember that I came back to my work with some fear as to whether or not I would be able really to work out the problem set me because there were so many difficulties in my way.

On my birthday, Friday, Oct. 13, I found the infective agent and finished the life cycle. It was a long, hard search but one step at a time accomplished, made the final solution possible.

What made the work doubly hard was the fact that the eggs of the flukes did not begin to hatch till the middle of July and I had to do all of my infecting of snails and the main part of my microscopic work during the heat of an unusually severe summer, many nights working all night long, and averaging about eighteen hours a day. Many nights it stayed at 100 degrees all night long. Many days, working in the rice fields, were almost unbearable for a white man, especially for a pale, blond one like me. But I got through the summer without mishap and I got my task done. Now I feel as if I could look the church full in the face and write a letter without any excuses or attempts at vindication. The work was hindered by our not having a house to live in, by sickness, by the advent of our new little daughter, and by other things of less importance but of a hindering nature. Now everything is right again and the work is an accomplished fact with the difficulties in the past, where most difficulties can usually be put if one trusts the Lord hard enough and practically enough

But you will be wanting to know all about the fluke so we will get a good start and be off.

### Life History of the Fluke

First the egg hatches a little free-swimming creature called a miracidium because it is covered with cilia or little whip-like hairs with which it swims. Each egg hatches out one of these little forms; but in each dishful of eggs, when once they began to hatch, the water was swarming full of them, making it easy to observe their action toward different snails. Snails act as the intermediate host for the fluke, that is they are the animals in which the fluke passes its extra-human life. I had many varieties of snails, all free from fluke infection, living in an artificial pond just outside of my laboratory. These I took, a few at a time and exposed to the swarming thousands of miracidia in the glass dishes. I observed them under the low power of the microscope and could see which ones they liked and which ones they rejected.

One egg of the fluke is capable of making only one miracidium but one miracidium, after it has become a sporocyst, is capable of making many thousands of adult flukes if all were to live.

As soon as the miracidia find the right variety of snail they swarm about it in dozens and attach themselves to the foot, the mantle and the tentacles of the snail, through which they bore, scraping off the outer skin covered with cilia, as these are of no further use. Once inside of the snail's tissues the miracidia are called sporocysts. Inside of these sporocysts are from twenty-five to thirty little balls called germ balls which begin at once to develop into the next form which is called the mother redia. This mother redia, as soon as it has hatched out of the sporocyst begins to travel forward in the snail's tissues till it comes into the snail's liver. Here it takes up its abode and begins to rear a large family of daughter redia. It is capable of over forty of these daughters. These mothers and daughters look very much alike except that the daughters are invariably larger than the mothers, when they get their growth. Inside of the daughters are from forty to fifty germ-balls each of which hatches out into a cercaria. This cercaria looks different from any of the other forms and it is only capable of forming one adult fluke.

The cercaria has a tail and after it has matured in the liver of the snail it comes out and swims off in the water. This is the second free-swimming form, the first one being the miracidium, as you will remember. This cercaria swims to the plant, curls up in the cyst and waits to be eaten. The cyst is very similar to the cocoon of a moth with its chrysalis inside; it has an outer shell like the cocoon and an inner shell like the chrysalis and the immature fluke is within this inner shell.

The cercaria lives for weeks inside the snail and when it escapes it looks like a little tadpole very much flattened out. Just as soon as it gets in the water it swims to some solid place and fastens on and begins to form its cyst. It forms the outer shell first and then begins to shake off its tail. This is not a slow process like the tadpole's absorbing his tail, but is accomplished very quickly and with an exhibition of tremendous activity. As soon as the tail falls off, the material for forming the inner shell flows out and the inner shell is quickly formed, the whole process of attachment, forming of both shells, and getting rid of the tail is done in less than an hour. These shells are transparent, making it easy to observe the whole process through them. Perhaps you will remember the water-chestnut, or water-caltrop which the eastern peoples eat a good deal. It is on this nut which grows entirely in the water, that the fluke encysts to the danger and damage of man and to the interest of the fluke. People eat this nut raw and peel it with their teeth. I have taken forty cysts off from the skin of one of these nuts and did not get them all then. The outer shell breaks very easily, allowing the inner shell with its agamadistome, or immature fluke, inside to enter the stomach. The shell is made of chitkin which is not dissolved by the stomach juices but is dissolved by the intestinal juices allowing the little fluke to begin life just where he hopes to stay. So you have the outlines of the story.

Each form must be studied separately and many drawings and photographs made through the microscope. That is what took the most time and strength. One will say, "Does it take physical strength, just to study these little forms?" Indeed it does. Long hours at the microscope till one's head whirls from the close, steady looking and the careful accurate measurements in thousandths of an inch. The lifting of a hundred-pound camera up on to the non-vibrating table and taking it off again, sometimes as many as twenty times a day. Tramping through sticky clay mud under a blazing tropical sun for days at a time. Loss of sleep, poor food, and thousands of insect pests, on the little boats, no larger than a big row-boat. Constant washing out of human night-soil till one's nose reeks with it and the distress of taking treatment for the disease itself, experimentally contracted.

### An Inconvenience

I have contracted the disease four times in the course of my work and will contract it once more to complete my experiments. One Chinese gentleman asked me if it did not inconvenience me to take the disease and I told him it did. He asked me if it were painful and I told him it was. Then he asked me why I did it and I answered: "I'll let you swallow a hundred cysts." He said: "What would that do to me?" I told him that it would give him the disease. He assured me that he didn't wish to contract it nor could he be induced under any circumstances to take any. Then I answered his question by saying that I hadn't found any person yet who wished to take them so I was forced to take them myself if I wished to have them taken. Fifteen days ago I took a hundred cysts, and I am now enjoying the discomfort of a lot of boarders on my insides where I usually have none. They're having a good time now, but just let them wait till their ninety days is up, and then they will get a dose that will make them sicker to their stomachs than it does me, and that is going some. You see it was necessary to keep the experiment a human one throughout in order to make it conclusive and I couldn't find anybody else to take the beasts.

This study has brought me very close to the country people and I find them very willing to help me all they can and

as pleasant and hospitable as any people I have ever met. Many of them have been willing for me to observe them closely and some have even come to the hospital for long periods in order to make that observation more positive and convenient.

As this is a church letter more or less, I will not go into the minute detail of the work, but will let it stand with this simple outline. I have made drawings on tracing paper which is cut to lantern slide size. It can be varnished and applied to glass, making very usable slides to show the different forms of the development of the fluke.

This is a very different letter from any which I had ever thought to have written to the church in Lansing, when I first started off as a missionary and though it is unlike what Paul wrote in any of his epistles, I think he would give it his approval as a missionary letter. One thing I know . . . the prayers of the church in Lansing, their faith in me, my love for them, and their constant heartening interest in the work have been large factors in the solving of the problem. I wish that this letter might be read before the church in appreciation for what you have all meant to me as I carried on out here.

I would have written this sooner but I have not had the use of my eyes for the past ten days and now we are in the midst of moving—*back into our own house!!!*

It is a great joy to me to be able to write this letter to you all. It will be a wonderful help to the poor people who have, for so long, suffered from this terrible disease, to know the means to take to keep from contracting it.

# The New World Movement in British India

By Joseph C. Robbins

THE New World Movement was enthusiastically received by our missionaries in Burma and India. In this great advance program of the denomination overburdened and overworked missionaries saw long-cherished dreams about to be realized and plans for reenforcements in men and equipment fulfilled. "The report of the survey committee," said the Burma conference, "estimates of the probable needs of Burma for the next five years, the Board of Promotion, all these things are truly such good news from a far country as is like cold water to a thirsty soul. We are filled with wonder and admiration at the largeness of the task which the denomination at home is setting itself. We hope that we shall not fail to measure up to the calls of the new situation."

### A Marked Advance

While all that was hoped for and expected has not been accomplished and while our missionaries have been greatly disappointed in our failure to provide them with the reenforcements in men and women and the buildings and equipment, so greatly needed to carry on their educational and evangelistic work in face of unprecedented opportunities, nevertheless there has been a marked advance on these fields during the past four years. Forty-five missionary families have been sent to Burma, Assam, South Indian and Bengal-Orissa. Fifteen new missionary residences besides a number of church buildings, schools, and dormitories and other mission buildings have been erected. The picturesque ox-carts, so long associated with the missionary as his only means of travel, have in many instances been replaced by the more up-to-date automobile and today we have at least thirty of these in our missions, greatly multiplying the effectiveness of our work and increasing the efficiency of our missionaries. Three new stations have been opened.

In Assam we have entered the important native state of Manipur in a larger and more effective way of transferring the center of our operations from Ukhrul to Kangpokpi, an ideal location on the main line of communication. We have here two missionary families working among 575 villages of Taungkuhl Nagas, Manipuri and Kuki tribes. Kangpokpi is the center of our work for lepers in Assam and a number of cures of this dreaded disease have been reported. One hundred forty-five Kukis were baptized on one tour of the missionary. On this field we have fourteen churches with a membership of nearly 2,000 of whom 599 were added by baptism last year. Tura, the central station for our Garo work in Assam, where 634 baptisms were reported last year, is for the first time fully manned with four missionary families, in addition to Doctor Mason, who is devoting his entire time to literary work.

Jamshedpur, the great industrial center of Bengal-Orissa, is the youngest of our mission stations. Here we have a flourishing work among the Indian population. Rev. Zo D. Browne, the missionary in charge, writes: "The people of different languages are mingling freely. A committee of Telugu, Oriya, and Bengali leaders are working together to establish an independent self-supporting church. For the people just to see this committee of Telugus, Oriyas, and Bengalis going around together in a fine spirit of friendship has its quite certain influence and is the leading of the spirit of God pure and simple." These people have raised Rs. 225 for the pastor, and beginning next November will pay Rs. 30 each month towards his salary. They have also raised Rs. 60 for home mission work. The young men are attending the church services in large numbers and have organized a young men's Bible class. Funds have been raised for the erection of a church building for the Indian Christians and residences for the missionary and for the Indian pastor. For the first time we have three missionary families at Bhimpore working among the Santal population and this important station in our Bengal-Orissa mission is now fully manned. We have on this field eighty-six village schools giving a Christian education to 2,355 boys and girls, the future leaders of this race.

### Many Asking for Baptism

Rev. William M. Young, who in 1901 began work at Kangtung, has opened a new station for Lahus and was at Bana across the border of northern Burma. Already 3,757 baptisms have been reported on this field. "We have at least one hundred Christian villages now to look after," writes Mr. Young. "The last ten days I have received reports from many villages a little farther away where they are asking for baptism and urging us to come as soon as possible."

At Pyinmana, where we have a large Burman work in a field numbering 300,000, we have a church membership of over 700. Because of its location and the fertility of the soil, Pyinmana was chosen as the best station in Burma for the development of agricultural education and we have opened a school here for this purpose. Eighty per cent of the population earn their living by agriculture. Recognizing the importance of developing Christian education along this line the Burma Representative Council of Missions recently took the following action: "Resolved, That it is our conviction that the interests of the Christian community urgently demand the provision of facilities for up-to-date agricultural training and the introduction of modern methods regarding such things as seed-testing, the care and improvement of stock, etc. We very heartily commend the action of the American Baptist mission in opening a school of agriculture at Pyinmana."

Judson College, the one Christian institution for higher learning in all Burma, has since the beginning of the New World Movement for the first time become fully staffed. A strongly Chris-

## The Alabaster Box

Matt. 26:6-13. Mark 12:42

By George H. Hudson

She loved her Lord and brought her
offering most sweet
And bathed his tired head and weary
feet,
Too well she loved to offer trifling gift,
To him who out of sin the race would
lift.

To show her love she felt that she must
bring
Of her possessions the most precious
thing,
And so the alabaster box was broken
And Christ anointed with the costly
token.

And then is told to us on pages bright,
The story of the widow and her mite.
How out of penury with service glad
She gave God all the living that she had.

And whereso'ere in all the world
The gospel has been preached
These stories of a woman's love
And sacrifice have reached.

If Christians in these modern days
would give,
As did these women that the world
might live,
The glorious gospel soon the world
would fill,
And life and light would all the nations
thrill.

tian atmosphere permeates the life of the college, 69 per cent of its student body being Christians. "It is our purpose," says President Howard, "to present to these men and women the message of Christ in the word and deed and in the spirit of the whole college life." Each member of the faculty is related to a particular group of students with whom he comes into intimate contact as their friendly adviser. A group of Buddhist students meets voluntarily once a week with a member of the faculty and a number are manifesting an interest in Christianity. The enrolment this year was 195, an increase of 41 per cent over the previous year. "One important factor in bringing about this large enrolment," writes President Howard, "is doubtless the generous reform scheme for the government of Burma which holds our prospects for a larger participation on the part of the people in the government of their country and is an incentive to secure a college education. There is no doubt but that Burma is the best prepared of all the provinces for democracy. Judson College is bound to play a large part in the working out of these reforms." As one of the two constituent colleges of the new Rangoon University, Judson College faces new and enlarged opportunities for promoting the ideals and spirit of Jesus Christ in the intellectual development of this great province numbering thirteen millions.

### Evangelistic Work

Our Kachin mission stations are now fully manned and in addition we have Dr. Ola L. Hanson giving his entire time to the preparation and production of Christian literature for the Kachin people. A strong evangelistic movement is now taking place among these hardy war-like tribes and large numbers will be received into the churches this year. The Kachin mission should be entirely self-supporting within this decade. We have intensified our evangelistic and educational work among the natives from India who have migrated to the fertile plains of Burma in numbers already totaling more than a million. In Rangoon and Moulmein we have erected brick school buildings. The former school has an enrolment of 800 boys and girls and the latter 350. Work for Indians is also carried on in other stations, extending from Myitkyina on the Chinese border to Tavoy on the far South. There is a great need for more missionaries for the Indians in Burma. More than half the 300,000 in Rangoon, the capital and largest city, are Indians. A school for our missionaries' children has been opened at Taunggyi and is in charge of a missionary sent out for this purpose. The school, numbering sixteen, is taxed to its capacity and land has been obtained from the government for the erection of a building which will be undertaken as soon as funds are available. The Mission Press at Rangoon has been greatly strengthened by recent additions to its staff. This institution, employing 300 people who speak fifteen different languages, is one of the largest and most modern printing plants in the Orient and constitutes one of Rangoon's leading business establishments. During the last year the Press printed 8,000 New Testament portions in Burmese, 2,725 entire Bibles in Sgaw Karen in three editions, 2,000 Pwo Karen New Testaments, 10,000 gospels in Shan, 20,000 Old Testament portions in Talain, besides issuing every month 22,000 International Sunday School Lesson Helps in three languages.

After several years of financial cooperation with Madras Christian College we are now represented on the faculty of this institution which occupies such an important place in the life of the Indian Church. Dr. A. S. Woodburne writes: "The answers I have just received from members of the senior class in the Christmas examination in scripture make me feel that our work in the college as missionaries is amply and abundantly repaid. I have the senior B. A. class in scripture three times weekly and it has been a revelation to me as to the way in which the young manhood of India is turning to Jesus for example and inspiration. I am more than ever convinced that Madras Christian College is one of the first agencies in the land in bringing about the consummation of our missionary endeavor, the Christianizing of India." In Nellore, where we formerly had only one man, we now have a missionary each for the school and evangelistic work. Rev. Wheeler Boggess as general evangelist of the Telugu mission is giving his entire time to promoting the evangelistic and spiritual life of this great mission field. Last year he delivered 460 sermons in Telugu to 32,000 people. Among those who heard Mr. Boggess were approximately 21,000 Telugu Christians and 11,000 Hindus and Mohammedans.

These hopeful achievements thus far during the New World Movement present a situation that calls for the immediate strengthening of our work and supplying at once some of those things in the survey not yet provided for. We must have $20,000 for our evangelistic and educational work among the Indians of Burma. We must secure the funds to send out a missionary qualified to direct our building work in this our oldest and largest mission field. In South India our greatest need is for spirit filled men and women to fill the gaps in our missionary ranks and provide for a number of stations now unoccupied. In Bengal-Orissa we need $15,000 for the boys' high school at Bhimpore, and $10,000 for missionary residences at Bhudrak and Kharagpur. In Assam we need $7,500 for a hostel for Jorhat Bible School, money for two residences costing $4,000 each, a physician for the Jorhat hospital and a missionary for the Mikira.

There has been a marked improvement during the past year in the economic and political condition of India. Lord Winterton, under secretary for India, in a recent address in London said: "The promises that have been made to India are being surely and steadily fulfilled. There have been unquestionably distinct improvements in the general and political situation in India during the last year and the situation today is far better than it was a year ago. This improvement has been greatly facilitated by two good harvests. The sober good sense of the people in India is reasserting itself in the desire for constitutional methods."

### More Open and Responsive

India and Burma are more open and more responsive today than they have ever been since the days of Carey and Judson. The success of a mission is measured in part, at least, by the extent to which self-supporting churches have been established and the control of the work given into the hands of the indigenous people. The great incoming tides of intellectual awakening and national consciousness are resulting in an earnest desire on the part of our Baptist Christians to participate in a large and more representative way in the work of our Baptist missions on these four fields. In each of our missions there is a healthy determination to accept a larger measure of independence and initiative and to assist in a larger way in their own support. This is the hour of all hours to press our work in Burma, Assam, Bengal-Orissa, and South India. The basic Baptist doctrine of religious liberty upholding the right to independence in religious thought and action is a welcome message to a people striving for political freedom and the development of national consciousness. Northern Baptists already have a prominent place in the life of this great Empire. More than 26 per cent of all of Protestant Christians in India and Burma are Baptists. In the province of Burma Baptists number five out of every eight Christians. In the face of unprecedented opportunities everywhere abounding we must not fail to meet the challenge of this new day in India and Burma for which Baptists have prayed and labored since the days of Judson.

"A new governor, keenly interested in education, a new council, and a new year with great prospects are before Burma," says Dr. J. E. Cummings. "It is for us Baptists who believe in soul liberty, in true democracy, to keep the faith and to stand shoulder to shoulder for advance into the new era confident that we have in our Lord and in his gospel and in the church order, which we have learned from the New Testament, the key to all successful democratic government which can be safely based only upon intelligent people who fear God and love their fellowmen."

**NO human hand has yet reached up to take as much as the pierced hand is reaching down to give. God is always reaching down. His hand is fuller than it will hold. His bother is to get people to get in touch and take as much as he is reaching down to give.**

**—S. D. Gordon.**

**IT is a joyful thing to have a purpose so big and so absorbing that it nearly fills the whole horizon of our thoughts. The bored and drooping people are not those whose desires and purposes are great and are pursued with a great persistence. They are the listless, the surrendering, the Laodiceans of the world. To have a purpose and pursue it is to be like a running stream that laughs and sings because it is going somewhere. To be listless and purposeless is to be like a standing pool.—Boston Transcript.**

# The Gist of the Financial Situation

RESTATED BY J. Y. AITCHISON, GENERAL DIRECTOR

OF the 7,853 churches (not including foreign speaking which support their own conferences) 85 per cent contributed last year to the New World Movement.

This is a larger number of churches than had a part in the support of our work previous to the New World Movement.

These 6,712 churches (85 per cent) contain 1,088,705 members, while the remaining 15 per cent, or 1,141 churches, have a total membership of 51,235.

The subscriptions made during the first year of the movement by over 1,800 churches, including all types, represent a standard of giving which, had it been reached by all churches from the first, would have resulted in subscriptions for over one hundred million dollars.

Over 3,700 churches (in addition to the 1,800) have increased their contributions materially during the last three years.

This leaves about 1,200 churches which continue to support the work on about the same basis as formerly.

Northern Baptists have obligated themselves by personal subscriptions to pay $49,023,958.88 during the five-year period ending Apr. 30, 1924.

*By Apr. 30 of the current year there is due on pledges* $13,449,816.

On the basis of the outstanding subscriptions and the record of giving for the last two years the expectancy this year, namely, $10,000,000 of distributable funds, is reasonable and conservative.

All budgets have been reduced by 25 per cent below what they were last year. Failure therefore to secure the funds needed would result in increasing the deficits and hence necessitate further reductions in the work.

The receipt of $10,000,000 of distributable funds this year and a like amount next year, in addition to the income during the two years from invested funds, from matured annuities and legacies and from special designated gifts, is absolutely necessary to enable all organizations to finance their work this year and next on the present reduced basis, and comé to the end of the five-year period with all debts paid.

The total donation receipts during the first ten months of this year aggregate $4,749,665.

There are five outstanding reasons why we should confidently expect to reach the goal by Apr. 30:

1. The funds needed are covered by personal subscriptions.
2. In former years about 75 per cent of the entire contributions was received during the last six weeks of the fiscal year. During the closing six weeks this year the collection of 60 per cent will give us the $10,000,000 needed.
3. New members and others who have not pledged are abundantly able to make up any possible shrinkage in the payment of the amount due on pledges from those who may not be able to pay.
4. The income during the last six weeks will be greatly increased by payments on the part of those who have made large subscriptions.
5. Financial conditions have greatly improved in nearly every section of the country over what they were a year ago.

### Our S. O. S. Call

Twenty-five per cent of our churches, representing both city and rural groups, have contributed at least 70 per cent of the entire amount secured during the last two years.

Through faith, courage and heroic leadership there is yet time for the other 75 per cent of our churches to bring their giving up to the standard of the advance lines.

When this is done

1. The 25 per cent cut can be restored.
2. Our work will advance again along all lines.
3. Our workers in all fields will take up their tasks again with renewed faith and courage.

### What to Do By April 30

1. Broadcast the information contained in "On the March." All members should know of the achievements of the first three years.
2. Furnish each member a statement indicating the amount subscribed, the amount paid and the amount due, to Apr. 30.
3. Observe Pay-up Sunday not later than Apr. 22.
4. After Pay-up Sunday, personally canvass all members who have not paid their full share.
5. Ask those who have not been contributing on the higher scale of giving reached by hundreds of our churches to do their full share NOW.
6. Local church treasurers should make final remittances by the evening of Apr. 30.

**It is time for every member to pay his full part.**

# Filling up the Gap

BY J. H. JOWETT

***"Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."—Matthew 11:4.***

TO me the startling thing in this record of our Saviour's work is this, that in Christ everybody found just the thing that was missing. The blind found his sight, and deaf found his hearing, the leper found his purity, and lame men found buoyancy and strength. And these broken folk, with their lives full of gaps and aching necessities, found the gaps filled up in the fullness of the Lord. His completeness fitted into their incompleteness. Yes, he met them at the gap, and their deep want and longing were fulfilled. And there was no fuss about it, and no strain. And there was no misinterpreting of their necessity, no confusion of the issues. Every separate lack found its own fulfilment, just as every empty bay and cove along the shore is filled to the brim by the flowing fullness of the infinite sea. "We are complete in him."

And this, the Master says, is to be the witness of his messiahship to thee and me and all men. "Go and tell John what things ye do see and hear." And the witness was just this, that in Christ all men found their missing piece, and that in him life attained its full supply and satisfaction. He had bread for its deepest hungers. He had water for its fiercest thirsts. He had healing for all its wounds, even though it were the terrible wound of a broken heart. All our Master's words about his purpose in the world are great primal words, reaching far behind all artificial appetite and secondary desire to the fundamental things of the soul. He describes his mission in such words as bread, water, breath, light. These are not mere superfluities; they are necessities. They are the great primal wants and hungers in human life. And he comes among us to fit his fullness to the individual lack. His ministry is not indiscriminate. It discerns and separates the individual need. He does not deal with us as a flock, but as separate members of the flock. "I know my sheep." He does not deal with humanity but with men. And so there is an exquisite appropriateness in all his ministries of grace. There are no misfits. The infinite resources are directed by the infinite wisdom. The same wonderful grace seeks out everybody's necessity, giving sight to the blind, and hearing to the deaf, and purity to the leper, and movement and exhilarancy to that which is lame. Our scriptures speak of God's "manifold" grace, and it is a word which means many-coloured, and it suggests a thousand different ministries as varied as the wide fellowship of colors in earth and sky and sea.

In thus completing every life the Saviour does three things. First of all he redeems every life from its secret bondage. He goes deep down into that mysterious realm whose borders we are now exploring, that hinterland of the soul where the past has gathered its harvest for good or ill. He goes into that region, and he seeks out old guilt that still retains its tyranny. It has passed out of our memory, but it has not passed out of our life. It not only binds, it defiles. It is like some secret polution in the current of our life. The Saviour seeks it out and removes it.

In him we have the forgiveness of our sins. "He breaks the power of cancelled sin; he sets the prisoner free." But he

deals not only with everybody's ancient guilt, but he deals also with the sin of today, the failure of this morning, the new scar upon the face of the soul, the new derangement, the new paralysis, He does not cast us away when our disloyalty has overthrown us. He seeks us in our defeat and humiliation, and he says to us, "Lovest thou me?" And if we can tell him that in spite of everything our love has not grown cold—"Thou knowest all things, thou knowest that I love thee"—he can find an entry into the devastated heart, and he will begin to turn out the beast and transform the wilderness into the garden of the Lord. Yes, the first thing the Lord seeks to do in everybody's life is to set everybody free from their sin. And he never muddles the issues. He leads each one out of his bonds.

And the second thing the Saviour does in bringing release is to lead every life into its native air. Before he comes to us we have been breathing a destructive spiritual atmosphere, and our nobler powers have shrunk and sickened like plants in an air that is laden with poisonous gas. The Lord changes the climate of the soul. "He breathed upon them and said, Receive ye the Holy Ghost." And a heavenly air is breathed around and godlike things begin to grow, and our powers exult in the inspiration. And the wonder of the divine ministry is this—that as we move about we carry our climate with us. We are in the world, and yet not of it! And every one develops according to his own image in the mind of God, and every one is distinctive while all share a common inspiration.

And thus the Saviour's work is very thorough. He does not merely fill up the gap and leave it. He perfects that which he hath begun. His ministry is not a pick-me-up, it is the gift of eternal life. "Having loved his own he loves them unto the end."—*British Weekly.*

# The General Board of Promotion of the Northern Baptist Convention

***Statement of State Quotas and Receipts for Period May 1, 1922, to April 1, 1923.***

| Name of State | Amt. Due April 1, 1923 on State Quota in $10,000,000 | Total Collections Reported to April 1, 1923 | Per Cent Collections Reported to April 1, 1923 | Total Collections Reported to April 1, 1922 | Per Cent 1922-23 Collections of 1921-22 Collections |
|---|---|---|---|---|---|
| *District of Columbia | $ 29,838.93 | $ 29,470.18 | .9876 | $ 20,256.74 | 1.4548 |
| California, No. | 137,500.00 | 88,484.14 | .6940 | 100,554.59 | .8800 |
| New York Metropolitan | 920,808.79 | 621,134.60 | .6746 | 517,910.49 | 1.1993 |
| Delaware | 11,429.53 | 7,167.96 | .6271 | 5,596.36 | 1.2808 |
| Missouri | 60,812.09 | 34,705.39 | .5707 | 35,053.18 | .9901 |
| New Hampshire | 107,926.19 | 61,416.11 | .5691 | 75,291.23 | .8157 |
| Rhode Island | 165,073.85 | 92,378.04 | .5596 | 102,868.54 | .8980 |
| Idaho | 24,342.29 | 13,427.64 | .5516 | 15,211.79 | .8827 |
| Arizona | 23,208.06 | 12,769.48 | .5502 | 13,733.76 | .9298 |
| Vermont | 98,067.13 | 53,850.68 | .5491 | 60,377.60 | .8919 |
| Connecticut | 273,349.03 | 146,500.98 | .5359 | 146,707.73 | .9986 |
| Michigan | 305,718.16 | 163,671.63 | .5354 | 185,307.72 | .8832 |
| Pennsylvania | 904,590.72 | 472,558.84 | .5224 | 516,930.38 | .9142 |
| New York State | 957,114.22 | 492,717.76 | .5148 | 553,386.74 | .8904 |
| Illinois | 563,973.23 | 282,541.59 | .5010 | 295,803.42 | .9552 |
| Wisconsin | 112,550.35 | 55,645.39 | .4944 | 62,121.56 | .8958 |
| Nevada | 4,449.66 | 2,163.13 | .4861 | 2,268.01 | .9538 |
| *New Jersey | 592,590.68 | 287,469.07 | .4851 | 396,066.26 | .7258 |
| *Oregon | 91,666.66 | 44,102.28 | .4811 | 54,088.09 | .8154 |
| Massachusetts | 851,718.23 | 403,804.55 | .4741 | 503,337.88 | .8023 |
| Washington, West | 81,838.94 | 38,305.19 | .4681 | 42,623.57 | .8987 |
| California, So. | 434,758.44 | 197,023.47 | .4532 | 233,725.75 | .8430 |
| Ohio | 621,818.87 | 278,570.34 | .4480 | 313,811.38 | .8877 |
| *Indiana | 317,322.19 | 142,028.09 | .4476 | ** 75,311.34 | 1.8859 |
| Kansas | 218,208.08 | 97,293.04 | .4459 | 105,062.93 | .9260 |
| Colorado | 117,785.25 | 51,943.00 | .4410 | 57,882.29 | .8974 |
| Minnesota | 209,657.74 | 92,377.12 | .4406 | 114,196.57 | .8089 |
| Nebraska | 113,073.84 | 49,218.31 | .4353 | 53,410.83 | .9215 |
| Montana | 19,107.38 | 8,192.92 | .4288 | 11,807.51 | .6939 |
| Maine | 170,221.50 | 71,781.09 | .4217 | 89,417.26 | .8028 |
| Washington, East | 71,823.27 | 29,511.28 | .4109 | 45,700.03 | .6458 |
| North Dakota | 31,932.89 | 12,803.15 | .4009 | 14,915.72 | .8584 |
| West Virginia | 206,778.55 | 80,077.63 | .3873 | 97,768.95 | .8190 |
| Iowa | 237,664.46 | 86,110.39 | .3623 | 103,457.80 | .8323 |
| Wyoming | 11,865.77 | 4,000.26 | .3371 | 5,544.97 | .7214 |
| Utah | 3,577.18 | 1,115.44 | .3118 | 1,021.38 | 1.0921 |
| South Dakota | 54,006.72 | 15,205.75 | .2816 | 23,820.40 | .6383 |
| Miscellaneous | 8,497.79 | 22,220.22 | ..... | 23,112.72 | ..... |
| Total | $9,166,666.66 | 4,643,756.13 | .5066 | 5,075,463.47 | .9149 |

*March Collections not included. In the District of Columbia, benevolent contributions are divided equally between the Northern and Southern Baptist Convention.

**Amount of Collections to April 1st, 1922, not complete.

# A Pastoral Review

By Edward L. Blackstone

> LARGE is the life that flows for others' sakes,
> Expends its best, its noblest effort makes;
> Devotion rounds the man and makes him whole;
> Love is the measure of the human soul.
> —James Buckham.

MY wife and I have been recalling the ten pastors our church has had in the forty-three years since we entered its membership. The church in the next town to the north has had only two ministers in all that time and it is the strongest church in all these parts.

The first man came to our church the fall after we were baptized. He was the homliest man who ever stepped off the train at the Junction, but was fascinating to everybody. The children liked him, and he used to go tramping with the boys one Saturday and with the girls the next and he was a real child himself. He had a contagious laugh and a smile that just drove the blues away. He was a great pastor. He went everywhere and he prayed in every home wherever he went. He was gentleness itself and led more people to Christ in the eight years he was with us than any other leader we have ever had. He doubled our church and I think would have been with us today if he lived. We will never forget the day he died after rescuing a drunken man, who was a stranger to us all. He was returning home from a funeral in the Narrows and saw a man fall from the bridge. Our pastor leaped after him and brought him to the bank, but in doing so he over-exerted himself and died that evening while speaking on heaven at our prayer meeting.

### Sermons for Every One

He was unmarried and lived with his sister. She was a college woman and for two years we had her read to us her brother's sermons over again. We never got tired of those sermons. At last she went as a missionary to the Indians and the spiritual feast ended. The noble man left many manuscript sermons and they were sold to his parishioners at one dollar each and the money divided evenly between home and foreign missions. We have two of those sermons and have read them so many times that we can almost say them by heart. This man went in and out before us as an apostle. He always preached without notes, but he wrote every word. And such sermons—profound, but simple. The children were able to get the thought and yet the college graduates, of whom we have always had from two to seven in our congregation, said he was a wonder.

He took plenty of time to think. He had a small library but a good one, and he knew his subjects well. His illustrations were not drawn from Greek and Roman mythologies, or from medieval history. No sir, not he. That man had a telescope his uncle left him and a microscope we all gave him, and these furnished him his leading word pictures. It seemed as if he knew and saw everything with eyes such as none of us had. He knew interesting things about birds, ants, wasps, bees, fish and wild animals, horses, dogs, cats, sheep, the tides, the winds, the rocks and rivers and the clouds, and we all were amazed to hear the spiritual lessons he drew from them in the course of the years.

We recall now how tender and earnest he was in prayer and how gentle when any one did wrong. The gossiping almost died out in our town after he preached a sermon on "the fire the tongue ignites." How he did lay down the truth to us! We have never seen another like him. He was not a great man, but he made Christ real to us and he preached the good news of a free salvation in such a way that we all wanted to be good Christians no matter what else was forgotten. He was really one of us—and we knew his heart was in his work. I see no reason why any man might not be the same kind of a minister of Jesus Christ.

Our gifts to all our denominational missionary societies and our convention never before or since have been so large. He talked faithfully to us about making our wills for home and foreign missions and for the convention and our seminary, and we did it too. We made our wills at that time and have never changed them. He was a good minister of Christ.

The minister who followed our dear friend stayed just two years and he was a bull in a china shop. I never saw his equal. He had four sermons and with some changes he repeated these under various texts and with new stories. He pounded our Bible out of its cover and he was irreverent in other ways. He was a very light weight, but dreadfully dramatic. At times he shouted at the top of his voice and then would fall into a whisper. No one liked him; and when it was found he was smoking on the sly and that he also chewed tobacco, even when he was preaching, the committee told him he must go, and he left in a hurry. The bills he left behind we paid and proposed to be more careful next time. Yet this man's wife was an angel and they had two of the sweetest little girls you ever saw. We pitied them—with such a rattle-brained husband and father. He went down South. The climate, or something there, seemed to change him completely. He is now said to be a very subdued and sane preacher and is in a large and excellent church. Well, we had our share in training him, but some of us nearly went crazy while he was prancing all over our pulpit platform.

After he went we had a year in which an aged retired pastor came among us to help us get our balance again. He did it, and then went west to live with his daughter. We then had a man come about whom we knew nothing good or bad, but he had heard our pulpit was open and came to visit us. It so happened that the Saturday he arrived we were disappointed in our supply for the next day, and he, being a Baptist minister, offered to preach. His eloquence was wonderful and his voice was soft as velvet. Some of us wanted to look up his record, but the majority said it was risky to lose a day's time as the preacher had his ticket bought for Chicago and was to leave the next morning on the early train. That was an evil day for our church. He was called with twelve of our leading members voting against him. I can't tell the story of those four years, but it was a time of fire and flood. He didn't believe anything that one could call Christian, and he split us all to pieces. The only thing that saved the day was when he came to church one Sunday under the influence of morphine and that experience saved the church from threatened extinction. His friends threw up their hands, and after he went things settled down.

The next man was a fine preacher but no pastor. He preached the meeting house full and then empty in the course of three years. His successor was just the opposite; a poorer preacher, but a tender, loving pastor. He got the church back again into right ways and was with us seven years.

### An Eye on the Main Chance

Our last pastor was a good man but neutral in his teaching, a sort of meandering brother with his ear to the ground. He had his eye always on the main chance and was looking out for number one. He was what Deacon Dakone calls an "apportunist." He agreed with everybody and had as few convictions as a goat, but it was wonderful what an appetite he had for the material things of life.

The pastor we had four years before our last one came was a good man with high intentions, but his wife upset him completely. She wouldn't let him have family prayers or a blessing at the table. She was what you call a worldly soul, fond of dances and led them in the hall over the store. At last he, to be popular, got to smoking and playing cards and became intimate with men of no reputation. Then he went away for business ventures, got the church to give up the prayer meeting because so few came and just preached Sundays, and the thinnest sermons you ever heard. He made no calls and when strangers came to town, he never went near to welcome them.

At last he left because his business failed and hardly any one went to church. We all breathed easier when we heard the train whistle that took him and his wife away. Too bad for a man to do like that, isn't it? What are we coming to? We are searching for a minister again and it's a job I don't like. Some want a young man, but the most of us want a man of experience, who isn't an extremist, but an all-round, faithful man, well-trained, manly. And we don't care how old he is if he has a good brand of common sense and can preach the gospel clearly and will be a faithful pastor. Talk about the ministers reaching the dead line—our churches are the ones in danger of the dead line and some of them I fear don't see it because they have eyes that see not.

# Matters That Matter in Japan

By William Axling

### The Political Outlook.

THE year 1922 marked a milestone in Japan's political history. She lived up not only to the letter but to the spirit of the agreements into which she entered at the Washington Conference. She recalled her soldiers from Hankow, restored Shantung to China, and withdrew her troops from Siberia. She closed the postoffices which for many years she had maintained on Chinese soil. Her whole Chinese policy has undergone a change for the better. Ever since the notorious "twenty-one demands" were made on China, they have been subject to attack from various quarters and for various reasons both within and without Japan. It remained however for Mr. Tokugawa, (ex-minister of home affairs, and a leader of such caliber that he looms large among men slated as possibilities for the premiership), to attack them on the floor of the House of Representatives charging that they encroached on the sovereignty of China. This bold attack made by a man of his type and standing caused a sensation and an uproar in parliament. The incident is pregnant with meaning in that it shows that the conscience of the nation is reasserting itself in high places.

At home she has gone farther than almost any nation in preparing to scrap battleships and in reducing the personnel of her navy both as to men and officers. Of her own accord she has carried the limitation of armament into her army and has reduced its personnel by 60,400 men and officers and cut the army budget by 21,000,000 yen. In a word, Japan has gone beyond the hopes of her most ardent friends in reversing her policies and falling in line with the program adopted at Washington. She has also gone farther than any other nation in her effort to eradicate militaristic ideas and ideals. This she has done by carrying out a revision of the textbooks in the lower schools, substituting the ideas of peace and world brotherhood for those of war and ultra-nationalism. Here she has thrown down a challenge to the other nations of the world to deal in a fundamental way with the evils of militarism.

### The Religious Outlook.

There are evidences that religion has come to a new day in Japan. It is getting an ever-widening place in the thinking and yearning of the people. There are signs that a great heart hunger is abroad in the land. Although they say little about it, multitudes are conscious of a great lack in their inner lives. At the present time there is a perfect rage in the journalistic world for featuring religious articles. Every magazine and newspaper is taking this new religious interest at its high tide and is endeavoring to meet this new demand by dealing with religions old and new, near-religions, as well as fads and fakes. The contents of many of these articles are disappointing, yet they throb with a passion characteristic only of sincere seekers after the truth.

The special evangelistic campaign carried out by the Baptist Forward Movement brought out the significant fact that a generation of young people has come upon the scene upon whom the pagan faiths have little or no hold. Most of the converts that came into our churches through this campaign were young people who knew little or nothing about Buddhism and Shintoism. This is of course a great loss to the sum total of the nation's spiritual experience and spiritual life, and confronts the new generation with a great danger. The old sanctions and restraints have broken down and the young people of Japan are adrift religiously. This situation, however, makes Christian work less difficult than was the case when Christianity had first to tear down what was false in the old before it could do any constructive building of its own. It was evident in this campaign that those who made the decision for Christ found the break with the past less violent than was the case in the old days or is the case even today with the older people who accept the Christian faith.

The time was when Buddhism and Shintoism felt that it was their mission to fight Christianity. So great has been the change in the situation that today they find themselves fighting for a place in the nation's life. One of the most outstanding problems that is puzzling those of Japan's leaders who are deeply concerned about the moral and spiritual welfare of the people is the fact that the pagan temple and the pagan priest no longer exercise the authority and the control which they have for centuries in the community life throughout the empire. With these indigenous faiths it is no longer a question whether they are going to be able to keep Christianity from spreading and securing a foothold in Japan, but the burning question with them today is, whether they themselves are going to be able to keep a place in the heart and life of the people of this nation.

Faced with this unparalleled opportunity and sensing anew their responsibility, the Christian forces in Japan are feeling the urge toward closer unity in organization and greater cooperation in action. This is taking concrete form in the building of a National Christian Council for Japan. Through this council all the constituent parts of the Christian movement in this empire will be welded into one mighty force and be enabled to present a united front in its warfare and speak with a united voice on moral and national and international questions.

### The Baptist Outlook.

In spite of paralyzing cuts and reduced budgets, Japan Baptists are on the move. The generous gift of $23,000 from the First Baptist Church of Detroit for the Mabie Memorial School for Boys at Yokohama, will make possible the erection of an additional wing to the splendid main building of that institution. This is a great gift from a great church for a great purpose and comes at a most opportune time. The Mabie Memorial School is making a unique record. Since its opening four years ago, 1,230 young men have applied for entrance. Of these it has been possible to enter only 518. The present attendance is 427. This new wing will lengthen the reach of its service by a third and enable it to enroll 140 of the 350 new applicants who are seeking entrance this spring. This institution with its growing equipment, efficient faculty of twenty-eight members and rapidly expanding student body, is putting the Baptists on the educational map of Japan.

Our girls' schools are also moving forward. The Himeji School has outgrown its present quarters and will shortly remove to a splendid new site where it will put on a program of expansion. The Sendai School, through the generosity of Mrs. E. M. White, is about to erect a new dormitory in order to accommodate its increasing student constituency. The Osaka Women's Bible Training School has just finished a building to be used as a Christian community center, and through this will be enabled to dig itself deep down into the life of its neighborhood.

During the past year substantial and up-to-date churches with provisions for kindergarten and other features of community work have been erected in Tokyo, Shiogama and the Inland Sea. Moreover the Yokohama church — our oldest Baptist organization in Japan, is just starting the erection of a building which will be a memorial to such early missionary leaders in this empire as Doctors Brown, Bennett, Dearing and Mrs. Carpenter.

Some of the ugly gaps on the far-flung evangelistic front have been filled with new reinforcements. Capt. and Mrs. James F. Laughton are at the helm on the "Gospel Ship," and the work in the "Sea Within the Straits" is again being pushed. Mr. and Mrs. E. T. Thompson are located in Kyoto, the ancient capital and this field which was without a Baptist missionary for ten years is feeling the throb of new life. Mr. and Mrs. F. M. Derwacter are rebuilding the line on the long-neglected Himeji field. The prospects are good that the undermanned fields in northern Japan will be reinforced in the near future. While these signs of advance hearten us, we look with growing concern upon fields still unmanned, institutions undermanned, and our tragically curtailed program of work. The call to advance comes clear and clarion like. How long, oh, how long, shall we be compelled to keep hanging on to the brakes?

### Another's Burden

"MY burden is too heavy, Lord,"
I tremblingly said.
"I can no further carry it!"
And tears I shed.

Then came a sudden cry for help
From one sore pressed;
I ran to seek him, gladly gave
Him of my best.

Then thought I of my heavy burden—
But, lo, 'twas gone!
The gloom and doubt had vanished quite
And love's light shone.

When we another's burden lift
Or try to bear,
Love's gentle hand removeth swift
Our load of care.



# Young People's Work



## Topic for May 1

LESSONS FROM THE PSALMS. (5) A PRAYER PSALM.
(CONSECRATION MEETING)
Psalm 86: 1-17.

*"O Lord our God, grant us grace to desire thee with our whole heart; that so desiring we may seek and find thee; and so finding thee may love thee; and loving thee, may hate those sins from which thou hast redeemed us."—Anselm.*

Materials.

"The Meaning of Prayer" by Fosdick, price $1.25; "The Stewardship of Prayer" by Taylor, free. Order from the General Board of Promotion, 275 Fifth Avenue, New York; 125 North Wabash Avenue, Chicago; 313 West Third Street, Los Angeles, Calif.

Samuel Johnson once was asked what the strongest argument for prayer was, and he replied, "Sir, there is no argument for prayer." One need only read Johnson's own petitions to see that he did not mean by this to declare prayer irrational; he meant to stress the fact that praying is first of all a native tendency. It is a practice like breathing or eating in this respect, that men engage in it because they are human, and *afterward* argue about it as best they can. As Carlyle stated it in a letter to a friend; "Prayer is and remains the native and deepest impulse of the soul of man."

When any one undertakes to study the meaning and to cultivate the habit of prayer, it is well for him to understand from the beginning that he is dealing with a natural function of his life and not with an artificial addition. Raising palm trees in Greenland would be an unnatural proceeding. They never were intended to grow there, and never can grow there, save under stress of artificial forcing. The culture of prayer would be just as strained a procedure, were it not true that the tendency to pray is native to us, that prayer is indigenous in us, that we *do* pray, one way or another, even though fitfully and without effect, and that men always have prayed and always will pray. The definition of a man as a "praying animal," while not comprehensive, is certainly correct. *The culture of prayer, therefore, is not importing an alien, but is training a native citizen of the soul.* Prof. William James of Harvard was thinking of this when he wrote: "We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer; But in all this very little is said of the reason why we do pray . . . The reason why we do pray is simply that we cannot help praying."

Our justification for calling prayer natural may be found in part, in the *universality* of it. In some form or other, it is found everywhere, in all ages and among all peoples. The most discouraging circumstances do not crush it, and theories of the universe directly antagonistic do not prevent it. Buddhism, a religion theoretically without a God, ought logically to exclude prayer; but in countries where Buddhism is dominant, prayer is present. Confucius, a good deal of an agnostic, urged his disciples not to have much to do with the gods; and today Confucius is himself a god and millions worship him. *Before the tendency to pray all barriers go down.*—From "The Meaning of Prayer" by Fosdick.

## The First Hundred the Hardest

The first hundred dollars worth of responses to the call of the B. Y. P. U. of A. board of managers for a

**B. Y. P. U. European Extension Fund**

are here acknowledged in the order received. Many societies and state organizations have sent word they would soon be in line to help the cause of young peoples' work in Europe, and as the checks are received they will be herein acknowledged. But young people, the time is short and the need is great! Therefore hurry! Will your society or your personal contribution be acknowledged in the next list?

| | |
|---|---|
| B. Y. P. U., Second Church, Washington, D. C. | $ 5.00 |
| B. Y. P. U., Emmanuel Church, Schnectady, N. Y. | 10.00 |
| B. Y. P. U., Ninth Street Church, Cincinnati, Ohio | 5.00 |
| Ed. J. Bringstaff, Kankakee, Ill. | 5.00 |
| B. Y. P. U., Senior, First Church, Kankakee, Ill. | 5.00 |
| H. G. Baldwin, Cleveland, Ohio | 25.00 |
| John Ruthven, Washington, D. C. | 10.00 |
| B. Y. P. U., Memorial Church, Washington, D. C. | 2.90 |
| Miss Mate Goodell, Des Moines, Iowa | 5.00 |
| West Washington B. Y. P. U., Washington, D. C. | 3.10 |
| City Union of St. Louis and vicinity, St. Louis, Mo. | 5.00 |
| B. Y. P. U., First Church, El Paso, Ill. | 5.00 |
| B. Y. P. U., First Church, Galesburg, Ill. | 2.50 |
| B. Y. P. U., First Church, Peoria, Ill. | 5.00 |
| B. Y. P. U., Wilmette Church, Wilmette, Ill. | 5.00 |
| B. Y. P. U., Normal Park Church, Chicago, Ill. | 2.50 |
| Total | $101.00 |

Six states heard from! Where's Michigan?

Send remittances to Rev. Herbert Hines, 193 N. Harrison Ave., Kankakee, Ill.

### Important Notice.

The appeal for this extension work should in no way interfere, but rather re-enforce the general denominational plans. Young people who have made pledges to the New World Movement should see to it that payments are made. The fiscal year of Northern Baptists closes April 30. The financial returns so far are not very encouraging. Make some special effort in your society along the line of payment of pledges already made, and secure new ones. The missionaries on the home and foreign fields are our missionaries. Many of them decided for Christian service in the societies of other days. Let's stand by them now. Do all in your power to make April 22, pay-up Sunday, a red-letter day in your church. We must prove ourselves worthy of the confidence the denomination has placed in us.

## Railroad Rates, Boston Convention

A round-trip fare of one and one-half times the adult one-way fare from starting point to place of meeting has been granted by two passenger associations as noted below:

**New England Passenger Association.**

This association covers:

States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, and stations in New York on lines of the Boston and Albany, Boston and Maine, and New York, New Haven and Hartford railroads.

Going tickets will be sold from the territory mentioned from June 30 to July 6, inclusive.

Final return limit, to reach original starting point by continuous passage, not later than July 13, 1923.

**Trunk Line Association.**

This association covers:

New York state (east and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca) New Jersey, Pennsylvania (east of and including Erie, Oil City and Pittsburgh) Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk.)

Tickets will be sold from the above mentioned territory from June 30 to July 6 and will be validated at Boston by agents at the regular ticket offices of the lines over which tickets read into Boston, Mass., on any date after arrival, but must be used returning to reach original starting point not later than midnight of July 13.

**Central Passenger Association.**

Rates have also been granted for this association which covers a large area.

(*Continued on page* 372)



# The Chimney Corner



## Baptist Boys and Girls Take Pen in Hand

THIS writing of poetry is a solemn business, and when the Chimney Corner editor announced a poetry contest based on the "Crusade Up Dollar Hill" she knew what it was going to mean to her Young Reserves: a very anxious searching of the dictionary for words that rhyme, and a very critical scanning of the Crusader picture which you may have seen in THE BAPTIST several weeks ago—ten plumed knights on gallant steeds, climbing up the curves of a dollar sign. Each knight carries a banner on which are listed the various types of mission work a dollar helps to maintain. Based on this list of definite Baptist tasks our boys and girls have written the following poems. They are put on this page for your enjoyment, not because they are great poetry, but because they indicate what a definite part in The New World Movement our Baptist children are already taking. If you are challenged now and again by the implied censure in some of the rhymes, rejoice that somebody is taking "our" job so seriously and eagerly and enthusiastically, wondering why we grown-ups are not cooperating with the same zeal!

Contestants over fifteen are not eligible for prizes, therefore the judges have awarded the first girl's prize to Helen M. Goodwin of Northwood, N. H., and a second girl's prize to Mary Raycroft of Chillicothe, Ill.; the first boy's prize goes to Malcolm MacQueen of Rochester, N. Y., and a second boy's prize goes to T. Emerson Hough of Brooklyn, N. Y.

### How I Earned My Dollar Going Up Dollar Hill

YES, I'll tell you what I did
To earn my little dimes,
I turned the wheels within my head
To grinding out some rhymes.

So I writ in rhyme the things I thot
And sold them to the ones who bot,
And every time I writ a rhyme
I charged the purchaser a dime.

Ten rhymes I writ and all I sold
And got the money, not in gold—
But here they are—ten silver dimes,
For all of which I sold my rhymes.

And yet the wheels kept grinding, grinding,
And still more rhymes kept finding, finding;
For every rhyme a dime I'd "collar"
Till here it is, another dollar.

One may be, and none may know it,
A heaven-born and gifted poet;
For poetry's eternal goal
Is not in words, but in the soul.
—J. A. Smith, Ogden, Utah.

$

### The Crusaders Will Help

OVER across the sea
There's work for you and me;
Many a child lies suffering,
And the Crusaders will help.

Of hospitals they've only a few,
And they're in need of doctors, too,
If we knew how dimes count up
Wouldn't every Crusader help?

Maybe for a little girl or boy
Our money would buy a toy;
Just think of their happiness
If all the Crusaders would help.
—Luella Jackson, 10 years,
De Kalb, Ill.

$

### A Modern Crusade

THESE knights have set forth on a modern crusade
To give all the heathen a needed first aid,
But the children of Baptists should surely do more
To send Christianity the whole world o'er.
—Marion Pratt, 13 years,
San Francisco, Cal.

$

### India's Needs

AS you learn of India's needs
How can you refuse to give
That she may know your Saviour
And for him learn to live?

She is full of superstition,
And Ignorance, and doubt.
Why not tell her of Jesus
And drive these evils out?

Jesus gave us the Golden Rule
To live by every day.
Let us put it into practice
And tell India of the "Way."

We can do it with our dimes,
Each one doing his share,
And filling his container
To send the gospel there.

Don't let Miss Noble think
A single knight would shirk.
If your container isn't full
Just hustle and get to work.

Last year we did so well—
We must not fall behind.
If we but do our best
True happiness we shall find.
—Helen M. Goodwin, 9 years,
Northwood, N. H.

$

### The Hobby on the Hearth

OWING to the urging of Miss Margaret Applegarth
I housed ten little horses beside my firelit hearth—
They were curious little horses, they kept neighing all the time,
"No hay! No grain! No fodder, please! I'm hungry for a dime!"
"What will you do with dimes?" I said, fearing indigestion,
But they looked really quite surprised at such a foolish question.

Politely they replied with the best of well-bred manners,
"We'll tuck the dimes for future use inside our Crusade banners,
Then forth we'll go through all the earth
With Easter joy and Christmas mirth."
So then I fed them a dime a day
And sent them forth on their Christian way.

The thing that worries me now is this—
A fear each of *you* may miss this bliss!
—V. T. Y., over 15, New York.

$

### What the Horse Said

GIVE, said the little steed,
Give oh give, give oh give.
Give, said the little steed,
As it hurried up the hill.

I am small, I know,
But wherever I go,
Give oh give, give oh give;
I am small, I know,
But wherever I go
The folks grow brighter still.
—Jane D. Jones, Denver, Colo.

$

## Billy's Decision

BILLY sat one day a-thinking,
In his hand two dimes a-clinking,
Across the street a candy store,
With luring things to tempt him sore.

But in his mind a thought came rushing
Of mounted men with banners flashing.
Each told of needs that must be met,
And lack of dollars—not come yet.

Up, up, they rode determined, very,
Because Crusaders never tarry,
But forward press when call comes clear,
For dimes make dollars and good cheer.

So Billy thought of dark-skinned brothers
Across the sea, and many others,
And so his dimes were sealed in place,
On Dollar Hill to speed the race.

—Mary Raycroft, 14 years,
Chillicothe, Ill.

$

## A Baptist Crusade

IF I had my way
I'd pay
A dollar a day
With might and main
To this campaign.
But being small
I've nothing at all!
So wood I haul,
And fires I tend,
Chairs I mend
The gospel to send
Across the sea
Where the heathen be.
I sell old rags—
To fill the flags
Which the knights uphold
(A dime in each fold.)
And lawns I rake
For the heathen's sake.
I think it really is lots more fun
If money you pledge has to be won.
At least I've found it is that way,
For I love every dime every inch of the way.
Indeed I'm filling my *second* container
And finding it fun to earn the remainder.

—Elsie and Doris Sharpe, 16 and 18 years, Boston.

$

## Children's World Crusade

SOME heathen live around our door,
While those elsewhere are even more.
If we should give our Baptist dimes
It would lessen cruel crimes,
For the heathen do not know
That the gospel to them we owe.
This campaign will help us each
The word of God to the world to teach.

—Myra Evelyn Crump, 12 years,
Pittsburgh, Pa.

$

## Earning a Dollar

BESSIE who was eight years old
Always did what she was told,
So when the Crusaders told her to earn
To help the heathen children learn
She earned a dime in lots of ways,
So doesn't Bessie earn your praise?

—Elizabeth R. Boice, 14 years,
Chicago.

$

## One Little Dollar

ONE little dollar does so much good
More in fact than you'd think it would!
It helps carry a missionary over the sea
To where the Chinese drink their tea.
For Indian orphans clothes it provides
And gives every one a Bible besides.
To our busy doctors across the sea
It gives what they need for surgery,
It gives missionaries autos to ride
When they go to visit the countryside.
And of course our missionaries should have pay
For the wonderful good that they do each day.
Besides, these missionaries can't walk all the time
So we pay their fare while in this sunny clime.
And part of this dollar also provides
That we should have Sunday-school needs supplied.
While each Christian center needs a sewing machine
And swings and shower baths to keep children clean.
In foreign countries they must have schools
To teach the children to be handy with tools.

—Malcolm MacQueen, 12 years,
Rochester, N. Y.

$

## The Merry-Go-Round

FOR Baptist boys and Baptist girls
the cheerfullest fun that can be found
Is the Crusader's Dollar Hill merry-go-round.
You start at the foot and it costs you a dime
To ride on a horse to some distant clime—
Here you build schools!
Here you build centers!
Here you buy Bibles!
Here you buy swings!
And all other kinds of friendly things!

Each of the horses causes such fun
Surely you, too, wish you had begun
This jolly, important, new merry-go-round
Which upward and onward is always outbound—
Here you build hospitals!
Here you build ships!
Here you buy shower baths!
Here you buy books
For all of earth's bookless and ignorant nooks!

—A Friend.

$

## The Crusade Up Dollar Hill

THE road curved up hill like a letter S
But the reason why you'd never guess—
'Twas because that hill was a dollar sign
And the gallant steeds toiling up were mine.

Steadily up and up they trod
With banners unfurled in the name of God,
Carrying help to every clime—
For each banner was filled with a silver dime.

Of course some day we'll all be grown
And have more money of our own,
But grown-up Baptists don't like to give
Like Young Reserves, I'm positive.

For if they did they'd fill Dollar Hills
Not with dimes, but with dollar bills,
And then the Baptists from coast to coast
Would certainly have good cause to boast.

—Shermer S. Stacy, over 15, Detroit.

$

## Up Dollar Hill

I THINK it would be a crime
If any Baptist did not climb
Dollar Hill—it costs a dime,
But takes you into every clime
To spread God's gospel so sublime
And give the heathen a happy time.
I may not be much good at a rhyme
But wait till you hear my ten dimes chime!

—T. Emerson Hough, 15 years,
Brooklyn, N. Y.

$

## How a Boy and a Girl Climbed "Dollar Hill"

"LUCY, oh Lucy, where are you?" cried Will,
As he rushed down the stairs one day,
"I have something here which would interest us
And I know how we can make it pay."

"I'm here in my room," answered Lucy, "come in,
I would like to climb up 'Dollar Hill'
So I'm making these beads out of sealing wax,
For somebody's need I'm sure they'll fill."

"That's just what I wanted to tell you," said Will,
"I'd like to pass papers, and say, by the way,
I know you make aprons of muslin so white
And trim them so nicely with gay applique."

"Sure," replied Lucy, "I'll sell strings of these beads,
Mrs. Davis admired those I made for Aileen,
She told me again and again one day,
That those beads were the prettiest she'd ever seen."

(*Continued on page* 382)



# Religious Education



## International Sunday School Lesson for May 6

**SAMUEL: JUDGE AND PROPHET**

**Lesson: I Samuel 12:1-5, 20-25. Golden Text: I Samuel 12:24**

**Introductory.**

The chief record of Samuel's life is to be found from the first chapter of 1 Samuel to the twenty-eighth. By reading these a general survey of his life may be had. This is necessary if full value is to be gained from the lesson of the day, which is a final scene in his active work as ruler of the people. The two books of Samuel were originally one. They are so named because Samuel is one of the principal characters portrayed, especially in the early chapters. Samuel was the last of the judges who ruled over Israel; as well he was the first of the prophets. Under the rule of the judges, Israel had become corrupt and disorganized. It fell to Samuel's lot to correct the faults of his predecessors and to save his people from heathenism. With no uncertainty as to his calling, he went up and down the land, showing them the error of their ways.

**The Lesson.**

The people of Israel were demanding a king. Their excuse was that the sons of Samuel whom, in his old age, he had made judges over Israel, were unjust men and money-seekers. In spite of any hurt or angry feelings this request may have created, Samuel considered it and, as was his custom, talked the matter over with God. The result was the anointing of the young Saul as king. Saul had just won a victory over the Ammonites; following this Samuel called a mass-meeting at Gilgal, and there gave to the people his farewell address, which is the subject matter of today's lesson. Samuel was now aware that Saul was not the right king. He knew that in the course of time a new one must be anointed. This king was David. In today's lesson, Samuel reminds the people that he granted them a king in response to their demand. Then he throws his life upon the screen for them to read and judge. "Here I am: Witness against me before Jehovah, and before his anointed. Whom have I defrauded? Whom have I oppressed?" But there was no one to say a word against him. Then followed parting words of advice as to the conduct of the people henceforth: "Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he has done for you." And then the word of warning: "But if ye still do wickedly, ye shall be consumed, both ye and your king."

**Leading Thoughts.**

1. Continual prayer is a secret of strength. 2. No man fears public investigation when there are no hidden dark places in his life. 3. Personal power meant nothing to Samuel; it was the highest good of the people he desired.

## Diligens—Again

ROY L. VAN DEMAN

"Those live books you spoke of yesterday as you were starting home on the car, Diligens." said Proctor when the two friends met as they sometimes did at the the Commercial Club, for lunch.

"Yes," the older man answered, "I wish more of us could have a chance to pick up books like these two. There are only a few. I've thought Patricius might be interested in a bit of money put into some strong advertising of these two, just for the reach it would have. Now there's Mr. Powell's book. He has a chapter on present-day conditions and the church. Play, he says, is the index of a civilization. There was the Colosseum. There is or was Rugby football and cricket. And there are American football and the national game played on the league and the vacant lot. Play makes and reflects national ideals. It is interrelated with morals. Twenty-five thousand balls with bats followed the first of the boys to France. One league championship series cost about a half million dollars. One in every seven of our people sees a film today—in fact, every day.

"There's a four million attendance at dance halls in New York City each year. There must be something in original human nature that nothing but rhythm can meet. We use enough money in our playhouses in twelve months to build the Nicaragua Canal that is now being considered necessary before long."

"How much?"

"A billion dollars. Powell goes on suggesting things. Where shall the church come in? If the people's money is to go to play, why not have it go to good play, play that will recreate the weary, build up youth and make people see that the church is interested in whatever will make human life joyous and constructive?"

Proctor was neglecting his ice cream.

"I've been thinking, Proctor, that play is of God not of the devil. Has the church let the devil put one over on us? No matter about Puritanism now. It was good but this is the twentieth century not the seventeenth. The Young Men's Christian Association gives us the cue."

He continued, "This book and the other by Mr. Richardson are packed full of the Christian principles of play. They have an abundance of materials to start a church recreational director off on the right foot in making a graded, balanced, natural and Christian program for the social and recreational life of our young people. It's a man's job. Richardson is a trained and experienced minister, now a religious education professor. These books are needed. Religion covets all life. The church will be heard if it proclaims an adequate recreational policy, sane, positive, suited to young life and capable of filling American leisure time with satisfying and natural activity. After that the church will be heard when it insists on the distinction between good and evil in play, and moves to protect youth and parenthood from debasement and exploitation at the hands of commercialized amusement sellers. The expenditure of money to attract and guide young people by an adequate recreational program based on a survey of needs as they are is as legitimate a Christian expenditure as the maintenance of the worship of God. If not as important, it will nevertheless contribute to that worship by setting the church in its true light before the eyes of youth as the champion of human rights and the defender of the good in youth's rightful heritage of play."

"Diligens, suppose we look these books carefully through, the three of us. Perhaps Patricius——"

They were interrupted but they went through the books, the three of them.

Recreational Leadership for Church and Community, Powell, 80 cents; The Church at Play, Richardson, $1.50, Abingdon Press.

## Railroad Rates—Boston Convention

(*Continued from page* 369)

Those interested should interview local agents at an early date regarding fares to Boston.

**Trans-Continental Passenger Association, Western Passenger Association.**

These two associations have also granted reduced rates to the Boston convention. Because of the distance, and the territory covered, all prospective delegates to the convention should inquire at a very early date as to rates. Local railway agents throughout the entire territory will be informed as to dates of sale and final return limit. Identification certificates must be presented in order to secure rates for this convention.

**Southeastern Passenger Association.**

Tickets will be sold within the territory of this association June 30 to July 6 inclusive with a final return limit of July 13. Reduced rates cannot be secured without the identification certificates.

Identification certificates may be secured from state or provincial transportation leaders, or from General Secretary White, 143 N. Wabash Ave., Chicago.



# Our Own Folks



## Church Cooperation in North Haven, Maine

In Penobscot Bay, twelve miles east of Rockland, there is a small island where many people go for their summer vacation. On this island the Episcopalians and Baptists are cooperating in an unique way. Why can't Baptists and Episcopalians work together for good, although they do have different ways of conducting their religious services and have a different form of church government?

It all began years ago. When the summer people began coming to the island it was found that only a few of them attended the Baptist services, and because of this fact some felt a responsibility for the spiritual life among themselves during their vacation season. Therefore Rev. George Strong and Dr. Endicott Peabody organized a committee and they started Episcopal services in Library Hall, at the village, which have been continued until this day.

The North Haven Baptist Church was organized in 1804 and celebrated its one hundredth anniversary under the pastorate of Rev. Maurice Dunbar. The old church building was placed about the center of the island in order to accommodate the whole people. With the increasing number of summer people the center of population changed. Many of the farms were sold and many of those who had formerly made their living by fishing left the island to seek other employment. When the church was finally awakened to the new situation and learned that many of its children had separated themselves from it by a two-miles' distance, and that only a handful was left to mourn the weakness of its declining years, it began to shake off the shackles that had bound it and sought to extend its border of influence and to build a more stately structure at the center of activity, the village. But there were some who would not have the church disturbed; they had rather let it lie forsaken and to have its voice silenced than to move it to meet the new situation.

The church had been without a pastor for nearly two years when the present pastor, Rev. Milton G. Perry, arrived. He saw at once that there was need of a new church building at the village, for the old building was now two miles from the center of population. This need had been foreseen by previous pastors and even agitated by some of them. Mr. Perry, with a few earnest workers, at once made plans to bring the matter of a new church building before the church. A fine lot of land, overlooking the water, was finally purchased for a new building. This being done, the next step was to raise money for the building. It was decided to launch a campaign among the town's people. The goal was set for $8,000. Many said it couldn't be done, but in less than a week more than $7,000 had been given in cash and pledges and in a short time we went over the $8,000 mark.

When the island was visited again by summer friends and they learned what the Baptists had done, the Episcopalians gave up the fond idea which they had cherished for several years of erecting an Episcopal church and agreed to raise the sum of $17,000 and give it to the Baptists to help them build their church. In this Baptist church just behind the pulpit platform there is a sanctuary for the use of the Episcopal service, and the Episcopals are to have their services on Sunday mornings during the summer season in this new church. When the building is being used by the Baptists the sanctuary will be closed by means of curtains.

The Baptists of North Haven believe that it is high time for the Christian world to cooperate one with the other for the good of mankind. These two Christian bodies are cooperating in a fine manner and a splendid work is being done. As the work proceeds the people of North Haven are realizing the wisdom of the step taken in August, 1920, when the church made plans for the future work of Christ upon the island. When we learn to put Christianity before churchianity we will work together in the spirit of harmony and the triumphant march of Christ will be more pronounced in the days to come than it has been in the years that have passed.

Mr. Perry is hoping to build a community house and parsonage at the village in the near future. The words of the prophet ring true, "Where there is no vision the people perish." The people of North Haven, Maine, have seen his star and have not been disobedient to the heavenly vision.

## Burma

By J. Herbert Cope

A correspondent last year stated in The Baptist that the Northern Baptists baptized one person for every eleven of the membership and the Southern, one for every twelve. That makes the figures for Burma look bad. Last year there were baptized about 4,000 Christians into a membership of 65,000. Thus there was but one for every sixteen members. I guess this will be a surprise to many people both in Burma and America; it was to me. The fact of the matter is the largest constituency of Baptists here is not working at it; one man said they are lying down on the job. Last year the Burmans had a larger proportionate increase in membership than the Karens. One wonders whether the work of the missionary is finished when he has established the self-supporting and self-governing churches, whether here in the East where a man gets a living so easily, it will not always be necessary for the missionary to be the inspiration and leader in evangelistic work. Certain it is that Burma needs a tremendous awakening along these lines.

The present cold season has seen the passing of three veteran missionaries—Dr. Kelly, Mr. Phinney and now comes news of the going of Mrs. Rose, or Mama Rose, as she was called by all. She has been for years the mother of the mission and no one but her father and perhaps a few others have come near equalling her term of service in the mission field. About three years ago in the Guide Book there were published the pictures of the men who had served thirty-five years or more in the service. Of these Burma had nine, the largest number. And yet today there are but two of those nine in active service.

It is wonderful how the country is advancing in certain respects. The Buddhists are not thinking perhaps so much of the erection of pagodas and other works to secure merit. But they are improving those already built and beautifying them. Electric lights are becoming common in illuminating their pagodas at night. The Shwe Dagon, in Rangoon, their greatest, is most atrociously done and makes a poor effect but it was a beginning and now all over the country the small towns are eagerly following. At a little bit of a place on the way to my field they have an oil engine and a dynamo which lights the pagoda and other buildings in the enclosure. The original cost was $3,000 and the upkeep is $3 a day or rather night. The manager does not start his engine until the $3 is in hand. One of the missionaries writes of the wonderful improvement it has made in his chapel since he was able to get power from the pagoda dynamo.

A writer in a newspaper not long ago told the people of the province what he thought of their capital city, calling it one of the dirtiest and poorest planned cities he has ever seen. He ridiculed the buildings pretty generally. Then he turned to the new school built by the Karens of Bassein and Doctor Nichols, and practically said it was the finest building in the country. He had not a word of criticism to make. Our missionaries are leaving monuments in stone as well as in spirit and flesh to testify to their wonderful abilities and spirit.

## Pasadena First Church Building Campaign

Amidst the scene of indescribable enthusiasm, The First Church of Pasadena went "over the top" in its great building campaign on Sunday night, March 25. Upon the recommendation of the pastor, Dr. John Marvin Dean, the church had secured the services of Dr. F. H. Divine of Brooklyn, N. Y., to lead in this enterprise. It also had the assistance of Mr. B. B. Wilcox of the foreign department of the International Y. M. C. A., who is a member of the First Church of Pasadena and who volunteered his services to help in the great project. The present objective was $325,000; $50,000 of this was available from a previous campaign held three years ago when Dr. S. W. Cummings was the pastor of the church. A special cabinet was created to cooperate with Doctor Divine and Mr. Wilcox, consist-

ing of the pastors of the church, Doctor Dean and Mr. Handel, and a group of laymen under the chairmanship of Mr. Ira J. H. Sykes.

The First Church of Pasadena has long been noted for two things—its liberality and its supposed opulence. Doctor Divine discovered what the pastors already knew, namely that the people of the First Church were very modestly circumstanced and that an unsually large percentage of them were the Lord's poor. He declared that, of all the campaigns he has conducted, the giving was the most heroic and devoted. Doctor Divine left behind him a spirit of unity and devotion. His messages were biblical, vigorous and eloquent.

The church now has in hand toward its building enterprise a magnificent site in the heart of Pasadena, extending for a block on Marengo Avenue, fully paid for. It also has pledges to the amount of $435,000. It is planned to begin in the near future the construction of the auditorium and the church activities building. These will be built around the present structure which will then be torn down. A third unit will eventually be built upon the site of the present structure.

# Church News by States

## Atlantic Coast

### MAINE

ROCKLAND, LITTLEFIELD MEMORIAL CHURCH: Special services under the direction of Rev. John T. Holman of Port Clyde, closed on Easter. Over a score enlisted in the Christian life.

LISBON FALLS: Rev. W. M. Davis, the pastor, and the church appreciate the aid brought by Evangelist Evans in a recent series of meetings. The closing service included the baptism of nine persons, and other decisions have since been made.

FIRST CHURCH, ROCKLAND: Nine days of special meetings were held preceding Easter. Rev. J. Chas. MacDonald of Auburn was the speaker. The pastor, Rev. B. P. Browne baptized thirty-three people. As a feature of the church's ninetieth anniversary, a new memorial organ will be installed. Another interesting event will be a three-day Bible conference which will be conducted by Rev. Harry C. Leach of Hackensack, N. J.

FIRST CHURCH, HOULTON: Thirteen persons were baptized on Easter. Rev. G. J. Gilbert of Fort Fairfield gave four addresses during Passion week. The attendance at the Bible school has averaged 307 for the past quarter. Rev. Henry C. Speed is pastor.

ESSER STREET CHURCH, BANGOR: Under the leadership of Rev. Roy M. Trafton, the church is making the most of its opportunities. On Easter twenty-one persons were baptized in the afternoon, and in the evening the hand of fellowship was extended to twenty-six.

FIRST CHURCH, WATERVILLE: Pastor Quarrington administered the ordinance of baptism to twelve candidates on Easter. During this month special effort is being made to bring the payment on all pledges to the N. W. M. up to date.

SECOND CHURCH, CALAIS: The senior C. E. held an Easter entertainment, and the amount received—$65—will be used to send young people to summer schools for religious education.

### NEW HAMPSHIRE

TEN PERSONS WERE BAPTIZED and eleven received the hand of fellowship on Easter at the Berlin Church. Rev. A. N. Chandler is pastor.

AT THE EASTER SERVICE, the hand of fellowship was extended to forty-four new members of the First Church, Nashau, of which Rev. A. J. Archibald is pastor.

REV. H. E. WYMAN, missionary pastor of the convention for the eastern section of the state, has resigned. Mr. Wyman has served in this capacity for two and a half years. He ministered to a very needy section in the eastern part of the state, and one which had had no previous pastoral attention. But because of lack of funds, probably no one will be appointed to continue Mr. Wyman's work.

THE REGULAR APRIL MEETING of the entire board of the convention was held in Manchester, April 10.

REV. J. K. MILLER, missionary at large for the convention during this month is visiting the churches in the northern part of the state giving stereopticon lectures and presenting the missionary work of the denomination.

THE ANNUAL MEETING OF THE WOMEN'S United Baptist Mission Society of the state was held Wednesday, April 18 in the First Church, Nashua. The morning session was devoted to business reports. In the afternoon, Rev. A. J. Archibald, Nashua; Mrs. J. F. Ingram, Burma, and Miss Ethel Bowker, New York, spoke.

### NEW YORK

TEN CANDIDATES WERE BAPTIZED by Rev. Elbert Beebe, pastor of the Westport Church, on Easter.



FIFTY CANDIDATES WERE BAPTIZED on Easter at the First Church, Olean. There have been 126 additions to the membership since the beginning of the pastorate of Rev. A. Frank Houser last July. In the afternoon the first sod was turned for the new Sunday-school and recreation building.

THE ANNUAL MEETING OF THE FIRST CHURCH, Le Roy, of which Rev. I. C. Taylor is pastor, was held April 6. The treasurer reported that all bills had been paid and that there was a balance of $300 in the treasury. Nearly $6,000 had been raised of which $2,400 was given to the N. W. M. Approximately $5,000 has been secured for additional Sunday-school equipment. Mr. Taylor is in the eight year of his pastorate.

SINCE THE BEGINNING OF THE YEAR there have been thirty additions to the membership of the First Church, Salamanca of which Rev. L. E. Ford is pastor.

WITH SEVERAL CHURCHES as yet not heard from, the Hudson River North Association reports 122 baptisms with more to follow soon.

THE CALVARY CHURCH, SCHENECTADY, of which Rev. E. C. Smith is pastor, has broken ground for a new parsonage which will be completed in July.

THE COHOES CHURCH RETURNED to its own building on Easter after an extended absence while repairs were being made on the old house of worship. The collection of $1,400 will be used toward the building expenses.

THIRTEEN PERSONS WERE BAPTIZED on Easter at the Tabernacle Church, Utica. In thirteen months there have been 140 additions to the membership. Rev. Edward Bleakney is pastor.

FIRST CHURCH, ROME: The two years of the pastorate of Rev. Ivan Murray Rose have been years of achievement and progress. Under the leadership of Rev. Frank H. Divine about $123,000 was set aside on Easter, 1922, to remodel the church building, and on Easter, 1923, ground was broken for this project. Work will begin immediately. It is now estimated that the cost will be approximately $200,000. The church has made a place for itself in the life of the community.

### Religious Activities at Colgate

Outstanding among the religious services held in the Colgate University chapel Sunday afternoons this year, was the vesper meeting on Mar. 25, at which the address was given by James C. Colgate, '84, president of the university board of trustees. Mr. Colgate was heard with intense interest by a large congregation of students and members of the faculty as he spoke on "Spiritual Equipment for Present Day Life."

The annual dinner given by the Baptist Education Society to students at Colgate who are preparing for the ministry was held in the college commons on the evening of Mar. 26. Dean Vichert presided, and addresses were made by President Cutten and Doctor Barbour, president of Rochester Theological Seminary. There are fifty-four men in the Colgate Seminary this year, and there are twenty-six men in the college who are preparing for the ministry. Statistics read by Dean Vichert show that there are 700 alumni who are pastors of churches at home or serving as missionaries in foreign lands. Four hundred replies to a questionnaire sent these men have been received recently. The total membership of the churches served by these 400 men is 70,000. Current expenses of the churches to which these men minister exceed $1,000,000. The benevolences total more than $700,000. Last year these men baptized 3,366 converts. Their salaries range from $400 to $7,500 per year, with an average salary of $2,293.

Through the interest of friends of the university, it was possible to secure the services of Mr. Frank D. Buchman and Mr. Loudon Hamilton for a campaign in personal evangelism on the campus during the past five weeks. Mr. Buchman is a man of wide experience in religious work in colleges in the United States and England. Mr. Hamilton is a recent graduate of Oxford. As a feature of the campaign conferences were held in all the fraternity houses and in the dormitories, and to lead these conferences a dozen or more under-graduates and young alumni who have been active in religious work in other colleges were brought to Colgate. One meeting, which was attended by approximately 150 students, was held in the home of President Cutten, and the problems of the men were frankly discussed. Scores of students were helpfully influenced during the campaign, and the results of the movement, which are appearing in many forms, are highly satisfactory.

### MASSACHUSETTS

SEVENTEEN NEW MEMBERS were received on Easter by the First Church, Natick, of which Rev. H. H. Powell is pastor.

THE WORK AT THE BETHANY CHURCH, Roxbury, is steadily progressing under the pastor, Rev. D. W. Lyman. Forty-five persons have pledged themselves to tithe. The Sunday-school attendance has been increased. The church is striving to make itself a real power in the community.

### NEW JERSEY

TWELVE CANDIDATES WERE BAPTIZED Easter by Rev. William Park, pastor of the First Church, Penns Grove. During the past three months the attendance has doubled, the Sunday school has grown 300 per cent and twenty-four new members have been received. Pastor Park is also doing some work at Crozer Seminary.

REV. WILLIAM E. BRAISTED, pastor of the First Church, Red Bank, baptized nine converts on Easter.

### EASTERN PENNSYLVANIA

ATGLEN: Rev. B. F. SKINNER of Richmond, Va., assisted Rev. J. Evan Balderson, pastor of the Glen Run Church in special meetings the week preceding Easter. The pastor baptized fifteen persons on Easter. The church has also experienced a revival within itself.

UNDER THE PASTORATE of Dr. Clarence A. Adams, the new church at the State College is making fine progress. The number of student members is increasing constantly. They are wholehearted in their appreciation of the work of the pastor.

PASTORAL CHANGES: Rev. J. W. Lyon has presented his resignation at East Smithfield. The church at New Albany has extended a call to Rev. Walter Mininger of the graduating class at Crozer Seminary. Rev. Thos. H. Lloyd has been invited to the pastorate of the church at Minersville. Rev. Raymond C. Kanne is coming from Elkhart Mines, Md., to Stony Fork.

PASTOR ELMER E. DRESSER of the Luzerne Avenue Church, Pittston, baptized ten persons at a sunrise service on Easter. The annual business meeting of the church showed a good year—$6,926 was raised for all purposes, of which $2,033 was the result of the day's wage campaign to reduce the indebtedness of the church.

THE FIRST CHURCH, NESQUEHONING, is prospering under the leadership of Rev. H. G. Wray, who has been pastor for nearly four years. A large indebtedness has been paid and improvements made on the property so that it is in first class condition. On Easter nine people were baptized.

### WESTERN PENNSYLVANIA

MONONGAHELA: SIX YOUNG PEOPLE were baptized on Easter and eleven are awaiting the hand of fellowship at the May communion. Over $1,000 was raised toward a fund for a new church building. The church school is now organized into four separate departments and is supplied

## Mississippi Valley

### MICHIGAN

APRIL 1, THERE WERE NINETEEN accessions to the membership of the Eaton Rapids Church.

TEMPLE CHURCH, DETROIT: The attendance in the Bible school on Easter reached 1,020. Rev. Llewellyn Brown is pastor.

THE MUSKEGON HEIGHTS CHURCH held two weeks of special services preceding Easter. The meetings created a splendid spiritual atmosphere. Twenty-one new members were received by baptism. Rev. Austin Wesley Lyons is pastor.

THE MILLS MEMORIAL CHURCH, Mayville, presented an impressive Easter pageant. After the program, the ordinance of baptism was administered.

THE BEULAH CHURCH EXTENDED the hand of fellowship to fifty new members on Easter. The revival interest is so strong that there are conversions at almost every service. The church now has a membership of 750 and has set a goal for 1,000 in a few years.

THE HURLBUT AVENUE CHURCH OF DETROIT is three months old. It has been meeting in a small chapel for more than two years. As a result of a week's meeting before Easter, there were thirty-one decisions for Christ. Of the present membership of 104, sixty-three have been received during the present pastorate of two years. The Detroit Union is aiding the church to secure an adequate building. Mr. Calvin Hamilton is pastor.

### OHIO

FIRST CHURCH, YOUNGSTOWN: On Easter, the church welcomed 170 new members. For the past eight weeks the pastor, Rev. A. C. Archibald, had led a campaign of home evangelism. One hundred personal workers were organized. These workers thoroughly canvassed the field and the results show what they accomplished. The building committee is actively at work to provide as soon as possible a new edifice which will accommodate the enlarging needs of the church.

CLEVELAND: TRINITY CHURCH reports that as the result of special meetings led by Rev. J. C. Killian of Parkersburg, West Va., forty-five new members have received the hand of fellowship. Rev. P. M. MacKay is pastor.

FIVE MEMBERS WERE RECEIVED on Easter at the First Church, Blanchester.

REV. H. T. HOUF BAPTIZED four students of Dension University at the Granville Church on Palm Sunday. Twelve boys and girls were baptized on Easter. The offering which amounted to $1,000, will be used as the foundation of a building fund for additional Sunday-school rooms. The church recently voted Mr. Houf an increase in salary.

EMMANUEL CHURCH, TOLEDO: Rev. Roscoe Murray assisted Pastor E. G. Griffith in a series of pre-Easter meetings for ten days. During this time there were forty conversions.

DURING THE THREE AND A HALF YEARS that Rev. A. G. Adriance has been pastor of the First Church, Bellevue, the church's contributions to both the current and mission funds have more than doubled. Mr. Adriance recently resigned to accept the unanimous call of the East Liverpool Church where he will begin work May 6. Rev. F. P. Rundell of Erie, Pa., has accepted the call of the Bellevue Church.

THE TENTH AVENUE CHURCH, Columbus, of which Dr. H. O. Rowlands is acting pastor, received thirty new members Easter week.

### Cleveland Association

Easter brought great rejoicing to the Baptists of Cleveland. Practically every church in the association had baptisms and large accessions to the membership. Our great down-town church on Euclid Avenue received 184. The Cleveland Heights Church, an organization just three years old, received forty-four. It has now a membership of over 200 with a Sunday school of over 300. The Nottingham Church, worshipping in a building that could not possibly accommodate more than 200 people, baptized fifty on Easter, making its total accessions for the year approximately 100. Results in many other churches were equally satisfactory.

This ingathering was largely the fruitage of a series of simultaneous evangelistic meetings conducted in twenty of the churches from Feb. 27—March 11. During that time there were twenty visiting pastors or evangelists assisting in local churches, and as a result more than 1,200 people made definite profession of conversion.

The united effort grew out of a suggestion made to the Cleveland Baptist Association by Dr. H. F. Stilwell, superintendent of evangelism for the Home Mission Society. Early in the fall a committee of laymen, consisting of one person from each church, was formed. Working through especially appointed committees in the local churches and meeting with them frequently, the laymen's committee made sure that in each church a careful census was taken, that proper provision was made for finances and that the necessary preparatory religious work was energetically and prayerfully carried out in all the departments of the church life. It is the general opinion that the campaign not only resulted in a large number of converts but that it has brought the churches into a working cooperation such as they have never before experienced. Many, who a year ago were doubtful concerning the possibility of conducting evangelistic meetings in certain sections of the city with any success, are now convinced that the proper kind of a campaign can be made sucessful in any quarter of the city.

The simultaneous effort has its advantages over the center or tabernacle method in, that whilst it is carried on in a quiet way and lacks all the elements of the spectacular, it does succeed in gathering a larger aggregate number of people, It makes room for a larger number of personal workers and puts the local church into definite contact with the converts, making it much more likely that they will seek membership.—A. M. MCDONALD.

## INDIANA

THE FIRST CHURCH, LAPORTE, of which Rev. W. F. Bostick is pastor, held its annual meeting recently. For the first time in several years the current expense receipts exceeded the expenditures. During the past year seventy-nine new members were received. Ten persons were baptized on Easter.

FOLLOWING A SERIES of evangelistic services led by Rev. Britton Ross of Mineral Wells, Texas, there were seventy-five additions to the membership of the Baptist Temple, Logansport. Five thousand dollars was raised to remove the debt on the property. A school of missions is being conducted with success.

FIRST CHURCH, HAMMOND: Pastor Oranger has been on the field eighteen months. During that time there have been 224 additions to the membership, 119 by baptism. Rev. Fred Daniels of Rock Island, Ill., has been secured as pastor's assistant. The work of the Polish department of the church under the leadership of Rev. M. S. Anuta is progressing, and the Polish Baptist Church now has forty members.

## ILLINOIS

BELDEN AVENUE CHURCH, CHICAGO: As the result of pre-Easter services, between fifty and sixty persons took a decided stand for Christ. The objective for the church is 1,000 members by Jan. 1, 1924. On Jan. 1, 1923 the membership was 761.

REV. F. T. KLOTZSCHE of Cornell has accepted a call to the church at Havana. Mr. Klotzsche has served the Cornell church for three years.

THE CHURCH AT VILLA GROVE of which Rev. B. F. Tilley is pastor, has been seriously affected by the railroad strike. Nearly one-half of the membership moved away. However, the state convention was able to aid the church a little and the work is beginning to show signs of improvement. There were several additions to the membership as a result of special Easter meetings.

CLINTON IS ANOTHER RAILROAD town that has had a hard time recovering from the strike. Many of the best Baptist families moved elsewhere and there have been but few additions. The convention gave some temporary assistance and the church is now able to cover the deficit. Rev. O. P. Miles is pastor.

THE CHURCH AT NORMAL is still pastorless. Dr. E. P. Brand has been elected stated supply and will continue to serve in this capacity until a pastor is secured.

REV. CHAS. E. DOUGAN until recently pastor of the Baptist church at Cornwall, Ont., Can., preached morning and evening at Tabernacle Church, Chicago, on March 25. He occupied the pulpit of Marquette Manor Church on April 1 and April 8.

THE DEDICATORY EXERCISES of the First Church of Oak Park will be as follows: April 22, preaching by Dr. Carl D. Case in the morning, and Dr. Theodore G. Soares in the evening. April 23, meeting of the Baptist Ministers' Conference of Chicago with complimentary luncheon at 12:30. April 25, complimentary dinner for members of the church and congregation and friends. April 29, preaching by Dr. Benjamin Otto in the morning and Dr. Carl D. Case in the evening. May 3, concert, dedication of the Skinner pipe organ, the Deagan chimes and the Baldwin concert grand piano.

AS THE RESULT OF A THREE WEEKS' evangelistic campaign, there were forty-six additions to the membership of the Marissa Church, forty-one by baptism. A special feature of the campaign was the house to house canvass of every family in the town by the pastor, Rev. T. Bert Frary.

FOR SEVENTEEN DAYS PRIOR to Easter, Evangelist F. M. Dunk held meetings with the East Park Church, Decatur. Twenty-nine persons were received by baptism. Rev. Russel A. Rapson is pastor.

THE WOODLAWN CHURCH, CHICAGO, of which Rev. M. P. Boynton is pastor, reports that the ordinance of baptism was administered to fifty-one candidates.

FIRST CHURCH, JACKSONVILLE: There were fifty-one accessions on Easter, twenty-one by baptism. This was the result of the special campaign for new members. All departments of the church have been quickened. Rev. A. P. Howells is pastor.

FIRST CHURCH, MATTOON: The two weeks of special meetings conducted by Rev. R. S. Kirkland of Urbana, were brought to a close on Easter with the result that forty-six candidates were baptized, making a total of eighty-three additions to the membership. The plans for the new building are about completed and it is hoped that construction will begin by May 1 on which date the pastor, Rev. James M. Lively, finishes his seventh year as pastor of the church.

REV. J. H. MARTIN, pastor of the First Church, Belleville, reports that the church is out of debt and that extensive repairs will be made on the building. There have been ninety-nine additions to the church membership during the present pastorate.

TWO OFFICERS FROM THE CHANUTE aviation field were baptized on Easter at the First Church, Rantoul, of which Rev. C. W. Kerst is pastor.

## IOWA

DURING THE LAST SIX MONTHS there have been forty-five additions to the membership of the First Church, Mason City, twenty-one of whom were baptized Easter. Rev. Robert N. McDonald and Mr. W. B. Howell of the Walnut Street Church, Waterloo, assisted in a two weeks' meeting in March. Rev. A. W. Tandy is pastor.

## WISCONSIN

THERE WERE EIGHT ACCESSIONS to the membership of the First Church, Fond du Lac, on Easter.

SINCE CHRISTMAS THE WAUPACA Church has devoted much time to evangelism with the result that there have been twenty-four additions to the membership. Rev. J. W. Clevenger is pastor.

GREEN BAY BAPTISTS have recently had a successful series of meetings conducted by Rev. Robert L. Kelley of Delavan. As a result on Easter, ten persons were received into the church by the pastor, Rev. A. T. Erickson.

## MINNESOTA

REV. J. MCFARLANE is completing his sixth year of service with the Austin

Church. During that time 242 members have been received into the church. Nineteen people were baptized on Easter.

Rev. E. W. Annable, pastor of the First Church, Worthington, reports that there have been thirty-six baptisms in thirty months, six of whom were baptized Sunday, April 1.

Rev. W. E. Loucks has completed fifteen years of service with the Fourth Church, Minneapolis. During that time 821 persons have been received into the church. In 1907 the amount contributed was $3,584.91, and in 1923, $30,690.44. The new church edifice cost $85,000 and pledges have been secured to erect an additional Sunday-school building.

### NEBRASKA

The First Church, North Platte, gave a farewell reception to its pastor, Rev. Paul A. Shenk, Friday, March 23. During his ministry of three years, there were 255 additions to the church membership.

The First Church, Lincoln, held special meetings for two weeks preceding Easter with the result that on that day there were thirty-two additions to the membership.

As the Result of Meetings held in he First Church, Norfolk, by Evangelist C. B. Jones of Anderson, Ind., twenty-five persons have been added to the membership.

The First Church, Holdredge, has voted to cooperate with the other churches of the city in conducting a community vacation school. At the city election this spring the pastor, Rev. J. P. Forsander, was elected a member of the school board. There were four additions to the membership of the church on Easter.

For Two Weeks Preceding Easter, Pastor W. E. Darrow conducted special evangelistic services in the church at Ansley and was assisted by Rev. A. R. Pixley of Mason City. There have been fourteen additions to the church by baptism since last December.

### KANSAS

There Were Fifty-three additions to the North Topeka Church. Fifty-nine people attended the sunrise prayer service on Easter. Rev. E. L. Ryals is pastor.

Rev. James Fisher, pastor of the First Church, Wellington, reports that the hand of fellowship was extended to four adults on Sunday April 1.

### SOUTH DAKOTA

Nine Persons Were Baptized on Easter at the Dalesburg Church, Beresford. Rev. Robert Larson is pastor.

The First Church, Vermillion, of which Rev. Stewart G. Cole is pastor, recently had ten additions to its membership by baptism. Dr. Allyn K. Foster served the church in March.

Forty-nine New Members received the hand of fellowship on Easter at the White Temple, Mitchell, of which Rev. Walter Ingram is pastor. It is expected that another large group will unite with the church at the next communion service in May.

## Pacific Coast

### WESTERN WASHINGTON

In The Interest Of the missionary program, Dr. Witter of Assam spent the first part of April on the convention field doing deputation work. For the same purpose, Dr. A. M. Petty is spending the last few weeks of April in western Washington; while Mrs. Edker Burton, president of the Woman's Board of the Columbia district, is engaged on the field during April and May for the continuation campaign.

Preparations Are Well under way for the state convention to be held with the First Church, Tacoma, May 9-11.

Some Pastoral Changes can be reported. Rev. Edker Burton resigned at Centralia to become pastor at Moscow, Idaho, where he began work April 1. Rev. G. F. Walker, who recently resigned at Lyman, takes up the work at Manette. Rev. L. L. Simmons closed his work at La Conner to begin at Kelso. Rev. O. M. Jorgenson, formerly with the Tacoma Norwegian-Danish Church, has accepted a call to the Norwegian-Danish Church at Bellingham.

Rev. Victor Friberg, student pastor at Pearson, was ordained on March 15. Rev. Magnus Johnson of Seattle was moderator of the council and Rev. A. M. Mehus, Seattle, clerk. Rev. A. M. Mehus preached the ordination sermon. Brother Friberg is a graduate of the Los Angeles Bible Institute and has had marked success on his present field.

### OREGON

One Hundred New Members were received at the First Church, Portland, on Sunday, April 1. Fifty-five were baptized at a special service in the afternoon. Rev. Thomas J. Villers is pastor.

### NORTHERN CALIFORNIA

The Knights Templar of Vallejo and Napa were the guests of the First Church, Vallejo, at the Easter service. In the afternoon, the four memorial windows that have been installed, were dedicated. From March 18-25, Evangelist David F. Nigren conducted a mission in the church. Seventeen new members were baptized on Easter. Rev. Luther P. Russell is pastor.

### SOUTHERN CALIFORNIA

Rev. Frank O. Belden, pastor of the White Temple, San Diego, baptized seventeen candidates on Easter.

## Rocky Mountain States

### MONTANA

First Church, Livingston, Rev. Thomas L. Huxley reports that on Easter seven persons were baptized.

### EASTERN WASHINGTON

The Twenty-Sixth Annual Meeting of the Spokane association was held March 27-28 with the Central Church, of which Rev. A. B. Waltz is pastor. There was a good representation of the thirty churches in the association. Six very interesting sessions were held. The meetings consisted principally of conferences on women's work, missionary needs in the association, the missionary program of the denomination and young people's work. Special features were the addresses by Rev. J. C. Austin, field director for Linfield College and Dr. W. E. Witter of Assam. The latter gave some interesting accounts of his harrowing experiences among wild beasts and wilder men, but always testified to the faithfulness of God and his wonderful deliverances. Other speakers were Rev. T. H. Hagen, Seattle, Mrs. W. A. Kemp, Rev. A. H. Bailey, Rev. A. F. Colver, Rev. C. H. McHarness, Rev. J. H. Dickson, Rev. J. R. George, Rev. A. F. White and Miss Margaret White of the Spokane association.

## Obituary

### REV. JAMES LISTER

**James Lister** was born at Great Broughton, England, Dec. 29, 1839, and died at Newman, Ohio, Jan. 19, 1923. He was married to Margaret Mackenzie in 1861 and with her came to this country in 1865. Mrs. Lister died Aug. 25, 1921. Six sons and three daughters survive them.

Mr. Lister was a licensed preacher in England but was formally ordained in Ohio in 1880. He held several pastorates in Ohio, the longest one being at Newman where he founded the church and preached for twenty-seven years.

His preaching was characterized by great clearness and power. He gloried in the doctrines of grace, Christ being his all in all. Calvinism had in him an able exponent; salvation was entirely by the grace of God, through faith in the blood of Jesus.

## Tentative Program — Baptist Bible Union

**Kansas City, May 10-15, 1923**

Thursday, May 10:

7:30 p. m. Devotional, Rev. Britton Ross.

8:00 p. m. "Prophecy and the Present Apostacy," Rev. R. E. Neighbour.

Friday, May 11:

9:30 a. m. Devotional, Doctor Crabill.

10:00 a. m. Symposium on the Bible, 10 minute talks.
Its Authorship, Prof. Chas. H. Fountain.
Its Integrity, Rev. Alfred F. Ham.
Its Authority, Professor Stafford.
Its Potency, Rev. J. E. Conant.

11:00 a. m. "Standardizing the Ministry," Rev. John A. Davis.

11:30 a. m. "Evangelizing the People," Evang. M. F. Ham.

2:40 p. m. Rev. William L. Pettingill.

3:10 p. m. Informal Discussion, led by Rev. Chas. T. Alexander.

4:00 p. m. Business Session.

7:30 p. m. Devotional, led by Dr. P. B. Whitesides.

8:00 p. m. "The Bible Our Only Text Book," Dr. J. F. Rake.

Saturday, May 12:

7:30 p. m. Devotional, Dr. John Bunyan Smith presiding.

8:00 p. m. "Why the Baptist Bible Union," Dr. W. B. Riley.

Sunday, May 13:

11:00 a. m. In the Churches.

3:00 p. m. Dr. John W. Thomas.

3:45 p. m. Dr. J. W. Porter.

7:30 p. m. Devotional, Dr. John Gunn.

8:00 p. m. Dr. T. T. Shields.

Monday, May 14:

9:30 a. m. Devotional, Rev. W. S. Bradshaw.

10:00 a. m. Symposium on the Local Church.
Its Membership, Dean Clifton Fowler.
Its Creed, Doctor Clapp.
Its Character, Rev. Will L. Walker.
Its Competence, Rev. R. T. Ketcham.
Its Cooperative Work, Rev. W. C. Boone.

11:00 a. m. "Christ Crucified," Rev. D. D. Munro.

2:40 p. m. "The Holy Spirit," Rev. O. W. Van Osdel.

3:10 p. m. Informal Discussion, led by Rev. W. F. Jaudon.

4:00 p. m. Business Session.

7:30 p. m. Who Troubleth Israel? Dr. J. Frank Norris.
8:30 p. m. "The Fight for the Faith," Dr. John Roach Straton.

Tuesday, May 15:
9:30 a. m. Devotional. led by Dr. Luther Little.
10:00 a. m. Symposium of Missions.
Their Objective, Rev. H. Stewart Tillis.
Their Scope, Rev. T. W. Calloway.
Their Power, Rev. H. H. Savage.
Their Call, Rev. L. E. Brough.
Our Response, Rev. Ernest Quick.
11:00 a. m. "Building a Baptist Sunday School," Rev. Louis Entzminger.
2:40 p. m. Dr. F. W. Farr, "Rationalizing Our Schools."
3:10 p. m. Informal Discussion, led by A. J. Holt.
4:00 p. m. Business Session.
7:30 p. m. Devotional, led by Rev. W. H. Rogers.
8:00 p. m. "The Menace of Evolution," William Jennings Bryan.

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**Rev. Charles Scanlon, president of the** National Temperance Society, says that according to the report of the commission appointed by the secretary of the United States Treasury, there are 1,000,000 persons in the United States addicted to the use of drugs.

## *Want Ads*

**Prominent Baptist minister,** pastor of church, seminary and university graduate, desires supply work in and around Chicago during July and August. Address, M, care of The Baptist.

## JESUS SAID

"The poor always ye have with you. When ye will, ye may do them good." Nearly all the Negroes of Alabama are very poor. In sickness their condition is distressing beyond description. Hitherto, their hospital facilities have been few and very crude; and little means with which to pay the necessary cost of hospital care.

A year ago, as a result of the Southern Baptist 75 Million Campaign, the white Baptists of Alabama established the

### Good Samaritan Hospital

exclusively for colored persons, without regard to their religious creed or ability to pay. The Hospital is supported and operated by the white Baptists of Alabama, under the superintendency of the same person who is in charge of the hospitals for whites. It is operated solely as a Christian ministry to the needy Negroes.

The demand for service is far greater than the bed capacity of the Hospital. We would enlarge, but our funds are exhausted. We solicit the aid of those who desire to have part in this form of service.

LOUIS J. BRISTOW,
Superintendent
Selma, Ala.


# *"The Women Will Win"*

said a prominent Baptist confidently the other day. Can we afford to let that reputation suffer? Worse still can we afford further retrenchment in our work? Already it has been reduced twenty-five per cent. This **must not happen again.** As the women and children of America we owe our best to the women and children of the world.

# *ACTION*

There is a story of a Negro cook, famous for her rich, flakey pie crust. When asked her secret she said, "Well, ah always puts in as much shortnin' as ma conscience allows, an' then ah closes ma eyes an' adds another han'-ful."

If you have given as much money as your conscience will allow, close your eyes and send along another hand-ful!

***April 30th—Your Last Chance***

## The Continuation Campaign

*of the*

**Woman's American Baptist Home Mission Society**

**Woman's American Baptist Foreign Mission Society**

**276 Fifth Avenue** **New York City**

# Religious Drama in Elementary Grades of the Church School

By Flora James Collyer

### The Purpose of Religious Drama

The purpose of religious drama is to make Bible stories real by injecting into them the personal element. Through impersonation characters of the Bible are made to speak in audible voice. Their messages, which so often have fallen abstractly upon the ear, ring out in fullness of meaning.

Dramatization of Bible stories is a phase of religious education that is fast coming into its own. Its roots dip deep into the educational methods of the Great Teacher. When Pharisees sought to entrap him in his teaching, he not infrequently put them to shame by making them actors in a religious drama. If the disciples were dull of comprehension, he often exemplified his meaning by a simple drama. In these dramas not only were the disciples actors, but sometimes Jesus became an actor. Girding himself with a towel, he taught them the lessons of humility and service. To speak in present educational phraseology, Jesus introduced into his teaching the principle of self-expression. To clarify, impress, and secure a reaction through *doing* was his educational method. This today is the purpose of religious drama.

### Children in Religious Drama

Jesus used not only men and women in drama, but he also used children. Taking them in his arms, he enacted a drama that silenced the murmuring disciples. Setting the child in the midst, he taught them the meaning of the kingdom of heaven.

Play and dramatization are the child's native atmosphere. The public-school teacher makes the child's play instinct and imitative tendencies her best allies. Dramatizing stories in readers is almost a daily exercise in public schools. The children in the Sunday-school primary grades are the same children that are in the public-school primary grades. Should we not be as pedagogical in one school as in the other?

As valuable for self-expression as is hand-work in connection with Bible stories, dramatization of stories is even more valuable. Through no other form of self-expression will the child receive so great a reaction. By no other way so well as by dramatization can we make live with him the great stories of the Bible.

### When Children Should Dramatize

There are several arguments for incorporating dramatization of Bible stories into the regular beginners', primary, and junior Sunday programs.

1. Sunday is the teacher's best opportunity for making vivid and lasting impressions.

2. It affords an incentive for memorization of Bible texts.

3. It turns into useful channels the child's natural restlessness.

4. It converts what otherwise might be a prosy Sunday-school session into one of live interest.

Much of Sunday-school dramatization will be necessarily more or less crude. But the child lives in a world of imagination. What is crude to adults may be beautiful to the child and serve its intended purpose.

In more perfected form dramatization of Bible stories may be a most appropriate feature of special programs. When thus used it emphatically reveals the Sunday school as an institution for religious education.

The greatest handicap to dramatization of Bible stories in the Sunday-school session is the short time usually allotted for Sunday-school work. The length of the Sunday-school session in the majority of schools is probably an hour and a quarter. If everything necessary for dramatizing the story is at hand, much can be done even in that short time.

### A Practical Illustration

Previous to Sunday an eight-foot ladder was placed in proper position in the primary Sunday-school room. When the time arrived in the order of service for retelling Bible stories, a small boy was asked if he would not like to come and lie down at the foot of the ladder and play "go to sleep." Several little girls were asked if they would not like to climb up and down the ladder. "How many can tell the name of the story that we have played?" she asked. "Jacob's Dream," was the ready response. "When Charles has told us what Jacob dreamed and what he said when he awoke, he may take his seat," resumed the superintendent. This called for the main facts of the story and the memory verse. "How many," continued the superintendent, "would like to play this story next Sunday?" Enthusiasm ran high. "But only those," she added, "will be able to do so who can tell the story and recite the memory verse."

All this took place in less time than it takes to tell it. It was the first attempt of that primary department at dramatizing Bible stories. It was not their last attempt. The stories of Moses in the bulrushes, Lot and Abraham, Eli and Samuel, the visit of the Wise Men, together with a long list of others, were found to be equally good for dramatizing, and that in the regular Sunday-school session.

Fully two-thirds of the graded elementary Sunday-school lessons now in current use lend themselves to dramatization. It is a matter of regret that no hints for such work accompany the lessons. It is to be hoped that, in the near future, elementary Sunday-school workers may be provided with a hand-book of helpful suggestions for dramatizing Bible stories.

Madison, Wis.

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## Are These Things So?

*The "Christian Index" of Georgia recently published an article on "Why the B. Y. P. U?" The greater part of this article is quoted below. If these things are so, there is room for serious reflection.*

"A generation has come and gone. It is time to look at the fruits of the B. Y. P. U. in our churches. It can be fairly claimed that the drill in group meetings has developed more church members with the gift of leadership. Perhaps it has come in some cases with a certain pertness and air of superiority to the old leadership. The study courses have been good, but the precise difference between the B. Y. P. U. classes and the Sunday-school classes has not been always clear. But the young people have had an increase in Bible knowledge. It is not so easy to say as much for the training in Baptist doctrines. Much had been hoped for in this direction, but the results are not very manifest. Do they teach a Baptist catechism?

"The city B. Y. P. U. has done good in gathering the Baptist young people together for fellowship and service. Some of the state gatherings and summer assemblies have been fine with large attendance and great enthusiasm. At times a noble response has been made to appeals for volunteers for Christ in some form of personal service. The very mass of so many young people caring for the things of the kingdom impresses one. The B. Y. P. U. in the South can present a most impressive report in the point of members and of classes of attendance and of volunteers for personal service for Christ.

### A Vital Matter

"If all this is true and more, why put a question mark at the head of this article? Why throw cold water on the work of the young people? Why dampen the ardor of those who show so much zeal and enthusiasm for Christ at a time when so many people are carried away by jazz and the movies I do it because of what I have seen so many times and because of what other preachers have told me. On hundreds of occasions I have met the B. Y. P. U. (junior, intermediate, and senior), going away from the evening service as I was going to it. I have seen it when I was preaching and when others were preaching. I have myself asked the B. Y. P. U. to stay to church and have seen them calmly walk away. I have known the pastor to go to the B. Y. P. U. and beg them to come in to church and get a refusal. Pastors by the score have confided to me their sorrow on this point. They say that their young people have taken the B. Y. P. U. in place of the evening service.

"There are exceptions, but my experience shows the exceptions to be rather few in comparison with the rest. My remarks now apply only to the B. Y. P. U. That takes the place of the evening service. When that is the case, I submit that the organization has gone wrong. It has missed its objective. It was started to make better Baptists, better church members. Loyalty to Christ, to church, to pastor, was the motto. If the B. Y. P. U. in any given case leads the young people to cut the evening service, I am bound to question whether that B. Y. P. U. should not end its career. It is using the church building to hold a meeting that takes the place of the church service.

"Originally the B. Y. P. U. meeting was held on a week night, but soon it

was transferred to Sunday night. Now the B. Y. P. U. in many churches has become the rival of the evening service. Why have a B. Y. P. U. that trains the young people to stay away from church?

"It may be said that the young people would not come to the evening service if no B. Y. P. U. was held. Perhaps not. But at any rate they would not have the B. Y. P. U. as an excuse for not coming. If Sunday school is to take the place of the morning service and B. Y. P. U. of the evening service, one may ask where the regular church service comes in? Why have them at all? It would be cheaper to have no pastor at all.

**The Local Church Must Be Preserved**

"Baptists are not as a rule very ecclesiastical. We have no bosses and overlords. Our conventions are cooperative bodies on the voluntary plan. But we do believe in the dignity and worth of the local church as the body of Christ. We cannot sit by with indifference and see hurt done to the local church even by the children of the church, friendly off-shoots which have become rivals of the mother.

"Our trouble, undoubtedly, is the overcrowding of services on Sunday. Sunday school claims an hour and a half. Morning church takes another or more. The B. Y. P. U. calls for an hour and the evening worship adds another hour at least. The spirit of rivalry gets members of the classes to the Sunday school and to the B. Y. P. U. Many then feel that they have gone enough for one day and go home. They cut out church in the morning or evening or both.

"I believe in the B. Y. P. U. and in the Sunday school provided they are made to help and not to hinder the work and worship of the churches of Jesus Christ. A letter in mild protest to my article, 'Why the Morning Service?' enclosed the church circular with the item in it that on the preceding Sunday exactly twice as many people attended Sunday school as church with an urgent appeal that all remain to church. I have another church circular in which the pastor begs the Sunday school to remain to church in the morning and the B. Y. P. U. in the evening. Why 'beg' people to stay if they are already staying? Dr. Broadus used to say 'that what can not be endured must be cured.'"

## "A Study in Black and White"

The above is the young people's missionary topic for Apr. 29. The following materials are available, and may be secured from the General Board of Promotion, 276 Fifth Ave., New York, 125 N. Wabash Ave., Chicago, or 313 W. Third St., Los Angeles.

"The Magic Box," paper, 20 cents; cloth, 30 cents.

"Schools for Negro Youth in the Southland," 5 cents.

"Our Northern Negro," 3 cents.

"Two Who Serve Their Race," 3 cents.

"Olivet—A Negro Center," 5 cents.

"The Trend of the Races," 25 cents in paper; cloth, 35 cents.

"In the Vanguard of a Race," 25 cents in paper; cloth, 35 cents.

Map of "Schools and Colleges in the United States," 30 cents.

Map of "Home Missions in the United States," 50 cents.

Special attention is called to the fact that "The Trend of the Races" and "In the Vanguard of a Race" can now be secured for half-price, as noted above; also "The Magic Box."

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"Khanto Bela Rai, our Jubilee guest, is going home again this next summer, with the B.A. degree from the University of Nebraska. She has enjoyed her two years of study here, and has an ambition to take some books back for the school library in Midnapore. So, Mr. Editor, I am venturing to write to you, and through you to your constituency, to see if we can not give this Baptist girl of ours a real book shower. She says that besides clean, interesting, wholesome story books, she wants some educational books, those dealing in a small way with hygiene, science, history, and some magazines; some technical books dealing with nature study, carpentry, mechanics and all sorts of applied science. In fact, anything that will interest American boys and girls will be likely to interest the boys and girls of India. Anyone who has a book that is good, and which may be useful, is asked to send it to Mr. Foss of the shipping department of the Board of Promotion, 276 Fifth Ave., New York City. Mark it plainly 'For Khanto Bela Rai" and indicate what the value of the book is. The books should all be in hand before the end of June." So writes Mrs. Helen B. Montgomery.

**Rev. S. W. Cummings**, a member of the board of managers of the Foreign Mission Society, and Rev. Joshua Gravett, a vice-president of the society, have been invited by the board to undertake preaching tours in Europe next summer. The gratifying success which attended the preaching tours in Europe by members of the board of managers last summer has encouraged the board to arrange for similar service in other sections of Europe this year. Doctor Cummings is to devote his time to evangelistic work in Latvia and in Esthonia, where he will be interpreted by Rev. J. A. Frey and Rev. Adam Podin respectively. Mr. Gravett has been asked to make an evangelistic preaching tour in Poland where he probably will be accompanied by Rev. K. W. Strzelec, for several years in charge of the relief work and of other activities in that country. It is hoped that both of these brethren will be able to accept the invitations which have been extended to them.

## Our Book Shelf

**Dramatization in the Church School**, by Elizabeth Erwin Miller. Chicago: University of Chicago Press. $1.25.

Dramatic entertainments in church schools and among young people's organizations are becoming very common. They have often lacked merit because the organizers and leaders have not been, as a rule, trained in dramatic art. This volume will be a great help in the selection of dramas, methods of arrangement and in drilling the actors. It is a better help than anything of the sort we have previously seen. The fact that this issue is its ninth printing is the best evidence of its appreciation.

**The Consciousness of Jesus**, by W. Chapman. Boston: Pilgrim Press. $1.25

In fine language and pleasing style the author pictures what Jesus thought about his ministry and mission. During the course of this psychological analysis we observe that in the personality of Jesus were great deeps often stirred by strong emotion as his consciousness of God, the eternal Father-King, sent him on a mission to bear the cross for each suffering, sinful son of Adam. The heavy weight


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of the sins of God's human family rested upon the heart of Jesus. As one lays aside this elementary treatise, beautifully written, though devoid of personality, one wonders if it is worth while going to all the trouble of writing and printing a book which merely exploits the obvious.

**History of the Free Churchmen** (Called the Brownists, Pilgrim Fathers and Baptists in the Dutch Republic, 1581-1701), by the late J. DeHoop Scheffer, D.D., professor of church history in the Mennonite College and in the University of Amsterdam, Netherlands. Translated from the Dutch by J. DeHoop Scheffer. Ithaca, N. Y.: Andrus and Church.

Here is a rare and valuable publication especially acceptable to the people called Baptist. We are taken back herein to the origin of our New Testament faith in our more modern English churches. Not that there were not Baptist witnesses before; they are to be found in all the earlier records of Protestant faith hid often in caves and holes of the earth. But in these papers we trace out our Baptist testimony as it has found expression in meager conventicles in the days following the Episcopal establishment and fighting its way against many odds has at last been given the large declaration seen in the body called Baptists today, acknowledged to be the most numerous sect of Protestant Christendom at the present time. For these annals we are indebted to the Mennonite historian, J. DeHoop Scheffer of Amsterdam, though his writings were not fully published or released until after his death in 1893. Dr. Griffis has at last, under date of July 3, 1922, collected the data which have been in the hands of the successors of Dr. Scheffer and has submitted them to the religious public. He has cleared up many doubtful points regarding Baptist history in England and the Netherlands, going back to the sixteenth century. The experiences of our early fathers in the faith, their statements and restatements under test and trial, are here to be read. The appendices are exceedingly important. John Smyth's confession of faith may be read with gratitude, seeing its exactness and yet its generous breadth. With it are the thirty-eight articles of the early English branch expressing clear New Testament faith but closing with the humble and generous words "We subscribe to the truth of these articles desiring further information."

**God's Will and Our Life**, by Charles A. Cook. Philadelphia: The Judson Press. $1.

The title of this volume covers its contents. In not one of its twelve chapters, hardly in a paragraph, does the writer swerve from the title—God's will as a dynamic of life. He treats of the blessedness of the divine will, how to discover it, the profit of accepting and proving loyal to it; the way into its fullest discernment, and finally the rich reward of making the will of God the guide of life. Well-known writers of prose and poetry are liberally quoted to enrich or illustrate a chapter.

The nature of the contents and their discussion classes the book with those of Drummond, Miller, Robertson (F. W.), Matteson, Fosdick and like authors of religious essays. The purpose is to nurture and intensify experimental religious life by adjusting it to the will of God. While the contents are devout in spirit they are not effervescing in pietistic sentiments and expression. They are sane and rational. The flavor of mysticism would be still stronger were it not for the practicalness and human experience manifested. As a literary product it not only escapes criticism, but it is of unusual merit as a book of religious literature. The reviewer covered its 35,000 words at one sitting with unflagging interest. As a thesaurus of inspiring suggestions for thought and devotion, we heartily commend it.

**"Purpose in Prayer,"** by Edward M. Bounds. New York: Fleming H. Revell. $1.25.

Prayer is urged upon the children of God as the one great essential to the development of Christ-like character and the expansion of the kingdom of God. Throughout the thirteen short chapters the reader is conscious of sitting at the feet of one who knows the way to the throne-room of God, and has mastered the secret of obtaining answers to prayer. The book is rich in illustrations of holy men, both ancient and modern, "who, through faith, subdued kingdoms, wrought righteousness, obtained promises . . . . and turned to flight the armies of the aliens." The author deals with such vital matters as the conditions necessary to successful praying; the relation of prayer and the closet to personal piety throughout the non-closet hours; the possibility of prayer


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changing the purpose of God; and hindrances to prayer.

One is a little disappointed in not finding chapter headings in view of the fact that books on prayer, if their contents are to be read, need to be arranged and labelled in a way to catch and hold the attention.

**"Being a Preacher,"** by James I. Vance. New York: Fleming H. Revell. $1.25.

That the holy calling is a poor business as a money-maker the eminent author acknowledges at the outset; but he insists that no calling in all the world furnishes such a fine opportunity for life-investment as the Christian ministry. The preacher's value to the world is seen in that he ministers to the spiritual in human nature, has a line of eternal values, and proclaims a message that saves from sin and transforms human society. In brief he is the man of all men who holds the key to the betterment of the world. What should lie back of the preacher's message is described as the Incarnate Christ, Christian experience, the throne of God, and such sublime moments as Calvary, Pentecost, and the empty tomb. Dr. Vance offers reasons why the preacher should be physically fit, intellectually alert, morally clean, and spiritually sound. Under "The Preacher in Action" the author treats of such matters as gifts and training, style of delivery, hard work, sermon themes, and the preacher's relation to his official board, other denominations, and the missionary enterprise. Throughout the eight chapters Dr. Vance enthusiastically holds up to his readers, whether they be seasoned pastors, students in training, or young men considering the choice of a life-work, the Christian ministry as the most sublime calling open to the sons of men.


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## "It Is to Laugh"

His friends could give no reason why he should have committed suicide. He was single.—*News item in Stamford, Conn., Advocate.*

---

An Italian who kept a fruit-stand was much annoyed by possible customers who made a practice of handling the fruit and pinching it, thereby leaving it softened and often spoiled. Exasperated beyond endurance, he finally put up a sign which read: "If you must pincha de fruit—pincha da cocoanut!"—*The Crow's Nest.*

---

A Sunday-school teacher had been impressing upon his pupils the ultimate triumph of goodness over beauty. At the close of a story, in which he flattered himself that his point had been well established, he turned confidently to a ten-year-old pupil and inquired:

"Now, Alice, would you rather be beautiful or good?"

"Well," replied Alice, after a moment's reflection, "I think I'd rather be beautiful—and repent."

---

"Children," said the Sunday-school teacher, "this picture illustrates today's lesson: Lot was warned to take his wife and daughters and flee out of Sodom. Here are Lot and his daughters, with his wife just behind them: and there is Sodom in the background. Now, has any boy or girl a question to ask before we take up the study of the lesson? Well, Susie?"

"Pleathe, thir," lisped the youngest in the class, "where ith the flea?"

---

"Are you sure," an anxious patient once asked a physician, "are you sure that I shall recover? I have heard that doctors sometimes give wrong diagnosis and have treated patients for pneumonia who afterwards died of typhoid fever."

"You've been woefully misinformed," replied the medico indignantly. "If I treat a man for pneumonia he dies of pneumonia."—*The Crescent.*

---

## Climbing Dollar Hill

(*Continued from page 371*)

So day after day, this boy and his sister
Worked hard and worked long to climb "Dollar Hill,"
At the end of a month, eight dollars were given
The Crusaders and their cause, by Lucy and Will.

—Eleanor May Neumayer, 12 years,
Grand Island, Nebr.

$

## Neigh! Neigh!

I SAID I'd like to climb Dollar Hill
But perhaps I'd better wait until
I had more money, for usually I'm
Poverty-stricken most of the time.
Said the First Crusader's horse to me:
"Neigh! Neigh!
A missionary's salary help to pay."
I know that preachers must be sent
abroad into the Orient,
To spread the gospel of love and beauty
But I foolishly said: "'Tis not my duty!"
Sighed the Second Crusader's horse to me: "Neigh! Neigh!
'Tis yours on the sea their way to pay."

The Third and the Fourth horse echoed: "Neigh! Neigh!
'Tis yours their fare on land to defray."
"But I'm not responsible for these rules
And I shan't spend money on mission schools."
The Fifth and Sixth horses smiled: "Neigh! Neigh!
Earn part of that money in the time you might play."
"All right," I said, "but I'll be too poor
To help the sick folks get a cure,"
But the Seventh horse chuckled a soft: "Neigh! Neigh!
Sympathy *always* finds a way."

And that is how I went over the top,
For when once I got started how could I stop?
For every one of those horses ten
Said "Neigh!" to my "No!" again and again.

—A Friend.


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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## AN ANTHEM CONTEST

The several prize anthem contests conducted by the Lorenz Publishing Company in the past years have been so satisfactory in some of their results, that it was deemed wise to inaugurate another. Announcement of it is hereby made to the subscribers to our various journals, many of whom may be in a position, and are earnestly invited, to enter the contest. Others may know of promising composers who would be glad to enter the contest if their attention were called to its announcement. While we shall make all possible effort to reach the composers ourselves through circulars and through general advertising in the musical journals, we shall greatly appreciate all help given us by our friends to make this contest known to possible music writers. We shall be glad to send to any one interested, our folder giving the formal announcement and the terms of the contest.

There will be three prizes offered. The first prize of $150 will go to the writer of the anthem which is considered by the judges to be the best, irrespective of its type or fitness for one or the other of the journals. The second prize of $100 will go to the writer of the next best anthem, and the third prize of $75 to the writer of the third best.

The competing composer must have his manuscript in our hands not later than July 1, 1923. He may submit any number of unpublished anthems, but his manuscripts must not bear his real name, but a *nom de plume* by which it may be identified. With each manuscript should be sent a sealed letter giving the name of the anthem, the *nom de plume* and the real name and address of the composer.

The Lorenz Publishing Company reserves the right to retain and purchase any anthem submitted for the competition but not winning a prize, and upon payment of the sum decided upon by the company as the value of the anthem it shall become the complete property of the company. However, the company will not pay less than $25 for any anthem so retained and any anthem for which the company is unwilling to pay that sum will be returned to the person who submitted it for the competition.

Over and above the unusual financial remuneration which will come to a composer from his prize-winning anthem, there are several special features worthy of mention in the winning of one of these prizes. One is the national recognition as a composer that comes to a prize winner in this contest. In a number of cases in our past contests, such as in those of Mrs. E. L. Ashford and Mr. J. A. Parks, our prize has been the first step in acquiring a national reputation as a composer. Then it is bound to be a matter of deep satisfaction to a composer to know that his anthem will be sung from Maine to California, from Canada to the Gulf of Mexico and in lands across the sea by not less than twenty thousand choir singers and possibly as many as forty thousand within three months of its publication.

To the thousands of choir singers who look to us for their music, this contest will be a matter of keen interest. It will mean the appearance of some unusually choice anthems, and of music from new writers not heretofore represented in our magazines. The Lorenz Publishing Company is now as always "up on its toes," seizing every opportunity to provide the choicest anthem music for our choirs.

In this connection it needs to be said that our editors are always pleased to examine manuscripts from any composer. Even immature compositions are given earnest consideration, and in such cases when the basic theme is worthy, careful and expert arranging and editing are done, and full credit is given the original composer when the selection is published.

## MUSIC REVIEW

### From G. Schirmer, New York

*Preludes and Prieres for Organ—Alkan-Franck*
*Dramatic Pedal Studies for Organ—MacDougall*

Two valuable volumes of practical interest to every organist. The set of pieces by Alkan will meet the desires of many of us who are on the lookout for effective organ music, melodious and fitting for service use. Charles-Henri-Valentin-Alkan, born at Paris, Nov. 30, 1813, and dying there March 29, 1888, was a pupil of Zimmerman at the Conservatoire when but six years old, and won the first piano-prize when only four years older. He is one of those European composers of the nineteenth century to whom lasting fame came not, in spite of superior talent. His piano works are numerous; and many of them, apparently, enjoyed considerable vogue. That such a great musician as Cesar Franck should find so much merit in Alkan's compositions as to transcribe them for organ should prove sufficient to recommend them to present day musicians. Mr. Boyd's very painstaking editing is a feature of this valuable addition to Schirmer's library.

The other item under review is purposed more definitely as study material for the budding organist, or as a tonic for the more mature player. The idea behind this most interesting volume is unique, and one which will appeal to all organ teachers who correctly have regarded the pedals as more than a mere fundamental bass. In his foreword Mr. MacDougall states his case: "The function of the organ pedals is very much like that of the double-basses in the orchestra—to play the fundamental bass-part on which the whole musical structure rests; seldom is it that the pedal or the string basses are assigned important melodic passages. In the present studies the parts given to the feet are either well-defined melodies or are melodically interesting. They will therefore stimulate the player's interest in pedal playing and, through the assignment to the feet of those climacteric and dramatic passages usually (and quite naturally) given to the hands, give him a grip of the pedals not otherwise obtainable."

We would add that melodic pedal passages are now commonly appearing in modern compositions; and, generally, because of bad pedal habits which this book will help to correct, are being badly performed.

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## Fresh from the Field

(*Continued from page* 356)

**The Easter Sunday offerings, morning** and evening, of First Church, Poughkeepsie, N. Y., Rev. Clarence Hill Frank, pastor, totaled $1,671.25.

**Rev. Alexander Henderson, Waterville, Me.,** who was state director of religious education activities for the Baptist Convention for several years, has accepted a call to the pastorate of the First Church, Fairfield, Me.

**Rev. Chas. E. Dougan, who recently** resigned his pastorate of the Baptist Church at Cornwall, Ont., Can., to come to the United States, will be free for supply work after April 15. On March 25 he preached both morning and evening at Tabernacle Church, Chicago. The following three Sundays were taken by the Marquette Manor Church. Mr. Dougan is a graduate of McMaster University, Toronto. His address is 218 N. Harlem Ave., Oak Park, Ill. Telephone Oak Park 3898-R.

**The Baptist Minister's Conference of** Chicago will meet Apr. 23 at the new Oak Park Church building, as a part of the dedication week program. The conference members will be guests of the church. The address will be given by Prof. J. Heinrichs of the Northern Theological Seminary. His subject will be "Interpreting the Bible to the People of India.

**The regular monthly meeting of the** Woman's Baptist Mission Union (Chicago Association) was held Apr. 10 in the Englewood Church, Chicago, with the newly-elected president, Mrs. F. S. Osgood, in the chair. The meeting was attended by 500 or more women, with fifty-two churches represented. Mrs. E. H. Silverthorn, one of the national secretaries of the Presbyterian board, spoke on the need for leaders in missionary work, emphasizing the fulfilling of this need by the summer schools of missions. In a short memorial for Dr. Judson D. Thomas, Dr. Smith T. Ford spoke feelingly of his deep sense of loss in Doctor Thomas' death. Mrs. Clayton Eulette, of the national board of the W. A. B. F. M. S., in an address during the afternoon session, chose for her subject "The Business of Being a Pilot." The day was closed with a devotional period led by Rev. Charles R. Osborn, pastor of the Morgan Park Church.

**Dr. J. H. Shakespeare, secretary of** the Baptist World Alliance, has written requesting that the names of American Baptist delegates to the meeting of the Baptist World Alliance at Stockholm in July, be sent to him immediately. The Northern Baptist committee to promote attendance at Stockholm is now making a list of Northern Baptist delegates, and it requests that those who have not already advised the committee of their intention to attend the meeting at Stockholm will send their names at once to the Baptist World Alliance Committee, 276 Fifth Ave., New York City. These names will be forwarded to Dr. Shakespeare and will be held as well at the office of the committee for use in sending out special information a little later regarding registration of delegates, hotel accommodations and other matters. Leaders of special tours to Europe in connection with the meeting at Stockholm are uged to send in the names of members of their parties in order to insure a complete list.


# Shall We Make Another Reduction?

In May, 1922, the Foreign Mission Board began another year of work on an expenditure **of 25 per cent less** than that of 1921. This involved

1. Retaining at home missionaries who otherwise would have returned to their fields.
2. Reducing the number of newly appointed missionaries to be sent as reenforcements.
3. Discontinuing relief in devastated Europe beyond that provided by specific offerings.
4. Reducing the work of missionaries and native churches, thereby retarding the work of grace that might have been reported this year.

Why was this necessary? The denomination had failed to contribute all that was needed to meet the expenditures of that year, thereby adding $152,071.80 to the deficit of the Society, increasing it to $914,262.50.

Another fiscal year comes to an end on April 30. Must the Board of Managers again have a special meeting and project the work for next year on the basis of another reduction? **You can answer this question.**

To pay salaries of missionaries; appropriations for mission work, including care of property, to cover all expenditures projected for this year, and to pay interest on bank indebtedness, requires a total income of $1,507,890.00. Up to March 1, the Treasurer had received $787,226.00, leaving a balance to be secured by April 30 of $720,664.00.

## YOUR HELP IS NEEDED

The Foreign Mission Society faces an emergency more serious than you as a Baptist can adequately appreciate. With open doors on all fields, with the world ready for the Gospel as never before, with an evangelistic movement gathering momentum, with more than 12,000 converts baptized in 1921 and the prospect of a similar record for 1922, **there is grave danger that this work of grace may be retarded.** The Board is confident that you do not wish to see this foreign mission program curtailed. Will you substantiate that confidence?

## American Baptist Foreign Mission Society

George B. Huntington, Treas., 276 Fifth Ave., New York City

**THE FISCAL YEAR CLOSES APRIL 30.**

***Send checks to your State office, or to the Board of Promotion or to the Treasurer of the Society.***

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

BAP

Volume IV April 28, 1921 No. 13

# The Baptist

Published Every Week by the Northern Baptist Convention

UNIVERSITY OF ILLINOIS LIBRARY APR 25 1921

## The Last Call

***"The King's business requires haste"***

IN behalf of our
Seven national societies and boards
Thirty-six state conventions
Seventeen standard city mission societies
Fifty-two schools and colleges
And other organizations

We earnestly appeal to each church to put forth its utmost endeavor during the remaining days of April to pay this year its full share of the $10,000,000 needed to carry on the work of our denomination.

Each church is asked to

1. Collect the amount due on pledges.

2. Secure generous gifts from individuals who have not previously made pledges.

3. Solicit "over and above" thank offerings from those who have been specially prospered.

4. Forward all funds to the state director of promotion by the evening of April 30.

***"It is required in stewards that a man be found faithful."***

—The General Board of Promotion of the Northern Baptist Convention.

J. Y. Aitchison, General Director
Albert L. Scott, Chairman

## Fresh from the Field

**All members of the senior class at** the Baptist Academy in Ningpo, East China, are Christians, according to a report from Principal F. C. Wilcox. In December twenty-one students were baptized.

**The first play to be given in MacLeish** Hall of the First Church, Evanston, Ill., was "Mr. Pim Passes By" which was presented by the senior B. Y. P. U. The proceeds will be used for missionary enterprises.

**According to government figures, the** people of the United States spend two hundred million dollars a year for ice cream and confectionery, while only ten million dollars is spent in saving the starving people of the Near East.

**At a recent meeting of the representatives** of the Methodist Book Concern a dividend of $300,000 was turned over to the denomination for the benefit of retired ministers, and the widows and children of ministers. This represents the profits on their publishing business.

**The first publication in preparation** for the centennial celebration of the Publication Society has been issued. It is entitled "A Golden Century," is profusely illustrated and gives an interesting description of the society's work. The society will celebrate its one hundredth anniversary next spring.

**There were 130 conversions at Santiago,** Cuba, as a result of the evangelistic meetings under the direction of Rev. and Mrs. F. J. Peters. These two evangelists are now in Camaguey. Since the beginning of the year, 900 conversions have been reported.

**The American delegates who attend** the World Alliance at Stockholm should plan to arrive there in time to participate in the celebration which Swedish Baptists are arranging for the observance of the seventy-fifth anniversary of their work. This celebration will take place on Thursday, July 19. The First Baptist Church was founded seventy-five years ago and the work has grown until there are today more than 700 churches with a membership of more than 60,000.

**The fellowship committee of the com**mission for relief in Belgium educational foundation recently awarded six fellowships covering a year's study in a Belgium university, according to an announcement by Perrin C. Galpin, secretary of the foundation. Thirty Belgian graduate students will enter American universities next autumn under the foundation's exchange plan. "The most important development of the year," Mr. Galpin explained, "was the agreement to assist Brussels University. Through generous help received from the city of Brussels, the Rockefeller Foundation, and many Belgians, buildings and equipment for the polytechnic schools and the medical schools are being provided. Buildings for administration and library purposes, for the housing of its faculties of law and philosophy, and for dormitories for men and women students were required to round out the plans for the creation of a new university center. These buildings, together with the land, will be provided as a gift to the foundation at a cost not to exceed 15,000,000 francs."

**Rev. B. F. White, pastor of St. John's** Church, Indianapolis, Ind., died recently. Funeral services were held at the Second Church, Rev. B. F. J. Westbrook officiating.

**Fifty persons received the hand of** fellowship at the First Church, Denver, Colo., Sunday, April 8. The Easter offering amounted to $1,500. Rev. Alfred H. C. Morse is pastor.

**A conference on international rela**tions was held in Pittsburgh, Pa., April 16, under the auspices of the World Alliance for International Friendship, the Federal Council of Churches and other cooperating bodies.

**The annual meeting of the Ministers** Aid Society of Ohio, Indiana, Michigan, Illinois and Wisconsin for the election of officers and the transaction of other necessary business, will be held at the Ministers Home, Fenton, Mich., Wednesday, May 2, at 9 a. m. The annual meeting of the trustees will follow. Churches contributing to the work of the society are entitled to send delegates to the annual meeting.

**Senator Borah has submitted the fol**lowing resolution to Congress: That it is the view of the Senate of the United States that war between nations should be outlawed as an institution or means for the settlement of international controversies by making it a public crime under the law of nations and that every nation should be encouraged by solemn agreement or treaty to bind itself to indict and punish its own international war breeders or instigators. . . That a judicial substitute for war should be created in the form or nature of an international court, modeled on our Federal Supreme Court.

**Harp Evangelist Thompson of Water**loo, Ia., has spent this month with the Central and Harvard Park churches of Springfield, Ill.

**A unanimous call has been extended by** the First Church, Lansing, Mich., to Rev. Ralph W. Hobbs of Fargo, N. D. It is expected that he will accept the call and begin his work in the early summer. He will find a great field for service.

**Licensed to preach seventy-nine years** ago—that is the record of Rev. Z. A. Colestock who recently celebrated the ninety-ninth anniversary of his birth, in the Colestock Home for Aged People at Quincy, Pa. He is the oldest United Brethren minister in the United States.

**Every Baptist in a church connected** with the Northern Baptist Convention who proposes to go to the Baptist World Alliance meeting at Stockholm, July 21-27, 1923, should have credentials. Write to Rev. W. C. Bitting, 5109 Waterman Avenue, St. Louis, Mo., who has been authorized to issue these credentials, and enclose stamped and addressed envelope, and also give the name of the Baptist church of which you are a member.

**There has been placed in the north** window of Calvary Church, Minneapolis, a memorial tablet honoring Rev. Amory Gale, the father of Deacon A. F. Gale. This memorial, which stood for many years in a window of Central Church, has been transferred by Mr. Gale's daughters. Rev. Amory Gale was the pioneer Baptist missionary of Minnesota. In 1857 he became the pastor of the First Baptist Church of Minneapolis and the next year was appointed by the Home Mission Society as state missionary for Minnesota. He then organized the Minnesota State Convention and for sixteen years, through the Civil War, Indian massacres and financial hardships, carried on this work, in which he is said to have organized two-thirds of the Baptist churches of Minnesota. He died in Joppa, Nov. 25, 1874, while on a visit to the Holy Land and was buried there.

**At the annual meeting of the Boston** Baptist Social Union in Ford Hall, Monday evening, the following were chosen as officers for the coming year: President, John F. Rood, Malden; first vice president, Frederick M. Sears, Boston; second vice-president, J. Arthur Sparrow, Wollaston; treasurer, William O. Abbott, Wakefield; secretary, Harry A. Gilman, Roslindale; directors, Silas C. Bentley, Brookline; Joseph Clench, Dorchester; Elbridge G. Davis, Malden; G. Lewis Foster, Belmont; Ray C. Hopkins, Lynn; Sidney P. Meleney, Newton Centre; Alton R. Miller, Brookline; Charles H. Tozier, Somerville; Arthur W. Hopkins, Brookline and Arthur S. Pevear, Cambridge; members of the Christian work committee for three years, Franklin P. Daly, Boston; William E. Perry, Brookline; J. Victor Day, Melrose; Arthur E. Gates, Winchester; Leslie Langill, Charlestown; DeWitt G. Wilcox, Newton Centre; H. N. Lathrop, Brookline; trustees for three years, Henry W. Newhall, Brookline; Charles W. Bailey, Wollaston; representative to the Boston Baptist Bethel City Mission Society, Wiliam E. Macurda, Bedford; Guy T. Mitchell, Melrose. The union has now 345 members and twenty-seven applicants for membership are on the waiting list.

## An Up-to-the-minute Message

BY JOHN MASON PECK

TRANSMITTED BY L. C. BARNES

"Among the evils to which we as a nation are peculiarly exposed are the lust of gain— the love of excitement—lawlessness — superstition — skepticism, under the mask of philosophical liberalism, but filled with intense hatred to Bible Christianity. From these evils *physical means cannot save us.* We may construct canals and railroads, and increase the facilities of inter-communication—our commerce may whiten every sea—caloric may drive our machinery—the forked lightning may convey intelligence to every city of the land—science may open all the stores of nature, and yet the nation may sink with its own depravity. *Education cannot save us.* Colleges may be multiplied—schools for the intellect may exist in every hamlet—and literature may pour its treasures at our feet, and yet ruin overtake us if we are destitute of the moral principles taught nowhere else but in God's blessed book. The development of the resources of the country—the success, or the eventual triumph of any one political party—the increase of population—or the extension of territorial domain—cannot work out our emancipation from sin. And yet the means of our preservation and salvation are within reach. They are to be found in the simple principles of the gospel of Christ. The object is to be gained by the very simple measure of making the people of our country a *sober, thinking, reading, praying, and truly religious people.* It is quite possible to provide these means for the whole population of our country, and for all who may immigrate from foreign shores."—Publication Society's Annual Report, 1845.

# The Baptist

Vol. IV Chicago, Ill., April 28, 1923 No. 13

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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ADVERTISING: Rate per agate line, 30 cents; full page (420 agate lines), $125.00. No time or space discounts.

CORRESPONDENCE relating to subscriptions should be addressed to THE BAPTIST, Subscription Department, 417 South Dearborn Street, Chicago, Ill.

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## Liberty or Editorial Death

Editors are mere humans and as such entitled to life, liberty and the pursuit of happiness. Editorial life does not count for much, and in the pursuit of editorial happiness we usually find ourselves barely within sight of our quest. It is liberty—the opportunity for freedom of speech and freedom of press, that makes an editor's calling life at all. On the editorial page you will find how we feel about this priceless editorial possession. Without liberty an editor is dead while he lives.

# Killam's Kollum

## We Fear He Has Been Fleeced

A letter from Dr. O. R. McKay, of the Indiana Baptist Convention, should serve as a warning to all of our readers. *We have no itinerant canvassers.* Our agents are pastors and interested members of the churches who render voluntary, unpaid service. The letter follows: "Before I got around to answer your letter a young man called at my home and represented himself as the agent of the *Pictorial Review* of New York City. He said that he was an agent of a large number of papers and magazines. Among the list was THE BAPTIST. He showed a small pamphlet catalog of the periodicals for which he was soliciting subscribers and renewals. Seeing a copy of THE BAPTIST on the table he picked it up and noticed that the subscription had just expired. He begged Mrs. McKay to renew through him. I write to know if this is real business or have we been fleeced? The young man signed his (supposed) initials to the receipt. This was not discovered until he had gone. He represented himself as an injured soldier. We hold his receipt for $2.40. How about it?" Sorry—awfully sorry, but the only comfort we can give is to say that if you will forward us $2.50 (Beware of reduced rates!), we will extend your subscription date a full year. Our "soldier" is doing "real business" for himself, for he has not cashed in on your account. Can you beat it?

## We Can Afford to Let the Knockers Knock

Rev. Lester B. Mathewson, of Hayden, Ariz., writes: "Enclosed find etc. . . I have no knocks for THE BAPTIST but a great deal of praise. Only I wish you could be accorded the privilege of knocking the knockers with greater emphasis; yet, after all, I suppose the very best treatment to accord them is silence. That hurts them worse than the knocking. For its virility and veracity and vivacity, I am very grateful and appreciative. I honor you very much for the refusal to stoop to the low plain of cheap, and I would call it un-Christian, criticisms that some of your contemporaries give you. I could name them but I dislike to use the names as they leave a bad taste in my mouth, and I never did like such tastes. The part that grieves me is that they go so far out of the way to create discord, manifestly, again and again, either deliberately or ignorantly—take your pick—misrepresenting what THE BAPTIST says in its columns. The way I look at it is this, we ought to be willing to go out of our way a considerable distance to preserve concord and to be unwilling to stir from our way a thousandth of a millimeter to create discord. And that's that!"

## Fresh from the Field

(*Continued from page* 386)

**The success of the first special vacation** course for pastors, teachers and Christian workers, has led the Moody Bible Institute, Chicago, to announce a similar course from July 5—Aug. 3.

**Mr. and Mrs. John Imrie, evangelistic** singers, held special pre-Easter meetings with the church at St. Louis, Mo., of which Rev. H. C. Combs is pastor. There were forty additions to the membership. Mr. and Mrs. Imrie may be addressed at Topeka, Kan.

**Boys and girls serving the church is** one of the aims of the Unitarian Church of Quincy, Mass. At the close of the year the boy or girl who has best served the church will be presented with a silver cup provided by Thomas S. Burgin, a layman in the church. Rev. Fred A. Weil is the minister.

**There seems to be a shortage of** copies of the American revision of the Japanese English New Testaments, according to Miss Esther McCollough, a worker at the Japanese Woman's Home in Seattle. This is the property of the Woman's Home Mission Society and Miss McCollough writes enthusiastically about the enlarging spiritual interest among the Japanese people in that section.

**In behalf of the board of Managers** Katherine S. Westfall executive secretary announces the forty-sixth annual meeting of the Woman's American Baptist Home Mission Society will be held in Convention Hall, Steel Pier, Atlantic City, N. J., May 24, 1923, at 9:30 a. m., and on such other days as may be necessary during the following week. The annual report of the board will be presented, officers and members of the board of managers elected, and such other business transacted as may be presented to the meeting.

**Five hundred Church of England** clergy have presented the following memorial to Ramsay MacDonald: "Sir: We, being priests of the Church of England, who have followed with deep sympathy the recent struggle of labor to secure more effective representation in parliament, respectfully offer our sincere congratulations to you and the 144 members of parliament who, under your leadership, now constitute the official opposition, a development which carries with it momentous and far-reaching consequences to the nation. As a result of this we look forward to the more serious consideration and more adequate treatment of the pressing problems and difficulties of our time, which such a combination of talent, earnestness and first-hand experience will certainly secure. Our particular calling, with its pastoral experience, gives us direct knowledge of the sufferings and deprivations, mental, moral and physical, to which millions of our fellow citizens are subjected in our present social and industrial order, and to find remedy for which is the chief purpose and aim of the labor movement. It is, therefore, a matter of great satisfaction to us that this increased opportunity is now open before you in the great assembly of the nation, and we shall support actively, in whatever ways are legitimately open to us, the efforts you assuredly will make for the spiritual and economic emancipation of the people."

**Dr. W. W. Keen has written an attractive** and interesting booklet on the life and achievements of Louis Pasteur in connection with the centenary of the birth of Pasteur.

**Sir Alfred Yarrow, eighty-one years** old and owner of the great ship-yards in England, recently gave 100,000 pounds to the Royal Society for Scientific Research.

**The New Christian center at Indiana Harbor,** known as Katherine House, is becoming well known, especially among the foreign families in the community. Many of them have come to explain the location of their own homes by saying that they are "so many blocks from Katherine House."

**The International Missionary Union** invites all foreign missionaries on furlough or retired, and missionary candidates under appointment to the foreign field to the fortieth annual meeting, as guests of the sanitarium and village of Clifton Springs, N. Y., from May 30—June 4. The only expense is the registration fee of $1; this can be paid at the time of the meeting. Those planning to attend communicate with the secretary, Rev. Herbert F. Laflamme, 71 West 23rd street, New York City.

### As Jesus Taught

DEAR FATHER, thou hast sent thy Son
To teach us what is right,
And may we all be following
His blessed, guiding light.
He taught us how that we should live,
Life's happiness, to find,
By following the Golden Rule
And always being kind.

Then may we follow in his steps
And do as Jesus would;
Then soon our souls will cease to wish
For aught but what is good.
We, greatest happiness, will find
In helping other souls
And teaching all mankind to seek
Life's highest, noblest goals.

—MARTHA SHEPARD LIPPINCOTT,
*in Living Church*

**Responding to an appeal from Dr. A.** C. Cree, secretary of the executive board of the farmers of that state have agreed to plant a special plat of ground this year, the proceeds of such planting to be donated to religious work. Many of the farmers announce they have set apart their choicest acres for this religious enterprise and they will pray as well as work for success.

**It has been arranged that the secretary** of the Northern Baptist Convention, Rev. W. C. Bitting, 5109 Waterman Avenue, St. Louis, Mo., should issue credentials to all Northern Baptist delegates to the meeting of the Baptist World Alliance at Stockholm. Individual delegates, therefore, are requested to communicate promptly with Dr. Bitting, in each case sending him postage for use in forwarding the credentials. The registration fee of five Swedish kronen ($1.35, American money) may be paid at the time of registration of the delegate at Stockholm.

**Rev. E. R. Brown, general superintendent** of missionary work among Mexicans in southwest, reports gratifying progress. Last year 431 persons were baptized as compared with 390 during the preceding year, while $6,361 was contributed compared with $3,737 a year ago.

**The Santurce Baptist Church in Porto** Rico, has had a year of remarkable progress. Building and equipment have been outgrown and the Sunday school has more than doubled in attendance and in enrolment. Miss Lydia Huber, a missionary of the Woman's Home Society, reports that on a very rainy Sunday 105 children drenched to the skin arrived in time for the services.

**Jamshedpur, known as the Pittsburgh** of India, is one of the new stations opened during the period of the New World Movement. Here, because of the plant of the Tata Iron and Steel Company, a great city has sprung up, one of the most modern and up-to-date in the Indian Empire, with a population of 100,000. Baptists saw the possibilities for work in such a city and in 1919 opened a mission station. A Baptist church will soon be erected in this industrial center where people of different languages will mingle freely. Missionary Zo D. Browne, who is in charge of the work, recently wrote: "Last night, Jan. 31, 1923, the building fund committee of the Indian church met. They decided to ask each earning member to give one month's salary for this new building, and to pay it within a year if possible. This group of men, some getting $12, some $15, some $20 and one $80 a month, started a subscription paper and pledged themselves to give one month's salary each and from that meeting they are going out to every Indian Christian in Jamshedpur and ask each one to give one month's salary." Thus the Indian Christians are cooperating with American Baptists in financing the contribution of this church.

**The magazine "Foreign Affairs" has** now brought out three numbers, the current issue dated March 15, and gives promise of exercising influence in the development of opinion on matters relating to foreign policy. The magazine is published by the council of foreign relations. Its editor is Archibald Cary Coolidge, its managing editor Hamilton Fish Armstrong; on its advisory board are George W. Wickersham, John W. Davis, Pres. Harry A. Garfield, and other men of note and ability. The magazine was described editorially when it appeared as a review "whose dominant purpose is to promote the discussion of current questions of international interest and to serve as the natural medium for the expression of the best thought, not only of this country, but of Europe when it wishes to address itself on these topics to the American public." The magazine has "taken over the inheritance" of the *Journal of International Relations.* It is announced that the articles which appear in it "do not represent any consensus of beliefs;" some writers "will flatly disagree with others." Declining responsibility on the part of the magazine for the views which appear in its pages, the editors add: "What it does accept is the responsibility for giving them a chance to appear there." Each issue of the magazine contains articles which are indispensable sources of information for students of foreign policy.

The Baptist

# A Hundred Millions in Experience

DIRECTOR Aitchison when asked at the Chicago laymen's banquet recently if he thought that we would raise the hundred million dollars, answered, with his rare smile, "Well, in any event, we shall get a hundred million dollars' worth of experience out of it." We believe he is right.

Our lawyer friends have a term which has come down from the days of Blackstone and Coke or farther. It is *incorporeal hereditaments* and it means invisible and intangible value or rights which may be passed on by inheritance, e. g., a title or a right of way. Experience is such a value, and the experience our denomination is getting out of our great campaign will be in itself a vast and permanent possession to be passed on to our successors. Intangible but very real, it may be called in a sense an incorporeal hereditament.

By the way that term "experience" is mishandled in a slanderous way. An action for libel would almost lie. We are wont to quote the old proverb, "Experience is a dear school, but fools will learn in no other" as though no wise men were grateful alumni of that alma mater. We chuckle or ruefully grimace (according as we or some one else has been the goat) over some experience with blue-sky stock in which good hard dollars have been swapped for experience whose only value is that of burnt fingers. Experience too often carries only stern lights and none at the bow; it so often comes too late to be of use. A gaunt mountaineer who came to one of our Baptist academies said, as he began to realize the opportunities he had let slip, "Ef I'd a knowed then what I know now I wouldn't a' did like I done!" And the negro given an opportunity to speak just before his execution said, "Folks, I want to just say to you-all that this here is certainly going to be a warning to me."

But experience is not always or predominantly in the nature of a bad bargain. Why speak so often of sad experience and so seldom of glad experience, rich experience. It is experience that is sought first in securing a teacher or an employe. Experience commands the biggest part of the biggest salaries. Perhaps we should say it does so in everything but the gospel ministry. If a young man could receive a gift of $100,000, 90 per cent of it in experience, he would be luckier than to get it all in cash.

And so Dr. Aitchison is right. Our hundred million campaign will be richly worth a hundred million to the denomination both for its positive and its negative values in experience; in ascertained facts bearing upon all our future; in its demonstration of unsuspected possibilities of cooperative work and large giving; in the campaigning itself which has changed us from raw recruits into seasoned veterans. The actual results thus far have been noteworthy. "On the March" revealed astonishing growth in converts and in constructive work at home and abroad despite the failure as yet to reach the full goal, and the inequalities and disarrangement due to the meeting of some objectives by special gifts while others are still in need.

Moreover, there is a body of invaluable data acquired for future need—data which we did not have at the beginning of the campaign. For the great task of 1920-1924 there was no precedent in our own history or in that of any other denomination. When it came to making out allotments to the states there were data of previous giving to our national societies and certain factors regarding the wealth of the denomination, church property, current expenses and the like; but there were no data applying to the raising of more than thirty millions of dollars from the denomination as a whole for education, since money had always been sought by each school from its own constituency. The inclusion of local or sectional objects, such as state conventions and city mission societies, in the general budget had to be treated empirically, for there were no data that seemed to be applicable. But when the denomination comes to reshape its plans for the years following 1924 it will have a store of invaluable statistical data on all of these points. Its experience, if rightly used, ought to repay the anxieties of the present campaign. Edison said when commiserated on the failure of numerous experiments on a certain problem, "Why, man, I haven't failed. I have found out seventy-two ways in which the thing can't be done!"

OUR experience has shown the necessity of denominational solidarity of a great undertaking, but has proved beyond question the denomination's ability to accomplish such a task if united. It shows now that no paper program, however excellent, can be sure of enlisting an ultra-independent denomination like ours, especially if there be distrust, however baseless, of the methods or motives of leaders; and that even with faultless leadership and methods unquestioned there must be a heavy allowance made for the uninformed, the uninterested and the unable.

But we shall surely have our hundred millions in gilt-edged (and sharp-edged) experience; we cannot, however, cash in on this experience in time to pay debts for 1923 or avoid disaster in 1924. To provide for that we have just three days.

## A Spiritual Convention

THE 1923 sessions of the Northern Baptist Convention will soon be assembling in Atlantic City. We wonder if the widely scattered constituency realizes the importance of these gatherings? During that series of meetings, reports of the past twelve months of work will be made to the delegates and through them to the local churches. These reports need to be packed full of lucid facts and clear-cut deduction. If we must account for a failure let us do it in all sincerity; and if, as we hope, a measure of real achievement is to be reported, let us not waste words or time in foolish self-esteem, but let us use the measure of success in the coming year for the purpose of teaching us how to do better and bigger things for our Lord and Master.

The delegates at Atlantic City will also be called upon to consider the report of the committee on future denominational program. While we regret that this report will probably not be given to the churches prior to the sessions of the convention, we hope that ample time will be given for a full discussion of all that it contains and involves. We must not adopt it in haste and repent at leisure, but, if necessary, everything else ought to be swept aside so that prayerfully and carefully it might be considered in all its bearings upon our future.

We have debts to face and there should be no whining as we confront those obligations and plan how we can quickly meet them. All of us need to remember that the denominational agencies only undertook a scale of work that was duly authorized and even when they were thus authorized to undertake a certain scale of expenditures, with great wisdom, as it turns out, they did not enlarge the work to the point where they were authorized to do so. We shall be called upon to authorize a budget of expense for the next year's operations. Fear must not grip us at that point. To cut down operating expenses is often to reduce efficiency and limit production. We need, however, to safeguard the expenditure of the expense fund so that high rents or extravagance do not waste the money.

What has all this to do with a spiritual convention, you ask? Just this: That is spiritual which is rightly related to God in the name of Jesus. God is a God of order, of efficiency, of power, of common sense and of victory. We hope, therefore, that the delegates will come to Atlantic City from a place of prayer and in a prayerful frame of mind.

We hope that, in honor preferring one another, we shall honestly seek all possible light and counsel from the ranks of our democracy in order to keep close to each other and to God. We hope, further, that private personal intercession and public prayer may continuously be made to God so that sweetness, lucidity, vision, courage, self-surrender and unanimity will characterize all our councils. This, under the leading of God, will surely give us a spiritual convention.

## The Last Call

HAVE you read the cover page? Have you attempted to assess the interests bound up in the national societies and boards, the state conventions, city mission societies and other organized Baptist works? How much poorer would the world be if on May 1 all of the activities of teachers, ministers in mission churches, missionaries and social workers were to cease?

But these activities have already been curtailed. If we fail to do our full duty as individuals and churches they will of necessity be further reduced. A careful, prayerful carrying out of the suggestions on the front page would send us bounding into the tasks of the new fiscal year with a hopefulness born of a satisfying experience. We *can* raise the full $10,000,000. It is not a question of *ability* but of *willingness*. Will you hear and heed the last call?

## Wanted—the Facts

FOR many long years an unholy fear has prevented the local church and often the denomination from having the facts concerning its life and action.

It is our observation that the average local church is neither afraid nor unwilling to face the facts revealed by a proper study of its life and the conduct of its affairs. The same can be said of that larger unit called the denomination.

It must be remembered, however, that even a surgeon can do his work in a gentle way and there is an unwise way in which to inform a congregation that the building is on fire.

"Passing the buck" is a common American political game, but we church people do not even get that far for we have become expert in passing along "a blind eye." In that way the real conditions are not realized by those concerned.

The local church pats the pastor on the back and cries aloud, "All is well." Then the pastor pats the church on the back and echoes, "All is well." Neither church nor pastor have faced the facts; they have used "the blind eye," for the truth is that all is not well until the whole membership is adequately producing the results of Christian living and applying those results to their situation so that a whole big world is feeling the effects.

The local church is helped quite often in its use of "the blind eye" by some one from the outside who comes in to get something out of the church. Too often the outsider pats the church and pastor on the back, glosses over the facts and thereby helps to confirm present conditions. True praise is always wise and proper but flattery is very dangerous. Many a local church dawdles along with a part of the membership doing a worth-while thing, but most of them doing very little or nothing; and Zion is at ease. In the wider denominational circles the same conditions rule.

"What would you do about it?"

We believe the time has come to get the facts and face them.

Some time ago we sat through a whole day of conferences when the actual facts of the local situation were convincingly brought home to the workers and pastor of the church. They winced, but they did not deny. They were conscience striken but they did not protest or excuse. Finally they realized the

truth and then they said, "Show us the way out." At last accounts the working group under the leadership of the pastor was hard at the task of producing different and better conditions.

As a denomination we set out to raise a hundred million dollars for all our enterprises beyond the local church. We subscribed about half the amount and are paying less than the amount that should be produced year by year on the basis of the pledges.

Perhaps we have done well, in spots. Perhaps we have done well, that is, some few may have done their best.

Instead of patting each other on the back, let us get the facts. Let us face the facts behind our failure to date to do what we have undertaken to do for our Lord. The facts, yes, let us have them, and then honestly set to work to bring a real success in the coming weeks and year.

## The Bewildered Church

MANY a church is bewildered today by changes in its environment. The neighborhood has changed; foreigners are around. What can be done? Some churches conquer their environment and why should not they do it? Christians are bewildered by what is denied—things they hold sacred. But denial is cheap and easy. It takes no thought and no study. We do not have to have musicians who play in discords and sing off the key.

Parents are confused. The new appeals to their children, the low ideals of their playmates, the jazz strains in their daily life, the social confusion all make parents stagger. And yet each generation of homes has had to conquer such thrusts at its sons and daughters. The church, the human life and the home are the spiritual comrades that must endure as seeing the Lord who is invisible, but invincible also. Any church, Christian and home that seeks first the kingdom of God and his righteousness will conquer all environments and all enemies.

## The Earthy Image

IT is not amazingly strange that people outside of the church wonder at the inconsistencies of church members.

We sometimes criticise, we judge, we condemn, as though those are not the things Christ warned us to avoid.

We talk glibly of certain sins of omission or commission that other people or churches have until a conclusion to the whole recital might properly be the prayer of the Pharisee.

It is perfectly possible that God is able to take care of all the doctrines—with their disciples—in the world, anyway, and that he would bless us even more, were we in the simplest way to love and serve and have abiding faith in him.

There is really not enough time for Christians this side of eternity to make sufficient study of the various creeds and people so that we might be competent to judge, had we been made their censor. It takes a lifetime for the most of us to get our own self and our own particular church so Christ-like that we may be an example for others, "in word, in conversation, in charity, in spirit, in faith, in purity."

## Wants Censorship Reestablished

IN the Open Forum you will find a letter from an official of one of our denominational societies concerning an editorial and an article which recently appeared in THE BAPTIST. This letter deserves a careful reading.

When a misstatement of fact is made, we are always glad to make correction. We have re-read the publicity articles, "On the March" and the display advertisements, and we have received the same general impression as that stated in the editorial in question. Our work has been greatly reduced; missionaries on furlough are being kept at home; new missionaries cannot be appointed; allowances for work on the several fields are being reduced. Perhaps technically we were wrong, but actually we are right in the position that the work is slowed up all along the line and languishing in some places because of our failure to complete our financial task.

This letter, however, contains a far more serious question than that of the details of a particular case. It calls for the establishment, or better, reestablishment, of secretarial censorship. The custom to which the letter refers may have been in effect at some time, but it certainly has not been operative during the past seven years so far as the *Standard* and THE BAPTIST are concerned.

We believe that the Baptist constituency of the North has the right to see some things directly through the eyes of those who are at work on the firing line without having all the material "scrutinized" by officialdom! The suggestion in this letter brings us face to face with a genuine peril to Baptist democracy. It is entirely possible for good men and women through years of service in churches, conventions, societies and boards, to come to the place where they speak of "our" church, "our" society with the implication of ownership which leaves unofficial Baptists wondering where they come in. We do not believe that the adoption of this suggestion would be good for our organized work. It would mean that common Baptists, dependent as they are upon denominational journals for the facts concerning the work, would be able to see only what in the judgment of officialdom it is good for them to see. In order to thrive, Baptists must breathe the air of freedom.

Of course, if Northern Baptists so desire, we can send down to New York our articles and editorials which have to do with the work of any particular society for "scrutiny" before they are given to the brotherhood. We feel, however, that in justice to the churches, in justice to our missionaries who primarily represent our churches and not the foreign societies as such, in justice to THE BAPTIST itself, we should frown upon even the suggestion of such a policy. If our missionaries are the right kind of folks, we want to hear from them and their work. If they are not, they ought to be recalled.

No, until we receive peremptory orders from the constituency, we do not propose to send either our articles or our editorials to be passed upon in New York.

# Petr Chelcicky, an Unknown Baptist Reformer of Czecho-Slovakia in the Fifteenth Century

By Josef Novotny

*In a letter to the editor of "The Baptist," Carter Helm Jones writes: I enclose an article from my friend, Rev. Josef Novotny of Prague, Czecho-Slovakia. He is the son of the founder of Baptist work in Bohemia and is himself a brilliant and efficient man. After more than a year spent in this country, he will return in June to work among his countrymen. This article grew out of a request of mine, in an interview we had in New York City last winter. I asked him to tell me something about Chelcicky, whom all the Czecho-Slovak Baptists regard with beautiful veneration. His response was both eloquent and interesting; so I suggested that he write a brief article so that we might add a new name in America to our Baptist Hall of Fame. I send it to you just as he wrote it. Mr. Novotny is still president of the Czecho-Slovak Baptist Union, the general Baptist board charged with the educational and missionary interests of the new republic.*

As a golden thread there goes through history the cloud of witnesses and "protestants" against the misuse of the New Testament baptism. It is only natural that Czecho-Slovakia, the religious country "par excellence" should have a "lion's share" among them. It is a historical fact that the "Unitas Fratrum," the cradle of the Moravian Brethren Church, the "most beautiful blossom on the tree of Christianity" in the first period, and as long as this church was true to its first love, knew the believers' immersion only. Now, the spiritual father, the founder of this church, was Petr Chelcicky. (Pronounced Khalchetzke.)

### Did Not Write About Himself

History knows very few facts about Chelcicky's life, as the only historical sources are his writings in which he, because of his modesty, does not write about himself. We only know that he was born about 1390 and that he died about 1460—thus living in the time of John Hus. He was born in the south of Bohemia not far from the birthplace of John Hus and John Zizka (the military leader of the Husites.) He was a peasant without academical education, but an original thinker and the greatest philosopher we had. He himself professes that he knew Latin very little. And this was to his advantage, as the Latin language at that time spoiled the style of many. And because he did not study in the university his thinking was not influenced by the dead scholastics. Besides, at that time the disciples were very much scattered and many students' work only copied their masters. Chelcicky was spared these dangers.

### The Writings of Chelcicky

The importance of Chelcicky lies in his writings. He wrote many books, but two of them especially are of great interest to us. The "Postilla" (sermons) and "The Net of the True Faith."

Three views, as shown in his writings, will interest Baptists. In his books, he urged believers' baptism, he is the author of modern separation of state and church, and he is the apostle of pacifism.

"Only grown-up believers ought to be baptised" are his own words. And by this belief Chelcicky influenced the "Unitas Fratrum" so that they practiced believers' immersion in the first period of their glorious history.

### Poison Poured into the Church

In his book "The Net of the True Faith," Chelcicky says literally that the Christian church suffered the greatest blow when at the time of Emperor Constantine the church was connected with the state. "Thus poison was poured in the holy church" are his own words.

Chelcicky lived in the time when Zizka defended the Husitic faith by means of arms, and although the whole nation backed Zizka, Chelcicky opposed him because of his views. "God did not take back his commandment 'thou shalt not kill.' We have, therefore, no right to make an exception." And he kept this commandment to the end. He opposed every force—murder, wars, capital punishment. "The words and example of Christ compel us to love the enemy, not to hate him. Do not obey the enemy of divine truth, but to his force do not answer with force." But Chelcicky shows the immoral effects of the war as well. And these views Chelcicky dared to proclaim to everybody, even to his friends. They were very unpopular in his time, but he did not mind. After fifteen years, when the Husites wanted to give up their *spiritual* fight, the same Chelcicky again compelled his countrymen not to capitulate spiritually but to continue in the fight of the spirit.

### His Philosophy of Life

Chelcicky's whole philosophy of life is a logical system. His ideal is that of the Christian church of the apostles' time. He does not wish to have anything to do with the state. The state only punishes the criminals but does not try to make them better. The best occupation is the work of the peasantry; in it is the least of temptation. Business is very dangerous; the temptation of deceiving is very strong. It is better to live in the country than in the city. In the city it is very difficult to keep clean from the world. The church (Catholic) is so bad that it is not possible to reform it. The chief thing is not teaching, but life; not discussion about faith, but realization of the gospel in life. The priests have no right to add their own thought to the law of God. The pope is the first and chief anti-Christian; the priests are his apostles. A good Christian is happy if he can suffer for Christ. The first Christians suffered from the heathen; today they suffer from the false church. Those who know the falsehood of the church ought to leave it. The Christian has no right to use force, not even for the sake of his faith.

The style of Chelcicky is very picturesque. He attacks the abuses of the church without any reservation.

"The priests compel the people to fast and they think it is a great sin to eat meat on Friday. But they are not ashamed while fasting to quarrel and to speak behind the back about their neighbor the whole fasting day! . . . The word of God is replaced by human nonsense. Does the gospel speak about the purgatory and the mass for the dead? 'Thy faith will cure thee,' 'thy' and not faith of somebody else. . . . They speak about New Testament, but their only Testament is what they themselves have done. And the council in Basel dared to say that if even the Lord's supper under both kinds were from Christ himself, the church has the right to change it! . . . And whosoever tries to think differently is called by the priests a heretic and sectarian. . . . Today there are very few sins in existence, they changed them into virtues. But if somebody has a sin he goes to the pope who will forgive him. And if he cannot go, he can find a drunk priest who will ask his purse to repent. . . . The Lord Jesus very modestly rode on an ass, but the pope rides on a big white horse covered with gold, in sinful luxury surrounded by nobility, and thus he goes with big glory of this world. This is truly the real anti-Christ, who opposes the Christ with his pride. God himself became so modest, but the pope, a sinful man, claimed to be successor of Christ. But only blind people can honor in him God. . . . The priest praises the martyrs in the church, but follows the rich man (from the gospel) at home. . . . Many a priest is not fit to look after cattle; how can he look after the souls, whom the Lord Jesus saved by his blood?"

### A Full-Blooded Baptist

Chelcicky according to his three chief views was a full-blooded Baptist. There is no question about his attitude toward baptism. As to his view about the separation of church and state, we Baptists were the leaders of this movement everywhere and so in Czecho-Slovakia, even before the war when we suffered because of our attitude. With regard to pacifism, we can, more than any other Protestant denomination, claim the honor, although we were always very bitterly persecuted, of never having a single Baptist who used force to spread his views or defended them by force. And we are the only Protestant denomination that can say that. Chelcicky, therefore, is ours alone.

Thus the Czecho-Slovak Baptists, having their own national Baptist tradition, can produce their own Baptist culture and typical Czecho-Slovak Baptist ideal. It is not wise to transplant one form of Christianity from one country into another; and in the Czecho-Slovak case it is not necessary. Czecho-Slovakians can learn from other Baptists of the world, but they can at the same time contribute toward the common Baptist ideal on which we all work. There is a great advantage for any Baptist body in its evangelistic effort if it is rooted somehow in the national history. And it is our great "plus" that the Baptists in almost every nation have their own tradition. Our world congresses would gain very much and would be really historical events if every Baptist group would come with its own typical experiences and thus contribute towards our common ideal. In the last years, because of inclination to ally themselves with other Christian bodies our typical Baptist color has been somehow lost. Even if we cannot help being allianced people we ought to conserve not only for history, but for the sake of Christianity, those valuable principles for which our fathers died and for which we try to live.

### In Advance of His Time

Chelcicky was born too soon and his views have only recently been appreciated. Tolstoy himself professed that Chelcicky is his great teacher and Tolstoy considered himself to be his humble disciple. Professor Iastrebov of Petrograd University (now in Prague) is the greatest expert on Chelcicky's life and teaching. And there is no wonder that our Baptist brethren in Czecho-Slovakia consider Petr Chelcicky as their great spiritual father and call their Baptist union the Union of Chelcicky. May the view of the greatest Czecho-Slovak of today, President Masaryk, be the closing words:

"In the great reformation time we produced three typical characters: Zizka, was first; second, Comenius, the great educator. Is Zizka enough for us today? Shall every one of us be a Zizka? If I study the history, if I meditate about the spirit of the Czecho-Slovak history, do I wish to be a Zizka? No! Do I wish to be a Comenius? No! Sword—Book? What do I wish to be? I desire to be a Chelcicky! Chelcicky does not wish force, but he is neither Zizka nor Comenius. Not the military offensiveness, but again not the love because of weakness—some different firmness, manhood and clearness of Chelcicky. I think therefore that we have in our history that man for whom we ought to long. The Czecho-Slovak humanity means the synthesis of Zizka and Comenius in some modern Chelcicky! This is the Czecho-Slovak idea!"

## The Crowd at the Cross of Christ

By Arthur T. Fowler

*"And sitting down they watched him there"*

HOW often we do not realize the significance of an event till it has passed! Great events pass like common things. What a pathos there is in the words, "He came unto his own, and his own received him not." Jerusalem was asleep at the time. We see the self-complacency of religious prejudice. The Pharisees and Sadducees, though opposite religious parties, would unite to destroy Jesus. To them the tragedy of Calvary was the vindication of God's righteous judgment, and in their own views substantiated, endorsed and proved. How often the effect of things are determined by the spirit in which we see them. We see only what we have capacity to see. A man without a musical ear, will not detect the fine harmonies of a masterpiece. The person with no sense of rhythm in his nature, will not appreciate the beauty of poetry. In the experiences of life and character men find the reflex reproduction of themselves. It is still true that a man's attitude toward the cross of Christ determines his life. Every man saw his own figure of Christ that day. There were those who saw and recognized the power of suffering innocence, and there were those who only saw criminal condemnation fulfilled. The ages have been watching ever since, and in one of these two classes we all find ourselves. With Christ on the cross there was a transcendent moral power and dignity. What we see in Christ so he will be to us, and so we shall be!

Calvary is the school where we learn reverence and love. It is where we are won into surrender and spiritual fellowship. It is where we find the gracious ministries of forgiveness, purification, and illumination. It is where the human finds union with the divine.

# Forward to Victory or Back to the Desert

By Robert A. Ashworth

IN the fourteenth chapter of Numbers we have described a situation that is immensely suggestive at this hour of our denominational history. Israel stands on the very border of the promised land. The spies who have surveyed it are unanimous in reporting that it is a good land, flowing with milk and honey. They have displayed some of its fruit, the foretaste of Canaan. But there are two opinions as to the possibility of possessing it. One group is despondent, its attention fixed upon the obstacles: "The people of the land are strong, and the cities are fortified and very great: moreover we saw the children of Anak there." The minority said, "Let us go up at once and possess it; for we are well able to overcome it."

However, the people rejected the counsel of these hearts of oak, and adopted that of the ten defeatists. They wavered, hung back and then retreated. They forgot the great deliverance that had been theirs, forgot their solemn vows, forgot their high destiny. They failed in the hour of their greatest opportunity. Israel fell a victim to a sad reaction and longed for Egypt. They forgot the cruel bondage and remembered only "the fish which we did eat in Egypt for nought, the cucumbers and the melons and the garlic."

### Locomotion without Progress

The consequences for this people were tragic. God decided that he could do nothing with such as they, and they and their children were sent back to wander in the wilderness for a generation, back and forth, to and fro, always on the move but never getting anywhere—locomotion without progress. The reason for the deplorable failure of the children of Israel assigned by the author of the epistle to the Hebrews is twofold: disobedience and lack of faith. In other words, they were not good enough and not big enough. God waited until a new generation arose whom he could trust, and they went into Canaan.

It is a page of history that has been often rewritten. A period of great enthusiasm is often followed by a period of reaction. Every forward movement or reform is likely to suffer from it. Both weeping and laughing philosophers have often commented upon it. Macaulay tells us that it came in England after the reformation under William and Mary. "The most just and salutary revolution," he writes, "cannot produce all the good that has been expected from it by men of uninstructed minds and sanguine tempers. Even the wisest, while it is still recent, cannot weigh quite fairly the evils which it has caused against the evils which it has removed. For the evils which it has caused are felt; and the evils which it has removed are felt no longer."

This is the situation in which men find themselves today, and we are writing today the history which is to determine the future for at least a generation. We stand today on the border of a new world, on the threshold of a better day. Never have we been so near to some of the things for which we have hoped. All agree that it is a good land that lies just beyond; but there are conflicting reports as to our ability to possess it.

> **"Well, then, as the promise of entrance is still left to us, let us be afraid of any one being judged to have missed it. For we have had the good news as well as they; only, the message they heard was of no good to them because it did not meet with faith in the hearers."**

For the world at large it is a warless world. Never has the world been nearer the fulfilment of the promise of international peace. No generation has seen so clearly the horrors of war as this generation that fought to end war. But (God forgive us!) already the cries of the maimed and dying are faint in our ears. Already war is recovering some of its glamor. America is indifferent and holds back the world. The obstacles to peace seem too great to be overcome.

For our own country it is a sober land. National prohibition was never so near as now. But the forces of reaction are at work, and even some of the friends of prohibition are in despair and talk of "light wines and beer!" They have forgotten the cruel bondage of the saloon in politics, and the degradation of womanhood and exploitation of childhood which the liquor traffic brought, and are appalled by the outbreak of lawlessness which has ensued upon the effort to enforce the law. "The evils which it (prohibition) has caused are felt; and the evils which it has removed are felt no longer."

Are we good enough and are we big enough to win the causes of prohibition and world peace? That is the question. If we are not then we must go back for at least a generation into the wilderness, "that great and terrible wilderness," "the waste, howling wilderness," to borrow scripture phrases, of the domination of the liquor traffic in America and the continuance of war, with all its horrors, in the world at large. We are deciding for ourselves and our children.

No one doubts that America will some day, that the world will some day, be free from the curse of alcoholic liquors. No one doubts that some day the promise will be fulfilled and that wars shall cease unto the ends of the earth. Will this generation put itself at the disposal of God for these great ends, or must God send it back into the wilderness and wait for another generation who will dare to do his will? Must God's plan for a better world wait for the appearance of better and bigger men?

There is another issue that is of great concern to us Baptists because we are immediately responsible for it. It is that great forward impulse of our denomination which we call the New World Movement. Let us try to visualize it, to idealize it! It means this generation's share in the progress of the kingdom of God. It is our promised land and we stand on the border of it.

Are we to fail in it? Look behind at the wilderness from which the New World Movement brought us forth—inadequate giving, competition and conflict of denominational interests and the lack of a unified purpose. Are we to be sent back there to wander there for another generation?

"Thus we see it was owing to unbelief that they could not enter." If we fail it will be not because of any one of the many reasons that have been assigned, not because of lack of financial resources, nor because of theological differences within the denomination.

Nor will it be because of deliberate infidelity to our promise. Such a spirit is sporadic. I have read of those who have cancelled their pledges for reasons of self-interest. They must be few. I have read of a minister who counselled his church that their pledges might be disregarded since they wanted to do something else with the money—I have forgotten what. It is that sort of thing that makes the church a scandal in the eyes of the honest sceptic, and makes the Christian man hang his head in shame!

### Raising Elephants

No, it will not be for any such reasons if we fail. It will be for sheer lack of imagination. A friend told me the other day of his sister's six-year-old boy who announced his determination, when he grew up, to raise elephants for a livelihood. He had heard about elephants and had seen pictures of them and his ambition was aroused. Then the circus came to town and his mother took the little fellow to the railroad to see the animals. And the first animal that came down the gang-plank was an elephant. When the boy saw it his eyes stuck out like saucers, and he ran for the fence and was half-way across the field before his mother could catch him! At Denver, where the New World Movement was started, the denomination determined to raise elephants. It was not too great an enterprise, in view of our resources, in view of the needs. But when the denomination actually saw an elephant, realized what "a hundred million dollars" really is, many climbed the fence and started for the woods, and they have been running ever since. Their imagination had betrayed them. It was not equal to the demand they had made upon it.

We do not doubt but that the day will come when a hundred millions in five years for the great missionary and educational enterprises of the denomination will seem insufficient and will be far surpassed. The immediate question is, where will this generation spend its days? Are we to turn back now to wander in the wilderness for forty years until our children shall grow up to take God at his word and enter in?

The question has not yet been answered. It is not yet too late to enter in. But it is a solemn warning that the author of the epistle to the Hebrews issues to his generation, and it might have been spoken to us: "Well, then, as the promise of entrance is still left to us, let us be afraid of any one being judged to have missed it. For we have had the good news as well as they; only, the message they heard was of no good to them, because it did not meet with faith in the hearers." Are we good enough and are we big enough to enter in?

# The Baptist Churches of Atlantic City and Vicinity

BY J. L. KEITH MACLEOD

### Atlantic City First Church

STANDING on one of the busy avenues of Atlantic City, within three blocks of the Pennsylvania station, and in the heart of the hotel section, is the First Church, which is the uptown convention church.

It has the sign of the cross outside the door, and inside as well. The edifice is not the most handsome, in fact it is overshadowed by a beautiful Episcopal church, as well as a fine building which is the property of the First Presbyterian Church. Nevertheless, for work as well as for a growing influence in this city of pleasure seekers, the First Church is doing through its pastor and his wife, Rev. and Mrs. Vernon Hinson Howlett, and its loyal, cooperative people, a magnificent work. Its services are attended by people from every part of the world, and all go away with the sweetest recollections of their visit to this house of worship. For nearly forty-four years this church has stood with its light and testimony, in what is so commonly called the "playground of the world." As one walks the boardwalk, or the avenues he is constantly reminded of the genius of man and his achievement. That is perhaps true of most cities, but it is peculiarly so of this at-one-time swamp and sand dunes. Such an atmosphere and the places that stand for the things of the spirit should be able to bring to the panting heart of a restless humanity those messages, and idealisms that come from the contact with Jesus Christ. It is in this way and many more that the First Church is trying to meet the needs of the men, whether they be week-end visitors, or sojourners for some time.

Rev. V. H. Howlett is now in the eighth year of his pastorate.

For nearly ten years Dr. Thomas J. Cross was pastor of this church. The one of which he is now pastor, he started during his ministry in the First Church.

### Chelsea Church, Atlantic City

"What hath God wrought" might aptly be the inscription over this church. The God who doeth wonders has always his instruments to do his will and work. In this respect he has wrought mightily by and through Dr. Thomas J. Cross and his devoted wife, who have unselfishly given of their lives to this work. Dr. Cross has had two pastorates, one of over ten years with the First Church and now for nearly twelve years the beloved pastor of Chelsea Church.

He was recalled to a work that would have crushed many another man. Everything seemed in a hopeless condition. He had thirty-nine on the roll, law suits were looming, and a $30,000 debt was on the building. The front and ground was there, but, to use a speaker's description, "They had a Queen Mary's front but a Queen Anne's back."

The persistence and enthusiasm of the pastor brought the church to its feet, and from thence to a place of power. Today there stands erected a



THE CHELSEA CHURCH BUILDING

building that is valued at $150,000—one of the most beautiful houses of worship in America. In clearing the debt, over $50,000 has been paid and the church is looking forward to the completion of its goal which is now about $24,000. With all the calls for their own needs, the church has grown more and more to have Christ's vision for the world, giving nobly to the New World Movement and supporting a native missionary in India, and one in China. Recently one of the members gave a scholarship for any of the young men who desired to train for the ministry.

Honors have come lately to both the pastor and his wife. On June 7, 1920, the Temple University trustees of Philadelphia authorized Dr. Russell H. Conwell to bestow the honor of Doctor of Divinity upon Rev. Thomas J. Cross. It was unique in that it was conferred on him in the church of his achievements. The other was the one he missed, most fortunately for him to be afterwards repeated, namely the visit of President Harding to Chelsea Church while visiting Atlantic City. His first visit was made on the morning of Sept. 11, 1921.

Doctor Cross had arranged with his friend, J. L. Keith MacLeod, of Pleasantville, to preach that day. President Harding wanted to go to the Baptist Church and so word was sent about an hour beforehand while the preacher of the morning had some fifteen minutes to get used to this tremendous new experience. The pew President Harding and Mrs. Harding and Mrs. Hoover occupied was set apart on Armistice Day, Nov. 11, 1921. A return visit was made when on Mother's Day of 1922, President Harding and Mrs. Harding occupied the pew they had sat in on their first visit. To the delight of all his friends, Doctor Cross was in his pulpit and at the close was warmly thanked by the president and his wife for his message. Mrs. Cross also shared in the honors of the day.

### Ocean City First Church

Seven miles south of Atlantic City is an island eight miles long and one mile wide where is located Ocean City—"the greatest family resort of America."

Into this city about twenty-five years ago a Baptist missionary came and started a small Baptist cause. The work grew to such an extent that a building was erected and regular services held for about ten years, when the church was dissolved. During the active period of the church quite a number were baptized and started in the Christian life. One of the number was Rev. Roberts S. Wallis who was graduated from Colgate and became a missionary to India. He is now pastor of the church at Malone, N. Y. The twenty-fifth anniversary of his baptism was celebrated on Easter.

After five years of no services, some faithful Baptists reopened a New Testament testimony in Ocean City. Here Rev. Marple Lewis worked and labored with success. He inaugurated the famous board-walk meeting which attracted thousands through the summer. It is computed that 30,000 heard the gospel of Jesus Christ by those meetings.

Baptists come from all over the states; they either visit or own their homes. Last summer Rev. M. G. Buck, who has lately gone to Ocean City, had twenty-seven states and seven different countries represented in the gathering. Mr. Buck is kept busy hunting up the new Baptists who are buying homes in Ocean City. Plans are under way for the erection of a new building which will cost $50,000 to $60,000. More than half of this amount has been subscribed. It is expected to have it completed in 1924 which will give the society an up-to-date plant, which will be, including parsonage, worth $100,000.

### Baptist Churches of the Mainland

Methodism seems to be indigenous to the soil in these parts, since the days of Bishop Asbury in the early eighties, when he went along these New Jersey roads planting Methodist churches here and there with apostolic zeal which has stayed with whole sections till this hour. In the Mainland Ministerial Union, fifteen of the twenty churches represented are Methodist. This soil was no easy one for Baptists who were more than ultra individualists; as a result the Baptist cause has never been of the great or flourishing order. This in part explains the smallness of the numbers of Baptists along the shore road and Ocean City. It is also reflected in the history of each of the mainland churches.

It is the belief of many that a new day has dawned for the local Baptist churches of these parts.

### Seaview Church

Seaview is five miles from Pleasantville. The Baptists first organized in the year 1881. In common with all these parts in the immediate vicinity of Atlantic City things have begun to grow

and are growing. The coming of Rev. R. B. Mahoney over two years ago has resulted in something little short of a revolution. With some new consecrated Baptists and a loyal following of the old, the church was transformed from dismal gloom to happy cheerfulness. The spiritual work has been kept in the forefront. The people are striving to keep step with the material progress of the community and this has been shown in providing a handsome parsonage at the cost of $6,200 of which nearly $4,000 has been paid. The pastor, Rev. R. B. Mahoney, is president of the Mainland Ministerial Union.

### Pleasantville Church

This church is thirty-five years old, and is situated five miles from the boardwalk of Atlantic City. It started through the solid conviction of five believers who wanted a New Testament order of things in life and practice, so they started a Baptist church. To say they were not popular is more than a truism. The story of their struggles is repeated in a thousand instances. To the humble consecrated souls is the present place of worship largely due. From its start it has always had the missionary interest at heart. In the pre-New World Movement days, it stood third in the state of New Jersey in per capita giving. The almost grave fault was that it somehow did not think in terms of its own constituency.

The home base was negelected, and no preparation made for the rising generation. For its membership this church outstrips any other. This stewardship is largely the work of the late Rev. S. R. Stratten, who served the church in two terms of about sixteen years.

Over four years ago the present pastor assumed charge. The gifts side has continued to grow. The membership is about 100. The church had never a greater opportunity than it has in these times. To see the tremendous possibilities of the future and to direct them to the minds and hearts, and especially the wills, of the people, seems a peculiar charge for the pastor of the church, to which he is giving his whole soul. The church has a recognized standing both in the community and in Atlantic City.



J. L. KEITH MACLEOD, PASTOR PLEASANTVILLE CHURCH

The pastor of the church is secretary of two strong ministerial unions, which affect over fifty miles of territory—the Mainland Ministerial Union, and the Joint-Conference of the Mainland and the Atlantic City Unions.

There is no reason why with a modern place of worship, and equipment for the Bible school, that the church should not grow in power and in usefulness.

# The History of Atlantic City

### Early Days

ABSECON ISLAND is much older than the city that has arisen upon its sand dunes. The island is ten miles long with bays and marshes between it and the main land. There is a worthwhile combination—the ozone of the sea, and the pines of the mainland, five miles across the meadows and salt waters.

The word Absecomi, the name the Indians used, denoted "little seawater." As one looks to the west he understands the significance. The Indians have a story that the earliest settlers came in the year 458 A. D. They were called by the name of Scheyichtians. They were supposed to be descendants of Chinese navigators who were said to have penetrated the forests of North America.

In 1645 English and Irish settlers came from Long Island and settled in these parts. They were followed by the Dutch who sailed up one of the numerous bays and called it Eyre Haven or, as it is known today, Egg Harbor Bay. The red men grew less as the white men came in to settle. To the credit of the white men in these parts be it said they dealt fairly with the Indians and had no trouble whatsoever. The first large purchase of land was when around 1700, Thomas Budd sold to one of Queen Elizabeth's doctors, Doctor Core of London, England, 15,000 acres on the east side of Egg Harbor Bay, for $6,000. At that time it was thought it might be convenient for a whaling depot. The first permanent settler was Jeremiah Leeds who bought land on the island in 1795 and built his home in 1800. He grew grain on the sand hills and lived on wild duck and fish. The land was bought at 40 cents an acre. The island did not grow much till about fifty years ago when a glass merchant thought he saw possibilities.



R. B. MAHONEY, PASTOR SEAVIEW CHURCH

To Samuel Richards, more than to any other man, does the modern Atlantic City owe its existence. He had a survey made for a railroad. Richard Osborne was the engineer and he made a survey from Camden to Absecon Island. To him is the credit of the name Atlantic City. The sale of land was made at the price of $17.50 an acre. The first train ran July, 1854. The Reading railroad took over the line in 1879 while the Pennsylvania railroad, under the West Jersey, made their line to Atlantic City in 1880. The route by the Delaware bridge was opened in April, 1896.

### Beginning of Atlantic City

The real beginning of Atlantic City was in the year of 1854, though it was twenty years later that it was thought of as a winter resort. It is to the credit of some Philadelphia doctors that Atlantic City came into fame. They discovered for certain patients a quality in the air that was of inestimable value for the building up of the human body.

Its easy access from Philadelphia and from New York City without a change has given it an advantage over many places. Atlantic City has well been named, the "magnet of the Atlantic," as well as the "playground of the world."

### Its Charm

The air is mild and dry. The Gulf Stream strikes on its westerly course about two miles above the city. A scene of beauty has been made out of the sand and brush by nature. Man has made for it a riot of color and a wealth of beauty unsurpassed anywhere.

It is a city of positive delights, where life can find its copious renewals; a relaxation of mind and body; a place of leisure and of freedom from the fretting cares of life. The "board walk" is the promenade, where each contributes his share to the ever-marching crowd. The beach is the children's paradise, and the bathers' delight. The Gulf Stream is said to make a decided difference to the temperature of the water.

### City of the Living

Atlantic City is the city of the living. It has no cemetery. The silent city of its dead lies on the mainland in Pleasantville.

### The Present Day Facts of Atlantic City

It is estimated that 20,000,000 visitors come to Atlantic City every year. The permanent population is about 80,000. The suburb of Ventnor has a population of about 5,000, 4,000 of whom were former residents of Philadelphia. The boardwalk today is sixty feet wide and stretches eight miles long. It is the promenade de luxe. From the board walk running into the ocean are six piers all devoted to pleasure.

There are over 1,000 hotels and small boarding houses that cater to all classes The hotels on the beach front stand proudly facing the ocean. They are the marvel of man's ingenuity and rare skill, for every foundation had to be made by the work of man. The hotel structures

cost in many cases between $5,000,000 and $10,000,000. The real estate is estimated to be worth $200,000,000.

The white Protestant churches number seventeen. The Methodists have the majority—both branches, six; Presbyterian, four; Episcopal, four; Baptist, two; Congregational, one.

The growth of Atlantic City is phenomenal and the towns lying around the bays are feeling it. Pleasantville is the gateway to Atlantic City. The boulevard leads across the meadows and in twelve minutes one is landed by car at the famous board walk. In eight years the population has increased from 5,000 to 10,000.

In the confines of the convention there are five Baptist churches, two on the island, two on the mainland, and one in Ocean City. The total membership will probably not reach the 1,000 mark, but an influence beyond their numbers is being exerted.

## The Mainland or Shore Line

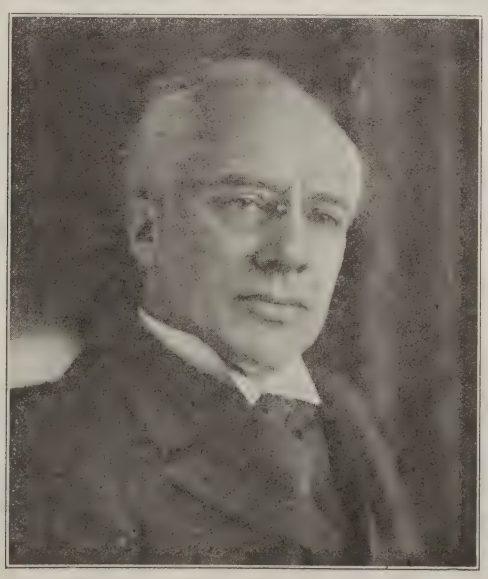
THE mainland or shore line, as it has been called, is five miles from the island upon which Atlantic City is built. The little places felt only the faintest ripple on the passing stream of humanity. The legions might thunder past and go on their way, but why should they care? For years the mainland towns were hardly affected by the increasing rush to Atlantic City. They slept in dull contentment in things as they were. Life was for the most part even and uneventful, as they planted either their seed for garden produce, or oyster beds in the bay for market. The cosmopolitan spirit mattered nothing to those whose security lay in being undisturbed. It is within the last decade that the ever-widening movements of humanity affected the shore line. As Atlantic City began to grow the demand for labor increased and mechanics came to live where there was transportation and built their homes. For years this state of things continued.

Then came the automobile and state roads. The real awakening followed. Discovery of a nearness of access became a vital factor of progress. The benefits of Atlantic City plus the benefits of pine air mingling with salt breezes, made a visitor become a homemaker in these parts. Year by year the increased traffic because of the automobile has made the people find out places that a few years ago were counted remote from the point of vantage.

Two main arteries lead to Atlantic City. Three years ago the White Horse Pike was opened from Philadelphia. It is a state road and is in first-class condition. It runs to Absecon and thence to Atlantic City over an unpaved (as yet) boulevard, entering beside the City Hall at Atlantic avenue.

The other road is also a state road. Automobiles from the south from Penn's Grove, or Philadelphia go by May's Landing, to Pleasantville and thence by a well-paved boulevard to the city by the sea. Over a thousand autos pass a given point towards the Atlantic City boulevard on the week-ends during summer. For the last three years, winter traffic has been exceedingly heavy. This remarkable growth is seen all the way from Absecon to Somers Point, a distance of eight or nine miles. To get one of the most delightful impressions of Atlantic City, a visitor ought to go along the short line by auto or suburban trolley and see Atlantic City in the golden setting sun across Lake's Bay. The roofs of the Traymore Hotel and the Marlborough-Blenheim gleaming and sparkling in the quiet waters, is a sight the visitor will never forget. Pleasantville is the largest town on the shore road. It has grown from 2,000 inhabitants twenty years ago, to a population of nearly 10,000.

There are homes all the way to Somers Point which are a credit to those who built them.



THOMAS J. CROSS, PASTOR CHELSEA CHURCH

There are three golf clubs on the mainland. Up Absecon way, there is a golf club that is called the Millionaire's Golf Club. Rumor has it they pay the small sum of $1,000 a year for membership. There are two at the other end of the shore line, beautifully situated. One is the Northfield Golf Club, which is considered an excellent course.

The other trip that allows the visitors a view of the inner section of the country and crosses Egg Harbor Bay is to Ocean City. The fast shore electric has a twenty-minute service to Ocean City, the growing sister city of Atlantic. It is a beautiful ride on a summer day or evening. Ocean City is one of the dignified conservative cities that are springing up along the shore. While everything is open in Atlantic, things are decidedly closed in Ocean City. It was originally a great Methodist camp-meeting ground, and it has, despite all attempts otherwise, held to that solid goodness that really makes for character. The Lord's day is a day of rest, and only business that is absolutely necessary for the feeding of the body is allowed permission to open at specific hours.

Ocean City is also undergoing a change as the summer residents are more and more becoming all-the-year home dwellers. This last year the collection of toll was done away with, as the state has taken over the bridge. This should make for greater growth. Many of the city's best buildings were designed by the chairman of the information and registration committee, Vivian B. Smith, architect, Atlantic City, who is a son-in-law of Dr. Thomas Cross, of the Chelsea Church.

### Local Committee of Arrangements for N. B. C.

Reception Committee: Mr. Thomas Newell, chairman; Mrs. Thomas Cross, Rev. V. H. Howlett.

Information and Registration: Mr. Vivian B. Smith, chairman; Mr. Harry E. Pennet, Mrs. H. J. Fielder.

Entertainment: Mr. Thomas C. Newell, chairman; Mrs. George Francis, Mrs. Oscar P. Johnson.

Ushers: Mr. Edward Blood, chairman; Mr. George H. Benson, Mr. Walter Hunt.

Publicity: Mr. H. R. Cloud, chairman; Mrs. F. S. Gore, Mr. J. H. Brick, Ocean City.

Women's Work: Mrs. L. B. Off, Mrs. V. B. Smith, Mrs. J. L. Keith MacLeod, Mrs. R. B. Mahoney, Seaview; Mrs. M. G. Buck, Ocean City; Mrs. G. L. Gower, Mrs. J. F. Massie.

Evangelistic: Rev. M. G. Buck, chairman; Rev. R. B. Mahoney, Rev. E. E. Tyson.

Pulpit Supply: Rev. J. L. Keith MacLeod, chairman; Mr. Charles Carey, Mr. J. C. Reed.

Meeting Place: Mr. J. T. Key, Mr. Raymond C. Bowen, Mr. John Baungarthe.

Printing: Mr. Hermann Fulder, chairman; Mr. Horace H. Sharp, Mr. J. F. Pedrick.

Music: Mr. W. W. Dare, chairman; Dr. A. F. Massie, Mrs. Walter C. Brick.

Side Trips: Mr. Walter Eshback, chairman; Mr. Frank Adams, Mr. George Francis.

Transportation: Mr. Alvie H. Morris, Mr. Clarence Pedrick, Mr. William M. Merz.

Exhibits: Mr. Harry S. Meyers, Mr. Charles Snyder, Mr. Samuel Walkey.

# Program of the Northern Baptist Convention

*Atlantic City, New Jersey, May 23 to May 29, 1923*

**Convention motto: "Thy kingdom come." Convention text: Matthew 6:10**

**Wednesday, May 23**

Morning
9:30 Singing, "Coronation."
9:40 Prayer
9:45 Report of Executive Committee and appointment of Enrolment Committee and Committee on Arrangements
10:00 President's address; Rev. Frederick E. Taylor, Indiana
10:30 Singing, "Joy to the World"
10:40 Key-note address; "Thy Kingdom Come," Pres. W. H. P. Faunce, Rhode Island
11:20 The convention in prayer
11:30 Business and announcements
11:40 Adjournment for organization of state delegates

Afternoon
2:00 Singing and prayer
2:15 Convention business
Committee on Nominations from states
2:45 Address: "Not in Word But in Power," Rev. A. A. Shaw, New York
3:15 The convention in prayer
3:30 Convention business:
Report of the Finance Committee
Report of other committees
5:00 Adjournment

Evening
7:30 Evening worship, led by Rev. S. P. Shaw, South Dakota
8:00 Address, "The New Crusade," Rev. John Snape, California
8:30 Address, "Realizing the Ideal," Rev. James McGee, Connecticut
9:00 Singing and benediction

**Thursday, May 24**

Morning
9:00 Morning worship and mission study
9:45 Home Mission Societies
Business
Presentation of the printed report of the Home Mission Societies
Résumé of the accomplishments of the year, American Baptist Home Mission Society, Rev. Frank A. Smith, New Jersey
Résumé of the accomplishments of the year, Woman's American Baptist Home Mission Society, Mrs. O. R. Judd
Address, "Indian Education"
Address, "Christian Centers," Mr. John M. Hestenes
11:45 Bible Exposition, Rev. Samuel M. Lindsay, Massachusetts
12:30 Adjournment

Afternoon
2:00 Singing and prayer
2:15 Home Mission Societies
Address, "Home Missions in the West," Rev. G. Clifford Cress, Montana
"Address, "Serving the Rural Community"
Address, "School Work in Santa Ana, Salvador, Central America"
Address, "City Work Among Foreign Speaking Peoples," Mr. J. Novotny, Prof. I. V. Neprash, Dr. Eleanor A. Campbell
4:30 Convention business
5:30 Adjournment

Evening
7:30 Evening worship, led by Rev. Benjamin Otto, Illinois
7:45 "Christianizing Industrial and Business Relations," Dr. Worth M. Tippy
"Christianizing Race Relations," Dr. M. Ashby Jones; Mrs. Luke Johnson
9:00 Singing and benediction

**Friday, May 25**

Morning
9:45 Woman's American Baptist Foreign Mission Society, Mrs. W. A. Montgomery, presiding
Business
Presentation of report
Address, by Mrs. W. A. Montgomery, president of the society (25 minutes)
10:45 American Baptist Foreign Mission Society, Dr. W. S. Abernethy, presiding
Business
Presentation of report
Address, Annual Review of the Work of the Society, by Prof. Frederick L. Anderson, D. D. (25 minutes) chairman of the board of managers
11:10 American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society
Joint session
Brief addresses by the following: Miss Linnie M. Holbrook of Assam
J. T. Proctor, D. D., of East China
11:45 Bible Exposition, Rev. Samuel M. Lindsay, Massachusetts

Afternoon
2:00 American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society
Joint session, Mrs. W. A. Montgomery, presiding
Brief address by missionaries (10 minutes each)
Rev. J. H. Oxrieder of Bengal-Orissa
Miss Clarissa A. Hewey of East China
Rev. Charles Rutherford of South India
Miss Margaret Suman of the Philippine Islands
Mr. J. E. Moncrieff of West China
Catharine L. Mabie, M. D., of Belgian Congo
Rev. G. J. Geis of the Philippine Islands
Rev. C. E. Chaney of Burma
Introduction of Oriental students
Address by K. Imai of Japan interpreted by Dr. H. B. Benninghoff
4:30 Convention business

Evening
7:30 Evening worship, Rev. L. J. Velte, Minnesota
7:45 Presentation of newly appointed outgoing missionaries
8:45 Addresses by the following:
Dr. C. Y. Chen of China
Mr. Daniel Swamidoss of India
9:30 Adjournment

**Saturday, May 26**

Morning
9:00 Morning worship and mission study
9:45 Convention business
Report, General Board of Promotion
11:45 Report of Nominating Committee
12:30 Adjournment

Afternoon
2:00 Singing and prayer
2:30 Missionary pageant
3:30 Sectional conferences: Religious Education; City Missions; Stewardship; Social Service; Young Women's Work; World Wide Guide; Children's World Crusade
5:30 Adjournment

Evening
7:30 Laymen and Brotherhood Program
Women's Program

**Sunday, May 27**

Morning
10:00 Praise and prayer meeting
11:00 Convention sermon, Rev. W. W. Bustard, Ohio

Afternoon
3:00 Praise service
3:30 Address, "Youth's Obligation," Rev. C. Wallace Petty
Address, "Youth's Response"

Evening
7:30 Evening worship, led by Rev. Ambrose M. Bailey, Washington
8:00 Address, "The Call of the Hour," Rev. Harold C. Phillips, New York
8:30 Address, Rev. J. Whitcomb Brougher, California
9:00 Song and benediction

**Monday, May 28**

Morning
9:00 Morning worship and mission study
9:45 Convention business
Election of officers
Reports:
Ministers' and Missionaries' Benefit Board; Board of Education; Committee on Resolutions; Social Service
11:15 Report of the Publication Society
11:45 Bible Exposition, Rev. F. E. Eden, Colorado
12:30 Adjournment

Afternoon
2:00 Song service and devotional exercises
2:10 Address, "Ninety and Nine," Rev. W. Quay Rosselle, Massachusetts
2:40 Introduction of workers in the Bible and Field Department
3:10 Address: "Missionary Education," Rev. W. A. Hill, New York
3:40 Introduction of directors and workers of Religious Education

(*Continued on page* 413)

# The Boy and the Scout Program

*The boy is a bundle of possibilities, of inherent tendencies and capabilites—a candidate for character.*

By W. F. Bostick

THE boy problem is so big, with so many phases, that in one short article, one can only hit the high spots. Its importance is paramount, for in influencing youth, we are determining the future history of the community, of the nation and of the world. The boy problem is no boy's problem: it is a challenge to the best that is in us, of mental understanding, of sympathetic cooperation, of tact and patience. This difficulty of the problem needs to be appreciated to give us the right sense of values in life. If mothers had spent less mental energy on whist, on styles, and on crochet patterns; less time on the material parts of the house and more on the real spirit of the home; less attention to dust on furniture and more to the germs of moral and social disorder in their children, we would today have a far higher type of citizenship. The father's task of providing food, clothing, and shelter for his family is simple because it is so tangible as compared with providing the right direction to his children's lives. Living for one's children is far easier than living with them. "What does your father do for you?" was asked a certain boy. "I never had a father," said the boy. "Oh, is he dead?" was the kindly inquiry. "No, my father is a Shriner." So with the expansion of motherhood out of the home, and the shrinkage of fatherhood in the home, there are far more orphans than are registered in orphan asylums.

### Physical Vigor a Basis

In tackling this problem, the first requisite is a clear understanding of the ideals we want for our boys, that is, the goal of the training. No better boiled-down statement can be found than of the Scouts, "physically strong, mentally awake, and morally straight." Physical vigor is a necessary basis for all other kinds of achievement as well as for mere enjoyment of life. The physical examinations for the draft revealed that 35 per cent of the young men of the age who should enjoy the best of health were physically incapacitated by defects or diseases most of which could either have been cured or prevented when they were growing boys. Doctor Evans, of the *Chicago Tribune* force, in a recent address said that the emphasis today was being put upon positive health, that is, the increasing of immunity to disease by the building up of strong physique and pure blood. Surely no program is any better fitted to do this for the growing boy than that of the Scouts with their out-of-door activities all the year around. Mental awakeness is not a matter of mere school book knowledge: it is a matter of bringing that information effectively into play in a certain situation or crisis or in the continuous problem of earning a living. No better service can one render to the times and to the future than to be a transmitter of pure blood and high ideals.

A certain mother, when invited to a scientific course in child training cynically smiled, and said, "Why, I don't need to attend any course like that. Don't I know what I want my boy to be?" Of course, all there is to the problem is to know what kind of a boy you want yours to be, and tell the boy to go to it, and he goes—only he doesn't. The scripture about "bringing up a child in the way he should go" is still true except that the "bringing up" is far more complicated than it sounds.

There are certain wrong conceptions, which educators and parents in the past have consciously or unconsciously had, that are responsible for wrong methods. They have thought a boy or girl was a blank sheet upon which to write nice moral sentiments. To use that analogy at all, we ought to say that parts of writing in invisible ink are continually showing up. Nor is he an empty cask to be filled. He seems so in the matter of food, but not mentally or morally. Neither is he mere plastic clay or marble to be chiseled upon, which it is necessary only to press long enough, and work hard enough to get results. The boy is not a little man, a vest-pocket edition of one, either mentally, physically, or morally. Nor is he totally depraved as the old Puritans thought.

But he *is* a bundle of possibilities, of inherent tendencies and capabilities, a candidate for character. With this general conception then, training the boy is a matter of the development and direction given these tendencies. Not surgery is to be used on the various instincts, but hygiene; not impression, but expression. If the fighting instinct, for example, is forcibly crushed, the boy becomes a coward; if allowed to grow wild, the boy becomes a bully; if rightly trained, he becomes a strong self-controlled man of will who uses his fighting instinct against the wrongs and evils of society. A tadpole has a tail which disappears by being absorbed as the wiggler becomes a full grown frog. If this tail were cut off, the frog would not develop properly. So, many a crude trait in the boy, the various forms of his mischief, for instance, are destined to disappear later, being absorbed into his well rounded make-up. But if this trait is forcibly crushed just because we do not see the immediate use of it, we leave the boy deficient in some respect. If a man is made out of the dust of the earth, the boy is made out of the dust plus electricity. The right direction of this electricity is the problem.

These various instincts and tendencies must be anticipated, and given their direction early. Horace Mann said, "Where anything is growing, one former is worth a thousand reformers." The Scout program gives the chance for the expression of many of these boy's instincts which he cannot have an outlet for within the four walls of his home, church or school.

Preoccupation with things wholesome is a big part of the problem of directing these tendencies. A new affection has a strong expulsive power; but the question is, what kind of new affections shall our boys have? This question is well symbolized in the contrast between Ulysses and Orpheus. Ulysses, when he knew he was nearing the sweet singing Sirens, stopped up his sailors' ears and had himself tied to the mast to keep his crew and himself from the fate of other sailors. But Orpheus, as his vessel approached, played such beautiful music that he and his sailors were not tempted to jump overboard. The last battle of civilization is the purposeful employment of leisure time. It is estimated that every boy, after sleeping, eating, attending school and church, and doing home chores, has every year 3,000 leisure hours. Often character is formed more by what he does during those leisure hours than in the time spent in school.

### A Blessing or a Curse

The working day is being shortened in all industries, increasing the man's leisure time. If he has been trained as a boy to use this for "re-creation" not for dissipation, this increased leisure will be a blessing, otherwise it may be more of a curse. Then, industry today is so specialized that each man uses at his work only a small proportion of his muscles or his faculties. His recreation should be such as to bring into play these many neglected parts of the body and mind. The Scout organization's plan for the employment of a boy's leisure time is enticing, varied and purposeful. It includes study and practice in order to attain skill and pass tests in many branches; week-end hikes, weekly troop meetings and summer camping periods. "It is wonderful the way my boy digs into his Scout book whenever he has spare time," said a father recently. It is not wonderful at all for the Boy Scout manual is the most popular boys' book in the world.

## The Withered Hand

*ONE Sabbath day, long years ago.*
*The Master taught both friend and foe.*
*A certain man was in that band*
*Who labored with a withered hand.*
*The Master said to him at length,*
*"Stretch forth thy hand, receive thy strength."*
*He stretched it forth; in glad surprise,*
*The hand was healed before their eyes.*

*Though many years have passed since then*
*This tragic bane is still with men.*
*Through lack of use, the hand hangs down*
*That should have won the giver's crown.*
*The cry for help from mission lands*
*Comes loud and clear for willing hands*
*To furnish gold with which to send*
*The "gift of love" from end to end*
*Of this old world, whose souls are lost*
*For lack of funds to pay the cost.*

*Oh, church of God, why suffer still*
*With withered hands against God's will?*
*For he would have you strong and brave*
*To meet the task, the world to save.*
*The Master speaks yet once again,*
*"Stretch forth thy hands," ye sons of men,*
*Give of your best; give of your gold.*
*The gospel story must be told*
*To all the peoples of the earth*
*Of God's great love, its boundless worth."*
*Ye sons of God, list to his voice,*
*And make the sons of earth rejoice.*

While we need to know intimately the boy we are most interested in, we must know the characteristics of boys in general, remembering that there are always some individual differences, and also that development is not always a matter of age.

Before the age of six, many habits of thinking and acting have been formed. Unconsciously the child has absorbed the atmosphere of the home, of courtesy, of unselfishness, of mutual cooperation or perhaps the opposite. A father asked how he could gain the confidence of his fifteen-year-old boy. The reply was, "You are just fifteen years too late." Up to nine, the child is individualistic in his games, as shown in playing tops and marbles. From nine to twelve he memorizes most easily; he is fact-hungry; he is a young packrat as the contents of his pockets show; the reading craze begins with its great opportunities as well as dangers. The danger of the "Diamond Dick" type of stories as well as of many movies is in the identification of immoral conduct with a courageous spirit. He begins to be a hero-worshiper: his hero is a character of a book or a movie, some man whom he knows, or the boy leader of his own gang. The hero is always one who succeeds in doing great things. Fortunate is the boy whose hero is a man who not only can do big things in the physical realm but who has won the biggest battles in the moral realm.

### The Problematic Period

But the period of thirteen to sixteen is the most problematic, the most potent for good or ill. This age has the largest number of first committments of crime. During these years, eight out of every ten boys drop out of Sunday school. Two pictures, vivid in contrast and startling in significance, come to me from the Omaha mob riot when a negro was lynched, the court house and its priceless records burned: one picture is that of the fiendish surging mob composed mostly of youths under twenty-two, led by a high-school boy; the other picture is that of a Scout, who noted the absence of the traffic cop and the danger from congestion at Sixteenth and Farnam streets, the busiest intersection in that city, and with whistle clenched between his teeth bravely faced for hours a veritable hurricane of street cars, autos, pedestrians and rioters, taking the place of the most expert traffic conductor of the police force, preventing accidents in that place on that wild bloody night.

This time above all is the gang time. Just as individuals in a mob act differently than when alone, so the boy in his "bunch" can go either to heights or depths he is incapable of alone. The strength of this gang instinct is shown in the 80,000 answers from boys to a certain questionnaire on Sunday-school attendance. The most frequent reason given for not attending Sunday school was that the bunch didn't go there, and the greatest reason for continuing in Sunday school was that the bunch did go. What the parents want a boy to do at this time often counts for very little; it is what the gang thinks and does. So effectively is the Scout program designed to direct rightly the gang spirit of this age, that Judge Ben Lindsey said: "If the Boy Scout movement would be properly supported and managed, it would do away with the Juvenile Court." The Scouts are organized into troops; each troop has four patrols of eight boys. Each patrol has a patrol leader and an assistant leader, thus developing leadership. The Scouts are not arbitrarily divided into patrols, but as far as possible, they are put into patrols with boys with whom they already associate. Thus the patrol system in the organization of Boy Scouts is based on a sound social instinct—the gang spirit. Boys will clique and gang together: to control the boy you must control the gang.

This gang spirit in Scouting is not crushed nor allowed to go wild, but is directed in purposeful activities, giving chance for self-government and for living and working together—and what is this but training in citizenship and democracy?

The lure of adventure and the call of the wild is strong within the young savage. More boys run away from home at this period than at any other. The remedy is periods of camping, hikes, giving them a chance to "rough it."

## Our Heritage

By Lyra E. Benedict

I HAVE a heritage over the Range,
In a kingdom I'm striving to seek;
Where the souls of those who have suffered
Are not crushed by the thought of defeat.

Lost trails of strivings and yearnings
Stretch outward for many a mile—
Past Peaceful Valley where conscience has slumbered,
Over abysses where we all fall.

To the first snow of the mountains we struggle,
Knowing each peak that we gain
Brings us closer to God and his kingdom,
Into our heritage over the Range.

### His Hobby

The boy's hobby is the key to the choice of a vocation. Here we should put him in touch with a large enough field of endeavor to give him plenty of chance for both a suitable and an early choice of life work. George M. Reynolds, Chicago banker, said that he attributed his success to the early choice of a vocation for which he was fitted. There are fifty-nine different subjects in which Scouts can train for proficiency and receive merit badges. These are designed to help the boy pick out what he is cut out for in life.

Up to the age of twelve, most boys will accept commands. But at fourteen, a boy cannot be commanded. Authority must not be on the perpendicular but on the horizontal. He resents being preached at or down to, but welcomes the one who works with him and says, "Suppose we try this; let's see if we cannot reason this thing out."

The question of whether or not sex instruction should be given at all is out-of-date. The question is when, by whom and how. It should be given all the way from the child's earliest naive inquiries up through the various stages, suiting the instruction to the particular need and age. The parents as the source of life should welcome the opportunity to weave an extra cord of understanding and confidence between themselves and their children by imparting with the personal touch of intimate conversation the secrets of life.

The religious nature of the boy is too big a subject to be more than lightly touched upon here. The fact that the greatest number of conversions and acquisitions to Protestant churches as well as the largest losses from the Sunday school occur in the period from twelve to sixteen proves that right here is the most important fork in the whole road. In general, the fault of the Protestant church and Sunday school is that it has been and still is too largely geared to suit the adults, mostly mature Christians who pay the bills. This is true of the training of the minister, the use of his time as a pastor in "manicuring the fingernails of saints," of the arrangement of the church, and of the trend of the whole program. Then later they waste time, money, and emotional energy trying to reform what ought to have been formed.

### The Gang Spirit

Its increasing emphasis on the personality and training of teachers, the material and means of instruction, the equipment and building arrangement needs still the recognition of the gang spirit as the biggest factor in either holding or losing the boy. The Catholic church has a true psychological basis for its long-standing emphasis of forming while the individual is growing, yet it, too, realizes the added hold it has on the boy by using the Boy Scout organization. Yet in all matters of faith, the Scout is under the guidance of his own church. Churches of all denominations have indorsed in word and action the Boy Scout movement. A Scout is taught to be reverent and respect the religious convictions of others just as he wishes his own religious convictions respected.

Lastly, and most emphatically I plead with every father to give more time to be a companion to his boy. A boy of eighteen, whose father was dead, came to visit a certain man, a friend of his father, to ask for money. The man surprised, said, "How is it you have to do this? Why, your father was one of the most esteemed men in the community, interested in very good work."

"Well, you see, my father was always so busy I never really got acquainted with him." Following this, this man took out his check book and instead of writing a liberal check as a Christmas present to his own boys wrote on the back of a check, "I hereby promise from now on to give to you, my son, one hour each day and two hours each Sunday unreservedly for enjoyment and mutual interests."

Orphan asylums or state aid can provide any child with food, clothing, and shelter. Any one can preach at him or down to him. But only the father can, by living and working with his boy, create the contagion of right living and high thinking. Fathers, be chums to your boys!

La Porte, Ind.

# The Open Forum

### HE BETTERS IT

In your issue of April 14 I have noticed the criticism of Brother Kappen of my "Missing Cog." In my original manuscript I used the expression "long-horned deacon" instead of "long-haired." Make the most of it! My assistant in re-writing unconsciously changed it. I might, without telling all the truth, say that I did not write it as it appeared. I had supposed further that the reader would recognize those expressions as quotations from the excuses the pastors give for desiring a change of fields. However, I stand by my original statement. It should be noted that no sweeping indictment was made of deacons nor was such intended. I presume I know more deacons than Brother Kappen, and even he does not hold them in higher esteem than do I. But surely none will maintain—not even Brother Kappen—that every deacon is impeccable. Why was he not gallant enough to lift his voice—or dip his pen— in defense of the women mentioned in a similar way? I have been an ordained Baptist minister for thirty years and yet I mentioned as facts far graver charges against some of them than could possibly be inferred against the deacons, yet there was no rushing to their defense by Brother Kappen. Would he have us think that deacons, alone of all, are above criticism?

BRUCE KINNEY.

### AMEN AND AMEN

A simple worshiper, loving both prayer and music, thanks the Lord for the plain, true word of G. B. Hopkins in THE BAPTIST of March 24: "Music during prayer is an abomination, and should be abolished." Amen and amen! How our Father, who is "not a God of confusion," musicians who dote on harmony, and plain people who "go up to the temple to pray," have endured the distraction patiently is a mystery. Still more of a puzzle is the report that some ministers, whose mediation at the throne is thus made a mockery, actually like it! Surely God still speaks to us through Paul: "Let all things be done decently and in order."

SIMPLE WORSHIPER.

### DRAWING ON THE IMAGINATION

When our Saviour stated that the devil was the father of lies, it is very evident that the vile liquor traffic had not yet been invented. I am induced to make this remark by the wholesale publication of lies made out of whole cloth by the liquor traffic in its efforts to restore the saloon under public authority. In the March number of the *Ladies' Home Journal*, is an article entitled "Enemies of Prohibition," by Charles Selden, from which I take the following:

"To indicate to what lengths the enemies of prohibition will go in their efforts to show that prohibition is making drunkards out of students, there was a paragraph published in the *Sun*, of Sydney, Australia, where the liquor crowd is trying to mislead the Australian prohibitionists as to results in the United States. The paragraph said:

> 'The boys and girls at the Prince Alfred public school in Portland, Ore., had a half holiday not long ago. The reason was that in the morning session five of the scholars, between twelve and sixteen years old, appeared carrying bottles of moonshine. The bottles were passed around the school, and the children soon became so riotous that the teacher had to dismiss them for the day. One of the boys boasted that he was independent of bootleggers, as he had his own still!'

"There is no such school in Portland or any other Oregon or Pacific Coast city, and there has been no case of any boy or girl in any school having any liquor. This lie was simply made out of whole cloth. It is no more untrue, however, than are the anti-prohibition stories being circulated in this country about the colleges. But as it was for use abroad no care was taken to make it sound plausible."

JOHN HIPP.

## Space on the "America"

Most of the space originally reserved on the steamship "America" for the use of Northern Baptist delegates to the meeting of the Baptist World Alliance has already been booked, but the American Express Company, through special effort, has secured some additional rooms. Delegates who wish to use the "America" should communicate promptly with the American Express Company, whose main office is at 65 Broadway, New York City. One of the large public rooms on the "America" is being transformed into a conference hall, for the exclusive use of Stockholm delegates. The committee to promote attendance is providing an interesting program of addresses, stereopticon lectures and other features, which will help to make life interesting on the voyage and will also give delegates a better acquaintance with Baptist work in Europe. The American Express Company is arranging for Mr. Paul Lennon, a member of its travel department, to sail on the "America" with the Stockholm delegates to render any assistance that may be required. Mr. Lennon will remain in Stockholm through the meeting of the alliance for such service as he may be able to render.

### WANTS CENSORSHIP REESTABLISHED

Our attention has been called to an editorial in the February 10 issue of THE BAPTIST entitled "Northern Baptists on the March" in which the following statement is made: "When certain designated gifts for much-needed hospitals, schools, and missionary residences, as called for by the Survey, were made by generous individuals or churches, these have been erected; but failure to complete the general fund has left the upkeep of the new buildings unprovided for, so that it must be taken from the already inadequate funds of the foreign societies or in some instances these much-needed new gifts be left unutilized for lack of means to operate them." I am sure this editorial was well meant, but as a matter of fact the statements contained in this particular part of it are certainly not accurate and are producing embarrassment for us inasmuch as some of our friends through whose generosity the buildings in question were erected, are deeply distressed as they contemplate the possibility that buildings which they themselves may have been the means of erecting are rendered useless by the lack of means to operate them. As a matter of fact our foreign department agrees that there is no single instance of this kind upon any of our fields and we are wondering who is responsible for this statement in the editorial in question.

In a more recent issue of THE BAPTIST also there was published an article from the pen of Mr. Vernon W. Dyer of Rangoon. This, while interesting and picturesque contained statements which in our opinion might better have been left unpublished. I am writing you regarding the matter inasmuch as it seems to me that we should be given the opportunity of scrutinizing the matter which is published regarding the work of our society. Statements which may appear to the casual writer entirely innocuous are perfectly capable of giving rise to very serious misunderstandings of the work and workers. If we could have the privilege of looking over manuscripts having to do with our work before they are published, whether editorials or articles submitted by subscribers, we should be able to avoid at least the worst instances of misunderstanding arising from these articles on the part of our constituency. Formerly it was the custom for the editors of our denominational press to submit all articles written by our missionaries to us for scrutiny. Would it not be possible for you to resume this practise?



# The Chimney Corner



## Religion an Expensive Luxury

"To Whom It May Concern"

THE spiritual life of an individual rises no higher than the level of his beneficence.

A man said to me not long ago: "Religion is an expensive luxury; but I suppose we must have it," and he gave me a reluctant contribution. Another said: "It seems to me that we are always being 'dunned for money.' It is money! money all the time, and I am getting tired of it."

Let me ask: Do you say this to your landlord when he comes for your monthly rent? Do you say this to your butcher; to your baker; to your clothier; to your dressmaker; or do you make this complaint to your servants and employes; or at the ticket office of the railroad; or at the entrance door of a "movie"; or to the treasurer of your club, lodge, or society; or to the conductor of a trolley car when you drop your fare in the box, and complain that you are not carried free or at half price; or do you turn to some *rich man* and ask him to pay your fare; or are you so indignant that you refuse to ride at all and *walk*, rather than be eternally asked for money? "No, because I *have to have these things.*" Well, you don't have to have salvation, or the church, or the things that the grace of God stands for. Why don't you give them all up and save the expense, as the common unbeliever does? *You don't have to pay.* When I see a thing that is not worth the money I go without it. I don't buy it and then grumble at the price. I don't grumble at my club dues or ask a reduction, or that my fellow members should pay for me.

You can ignore God and the needs of his kingdom, though he asks you to give to him (who gave himself for you) liberally, cheerfully, and regularly, as an expression of your gratitude for temporal and spiritual mercies daily bestowed upon you; and a desire to be a "worker together with God."

Or you can have your church and all its privileges and all it stands for in time and eternity, *at the expense of others.* You may *ease yourself that others may be burdened* (2 Cor. 8:13). You may be a "shirk" or a parasite, if you prefer to be.

Or—and this is more Christ-like; more like a child of God—you may take your place among the cheerful givers whom "the Lord loveth" (2 Cor. 8:7).

Now look at this bill of expense which you incur and regularly pay, and compare it item by item with what you give to the Lord and his church and for the spread of the gospel, and then judge how expensive religion is to YOU.

**My Monthly Bill of Expense**

1. House rent. . . . . .$.....
2. Taxes. . . . . .$.....
3. Repairs and improvements...$.....
4. House expenses: Food, fuel, light, water. . . . . .$.....
5. Servants' wages. . . . . .$.....
6. Clothing, millinery, boots and shoes. . . . . .$.....
7. Education. . . . . .$.....
8. Medical expenses. . . . . .$.....
9. Horses and automobiles.....$.....
10. Travel, vacation expenses...$.....
11. Amusements. . . . . .$.....
12. Entertainment. . . . . .$.....
13. Luxuries: Soda water, ice cream, chewing gum, teas, dinners, lunches, etc.....$.....
14. Lodge, club, society fees and dues. . . . . .$.....
15. Trolley car fares.....$.....

Total.....$.....

Now look at these things item by item; then total them up and compare them with what you give to God; and judge whether religion is so very expensive to YOU.

(From a free leaflet issued by The General Board of Promotion, 276 Fifth Ave., New York City.)

## Profit-sharing with Humanity

WILLIAM P. HARTLEY, manufacturer and Methodist layman of England, says: "Probably the great event of my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite share of our income for religious and humanitarian work, and that this should be a first charge. Since that date we have often increased the proportion, so that the original percentage is left far behind. As our income has increased, we have felt that religious and humanitarian work had a greater claim upon us. The distribution of the Lord's portion has been the greatest joy of my life and a real means of grace. It has kept me in constant touch with the promotion of Christ-like work of all kinds, and anything I have been able to do for Christ and humanity (including profit-sharing with my work-people for over twenty years) has grown out of that vow made thirty-three years ago."

When a great church conference rose to do this man reverence, he said: "Of thine own have I given thee, Lord." His proportion has increased in these years from one-tenth to one-third.

Some one is saying, "All this is true and I should follow it if I were rich like my neighbor!" But the entire test of our Christian life is not what we should do with our neighbor's wealth, but what manner of stewards we are in the few dollars we manage each week. Did you ever hear the story of the two converts on a mission field:

"If you had a hundred sheep, would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred horses?"

"Yes, I would."

"If you had two pigs, would you give one of them to God?"

"No, I wouldn't; and you have no right to ask me when you know I have two pigs!"

**Note**

The Continuation Campaign of the Woman's Home and Foreign Missionary societies is drawing to a close. Apr. 30 is the end of the year. Have you been profit-sharing the profits of your religion? You have only a day or two left to do so! It is a warped Christianity which says to its missionaries: "Go into all the world and preach the gospel," but says to its dollars: "Stay home here in my pocketbook." Benjamin Adams once wrote on "The Fun of Giving." (See 2 Cor. 9:7.) How are you wording your title—"The Wrench of Giving?" "The Procrastination of Giving?" "Beauty of Giving?"

THERE IS STILL TIME—DO IT NOW!

# The Young Reserves

## The Brown Lamb's Gift

By Ruth L. Scudder

THE white lady with the loving blue eyes smiled at little Gopal as he sat on the floor in the very first row of the Sunday school. And indeed, if you had seen him sitting there so solemnly, with his round little face and round gilt cap and round little tummy swelling out beneath his torn coat like a kewpie's, you, too, would have smiled.

It was Gopal's first visit to the Christian Sunday school. His big brother had been told to look after him and, hearing the singing from the school verandah, had brought him over and left him there, very much frightened at the strangeness of it all but curious to know why they were singing these songs to

"Jyesu." (That is the way they say Jesus.) Was Jyesu a new god, and did they have an image of him and put butter and flower-garlands on it. And who was the white lady who smiled and spoke so gently? Listen—she was speaking now.

"You know that when we love any one, we want to give something to show our love, don't we?"

Gopal considered. Yes, it was true. Only this morning he had picked a scarlet Flame-of-the-forest flower and tucked it in his mother's black hair, and she had turned quickly and cuddled him in her arms, crooning, "Thank you, wee Prince of my heart."

"And so," went on the Lady-of-the-Loving-Eyes," "we want to give something to Jesus to show our love. Think how much he has given us—our homes, our mothers, (Gopal started. Had this Jyesu given him his mother? He was indeed a good god!) our food—and most of all—he gave us his life, to show his love! Next Sunday is his birthday; Christmas, we call it. Now the only way we can give anything to him to show our love is to bring something that we can sell and so help the poor. Every one who loves Jesus and wants to show his love may bring something to sell next week."

After that they sang another song and then another teacher took the little children under a tree and told them a story about a shepherd who lost one of his sheep. Little Gopal listened very hard, for he understood just how it might have happened. Was not his big brother, Rama, a herder of sheep and goats, and was he not very, very unhappy when the brown goat was missing? And then the teacher said that he, Gopal, was one of Jyesu's lambs and that Jyesu was his shepherd and loved him!

"And if I fell and hurt my leg, would he carry me home as my brother did his sheep?" asked the little boy.

"He would send some one to help you, for he loves all his lambs," she answered.

Rama came to take him back to the village soon afterwards, and all the while that Gopal's little bare brown feet trotted over the hot, dusty road, he was thinking, wondering what he could give this shepherd-god Jyesu who loved him so. He did not ask Rama's advice, for although he admired the strong older brother, who could throw a rock so far you could hardly see where it landed, and who was not afraid even of the buffaloes with their long horns, yet Rama was very apt to laugh at Gopal's fancies and the little boy could not bear this. He would wait and ask mother.

Mother was late that evening. It was nearly seven before she came in from the rice fields, where she had been carrying bundles of cut rice plants on her head all day long. She looked very tired and worn as she began to get the evening meal of rice and a few vegetables. Little Gopal pattered about after her, trying to help, and she let him stir the curry stew in the big red earthen pot over the smoky fire that made his eyes smart.

After they had eaten she felt a little hand pull at the folds of her sari. "Mother! Can you let me have a pie (a coin worth one-sixth of a cent) for myself?"

She looked down at Gopal's earnest little face and shook her head, "Why do you ask, foolish little son of mine? You know that since your father died, Rama must herd goats all day and I must work in the fields from morn to night in order to get enough food to live!"

"Then could I have a handful of rice?"

"See," she tipped the pot so he could look in. "Not a grain wasted, and we are still hungry. Why do you want it, son of my heart?"

"I—" he hesitated. "It is for a new swami-god, a shepherd, whose name is Jyesu. He loves me and—and—I wanted to give him something."

His mother frowned. "Only yesterday the priest came and said if I did not give him something the smallpox goddess, Gangamma, would send the plague upon us! So I gave, for though I care not for myself, you and Rama are the light of my eyes! But I will not give more! If this Jyesu-god wishes to punish us, let him!"

She looked so tired and angry that Gopal crept away and went to sleep on his little mat in the corner of the dark, one-roomed hut. But next morning he began wondering again what he could give. There was nothing in the hut but the four mud walls and two or three pots and the three mats they used for beds. He had nothing of his own but the little cap and ragged little coat. *What* could he give?

That noon he went out with Rama and the two lay on the ground and watched the brown and white goats and sheep and the cunning kids that frisked about. Suddenly Rama took something from beneath his coat. It was a cocoanut shell which he had scraped out and over which he had fastened tightly some threads of skin, so that when he scraped on them with a piece of wood they made a little tune.

"Oh, Rama!" cried the little boy. "How very fine that is! You could make another, you know! *Would* you give it to me?"

"Why should I?" asked Rama lazily.

"I—I—," Gopal swallowed hard. He did hope that Rama wouldn't laugh. "I want to give it to the Jyesu—shepherd," he faltered.

"Silly one! He is only a god for white people, not for you! He does not care for brown people!"

"Oh, but he does! They said so! Look, Rama!" Gopal pointed in his eagerness. "They said he is a shepherd and we are all his lambs. Now you, *you* love the brown ones as much as the white ones, don't you? It is like that with him—he loves us all the same!"

Rama was trying to hit the old crow comfortably perched on a goat's back, and was not interested in shepherd-gods.

"What will you give me for my wonderful fiddle?" he asked, teasingly.

"I, what have I? You could make another! Oh, please, Rama! The next time I find a mango fruit I will bring it all to you, without even biting of it!"

"What do I care for your mangoes! Listen, will you take the goats home alone and let me go swimming!"

"Oh, but Rama!" (the little boy shivered). "It will be dark and I shall have to go past that margossa tree where the priest says a devil lives!"

"Why should you fear?" scornfully. "If you give the fiddle-thing to your Jyesu, will he not protect you?"

The little boy hesitated, then held out his hand resolutely for the cocoanut shell. It was quite true. Jyesu would take care of him. Had not the shepherd gone far out in the wilderness to find his lamb, and was not he, Gopal, his lamb, even though a little black one?

The next Sunday Gopal was there before all the others, something tightly clasped in his hand. And as the children went singing, one by one, to place their gifts in the box that represented the manger, suddenly they began to laugh. For there, amidst the piles of rice and fruit and honey, lay a hollow cocoanut shell with some strings tied to it. They could not see all the terror of that long walk that the little boy had gone through alone in order to win the shell. They could not know the torture of leading the sheep past the devil-tree, or the gasping little prayer, "O Shepherd, I *am* your lamb," that the little boy had made in the darkness.

Then the Lady-of-the-Loving Eyes held up her hand for quiet and lifted up the shell to see what had been scratched on it. And as she read, her eyes misted a little and she held little Gopal close for a minute, saying, "Children, I think Jesus will love this gift best of all!"

For in sprawling Tamil letters, the inscription ran: "To the Shepherd Jyesu from his brown lamb Gopal."

—Woman's Board of Foreign Missions, Reformed Church in America.

## The Crusade Up Dollar Hill

If Gopal could give a gift that was so hard to give, what have you given that was equally difficult to earn for our Baptist children's Crusade Up Dollar Hill? If you haven't yet done one single solitary little thing, the very least you can do *now* is to send a dollar to Miss Mary Noble, 218 Lancaster Ave., Buffalo, New York; for if she receives it before the thirtieth of April she will see that it is counted in her crusader's campaign fund. So please sit right down and write to her!

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**The vacation season will soon be here.** Many of you pastors perhaps would like to have vacation schools but for some reason are not able to undertake it yourself. However, there are, in different sections of the country, pastors who are trained in this work and who would be glad to do supply service and at the same time conduct a vacation school. The Church Vacation School division of the Publication Society, 1703 Chestnut Street, Philadelphia, offers itself as a clearing house for this purpose without expense to either party. There are four experienced men already on the list ready for such work.



# Religious Education



## Laymen's Educational League

The enclosed objective of the Laymen's Educational League, which has been organized in the Immanuel Baptist Church of Scranton, Pa., by Rev. Charles H. Rust, teacher, and in the Washington Heights Baptist Church of New York City, by Mr. N. G. Lennington, teacher, is a movement toward the culturing of our laymen in the historical background and development of Christianity, and we are sure that it will mean much to the efficiency and development of the church and the kingdom of God on earth, if the laymen in all our churches will take time to study along these lines.

The fact that many laymen think that they have outgrown the Sunday school may imply that the curriculum has not been arranged to grip their minds as it should. We are certain that the laymen who are to lead our churches need the knowledge that this study will give, and we believe that there are hosts of such laymen now in our organized men's classes, both young and old, as well as another host of laymen that never stays to Sunday school, who will be intellectually and spiritually gripped by a study of this kind.

We do not need to make this a new organization with cumbersome machinery; we are simply to use this curriculum in regular organized classes of young men at the Sunday-school hour, and stimulate larger attendance by the appeal of such a course of study.

Prof. Conrad H. Moehleman of the church history department at Rochester Theological Seminary, has been asked to arrange and complete a curriculum for a five-year course of study, as follows, he having been thinking along the same line:

**1. Getting Acquainted with the Bible**

How was it born? The men who wrote it. What it really is. Its supreme value.

**2. Place of Religion in Civilization**

What gave birth to religion? Why did certain civilizations produce certain kinds? The history of them. The genius of each. Why Christianity is best. Jesus supreme as religious leader. Etc.

**3. Christianity within the Ancient Civilization**

Its development through ancient Judaism. Streams that flowed into it. The religions of Greece and Rome. How Christianity was developed. Outside influences. The onward flowing stream. Etc.

**4. Christianity within the Medieval Civilization**

The church and the empire. The theologies of this period. Forces back of the Reformation. Reformation leaders. Educational backgrounds. Etc.

**5. Christianity within the Modern Civilization**

Historical investigation. The scientific treatment of religion. The emphasis upon Jesus and his kingdom teaching. The church a factor in civilization. Present-day ideals and duties. Unified programs and projects. Etc.

This gives in brief simply suggestions as to the range of the curriculum. It will be scholarly, practical, inspirational, spiritual and helpful to the highest degree, as Doctor Moehleman outlines it. He will also suggest the books to be studied as the course is taken. It is easy to perceive what this will mean to the church and the kingdom. This curriculum can be reduced to three years of forty weeks each.

### Laymen's Educational League

OBJECTIVE

**The study of historical Christianity; its book—the Christian Bible; its roots in Judaism; its contact with other religions and their influence upon it; its divine essentials as Jesus taught them; its organization — the church; its beliefs and practices; its historical development through ancient, medieval and modern civilization, the exact place it occupies among the present-day religions of the world: all of this with a view to securing a more intelligent understanding of the teachings of Jesus, a more serious application of those teachings in the daily life, and greater effort toward establishing the spirit and principles of his teachings throughout the peoples and races of the globe.**

## International Sunday School Lesson for May 13

**DAVID, THE POET-KING**

**Lesson: I Samuel 16:1-13. Golden Text. Psalm: 23:6.**

**Introductory.**

At the will of God, Samuel went down from Ramah to Bethlehem—a twelve-mile journey southward across rough hill country. We know how Ruth became a Bethlehemite through faithfulness to Naomi. The sons of Jesse who passed before Samuel in review were the great-grandsons of Ruth and Boaz. David lived about a thousand years before Christ. He is a beloved and important character in the Old Testament. Sixty-one chapters are devoted to his life.

**The Lesson.**

Samuel was bitterly disappointed in Saul as king of Israel, who was not pleasing to Jehovah. But there were difficulties in replacing him; such an attempt on the part of Samuel would endanger his very life. Jehovah called him to go to Bethlehem where he would find a king for Israel among the sons of Jesse. Fearing Saul, Samuel did not wish the object of his mission to be known, so he took with him a heifer of which to make a sacrifice. When the elders of the city met him to ask fearfully whether he came peaceably he replied, "Peaceably. I come to sacrifice unto Jehovah: sanctify yourselves and come with me to the sacrifice. "He sanctified Jesse and Jesse's sons and bade them come to the sacrifice. This gave him the desired opportunity to observe the sons of Jesse. There was Eliab, whom Samuel surveyed with approval until he was warned by Jehovah that he was not the chosen king. Seven sons of Jesse passed before Samuel, and to each one Samuel said, "The Lord hath not chosen thee." Then the boy, David, was summoned from the sheep herding. Samuel knew that the boy, "ruddy, and withal of a beautiful countenance," was the chosen king. He anointed him "and the spirit of Jehovah came mightily upon David from that day forward." The duty which had brought him thither accomplished, Samuel returned to Ramah. Thus was David made king. He was a many-sided man—musician, poet, a shining example of friendship. He was chosen a man of God, but he sinned and he reaped the bitter fruits of his sins.

**Leading Thoughts.**

1. "He who is least shall be greatest." 2. "He was a friend"—one of the most beautiful things to be. 3. The qualities that crowned David king among men should be the qualities of every Christian.

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**After listening to an address in favor of law observance by Rev. R. H. Harper, pastor of the First Methodist Church, New Orleans, fifty men and women members took the following oath administered by Mr. Harper: "In the future, as long as I drive a motor car, I solemnly swear to obey the traffic laws of the state and of the city, and I will endeavor to induce others to do the same." Mr. Harper said, among other things, "Thousands of good citizens who would not think of committing any kind of intentional violence and who would shrink from murder as from a plague, drive cars at a breakneck speed. They are murderers whenever their carelessness takes a human life."**



# Young People's Work



## Topic for May 13

**WHY DO WE BELIEVE THAT JESUS CHRIST IS THE SON OF GOD?**
**John 20:24-31**

*"Who do men say that the Son of man is? Who say ye that I am?"* Matt. 16:13, 15.

"It was near the city of Caesarea Philippi, in the northern part of Palestine, in the midst of a pagan population, in some secluded spot far removed from the curious eyes of the scribes and the hostile ears of the Pharisees that Jesus propounded to the twelve men who had been with him from the beginning this surprising question, 'Who do men say that I am?' Simon Peter, who always acted as spokesman for his brethren, gave in substance this reply, 'Men are not agreed in their opinion concerning you; some say one thing and some say another. But they are all agreed on one point, they all say you are a great man, worthy to be ranked among the very greatest of prophets.' And the answer fell like a shadow across the Master's face. And then, looking earnestly into the eyes of the twelve he put this question, 'Who say ye that I am?' And again it was Simon Peter who made reply, 'Thou art the Messiah, the Son of the living God.' And the answer fell like a sunbeam across the Master's face. 'Blessed art thou, Simon, out of men like you I will build my church, and the forces of destruction will never overcome it.'

"From the day of this conference at Caesarea Philippi down to the present day there have never been in this world but two opinions concerning Jesus of Nazareth. It seems, I know, that there have been hundreds of different conceptions of his person, but all these hundreds can be reduced to two. According to one opinion, Jesus is a man, a great man, truly wonderful, but only a man, a bright and shining light like John the Baptist, a sensitive and tender-hearted patriot and martyr like Jeremiah, an intrepid messenger from the courts of heaven like Elijah, a beautiful Heraclitus or Socrates, a noble Seneca or Epictetus, a Palestinian Confucius or Buddha, very great and very wonderful, but still a man. According to the other opinion he is the Messiah, the desire of the nations, the consummator of history, the one who was to come, the Son of the Eternal, the only Son of God, unparalleled, unapproached, unapproachable, unique, unlike any person that has ever been or that will ever be.

"From the beginning the Christian church took the higher of these two conceptions, and she has steadfastly held it to the present hour. The lower conception is easier to grasp than the higher, it requires less thought; it lays a tax less severe upon the intellect. The lower conception is easier; but in this world we are not after easy conceptions, we are after the truth. The lower conception requires less spiritual preparedness than does the higher.

"The first fact (in favor of the Sonship of Christ) is the New Testament. There is no doubt it exists, nor is there any doubt that it has existed for nearly two thousand years. . . . Jesus placed himself in a class by himself, 'I am from above.' The man who laid the foundations of the Christian church in Asia Minor and in Europe, took Jesus Christ at his word and believed that he was all that he said he was.

"The New Testament portrait is not sufficient. It does not look as though the apostles felt that the sole defence of the Christian religion must be a book. Only a living institution is sufficient for great things. The Christian church is the argument which the Christian man must present to unbelievers, and the defenders of our faith who have best known how to present their cause have, from the first century downward, dwelt not upon isolated texts written down in a book, but have pointed with confidence to a mighty institution, an indubitable monument to the greatness of our Lord. Christianity is not altogether dependent upon a book. The religion of Christ is not to be proved by the dexterous manipulation of scattered sentences. Whenever you become bewildered by the conflicting voices of printed books, throw the books away and get out under God's great broad sky, and let your eyes sweep across the centuries. Jesus cuts a large figure in the New Testament. . . . but he cuts a still larger figure in human history."—From "Things Fundamental," by Charles Edward Jefferson, Pastor Broadway Tabernacle, New York City.

***These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.***

## World Kindred Week

A vast machinery and organization, involving all of the young people's organizations, and representing a combined constituency of 16,000 young people, has been set up and put into working order for one purpose. And that purpose is to develop a greater missionary interest.

During World Kindred Week, May 14-18, we will present at Medinah Temple two dramatic expositions of the mission fields. The first one, given on Monday and Tuesday evenings, May 14-15, is "Finger-Prints" and will portray the home mission field. This year the negro has been the topic studied in the home mission study classes. In Chicago this subject is peculiarly significant. "Finger-Prints" will have an unusual interest because the participants have been selected from the church folks of both races. Moreover, it will not be a heavy problem-play but one which all of us will enjoy and understand. It will picture the humorous and occasionally tragic situations which arise through misunderstandings between the two races. But the conclusion is a satisfactory one brought about through Christian cooperation.

On Thursday and Friday evenings, May 17-18, "Tides of India" will portray the foreign mission field. This pageant play tells the story of a rajah who, after threatening to turn a tiger loose on the Christians near his place, finds, in the end, that Christ is the leader he has sought and, renouncing his own kingdom, enlists in the service of the King of kings. This production will be featured by the participation of over 500 of young people from the various churches and will be a living picture full of color and action.

There is wide-spread criticism directed at movies and theaters in general. Consequently, we Christian young people who are the managers and participants of these Christian dramas, rejoice at the opportunity of giving these enterprises personifying the Lord's work.

This is not a scheme to make money. This undertaking has the moral support of the Chicago Church Federation, proper, and of the following young people's organizations: A. M. E. Young People's Union, Baptist Young People's Union, Chicago Christian Endeavor Union, Congregational Young People's Societies, Epworth League, Evangelical League, Interdenominational Young People's Union, Luther League and Presbyterian Young People's Federation.

Furthermore, this project is guaranteed financially by a group of individuals. If there be any net profits they will be used for promoting religious educational work in the various organizations and will be divided as follows: 50 per cent to the Young People's Commission of the Chicago Church Federation and 50 per cent to the young people's organizations cooperating.

We are confident that these Christian dramas are worthy of the support of the people of Chicago, since they will be enlightening and interesting spiritually, to both the young and old.

Young People's Commission of the
Chicago Church Federation



# Our Own Folks



## Memorial to F. Wayland Ayer

By Geo. E. Burlingame

Men eminent in the spheres of American business, culture, and religion, united in witnessing to the nobleness and greatness of the late F. Wayland Ayer, in a memorial service held Apr. 14, at the North Baptist Church, Camden, N. J., where for fifty years Mr. Ayer was active as a Christian worker and leader. The occasion was no less a testimonial to the beauty and worth of noble and life-long friendships grounded in a common Christian faith and in a common purpose to render service.

The names of the speakers at the memorial service are sufficient evidence of its significance. They include Mr. Earl D. Babst of New York, president of the American Sugar Refining Co., Dean Harry Hayward, formerly of Delaware College, Mr. Cyrus H. K. Curtis of the Curtis Publishing Co., Mr. James C. Colgate, of New York, and Mr. John R. Mott, general secretary of the International Y. M. C. A. Secretary C. E. Goodall of the New Jersey Convention and Pastor James Dalton Morrison of the North Camden Church also took part in the service.

The report which follows undertakes only to reflect in a few citations the spirit and content of the tributes offered by the men who knew Mr. Ayer most intimately in business and in Christian service. The chairman was Mr. Wilfred W. Fry, of Camden, who is chairman of the board of trustees of the church and the present head of the firm of N. W. Ayer and Son. "We are gathered here as a great family," he said, "in memory of our great friend and leader, in the place where he served his Lord for half a century."

### The Business Pioneer

Mr. Babst related the story of a business relationship and warm personal friendship continuing through twenty-five years. His theme was "Mr. Ayer, the Business Pioneer," and he startled some of his hearers with the statement that when Mr. Ayer began his career in 1869, the advertising business was a discredited and outcast enterprise. "Since Mr. Ayer established the great firm which bears his name, advertising has become a dynamic social force working for the benefit of all, and in this development Mr. Ayer has been the outstanding pioneer. In the early days a friend said to him, 'I wish you were in a business I could respect as much as I respect you.' The time came when that friend confessed that he did respect the business to which Mr. Ayer had imparted respectability and honor, even as he had long respected the man himself."

Dean Hayward, now the head of the agricultural division of N. W. Ayer and Son, spoke of "Mr. Ayer, the Farmer." He affirmed that his great friend was "one of the men who laid the foundation for the modern conception of agriculture. He could not have helped being a farmer, devout, loving, passionately in love with nature. His farm 'Meridale,' in Delaware County, New York, represents thirty-five years of continuous effort on his part to develop methods of soil and stock culture, and to improve methods of marketing farm and dairy products; and it involves a business of several hundred thousand dollars per year. As many people knew Mr. Ayer as a breeder of fine Jersey cattle, as all others together knew him in other relations. He possessed, with one exception, the largest herd of pure-bred Jerseys in the world. As a farmer, just as in everything else, he was content only when he had put his utmost into every effort."

### The Friend

Mr. Jarvis Wood, a member of the Ayer firm, introduced Mr. Curtis, whose theme was "Mr. Ayer, the Friend." Few men in America, perhaps, are better qualified to deal with that topic than the founder of the Curtis Publishing Company, whose fate in his great adventure hung on Mr. Ayer's confidence and support at a critical moment in the history of the Curtis Company. During the years 1882-1892 Mr. Curtis lived in Camden, and during that time an intimate friendship with Mr. Ayer developed. Early in the history of the Curtis Company, Mr. Curtis asked Mr. Ayer for $400 credit, which was extended on condition that the Ayer firm should place the advertising at its own discretion. Under this arrangement the $400 was spent on three periodicals, two of which paid no commissions. The results were so satisfactory that Mr. Curtis was encouraged to go ahead with his enterprise; and the time came when he had to ask Mr. Ayer for a credit of $200,000, for the development of the *Saturday Evening Post*, which he had just purchased. The story is familiar to those who have read Mr. Bok's narrative recently published; but the interest was intense as Mr. Curtis himself related the details of this crucial experience in his career as a publisher. Mr. Ayer gave him the $200,000 credit desired, but reminded him that arangements must be made with the paper mills also for credit to carry him through the advertising venture. The paper men were asked to come for an interview; but when the request was made they flatly refused credit. After long discussion Mr. Ayer asked Mr. Curtis to allow him to confer with the paper men alone, and in a short time they returned, saying to Mr. Curtis, with outstretched hands, "You win!" It was long afterward that Mr. Curtis learned that Mr. Ayer had himself guaranteed Mr. Curtis' account with the paper men, at the risk of his own business, believing that his friend was worthy of that confidence.

Mr. James C. Colgate, who served as treasurer in the Baptist Laymen's Movement of which Mr. Ayer was chairman, told the story, familiar to readers of The Baptist, of the tremendous contribution made by Mr. Ayer to the progress of the Baptist denomination in recent years. "He received every honor that his denomination could bestow. The origin of the New World Movement and the reorganization of the denomination for higher efficiency may be traced to Mr. Ayer. Of him as a Baptist leader we may say, as Kipling said of Cecil Rhodes,

> 'Living, he was the Land,
> And, being dead,
> His soul shall be her soul.'"

Mr. John R. Mott, himself a Christian statesman of world fame, gave the final address, on "Mr. Ayer, the Christian Statesman," in which he set forth and illustrated the qualities which revealed Mr. Ayer as a true statesman of the kingdom of God. A mere summary is here given of an unreportable tribute from one of God's noblemen to a colleague translated to glory. "He had principles which were like the North Star—unswerving, unerring. He was not satisfied merely with following examples: he was willing to set precedents. One of his most enduring principles was that of service, and he often quoted the words of his Master: 'Whosoever would be first among you, shall be servant of all.' How often in anxious moments of conference concerning great Christian enterprises, has he raised the question, 'What policy can we follow that will render the service to our day and generation?' He claimed all realms for Christ; he believed that Christ must one day be Lord of all, or he could not accept him as Lord at all. He claimed for his Lord not only the kingdoms of organized government, but the kingdom of business, the kingdom of wealth, the kingdom of culture, the kingdom of the movies, the kingdom of labor, the kingdom of education, the kingdom of society. Mr. Ayer was profoundly interested in work for the oncoming generation, as was evidenced by his gifts and his service for preparatory schools and for the Boys' Work Department of the Y. M. C. A. What men will live longer than those who pour their lives into the oncoming generation! Another quality of his Christian statesmanship was revealed in his interest to secure moral leadership for the nation, through the colleges and seminaries and otherwise. His capacity for releasing spiritual forces was an aspect of his character impossible to overstate. Often in conferences where the atmosphere was pessimistic, he would break up the gloom and depression by saying with hearty confidence, 'Now let us take counsel with our faith.' The minute adopted by the board of directors of the First National Bank of Philadelphia on the occasion of his death, concludes with this significant sentence: 'Above all he was a clean, reverent, earnest Christian man.'"

### A Christian Man

One of the speakers quoted an early saying of Mr. Ayer to the effect that he had put his hand to the plow and intended to go to the end of the furrow; and added this comment on the long and fruitful life now ended: "Mr. Ayer lived

long enough to come to the end of the furrow he began, and to see a splendid harvest come from his labor." This impressive memorial service, attended by men so eminent and successful in their pursuit of the higher values of life, provides a most illuminating commentary on the promise of our Lord: "I came that they may have life, and may have it abundantly." It seems fitting that a record of the testimonies given by these men concerning the fidelity, the friendship, the faith and courage and vision and service of F. Wayland Ayer, be secured to our readers, for the encouragement of Christian workers and for the inspiring of youth who must make their choice of ideals and principles in their earnest quest of success in life. "Remember them that had the rule over you, men that spake unto you the word of God; and, considering the issue of their life, imitate their faith."

## Wisconsin News and Notes

By Robert W. Shaw

### Milwaukee in 1924

Milwaukee formally became a candidate for the meeting place of the Northern Baptist Convention in 1924, when, at a recent meeting of the Baptist Union, it was voted to extend an invitation at the Atlantic City Convention. This city has never entertained the convention, but the greatest meeting of the B. Y. P. U. A. was held in this city twenty-five or thirty years ago. We have all the attractions that other cities have, and we have two things which many cities do not have, namely, an adequate auditorium in which to meet, and—climate. No convention swelters in Milwaukee. This city is becoming one of the great gathering places for commercial organizations, and in the past years several religious bodies have had conventions here. There are many reasons why the convention should come to the middle states in 1924, and our Baptist work in Wisconsin and Milwaukee would be helped tremendously by having the convention here next year. Our hat is in the ring, brethren!

### Mrs. Long Resigns

Mrs. Ann Dorward Long, who for the past six or eight years has had charge of the woman's work in this state, has resigned her position to take effect May 15. She has been elected as associate foreign secretary for the Woman's Foreign Missionary Society. Mrs. Long's service has been of an unusually high order, and our women will miss her leadership in this state. The best wishes of the whole state go with her to this new task, for which she is so admirably fitted by training and experience.

### Board Meeting

The state board meeting was held Apr. 2. Only routine business was transacted. One of the most important things considered was the report of a special committee on the rearrangement of associational boundaries. The committee has spent considerable time on this task, and if the churches will follow their plans, a more efficient system of associational work will result in this state. One of the outstanding features of the committee's work was that the representatives of the German, Swedish and Norwegian groups requested that their churches be invited to join the new groups, and that no differences of race or language divide us in our associations. This was so heartening that the board passed a resolution inviting all Baptist churches in the state to join the English-speaking associations. Already many of the German-speaking churches have done so, and there is a growing conviction among the other groups that they should do so. The Danish-Norwegian group has indicated that it will soon follow the lead of the German brethren. It was also voted to send the superintendent, Dr. A. LeGrand, to Stockholm.

### Evangelism

It will be too difficult a task to report all the Easter and pre-Easter evangelistic efforts. The Berlin, Green Bay, Grace of Milwaukee, and a large number of other churches received members by baptism as a result of these meetings. R. L. Kelley, of Delavan, assisted the church at Green Bay, and W. L. Harms assisted Pastor Phelps and the Grace Church. Rollo C. Speer, who began his ministry at the Tabernacle Church in Milwaukee on Easter Day, had the pleasure of baptizing seven converts his first Sunday, and the Sunday following he baptized two Chinese women. These were the fruits of persistent personal work on the part of the good people of that church during the period they were without a pastor.

### Other News

J. Sherman Wallace will soon close his work at Madison where he has been the pastor for two years. He is to succeed Doctor Erb on the Publication Society's staff. His associate, Joseph Gleason, the university pastor, will also close his work to enter one of our seminaries, probably Rochester.

Pastor V. N. Robbins has resigned at Hudson. He finds it necessary to take his family to a less rigorous climate. They will remove to California.

Among the recent resignations are Christ Petersen, of Union Grove; N. A. Goransen, of Falun; J. P. Nasby of Camp Douglas; Ray Rasmussen, of Hillsdale; and H. E. Foresberg, of Winneconne.

A. R. Wakeland, who has been doing Y. M. C. A. work in Milwaukee for the past few years, has become the pastor of the Silver Lake Church. He will do some of his educational work while serving these people.

The rural church conference at the University of Wisconsin will be held June 26-July 6. Last year about sixty men of all denominations took the work offered in this course. This year many more are expected. Our Baptist brethren were in evidence last year and will be again this year.

The First Church of Evansville, with A. W. Stephens as minister, is engaged in evangelistic meetings under the leadership of A. W. Miller, the lawyer-evangelist of Indianapolis.

## Boston Letter

By Charles H. Watson

### The Soldiers' Meeting

The last two meetings of the Ministers' Conference were of unusual interest. On April 9 it was the annual "Soldiers' Meeting." Then the program is given to the Ministerial G. A. R., and the American Legion. Rev. Geo. W. Need of Norwood, gave a careful soldier's impression of the Civil War. Dr. P. H. MacDowell of Melrose, who was in the army Y. M. C. A. at the front in France, gave a remarkably realistic and impressive recital of personal observations and experiences there. Many called it our best Soldiers' Meeting.

### A Live Oriental

On April 16 we heard the "Teddy Roosevelt of China." We found that the was well named. Dr. Teyhi Hsieh, consul in Boston of the Chinese republic, and Chinese delegate at the great conference in Washington for the limitation of armaments; trained in America, yet seeing us through oriental eyes, he gave us an address of much fullness, comprehensiveness, insight and power. Certainly he has the Roosevelt conviction, energy, and omniverous information that made our American leader so remarkable. Dr. Hsieh gave us a swift outline of the long Chinese development, accounted for their great changes, their deep antagonisms, their friendship for America and their fundamental love of peace. His treatment of our deep fears or suspicions of the Chinese was particularly able and convincing. He named them the moral, psychological, economic and administrative fears, and showed how even the things that we feared were but preparations closely to bind together in harmony and understanding the great western and the great eastern republics. Interesting, informing, inspiring and satisfying. Dr. Hsieh made this meeting. Occidental wine seemed almost to endanger the oriental bottle, so amazing was the Chinese energy.

### New Administration

Rev. W. Harry Freda, pastor of the Clarendon Street Church, is the new president of the conference, and with him, and a new program committee, we go into the shorter term. The vacation cuts two months out of the six. The last administration was so efficient, and brought on such a succession of brilliant meetings, that our new guides are put consciously on their mettle. With interest and confidence we shall watch results. Chief Freda is one of the best of us, and has named a strong committee for his programs. What we lack most is brisk and bristling discussion. Is it one of the lost arts? How would it do to have once a month a day for that, and for nothing else? It might relieve the accumulated pressure on some burning practical questions. The fear of differences has come to be quite a bogy. We used to thrive by free discussion. There are a lot of things we are saying behind the door, that would sound fine and baptistic from the floor. And their variant expression would make us stronger, more brotherly, more united and more alive.

### Notable Addresses

Dr. W. Edward Raffety, editor in chief of our Publication Society, delivered an address of marked acceptability and helpfulness on April 17 at the spring convocation of the Boston University School of Religious Education. He was the principal speaker. He spoke of the "Four-fold Objective of Religious Education." The whole tone of the address was highly spiritual—the manner conversational and persuasive, and the substance impressively Christo-centric, and insistent upon interior values of consecrated character, in the service of Christian instruction and leadership.

A recent address by Dr. Frank W. Padelford, our educational secretary, before the Roger Williams Club, at the First Church, Boston, on "General Education in China" is spoken of as a masterpiece in delineating the remarkable development in Christian education in the great eastern republic. The club is made up of Baptist students in the schools of religious education about Boston.

President Geo. E. Horr, of Newton, gave his Ingersoll Lecture on immortality at Harvard University before an unusually appreciative and discriminating convocation. It came at a time when about 200 ministers were there assembled to consider matters pertaining to present religious conditions. Of course the discourse upon such a subject as Dr. Horr's was weighty, carefully wrought out and nobly expressed, and many will enjoy it when, according to the terms of the Ingersoll Foundation, it will take its place in book form with the lectures of John Fiske, and other illustrious teachers.

**Startling Results of a Special Study**

At the annual convocation of the Boston University School of Religious Education, Dean Walter S. Althearn gave out the surprising figures of a study which he has made during the past year, concerning the average age of conversion and joining the church in five of the principal evangelical denominations—Methodist Episcopal, Congregational, Presbyterian, Baptist and Disciples. In forty-three states in a given calendar year, 6,194 persons were traced by exact methods. It was shown that the median age of joining the church was about 14 years.

There are as many below this median age as above it. One-fourth of those joining the church are under twelve, one-half are between eleven and twenty-one. Therefore, the chances are 3 to 1 that the person who has not joined by the time the legal age of twenty-one is reached, never will join at all. Earlier studies made in 1900 made the average period of conversion between sixteen and seventeen. These later studies show the surprising shift to a much earlier period.

Results of other similar studies at the university will be released from time to time. The School of Religions, under leadership remarkably competent, is pursuing research work in church statistics and measurements that is practically new. A large number of college graduates are drawn to its valuable and practical courses. These studies give us a hint of the scope of their processes.

**"Honor to Whom Honor!"**

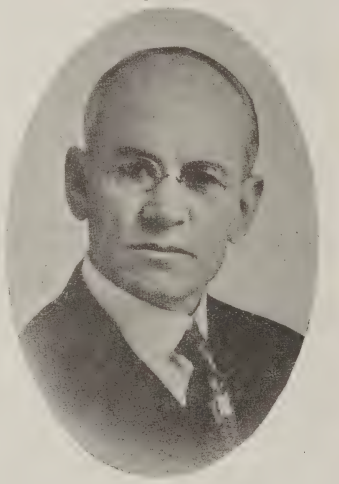
His honor, our mayor, now and then compels our unqualified endorsement. He has just come down hard on the crazy fad that we call the "endurance dance." Silly women have exceeded in it thus far, but when a silly man made his arrangements to go deeper, the mayor denied him a hall. How can folly be at its utmost when it is impossible to "hire a hall?"

## District of Columbia

By H. W. O. Millington

The Woman's Missionary Society of Calvary Church held its April meeting on the second Tuesday of the month at 11 a. m., the president, Mrs. Kendrick, presiding. Mrs. William A. Wilbur led the devotional exercises. After a short business meeting the president invited to the platform the speakers of the day—fifteen ladies, each a representative of a different denomination. Each speaker in a three minute talk answered the question "What is the most worth-while thing that your denomination is doing for humanity?" Mrs. William S. Abernethy, before making her address as a representative of the Baptists, extended a gracious welcome to the speakers and strangers in the audience. Then followed addresses by representatives of the following denominations: Catholic, Christian, Congregational, Episcopal, Friends, Jewish, Methodist, North, Methodist, South, Presbyterian, North, Presbyterian, South, Reform, United Brethren, Unitarian, Universalist. The keynote of every address was the work among the young people, training them to be the leaders of the future. This was an exceptionally fine meeting in every way. There was a large attendance and the spirit was thoroughly good. The great desire as felt by the people and voiced by the different speakers was a closer union with God, and a greater usefulness in his kingdom. The meeting closed with prayer by Dr. Anderson.

We have recently had a visit from the Colgate University Glee Club in a concert given in the auditorium of the Central high school for the benefit of the Baptist Home for the aged. A great audience gathered, and the concert was of a very high order.



J. W. BAILEY

Rev. J. J. Muir, D. D. for thirty-four years pastor of the Temple Church and now chaplain of the United States Senate has had a unique experience as a Baptist minister. He had the privilege of baptizing his mother, who had been for over fifty years a devout Episcopalian and through whose prayers he himself was converted. He also baptized his only sister, his five children, his two daughters-in-law, and nine grandchildren, making in all nineteen. Perhaps some minister may be able to match this record, but I do not imagine that there are many who can.

Each week since the return of Doctor Tupper, pastor of the First Church, from the Near East last October, there have been additions to the church and last Sunday after addresses by Doctor Millington, Mr. E. H. Jackson and the pastor, the quota suggested by the Columbia District Association for this church, $10,500, was fully subscribed; and because of this fact and of the grace of God in leading many new members into the church of late the large congregation sang the doxology most heartily.

On Thursday evening April 12, as Doctor Henry Allen Tupper was about to leave his study for the platform from which he was to lecture at the prayer meeting service, Mr. Yui, a member of the Old North Baptist Church, Shanghai, China, presented a letter of introduction from the Chinese pastor of that church and from Miss Kelley our missionary, stating Mr. Yui was a consecrated Baptist and that he was sent to America by his government on important official business. In conversation, Doctor Tupper asked him how long he had been in Washington and to his surprise our Chinese brother said "One hour and a half." Mr. Yui explained that he had never visited America before and on his arrival in the capital city he did not desire to call first at the embassy of his government to pay his respects or station and immediately after leaving his baggage at the Cosmos Club he came to the prayer meeting service of the First Church. He remained during the entire service and next day called at the Chinese Embassy, at the White House and took the train for New Orleans where he is to attend a convention of mechanical and electrical engineers. Is this not a fine illustration of Christian loyalty presented by one of our Chinese converts?

## Dr. Bailey Resigns Presidency

Rev. J. W. Bailey has resigned the presidency of the Colorado Woman's College that he may accept the chair of New Testament interpretation in the Berkeley Baptist Divinity School. In taking this step Dr. Bailey is doing what he has always wanted to do—give himself exclusively to the teaching of the New Testament. His work at the Colorado Woman's College has been of the highest type.

Dr. Bailey was graduated from Franklin College, class of '98, A. B.; University of Chicago, D. B., 1901; University of Chicago, Ph. D.; New Testament major, and Old Testament minor, 1904. He has held pastorates in Illinois, Wisconsin and Iowa. He was a member of the University of Chicago Extension staff in New Testament, 1902-1914; professor of Bibical literature in Central College, Iowa, 1910-1917; president of Central College, 1914-17, and president of Colorado Woman's College for the past five years. For more than five years he was a member of the executive committee of the Northern Baptist Convention and numerous other boards and committees in both denominational and general religious activities.

## Hotel Accommodations at Stockholm

The committee to promote attendance upon the meeting of the Baptist World Alliance has reserved a substantial number of rooms at hotels at Stockholm which will be held until delegates have had time to communicate with the committee. About half of the accommodations secured are single rooms. The rates at the more expensive hotels will be $2.50 or $2.75 a day per person (meals not included). At more modest but comfortable hotels the rates will be about $1.50 a day, or perhaps a trifle lower. Not many of the rooms have private baths, such accommodations being less characteristic of European than American hotels, and where such accommodations are available a higher rate will be charged. Sweden is one of the few countries in Europe where the currency has not depreciated in value since the war, but hotel rates in Stockholm are moderate in comparison with charges in American cities for similar accommodations. Delegates desiring hotel accom-

modations should communicate *immediately* with the Baptist World Alliance Committee, 276 Fifth Ave., Room 824, New York City, indicating the character of the accommodations desired and *the date of their arrival in Stockholm.* It is exceedingly important that this information be included.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

MRS. MILLIE S. WELLS, aged 73, mother of Rev. John Maston Wells, president of Grand Island College, Neb., died at Battle Creek, Mich., Thursday, April 5, while visiting her daughter, Miss Anna Wells, who has charge of the social work of the sanitarium. Mrs. Wells was a member of the Second Church of Palmer, Mass., having united with it by letter in 1886. For thirty-seven years she had been active in every effort for the advancement of the cause of Christ. The funeral service was held in Palmer, Rev. F. C. A. Jones officiating. The interment took place at Adams, Mass., the former family home.

REV. B. G. EWALD, PASTOR of the Beth Eden Church, Fitchburg, will begin his new work with the church at Sunnyvale, Cal., May 1.

THERE WERE THIRTY-TWO ADDITIONS to the First Church, Arlington, on Easter, twenty-three by baptism.

WITHOUT ANY SPECIAL MEETINGS except the week of pre-Easter services at which the pastor, Rev. Arthur T. Brooks, preached every noon and evening, over 100 new members were added to the Dudley Street Church, Boston, between Christmas and Easter. Sixty persons received the hand of fellowship at the morning service.

### NEW HAMPSHIRE

AS THE RESULT OF SPECIAL meetings in March, the church at Peterboro received nine additions on Easter, six by baptism.

PORTSMOUTH: THE ADVENT CHRISTIAN, Court Street Christian, Methodist and Baptist churches recently held a series of meetings in which all cooperated. Rev. Isaac Higginbotham, pastor of the Middle Street Baptist Church, was chairman of the local committee and had charge of the plans for the meetings. The four ministers did all the preaching. The meetings were held from March 4-25 and were followed immediately by union Passion week services in which eight of the local churches participated. A number of decisions were made and the work is being carried on in several of the churches. A splendid spirit of fellowship was evidenced and plans are being made for union evangelistic services of the four churches next fall. All the expenses were paid by free-will offerings and enough money was received so that it was possible to send $20 to the treasurer of each church at the close of the meetings.

BECAUSE OF THE SPIRIT AROUSED by the union services, the attendance at the Middle Street Church on Easter was more than 1,000. Sixteen candidates were baptized in the evening by the pastor.

### CONNECTICUT

THE PACKERVILLE CHURCH of which Rev. J. W. Higgins is pastor, was eighty years old last St. Patrick's day. Although the adult resident membership only numbers six, the entire obligation to the New World Movement, of $1,000, will be paid by the end of the period. This means an increase in benevolence of 300 per cent and in the pastor's salary of 50 per cent.

THE NEW HOPE CHURCH, (negro), Danbury, accepted its quota of $1,000 to the New World Movement. This will be paid the end of this month. In addition, the church has gathered $12,000 for a new church building.

### MAINE

REV. H. F. HUSE, pastor of the church at Dover-Foxcroft, reports that two persons were baptized on Easter.

THE NEW IMMANUEL CHURCH, Portland, which will carry forward the traditions and the work of the Free Street Baptist and the Congress Street Free Baptist churches is laying broad foundations for its future. A special Easter offering of over $48 was taken. Dr. Woodman Bradbury, of Newton Theological Institution, was the preacher on a recent Sunday.

#### Colby College

The trustees of Colby College held their spring meeting in Portland, April 14. Chief Justice Cornish presided. He paid a special tribute to the loyalty of the trustees, and also to the devotion and ability of President Roberts. The report of the finance committee showed that the college, although spending more than ever before, is still living within its income.

The report of the president showed that the largest enrolment of students ever reported is in attendance, and that the second century fund of $150,000 has now been subscribed, and over $60,000 of it has already been paid in. This in addition to the centennial fund of $500,000, reported last year, greatly increases the endowment of the college.

Justice Cornish referred in terms of appreciation to the work of President Roberts, who, in a very quiet way, without professional boosters, screaming publicity, or heartrending appeals, has secured these great funds. All had been done in a way to increase, rather than diminish the loyalty of the people to the college. It was proposed that instead of the usual votes of thanks, the appreciation of the trustees should be shown by giving President and Mrs. Roberts a trip through Europe the coming summer at the expense of the college.

Prof. Charles J. Chipman, librarian, has prepared a Blue Book filled with information that will be of interest to every friend of the college.

### VERMONT

THE FIRST CHURCH, BRATTLEBORO, Dr. Clark T. Brownell, pastor, held its eighty-third annual supper and business meeting April 11, with more than 200 members present. During the year forty-four new names were added to the membership, and a sum exceeding $16,000 raised for all purposes. A teacher-training class with forty members and a school of missions have been held with enthusiasm. The trustees reported the sum of $8,000 now in hand toward the construction of a parish house. The budget adopted and subscribed for the coming year reached the highest amount in the history of the church, and fully covers all regular expenses. The salary of the pastor, Dr. Clark T. Brownell, was increased for the third time during his pastorate of five years.

THE LUDLOW CHURCH, Rev. W. Chase, pastor, gave the morning service Easter Sunday over to the Bible school, and all ages had a part in the Easter program. The observance of the Lord's Supper was made the occasion of a "fellowship service" of unusual significance. The thought of keeping the home ties unbroken was made prominent, and then the hand of fellowship was given to fourteen, welcoming them separately and personally into the church home where all interests are shared. In the evening three were baptized—two young people and a man in mature life, whose wife comes into the church by experience.

REV. R. G. GREENGRASS, pastor of the Randolph Church, has just closed his first year of labor on this field. A boy's club has been organized with fourteen members. A woman's missionary society has been organized and is doing good work.

REV. ELBERT J. SMITH, pastor of the churches at Fair Haven and Hydeville, had a great day Easter Sabbath, with full houses. Twelve were received into the church membership at Fair Haven; five others were to have been received and were ill, but will come later. At the communion service which followed the preaching, twenty-two were extended the right hand of fellowship. Some of the oldest members of the church declared it was the largest communion they had seen in thirty years. The prayer meetings are well attended. The young people's society is aggressive, having interesting meetings with an average attendance of sixty-five. At Hydeville, Mr. Smith's other preaching station, two were baptized and five await the ordinance there. Pastor Smith and his leaders in each church are putting forth every effort to raise the full allotment for the New World Movement.

REV. E. B. TREFETHREN, who has been pastor of the Baptist and Congregational churches at South Windham and Windham Center for the past year, will close his labors on those fields May 1 and remove to his home in the West.

THE ST. ALBANS CHURCH GAVE Rev. and Mrs. S. Walter Schurman a reception on Friday evening, April 6, which was largely attended and full of enthusiasm.

THE WORK AT THE ITALIAN Mission, Barre, which is now in charge of Rev. B. J. Lehigh, pastor of the First Church, with Miss Katherine Aldrich as missionary, is progressing well. The average attendance each Sunday is now between ninety and one hundred.

THE FIRST CHURCH, BURLINGTON, Dr. William J. Ford, pastor, has had a very successful year. Forty new members have been received into the church, 200 chairs have been bought for the Sunday-school room and a new piano has been installed, which speaks well for the cooperation of the people with Dr. Ford during the first year of his pastorate and which promises much for the future as Dr. Ford already has a splendid hold on the church and congregation and also on the entire community. Deacon Arthur G. Crane, an active worker in all departments of the church and an efficient officer of the state convention, has been laid aside for three months and confined to the hospital, but is now

back home and able to get about and see his friends and attend to some business.

Rev. C. E. Gould, pastor of the church at North Troy, has been ill, and has been ordered by his physician to rest for a month. This he is doing, while the church edifice is being rebuilt after having been destroyed by a recent fire.

Rev. E. Werner Church, who has been missionary pastor for the state convention for the past year, will close his labors May 1 to take up the pastorate of the churches at Websterville and Washington. He is now laboring at Websterville, and on Easter Sunday in the presence of a large audience received six into the church by baptism.

### RHODE ISLAND

The Mount Pleasant Church has won a remarkable spiritual victory. For some time past it has been facing the need of enlarged accommodations. The second unit of its proposed plant was imperatively needed and to erect it from $12,000 to $14,000 was required. Many difficulties stood in the way, but the leaders got a vision of the "All Power" and began planning their pledge-raising campaign in faith, praying as they planned. On Easter Sunday they asked the members for $14,000 in pledges, payable in two years. God honored their faith even beyond their expectations and when the congregation sang the Doxology at the close of the evening service, the thermometer registered pledges for $15,800.

Dr. Joseph Taylor, of west China, has closed a successful missionary itinerary in Rhode Island. In twelve days he visited sixteen churches, and made eighteen missionary addresses. Dr. Taylor is a missionary statesman. He sees Christianity in action transforming empires. His description of the Christian movement in China is fascinating and thrilling. He has set forward the cause of missions in Rhode Island.

The Woodlawn Church, Pawtucket, is passing through hallowed days. God has rewarded the labors of a faithful minister and people with a gracious revival. Seventy-five persons of varying ages have made the great decision and entered the fellowship of Jesus. Pastor Greene baptized thirty-four of them on Easter Sunday. Twenty more will follow soon, while a number of juniors have been gathered into an instruction class and will receive Christian baptism. The Woodlawn Church is making preparations to entertain the state convention.

The Pawtucket Church is rejoicing in the cordial acceptance by Rev. Raymond Cooper, of Millinocket, Me., a unanimous invitation to become its pastor. He will greet the Pawtucket people as pastor on the first Sunday in June. Meanwhile Rev. E. M. Lake, formerly of the First Church, Springfield, Mass., is the acceptable supply.

Calvary Church, Providence, has recently added to its diaconate by electing seventy-two junior deacons and deaconesses. The entire church membership is being assigned to these deacons and deaconesses for constant spiritual watch-care. A deacon and deaconess together is responsible for a unit composed of about thirty-five members. In addition to these junior deacons and deaconesses there are seventeen life deacons in the church. It is planned that all of these will meet together frequently, make reports on the work and discuss plans for the fuller spiritual development of the church membership.

Those who think that the rural church problem is an unsoluble one, should study the work of Donald B. Strout in three of Rhode Island's country fields. Brother Strout is a sturdily-built, energetic young minister, of resourceful mind, and generous heart who has adopted Paul's rule of being all things to all men that he might win some. He conducts Boy Scouts, men's brotherhoods, daily vacation Bible schools, promotes health betterment and food production, as well as preaching services and prayer meetings. The consequence is that rural churches believed to be dead and ready for burial have been resurrected and are now throbbing with spiritual life.

### NEW YORK

The New York District Women's Foreign and Home Mission Societies will hold their annual meeting May 8-10 in the Tabernacle Church, Utica. Dr. Eleanor Campbell, Miss Ruth Howard, Miss Jessie Burrall, Mrs. J. M. Baker, Miss Bessie Traber, Mrs. T. E. Adams, Dr. Robert B. Longwell and Mrs. H. B. Montgomery will be the speakers. On May 8 there will be a W. W. G. banquet at the Park Church. The headquarters will be the Hotel Utica. Mrs. F. E. Swancott, Whitesboro, N. Y., is general chairman. The entertainment chairman is Mrs. W. C. Bromley, 1663 Neilson St., Utica, N. Y. Delegates will be entertained. Application should be made in advance.

#### Keuka College

This college for women opened in 1921. The enrolment each year has been of capacity size and the entering class for September is already registered.

The standard for admission and of scholarship has been set high. Fully one-fifth of the students are of state honor or scholarship grade. The summer school opens July 2 and continues to Aug. 11.

After the summer school the World Wide Guild will hold a house party, at which there will be an attendance of nearly 300. The Baptist pastors' summer conference will follow the house party, Aug. 20-26. There is a course in Christian leadership which prepares pupils for definite Christian service. Thus the college is making a real contribution to Christian education.

### EASTERN PENNSYLVANIA

Rev. Richard W. Wickes, pastor of the Tabernacle Church, Harrisburg, has presented his resignation because of ill health. He had been pastor for three years. During that time the old building was sold and a new lot had been purchased. Work on the new edifice will begin shortly.

First Church, Pittston: At the annual business meeting, it was found that despite unfavorable labor conditions, the last mortgage note on the property had been paid. A fund has been started for a new parsonage. There have been twelve additions to the membership, eight by baptism. The present pastor, Rev. M. H. Jones, is in his eighth year of service.

Rev. Frank A. Stanton, pastor of the Berean Church, Carbondale, recently closed a two weeks' evangelistic campaign. He preached every evening. Thirty-five persons confessed conversion, and of these, twenty-three were baptized on Easter, and six on the following Sunday. The church closed its fiscal year March 31 and in spite of business depression and the extensive improvements made on the building, all bills have been paid and there is a small balance in the treasury. The pastor is now in his second year of service.

### WESTERN PENNSYLVANIA

Rev. G. Morton Walker, pastor of the First Church, Meadville, baptized twenty-eight persons on Easter. The offering for the day was over $1,000.

St. John's Church (negro), of Meadville, of which Rev. E. H. Hamblin is pastor, is planning extensive improvements on the building. The membership now numbers over 200. Eleven candidates were recently baptized.

Thirty candidates were recently baptized at the church at Wilkinsburg of which Rev. F. L. Carr is pastor. There were thirty-five additions by letter and experience.

## Mississippi Valley

### ILLINOIS

Rev. C. W. Webb closed his work at Woodriner the first of the month. He has accepted the pastorate of the Tremont Church.

Rev. J. A. Wilson resigned recently at Hartford to become pastor of the newly organized church at Milton Heights, Alton.

The Morning Star class of the Freeport Church of which Rev. G. B. Hopkins is pastor, has The Baptist and *Missions* in the public library where they can be read by all who desire. This class was started two years ago with about a dozen members. The membership has increased until now they have three times as many as when it started.

The winter term graduation exercises of the Moody Bible Institute, Chicago, were held April 19. The fifty-eight graduates of the day classes, together with 209 graduates from the correspondence department, represent forty states of the Union, Canada, Panama, England, Scotland, Denmark, Egypt, India, and the Philippines. The enrolment in the day classes is now the largest in the history of the institute. The graduation address was given by Rev. R. E. Vale, pastor of the First Presbyterian Church of Oak Park.

Elliott Avenue Church, Springfield: Mrs. R. B. Favoright of Jerseyville assisted Pastor Drussel in a two weeks' meeting. There were sixty conversions.

### INDIANA

It had been the objective of the church at Sullivan, of which Rev. A. A. Cohn is pastor, to have the Easter attendance reach 1,000. However, this mark was passed for 1106 persons were present at the services on that day. The goal set for the near future is a new church building.

### MICHIGAN

Two of the members of the Michigan Avenue Church, Saginaw, are making it possible for the pastor, Rev. Andrew H. Harnly, a former pastor, Dr. Howard Chapman, now student pastor at the University of Michigan, and Mrs. Crissie Giesel, an active worker in the church, to attend the World Alliance at Stockholm. Mrs. Harnly and Mrs. Chapman are expecting to accompany their husbands on the trip.

The union evangelistic meeting of the Bethel Baptist and North Presbyterian churches of Kalamazoo, conducted by A. W. Littrell and D. L. Moody, were a success. As a result, there have been eighteen additions to the membership of the Bethel Church, and twenty-five to the North Church.

### The State Convention

To be held with the College Church, Hillsdale, the First Church cooperating, May 14-17.

Monday, May 14, 7:30 p. m., Michigan ministers' conference, address by Prof. W. H. Davis, Louisville, Ky.

Tuesday, May 15, 8:30: conference continued; 9:30 a. m., Woman's Mission Society, reports on city missions; Christian Americanization, college counsellor, literature, missionary education, continuation campaign. Address by Mrs. John Nuveen, Chicago; 1:30 p. m., Michigan Convention. Welcome by Dr. W. G. Spencer, president Hillsdale College. Address by the convention president, Mr. Ralph E. Jennings. Convention sermon, Dr. H. M. Ford, Hillsdale. Evening, address by Dr. Allan Hoben, president Kalamazoo College.

Wednesday, May 16, 8:30 a. m., State missions program. Election of officers, address by Dr. L. C. Barnes, New York. Afternoon: Conferences. Fellowship suppers at 5:30. Wednesday evening. Address by Dr. F. W. Sweet, Cleveland, Ohio.

Thursday, May 17, 8:30 a. m. Convention reports and business. Address for Woman's Mission Society, Mrs. John Nuveen, Chicago. Afternoon. Conferences: Rural work, G. W. Lawrence presiding; Sunday school and young people, Morgan L. Williams presiding; woman's work, Mrs. Edw. Wilson presiding. Young people's banquet at 5:30. Evening. Address: The Challege to Baptist Young People, by Dr. Mark Sanborn, president B. Y. P. U. A.

## OHIO

Rev. M. R. Sheldon, pastor of the First Church, Bucyrus, resigned April 15 to accept a call to the Immanuel Church, Erie, Pa. The resignation will become effective the latter part of May. During his pastorate of a little over three years, there have been 140 additions to the church membership, ninety-nine by baptism.

At the annual meeting of the Bethany Church, Wooster, it was found that the financial resources of the church amount to $4,500 with no unpaid bills or other obligations. The trustees were directed to obtain bids for the improvement of the building with stucco finish. A substantial fund for this undertaking is already on hand. Rev. W. Leo Brown is pastor.

## MINNESOTA

Twenty persons were baptized on Easter at the Elim Swedish Baptist Church, Minneapolis. The pastor, Rev. R. A. Arlander, has been granted a three months' vacation to attend the Stockholm meeting.

## IOWA

Rev. H. O. Meyer, of Des Moines, recently closed a series of meetings with the church at Chariton of which Rev. J. A. Pettit is pastor. As a result, seven persons have been baptized. The church is working hard to complete its pledge to the N. W. M.

Rev. R. B. Davidson, pastor of the First Church at Ames, is leading his forces triumphantly. Ames, the seat of the state agricultural college, is a strategic point. The evening services of the church are being conducted by a number of leading Christian laymen who are presenting scientific facts in a sane Christian manner. The subjects considered are: April 15, "Chemistry and Evolution," by Prof. F. E. Brown; April 22, Physics, by Prof. J. W. Woodrow; April 29, Botany, by Prof. J. N. Martin; May 6, Geology, by Prof. S. L. Galpin; May 13, Bacteriology, by Dean R. E. Buchanan; May 20, Embryology, by Prof. J. E. Guthrie, and Religion, by Rev. R. B. Davidson. During the morning services Mr. Davidson gives a series of sermons on "Great Movements in Church History."

Rev. J. H. Woodsum, pastor at Creston, reports encouragement along many lines in his church program.

Rev. W. H. Hoge, pastor at Independence, says things are moving along nicely on his field. He is busy rounding up the New World Movement funds at this time.

Rev. Lewis Jacobson is leading his church at Sioux City in a constructive program along all lines. Although one of the younger pastors, yet he is proving himself a leader of the Baptist hosts in Iowa.

Rev. J. O. White, pastor of the church at Indianola, is doing constructive work. Simpson College gives the Methodists a leading position in that city, yet Mr. White is attending to the interests of Baptists as well.

Rev. H. R. Best, pastor of the Forest Avenue Church of Des Moines, is preaching a series of evening sermons on the general subject of building a new world. These sermons deal with the task of the churches in social reconstruction.

The University Church of Des Moines united with the Forest Avenue Church in a baptismal service Sunday evening April 15. Ten candidates were baptized for membership in the University Church, among them two students of the university. One of the students is a senior and expects to go to the mission field after further study in another institution. University Church is getting hold of the student life of Des Moines University, especially through its evening program, which is entirely a student organization. Chaplain J. Orrin Gould is the aggressive pastor of this growing church. The church voted unanimously to request Mr. Bernard W. Armstrong, and Miss Rhoda C. Broholm, soon to be married, represent the church in Africa. They will be the first missionaries going out from the University Church.

Training schools for workers in church vacation and week-day schools are being held in four sections of the state. These schools are being promoted by the department of religious education of the convention with Rev. Victor N. Witter as director. Other instructors are Rev. C. A. Carmen of Grinnell, Rev. J. O. Browne of Indianola, Rev. C. C. Browne of Dunkerton. The meetings are as follows: Ottumwa, April 23-25; Creston, 25-27; Rockwell City, 30-May 2; Waterloo, 2-4.

The board of the Iowa summer assembly held a session at headquarters, Des Moines, on April 18. A complete program was arranged for the assembly which meets at Iowa Falls July 18-29. Director Victor N. Witter has been able to secure the services of a number of leaders of young people's work for this assembly.

President John W. Million of Des Moines University recently delivered the sermon when George C. Conrad, a senior of the university, was ordained to the gospel ministry.

## NEBRASKA

The Olivet Church of Omaha dedicated the social and educational unit of its new building on Nov. 5, 1922. The church was organized Oct. 15, 1889, and erected a little frame building. The section of the city where it was located did not develop as it was expected, and the church needed the help of the state convention for thirty years. On the thirtieth anniversary of its organization, it voted to assume self-support. It soon outgrew the little building. A fund was started, and the pastor was sent to the N. B. C. at Des Moines to see Mr. Geo. Merrill, the Home Mission Society architect. Mr. Merrill visited Omaha and suggested plans for the building adapted to the lot and location at Thirty-eighth and Ames Ave. That part of the city where growth was retarded for so many years is now growing by leaps and bounds. A new high school to cost three-quarters of a million dollars is being erected in the adjoining block. During the week of special services closing on Easter, more than forty persons confessed Christ. Rev. George Van Winkle is pastor.

## NORTH DAKOTA

The Red River Valley Association will meet with the Grand Forks Church, May 10-11; the Norwegian Conference, with the Valley City Church, June 7-10; Northwestern Association, with the Roseglen Church, June 15-17; North Dakota German Conference, with the Hebron Church, June 19-24; state Sunday school Convention, at Jamestown, June 20-22; the Russian Conference, with the Dogden Church, June 22-24; North Dakota Association, with the Page Church, June 26-27; Swedish Conference, with the Fargo Swedish Church, June 28-July 1; Young People's Summer Assembly, at Jamestown College, July 9-15; the state convention, with the First Church, Fargo, Oct. 3-7.

Sunday, May 13, will be Elijah Terry day in North Dakota. On this day the churches and Sunday schools will make their contributions for the oil portrait of Elijah Terry, the first Baptist missionary in Dakota Territory, who was massacred by Indians at Walhalla in 1852.

Rev. H. H. Gunderson, for many years pastor of the First Church of Pierre, S. D., came to North Dakota on April 1. He will serve the state convention as pastor-at-large with headquarters at Minot. Mr. Gunderson's missionary and evangelistic spirit qualify him for the work.

Rev. P. O. Ekstrom began work as pastor at Drayton, N. D., and Eagle Point, Minn., on Easter. The pastor will lead the Drayton Church in the erection of an edifice this summer.

Several student pastors from various Baptist schools have been engaged for work during their vacations.

Rev. O. S. Jacobson, pastor-at-large, will attend the Congress at Stockholm. He will also visit several of his brothers and relatives in Sweden, whom he has not seen for many years.

### Revival Meetings

The churches have enjoyed a spirit of evangelism throughout the year.

Rev. J. E. Naylor completes an eight-months' engagement as state evangelist, May 1. Each of his meetings have resulted in several additions to the churches.

Rev. W. G. McNaughton of St. Paul, has assisted Pastor Thorlakson at Crystal and Grafton.

Rev. E. E. Hall, evangelist of the Swedish General Conference, helped in a series of meetings at Kenmare.

Miss Minnie Nelson of Henning, Minn., has conducted two successful series of meetings at Kulm.

Evangelist Erick Anderson of St. Paul, conducted a series of meetings in the Fargo Swedish church, of which Rev. W. G. Holmberg is pastor.

Rev. W. A. Daniel, pastor at Minot, conducted a series of meetings at Rutland for Pastor J. R. Spiller.

Missionary Ole Larson conducted a series of meetings at Guthrie with telling results.

Colporter-missionary C. J. Hill assisted Pastor Anderson at Sawyer.

Rev. Earl D. Sims of Chicago is to begin a three-months' period of service in this state about May 1. He will have his first engagement with the Fairmount Church.

Major Chaplain E. W. White, Omaha, Neb., will spend three months in North Dakota, beginning the last of April with the Jamestown Church, of which Rev. J. M. Hupp is pastor.

## Rocky Mountain States

### COLORADO

EASTER WAS THE MOST SUCCESSFUL day the First Church, Denver, has ever known. The attendance of the Bible school surpassed all previous records and the pastor, Rev. A. H. C. Morse, baptized thirty-two persons. There have been baptisms every Sunday since last October.

### IDAHO

REV. J. B. WAKEN, pastor of the church at Eagle, baptized twenty-nine candidates on Easter, and there are nine awaiting the ordinance.

### MONTANA

REV. R. O. SHANNON closed his work at Laurel on March 1 and has taken up special work with the white churches on the Crow Indian reservation. He has four churches at present and lives at Lodge Grass.

MR. JOHN S. PARK, principal of the high school at Whitehall, is acting as supply pastor at the First Church, Anaconda. At the close of the school year he will give his full time to this work.

MONTANA WILL EMPLOY SEVERAL seminary students in summer work this year. These are first or second year men and they will serve needy fields for a period of thirteen weeks.

REV. J. A. HOFFMAN, who has been the pastor at large, evangelist and director of religious work in the convention for the past eight years, will close his work May 1. He expects to devote his entire time to evangelistic work in which he will be assisted by two of his daughters who are musicians and personal workers.

AN ACTIVE PROGRAM of service is being inaugurated in the Swedish Baptist church of Butte by the Finn Baptist organization. As most of the Finnish people use the Swedish language it is hoped that both groups can work together and a strong work be accomplished.

REV. HENRY VAN ENGELEN, pastor of the Emmanuel church of Missoula, is taking a brief vacation with members of his family at Portland, Ore. He will return early in May.

UNDER THE ABLE LEADERSHIP of Rev. D. McMasters of Great Falls, the First Church and the Swedish Church have joined their forces for a forward program of service. Most of the meetings are being held in the Swedish meeting house and both groups are well pleased with the arrangement.

REV. D. L. MCGRIFF, pastor of the Ebenezer Church at Helena, on April 8 launched a building campaign for a new plant to have basement, auditorium and parsonage combined. The plan calls for the completion of the entire edifice by autumn.


## Want Ads

**Prominent Baptist minister,** pastor of church, seminary and university graduate, desires supply work in and around Chicago during July and August. Address, M, care of The Baptist.

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## Pacific Coast

### WESTERN WASHINGTON

FIVE PERSONS WERE baptized on Easter Sunday at the First Church of Edmonds, Rev. Thomas Howland, pastor. This brings the total membership to twenty-six.

### OREGON

ON APRIL 8, THE MT. OLIVET CHURCH, (negro), Portland, entered its new building. Rev. J. W. Anderson is pastor.

EASTER PROVED TO BE A DAY of real harvesting among nearly all of the Oregon churches: 101 were welcomed into the East Side Church by Dr. W. B. Hinson; 15 into the First Swedish Church by Pastor T. J. Sjolander; 24 into the Arleta Church by Pastor Owen T. Day; 32 into the Second German Church by Pastor Frederick T. Hoffman; 3 into the Mt. Olivet Church by Rev. J. W. Anderson; while Grace, J. F. Huckleberry, pastor; Lents, E. A. Smith, pastor; Shellwood, C. S. Tunnell, pastor; Glencoe, W. B. Stewart, pastor; First German, Rev. Jacob Kratt, pastor; University Park, Rev. E. R. Schlauch, pastor, report baptisms and accessions by letter. Pastor C. E. Dunham at Eugene baptized 32; Daniel Bryant at Corvallis baptized 26, thus adding to the large number already received during the past weeks. Forty-nine welcomed by W. T. Milliken at Salem, among them two Japanese and three Chinese. Pastor C. L. Trawin, of McMinnville baptized 5 and received others by letter. Twelve were baptized by Rev. F. R. Leach at Medford, and others received by letter. In fact from all sections of the state encouraging reports are coming from the churches. Superintendent of Evangelism, Dr. S. J. Reid, has been one of the chief agents in promoting this spirit of evangelism throughout the state.

TWO YEARS AGO THE CONVENTION purchased a beautiful assembly site thirty miles below Portland with a water frontage of 1,000 feet on the Columbia River. These grounds face the river which is a mile wide at this place. During the war these grounds were used for ship building purposes, and consequently Baptists came into possession of numerous buildings. Sewers had been laid, water pipes from the nearest city water system, electric wiring for the buildings, and many conveniences that would have cost many thousands of dollars were placed upon the grounds. The grounds are accessible by water, the hard surface Columbia River Highway, and by train. The state convention will be held here for the third time, July 24-27. This will be followed by the Young People's Assembly.

#### Church Building

Church building is going on in many parts of the state. The Medford Church has let its contract for the new edifice which will cost over $40,000.

The Arleta Church, Portland, began the construction of the first unit of an $80,000 building early in the year. The plan involves the utilization of the old structure. The church re-entered its remodeled building on Easter.

In North Portland, on the peninsula, two churches have united, St. John and University Park. The new work will be located midway between their present locations in a rapidly growing section of the city. Rev. M. W. Coates of Coalings, Cal., has accepted the call to the church formed by the combination of the two above mentioned.

In a section of North Portland known as the Kenton District, a new church was recently organized with forty members. A tabernacle building will soon be erected. Rev. T. S. Winey is pastor.

The church building at Bend is rapidly nearing completion. It will cost approximately $30,000. Rev. F. H. Beard is pastor.

The church at Hillsboro will be dedicated early in May. Rev. Robert Kay is pastor.

### NORTH CALIFORNIA

WORK HAS BEGUN ON THE NEW building of the Selma Church. The new structure will cost $85,000. It is planned to install a $10,000 pipe organ, over $5,000 of which has already been donated. Rev. F. Carl Truex, the present pastor, came to the field in 1916 from Pueblo, Colo., where he was pastor of the Second Church. During his pastorate the membership has increased from 350 to 750. The church budget for 1916 for all purposes was $3,000, while that for 1922 was six times that amount.

THIRTY-TWO PERSONS WERE BAPTIZED on Easter at the First Church, Oakland, by Pastor John Snape. Forty-two received the hand of fellowship at the communion service on April 8. The church has voted to send its pastor as a delegate to the World Alliance meeting. For this reason he will not be able to deliver an address on the opening night of the meeting of the Northern Baptist Convention. The women's auxiliary held its annual business meeting April 10. It was reported that $3,045 had been raised for all purposes. Mrs. J. M. Davis was re-elected president.

## N. B. C. Program

(*Continued from page* 398)

4:00 Address, "Religous Education," Dr. Hugh S. Magill, General Secretary ,International Sunday School Council of Religious Education
4:30 Address, "Christian Stewardship"
5:30 Adjournment

Evening

7:30 Evening worship, led by Rev. G. W. Cassidy, Kansas
8:00 Address, "The Care of the Ministry," Rev. E. T. Tomlinson, New York
8:30 Address, "The Minister's Task"
9:00 Song and benediction

**Tuesday, May 29**

Morning

9:00 Morning worship and mission study
9:45 Convention business
Reports:
Joint Committee on interests of Negro Citizens; Conference with other religious bodies; Law Committee; Baptist Bodies Using Foreign Languages; Denominational Day; Federal Council
11:45 Bible Exposition, Rev. F. E. Eden, Colorado
12:30 Adjournment

Afternoon

2:00 Singing and prayer
2:30 Address, "The Progress and Problems of Prohibition," Honorable R. A. Haynes, Washington, D. C.
3:00 Address, "The Determining Factor in Business and Industry"
3:45 Question box
4:15 Business
5:30 Adjournment

Evening

7:30 Evening worship, led by Rev. Robert Craig, Iowa
8:00 Address, "The Unity of the Spirit," Rev. M. J. Twomey, New Jersey
8:30 Address, "Go Work Today in My Vineyard," Rev. Russell Conwell, Pennsylvania
9:20 Closing words by President Taylor

## No Hindrance to Travel in Europe

The committee to promote attendance at the meeting of the Baptist World Alliance at Stockholm has taken pains to make inquiry of Baptist representatives in Europe regarding conditions which might affect the travel plans of some of the American delegates. Dr. J. H. Shakespeare, secretary of the alliance, and Dr. J. H. Rushbrooke, who has intimate knowledge of conditions on the continent, have advised the committee in America that political conditions in Europe need not interfere at all with plans for the trip to Stockholm. A communication has just been received from Dr. C. E. Benander of Stockholm to the effect that Americans need not be disturbed as to the possibility of making tours on the continent of Europe. He adds that, outside of the small occupied areas, travel is as usual. The committee to promote attendance has secured a large number of hotel rooms in Stockholm for the use of Northern Baptist delegates, regarding which announcement has been made elsewhere. All who have not secured their hotel accommodations at Stockholm should communicate promptly with the Baptist World Alliance Committee, Room 824, 276 Fifth Ave., New York City.

## Evangelism in New England

By York A. King, Supt. Evang. for New England District

As New York has sometimes been spoken of as the "graveyard of ministers," so New England has for a long time been regarded an unattractive field for the "professional evangelist." Many an enthusiast has launched his "campaign" here only to find that ministers and laymen alike were slow to respond to their appeal. And, not having met with the success they had visualized, sought other fields for their consecrated energies.

We are pretty well persuaded that no amount of slang and bluster can substitute for soul saving passion and Holy Spirit power. So that only a few of the more cultured and conservative evangelists have been operating in these six eastern states during the past few years. And even these have not had full-time engagements. The question of remuneration, which of necessity must be made prominent in such meetings, has played no small part in turning our churches against that kind of evangelistic meetings. I frequently receive letters from pastors of prominent churches who deprecate the financial methods used and ask for assistance from our department where that phase of the question is reduced to a minimum.

For more than three years we have been calling the attention of our churches to the New Testament plan of church evangelism. And this has met with such universal approval that we have yet to hear of any unfavorable criticism of the methods used or the workability of the plan, while unsolicited words of commendation are constantly being received. All the churches in some associations and all the associations in some of the states have been cooperating beyond our fondest anticipation.

This plan calls special attention to the importance of

1. Prayer. Not saying prayers, for one can go to hell saying prayers (Matt. 7:21-23). But individuals and small groups holding onto God in behalf of those for whom they are concerned, until, led by the Holy Spirit to do so, they go to them presenting Jesus Christ as he is.
2. Preaching. With our sermons full of the joy of salvation, bathed with tears and born up by a passion for the revival of the church and the salvation of the lost.
3. Personal work, which, in the best sense, is just witnessing for God and introducing folk to Christ.
4. Bible study—for it furnishes the basis for all our religious convictions. Only those who have a personal experience which is rooted and grounded in the Word can withstand all the fiery darts of the enemy.
5. The Holy Spirit uses the church as the chosen channel through which he is pleased to operate in accomplishing the purposes of God in the world.

All of our New England state secretaries are thoroughly alive to the importance of evangelism. With their staff of assistants, they have been emphasizing its primary importance by placing the responsibility, as far as possible, upon the local church and every member of that church.

(*Continued on page* 416)

THE Association at its hospitals in Saint Paul maintains an efficient staff of surgeons and physicians, adequate nurse service, and a thoroughly equipped surgery.

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**The Boy Scouts at Camp Lowell,** by Brewer Corcoran. Boston: Page Co.

Published with the approval of the Boy Scouts of America, which sets its own seal upon the book as being a fit, helpful and interesting one to place in the hands of any boy. The boys at Camp Lowell also appeared in "The Boy Scouts of Kendallville" and "The Boy Scouts of the Wolf Patrol," so that many boy readers are already familiar with them. If not, an early introduction will give new zest to reading hours.

**The Master's Slave,** by Miles Mark Fisher. Philadelphia. Judson Press. $1.50.

This a biography of the author's father, Elijah John Fisher, a notable Negro Baptist pastor and leader in the South and North, who was pastor of the Olivet Church, Chicago, from 1903 until his death in 1915. It is a remarkable life-story and is followed by a brief account of the Olivet Church, now the largest Baptist Church in the world, with 10,000 members. The promising young author has done his work well. He received his A. B. from Morehouse College, Atlanta, his B. D. from the Northern Baptist Seminary and his A. M. from the University of Chicago, and is now of the faculty of Virginia University. The book would be valuable collateral reading in connection with the home mission study book for this year, "The Trend of the Races."

**Within the Gateways of the Far East,** by Charles R. Erdman. New York: Fleming H. Revell. $1.25.

The author, Professor Erdman of Princeton, wields a facile pen and is a keen observer. In his visit to China, Korea and Japan he sensed the present missionary situation in the impact Christianity is making in the Orient and lucidly depicts its achievements and problems. He sees sympathetically the lives of the people within whose countries he is guest and catches the charm of the changing Orient as it blends with its own antiquity. In subtile humor he often tucks in a lot of philosophy, for example: "First of all, the writer brought back with him a confirmed conviction that many persons who remain at home are better informed as to the Orient than are some who have caught casual glimpses of the Far East."

**Church Street,** by Jean Carter Cochran. Philadelphia: The Westminster Press. $1.50.

The God of things-as-they-ought-to-be breathed a special inspiration into the soul of the author when she wrote the series of reminiscent essays grouped together in "Church Street." Obviously, the collection is intended as an antidote to Main Street, but the only reminder of Sinclair Lewis is on page 160: "You must know my cousins, the Babbitts," remarks one of the characters. The scenes were laid about two-thirds of a generation ago in a pre-revolutionary village of New Jersey; none of the numerous characters were ever guilty of playing with mud patties. One is impressed with the veracity of the pastor who is reported to have called it "A most unusual village." And, *mirabile dictu,* this country parson, though having a family of six children, employs a man-servant and a maid-servant and keeps a driving horse! But in spite of the halos hung on the heads of those whom the author loved in the golden age of her childhood, the book, penned in a charming style, is delightful reading and will well repay a leisurely perusal to lift a tired soul from the flatness of actuality to the rarified atmosphere of idealistic heights.


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## "It Is to Laugh"

Frederick was sitting on the curb, crying, when Billy came along and asked what was the matter.

"Oh, I feel so bad 'cause Major's dead —my nice old collie!" sobbed Frederick.

"Shucks!" said Billy. "My grandmother's been dead a week and you don't catch me crying."

Frederick gave his eyes and nose a swipe with his hand and, looking up at Billy, sobbed despairingly:

"Yes, but you didn't raise your grandmother from a pup."—*Harper's Magazine.*

---

After much excitement the Smiths had at last managed to catch the boat train and were well on their way to Switzerland for the winter sports.

Now, when they could sit quietly for a while, they began to wonder if they had left anything behind.

"No," said Mr. Smith, with great satisfaction, "I think we have remembered everything.

Mrs Smith gave a shriek.

"Oh, Harry," she gasped, "I forgot to turn off the electric iron!"

"Don't worry, darling," he replied, "nothing will burn. I forgot to turn off the shower bath."

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## A NEW ORGAN FOR WILMETTE

From the thriving Wilmette Baptist Church, Francis Carr Stifler, minister, comes announcement of the purchase of a fine Austin organ, three manuals and pedal organ, of some thirty stops. Nothing so aids the service-morale of the church as does an adequate organ: and this new instrument will certainly come under that head! After a careful estimate of the specifications and a study of the tonal possibilities therein, I am glad to be able to congratulate the committee on a difficult job well done. The range of coloring and volumes provided, and the balanced distribution of the stops, are to be highly commended. Worthy of especial praise is the pedal organ—it avoids that common fault of a stinted bottom in order to get a few "stunt" stops on a manual. Evidently, the instrument is not primarily designed as a concert organ. Its solidity of tone and conservatism of coloring make it an ideal organ for church use. This does not mean that it will not be an excellent instrument for recital work—for it will meet all needs along that line. What I am stressing, however, is that it was conceived as a genuine "church" organ, not an imitation of a movie trick-mechanism. The value of a good organ to a church and to a community is something beyond measurement. With a fine new edifice, and an organ to match, the Baptist church of Wilmette, Ill., may well be pardoned for a sudden accession of pride and enthusiasm!

Detailed specifications of this instrument follow. Intending purchasers of organs will do well to preserve them for reference:

| | | Notes | Feet |
|---|---|---|---|
| | **Great Organ** | | |
| 1. | Open Diapason | 73— | 8 |
| * 2. | Violin Diapason | 73 | 8 |
| * 3. | Gemshorn | 73 | 8 |
| * 4. | Doppel Flute | 73 | 8 |
| * 5. | Harmonic Flute | 73 | 4 |
| * 6. | Harmonic Tuba | 73 | 8 |
| * 7. | Chimes | 20 | 8 |
| | **Swell Organ** | | |
| 8. | Bourdon | 73 | 16 |
| 9. | Open Diapason | 73 | 8 |
| 10. | Stopped Flute | 73 | 8 |
| 11. | Muted Viole | 73 | 8 |
| 12. | Viole d'Orchestre | 73 | 8 |
| 13. | Viole Celeste | 61 | 8 |
| 14. | Fugara | 73 | 4 |
| 15. | Cornopean | 73 | 8 |
| 16. | Oboe | 73 | 8 |
| 17. | Vox Humana | 73 | 8 |
| | Tremolo | | |
| | **Choir Organ** | | |
| 18. | Melodia | 73 | 8 |
| 19. | Unda Maris | 61 | 8 |
| 20. | Dulciana | 73 | 8 |
| 21. | Wald Flute (from No. 18) | 12 | 4 |
| 22. | Piccolo | 73 | 2 |
| 23. | Clarinet | 73 | 8 |
| | Tremolo | | |
| | **Pedal Organ** | | |
| 24. | Open Diapason | 32— | 16 |
| 25. | Bourdon | 32 | 16 |
| 26. | Second Bourdon (from No. 8) | .. | 16 |
| 27. | Octave (from No. 24) | 12 | 8 |
| 28. | Flauto Dolce (from No. 25) | 12 | 8 |
| 29. | Trombone (from No. 6) | 12 | 16 |

Stops marked * enclosed in choir expression chamber. With the usual couplers and mechanical conveniences.

## REVIEWS

**From The Judson Press, Philadelphia.**

Living Hymns (The Small Hymnal) 30 cents.

This is a splendid collection of hymns and sacred choruses for use where a merely compact and a somewhat lighter type of hymnal is desired. It is destined for the use of young people's meetings, vacation schools, Sunday schools and similar occasions. The material provided is highly varied, almost any particular need will find appropriate selections at hand. Many of the tried and true old favorites are present, and there is a fine stock of interesting new numbers. We can highly recommend this book for price, for contents, for format and for editorial achievement.

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Reed Miller, the tenor, whose extended work in the oratorio field makes him somewhat of an authority on the subject, fears that oratorio is on the wane in this country, according to the Vancouver *Daily World*.

"After all," he said, in a recent interview, "we are only 300 years old here. We have not the same appreciation for choral music as in the older countries. Nearly all our great choral society conductors are English. No sooner does an English choral enthusiast come over to this country, than he casts about to form a choral society—and there you are! Oratorio, however, appears to be on the wane; in fact, in the United States it must be given new impetus at once if it is to be kept alive. Love of popular, catchy music and the like is killing it. All we seem to care about is flocking to hear some great operatic singer or some artist with a big name to flare on the billboards. The fundamental fault is that we do not give proper support to community music, the local conductor gets rebuffed, his performances do not draw the audiences, the society runs into debt. What is going to be the future of oratorio in America?"

---

The goal for every singer has been described by C. M. Tremain, director of the National Bureau for the Advancement of Music, who says:

"A song is more than the pleasing combination of words and music. It is a picture. It is a thought or a story with a clear and distinct outline, and unless the interpretation is given to it so as to transfer to the mind of the listener every graduation of feeling which the song was intended to depict, then to that extent the song has failed of its purpose and the listener loses.

"In literature we have been accustomed to look for the master word-painter who can command our emotions by the vividness of his descriptions, yet the entire burden of conveying the writer's thoughts is placed upon language alone. But music is itself the interpreter of the emotions, and so the song has infinitely greater possibilities if we will but blend the words and the music into a complete entity."

To the singer who can thus "blend words and music" success is assured.

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## Evangelism in New England

(*Continued from page* 413)

Rev. E. E. Gates, pastor-at-large for Connecticut, writes: "Three years ago, as a result of your first visit to our convention, we appointed a state committee on evangelism, of which Dr. McGee of New Haven is chairman, who outlined a program which met with such good response that we had the largest number of baptisms that year of many years. Last year they outlined a program and teamed up the ministers asking them to prepare sermons on certain subjects and be ready to respond to invitations from the churches to assist in special meetings. This was done with gratifying results. This year, upon the recommendation of that committee, the convention endorsed the following resolution:

1. That the local church should give serious attention to the matter of evangelism.
2. That the local church be asked to work out a program of evangelism adapted to its own possibilities and needs.
3. That the local church be organized in all its departments in the interest of a continuous program of personal evangelism.
4. That the state evangelistic committee be ready to cooperate with the local church in the promotion of any special evangelistic effort.
5. That the local church be urged to make the largest possible use of denominational agencies in the promotion of evangelism.
6. That wherever possible teams of lay workers be organized for special evangelistic services.

Secretary William Reid has taken to Rhode Island with him that splendid enthusiasm for evangelism he used to such good advantage in Massachusetts last year. And his state committee has had an unusually good year in their special meetings.

After enumerating the various agencies at work in Massachusetts along the line of evangelism, Dr. Hugh A. Heath, the state secretary, says: "In general there is a stronger and more widely spread evangelistic spirit in our churches than has been for years. The outlook is good for a larger ingathering than usual."

New Hampshire and Vermont each have one man who, as field secretary, devotes part of his time to evangelism. Maine has three "pastor evangelists" who are engaged for the most part with missionary work and conducting evangelistic meetings in rural communities. But Maine has more Baptist churches than any other state in New England, there being fifty-four more churches in that state than in Massachusetts. Upon the state secretary's invitation I am to visit all the associations in Vermont in October. And much of our time during the summer and autumn months will be devoted to assisting the brethren in setting up and conducting a ten-day or two weeks' meeting in every Baptist church in those two states.

Owing to unprecedented fall of snow, shortage of coal and consequent prevailing sickness, the progress of the kingdom has been greatly impeded in all the departments of church activities during the past winter. The work of evangelism has suffered accordingly. But, with the exception of one state, we shall probably report larger ingatherings than in any recent year. The growing custom on the part of many churches to postpone baptisms till Easter makes it difficult to report accurately. But April and May will show that we have been enjoying harvest times in many churches throughout the entire territory of the New England states. I have personally conducted special meetings in more than a dozen groups of churches, in five states, from which the accessions to church membership will reach several hundred. But the revived church and the burden of soul that has been laid upon the hearts of the multitudes is our greatest cause for rejoicing.

---

**Recently when several hundred tourists** arrived in New York from a 131 day cruise around the world, they were interviewed by reporters representing the leading newspapers and press associations. Of all the interviews only two were printed. The first had to deal with world conditions as seen through the eyes of an official of one of the greatest business organizations in the world. It gave the reader an insight as to how one of the most used commodities was merchandised to the extreme limits of civilization. The second interview was with a westerner, a man, in statue and thought, typical of the country he has helped develop. When asked by the reporter what he considered the most impressive sight he had witnessed on the entire trip around the world on the American Express cruise he said: "When I stood on the Mount of Olives at sunset and looked out over the River Jordan and the Dead Sea, I saw the most beautiful sight of the entire cruise. It seemed that time had turned back nearly 2,000 years and I realized the beauty and the immortality of the scene."


# Breaking the Missionary's Heart

In ten months the Treasurer of the Woman's American Baptist Foreign Mission Society received only one-half of the funds needed to provide for the needs of the entire year. This is a problem. How would you solve it?

A similar situation confronted the Society a year ago, and reductions had to be made. It breaks a missionary's heart when schools have to be closed and missionary work abandoned because of lack of funds.

Here is an extract from a missionary's letter showing what had to be done:

> The new school for mothers was making a deep impression on the community. The educated men of the city were sending their wives to learn the arts and privileges of Christian homemaking. Then came the falling off in missionary gifts. Retrenchment had to be made. The Mothercraft School was the newest project. The situation was studied but no other solution seemed possible. *This fine school, with finer prospects, was closed.*

Shall the Board close other schools, send children in kindergartens back to their jungle villages, cast off orphans now being provided for, discharge Bible women carrying the message of hope, discontinue dispensaries and hospital work and retain missionaries at home? Some of these things may have to be done if the needed funds are not receved.

***You can solve this problem. Pay the balance of your pledge to the New World Movement before the close of the fiscal year, April 30.***

**Woman's American Baptist Foreign Mission Society**

**Miss Alice M. Hudson, Treasurer 276 Fifth Ave., N. Y.**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

AP

Volume IV May 5, 1923 No. 14

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# The Baptist

Published Every Week by the Northern Baptist Convention



THE new church home of First Church, Oak Park, Illinois, was recently dedicated. The building is of a warm-toned brick, with trimmings and tracery of Bedford stone. It is Gothic in design.

## Fresh from the Field

**Evangelist C. F. Taylor recently** closed a three weeks' series of meetings with the First Church, Shreveport, La., Rev. M. E. Dodd, pastor.

**Rev. P. L. Cosman, who has been** pastor of the Grand Avenue Church, New Haven, Conn., for the past four years, has resigned. On May 1 he took up the work of the pastorate of the Baptist church at Pascoag, R. I.

**Rev. A. Watson Brown, pastor of the** Calvary Church, Sacramento, Calif., is making up a party to Europe this summer in connection with the Baptist World Alliance. His tour is under the management of the Bennett Travel Bureau. Full information may be secured by writing Mr. Brown as above.

**Rev. J. L. MacLeod is the chairman** of the pulpit committee charged with the responsibility of supplying all the pulpits of Atlantic City and vicinity Convention Sunday. He calls for about seventy volunteers. Write him if you are to be available.

**The Old South Church, Boston, has** inaugurated a special movement for a serious study of the Bible. More than 100 persons registered for the course and have met each Sunday after the morning service in the chapel. The work has consisted of a careful and thorough examination of the life and writings of John the evangelist and has been in charge of Dr. William F. Slocum. So successful has this undertaking been that it will be continued in the fall.

**Many of our churches should seriously** consider whether they could not arrange to be represented at the meeting of the Baptist World Alliance at Stockholm. Already some are preparing to assist their pastors to attend, but many of our laymen and active women should also plan to attend the meeting of the alliance. They would carry a blessing to their brothers and sisters in Europe, and would return to their own churches with a larger interest in our denominational life and in kingdom movements in general throughout the world.

**On the last day of the year 1872, Rev.** and Mrs. Benjamin P. Cross, received their appointment to the Burman field. Mr. Cross was born in Burma, Oct. 16, 1845, the son of Dr. E. B. Cross, a pioneer missionary to Burma. In care of the captain of a ship bound for America he was sent to this country when but five years of age, and here he received his education, graduating as a civil engineer from Union College. For a time he devoted himself to his profession, but the burden of Burma and the Karens was continually upon his heart. After a period of special preparation for his life work, he sailed for Rangoon and began at Schwegyin his remarkable career. Mr. and Mrs. Cross have performed valiant service in the educational work of our Burma mission, both at Judson College and the Karen Theological Seminary, but their greatest work has been in giving Jesus Christ to the Karen people; 178,000 native Christians bear eloquent testimony to the faithful work done on this field by Mr. and Mrs. Cross and their coworkers. We congratulate them on this the fiftieth anniversary of the beginning of their work, and pray that God's favor may be their portion continually.

**The tenth annual convention of the** International Union of Gospel Missions will be held in Minneapolis, May 20-24. For particulars write Rev. W. E. Paul, Union City Mission in that city.

**The American Bible Socitey has fur**nished the press with a list of 770 languages into which the Bible has been translated in whole or in part.

**It is reported that Rev. Gabriel R.** Maguire, pastor of the First Church, Vancouver, B. C. and formerly pastor of Ruggles Street Church, Boston, has accepted the call of the Westmount Church in Eastern Canada. He will begin his new work in the early fall.

**On April 22 the Lake Avenue Church,** Rochester, N. Y., conducted its annual every-member canvass, and at the evening service the canvassers reported pledges amounting to $81,600, with quite a large number of people yet to see. The budget for the ensuing year is $85,000, $35,200 for current expense and $49,800 for beneficences of the church. The fiscal year begins May 1. The publicity in connection with the canvass is educational in character and clearly indicates the objects to which the church contributes.

### Viewpoints

By Anna Nelson Reed

THAT there is no such thing as pain;
That evil's good, and loss is gain;
That we can't sin, whate'er we do;
Since God is All and All is true—
I can't believe—can you?

But that in some way, through our pain,
God's grace may bring us greater gain;
And evil, all the wide world through,
May somehow serve his purpose too—
This I believe—don't you?

**The inscription on a memorial tablet** which was recently placed in the First Church, Ithaca, N. Y. reads: "As a memorial to the Rev. Robert T. Jones, thirty-five years pastor of this church, this window was given by the clergyment of Ithaca, by citizens not members of his congregation, and by the architect and master workmen, in recognition of his efforts through which this house was built, and in appreciation of him as a clergyman and citizen." The tablet giving the facts about the memorial window was unveiled Easter Sunday.

**The ministers and churches of the** country are warned against a negro who claims to be Rev. Ralph Paul Russell, and who has been speaking in churches of various denominations in Pennsylvania and New York and receiving money for Covington Orphans' Home at Bowling Green, Ky. Russell claims to be the superintendent and financial agent for the home. Investigation has revealed that no such institution exists at Bowling Green and that Russell has been obtaining money under false pretenses. A warrant is out for his arrest and the police of Elmira, N. Y., and Towanda, Pa., would appreciate information as to his whereabouts. Russell is about sixty years of age, weighs around 250 pounds and has conspicuous gold fillings in his teeth. This information was forwarded to us by Rev. H. C. Burr of the First Church, Elmira.

**Evangelist J. W. Kramer is assisting** Rev. L. L. Henson, pastor of the First Church, Covington, Ky. There have been twenty-five conversions thus far.

**The winter term graduation exercises** of the Moody Bible Institute, Chicago, were held April 19. Fifty-eight graduates of the day classes, together with 209 from the correspondence department, represent forty states of the Union, Canada, Panama, England, Scotland, Denmark, Egypt, India and the Philippines.

**The annual meeting of the West Cen**tral District of the Woman's Home and Foreign Societies will be held in Hastings, Nebr., May 8-10. Representatives from each department of the work will be present on the program. Those desiring entertainment should communicate with Mrs. D. M. Linder, 1605 W. 5th St.

**The Pastors' Conference of the N. B.** C. will hold its annual session Tuesday evening, May 22, in the First Church, Atlantic City. Dr. Franklin W. Sweet of the Church of the Master, Cleveland, will speak on "The Kingdom of God is at Hand," and Dr. W. H. Geistweit of Dayton will speak on "Evangelism." The regular business will be transacted.

**The Christian Endeavor Union of Ire**land has arranged to rent Rock Castle at Portstewart, Ireland, as a place in which British Endeavorers may spend their summer vacations. Rock Castle is the birthplace of Sir George White, the hero of Ladysmith in the South African War. The castle stands close to the sea and gives extensive views of the sea and of the Derry Mountains. There is a bathing beach and a nearby golf course, while motor busses run daily to the Giant's Causeway at Portrush, one of the most interesting pieces of scenery in all Ireland. There are eight or ten such holiday homes in Great Britain, but this is the first opened by the Irish Christian Endeavor Union.

**It will be of interest to all delegates** to Stockholm sailing on the "America" to learn that the Baptists of Canada have made reservations on this same steamship for their delegates. Thus with Northern Baptists and a number of Southern Baptists and now with Canadian Baptists on the "America" this ship will prove to be a real American ship of fellowship to Europe. The Canadian Baptists some time ago appointed a transportation manager, who made careful inquiries concerning rates to Stockholm. In view of the character of the accommodations on this ship and particularly because of the delightful fellowship which would be possible on the voyage, this committee expressed the judgment that Canadian Baptists should likewise make their journey across the Atlantic on the "America." Accordingly, reservations have been made and a good delegation is anticipated. This indicates again the urgent importance of having Northern Baptists, who have not yet made reservations, do so immediately. Further delay may result in serious disappointment at finding that accommodations especially at the lower rates are no longer available.

(*Continued on page* 420)

# The Baptist

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*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### He Is One of Thousands

"I wish to express my appreciation of your efforts to get out a live paper. It is of great interest to go through it every week." And yet some folks still have the idea that only preachers have time for a denominational paper. The writer of the above word is P. F. Petersen, the proprietor of a furniture store in Albert Lea, Minn. We are not very well acquainted with the gentleman but would be willing to guarantee on general principles that he has an interest in the work in Albert Lea as well as that reported in other parts of the world. It is still generally true that "the light that shines farthest shines brightest at home."

## Killam's Kollum

### Brevity the Soul of Business

"The brevity of your call was remarkable; the pointedness of it commendable; may the results of all such calls be bountiful," writes Mrs. J. E. Whipple of Lansing. She refers to the "knock" on the door reminding her that she is a year older and asking for a renewal of her subscription to THE BAPTIST. Our calls are short for we make a number of them every day.

### "Delighted"

Associate General Secretary of the Publication Society Wm. H. Main writes: "I am greatly delighted with the editorial on 'What Came Out of a Hat' found in THE BAPTIST the week before last. It is a fine presentation of Publication matters.

"I am having 30,000 copies made entitled, 'Editorial from THE BAPTIST, March 17,' for distribution throughout the country. This will also bring the attention of a great many people to the merits of THE BAPTIST."

### Keep Right on Asking Them

"I have delayed the sending of my own subscription until I could get another to send with it. The first person I asked subscribed willingly, so I asked four and every one of them came across."—E. A. Weston, Aurora, Ill. Of course they did! And they will do it in practically every church in the Northern Baptist Convention if a man or a woman will put the proposition squarely before them. What can you do which will mean more than just that kind of personal work with church members?

### It Would Pay Big Dividends

"How I do wish that THE BAPTIST might be endowed; liberally endowed. Think of the millions that the people of the denomination have set apart for the endowment of its many institutions of learning; and this one instrumentality that is most informing, inspiring and helpful of all the means controlled by the denomination is without one dollar of endowment. Should our paper have an endowment of two or three millions, the subscription could be placed at 50 cents, or at $1 at the most; and thus it could be placed in three families where it is now in only one. And thus the very best talent available could be employed as contributors to its contents. I wish I might live to see the day when this change might be brought about."

This is the dream—we cannot see why it should not materialize—of Dr. George R. Holt of Hilton, N. Y., who, while eighty years of age, is one of the most enthusiastic club managers in the country. He is not only enthusiastic—he gets results.

## Fresh from the Field

(*Continued from page* 418)

**The fifty-fifth anniversary of its organization** was recently celebrated by the First Church of Marlborough, Mass. An address was given by Robert S. Johnson, of Boston.

**The speaker at the Ministers' Conference,** May 7, will be Mr. Frank McClure. His subject will be church advertising. The conference will be held at the Missionary Training School, Chicago.

**A decided loss has come to the Baptist** Institute of Philadelphia in the death of Mrs. Wilbur, wife of Rev. J. Milnor Wilbur. She was devoted in her service to others and had a wide circle of influence. The last services were conducted by President Milton G. Evans, of Crozer, in the absence of Mrs. Wilbur's pastor, Carter Helm Jones.

**Mrs. L. Jesse P. Bishop has severed** her connection with the field activities of the General Board of Promotion which she has served for several years. This step was considered best because of the heavy responsibilities which she has carried and which made a rest necessary. Rev. W. H. Bowler has been appointed Mrs. Bishop's successor.

**Rev. J. Sherman Wallace, pastor of** the First Church, Madison, Wis., has been chosen to succeed Rev. F. O. Erb, as editor of the young people's publications for the Publication Society. Wisconsin expresses the deepest regret at his going for in the short time that he has been in the state he has been able to render valuable service outside the bounds of his own parish. Mr. Wallace begins his new work May 10.

**Rev. G. B. Hopkins, of Freeport, Ill.,** writes to say that he is *not* pastor of the Freeport Church as recently stated in a church news item referring to the good work of the Morning Star Class, of which Mr. Hopkins is teacher, in placing THE BAPTIST and *Missions* in the public library. He says, "A very popular man, Rev. F. G. Sayres, is pastor of the church." Honor to whom honor is due.

**Dr. Asa Q. Burns, director of religious** education at Hardin College, Mo., since March 1920, has been notified by the president of the University of Chicago of his appointment to a Fellowship in that institution for the school year 1923-24. This appointment carries a generous stipend besides the privilege of doing graduate study work and is awarded upon the basis of general ability to do graduate work. Doctor Burns has accepted the appointment and will take a year's leave of absence from his teaching to begin special studies.

**Announcement that chapels for prayer** and meditation would be placed in all hotels with which he is connected was made yesterday by John M. Bowman, proprietor of the Biltmore, Commodore and Belmont hotels in New York City and other hotels throughout the country, known as the Bowman group. The suggestion was made to Mr. Bowman several weeks ago by Joseph E. Wilson, a lawyer of Philadelphia.

"There shall be a chapel in every hotel of which I am president or may be connected with during my lifetime," Mr. Bowman said. "We shall commence at once to install these chapels for the use of our guests.

"We have already engaged the Gorham Company of this city to design chapels suitable for all of our hotels, including the Biltmore in Los Angeles, now in progress of construction, the Biltmore in Atlanta, Ga., and the Sevilla-Biltmore in Havana, Cuba. The chapels will vary in size according to the needs of the different hotels. Each one will contain a beautiful stained glass window to suggest an air of sacredness. There will also be an altar, cathedral chairs and appropriate lighting. It is the intention always to keep fresh flowers on the altars, and the doors of the chapels will be open day and night as a perpetual invitation to enter for those who desire to meditate in prayer."

## A Letter from Stockholm

Stockholm, Den., March 23, 1923.

To the Northern Baptist Convention,
President Rev. Frederick E. Taylor, D.D.

Dear and honored brethren:

The sad news of the sudden death of the president of the Baptist World Alliance, Rev. Robert Stuart MacArthur, D.D., LL.D., has reached us, and as members of the large Baptist family we mournfully share with our brethren their regret at the departure of the great leader which means an immense loss to the different organizations of which he was such a singularly eminent member, leader, counselor and servant.

We expected to see our venerable brother and servant of the Lord in the presidential chair at the third Baptist World Convention in our city of Stockholm next July, and we know he was preparing to fill his place and execute his duties as president on that great occasion. But the Lord had other plans, and for us it remains to say in all humility: Yea, Father, for so it was well-pleasing in thy sight. And we cannot but thank God for the long and fruitful life in righteousness and benignant activity his faithful servant lived here below as a citizen of heaven.

Allow us, dear and honored brethren, to follow the promptings of our hearts and express our sincere sympathy with you in your grief at the sudden departure of Doctor MacArthur from the scenes of active work and personal presence among you. He was, we understand, of untold help and blessing to your Convention through the influence of his sterling Christian personality, his wise counsel and his efficient activities in the Lord's service.

With cordial Christian greetings,
Yours fraternally,

C. E. Benander, Pres. Bethel Theological Seminary.
J. Bystrom, Pres. Swedish Baptist Union.

## Militarism in Japan

BY JESSE R. WILSON

Two things have happened recently which show the decline of Japan's militaristic attitude. One is the revision of school textbooks, especially the sixth grade national reader and the sixth grade history, from which "imperialistic and warlike writings based on a patriotism wrongly directed have been removed in order that peace and international cooperation" may be stressed. In both of these books instead of eulogizing famous generals as has been the custom in the past, national heroes are set before the pupils as exemplifying some noble trait of character which leads to success. Moreover a broad spirit of internationalism is inculcated by bringing in stories of great men of other lands. This has been done to some extent even before. Now about one in every eight stories is of a hero of some foreign country. Among these are the names of Washington, Lincoln, Edison, Marconi and Watt. It is significant that statesmen, artists, inventors, and men of similar callings are given places alongside the military heroes. America has not yet gone as far as it might in this direction. Mr. Taira Shidehara, librarian of the educational department, in explaining these things to a representative of the Japan *Advertiser*, said: "Our change, while abrupt, is in keeping with the spirit of the times throughout the world, and I trust we shall be able to carry these ideas even further."

The other incident, though a detached individual case, is yet not without great significance. It shows that Japanese young men, in common with the students of America, England and other countries, are re-reading their New Testaments in the light of the great war and are, in increasing numbers, to their own satisfaction at least, discovering that Christ's way of love is contrary to war and as a way out of international difficulties and problems is far superior to war. However, it was not the futility but the evil of war that led this young man to take the stand he did. I shall give the incident as reported on the front page of a recent issue of the *Advertiser*.

"Mr. Yujiro Tokita, a new recruit who entered the Sendai division, January 10, has taken the oath of military service after refusing to do so for a week because he believed it was against Christianity, in which he is an ardent believer, to serve in an army whose business it is to butcher their fellowmen. His attitude caused the division authorities considerable worry. Wednesday he intimated his willingness to take the oath after officers had preached and admonished him almost incessantly for a week.

"A reporter of the *Nichi Nichi* interviewed the new conscript in the presence of the captain of his company after the oath had been taken. He said that his refusal was not necessarily unqualified. He asked the commander of the regiment to excuse him for taking the oath until he knew the true object of Japanese armaments, he declared. If aggression and butchery, which are incompatible with all ideas of love, are the objects, he, being a Christian, could not serve in the army.

"From the explanation of the officers of his regiment, Mr. Tokita said he understood the object of the Japanese army is to safeguard national existence and to protect the Japanese people from all dangers. He said he was told also that the final goal of the government authorities is to complete abolition of the country's armaments.

"This assurance satisfied the young conscript, he told the reporter, and he took the oath of service. He stated emphatically, however, that he consented to serve in the army on condition that when he saw anything in the army not in accord with what the officers had told him he would revert to his original attitude, even under penalty of death."

The Baptist

# The State Convention

WITHIN our Baptist ranks the basic unit is an individual who has professed faith in the Lord Jesus Christ and has then witnessed for the faith by an act of obedience called baptism. This act is generally understood to be the door into the local church which is the second unit in our communion.

The local church is supposed to be a group of baptized believers who are voluntarily associated together to build up the kingdom of God through the operation of a local church with a world vision.

Our local churches are voluntarily associated together in associations for local purposes, and this grouping forms the third unit in our Baptist life. The local church is supposed to be an independent body, but that is more or less of a fiction because interdependence takes the place of independence whenever a local church joins an association of Baptist churches. A limited interdependence! Yes; but also a limited independence. We should very much like to see our associations put upon a really workable basis with very definite cooperative objectives and located responsibilities. Such a thing is possible and practicable.

Our local churches also merge their independence into interdependent obligations under a form of cooperation called the state convention. This unit has had a growing sense of responsibility in the past few years, a greatly needed growth. It has now come, however, to the place where, in the minds of some, the viewpoints and objectives of the state convention unit are forcibly and sometimes unwisely presented as against the objectives of all the individual Baptist members sent by our local churches to represent them in the sessions of the Northern Baptist Convention.

No action, either of state convention or the Northern Baptist Convention, is binding upon any local church or upon any individual Baptist unless the action commends itself to the majority of the churches and individuals.

In the interests of unity and progress we therefore draw attention to the following facts:

State convention interests are not separate from any other part of our work except as to the areas in which they operate. To uphold a piece of state work as against some other piece of work is quite unwise. It is like favoring the dead at the expense of the whole body. There is no room anywhere for preferential treatment but there is room everywhere for just and balanced treatment of any part of the whole.

The several pieces of work must all be closely related in the minds of the individual members and in the practice of the local churches, and one piece of work should never be disproportionately supported at the expense of any other. We must not develop state convention Baptists instead of world or local Baptists. The reverse of this is equally to be insisted upon. Emphatically so, we say.

The fact that the state convention organization is compact, well sustained and in quite close relation to its constituency must not make its leaders or members forget that its constituency is after all composed of local churches represented by delegates and that those same local churches have similarly sent delegates to a larger group meeting for inclusive but far wider purposes. The local church has done this because it or some of its members are vitally interested in both the state convention and the Northern Baptist Convention objectives. In reality it is the same individual Baptist at work in both groups. No one surely will quarrel with himself or work against his own interests in one area by doing unwise things in a larger or smaller area. The fact, already mentioned, that the state convention is closer to its constituency should cause it to be unusually careful of the other interests beyond, which belong to that same people. On the other hand the so-called wider denominational interests must cultivate the utmost trust in the fairness and magnanimity of the state conventions and their leaders.

As a group of leaders our state convention secretaries are a high-minded, noble, self-sacrificing set of men, but in their official capacities it must never be forgotten that they are representatives. They represent those same individuals in those same local churches at work in other areas of service.

There must be no sense of rivalry or jealousy but splendid Christian cooperation all along the line and also adequate official representation on every hand.

WE feel sure that it is unwise to raise any cry for "state rights" in a piece of Christian cooperation even if those rights are present. On the other hand is it just or wise for the seate conventions to assume to have an inner track for their concerns and expect to handle the wider interests of the denomination without giving the delegates of the Northern Baptist Convention an opportunity to be concerned in the appointment of the leaders and the conduct of the whole task in every area? We believe not.

We draw attention, however, to the fact that in the appointment of officials, state or those working in wider spheres, the selection is virtually made by the delegates of the local churches acting in a representative capacity.

Our various secretaries are all appointed for specific tasks, but in the performance of their duties they must help the whole line of march while they operate their own particular charge.

If the duties of a state secretary are not clearly defined that lack can be adjusted quite speedily, we are sure. If the state convention is to become the permanent agent for all denominational forms of service in which the constituency is interested, it must not be upon any basis of preferential treatment but upon the basis of a just and balanced community of interests and under a well-regulated supervision by all the cooperating organizations called the Northern Baptist Convention. For any state convention to force itself into a preferential position would be just as unjust and unwise as to threaten not to cooperate unless all of its demands were met.

The task is a unit. The constituency is a unit. The organization must be unified and the leadership must be united for the purpose of doing the whole task; and then the state convention will be a fine servant of all its constituency without impairing its functions in that part of its task that is close at hand.

After all "The Task" is to produce every church member as a well-rounded, wide-visioned, stewarding Christian.

That task well done will mean glory enough, opportunity enough and money enough to do all the work, all the time, everywhere, to the honor of our Lord and Master.

## Democracy and Discussion

OCCASIONALLY we meet some one who belongs to a democracy but does not believe in its underlying principles or its practices. For instance, a short time ago we heard a Baptist lay leader say, "In our church we do not believe in letting the membership know very much about the business of the church, so about three of us handle it as quietly as possible; it avoids discussion."

Discussion is the dynamic of any democracy and part of the foundation on which it is to build its future; it constitutes one of the great educational forces in any sphere where the participation of all the people, all the time, forms an essential element of growth. The lay brother referred to above was part of a bad autocracy and not part of a good and safe democracy.

In every local church we need to cultivate a wise and prayerful measure of free discussion, devoid of personalities. A wise, well-trained presiding officer is a blessing in any local church and we should be training men and women in local circles capably to fill that position.

By all means trust the local church members with every bit of information that concerns the conduct of the church and its business. Encourage discussion and do not be afraid of differences of opinion openly expressed. There is always hope for a change of opinion after some expression has been forthcoming, but there is little hope for it and great danger whenever discussion is lacking and people get the idea—maybe slowly—that some one is "putting something over on them."

We feel that we need much more discussion in the realms of our Northern Baptist Convention. On the floor of the convention some business matter of vast import is presented, debate is limited and then a snap judgment is taken. We vote in haste and repent at leisure and thereby becloud our future. In time to come we shall avoid much of evil if we can have the discussion in local areas before the centralized action is taken, for in that way it is helpful in reaching a decision while a discussion after the decision always provides opposition and creates dissension.

We are expressing a widespread feeling when we say that the purposes of our convention sessions are not doctrinal discussions and great speeches primarily, but are for the opportunity of full and frank discussion concerning the plans and programs upon which we are to base our work for the Lord in the local church and around the world.

By all means let us have every fact obtainable upon any situation of import and then let us discuss it so fully and so freely that every delegate present will know just what action is to be taken and afterward can tell why it was taken.

Many matters to be acted upon at our annual convention should be detailed to the constituency months before the meeting so that when delegates are called upon to vote they may be able to represent the group which sent them as delegates.

No committee, however wise, can safely allow itself to confine discussion within a limited circle and then count upon securing afterwards from the democracy at large a continuous united and whole-hearted support for its project.

We believe in democracy. We believe also in discussions devoid of all personalities. We believe very strongly in discussion and prayer intermingled. Many of our failures in past and present days have come from the fact that we all believe in the theory of a democracy but some desire to and do practice a form of autocracy. More free discussion will make us a greater power as a democracy.

## Just Suppose

IN the days of happy childhood we used to play a glorious game with other children. It was sometimes called "Make Believe," and sometimes it was named, "Just Suppose."

The game consisted in pretending that one of us was some person whom we admired or envied. Then we children would try to act and do as he acted or did. A foolish game? Yes; but it was great fun, and good for our imagination, and it taught us some good lessons.

Readers, let us all be children again for a few minutes and together play the old game.

Just suppose you start on a journey to Haven. Now make believe you board a train scheduled to stop at that station, but instead of paying your fare you "beat the conductor out of it." Let us make believe that to your great surprise and indignation the train rushes by Haven and you are carried beyond your destination and have a disagreeable time getting back to your station. Just suppose that when you investigate why the train did not make its scheduled stop at Haven you are blandly told "Well, the engineer does not like the agent at that station and the conductor dislikes the name of Haven so they have agreed between the two of them that their train will not stop there." "How absurd!" you remark. "There is no engineer, conductor or decent passenger who would act in such a foolish or dishonest manner." Well, we hope you are right.

Now, just suppose you are engineering and conducting an enterprise for God. Let us for instance make believe you are a church member. But you do not like the pastor so you break up the progress of the local church. Or let us suppose that you dislike the cause of world salvation or missions or the name of the organization that gathers the funds so you refuse to support it. Or let's make believe that you beat God out of his share of your money and use all of your resources for worldly purposes. Or just suppose —"Now hold on here, that is too absurd!" you remark. "There is no one so foolish or dishonest as to act in such a manner and if any one did do so it would be proof that they were ———."

Well let's end the game right here and now because —well, just because it is best not to play the game any longer or some one might say we were getting too realistic.

## First Century Christians

DIVINE grace does not put into quarantine one who enters the kingdom of God. It transforms the newcomer by the new birth and with heart purified, he becomes a citizen of heaven and enters into the heritage of his Lord. There is no long process by which he becomes naturalized. He becomes supernaturalized and this is the work of a moment. He was not a Christian; he seeks God through penitence; he is henceforth a Christian.

Then the renewed heart is placed by the Lord's hand in contact with the poor and needy. The germicide of sin is love—God's love in Christ and Christ's love in his servant. The water of life runs down hill. Love reaches the lowly. Sunlight is not contaminated when it touches the mud. It cleans the spot it reaches. The Christian is not harmed by the sinful heart he lifts. The ancients knew how to temper copper and make it cut granite. Men cannot do it now. Early Christians went everywhere making disciples. Merchants were missionaries. Soldiers became teachers. Slaves were transformed into prophets. Have modern Christians lost the power to propagate their faith? Are their tools soft, their weapons broken, their message meaningless?

## Agree on Purpose of Christ's First Coming

TO interpret world conditions to American Baptists and to show the relation of these conditions to the immediate extension of Christianity is the annual burden of the reports of our missionary societies. Since the days when the first Christians faced a world alien to principles of Christ's teachings, the followers of our Lord have seldom had such difficulties to overcome, such testings to endure, such problems to solve and such conflicting phenomena to interpret. The fire of war helped to destroy the hay, wood and stubble, which are the non-essentials that have grown up about the true foundation. But, as in the first centuries, the gold, silver and precious stones will again remain. Many growths in the gardens which Protestant churches have cultivated may be safely lost, for weeds are plants whose medicinal values have not yet been discovered. Philosophic vines that cling to the denominational walls into which enter the birds of gay plumage and light-hearted song, may well be torn down during these days of testing and little, if anything, be lost. Many superstructures too and all scaffolding may go the same way and the world may be the richer spiritually.

For Baptists who have always stood for independence in religion, for the right of private judgment, for each man's full privilege to explain the inspired scriptures as he believes the spirit of God interprets them to him, the present hour is filled with an immense significance. There has always been a consensus of conviction concerning the great spiritual essentials. There has likewise been a variety of opinions held concerning minor matters of faith. Frequently there has been a disagreement as to what is a major and what is a minor point. Always, doubtless, the provincial elements have entered into statements of truth. But for more than a hundred years Baptists have been united in our great missionary task. This has been the cable that has convoyed us safely through many stormy seas. Our discussions have been organizational, and often theological, but we have lived to this day as brethren, knowing that in our individual churches, associations and conventions our most thoughtful and consecrated men and women have never at one time agreed on all doctrinal matters.

As Baptists we have given our primary attention to the extension of our Lord's kingdom. We have men who interpret the scriptures differently in terms of our Lord's second coming, but who are all agreed on the purpose of his first coming and that all must come to the Saviour for salvation. Our one task as a denomination is to preach the gospel to the whole world, and events are giving today fresh meaning to the cross of Christ and shedding new light on our Lord's vicarious sufferings. It would be a sight to make angels weep if in a world writhing in agony, Baptists should fail to do their full part in its redemption.

# Divergencies in Baptist Belief in Relation to Fundamental Baptist Principle

*A Plea in Behalf of Second Corinthians 3:4-6*

By H. F. Huse

BAPTIST beginnings in America go back to the days of Roger Williams, apostle of religious liberty, exile from Massachusetts for the Baptist faith, and who by his settlement in Rhode Island led to the establishment in Providence, 1639, of the first Baptist church in America, now the First Baptist Church of Providence, dedicated to the worship of God, and commencements of Brown University.

The increase of Baptists in the country since the days of Williams is remarkable. The little one has become a thousand. The insignificant and the despised one has become a mighty and an honored host. Baptists today are no longer driven out, except where there is ignorance, superstition, political and ecclesiastical tyranny on the part of those who wish to continue such an order; but Baptists are welcomed by all those who are looking for a new day, seeking salvation, and the realization of our Redeemer's kingdom.

### Growth of Baptists

According to the best records and estimates available Baptist growth in America has been as follows:

| | |
|---|---|
| 1790 Baptist church members numbered ... | 60,970 |
| 1800 Baptist church members numbered ... | 100,000 |
| 1807 Baptist church members numbered ... | 122,500 |
| 1901 Baptist church members numbered ... | 4,233,226 |
| 1917 Baptist church members numbered ... | 6,442,398 |
| 1921 Baptist church members numbered ... | 7,835,250 |
| 1922 Baptist church members numbered ... | 8,303,824 |

Baptist people have come to represent about one-fourteenth of the population of the country, and, lacking 300,000, about one-fifth of the forty-four million church members of the country. If we should take hold of hands we could well-nigh circle the country. If baptized of the Holy Spirit, together we put our shoulders to the task Christ has given us to do, there is no burden that cannot be lifted, there is nothing impossible for us to accomplish in the realm of evangelism, Christian education, and Christian missions.

Now there must be good reasons for this wonderful growth and present status of our denomination, the achievements that have been ours, our schools and colleges, our great churches, our great missionary and philanthropic activities and accomplishments—and there are. They are to be found first, in the great doctrines we have believed, preached and practised; and also, second, in the great principles of church organization and polity, that we have believed, preached and practised.

A third explanation is the way in which as a denomination we have been able to retain in our membership in the oneness of the Spirit, those who in the letter of many an interpretation are at divergence. The fellowship of our denomination is a great fellowship because it seeks to express and exemplify the principle laid down by Paul in his word to the Corinthians. "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything of ourselves but our sufficiency is of God; who hath made us able ministers of the New Testament; not of the letter but of the spirit: for the letter killeth but the spirit maketh alive."

That there is divergence among us as Baptists in some phases of our belief is patent to everybody. Evidence of it appears in conversations, conventions, sermons and our religious journals. There are Baptists conservative and Baptists liberal, so-called. There are the middle-of-the-road Baptists. There are the evangelical Baptists and the fundamentalist Baptists. There are the Bible Union Baptists and, perchance, Baptists unclassified. When Baptists in Maine came together one of the newspapers in the effort to state that the Baptists in Maine would henceforth be known as the United Baptists of Maine, announced to the world that we were the "Untied" Baptists!

That there is divergence among us in some matters of belief ought not to surprise us. It is nothing other than what has been true of us all along the years as every informed student of Baptist history knows. It cannot well be otherwise in a denomination that grants to the individual such liberty of mind as Baptist principle accords. If one is a Catholic one believes just what the church hands out or is excommunicated from the church. If, however, one is a Baptist one is privileged to possess and read the Bible for himself, and by prayer for divine guidance, by study and reflection, form his own views, and arrive at his own convictions as to what is the truth in Jesus Christ.

This question arises, and is the point around which our controversy rages, what is that divergence in doctrine, to which, if one feels obliged to go in the exercise of his right of private judgment, he becomes unbaptistic in the denial of evangelical Baptist doctrine?

### Submitting Unto the Lord

Our Baptist principles are such that they do not lend themselves readily to the adoption of formal creeds, confessions and traditions. When Roger Williams assembled the Baptists of Rhode Island, they, under his influence, committed themselves first of all in loyalty to Jesus Christ, and second to the Bible. They said, "We whose names are underwritten do here solemnly . . . . submit our persons, lives and estates unto our Lord Jesus Christ . . . and to all those perfect and most absolute laws of his given us in his holy Word to be guided and judged thereby."

Now the situation that seems to prevail among us today is, that some Baptists in their ardor for doctrine seem to be forgetting Baptist principle; and here and there a man perhaps, who, under cover of Baptist principle, has in the adoption of his beliefs gone outside the bounds of what consti-

tutes sound evangelical and baptistic doctrine, if we can know with assurance and agreement just what those bounds are.

In the meantime the genius, the greatness, the glory of our Baptist denomination is the fact that it retains in its membership in the oneness of the spirit, those who in the letter of belief differ, those who though they may differ in many a letter of doctrinal interpretation, in evangelical essentials are one.

"And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything of ourselves but our sufficiency—or better our competency is of God; who also hath made us able ministers of the New Testament; not of the letter but of the spirit: for the letter killeth but the spirit maketh alive."

Divergencies in our Baptist belief seem for the most part to come first, in our attitude toward the Bible; and second, in our attitude toward the second coming of Christ.

### About the Bible

A Baptist pastor in Maine, whom I love and whose faithfulness and success in the work of the church I admire, believes that however long the ages may have been between the time when the earth was "without form and void and darkness was upon the face of the deep," and the time when sun, moon and stars appeared, man and all the other forms of life—when they were brought into existence God spake and these things were instantaneously created. God said—and immediately with the divine word the heavens and the earth came to be, the lower order of animals, trees, flowers, insect and creeping thing, and man. He believes that the real work of creation was accomplished in literally six days of twenty-four hours each.

But this Baptist preacher has a son. He is not a college graduate, nor is he in college. He is, however, a student. He patronizes the public library. He reads books. He is specially interested in geology. He has a small collection of rocks and he can interest any one as he tells their geological story.

Now this son has just been reading Prof. A. W. Grabeau's geology, recently published in two large volumes. From the pages of this scholarly and fascinating masterpiece he has learned of the geologic ages of the past, the glacial periods, the various races of men which the geologist tells us once in the long ago inhabited various parts of the earth. He has read of the Trinal man, who according to the geologist lived at a time antedating our present era by 475,000 years. He reads of the Heidelberg man, the Piltdown man, the Neanderthal man—this latter man, according to the geologist, lived during the third and fourth interglacial period approximating 25,000 to 100,000 years ago. He hears the geologist say "the oldest known man-like creature was not the highly endowed occupant of the traditional garden of Eden but a brute-like man, not far removed from his simian ancestors."

This son tells his father these things. He takes a stone from his collection bearing the fossilized imprint of a bird. He tells the earth period in which that bird must have lived to have had the pressure of its foot thus recorded. "All these things are very interesting," the father answers, "but I find it easier to believe Genesis." But this father doesn't drive this son from the house. He doesn't call him "a theological Bolshevist." He does not call him a denominational wrecker. He knows he is none of these terrible things. The father changes the subject from science to religion, and from geology to the church, and the father's heart leaps with joy as he hears his son tell about his Sunday-school class, and what he is doing to win young people to Christ, and into the Baptist church, of which he is a member.

> *WHAT is fundamental depends on what you are talking about. If it is the superstructure of the building, then ridge-poles, cross-beams and flooring are fundamental. But if it is the whole house itself, then it is the underneath foundation, and the all-important question is: "Is the foundation sand or rock?"*

Dr. W. W. Keen believes God, and evolution. There are those in the denomination who don't believe evolution, in any phase or interpretation of that word. But nevertheless each and all believe God, and also that back of the processes, whatever they may have been, whereby these things that are have come to be, is God, the Creator and Lord of All, God the Fashioner and Sustainer of the universe, God the Father of our Lord and Saviour Jesus Christ, God who so loved the world that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life. As to evolution as one has said "if it is false it cannot be saved by science. If it is true it cannot be destroyed by theology."

Even though there be divergence in the question of method, and how God has done things, there is mutual agreement in fact that God has done them. Is it not then the genius, the greatness and the glory of our Baptist denomination that it can retain, and does retain in its membership those of such divergence of belief as regards the letter, but of such unity of belief as regards the spirit? Most assuredly it is.

Some in their attitude toward the Bible would seem to say that the gospel is given us to serve the Bible, others prefer to think of the Bible as given us to serve the gospel. Perhaps, however, it is a distinction without a difference, for all Baptists recognize and believe that both gospel and Bible were given us of God to lead us out of darkness into light, to save us from sin to salvation, to lift us from earth to heaven, and to enable us to know God, serve God, and labor for the kingdom and glory of his Son. What greater unity of faith, devotion and service in relation to the Bible do we need then this?

### The Second Coming of Christ

This doctrine has always been one to lend itself to confusions and difficulties. But no more so today than in earlier times. The spirit that manifests itself today in millennialism is the same spirit that has broken out again and again in the history of the Christian church. In the early centuries, it found expression in the Montanists and Chiliasts. In the thirteenth century we meet it in the Joachamites and the spiritual Fransciscans. Before the Reformation among some of the Hussites were those who heralded the doctrine, and after the Reformation, groups of Ana-Baptists. In the seventeenth century it created the Fifth Monarchy Men. In more recent times it has been one of the

outstanding characteristics of the Irvingites, the Millerites, the Plymouth Brethren, Adventists, Christadelphians. Within the past twenty-five years we have seen Doweism in Illinois, and Sanfordism in Maine with the disillusionments, the disappointments, the failures and tragedies connected with these two religious ventures. The majority attracted to these two religious movements were influenced largely by the premillennial appeals.

Among those who have especially cherished this doctrine in its literal and materialistic phases have been some of the noblest spirits of the church. They have been men of such spiritual power that some of their critics are unworthy to loose the latchet of their shoes.

### Becoming to Christians

Ireneus held to the Chiliastic doctrine. He admitted, however, many perplexing questions. Revelation as well as nature to him was full of mysteries. Instead of prying into the inscrutable things of God, Ireneus felt it to be better for us, and more becoming as Christians, to seek to rise to God in a great love, and in a heroic devotion.

Tertullian preached the millennial reign of Christ. He divested it of all its materialistic and Judaistic conceptions. He dwelt on spiritual blessings to be enjoyed when that day should come in which Christ triumphed.

As regards the divergence of views in relation to the second coming of Christ, perhaps there is no word that sets it forth so clearly as the word of Frederick W. Robertson in a sermon that he once preached on "Realizing the Second Advent." "The second advent of Christ is supposed by some to mean an appearance of Jesus in the flesh to reign and triumph visibly. Others who feel that the visual perception of his form would be small blessing, and that the highest and truest presence is always spiritual, and realized by the Spirit, believe his advent will be a coming in power. We will not dispute. Controversy whets the intellect and only starves the heart, or, worse, poisons it. We will take what is certain. Every signal manifestation of the right, and vindication of the truth in judgment, is called in scripture a coming of the Son of Man."

Our Baptist forefather were pointing to the cross more than watching or discussing the clouds. They were busy in laying the foundations of our great educational and missionary organizations that some in our midst today threaten to desert.

Among great scholars Dean Alford is one who has had great influence in the support of the adventism which "looks upon the consummation of the Jewish Age as a type of another infinitely greater catastrophe, when the whole human race will be brought to the judgment seat of Christ, and the earth consumed by a general conflagration." And yet at the close of the 1855 edition of his Greek New Testament, and also of the edition of 1869 Dean Alford expressed his doubt as to the correctness of this view. He said "I think it proper to state that, having now entered upon the deeper study of the prophetic portions of the New Testament, I do not by any means feel that full confidence which once I did in the exigesis, quoad prophetical interpretations, here given. I have no other system to substitute and some points here dwelt upon seem to me as weighty as ever. I very much question whether the thorough study of scripture prophecy will not make me more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject."

When such a great and devout scholar is thus in doubt—divergency in adventist belief cannot be other than expected—and in accord with fundamental Baptist principle in no way affects membership in a Baptist church.

### The Incarnate Risen

A word that another princely scholar has spoken is that of H. B. Swete upon the "Coming and the End." It is a word that many both within and without our denomination might do well to consider, if they would keep their doctrinal balance in the midst of the adventist propaganda of the present time. "As to the nature of Christ's coming—beware of pressing realistic descriptions. It is unnecessary to suppose that he expected them to be literally fulfilled in his own case. Allowance must be made for the use of symbolical and traditional language of this kind in prophecies of an event entirely beyond human experience. Do not expect the details of a bridal procession, or a glorious human form on a great white throne. So I conceive we are not bound to think our Lord expected or taught a visible descent in the clouds. These may belong to the symbolism of the Parousia and not its inner reality. But as Christian teachers we hold fast to the hope of the Lord's coming, and connect it as did Christ with a final judgment of men, and a transition from the present order to the next, the beginnings of a new age. There is a time coming, it may not be far off, God only knows, when there will be a great manifestation of the incarnate risen Lord to the whole world, and the final manifestation of God in man will be the final judgment of the world, just as in a less degree the world was judged when he came in the flesh; whenever it comes there will be a sorting of men, and parting them according to character, which on a small scale goes on now when Christ is preached. In that great flash of spiritual light which the final revelation of Jesus Christ will bring, all men will stand revealed to themselves, and henceforth they will take their places accordingly. We do well to use the words in the gospel leaving it to the event to show all that they mean."

### The Abiding Presence

Therefore if we cannot know with definite assurance and detail the manner of his coming, or agree upon its nature and method, if Christ is ours, and we are his, we can enjoy his abiding presence in our hearts by the Holy Spirit, and we can pray and labor for the day when there shall come the glorious outburst of that abiding presence, in the complete revelation of the sons of God, for which mankind in its sins languishes and dies, and the whole creation groaneth and travaileth in pain.

In the Baptist denomination, there is therefore ample room for a man to move about, in the exercise of the right of his private judgment, and in the divergencies of belief.

The crux of the matter is: At what point in the divergencies of belief does a man not only cease to be baptistic, but evangelical?

I know of no better answer to this question, than the doctrines necessary to meet the situation described by the late Peter T. Forsythe. "What ails us is not limitation, but transgression; not poverty, but alienation. What we

need is not cheer, but salvation; not help, but rescue; not stimulus, but change; not tonics, but life. Our one need of God is a moral need in the strictest holiest sense. The bent of our nature can never meet it. It involves a new nature, a new world, a new creation. It is the moral need not to be transfigured, but to be saved. And the inner authority of the Redeemer is the final authority in Christianity —authority of Christ as Redeemer, as our new Creator; the authority of Christ's person as wholly gathered up and completely expressed in the cross, its work and its gospel."

Where then do we discover the dividing line between that which is evangelical and unevangelical? What is that position in doctrine, which if a man takes up with it, he ceases to be either evangelical, or baptistic, and except a man is evangelical, surely that man will not claim to be baptistic in doctrine, however much he may be baptistic in the right of his private judgment?

Doctrines that place us in a naturalistic process, and make us independent of God's redeeming grace in Jesus Christ and his cross, surely are not only unevangelical, but unbaptistic.

"Liberal theology, in all its varieties," says Dr. Forsythe, "is indifferent to the doctrine of the Holy Ghost. It is this doctrine which prevents us from describing the progress of Christianity as mere spiritual process. Any theology which places us in a spiritual process or native movement between the finite and the infinite, depreciates the value of spiritual act, and thus makes us independent of grace. Its movement is processional, spectacular, aesthetic. It is not historic, dramatic, tragic, ethical. Liberal theology is fatal to the old faith."

### Sand or Rock

What is fundamental depends on what you are talking about. If it is the superstructure of the building, then ridge-poles, crossbeams and flooring are fundamental. But if it is the whole house itself, then it is the underneath foundation, and the all-important question is: "Is the foundation sand or rock?"

The cross that was set up on Calvary strikes bed rock in the Person who died upon it, his voluntary, vicarious, and victorious death, the atonement effected by that death, the gospel of God's redeeming grace given to the world in that death.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

In all our deaths, however noble and heroic they may have been, we have simply "the best that men can do." In that death on Calvary we have "the best that God can do."

### The Gospel Is One

The faith that saves is one thing. Theological opinion is another thing. The former is immediate, final and complete. The latter is a matter of time, and years, perchance a life-time's study. The majority of those we take into our churches are taken in at a time when the matter of a mature theological opinion is out of the question. Not so a saving faith and sweet trust in Jesus. The gospel is one. Theologies are many. Is our denomination such that we must examine our members every six months, or with every passing decade? Theological opinions are varied and seem subject at times to change. But the gospel of our Lord and Saviour Jesus Christ is the same yesterday, today and forever.

One evening in 1881 Gladstone, Tyndale, Froude and Tennyson were spending the evening together when, as is usually the case with big men and big minds, the subject turned to the subject of religion. The question of the immortality of the soul was introduced, and historical belief in it. Gladstone and Tennyson spoke upon the side of belief. Gladstone ended the discussion by saying, "Let scientific men stick to their science, and leave philosophy and religion to the poets, philosophers and theologians."

Along this same line it might be said that all preachers are not scholars, any more than all scholars are preachers. The Christian scholar has his calling, and likewise the Christian preacher has his. What is needed is confidence each in the other's purpose of heart, and devout cooperation to find out and to herald the truth as it is in Jesus.

Science is and should be the handmaid of religion. A true and reverent science undertakes to find out, if it can, how God has done things. Finding out, it will join in religion in proclaiming the fact, "How marvelous are thy works, O Lord; in wisdom thou hast made them all, the earth is full of thy riches." He who considers science today hears a voice, loud and insistent, heralding a universe no less spiritual than material—and God in the midst of it—an Immanent God.

If a man is drowning and we undertake to rescue him, we do not throw him a suit of clothes before we get him out of the water. First we fish him out of the water, care for him and fit him as best we can with dry clothes. It is one thing to save people in Jesus Christ. It is quite another thing to fit them to the theological clothes we think they ought to wear. It seems to require many theological tailors, much measuring, time and patience.

If a man believes God; if he believes God in Christ was clothed in the flesh of humanity; if he believes that God in Christ hath made atonement for the sin of men, and of the world; if he believes him in whom we have our redemption, the forgiveness of sins and the blessed hope of an endless immortality; if he believes God has spoken to men, and that in an inspired Bible, God has given to us a faithful and true record of his dealings with mankind; the revelation of his divine will and purposes, and in the gospel has made plain the way of life, and invited whosoever will to walk in that way that leads home, to the Father's house of many mansions—I have a feeling that that man is an evangelical Christian.

### Belief of a Baptist

Moreover if he is a man with such beliefs, and at the same time believes in being buried with Christ in the waters of baptism to come forth and to walk in newness of life; if he believes in loyalty to Jesus Christ and an inspired Bible; if he believes in soul liberty in Christ; if he believes in the spirit that maketh alive, more than in the letter that kills; if he believes in the independence and democracy of the local church, the separation of church and state, I think that man belongs in the Baptist denomination; and in a Baptist church anywhere in the land he should feel happy and at home and enthusiastic, for the work of that church should dedicate his all to the kingdom of Christ's triumph and glory that it represents.

# Sophie and Her God

*The Proving of a Child's Faith*

AS TOLD BY MARK O. PRENTISS AND RECORDED BY DORA LOUES MILLER

IT was the night of the third day of the fire. We were standing on the quay, a huddled group of Americans, trying to direct the groaning, seething mass of humanity round about us. I had climbed on the chassis of a burned Standard Oil truck to get out of the mass of people who seemed literally pushing us into the sea.

No words can picture the pandemonium, the relentless, hopeless, unremitting effort of the fear-maddened crowd to get somewhere, anywhere out of the pursuing hell of fire and away from the fear of the avenging Turk.

One of the bluejackets beside the truck called out, "Mr. Prentiss, give me your hand! They've caught me; I can't get loose and they're going to break my back." I got down to try to pull him out of the maelstrom of human beings, and as I gave him one hand I felt another small one slip into my other one. After three days and nights of having your clothes clawed, held, torn even, by humans begging for their lives, one more or less didn't mean much. And yet there was something so warm and tender, so intensely alive and human, that I turned to find its owner.

There she stood, not over ten or eleven, and, most remarkable of all in that dread scene, with a smile on her face. I had seen every emotion of sorrow and despair depicted on human features those three days. I was almost stunned. It had been such an eternity of horror that this child's smile seemed like a forgotten bit of joy of life which I could remember only with a struggle. And then she spoke. And in English! It was almost more than I could bear.

### A Child's Voice

Trying to direct this crowd of despairing people, everywhere a babel of Turkish, Greek, Armenian, and then this child's voice in my own tongue! It seemed like an angel's. But her words were even more surprising. "I'm so glad you are here. I won't be afraid any more, now. He said you would come."

It took half an hour to worm the thin little figure out of the pressing mass of humans to a place of comparative safety from trampling feet. Shortly after midnight it was possible to get her through a doorway into comparative quiet and safety.

As I carried the child through the crowd her words of two hours before repeated themselves: "I won't be afraid any more. He said you would come."

"So you were expecting me, were you?"

"Oh, yes. He told me."

"He told you? Who did?"

"God did."

In all the mixed emotions of the hour I thought I had not heard aright, and repeated my question, and in that same casual tone, reporting the conversation of a beloved and intimate comrade, the answer came, "God did."

"You see," she explained, "after I lost mother and baby sister I began to be afraid. There were so many people, and if any one fell they walked on him, and it was cold and dark and I was hungry, and I was scared. So I prayed to God, and asked him to come quickly and help me. But he told me he was awfully busy. There were so many people in trouble who wanted to talk to him that he couldn't get away he was so busy. But then he told me he would send somebody, and here you are, and so now I know it's all right!"

It gave me an indescribable thrill.

To a plain business man, used to the ordinary experiences of every-day life, this friendly familiarity with the Divine seemed like a glimpse back into the unrealities of "Alice in Wonderland." The poise and quiet assurance of all being well, in the face of uncontrolled fear and anguish all about, made the whole incident more amazing. If a man hasn't got a God, he has to respect a little child who has one.

She said her name was Sophie Serafim, and that she had been born in America. A year before, with her family, she had gone back to the little town in Asia Minor and her migration had changed many things for Sophie, but not her God nor her faith in the "Americano."

As I left her I promised to be back in a few minutes to take her to a place to sleep, but it was near daylight before the course of events permitted my return. Coming back I wondered if Sophie would be there or if she would have wandered away. Snuggled up in the door she waited.

The sailors who had been assigned to shore duty had just brought a pot of coffee and some food from the destroyer for mess. After having had her breakfast, Sophie asked me if I was ready to start to find her mother. The father, a rich Greek from the interior, had brought his family to Smyrna with the retreating Greek army. Five days before he had been seized by the Turks. Then the fire had started, and two days later the mother, Sophie, and baby sister had been driven down to the quay for safety. In the crowd they had become separated, and the child had been wandering alone for two days and nights.

The calm assurance with which Sophie spoke of finding them, as if we had only to walk half way down the block of a quiet street, brought a choke in my throat, even though I may be considered a fairly hardened realist.

Sophie with her good English and perfect Greek could act as interpreter. It was only reasonable to take the child with me. She would be of real assistance to me and there was no need to bring to her before it was necessary the realization that she would probably never see her family again. I tried to tell her as we walked along of the number of people that were wandering about, and of how difficult it would be, but she only smiled sweetly and said, "But God said you would find them. Don't worry about it. You and God can do anything."

I had never thought of myself coupled with Divinity, but I was to hear the phrase many times in the next week, and to remember it for the rest of my life.

During the morning we covered a mile along the quay through such a mess of desolate humanity as you never saw. Shortly before noon I was amazed to have Sophie pull my sleeve. "There they are, my mother and sister!" And coming toward us I saw a grief-crazed woman carrying a baby, hysterical with joy at this miracle of her regained daughter, and the intimate guardianship of an "Americano." It was Sophie who calmed her mother, who explained that God had promised her that he would bring them all together again.

### Sophie's Father

When we had the family with several hundred women and children safely conveyed to a building which was to serve as a refuge until such time as we were able to evacuate them, I prepared for Sophie's suggestion that her father was next.

I took his name, and at my next interview with Haaki Bey, the Turkish commander, who was cooperating with us in delivering into our hands his enemy, I asked for the man. His name and record were looked up, and with a guide and page who called out his name I was taken down into the bull-pen where about 5,000 prisoners were confined. There was no answer to our paging, and I went back with disappointed heart to tell Sophie that our efforts had been in vain. For the next three days this was a regular part of my schedule, but to no avail.

Then Sophie came to me with a simple logical explanation of our failure, which in the stress of events had not occurred to me. She said, "My father may be afraid to answer. He may not know that God has sent you to deliver him. Let me go with you." So down into that mass of humanity we went. They put her up on a platform where she could look over the prisoners and by some small miracle, considering the number of them and the sameness of their misery, she recognized him.

He was conducted to the commandant's office. There we were shown his record and the sentence of death by

## Faith

By M. P. Comer

I CAN'T be an infidel because I can see
The handwork of God on each bush and tree;
The mountains and valleys and birds of the air
Were all planned by some one, some time and somewhere.
The sun, moon and stars, and the darkness and light,
Could not be perfected by man in his might.

I can't be an infidel, because I believe
That for all of my sins, I shall pardon receive.
I've learned of redemption in the Book that I cherish,
And know it's not God's will that any should perish.
And when through the valley of death I must go,
I'll cling to the faith I have kept here below.

court martial. He had not been executed, merely because his turn had not come. Knowing the answer in advance, I begged the commandant to deliver this condemned man to me. It was with every appearance of regret that he refused my request. My heart was heavy as I went out to the automobile to report my failure to Sophie. Instead of the despair I had anticipated, Sophie, putting her hand in mine with her usual smile, said, "Don't you worry. Don't you know that the Turks can't hurt my father? Why, God is bigger than all of the Turks! They can't hurt him." And so, ashamed before her faith, I was quiet.

When the military governor arrived I made another unsuccessful attempt. Finally Nour-ed-din, the most powerful man of his country next to Mustapha Kemal, arrived in Smyrna. I prayed an audience and was received by this great man. I asked him for the prisoner. "Is he an American? A naturalized citizen? Has he any claim upon you?" I could only answer in the negative. "He is a Greek, the father of a little child who has a God, a real God, your excellency. He is not your God, nor is he my God, but he has promised this child that her father shall be saved. Can you arrange it?"

### Sentence of Death

Then Nour-ed-din, by skillfully questioning, brought out the whole story. With his hand on his heart he said: "You break my heart. There is no other thing I would refuse you. But this is not an affair of the heart. This is *war*. I have many thousands of Turkish children who will never again see their fathers. It is with a breaking heart that I must refuse you. Sentence of death has been passed on this man, who will be executed tomorrow morning."

"Is that final, your excellency?"

"I regret that it must be so."

"I cannot blame you. I have seen the records of the case. You may have executed 10,000 Greeks, and will probably kill another 50,000 before this is over. This one Greek will mean little to you, but it is everything in the faith of this child. Powerful as you are, your excellency, and humble as I am, the time might come when you would need a friend in America. If you can find clemency possible, I can assure you of my appreciation, little as it may mean."

"I must tell you no, though my heart breaks."

So I left him, attempting to comfort Sophie. It was a chance; it was playing dramatics if you will. But I had nothing to lose, and I was desperate. He said he would see what could be done.

The next morning a captain of Turkish infantry with half a dozen soldiers brought John Serafim down to the American refugee house where we were living. At the suggestion of this officer, six sailors of the United States destroyer, "Edsall," under command of Capt. Haley Powell, formed a hollow square around Sophie, her mother and father and the baby sister, and escorted them to the quay. Here Turks and Americans stood at full salute as the naval launch carried the party out to the boat which was to take them away. The story had spread among our group, and as the boat left shore we were caught up in the rush of a good American cheer from the ship for Sophie, and the proving of her faith.

I thought, naturally, that I had seen the last of Sophie, but coincidence had one more trick up its sleeve. I stayed there about three weeks, then went to Constantinople, and thence to Athens, where we had settled thousands of refugees. The Greek officials there wanted to show some appreciation to America for what had been done. Accordingly they singled me out for a little ceremony. We went out to one of the camps where there were some 30,000 or 40,000 refugees. When I got out of the automobile, who should run up to me out of the crowd but Sophie! She came up, stood on her tiptoes, and threw her arms around my neck.

I confess I cried. Out of all those weeks of horror it was the first time, but I blubbered. As her arms went round my neck she said, "I knew you'd come today—God said you would!"

"Sophie, what did you say?"

"Why, last night I prayed to God because we haven't had much to eat for three or four days and the people were getting very hungry and unhappy. They all know about you and asked me to pray to God to send you back, so last night I asked him and he said you'd be here today."

Isn't it a paradox that a man must go from a Christian country to Turkey to find a real God—one that functions?

Fortunately, or providentially, American supplies had arrived and I could once more fulfill Sophie's idea and ideal of God's messenger. As she said goodby, she added, "I'll see you in America. I've told God how much I want to go. People are so much happier in America. They think about doing nice things for other people and that makes them happy too."

May God grant her prayer!

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# A Scientist with the Soul of a Poet

THERE is a tradition that scientists are adamant-souled creatures, with not a poetical fiber in their being. Hard, bony facts are the meat of their mental existence. As if to disprove all that has been heretofore thought of in connection with the scientific mind there comes to the foreground Sir Jagadis Chandra Bose, the Asiatic Indian scientist, who has made the entire world of science sit up and take surprised notice.

Mr. Bose is a University of Cambridge man. For many years he was a teacher in Presidency College at Calcutta. There it was that he began his research work. Busy all day with his class-room work and lectures, doing the tedious round of thesis correcting and after-school duties, he nevertheless made time to give to the work of his heart.

When he was thirty-five years old he vowed a vow that he would devote his life to research work *without a thought of personal gain.*. He has lived up to that vow. His life has been always one of giving, never of getting—save that with him, as always, must work the immutable law: Only when we give greatly do we gain greatly.

Out of his salary as a teacher and lecturer, Bose began to save—with a purpose. It was a big purpose, and one that was worthy of the strict economies which he enforced upon himself in order that he might accomplish that to which he had set his mind and consecrated his life. It saw its fruition in the Bose Research Institute, which he founded in Calcutta with these savings. This was his country's first institute. But it is his country's only in the sense of location; for the big-souled Bose was laboring for humanity; and by his provision this institute is free to all the world, men and women alike, regardless of race, age, color, nationality or lack of scholarship credentials; and thus it is to be "for all time coming."

Bose's gifts to the scientific world, and through this world to all humanity, do not stop with the institute. They merely begin there. His every discovery is for the use of those who can make use of it. In his research work along practically unchartered lines, it is necessary for him to have instruments which are not to be bought. There is one way out for him—painstakingly he devises the needed instrument. This course has resulted in the making of instruments of high commercial value. He could command a fortune on them were they to be patented. But he refuses to have them patented. He remains true to the decision made at the mid-day of his life: No personal gain must accrue to himself through his research work.

It was in the early nineties that the name of Bose began to bear special significance in the scientific world outside of his own country. His government sent him to lecture in European countries, and he surprised the scientists gathered to hear him by his knowledge of Hertzian waves and his ingenious device for their detection.

His experiments with metals and plants amaze scientists. A metal is not a cold, dead thing to Bose—it is *alive*. He speaks of it in terms applied to living organisms such as tired, twitching, living, non-living. His instruments have caused metals so to respond to tests usually applied only to living organisms that physiologists have thought the tests were being made on organic matter until otherwise informed. The investigations have thrown them into a maze of wonder, and eagerness for more light.

Perhaps this new knowledge of the vegetable kingdom that Bose is revealing may give some clue to the kinship which seems inherent in most people for trees and plants and flowers. It is more than a sense of their beauty that makes the appeal. Tears have been shed by high-minded persons at seeing a tree, in all the majesty of its prime, wrecked. Neglected flowers cause compunction. Thirsty plants awaken pity. To Bose plants are near-human. With his instruments he has caused them to register numerous sensations which are ordinarily attributed only to the animal world, such as nervousness, weariness, depression. Plants suffer pain; they manifest the flush of death as shown in the glorious autumn colors of falling leaves. By means of his instruments, Bose can tell the exact moment at which a plant ceases to live.

As a scientist, Bose feels that in these investigations, his triumph comes in proving the existing unity that underlies all of the physical world. He calls it "a mark of law," showing "that the responsive processes, seen in life, have been foreshadowed in non-life—that the physiological is related to the physio-chemical."

# Baptist World Alliance

***Third congress, to be held in Stockholm, Sweden, from Saturday, July 21, to Friday, July 27, 1923.***

ALL sessions of the alliance will be held in Immanuelskyrkan (the Congress Church); sectional sessions in Betelkapellet (First Baptist Church). The Baptist exhibition and the center for committee meetings will be in the Hogre Reallaroverket, a building for higher education. The Y. M. C. A. in Stockholm has very kindly placed a part of its splendid building at the disposal of the delegates as their headquarters.

**Saturday, July 21**

11 a. m. Meeting of the executive committee of the Baptist World Alliance, in Hushallsskolan Margareta, Drottninggat 69.

3 p. m. Reception.

Chairman: Rev. J. Bystrom, D. D., president of the Baptist Union of Sweden.

Reply by Dr. John Clifford, C. H., M. A., of London, deputy president for the Eastern Hemisphere.

A delegation from the Free Churches of Sweden to be received.

4 p. m. Roll Call.

Prayer by the Rev. J. R. Edwards, of London.

Replies, not exceeding three minutes, from representatives of each group, or combined groups.

8 p. m. Sacred concert by Swedish choirs.

**Sunday, July 22**

11 a. m. Divine worship in the Congress Church (Immanuelskyrkan).
Preacher: The Rev. W. A. Cameron, B. A., of Toronto.

Other services will be conducted as follows:

Betelkapellet, Malmskillnadsgatan 48 D.
Preacher: Rev. A. T. Fowler, D. D., of Brooklyn. Subject: "The Authority of Christ Today and Tomorrow."

Salemkapellet, Folkungagatan 14.
Preacher: A minister from the Northern Convention of America.

Ebeneserkyrkan, Brannkyrkagatan 31.
Preacher: Rev. Lacey K. Williams, D. D., of Chicago.

Tabernaklet, Observatoriegatan 4.
Preacher: To be arranged.
(English service without interpretation.)

Elimkapellet, Storgatan 26.
Preacher: The Rev. John Friborg, of San Francisco.

Betaniakyrkan, Bergsgatan 45.
Preacher: Rev. J. Kallestad, of Trondhjem.

Saron, Birgerjarlsgatan 99.
Preacher: A Danish minister.

Betelseminariet, Engelbreklsgatan 18.
Preacher: Rev. Carl Schneider, of Hamburg.
(German service without interpretation.)

Ebeneserkyrkan, Sundyberg.
Preacher: A Chinaman.

Simonkapellet, Hagalund.
Preacher: Rev. Mr. Ransk, of Finland.

Andreaskyrkan, Hagbergsgatan 27 A. (Congregational).
Preacher: Rev. J. W. Ewing, M. A., D. D., of London.

Missionshuset, Kungsgatan 88 (Congregational).
Preacher: Rev. Josef Novotny, of Prague.

Emanskyrkan (Congregational).
Preacher: To be arranged.

Missionssalen Valhalla (Congregational).
Preacher: Rev. Joel Waiz Lall, M. A., M. O. L., of Delhi.

Betesdakyrkan, Floragatan 8 (Congregational).
Preacher: Dr. T. Clagett Skinner, of Columbia.

Trefaldighetskyrkan, Majorsgatan 5 (Methodist).
Preacher: Rev. A. Broda, of Gelsenkirchen.

St. Peterskyrkan, Upplandsgatan (Methodist).
Preacher:

St. Paulskyrkan (Methodist).
Preacher: Rev. D. G. Whittinghill, D. D., of Rome.

Immanuelskyrkan, Upsala.
Preacher: To be arranged.
A Russian Service.

Afternoon—Three meetings, as follows, will be held in Hagaparken, from three platforms; the singing to be led by a great Swedish choir, with bands. Sacred melodies will also be sung by negro choirs and quartettes, and the meetings will be of the nature of a pageant with brief addresses.

Platform No. 1. Chairman: Rev. H. Danielson, of Stockholm. Speakers: Mrs. Kolator, of Czecho-Slovakia; Rev. Adam Podin, of Esthonia; Rev. J. A. Booker, D. D., of Arkansas.

Platform No. 2. Chairman: Rev. J. A. Swedberg, of Sundsvall. Speakers: Rev. B. Weerts, of Berlin; Rev. K. Vaculik, of Bratislava.

Platform No. 3. Chairman: Rev. John Ongman, of Orebro. Speakers: Rev. G. T. Vickman, Th. D., of Spain; Rev. J. W. Weenick, of Holland.

7 p. m. Divine Worship in the Cathedral, by personal invitation of the Archbishop of Upsala.

Preacher: Rev. J. H. Shakespeare, M. A., D. D., of London, European secretary of the Baptist World Alliance.

Evening—Young people's gathering. Chairman: Prof. P. G. Westin, B. D., B. Th., of Stockholm. Speakers: Rev. David J. Evans, D. D., of Kansas City; Rev. M. E. Aubrey, M. A., of Cambridge.

**Monday, July 23**

9:30 a. m. Devotional service, to be conducted by the Rev. Thomas Woodhouse, of Brighton.

10 a. m. Address by the congress to his majesty the king of Sweden.

Message of greeting to the president of the United States of America—Warren G. Harding.

President's address.

11:15 a. m. Report on the results of the London Conference of 1920, and proposals for further advance.

(a) "Baptist Relief and Mission Work in Europe; Achievements and Suggestions," Rev. J. H. Rushbrooke, M. A., D. D., Baptist Commissioner for Europe.



IMMANUELSKYRKAN—THE CONGRESS CHURCH

(b) Brief speeches from representatives of particular countries:
(1) "Roumania: Persecution and Consolidation," Rev. C. Adorian, of Bukarest.
(2) "Poland: Difficulties and Encouragements," Rev. K. W. Strzelec, of Lodz.
(3) "Hungary: Some Relief Pictures," Mr. A. Csopjak, of Budapest.

(c) Dr. Everett Gill, representative of the Southern Baptist Convention, to be introduced, and to speak on "Roman Catholicism and—Baptist Propaganda."

(d) Conference.
(A report of the work in each country to be circulated among the delegates prior to the congress.)

Afternoon—Chairman: Mr. Stow Smith, J. P., of Adelaide.

(1) "Christianity and Industrial Relations," Rev. J. C. Carlile, C. B. E., D. D., of Folkestone Conference

(2) "The Baptist Conception of Religious Liberty," Rev. E. Y. Mullins, D. D., of Louisville, president of the Southern Baptist Convention of America.

Evening—Chairman: Rev. H. Prochazka, Ph. D., of Czecho-Slovakia.

Resolution on peace, to be moved by the Rev. F. C. Spurr, of Birmingham.

Report of the commission appointed to prepare a message to be issued primarily to the Baptist world but also to the Christian churches and to public men and governments of the world, to be introduced by President E. Y. Mullins. Conference.

**Tuesday, July 24**

9:30 a. m. Devotional service, to be conducted by Rev. C. E. Petrick, of Sofia.

10 a. m. Baptist work in the various countries of Europe (continued).

Chairman: Rev. C. A. Brooks, D. D., of New York.

(a) Brief speeches from the following:
(1) "Sweden: Three-quarters of a Century," Rev. K. A. Moden, of Stockholm.
(2) "Germany and the Evangelization of Europe," Rev. Carl Neuschaefer, of Hamburg.
(3) "Russia: Denominational Progress and Unity." (Speaker to be announced.)
(4) "Latvia: Gain after Loss," Rev. J. A. Frey, of Riga.

(b) Dr. W. O. Lewis, representative of the American Baptist Foreign Mission Society, to be introduced and to speak chiefly on France.

(c) Conference.

12 noon. Alliance Sermon, Rev. G. W. Truett, D. D., of Dallas, Texas.

Afternoon—Young people's conference.

Subject: "The Organization and Work of the Young Baptists of the World."

Chairman: Rev. Arthur Dakin, B. D., B. Th., of London. Speaker: Rev. J. Isa White, Th. D., of Chicago.

Conference, to be opened by Rev E. C. Hayward, M. A., of London; Prof. A. G. Westin, B. D., B. Th., of Stockholm; and Mr. Herbert Petrick, of Vienna.

3 p. m. Reception of women workers and delegates, together with the officers of Baptist unions and boards within the Alliance, by invitation of the Baptist Women's Union of Sweden, to be held in Betelkapellet (First Baptist Church), Malmskillnadsgatan 48 D.

Welcome by Mrs. Anna Stadling, president of the Baptist Women's Union of Sweden.

Replies by Mrs. Russell James, of London; Miss Kathleen Mallory, of Birmingham, U. S. A.; Mrs. F. C. Spurr, of Birmingham; Miss Martha Wenske, of Poland.

Conference on Baptist women's work and organization in Europe.

The setting apart of Miss Corjus for work in Esthonia.

4 p. m. Conference of representatives of American, British and Canadian Baptist boards, and of European countries regarding relief work. The purpose of this conference is to obtain direct testimony to conditions, with a view to shaping future policy.

3 p. m. Conference for delegates from the British Colonies, at the Y. M. C. A.

Subject: "How to Promote Baptist Work and Fellowship in the British Oversea Dominions," to be introduced by Rev. J. J. North, of New Zealand. Discussion to be opened by Dr. Howard P. Whidden, Chancellor of McMaster University, Toronto; and Mr. Stow Smith, J. P., of Adelaide.

4 p. m. Reception to Colonial delegates, by Mr. and Mrs. Herbert Marnham, of London.

Evening—"Baptist Sunday-school Work Throughout the World."

Chairman: The Hon. Howard P. Whidden, D. D., LL. D., Chancellor of McMaster University.

Speakers: Rev. I. J. Van Ness, D. D., LL. D., of Nashville; Rev. Carey Bonner, of London.

Conference.

**Wednesday, July 25**

Missionary Day

9:30 a. m. Devotional Service.

Missionary Sermon: Rev. W. Y. Fullerton, of London, home secretary of the Baptist Missionary Society.

10:30 a. m. "Facing the Future in Baptist Foreign Missions."



HOGRE REALTAROVERKET—FOR COMMITTEE MEETINGS AND THE EXHIBITION

Chairman: Mr. S. J. Moore, of Toronto.

Speakers: Rev. A. Svard, Swedish Mission, Congo; Rev. F. M. Edwards, S. B. C., Brazil; Miss Lizbeth Hughes, A. B. F. M. S., Burma; Rev. Joseph Taylor, D. D., A. B. F. M. S., China; Rev. Herbert Anderson, B. M. S., India.

Afternoon—"Native Churches Facing the Future."

Chairman: Dr. F. L. Anderson, Newton Theological Seminary.

Speakers: Rev. C. H. Parrish, D. D., National Baptist Convention; Mr. S. Saito, Y. M. C. A., Tokio; Rev. C. S. Miao, Ph. D., A. B. F. M. S., Shanghai; Rev. J. W. Lal, M. A., M. O. L., B. M. S., Delhi.

Evening—"Mission Boards and Home Churches Facing the Future."

Chairman: Rev. C. E. Benander, D. D., of Stockholm.

Speakers: Rev. J. H. Franklin, D. D., of New York, secretary of the American Baptist Foreign Mission Society; Rev. J. F. Love, D. D., of Richmond, secretary of the foreign mission board of the Southern Baptist Convention; Rev. C. E. Wilson, B. A., of London, foreign secretary of the Baptist Missionary Society.

**Thursday, July 26**

9:30 a. m. Devotional service, conducted by the Rev. W. S. Abernethy, D. D., of Washington.

10 a. m. Chairman: Rev. F. W. Simoleit, of Neuruppin.

(1) "The New Opportunity for Baptist Women," Mrs. W. A. Montgomery, LL. D., of Rochester, N. Y.
(2) "Baptist Advance in Europe through Theological Training," Principal W. E. Blomfield, B. A., D. D., of Rawdon, president of the Baptist Union of Great Britain and Ireland.

The following principals and professors of Baptist seminaries in Europe are expected to take part in the discussion: Dr. C. E. Benander, Stockholm; Rev. J. Reiss, Riga; Rev. J. A. Oie, M. A., Christiania; Rev. M. Schmidt, Kegel; Doctor Whittinghill, Rome; Rev. A. Udvarnoki, Budapest; and Rev. J. R. Socaciu, Roumania.

Afternoon—Excursion to Drottningholm Castle and Royal Parks via Stockholm's favorite beauty spots.

Evening—Chairman: Herbert Marnham, Esq., of London.

(1) "The Negro Baptists Facing the Future," Dr. E. Arlington Wilson, of Dallas.

(2) "Training an Evangelistic Ministry," Dr. L. R. Scarborough, of Fort Worth, Texas.

(3) "Evangelization," Rev. A. Douglas Brown, of London.

**Friday, July 27**

9:30 a. m. Devotional service, to be conducted by Mr. S. Saito, of Tokio.

10 a. m. Chairman: Rev. J. J. North, of Christchurch, N. Z.

(1) "Christianizing the Homeland," Dr. Curtis Lee Laws, of New York.

(2) "How to Reach Our Young Men and Women for Christ," Rev. J. E. Roberts, M. A., D. D., of Manchester.

Conference, to be opened by Rev. J. Asa White, of Chicago.

Arrangements for the Fourth Baptist World Congress.

Resolutions of thanks.

Closing business.

4 p. m. Sermon, by Rev. James A. Francis, D. D., of Los Angeles.

**Saturday, July 28**

10 a. m. Meeting of the executive committee.

# Burning Bibles

BY H. STRACHAN

THE following incident occurred some months ago on the occasion of an intinerating evangelistic trip undertaken by the Rev. C. A. Douglass, Presbyterian missionary in Medellin, Colombia, S. A. Accompanied by two native helpers, both of whom were with us at the Antioquia conference and described the scene to us in graphic terms, he arrived at an interior town named Ituango, of a few thousand inhabitants, and about four days distant on mule back from Medellin. But we prefer to let Mr. Douglass tell the story in his own words, In a letter describing the incident he says:

"My object on a recent evangelistic trip was to visit a number of towns that had never been visited by a missionary. About mid-day on Wednesday came the most exciting event of the trip. A man known to us to be a traveling merchant came to Don Vicente and wished to buy a number of our Bibles and portions to sell at the farm houses on the mountains round about. This man took stock of all we had with us, and then closed the bargain accepting the whole quantity at the price named. Soon a boy came running in crying, 'They are burning the Bibles.' I snatched up my kodak and ran out to the plaza which was near, and sure enough, there in front of the church they had a pile of straw burning, and they had all of the Bibles we had just sold to the trader, and they were tearing them in pieces and dropping them on the fire. The priest was standing there directing them, and two policemen to see that not a leaf escaped the fire. When they saw the kodak they seemed pleased, and the priest especially, for he pulled his cassock straight and smoothed it out and posed for the picture.

"After I took the picture I tried to get some leaves of the Bibles half burned but they prevented me. I offered to buy them. Then later I secretly offered a boy twenty centavos if he would get me even one leaf half burned. The ever present small boy can generally move a mountain for that price but he failed this time. The policemen watched until the last bit of paper was reduced to ashes. The crowd under the direction of the cura gave a number of 'Vivas' (hurrahs) for the church and for the virgin, for the pope, and for the nuns and one for the cura. The action of the cura was very much disapproved by many of the conservatives, which is the church party. There is much sentiment in our favor there now and many that openly say they would gladly receive us and listen to our message when we return."

As a direct result of the Bible-burning above described another priest, who was assistant to the one responsible for that act of vandalism, felt his soul rebel against the whole proceeding, and to such an extent did the ferment of protest and indignation work within his heart, that he decided to cast off the ties that bound him to such an intolerant system. Accordingly he paid a visit shortly afterwards to Mr. Barber, the missionary in charge of the work in Medellin, and made known his feelings and intention, seeking at the same time counsel as to his future. Mr. Barber suggested that he break loose immediately, and for the time being go out with another ex-priest on a colportage trip. This he did but did not prove much of a success at the job. This contributed to discourage him a good deal. Then on his return from that trip the archbishop and some of the leading clergy got hold of him and persuaded him to return to the church and ministry. With the feeling of disappointment still upon him he yielded to their insinuations and was immediately sent as priest to another district. The now awakened conscience however, would not thus be stilled, and so after a very short interval he was back again in Medellin, having thrown up his charge for good this time. On our return from Antioquia we met him at the church. As a matter of fact he came to attend our meeting that night, but as he was still dressed in his priestly garb, it was thought better, in order not to attract attention, that he should sit in a side room where he could see and hear everything without himself being seen. After the meeting was over I had a talk with him, when he informed me that it was the Bible-burning incident that had decided him to break loose from Rome. I suggested that he come round next day and have a further talk, which he did, and it was on this occasion that I took a picture of him. As the result of counsel from Brother Barber he discarded his clerical garb, and the following night he sat amongst the audience in ordinary attire. Work has been promised him in an interior town as an accountant, and he has gone to this place, where he soon expects to marry, which would most effectually terminate his connection with the Catholic church. As he is still far from understanding experimentally the truth of the new birth, we commend him to the prayers of our readers that God may indeed bring him not only out of Rome, but into the kingdom of our Lord and Saviour Jesus Christ.

—*The Latin-American.*



BURNING THE BIBLES
(*Courtesy American Bible Society*)

## "Faithful Unto Death"

BY REV. A. H. MELLEN

It happened in the year of our Lord 1923. He lived in his own little home in a village in the mountains in southern Mexico, and he was killed by a mob of wild fanatics on the night of January 31. A letter from a missionary in the same district says: "His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head." Of course we will not forget another man named Stephen who was also unwise. He took the consequences of his deeds and his words, and now we call him a martyr.

On Jan. 30 a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist if they were attacked. Two nuns had also come to stir up the women. On Wednesday night a secret meeting was held, and at eleven o'clock they surrounded the house of the man who had been selling Bibles. When the doors were forced, this man was very calm, and said to his wife: "If they want to kill me I am ready to die for Christ; I will wait for you in heaven." One of his brave friends came to help him, and was also taken off by the mob. Both men were shot at the edge of the village and the bodies terribly mutilated. Neither the head nor the heart of the colporter could be found by faithful friends who went to bury the remains, and the supposition is that they were carried off as trophies. Such a thing does not seem possible. All the people in the village who are known to be in sympathy with the Bible have fled from the place. Eye witnesses of the incident have found their way to the city of Mexico and have visited the office of the American Bible Society and reported the tragedy. The spirit of the native Christians is very fine.

# Organizing the Women

By One Who Has Observed How It Is Done.

ABOUT a year ago there appeared in The Baptist two papers that made many good points concerning women's work in the church, "The Gastronomic Appeal" and "The Other Side of the Church Supper."

Why not go back to basic principles and ask those who are organizing or reinvigorating churches to consider what is best in women's organizations so that things can be started right? Is this not a typical report of the results of an evangelistic effort in a field: "A church of —— members was organized also a Sunday school, a B. Y. P. U. and a Ladies Aid."? The writer who "likes the church supper" speaks of the "Women's Union" which gives a totally different idea of organizing from the type quoted above. The "Ladies Aid" while it may do many other things and do them well is organized and everybody understands it—for the phrase has become technical—*mainly to raise money for the local church.*

This writer submits the proposition that the organizers are not building for the future. The dollar is too close for proper perspective. Perhaps in the fervor of revival, in the timidity of women not wishing to go counter to a favored leader, or in the ignorance of the women, they let this form of organization be "put over" on them. Sometimes for similar reasons they revert from a good workable organization to the ancient type. "Page the organizers" and tell them to be more far-seeing and for the sake of the church of the future to organize more sensibly.

I would suggest: A woman's union or association can do all of the things that women should do in the church and the name does not mean any one thing. Limiting the organization mainly to raising money for local needs is literally "killing the goose." It is not obeying the injunction "Help those women." Whether they realize it or not the women need an organization that will broaden their lives in every way socially, intellectually, spiritually, and that will help the whole church, for the women are two-thirds of the church.

### Honest-to-Goodness Pledges

The first element of growth is to subscribe the church budget in "honest-to-goodness" pledges instead of a partial subscription and "The Ladies Aid will do the rest." Then the women cannot evade the duty and privilege of church support under the plea, often a just plea, that they are doing so much in the women's organization.

This observer also notes that very few of the things done to make money in the church really make it. When an efficiency expert studies a church supper (given to make money) or a bazaar, he finds the balance generally on the wrong side. Suppers and bazaars are like the charity ball. People give a lot of money for some things they want to do, and if after the fiddler is paid, there is anything left, devote it to charity. However, even if affairs given to make money were profitable financially, it would not make them desirable. In fact their lack of financial success may keep them from doing as much harm as they otherwise might. It keeps the promoters humble and prevents too much activity of that kind.

### No Occupation

Only on the premise that a woman's time is worth nothing can we prove that these things done to make money are financially profitable. The census-taker reports for women "No occupation" but if they are to be "the housekeepers of the church, the hostesses of its social life and the mothers in Israel watching over and caring for the children and young people" they are going to be busy. The Marys and Marthas of the church can be of great mutual service without presuming to have a monopoly of either character. Promoting the works of the kingdom *both* at home and *abroad* will have its deepening effect on character.

Continuous growth ought to mark the societies. There should be an increasing number of women who pray and who will know the needs of their church spiritually as well as gastronomically and who have a personal experience of Jesus in their lives. Chasing the dollar will not contribute to this end. If we *must* "cobble shoes to pay expenses" let us not cobble them in the church.

In these days of the public school and even colleges and universities so largely attended by women, we do not need to hark back to the methods of pioneer days. Our women are devoting energies to many kinds of organizations outside the church which the right kind of a society within the church might utilize. Instead of encouraging the women to keep on in the church with kinds of work with which they are already surfeited, let them organize in a way that would put them in touch with all the life of the world, so that twenty-five years of it may find them at the end, broadly sympathetic women who care profoundly for the better life in every way of all God's creatures. In this caring, their own lives will have unconsciously grown till they are women who are better educated, more loyal to Christ and his kingdom, who have learned to abide in him and so we may look, and not in vain to them for fruitbearing.

Their interests are as wide as the world and need be none the less devoted to every interest of the local church. Large churches are apt to work out an emancipation of their own along these lines, but I plead for the women of the small church or the country church who are kept, or keep themselves, in this treadmill of the "Aid" idea.

There are many wealthy farming communities with their churches in the midst. When the conference or association meets with them, do the women have a chance to hear the fine preachers, the inspirational addresses of specialists in Christian work who have come to talk to them? No indeed! they are toiling over big meals and hear never a word, not even the resolution of thanks the courtesy committee offers for their efforts. The church of the future will amount to more if some of the abundance instead of being saved "to buy more land to raise more corn, to feed more hogs, to buy more land, etc." around the circle, were expended on hiring help enough to let those women "listen in" or later, when inexperience and timidity have worn off, to speak up and take part in the plans and prayers, the songs and discussions.

To learn to *give,* sacrificially if need be, but at least proportionately, is one of the most necessary, and, under present conditions of organizing, often the most difficult of graces to obtain. From early life, when a child who is given a nickel for Sunday school withholds it entirely or puts in a penny and buys four cents worth of candy or gum, to later life when clothes and amusements and motor cars take the bulk of our money and the women give suppers for the church part, we need constant training in a sense of values and obligations.

### How We Organize

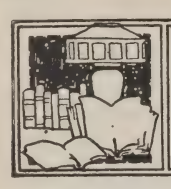
To show how we organize. I take at random, the list of women's organizations in thirty-four churches of one of our newer states. There are seventeen churches having both a mission circle and an "Aid." Three churches have a mission circle and no other organization, thirteen (unlucky number) have an "Aid" and nothing else and one church has *three* "Aid" societies. If a church, a Sunday school, a B. Y. P. U. and an "Aid" are the four essentials in forming a new Baptist church, why not be logical and reorganize clear to the top in the same way? Instead of conferences for prayer and discussion of mission problems, have round-tables at the association for the best ways of holding church suppers and having an honest surplus of profit, exchanging of cake receipts and special lessons in the latest hits for bazaars. Instead of talking about being "fishers of men" have solemn conferences on fishponds, grab bags and quilt lotteries. Women spend a year in hard work to make up the balance of the coal bill. They receive the hearty laudations of the well-to-do church official who should have gone down in his pocket and paid that balance himself. Then, if they should go to the association or convention, which seldom happens, they do not hear a word about their specialties but only a great deal about how to carry the gospel to the ends of the world and they *are not interested.* Who could expect it with their training? The New World Movement must have keen interest and knowledge back of it, as well as money, to make it an onward sweeping movement.

### What Shall It Be?

What shall it be then, ye brethren who organize? Shall we have women's organizations that cover a broad range instead of a narrow one? That link us not only to our local church but to our community, our town, our state, our country, our *world* for which God gave his only begotten, that none should perish but have everlasting life?

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As part of the celebration of Mother's Day on Sunday, May 13, plans will be launched for the erection at Washington D. C. of a "memorial monument to our mothers" according to a bulletin issued by the Federal Council of Churches.



# Religious Education



## Life Service

By Victor N. Witter

Iowa State Director of Religious Education

Having been asked to write something pertaining to the Life Service League, I shall confine myself to its practical aspects.

First of all, let us think of what the Iowa Baptist Life Service League should signify. In the very name, we discover its distinctive feature, "life service." This is the one big thing. It is the chief corner-stone in the foundation of this splendid organization. It should be the controlling motive in all its activities. There is the word "league." What is its meaning? According to Webster, it is "a union or alliance of individuals, parties or states, voluntarily maintained, for mutual support in the attainment of a common end." Hence, we have commercial leagues, political leagues, the league of nations, etc. If the above definition be correct, how about the Life Service League? It means that here is a group of young people, each of whom has said, "Life service is to be the controlling factor in my life." That they might be of mutual help to one another in realizing this high ideal they have thus banded themselves together in this organization.

The majority of people have become accustomed to think of life service as pertaining to some definite Christian work, such as a missionary or minister. Such as these are looked upon as sacred callings as contrasted with the so-called secular pursuits. Individuals following the former are supposed to be more consecrated and attain to a higher standard of Christian perfection. Is there not a danger in making too great a distinction? Just where does the *secular* leave off and the *sacred* begin?

In our complex civilization with its varied activities, is there not a need of consecration and life service all along the line? In other words, a recognition and application of the stewardship principle in every profession and avocation. For example, where is there a greater need and a larger opportunity for life service than in our public schools? Who can do more to mould the Christian character of those alert boys and girls than the teacher who stands before them five days each week? Go to our colleges and universities and study there the young life with all its needs and possibilities, and are we not led to exclaim, "Who is equal unto these things?" And so we might go on, speaking of the physician and surgeon to whom people entrust their lives; the business man, the lawyer, or the mother in the home. In any and all of these, life service should be the impelling motive, until everywhere we would have physicians practicing medicine, business men making money, women teaching school, and mothers rearing their children, and all to the glory of God and the building of the kingdom of our Christ.

Never was there a time when the demand was so great for Christian work, both at home and abroad, as that in which we live. The doors of opportunity are flung wide open. The world is standing with outstretched arms to receive Christian teaching and leadership. In answer to this universal challenge, there is coming forward, from the ranks of youth, a host of volunteers, young men and young women who are willing to give their lives in definite Christian service. I ask, however, is this all that is necessary to supply the great need in this strategic period of the world's history? No! There must of necessity, be a like consecration on the part of those who do not feel drawn to do definite Christian work. We cannot all be ministers and missionaries. We can all be linked together in this great kingdom building enterprise. Let me illustrate it in this way: Two brothers were reared in the same home; they slept in the same bed, ate at the same table, attended the same school. Almost from childhood, one of them felt a drawing toward the foreign mission field; and as the years went by, this became a deep-seated conviction. The other boy, though equally devoted, felt no such tugging at his heart strings. Finally it was decided that each should make his contribution in the following manner: The one to go as a foreign missionary, the other to go into business; however, with this definite understanding, it was to be a partnership affair. The one who remained at home was to devote his life to financing the work of the one who went abroad.

This is the principle on which the kingdom must be built. While there are some who are to do definite, specific Christian work; yet, there must be linked up with them, that larger group, equally consecrated, and to whom they can look for support. It is a cooperative program; and not until every factor in that program has its proper place can we hope to win. "For we are laborers together with God." (I Cor. 3:9.)

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## International Sunday School Lesson for May 20

**ELIJAH, THE BRAVE REFORMER**
**Lesson: I Kings 18:30-39. Golden Text: Josh. 24:15**

Introductory

The scene of the lesson text is Mount Carmel. Elijah was a one-purpose man: He would turn Israel from the worship of Baalim to the worship of the one true God. He was one of the first and greatest of prophets of the early monarchy. He has been styled the Militant Prophet and the Prophet of Fire. Chapters in both books of the Kings are records of the life and work of Elijah. These must be read to get the most good of the lesson text.

The Lesson

"Is it thou, thou troubler of Israel?" These were Ahab's words of greeting for Elijah, when he appeared before the king at the command of the Lord. "Go, shew thyself unto Ahab; and I will send rain upon the earth." But Elijah, the self-made and God-made man, quailed before no earthly king. He neatly returned the innuendo, saying: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim." Then he demanded that all of Israel and the prophets of Baal and the prophets of the Asherah be summoned, and a test be made by building two altars and laying upon them bullocks and each calling upon his God to supply the fire. "And the God that answereth by fire, let him be God," said Elijah to the assembled multitude. The people agreed: "It is well spoken." The prophets of Baal leaped about their altar, begging Baal to hear and answer them, they cut themselves with knives until the blood gushed out, but no fire came beneath their altar. Then Elijah called to the people to come near. He built an altar in the name of Jehovah, made a trench about the altar, and three times had water poured upon the flesh of the burnt offering and the wood. Then he filled the trench with water. Truly he would have the people know there was no chicanery here. Then he called upon Jehovah and "fire fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The people were convinced. They fell on their faces and said, "Jehovah, he is God!"

Leading Thoughts

1. A man who knows God is never afraid of failure. 2. It takes the Elijah spirit and the Elijah faith to turn people from their false gods to the living God. 3. "Choose ye this day whom ye will serve."

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**The United Baptist Church of Somersworth, N. H.,** has organized a week-day school of religious education which is to meet each Friday until the beginning of the summer vacation. Classes are arranged for beginners, primary children, juniors and intermediates. Trained teachers have volunteered to take charge of the classes.



# Young People's Work



## Topic for May 20

**STEWARDSHIP OF SUPPLICATION**

**John 14:1-15; Luke 18:1-14.**

### Materials

Fosdick, "The Meaning of Prayer," price $1.25. "The Stewardship of Prayer," by F. E. Taylor. This leaflet may be secured free from the General Board of Promotion, 276 Fifth Ave., New York City; 143 N. Wabash Ave., Chicago, Ill.; 313 West Third St., Los Angeles, Calif.

We have heard of the stewardship of money, of time and of life, but is there a stewardship of prayer? It is easy to believe in the necessity of a stewardship of money, that every Christian should use his money as a sacred trust. We readily see the necessity of organizing our time so that a reasonable part of it shall be spent in the service of the kingdom, and certainly all life should be held as a sacred trust to be used in a way to glorify God. But is it true that prayer is something which God expects us to use not only for communion and the development of our own spiritual lives but also as a force for advancing the kingdom of God? In other words, are we responsible for the use we make of prayer—just as responsible as we are for the way in which we use our time and our money? There are many indications in the word of God that this is true and that there is a stewardship of prayer.

### "O that Ishmael might live before Thee"

The Old Testament leaders were all men and women of prayer and any one who studies the history of the people of God must be convinced that prayer had a large place in the development of God's plans for his children. From the first recorded prayer in the Old Testament, "O that Ishmael might live before Thee," to the close of the New Testament with the prayer, "Come, Lord Jesus," the book is filled with illustrations of the use of prayer in the economy of God. Abraham's pleading for the cities of the plain was in reality a passionate prayer for the salvation of his own relatives. Jacob's night of prayer which resulted in his becoming Israel, a prince with God, meant the change in a life that affected the history of the people of God. Elijah prays and the heavens become as brass overhead and the land suffers a drought that causes the king to realize the power of Jehovah, the God of Israel. Elijah faces the heathen hordes on Carmel and by prayer wins the victory over the priests of Baal and reestablishes faith in the hearts of a discouraged people. Daniel, a captive in a heathen land, refuses to be intimidated by the king and kneels in prayer before his God and forever is an example to young men to encourage them to remain true to their religious convictions when surrounded by the forces of evil.

### Jesus Prayed

Our Saviour's life was a life of prayer and his teaching on the subject of prayer occupies a large place in the gospels.

All of the great events in Jesus' life were preceded and many of them followed by prayer. We read that at his baptism he was praying. Before choosing the twelve he spent a whole night in prayer and then delivered the wonderful Sermon on the Mount. After his rejection by the favored cities, after he healed a leper, after feeding the 5,000 before leaving the disciples, before the crucifixion, and during the crucifixion Jesus prayed. And when the end came and he was about to leave his disciples he led them out until they were over against Bethany and lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them and was carried up into heaven." Does not this record of the prayer life of our Lord suggest a stewardship of prayer? If the Son of God found it necessary to seek his Father's counsel in order that his life might succeed in the plan which God had for him, is it not necessary that we should frequently come before our Father lest we fail in the fulfilment of his will? Jesus not only lived a life of prayer but he urged this life upon his disciples. Some one has said that Jesus never taught his disciples to preach but he did teach them to pray. We know that they asked him to teach them how to pray and that he gave them a prayer that comprehends all the needs of the human life individually and collectively, and whatever else they failed to learn they certainly did not fail to learn the value of prayer. As soon as he had ascended they gathered in the little upper room in Jerusalem and began their ministry by praying for wisdom in the selection of an apostle to take the place of the one who had betrayed his Lord.



C. WALLACE PETTY



FRANCIS C. STIFLER

We are pleased to announce that we have secured Rev. C. W. Petty, pastor of the First Baptist Church, Pittsburgh, Pa., and Rev. F. C. Stifler, pastor of the Wilmette, Ill., Church as speakers for the young people's session of the Northern Baptist Convention. Mr. Stifler will speak on "Youth's Obligation;" Mr. Petty on "Youth's Response."

### "Behold I see the heavens opened."

Then follows the history recorded in the book of Acts, a book which might just as well be called the book of the Prayer Life of the Apostolic Church, for it is full of stories of the way in which prayer was used to advance the kingdom of God. After the new apostle had been chosen we read that they waited ten days before the Lord and then came the marvelous outpouring of the Spirit of God followed by the conversion of 3,000 souls under the preaching of Peter. Peter and John go to the temple at the hour of prayer and in the name of Jesus heal a cripple, and these apostles now realize that the power of God is with them as the Master had promised. When they are persecuted they pray and another outpouring of the Spirit of God is vouchsafed and they proclaim the gospel in all boldness. When the church begins to expand its work deacons are chosen in order that the apostles may give all of their time to prayer and the ministry of the word. Stephen, the first martyr, yields up his life praying for his murderers. The Spirit of God is poured out on the new church at Samaria in answer to the prayer of Peter and John. Saul of Tarsus is sent to Damascus to persecute the Christians of that city and it is no stretch of imagination to see the believers in Jerusalem and the handful of believers in Damascus waiting on God and pleading that in some way this ter-

(*Continued on page* 437)



# The Chimney Corner



## "This Modern Generation Has No Manners"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

YOU have said it! But the delicious part of it is that the best of us would have been unspeakably ill-behaved in the eyes of our grandmothers, judging by the rules laid down in a certain little book of etiquette discussed by Elizabeth A. Drew in the April number of the *Atlantic Monthly,* from which we quote the following:

Very different in spirit is a small book picked up for twopence a few weeks ago in the market of an English provincial town. "Instructions in Etiquette for the Use of All" is its title; published in 1847 for John Butcher, author of the "Scriptural Pronouncing Dictionary." The book arose from questions asked by the pupils of the authoress at a "considerable school," where she was engaged to give instruction in propriety of behavior; and she hopes that, after a perusal of it, no persons will be at a loss how to conduct themselves in all circumstances.

There is nothing trivial or superficial about its treatment of social problems. The "How to be a Perfect Gentleman" of today is merely practical:

"Do not mop the face with the serviette, but take it between the finger and thumb of both hands, and draw it lightly across the mouth. Should the mouth be too full for speech, lay the finger on the lip and shake the head slowly—"

and so on. But here the niceties of table-manners are shown in their proper relation to the moral conduct of life.

"*Qt.* If at dinner I am asked what part of a bird or joint I prefer, is it polite to make choice of any part which is esteemed a delicacy?

*Ans.* Young persons are, in general, from bashfulness or timidity, too apt to use that very common but improper phrase, "Any part will do, sir," or "I have no choice, madam"; when, in fact, they have a preference. From false delicacy, or the ridiculous fear of being thought an epicure, they thus violate truth, one of the brightest virtues of the human soul. . . . It is not improper, therefore, to make a choice, though you ought on no account frequently to select the choicest pieces."

The issue in the question of the propriety of shaking hands with gloves on is quite clear:

"Ladies are allowed to keep on their gloves, but I should not advise them to avail themselves of the privilege; for friendship is so sacred, that not even the substance of a glove should interpose between the hands of those who are united by its influence."

One sees the teasing thoughts rising in the young mind that yearns to act with perfect propriety.

"*Qt.* What movement should be made by a lady who meets a person to whom great respect is due: as, for instance, a bishop?

"*Ans.* If she have only to make him a passing salute, it must be by an elegant bend of the body, rather low, and with a serious countenance, and, in order to make her respect more obvious, she may, if intimate, kiss her hand at the same time. To other gentlemen it is seldom, if ever, proper to kiss the hand. To an intimate friend, you may wave your hand, but should not kiss it, as a young gentleman might possibly put an improper construction upon your politeness. . . . This mode of salutation is never allowable to a gentleman who is not at once much your elder and your very particular friend."

Naturally, the subject of the proper behavior toward young gentlemen is a fruitful one. It is the only topic with which the talented authoress finds any difficulty. Even she, however, has to confess that no rules of decorum avail with the classes she defines as "coxcombs" and "scoundrels": "for a coxcomb is too full of himself to observe the rules of etiquette, and a scoundrel will break through every rule, to accomplish his design." *Safety first* is the motto in all affairs of this kind. Never stop and speak to any one in the street (whether you know him or not). Apart from the risk of finding yourself (helpless) in conversation with a coxcomb or a scoundrel, it is highly improper "for you attract the attention of all who pass, and expose yourself to their unfavorable remarks, and perhaps even incur their censure. It must always be highly indecorous to stand and hold a conversation in public."

As to the question whether it is permissible to cross the street to speak to a friend on the other side, a point may be stretched in the case of a lady, but it is never consistent with decorum for a lady to do it to a gentleman whose age does not greatly exceed her own.

Here an inexperienced miss inquires innocently:

"If, in a place of worship, I should observe a friend whom I have not seen for a long time, would it be proper to move to him?"

And the answer comes with merited severity:

"I should consider it highly improper to greet a person in church; yet, should it be an intimate friend, whom you have not seen for some time, it may be allowable to greet him at the door, but not with vivacity."

As a preventive measure to any such problem arising, it is better to take the authoress's own advice.

"For ladies, when attending divine service, I approve those large poke bonnets, inasmuch as they conceal the face, and by confining the view, prevent that distraction of mind which is so unfavorable to the proper performance of religious duties."

In the street or in the drawing-room, the young lady's chief difficulty in deportment, like that of the amateur actress, seems to be the question of what to do with her hands. She keeps coming back to it. First of all, it is when walking that she feels puzzled.

"*Qt.* How should the arms be placed when walking in the street?

"*Ans.* Let them hang gracefully by the side, but not dangling. A lady may place one arm across the waist, the hand being open to receive the other arm if necessary. But the propriety of the position much depends upon the dress. If a scarf is worn, let the end of it flow gently over the arm that is raised."

But that does not go far enough, and the next stumblingblock is:

"*Qt.* In what position should I hold my hands when in company?

"*Ans.* There are several ways which are equally graceful. You may place both arms across the waist, or, one arm being in that position, the other may hang down easily by the side, or you may place one hand within the other, suffering both to rest upon the lap."

But the question whether you shall let your right arm know what your left arm doeth, or not, is not all. These elementary instructions are only the preparation for the young lady's most suitable social role. In the drawing-room, no less than in church or when bowing to a bishop, vivacity is hardly in place, and the first essential lesson which must be mastered is how to *listen.*

"To do this with an appearance of unwearied attention, and as far as possible with an expression of interested feeling on the countenance, is a species of amiable politeness to which all are susceptible. It is peculiarly soothing to men of eminent attainments, and is a kind of delicate deference which the young are bound to pay to their superiors in age."

There is, however, a right and a wrong way to do it, and the demeanor of the perfect listener is by no means an easy feat to master. It must need time and practice to bring it to perfection.

"*Qt.* If in company, a person to whom I owe great deference, accost me, in what position would it be the most graceful, and at the same time the most respectful, to stand?

"*Ans.* Hold your body perfectly upright, but not stiff. Turn a little to the right or left, with the face completely toward him, looking a little over one shoulder, the arms across the waist, the upper hand open, or the hands clasped and hanging down in

front: one foot advanced a little. If the person who speaks is giving directions, incline the body and head gracefully forward. Should the individual present anything, keep the body bent until you have received it, and when you leave him, slide smoothly away, sinking at the same time."

How, one wonders, did the pupils at the considerable school go through the drill necessary to perfect themselves in these evolutions? Perhaps the instructress in decorum impersonated the parts in turn. One day, she would be a bishop walking in the street, while rows of elegantly bended bodies and serious countenances saluted her, and a few intimates combined this with kissing their hands. On another day, she would be a friend, greeted without vivacity at the church-door. Pokebonneted, with arms not dangling, and scarf flowing with perfect propriety, she would "move toward" a relation, or a person sitting in a window, or she would personify an elder person whose seat had been taken, or an eminent character being passed on the stairs, while her young charges demeaned themselves duly before her, and slid and sank, and pointed their toes to the ground.

Did she ever represent a servant being commanded with ease, mildness, and dignity (or without), or (we say it with bated breath) did she ever go so far as to impersonate a coxcomb or a scoundrel—or a gentleman on the other side of the street? We shall never know! Enough that she trained her pupils so excellently in listening that they wished to hear her afterward in print; that John Butcher apparently made enough out of the "Scriptural Pronouncing Dictionary" to stand the expenses of printing; that her book went into at least three editions; and that a copy of the third fell to a twopenny stall in Newark market, where it found a modern listener who had no need at all to simulate unwearied attention, or an expression of interested feeling on her countenance!—From "The Behaviourism of Our Grandmothers," in the *Atlantic Monthly.*

# The Young Reserves

## More Poems

The following poem came from Helen M. Goodwin of Northwood, N. H., before she read in our columns that we were going to keep our "old" name; it is such a sensible little set of verses that surely you will all enjoy reading it:

### Our Name

WHAT'S in a name?
I don't see,
The Young Reserves
Is good enough for me.

The more you suggest
The more I'm impressed
That our present name
Beats all the rest.

I've learned a lesson
Good and true;
Contentment brings happiness
Through and through.

Now fuss no more
About a name;
The one we have
Will bring us fame.

Evelyn Williamson, of Porterville, Calif., has sent in a Dollar Hill poem, but unfortunately it reached the Chimney Corner ten days after the other verses had been judged and sent to press. But you will want to read it, I know:

### Our Climb

WE'RE climbing up on Dollar Hill,
Our steeds are fresh and strong,
For they have only started,
And they travel right along.

The hill is very steep, you see,
But we will climb on up,
For there are springs in crevices
Where we will stop to sup.

We get a little weary,
Climbing up that winding road,
But we never stop to grumble
For we'll soon reach our abode.

We are getting nearer, nearer,
To the blissful mountain air,
Come on, we're getting closer,
And then, Presto! We are there.

Evelyn is ten years old, and she writes how very, very sorry she is to be so late sending in her verses; she does hope she is not too late. She is going to be so disappointed at learning the facts in the case that I am wondering if some of you would not like to write her that you liked her poem! Her street address in Porterville is 518 Henrahan Avenue.

## Some Characters from Shakespeare

WHEN I was nine years old somebody gave me a copy of "Lamb's Tales of Shakespeare" and from it I learned the stories of Shakespeare's plays long before I was old enough to read the plays themselves. Perhaps you own a copy of "Lamb's Tales" also, and will enjoy picking out these puzzles the answers of which are the best-known characters in his principal plays. The correct answers will be given next week:

1. My first is a good meat, with eggs, a good dish;
   My second's allow, or permit, if you wish.
2. My first is so modest and bashful, withal;
   My second's a tuft of your hair, that is all.
3. My first is the city of Italy's pride;
   My second's a vowel, which you mustn't elide.
4. My first's a girl's name, to your wits put a file;
   My second and third describe her the while,
   If she is well bred—understand—and has style.
5. A name of one syllable here you will see,
   A villainous smile, devoid of all glee.
6. My first you take as a witness before heaven;
   My second some take when an inch they are given;
   My third is a vowel, just one out of seven.
7. It is said that George Washington, even in fun,
   Never told at all, in his life, my one;
   My two you will find by the sea, I am sure;
   My third you will do, be your life e'er so pure.
8. My first is the name of metals combined
   With some other substance, just as they're mined.
   My second's the name of that part of the world
   Which rose solid and firm when in space it was hurled;
   My third is a vowel which endeth this,
   And I'm very sure you'll none of it miss.
9. My first, you see, is the time of the year
   When all the leaves and the birds disappear;
   My second's a metaphor applied to bread,
   Because it supports one's life, it is said.

## Topic for May 20

(*Continued from page* 435)

rible persecutor may be stopped. Midway between those places God speaks, Saul is converted and the persecutor becomes the preacher and the leader of the early church. Peter, a genuine believer in the gospel for the Jews only, is in prayer on a house-top—Cornelius, a Roman centurion, is in prayer on a house-top. God reveals to Peter in a vision the fact that the Gentiles are not common and unclean but worthy of the gospel and to Cornelius comes the word to send for Peter. They come together and the door of the Gentile world is flung wide open and the gospel has now an opportunity to reach all people. In prayer Peter raises Dorcas from the dead. In prayer the church at Antioch receives its command to release Saul and Barnabas to begin the program of foreign missions. While the church waits in prayer Peter is released from prison by an angel. When Paul and Silas are in prison they organize a prayer meeting which results in their freedom and the conversion of the jailer. Indeed the whole book is filled with the story of the prayers of the Christians of those early days. Nearly every epistle opens and closes with prayer and the Bible closes with the petition, "Even so, come, Lord Jesus."—"The Stewardship of Prayer," Taylor.



# Our Own Folks



## "We Can—We Will"

For many years the membership of the First Church, Oak Park, Illinois, felt the need of a new church home. These hopes were crystallized when the organization voted to extend a call to Dr. Carl D. Case, Jan. 13, 1918, even though his letter previously addressed to the committee almost stipulated a church plant as complete as any in Oak Park as a condition of his coming.

Upon his arrival, March 1, 1918, a site committee went to work and soon recommended the property at the northwest corner of Oak Park Avenue and Ontario Street through to Grove Avenue, the finest site for a public building in Oak Park. On May 15 of that year, by unanimous vote, the church authorized the purchase, and the same date the new church committee was created and fifteen members elected.

As dinner guests of the new church committee, on May 22, 1918, the members of the church pledged sufficient funds for the purchase of the aforesaid property. Before the month was out, the entire purchase price was over-subscribed.

Early in 1919, a sub-committee of the new church committee started work on sketches and plans of an adequate church plant, and in September, 1919, Mr. N. Max Dunning was selected as architect and E. E. Roberts, associate architect. In the fall of the same year another subcommittee was selected to plan the campaign to secure pledges to the building fund. The objective set was $250,000 with the slogan, "We Can—We Will."

The pastor, Dr. Case, opened the drive for building funds with his Sunday morning sermon on Jan. 11, 1920. Dr. F. H. Divine, edifice secretary of the Home Mission Society, assisted the new church committee from Jan. 12 to Jan. 18, when over $300,000 had been subscribed by the church and congregation, the entire amount to be paid prior to February 1, 1925.

The church by vote in November, 1920, instructed the new church committee to proceed at once to let contracts for the erection of the church auditorium and tower on the east end of the property. The frame buildings were moved to the Grove Avenue frontage to be temporarily used as a church house. Wells Brothers Construction Company agreed to build for the committee without profit and the foundations were put down in December, 1920. Since that time, building operations have proceeded as economically as possible while maintaining fair labor conditions.

### The Building.

The church building is designed in Gothic and is constructed of a warm-colored brick, with all trimmings and tracery of Bedford stone. It is of fireproof construction, wood being used only in connection with the enclosure of the trusses, and for doors, casings and certain interior embellishments. The windows are all of leaded glass set directly in stone tracery.

The junction between the church and the future church house is effected by means of the large square Gothic tower. The tower contains the principal stairway and an elevator, temporarily walled in, both of which will be used in common by the church house and the church. This main or chimes tower is balanced at the southeast corner of the church by an octagonal cut-stone lantern tower, which is lighted by sixteen 259-watt flood lights which at night bring out the beautiful tracery, making it a distinguishing feature of the building. At the corner of the lot below is a Bedford stone Scripture frame, the light of which is automatically regulated.

The main entrance on Ontario street is into a commodious concourse, beyond which is a large assembly room. The auditorium is reached by stairs in each corner of the building. The auditorium floor seats 630, the balcony 310 and the choir loft 60, making a total seating capacity of 1,000.

The main architectural feature of the front of the auditorium is the choir vault directly back of the platform and pulpit.

The baptistry is treated as an architectural feature at the left of the main



CARL D. CASE

choir vault, the baptistry front being carved in Bedford stone and the baptistry tank and its steps and approaches being floored in a colored mosaic. Adequate dressing rooms are provided.

The trusses and roof members are of steel, but are enclosed in oak of massive proportions. The floor is carpeted and the pews are cushioned. The pulpit furniture is chaste and elegant.

Throughout the thought has been to make the interior a place of restfulness and repose, and one that at the same time measures up to the best standards of architectural design.

### Musical Equipment.

The belfry of the main tower has been equipped with a set of Deagan tubular chimes. On the tower wall there is a memorial tablet which reads:

The Chimes in This Tower
Are Dedicated to the Memory of
George H. Shorney
Modest in Manner
Unselfish in Service
Loyal to Christ and the Church
1864 A. D. 1919

The chimes are the gift of Mr. Shorney's family. Mr. Shorney was a member of this church and had its welfare ever in mind. He was one of the pioneers in the effort to obtain a new church building.

The set of chimes consists of ten tubes made of bell metal weighing over 5,000 pounds. These tubes are hung from a frame-work called the chime rack and are tuned to represent the musical tones F, G, A, B flat, C, D, E flat, E, F and G. Many tunes can be played after they have been arranged to the key represented in these tones. The chimes are operated from a keyboard placed beside the console of the organ. Electric energy for operating the chime action is supplied by a motor-generator. When the weather conditions are favorable the chimes can be heard a distance of two miles.

The contract for a large four-manual organ was awarded to the Skinner Organ Company of Boston. The organ has seven borrowed stops, in addition to forty-three complete sets of pipes. The total number of pipes, bars and tubes is 2,562. There are also thirty couplers and thirty-nine combination pistons.

Five years ago the entire assets of the church were less than $28,000. The present investment is over $450,000 with only a comparatively small balance still to be covered by pledges secured in dedication week. Eventually, with the erection of the second unit, the total investment will amount approximately to $800,000. The success of the five years has been, however, more than a great financial undertaking. Out of the faith in God and supreme consecration of the members came a new devotion to the spiritual interests of the church. Six hundred new members have been received. Missionary contributions have been trebled. Church attendance has been quadrupled.

## Twin Cities Letter

By Don Mac

That looks very familiar to me. I had the honor of starting that letter in the last century in writing from these growing towns to the old, and to me always dear, *Standard*. I have been absent for thirty-two years in a ministry extending from New York to the Middle West. I have been carefully studying the Baptist situation in these Twin Cities for about six months. I am reporting only on part of what should be covered in a comprehensive survey of the Baptist situation. It would make too long a letter to deal with all at this time.

### Beginning in the State Capital

I find the Baptist situation in the most promising and prosperous condition of which I have had knowledge. I had the pleasure of speaking to the First Church Doctor Earl, minister, on Wednesday night to a room crowded full of eager listeners. The ministry, which this church with its energetic and capable pastor is rendering, is a superb one. Any one who knows the situation of the

urch knows that it is right in the heart the down-town region. Most churches ve run away from such places in most our cities. This church is holding on d rendering what to me seems to be e finest ministry of its great and norable history. I certainly never w in that church a body of such eager, rnest men and women who seem to so thoroughly in sympathy with the al business for which the church should ist. Its pastor, Doctor Earl, I have me to regard as one of our outstand- Baptist ministers. He has recently tained a new vision of the whole gos- l of Jesus Christ in a penetrating and narkable manner. His sermon, which u recently published, is eliciting wide nark and commendation. Doctor rl has himself been stirred by the ine revelation of the gospel, beginning th the very heart of the Cross which interprets more vividly and sincerely, an I have ever heard from anybody.

I have also been delighted with the ogress being made by the Woodland rk Church under the ministry of Dr. hn G. Briggs. The church has a good ilding in a fine part of St. Paul and doing a thorough-going piece of work. I have also been greatly impressed by genial St. Paul Union secretary, v. Mr. Valiant, who is wisely guiding interest of our denomination in that ich has been regarded as a hard field. Rev. Mr. Velte is also attacking with at intelligence and energy the prob- n of the Midway district with the ex- ted coming of the great Ford plant. e denomination should address itself gressively toward getting this expect- inrush of employes in that vicinity.

### Minneapolis

Preaching every Sunday myself I have yet seen some of the Minneapolis urches, but I have been delighted with progress being made in the stable urth Church under its minister, Doc- Loucks. Fourth Church has a splen- building and expects to add a social l which will give as fine a plant as y be found in any of our cities.

The University Church, under the dership of Dr. Norman B. Hender- , has accomplished marvels. It is ng a piece of work than which I know none better in a university town. ctor Henderson has put his very life od into the enterprise and is forced a bit of a rest just now but when the at task is completed he will have a ll-equipped plant for the pressing rk in the vicinity of the University of nnesota.

The First Church recently dedicated great hall called Jackson in honor ne of its most generous contributors. is has cost in the neighborhood of 0,000 and is one of the finest buildings its purposes in our denomination. e church is attacking a complete ovation and enlargement of its build- which has served it for a great many rs. Everybody recognizes hereabouts t the First Church is doing a superb ce of aggressive evangelical work.

### Dots

The writer hereof has been, since the t of November, 1922, acting pastor of Temple Church. His ministry with vill close with May. The church has ended a call to Rev. R. Wilbur Bab- k of the First Church, Moline, Ill. Babcock has accepted the earnest , and will probably be on the field by first of June. There is a body of elligent, harmonious people in this church and I predict for it, under the energetic leadership of Mr. Babcock, the career of its life.

The Judson Memorial Church is still seeking a suitable minister and finds the task a hard one. This is one of the youngest, most aggressive and prosperous of the Minneapolis churches. It seeks, demands and actually needs to keep up the traditions its two former pastors have accomplished—a strong man of God. It is located in a splendid field.

It is a bit late, but Minneapolis greatly enjoyed the visit and address of Dr. Frederick E. Taylor, president of the Northern Baptist Convention.

The executive secretary of the Minneapolis Union, Rev. Jesse J. Runyan, is planning for aggressive enlargements in the work in this progressive city. To qualify himself he recently made a visit to Chicago and Detroit where the Baptists are doing a superb piece of work. Mr. Runyan is a genial and delightful friend and successful executive. He is aided greatly by a very competent wife, for many years a dean of one of the colleges at Granville, Ohio.

## The Central Church of Hartford

By Horace B. Sloat

In the year 1705, the first Baptist church in Connecticut was organized in Groton, and is known today as the Old Mystic or Groton First Church. The progress of Baptist affairs in the state to date presents a most fascinating story replete with incidents of heroic sacrifice, devotion and marked achievement. The formation of the Central Baptist Church, Hartford, may properly be regarded as one of the crowning achievements of the present generation in the state. It bears the earmarks of statesmanship and is significant in its prophetic implications.

In 1789 there was no Baptist church in Hartford—today there are ten—Asylum Avenue, Blue Hills, Central, Memorial, Mt. Calvary, Mt. Olive, Olivet, Shiloh, Swedish and Union, with an enrolment of 5,372.

One hundred and thirty-four years ago there were Baptists living in Hartford, one of whom was John Bolles, who used to walk to Suffield, a distance of eighteen miles, to attend church on Sundays. The historian tells us that Hartford Baptists "held meetings in the court house and in private houses, and on the fifth of August, 1789, the first immersion was administered" in the center that was destined to become the capital of the state. The first regular meeting of the Baptist congregation was held October 18, in the house of John Bolles. On March 23, 1790, nine women and seven men were formally recognized as the First Baptist Church of Hartford. At this time Hartford had a population of 3,500.

As the population grew it was discovered that a church was needed in the southern part of the city. A committee from the First Church secured Franklin Hall and the first meeting was held on the second Sunday in May, 1834. The South Baptist Church was formally organized Oct. 24, 1834, with fifty-five constituent members.

The First and South Baptist churches have served their constituencies 133 and eighty-nine years respectively. In the early days of the First Church, Rev. John Winchell and Rev. Adam Hamilton were acting pastors. Through the years the church has been served by the following regular pastors: Rev. Stephen S. Nelson, Rev. Henry Grew, Rev. Elisha Cushman, Rev. Cyrus P. Grosvenor, (Rev. John E. Weston supplied one year), Rev. Dr. Barnas Sears, Dr. Gustavus F. Davis, Dr. Henry Jackson, (before the coming of Dr. Jackson, Rev. William Bentley was interim supply), Rev. Jeremiah S. Eaton, Dr. Robert Turnbull, Dr. Adoniram Judson Sage, Rev. Lester L. Potter, Rev. John S. James, Rev. Harold Pattison and the Rev. Herbert Judson White, the fourteenth and present pastor.

In the South Baptist Church, the following men have served as pastors: Rev. Henry Stanwood, Rev. Robert Turnbull, Rev. Edmund Turney, Rev. Robert R. Raymond, Rev. J. R. Stone, Dr. J. M. Murdock, Rev. Cephas B. Crane, Rev. H. O. Pentecost, Rev. W. W. Everts, Jr., Rev. Kittredge Wheeler, Rev. Frank Dixon, Rev. Wm. H. Main, Rev. Edwin S. Holloway and Rev. John Newton Lackey, the fourteenth and present pastor.

These two churches grew with the growth of the city. Both had strong and well-manned organizations and when separate institutions occupied large places in the religious life and work of the city and denomination. United in the Central Church, the new organization will take a still more prominent part in all lines of religious work—city, state and national.

### Union of Two Churches

Both had been carrying on their work within a few blocks of each other on the main street of the city, heroically meeting the problems of the down-town situation. The inadequacy of equipment for meeting the modern needs of the work was a somewhat serious handicap in the case of each church. Both churches were alive to the fact and were casting about in their minds as to what should be done in the interests of a larger and more efficient ministry, when, a few months ago, the idea of uniting the two churches emerged. The idea caught the imagination of the leaders in these churches, resulting in several meetings in which committees were appointed in both churches to study the whole question with a view to ascertaining the steps necessary to consummate the union. Developments have been rapid. The various committees, looking after preliminaries, have worked with dispatch and utmost concord.

On March 19, the three organizations, known as the Deacons of the Baptist Church of Hartford, Inc., the First Baptist Church of Hartford and the South Baptist Church of Hartford, Inc., held separate meetings and each voted to merge into and to transfer its funds to the new organizations. In each organization, the vote to merge was unanimous. The new church will have a membership of more than 1,600.

Drs. White and Lackey, who led so successfully their respective churches before the merger, are retained in a co-pastorship, greatly to the delight of the new church and all those interested in larger things for the kingdom.

Recently the Central Church, in one evening, elected its entire list of officers and committees to care for the affairs of the new church. The chief officers of the church are: Clerk, Frank E. Tolhurst; assistant clerk, E. Lewis Upton; treasurer, Hartford-Aetna National Bank; assistant treasurer, George H.

Meade; treasurer of benevolences, F. W. Parmelee.

At the present time, the Central Church is worshiping in two sections, north and south, holding their services in the two meeting houses as before the merger, until such time, as what was formerly the South Church building is razed to make room for the new structure, at which time the south section of the new church will begin worshiping in the same building with the north section, at the corner of Talcott and Main streets, formerly the First Church meeting house.

The manifest spirit of the new order of things is an illuminating illustration of Christian courtesy and cooperation that augurs well for the future of the new church. Church calendars for the new church are published in two sections, north and south. Saturday's dailies carry the notices for the Sunday services in two sections, north and south.

The building committee has already received a pencil sketch of the plans for the new edifice, indicating the general layout to meet all the needs of the work of a modern church in a down-town section. Provision is being made in the Central Church building for the offices of the Connecticut Convention.

## The Maritime Provinces

By A. C. Chute

Matters of unusual interest and deep concern to the Baptists of the Maritime Provinces of Canada have occurred in recent weeks. On Feb. 15 Rev. F. W. Patterson, brought from Western Canada after more than twenty years of fine service there as superintendent of missions and editor of the *Baptist Outlook*, was inaugurated the eighth president of Acadia University, as successor of Dr. G. B. Cutten who recently took the headship of Colgate. The time of the inauguration was in the midst of the abounding snow and the intense cold of an unusually severe winter. But attendance at the imposing exercises was not prevented thereby from being large, nor was the warmth of the services in the least impaired. Not only were representatives present from all Maritime colleges, but educationalists came from the United States—Doctor Jeffrey from Harvard, Doctor Conovan from Newton, and President Cutten from Colgate. The occasion was all that could be desired. In the forenoon, at the Wolfville Baptist Church, the formal inauguration took place with addresses in every way felicitous. The inaugural of Doctor Patterson was such as to delight Acadia's friends and supporters, and to foretoken a strong and fruitful administration. The note it sounded was in fullest harmony with the history and traditions of our college. On every side our people feel that our schools are now entering upon another period of prosperity quite worthy of what has preceded.

Advantage was taken of the occasion for conferring some honorary degrees upon distinguished guests. Dinner was served for visitors and friends following the morning's program, after which came the customary speech-making of humorous and interesting sort, mingled with expressions of large expectation. In the evening at the Memorial gymnasium, there was a reception of such a nature as formed a fitting close to a notable day in our annals.

Another memorable day was Apr. 11 at the First Church of Moncton, N. B., to which Dr. J. Austin Huntley has lately come as pastor from the Fifth Avenue Church, Troy, N. Y. Educational leaders in these provinces have for some time been much exercised over the offer made by the Carnegie Corporation of large financial aid in the event of the federation of Maritime colleges in one great central university at Halifax. On account of this Acadia has been held up in the matter of erecting a new administration building to take the place of the one destroyed by fire in December of 1920. The Baptist convention last summer had this question of amalgamation before it, and it was then determined to postpone decision as far as Acadia was concerned, until it should be better understood what the proposals of the Carnegie people were. Immediately after Doctor Patterson's inauguration the governing board of our institutions met and it was decided to call a special convention at Moncton during April to hear and act upon the full report the governors were prepared to make. More than 200 delegates were present from all parts of the territory covered by the convention. The meeting was enthusiastic. The extended report was carefully considered and debated in all its parts. Its last clause was this: "Your board recommends that the convention continue to develop Acadia at Wolfville, and that it authorize the board to take such steps as are consistent with a sound financial policy to enable Acadia to make her future contribution to education even more worthy than that of her past." When the vote was taken this was heartily carried with but four dissenting voices.

Directly succeeding this final action, President Patterson went to Ottawa and Toronto and over into the United States on a mission growing out of this important conclusion. Of course the decision means that we must give ourselves with a zeal and generosity to this educational task such as we have not hitherto displayed. We are receiving the usual reward of good work already done by having a still greater work laid upon us. May the constituency suitably respond to the large plans the president has in mind and to which he has begun to devote himself with characteristic force and promise.

## A Living Church

Many a minister of Christ, entrusted with the pastoral care of a church of 200 members, finds that church a task which occupies him full time and taxes to the utmost all his resources.

The creation in three months of a church numbering 200 members would be a notable event in church affairs.

Woodward Avenue Church, Detroit, has witnessed the creation of the equivalent of such a church, and its pastor, Dr. John Wellington Hoag, has assumed pastoral relations with such a flock, through the normal continuous activities of church and pastor during the past three months. On the Sunday following Easter, Dr. Hoag presented to the church where he has ministered for eight years, the largest group of new members ever received at one time during his pastorate. The group included all who have united with the church since Jan. 1.

Following the service of praise and prayer at the morning worship, the new members were formed in a line which completely encircled the auditorium. The pastor greeted by name each of the 200 as the moving line passed him at the communion table. Each was introduced to the church with a few words of comment as to his family relation or the influences which had won him for Christ, or his former church home. To each one was given a flower to be worn during the day as a badge of recognition.

For an hour the congregation sat quiet, intent, with a manifest consciousness of its unity with Christ and its fellowship with the new members in the great circle which surrounded them. The sustained interest during the slow procession was remarkable. Each name uttered by the pastor quickened gratitude and joy in some hearts of those present whose prayers and efforts had here borne fruit. The circle included many children from the junior department, a large group of young women from a single Sunday-school class, schoolboys and girls, young married couples, entire households, and a long line of young men won for Christ in Judge Pliny Marsh's Baraca Bible Class.

Of the 200 in the circles, exactly 100 were men and boys. One hundred of the total number had been received by baptism. Seven nationalities were represented.

This remarkable enlargement of the membership in so short a time is not only an indication of the vitality and efficiency of a noble and historic church; it is also an evidence of the power of pastoral evangelism. The facility with which Pastor Hoag greeted 200 new members by name heartily and without hesitation, was not due to a feat of memory, but a loving personal interest and to a pastoral ministry extending in some cases through months and years. The church has held no special revival campaign during the winter, save for a few extra meetings preceding Easter. The regular Sunday evening services are avowedly and warmly evangelistic; and many of those baptized have been won or awakened in these services. The church now has a membership of 3,044.

## Philadelphia Letter

By Arthur C. Baldwin

This great city is going through changes that will profoundly affect the church life. Conditions are anything but "static," that favorite word of recent controversy. Energies are being released at a most violent rate.

For example the Delaware suspension bridge, whose piers are now above the water and which will be finished within three years, promises to open a great stretch of New Jersey territory to Philadelphians. They are going to pour across the river, these folk of our congested portions. In the next ten years many people now resident and active in Philadelphia and its churches will be residents of another state. The churches will miss them sorely.

The opening of the Frankford "L" has started a great building boom in that section which will continue for ten years at least. When the Market Street "L" was opened it promptly changed the territory west of the Schuylkill from a more or less quiet retreat into a great city of over 400,000. Churches in West Philadelphia, built before this in residence districts, now find themselves in

boarding-house or apartment or downtown sections while the population they were built to serve has moved far beyond them. Such conditions of increasing and changing populations now face the churches of our northeast area A large virgin tract is opening and apparently limitless numbers of people are ready to pour in. Where do they come from, we wonder. But they come, and real estate values soar and refuse to come down.

A review of our population by the Federation of Churches has given some interesting figures. In a population of 1,823,158 there are 475,088 Catholics and 367,910 in all the rest of the churches. This includes 11,454 Jews. This indicates that 980,160 citizens are not in any church, Catholic, Jew or Protestant. Of this number probably 250,000 are Jews while the rest, it is pretty safe to say, must in the great majority be Protestant, in inclination at least.

From 1910 to 1920 the city grew at the rate of 28,415 a year, whereas the church membership grew among Protestants at the rate of 7,048 a year and among the Catholics at the rate of 9,575. Thus the population seems to have grown at the rate of 11,891 faster than the churches.

This review is given as a peg for the sake of hanging up some remarks about church planning. Such shifting conditions make the problem serious. When people move away from the church neighborhood others move in. They may be Jews or colored or alien. Other races have come where Protestants were strong and filled the whole section. We have large churches now with Sunday schools that never go over 200 and may be nearer 100. The apartments near by do not breed children, though the city gets an increasing revenue from dog licenses. What should churches in such sections do? Hang on for sentiment's sake, as many of them do? Adapt themselves to the changed conditions, as many of them don't? Pick up stakes and go, leaving a hiatus and perhaps be reproached? And then what shall we say to these little churches in the newer places that suddenly face a great population? The people have come; denominational ties are weak; the churches that have fine plants with facilities for community service will get them. I have in mind now a church of West Philadelphia of another denomination that built wisely and well for the future and that has, it is said, over 200 former Baptists in its membership. They came. The Baptists had little for them. The others were ready.

In my judgment we Baptists have been weak in the past in our foresight and planning for a changing city. Our individualism and lack of large resources, which could be put in the place of critical opportunity, have made us miss some possibilities. Even now some wisely directed mergers might make possible a great work in needy sections. It is easy for the outsider to see and say such things. But in the actual operation, such adjustments run against the snag of sentiment. People love the old place. Doubtless some of our churches ought to be closed and the amount received put into promising fields like Overbrook and Argora. In a decade the denomination would receive more than a fair return on the investment.

But who will do these things? Sometimes we wish for a bishop who could rule and direct for the kingdom. And yet—and yet I know one church and pastor who at least would mightily object to having any bishop tell them what to do. So it goes, and for our freedom we pay a price. There are advantages, however, and though we get impatient at times our system has worked and will continue. The fact remains, nevertheless, that our city faces big problems and there is need of a policy of readjustment by the churches.

Reports from the churches indicate a season of spiritual activity that culminated in a great Easter. Pastor Houghton at Norristown baptized sixty-one, which seems to be the greatest number reported. The reports indicate pastoral evangelism. Some attempts at the old revival method have been made but with very little success. For the present, at least, the people do not respond to the professional evangelist.

The Second Church has called Rev. George V. Daniels. Missahickon has called Rev. Samuel E. Smith. Rev. Walter Walker reports a fine spirit and large prayer meetings in his new field at Frankford. Rev. Ralph L. Mayberry soon takes up the work at the Third, Germantown. The Jenkintown Church has just dedicated the Unruh Memorial Chapel. It was erected at a cost of $35,000 and will be used for social purposes and the Sunday and week day educational work of the church. It is a fine addition.

In the death of Mrs. Wilbur, wife of Rev. J. M. Wilbur, the Baptist Institute as well as he has suffered a great loss. A woman of charming personality, able, interested, untiring and devoted in her service for others, her passing comes as a distinct loss to the students of the institute and to many others. In the absence of her pastor, Dr. Carter Helm Jones, the services were conducted by President Milton G. Evans, D. D., of Crozer.

Baptists hereabouts are looking forward to the convention at Atlantic City and gladly anticipate having some of our Baptist "big guns" come over to us and shoot off a few rounds on Convention Sunday. We also desire to remind our friends that the accidental coming to Atlantic City must not be allowed to interfere with the plan of having the convention in Philadelphia next year to celebrate the hundredth anniversary of our Publication Society.



PROPOSED BUILDING OF JUDSON CHURCH, OAK PARK, ILLINOIS.

## Proposed New Building for Judson Church, Oak Park, Ill.

A year and a half ago Judson Church was organized with fifty-six charter members, thirty-four of whom came from the Austin Church. A choice lot (99x125) was secured in Oak Park at the southwest corner of Austin Boulevard and Berkshire. It has an outlook all the way east in Chicago through Potomac Avenue. The Executive Council put a portable building on the lot and gave the services of Rev. A. H. Gage for a few months until the church called Rev. Joseph Croft Dent as pastor. For ten years he had been pastor of Pilgrim Temple Church and more recently district superintendent of the Illinois Baptist Convention.

The new organization was self-supporting from the beginning, and probably expended nearly $6,000 for general expenses and benevolences in 1922. The congregation and Sunday school soon began to fill the portable, and the membership has steadily grown until now it enrolls 128. A building committee was appointed, Mr. E. E. Roberts of Oak Park secured as architect, and plans drawn for a well-equipped English Gothic building which will cost probably $125,000. It is estimated that the first unit will cost $50,000.

Sunday, April 15, was the day set apart to begin the campaign for funds with Rev. Benjamin Otto, superintendent of the Baptist Executive Council as the wise and winning leader. With great cheerfulness and sacrifice the members went to the task and when the day was over pledges to the amount of $30,000 were recorded. The effort is to be continued until enough funds are secured to entirely provide for the first unit.

## Chicago—Iowa Letter

By J. W. Weddell

### Selah

There is devotional significance in the word, even though it be but a musical pause and a direction to the singers. B. F. Jacobs used to render it suggestively; "Stop and think," as in Ps. 3:8: "Salvation belongeth unto the Lord: thy blessing is upon thy people," i. e., salvation—that is the Lord's blessing—that is mine, mine to be saved. Then follows "Selah": "Stop and think."

But an even more striking translation (Is it A. C. Dixons?) is, "Think of that!" So we may read the fourth verse in the same Psalm. "I cried unto the Lord with my voice and he heard me out of his holy hill. Selah." All the way from heaven he hears, or as John McNeill says, "That's my bairn Davy crying to me down there and I must answer." Selah—Think of that!

### Peripatetic

I have been out among the flock speaking the word of comfort here and there, and oh, how it takes hold! In cottage meeting or at the sick bed or among the sorrowing—their name is legion. Dr. Joseph Parker said, "He preaches to the times who preaches to broken hearts." They are everywhere. And there may the Word go with its sweet assuagements.

Moreover your own soul gets well watered by the way. Here at Iowa City the other day I found "Sister Jane," Dr. John E. Clough's own sister who helped him to college and presently at Telugu land. "Shut in" we say, but *shut in with God*. Ah, the joy of it! Go seeking to help others and be helped yourself. Here a chapel talk and there a hospital visit, and the light shines in Christian faces, and

"Heaven comes down our souls to greet,
And glory crowns the mercy seat."

I might add in this connection that Mrs. Principal Ballinger, whose husband is in the local schools, is a daughter of Pastor Case of Des Moines, and that Mrs. Professor Polter (University) is the daughter, as I have learned, of Rev. J. M. Whitehead of heroic memory in Kansas.

And now I hear that our genial friend, Jacob Schutz of the class of '79, has gone on. He was buried at Corning, Iowa, the last of March. He married Mabel Fairbanks at Morgan Park, where the cottage meetings were held in the good old initial days of the seminary.

### Fraternal

But I am minded to speak another word. In this third Psalm, a little earlier, in the second verse, it says, not so reassuringly, "many there be which say of my soul. There is no help for him in God. Selah." We come to it sometimes. We have reached the end. And then the gracious words that follow, "But thou, O Lord, art a shield for me: my glory, and the lifter up of my head." *Lux in tenebris.* And there we find our God. "A very present help in trouble." Not "time of trouble," merely as we usually speak of it, but as it stands in the text (Ps. 46:1) "in trouble." Trouble is often the vehicle by which he comes to us—trust his grace.

I think of this when I recall that sweet service of farewell which we held a few days ago over the casket of the much-loved wife of the managing editor of The Baptist. It was an uplifting triumph rather than burdening grief, and the bereaved husband showed it in his face and his voice, for he was free to speak then and there his own loving tribute. And she spoke it too in her happy countenance as she lay there. "I am smiling through," she said, and she did.

"Life's work well done,
Life's race well run,
Life's crown well won,
Now comes rest.
For lo, he giveth his beloved sleep."

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

Rev. J. P. Chadbourne assisted the First Church, Hyannis, of which Rev. A. T. Ringold is pastor, in a successful series of pre-Easter meetings. On April 22 there were five baptisms and others are expected soon.

The Boston Ministers Conference on Apr. 23 had a strong and almost exciting day on the present world situation. We had two of our own brethren to give us the benefit of their personal contacts and studies—Dr. E. M. Seake, who recently returned from a six months' trip through southern and central Europe, and Rev. Oliva Brouellette, who spent four years dispensing Baptist bounty and sympathy among the stricken French in the devastated area. Both speakers struck the statesmanlike note, but with unmistakable conviction, as well as broad intelligence and firm grasp upon the acute Franco-German contention. Somehow we are certain to get plenty of ginger when we give home talent a chance.

Dr. Austen T. Kempton is back again. The high spots of his trip were Palestine, Egyptian tombs and the Nile country. Ever so many will share his twin gifts of observing and describing.

Dr. Walter Calley is "up from Florida." He has already preached at the Stoughton Street Church, and has received the glad hand of the many brethren who love his spring appearing. He seeks nothing, yet is always in demand.

Dr. Joseph E. Perry has a glad heart because of the united response of his people to the building project which he has long cherished. The old meeting house is coming down, to make way for a new red brick colonial temple which will set perfectly in the old colonial town of Weston. Its classical facade of white pillars and tower will be something beautiful to see, as you speed through that famous suburban thoroughfare.

Rev. Frank M. Holt gives cheering messages from his couch in the Massachusetts General Hospital. Doctors promise that he will be better than ever. Rather a rash prediction, for "Frank" i pretty good already. His Reading peo ple know it, and are loyally waiting.

First Church Fitchburg is a churc that impresses a visitor. Few moder structures possess the enduring majest of that sturdy old meeting house, wit its tall steeple after the manner of Si Christopher Wren, and its spacious well-proportioned house of prayer. It i a strong, normal church, working wel its field for enduring results. The pas tor, Rev. E. B. Price seems after thei own mind in this, and they sound hi praises and tell you why. Fitchburg i an unusually attractive city of 50,000, an encircled round about with almost Berk shire grandeur.

### MAINE

Rev. Burton H. Tilton, Kennebunk, ha accepted a call to the First Church, Wes brook.

Eight persons were baptized recently the church at Sanford, of which Rev. Ira B. Hardy is pastor. There were 441 pe sons present at the Sunday school o Easter.

Cutts Avenue Church, Saco: Recent sixteen young men were baptized as the r sult of work by pastor and people. Th church feels the death of Hon. Sumner Parcher, for forty years a devoted memb and supporting factor.

### CONNECTICUT

Mrs. Esther Brown Dimock, widow Addison D. Dimock, died April 20 in Har ford at the home of her daughter. She wa born in Jewett City, March 4, 1840. Mr Dimock was a member of the Willingto Hill Church, and Rev. W. V. Allen, past of the church, officiated at the funer service.

### NEW HAMPSHIRE

Rev. A. T. June, pastor of the church Somersworth, recently assisted the pastor the Methodist church, Conway, in a seri of meetings. Mr. June's work was ve much appreciated and resulted in conve sions.

Rev. F. E. Robinson has resigned as pa tor of the Woodstock and North Woo stock churches and plans to take up pa toral work in the far west.

Rev. J. S. Mackay has resigned as past of the Second Church, Strafford, and w close his work soon.

Rev. Christina MacKenzie, pastor the Deerfield Church, is ill. Miss Ma Kenzie has a wide acquaintance in t state, having served in several towns. S is now the only pastor in the large tow ship of Deerfield.

### NEW YORK

Rev. Francis Purvis has resigned as pa tor of the Low's Corner Church, Grahan ville. The church has a good parsona and desires to settle a pastor soon af May 1. Write James E. Barclay, Grahan ville.

The Easter collection at the Wa ington Heights Church, New York C of which Rev. Harold Pattison is past amounted to over $2,800. Immediat after Easter Mr. Pattison went to Bermu for a short stay. An interesting feat of the program of the church is the e ning services which are conducted by men of the church with different speak each evening. Some of the recent speak are Major Laws, warden of Sings prison, Hon. T. C. Crain and Rev. J.

Baker. At a recent celebration, Mr. John E. Brown who has been treasurer of the hurch for over twenty years, was pre-ented a purse containing $100.

Rev. H. Wyse Jones, director of evan-elism, sends in an urgent request for a ent and a Ford sedan, and it is hoped that here will be an early response to this ppeal. It is Mr. Jones' object to visit very association and become acquainted ith pastors and churches, and in order o do this as economically as possible a achine is a necessity. Twelve hundred ollars will cover the entire cost of both he tent and the Ford. Those who de-re to advance the work of evangelism ay send their gifts to Mr. Jones, 487 S. alina St., Syracuse.

Since the beginning of the pastorate f Rev. Edward Bleakney a year ago, the abernacle Church, Utica, has received 143 ew members. As the result of a six eeks' personal evangelistic campaign, here were thirty-five baptisms on Easter. t the annual meeting of the church the astor was given a substantial increase in alary. A week-day school of religion was nducted during the winter. The attend-nce at the Bible school recently reached 70.

On May 29, the First Church, Water-wn, Rev. H. J. Vosburgh pastor, will cel-rate its hundredth anniversary. There ill be special services from May 27-June Four former pastors will be present. ddresses will be given by Dr. John M. oore of the Marcy Avenue Church, rooklyn; Mrs. J. M. Baker of Ongole, dia; Dr. H. C. Colebrook of Syracuse; ev. Cyrus H. Merrill, Broadalbin, and Mr. S. Osgood of Chicago. The church will glad to receive information from old embers and to welcome them at the time the celebration.

## NEW JERSEY

Upon recommendation of the board of ustees, the Chelsea Church, Atlantic City, ted unanimously to send its pastor, Rev. homas J. Cross, as a delegate to the orld Alliance. In addition, the pastor ntemplates a trip to the Holy Land. He ll leave the latter part of June for two nths.

The annual meeting of the First urch, Bayonne, was held April 18. Re-rts showed all bills paid and a balance the treasuries of the societies, as well as the church treasury. Twenty-six new embers were received during the year. he membership is now 309. During the ur years of the pastorate of Rev. C. H. nnel there have been 144 additions.

## WEST VIRGINIA

The annual meeting of the Clarks-rg Church was held April 18. Reports owed the closing year to be the best in e history of the church. The church sup-rts three mission Sunday schools and two gular missions. The membership is 1,113. four weeks' evangelistic campaign con-cted by Rev. Charles H. Harrington re-tly closed. The pastor, Rev. James Wes-Graves, baptized forty-seven persons on ster Sunday. The home Sunday school, ich has an enrolment of 1,050, has out-own its quarters, and it will be necessary enlarge the Sunday-school plant. The urch was organized in 1848 and will cel-rate its seventy-fifth anniversary in No-mber. Pastor Graves is in the fourth ar of his pastorate.

## DISTRICT OF COLUMBIA

The Petworth Church, of which Rev. Paul Langhorne is pastor, has taken rapid strides during the past few years. In 1916 when Mr. Langhorne accepted the pastorate, the membership was far below 100, there was a mortgage of $8,000 and a floating debt of $1,500. Step by step under his guidance the church soon became self-supporting, free from debt and launched a $75,000 building project. Before the new edifice was started, $40,000 was in hand. As the result of a recent campaign, $40,000 more has been subscribed on a five year basis, so that when the church is dedicated, the entire cost will be covered. The church membership is now 400 and there is every indication that the work will continue to grow.

## WESTERN PENNSYLVANIA

The church at Ford City, at a special business meeting April 11, burned a $5,000 mortgage. At the same meeting $2,100 was subscribed for improvements on the interior of the building. The total cost of the improvements will be $2,500. Rev. A. B. Bowser is pastor.

Rev. Eugene Neubauer, who has traveled extensively in Egypt, delivered a gospel travelogue at the Elizabeth Church on "Egypt, the Land of King Tut." Improvements have been made on the church from time to time, and the ordinance of baptism has been administered several times during the year.

## EASTERN PENNSYLVANIA

The forty-third annual meeting of the women's missionary department of the Wyoming Association was held at the church in Tunkhannock, April 17. In addition to the usual reports there was a discussion on how to create more enthusiasm in missions. Miss Margaret Griffith and Mrs. M. H. Jones delivered addresses.

# Mississippi Valley

## INDIANA

On Easter First Church, Muncie, launched a financial campaign for the erection of a new house of worship. The pastor, Rev. W. G. Everson, has the hearty cooperation of his people.

## IOWA

Twenty persons were baptized on Easter at the Walnut Street Church, Waterloo, as the result of special evangelistic services conducted by the pastor, Rev. Robert N. MacDonald. Pastor MacDonald recently completed his first year of service with the church. During that time there were fifty-five accessions to the membership.

The church at Iowa Falls recently increased the salary of its pastor, Rev. W. A. Simmons, by adding $500 per year. The membership is now about 400 and there have been 120 additions to the membership during the less than two years of the present pastorate.

## MICHIGAN

Grand River Avenue Church, Detroit: On April 25 a reception was given in honor of the twenty members recently received into the church. Pastor Parsons is encouraged at the growth of the work. Since his coming five months ago, the Sunday-school attendance had doubled. A new house of worship will soon be a necessity.

During the four years that Rev. C. S. Knight has been pastor of the First Church, Pontiac, there have been 500 additions to the membership, 300 by baptism. Since Jan. 1 there have been thirty-six baptisms. The work is in a flourishing condition.

Evangelist H. P. Hoskins recently closed a series of meetings with the First Church, Rochester, with the result that there were eighteen decisions for Christ. Rev. H. J. Hamilton is pastor.

At the annual meeting and banquet of the First Church, Port Huron, the following items of progress for the past year were reported: The purchase of an $8,500 parsonage, fifty-one new members received, the organization of a young people's club for the purpose of raising funds for the erection of a recreation house and an increase of $1,500 in the pledges. The church voted unanimously to increase the salary of the pastor, Rev. J. H. Vatcher, $400. The address was given by Pres. W. G. Spencer of Hillsdale College.

Rev. S. J. Hall has closed his pastorate of three and a half years at Leslie. One hundred and two new members have been received into the church.

## ILLINOIS

As the result of pre-Easter meetings, there were forty additions to the membership of Central Church, Quincy, of which Rev. R. V. Meigs is pastor.

The First Church, Rochelle, is experiencing a slow but healthy growth in membership and attendance. There are baptisms practically every Sunday. With proper equipment and adequate space the membership could be doubled in a short time.

As the result of a three weeks' series of special meetings conducted by Rev. Lloyd C. Vineyard at the Sycamore Church, there were twenty-one conversions. In appreciation of his services, the church presented Mr. Vineyard a substantial purse. Definite plans have been formed for a greater and more efficient church.

Rev. G. W. Claxton of Streator reports eight additions on Easter, making a total of seventeen since the first of the year. Improvements have been made on the property to the amount of $1,000.

Eighteen candidates were baptized at the First Church, Peoria, on Easter. The work is in a flourishing condition.

Rev. A. D. McGlashan, pastor of the First Church, Elgin, according to the press of that city, has resigned and completed arrangements to enter business life in the West for a time in the hope that it will help to restore the health of Mrs. McGlashan. He will leave Elgin June 11 and a lumber camp in California will be his destination. He began his work in Elgin at the beginning of 1921.

As the result of special meetings conducted by Evangelist Dunk at the Belleville Church from March 18 to Easter, there were eleven additions to the membership with more to follow. Rev. J. H. Martin is pastor.

Dr. W. S. Ryder, who recently completed his course at the University of Chicago, has accepted a call to the First Church, Savanna, and began work May 1.

### Urbana-Champaign

The Herald of Hope Church under the leadership of Rev. R. Sam Kirkland has added quite a number to the membership besides making decided progress in other ways.

The First Church of Champaign is enjoying a period of prosperity. Rev. W. B. Morris is entering on his third year under favorable circumstances. He has recently introduced a unified service of his Sunday school and morning congregation which is proving a success. The church recently had the services of Rev.

Geo. Thompson of Iowa in a two weeks' meeting with good results.

The University Church, under the leadership of Rev. M. S. Bryant, is performing a unique service for the Baptist student constituency of the Twin Cities. Mr. Bryant is beginning his twelfth year of service and is an asset to the Baptist denomination of the state in this most strategic position.

The First Church of Urbana has had a most fruitful year. Rev. C. C. Long is beginning his seventh year of service on this field. The prospects for a splendid year are promising. Seventy-five new members have been added to the church within the past year.

### OHIO

Rev. A. W. West, who tendered his resignation as pastor of the First Church, Washington C. H., began his new work with the First Church, Troy, May 1. As yet no pastor has been secured to fill the vacancy. Any communications should be addressed to the church clerk.

The First Church, Middletown, observed special Passion week services. At the sunrise meeting on Easter twenty-one young people were baptized. At the morning service sixty received the hand of fellowship. Rev. Franklin A. Stiles is pastor.

### Dayton Association

Doctor Geistweit addressed the pastors at their monthly meeting. The First Church has given Doctor and Mrs. Geistweit a most hearty reception.

Pastor Johnson conducted a two weeks' meeting at the Linden Avenue Church with the result that there were thirty additions to the membership and twenty baptisms.

The Haynes Street Church is building a new parsonage. The pastor assisted in a two weeks' campaign in Akron with the result that there were six baptisms.

Pastor J. C. MacFarlane of Memorial closed a serious of meetings. Four candidates were baptized.

The Colorado Avenue Church has called John E. Fosnight as pastor. He began his new work May 1. Rev. J. S. Hill was supply pastor for five months.

A. B. Y. P. U. has been organized at the Central Church. Fifty-one new members have been received during the ministry of Pastor Staley.

Pastor Hall at Summit Street baptized twelve candidates and received three by letter.

There have been three additions to the membership of the Centerville Church. Pastor Lawson reports that Mrs. Lawson's health is improving.

Pastor Copeland of Clifton Street, Springfield, had thirteen additions to the membership.

Pastor J. M. Cosby of Tippecanoe City had begun his fourth year with the church. There is a steady growth in all departments. Mr. Cosby has recently recovered from a serious illness. There were two additions by letter.

There were twenty additions to the Piqua Church. Doctor Pottor assisted Pastor Fenner in a series of special meetings, but owing to illness Mr. Fenner was unable to take much part in the services.

The hand of fellowship was given to nineteen persons at the North Dayton Church. The pastor is doing extensive preaching at noon in the shops.

The church at Sidney is being redecorated and a new heating system installed. Pastor Walsh conducted a successful meeting at King's Mill. There were ten baptisms.—Philip Bauer.

### NEBRASKA

Rev. A. A. DeLarme, pastor of the First Church, Omaha, baptized twenty candidates on Easter. The communion service was the largest in the history of the church. The annual meeting was held April 18. Reports showed $36,900 raised during the year, of which $12,000 was used for missionary benevolences.

### KANSAS

The First Church, Parsons, is celebrating its fiftieth anniversary. The pastor, Rev. H. A. Smoot, invited Rev. J. T. Crawford, secretary of the Kansas Baptist Convention and a former pastor, to deliver the anniversary address.

### NORTH DAKOTA

The annual business meeting and banquet of the First Church, Grand Forks, was held April 18. Reports showed that the total receipts for the year exceeded $13,000. About $5,500 was contributed to missions. The treasurer stated that the church at the present time is financially in the best condition that it has been for fifteen years. Following the business session the fortieth anniversary of the organization of the church was observed. The membership of the church is now 423.

### SOUTH DAKOTA

Rev. H. H. Gunderson, for five years pastor of the Pierre Church, has resigned. Since Jan. 1 there have been twenty baptisms. Mr. Gunderson is engaged in evangelistic work under the North Dakota convention. Before he left the field, the church presented him and his wife a purse in appreciation of their services.

There were five baptisms on Easter at the Aberdeen Church. Rev. A. B. Claypoole is pastor.

### MISSOURI

First Church, Excelsior Springs: Since the coming of Rev. C. M. Phillips, formerly a teacher for six years at William Jewell College, all departments have been quickened. Because of the enlarging needs of the work a new house of worship was erected free of debt. This field presents a limitless opportunity because of the many visitors at the resorts, a number of whom are Baptists.

At the meeting of the St. Louis Mission board, held April 19, Dr. S. E. Ewing, superintendent and executive secretary of the board, presented his resignation, to become effective June 30. He will assist Dr. B. A. Wilkes of the Missouri Baptist Sanitarium. For sixteen years Doctor Ewing has been vitally interested in and connected with the city mission work, and his influence has been felt not only by Baptists, but by all religious denominations. The Missouri Sanitarium is the property of Missouri Baptists and has grown since its organization in 1889 until at the present time it has property valued at more than $750,000. Doctor Ewing will have complete charge of the finances of the institution, together with the responsibility for the spiritual morale.

## Rocky Mountain States

### WYOMING

The first annual meeting of the Central Association was held with the First Church, Glenrock, April 11-12. Dr. and Mrs. C. R. Manley of Ongole, India, were guests of the association. Evangelist Blanchard is conducting evangelistic services at the First Church. Since the coming of Pastor Dulin a little over a year ago there have been thirty-two additions to the church membership. The Sunday school attendance has increased until on April 15 there were 131 present.

### EASTERN WASHINGTON

During the seven months that Rev. W. E. Henry has been pastor of the First Church, Yakima, there have been eighty accessions to the church membership. Plans are under way for a vacation school to be held in June.

## Pacific Coast

### WESTERN WASHINGTON

The First Church, Tacoma, has gone over the top in the campaign to secure pledges amounting to $250,000 for the new building. Over $251,146 was subscribed. Rev. C. Oscar Johnson is pastor. Rev. F. H. Divine has had charge of the campaign.

### NORTHERN CALIFORNIA

Rev. A. E. Patch is pastor of a small mission church on the line dividing Burlingame and San Mateo. A Sunday school of sixty members has been organized. Five young people were baptized on Easter, and there have been many additions by letter

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The church is twenty miles from San Francisco and is the only one for many miles. A suitable house of worship is greatly needed.

Rev. Geo. A. Phillips of Tenth Avenue, Oakland, recently completed five years of service with this church. They have been years of high privilege to those who have waited upon the ministry of this man who is extraordinarily gifted in expression and who is consumed with a passion for the Lord Jesus Christ and who possesses a remarkable faculty in the use of illustration. Doctor Phillips is preaching to the largest congregations that have gathered in Tenth Avenue for many years. He is steadily drawing thoughtful people who find in his unique ministry the spiritual help they need. At recent communion services many persons have been welcomed into the church, a goodly number of whom have come by baptism.

Dr. John Snape, during his three years with the First Church, Oakland, has welcomed over 500 new members into the church. The current expense budget has been more than doubled and the beneficent budget has been quadrupled. Their giving to the New World Movement during the last eleven months has averaged at $11.98 per member.

In the five months since Dr. James S. West came to the First Church, San Francisco, over 100 new members have been added, a large number by baptism. As a result of one Sunday's services, ten church letters were sent for, and altogether things are moving. On Easter Sunday, the attendance record was broken at both services. In the evening two commanderies of Knight Templars visited the church in a body and the place was crowded to its full capacity, many being turned away unable to get in.

## SOUTHERN CALIFORNIA

The First Church of San Bernardino is said to be the oldest Baptist church in Southern California. It was founded in 1866. Because of the railroad strike, the past year was a difficult one, as many of the members are employed in the railroad shops. Nevertheless the church is in excellent condition. Recently, as the result of revival meetings conducted by the pastor, Rev. G. Rector Dye, there were forty additions to the membership.

Evangelist Amy L. Stockton recently closed a two weeks' meeting with the Highland Park Church, J. W. Craig minister. As a result, there were twenty-one accessions to the membership. The church is now engaged in erecting an addition to the Sunday-school building at a cost of $20,000. The enrolment in the church is the largest it has ever known.

Six persons were baptized on Easter at the First Church, Redlands. There have been 544 additions to the membership in the last three and a half years. Recently the church decided to erect a new house of worship to cost $150,000, which will be raised in three units of $50,000 each. Rev. S. Fraser Langford is pastor.

The First Church, Hollywood, Dr. Samuel J. Skevington, pastor, held its annual meeting April 11. The reports of the various boards and officers were printed in the bulletin and instead of a detailed reading the pastor presented a summary through the medium of stereopticon slides. The finances were found to be in an unprecedented favorable condition. The income for the local work was $12,122.96.

## Up-to-date Religious Statistics

In the face of criticism and attacks the churches of the United States, according to the Federal Council of Churches, made the greatest gains in their history during the last statistical year.

Figures made public under date of Mar. 31 by Dr. E. G. Watson, statistician of the Federal Council, show that the religious bodies of the United States gained 1,220,428 members over the preceding year. This is approximately 50 per cent greater than the average annual growth for the preceding five years.

The present membership of all religious bodies in the country, according to the latest figures available, is 47,461,558 persons. The various Christian communions, which show a rather uniform growth, are responsible for practically the entire recorded advance.

The statistics of the Adventist bodies indicate a loss of 2,567 members, their present membership being 133,666 against 136,233 reported last year. The Latter Day Saints (Mormons) show a constituency gain of 16,164.

The last available figures regarding membership of the larger churches and their gains or losses during the year are:

Adventist bodies, 133,666, loss 2,567; all Baptists, 8,167,535, gain 332,285; Northern Baptist Convention, 1,274,250, gain 13,843; Southern Baptist Convention, 3,374,165, gain 97,116; National Baptist Convention (negro), 3,253,733, gain 74,570; other Baptist bodies, 265,387. loss 655; Brethren-German Baptist (Dunkers), 136,432, gain 2,322; Christian Church (General Christian Convention), 94,153, loss 2,931; Swedenborgian bodies, 7,066, gain 776.

Congregational Churches, 838,271, gain 19,046; Disciples of Christ, 1,218,849, gain 8,826; Eastern Orthodox churches, 456,054, gain 45,000; Evangelical church (merger of Evangelical Association and United Evangelical church), 259,417, gain 9,321; Evangelical Synod of North America, 317,986, gain 43,126; Evangelical associations, 15,708, gain 188; Friends, 106,548, gain 930; Latter Day Saints (Mormons), 604,082, gain 16,164; Lutherans, 2,515,662, gain 49,017.

Mennonite bodies, 91,603, gain 321; all Methodists, 8,304,948, gain 385.391; Methodist Episcopal church, 4,279,586, gain 122,975; Methodist Episcopal church, South, 2,405,257, gain 59,190; Methodist Protestant Church, 186,275, gain 8,000; other white Methodist bodies, 85,295, gain 109; Moravian bodies, 36,854, gain 4,631.

All Presbyterians, 2,402,392, gain 52,473; Presbyterian Church U. S. A. (North), 1,722,254, gain 34,557; Presbyterian Church U. S. (South), 411,854, gain 14,796; other Presbyterian bodies, 268,284, gain 3,120; Protestant Episcopal Church, 1,118,396, gain 36,818; Reformed bodies, 525,161, gain 14,256; Roman Catholic Church, 18,104,804, gain 219,158; Salvation Army, 52,291, gain 6,242; Unitarians, 108,560, gain 4,624; United Brethren bodies, 390,472, gain 7,143.

## Our Book Shelf

**The Sandman; His Fairy Tales,** by Helen I. Castella. Boston: Page Co. $1.75.
One of the Sandman Series, well-known to little folks. In this volume the Sandman himself appears to Joyce, takes her through the land of Nod and gives her surprising adventures.

**Peggy Raymond's Way,** by Harriet Lummis Smith. Boston: Page Co. $1.75.
This is another of the Friendly Terrace Series, which girls from ten years old through the early teens delight in. Peggy goes on doing delightfully interesting and commendable things.

**Return of The Scarlet Pimpernel,** by Baroness D'Orczy. New York: Doran. $2.
A well written tale of the 1794 French Revolution. The story is not only full of historic but also of romantic interest.

## *Want Ads*

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**The Evolution of The Country Community,** by Warren H. Wilson Ph. D. Boston: Pilgrim Press. $2.25.

A study of great importance to any one interested in the problems of the present day church and its work in the country community. The book should have a wide and careful reading by all church leaders.

**The Seven Ages of Woman,** by Compton Mackenzie. New York: Frederick A. Stokes Co. $2.

The seven ages of woman—infant, girl, maiden, wife, mother, widow and grandmother—are made concrete in the life story of Mary Flower. Mary comes into being through the mésalliance of an aristocrat with a daughter of one of his father's tenants. Emigration to Australia is attempted; but the ship is wrecked, both parents drowned and baby Mary Flower is thrust upon Mr. and Mrs. Fawcus, fellow ship-passengers. The characterization of this couple is good. They keep Mary for ten years, then she is claimed by her now solitary, monied, paternal grandmother. Mary is an adorable, original and imaginative little girl, especially while she is with the Fawcus couple. Maturity moulds her into a more conventional, consequently a less interesting, type. There are times when the reader cannot help but wish that she had retained some of her childish initiative—especially when she meekly dismisses Pierre, the love of her life, at the instigation of her grandmother. As a mother Mary is disappointing—and disappointed. The book is a clean one and a strong one. Men as well as women will like it.


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THE KINGDOM OF EVILS:

Psychiatric Social Work Presented in One Hundred Case Histories Together with a Classification of Social Divisions of Evil, by E. E. Southard, M. D., (Harvard) and Mary C. Jarrett (Smith College). Introduction by Richard C. Cabot, M. D., New York: The Macmillan Co., $5.

Prof. John Dewey has recently written: "The world has always been more or less a sick world. . . but it may be doubted if the consciousness of sickness was ever so widespread as it is today."

The work under review is a faithful and sympathetic portrayal of that sick world, as indicated in one hundred cases of physical, mental and moral disorder studied and treated at the Boston Psychopathic Hospital, where Dr. Southard was director until his death three years ago.

The first half of the volume, which contains 700 pages, presents the case histories of 100 vassals of the kingdom of evils, with a summary for each case of the treatment and results. This section is "a vivid transcript of poignant human experience—a record of human misfortunes and their healing."

The remainder of the book is devoted to a discussion of psychopathology (the science of the mind diseased) and psychiatry (the art of mental healing.) Dr. Cabot, in the introduction, says of the author that he claimed more, perhaps, for psychiatry, than any one else ever did up to his time: "He believed that labor disputes, family rows, and international ambitions, as well as crime, alcoholism, and school-backwardness belong in the field of mental hygiene." Yet he "refused to confound (as psychiatrists and psychologists often do) the sphere of immorality with the sphere of disease. Not all sinners are sick—in his view, nor all criminals psychopaths."

Dr. Southard's "five categories" for the classification of "the five major forms of evil in the *regnum malorum,*" are fundamental in his diagnosis and treatment of his psychopathic cases. They are:

*Morbi*—diseases and defects of body and mind; *errores*—educational deficiencies and misinformation; *vitia*—vices and bad habits; *litigia*—legal entanglements; *penuriae*—poverty and other forms of resourcelessness.

Many psychopathic patients manifest symptoms of two or more of these forms of evil; one case cited by Dr. Southard includes all five.

The spirit and method of the authors throughout is that of ministers to a mind diseased, seeking to bring healing to a sick world. "In one sense this volume is a collection of cases of social maladjustment. The whole of life, according to Herbert Spencer, is an adjustment—a continuous adjustment of inner to outer relations . . . The duty of the social worker lies in the plane of adjustment and of readjustment between the human mind and society. Modern social work undertakes consciously to effect readjustment, so far as possible, in all concrete human cases in which the vital relations, inner and outer, have become mutually disorganized. Society has come to regard itself more and more responsible for the cure and the prevention of all human maladjustments."

It would seem to be beyond dispute that such a book dealing with wise and recuperative treatment for the morbid mind, should at least rank in importance for study and discussion, with treatises in politics or economics; for, as the authors say, "Man's mind is at the center and crossing of all those inner relations which Spencer defined as requiring readjustment to the outer world. If modern social work demands readjustment of man to his environment, not to say of the environment to man, then it is clear that the specialist in social adjustment must find his chief aid and mainstay, but also the greatest bugbear and stumbling block, in this selfsame highly sensitive, highly unstable mind." Dr. Cabot's reference, in his introduction, to the influence of religion, reflects the sympathetic attitude of the book itself: "The book is written, in part, to show how doctor and social worker can cooperate in the care of mentally deranged. . . . I think myself, that if the psychiatrist were yet a little more broad-minded, he would call the clergyman as well as the social worker to his aid and would find his patients thanking him for a new sort of help now given by neither doctor nor social worker."

The notable volume is not designed for "pleasure reading," but those who deal with human souls and human minds, affected by one or more of the five major evils, *"morbi, errores, vitia, litigia, penuriae,* will find in "The Kingdom of Evils" a course of instruction, with clinical material, invaluable in quality, to aid them in their ministry, whether as pastors, teachers, lawyers, social workers, or in similar callings whose aim and end is "the cure of all human maladjustments."

## "It Is to Laugh"

"What would you do if you were a millionaire?" demanded Pat.

"Me?" said Tim. "I'd have a half-foot more length to this pick-handle and save me poor back."—*American Boy.*

The Professor: "Let us take the example of the busy ant. He is busy all the time. He works all day and every day. Then what happens?"

The Bright One: "He gets stepped on."

# OUR MUSIC CORNER

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## MUSIC AND THE CHILD

By Edward P. Kimball

Too often children are taken to a teacher and left, with the assignment to "give" them some "lessons." Very little concern is exhibited as to whether a particular child is especially talented or if possessing talent, whether the particular study that has been decided upon for him to take up, physically, temperamentally, and intellectually, he is best adapted to succeed in. He is brought to a teacher as he might, in olden times have been taken to a sorcerer, to have injected into his anatomy, by force if necessary, this magic potion called music which mysteriously and in some vague manner is supposed to give him suddenly some supernatural proclivities and powers. Parents must be brought to understand that music must be taken up and pursued in the same natural and reasonable way as every other branch of learning, and rigidly and unceasingly, every rational theory of advancement and growth adhered to in the acquirement of proficiency in any other branch of learning.

There is a disposition now among psychologists to deny the existence of hereditary talents, and to discount, if not scout, the idea of prenatal influences, but experience in the field of art presses the belief upon us that tendencies toward music in one generation really protrude themselves into the future of the race, and usually they are strongest in the next generation. It will be recalled that from the sixteenth to the eighteenth centuries we can see the tribe of Bachs peopling Thuringia, Saxony, and Franconia with a host of artists of the first order, who were wont to assemble once a year, sometimes at Erfurt, sometimes at Eisenach or Arnstadt to the number of 150. We may cite from antiquity the families of Hortensius, Curio, and Lysius, in which the art of oratory was transmitted, even among the women; Aeschylus, in which family tragic poets are counted. Nearer our own time are the painters, Vernets, for three generations; Mozart, Rossini, and innumerable others. Certainly this continuity of inclination and talent cannot all be charged to environment. Yet it is possible to find children entirely destitute of artistic gifts in music whose parents were musicians. As well do we find those possessing genius in music who are the issue of men and women who had never manifested the slightest inclination toward music. But while we are forced to admit that history shows us these examples of heredity which are amplified in our households, we cannot afford to lose sight of the more potent influence upon the soul of all of us, namely, environment. Marvelous are the instances where, by environment, the very tendencies of nature itself have been checked apparently, and the course of a life been so influenced that exactly the opposite end has been achieved that seemed at the outset to be the natural conclusion.

Parents who are concerned in the manifestations of musical talent in children may safely look for them in a number of well proved indications. While there are no absolutely and infallible signs of precocity in this direction, still there exist certain and numerous indications of a predisposition for music. A few of them are: The child who manifests an evident pleasure in listening to music; who goes to the piano, not in awe at a big plaything, but because for some inscrutable reason he experiences keen enjoyment in the tones he gets out of it; who loves to hear singing; who does not desire to leave the room when there is music—these are good signs. If a child prefers a concert of serious music to an evening at the vaudeville it may be taken as a sign that there is a disposition toward music, and such a preference should not be allowed to pass unnoticed.

The child with a strong natural inclination to music will drum upon the table or window pane, with a clearly marked rhythm, reproducing in unmistakable accent, the swing of a waltz or march—that augurs well. If he retains the airs and songs and hymns he has heard and sings them to himself, for his own pleasure it is a serious indication of talent. If he really sings them in time and with perfect tune, it should not pass consideration. But better, if he goes to the piano and attempts to pick them out with one finger and succeeds, there is a very strong evidence of talent. If this same child responds to a few simple tests, such as asking him to listen to a tone produced by an instrument, or by the voice, and requiring him to reproduce it, and like experiments in pitch, it may be taken as a certainty that he possesses marked talent.

Parents must not expect all children who possess talent to exhibit it as prodigies. Beethoven was not an infant prodigy. It was necessary to beat him in order to make him practice. Rubinstein expresses an interesting opinion on this subject. He says: "Most of our greatest masters were infant prodigies, but the number of great masters is very small in comparison with the great mass of musically gifted children we admire every year, who later fulfill none of their promises. Ordinarily, musical talent manifests itself in children at the tenderest age; but there comes a time (with boys from fifteen to twenty and girls from fourteen to seventeen) when this musical talent suffers a crisis, is weakened, or goes to sleep forever; only those who are capable of passing this Rubicon become great artists, their number is very limited." In this connection one has said that in beginning the music education of children, every one should be handled as though he were to become a master in this branch. After talent has displayed itself, environment should be so shaped that this talent may develop to the utmost.

If the child that is intended for a musical career is to have a fair chance his education should begin with the acquirement of knowledge and training in other lines; his music education should be begun at a time and conducted in a way that will make it a part of his daily growth.—*Descret News.*


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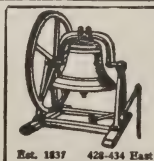
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BAP

Volume IV May 12, 1923 No. 15

# The Bap

Published Every Week by the Northern Baptist Convention

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MAY 12 1923

## Comparative Statement of the Financial Condition of The Baptist

| | May 1, 1921 to April 30, 1922 | | May 1, 1922 to April 30, 1923 | | Decrease | Increase |
|---|---|---|---|---|---|---|
| Bank Balance (beginning fiscal year) | $ 6,902.38 | | $ 3,522.58 | | | |
| Subscriptions | 49,047.33 | | 52,118.91 | | | $ 3,071.58 |
| Advertising | 14,413.69 | | 18,023.40 | | | 3,609.71 |
| Miscellaneous | 6,093.02 | | 880.64 | | | |
| Gen. Bd. of Promotion (budget allowance) | 15,238.48 | | | | | |
| Disbursements | | | | | | |
| Printing | $28,465.65 | | $22,808.22 | | $ 5,657.43 | |
| Paper | 24,324.14 | | 11,579.11 | | 12,745.03 | |
| Engraving | 787.59 | | 203.47 | | 584.12 | |
| Travel Expense | 1,034.88 | | 702.92 | | 331.96 | |
| Salary | 21,405.84 | | 17,415.25 | | 3,990.59 | |
| Rent | 2,400.00 | | 2,325.00 | | 75.00 | |
| Miscellaneous | 951.57 | | 1,322.95 | | | 371.38 |
| Office Expense | 5,778.86 | | 5,399.61 | | 379.25 | |
| *Missions* | | | | | | |
| Subscriptions | 3,023.79 | | 4,101.93 | | | 1,078.14 |
| Bank Balance May 1, Close of fiscal year. | 3,522.58 (1922) | | 8,687.07 (1923) | | | 5,164.49 |
| Total | $91,694.90 | $91,694.90 | $74,545.53 | $74,545.53 | | |
| Accounts Receivable | $ 9,964.57 | | $ 2,754.12 | | | |
| Accounts Payable | $ 7,102.77 | | $ 1,712.71 | | | |
| Paper Stock Inventory | $ 1,565.00 | | $ 2,092.23 | | | |

***See "What Report Means" on the Publisher's Page.***

## Fresh from the Field

**Under the leadership of Mrs. M. Plin** Beebe of Ipswich, S. D., the state gave $1,700 for the Women's Union Christian Colleges of the Orient.

**The First Church, Jacksonville, Fla.,** is to lose its pastor, Rev. W. A. Hobson, after twenty-three years of service. His resignation took effect on May 6. He will attend the Baptist World Alliance.

**The annual meeting of the New York** City Mission Society and of the Woman's Auxiliary was held at the Central Church May 10 and was of unusual interest because of the joint sessions with the Southern New York Association.

**Rev. Arthur H. Page is now in this** country, after a strenuous period of service in our Academy at Swatow, China. He was through the trying experiences of the typhoon and aided in righting things as much as possible before leaving on his overdue furlough. At present his address is 167 W. 66th St., Los Angeles, Cal.

**Charles Halsey McKee, pioneer Bap**tist preacher in several of the western states, died at his home in McMinnville, Ore., April 20, on the eve of his sixty-eighth birthday. Mr. McKee was a graduate of Shurtleff college and held pastorates in Illinois, South Dakota and Oregon. He was for a number of years a very efficient colporter of the Publication Society. He devoted much time to evangelistic work and was especially successful in leading discouraged churches back to organized and effective service.

**The steamship "America," which has** been made the official vessel for Northern Baptist delegates at Stockholm, is proving embarrassingly popular on its sailing of June 30. Its agents report that all the cabin space could have been sold three times over for that sailing, and at present there is a waiting list of 750 people from the general public who would like to take passage on the "America" on June 30. It was exceedingly fortunate that the committee to promote attendance secured a large number of berths on this ship, but practically all of them have been sold, and the committee is now advising that those who have not made their reservations be prepared to sail on some other vessel, except as cabins on the "America" may unexpectedly be surrendered. Some delegates are so anxious to travel on the "America" that they are accepting berths in rooms that ordinarily have been sold as third class accommodations, but the committee to promote attendance does not recommend the use of such rooms. Delegates making such reservations must do so on their own responsibility. The committee strongly advises that those who cannot secure berths in the regular cabin space on the "America" use some other ship. Delegates who have not booked their passages should communicate at once with the American Express Company, 65 Broadway, New York City, or with some other steamship agent. The American Express Company is holding blocks of space on several ships sailing about July 1. It is important, too, that the delegates book their return passage to America without delay, or they may be greatly embarrassed. Some of the ships sailing from Europe in August and September are known to be quite fully reserved already.

**The annual meeting of the Boston** Baptist City Mission will be held in Dudley Street Church, May 15. One hundred churches and organizations will send delegates.

**The formal call to assemble in Glas**gow, Scotland, June 18-26, 1924, for the ninth convention of the World's Sunday-school Association has been issued from the New York office of the association. Hon. J. J. Maclaren, Justice of the Appellate Court of Canada, is president.

**The forty-fourth anniversary of the** Hall Bible class of the First Church, Boston, was celebrated recently. Among the speakers were Deacon Conray P. Hall, founder of the class, Mr. Arthur W. Baker, and the pastor, Rev. Austen K. de Blois, who is also teacher of the class.

### Gautama the Buddha

By Wayne Gard

*Yes, Gautama, when in the Bo-tree's shade*
*You'd found Enlightenment, and when in town*
*Or village street you walked, with yellow gown*
*And begging bowl, then many men delayed*
*Their work, and many held your teaching true*
*And sought, by conquering Desire, to gain*
*Deliverance from suffering and pain.*
*But when you died, they made a god of you.*

*They made a god of you because you failed*
*To hear the heart's unending bitter cry*
*That only one Unseen could satisfy;*
*It was the soul more than the mind that ailed.*
*So when men take the Galilean's Yoke,*
*Then, Gautama, alas, your Wheel is broke!*

**The East Church, Lynn, Mass.,** recently celebrated its forty-ninth anniversary. It was founded in 1874 with sixty-five members, five of whom are still members. The present membership in 661, fifty-four of whom were received the past year. Rev. Frank W. Padelford preached the anniversary sermon. Rev. Arthur E. Harriman is pastor.

**Rev. John R. Garst, pastor of the** Twenty-Third Avenue Church, Oakland, Cal., has accepted a call to the First Church, Spokane, Wash. Mr. Garst is attending both the Southern and Northern Baptist Conventions and will spend a little time in the East before taking up his new work. He has had a highly successful pastorate in Oakland and will follow Rev. John E. Smith who is now general director of the Michigan convention.

**The Baptist churches of Kansas City,** Mo., are planning a $500,000 hospital. It is hoped to begin building at an early date.

**The church at Wauwatosa, Wis., on** Sunday, Apr. 29, observed the twenty-fifth anniversary of the ordination of its pastor, Rev. George C. Alborn. He has been the pastor for more than five years.

**The annual meeting of the New Eng**land District, Woman's American Baptist Home Mission Society, was held in the First Church, Malden, Mass., May 2-3. Mrs. William Q. Rosselle, wife of the pastor, welcomed the delegates.

**The State of Georgia** lost 13 per cent of its negro farm laborers last year because they migrated to the North. The influx means that provision for things spiritual as well as material must be made for this addition to the northern population.

**The Chestnut Street Church, Phila**delphia, has granted its pastor, Rev. Arthur C. Baldwin, a leave of absence. He will leave on June 21 for Los Angeles where he will supply the First Church during July; Fresno, First Church, Aug. 5; and the First Church, Seattle, for two Sundays. He will return to his Philadelphia work about Sept. 7.

**The evangelical churches in Europe,** which have recently established, with the aid and cooperation of the American churches, a central bureau as a clearing-house in all matters of relief, have sent Dr. Adolph Keller of Zurich, Switzerland, to bring to the attention of American Protestants the present condition of the Protestant churches of continental Europe. Doctor Keller has been one of the moving factors in outlining the project of a central body for Protestant relief administration in Europe and has been untiring in his efforts to get it on a working basis.

**The twentieth annual session of the** Foreign Mission Conference will be held at East Northfield, Mass., July 13-21. The study for the year 1923-24 will be Japan. Camp Salaam is for Baptist girls who attend the conference. Miss Gertrude Schultz, Misses Alma and Mary Noble and Miss Mary C. Peacock are among the instructors for the study classes. Miss Jessie Burrall will also be one of the faculty. Registration and inquiries should be addressed to Miss Elizabeth S. Sargent, 101 Centre St., Concord, N. H.

**Rev. G. A. Leichliter, pastor of the** Prospect Avenue Church, Buffalo, N. Y., is putting out some clever publicity. The church calendar for a recent Sunday carried a sketch of a golf player and the question is asked, "Golf or a sermon?" "Every man needs recreation. The out-of-doors is the world's most popular tonic. God made that and made it good. And it helps the flagging constitution too. But your soul needs strength and health as well as your body needs them. After all it is of greatest value and it is poor policy to develop the body at the expense of the soul and the returns are of questionable value. Do not be deceived! 'Whatsoever a man soweth, that shall he also reap.' You would not live in a community where there was no church. Then why neglect the ones that are here. To church next Sunday."

(*Continued on page* 452)

# The Baptist

Vol. IV Chicago, Ill., May 12, 1923 No. 15

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter, February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST:
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BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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## We Practice What We Preach

THE BAPTIST believes in and advocates giving all the facts to the folks. We contend that individual Baptists have the right to know the best and the worst in all the situations that confront any Baptist organization in which they have a stake through the New World Movement or direct giving. We regret that it is ever necessary to go into "executive session." We believe we should avoid every appearance of "star chamber" methods. Better a hundred fold that some unpleasant facts should become public property than to have any one anywhere feel that things are being done in a corner, and that what our leaders most want of private Baptists is their cash. Our great denominational program of work is a Baptist program and Baptists will have to finance it and pay the debts if they are incurred. We greatly regret that the committee on future denominational program has felt that it was necessary to keep its plans so closely guarded on the purely technical ground that the committee was appointed by the convention and must first make its report to that body. That report concerns Baptists, not organizations as such. Well, what has this to do with the Kollum? We feel so keenly that there is danger in any method which does not come out frankly with all the facts that we have given on the front page of the paper a comparative statement of the financial condition of THE BAPTIST for the fiscal years 1921-1922 and 1922-1923—the period during which the present management of the paper has been directly responsible for its welfare.

## What the Report Shows

1. The report shows that more individual Baptists subscribed and paid for THE BAPTIST this year than any other year since the paper started. Here are the figures: Subscription receipts: May 1, 1920-April 30, 1921, $40,920.45; 1921-1922, $49,047.33; 1922-1923, $52,118.91. The average subscription amounts to $2.11, since so many churches secure lists equal to 10 per cent of their memberships and thus avail themselves of the $2 rate.

2. This report shows that THE BAPTIST has not received this year one dollar from "subsidy," "budget allowance," "preferential advertising" or any such thing. We have also practically done away with any short-time special circulation.

3. The report shows that THE BAPTIST started the year without working capital and in spite of this handicap has paid its own way, taking all discounts, and shows a balance in the bank of $5,164.49 in excess of last year. Its bills receivable and paper inventory (paper on hand for which payment has been made) is $3,133.64 in excess of outstanding obligations. This is a little less than last year.

4. The condition indicated by this report makes it possible for us now to push for increased circulation without at the same time incurring a deficit. It has been hard to work zealously for new subscriptions when success along this line only increased the difficulty of financing the institution.

## We Have Sinned

A denominational worker to whom we recently gave these facts about the financial standing of THE BAPTIST, said, "Killam, you are making a great mistake. Your policy of making the paper self-sustaining is a short-sighted policy." We bow in the dust. We have sinned. We took at face value the statement of our leaders that the most careful business policy and the strictest economy was not only desirable but imperative. We could have spent the net saving of the year, $23,392, but we felt if we could save it without seriously impairing the quality of the product that we were thus making a contribution in a very real sense to the common denominational weal.

# The Baptist Congress and International Relationships

By James H. Franklin

AMONG all the distinguished visitors to America in recent years, perhaps no one has made a finer impression than Lord Robert Cecil, who has just sailed for England after spending a month in the United States. His simplicity, frankness and unobtrusiveness, pleased the many thousands who heard him tell of the achievements and possibilities of the League of Nations. His obvious candor and friendliness were persuasive, even when questioned by opponents of the league at the conclusion of addresses at formal dinners. But a close-up view of him when he was a guest of honor at a luncheon to which a few representatives of various denominations were invited, was particularly impressive.

In the smaller group gathered about the luncheon tables there were no reporters, and nearly every one was already in sympathy with the idea of American membership in the League of Nations, but not even there would Lord Robert attempt to tell us America's duty. He confessed that occasionally doubters had been found among the clergy of the Church of England, of which he is an ardent member, but so far as he knew, the ministers of the Free churches in Great Britain had supported the league unanimously. However, the chief point in his rather intimate conversation was to the effect that no scheme for the betterment of international relationships could possibly succeed except as moral and spiritual stimulus can be supplied. The very climax of his simple words to us was his declaration that no plan for the prevention of world cataclysms will prove effective unless the hearts of the rulers are disposed aright, and that for the development of the necessary influences in that direction there is no hope except through the efforts of the Christian forces.

If what Lord Robert Cecil said to us is true (and he but confirms what many men of light and leading are telling us), there rests on the Christian forces of the world a tremendous responsibility. Every denomination should ask what it can do, separately and cooperatively, at this hour to serve the cause of international peace. Naturally the thought of at least one member of the group, who heard the distinguished visitor, turned to the meeting of the Baptist World Alliance at Stockholm, and he felt confirmed in the opinion that Baptists should use the occasion to weld its forces into better instruments for the development of international justice and goodwill.

On a similar occasion in New York recently, the importance of American representation at the congress in Stockholm was again confirmed in the opinion of the writer of this article. An officer in the American Army of Occupation in Germany, who had returned to the United States only a few weeks earlier, and had just retired from active service, spoke very plainly of the world's need of the "simple things we learned at mother's knee." Before he was through the ex-officer added, "I am not a church man, and I am almost ashamed to say that I never read the Bible very much before I went to France, but when I found myself facing heavy responsibilities in the American Army of Occupation, where we were related on the one hand to the German population, and on the other hand to the French military authorities, I had to have a book of specifications. For such a book of specifications I turned to the Bible, and I discovered that there is no economic or political problem which cannot be settled through the application of its teachings."

When the retired army officer sat down, one of our group asked him to tell us America's duty at this hour, and the duty of the American churches. The second question received his first attention. He replied that the church people need to know more regarding the world situation, and that in his opinion, one of the best things which could happen would be for the pastors of American churches to visit Europe ad see the situation for themselves, then come home and report the actual conditions.

Some of us whose duties have taken us across the Atlantic since the World War, have often wished that many of our pastors could spend a few weeks in the devastated sections of Europe. Many of our pastors are now wishing for such an opportunity in connection with the meeting of the Baptist World Alliance at Stockholm, Sweden, July 21-27. A man in the far west, who has given nearly thirty years to home mission work, wrote me a few days ago inquiring if the committee to promote attendance had any way to help one who could manage only a part of his own expenses. Others have written to ascertain if they could work their way across the Atlantic on any of the steamers on which the delegates are sailing for Stockholm. Comparatively few are able to make the trip without assistance. In many cases such assistance could easily be provided if some one only called the attention of the congregation to the need and the opportunity.

It would mean a great deal to the churches themselves, it would broaden the vision of multitudes of young people, and it would help the communities in general, if a thousand pastors could go to Stockholm and spend several weeks in Europe next summer. The churches would receive a larger vision and their young people would live in a larger world. Moreover, large stimulus for the successful completion of the program of the New World Movement in the year 1923-24 might be engendered if a host of representatives of our churches were to catch at Stockholm a larger vision of world needs and of Baptist obligations.

It is not too much to hope that Stockholm will prove to be a mount of vision for the Baptists of the world, and a mount of dedication as well.

## Fresh from the Field

(*Continued from page* 450)

**As we go to press a telegraphed report** of the financial condition for the fiscal year just closed comes from Dr. J. Y. Aitchison: "Reports to date would seem to indicate total income year just closing including about $1,000,000 designated funds approximates $7,500,000. This does not include income legacies, matured annuities, invested funds, amount of which unable to report as yet."

**The Christian Endeavor Society of the** Winter Hill Church, Somerville, Mass., will send the pastor of the church to the Northern Baptist Convention in Atlantic City.

**The Congregational and Baptist church** of Holden, Mass., recently conducted a joint campaign of religion. Rev. York A. King, Baptist, superintendent of evangelism for New England, lead the meetings. Ernest Naftzgar leading the singing.

**In Hangchow, China, the Commissioner** of Police for the Province last fall became a Christian and united with the church. Later he was elected to membership on the board of directors of the Y. M. C. A. He has made a record in politics, having held his present office, in spite of changes in governors every few years, for twelve years. Because of his strength of character and long service he is easily the most influential man in the province. His clear-cut stand means much in Christian circles.

**It has been stated that a loan of 200** million francs would be floated for restoring the 8,000 churches that were destroyed in northern and eastern provinces of France. The work of reconstruction will be executed by a number of cooperative societies, formed for the purpose. In order to finance the building operations, these societies have formed a limited liability company which arranged a contract with the ministry of finances. Under this contract the indemnity due for the destruction of the church buildings will be paid in thirty annuities. These annuities will be used to amortize the present loan.

**The annual meeting of the Central** District of the two women's societies was held in St. Louis, Apr. 23-25. The keynote of the meeting was "Work," and the motto, "Working together with Christ." Mrs. F. J. Miller, president of the district, presided. Mrs. C. W. Peterson had charge of the program on which the following were speakers: Mrs. H. B. Montgomery, Mrs. G. Caleb Moor, Miss Alice Brimson, Miss Alma Noble, Dr. Katherine Mabie of Africa, Miss Pennington of Burma, Miss Pecchus of Bethel Neighborhood House, Kansas City, and Mrs. Clara D. Pinkham, president of the Missionary Training School.

**We are glad to know that the negro** Baptists of America hope to be well represented at the meeting of the Baptist World Alliance at Stockholm. Several of their well-known representatives have places on the program. With real heroism in many cases, our negro brethren have pressed their work until today the National Baptist Convention is one of the largest religious bodies in America. Indeed, if Dr. H. K. Carroll, who gathers statistics for the *Christian Herald*, is correct, the National Baptist Convention, with a total church membership of 3,426,506, is the largest Baptist body in the world, the Southern Baptist Convention coming second with 3,339,118. Northern Baptists number about 1,300,000. No one knows just how many Baptists there are in Russia. The representatives of the National Baptist Convention will be warmly welcomed in Sweden. Their participation in the congress should furnish inspiration to the meeting and prove a blessing to their own denomination.

# The Baptist

## Spiritual Dividends

AMERICAN Baptists waited six long years, after launching their first daring venture in foreign missions in 1814, before Judson baptized his first native convert. Last year our Northern Baptist missions alone reported 12,000 baptisms in the one year. What important investment ever waited longer for its first dividend or came ultimately to yield richer returns? If Judson in heaven is given a glimpse of the field where he toiled so terribly and suffered so unspeakably for results so meager at the first, or if Thomas Baldwin and William Staughton and John Williams and Luther Rice, recalling those seemingly hopeless six years, can look down upon the Burma of today, what would they say of the success of our investment in the New World Movement compared with theirs in the old Triennial Convention of a century ago?

One finds on our mission field of Burma today a thousand churches with a larger proportion of them self-supporting than is the case in Ohio or Illinois, the native Christians eagerly seeking education, assuming religious responsibility in their churches, giving generously of their slender resources—even sending money to help pay the debt of our missionary societies—sending out foreign missionaries of their own. So also in Africa, in China, and on the Chinese-Burmese frontier where Young is repeating his Pentecostal ingatherings, our work is triumphing in the hearts of men. Though inadequately supported from home and despite the riot of unrest and racial self-assertion which is upheaving the whole oriental world; though increasingly impatient of the dominance of any foreign nation, that world seems increasingly ready to bow at the feet of Jesus Christ.

And in America, as well, the three years of our great undertaking show rich spiritual results. The report by the statistician, H. K. Carroll, of the religious forces of the United States for the past year, as published in the *Christian Herald* of April 7, gives the gain of the Baptist bodies for the year as nearly a third of a million and the present membership as 8,303,824, making the Baptists again the largest of Protestant bodies in America. Reports throughout the year, and especially those from Easter time, show large accessions by baptism, a great chorus of new voices telling afresh the most thrilling story in the world, that of their birth to a new existence and an eternal hope through Jesus Christ. It is not strange for a single church to report hundreds of accessions in a year, and multitudes of churches report scores of converts and great quickening of church life.

Our Southern brethren lead in these inspiring reports. They have great eloquence and the power of moving appeal; theirs is the momentum of a mighty mass which accretes to itself additions like a moving avalanche; and most significantly of all, they have profound convictions, with unwavering confidence in their New Testament and baptistic message. Yet Northern Baptists too have notable records ot achievement. Generous Southern Baptists have even made some comparisons to our credit. Amid the difficult financial adaptations of these three years the churches have steadily advanced; amid diversities of opinion that threatened disruption the denomination has held together and held to its task. The redemptive work of the church has not merely continued; it has increased in extent and deepened in power; many new faces shining with the joy of the redeemed are seen in our churches throughout all the North.

It means much that the urticant efforts of troublers have not been able to turn aside the churches from their spiritual tasks. The burden of greatly-increased beneficence has not weakened the churches in their self-support, but they have as a rule increased their budgets for current expenses and made notable additions to property and equipment. But above all, souls have been won in increasing numbers and the spirit of devotion to Christ is a rising and not an ebb tide.

FOR the next year we may reasonably expect a quickening of pace, alike in financial and spiritual achievement, as we near the term of our great undertaking; and for the years thereafter we have faith to believe that our Lord will lead us, keep us busy and keep us straight. There are, of course, possibilities of denominational discord or of a discouraged apathy which would be worse than discord; we may be blind to the lessons of experience and slow in the rectification of our errors. If so we shall suffer. But our denominational craft has proved its buoyancy in many a storm. Or, to change the figure, we have again and again faced Giant Despair and passed by the open gate of Doubting Castle, and slipped perilously near the Slough of Despond. We have suffered many things from Mr. Facing Both Ways; but in the reassuring company of Mr. Greatheart and Mr. Faithful we have pressed on our pilgrim way, and we doubt not we shall see the Delectable Mountains and catch glimpses of splendor from the shining city where our Lord waits to welcome those who have *"fought the good fight, finished the course, kept the faith!"*

## The Christian Journal

WHEREVER you find a growing measure of intelligent Christian truth you will find a similar measure of service, for in the realms of real Christianity to know the will and the way of the Lord is to do them.

The Bible is the supreme source of our intelligence concerning truth. We must know God and his way in Jesus Christ or we are lost. Let us have more Bible reading and not less of it, and a Christian weekly journal helps to bring this to pass.

Good books are practically essential, and he or she is poor indeed who does not find out in some measure what others think and feel about the Lord and his way and then relate that knowledge to his own course in life. To Bible reading, therefore, add good books in wise and balanced measure.

However, it will not do to stop there if you are a Christian, a church member and a part of our Baptist constituency. With a due regard for truth and your welfare we say you must read THE BAPTIST. We cheerfully admit it is not perfect. Neither are you. Furthermore each one can help the other.

There are some potent reasons why many thousands more of our Baptist folk should subscribe for their paper and we say this in spite of the fact that more people subscribed and paid for the paper this last year than ever before in its history. See the financial statement on the cover page.

Examine with us the reasons why the weekly issues of THE BAPTIST should be read by our constituency.

It is your paper. Your money is invested in it. Your people produce it. Your own brothers and sisters are the chief actors in the scenes it describes from week to week. A letter from home is always a blessing.

THE BAPTIST tends to promote unity. We can never expect all to think exactly alike in the world. We expect some differences of opinion. A weekly journal that aims to present what is being thought through by many minds helps us all to think things through in a prayerful way. The great majority of us—90 per cent—then find that we occupy substantially the same ground. That makes unity of a potent sort.

Those who differ with the majority of us in our unity of thought and balanced emphasis should be and are given Christian consideration and that is a further help towards unity.

Divisions come too often from a failure to get diverse and balanced information to the bulk of our constituency. THE BAPTIST and our other religious journals are designed to set before our people continuously that sort of information. The Spirit of God can then implant the seal of his approval upon all that is truth in his sight. That is very unifying.

Next, THE BAPTIST tends to promote growth.

The minds that are closed to new sources of Christian experience and enterprise do not grow, but die. Week by week the religious paper tells a story of revival, of missionary achievement, of church methods, of stewardship, of the plans and programs of achieving local churches, and brings to mind the work of men and women whose faces and voices have helped us on to God. Their growth thus becomes ours.

The Christian journal produces participation. Many of our failures result from ignorance. Failure is a barrier to participation.

Some time ago we were in a church where up to that time not a single copy of any denominational paper was taken. The church was "out of sorts" with its sister churches. The members were "slamming" their brethren in other churches and in their own. The pastor was poorly paid and half-starved in mind and soul. Some one read them the story of a California church that had reported in THE BAPTIST a piece of fine careful membership follow-up. It fired their vision. An hour's frank discussion followed and the whole evil atmosphere enmeshing a couple of hundred of people was dissipated and they went into action with fresh zeal. People must have information if they are to serve. THE BAPTIST brings it to its readers week after week.

The denominational weekly paper is a continuous forum of distinct educational value. We have long known that the pastors and churches that read it with more or less regularity are among those who constitute the elements of the denomination that produce the major portion of its dynamic and resources. Our Baptist future rests largely upon people who know. Not to know is a sin when knowledge can be easily had.

There is nothing else that exactly takes the place of the weekly religious paper in the home. A home where Christian people live without the visit of such a periodical is a home without one potent influence for Christ and his church. It is a home without all the needed sources of Christian intelligence. That means it is a home in danger.

THE BAPTIST should have a circulation of at least 150,000 copies and even at that figure it would be reaching less than half of our constituency. For the sake of the present and the future let us speedily increase the paid circulation until it reaches at least that number.

This cannot be done by wishing. Work alone will do it. Such work should enlist the cooperation of all our denominational agencies and leaders, for the paper is a vital factor in all their concerns.

Much talk has gone the rounds about this piece of work. It would seem to us as if the preparations had been completed and that this was the time to stop talking and get to work in earnest.

## Censorship Once More

IN the Open Forum you will find that "an official of one of our denominational societies" identifies himself. You will note that he again calls in question the accuracy of our editorial and says, "Had we seen the editorial before printing we could have helped you to strengthen it by making it entirely accurate." We do not wish to go into detail to defend the position taken in the editorial in question, but we too find ourselves "involuntarily" forced to do so.

"On the March" is a great document. It was broadcasted to give us the necessary information for intelli-

gent and sacrificial giving. It was largely from this document that we gleaned the information which formed the basis of our editorial. Turn with us to such pages as 49 and 52 and to the financial figures in the back part of the document. You will find here some very pointed facts—we have never before had reason to doubt that they were facts—and that the need was indeed grievous. After listing the buildings and equipment secured during the past three years, we read, "If only the amount sufficient to operate these plants and to provide missionaries enough to run them can be given, what will it not mean to vast multitudes in the non-Christian world!" Are we not to understand by this language that there is a real need and that the utility of this equipment depends on an "if"? If this statement is taken at face value you have official documentary warrant for the editorial. In addition to these official statements friends on the foreign field have informed us that the reduced allotments were not sufficient for the full use of their equipment. But why argue? We either have enough money and men to carry on the Lord's work in a way that is worthy of us as a denomination, or we are cramped and hampered in our work because of our failure to complete our financial task. Let us give our time and effort to getting the money and to doing the work. To be forever on the defensive is, even for an editor, unsatisfactory business.

## Joy Fulfilled

JESUS said, in speaking to the Father, "And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves."

A wonderful bequest was that, made, not alone to those who had been given to him, "but for them which shall believe on me through their word." His must have been a great joy since it was made up of the knowledge that he was going back to the Father, and the time of his glorification was at hand. He was almost through with the work for which he had been sent—he had never failed in one least thing. So now we, if we live in the same perfect harmony and perfect obedience, may claim a full share in the legacy that is ours for the taking.

As Christians, many of us talk and act as though we are circumscribed instead of being empowered. We mourn, we anticipate calamity, we seem to delight in recital of sorrows and tribulations, whereas, we should be so filled and thrilled with the joy bequeathed us that we should know only courage and hope.

To be sure there is sorrow, ignorance, and wrong doing; but much has been accomplished since Christ took back his glory and it is the strong-hearted, the joy-laden, the faith-filled who achieve more than the doubtful and downcast.

Jesus was never a pessimist though he saw and knew the hardness of life; he did not bewail poverty although the poorest of us have more than he possessed; he did not talk of ill health and suffering even though he saw more of it than do we, for he recognized soul-sickness as we may not. He just worked and worked—too busy to complain, too full of love to hesitate, too full of faith to be discouraged.

Surely we stumble along like little children, but as we grasp the promises of our great textbook and realize that they belong to us, individually, we grow strong and rejoice with joy unspeakable.

## What is the Baptist?

THE BAPTIST is a denominational organ. It represents the organized life and activities of all our local churches. Therefore it represents a wide variety of viewpoints and desires and all of those viewpoints and desires have a right to a balanced presentation in its pages as long as their objective is constructive and not destructive of the aims of the united body. No matter how diversified may be our individual viewpoints as local churches or as persons, we must never forget that the purpose of our organized life is to project and do certain large and wide-reaching pieces of work which would be impossible of accomplishment if attempted by local churches or people in their individual capacities. The pages of THE BAPTIST are open to discussion concerning our purposes and projects. We do not expect that all who enter into such discussions through our pages will see eye to eye, but we hope and expect that those discussions will always be carried on in a Christian spirit and without any divisive purpose. In that way we help form what is known as the denominational viewpoint and we also help carry out our denominational projects.

THE BAPTIST is a representative organ. The pages of this journal are not alone to be used to express official opinions and projects, but also to put before the constituency the opinions of those local churches and people whose representatives are those same officials just referred to. That some of the people will differ in certain methods of procedure from some official representatives is a matter of certainty, and the discussion of those differences is part of the process of a democracy. In opposing the desires or acts of an official we shall not be actuated by personal likes or dislikes. We believe in and honor the men and women whom the denomination has called to leadership, but in a democracy that does not mean we shall always agree with them or accede to their requests. THE BAPTIST must always preserve its representative capacity and be subject neither to official, personal, or mass domination. THE BAPTIST is a Christian organ. By this we mean that its purpose will aim always to promote the cause of Christianity and preserve the practices of the faith as we have come to believe them essential to the growth of our cause.

We shall endeavor to have a wise and gentle Christian courage even when sharp things are said or unjust imputations are aimed at the editor.

We shall sacrifice much to be fair; and when we say that, we realize that such a statement does not mean that we shall ever feel called upon to sacrifice the truth in order to be fair. The truth and fairness live together where there is true Christianity. This journal, therefore, will always aim to be a representative Baptist organ and maintained upon Christian principles.

# An Address to Northern Baptists

*The one constraining power, the only adequate power, is the love of Christ. Here is our supreme task—just to follow him, just to be like him.*

By E. A. Hanley

WHAT shall it profit us if we gain a hundred million dollars and lose our souls? Surveys are necessary; programs are needful; promotion boards have their place; campaigns are in order, though when multiplied they become a weariness to the flesh. But what, if having all these, we lose our souls and incidently fail to get the hundred million dollars?

Let no man regard these words as a counsel of despair. That our efforts during the last four years have been a great and notable achievement is surely apparent to all. Indeed, it is hard to think what would have happened had it not been for the New World Movement. Nor have we begun to reach the limits of our devotion.

### We Do Not Live by Programs

Yet, with all that has been accomplished, we stand to lose, perhaps more than we stand to gain, in the larger service of Baptists to the world. Many indeed have been lifted into a new sense of privilege in the matter of giving. This is a very great gain. Yet there are those who have been pressed so hard that they are likely to turn away in disappointment, seeking spiritual comfort from some other source. We do not live by programs and at length people grow weary of them. Then there are many who for various reasons have not been with us in this great task. They have been left cold, untouched by our appeal. They are open, however, to the pull of worldliness on the one hand or the coming of religious vagaries on the other. All in all, therefore, we are facing the peril of a certain spiritual impoverishment — a peril which other great denominations as well as our own need to consider.

In particular, we are in danger of commercializing the work and worship of our churches. The voice of our leadership has lost something of its prophetic note. Our preaching, our journalism, and even our private devotions have had a string attached for the purpose of raising money. We have almost come to believe in the divinity of the dollar. We are obsessed with budgets and allotments, with deficits and delinquent pledges. It is not alone what we have done but also what we have failed to do. We have thought of money, sought money, prayed for money until we have almost left God and the soul out of account.

We have been provincial as a great Christian body, thinking much of our own affairs and forgetful of the greater interests of the kingdom, and just at the time when the New World for which so many have suffered is in the making. We have caught the spirit of selfish isolation which has possessed America. Our deliberations have resembled a committee of ways and means. We are like a church that uses up its strength in an effort to raise money through dinners, fairs and bazaars until the good women are almost nervous wrecks. We have made much of executive work, have called many men from the pastorate, and have put greater burdens on those who remain. Surely this is not the way of largest service to the kingdom of God.

We have been leaving vast issues out of account. All about us is a world of need and we have come to a state of mind that to some degree disqualifies us for serving it. We have not seen the peril of America with its wealth, its industrial conflict and its shameful retreat before the call of international responsibility. How dumb was our journalism in the midst of the nation-wide coal and railroad strikes. We have been playing over and over again one tune, entitled "A Hundred Million Dollars", and a situation that imperils everything, even the future of the church itself, has scarcely claimed our attention.

### The Nature of Our Meetings

We have hardly noted the gropings of men for light in this troubled hour, for a better understanding of the truth of God. When, in modern times, has there been so great confusion? When were men so caught by the dogmas of the past, so enmeshed by literalism in their interpretation of the Bible? Was there ever such need for earnest teaching of fundamentals that are really fundamental? Did ever people gather as ours have done, so wistful of heart—and what have we given them? Often our meetings have had the nature of a political convention rather than an assembly of Christians seeking to know and to do the will of God.

### Self-Criticism Needed

What now ought we to do?

First of all we stand in need of wholesome self-criticism. The fundamentalists, so-called, and the liberals, so-called, are ready to criticise each other. Some of us are prepared to deal with our teachers, and our teachers are prepared to make reply. Oh for self criticism! It is time for judgment to begin with each of us, with each group, and then extend to the ideals and ways of our denomination. We need nothing more than a teachable spirit and a new appraisement of ourselves in the light of the greater work of the kingdom. So may we recover perspective and find where we really are.

We need to review our whole business method of administration. Are we attempting to do more than we are prepared to undertake? Are we seeking to live within our income and to avoid debts and deficits? "Impossible" you say? I am not convinced on that point. We all know about war prices but have we been doing business on sound business principles? I give it as a guess, which is not altogether a conjecture, that in the past we have forfeited the support of large givers in many quarters because our ways of business administration did not meet with their approval. I have long been asking myself whether we have the right system of budgets, of reserves for emergency, of estimating our receipts; and whether we must not come to the policy of being sure of our income before we spend it. If in these matters we lack sound method and then have to extricate ourselves from a difficult situation by shouting "crisis" and "deficits" we shall find our people growing more and more unresponsive. And just this very thing is happening.

I believe I voice a moral right of every giver to the denomination

when I say that our leaders are under sacred obligation to shape our business policy so as to get us out of debt and keep us out of debt. I know there are emergency calls, imperative needs, situations that cannot wait, but if we do not follow sound business methods we shall come to sore distress from which special campaigns and frantic appeals cannot deliver. I am not suggesting misappropriation of funds—no one is thinking of that. I am saying that in our zeal for advance work and in the urgency of needs we may be swept along to undertake expenditures without first counting the cost and reckoning our income. It is true that war prices caught us but is it not true that they caught us with a business method that was taking too great risk? Somewhere beyond the stress and strain of the present hour I see the coming of a new business policy when we shall proceed with careful budgets, with due reserves for emergency, and with assured reckoning of income, and the name of that new era will be We-Pay-As-We-Go. If that day is to come our executives and directors must begin to work toward such a policy here and now. It will be hard to do this in missionary work. But in the end it will be harder not to do it.

### Our Greatest Asset

We ought never to forget that next to trust in God, our greatest asset is the confidence and devotion of our people. On the whole they have done wonderfully well and there is no end to their devotion if only we prove ourselves worthy of their trust and support. Here is a beautiful story. A great preacher came from Australia to our fair city opposite the Golden Gate. His church needs a new meeting house. He met the people in their homes and tried to prepare them for a great spiritual adventure. Then on Palm Sunday they brought their offerings. After the message, the people pressed forward and left their gifts on the communion table. Without solicitation they gave more than $100,000. Truly this way of giving sounds like a story from the Bible. It leads, it inspires, it commands, as drives and campaigns could never do, and it will grow.

I wonder whether we have been dealing wisely with our people in the method of our appeals. I am afraid that allotments, drives, canvasses, will prove of less and less avail, and gradually will harden the heart. There is a compulsion of the spirit which we have not quite known how to employ, and which is mighty above all things. It comes by way of reaching the heart and of dedicating the whole life. Such giving will sanctify and enrich, and its bounty will increase. Perhaps we shall need all the machinery we now have but we certainly need a new spirit and an appeal that will engage a new sense of responsibility.

Are we not called to a fresh inquiry into the mind of God? It is not the dogmas or the literalism of scripture, but the living work of God, which demands our thought. What is the will of God for this time, for America, for the church, and for us who have felt that we have a great witness to bear? Can we recover the spirit of prophecy, not of blind prediction as to the future but interpretation of the eternal word of God? The fundamentalists are right in placing Christ at the center. If only they had a different spirit and method! The liberals are right in standing for freedom of the faith. If only they had more boldness and would deal with the common people! We must all gather about Christ and are called to be teachable, one and all. There is but one vital question: Can we be taught? Can we learn? More light is to break, light that will come like the dawn, only we must give ourselves with entire devotion to know the mind of God else we shall be as those who having eyes did not perceive and having ears did not understand.

### A Prayer

*O GOD, who art the Father-God, who made the mother's heart and made it like thine own, take care of these men and women who suffer through their children's sin! O God, who dost love us all, keep our boys and girls from the sin and shame which bruise the souls of those who love them best!—Charles F. Aked.*

The whole world is in need of a fresh revelation. To receive this would be the highest service we could ever render. Search where we will, a new insight into the mind of God is the creative power of the kingdom. On every hand men are feeling today that some great new epoch is at hand. The time is ripe and anything may happen — another Reformation, another Wesleyan movement, another great revival, some new crusade. Who knows what may come? And are not Baptists with their adherence to the sacred scripture and their freedom of interpretation without the handicap of authoritative creeds, in a peculiar position to catch the new vision and pass it on to the world? Their varied constituency, even their diverse views, may qualify them for being an oracle of God to this age, if only they will seek and be teachable and learn together.

### Renewed Loyalty

We must summon ourselves to renewed loyalty to Christ. We need to hear and consider again: "If any man would come after me . . . " and "Except a man . . . he cannot be my disciple." We are only half Christian. We live in a society that has the outward graces of Christianity but inwardly much of the spirit of paganism. From money grubber to university professor we are following Christ afar off, if indeed we are following him at all. We need a new type of Christian, a new depth of experience, the kind which the Master required long ago. We must look unto him and be shamed out of our littleness, our uncharity, our selfishness, our worldliness. The one constraining power, the only adequate power, is the love of Christ. Here is our supreme task—just to follow him, just to be like him. To be a people filled with his spirit is the noblest service we can render to the world. And if we follow him, we shall be used of God and we shall have all the funds he can trust us with. But if we do not put him first nothing else can avail. Indeed our partial failure lies chiefly in our half-hearted discipleship. We must have again the tongues like as of fire and speak from a flaming heart.

And what about the New World Movement? Let us go on earnestly, patiently, without harassing our brethren and without losing heart, to achieve all that we can achieve, and may the Lord give us special wisdom to shape our course after April 30, 1924. But let us know, that we need new vision, new business method, new insight into the mind of God, new trust in dealing with our people, new loyalty to the Christ—and then indeed we shall be ready to have part in the divine movement of making a New World.

# Pentecost Outpentecosted

BY HORACE J. NICKELS

THE night had not yet passed. It was that darkest of all hours just before the dawn. We stepped out on the boulevard which runs the length of the Methodist mission compound. At the gateway with difficulty we roused the sleeping keeper who greeted us with his never-ceasing smile. The great doors opened as we passed out and then closed behind us. Stillness reigned over all save for the sound of an early-rising shopkeeper making preparations in his tiny store for perhaps the busiest of all days of the year in Peking—the day before Chinese New Year; or for the occasional pop of a firecracker set off by some celebrator of the holiday season.

The noise of an approaching car reached our ears. It rounded the corner of the wall and drew up beside us just on the dot of the appointed hour. Then as Doctor Davis, the North China field secretary of the Methodist mission, and I settled comfortably back in our seats the auto moved off through the hutungs and out on the avenues of the great city. We passed frowning watch-towers, through graceful Oriental arches silhouetted in soft relief by the night, and down broad highways lined with great legation buildings. The streets displayed few signs of life, but now and then we met a lonely ricsha coolie or a pedler who had spent the night manufacturing the paper lanterns which he now had for sale. We sped along past the Temple of Heaven, and when a few minutes later we drew up with an abrupt stop, we found ourselves just beneath the glowering walls of old Peking.

### A Sealed City

The gates were still bolted for the night. This ancient practice of sealing the entrances to the city so that no one may come in or go out during the hours of darkness is yet preserved. Doctor Davis and the driver alighted and stirred up the guards. It was quite impossible for them to open the gates before the customary hour. Doctor Davis explained that he was on an official errand for General Feng Yu Hsiang. This impressed the men but they were still loath to move. Then Doctor Davis asked to be allowed to telephone to the captain of the guard. This worked the trick. After a moment or two of hesitation on the part of the police to "save their faces" the first huge doors swung wide to permit our passage. As the second gate began to open a great commotion arose without. Through the aperture we could see in the dusk the forms of scores of pedlers who had been squatting expectantly about the gateway now trying to force an access to the city. We forced our way through their midst as we heard the rough commands of the guards and the clatter of the great bolts behind us.

It was a country road over which we now traveled, but the influence of General Feng could already be felt by the speed we were able to achieve on it. Road-mending is one of his soldiers many occupations. For some distance we passed multitudes of farmers and pedlers, not such early risers as their associates, hurrying toward the great walls we were fast leaving behind us.

Horace J. Nickels, with his father and mother, Mr. and Mrs. Frank C. Nickels, has been traveling during the past year with a view to studying Christian missions and Christian work throughout the world. He writes: "Several weeks ago I was one of a very few privileged to witness the most remarkable event in the history of missions in China—the baptism of 4,100 men of General Feng Yu Hsiang's army into the Christian church. I was the only one present outside of the pastors who administered the ordinance. The day was thrilling in every respect. I had the opportunity of coming in touch with the general himself and was his guest at luncheon. At the suggestion of several of the ministers who were there, I have written an article describing the day in full. This is the first and only full account of the day that has been offered to any paper."

When we had gone three miles we found ourselves approaching one of those few remaining royal archways which add charm to the city of Peking. As we passed under the arch we were accosted by several soldiers to receive our road tax and present us with the necessary pass. This road tax serves a double purpose. Not only does it help provide maintenance for the highway but it also affords a means of keeping a check on all automobiles leaving Peking. With the combined barricade of the city walls and this road guard, escape for robbers is made almost an impossibility.

After leaving the archway the first dim rays of light began to fringe the distant horizon. Dawn came slowly, bringing with it the promise of a grey, bleak day—not at all the kind we had anticipated. The landscape afforded us only an outlook on a bare, desolate countryside, particularly unattractive in this winter season and on this dark, cold day. A heavy grey dust, the kind for which Peking is famous, covered all objects in sight and blew in such clouds about us that we were most thankful for our closed car.

We were about six miles from the city walls when the tiny village of Nan Yuan came into sight. As we entered its narrow streets, a line of donkeys laden with marketable goods and driven along by their owner were the only inhabitants to greet us. We passed quickly through the town and emerged on a great open tract of land, acres in extent, of considerable width and stretching in length as far as the eye could see.

"This," said Doctor Davis, "is the general's drill ground." His words brought me suddenly to the realization that we must be already close to our destination—the military camp of China's famous soldier, General Feng Yu Hsiang, and his Christian army.

Nor did I have to wait long for confirmation. A large, low-walled compound, above whose parapets peeped the grey-tiled roofs of the army barracks, now confronted us—a section of the winter quarters of the troops. We did not, however, enter this compound but, passing its guarded entrance, above which were crossed the draped regimental colors and the rainbow flag of the Chinese republic, we took a sharp turn to the right and drew up in front of military headquarters. Built of grey brick and according to the requirements of the most humble Chinese architecture, it composed an entire compound in itself, the very inmost section of which, where the colors floated, was occupied by the dwelling apartments of the general and his official reception room. Surrounding this inner sanctuary was the customary court. This court was enclosed by a quadrangular building in which the aides de camp and the evangelists took up their abode. An outer court circled this, and the whole was compassed by a low wall.

### With the Workers

At the arched gateway five guards stood sentinel. Our car stopped and simultaneously another drew up behind us. It brought with it Doctor Felt and Doctor Lowry, one of God's saints now over eighty years of age. Both are numbered among the Methodist workers in Peking. They were on the same mission as we—to administer the ordinance of baptism to the hundreds of recent converts in the Christian army. The men who were to be received into the church had yielded their hearts to the Lord Jesus months ago, but in accordance with General Feng's regulations they had first been obliged to take a course of intensive Bible training and pass a rigid examination. Then for the last two weeks they had been attending a series of evangelistic services conducted by some of the Methodist pastors, which had been kindling the emotional fires and preparing their spiritual selves for the climax of their religious experience—this great day which was now at hand.

We alighted and greeted the ministers and while we were talking we heard from behind approaching footsteps. Turning about we met the welcoming smile of Rev. Hsu Kun Hsiang, head chaplin of the Christian army. He invited us into the evangelists' quarters. So with much clattering of weapons on the part of the guards and answering salutes from us, we passed through the archway, traversed the courtyard and entered two adjoining sleeping apartments of the outer quadrangular building. These were heated only by a tiny stove; no truly Chinese house is heated.

In the first room we found Doctor Hobart, another of the Peking missionaries completing his morning toilet. In the next room were gathered a half dozen or more Chinese evangelistic workers ready for the eventful day, at present enjoying a congenial chat. We joined the circle and waited till Doctor Hobart was ready to start. Then the party divided into two groups which set out at once for the two appointed places where services were to be conducted.

Our division consisted of Doctor Davis, Doctor Lowry and Doctor Felt. Our

destination proved to be another similar walled compound, separated from headquarters only by a few yards and consisting of a number of grey brick, grey-tiled barracks and several large sized areas of drill ground. Into one of these open spaces we drove and parked the cars. A body of troops from the Eighth Brigade already filled the square and many more were coming at double time—coming at double time to be baptized. The engine of our car had scarcely stopped when we were warmly greeted by a kindly appearing Chinese gentleman, garbed in a brown silk shaam, whose face spoke clearly the secret of his heart. This was no other than Rev. Liu Fang, formerly pastor of Asbury Methodist Church,now district superintendent of the Methodist mission, the man who baptized General Feng and who acts as his closest advisor on all religious matters.

We were just shaking hands with the pastor when we heard a slight commotion among the troops and perceived the handsome figure of Brigadier General Li Ming Chung of the Eighth Brigade approaching our party. The brigadier general, about six feet in height, was dressed in the regulation gray uniform. On his shoulders were gold braid epaulets adorned with the three stars denoting his rank, and his officer's cap displayed a broad band of gold braid. Across his chest, hung from his shoulder a wide yellow strap ornamented with a tassel at the end and provided with proper fastenings for his official sword, which at this time, however, was not at his side. General Li speaks not a word of English. All our party save myself spoke Chinese. But his firm handgrasp and genial smile extended just as cordial a welcome.

### A Look Around

The conversation continued in Chinese. Being unable to take any interest in it I began to look about me. The grounds were clean and well cared for. The nearby barracks, from what I could see of them, looked equally neat. A row of stalls, running along the north wall of the compound, sheltered a number of the officers' horses which looked well groomed and well-housed—a contrast to the average Chinese ponies. An interesting custom soon attracted my attention. Now and again a coolie squad about its work or a newly arrived body of troops marched past us. As soon as these came within the prescribed distance from the brigadier general, they swung at once into the famous goose step by way of salute. Except for the fact that this particular step has become odious to us through its connection with Prussian militarism, I was forced to admit to myself that it afforded an easy and effective means of salute.

After several minutes of conversation had taken place, Doctor Davis spoke to me. "We will move on now to the meeting." At once the brigadier general started off and we followed close behind. By now the designated troops were drawn up in the square facing a low rectangular building, similar in architecture to all its companions, and as we passed by them to enter the hall 800 men clicked to attention.

Within the building we were greeted by the salute of 200 soldiers (all that the small hall could accommodate) who rose from the floor, and a few from benches, on which they had been sitting. Our service began shortly after seven o'clock. The men were divided into two sections, seated in the wings of the building, while a low platform was raised in the center to command both ends. We took our seats beside this platform upon which the brigadier general mounted and gave a brief order. The body rose to its feet of one accord and there broke upon that still morning air the stirring measures of "Onward Christian Soldiers." Never before, and I am sure never again will those strains move me as they did sung by these actual soldiers of Christ. The music ceased, and while every head was bowed the inspiring voice of Doctor Lowry invoked the Heavenly Father's presence at all the services of the day. The brigadier general announced the passage of scripture which was to be the lesson of this service, and from every pocket appeared those two books which are most intimately associated with the lives of the Christian soldiers, the Bible and the hymnal.

General Li paused. Two men near the platform were having difficulty in locating the passage. The great man stepped down from his place and went to their assistance, then resumed his former position and in his clear ringing voice continued the reading. The words were from



GENERAL FENG YU HSIANG

the Gospel according to John. When the reading was finished, Doctor Felt gave a brief talk to the men emphasizing the importance of the step they were about to take. But with these men there was no danger of careless or hasty decision. General Feng, as I have said, is most stringent in this respect. So fearful is he lest one of his soldiers should be lacking in knowledge for efficient church membership, that after each man who desires to ally himself with the Christian church has taken the prescribed course of Bible study and has passed a thorough examination, the major having control over that particular candidate must give a signed guarantee which holds him sponsor for the applicant's fitness. These are the views of General Feng which he himself expressed in a recent address: "Don't be so anxious to increase the membership of your church. See that the people who enter the church know what they are doing and are worthy to enter the church. Recently in my army 1500 men applied to enter the church, and after they had been carefully examined by Doctor Gailey and some of the chaplains all but 400 were refused. We must see that the church is filled with people who love the Lord and know what they are doing."

I say, therefore, there was little need of emphasizing to these men the importance of the step they were about to take. However, General Feng takes every opportunity and means of keeping them reminded of their obligations. So when Doctor Felt had concluded his talk, Rev. Liu Fang began a series of questions prepared for such occasions. Simple they were but heartsearching. When he ceased, the baptisms began.

General Li held in his hands the official orders of General Feng, giving the names of those accepted for baptism. These he began to read. As each name was called, the man answered with military promptness, at the same time jumped to his feet and hurried to join the line of bowed heads which was thus forming down the center aisle past the platform. Forty men were all that could be placed comfortably in this line, so as soon as General Li had called forty names he stopped. Two bowls, the kind ordinarily found on a Chinese table, were produced and a can of water. The bowls were filled. Then General Li took one and a colonel of his the other. Doctor Lowry joined the brigadier general while Rev. Liu Fang joined the colonel and each pair went to the extremities of the line where they began in this rough but solemn way to baptize these souls "in the name of the Father, Son, and Holy Ghost." (We cannot help but feel that the scene would have been far more impressive and more truly scriptural had the men been literally baptized—"buried with Christ in baptism."—Editor). To each soldier's coat was attached a tag bearing his name and this facilitated the baptism greatly. When all of the group had received the benediction they returned quietly to their place with a mark of inexpressible joy written on their faces, while in soldierly tones a chorus of the brigade sang "Oh, happy day that fixed my choice on Thee, my Master and my Lord."

### By Forties

Another forty men formed in line, another forty bowed heads received the ordinance by which they proclaimed to the world Christ as their Saviour and Lord, another forty gladdened hearts turned away as the strains of the familiar tune swelled through the hall. And so it went until the 200 were baptized. But things were moving too slowly for Doctor Davis. During all this time he had been conducting a preparatory service with the rest of the brigade which stood outside the building. All those men were ready and waiting to receive baptism. So at his suggestion, General Li marched the troops to a nearby barrack whose veranda served as a platform, and there the ceremony continued. Doctor Lowry, Doctor Davis, Doctor Felt and Mr. Fang were now baptizing as rapidly as the solemnity and reverence of the occasion would permit. The brigadier general and members of his staff carried the bowls while the four ministers went down rank after rank. When about half the men had been baptized, General Li marched them off to still another barrack where he and Doctor Lowry addressed them.

The service ended about 10:30 and we all went over to the officers' mess, where we sat around for a chat—though conversation was in Chinese. The room was a long narrow one with Y. M. C. A. posters tacked all over the walls, telling about "keeping the wolf from the

door" and admonishing the reader to remember that "you can't satisfy an automobile appetite on a ricsha salary."

By and by the men decided it was time to return to headquarters, which we did. We sat in the rooms mentioned previously as occupied by the evangelists and awaited the hour for General Feng to receive us. Once we attempted to gain admittance but found that the general, sick and worn out by a midnight trip to the capital, was still abed. We returned to our conversation which lasted until 11:30 when, at length, the general summoned us.

A sentinel conducted us through the inner courtyard to the doorway of the private apartments. There we were met by several orderlies, who ushered us into a fair sized reception, half dining hall. The room was furnished in very plain style, befitting an army headquarters.

### "The Christian General"

We were scarcely seated when there was a rustling from the adjoining apartment, the draperies of the private doorway parted, and into the room stepped Feng Yu Hsiang, today known to all the world by his honoring title "the Christian general." I at once found myself faced with the realization that General Feng was not the sort of man I had pictured in my fancy. I had expected to meet a type more like Brigadier General Li, an official of striking appearance, a man particular about his dress, a host possessed with easy manner. I found myself face to face with a figure not at all prepossessing in appearance, an officer dressed no better nor with more care than his privates, a man rather awkward in motion and seemingly lacking in natural grace. But I also found myself confronting a tall, heavy set man of distinctly military bearing, on whose face a mark of strong character was written, a genial personage who seemed as if he would be the best sort of a friend if one would but give him a chance, and yet a soldier who feared neither man nor devil. And these are just the characteristics which have made General Feng great. He is a plain man, a soldier who has come up from the ranks by his own labor, possessed with little scholastic ability but with a big strong heart, a strong will and a deep love of God in his soul. What more can be laid to the credit of any man except to recount actual instances where these virtues have born fruit, and in the case of General Feng they are far too numerous to mention. General Feng is the Cromwell of his age, but his heart is more like that of the great Lincoln. Even today he holds in his hands the balance of China's political power. Once given free rein he could, no doubt, place this great republic in its rightful position among the nations of the world, and if we may judge from present day conditions he alone of all her leaders is capable of such a task.

We had now been chatting for several minutes when tiffin was announced. The general conducted us to the table and seated us. He speaks only a few words of English so I could not enjoy the conversation all through the lunch hour as I should have liked. Nor could I get acquainted with the general through words, though it was a privilege to sit by and look on. The only time he addressed me was just as we were sitting down. He asked Rev. Hsu to inquire if I could eat with chopsticks. I do make a bold attempt. The lunch, however, with all its varied Chinese dishes, many of them very watery in consistency, taxed my skill to the utmost. But then following the Chinese mode of eating with a great deal of noise thrown in as a mark of courtesy, I managed to get through the meal very comfortably.

Luncheon over, it was time to be starting for our next meeting. So after saying our thank-yous to the general, who bowed us politely well out of the door, we took the cars back to the same compound where our morning service had been conducted.

Seven hundred men of the Twenty-fifth Brigade were assembled on one of the drill grounds. They were drawn up around three sides of an imaginary square, while on the fourth side a row of chairs and a table was arranged for the evangelistic party. In the center of the square was a bench to serve as a platform. When we had taken our appointed positions, Brigadier General



NEWLY BAPTIZED LISTENING TO GENERAL LI

Sung in his genial way announced a hymn, and presently this body of Christ's followers, now about to publicly declare allegiance to him, were swelling that familiar song of loyalty which none of us has ever sung more feelingly—"Take the name of Jesus with you."

The service in all respects was similar to that of the morning. There was the prayer, the talk, the questions, the baptism. Doctor Lowry this time gave the talk, for the Chinese greatly revere a man of his age and respect his opinion. He told these candidates of the church about all the temptations that would come to them through the years, and at the close of his speech he asked them whether, when the time comes for them to leave the army and return to their own homes away from the Christian environment, they would be loyal followers and earnest workers for the Master or whether they would forget their love for Jesus. How strong and determined was their shout of answer: "Never!"

Again, as in the morning, the men formed in line in reply to the official roll call, again the ceremony was performed.

When the service was over I was introduced to Mr. Pettis, the head of the Peking Union Language School, who had been present at the meeting. He was anxious to have an interview with General Feng so we took him over to the headquarters and Rev. Liu tried to arrange it for him. But the general was not there and though we waited a long while he did not return. It drew near the appointed hour when we should have our last opportunity of witnessing such a tremendous spectacle as we had been privileged to see already twice today, and so Doctor Davis and I set out on foot for the Twenty-fifth Brigade compound. We had not gone far, however, when we were overtaken by Doctor Felt in his car, so we jumped in and he ran us over to the officers' mess.

Now in front of the mess hall is the largest of all the drill grounds in the Twenty-fifth Brigade compound, a great open area surrounded by barracks, and already it was well filled with the troops which were rapidly pouring in to receive the ordinance of baptism. Two brigadier generals, General Sung and General Liu, were commanding the maneouvers. As each body of soldiers arrived, the men were checked off on the roll and moved into their proper positions. But since there were in all some 1400 present it took quite a time to get them in order. Meanwhile, we were served with tea in the officers' mess, where we sat and conversed, from time to time stepping without the curtained doorway to watch the movements of the men. At length, all was in readiness, we took our places in the center of that great body of soldiers and the service began.

### 4,100 Souls Added

What a fitting climax it was to this wonderful day. How fervently we joined in that beautiful expression of the heart: "Nearer My God to Thee"; how splendidly Doctor Davis prayed, how earnestly the Rev. Chen Heng Te of the Methodist Seminary talked, how attentively the men listened, and how stirring were their replies to the Bible questions he put to them. With one accord, like the inspiring shout of victory at a great athletic contest, came their answering vows of loyalty to Jesus Christ. Then quietly, reverently the baptisms took place. And while they were still going on General Sung stepped out into the quadrangle and in his warm but dignified tone suggested that his men spend their moments of waiting in communion with their Lord. Who could not sense the spirit of that hour? Who could forget that scene—1400 bowed heads, 1400 lives gladly offered up in devoted service to their Master! And so as we watched this last group receive the beautiful ordinance, "how our hearts burned within us," for we realized that when we totalled the baptisms of that day in the camp of the Christian army we could say in the words of the scripture: "And the same day there were added unto them about 4,100 souls."

The day of days is over. The troops are leaving the field. Soft twilight is falling over all. We hear the clear, far-away call of bugle. Far down the road we see the line of march as one regiment returns to its distant barracks. While we look we see the men swing behind the hills and vanish from our sight, and as they go a faint echo is wafted back to us on the evening breeze:

"Onward Christian Soldiers, marching as to war,
With the cross of Jesus going on before."

Lord, we thank thee that miracles are not vaporous dreams of the long ago. We are grateful to thee for those which we are permitted to witness. We thank thee, our Heavenly Father, for the influence of such a man as General Feng Yu Hsiang, and we rejoice with great joy for this day that has outpentecosted Pentecost.

# The New Testament on Social Service

By Thurman F. Sowers

MUCH has been written and still more has been preached concerning the social teachings of Jesus, but the field, covered by the theme of this paper, thus far, has been scarcely more than opened. Obviously a paper of this scope cannot hope to make a very definite contribution to the subject in hand, but we will have accomplished something of real value if we succeed in pointing out the direction along which our study must proceed.

First of all, let us determine upon some working definitions; then let us indicate the plan we shall follow in our investigation. By "social service," we understand, is meant a form of service which tends directly to elevate and to improve society through the bettering of the conditions and of the customs under which mankind lives. By the "New Testament," we have in mind these faithful records of the teachings and actions of Jesus together with the account of the first Christian leaders in their endeavor to put these teachings into working shape. For the purpose of this study, we shall endeavor to free ourselves from traditional or doctrinal bias of any sort and to search the documents before us for the facts in the case.

### The Teachings of the Master

May we look first at the teachings and doings of the Master as recorded in the synoptics; then, as recorded in the fourth Gospel: finally, may we study the various conceptions of these teachings as we find them advocated by the several schools of thought represented by the early Christian leaders.

1. When we go to the first three Gospels with an open mind, we are struck with the fact that Jesus opens his public ministry with the proclamation of a program of social service. "The kingdom of God (of heaven) is at hand," is his challenging message of reform. (of Mark 1: 15.) It is true that the Messianic hope of the Jews had developed into a more or less spiritualized conception of redemption, but it was not at all difficult to awaken a sympathetic response to the suggestion that the kingdom might, after all, be tangible and real. Especially after the revival under the leadership of John the Baptist had actually taken hold of the people, Jesus found no difficulty in talking the kingdom. Towards the latter part of his ministry we find the conflict not so much between the spiritual and the literal conceptions of the kingdom, but rather between the political and national as against the social and the universal. "It is not," says Jesus, "here or there: it is within you." (cf. Luke 17: 20 and 21.) Passing over all exegetical problems involved here, we are still certain that Jesus had reference to a reformed social order here on this earth through the working out of his principles of the inner life. So far as we can discover, Jesus never abandoned the hope of the universal kingdom of God through the triumph of his principles of living. (See Gould—"The Biblical Theology of the New Testament," pp. 11, 12.)

Jesus' apparent estimation of the worth of John the Baptist as it bears upon his mission is not less direct in support of this thesis than in his kingdom program. Now, John the Baptist was not a theologian. His stirring challenge caught the ear of society, and society had no confusion in thought as to what John the Baptist considered fundamental. "Bring forth, therefore, fruits worthy of repentance," (Luke 3: 8a,) and, in the same sentence, he charges them to abandon doctrinal and theological conceptions of "salvation" and "redemption," in favor of correct social life. Note carefully his response to the various social groups who question him as to their conduct. Now, this is the same man whom Jesus terms "The greatest born of woman." (Matt. 11: 11.)

We shall probably come closer to Jesus' own conception of his real mission in life if we allow him to speak for himself. To his own townsfolk, Jesus stated plainly, definitely and with emphasis upon the divinity of his authority that his was a social service mission. Note the terms used: "Open the eyes of the blind;" "bind up the broken hearted;" "heal the sick;" "heal them that are bruised;" "set at liberty them that are bound," and the like. (Luke 4: 16ff.) It would appear from this that Jesus has subjected himself to the just charge of forwarding a social gospel. (See George Jackson—"The Teachings of Jesus," Ch. 6. pp. 83ff.)

As though we could not be trusted to catch his meaning from a single statement of his life task, Jesus paused, in the midst of his work, to lay down the underlying principles of his kingdom enterprise. A glance at the Sermon on the Mount as a whole shows Jesus bringing his social gospel directly into comparison with the doctrinal and ceremonial "gospel" of the Jewish people. Note that after every one of his wonderful "But I say unto you," he lays down some definite course of action or conduct with reference to society or to one's fellows. Doctor H. C. King—(Ethics of Jesus, Ch. 8, pp. 232ff)—points out that of the four great motives noted in the Sermon on the Mount by far the two most powerful are the motive of the divine fatherhood and the motive of human brotherhood. While we may find the underlying principles here to be somewhat theological yet their working out is extremely social in effect. (cf. Vedder—"The Fundamentals of Christianity;" Ch. 3 pp. 54ff. See also Mathews—"The Church and the Changing Order," Ch. 4, pp. 91ff, especially p. 98.)

Had we only the parables of Jesus, we could easily prove our thesis. Though a very small number of the parables deal, apparently, with the more or less philosophical phase of religion, every single one has its social implications. "The Good Samaritan," the three so called "Parables of Grace," "The Rich Man and Lazarus," "The Sower," "The Talents," "The Sheep and the Goats," and a large majority of the rest are based directly upon a life or principle of social service. Were we to divorce ourselves from the impedimentum of the middle ages we would never suspect from them any other teachings. (cf. Bruce—"The Parbolic Teachings of Jesus," Book 2, pp. 229ff; Goebel—"The Parables of Jesus," p. 127-140, et al.)

### Jesus the Doer

But if all these proofs were not conclusive we could turn to what is probably the earliest complete record—the Gospel according to Mark. Matthew's problem was to convince the Jews that the practical, helpful, social worker of Nazareth was the promised Revealer of God: Luke's problem was to convince the hard-hearted world that there really was a man who was "moved with compassion:" Mark had no problem. He sees a man who was "mightily" in earnest in the endeavor to help his fellows and he enters enthusiastically into the task of showing how he did it. There is much need just here for a careful study of "Jesus the Doer," as well as of "Jesus, the Teacher." A thorough, unprejudiced reading of the Gospel according to Mark drives one to the conclusion that Jesus' supreme task was to show his followers how to use the "keys of heaven" in unlocking its treasure houses and in bringing down its good to suffering humanity. Mark is the first Christian text book on social service. Refresh your minds a bit on Jesus' call of his first disciples; recall his instructions to the man who wished, after a wonderful healing, to follow him as a devoted monk; watch him rise "a great while before day," ostensibly to go to morning prayers, but really and actually to find a lonely, hopeless leper, to throw his arms about him, to suffer with him for a moment, then, to return him whole to society. A score or more of such incidents might be cited, but—read the Gospel through for yourself.

2. Turning now to the Gospel according to John, we find a somewhat different situation. Jesus has become "A teacher sent from God;" his kingdom has become "eternal life." Still, the ideas are not mutually exclusive. (See Stevens—"Theology of the New Testament," pp 224ff.) Even here, it would

## Mother's Day

LET every day be Mother's Day
Make roses grow along her way
And beauty everywhere.
O, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care.
Come, grown-up children, and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave,
For you her youth was spent.
There was no weight of hurt or care
Too heavy for her strength to bear.
She followed where you went,
Her courage and her love sublime
You could depend on all the time.

—Edgar Guest.

seem that one of the greatest struggles through which he passed was that caused by the desire of the people to see in him a religionist and his own desire to be received as a social worker. See the Jews ready to stone him because of his teachings, then listen to Jesus' effort to bring forward the other phase of his life; "Many good works have I showed you from the Father; for which of those works do ye stone me?" (John 10:31, 32.)

Two facts ought to be noted in reference to the Gospel according to John: (1) it was not written as a record but as an interpretation to meet the growing demands of the mystical philosophers of the latter half of the first century of the Christian era. (See Kerr—Introduction to New Testament Study," pp. 65ff; Gould—"The Biblical Theology of the New Testament," pp 182ff.) (2) John wrote his story long after the other three had been written; long after the letters of Paul, too, had been written. More than likely, John had read several of Paul's letters. However that may be, it is evident that John has been under powerful mystical influences. But with all this, the social service inspiration is not wanting here. See, for instances, Jesus' treatment of the Sabbath; see him washing the feet of his disciples and note the comment which followed; go through chapter fifteen and his last prayer—chapter seventeen.

3. Coming next to the early interpreters of the life and teachings of Jesus, we find, at the outset, two schools of thought struggling for supremacy. (1) On the one hand, there are the "Peterites," healing the sick, directing a temporary communist movement, crossing the barriers of race and creed, in short, carrying forward the kingdom idea of Jesus with "compassion" as their dominating principle. (2) On the other hand, there are "the men from James," who find themselves committed to an eternal struggle for "the faith once for all delivered unto the saints." It would be highly profitable to follow this line of study further, but the limits of this paper forbid that here. We can only indicate general tendencies. Note that the first ten chapters in the Acts of the Apostles give us the unmixed impression that Jesus gave to us a social program. (See especially Ch. 6.) The remainder of the book is not so definite for the struggle between theories largely dominate the church life.

### "In a Strait"

Paul's letters show us that here, as in other situations, he "is in a strait betwixt two." His letter to the Romans is made up of two distinct sections—the doctrinal and the so-called practical, which really means the social service. Note carefully the last five chapters. Both letters to the Corinthian church reveal the same situation though the divisions are not so clearly marked. In a somewhat less degree, this is true of all Paul's letters.

In the main, James has followed the Petrine school. His letter is admittedly committed to the social service program. One needs only to refer to his definition of "pure religion," (1: 27) and to his bitter denunciation of class feeling and race prejudice, scattered throughout the entire letter.

John's letters carry out the main idea of the Gospel bearing his name. His emphasis, however, on "brotherhood," "love," "fellowship" and the like show clearly that he is not unmindful of the logical outcome of the teachings of his Master.

Time and space forbid a fuller outline here. May we gather up the threads thus far spun that we may weave them into something like a web of life? (1) Jesus seems to have announced himself to the public by entering upon a program of social service and kingdom building. (2) This is evidenced by the fact that he endorses in unqualified terms the message of John the Baptist which is wholly on social service. (3) Jesus' own conception of his mission was that of social service. (4) The major motives in the Sermon on the Mount commit Jesus to a social service program entirely. (5) Jesus' parables almost unanimously, bear a social service implication and a large number of them carry no other message. (6) The earliest records of Jesus reveal him to us not as a Teacher, but as a DOER. (7) The first interpreters of Jesus gave his message the social service direction. (8) The later interpreters of Jesus' message found themselves face to face with two schools of thought, one emphasizing the social phase, the other the ceremonial or doctrinal phase; but in every case, a large place is given to the emphasis on the so-called social gospel.

Columbus, Ohio.

# Work, People, Things and Souls

By Zo D. Browne

ACCORDING to the latest reports, there are 900 Americans and Englishmen, 450 Anglo-Indians and 87,000 Indians in Jamshedpur and its suburbs. Every engineer I have met says, "Jamshedpur is and will continue to be the largest steel center in India." And it continues to grow. A new tin-plate mill, owned by the Burma Oil Company and larger than the one at Gary, Ind., said to be the largest in the world, was opened on Dec. 18, 1922. No one can foretell what the future of this great industrial center will be and no one ought to waste his time trying to do so. There is too much to be done in the present.

If need spells opportunity and obligation, there is plenty of both. When the ceaseless hum of the mill says, "Work, work, work!" for twenty-four hours a day, seven days a week, 365 days a year, the voice of the prophet must cry out, "People, people, people!" When men go and come at all hours of the day and night at the call of the whistle, there must be a finger to point them to the skies lest their hearts be hardened by the materials in which they work. Who will do it if the servants of the Carpenter of Nazareth fail to do so?

Along with this inexorable demand for work, there is almost a defiant demand for things. For all their hard work the men here—native and foreign—get more money, receive more rapid promotion, wear better clothes, eat better food and live in better houses than they do anywhere else in India. Yet nowhere will you find greater dissatisfaction and greed. The men want more money and more privileges. They went out on strike Sept. 18 and returned to work Oct. 22, having gained nothing but trouble and suffering. One of the leaders in the strike was a man who had started in on Rs. 35 and had risen to a salary of Rs. 300 a month. The shareholders want larger dividends. Most of the foreigners will frankly say that they are here to make all the money they can as quickly as they can. India has done nothing for them. It will not be their home. Why should they do anything for India except that for which they are paid? In this subtle, determined struggle for things, things, things, the church of the living God must cry out, "Souls, souls, souls!" and never be silent.

We must introduce the foreigners to the work of the kingdom of God, help them to meet the average Indian Christian and open up to them the needs of our Christian community. This will take patience. Just because the task is hard and results are slow, shall we say that there is no task, that obligation does not exist? Denial of our obligation will never remove the need. We must minister to our Christians—the Telugus from South India, the Oriyas from Cuttack and Balasore, the Americans and the English from our homelands. We must go forward and conquer the enemy that is poisoning the air.

The Telugus and Oriyas are now united in a spirit of Christian brotherhood. In addition to the union service held on Sunday at our house, another service is held every Sunday morning at Golmuri, the tin-plate company's headquarters about four miles from North Town. Of those attending from 60 to 80 per cent are not Christians. Besides these two services, prayer meetings are conducted during the week in various localities like Tatanagar, L. Town, G. town and Calcutta Monifieth.

The bricks for the church building have been hauled on the site. Mr. Eller, our mission builder, is drawing plans for the building. The idea of uniting the two congregations in one building has commended itself to the public and to men of judgment. The town administrator says that uniting our Telugus, Oriyas and Bengalis in one service is another fine achievement. Last night the building fund committee of the Indian church met. They decided to ask each earning member to give one month's salary for this new building and to pay it within a year, if possible. Then came a sight that moved me to tears. This group of men, some getting $12, some $15, some $20 and one $80 a month started a subscription paper and pledged themselves to give one month's salary each. From that meeting they are going out to every Indian Christian in Jamshedpur and ask each one to give one month's salary. Our missionaries out here subscribed $2000 to the New World Movement and designated this gift to the Jamshedpur Indian church building. They are keeping their pledges.

Beginning June 18 an English service has been held at the house every Sunday evening. The spirit is good and new families are coming every month. In October a subscription book was started and the first month fifteen families gave Rs. 202. New families are coming every month. We hope that the English speaking people will one day support the missionary.

# Lafayette Avenue Church, Buffalo, New York

By Emery B. Jackson

FOR a live and progressive church body, we commend to our readers the Lafayette Avenue Baptist Church of Buffalo. In a city containing more Baptist churches than those of any other Protestant denomination we find also Baptist new church building activities well to the fore. Noble men started Christian work in that city probably as early as 1801, the first sermon being preached by a Baptist missionary. On down through the years Baptist activities have never lagged. The fathers in the Buffalo Baptist Union who, with inspiration and vision, purchased years ago the site on which is now being built a carefully planned and thoroughly equipped modern Baptist church, must rejoice that the challenge they then laid down has been so eagerly taken up by their worthy successors of today.

Let us visit this church now under the leadership of the Rev. J. Scott Ebersole and examine the new building nearing completion under the wise direction of its building committee headed by Mr. F. M. Sullivan. We learn that after thoroughly canvassing the subject they called in the denominational department of architecture to study with them their problem and, after an entirely satisfactory modern plan arrangement was evolved, the active architectural handling of the building was placed in the hands of the competent local architect, Mr. Frank A. Spangenberg.

On a corner plot, 130x150 feet, stands this church and church school building, costing $155,000, without furnishings and organ—a structure in colonial style built of a mixture of buff and gray brick, trimmed with Indiana lime stone with a variegated slate roof in purple and green. Stately Corinthian columns mark the entrance to the auditorium. An imposing tower proclaims at once that we have here an edifice erected to the glory of God and dedicated to his service. Through a pleasing arcade, which unites church and church school, we catch a glimpse of an inviting grass court.

Entering the building we find a sanctuary pure in its very atmosphere, dignified, yet friendly in its feeling. We feel the significance of the place and the appropriateness of its every arrangement for preaching and teaching, for music, and for the observance of the ordinances of the church. We learn that sittings are provided for a maximum of 700. Spaces does not permit of a more detailed description but the plan will make clear the many provisions for the convenience and comfort of both those who minister and those who are ministered unto.



J. SCOTT EBERSOLE, PASTOR

Passing from the church through the arcade, we enter the church school unit. This portion follows the approved arrangement for a departmentalized school, providing for seven departments, to meet simultaneously, giving to each department a graded equipment, a graded worship period as well as graded instruction.



LAFAYETTE AVENUE CHURCH BUILDING

The first floor contains a ladies' parlor and class room, nursery and cradle-roll room and six rooms for the beginners' and primary departments, and the pastor's study. The second floor contains assembly and class rooms for the junior, intermediate and senior departments, fourteen rooms in all on this floor. There are twenty-seven rooms in the church school unit. On the ground floor, one finds a large men's class and club room, a boys' club room with lockers and showers, a club room for girls with lockers and showers, while at a lower level is the boiler room. On the three floors are eight fireplaces. A kitchenette is provided on each floor.

The recreation hall, under the auditorium, will serve as gymnasium; also for entertainments, community meetings and as a dining room. Ample kitchen and serving facilities are provided.

Doctor Burroughs has well said that "every church is inevitably moulded in its program of activities by the facilities provided in its building." What then may we not expect of this church upon its occupancy of so complete and attractive a structure.

## American International Training School

By Charles L. White

EVERY man is a new Ulysses and is a part of all that he has met. The foreigners who come here from many lands are a part of us, and we unconsciously become a part of them. These same people return to their homes in other nations with ideas enlarged, plans matured and powers strengthened. It is for Christian America to determine largely what they shall take back to Europe, Asia, Africa and South America and to the islands in the sea. Shall they return theistic or atheistic, Christian or pagan? In their contact with the representatives of Christ and with Christian organizations in America, has their social vision become impaired or improved? Do they measure America by gold or goodness, by silver or sincerity? Let American Christians answer.

God has been sending these peoples here for a hundred years as he has never sent them to another country in all the history of the nations. He saw the world conflict that was coming, and he was preparing for it long before we recognized the significance of the presence of these men and women and their children, who now number more than thirty-two million of the one hundred million in our land. He sent them here that they might learn the truth concerning this life and the life to come. Now is the day of testing. What have we given them? What in right measure should we give to them? Can we answer? In America for a generation we have been unconsciously making leaders who on returning to their own countries will either deform or transform, disfigure or transfigure their social, political and religious institutions. The process has not stopped. It has only just begun. We have opportunity to redeem the time.

Meanwhile we must remember that these millions are making their contribution to the social habits and ideals of our country. Not all of these influences are harmless, although many are of real worth. Each of them is continually exerting its power toward changing the character of our entire national life.

Mr. Roosevelt once asserted that all the money that had been expended in America for negro Christian education would have been well spent if the only fruitage had been a Booker T. Washington. Great Britain for a generation has justified its vast expenditures for human betterment by the hope that in the years of crisis the hundred millionth man would be discovered to save the empire. If America can furnish Christian leaders who will save Russia or other lands from chaos and confusion, we shall begin to see what God has been doing in our wonderful country.

## Provisional Program, N. B. C., May 23-29

The program in full appeared in THE BAPTIST of April 28. The following changes and additions should be noted:

**Wednesday, May 23**

Evening—
8:00—Address, "The New Crusade," Prof. S. W. Cummins, Calif.

**Thursday—May 24.**

Morning—
9:45—11:45—Home Mission Societies, Judge F. W. Freeman, president of the American Baptist Home Mission Society, presiding.
Presentation of Report of the American Baptist Home Mission Society, Dr. Charles L. White, executive secretary.
Presentation of Report of the Womans American Baptist Home Mission Society, Mrs. Katherine S. Westfall, executive secretary.
Interpretation of Annual Reports: American Baptist Home Mission Society, Rev. Frank A. Smith, N. J., Chr. Com. on Education.
Womans American Baptist Home Mission Society, Mrs. Orrin R. Judd, N. Y., vice-chairman of the Board of Managers.
Addresses:
"A New Frontier," Dr. F. B. Palmer, Colorado.
"Serving the Rural Community," Rev. Edward Derbyshire, Ohio.
Presentation of Susie Walking Bear, Montana.
"Training Leadership for a Race," Pres. D. B. Weeks, Bacone College, Oklahoma.

Afternoon—
2:15 to 4:30—Home Mission Societies. Mrs. George B. Coleman, president Womans Home Mission Society, presiding.
"Where Races Mingle,"—Mission work among foreign-speaking peoples.
Czechoslovak—Rev. Jos. Novotny.
Italian—Carmela Rienzi.
"Adventures in Friendliness"—Mildred Kaminskie.
Russian—Prof. I. V. Neprash, International Seminary, New Jersey.
"Interpreting the Gospel through Loving Service"—Dr. Eleanor A. Campbell, New York; Blanche Parks, R. I.; Rev. John M. Hestness, Indiana.
Latin-American Neighbors—"Christian Education in Salvador, Central America"—Miss Louise B. Carter.
"Showers of Blessing in Cuba"—Rev. Frederick J. Peters.
7:45 to 9:30—Dr. Charles L. White, executive secretary American Baptist Home Mission Society, presiding.
Additional Address—"Progress and Needs of the American Indian," Honorable Charles H. Burke, U. S. Commissioner of Indian Affairs.

**Saturday, May 26.**

Afternoon—
2:00—Singing and Prayer
2:15—Missionary Pageant—"The Vision Splendid"
3:30—Annual Meeting of the Board of Education
Address: Pres. W. G. Spencer, Michigan
3:30—Sectional Conferences:
Religious Education
Missionary Education
W. W. G. Conference for young women.
C. W. C. Conference
Stewardship
City Missions
Social Service

Evening—
7:30—Laymen and Brotherhood Program.
Women's Program
Association of Presidents of Baptist Schools and Colleges
Address: Pres. Frederick E. Taylor, Indiana

**Sunday, May 27.**

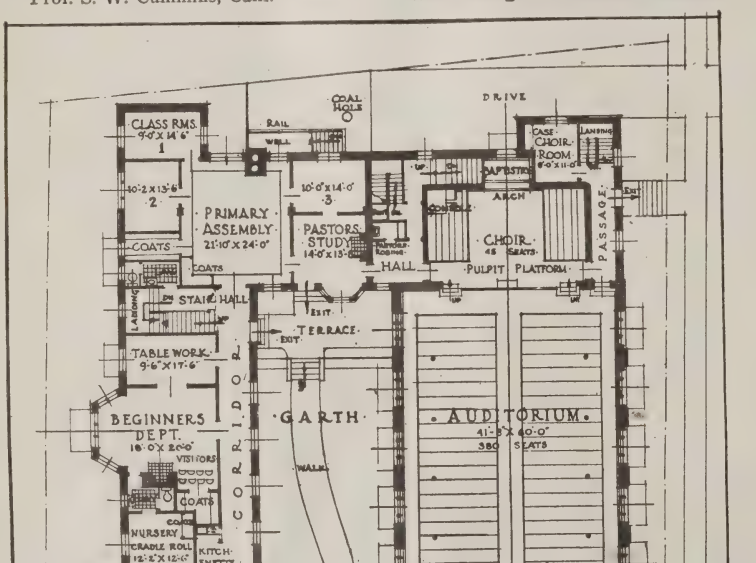
Morning—
10:00—Praise and Prayer Service, led by Rev. Joseph C. Hazen, New Jersey

Afternoon—
3:00—Praise Service
3:30—Address, "Youth's Obligation" Rev. F. C. Stifler, Illinois
Address, "Youth's Response" Rev. C. Wallace Petty, Pennsylvania

**Monday, May 28.**

Afternoon—
3:10—In the place of address by W. A. Hill,
Address: "The Church School of Missions and the City Church"
Address: "The Church School of Missions and the Rural Community," Rev. T. Clifton Harris, Pennsylvania.
4:30—Address, "The New Gage of Spiritual Growth," Rev. D. B. MacQueen, New York

Evening—
Address: "The Education of the Ministry," President Cutten, New York. instead of address on "The Minister's Task"




(Continued on page 480)

# The Open Forum

### AN OFFICIAL IDENTIFIES HIMSELF

Will you permit me though the columns of the Open Forum to assume responsibility for the authorship of the letter from "An Official of One of Our Societies" published in your issue of April 28. I have never before had the privilege of breaking into this particular department of THE BAPTIST and having done so thus involuntarily, I am anxious that no one else should be charged with responsibility for any indiscretion of mine.

May I say frankly that in my opinion your editorial comment indicates that you did not quite understand my letter. Probably it was my fault for not phrasing it more clearly. In any case you will, I am sure, let me make my position plain. I have always had a vast respect for the dignity and authority of "ye editor" ever since the days when I used to aspire somewhat hopelessly to appear in print. Moreover, I am heartily in accord with your feeling that the freedom of the press is a sacred principle which should be jealously guarded both in state and church.

Far be it from me therefore to suggest the establishment of a censorship, even in the mildest form, either over the editorial pen or over contributed articles. What I desired to suggest was merely a piece of team work between the editor and the group of those who best know foreign missionary interests. In the present case this cooperation would have worked in the interests of accuracy and Christian comity, both of them highly desirable qualities in any publication—especially a Christian journal, and qualities which usually characterize the pages of THE BAPTIST.

My letter called attention to two items, the first having to do with a question of fact as stated in the editorial, that is to say, whether there were newly erected buildings on the foreign fields unused for lack of funds to operate them; the second, a question of Christian comity having to do with our relationships to the Methodists in Burma raised by certain phrases in a contributed article.

Had we seen the editorial before printing we could have helped you to strengthen it by making it entirely accurate. The contributed article must have been written some months before its publication. In the interim the issue discussed in it was being decisively dealt with, a fact which the author at his remote distance may not have known. We could have called the author's attention to this fact and in all probability he would have wished to modify his phraseology. Even the use of the cable would have been justifiable to avoid appearing to do an injustice to a sister denomination. At the same time he would have retained full liberty to publish the article in its original form if after due consideration of all the facts in the case he felt disposed to do so.

May I be forgiven another word? I am sorry you should have insisted upon printing my letter even though I telegraphed you respectfully requesting you to permit me to withdraw it upon realizing that others might share your misinterpretation.

P. H. J. LERRIGO.

### "A PLEA FOR FAIR PLAY"

In THE BAPTIST of March 31, V. W. Dyer, under the above caption, places before the religious world, and especially the Baptist world, the case of the American Methodists breaking into Burma. He calls attention to the fact that several years ago the great missionary societies of the northern United States agreed to certain principles of mission comity and divided up the various mission fields among themselves in order to avoid friction and overlapping, and that under this arrangement Burma was assigned to the Baptists, since that field was being largely covered by the Baptists of the North. On the same principle northern India around Lucknow was assigned to the American Methodists. Attention is called to the fact that the Methodists through an understanding with the Baptists about thirty years ago came into Burma to do work among the Anglo-Indians and Europeans only, giving assurance that they would not attempt any work among the natives. Now it is asserted the Methodists are pushing work among the native Burmans in many sections in Burma. In view of this situation Mr. Dyer raises the question if there is a comity agreement, and if Burma is a Baptist field.

Certainly there is a comity agreement, which Mr. Dyer declares in the earlier part of his article, and Burma was assigned to the Baptists; the question is raised as to the wisdom of such an agreement to begin with, so far as the Baptists are concerned. We claim to hold the full gospel message, and why should we agree with religious bodies who do not hold to the truth thus fully, and thereby voluntarily remain out of fields permanently where only a partial message is given to the people?

When Jesus gave the great commission he surely meant that all the peoples of the earth should have a chance as speedily as possible to hear the full truth as presented by the prophets and more fully by himself. If Baptists are right in their claim of absolute loyalty to Jesus as Lord and Master, how can they barter away the responsibility and the opportunity to give the truth to the whole world as soon as they can furnish the workers and finance the work? In the meanwhile Christian courtesy and brotherly cooperation is all that can be expected of us, and to push this courtesy and cooperation to the extent of hard-and-fast agreements to remain off certain fields and districts is to run counter to the will of the Lord and to give him the deepest grief.

Certainly it would seem that the great Methodist denomination would keep honor with other bodies when it had voluntarily gone into the arrangement; but it is giving the Baptists at home and abroad to understand by its aggressive action and plan that it does not propose to abide by these agreements. It is currently reported that a Methodist bishop in the great West advises his pastors to push into all fields of opportunity, and never to stop unless called down, meaning, of course, to establish themselves everywhere and then plead prior occupation and successfully established interests, and thus hold the ground occupied. This seems to be the Methodist predetermined plan for the world, and why should the Baptists be guilty of entering into such entangling alliances? It is bad policy under any condition with any religious body or bodies holding to less than the truth, or to erroneous conceptions of truth, for Baptists to undercut their responsibility to their Lord by agreement with others not to do his complete will, and especially so with a body like the great Methodist denomination, which does not keep and does not propose to keep any comity agreement.

While it would seem that the Methodists and others would stay off a field like Burma, where the Baptists have been for more than a century, and have done a work that is outstanding from almost every standpoint of success in the missionary enterprise, yet why should Mr. Dyer, or any other Baptist, whine or protest because the Methodists are taking up work there? It should be recognized that the truth must win out in an open world. This is true as against the open and avowed enemies of truth, and is just as true as against those who only hold to the truth partially.

The coming of the Methodists into Burma may be a bit embarrassing to the Baptist missionaries and workers there, but let them redouble their efforts and become more efficient than ever before, and they will more and more hold the field as against all comers who present a partial or corrupted gospel.

Why should not the Baptists of the North be done with this matter of comity that means division of territory both at home and abroad? They get nowhere by it. They embarrass themselves and

(*Continued on page* 477)



# Religious Education



## What the Church Vacation School Will Do

The church vacation school will give twice as much time in one summer for religious education as the Sunday school can give in one year. On account of the length of the daily session and the five succeeding sessions each week, vastly greater progress can be made by the pupils, and impressions are so much deeper that they become lasting.

Because of the shortness of time each Sunday, the teaching of the Sunday-school lesson is in danger of becoming superficial and of being quickly forgotten. By means of drills, this partially remembered work of the Sunday school may be clarified and made permanent by the vacation school.

Hymns and scripture, under the present system, are not being memorized. The vacation school makes of these clear and definite possessions.

The vacation school is so attractive that it effects the following results: Secures the faithful attendance of Sunday-school pupils, causes them to love the work and urge its continuation in afternoons and during the entire summer. It brings into its sessions large numbers of children who are untouched by the Sunday school.

The vacation school will give the pastors a new vision of possibilities with children, a new hold on them, a new entrance to homes and a new joy in service.

The vacation school is one of the finest fields for training of workers which the church has yet discovered.

**Promotion and Organization**

1. In promoting a vacation school for the first time the following steps may be taken:

(1) Form a nucleus of interested persons, the pastor being one, if at all possible.

(2) Secure free literature from your director of religious education.

(3) Let the members of the nucleus thoroughly prepare themselves in order to present the vacation school before every organization within the church.

(4) Get the pastor to give two proper meetings and one sermon to consideration of the church vacation school and its possibilities. One-half of the first prayer meeting should be given to a presentation of the devotional period of a vacation school, using the audience and not children as the school. The second half of the meeting may well be used for a discussion of the program and the possibilities. The second prayer meeting may be given to prayer for evangelistic results among the children and for teachers who will volunteer to do the work. The sermon may well take up the theme of more adequate religious education of the right kind for our children.

(5) Get definitely fixed in the minds of all that this is a task in evangelism and not primarily a plan for entertaining and employing children.

(6) Get the church to adopt officially the vacation school as a line of its work and to commission either the Sunday school or a special committee to proceed to its establishment.

2. The organization of a vacation school begins as soon as a church (or Sunday school) authorizes a special group to proceed. (Where the church as such will not take an interest, a Sunday school or other group may carry out the plan, but best results require the interest and cooperation of church and pastor.)

(1) The first step of the duly authorized group will be to appoint the following committees: a, Publicity; b, Housing and Equipment; c, Finance and Teachers; d, Lesson Courses; e, Administration.

(2) If the church has a committee on religious education, it should be given full consideration. In the entire field of the vacation school adjust the work to this committee as local conditions make wise.—Thomas S. Young and Elizabeth M. Finn in "Church School Objectives," Judson Press.

## Inspiration

By Clarence S. Burns.

INTO whose eyes did I first look
And find there the love that lives?
From out whose lips did I first hear
The lullaby that slumber gives?
Whose touch of tenderness remains
In memory as none other?
'Tis the eyes and lips and fingers dear
Of my beloved mother.

And in these days of busy deeds
When stress and strain assail me,
With tasks too big for my frail self,
What memories then avail me?
'Tis those of love in service given
Outweighing every other,
Found in the sacrifice for me
By my beloved mother.

And so I'll tackle all my tasks
Determined not to slight them.
Counting no sacrifice too great,
If I may but complete them.
Since such devotion freely given
Not for self, but for another,
Has been my lot through all life's days,
Given me by my mother.

## International Sunday School Lesson for May 27

ISAIAH, THE STATESMAN-PROPHET

**Lesson: 2 Kings 18:13-20:19. Isa. 1; 6:1-13. Golden Text: Isa. 6:8.**

**Introductory**

The death of King Uzziah seemed to bode ill for Israel. He had reigned for fifty-two years, and during that time had exercised astute statesmanship, had built up the fortifications of the city, had promoted husbandry and agriculture among the people. Isaiah, a man of good birth, had been an intimate of the palace. He knew the worth of the king and he was fearful as to who should take his place.

**The Lesson**

When Isaiah says, "In the year that King Uzziah died," he is not thinking of the year 740 B. C., but of the time when for a moment the world seemed to stand still because of the loss of this great leader. He was desolated by a sense of personal loss, as well as by fear for his people. He was in an expectant mood, and an ideal one for a vision. He saw the Lord upon his throne, and the seraphim (literally in the Hebrew: *the burning ones*) crying one to another, "Holy, holy, holy, is Jehovah of hosts; the earth is full of his glory." At the cry the building shook and was filled with smoke. There came upon Isaiah a sense of his own uncleanness and unworthiness among an unclean people. This was the result of his close contemplation of the King, Jehovah. As though in answer to his sense of sin, there came one of the seraphim and touched his lips with a burning coal which he had taken from the altar with a tongs, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. Then came the voice of the Lord. "Whom shall I send?" and Isaiah's instant response, "Here am I; send me."

**Leading Thoughts**

1. Had Isaiah not already sensed the need of Israel the call might not have touched him so personally. 2. It is only the thinker—one who is burdened with desire for the good of his people—who is blessed with a vision. 3. Greatness usually shines through the garment of true humility. 4. The call to service comes to the listening ear.

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Texas B. Y. P. U. Encampment will be held at Palacios-by-the-sea, July 3-12. Dallas young people expect to enroll more than 2,000 during study-course week.

Ontario and Quebec Provincial B. Y. P. U. Convention will be held at Brantford, Ont., with such speakers as Doctors McCrimmon, Gilmour, and Orchard. A number of conferences will be conducted on educational work, Bible reading, juniors, and evangelism.



# Young People's Work



## Topic for May 27

MISSIONARY MEETING: THE HOPE OF INDIA: EDUCATION FOR HER GIRLS.
Proverbs 3:13-18.

### Literature

The following materials may be secured from the General Board of Promotion, 276 Fifth Ave., New York; 143 N. Wabash Ave., Chicago; 313 W. Third St., Los Angeles, Cal.: Growing Girls of Balasore, 5 cents; Kemendine Girls' High School, 5 cents; Nowgong Girls School, 5 cents; Satribari School, 5 cents; Surgana, 2 cents; Story of Shanta, 2 cents; Y. Nandama, 2 cents; Ma Saw Sa, 2 cents; India in Picture and Story (six pictures with accompanying description), 60 cents; The Union Missionary Medical School at Vellore, free; Woman's Christian College, free.

### Special Discount on Books

The following books may now be secured from the General Board at the reduced prices as listed below: "Lighted to Lighten," cloth 35 cents, paper 25 cents, "Building With India" and "India on the March," each 35 cents, cloth; paper, 25 cents.

### Where the School-Bell Never Rings

In three out of four of Indian's more than half million villages the school-bell never rings. For such villagers life is made up of the daily drudgery and the routine happenings of family and village life. Superstition, not enlightenment, interprets events and guides in emergencies. No doors open into pleasant fields of intellectual enjoyment or spiritual satisfaction. Fear, not hope, dominates life.

In the school-less village, illiteracy is the common lot of the Brahman girl who lives on the exclusive streets of the village, as well as of the outcaste girl in the hovel outside the village pale. Miss Van Doren tells the life-story of the average girl for whom no school-bell rings. At six household duties begin.

"Meenachi is twelve, and the freedom of the long street is hers no more. . . Now follows the swift sequel of marriage. . . . Meenachi is carried away by the splendor of new clothes and jewels and processions. Is she not the envy of all her former playmates? Only now and then comes a strange feeling of loneliness when she thinks of leaving the dear family roof, the narrow street with its tamarind trees. The mother-in-law's house is a hundred miles away and the mother-in-law's face is strange."—"Lighted to Lighten," pp. 22-24.



B. C. CLAUSEN, NEW YORK, BOSTON CONVENTION SPEAKER

## Another Hundred

**The campaign committee of the Baptist Young People's Union of America, which is raising a fund for extension work in Europe, is ready to acknowledge the receipt from various sources of another hundred dollars. Our young people throughout the country are waking up to the fact that our organization has an unusual opportunity for service in planning to meet the call of young people's groups of Europe for help in organizing their work. The Secretary of the B. Y. P. U. of A., Dr. White, will attend the Stockholm Conference, meet with many of the leaders of Europe there, and afterwards visit some of the countries which have written requesting help from our organization. He will then be able to advise with them and, upon his return, will know just what our organization can do to help our brethren across the sea. Meanwhile, the work of the fund must go on, and we want every young people's group to send in a donation equal to at least ten cents per member. The following organizations and individuals have responded since the last acknowledgment:**

| | |
|---|---|
| B. Y. P. U., Assumption, Ill. | $2.60 |
| B. Y. P. U., Cornell, Ill. | 2.40 |
| B. Y. P. U., Normal, Ill. | 3.80 |
| John R. Glading, Detroit, Mich. | 25.00 |
| B. Y. P. U., Jacksonville, Ill. | 4.00 |
| B. Y. P. U., Momence, Ill. | 3.00 |
| B. Y. P. U., Garrett, Ind. | 2.00 |
| Orlo O. Montague, Chicago, Ill. | 25.00 |
| B. Y. P. U., Judson Church, Oak Park, Ill. | 2.00 |
| B. Y. P. U., Edinburg, Ill. | 1.00 |
| B. Y. P. U., Hutsonville, Ill. | 1.00 |
| B. Y. P. U., Clinton, Ill. | 5.00 |
| B. Y. P. U., Shelbyville, Ill. | 2.00 |
| B. Y. P. U., Greenville, Ill. | 2.00 |
| B. Y. P. U., Macomb, Ill. | 3.00 |
| City Union, Chicago, Ill. | 17.13 |
| Total | $100.93 |

Make remittances to Rev. Herbert Hines, Kankakee, Ill.

### A Little Taste of Learning

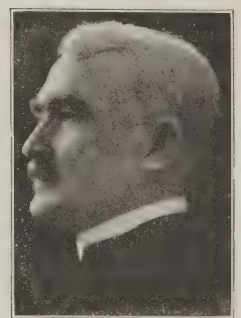
Arul is more fortunate than Meenachi. Her father has recently become a Christian, and along with other ideas newly born in his mind is this, that Christian education is the way up and out of poverty and depression. So Arul is one of three girls who sit with twenty-five boys upon the earthen floor of the village school. There is little light and air, no desks or benches. A small wooden blackboard, the teacher's rickety table and chair, are all that the room can boast in the way of furniture. The teacher's professional equipment is equally meager. Yet in that little room lies the possibility of transforming even the life of the whole village.

Poor as it is, the village school is the only alma mater of many Indian girls who are counted among the one out of every hundred women whom the census classes as literates. For her a little learning is not a dangerous thing, but a flickering candle in a dark place.

In all the larger cities and some more advanced towns in India there are government schools for girls, where Hindus as well as Christian girls are found. Here also are usually found mission schools and perhaps private schools, but the village schools are almost entirely the product of Christian enterprise. Already the proportion of literacy among Christian women is far higher than among the women of Hindu and Mohammedan communities.—Adapted from *Service.*

### Important Notice

The offices of B. Y. P. U. of America have been moved from 125 to 143 North Wabash avenue, Chicago, Ill., phone Dearborn 9372.



J. A. FRANCIS, CALIFORNIA, BOSTON CONVENTION SPEAKER



# The Chimney Corner



## Mother-of-Pearl

### (A Mother's Day Story)

By MARGARET T. APPLEGARTH

(*All rights reserved*)

NOW there came a day in the Land of Nod when the king got simply tired to death of all these beauty contests when he had to be forever judging thin girls and fat girls and in-between girls, awarding prizes and making speeches and kissing the winners on the cheek.

"I simply won't do it again!" quoth he in that really awful voice which only kings knew how to assume back in the good old days when there were a dozen more kings than there are nowadays.

When a king goes on strike about such a serious matter as kissing pretty girls it is indeed a serious matter to the entire realm, and the Lord High Chancellor had to be fetched. You would have trembled in your boots just to look at him, so stiff and purple in the face with importance, and purple in his robe, too. Of course the king didn't have to tremble over anybody, really; but nevertheless, when he saw the Lord High Chancellor coming up the front walk to the palace he felt terribly uncomfortable and nervous.

"I wont' give in, I won't! I won't! I won't!" said he to himself just to give his courage an extra screw. "What's the good of being king if I can't kiss whom I please?"

This was all very well. But the moment the great doors swung open to admit the Lord High Chancellor, the king felt himself beginning to grow weak in the knees. That was mostly on account of the Lord High Chancellor's nose. It was purpler than usual. Purple noses always seem so dangerous to live with! The king stared fixedly out of the window in order not to see it.

"Nice day," said he. And that was foolish of him, for anybody ought to know that chancellors don't care a cent about rain or shine, weather being about the only thing in the Land of Nod that they let somebody else attend to.

"Sire," began the dreaded voice.

"Now look here," interrupted the king with admirable firmness, "I won't kiss another of your pretty gals. I won't! I won't! I won't!"

The Lord High Chancellor looked pained. Exceedingly pained. His pretty gals, indeed! Nary a kiss had *he* ever gotten from all these many contests. It seemed such an easy pastime. . . . By his mere silence he was making the poor king more and more fidgety and uncomfortable.

"I w-won't!" he stuttered, for all the world like a naughty boy.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

The chancellor folded his hands over his broad stomach and looked resigned.

"Who will you kiss, then?" he asked, "for we've simply got to have contests, but you can settle on what kind they shall be and let me know at your convenience, sire."

Now this was fun. It made the king feel important. Decisions never were left to him lately and he had been feeling peeved about it. "It shall be a mother's contest," he announced instantly, quite as if he had known all along what he would say. But he hadn't, of course. It had popped into his mind quickly and from his mind had hopped to his lips.

"Excellent!" boomed the L. H. C. in his most agreeable manner. "Now name the terms of the contest."

The king was radiant. "It's a kind heart beats behind that purple nose,' said he to himself. (Which shows you how really flabbergasted he was at this sudden authority, for noses and heart are not in adjoining vicinities, as the king would readily have admitted in calmer moments.) But at present there were all those terms of the contest to be named, so he hemmed and hawed through firstlies, secondlies and thirdlies and "whereases" and "therefore, my beloved subjects," for the sheer perversity of seeing the poor Lord High Chancellor puff breathlessly as he jotted down the memoranda in his notebook. But the long and short of it was that every child in the realm, under ten years of age, could "submit" his or her mother in this new contest, provided sufficient reasons could be advanced why this particular mother was the best in the world.

"Good! Good! Fine!" panted the exhausted L. H. C., dotting his t's and crossing his i's in his haste. "I will now get this featured as a special in all the newspapers, sire, and I expect it won't be long before you will have the palace swarming with mothers."

"That will be—nice," said the king softly. He perfectly loved mothers! He hadn't had nearly enough of his own mother, because even when she grew to be quite old she had to sit on her throne all day long to be dictated to by the purple nose of the Lord High Chancellor. She had known that nose through so many years of rosiness, redness, henna shades, then purples that she, too, took to gazing wistfully out of the palace windows. And although she was so old she felt like a dear little girl in school listening for the noon whistle. But when the signal came it was not the one her son had hoped for; for the tired old soul grew too tired and too old, and not all the doctors in the realm could cure her. So that now the lonely king had inherited both the throne and the purple nose; and he longed with unspeakable yearning for his mother.

"Perhaps some of the mothers submitted will look like my own mother," he said; and although it was such a wet April that he could only ride out in his royal coach twice in all those ten days until the contest was due, he really never noticed the weather, for he was too busy moving comfortable chairs into the rooms where the mothers were to wait.

The Lord High Chancellor poohpoohed this exercise: "It is all perfect nonsense," said he coldly. But the king looked him straight in the eye and said: "The chairs are my own chairs, sir."

Stupendous, wasn't it? The purple nose grew mauve, then orchid. "Quite so!" said the L. H. C. gently, for of course there was a limit to the lengths one should go in bossing kings. But nobody could understand about this chair business—they all had to have cushioned seats, and some of them actually had tidies.

"Tidies have been out of style for years and years," remonstrated the court architect, who was very up-and-coming with his Van Dyke beard and a monocle.

The king smiled wistfully: "When I was a little boy there was a chair. My mother used to sit on it. It had a tidy. But then my mother had to go to sit on the throne. There was no tidy on the throne, and she missed it. So even if they are now out of style maybe there will be a mother submitted in my contest who has always been hungry for a tidy. Hunger matters more than style."

The court architect suddenly began to like the king very much indeed. "He's just a wistful, warm-hearted, lonely old boy," said he to his wife that night, when he had removed his monocle and was feeling very cosy by the hearth.

"Why, he's a perfect lamb!" smiled she. (You may be interested to know that she had been the winner of last year's beauty contest and she knew the exact spot on her left cheek where the king had planted his royal kiss. It could never be to her a cheek like her right cheek. She was only wishing that the baby were old enough to be submitting his mother—who knew . . . ?)

Well, the great day came, and with it the mothers, led up to the palace by their proudly possessive children.

The king had one bitter half hour when he saw how young these mothers looked. "Some one has played a trick

on me," he cried; "this is only another of those awful pretty-girl businesses."

But before long he could see how much the children resembled the "pretty girls," and it was evident that here were genuine mothers; the error was his own to have stipulated that only children under ten could submit mothers. Naturally these would be young women.

He began to wonder whether the tidies had not been a mistake. They were! One mother removed hers before sitting down. Others smiled in a superior way at the old-fogyness which still prevailed in these supposedly elegant court circles. But *the* tidy catastrophe occurred when one mother quite unconsciously caught the buttons on the back of her dress into the open-work of her tidy so that when she came up to be judged, she certainly looked most peculiar behind. It upset her son terribly. Being a boy, he had no least idea what was wrong, of course. "She looks too jumbled," he groaned to himself, and knew that she was not going to get the prize. Neither did she. But the tidy-on-the-buttons was not the deciding factor, it was the frown-on-the-forehead of a certain boy's face.

"The child whose mother wins must look supremely radiant with admiration," the king had ruled, for that was how he had looked at his own mother as she sat on the throne all those years holding her own against even purple noses.

Well, it was an exhausting day. Mothers to right of him, mothers to left of him—tall, thin, fat, fair, forty, jolly, cross, prim, fixed-for-company, bored, interested. . . .

"She's the beautifullest mother in the world because she's got gold hair. It curls in little rings. You can run your fingers in those rings."

"Mine's the beautifullest because she makes such gummy cookies. U'm'm! She cuts 'em out in the shape of little animules. She puts in raisins for eyes. She's an awful nice mudder."

"Mine *plays* with me. You just ought to see her play. She can beat me at most anything even dang'rous things, you know!"

Oh, yes, any number of those mothers were "hot" as far as winning the prize went, all on account of the proud glint in the eyes of the adoring child who clung to their hands.

The king had become so interested that he had forgotten his earlier disappointment at the lack of more matronly old dears. To tell the truth, he was in exactly the same petrified state of fear that always had attacked him during the pretty girl contests. For here he had merit as well as looks to consider. Should he, therefore, kiss the nice lady with gold curls, or that lanky, freckled creature who played games? (The king knew that she was a born tree-climber; she had that look in her eye.)

But he need not have worried, for the whole matter was solved for him by Pearl. She was, actually, the meekest little girl you ever saw. She wasn't pretty. She wasn't even any too clean. Two buttons in the back or her frock were altogether gone, a third was dangling experimentally, undecided whether to be or not to be. Her pigtails zigzagged down her back in a higgelty-piggelty fashion—you could tell by looking at her that she belonged to the genus We-Dress-Ourselves-By-Ourselves. Nobody seemed to have spent much time over Pearl.

And yet, the least of those in the palace, Pearl suddenly leaped into terrible prominence by slapping the face of the son of the Lord High Chancellor. Did you ever hear of anything so abominably rude in your life? Actually slapped it until the poor little fellow's nose bled, making it appear altogether too much like the parental nose.

People were simply scandalized, especially as the news soon leaked out that Pearl had been doing quite a little private fighting on the side, behind portieres and such, ever since she had reached the palace. Several other bleeding noses and bruised cheeks testified to the strength in the fists of that meek, unbuttoned little girl who seemed to be unaccompanied by a mother. Matters were beginning to look dark for Pearl when the king noticed the commotion and left his throne to saunter nearer. Everybody told him at once about this outrageous female nose-smasher. "She doesn't seem to now the rules," they complained, "for she hasn't brought her mother." The king looked at the little girl carefully.

Pearl looked at the king carefully, too. It was a thrilling experience for him, for there was fire in Pearl's eye, and the wild idea came into his mind that the little girl was prepared to fight *him*. Body guards and secret police and armies and generals meant nothing to Pearl. The king was thrilled.

"Well! Well!" he burbled, soothingly, adding, "Where's your mother?"

"She's home in bed," said Pearl.

"Oh! Dear me!" said the king, sympathetically. And Pearl fell in love with him at once.

"She couldn't come, but I brought her photograph," she said.

"An excellent idea," nodded the king, holding out his hand to take what she was evidently holding out her hand to give him, when a tell-tale titter was heard behind her. Quick as a flash she spun on her heel. Quick as a flash certain noses were discreetly hidden behind voluminous skirts. With great dignity Pearl then turned and placed something in the king's hand.

"But this is just—a—s-shell!" he stammered, staring at the rough brown exterior.

"But it is a photograph of my mother," Pearl insisted, until she heard more titters and swirled around on her little heel.

The king began to feel happier and happier. "Never mind these little boors and bores, tell me about your mother," he said, rubbing his fingers gently over the horny shell.

Pearl looked at him with her little face glowing. "My mother is very beautiful," she said. "If she had not loved me so dearly she would be very pretty to look at. But she did love me, and when I was a baby she saw me catch fire from a lamp and rushed to save me. She did save me, but oh! that lamp burned *her*. It burned her face and her hands and her arms. It crippled her so that she has been in bed ever since. She cannot use her hands. She cannot use her feet. Her face is all scarred. She looks—she looks like that shell on the outside. But just you turn it over, Mister King."

The king turned the shell over—ah, what exquisite opalescent pearliness, blues and pinks and lavenders and tender greens.

"That," said Pearl, "is my mother. She is so kind. She is so patient. She is so gentle. She tells me such lovely stories. We play together. We play that she is beautiful and can run with me over the daisy meadows. We play that we are rich and have a fine coach so that she can ride every day to fetch me home from school. Oh, we play and we play; we play while she lies flat on her back in bed. There is nobody like my mother!"

"That is true!" said the king softly, looking at the beautiful shell. "She has won the prize, so now I am going straight home with you to kiss your mother. And tomorrow—where is the Lord High Chancellor?"

"Here, sire!"

"Tomorrow morning please buy me the most comfortable automobile in the Land of Nod. One that you can lie down in and yet see out of. One with the springiest springs and the best shock absorbers. And above all, it must be an automobile that knows how to run gently through daisy meadows and knows how to stop at school house doors. Kindly charge it to my personal account."

"Yes, sire, and to whom is it to be delivered?"

"Deliver it to the most appreciated lady in all the Land of Nod, deliver it to—Mother-Of-Pearl."

And then, hand in hand, the man and the little girl went to tell that most beautiful lady the result of her years of patient loveliness.

## Young People's Notes

Shreveport, La., First Church B. Y. P. U. is reported as having the distinction of being the first B. Y. P. U. to broadcast its programs.

"The Baptist Standard," Texas, reports that 450,000 of our young people attended college in 1921-22. Our exchange states that "there are 22,000,000 students in the elementary schools in the United States."

Wisconsin Summer Assembly will be held Aug. 7-19 at Green Lake. Director Boyd has secured an able faculty of instructors. The goal is at least 50 per cent of the Baptist churches in Wisconsin represented in the assembly.

Pennsylvania, Ridge View Park Assembly will be held July 9-16. Dr. J. S. Broker will serve as dean.



# Our Own Folks



## Indiana Letter

By C. M. Dinsmore

The first two weeks of April the men's department of our state board put on ten conferences for men in ten different sections of Indiana. The response to the invitations was very gratifying. One-third of the Baptist churches of the state were represented in these conferences. Doctor Wilcox of New York City was with us for one week and Doctor Eubank of Missouri was with us for the second week. These outside men with Mr. C. S. Dearborn and C. M. Dinsmore made up the team of speakers. A number of our laymen have expressed their intention of giving more of their time in the future to definite Christian work.

### New Church Buildings.

There is a real building boom on in Indiana this year. The Bloomfield Church will dedicate a beautiful building in July. The Anderson Church expects to have its $75,000 auditorium completed in July. The First Church of Franklin pledged $42,715, April 29, for a Sunday-school plant. Newcastle building is under way and before fall will have a fine gymnasium and school plant ready for use. Greencastle has its money raised for a larger plant to be built this summer. In Indianapolis, the Temple building will be ready soon; The Emerson Avenue Church expects to have a $100,000 school plant and auditorium before the year ends and the Calvary Church recently pledged $35,000 for a new plant. A number of other buildings are being talked about but these are sure now. It has been a great thing to have our own consulting architect to help us in these enterprises. Mr. C. E. Bacon certainly knows how a modern Baptist church should be built.

### New Program.

By the action of the last state convention we must take a referendum of all our churches this summer with respect to their missionary budget for the year following the New World Movement. The first steps toward this will be taken at the June meeting of the board of promotion of each association in the state.

### Other Items.

Rev. S. G. Huntington who for several years has been the district superintendent of the northern section of Indiana was recently made the extension secretary for the state. Most of his time this spring has been spent in leading our churches in their campaign for new buildings. The First Church as Hammond has added an associate pastor to its working force. Rev. B. F. Martin, pastor of the Immanuel church in Fort Wayne, recently passed away. We are very sorry to lose Brother Martin. His church expected to begin a new building this summer. Rev. H. B. Ferrell, of Evansville has been called to Frankfort. Rev. C. J. Bunnell has resigned at Burnettsville and is open for another field. Rev. Robert Sage of Acton has accepted the call to Rushville. The reports from the churches with respect to Sunday-school attendance and the prayer meetings are most encouraging.

## New Pastor of Second Church, Chicago

Rev. Ralph A. Jensen, who begins his duties as the pastor of the Second Church of Chicago the first of June to succeed Dr. J. J. Ross, was born in Chicago in the latter eighties. His father, Rev. Julius A. Jensen, was pastor of the First Danish Baptist Church of that city. Later he returned for a second pastorate to the same church so that much of Mr. Jensen's early training was in the public schools of Chicago. He then attended Central College, Pella, Iowa, for three years; the University of Chicago one year; and studied law at the Chicago School of Law for one year. This work was supplemented by correspondence and normal work. Feeling called of God to preach the gospel, he entered the Southern Baptist Theological Seminary at Louisville, Ky., where he studied for a time. After preaching a few years, he returned and was graduated from that institution in 1917.

Mr. Jensen's first pastorate was Osecola, Neb., and his second and present pastorate, from which he is coming to Chicago, is at Mankato, Minn. During the great war, he was in the Y. M. C. A. service, stationed at Camp Cody, Deming, New Mexico, as building secretary and religious work director. Mr. Jensen's family consists of his wife and two daughters. In his pastorates, he has been active, popular, and useful in civic and welfare movements, but he is always best known as a strong, evangelical preacher and as a faithful and helpful minister of Jesus Christ.

The Second Church is one of the historic Baptist churches of Chicago and of this part of the country. While a large number of its members live a considerable distance from the church, the building at Jackson and Lincoln is located in the center of a great community which affords endless opportunities for aggressive service. It is also within a few blocks of the great hospitals and the medical, dental and nurses colleges and training schools. It has been said that this is the greatest center in the world for students of the above types. Between ten and fifteen millions of dollars have been appropriated for increased facilities which will also greatly increase the number of students who will room in this section of the city. Mr. Jensen already has been used in a large way in dealing with students and in getting hold of young people and it is the desire, hope and expectation that under his leadership God will bless the Second Church in measuring up to its magnificent and unique opportunities. With the splendid record of the past, a large number of its members believe its greatest history is still in the future.



RALPH A. JENSEN

## Baptist Work Among Mexicans in Colorado

By Eugene Parsons

The reorganization of work among the Mexican Baptists in Colorado makes timely a survey of evangelistic progress among the Spanish-speaking people of the Centennial State. Rev. Felix Escalante, who has been in charge of the work among the Mexicans in Denver the last two years, goes to Pueblo. Rev. Antonio Jimenez, who has been a successful worker among the Mexicans in Pueblo, leaves for Los Angeles. Rev. Juan M. Rodriguez, pastor of the Mexican Baptist Church in La Junta, is assigned to the Denver field, where he will be associated with Miss Mina S. Everett in the work of Americanizing natives of Mexico who have come here.

Many years ago attempts were made by Protestant preachers to evangelize Mexicans in Colorado Territory, and in later years something was accomplished in this direction. Here is a chapter of Colorado history yet to be written. It is a long story, full of human interest, and it has its international bearings. Christian missionaries, laboring among the foreign-born people who have crossed the border from the south, promote friendly relations between the two countries. The effort to improve Mexican immigrants intellectually and spiritually is certainly worth while. Frontiersmen from the states used to speak slightingly of Mexicans, calling them "greasers." There were some Americans, however, who appreciated the worth in men from across the border. Some venturesome freighters who trekked over the old Santa Fe trail to the republic on the other side of the Rio Grande found here and there a man of lofty idealism among the caballeros of Old Mexico. There is good material in the Mexicans among us. The writer can only glance at a large subject.

Back in the '60's the noted Methodist itinerant, John L. Dyer, while on his wanderings through southern Colorado, preached to Mexicans, who heard the gospel gladly. The transition days of the '70's brought a Presbyterian clergyman who burned with zeal for the conversion of the Spanish-speaking people in the San Luis Valley and the Huerfano Valley. He did missionary work among them, speaking Spanish to the throngs who gathered to listen. His enthusiasm was infectious. Other brethren of the Presbyterian synod of Colorado became interested. As a result of their earnest endeavors a dozen churches and missions were organized (in 1882 and later), which today have a combined membership of over 1,000 Mexican Presbyterians, all in southern Colorado. There is one Methodist Mexican church in Colorado; it was organized in West Denver, 1922, with over 80 members.

In the '90's a Baptist minister of Trinidad became impressed with the need of missionary work among the Spanish-speaking people in that city and elsewhere in southern Colorado. Other brethren joined him in the agitation, which resulted in the appointment of an evangelist to labor among the Mexicans in the San Luis Valley. In 1903 Rev. John G. Jeantet was assigned to this field. He had headquarters in Alamosa, where he preached twice a Sunday. From time to time he traveled through the valley, which then had a Spanish-speaking population of 10,000. He organized Sunday schools and opened a school in Ortiz, with study classes for children and adults wishing to learn English. This man had been one of the Penitentes of New Mexico. He was converted and baptized; he came to Colorado and longed to tell the Mexicans the truth as it is in Jesus. His daughter assisted him in street meetings, playing a little organ. By singing and speaking he gained the attention of passersby. Some six or seven years Mr. Jeantet labored and left his impress for good. Mexicans in Colorado flit about a good deal; some who heard him preach the gospel departed to become miners, or railroad workers or beet workers. They were benefited, however, by his message.

In time meeting-houses were erected in Alamosa and Ortiz for the use of the congregations of Mexican Baptists. For some years Rev. S. Valdez had charge of the mission and school in Ortiz. He did an important work. In 1912 he was succeeded by Rev. Arturo Anderson, who remained only a year or so. Money was lacking, and the Mexican missionary preachers had to give up their evangelistic efforts. This was unfortunate, because a promising beginning had been made. For five or six years the Baptists neglected this field, and the Presbyterians took over the struggling interests abandoned by the Baptists in Alamosa and Ortiz.

Baptist work among the Spanish-speaking people in Denver was begun in the summer of 1919 under the auspices of the Denver Union in cooperation with the Woman's Home Mission Society and the Publication Society. Miss Clara J. Flint (who had done missionary work in Colorado for many years) and Miss Mina S. Everett, formerly a missionary in South America and Mexico, started a Bible vacation school. Next they opened a Sunday school, which grew slowly at first. With the return of the sugar-beet workers late in the fall, the night school was crowded and the Sunday afternoon Bible school had an attendance of seventy and often more, the majority adults. The work was so successful that Rev. Felix Escalante, of California, was called as pastor of the mission in 1921. In the spring of 1922 it became the First Mexican Baptist Church of Denver, with over eighty members.

Meanwhile Rev. J. M. Rodriguez, formerly a Catholic priest in Mexico City, came to southern Colorado several years ago. He preached to congregations of his countrymen in Rocky Ford and La Junta. Baptist churches were organized by him in those towns, and houses of worship were erected. From time to time he has gone on missionary journeys in the Arkansas valley. Hundreds have been converted under his preaching. This earnest-minded man has preached in Fort Morgan, where more than fifty Mexicans were converted by his zealous appeals. Mr. Rodriguez takes up the work in Denver. His coming means that the Mexicans in the Platte Valley will be more concerned in community welfare and render better community service.

## My Mother's Hands

*(My mother has been dead for nearly twenty-five years. I found this among some papers she had preserved.*—A. H. Finn.)

SUCH beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are those aged, wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad
These patient hands kept toiling on
That the children might be glad.
The tears well forth as, looking back
To childhood's distant day,
I think how these hands rested not
While mine were at their play.

Such beautiful, beautiful hands!
They are growing feeble now,
For time and pain have left their work
On hand, and heart, and brow.
Alas! alas! how near the time
Of pain and loss to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But, oh, beyond the shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory wear.
Where crystal streams through endless years
Flow over golden sands
And where the old grow young again,
I'll clasp my mother's hands.

## Continental Beggars

By J. H. Rushbrooke

There is superabundance of genuine distress on the continent of Europe, but, as was to be expected, the sympathy of Christian people in America and Britain is often exploited by unworthy persons. I have lately given some examples, here is another which has come into my hands this morning. The following extract is from a letter written by the official representative of one of the continental Baptist unions:

"In the matter of the begging letter from . . . ., I have to inform you; I got the local pastor to visit the place and to obtain information about . . . .. I also asked one of our Baptist families to tell me of him. The replies show that . . . . . is not a member of a Baptist church, that he has no Christian character, and is known as a work-shy, discontented and altogether ill-disposed man. He devotes himself to composing begging letters for the sake of gain. His conditions are in many respects incomparably better than those of many families. Since he cannot write himself he compels his wife, who is a Baptist, to write such letters against her conscience. All my information demonstrates that it would be mistaken and utterly ill-advised to give special help to a man who neither needs or deserves it."

I earnestly hope that all who receive such letters professing to emanate from Baptists will send them to me. Then inquiries will be made through the responsible relief committees which exist in connection with each of the national Baptist Unions; and if there is real need it will be brought to light and assistance given.

## Sowing and Reaping

By Mrs. W. Scott

Like a radio message over intervening mountain and plain to my home by the sea, came the article in The Baptist of Jan. 27, from H. C. Morse, pastor of the First Baptist Church of Denver—"The New World Movement in My Church."

To the inspiring words I have quick response. In my "Memory Book," I found a little print of a barnlike building under which was printed "The Dugout—1868-1872—" It was the home center of a few loyal Baptists who had started with a vision of a fine edifice a basement plan, six feet below surface, then the work was halted and three feet was added above ground and roofed over. It was to this church—the veritable "mother of all the Baptist churches in the city of Denver"—that my husband was called as pastor in 1871. He accepted the "call" on one condition—"That the church get out of this place and build within a year." This was done, and the following year saw us in a commodious chapel on Eighteenth Street. Later a large pipe organ was installed, the first one of the kind in the city.

We did not then have the "New World Movement" which is proving such a blessing to both the helped and the helper. But our success was made possible by the foresight of a young man named Potter who was a Baptist. He came from Rochester University to Denver for his health. A few years before he acquired some "realty" which before his decease he placed in trust with the Home Mission Society to be used for the Baptist work in the city. We invited Dr. N. B. Anderson, then president of Rochester University, and his wife to visit us

and take a trip through the Rockies. Through his interest in our work and influence with the Home Mission Society, this property was made available in our time of great need and put us as Baptists in the forefront of religious work in the city.

Neither did we have organized city missions work, but we started Baptist interests in three different strategic points. These interests have since grown into prosperous Baptist churches.

Many changes have come since the chapel on Eighteenth Street was built. It did not long hold the mother church in 1901, and now this beautiful home is likewise too small for its family of over 1000, who with hearts and hands so full of the New World Movement, also full of joy, are gathering in the harvest and planning for a larger building to meet the expanding conditions. The accomplished work of the First Baptist Church of Denver is an inspiration to all, especially so to a little missions church of San Diego, dedicated to the memory of Winfield Scott, a former pastor of the First Baptist Church of Denver. He died Oct. 19, 1910.

## A Nucleus for the National Memorial, Washington, D. C.

On Apr. 22, the Immanuel Church, Rev. G. G. Johnson, pastor, burned the $50,000 mortgage which marked the conclusion of the payments on the church's debt. The services were attended by Secretary of Labor Davis and Assistant Secretary of Labor Henning. Through the payment of the last note, the property becomes a clear gift to the Baptist denomination as the nucleus of the national memorial to religious liberty.

A letter received from President Harding read as follows: "I am writing to congratulate you and your associates on the splendid showing and progress you have made in the last year in behalf of the National Baptist memorial. I wish it were possible for me to be with you on Sunday for the special commemoration of this accomplishment. Not being able to meet with you, I want, at least, to present my felicitations and good wishes and the assurance of my continuing interest in the work you are carrying forward."

Secretary of State Hughes wrote: "I am gratified to learn that you have cleared off the $50,000 mortgage which has rested upon the present church property. I congratulate you and the members of the church upon this splendid achievement, and especially upon the opportunity that is now afforded to present the entire property free of debt as the basis of the National Baptist memorial. This memorial is of the deepest significance and will be a lasting inspiration."

## Detroit Doings

By A. H. Finn

At the Second Church on Friday evening, April 27, occurred the graduating exercises of several study classes conducted by Rev. L. T. Clay, of the Detroit Christian Center for negro people. Miss Nannie Burrows, of Washington, D. C., was present for the occasion as a special compliment to Miss Alexander, directress of the center, who is a graduate of Miss Burrows' school. The Second Church was filled with an intelligent and enthusiastic audience. Diplomas were given out by Rev. B. T. Leonard, religious education director, of the Detroit Union, and special gifts by Dr. H. C. Gleiss, general superintendent of the Detroit Union, under whose auspices this whole work is being done. Miss Burrows gave a great address, sane, practical and inspiring. Few can speak so authoritatively as Miss Burrows. She loves her people, but not with a sick sentimentality. She made very plain the steps upward. Civilization and advancement is not a matter of white or black, but of efficiency and a willingness to serve. The negroes in the North have wonderful opportunities, but the use of these opportunities marks a crisis in the history of the race.

### Dr. P. C. Wright Visits Detroit.

Rev. P. C. Wright, of the ministers' and missionaries' benefit board, spent four profitable days in eastern Michigan recently. Sunday morning, April 29, he spoke at the Woodward Avenue Church, Detroit, for Doctor Hoag. In the afternoon he spoke in the Second Roumanian church to a large and appreciative audience. Sunday evening he was with Doctor Klyver, at the Immanuel church. Monday was another busy day. He spoke three times: In the morning to the Detroit Baptist pastor's gathering, in the afternoon he had a conference with the pastors of the Wayne Association, meeting at Pontiac, and in the evening delivered an address in the First Church, Pontiac. On Tuesday, he attended the session of the Flint River Association, meeting with the church at Atlas, and delivered an address, going to Flint where he spoke in the First Church in the evening. Wednesday was the annual meeting of the Ministers' Aid Society in Fenton. For a number of years the ministers' and missionaries' benefit board has been aiding in the support of the home for aged ministers or the widows of ministers at Fenton. It has been the earnest wish of the board having this home in charge to have a representative of the ministers' and missionaries' board present for the annual meeting. It was, therefore, a matter of great joy to have Doctor Wright attend this gathering. Mr. F. P. Beaver, of Dayton, O., is the president; Rev. J. W. Priest, of Sturgis, is the secretary; and Mr. Grant Brown, of Flint, is the treasurer. Miss Lou LaTourett has been the very efficient superintendent for many years.

At the First Church, Detroit, on Saturday afternoon, April 28, was held a unique children's rally, when the children in the Sunday schools of our foreign speaking Baptist churches were the guests of the First Church school. There was a Bible drill by the Russian school; song by the Russian and Second Roumanian; Old Testament lesson by First and Third Roumanian and Serbian schools; New Testament lesson by Second Roumanian and Hungarian schools; patriotic exercise, children of many nations; industrial work of the children of all the schools; song "America the Beautiful;" address by Doctor Gleiss; salute to the flags, and then an exhibit of hand work done by pupils of the schools. It was a gerat and happy event and made a profound impression on all. Miss Cooper deserves great credit for its accomplishment.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

Rev. Harvey E. Whitcomb has recently finished his second year with the church at Milton Mills. They have been prosperous years with substantial additions to the membership, a full treasury, $200 added to the pastor's salary, extensive repairs on the church building and parsonage, with all bills paid and increased congregations animated by a spirit of loyalty and unity.

### VERMONT

The church and community of South Newfane greatly feels the death of Mrs. G. M. Love who died Sunday, April 22 after being struck by an automobile. Mrs. Love was prominent in both church and local affairs.

The Vermont Baptist Anniversaries to be held at Montpelier, June 4-6 promise to be unusually attractive. Among the special features will be the first meeting of the recently organized Woman's Mission Society of Vermont, at which Miss Linnie A. Holbrook of Assam, will speak. Miss Helen E. Hobart, national field secretary for the W. W. G. has been secured to deliver an address. Other speakers from outside the state will be Rev. P. C. Wright, Rev. W. B. Lipphard, Rev. Harry S. Myers, Rev. W. E. Raffety, Miss Ruth A. Carter and Rev. J. J. Ross. The newly elected principal of Vermont Academy, John B. Cook, will also address one of the sessions.

Two new courses have been added this year to the curriculum of the school of religious education which will be conducted at Vermont Academy from June 19 to 30, viz:—a course on Doctor Axling's new mission study book, "Japan on the Upward Trail," which will be given by Miss Marguerite Haven of the Mary Colby School in Yokohama, Japan, and a course on the new home mission study book, "The Debt Eternal" given by Rev. W. P. Behan of Ottawa University, Kansas.

Hon. William W. Stickney, as the agent for the board of trustees, recently purchased for the convention property in Springfield which will doubtless later be remodeled and utilized as a church site. It consists of a large lot upon which is a house which will make a good parsonage and a barn which can be built over for a chapel.

### CONNECTICUT

Mrs. Annie Emery Merrill, wife of Rev. Charles A. Merrill, pastor of the Noank Church, passed away on April 4. Mrs. Merrill was deeply interested in all phases of religious work. Funeral services were held at Noank and Vineyard Haven. She is survived by her husband and five children.

Rev. J. H. Stearns, pastor of the Montville Union Church, baptized thirteen converts April 29. There is an encouraging interest on the part of many others.

Rev. W. D. Hetherington resigned as pastor of the Fitchville Church on April 22. He has accepted a call to the Preston City Church and will begin his new work June 1.

Rev. D. P. Gaines, pastor of the First Church, Waterbury, expects to attend the World Alliance. He will conduct a special party. Mr. Gaines was assisted in special meetings recently by Rev. D. A. Pitt, pastor of the Central Church, Norwich.

Drs. H. J. White and J. N. Lackey, co-pastors of the Central Church, Hartford, received fifty new members on Easter.

Rev. Will H. Houghton of Norristown, Pa., conducted an evangelistic campaign at the First Church, Danbury, of which Rev. Ellis Gilbert is pastor.

Rev. P. F. Wolfenden resigned at Main Street, Meriden, to accept a call to the First Church, Bristol.

Reports at the annual meeting of the First Church, Meriden, indicated that the work was progressing. The church showed its appreciation of the leadership of the pastor, Rev. B. N. Timbie, by an increase of salary.

The contest between the men's class of the Central Church, Norwich, and that of the First Church, New London, ended Palm Sunday. The Central Church won the contest. Fifty new members received the hand of fellowship April 8. The following Sunday the governor and Mrs. Templeton attended the services. The women of the church held their annual banquet April 13.

On April 17 the men of the First Church, New London, entertained the men's class of the Central Church, Norwich. The work at the First Church is continuing to expand. Rev. A. C. Darrow visited the church April 29 and spoke on his work in Burma.

## MASSACHUSETTS

Rev. John C. Sycamore recently completed eight years of service with the Second Church, Holyoke. They have been fruitful years. The church building has been remodeled and an organ installed at a cost of $87,500, all of which is subscribed, and 390 new members have been received. It is the church's aim to contribute as much for missions as is spent for local work. The congregation presented Mr. Sycamore a car to facilitate his pastoral work.

## NEW YORK

Rev. James L. Coote has resigned as pastor of the Baldwinsville Church after having served for nine years. He has accepted a call to the church at Hudson. Mr. and Mrs. Coote were given a farewell reception and were presented with purses by the members of the church.

At a recent special meeting, the members of the Temple Church, Rochester, voted unanimously to erect a $1,500,000 combined church and office building on its present site. The pastor, Rev. Clinton Wunder, presided at the meeting. The vote was taken after the detailed report and recommendations of the committee which has been studying the proposition for nearly two years, were read. A new building committee of eight men was appointed with authority to proceed to have plans drawn and the building erected as soon as the financial obligations stipulated have been met. These include the raising of $250,000 by subscriptions extending over a period of five years, the raising of $300,000 by the sale of second mortgage bonds and obtaining $950,000 by a first mortgage loan. The new structure as planned in the recommendations will either be eight stories in height with a tower of five additional stories, or a nine story building without the tower. The church auditorium will seat 1,800 persons and will occupy a large part of the first and second floors. There will be Sunday-school accommodations for more than 2,000 persons. Approximately 300 offices will be provided and also six retail stores on the first floor. The campaign for raising the $250,000 by subscription will be conducted May 29-June 10 by Dr. F. H. Divine. The present building fund of the church, amounting to $125,000, will be used for furnishing the interior of the structure when completed.

## NEW JERSEY

The Easter collection of the First Church, Metuchen, amounted to $3,252, which will be used to erect a new parsonage to cost $10,000, $6,000 of which is in hand. During the present pastorate a mortgage of $4,500 has been paid in full, the membership has increased 90 per cent, a new pipe organ installed and the pledge to the N. W. M. paid in full. Rev. Calvin A. Hare is pastor.

Rev. William Ernest Braisted, has just completed his fifth year at the First Church, Red Bank. This group of Baptists is reporting, as are many other Baptist churches in New Jersey, one of the greatest periods of its history. Before Doctor Braisted's ministry began the total five-year contributions for benevolences were a little over $3,000. In the five years just closed the Red Bank Church contributed almost $30,000 for missionary purposes. There has been a fine steady growth in the number of baptisms; new members added by letter; in the Sunday school increased attendance and membership. From time to time Doctor Braisted's salary has been increased and within the last month the church, wishing to express appreciation of his work, again added to the pastor's salary. Doctor Braisted has not only won an effective place in the life of Red Bank but has done efficient work on the boards of the New Jersey Convention. The anniversary day was marked by special services, Dr. R. E. Farrier, of Syracuse, N. Y. and the executive secretary of New Jersey being special speakers. The pastor had the joy of baptizing three young people into the fellowship of the church. Dr. Bernard C. Taylor who, for so many years was professor at Crozer Seminary and now a member of the Red Bank Church, was unable to attend.

## WESTERN PENNSYLVANIA

The annual meeting of the First Church, Pittsburgh, was held Wednesday, April 25, which also marked the completion of the first year of the pastorate of Rev. C. Wallace Petty. Over 350 sat down to dinner, following which, brief addresses were given by W. E. Lincoln, E. E. Hamilton and the pastor. The reports presented were proof of the degree of success attained during the year: $29,000 was expended for current expenses, which wiped out a deficit of $2,600 the preceding year, and about $21,000 for missions. Fifty new members have been welcomed. The congregations have steadily increased. Pittsburgh is a great Presbyterian stronghold, but in one year Doctor Petty has brought Baptists into a position of prominence. The work with young people and among the university students is developing satisfactorily under Rev. David Boswell, who was called last fall. It has been a year of remarkable achievement.

The Ministers' Conference, Pittsburgh, was unusually fortunate recently in securing speakers who delivered inspiring addresses. Dr. J. Y. Aitchison was present April 9 and gave facts about the New World Movement and denominational support of missionary enterprises. Secretary J. C. Robbins spoke April 23 on the personnel, policies, problems and opportunities of the Foreign Mission Society; April 30, Rev. John E. Geil, of Africa, made a strong appeal for the work in the Congo, and Rev. S. L. Roberts, of the Publication Society, spoke on teacher training. The brotherhood has voted to undertake in a quiet way personal solicitation of a limited number of individuals in the Pittsburgh district to raise $8,000 which is needed to complete the new church at Jamshedpur, India, where Rev. Zo Brown, member of the Bellevue Church, is doing such heroic work.

The Baptist Church at Greensburg, Rev. H. J. Whalen, pastor, celebrated its fiftieth anniversary during the week, April 1-8. An interesting and complete history of the church, with biographies of its pastors and leading members, description of the various organizations of the church, their program and officers, and missionaries and ministers sent out by the church, was written by L. C. Walkinshaw and published in book form. The church has purchased a lot two blocks from the present edifice and is making plans for building on an extensive scale. The present pastor has served the church since 1915. The church is characterized under Doctor Whalen's leadership by efficient organization, well-rounded interests and efforts, loyalty to the denomination and a definite and constructive program for the future.

Dr. I. W. Riggs, of Bethel Church, Carrick, passed away suddenly Monday, April 9. Bethel Church is the outgrowth of a mission Bible school started by Doctor Riggs. From the first, he was a faithful and devoted worker in Bethel and the church owes more to him than to any other man. He was widely known as a Christian gentleman, uniformly kind and courteous.

The annual meeting of the Johnston Avenue Church, Rev. R. M. Campbell, pastor, was well attended. Everyone was happy, for the past year has been the best in the history of the church. A year ago the church was disorganized and burdened with debt. The members rallied about the new pastor and problems were solved. The attendance at church and Bible school has increased; in the past three months all the debts have been paid and a balance is in the treasury. Rev. W. C. Chappell was the guest of honor and spoke on the principles of a successful church work. Rev. W. A. Rupert, a former pastor, also spoke briefly.

Rev. E. P. Rundell died April 27 while engaged in evangelistic meetings at Butler, Pa. He was born in Suther's Mills, Pa., April 12, 1864. In 1885 he married Miss Myrtie Leonard. His first pastorate was at Newark Valley, N. Y., and for twenty years he served in New York, Ohio and Pennsylvania. For a time because of ill health he retired from active

pastoral work, but recently he had accepted a call to the Bellevue Church, Ohio and was to begin work May 1. Funeral services were held at the Perry Church, Perry, O., and were conducted by Rev. A. R. Woodworth, who was assisted by Doctor Fitch of Ashtabula and Rev. A. G. Adriance of Bellevue. Mr. Rundell is survived by his wife and two children.

THERE WERE THREE BAPTISMS at the Patton Church on April 8. The work is in an encouraging condition. Pastor Zwayer is in the thirteenth year of his pastorate. The church has a mission located in a French and Belgium settlement where Mr. Zwayer also preaches.

# Mississippi Valley

## OHIO

AS THE RESULT OF SPECIAL MEETINGS conducted at the Mt. Carmel, Deer Park Church, Cincinnati, by Rev. George R. Robbins, there were twenty-three additions to the church. The pastor, Rev. John C. Ellinwood baptized fifteen persons on April 15.

THE ANNUAL BUSINESS MEETING and election of officers of the First Church, Delaware, was held April 4. The treasurer's report showed all bills paid and a balance on hand. During the present pastorate of less than two years forty-two new members have been received. This is encouraging in view of the fact that this is a Methodist center. As the result of special meetings conducted by Rev. A. B. Bowser, there were twenty additions to the membership. Rev. A. J. Bowser is pastor.

REV. J. G. WHITEN HAS ACCEPTED a call to the First Church, Lorain, and is already on the field. Lorain presents an unusual opportunity for aggressive Christian service. Mr. Whiten recently completed an extended course of graduate studies at the University of Chicago, although a graduate of a Toronto college.

REV. GEORGE M. HULME closed his work with the Trinity Church, Barberton, the last Sunday in April. He will devote his entire time to evangelism. A reception was tendered Mr. and Mrs. Hulme May 1 at which the congregation presented Mrs. Hulme a tea service and Mr. Hulme a purse of money. Mr. J. R. Davis, the senior deacon, or Mr. Geo. E. Ford, the clerk, can be communicated with relative to candidates for the pastorate.

## ILLINOIS

AT THE REQUEST OF THE DIVERNON Church, a council was called April 23 to examine C. A. Patton. Rev. T. H. Marsh of Decatur was moderator and Rev. D. H. Toomey of Springfield, clerk. Rev. C. R. Drussel preached the ordination sermon. Mr. Patton expects to sail May 15 for San Paulo, Brazil, as a missionary of the Evangelical Union of South America.

THE FIRST CHURCH OF TAYLORVILLE has been greatly revived and strengthened by a two weeks' meeting immediately following Easter, in which Rev. G. P. Burdon of Shelbyville assisted the pastor. At the close of the meetings twenty-five members were received, most of them by baptism and more are expected to unite by letter and experience. Rev. Charles C. Colby is in his fourth year as pastor in this growing field.

## KANSAS

REV. W. N. REYNOLDS, pastor of the First Church, Minneapolis, will attend the N. B. C. as a delegate from the church. Mr. and Mrs. Reynolds left May 7 for a month's stay in the East.

ON EASTER, THE FIRST CHURCH, Independence, began a series of meetings under the leadership of the pastor, assisted by Rev. and Mrs. George L. Rose. The meetings were held for twenty-two days and the result was 140 decisions for Christ. It is expected that sixty persons will unite with the church. During the first two weeks of the revival all current expenses of the meetings were raised. Rev. J. H. Bradbury is the new pastor.

## IOWA

REV. CHARLES A. CARMAN, pastor of the First Church, Grinnell, was recently engaged in church vacation school institute work at Ottumwa and Creston. The other members of the faculty conducting the institutes were Rev. J. C. White of Indianola, Rev. C. C. Browne of Dunkerton and Rev. V. N. Witter of Des Moines.

## WISCONSIN

THERE WERE TWENTY-THREE baptisms at the First Church, Madison, on Easter. The pastor, Rev. J. Sherman Wallace has resigned to become editor of all young people's Sunday-school publications issued by the Publication Society. During his pastorate the debt has been reduced $1,500, the building has been roofed, $25,000 has been raised for missionary purposes, and 125 new members were received.

## NEBRASKA

REV. JOHN NEWTON FUNK, for twenty years a pastor in the state, died at the home of his daughter in Tecumseh. He was born near Jacksonville, Ill. After attending Shurtleff College, Mr. Funk went to Reynolds in 1891, his first pastorate. A year later he became pastor of the Mt. Zion Church, Tecumseh. In 1911 Mrs. Funk passed away. Mr. Funk is survived by two daughters.

THE SECOND CHURCH, LINCOLN, is doing a fine piece of work under the leadership of Rev. Henry G. Smith. Forty members have been received during the past year. A new parsonage has recently been purchased.

# Rocky Mountain States

## COLORADO

DR. ALLYN K. FOSTER recently spoke at at the First Church, Greeley. He also spent some time at the State Teacher's College.

REV. G. G. LAUGHLIN, who resigned May 1 as superintendent and executive secretary of the Denver Union, will devote his entire time to evangelism. Mr. Laughlin is well equipped for this kind of work. He may be addressed at 2421 Williams St., Denver.

## ARIZONA

THE FIRST CHURCH, TUCSON, of which Rev. Richard S. Beal is pastor, recently closed an evangelistic campaign, conducted by Evangelist Harry O. Anderson of Berkeley, Cal. He was assisted by Mr. and Mrs. John Basil Long. As a result, there were 200 additions to the membership.

# Pacific Coast

## NORTHERN CALIFORNIA

### Regional Convention of Mexicans

In behalf of the rapid growth of our Christian churches among the Mexicans of the San Joaquin Valley, especially through Baptist effort, there has been brought about a movement which has materialized in the first regional convention of Sunday schools and young people's societies among the Mexicans of Northern California.

Plans for the convention were laid about four months ago and the following officers were named: president, Rev. R. Q. Martinez, pastor of the Mexican Baptist Mission, Fresno; secretary, S. J. Dominguez, pastor Mexican Methodist Church, Bakersfield; corresponding secretary, E. N. Hernandez, pastor Mexican Methodist Church, Long Beach; treasurer, E. T. Martinez, pastor Mexican Baptist Mission, Dinuba; convention missionary, Rev. Jose Falcon of Los Angeles.

In our first meeting it was planned to hold our first convention in Fresno under the auspices of the Mexican Baptist Mission there, and that funds be contributed by the churches in the valley (interdenominational) to finance the convention as we had made plans to provide food and lodging to every delegate and visitor who lived outside Fresno. Arrangements were made with Rev. Thomas B. Frizelle, pastor of the First Church, for the use of the building during the convention.

There were many difficulties connected with the movement and up to the last hour only our Baptist churches showed signs of interest and activity. However, at the opening session, there were more people than any one had anticipated. There were twenty-seven delegates present at the first session, representing every Sunday school and young people's society in the valley, and the attendance varied from 180 at the first session to 340 at the last.

Each regular session was preceded by a devotional service which lasted a full hour. There was also a morning service at 6 o'clock. We believe that these services inspired us to do greater work for the Master.

The result of the meetings was seventy-four conversions, and we are going to try to win every Mexican in the valley for the Lord. Baptists everywhere are requested to pray for this great work. R. Q. Martinez.

# Obituary

## MRS. HARRIET J. PERRIN

**Mrs. Harriet J. Perrin** went to be with the Lord April 26, 1923. She was born in Pittsford, N. Y., March 6, 1844, but moved to Iowa with her family while still young. She gave her life to her Saviour in early youth and was a staunch Baptist for sixty-nine years. In 1864 she married George W. Perrin of Floyd County, Iowa, and later moved to a farm near Mapleton, Iowa, where her home has been for more than forty years. She loved the service of the Lord and was a tireless worker in church and Sunday school until advanced age made it necessary for her to give her tasks to others. She was the mother of eleven children, seven of whom she reared to Christian manhood and womanhood. The others died in infancy. She is survived by two sons, Chester M. Perrin and Arthur C. Perrin, and three daughters, Mrs. Fred Strange, Mrs. J. O. Masters and Eunice A. Perrin. "The righteous shall be in everlasting remembrance."

## The Story of Mrs. Hsu

By Mrs. E. C. Smyth, of Chou't'sun

THERE are tearful eyes and sorrowful hearts in the village of Liao Wu. *"Hsu shih niang ssu liao, Ai ya, Ai ya."* (Mrs. Hsü is dead—Alas! Alas!)

And pray who is this Mrs. Hsü?

Thirty years ago she was known as a woman who was constantly worrying her somewhat easy-going husband with questions about future life. She had heard, somewhere, that death only meant the death of the body, and she wanted to know how she was to secure the well-being of that part of her that did *not* die! Her husband, though a *Tsien sheng* (an educated man), could not help her, beyond telling her that if she did good deeds, she might go to *Tien Tang* (heaven), but if she did evil, she would land in *Ti yu* (hell). The poor woman did not get much comfort from that, and started to work out her own salvation. At the entrance to the village, by the side of a deep ravine, is a shrine, and here Mrs. Hsü would often prostrate herself, imploring the idols to help her *te chiu* (obtain salvation). "Only tell me what to do, and I will obey. If you tell me to throw myself down the ravine I will do it."

One day Mr. Hsü went to Chih Chuan City on business, and on his return pulled out some papers, saying to his wife, "You're always bothering about your soul. Today I heard a man preaching a save-soul doctrine, and he gave me these tracts. Now perhaps you will find what you want, and cease your questions."

"But I can't read," said Mrs. Hsü tearfully. "How shall I find out what the tracts tell us?"

"Well, I will read them to you," said her husband, "but mind, I am only going to read them once, so if you can't get the meaning, you must learn to recognize the characters and read them yourself."

True to his word he took the trouble to read the tracts aloud, and handed them to her; and it certainly was a case of the seed falling into good ground, for whether she was preparing the food, making the clothes, or nursing the babies, Mrs. Hsü might be seen with one of her precious tracts propped up in front of her, slowly and laboriously going over the characters until she knew them by heart. Then, very diplomatically she began to take special care in preparing her husband's food, and when she saw he was feeling satisfied, she would ask him to tell her any character she did not know!

One day an evangelist, visiting the village, went to Mrs. Hsü's house, and expressed astonishment at the number of characters she was able to read, and she (wise woman) gave all the credit to her husband! He was so shamed and touched by the gratitude he felt he did *not* deserve, that he afterwards devoted some time to helping her, and before long she was able to read most of the New Testament. Then she learned some hymns, "Jesus loves me," "I'm but a stranger here," and she began to sing them—to tunes of her own! Truth compels me to say she was not a singer, and she knew it! Once when her husband's brother beat her for "making such a noise," and told her she had "a voice like a crow," she said: "Ah well, the Heavenly Father will perhaps give me a sweet voice when I get to heaven."

Mr. Hsü, partly through reading and partly through his wife's influence, had become convinced of the truth of the "doctrine," and when Mrs. Hsü expressed her wish to be baptized he offered no objection, but to her great joy agreed that they should be baptized at the same time. The question was how to manage it. The eldest brother—head of the family—was very angry with them for having anything to do with the "foreign devil's doctrine," and had already beaten Mrs. Hsü more than once. But they heard that a baptismal service was to be held at a village ten miles away, and decided to steal away before daylight, and to ask the foreign missionary to baptize them quickly, so they might get back before they were missed!

This was in 1892, and from that time until her death Mrs. Hsü herself was a true missionary. She would gather her friends and neighbors together, and teach them to repeat the Lord's prayer and the catechism, exhorting them to repent and believe the Gospel which had proved such good news to her.

Soon after their baptism, Mr. and Mrs. Hsü had their faith severely tested. Eight years in succession their harvests failed and then the villagers, and some of their own family, attributed the trouble to the fact of their having embraced the foreign religion! Poor Mrs. Hsü would go to some quiet spot and there pour out her troubles before her Heavenly Father, "but," said she, in telling us this experience later, "I never let the neighbors see me crying, or they would have said the doctrine was no comfort in time of trouble; so I asked Heavenly Father to keep me always smiling" (and he *did*, as we can testify).

Years passed by—years of trial and difficulty—a special trouble being the conduct of their eldest son, who, unknown to them, borrowed 50,000 cash (about £2 10s.) of a neighbor, and when it was found out, ran away, and has never been heard of since—leaving a wife and two children to be supported by Hsü. But about this time Mr. Hsü obtained the position of teacher at our mission school at Poshan, and his wife "kept the gate" and made the food for the boys, and by strict economy they managed to get along, and even save a little money. The outlook at home also improved, and Mrs. Hsü, after a time, returned to Liao Wu, leaving her husband at the school.

The faith having stood the test, it seemed as if, like Job, they were to receive sevenfold for all they had suffered. Their harvests were more bountiful than ever before. The second son, whom they had managed to educate—one hardly knows how—was in a good position as teacher, and was married to a well-educated girl of good family. The third son was at home to look after the land, and he also had a good, capable wife, while the daughter was married to one of our pastors.—*English Baptist Magazine.*


# BAD TIMES AHEAD?

Will the present period of prosperity in America remain indefinitely or will it be followed by another period of depression?

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## Fugitive Facts

By Charles L. White

THE churches must be prodigal in the distribution of their truth as nature is in the scattering of her seed.

In these days of contagion through germs, society is such a mixture that no rich man is safer than his poorest neighbor. Does not this throw new light on the ancient question "Am I my brother's keeper?"

The church gives its blood for transfusion into the veins of the nation. It grafts the skin of its faith on the life, that has been scarred by sin.

The prophet of God who can discover the germ of unscriptural denominationalism and kill it, would as much deserve

the Nobel prize as the one who discovers a germicide for a terrible disease.

Religiously we must return to the spirit of earnestness that animated the Puritans who sought first the kingdom of God and his righteousness and found it true that all other things were added unto them.

Plymouth Rock is the sacred spot of a spiritual democracy.

As bad germs should be kept out of our homes so bad immigrants should be kept out of our country.

The church inspires and trains leaders for every philanthropic work.

The church creates the atmosphere of education and progress which makes men inventors of much political and social betterment, and sticks to the production of primary products all the time.

The theocratic ideal of the church controlling the state, the secular ideal of the state controlling the church, the divisive ideal of the church and state as totally unrelated, must all give way to the true ideal of the church in the state, an integral and useful part, training men for the state and for every position of trust as spheres of Christian service.


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**Summer of 1923**

June 12-19—Utah (Ogden Canyon).
June 19-30—Vermont (Saxtons River).
June 20-29—Colorado (Denver).
June 20-29—Montana (Helena).
June 30-July 7—New Jersey (Hightstown).
July 7-14—Illinois (Alton, Shurtleff College).
July 8-15—North Dakota (Jamestown).
July 9-16—Pennsylvania (Ridgeview Park).
July 10-20—Idaho (Ketchum, Sawtooth Mountains).
July 11-21—Rhode Island (East Greenwich).
July 17-27—East Washington (Coeur d'Alene, Idaho).
July 18-29—Iowa (Iowa Falls).
July 19-29—Minnesota (Mound).
July 20-29—South Dakota (Sioux Falls).
July 20-30—Northern California (Asilomar).
July 23-Aug. 10—New York (Keuka Park, Pastors' School).
July 27-Aug. 5—Michigan (Kalamazoo).
July 27-Aug. 5—Oregon (Columbia City).
Aug. 2-12—Ohio (Granville).
Aug. 4-12—Nebraska (Grand Island).
Aug. 6-16—Kansas (Ottawa).
Aug. 6-16—Wyoming (Hyattsville).
Aug. 7-13—West Virginia (Philippi).
Aug. 7-19—Wisconsin (Green Lake).
Aug. 7-17—West Washington (Burton).
Aug. 9-22—Southern California (Long Beach).
Aug. 10-17—Indiana (Franklin).
Aug. 13-19—New York (Keuka Park).
Aug. 19-24—New York (Keuka Park, Pastors' Conference).
Aug. 26-Sept. 2—New England (Ocean Park.)
Aug. 27-Sept. 3—Pennsylvania (Collegeville).

# The Beer Bottle on the Communion Table

BY JOHN H. BOURNE

THERE are saints in the South Sea Islands—even in Tahiti, despite recent novelists and faked moving pictures.

Tahiti's only road, 180 miles long, follows the coast line, close to the sea and at the foot of the mountains. Sometimes the ocean rises up and swallows this road, and sometimes the overhanging mountains slide down and bury it. On the far side of the island are many mad rivers, but no bridges; and when there is a rain on the mountains—an almost continuous performance, the traveler must just philosophize until the water is crossable. Hence, while a phase of life in the seaport city of Papeete is well known to tourists and to the reading public, the real life of the Tahitians in the hinterland is quite unknown.

Back on the untraveled side of Tahiti, farthest removed from the white man influences of Papeete, I built my house of bamboo poles and cocoanut palms and became a part of the primitive native settlement—its only white man.

My first visitor was an undersized brown-skinned man who said: "Me Sam, me cookee you." His words were startling, but his face was beaming with friendliness. To my joy, Sam when a young man had sailed the seas long enough to become an artist in pigeon English. Sam trotted out and brought in his buxom wife, the mother of fourteen children, whom he introduced as "She Tau, she washee you," and without waiting for my assent they took possession of me and mine.

The Tahitians are profoundly religious. Before our second meal, Sam said: "If allee same you likee, of no care you no, me an Tau we speakee a pray to God on table when quick come eatee everysink." These white-souled saints in brown skins had noted my omission at the first meal and were asking permission to say grace before meals. And before this meal was finished I was taught that to turn the loaf of bread with the bottom side up was not respect to God in heaven, and further, that when the blessing is asked at the table, as well as when I go into church, I should remove the tiare from behind my ear, because the Tahitian custom of wearing flowers on the ears was connected with ancient heathen rites and not pleasing to the true God.

In such ways I came to learn that the natives, when separated from the distractions of their seaport city, were both reverent and moral. Certainly, some of the youngsters would occasionally fade away for a hula dance, but I also remember reading somewhere that in America the children of deacons sometimes like to "shake a leg," too. I discovered that it was not necessary to lock my doors or satchels, as one must do in America, for these people are too remote from civilization to know the fine art of stealing, and I have yet to hear the first angry or profane word in Tahiti—except from sailors and tourists in the port of Papeete.

Back in Hitiaa I found a church of continuous existence for almost a century: none could tell me what kind of a church it was, except that it was the Protestant church. Baptist, Methodist, Presbyterian are unknown words. They are not in the Tahitian language. This church had been one of the out-stations of the Papeete mission of the London missionary society 125 years ago; but forty years ago England ceded Tahiti to France and the French Protestants (Presbyterian) took over this mission.

A French pastor, de Pomeret, and his English-speaking wife were sent to Tahiti as missionaries; and for forty years these faithful old souls have been the worthy exponents of evangelical Christianity. De Pomeret is pastor of Papeete's large native church called "the Protestant Church" which has an enthusiastic Sunday school and many week-night educational and singing classes. He also conducts a school with a four-year course for the training of native pastors and carries upon his shoulders the responsibility of all the native churches around the island.

The whole existence of the natives centers in their church. Going to church is a religious routine and their only soc-

ial activity. The churches are open night and day. Starting early in the morning, groups of natives assemble for prayer, while others come and go during the night. At least twice a month the entire population of Hitiaa, from doddering age to nursing babe, spends the whole night in church singing—singing without musical accompaniment and while squatting on the floor. Sometimes they close the eyes and sway the body as if crooning a lullaby, and again they flame up and shout as if in reality they were "Christian soldiers going to war."

And with all this religious activity, the church at Hitiaa has no pastor or missionary. Services are conducted by the chief of the district or by other of the "service-for-God" men, as the church members are called. But on every second Sunday the native pastor from a neighboring district comes to conduct a communion service. That is, he comes if he can get across the rivers. If he cannot get across, the sacrament is postponed until the first Sunday he can get through.

The communion service is identical with that in most evangelical churches in America. It follows the morning sermon, shortly after the wall clock over the preacher's head has solemnly struck twelve. The service-for-God men and women move a little closer to the front, but still separated into their four singing groups, while the rest of the congregation retires.

It was like old times to see the parson step behind the table with its covering of snowy whiteness. In the large native church at Papeete, as in other native churches, there was a nice silver communion set—such as used in American churches before the days of individual cups—so I was not prepared for the jolt that came when the barefooted deacons of this back-country church in the South Sea Islands raised the snowy cloth and revealed four thick china plates, four cheap glass tumblers and, as a centerpiece, a beer bottle containing the communion wine! You would have been shocked too; at first shocked and then overwhelmed with sympathy and respect for their reverent manner was testimony to their deep devotion and their pitiful communion outfit bespoke their utter poverty.

I knew, of course, that the beer bottle was merely a container, a very practical container in the tropics, and that in the minds of the natives it had no such sinister associations as it has in America. But I could not suppress the feeling that these people, the victims rather than the beneficiaries of modern civilization were worthy of, and perhaps entitled to, something better. And I remembered that churches in America sometimes have those good old-fashioned silver communion sets shoved away with the old pulpit Bibles, never to be used again.

Now, an old silver communion set wrapped in swaddling clothes and lying in a dark closet is of no possible value to God or man; but a consecrated beer bottle is a treasure. Therefore this trading proposition: Which church in America will exchange its abandoned silver set for the old beer bottle from the South Seas?

The editor has my address.

## A Plea for Fair Play

(*Continued from page* 465)

limit their opportunity. Of course, we cannot cover the whole world field, and under ordinary circumstances we should not rush in on the fields well occupied by others while there are great sections of the world untouched, but why embarrass ourselves longer and be disloyal to our Lord by a short-sighted policy of allocation of responsibility and territory? Spiritual responsibility cannot be allocated except by the Lord himself.

Baptists need to hold themselves free to go anywhere at any time under the leadership of the Spirit and in keeping with the great commission, and this should apply to northern India around Lucknow, where the Methodists seem to have full possession. The question with us should be: Is it now the will of the Lord? Baptists have always made the will of the Lord paramount, and there it no reason above the horizon justifying any change from our age-long policy. Let the Baptists of the world, *including the Northern Baptist,* take as their rallying cry: On to the ends of the earth with the full message of the truth, in the name of Christ our King, as quickly as men and money can be furnished.

J. M. Gurley.


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## Our Book Shelf

**Family,** by Wayland Wells Williams. New York: Frederick A. Stokes Co. $2 net.

The story of a New England family afflicted with family. The Deeres are *the* family of Wortley. The picture Mr. Williams gives of Wortley, through his characters, is a truer picture of a small town than is "Main Street." Nathan Deere, the primary character, marries—"out of his class"—a wife, Fortune by name and a fortune indeed. She is an individual, not a type. While never yielding an iota of her independence or dimming a shade of her personality, she contrives to make the good and happiness of her husband the paramount issue of her life. What a mother-in-law should not be is typified in Sarah Deere, with whom Nathan and Fortune make their home until matters come to a crisis. Living up to the family name and traditions seems in a fair way to thwart the life of Nathan Deere, until it is revealed that he carries not a drop of Deere blood in his veins. Hence he is free—no longer bound to uphold the family profession and precedent, and he drops (or rises, as you will) from law to motors, which brings about his migration from New England to Detroit, Mich. The book is never dull and the story moves along without lagging. The reader becomes an intimate of the family life of the Deeres and of Wortley. Were the occasional cigarettes and "damns" deleted, the book would be improved.

**The Red Redmaynes,** by Eden Phillpotts. New York: The Macmillan Co. $2.

The ominous mystery and the awful silence of Dartmoor provide a setting for a somewhat lurid and exciting tale in which a case of clever substitution baffles both detectives and reader to the end. The story reminds one of Oppenheim's "Great Impersonation." The reputed murder of a Redmayne enlists the service of a famous sleuth who soon finds himself ardently in love with the attractive young widow of the victim. Thus blinded by love, the renown of the great detective suffers eclipse, and it remains for an American expert to find the trail—with a surprising outcome. For pastime reading "The Red Redmaynes" ranks high.

**Theosophy and Christian Thought,** by W. S. Urquhart. Boston: Pilgrim Press. $2.25.

This is a fair-minded presentation of what theosophy is—its teaching, its relation to science and to Christianity, and it is a keen critique of its position. The author, a professor of philosophy in Calcutta, is well acquainted with the literature of theosophy and presents its history, sources and claims in such a way that the reader may readily grasp them without getting too much mixed up in the maze of its elusive tenets. His chapter on "Theosophy and Christianity" has some thought-provoking suggestions for thinking Christians, such as: "Theosophy challenges us to make the most of our religious inheritance, to cease from our to enter into the experience of the saints so that along with them we may feel that the whole world is alive with God."

**The Best I Remember,** by Arthur Porritt, Editor *Christian World,* New York: George H. Doran Co. $3 net.

With the exception of Sir William Robertson Nichols, editor of the *British Weekly,* possibly the author is the best known editor of a religious publication in Great Britain. He claims these "remembrances" were not written except for fugitive newspaper columns, but "they grew" on him so that in this volume there are about 400 remembrances and glimpses of noted men and newspapers. He had every opportunity as an editor for his task—access to the leaders of men and events, personal friendships and other privileges of a great paper to know such men and study the events. If the men considered in this volume were congested into a solitary individual we might mistake the volume for "Boswell's Life of Johnson." He devotes only a few pages to the longest "glimpses" of eminent men, but they are presented in crises of their history or of events related to them. Comments, criticism, praises are freely offered without fear or favor, with personal reminiscences. We have the names of Spurgeon, Gladstone, R. J. Campbell, Parker, Mead, Moody, Price Hughes, Myers, Clifford and a host of others, celebrities in politics, religion and society. His criticisms are sometimes caustic; theologically his bias is pronouncedly modernistic. We trust that his reminiscences of British men are more reliable than are his references to American. He writes of Robert Burdette as a humorist and as a pastor of Tremont Temple, Boston! He gives two "jokes" to his credit, one of them was ancient before Burdette was born; the other is entangled with a "glass eye," the author implies Burdette had. We suspect the joke is connected with Dr. P. S. Henson for we heard him tell it on himself and Burdette never could boast of such an eye. The volume is as chockfull of gossipy information and entertaining stories and experiences as we have read in many years. We get "inside information" about men and events not found in a biography. 'Tis a comfort as we read the lives of great men to learn how human and like our weak selves they were! Now and then we catch a glimpse of the true inward life of a great, at least a famous man, whom we had apotheosized and lo—he was quite human! This volume deepens this estimate we have of our fellows.

## "It Is to Laugh"

A visitor was admiring a monument in an ancient church. Gazing at the effigies of a ruffled knight and stately dame, with a kneeling train of children behind each figure, he mused aloud: "Surely such surroundings must have a purifying influence!"

"Yes, indeed, sir," was the startling reply of the church cleaner, who had walked up unobserved. "Many a time I've washed them images' faces for 'em, when a flick of a duster was all that was expected of me!"

---

The three little darkies stood in line for inspection.

"And what are their names, Mandy?" asked the mistress.

"Dey's all got flower names, missie," replied Mandy. "Ah name them myself. De bigges' one's name is Gladioli, and de nex' one we done call Helitrope."

"Very pretty," was the mistress' comment. "And what's the third one?"

"Flower name again, missie. She am Artuhficial!"

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## An Irritated Organist Speaks

One of the most common and frequent subjects for comment and discussion in the pages of the technical journels dealing with church and choral music is that of the poor equipment possessed by singers who inspire to church work. Most singers who present themselves to music committees have a stock-in-trade of a few sacred solos, a vague acquaintance with a fewer number of anthems, and almost total ignorance as to hymns, responses and the details of a church service. This lack of intelligent equipment is not to be wondered at when the mental viewpoint of the average vocal student is taken into consideration. The majority of voice pupils are wholly illiterate musically when they start upon the glamorous, (but eternally long) road which winds its way toward success. The common garden variety of piano pupil knows more of music and understands and can translate the symbols into results better after two or three years' work than does the usual mature singer after decades of so-called study. Most vocal students with whom I have come in contact—and they are many!—have undertaken what they think is sincere vocal study after they reach the period of the early twenties. Too many of them seem to act upon the axiom that a teacher's value depends upon a lack of ability to make simple explanations in *our* language and violent displays of what we are pleased to look upon as temperament. Too much of the time the hocus-pocus fake with the suave glitter of mystical phrases and the hypnotic eye gathers in his flock of aspiring gullibles. The voice teachers fall into two big classes—and one small popular class consists of the "tone" experts, who, each in his way, sets out to "place" the voices, "make" voices, prating lovingly of registers, breaks, blendings, vowel-shades, laryngeal virtuosities and pharyngeal curiosities. And this is as far as the greater mass of singers get. If they are exceptionally fortunate, they get under the guidance of an honest, efficient voice-builder, and bud forth able to produce pleasing variations of volume and tone at a wide choice of pitches, preferably high and exceedingly loud!

The unfortunate usually take up matrimony, or "give vocal instruction" after fruitless years of struggle.

A much smaller proportion of students concentrate their efforts on the "coach" who usually takes what vocal equipment the good Lord gave each subject and then outfits each pupil with a more or less individual stock of songs, and at least an aspiration for artistry. Too many of these so-called coaches are piano-teachers or performers who have failed to reach the Olympian heights in their specific fields and have changed the style of the shingles to accommodate the more profitable clientele. Another brand to fight shy of is the "operatic coach" who talks much and vaguely of a distinguished past abroad, but displays nothing tangible at the present but an impenetrable self-satisfaction! Opera for all but one out of a million is a delusion and a snare. The American singers who have achieved any prominence in this field can be figured on ten fingers. As a vague hope, operatic ambition is a good tonic. As a specialization, it is insanity! The great trouble with the vocal students of today is this foolish dance around the moth-flame of opera. I know earnest students slaving away under operatic coaches who cannot read music as fast as the average child of five can decipher his alphabet, who lack any conception of time or rhythm, and who have not the slightest vision of what the necessary equipment for a musical career is. They are blind, groping around in darkness.

The third, and smallest, group of teachers mentioned, would consist of that select few who realize that we must have both musical and vocal mastery to have any chance to succeed. The teacher must take the voice as nature presents it, and by correcting faulty habits, and coordinating the delicate apparatus, give a method of singing that is natural, automatic, healthy and efficient. But he must realize that this is but one small aspect of the problem. Directly, or by means of judicious recommendation, the pupil must be awakened to the need of a fitting education—the necessity of being able to read music as easily as we read printed words; to cultivate the sense of rhythm so that the proportionate values of a melody are as positive as its pitch individuality; an appreciation of the subtleties of expression notation, and that association and correlation of ideas we call "cultured education." To put the matter into plain English, apart from the technical jargon of the art, real success in singing depends on: Adequate ability to read music, control of the breath and tonal results so that "accidents" never occur, a likable quality of voice, intelligent mastery of language, and sufficient general education to give vision and definite meanings to the words. I might add, a specialized equipment in the particular field chosen.

The singer intending to do church singing needs a good repertoire of devotional sacred solos—songs which shall be of interest and value to a congregation, fitting to the particular occasion, vocally effective and musically valid. He or she needs practice in singing in large auditoriums with the accompaniment of an organ. Practice in singing with other singers, both in choral work and in what we may term "solo *ensemble*" (duets, trios, quartets, etc.) is absolutely essential. Due acquaintance with the anthem and *ensemble* church literature is positively necessary. And finally and most important, there must be present the sincere religious spirit. No singer can make a success of church singing unless the soul as well as the body sings in praise of God and the brotherhood of man. That vocalist who looks upon singing in divine service as merely a temporary financial necessity or only a training school for other fields will never succeed in this difficult art. I am well aware that many singers consider church singing as a sort of stop-gap at best, something belittling to their high aspirations! And there are many vocal teachers who actively dissuade their pupils from such a field for one reason or another. And both are badly mistaken. The best singers produced in this country have come by way of the choir-loft. I can always pick out the choir-trained pupil when he comes to exhibit his wares. Give me the pupil who has sung in the chorus choir in his home town; he will have a foundation that will lighten my work and quicken results. Let the rest of the teachers collect "opera bugs"—I am satisfied to get trained church-singers.


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## Report of the Committee on Future Denominational Program

On behalf of the committee on future denominational program of the Northern Baptist Convention I desire to express gratitude to all who have cooperated with the committee. The response to the questionnaire which was sent out, and also to the appeal made through the Baptist press was widespread. In addition many helpful suggestions were offered by individuals who were called into conference. The committee has thus been able to learn what representative members of our churches in all parts of our constituency are thinking about the questions involved.

It seems desirable that the denomination should have some acquaintance in advance of the meeting of the convention with the general nature of the report to be presented by the committee. The committee accordingly has authorized me to publish its general conclusions. These will form the basis for the report and the recommendations to be presented will aim at giving effect to them. They are given publicity here with the hope that they may receive careful consideration, but that final judgment upon them will be suspended until they have had more adequate presentation, with their accompanying recommendations, in the completed report. They are as follows:

1. The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor, and its verdict sought in determining denominational objectives.
2. A program of cooperation should be continued.
3. The cooperative plan should allow a larger measure of freedom to the participating organizations in the securing of funds.
4. While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly be for one year.
5. Budgets should be concreted, and indicate in separate classes askings for regular operating expenses, and for specifics. Askings should fall into three groups: The national societies; state and city missions; schools and colleges.
6. Churches and individuals should have entire freedom in the designation of their gifts.
7. Organization essential to effective cooperation ought to be maintained. The present organization should not be discarded but modified as the experience of the past four years may suggest.
8. Schools and colleges, approved by the state conventions of the territory in which they are located, may be included in the cooperative program in the segregated budget.

J. F. VICHERT, Chairman.

## N. B. C. Program

(*Continued from page* 464)

**Tuesday, May 29.**

Afternoon—
3:00—Question Box to take the place of address
3:30—Business
5:30—Adjournment

Evening—
8:00—"Following The Vision," Rev. M. J. Twomey, New Jersey


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FC. 89
BAP

Volume IV May 19, 1923 No. 16

# The Baptist

Published Every Week by the Northern Baptist Convention

MAY 17 1923

## Educational Number



BAPTIST headquarters in Copenhagen, Denmark, where delegates enroute to the meeting of the World Alliance at Stockholm, July 21-27, are sure to receive a cordial welcome

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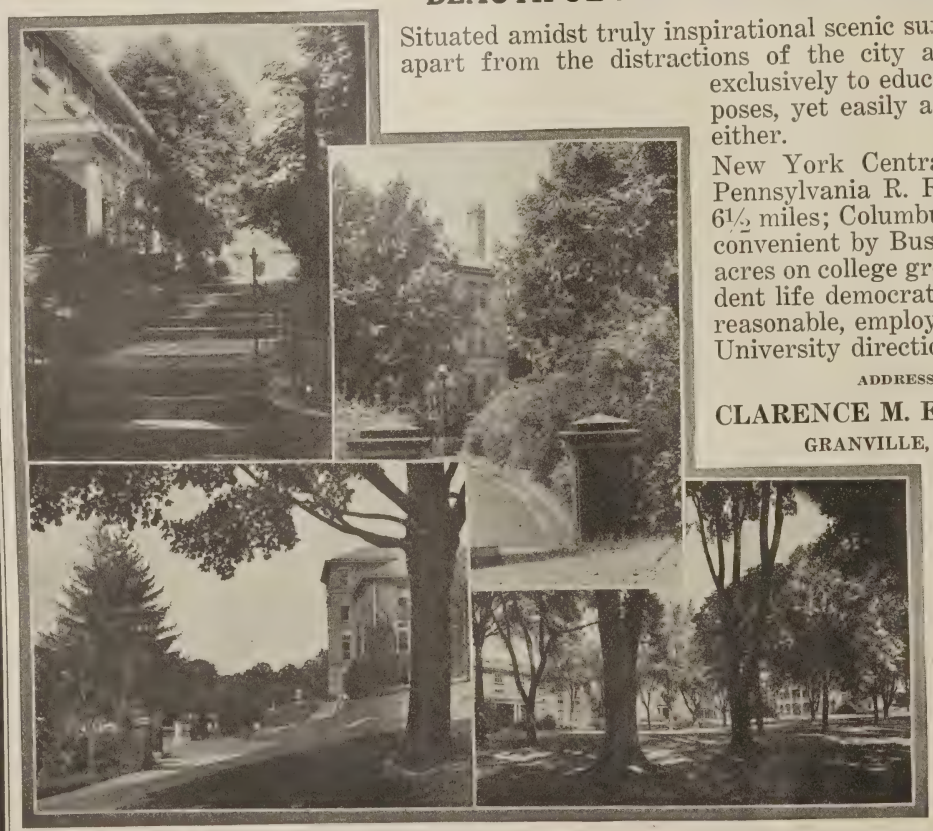
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# The Baptist

Vol. IV Chicago, Ill., May 19, 1923 No. 16

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter, February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### Helps to Educate the Kiddies

Walter R. Hoefflin, of Los Angeles, in renewing his subscription to THE BAPTIST and *Missions* says: "We cannot keep house without both and educate the kiddies as they should be, to say nothing of our own kingdom responsibilities." Yes, and the fact that our own kingdom responsibilities are recognized will intensify our feeling of responsibility to the "kiddies." Great, gripping glimpses of God's grace as seen in the kingdom enterprises of which these journals speak will put iron into the blood and a purpose into the life of growing youth. In how many families in your church are the "kiddies" deprived of this help to Christian culture? Do you not owe it to these to put on an every family canvass for your denominational journals?

## Killam's Kollum

### For Which We Thank God

We occasionally find a man who seems to think that he is indispensable in his position of influence and trust. We are all of us more or less in danger of taking too much of God's responsibility for keeping the world's work moving forward. Edgar Guest in a characteristic and telling way reminds us that there will be some one —probably is some one—now in preparation to take your place and mine. In the marts of trade, in church and school and state, the same holds good. Not long since an old man stated publicly that one of the worries of his old age is that his work has grown so great and no one is now in sight to carry it on after he is gone. All such anxiety is sheer foolishness. In school, or college, or the great university of experience, there is some one in preparation to carry on your work. When we asked Mr. Guest for the privilege of publishing the following lines he said: "Personally I should be very happy to have you reprint that bit of mine in the manner you suggest but under the terms of my contract with George Matthew Adams, it is not mine to give." These verses are copyrighted by George Matthew Adams who kindly gives his consent for their use:

#### The Youth Behind

Some one will take your place when you are gone,
Will come as you to face the morning mail,
Hear the small talk, and bear the burden on,
And in his care the venture will not fail.

You may be brave and wise and quick and strong;
You may command with courage and with grace,
But one shall come, when you have passed along,
And serve with equal splendor in your place.

And he may see what you have never seen,
May find new ways your feet have never trod,
And he may go where you have never been,
For after all the greatest of us plod.

In all the throng you may not see his face,
Secure you seem, and all your prospects fair,
But one there is who waits to take your place.
Against your passing, life has placed him there.

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*"A man's gift maketh room for him, and bringeth him before great men."*

## Fresh from the Field

**Rev. Ralph Palmer, pastor of the** church at Mansfield, Mass., has resigned to become a member of the faculty of the Gordon Bible College.

**The speaker at the ministers' meeting,** Chicago, 125 N. Wabash Ave., May 21, will be Rev. O. H. Rowlands who will deliver an address on expository preaching.

**Rev. E. A. Rockwell, a student of the** Newton Theological Institution, has accepted the call of the Pleasant Street Church, Concord, N. H., succeeding Rev. Paul Alden.

**We are usually concerned about the** loss to the state on account of illiteracy. In a recent address on "Church and State," Rev. S. Parkes Cadman, of Brooklyn, said: "Half-educated, cocksure people are a greater menace to church and state than the ignorant. We must get a happy adjustment of reason and emotion . . . Don't allow prejudice to perch on the top of your mind like a parrot and dictate. It is better to be less critical and more helpful."

**While we are busy with our own finan**cial problems as a denomination, it is interesting to note the progress of other groups. The women's societies among Presbyterians showed a gain this year of approximately $100,000. The general board reports receipts about equal to those of last year—$10,000,000, although an effort was made to increase the amount to $15,000,000. Within a period of three years current expenses of the churches have increased almost 100 per cent, or $29,000,000, due in increased salaries and unusual building operations.

**The students of Brown University** recently pledged $2,500 for the support of the "Brown in China" movement next year. This movement is designed to support the chair of sociology in Shanghai College and train students in the social settlement connected with the college. The settlement is located in the midst of a population of 300,000 factory operatives where men, women and children work day and night with no legal and few moral safeguards. Three graduates of Brown University are now on the faculty of Shanghai College: C. C. Chen, professor of biology; Percival R. Bakeman, professor of theology; and Daniel H. Kulp, professor of sociology. Professor Kulp has recently accepted a call to teach at Columbia University, so Brown will send to the college Dr. Harold C. Bucklin, who will sail in August.

**The conference on evangelism will re**convene at Atlantic City, May 20-21. The meetings promise to be of unusual interest. On May 20, Dr. Frank M. Goodchild will speak on "The Primacy of Evangelism." Sunday afternoon will be in the nature of a retreat under the leadership of Superintendent Stilwell and Dr. C. L. White. In the evening Dr. John M. Dean will speak on "The Spirit of Evangelism" and Mr. Raymond Robbins on "The Imperialism of Evangelism." On Monday morning Rev. James Holmes will deliver an address on "Evangelism a Proclamation." Dr. Bernard C. Clausen on "Evangelism a Testimony." and Dr. Frederick L. Anderson on "Evangelism an Education." In the afternoon Rev. Fred J. Peters will speak on "Continuous Evangelism," and the closing hour will be conducted by Dr. W. H. Geistweit on "The Fellowship of Evangelism." All the sessions will be held in the First Church.

**Rev. Fred E. Britten, formerly pastor** in Michigan, is now pastor of the Lake Worth Church, Fla. The church publishes a newsy monthly paper.

**The First Church, Wheeling, W. Va.,** has called to its pastorate, Rev. I. T. Jacobs of Roanoke, Va. The First Church and the Temple Church, it will be recalled, united their forces recently.

**Rev. T. R. Glover, the public orator** at Cambridge, England, has accepted an invitation to lecture for four months at the University of California, during the coming year, according to the *British Weekly*.

**The "Baptist Times and Freeman" is** running a series of articles on great Baptist churches. In the current issue there appears an article bearing the cuts of the First Church, Indianapolis, and its pastor, Dr. F. E. Taylor.

**The annual banquet of the alumnae** association of the Institute for Christian Workers, Philadelphia, will be held during the meeting of the Northern Baptist Convention in Atlantic City, May 26, at 12:30 o'clock, in the Fireside Hall of the Y. W. C. A. Plates, $1.00. Send reservations to Sophia L. Huber, 1425 Snyder Ave., Philadelphia, Pa., on or before May 20.

*TO make an all-round college student: Take a real interest in college work, a pride in upbuilding honor, a desire for sound physical health, abundant faith in others, and the joy of unselfish friendship. Add to these a dash of student activity and season the whole with clean fun. Through all, mix thoroughly the principles and ideals of Christian living.*—Helen Jo Scott, *Woman's Press.*

**Rev. Elijah A. Hanley pastor of the** First Church of Berkeley, Cal., was special preacher at Stanford University, April 29. He took for his text "Have Faith in God" and the burden of the message ran: "Faith asks us to adventure forth in the clearest light we have and bids us be as thorough-going and courageous in dealing with the hypothesis of God as we have been in dealing with the hypothesis of science."

**The party which Dr. Herbert Hines** of Kankakee, Ill., has been organizing to go to the Stockholm Convention, incidently touring England and continental Europe, is developing to be a young people's party, ten of those going being young folks of the B. Y. P. U. age. It will be a splendid thing thus to have a group of real American young people attend the conferences of the convention devoted to young people's work. Any other B. Y. P. U'er getting the European fever for this season ought to get in communication with Doctor Hines immediately.

**Rev. A. W. Beaven, pastor of the Lake** Avenue Church, Rochester, N. Y., will leave on June 30 for Stockholm and will return about Oct. 15. Among the preachers who will occupy the pulpit during his absence are: Rev. C. W. Petty, pastor of the First Church of Pittsburgh; Rev. John M. Moore, pastor of the Marcy Avenue Church, Brooklyn, N. Y.; Dr. C. A. Barbour, president of the Rochester Theological Seminary; Rev. Edward Holyoke, pastor of the Calvary Church, Providence, R. I.; Rev. C. H. Moehlman and Rev. S. W. Beaven.

**The new building of the Immanuel** Church, at 2320 S. Michigan Ave., Chicago, is now nearing completion. Delegates passing to or from the convention in Atlantic City, will find it well worth their time to make a visit to this fine building which the church at one time proposed to turn over to the denomination for its use.

**As we go to press, Dr. John A. Earl,** chairman of the program committee, writes: "Please insert the following which was inadvertently omitted from the program of the Northern Baptist Convention: Thursday, 5:30 p. m., College Reunions; Friday, 5:30 p. m., Seminary Reunions.

**Dr. John Clifford is apparently as wide** awake as ever. In the *British Weekly* we find the following item: "And now the miracle. Doctor Clifford, in his eighty-seventh year, rises to propose a resolution resisting the attempt to legalize betting by making it subject to taxation. If the feeling of the meeting as it responds to Doctor Clifford is any indication of the general feeling amongst the Free Churches, Mr. Baldwin will have to drop his proposal. Doctor Clifford's speech is wonderful. This G. O. M. of the Free Churches, has an intellect as clear as ever. He shows that the proposal to tax betting is bad morals, bad business, bad finance. 'Where are you to stop if you once begin this kind of thing? Why not tax prostitution or opium smoking.' 'The bookmakers should not be placed in an official position.'"

**Over ninety fellowships have been** awarded at the University of Chicago for the year 1923-24. Thirty-four of the successful candidates have already received the Master's degree. Fifty-four different institutions are represented in the award, including McGill University, and the universities of Oxford, Toronto, and Manitoba. In the assignment of fellowships thirty departments of the university have shared. The University of Chicago appropriates annually $21,000 for fellowships in the graduate schools of arts, literature and science, ranging in value from $150 to $520. In addition to these there are special endowed, research, and professional-school fellowships, some of which yield an annual stipend of $1,000.

**The date for commencement at Hills**dale College has been moved forward from Thursday, June 21 to Monday, June 11. Baccalaureate Sunday will be June 10. This is a radical change as commencement has come on Thursday ever since the college was established. The change is made so that the students and trustees may be on the campus during the commencement affairs and the alumni may come for the week-end and take in the whole of the commencement activities. Under the old plan, the alumni had to choose which portion of the commencement activities they would attend, as they could not remain the whole time. The college year will remain the same length. Examinations

(*Continued on page* 508)

# Enthusiastic for Education

BY HELEN BARRETT MONTGOMERY

THERE is a rather interesting contrast between the theory and practice of the Karen Baptists in Burma and the Baptists of America, in regard to education. The Karen Baptists are all for education. They are rooting for it with all their might. They are going down into their pockets and bringing up the money to spread education, and they are sending their boys and girls to the schools in the largest number that they possibly can.

Here is a spectacle of a race which seventy-five years ago had no written language and were wild heathen, hiding in little mountain villages away from their masters, the Burmans. They were drunken, filthy, degraded, superstitious. Today you have this whole group set on their feet by the power of Christ. They build their own churches. They support their own ministers. They have a missionary society of their own, and send out their missionaries to the wild tribes of the frontier. They build their school buildings, and support them. They build their theological seminary, and support it. The churches tax themselves for education, so that any poor Karen boy or girl can have the opportunity of going through their Karen schools for a mere pittance—I have forgotten whether it is $25 or $50 a year, but it is a sufficiently small sum to be rather amazing to us.

The school which they have recently completed at Bassein is the best equipped building in Burma for educational purposes, and these educational advantages are thrown open to all Karen boys and girls, whether Christians or not.

No American money goes to the upkeep of these schools. All Americans pay for is the salary of the missionaries who supervise them.

Now contrast this, for a moment, with our Baptist indifference and independency in regard to our schools. We treat them as a stepmother is supposed to treat her children. We neither endow them nor equip them as we ought to do, and thousands of us are disgruntled because the schools are included among our national objectives. Even worse than this, as a denomination, we have no enthusiasm for education. We are content to let our boys and girls have the same education we had. "What is good enough for me is good enough for my children." The figures can hardly be challenged. The Baptist quota is below the Methodist, the Presbyterian, the Congregationalist or the Episcopalian contingent in all our great state schools and endowed interdenominational institutions. We may just as well confess it. We Baptists are not enthusiastic for education, and we do not send our childern to school in large numbers.

Now this policy might do for an aristocratic group. A hierarchy can get along very well with ignorance in the pews, because the ignorant pews do not control the actions of the hierarchy; but with our democratic form of government, our whole welfare as a denomination depends upon the intelligence of our constituency. In a church where everybody can vote, it is essential that everybody be intelligent. I know I shall be told that the situation is improving, as it is. Thank God for that! We Baptists are learning—rather slowly—that a great many of our theological difficulties come from an uneducated and untrained ministry. We Baptists are learning—all too slowly—to believe that the best training that we can give our children is none too good to equip them for their life work in this wonderful day of opportunity.

But although statistics show that we have made a truly marvelous gain since the New World Movement began, in the number of students which we have in our denominational colleges and in state institutions and undenominational institutions, we have not very greatly changed our relative position. We are still pretty well down along toward the foot of the class. I hope this educational number will be read by thousands of Baptist fathers and mothers, and I hope it will transform them into good Karens, believing in education, sacrificing for education, supporting education, and doing all we can to see that our boys and girls get a chance to be educated.

**THE Rev. Dr. Russell H. Conwell, president and founder of Temple University, now past eighty, gave the secret of his remarkable memory in his talk at the closing session in the auditorium of the University Museum.**

**"When I want to quote from the Bible I close my eyes," said Doctor Conwell, "and the entire page of the Bible and the quotation comes before me and I read it. This is a thing a teacher taught me back in the old Berkshire hills where I was born. There was a time, when my congregation was about 2,500 when I could go home after the services and shut my eyes and the rows and rows of seats would come up before me and I could check up with my eyes closed, just who had missed church that night.**

**"As I look back over my sixty years in educational work I am inclined more and more to believe that the schools and colleges are not as important to the success of men as we are prone to believe. It does not belittle the schools and colleges to say this, because there are so many who can never go to college, but who may yet attain success. A man's education comes after he leaves school. Give your pupils the impression that they only go to school to learn how to study, for the time they spend in college is but a small part of their life."**

## Regarding the Schools and Colleges

One of the important questions which will be discussed at the meetings of the Northern Baptist Convention at Atlantic City, will have to do with the future relation of the schools and colleges to our other societies. To state the question in simple language it is this: Shall we continue to include in our united budget, funds necessary to the maintenance of our schools and colleges? Naturally the Baptist people desire to know what the schools and colleges themselves prefer in this matter. Do they desire to be left free to finance themselves, or do they prefer to be included in the united budget? This question was considered very frankly by the presidents at their meeting on January 10, at Chicago. Nearly all of the schools, colleges, and seminaries were represented at this meeting. After considering the matter very carefully a committee was appointed to draw up resolutions. These resolutions were presented to the meeting and were unanimously adopted. Inasmuch as these resolutions represent the attitude of most of the college presidents I am reporting them in full. They are as follows:

Jan. 10, 1923.

To the Association of Presidents of the Baptist Institutions of The Northern Baptist Convention:

Your committee of five appointed to present the findings of the discussion of the session present for your consideration and adoption, the following statement:

As representatives of the educational interests and institutions of our Northern Baptist Convention, we record our profound conviction of the vital importance of education in our denominational life. Without proper emphasis on education, the quality of leadership in our churches and on our mission fields must decline. The future of all our religious work will be determined by the place we give to education in our denominational program.

In view of the gratifying results that have attended the correlation of education and missionary work in a unified budget in our New World Movement, we recommend as follows:

1. That the Northern Baptist Convention be asked to vote an annual budget for education as an integral part of a unified budget. The total amount included for education should be made up of the sums needed for the following purposes:
   (a) The support of the regular work of the Board of Education of the Northern Baptist Convention.
   (b) The maintenance of the work in such institutions as have not yet secured an endowment sufficiently large to fully provide a reasonable current expense income.
   (c) And, for endowment and equipment of our institutions.

2. The total amount of this budget shall be determined after a new and careful study of the actual and comparative needs of our schools and colleges has been made,
   (a) With a view to determining for what purposes and in what amounts money should be raised for the various institutions in the territory of our Northern Baptist Convention.
   (b) And with the further view of providing for each of our institutions such endowment and equipment as will give them standard recognition in the territory in which the institutions are located.

J. W. Bailey, chairman; P. W. Crannell, Claiborne M. Hill, Clifton D. Gray, R. W. Swetland—Committee.

This report was unanimously adopted and was referred to the Board of Managers of the Northern Baptist Convention.—J. M. WELLS, Secretary.

The Baptist

# Educating the Baptist Denomination

SOME singular and interesting things emerge from a study of the educational efforts of American Baptists.

The development seems a slow one in many ways. though there have been notable names in scholarship among the Baptists from the first. Roger Williams had his A. B. from Cambridge, England, in 1627; and Dunster, who was really Harvard's first president, save for a brief unsatisfactory administration which preceded his, demonstrated high scholarship and executive genius until he was deposed for Baptist sentiments after twelve years of splendid service. Such names as those of Manning, first president of Brown; Francis Wayland, one of his great successors; Judson, who was valedictorian at Brown, and throughout his life great in scholarship as in missions; and later the names of M. B. Anderson, E. G. Robinson, W. R. Harper, A. H. Newman and many others are milestones not alone in Baptist but in all American educational history. Yet it was two centuries after the landing of the Pilgrims before the first Baptist theological seminary was begun.

Indeed it was 120 years after Roger Williams came to Providence before there was anywhere in America a Baptist academy, and ten years more before the slender beginnings of our first Baptist college, and more than a generation before another college arose. But after the denomination struck its pace in the early nineteenth century there grew up Baptist colleges, universities, theological seminaries, academies and other institutions until the third century at its close finds us with about 200 educational institutions, 38,000 students, and $170,000,000 of property and endowments. Since many of these schools do not depend upon endowments, we find by capitalizing the income of our schools on a 5 per cent basis that it represents the interest on a third of a billion dollars. Still, if any one thinks our educational needs are met let him note that only about one in a hundred of American Baptists are represented by these students, and that nearly $100,000,000 of the $170,000,000 is in the northeastern part of the country, while vast areas and the bulk of our membership are most inadequately supplied.

One is struck by the youthfulness of the leaders in our early educational enterprises. Manning was sent out by the Philadelphia Association at the age of twenty-four, a year after his graduation from Princeton, and visited Rhode Island to arrange with Governor Lyndon and other Baptists for a "seminary of polite literature . . . subject to the government of the Baptists." At its delayed beginning he, at twenty-six, became its successful president. Judson wrote two textbooks in his first year after graduation. Rice was less than a decade out of college when he led in founding the Triennial Convention and, a little later, Columbian College. Harper was principal of the Academy at Granville while still in his 'teens, with students older than he.

The tenuous resources with which these pioneers began is striking. Granville held out for many years a standing offer to name the college for any donor of $10,000. It waited nearly a quarter of a century for it. Shurtleff got its name similarly, and Brown, earlier, gave the name which now represents millions for $5,000. We find in 1812 a proposed educational gift of $2,000 for a Baptist academy in New England referred to as "the princely endowment contemplated by the distinguished benefactor." But money brought 12 per cent and professors' salaries were never princely.

ONE of the most interesting facts of the history is the intimacy between education and missions. Out of the great Baptist beginning of organization in 1814, which was itself due to foreign missions, grew directly a college and indirectly many colleges, state conventions, denominational papers and all of our organized progress for a century. It was Jonathan Going, father of our Home Mission Society, who was a chief advisor in the founding of Denison, Shurtleff, Franklin and other educational beginnings, and who gave his last years to the presidency of Denison. And it was his successor, the statesman home-missionary secretary, H. L. Morehouse, who championed the fight for the American Baptist Education Society with its tremendous direct and indirect achievements.

The whole lesson is one of the close interrelation of our denominational activities. Missions and education go hand in hand. The neglect of either will be the ruin of the other as far as Baptists are concerned. And the need of education is as great as ever it was, especially of an education under Baptist auspices for Baptist pastors and Baptist young people.

## Politics or Christianity

QUITE recently we heard a prominent member of the denomination say to a group of fellow Christians, "Just now we are having too much sub-rosa communication in our Baptist affairs." After pausing a minute or more he added, "We ought not to have anything in our concerns that cannot be frankly talked out in the open."

If the truth was spoken it was a word in good season; if it was a misstatement it will serve as a warning and the basis for what we have to say here.

As Baptists it is our very proud boast that we are a spiritual democracy which makes every member a full partner in all the enterprises of the group. A partner is entitled to know all that concerns the administration of the partnership of which he is an integral part. To fail to give the facts to all is to fail in business ethics as well as in Christian living. With this simple conclusion we are sure there can be no difference of judgment.

A real democracy must be built upon the intelligent cooperation of all the fellowship.

We have no real place in our life as a denomination for the politician who is guardedly seeking selfish ends or preferment at the expense of the efficiency and progress of the whole group of which he or she may be a more or less prominent part. To use underground political selfish methods to secure desired ends, even though the ends were good in themselves, should lead to the repudiation of those using such methods. The end does not justify the means in a Christian enterprise, or in any other. We need to put the principles of Christianity into the practice of politics, but God forbid that we should ever put the practices of political life into our Christian cooperative enterprises.

We have a constituency of tremendous initiative and possible development. Our duty is to use every possible proper initiative so that under the leadership of our Lord development will follow and our work at home and abroad, in the local church and in world areas, and in the individual and the denomination may not be menaced by politics but may be helped by a high type of unselfish loving service.

If we love our Lord we shall not be manipulators for personal ends, but, in honor preferring one another, we shall lovingly seek the good of all at personal sacrifice.

Let us keep our Christianity and not displace it by worldly political practices.

Reader, do not look around to see upon whom you can pin these remarks. Pin them upon yourself if possible. The cure must start with you.

## The Big Noise

IN a local church some time ago a matter of importance was under consideration. An earnest but unlettered man arose and spoke as follows: "This bunch seems to have the idea that voting a thing is the big noise, but to this fellow, the big noise is not the vote but what you do after the vote has been taken; here we vote too often and don't do nearly often enough."

It is so easy to vote to do a thing and so deadly easy not to do it after the vote has been taken. After a while that sort of procedure gets into the spirit of the institution and affects all the organization and its personnel. Then an institution such as a local church gets into the habit of voting everything and doing nothing or only part of anything.

A large democracy like the Northern Baptist Convention is subject to all the dangers of a local church when it comes to voting and not doing. Mass psychology is an interesting thing and a smart individual can often procure for his cause the consent of a large gathering. But having secured the vote the same individual often cannot get the vote carried into effect.

We must remember that "the big noise" is not in the chorus of ayes upon the floor of the convention but the really big noise is in the army of Christians who go to work to do what is the will of God and the prayerful desire of his people.

When the still small voice has spoken that will of his in the recesses of the heart and life and we do it then the "big noise" has begun, and will go on to a completed task.

## We All Matriculate

SINCE we had occasion to write "The Light That Casts No Shadow," hundreds of members of the family have taken the time out of their busy days to write us personal notes of appreciation and cheer. We wish that it were possible for us to acknowledge individually all of these expressions of fellow-feeling. We want each one to know, however, how it steadied the hand and quieted the heart just to understand that folks really cared. These letters and telegrams are among our treasured possessions.

The simple editorial did just what we prayed that it would do. It brought a message of hope and cheer to those who were walking in dark places. A mother writes: "In the two years since my only daughter, my joy and my delight, began her journey of the heavenly land nothing has comforted and cheered me as that description of your wife's home-going. It has been so hard for me to be sure of immortal life, even though I know I believed, and that message made it all so very real to me." Several individuals who have been informed that their days are almost numbered have written. One of them tells of her depression. "The message was just like the sun breaking through the clouds which were hanging over me." From many churches we have reports of a deep spiritual uplift. A pastor in New England writes: "The greatest service I have ever held in my ministry was last Sunday morning's. In it I read your editorial of last week. Scarcely a dry eye and a wonderful spiritual atmosphere resulted."

Sorrow is a school. We all matriculate. One writer prayed for "the perfecting of the character through sorrow, which seems to be one of God's post graduate courses for his people." It is a rich experience to discover that we have a new God—one who stands by "as time passes and as the 'light that casts no shadow' is transfused into the light of the customary day." As followers of Christ we all "know the place whence issue the streamers of the dawn," and in this we rejoice and shall rejoice.

# A Page of Opinion

## College Skepticism

RELIGIOUS unrest, and in some cases unbelief, has become so prevalent among college students that it presents a major problem to the church. As in many instances of unsound ideas, it has provoked criticism and protest that have done little to reveal the true inwardness of the situation. Albert Clarke Wyckoff, a close student of religious psychology, regards this as a problem of religious psychopathology as well as religion. He gives in the April issue of the *Biblical Review* (New York), a searching analysis of the nature, sources, effects, and treatment of college skepticism. The general trend of his observations may be gathered from these selected paragraphs:

"As the skillful physician distinguishes between chronic and acute disease, treating each according to its nature, so the psychologist distinguishes between chronic and acute unbelief, treating each according to its nature. It is true that many of the symptoms are the same, for all unbelievers center their fire of denial upon the most conspicuous religious truths, and yet there are fundamental differences. Chronic unbelief is constitutional; acute unbelief is institutional.

"As the chronic invalid comes to enjoy poor health, so the chronic unbeliever enjoys his unbelief. He is an unbeliever, and is proud of it. While the person suffering from an acute attack of unbelief is in real distress of mind and spirit. Chronic unbelief is an adult disease, acute unbelief is a disease of the later adolescent period.

"Acute unbelief being a disease of the later adolescent period, the young are naturally its special victims. They have no natural powers of resistance to its ravages. The rapid development of their personalities into self-consciousness as individuals, their sudden emergence into the new world of social responsibilities, stirs up the struggle for freedom from the authority which up to this time has held them in subjection. The two mightiest regulating forces of which they have any knowledge are parental and religious authority.

"Acute unbelief does not develop into a specific malady, save in exceptional instances, unless the adolescent period is abnormally lengthened by a college course during which the intellectual difficulties of belief are re-enforced and exaggerated by the instruction of the college class room.

"College authorities do not seem to have become sufficiently familiar with psychology to realize that the religious nature of the student is just as important an element in personality as the moral, physical, psychological, and intellectual, and that, in the last analysis, history has proved that the religious nature is able to marshal all of the resources of personality in its service as is no other element. For this very reason it possesses unique powers for assisting in helping to solve the moral, psychological and intellectual problems which are now so pressing.

"Psychology has come to the relief of the religious crisis most valiantly. It has discovered the germ of acute unbelief, isolated it, and pronounced its nature psychological rather than intellectual. It has also traced it to its natural breeding place—the modern college. Of course, there are many other secondary incubators of the bacteria of acute unbelief; the adolescent mind is one of the most fertile, the discontented mind is another, modern literature is another. But no cultural idea of this nature could ever spread to such epidemic proportions among healthy-minded American adolescents without the intellectual support of the college class room. This is why acute unbelief is so distinctly institutional in its origin.

"The adolescent struggle for freedom from parental and religious authority creates an abnormal hunger in the mind of the student for the highly nitrogenous findings of modern science and historical and biblical criticisms. When these intellectual dishes are prepared and served in the best style of professors who are chronic unbelievers, they are liable to tempt the ravenous appetites of adolescents to overindulge.

"If this overfeeding of the students upon new ideas were the only offense of which the college professor is guilty, the situation would not be so bad. But right on the top of this indiscretion many professors commit the additional offense against the religious life of their students of deliberately stuffing their minds with the unripe fruits of immature, religious critical-scholarship theories. Many cases of acute unbelief are nothing less than green-apple colic of the reason.

"These professors have now abandoned the policy of strict neutrality upon this subject of religion, which was so skillfully maintained by Professor James in his book, 'The Varieties of Religious Experience,' and have taken the offensive against the fundamental theistic belief.

"The anti-theistic conclusions of the psychologists are not due to the psychology of religion, but to the religion of the psychologists.

"The romance must again be put back into religious belief. It must be admitted that the deductive theological reasoning which fascinated our fathers and attracted the finest minds of their day to its service makes little appeal to the modern mind. Scientific thinking makes the corresponding appeal today. The truth is, it is not the specific findings of science that grip and hold the adolescent mind; it is rather the inductive method of arriving at those findings which wins them. When this same method is universally employed in the search for and presentation of religious truth the romance will again be put back into religious thinking. But this is not enough. The romance must again be put back into the psychological value of believing, and the consequent defense of the faith. There is something the matter with the religious belief of an age in which there is more adventure and daring in denial than in belief."

# The Transitive Power of Christian Education

*The early colleges were founded because men believed tremendously in religious principles.*

By William Gear Spencer

BEFORE the Pilgrims had been two decades in New England and while the colony was in some measure at least uncertain as to its future Harvard College was founded. William and Mary was founded in Virginia in 1693, and it became "the training ground of Democracy, the inspiration of the Declaration of Independence and the inalienable rights of man." Before the Revolution there were twelve colleges in this country. Every one of them represented practically a contribution of the church for its needs. The American college is probably the greatest gift of the church to the people.

Before the war of the Rebellion there were 262 colleges, and now there are some 600, or an average of about one college for every 175,000 of population. It is worth while learning some of the contributions that have been made by college men of liberal training. The United States Geographical Survey is in reality their contribution and no automobile owner uses a Blue Book without confessing his debt of obligation to their work.

### College and Weather

The United States Weather Bureau represents another contribution and no man plans his work for the morrow and scans the page of the evening paper for the weather who does not thereby confess his obligation. Industry perhaps least of all is willing to admit its debt to this cause, and yet the cotton gin was invented by Eli Whitney of the class of 1792 of Yale University, and the electric telegraph by Samuel F. B. Morse, of the class of 1810 of Yale University.

The colleges in the beginning were the *product of religious thinking.* Some people imagine that there is a contest on between Christianity and what they please to call culture, but the truth is that Christianity has never gotten a firm hold without the coming of culture as a consequence. The early colleges almost without exception were founded because *men* believed *tremendously* in *religious principles* and regarded education as a large contributing factor in their extension. One hundred and four of the first 119 colleges founded in our nation had a distinctively Christian origin. In spite of their diversity, their general character was much the same. Their denominational affiliations did not compel them to set up religious tests for entrance. The colleges have by no means been confined to the Protestant denominations. By 1894, the Roman Catholic church claimed 116 colleges and 637 academies. Numbering among its adherents at that time one-tenth of the population of the country, it had about one-fourth of the colleges.

The mottoes show this religious impulse in expression. The motto of Harvard University is *"Christo et ecclesiae"* (Christ and the church); the motto of Yale University is *"Lux ac veritas"* (Light and truth); the motto of Brown University is *"In Deo speramus"* (We hope in God).

Hence the source of what I have pleased to call the transitive power of Christian education. Let us hark back to the old grammar definition of a transitive verb to get the coloring that we need for this word. "A transitive verb is one which requires an *object* to complete its meaning." Just as Christianity has never been an end in itself but whenever the Christian spirit has been rightly inculcated it has hunted for some problem of evil upon which to focus its attention and striven there to make its best contribution, so the American college has always consciously or unconsciously through its faculty and students and its alumni, searched for an object to complete its meaning and it has always found one.

### The Original Object

The primary object of the American college was the production of an educated ministry. The Pilgrim fathers who first settled the country were men in whose lives religion was the one dominant element. Every sort of sacrifice conceivable almost they had cheerfully made for its sake and because they were conscious that their contributions would be transient and ineffectual without an educated ministry, they founded the colleges to meet that need.

So powerful was the effect of this cause in the teaching tendency of the curricula of the early colleges that it is interesting to note that between the years 1761 and 1770, a ten-year period, Harvard College turned out 29 per cent of its alumni directly into the American pulpit; Yale University did even better and turned into the same channel 32 per cent in the same period; while Princeton with a proportion of 45 per cent, or almost one out of every two, surpassed during this same period both Yale and Harvard. Colgate University graduated up to 1904 a total of 1732 alumni from all its departments and of these it sent into the Christian ministry and its own denominational leadership the magnificent number of 1034. In general the preparation of men for Christian leadership was the chief object of the American college. However, before this time there had been entering in another element which was to make a new problem and upon which the Christian college must be compelled to focus.

### Immigration Furnishes an Object

Little by little after our nation was founded, an increasing number of men whose goal was freedom and liberty sought our shores and by 1820, which was the first year in which we have reliable statistics, 8385 aliens had come to this country. The tide was ever increasing and by 1860, or the time of the beginning of the Civil War, had swollen to 133,000, and by 1910 it was 1,041,570 for a twelvemonth. A moment's thought will indicate that beginning perhaps with the year 1820 and growing in direct proportion to the number of aliens entering our borders as the years went by, a wider and more popular education, if democracy was to retain its power, was necessary. Educated men, products of the American college with its transitive power, began to focus upon this problem. This new object absorbed their attention and under the leadership perhaps of Horace Mann more than anyone else, a graduate of Brown University of the class of 1819, the solution of this problem began to appear. The American college must now focus deeply into the undercurrents of our life. Compulsory education for the common people as a political measure for the solu-

tion of democracy had become imperative.

We today, as we take for granted the magnificent inheritance of our public schools, are little apt to think that in 1860 there were only forty high schools in our country. So powerful was the educational influence of Horace Mann in reacting upon his alma mater that it is worthy of note that up until 1900 Brown University had turned out approximately 959 men into the ministry, 937 into law, 935 into commercial pursuits, and 933 into *teaching*. Teaching within recent years has been the dominant profession entered by the alumni of Brown University.

### Entrance of Industry Presents an Object

On the heels of the revolution caused by immigration came the revolution in industry. For years during the early history of our country the citizen had been a patriarch. On the ancestral estate was raised the food consumed by the family, here were made the clothes of the family almost directly from the backs of the sheep to the backs of the sons and daughters. Within a generation almost this had changed. We no longer have homes in this country in the good old sense of the word. Home now is a place to which we return only to start out again, or as some one has wittily stated, "Home is the place where you put the things you buy." Specialization has revolutionized the civilized world.

To illustrate, three or four years ago, we were puzzling our minds over whether or not the United States government ought not to own the railroad systems and while we were still arguing about that, along came the automobile industry, which in 1920 while the railroads were carrying two and one-half billion tons of freight, themselves carried a billion tons, and the limit of their expansion has not been reached. The mere mention of these facts suffices to indicate the tremendous sweep of the industrial revolution.

The immediate consequence was the focusing of the American college upon this problem. At first the curricula of the colleges were extended to meet the demands, but soon it became evident that a new type of college was needed and separate institutions which should specialize in the realms of engineering, of agriculture, of law, of medicine, of commerce, of journalism, of pedagogy, of forestry, and a long line of others represent the tremendous transitive power of the American college. A Brooklyn paper today carries the advertisement of a candy college, not a new way by which some student desires to recommend his alma mater, but an institution borrowing an honored name for the purpose of furthering its commercial interests.

One of our foremost colleges for women runs a summer school of a socialistic and industrial character as indicative of its desire to be of further service. Roger Babson, finding not enough in the American College as it is now constituted to meet the most acute problems of large business finance, has founded the Babson Statistical Institute, and it is interesting to notice that so potent and persistent has been the Christian impulse through which the colleges were first founded, down through the long lines of education, that President Colman might well call himself a "missionary" in business.

THE United States average for negro illiteracy is 22.9. Twelve southern states show a higher percentage than this. This would naturally be expected since the northern states have a better type of negro population than in the south. Then, too, the negro conditions in the South are more difficult to improve than in the North. Economic and racial elements enter the problem of elevating the educational status of the negro.

Let us look a little deeper into one of the specialized types of colleges. In strictly engineering institutions last year there were over 51,000 young American students.

### The Entrance of Belligerency, Another Object

We have just been through the portals and the fields of war under the leadership of Theodore Roosevelt, Woodrow Wilson, and many other far seeing statesmen as typical of the best product of our American colleges. We were tardily led to take the part that we should, but scarcely had war been declared when the American college found a new object upon which to focus. Everywhere across the country regimental units sprang up upon the campus. The blare of trumpets instead of the sound of bells summoned the students to their work, and the American Expeditionary Force found its leaders largely from the ranks of college men. Men who had been professors of Greek and Latin became over night professors of engineering, surveying, and what not, wherever they could make their contribution, and if ever in the minds of any American citizen there had arisen the question as to whether education as typified by the work going on in the American college could quickly square itself to meet a vital need, the student army training camps dispelled it. Too short lived they were, it is true, to become valuable as units in our army or to furnish even a laboratory experiment in military life, but long enough lived they were to show that the vitality of the American college in an American democracy is tremendous.

### Development of Extension Schools

Nor has the college been content merely to minister to the needs of those who find its way within the walls. Institutions of agriculture, of engineering, of journalism, and of pedagogy have developed extension schools that have a wide sweep and have carried the fruits of education to the very doors of our citizens. The agricultural department of the state institutions regards as its students every farmer within the borders of the state that supports it and does its best to realize on that faith. It is only fair to recognize the fact that the correspondence schools of many of the most standard institutions of our country are typical illustrations of the persistent transitive power of the American college.

### The New Task of the College

Alongside many other problems that might be taken up has come what former director of the American Council on Education, Samuel P. Capen, calls the new task of the college.

Offhand any one would say that every state is entitled to its state university, and yet the time has come within recent years when the bulk of our population is now living in the cities and the larger towns. A new problem has therefore been presented. The whole population of Nevada, as he points out, could be comfortably housed in Akron, and still leave some acres of unoccupied dwellings; the population of Delaware would fit quite as loosely into San Francisco. Should Nevada have her state institution and Akron not be entitled to her municipal institution? Here again the vitality of the transitive power of the American college is exhibited. The University of Akron, the University of Cincinnati, the Uni-

versity of Buffalo, the University of Toledo, the University of Pittsburgh, and now Temple Univerthe gift of Russell Conwell to the city of Philadelphia, represent a new objective and a new contribution to it.

It may be well to pause at this point and draw a line of sharp demarcation between the colleges of liberal arts and sciences, however much they may vary among themselves, and the colleges of specialization in industry. The former embrace the ideas that permeate all common activities while the latter deal only with the ideas that concern highly specialized activities, and yet so powerful has been the primary Christian impulse that when a questionnaire was recently sent out to over 7,000 eminent engineers embracing the four leading engineering societies, asking them whether in their judgment, accuracy or executive ability or a knowledge of the fundamentals of engineering and the technique of business and practice or character or judgment was the important thing contributing to the success of their profession, 94 per cent of them in their replies stated that character was the first thing to be considered, and the members of the faculties of the greater bulk of the educational institutions of our country are in general men of superb character, high moral ideals, and profound religious life.

There is an old proverb that runs, "like begets like." If that is true—and proverbs are usually based upon truths that have grown out of the common experience of mankind—then the American college ought to give proof of its transitive power through the lives of the alumni after they have left its walls. History is rich in contributions of this type, beginning with Jefferson, Hamilton, Madison, Monroe, the Adames, Webster, Calhoun and countless others in American politics; running through such names as Cooper, Bryant, Longfellow, Lowell, Hawthorne, Emerson, and Holmes in literature; including such names as Dwight, Beecher, and Brooks as leaders in the ministry, and on down the course of time to the leaders of our present generation, such representative and outstanding men as Theodore Roosevelt, Woodrow Wilson, Warren G. Harding, Charles Evans Hughes, Herbert Hoover and William H. Taft.

The leaders of our American civilization down through the years have come in the main directly from inspiration of the college halls to their task, and wisdom has proven herself justified in her children.

# Education on the Foreign Fields

By Earle B. Cross

THE original program for the evangelization of the world as it was formulated by the Master called for teaching as well as preaching. A lasting church will result from a foundation of intelligent confessors of faith, who are able for themselves to read and comprehend the records of the early believers and especially the truth which was given by the great Teacher himself. Accordingly in places where there is no provision for the education of the people aside from that which may come from missionary influences, the village school under instruction of the local preacher or other worker, stands forth as a mighty bulwark of the gospel. In Japan and in the Philippine Islands, schools are provided by the government to such an extent that there is not much need for schools under missionary auspices except for the purpose of providing institutions with a distinctively Christian atmosphere.

The Woman's Foreign Mission Society has found kindergartens to be a most popular type of service in all fields. Many parents hear of Christ for the first time through the kindergarten or the Sunday school which is always correlated with it. Mothers' clubs which have been built up from the interest awakened by the kindergarten have also proved to be a means of grace to many souls.

A splendid flower of the educational system which has developed on the mission field during the century past is the secondary school. These are variously known as high schools, academies or middle schools, according to custom of the different countries. Most of these are boarding schools to which day pupils are admitted as well. The Christian influences which are brought to bear upon the pupils by the teaching staff and in the course of dormitory life, are a most potent means of winning them to the way of Christ. One missionary writes: "Our dormitory is our greatest evangelistic asset." The secondary school touches the life of the students at a most impressionable age. The result is that Christian schools not only provide excellent educational advantages which are recognized by all, but also cultivate a type of character which is of the noblest and most to be coveted. By educating young people under conditions which lead them to consecrate their lives to Christ, we are multiplying the workers for the fields which are white unto the harvest. Even if the larger proportion of these students go out into the ordinary callings of life, they will go with a sympathetic appreciation of Christianity at least. A great number, however, will graduate each year from our secondary schools as professing Christians. These will be sowers of the seed through all their lives in every relationship. In at least one academy the graduating class is reported as 100 per cent Christians this year, a record like that of Shanghai Baptist College. If other secondary schools do not reach to this mark of accomplishment, yet we are assured that professions of faith in Christ are made by many of the students each year.

It is impossible to tell the story of each of these secondary schools. The several missions have each their stronghold of influence with young people of the teen age. Many of the pupils pursue their studies no farther. Some of them, however, pass from the secondary school into the college. The secondary schools are located as a rule with due regard for the needs of definite regions and serve as feeders to the college in the mission. Thus the high schools of Burma are feeders for Judson College in Rangoon. The six middle schools of East China and also the two academies in the South China mission are affiliated with Shanghai Baptist College.

Among the colleges which are the higher institutions in the system of education, there are three which are distinctively Baptist in-

stitutions. Judson College in Burma is the product of generations of labor and prayer. This great institution has come more and more to an important position in the general educational scheme of the province of Burma. It is, in fact, the chief unit in the government's program for the province. In East China, Baptists of the Northern and Southern Conventions unite in the maintenance of Shanghai Baptist College, now twelve years of age. Both of these colleges admit women to study as well as men. Another Baptist college has sprung into being in the Philippine Islands. Approval was given by the board of the Foreign Mission Society early in 1923 for the development at Jaro, a suburb of Iloilo, of a college which should be known as Central Philippine College. The Jaro Industrial School will merge its life in the new venture. Equipment and adequate buildings are still to be provided. Some time must necessarily elapse before the institution can fully accomplish that for which it is primarily intended, namely, to provide for the youth of our Visayan Baptist constituency a college training. Under existing circumstances they must go to Manila, 400 miles away from the Visayan group of islands, where the government university is located. Many others besides Baptist students will avail themselves of the privileges of Central Philippine College, of course.

### A Prospective College

Another prospective Baptist college may come into being before long, if the hopes and prayers of our Japan workers can find realization. The Mabie Memorial Boys' School at Yokohama has won a most enviable standing in educational circles in Japan during the four short years of its establishment. If it should become feasible to develop a college there in addition to the high school course which is now being offered, Japanese Baptists would have a denominational college at which students might pursue their studies under Christian influences such as they do not have at government institutions.

There are economies which can be secured by cooperation with other evangelical bodies in the maintenance on the mission field of institutions of higher learning, such as colleges and universities. Equipment is more expensive and professors of special training and excellence who will undertake such work are difficult to find. By uniting their resources in funds and personnel, several boards together can secure mutual advantage in the development of institutions of high grade, and at the same time assure themselves of a Christian atmosphere in the institutions without sacrifice of the particular and peculiar denominational touch on student life. At Chengtu in West China, for example, with four other evangelical denominations we are participating in the educational service of West China Union University. It would be practically impossible for any single board alone to support such an institution with its faculty of sixty well-trained men and women and its varied departments of study. Madras Christian College in South India affords another instance of such cooperation with other denominations. The Woman's Society also cooperates with other boards in the support of colleges for women such as Ginling College in China and the Woman's Christian College at Madras, India.

### College Mistakes

J. W. McCall, an attorney of Memphis, Tenn. and a graduate of the University of Mississippi '11, gives in the *Baptist Student* as his greatest mistakes in college:

(1) Failure to realize regarding time that, "the waters that passed the mill never turned the wheel again."
(2) Too much athletics.
(3) Failure to take enough literary training.
(4) Failure to use library.
(5) Failure to plan course of study in the beginning for a fixed purpose in life.
(6) Studied "lessons" rather than "books."

In connection with educational institutions which are not under mission auspices, the societies are permitted in some instances to maintain Christian dormitories. The particular contribution of the Woman's Society to education in the Philippine Islands is made through such dormitories where a large number of girls in attendance upon the government high schools are finding Christian home influences. In connection with one of these dormitories a student church of fifty members has been organized and baptisms are of frequent occurrence. The two splendid buildings which have recently been erected adjoining the campus of Waseda University in Tokyo, Japan, will house the student activities which have been developed there under the leadership of Prof. H. B. Benninghoff, missionary of the Foreign Mission Society. The work has been promoted by the invitation of the university authorities and has their hearty approval. A Christian auxiliary to this great university of 10,000 students is provided in Scott Hall and Alvah Hovey Memorial Dormitory, where students may find Christian fellowship and religious instruction quite the equal of those in any college in America.

A peculiarly feminine contribution to educational work is the mothercraft school. Several such are to be found under the auspices of the Woman's Society, where wives and mothers, whose general educational advantages have been limited, can secure a training which will enable them to make their homes more truly correspond to the type which the word "home" connotes in Christian circles.

### For Special Training

For the special training of religious workers of various types, schools are provided according to the needs of each field, and of such grade and curriculum as may best meet the requirements of the workers. The Woman's Society maintains seven Baptist Bible training schools which specialize in preparing Bible women, church and zenana workers, and the like for their service. There are theological schools also on all the fields for the training of pastors and evangelistic workers for the ministry of the churches. With the advances which are being made everywhere in education, the standards of ministerial education are also being raised. Each student generation brings into the service of the churches a more efficient ministry, with minds trained better to divide aright the word of truth, and to interpret Christ to their fellow men in simpler, clearer terms. The end and consummation of all our educational work in foreign lands finds its climax in this—that whether they play their part in life in the pulpit, in the home, or in the mart, our Baptist young people may be fitted to conduct themselves as Christian men and women of a sound mind and in character revealing Jesus Christ, their Saviour. There is constantly increasing evidence from every land that we are realizing this purpose.

# The Big Brothers in Action

*The experiences of one of them.*

FROM time to time the board of education has endeavored to acquaint the denomination with the facts concerning its growing work among students. We have told the story of the work of our university pastors—the "big brothers" we call them—at the great university centers. But no one can tell the story for them, as can these men themselves. We have asked one of them to tell of some of his experiences with his students. We give his stories just as he has written them. We need not state that he is a mature man with a rich Christian experience; his story will reveal that. He has a wonderful influence upon his ever changing body of students.

We wonder if some fathers and mothers will not thank God, after they have read these stories, that there is a "big brother" at the university where their sons and daughters are in training for life.

—FRANK W. PADELFORD.

SOME years ago a young man came to to the university to study law. His father was a cattle man and this young man had spent much time in the saddle. My attention was called to him and I went to his fraternity house to see him. The next Sunday he was at church. He was a fine fellow but not a Christian. I soon became strongly attached to him. He was a regular attendant at my Bible class. Months passed by during which we became great friends. There was something about him, however, which seemed to prevent me from presenting to him the claims of Christ upon his life, although I was constantly seeking for an approach. After a year I succeeded. He was very courteous but was not ready. He frankly told me that he expected to become a Christian some day but that when he did so it meant "business," and that he was doing some things which he did not know whether he could give up. I still kept hold of him. Another year passed and I felt the time was ripe. We met by appointment and he was ready. Gradually, by being in an environment with Christian young people, his viewpoint had changed. He decided the matter and was baptized. His development was rapid. From president of our university class it was but a step to the cabinet of the Y. M. C. A., then president of that organization. Upon graduation he was made student secretary of the Y. M. C. A. for the state. He rapidly advanced in the esteem of his co-workers. For three years he has been in Egypt with headquarters in Cairo, working among the students there. He is a young man of the finest type of Christian ideals. I have said that if my life had yielded no fruitage but this I would feel that I had not served in vain.

### A Right-hand Man

One day during a religious service for students held near the campus I was sitting next to a young man who had been a frequent, though not regular, attendant at my Bible class. He was not a Christian. I turned to him under an impulse and whispered: "John, is it not about time you became a Christian?" At once he whispered back: "I think it is." I said: "Come to my house Sunday afternoon and let us talk it over." He came, and there decided the matter. He was baptized. The following spring he was graduated. Afterward he became an instructor in the University of Illinois. A year or two later I was with Mr. Bryant, the pastor of our university church at that institution. I said to him: "By the way, do you happen to know John—who is a teacher in your university?" "Know him? Well, I should say I do! He is the superintendent of my Sunday school. He is my right-hand man."

Two years ago two fine young men came into my group of young people. Neither was a Christian. So open and frank were they that I had something of the feeling which the record says Jesus had for the exemplary young man who came to him asking the way to eternal life. It was some months before I felt close enough to them to talk to them about their relation to Christ without the risk of driving them away. Finally I invited them separately to the student house to talk with me. Neither was ready to decide, but when the men went away each thanked me and said that many things had been cleared up for him during the two hours that we had spent together. They went away to "think it over." A few months after I asked them to come together to see me. All this time we had kept up our close relations. To my joy both had made up their minds.

In the meantime a younger brother of one of the boys had come to the university. I immediately sought him out and found that he, too, had decided. In response to my first question he said: "I feel just as C. does. I have been trying to live a Christian life and I want to join the church."

The following Sunday, at the invitation of the pastor, these three young men went forward to unite with the church. At the close scores of their student friends flocked to the front to give them a royal welcome.

On Mother's Day last spring these young men were baptized. Their mothers came a distance of 150 miles to be with their boys that day. It was a great glad day.

A year ago one of the young men on our foot-ball eleven began to come to my class. He is six feet, three inches tall, weighs 212 pounds, and plays guard. He is a manly fellow with a fine face and is a law student. We had him with us for dinner one night at which time I found he was not a Christian. A few weeks passed. He continued to come to our services. I asked him to call to see me one day and at nine o'clock the next Saturday he came. The way had all been prepared. He was ready to give his life and service to Christ. Soon after he was baptized.

He is now a member of our class cabinet. The foot-ball season is a strenuous one for the boys on the team. Every afternoon for hours they are on the gridiron in the most strenuous practice. All the home games are played on Saturdays. It is a grilling, exhausting two hours. If any student has a good excuse to stay in and rest up on Sunday it is the man on the foot-ball team. But not a Sunday has passed when this young athlete has been in the city that he has not been in his place at church and Bible class.

He was referred to in our daily paper recently as "the perfect guard." One may ask: "How far do his Christian character and life go to make him that?" Impregnable on the defensive we are looking for him to "hold the line" against the attacks of unrighteousness bye and bye. Quick and aggressive on the offensive now we are expecting him to attack evils as vigorously in the stern realities which face him in his chosen profession.

One Sunday one of our law students with great difficulty prevailed upon his room-mate, also a law student, to come to our Bible class. The next Sunday the young man came of his own accord. That Sunday afternoon I called on him at his room. He was greatly pleased. Stretching himself out on his bed he began to talk. After a little he said: "I suppose you think that we boys never talk or think about religion, but we do." And then he went on to tell me how one of his frat brothers had died, and what the boys talked about afterward. It was a great and illuminating afternoon. He was one of the foremost men in the University—a fine debater. He continued to come to our class. Vacation came and he went home to spend the holidays. While there a revival was going on in the Congregational church. It was his opportunity, as his young lady friend was a member there. He went forward and joined the church. I do not know how much our group had to do with his decision. But I know we have a most devoted and loyal friend in Robert.

### "I Should Like to Go"

A few years ago Doctor Lerrigo said to me: "I am in great need of three engineers to go out to the foreign field, and I cannot find them." We had here a young man in the college of engineers who had a considerable experience in construction work. He was a good draftsman. He was eighteen months in France in charge of a corps of engineers. One day when walking down the street with him I said: "Lloyd, you have been over in France, and the world does not seem very large to you now. How would you like to go to a mission field as a representative of our Foreign Society. They need engineers." Without hesitation he said: "I should like to go."

He was engaged to a young woman in our group of Baptist girls. For some time he hesitated to make known to her his decision, thinking she would object. Finally, when he got up courage to do so, she exclaimed: "I am so glad. I have wanted to be a missionary ever since I was a little girl." Two happier people one never saw. They were appointed by our board and are now in Bengal-Orissa. We now have six of our Baptist young people who have gone out from our group to the foreign field in the past few years.

# Religious Work in State Universities

By Vernon S. Phillips

MAY 1, 1905, Chas. J. Galpin became university pastor at the University of Wisconsin, cooperating with the First Church of Madison, supported jointly by the Home Mission Society and the Wisconsin State Convention. So far as the writer knows, this was the beginning of the university pastor movement, the first recognition by any denomination of its responsibility in this field. In January, 1923, the Conference of Church Workers in Universities held its seventeenth annual meeting in Chicago with 115 registered delegates, working in forty-one educational institutions in thirty-one states, representing eleven different denominations besides the Y. M. C. A. and the Y. W. C. A. Action was taken providing for five regional conferences covering the entire country and including all state universities. In the last eighteen years our own denomination has provided a board of education which includes this work in its program; other denominations have done likewise; the Council of Church Boards of Education has been organized including twenty-seven denominations; the Methodists have formed the Wesley Foundation in thirty-two schools, the Presbyterians have the Westminster Foundation in seven or eight schools; the Baptists have the Francis Wayland Foundation in two university centers and other organizations for similar purposes in other centers.

We have learned some lessons which have now become axioms and settled principles. Every work has had a free hand to discover plans that might meet a local situation or express the genius of any denomination. Some experiments are now being carried forward about which there is difference of opinion. There are other things, however, upon which all of us are united.

### The State University Has Come to Stay

First of all, the state university has come to stay. It is a permanent and important part of our American life. Legislatures are voting larger budgets every year, new buildings are being erected, students by the thousands are flocking to these schools to spend their last years of preparation for their life work. We need not expect to read in the morning papers that any state university has been abolished and the campus divided into city lots. We are to reckon with it as an institution of increasing importance in training men and women for all the walks of life in future generations. Many of these will be leaders in their respective fields.

We were surprised to learn that the students are our own church young people. Once we supposed that the church young people all went to the church colleges and the non-church students to the state universities. We have learned, however, that the percentages are about the same. From 85 to 95 per cent come from our Protestant homes.

We have been interested also in discovering that our faculty people are largely the burden bearers and workers in the different churches. Men and women of note in their professional fields, writers of well-known books, scholars of wide reputation, are more than likely to be found in their churches on Sunday regularly serving as deacons, trustees, Sunday-school officials and teachers. As a rule these faculty members are well informed, read their denominational papers and are in accord with the work of their various religious bodies.

### The Local Church is the Key

The local church is the key to the religious situation. There is an important place for the university Y. M. C. A., the Y. W. C. A. and certain kinds of cooperative effort. An occasional mass meeting on the campus has value, but if successful must have an unusual program and much publicity. The chief religious work is to be done by the local churches of the various denominations. Students prefer to be away from the campus on Sunday. They wish to join other groups in which there are older men and women and little children. They wish to hear the organ, to sing the great hymns and to enter with the whole family of God into his worship.

GET back to God and fundamental right!
Build his new house with patience infinite!
Resolve life's vast complexities to ways
More simple, and exalt the days!
Let all life's warp and woof be interwove
With gold of noble thought and radiant love,
So—only so—shall life's new temple stand,
Rock-firm, unshaken, his rightful deodand.
See to it then, ye builders of the peace,
And build with bold emprise life's new-won liberties!
Build his fair kingdom as he first designed
To his unending glory
And the welfare of mankind!
—John Oxenham

The church here has one of its great opportunities. It is not its purpose merely to pluck a few brands from the fire or to save a handful of young people from destruction; it is the work of the church rather to bring to them the great inspiration of faith, the teachings that have made their own denomination great, the sacred names and the noble enterprises of the kingdom of God, to train them in the real service of the church.

Young people are responding loyally to this leadership. Some are giving themselves to missionary service, to the ministry and the various Christian callings. In city churches and country churches we find our young people dependable and effective leaders. Many of our choicest laymen are these alumni.

Each denomination can do its best work by cooperation with the others. To a degree the university is a unit and some of its moral and religious problems must be faced by the united leadership of the churches. In one institution there was a bad situation in the matter of cheating in examinations which did not right itself until the university pastors attacked it as a campus problem. In another school there were abuses in fraternity and sorority life which called for the combined attention of the religious leaders. Evangelistic meetings, life service conferences, religious education programs, campaigns for church and Sunday-school attendance can be best conducted by cooperation.

### The School of Religion Is Coming

In several state university centers the school of religion has been organized and is proving its worth. The churches are offering courses in Bible church history, religious education, church and Sunday-school administration. The pastoral approach has been the first expression of church life, the educational approach will doubtless be the next movement. Many students wish to make a more careful study of the Bible and the Christian foundations than either the university or the Sunday school can offer. Certain principles seem clear to those who have been giving thought to the school of religion, namely, that it should be interdenominational; that its students be undergraduates; that its work should be of university grade; that the school should grow in response to a local demand; that all its classes and operations should be off the campus and independent of the university, except that the university should give credit for its courses under certain conditions.

### The Church Must Face This Task

The whole state university situation must be faced by the various denominations with resolution and vision. Our nation is sold on education. We are convinced that we must have an educated citizenship. Centralized schools, living salaries to public school teachers, the development of state universities; all these indicate the educational convictions of our citizens. The Christian church must enter into this field in an effective way. The state cannot do the work of the church, but the church must supplement what the state is doing. We are not obliged to erect the buildings, pay the faculty and administer the university. Our sole responsibility as church men is to equip the church and provide for its work in a way that shall really meet the situation.

Churches in these communities must be provided with large funds and high grade equipment. All the work done so far has come through allowances, pitifully small and woefully inadequate. Ohio State University, for example, has a faculty of 600 people, each one trained for his specialty, receiving an adequate salary and working with a satisfactory equipment. The church can never do its share of the work merely by employing some one for part time who is likely to be dismissed whenever denominational funds run low. Our board of education is deeply interested and has been dealing as generously as its funds permit. The church must have abundant means to provide skilled leaders and adequate equipment for the various phases of this task. The strongest

(*Continued on page* 497)

# The Theological Seminaries

*Are the standards for the ministry keeping pace with the standards for other professions?*

By Clarence A. Barbour

THE seminaries have been called the West Points of the church of Jesus Christ. There is trained a considerable proportion of the coming leaders of our churches, men who will have large influence in giving the character to the churches of the future. It needs no argument to prove that the churches sorely need a trained and adequate leadership. In some respects readjustment is necessary to meet the new conditions and the new demands of a new age.

We are faced with the fact that in these days the minister must be many kinds of a man. The field of the ministry is varied, and the demands upon the average minister are multiplied, because the age in which we live is diversified and specialized beyond what any earlier generation has known. The demands have so increased that it is quite impossible entirely to overtake them in any course of three years in duration. The theological school must live its life and do its work in a world the like of which has never been seen. It is a trite word to say that we are passing through the rapids of a turbulent time.

The majority of the seminaries cannot well undertake diversified specialization. Most of them certainly will do well to concentrate definitely and without any measure of apology upon training for the pastorate as their main objective. The graduates should be devoted teachers and shepherds of the people, wise and sane, loving and sacrificial, reverent and fearless. They should be able to present religious truth to men in an interesting, convincing and persuasive way, and so to live among the people as to commend the truth which they present. We may well ask whether the standards for the ministry are keeping pace with the standards for other professions.

There must be ever more insistence upon the importance of the study of the Old and New Testaments. The value of the Bible is not brought out merely by the exegesis of words, but by historical interpretation, combining the exegetical always with the historical in the interpreting process. We may regret that, owing largely to conditions in the colleges and universities, it is not practical for the seminaries to do as great a measure of linguistic work as was formerly the case. There are men with special linguistic ability, and provision should be made for them; but for many students coming to the seminaries with a training furnished by the college and the university of today, more can be done in thorough-going courses based upon the English Bible than in spending an unduly long time over the original languages. There will always be students who can and will pursue linguistic courses with great profit and usefulness, but this is by no means true of all students.

There must be ample courses for a thorough acquaintance with the literature and the interpretation both of the Old Testament and of the New; not simply as a source of theme and sermon material, but for the sake of the actual contents of the scriptures. A reverent knowledge and love of the Bible is indispensable to the minister. If he has not this, he would best give himself to another vocation, for without them his ministry will be sounding brass and a clanging cymbal.

NO AMOUNT of mere piety, no amount of proclaimed loyalty to the "old gospel," and no amount of scholastic and articulated knowledge of the text and of the historical background of the Bible will save the career of the minister from lamentable failure unless he knows how to bring the everlasting power and meaning of the gospel message to the people in terms of their need.

It may well be asked whether there is not grave need of a modified view of the function of the seminary in regard to distinctively theological investigation and teaching. May we have been too eagr to get truth into system, to endeavor with consecrated ingenuity to articulate the system? God has revealed himself mainly in personality, supremely in the personality of Jesus. It is the task of Christian thought to relate the type of personality disclosed in Jesus to the thought and life of the time in which our generation is living. Our problem is that of the realization of the perfected personality of Jesus in the world today. Such a result will not be likely to be reached by a maximum of the dogmatic.

We may well ask ourselves whether there is a tendency to relax in the department of training in the theory and practice of the preparation and the delivery of the minister's message. If a minister fails here, the failure is irreparable. He may deceive himself by apparent success in dabbling in a score of things which other men can do as well as he, perhaps better than he. He may be a highly developed specialist in some scholastic field. But unless he can preach, and unless he is a wise and efficient leader and pastor of his people, the work of ministering to the welfare of the churches so far as he is concerned has broken down. The practical and homiletical values of the Bible should form an intelligent part of his training. We must not send out our men with a half-digested mass of ideas as to biblical values, but with little idea as to the use of those values in the message which they bring to the people. The average man or woman in the congregation needs to be helped to live. No amount of mere piety, no amount of proclaimed loyalty to the "old gospel," and no amount of scholastic and articulated knowledge of the text and of the historical background of the Bible, will save the career of the minister from lamentable failure unless he knows how to bring the everlasting power and meaning of the gospel message to the people in terms of their need. And it may be added, that some of the most marked instances of apparently immediate success have in the long run proved, and will prove, the most dismal and appalling failures.

It is not in my purpose to give an outline or to attempt an exposition of a theological course. Certain features are mentioned which would seem to need special emphasis. With such a purpose a word should surely be spoken regarding the great field of religious education. This has to do with the whole teaching function of the church and of society, so far as it involves religious ideals. Its presence in the curriculum has to do with the furnishing of what may be called a teaching ministry. Not only has this to do with the work of the Sunday school, but also with the instruction of church officers, the preparation of church members for teaching service, the training of Christian people for effective community leadership, the interpretation of Christianity to the layman, and the like; if the pastor fails to have this in mind, no one else in his church is likely to have it in mind or to be able to carry it on. At Rochester we are so thoroughly convinced of the great and increasing importance of this field, that the trustees have established a chair devoted exclusively to training in religious education. Rochester is not alone in its recognition of this need; other seminaries are equally cognizant of it. It may safely be said that this is one of the main efforts which are being made to bring into the curriculum courses whose purpose is the rightful equipping of the minister for the tasks of the present day.

With all of this, and with much more, in view, it should also emphatically be said that our seminaries greatly desire continually to be places for the cultivation of personal Christian character and personal piety. Unless there is supreme loyalty to Jesus Christ, unless we keep the mind and the heart of life open to his presence, we shall deservedly fail. I should know something of the attitude of our theological schools. I can say with the deepest conviction, that, knowing the schools, I know that this purpose is supreme. Our people may rest assured that the faculties of the seminaries are composed of humble, earnest, Christian believers, who are trying to be faithful to the stewardship which has been committed to them. They may not always win universal approval and assent. Such approval and assent are very welcome, but not in comparison with the verdict of him who is our Lord and Saviour.

# A University Gospel Team

By Frank W. Padelford

THE charge is frequently made that our young people lose their religion when they go to college. Without doubt that is true of some of them as it is true of many of those who remain at home. But it is not true of all by any means. Nor is it true that all of them lose their deep interest in the evangelization of their fellow students and their fellow citizens. We used to hear a deal of talk about "the godless state universities."

There is a group of young people in the state university of Indiana who are

affiliated with the Baptist church and who have demonstrated an intense interest in "spreading the good news." This is the gospel team of the Baptist church of Bloomington, Ind., with their recent pastor, Rev. Rollo C. Speer (top row, fourth from the left.)



During this past year this team has made nineteen visits to the small rural churches of which there are many in that section of Indiana. Sometimes they went in groups of two and often as many as ten went together. It would be difficult to estimate the results of the ministry of such a group of young people with their earnest faith and their zeal for the kingdom. The tabulated results include two Sunday schools organized and two B. Y. P. U.'s, and several conversions. Again and again the reports came back. "It has stirred our young people into new life." During the year two students were converted, one of whom became a valuable member of the team.

The make-up of this team is interesting and indicates how lines get crossed among students. In this group there are representatives of the Disciples, Lutherans, Methodists, Presbyterians, Quakers and Hebrews as well as Baptists, and all seeking to further the interests of the kingdom under the leadership of their Baptist pastor. The group includes honor students, champion athletes, a talented pianist, an accomplished reader, an assistant professor, a licensed preacher, a Filipino who came to America as a Catholic and who goes back a devoted Protestant Christian, and a Hebrew lad who gave his assistance as a violinist.

One cannot read the story of college groups like this, and similar stories can be written from other centers, without a stronger confidence in our young people and in our universities.

# The Undenominational Bible Training Schools

***True Baptists take to the Bible as hungry sheep to clover; therefore let us give them a Bible training school, for we must have Baptist training for pastors, missionaries and workers.***

BY J. J. ROSS

THERE has been considerable criticism of our schools and colleges within the Northern Baptist Convention. No doubt a number of these schools have suffered because of this criticism and some of them have benefitted by it. It is unfortunate, however, that the criticism has been so general, at times bringing all of our schools under the same stigma. It would have been more just to be particular in the criticisms, naming the schools and even the professors who are guilty. I heard one of our Baptist pastors condemn all of our schools without exception as "hot beds of infidelity and immorality." He made no exceptions whatever, and, when approached about the matter, it was found that there were a number of schools about which he knew absolutely nothing. I cannot honestly criticize any of our schools for the reason that I never sat in their class-rooms and neither have I examined the text books used by the professors. Some of the critics claim that they have been in the class-room and that they have read and studied the textbooks. I have confidence in some of these brethren and believe from their criticisms that there *is* something wrong in *some* of our schools. At the same time I am convinced that all of the criticisms are not supported by facts. We have many schools and professors in the Northern Baptist Convention who are loyal to "the faith once delivered" and they are centers of spirituality, conviction and devotion. Students who have fallen prey to the thinking, or the lack of thinking, of the "radical professors," leave college or seminary and go into our churches where they seek, according to a fundamental law of generation, to reproduce their kind. It is soon discovered that they are a menace to our churches, for they almost invariably *un*evangelize and *un*spiritualize them. New Testament Baptist churches demand for their existence and mission a spiritual teaching ministry. These students frequently find themselves out of their churches, and then, out of the ministry altogether. This is the tragedy of the life of some of our theological students within the radius of our convention, and many of these men, had they been spiritually and properly taught would have made able ministers of Jesus Christ.

I wish it definitely understood that I have absolutely no sympathy for that teaching, or lack of teaching which knocks the foundations from under our young people, while they are seeking to prepare themselves for Christian service. I sincerely wish that this wrong within a few of our colleges could be corrected. The only way, according to my judgment, to correct this is to *spiritualize* and *evangelize* those individuals who are responsible for the wrong. They all need a real experience of Jesus Christ, in his personal, spiritual and central advent into their lives.

There is another group of schools, however, that is a real menace to our churches and missionary work just now. Through criticisms attention has been directed to our own schools with the result that the schools which I am about to mention have been overlooked. The schools I refer to are the *un*standardized, *un*denominational and *anti*denominational, so-called Bible schools. There are two undenominational Bible schools that are not included within this class, the White Seminary of New York and the Gordon Bible College in Boston. These two schools have college standing and seek to be faithful servants of the big Christian denominations of our country. I have several reasons for thinking that the unstandardized, undenominational Bible schools are a real menace to our churches and missionary work.

1. **In the first place, they are a menace because of their low standards of admission.** The majority of our young people who attend those schools are not qualified to enter our higher schools of learning. Some of these students never passed out of the eighth grade, and, not a few of them, can hardly put two sentences together correctly. They are accepted by the schools, given a short, narrow, unbalanced and superficial course, then stamped with the approval of the institution, and sent forth to failure in some of our churches. They do the churches harm before they leave them and sometimes the churches do them harm before they dismiss them. Many of these students, otherwise good young people, are like Ephraim's cake, "not turned." We demand a thorough course of training for the medical, legal and teaching professions. We would not think of engaging for service, when life and death were in the balance, one who was ill-trained in the medical profession. Neither would we think of engaging a teacher for our secular schools without sufficient training. Why belittle the ministry of the gospel of Jesus Christ by offering and giving such short-cut, incomplete and unbalanced courses as are provided in these Bible schools?

2. **Further, these schools are a menace on account of the incompleteness of their courses of study.** Generally speaking, I agree with the teaching of those Bible schools as far as they go. But they are a long distance from going far enough in training our young people to be efficient workers in our Baptist churches and Sunday schools. They provide no regular and systematic courses in Christian education, Sunday-

school pedagogy, young people's work and Bible ethics. Neither do they provide any satisfactory course on the subject of the church, with its origin, constitution, organization, ordinances and mission, as we Baptists believe the New Testament to teach. I asked one of the teachers in one of the schools, "What is your reply when the question of the church comes up in the class-room?" His answer was, "We refer the answer of the question to the conscience of the questioner." "To say the least," I said, "that is very unbaptistic, for Baptists always refer such questions and questioners to the New Testament." The students—our students — receive no course on the subject of our particular missionary work. It is true that they receive some courses on interdenominational and antidenominational missions. On the question of the church, as well as upon other subjects, these Bible schools are on the rocks and this makes them dangerous to our churches and missionary work.

3. Again, I wish to say that these schools are a menace to us because, by their teaching and lack of teaching, they weaken, and, in many cases, utterly destroy our distinctive, denominational spirit and belief. The dean of one of these schools strongly repudiated this in my presence. But they do it nevertheless. How is this accomplished? It is accomplished very simply and perhaps in some cases without conscious intention. For instance, in their teaching they avoid all reference to distinctive denominational doctrines, with the result that the students are made to believe that these doctrines are unimportant in the Christian system. More than once have I heard students from these schools say, "Anyway, it makes no difference what church you belong to." Then these schools generally invite as their special missionary speakers men and women from some undenominational and antidenominational home and foreign missionary fields. I have heard these persons speak to the students of these schools more than once, and they did not let the opportunity pass without taking a fling at the denominations, attempting thereby to belittle them in their missionary work and exalting themselves in their missionary work. I have heard some very odious comparisons and contrasts drawn by those undenominational missionaries. It is very seldom that any of our mission secretaries, state secretaries, or leading returned foreign missionaries, are invited to those schools to give addresses. Further, these schools generally invite to their platform those who are known to be critics within and of their own denominations. It is very seldom that one is asked to speak to the student bodies in those schools who is known to be loyal and true within his own communion. There is a Baptist minister who is known to be somewhat radical and he was not invited to speak to the student body in any of those schools, but suddenly, without changing his theological viewpoint, he became a critic of a certain "wrong" within our ranks. As soon as this became known he was invited to one of those schools for a special address. He was paraded before the student body as a great hero, one who was standing for the faith, within his own denomination. Did his presence and his address make the students who were members of our churches think more or less of our great Northern Baptist Convention? I will leave the reader to answer.

Furthermore, frequently in those schools the teachers are not good representatives of their respective denominations. I know of one who is a Baptist and perhaps he is a sample of others. He has been an ordained Baptist minister for twenty years. He has been the pastor of some good Baptist churches. In the city where he lives and teaches there are many Baptist churches, and some of them not far from his door. A few months after he entered that school as a teacher, his whole family, except

(*Continued on page* 509)

# The Authority of the Teacher

BY THOMAS H. SPRAGUE

IT is impossible to exaggerate the importance, the dignity, the responsibility and the influence of the teacher, whether in the public school, the university or the church school; for the teacher is concerned with the molding of personality and the building of life. Much money is spent on buildings, equipment and books, but greater in importance than any of these is the teacher. It is easy to have the title. It is difficult to be a teacher.

It is interesting to notice the emphasis on teaching as shown by the example of Jesus. In the Gospels there are twice as many references to his teaching function as to his preaching. "Jesus went teaching in their synagogues." "He began again to teach by the seaside." "He began to teach them many things." Nicodemus declared, "We know thou art a teacher come from God." And we read that "the multitude were astonished at his teaching for he taught them like an authority, not like their own scribes."

It is the element of authority which gives a teacher his highest credential. In the Master there was a three-fold authority: the authority of knowledge, of certitude and of character.

Jesus had the authority which comes from a thorough knowledge of the subjects which he taught. His specialty was God. Christ himself said, "but I know him: and if I should say I know him not, I shall be like unto you a liar, but I know him." He did not claim to be an authority on astronomy, on science, on medicine, on architecture, though for all we know he may have been. But in the realm of the knowledge of God he could say "I know him." And when the disciples were in his presence they felt themselves to be in the presence of one who knew.

Jesus was also authoritative because of his certitude. He had a knowledge which was based upon experience. There is no interrogation mark in Jesus. It is one thing to know what a book contains and another to know it from experience.

Not all represented to be truth is to be accepted or rejected from the viewpoint of its bearing upon life. Not all religious truths are necessarily to find emphasis in one's experience before acceptance. A child is taught many things which its mind does not thoroughly grasp or understand. But when knowledge is reenforced by personal experience and we can say from personal observation "I know," it gives one added authority. The authority of Jesus was that of one who had had experience. "I know him: because I am from him and he sent me." He had experienced God.

Moreover the Great Teacher had the authority of character. His personal life gave emphasis to what he said. "Which of you convicteth me of sin." Said Pilate, "I find no fault in this man." As some one has said "each day of his life even deepens our admiration of him, our confidence in his spotless and holy purity."

Now Jesus is our great Exemplar as teacher. Do we have authority in our teaching?

The authority of knowledge is one of our mightiest assets—the knowledge of the Bible, a knowledge never completed, for the Bible is like some vast fountain. We drink from its waters, never reducing the supply and never permanently satisfying our thirst. We should know the child, his psychology, his attitudes, his experiences, his needs. We should know teaching. There is no excuse today for ignorance along this line. The conclusions of an unlimited number of those who have had genuine, successful and ripe experience in teaching others may be had for the asking. To no branch of human study is more careful thought being given than to that of pedagogy. And the church school should not be behind our public systems of education in expecting and demanding knowledge as a prerequisite of the teaching function.

When Doctor Arnold was asked why he continued to be such an inveterate student even in his later years he replied that he preferred that his pupils "should drink from a running stream rather than from a stagnant pool."

We should have also the authority of certitude. Let the truths we teach find exemplification in our life and they will be the more thoroughly impressed on those we teach. George H. Betts in one of his splendid volumes remarks "Truth never comes to the child disembodied and detached but always with the slant and quality of the teacher's interpretation of it. It is as if the teacher's mind and spirit were the stained glass through which the sunlight must fall: all that passes through the medium of a living personality takes its tone and quality from this contact."

Above all the teacher should know Christ, be able to say " I know him whom I have believed." To know Christ is our objective for the scholar and to try to teach Christ without revealing him in personal life will make our teaching as sounding brass or a clanging cymbal.

And this brings us to the authority of character. To teach God's word and not live it is mockery and hypocrisy. Try to recall the teachers you had in childhood days. Do you remember much of what they taught? You do remember *them* their consecration, their piety, their deep earnest conscientiousness, their love for the Saviour.

Said a worthy divine of bygone days in addressing a class of young men about to go forth to preach the gospel, "Young men paint Jesus Christ upon your banner and then go forth and hold it up for the applause of an admiring world." To incarnate Christ in our life will be the climax of authority in our teaching. Reveal him and win the child for God.

# Constructive Teaching

*"Whoso shall cause one of these little ones that believe on me to stumble—"*

By Frederic J. Gurney

THE most imperative duty, the most immediate obligation, the choicest privilege of the man who has critical, scholarly knowledge of the Bible is to teach it constructively in a Christlike way. A young friend of mine, a freshman in one of the smaller colleges, writes to me: "In our class in the Bible Doctor X is inclined to make light of and to treat with ridicule the truths in the Old Testament that I have loved so much. It makes me resentful, for I feel that if I give up my beliefs and give in to his teaching I can't help but acquire something of his attitude, and this seems to me to lack the real principles, the real foundation of a true Christian character. Doctor X, on the other hand, is a man whom I have come to admire and love both in the class room and outside of it. I had a long talk with him about three weeks ago and he opened up new lines of thought and reasoning, but still I question whether I should give myself over to the newer way of thinking. To me Doctor X's Christ is not the Christ that I love so dearly. I wish I could talk to you about this whole subject."

Now this Doctor X has no right to handle his subject as he evidently is doing. Here is a devout, sincere young person who has grown up in a Christian home and is living a Christian life. This student goes to college prepared to learn and is met by ridicule of sacred things. One of Christ's little ones is caused to stumble because this teacher doesn't sense his job. He thinks he must destroy his students' wrong notions before giving them right ones. Perhaps this student has to some extent misunderstood the professor. If so, it is the professor's fault. He knows that he is handling subjects that are intimately bound up with the holiest things in the lives of the young people before him. His business is to make things plain to them. He is there to teach *them* and not merely to teach a subject. The Bible was made for man, not man for the Bible. Many a man who has spent years in studying the Bible and religious subjects generally and to whom the newer knowledge and newer methods of interpretation have become thoroughly familiar, utterly fails to realize how completely unknown all this is to the rank and file of Christian people, including the young folk who go to college. But it is his business to realize this. He is put into the instructor's chair for precisely this purpose. A primary principle in teaching is, that a man should duly appreciate the mental attitude of his students. It is his duty and his privilege to give his students something worth knowing and not merely to destroy the mistaken notions that they may have brought with them from home.

This student goes on to say: "Don't think me arbitrary or unreasonable, but as yet the subject is very much unsettled. I question it so much because this attitude has been the source of a very marked indifference among so many of the college students, an indifference with regard to anything of a religious nature." Now if Doctor X had his eyes open, if he appreciated his task aright, if he realized the value of the youths and maidens in his classes and saw his opportunity and his privilege, he would proceed constructively. He would open up the spiritual realities in his subject and portray them in their historical setting, a process which is always interesting to students and which is practically certain to lead them to see for themselves the inadequacy of their earlier ideas and to form newer and better conceptions. This man can get along without ridicule. Quite possibly certain views that some of the students have held are ridiculous but ridicule isn't going to teach them anything. On the other hand, if after a time they come to see for themselves the inadequacy of their old views and meanwhile have gained a clearer understanding of the spiritual lessons contained in what they have been studying, the real object has been gained. The old mistaken or inadequate notions will give place, almost imperceptibly in many cases, to a new and helpful and inspiring understanding of the subject. Every course of Bible study ought to leave the student with a new grasp of truth, a new sense of its value, a new readiness to take it into his life.

The same thing is true of the pulpit. There are men who go into the ministry equipped with the new knowledge and fail in their work because they become iconoclasts instead of builders. The people in their churches and communities look to them for spiritual food and get disturbance of traditional views with nothing to take their place. They expect moral leadership and find themselves in unknown regions with no particular prospect ahead. Other men, on the contrary, have gone into the work with similar equipment of learning and are doing a constructive work and doing it in a Christlike way. These men are making a genuine contribution to Christian life and the general advancement of the cause of Christ.

There has been in recent years a great increase in the study of the Bible in schools and colleges and also much advance in the methods of study in churches and Sunday schools. This is good, very good. There is an increasing number of men equipped with the newer learning going into the serious business of teaching and of preaching; good again. But if these men understand and appreciate their tasks, they will in all cases perform a constructive service and, for the most part, let the people whom they serve do their own destroying of previous misconceptions.

It was my very great privilege to study under that prince of Bible teachers, the late President Harper, of the University of Chicago. Through his instruction my views underwent very great, even radical, change. It came about gradually. He taught, he did not destroy. People lived and events moved before my eyes. New conceptions, new understanding came into my mind and took the place of the inadequate ideas of former days. The horizon broadened and the Bible came to have a new and a grander meaning. Of course not every man can teach as Harper did, but every teacher who is able to use the scientific and historical method can work constructively in his teaching if he will set himself to do so and will realize that he is teaching people and not merely a subject.

## Religious Work in State Universities

(*Continued from page* 493)

preachers we have, the most effective Bible teachers, the best authorities in vocational guidance, the most skillful workers with young people; these are none too good to be maintained in these centers.

Ohio Baptists are trying to meet this situation at Ohio State University by the organization of the Francis Wayland Foundation to receive and administer funds and property to assist in Baptist work in cooperation with the Tenth Avenue Baptist Church of Columbus. Its nine trustees are chosen by the Northern Baptist board of education, the Ohio Baptist Convention, and the Tenth Avenue Church. The foundation is in the New World Movement for $150,000. As the money comes in it is being used to acquire nine pieces of property which will give the Baptists a frontage of 172 feet facing the university campus and a depth of 380 feet, including the property of the church. The eight buildings now on this property are bringing in rental, and can be used in part for a dormitory for women, a home for men, a Sunday-school plant, or a home for missionaries, until such time as it may be possible to erect permanent buildings for these purposes. This plan gives us ground room for future developments, makes it possible to experiment with present structures, and gives us rentals as productive endowment.

The state legislature votes an appropriation of about $3,000,000 per year for Ohio State University. This means that the Baptist tax payers of Ohio pay every year more than $100,000 to maintain the university. If it is worth that much, and it surely is, what ought we to do to bring into the university community the message and challenge of our faith in Christ? Our young people are going out, skilled in their various professions, to be patriotic citizens, producers and leaders. Shall they at the same time go out earnest and intelligent servants of the church and its Master? This is the question which no one but the church can answer.

In the days of Roger Williams the Baptists had an important part in deciding that the church and the state must be separate in America. In the days of Francis Wayland and under his leadership, we Baptists had an important part in bringing in those educational policies that have made the state universities. In other words, we have helped in a decision that the church and state must function separately; we have helped in making the state university; we must now have a large part in bringing the message and the work of Christ and his church in a strong and permanent way into university life.



# Young People's Work



## Topic for June 3

**LESSONS FROM THE PSALMS**
**(6) THE SHEPHERD PSALM**
**Ps. 23:1-6. (Consecration meeting)**
"Jehovah is my Shepherd"

There are two passages of scripture with which most people are acquainted. One is John 3:16 "For God so loved the world" and the other is the twenty-third Psalm. From the time we were able to lisp, those of us who have attended Bible schools have been reciting this Shepherd Psalm, quite often to be sure without very much knowledge as to its meaning.

The picture presented of the Shepherd's care is one of the most beautiful in all literature and we have been able to appropriate the psalm for the development of our devotional life whether we were enjoying prosperity, during the periods of quiet, out in the paths of service, or passing through the "valley of the shadow of death." The psalm portrays the intimate relationship between the Shepherd and his sheep. In the midst of the complex situations of today, there is great need for intimacy of relationship between the young life of our churches and the great Shepherd of us all. Study the psalm itself and discover for yourself its richness of meaning.

## Still Another Hundred

Young people all over the country are waking up to the privilege of contributing their bit to boost the cause of young people's work in Europe. The money has been coming in quite rapidly of late from widely scattered sections of the country. We are confident that the hopes of the board of managers of the B. Y. P. U. of A. to help the young people of Europe are to materialize. The requests of our brethren across the sea are not falling on deaf ears, and we shall soon see the time when organized young people's work throughout the world shall be a reality. Meanwhile, you locals that have not taken your collection of 10 cents per member, get busy right away. We were unable to get our people waked up to take their collections before the first of May so we shall keep right on for several weeks and trust that money will come in rapidly during the month of May. Notice that this hundred comes from B. Y. P. U.'s scattered in nine different states.

| | |
|---|---|
| B. Y. P. U., Lefferts Park Church, Brooklyn, N. Y. | $ 3.00 |
| B. Y. P. U., Fifth Baptist Church, Washington, D. C. | 11.00 |
| B. Y. P. U., City Union, Kansas City, Mo. | 25.00 |
| B. Y. P. U., Miami Association, Ohio. | 25.00 |
| B. Y. P. U., First Church, Cairo, Ill. | 1.00 |
| B. Y. P. U., First Church, Mason City, Ill. | 4.80 |
| B. Y. P. U., Parr Memorial Church, Petoskey, Mich. | 3.50 |
| B. Y. P. U., First Baptist, Alexandria, Va. | 4.00 |
| B. Y. P. U., First Baptist, Carrolton, Ill. | 1.50 |
| B. Y. P. U., Elliott Ave. Church, Springfield, Ill. | 1.00 |
| B. Y. P. U., Rantoul, Ill. | 2.35 |
| B. Y. P. U., Ogiesby, Ill. | 2.00 |
| B. Y. P. U., Central Baptist, Springfield, Ill. | 1.20 |
| B. Y. P. U., Second Baptist, Johnston City, Ill. | 5.00 |
| B. Y. P. U., First Baptist, Weirton, W. Va. | 5.00 |
| B. Y. P. U., First Baptist, Rock Island, Ill. | 2.70 |
| B. Y. P. U., Spruce Hill, Eagle Bend, Minn. | 2.00 |
| Total | $100.05 |

Mail your remittance to Dr. Herbert Hines, Kankakee, Ill.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 143 N. Wabash Ave., Chicago*

## Miami, Ohio, Association

In order to stimulate church advertising, the association paper, Mr. Will Schwemlein, editor, is conducting a contest as outlined. 1. The B. Y. P. U. Society (this includes seniors, intermediates and juniors) which can submit the best exhibit of publicity inches, published in the local paper, *B. Y. P. Assembly, Ohio Baptist* and THE BAPTIST, between the dates of Jan. 1, 1923, and Sept. 1, 1923, will receive a prize. Clippings for the contest must be prepared in this manner: a. Clip the article and paste on cardboard and on one side only. b. Have the name of the society on the reverse side written plainly. c. Have the date under each clipping.

2. Have the letters B. Y. P. U. somewhere in the article as well as the name of the society.

3. Only societies which have their clippings prepared in the above way will be given credit.

**Posters, Posters and Posters!**

A prize will also be given to the B. Y. P. U. that can show the best exhibit posters announcing B. Y. P. U. meetings and socials from Jan. 1, 1923 to Sept. 1, 1923.

Save both the clippings and poster till the first of Sept., 1923. Then they will be collected and put on exhibit at the fall rally in Hamilton early in September. Mr. Rowland Singleton, editor of the Epworth League *Epworthian* and president of the Central District, will be the judge.

Get busy. Ninth street issues a challenge to all B. Y. P. U. societies.

## Boston Convention Speakers and Conference Leaders



C. W. PETTY
Pennsylvania



W. G. TOWART
Vermont



S. J. PORTER
Oklahoma



A. H. GAGE
Illinois



# Religious Education



## International Sunday School Lesson for June 3

**JEREMIAH, THE PROPHET OF COURAGE**

**Lesson: Jer. 35: 5-19. Golden Text: 1 Cor. 16:13**

**Introductory**

A reading of the book of Jeremiah would be most helpful in the study of the "prophet of courage." It is chiefly his book—autobiographical. The first twenty-five chapters consist mainly of talks by him and the rest give accounts of his life and work. It was in this manner Jeremiah got his message to the people when he could no longer speak to them. For forty years Jeremiah was a prophet, during which time he saw the rise and the fall of the kingdom of Judah. When Jerusalem was seized by the Chaldeans he was carried away into Egypt.

**The Lesson**

The Rechabites were descendants of the Kenites, dwellers in tents, tilling neither field nor vineyard, nor planting seed—a people whom the Israelites despised as worthy of their contempt. Yet it is from these humble people that Jeremiah draws a lesson. He set bowls full of wine before the sons of the house of Rechabites and invited them to drink of the wine. But they declined saying, "We will drink no wine," because of a command laid upon the family two centuries before and which had been literally obeyed. As well had been obeyed the injunction not to build houses or till fields, until the coming of Nebuchadnezzar, king of Babylon, had forced them to leave the country for the city. Jeremiah was moved by Jehovah to emphasize before his people the simple and unquestioning obedience of these sons of Rachab to a human command, whereas Judah had refused to hearken to the word of the living God.

**Leading Thoughts**

1. "The first and most fundamental principle in Christianity is an intention to please God in all our actions."—William Law. 2. Jeremiah knew God and he had the courage which comes from such an acquaintance. 3. God in the heart of man governing his every thought and deed—that is the message of Jeremiah.

## Know Thyself

By F. M. Armstrong

The following questions have been compiled to reveal some of the characteristic results of spiritual vitality, reduced to concrete expression. They are not intended to be exhaustive, but, rather, to indicate a variety of manifestations of practical spirituality. The questions are in imitation of similar ones appearing in efficency tests along various lines, published in *The Independent* by Edward Earle Purniton. Our honest answers to these or similar questions may serve to reveal to each one of us our real standing in Christian character.

If you can answer, "Yes", to the best that the question suggests, put down the numeral "4" opposite that question. If you measure up to the lower standard only in question or not at all, put down "0". If you measure up partially, put down that numeral between "0" and "4", which you think fair. Add up the column and you will have your percentage.

Points

1. Is prayer to you a pleasure and necessity or a duty?
2. Are your prayers made up largely of intercession, together with thanksgiving and confession, or are they mainly requests?
3. Do you find more inspiration in the Bible than in any other book you read?
4. Do you turn to God first in time of stress, or last?
5. Do you thank God for each success?
6. Can you point to at least two people whom in the past year you have brought into closer relationship with God?
7. Do you worship God in the church service, or hear the sermon only?
8. Can you get spiritual inspiration from wise and ignorant, old and young, or only from your intellectual and social equals?
9. Do the people you live with believe in your Christianity?
10. Have you formulated for yourself at least six principles of Christian conduct, and do you adhere to them?
11. Have you learned at least one new religious truth in the past year, and incorporated it into your life?
12. Have you made definite and measureable progress in overcoming at least one weakness in the last two years?
13. Are God and Christianity natural and inherent subjects in your conversation, or foreign to it?
14. Are you unsatisfied and uncomfortable in the company of those who do not believe in things spiritual?
15. Have you studied your own abilities and found a field for them in Christian service?
16. Are you intelligent and enthusiastic about at least one missionary field or enterprise?
17. Do you conduct your business and arrange your life as a steward of God, or for yourself?
18. Have you made a systematic study of your income and expenses and devoted to benevolence that certain percentage which seems right?
19. Can you differ from a man theologically and have deep Christian fellowship with him?
20. Do you keep the morning watch or have some special time for communion with God?
21. Is your sympathy broader than a year ago?
22. Have you helped at least two people in a practical and material way during the past six months?
23. Is there a spirit of forgiveness in your heart toward everyone, or are there exceptions?
24. Is the determining factor in your life, the will of God for you, or is it something else such as your advancement, provision for the future, etc.?
25. Is there a consciousness of the presence of God in your heart and life?

Total, your percentage

---

THE 1920 census shows that the southern states had a proportionate percentage of reduction of illiteracy over the 1900 figures that ranges from 66.2 for Florida to 34.5 for Tennessee. Every southern state reduced its percentage of illiteracy in each of the two census reports, 1910, 1920. This applies for total illiteracy, native white illiteracy and negro illiteracy. Special efforts have been made by a number of the states to reduce illiteracy by holding adult schools. While the adult school does not carry its pupils very far in the curriculum, it does render them able to read and write ordinary English. Further, the public school system in the South has made wonderful progress within this twenty-year period.

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The "Etude" recently conducted a survey to discover the favorite hymns in the United States. The census was quite exhaustive and included the best minds in America. In order of preference, the first ten stand as follows: Abide with me; Nearer, My God, to Thee; Lead, Kindly Light; Rock of Ages; Jesus Lover of My Soul; Holy, Holy, Holy, Lord God Almighty; Just as I am Without One Plea; Jesus, Saviour, Pilot Me; My Faith Looks Up to Thee; All Hail the Power of Jesus Name.



# The Chimney Corner



## The Great Atlantic and Pacific T Company

THERE was not a
Ripple
On the Pacific ocean of
Mrs. Tistbap's calm spirits
As the train went
Surging, roaring, rattling, clashing
(As even enchanted trains will surge, roar, rattle, clash)
Through stunted pine forests
And marshy lowlands
On its way toward.....
Ah!
That magic spot ahead!

It was unbelievable to her
That after all these years
Of being a
Pillar in the house of the Lord
She was now about to have
An adventure out of it—
She, just an insignificant nobody!
Only the day before how her
Flabbergasted family
Had looked at her when
She broke the amazing news:
"If nobody minds, I'm going to the convention.
My suitcase is all packed,
Except for my foulard; of course,
That's just folded, ready to go in
Tomorrow morning on top of my
Tooth-brush."

"But bless my best brass buttons,
Mrs. T!"
Ejaculated Papa Tistbap,
"What convention?
And where?
And for how long?"
She smiled—a la Mona Lisa—
As the best of wives should, on occasion:
"Atlantic City!" she said
Casually,
Blissfully,
Her mind all made up.

"ATLANTIC CITY?"
Gasped
Gurgled
Groaned
The family, registering enough
Dramatic emotion in their
Faces
And tones
To show by those two words
What they thought of the
Atlantic Ocean and—their
Pacific mother.

But little she cared how they
Gasped
Gurgled
Groaned.
She loved them devotedly, but

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

Who was it who said:
"I could not love thee, dear, so much,
Loved I not honor more."
And she, even she, had been appointed
A delegate
To represent the
Baptist church of Hickville Center.....
What greater honor was there?
Therefore the foulard went in on top of
The toothbrush
All in good time to
Catch the 9:52 for Philadelphia and
All points east.
"Step lively, madam!"

Ah yes, it was an adventure.
But not nearly as much
For her
As for—*us!*
For you and for me.
We had been making ready for
Little Mrs. T. of Hickville Center
All the year:
Was it not
For her that
We dusted off the gavel?
Wrote our reports?
Prepared our speeches?
Arranged our programs?
Added our morning study classes?
Assembled exhibits?
Printed our literature?
Straight from Main Street
She came——
*Our constituency!*
With all of Main Street's
Homely
Wholesome
Notions
Of what constitutes a
Good Baptist.
The hope of the denomination, she!
For no sooner had she shaken out the folds
Of the foulard,
And hung it in the
Modest hotel clothes press
Than she went out to
Sniff the salt air, and,
Of course,
To spy out the land,
And spot the "notables"!

"Atlantic City!" she thrilled,
Adding: "At last!"
For down in her heart of hearts
She had been rolling dreams
Of this famous playground
Into how many cookies
And pies?
Ironing visions of it
Into how many of
Papa Tistbap's
Starched shirt bosoms?
It is a lovely thing when
Dreams come true.
She sauntered blissfully
Toward the Boardwalk
And instantly was—
*Lonely.*
She had set forth questing
For a sight of famous Baptists,
But she met
Jews and
Rolling chairs,
Syrians and
Rolling chairs,
Actresses and
Rolling chairs,
Japanese and
Rolling chairs,
Bankers and
Rolling chairs,
Turks and
Rolling chairs,
More bankers,
More actresses,
More Jews,
More rolling chairs.
Oh, yes, she was very lonely.

"I promised I'd send the folks
A post-card," she said, and
Bought one at a corner stand
Where pen and ink and stamps
Were all convenient.
She wrote:
"This is a fine place. On one side
There's Atlantic Ocean clear out to
Where the sky begins.
On the other side, there's shops.
Inbetween, there's a board walk
And me, the only Baptist here so far."

*Vanity of vanity, saith the preacher, all is Vani-T!*

But that was before she discovered
The Steel Pier,
Where
Baptists to right of her
Baptists to left of her
Volleyed and thundered
As they peacefully waited in
Line
For their credentials.
She also waited.
Possibly others were
Bored.
Not she!
Not when she could see more Baptists
In this one waiting queue
Than she had ever seen
Together
In all her life before.
She liked them—
Thin, fat, fair, forty!
"They're my own folks!" she thrilled,
And, like the Psalmist's little hills,
She would have liked to skip for joy,
Only of course, being a delegate,
She was horribly proper.

But her soul was all on tiptoe
For the joys ahead.
Oh, convention—treat her kindly!
Do your best for Mrs. T. of
Hickville Center.
She wanders, open-eyed, in
Search of sights; oh, help her find
The sights she needs!
Her second post-card said:
"I'm like a cat in a
Strange garret,
But even if—
*Curiosi-T killed that cat, it*
*shan't kill* ME!

Some kind bustling soul directed
Mrs. T.
To the literature exhibits.
She gasped. Why, it was
Simply unbelievable
That for a few pennies each
You could actually buy—
Programs helps,
Plays,
Stewardship leaflets,
Short stories,
Gripping facts in tabloid form.
She laid in a
Dollar's worth, lest they be
Sold out tomorrow! Then
She wrote her third post-card
To the president of the Hickville Center
Missionary circle:
"Dear Belle: Even if I don't
Shake hands with
Mrs. Montgomery
I've bought up the finest batch
Of leaflets you ever laid eyes on
To help us next year.
A catalogue, too, so we
Can order more.
Imagine us Hickville Center folks
Never realizing what
First aid to meetings we were
Missing, and all for a few
Cents, and
Couched in such a few words!
*Brevi-T is the soul of wit!"*

From then on her days were
Never-ending eye-openers.
Confused with such a feast of
Good things
She ventured to ask a
Certain Lady which of the
Sessions
She should attend, and this Certain Lady
Visualized little Mrs. T's background,
Saying: "Tell me about your
Home church."
So she told about
How the minister was thus and so.
How deacon so and so did thus and so.
How the young folks did thus and so.
How the ladies were long on socials and
short on
Missionary programs.
How folks didn't give much
Or know much
Or care much
For anything outside
Hickville Center.
When it was once told she wrote
To Papa Tistbap: "Fancy me reeling
Everything off to a comparative
Stranger, only she declares
The Baptist denomination pays her
Specially to help out such as
We. She surely
Helped *me*, for
*Hones-T is the best policy!"*

But when she began attending
The suggested sessions
She gleaned
Astonishing facts:
That Baptists had not yet
Reached
The high goals
They longed to reach.
She learned of:
Cuts in appropriations,
Needlessly prolonged furloughs,
New projects halted,
Old projects hindered,
Debts incurred,
Interest on borrowed money.
"Sakes alive!" said Mrs. T.,
"These national treasuries
Are just like folks' pocketbooks,
You've got to have *cash* to do
Business!
Suppose Papa T. had to wait
Until April
Each year
To see whether he could pay
His back bills.
It isn't fair!"
Oh, Convention! Convention! It is
Worth while
To send Mrs. T. home so brimful of
Mingled indignation
And responsibility
That, after the sessions on
Thursday and Friday,
She drops a post-card to her
Pastor:
"O Pastor, Reverend Sir, you
Sent me as a delegate, so
Now I have to inform you
That the Hickville Center Baptist Church
Has been sadly
Crippling
Hampering
Halting
The work of our denomination
Throughout the world. I never
Dreamed of this before. Perhaps
After all, if it pricks our
Consciences awake we can say—
*Sweet are the uses of Adversi—T."*

And so, from day to day,
Atlantic City did things to the
Inner horizon line of this
Hicksville Center Lady—
Her vision widened,
Her sympathies broadened,
Her intelligence deepened,
Her love awakened:
From being a shy
Nobody
She became a useful
Somebody.
Her suitcase grew full to the
Brim
With all those catalogues,
Reports,
Suggestions,
Programs, etc.
Which we spent last year preparing
For this Mrs. T.
She almost had to leave
The foulard and
The toothbrush
Behind.
They did not really matter as much
As when she arrived, for
She was writing home to
Hickville Center:
"Something must be done at once
After I arrive.
Baptists are just folks like
You and me.
We're here to push.
We don't know how to push.
We've got to learn.
I've got some of the best ways
Packed in my suitcase.
We'll have to figure out
How to fit these plans to
Hickville Center.
Since there's no time to waste
I guess we can do it, for
*Necessi—T is the mother of invention."*

# The Young Reserves

Don't you think it is fun to read other people's mail over their shoulders, so that the minute they have finished you have finished, too, and can talk things over? One very sad thing for you to read over my shoulder is a very nice poem by June Sawyer, of Greene, Maine, which was not printed among our other Contest poems two weeks ago, by some strange oversight. Perhaps you will enjoy it all the more now.

## What Happens When We Climb Dollar Hill

Let us climb straight up Dollar Hill,
And we will have a Dollar Bill;
'Twill help the children who are poor,
And keep starvation from their door.

Dollar Hill has one good rule,
To have foreign children go to school.
They will go to school and learn with a will
And all this done when we climb Dollar Hill.

Then here is an interesting letter, dated April 13, 1921 from Alexandria, Minnesota:

Dear Margaret,

Nothing to do. Oh yes, I need to write some letters. Excuse me for forgetting to write to you sooner. I suppose you know why I am writing. Well, I want to thank you for the stamps. I have been wanting some from China for some time and was glad to get the ones you sent. If you have any more in your mail won't you send me a few, if you remember?

The weather has been fine so far. But today it has been sort of cold. It has been a strong wind. It thundered and lightened here for the first time this year.

My big sister is playing the piano till my ears are almost deaf. She plays in the morning, at noon and at night so you can't blame me. My little sister is tagging around me and gets me nervous. Au revoir.

Your friend, Gordon Anderson.

P. S. How old are you?

I don't know when I have loved any P. S. as much as Gordon's, but I am still wondering just how to answer him!



# Our Own Folks



## Boston Letter

By Charles H. Watson

### Dr. James L. Barton

Our Congregational friends have greatly gained by their denominational policy—permanency in place, plan and personnel. They have had no damaging removals, no upsetting readjustments, no shifting of secretaries at the head of their great enterprises. For years, Doctor Barton and the "American board" have been identical. When you think of one, you also think of the other. The result is, that for some years they have had a leader in their missionary enterprises who is an acknowledged authority in even larger matters than world evangelization is by many supposed to be.

It was eminently befitting that Dr. James L. Barton should be the speaker at the May meeting of our Baptist Social Union. The new president was fortunate in his first program. He made a good impression. Seriousness and character, going with terseness and promptness, evidently make up his type. Consequently we enjoyed our speaker nearly an hour, and got home early.

### The Lausanne Conference

"America's Interest in the Lausanne Conference" was Doctor Barton's theme. His early missionary service in the Near East giving him an inside knowledge of the interior Turk, as well as of interior Turkey, and his full intelligence and power to grasp world matters enabled him to talk as few of our statesmen are able to do concerning the intricate eastern situation. The doctor was chockfull of his subject, and possessed of strong convictions as to the duty of Christian America. He thinks Turkey has had sufficient political and diplomatic contact with the nations, and now ought to know something of moral contact and disinterested Christian helpfulness. There, America can come in better than any other nation. We let one great opportunity slip away from us, but should welcome another. The masterly address held us tight in its grasp of moral power and convincing interest. Anyhow, we were made certain that the Turk was bulging large at Lausanne.

### Home Talent

The last two Mondays were great days at the Ministers' Conference. We were shown again what home talent can do for us. On Apr. 30 Prof. W. N. Donovan, of Newton, was the speaker upon a subject suggested to him, and upon which he proved himself perfectly at home: "The Most Minor of the Minor Prophets." He made us so confident that the Newton professors can render the ministers a great service, that doubtless other professors will also be drafted.

Doctor Donovan has the easy mastery of the scholar, and charmed his auditors by his full acquaintance with the materials of his subject. Plainly it was the head of the Old Testament department at Newton that we were hearing. He made Joel, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah and Haggai speak like moderns to moderns, and sent many a listening minister to those almost neglected prophecies for timely sermon stuff. A performance so full of human interest, and pervaded with the easy grace of mastership, made listening a delight on "blue Monday."

### Dr. A. T. Kempton

The color of Monday was also changed by our own Doctor Kempton, pastor of the Broadway Church, Cambridge. Doctor Kempton was hot from Palestine, the Nile and Mediterranean country. He discoursed so unconventionally and with such intimate warmth about impressions usually left out of platform recitals of travel, that we caught much of his heat and were his delighted traveling companions. Evidently his most vivid impressions of the Holy Land were spiritual. There was a pervading *presence* everywhere.

The Luxor tombs of the old Pharaohs seemed most to impress him as materials for modern scientific publicity. The success of it has filled the world, as though Egyptian "finds" had never before been achieved. Certainly they have never before been so fully capitalized for tourists, literature and fashions.

We shall be having more of these delightful travel fests, for is not Doctor Heath to have a ten weeks rest with Stockholm in the midst? And is not the redoutable Kenneth C. MacArthur of Cambridge, out with an expectant tourist party for Stockholm, the "land of the midnight sun," and other entrancing pilgrimages in Europe? Home talent will still have the call in the Ministers' Conference when these migratory birds come home to nest.

### And The Women Also

Lately our Baptist women have been gathering in large and inspiring conventions—the foreign mission women at Tremont Temple, and the home mission women in the First Church, Malden. One thing the women have and that is leadership. In both societies the best brains seem to come to the top, and to have scope and opportunity in fixing their goals, and in planning successfully to reach them. They were doing so well, that it would have been money in their pockets had some supposedly superior masculine intellects let them alone. But, as has been said, "we have had millions of dollars' worth of experience." If experience is the best teacher, how wise the future Baptists will be! But the women were wise already. Now the men also will be.

The Foreign Mission Convention came first. Boston was a convenient place for it. All streams of travel flow that way. Hence there was a large company gathered, and with such speakers as Mrs. Henry W. Peabody, Dr. Joseph C. Robbins, Dr. D. Brewer Eddy, Dr. J. C. Massee, and various women missionaries, with Miss Dr. Ida Scudder of India, the whole day was supplied with inspirations.

At the convention of the home mission women at Malden, naturally the program was determined by the different racial activities of the society on the


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CHARLES L. WHITE, Secretary
23 East Twenty-sixth Street, New York City

home field. Here are found the points of contact between the two societies, and an explanation of the commingling of their representatives in the devotional services at both conventions. Mrs. George W. Coleman has long been a leading spirit in the home mission enterprise, and efficiently continues her interest and inspiration. Mrs. Everett C. Herrick of Fall River is a good second, and is fast qualifying for larger duty. Among other speakers were Dr. William A. Hill our missionary education director, and Dr. W. Quay Rosselle, on "The Present Status of Missions."

### Youth to the Fore

Newton is feeling the pull of some of the strong churches. Three of the present senior class already are both called and chosen by three of our large churches. An early maturity and competency, along with youth, makes an attractive combination to churches with outstanding, but vacant pulpits. It is not too great a risk under present conditions for strong churches to welcome young leaders. Pastorates are not often prolonged, as formerly, and the results expected by a modern church are mostly achieved through the pull of a trained and enthusiastic leader, and an attractive ministerial personality.

It is curious how in the whirligig of time our church history repeats itself. The writer remembers when, away back in the earliest seventies, Calvary Baptist Church, New York, called Robert Stuart MacArthur from Rochester Seminary; Warburton Ave. Church, Yonkers, called Henry M. Sanders from Union Seminary; and the First Church, Elmira, called William T. Henry from Hamilton Seminary. Then, perhaps some doubted. MacArthur and Henry held their only churches over fifty years, and Sanders held everything in three pastorates.

Anyhow, a like confidence has returned to Zion. The First-Highland Church at Springfield calls Mr. Frank B. Fagerburg, the church at Columbia, Mo., that great Baptist educational center, calls Mr. Luther W. Smith. And the First Church at Watertown calls Mr. C. L. Seasholes. All three of these young ministers are in the senior class at Newton. Two of them—Smith and Seasholes—are sons of Newton graduates. Knowing their fathers, we have the more confidence in their sons. After we have given our sons the best training possible, let us give them our confidence also. All the chances are that they will justify it.

## Re-Opening of Work at Elk Point, S. D.

By Earle D. Sims

Elk Point is a thriving town of 2,000 people, in the southeastern corner of South Dakota. Our church was organized there in 1872. We own a quarter of a block on the corner of the square and here we have one of the most beautiful buildings of the state and the largest of the town. An attractive parsonage is located by the church. The church has been one of the strong and popular churches of the state, but for the past two years the church has been without a pastor and the seventeen remaining members had "chronic discouragement" and decided nothing could be done on the field.

March 1, Rev. Earle D. Sims, "church invigorator" of the Home Mission Society and a member of the Englewood Church of Chicago arrived at Elk Point. He found the Baptist people discouraged. They did not welcome the idea of opening up the work again and refused to entertain Mr. Sims or furnish coal or help in the meetings. Mr. Sims purchased a batching outfit and fitted up one of the rooms of the church in which to live. Meeting all the expense and problems himself, he commenced evangelistic meetings. Large crowds attended every service; frequently the big auditorium, with 200 opera chairs and fifty extra chairs in the aisles, was packed to the limit. For one month Mr. Sims preached every night without a movement in the audience. He visited every home of the 395 homes of the town, and found 700 people who had never united with any church! Mr. Sims was ready to give it up, but Rev. S. P. Shaw, superintendent of missions of the convention insisted that Mr. Sims should not give up. He sent him help and the meetings continued every night on into the sixth week! Rev. P. C. Larsen, pastor of Del Rapids Church, spent two days visiting among the people. Mrs. S. P. Shaw came and spent four days in visiting and in song. Miss Eva Button, a graduate of the Training School of Chicago spent a week in visiting, and Rev. L. L. Mann spent three days in visitation.

The revival broke loose in the fifth and sixth weeks of the meetings and twenty-five to thirty people were converted. Ten of the finest people of the community united with the Baptist church. A big baptismal service was



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# Margaret's Fortune

Mrs. Just-Like-You was an everyday woman, a good housewife and an excellent mother. But she didn't know much about handling finances. She had a little money left her, and she wondered what to do with it. Friend Husband advised, of course, but being a modern woman, Mrs. Just-Like-You wanted to make her own investment. So she took her time and one day she found the very thing she had been looking for—a safe investment that helped others as well as herself and yet paid a high rate of interest.

Her husband laughed at "Margaret's fortune." That was in 1916. But in the business depression of 1920 all his perfectly "safe" investments crashed. Today "Margaret's fortune" is helping put their daughter through college.

Her money is perfectly safe because it is in the hands of an incorporated missionary society whose whole organization stands behind it. Mrs. Just-Like-You was 50 years old when she made her investment, so her interest amounts to 6 per cent.

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The debating teams have been equally successful.

The athletic teams have done well. The basketball team again won the championship.

There are more than fifty young men and women who are preparing for the ministry at home and on foreign fields.

The income has been sufficient to meet the expenses. There are no debts. The condition of the General Education Board that $400,000 be pledged by April 30, 1923, has been fully met. The G. E. B. will add $200,000 as paid pro rata, the time limit being November 1, 1925.

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held by Mr. Sims. A large number of the converts united with the other churches of the town and many more are deeply interested and will unite with this church at an early date.

The Ladies' Aid was revived, sixty-five scholars enrolled in the Sunday school and new classes were organized. Fifteen hundred dollars in cash and subscriptions was raised in the meetings for the future work of the church. An annual meeting was held and the church elected all its officers and also upon the recommendation of Rev. S. P. Shaw, a unanimous and hearty call was extended to Rev. Victor Larsen, of Sioux Falls College, South Dakota, to become pastor of the field. Mr. Larsen is a splendid young man twenty-seven years old, and his wife is a consecrated young lady of ability and they are ready for their life's work.

On Apr. 29, Mr. Larsen was a guest of the church and accepted the call. After administering the Lord's Supper Sunday morning Mr. Sims turned over the work to Mr. Larsen, and left a happy pastor and church ready for any task. Mr. Sims has now entered the work at Fairmount, N. D., where our church has been pastorless over a year and has become quite discouraged.



VICTOR LARSEN

## Mary Penwell Barber
## An Appreciation

By Mrs. W. P. Topping

Mrs. Mary P. Barber, better known as Mrs. A. H. Barber, has just gone to her


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heavenly home. One of Illinois' most lovable and loved of women, one who had labored in many fields of activity, is with us no more, but her beautiful life is living and will live for all eternity in the lives of those she touched. Personally the writer wishes to pay tribute to Mrs. Barber's great help. When first entering the state work it was Mrs. Barber who explained, who advised, who placed such confidence in one so untried, that that very confidence made effort possible. She was a woman of rare leadership. Her public service began in her girlhood days as a school teacher and among the students of the early days were those who afterward became congressmen, university presidents and prominent judges and business men. After her marriage besides being the "queen in a home" always open to her friends and to those in need, she found time to supervise a department in the Sunday school, to head a woman's hospital in Chicago and to engage in club activities. Always interested in mission work, the joy of that service finally crowded out some of the other interests and for twenty years she was treasurer of the Woman's Home Mission Society. Her time was given unsparingly to the Baptist Missionary Training School and students all over the world will remember the rare afternoons spent socially in her beautiful home, and her great interest in each girl. While in the midst of service for the society she loved so well, delivering an address at the Northern Baptist Convention in Philadelphia, twelve years ago her first real sickness came. Since then she has never been able to do as she did before, but her love, her interest and her money have been just as freely given. One of her gifts of special interest to Illinois young people attending the University of Illinois is the pulpit furniture at the Baptist University Church. Mrs. Barber had a joyous radiating personality. She frequently said: "I enjoy my religion so much." Her pastor, Doctor Gilkey, paid her this beautiful tribute. "There was more comfort in her faith than in a dozen arguments; she herself, was the reminder of the nearness of God." Among the flowers she loved so well, surrounded by dear family and friends, with her pastor speaking words of comfort and the chimes in the belfry near by playing her favorite hymn "Jesus, Lover of My Soul," we laid to rest one so dear to all. Heaven is nearer and dearer since Mrs. Barber is there.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

Rev. William A. Farren, Brown '75, Newton '79, died in the Sayles Memorial Hospital, Pawtucket, R. I., April 25. He held pastorates at North Billerica for nine years, New London, N. H., ten years, North Attleboro, ten years and Hebronville, eight years. He was a good man and minister, and many are gratefully recalling him.

The East Church at Lynn, that live church with the veteran pastor, Dr. A. E. Harriman, has recently celebrated its forty-ninth anniversary with an appropriate program. It is a thoroughly organized and efficient church and Bible school, and every department betrays the marks of a strong and teaching ministry.

Rev. John Love, of Asbury Park, N. J., who back in the eighties was pastor of the First Church, Chelsea, is here on a visit and on May 5 supplied the church at Reading, whose pastor, Rev. F. M. Holt is now at Swampscott recovering from a severe operation.

### RHODE ISLAND

The Annual Business Meeting of the Roger Williams Church, Providence, was held April 30. Reports of officers and numerous committees indicated a year of fruitful service. All bills had been paid and a substantial balance remains in the treasury. A board of senior deacons and deaconesses was elected to assist in carrying out an eight year program.

### NEW YORK

The First Church, Brockport, Rev. Henry W. Stevens, pastor, is in a prosperous condition. On a recent Sunday there were seven baptisms. A three-period church school has been maintained throughout the year with splendid results. The pastor is in his seventh year of service.

### EASTERN PENNSYLVANIA

Rev. P. F. Davis has entered upon his new work at Hatboro. Mr. Davis comes from the Newtown Square Church. On his last Sunday there, four persons were baptized. During his eleven months of service with the Newton Square Church, there were six baptisms, a C. E. society was organized, finances are in such condition that all of the expenses are paid through the regular offerings, $500 was contributed to benevolences and $235 to the N. W. M.

## Mississippi Valley

### ILLINOIS

The Mortgage on the Property of the Elliott Avenue Church, Springfield, was burned recently. This is another step toward a much needed new building for which a fund has already been started. The spiritual condition of the church is the best it has been in years. In the last few months, there have been fifty-two additions to the membership, forty by baptism. Rev. Charles R. Drussel is pastor.

On May 1 a Council was called to examine Pastor Loyd C. Meller of the Glasford Church. A number of the churches of the Peoria Association were represented. Rev. D. O. Hopkins preached the ordination sermon. Rev. B. F. Butler, Bradford, was clerk of the council.

### OHIO

Rev. F. H. Divine recently conducted a campaign at the First Church, Toledo, to raise $250,000 for erecting a new church building. It will be Gothic in design and will be built to meet the needs of an enlarging program along devotional, educational, social and recreational lines. Special care has been taken relative to Sunday school needs. Modern departmental equipment has been planned. A special feature will be the administration floor which will contain offices, music room, board room, etc. The

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present church building has been sold to the American Home Protective Association and must be vacated in two years. It has been the home of the First Church for seventy years. The new site was donated a year ago by Mr. and Mrs. R. A. Bartley. Rev. Albert King Morris is pastor.

ON APRIL 30, THE FIRST CHURCH, AKRON, closed a triumphant year. One hundred and four new members were received during the year, although no special meetings were held. Over $2,000 more was contributed to the N. W. M. than the past year. On April 22 a goal of $3,000 was set for redecorating and repairing the church edifice. Pledges to the amount of $4,100 were secured. These will be paid by August when the church will be closed for the month and the work completed. Rev. Charles J. McLean is pastor.

### MICHIGAN

THE ANNUAL MEETING of the Bethel Church, Kalamazoo, was held May 3. The clerk reported an increase of thirty new members, twenty-five by baptism. The Sunday school has grown in attendance and interest, the women's union contributed $441 to the work of the church and the combined receipts from all organizations were $4,000. Last fall the mortgage on the church property was burned and extensive improvements have been made on the building. The pastor, Rev. H. Sidney Bullock, is in his fifth year of service.

ON MAY 6, REV. GEORGE VERCOE, pastor of the North Church, Flint, baptized four young people, after which the Lord's Supper was observed. Thirteen new members were received. Pastor Vercoe is doing splendid work.

### NEBRASKA

THE GRACE CHURCH, OMAHA, has installed a radio receiving set capable of reproducing programs from all parts of the country. At present the church is using it publicly one night a week and on Sunday evening when a distant religious program is heard after the church's own service. This is the first radio to be installed in a church in Omaha. On Sunday night, June 17, at 9 o'clock, the services of Grace Church will be broadcasted from station WOAW of Omaha. Rev. Walter F. MacNeill is pastor.

### WISCONSIN

THE FIRST CHURCH, LA CROSSE, has recently passed through a season of re-


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vival. The evangelistic program of the church included personal workers doing individual neighborhood work, community prayer meetings and prayer lists given out by the deacons. The pastor, Rev. W. S. Stewart, preached. There were twenty-one baptisms during April, and several others are awaiting the ordinance.

Rev. S. W. Phelps is completing the sixth year of his service with the Grace Church, Milwaukee. They have been years of continuous growth. The hand of fellowship was recently given to eighteen persons. The annual meeting was held May 4. Reports given indicated an encouraging condition.

### OKLAHOMA

Rev. H. A. Smoot, Parsons, Kans., and Rev. E. A. Petroff, of Blue Mountain, Miss., held a successful three weeks' meeting with the Central Church, Muskogee, Rev. B. A. Pugh, pastor. As a result of these meetings the church is stronger and better equipped for service both in numbers and in faith. On May 6, the pastor completed six years with the church. During that time 762 persons were added to the membership, a three story Sunday-school plant was built and equipped, a mission established in a destitute section of the city was organized into the Immanuel Church with a pastor and full time services and offerings to denominational enterprises and the pastor's salary was doubled. The church now has a membership of 1,000.

## Pacific Coast

### OREGON

At the Communion Service of the White Temple, Portland, on May 6, the pastor, Rev. Thomas J. Villers, gave the hand of fellowship to sixty-three new members, forty-seven of whom were received by baptism.

### NORTHERN CALIFORNIA

Rev. L. I. Hansen, formerly director of religious education for Colorado, and who a few months ago became pastor of the First Church, Alameda, reports that the work is in a prosperous condition and that the young people's work has increased until it equals one-third of the church membership.

Rev. J. Whitcomb Brougher of Los Angeles, assisted Pastor Rufus Keyser of the First Church, Stockton, in a weeks' meeting. As a result, there were thirty-seven conversions. Mr. Keyser is doing extensive work among the foreigners and neglected people of the city.

## Rocky Mountain States

### COLORADO

Rev. James A. Sutherland of San Jose, Cal., who has become officially identified as a Moody Bible Institute evangelist, recently held a series of meetings with the Galilee Church, Denver, of which Rev. Joshua Gravett is pastor. As a result, there were forty baptisms. Mr. Sutherland is especially successful with the children.


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**Quotations from the Address of Welcome to New Students, Autumn Quarter, 1922, by Dean Shailer Mathews.**

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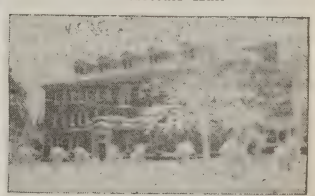
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### WYOMING
**Central Association**

The first annual session of the Central Association was held with the church at Glenrock, of which Rev. T. S. Dulin is pastor, April 11-12. The new organization is made up of seven churches which formerly belonged to the Big Horn Basin and the Southeastern Associations to which has been added the Emmanuel Church, Casper.

On April 11 Rev. C. M. Thompson, Jr., of the First Church, Casper, delivered an address based on "On the March." The principal speakers on the following day were Rev. A. C. Hodgson who preached the annual sermon; Rev. J. F. Blodgett, executive secretary of the state convention, who reviewed Baptist progress in the state from its beginning twenty-two years ago to the present time; and Doctor and Mrs. C. R. Manley of Ongole, South India, who gave interesting accounts of social and religious conditions in India.

The following officers were elected: Rev. A. C. Hodgson, moderator; Rev. C. A. Bentley, Parkerton, vice-moderator; Mrs. C. M. Summers, Casper, clerk; and C. A. Vogel, Glenrock, treasurer. Special committees were appointed on form of organization, and survey of field with a view to denominational expansion in adjacent territory.

The association will meet next year with the First Church, Casper.

## Fresh from the Field

(*Continued from page* 483)

will follow commencement activities and will run from June 12-15. The examinations coming after commencement day will keep all of the students here and will bring the commencement at a time when the college is in full session.

**Some very sensible reforms for the** conduct of the work of the Southern Baptist Convention have been proposed by a special committee appointed for the purpose. After this year dispense with all addresses of welcome and responses thereto. Limit speeches of nomination to five minutes. Place under the program committee all arrangements for memorial services. Provide in the convention hall for a service on Sunday night each year to be addressed by foreign missionaries at home on furlough.

**As we have pointed out heretofore, the** *American Israelite* is quick to see anything in the conduct or character of a Christian which from its point of view is inconsistent with Christian ideals. On the editorial page of a recent issue we find the following comment: "William J. Bryan thinks, and did not hesitate to say, that a man who believes the evolution theory to be correct will teach anything for a salary. Rather a remarkable statement to come from a man who was at one time supposed to have good sense enough to be a fit president of the United States, and somewhat uncharitable for one professing to be a good Christian."

**When the presiding officer who in** place of the late Dr. R. S. MacArthur opens the meeting of the Baptist World

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Alliance at Stockholm on the afternoon of July 21, he will have an unusual gavel in his hand. It has just been received after coming all the way from the Philippine Islands, where it was made by the students in the Jaro Industrial School, an institution under the direction of the Foreign Mission Society. Recently the name of the school was changed to Central Philippine College. In forwarding the gavel, missionary H. F. Stuart wrote that it was a gift to the president of the alliance with the compliments of the college. The letter closed by stating, "Please express the heartiest wishes of this baby college to the Baptists of the world. Like all youngsters we can shout loudly for the great denomination whose children we are."

**According to a recent announcement** the pension funds of the various denominational bodies are: Northern Baptist, $9,000,000; Southern Baptist, $975,000; Congregational, $5,750,000; Disciples, $175,000; Lutheran, Augustana, $337,000; Lutheran, Missouri Synod, $2,500,000; Lutheran, Norwegian, $500,000; Lutheran, United, $150,000; Methodist, Canadian, $2,500,000; Methodist Episcopal church, $17,500,000; Methodist Episcopal church, South, $2,000,000; Presbyterian church, Northern, $8,105,000; Presbyterian church, Southern, $1,400,000; Presbyterian United, $327,000; Protestant Episcopal, $13,520,000; Reformed Church in the United States, $191,000; Reformed Church in America, (Dutch) $393,000; United Brethren, $100,000, making a total of $65,423,000.

## Undenominational Bible Training Schools

(*Continued from page* 496)

one, joined a church of another denomination and he had his youngest child sprinkled instead of baptized. He would have gone along with his family, only he wanted to remain in a Baptist church for future personal advantage. I fear he does not support the church where his name is on the roll. The student body of that institution knows about this and the effect upon it is to weaken and destroy our distinctive Baptist faith and spirit. He is a Baptist from convenience and not a Baptist from conviction. Is it any surprise that Baptist young people leave such schools weaker Baptists than when they entered them? The teaching, the lack of teaching, the spirit, practice and policy of these schools, whether intended or not, break down our distinctive Baptist faith, and seek to destroy our particular course of Christian conduct and service. As the "radical" schools need evangelization certainly these schools need education.

4. Further, I wish to support my contention by saying that these Bible schools are disloyal, and create disloyalty, to the denominations from which they draw their students and much of their financial support. This is apparent from many sides. Secretly and sometimes openly they carry on a process of undermining, always destructive of distinctive denominational life with the purpose of weakening confidence in one direction and creating and strengthening confidence in another direction, invariably for their own advantage. This is seen in their students while "in action." I have had to do with eight of these students in the last ten years and we had to discontinue the services of every one of


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*Autumn Term Opens September* 19

ADDRESS PRESIDENT GEORGE E. HORR
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them. They all, except one, were members of Baptist churches and all professed loyalty at the time we engaged them. Some of them reached their limit in a few weeks' or months' time. They all lacked efficiency but were full of an unbalanced spiritual pride. They were adepts in the use of pious words and phrases. They carried a manner which suggested, "Stand by thyself for I am holier than thou." When they got themselves established in their position they began to criticize everything in sight. They boasted of being the only ones who had the full gospel, when in fact they knew very little about any kind of gospel. In some instances these institutions send out mite-boxes to their students and urge them to place these boxes with the members of the young people's societies, Sunday-school classes and women's clubs, if possible, and to turn the proceeds over to the institution for some kind of missionary or charitable work that they are carrying on. I had to do with a young man who did this very thing. It was discovered that he was placing mite-boxes in the homes of the people where he had called. He was asked to gather those boxes and we opened them to find that they contained from one dollar and a half to seven dollars and a half. That young man was dismissed forthwith. Hundreds of thousands of dollars are diverted from our missionary and educational funds in this way. Another one of these students was dismissed because of her disloyalty to the church and every organization within it. The students from these institutions, with few exceptions, both at home and on the foreign field, are found to be disloyal, inefficient and full of unbalanced, spiritual vainglory. The strongest element that opposed our missionary and educational promotional work came from the students and supporters of these schools. I say here is a real menace to our churches and our missionary work.

Now when I say all of this concerning these schools, their teachers and their students, I wish also to say that I personally know a few of these students who are excellent Christian workers and loyal to our Baptist faith and practice. Some of these men are in our pulpits, are strong preachers and loyal to all of that for which we generally and distinctively stand. But they are what they are not *because* of those schools but in *spite* of them. They have either pursued an individual, independent course of study, or entered some of our Baptist institutions where they were deepened, broadened and corrected in their views of truth and they have come forth able ministers of Jesus Christ.

Why this article? It is for several reasons. The primary purpose of it is to offer a solemn caution to our churches concerning sending their young people to such schools, and turning to such schools for their pastors and workers. It is also intended as a warning to our home and foreign missionary societies not to send these students to our mission fields until they first have taken a thorough training in some of our Baptist institutions. If the teaching of some of the "radical" schools unevangelize our churches and mission fields these break up, divide, disorganize and destroy our churches.

The secondary purpose of this article is to suggest something to the schools themselves. If they intend to continue in their attempts to train young people for work in our denomination they must raise the standards for admission, extend their courses and provide for distinctive teaching upon Baptist doctrines, polity, practice and missionary history. Otherwise our churches cannot accept even our own good people for Christian service either at home or abroad.

Furthermore, the purpose of this article is again to call attention to the fact that we are in need of a standardized Baptist Bible training school in our convention, not to supplant or to take the place of the theological seminary, not in any sense to provide a short-cut to the pulpit, but to prepare our young people for the seminary in cases where it is necessary. We need this Bible school to train young men and women for Christian center work, for pastors' assistants, Sunday-school and young people's workers and efficient missionaries, both on our home and foreign fields. True Baptists take to the Bible as hungry sheep to the clover and therefore let us give them a Baptist Bible training school, for we must have Baptist training for our Baptist workers, pastors and missionaries.

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**Five-Minute Sermons in Stories,** by Henry T. Sell, New York: Fleming H. Revell Co. $1.25.

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**Christianity and Liberalism,** by J. Gresham Machin, D. D. Assistant Professor of New Testament Literature in Princeton Theological Seminary. Macmillan, New York:

Here is a statement of the faith. Those who have had the privilege of Dr. Machin's teaching in Princeton or those who lately heard him in the conference of Feb. 1923 at Moody Institute, Chicago, know that this is a man who feels deeply and speaks boldly. He does not believe we ought to mince matters in questions of doctrine and of Christian method. The issue between the old and the new theology is plain and must be met.

Our greatest enemy, he affirms, is inside the so-called church, and "The greatest menace of the Christian church today comes not from the enemies outside but from the enemies within it; it comes from the presence within the church of a type of faith and practice that is antichristian to the core."

He deals with the two attitudes, the conservative and the liberal, with reference to doctrine. God and man, the Bible, Christ, salvation and the church—these make up his six and outspoken chapters. He represents the two views as growing out of different roots and utterly antagonistic, one orthodoxy and scriptural, the other naturalistic and humanitarian. "In the intellectual battle of the present day, there can be no peace without victory: one side or the other must win." This certainly carries the battle to the gates and right lustily.

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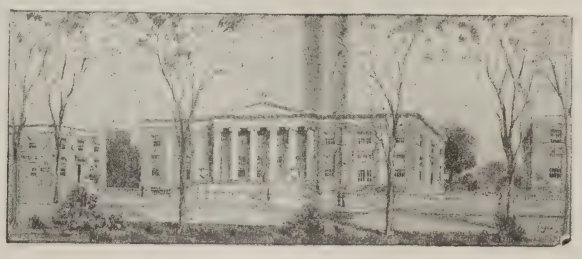
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BAP

Volume IV May 26, 1923 No. 17

# The Baptist

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## New First Baptist Church Edifice

To Be Located at the Corner of Collingwood Avenue and Collins Street, Toledo, Ohio

*"Now set your heart and your soul to seek after Jehovah, your God.*
*Arise, therefore, and build ye the sanctuary of Jehovah, God."*

—1 Chronicles 22:19

## Fresh from the Field

**Dr. H. C. Wayman is the new president** of William Jewel College, Liberty, Mo. Doctor Wayman has been for the past eight years a professor in the Southern Baptist Theological Seminary.

**As a result of special meetings held by** the First Church, Anderson, S. C., Rev. John A. White, pastor, 280 persons were added to the church.

**Announcement is made that the June** graduating class of the University of Chicago will present to the university a bronze tablet bearing a bas-relief of President Emeritus Harry Pratt Judson who retired from the presidency in February. The cost will be $1,000.

**Pastor Harry G. Kellogg of Tekonsha,** Mich., writes, "I know of a very good location for a dentist and also a physician. I would be mighty glad to help two young (Baptist) men get located if they so desired. Do you know any way in which I might get in touch with suitable parties?"

**The annual banquet and meeting of** the Baptist Missionary Training School Alumnae Association was held May 23, at 5:30 p. m. at the Morton House Hotel, Atlantic City.

**Miss Mary E. Jackson, for nearly** forty years a member of the Pond Street Baptist Church, Providence, R. I., died recently. She was a member of the National Board, Y. W. C. A., for five years, and was active in the National Association of Colored Women's Clubs.

**The tenth commencement of the** Northern Theological Seminary, Chicago, took place May 13-18. The baccalaureate service was held at Second Church, May 13, with a sermon by President Taft on "The Things that Abide." The annual missionary sermon was preached at the Woodlawn Church by Rev. G. A. Sheets of Rock Island, who, on commencement day, was given the degree of doctor of divinity. All other public exercises were held at the seminary. On Monday evening the Chicago Baptist Ministers' Conference held its session as guest of the seminary and Dr. Frederick E. Taylor, president of the N. B. C., delivered a masterly address on the message a young minister should preach today. On Thursday evening was graduated a class of nineteen, of whom thirteen young men and three young women received degrees and three other young women the Christian Worker's Certificate. Prof. Henrik Gundersen, dean of the Norwegian department, received the degree of doctor of theology in course. Excellent addresses were delivered by H. A. Bolle, N. F. Douty, J. P. Juntz, H. D. Sorg and F. D. Whitesell. A large picture of the faculty and seniors was presented by the class president, Mrs. L. H. Roseman. On Friday morning the anniversaries culminated in the laying of the cornerstone of the new dormitory and recitation hall adjoining Byrne Hall. The building was presented on behalf of the donor and was named Wilkinson Hall, in honor of W. C. Wilkinson, as announced by Dr. J. M. Dean of Pasadena. Others on the program were Dr. J. H. Byrne, Dr. J. P. Abbott and Mr. T. J. Bolger.

**Rev. L. R. Norton has resigned as** pastor of the First Church, Biddeford, Me. His resignation will take effect June 1.

**Rev. George W. Nead, pastor emeritus** of the First Church, Norwood, Mass., has been elected chaplain of the department of Massachusetts, G. A. R. Mr. Nead is a veteran of the Civil War.

**Rev. Charles L. Seascholes, Philadelphia,** has been called to the First Church, Watertown, Mass., in succession to Rev. Charles H. Day, who resigned. Mr. Seascholes was graduated from the University of Pennsylvania in the class of 1918 and will be graduated from the Newton Theological Institution June 6.

**The entire fourth floor at 125 N.** Wabash Ave., Chicago, has been rented to the Colby Furniture Company; consequently, the Baptist Executive Council of Chicago, the Illinois Board of Promotion, the Literature Department of the Board of Promotion, and the Baptist Young People's Union of America, are now located in the Bishop building, 143 N. Wabash Ave., just a few doors north of the old quarters.

**The Southern California Assembly** will be held at the First Church, Long Beach, August 9-22. The speakers will be Dr. John A. Earl, Prof. I. G. Matthews, Dr. F. W. Farr, Dr. Thos. B. Frizelle and Miss Amy Lee Stockton. For further information, address J. D. Springston, 313 West Third Street, Los Angeles.

**At the mission in Tijuana, Mexico,** twenty-five Mexicans recently signified their desire for Christian baptism.

**Rev. P. S. Collins, of Norwich, Conn.,** has received a call to the church at Ipswich.

**Since the beginning of the year 900** conversions are reported in Cuba through meetings held by Evangelists Mr. and Mrs. F. J. Peters. One hundred and thirty were converted in Camaguey alone.

**Mrs. Robert Stuart MacArthur an**nounces the marriage, on May 19, of her daughter, Gertrude, to Mr. William Adams Slader of Washington, D. C. The wedding took place at Suffield, Conn. Because of the recent death of Dr. MacArthur, only the immediate family were present.

**During the recent celebration of the** laying of the corner-stone of the Methodist Episcopal Church, Edgewood, Tex., the floor gave way and nineteen persons were seriously injured. About 100 persons were precipitated into the basement of the building.

(*Continued on page* 516)


# THE HIGHEST RECORD IN 109 YEARS

Preliminary statistical reports at the headquarters of the Foreign Mission Society show that on the ten mission fields last year 17,141 converts were baptized on their confession of faith in Jesus Christ.

***This is the highest total in the 109 years of organized missionary effort on the part of Northern Baptists***

It compares with a total of 12,174 for the year 1921, which was the highest total for the preceding 16 years. The previous high record was in 1905, when 15,626 baptisms were reported.

Reports from the European fields indicate 10,118 baptisms, many of which were undoubtedly the results of preaching tours of the fraternal messengers sent to Europe by the Board of Managers last summer. This makes a total of 27,259 on both European and non-Christian fields.

This remarkable evangelistic ingathering is unmistakable evidence of the blessing of God upon our foreign mission enterprise.

**American Baptist Foreign Mission Society**

**276 Fifth Avenue** **New York City**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

# The Baptist

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## What About the Unhappy Ones?

There is and has been for months, as the news pages of THE BAPTIST show, unusual activity along evangelistic lines. We cannot refrain from calling attention to a phrase common to a large percentage of the news items received. "Pastor —— baptized —— happy converts as the result of the meetings," etc. If all converts are not happy we doubt their fitness as candidates for church membership. Cranky church members may be "unhappy" converts full grown. Pastors, deacons, teachers and all others charged with responsibility for the welfare of new converts should see that all converts —happy and unhappy—are early introduced to THE BAPTIST and *Missions*. Useful church members are almost sure to be happy church members.

# Killam's Kollum

### A 10 Per Cent List

A list of new subscribers equal to 10 per cent of the membership of the Market Street Church, Harrisburg, Pa., was received April 27. This is a splendid, though not unusual, list. No paid agent or canvasser was responsible for this splendid result. The church realizes that THE BAPTIST belongs to the Baptists, and they want what belongs to them.

### And What Do You Think of That?

Mr. William D. MacLaurin, of Elizabeth, N. J., writes: "I am pleased to enclose my check covering my subscription to THE BAPTIST. I thoroughly enjoy it and look forward to each week when it is delivered. It should be in every Baptist home in the country, particularly Northern Baptists. I was surprised to learn that of approximately 125 families in our church, not more than ten receive THE BAPTIST. I am personally going to make an effort to procure for THE BAPTIST a good number of subscriptions. Baptists who do not read periodicals like our paper have no idea of the great work the denomination is doing throughout the world. *If I had to give up either* THE BAPTIST *or the 'New York Times,' which I consistently read, I would give up the 'Times.'"* What do you think of that? Reader, do not forget that our circulation has been built up entirely by voluntary, unpaid workers like the writer. We look for a real list of subscribers in Elizabeth.

### "Simon-Pure Business"

Many of our readers have heard of the name J. C. Barline. Mr. Barline is the president and manager of a business concern in Spokane and has taken an active part in the general work of the denomination. He writes: "You may wonder why an ordinary layman should be interested in increasing the circulation of the two splendid periodicals, THE BAPTIST and *Missions*. You have given the explanation in the third paragraph of your letter. It is a Simon-pure business proposition on my part. I can see no difference between the Lord's business and the wholesale box business in which I am engaged. We must use good business methods in connection with each, and I agree with you that 'the reading of our denominational paper will give intelligence to the individual in our denominational affairs'—quoting from your words." A business man familiar with good business methods does not need to be told that it is mighty poor business to leave the folks who are to do the work, if it is done, in ignorance of that work.

## Fresh from the Field

(*Continued from page* 514)

**Rev. A. R. Webb has resigned as pastor** of the Baptist church at Goodwins Mills, Me.

**Rev. John McAllister has closed his** work at Valleyford, Wash., and is going to Elko, Nev., as a colporter missionary.

**Utah Baptists recently held an unusually** helpful convention at the First Church, Ogden. There was general feeling that Baptists were entering upon a new era of progress in Utah.

**Rev. F. I. Blanchard of chapel car** "Evangel" reports that work has been completed in the southwestern part of Casper and Evansville, Wyo. Rev. P. J. Villanueva with a chapel car auto in the Southwest writes that during the month there were twenty-four professions of faith at services in the car.

**The calendar of the First Church,** Melrose, Mass., gives the summer supplies as Rev. A. E. Scoville, Rev. Clarence Hill Frank, Rev. John Freeman Mills and Rev. C. A. Brooks. Rev. P. H. McDowell is the regular pastor.

**Rev. M. R. Regan, who has done successful** work as pastor of the church at Washington, Iowa, has resigned, his resignation to take effect July 1. He will enter the seminary at Louisville in the fall.

**By special invitation from Mrs. Theodore** Roosevelt, the American Bible Society held its one hundred seventh annual meeting at her home at Sagamore Hill, Oyster Bay, Long Island, on May 10. The society received a letter from President Harding expressing his interest in the work it is accomplishing.

**The state of Iowa, which is said to** stand at the head in the ratio of the number of automobiles to the population, pays for the distinction, if such it be, with the report of 187 death as a result of automobile accidents last year.

**While on a tour around the world,** Mr. Frank C. Nickels, formerly president of the Home Mission Society and for many years president of the Minneapolis Baptist Union, was stricken at Hong Kong, and after being taken to the Peking Union Medical College for treatment, finally passed away April 29. His loss is especially felt by the Calvary Church, Minneapolis, where for years he was an active worker.

**Mr. D. Cornilescu, who has done re**markable work in translating the Bible into Roumanian, greatly desires a set of Spurgeon's works, with the idea of also translating them. Such a gift would be greatly appreciated and would aid in spreading Christian teachings in Roumania. The books may be sent directly to him at Str. Bursei No. 1, Bucharest, Roumania, or to V. Prodan, International Baptist Seminary, 64 S. Munn Avenue, East Orange, N. J., who will forward them to him.

**The forty-third annual commencement** exercises of the Missionary Training School, Chicago, will be held June 9-12 inclusive. On Sunday morning, June 10, the baccalaureate service will be held in the First Church. Dr. A. S. Carman, of the Northern Theological Seminary, will be the speaker. June 11 will be class day. In the evening at eight o'clock Dr. P. H. J. Lerrigo will give the annual missionary address, and Mrs. Katherine S. Westfall will give the commissions to the sixteen graduates who have been appointed by the Home Mission Society. The speaker on June 12 will be Mrs. Helen Barrett Montgomery. The commencement exercises except the baccalaureate service, will be held in the training school building. A cordial invitation has been extended to all Baptists to attend.

**The hand of fellowship was given to** fifteen new members at Cambridge, Mass., First Church, the first Sunday in May. The church reports $9,175 raised in the past year toward the New World Movement.

**Rev. Richard E. Day, pastor of the** First Church, Riverside, will address the Monrovia Chautaqua on "How to See California." Mr. Day is in demand as a speaker at commencements, chambers of commerce, etc.

**The seventeenth session of the sum**mer school of missions (interdenominational) will convene in the Olivet Congregational Church, Merriam Park, St. Paul, June 3-8. The cooperating denominations are: Congregational, Christian, Episcopal, Friend, Lutheran, Methodist, Presbyterian and Baptist. Registration fee $1, or daily admission, 25 cents. A cafeteria luncheon will be served at the church daily. Reasonable accommodations for out-of-town women can be secured at the St. Paul Y. W. C. A. There will be an exceptionally interesting program.

**After three months of work there,** Rev. J. J. Ross has resigned from the pulpit of the old historic church, of Boston, Ruggles street. The reasons given for the resignation are the location of the buildings, which are in the black belt, the condition of the buildings themselves, and the irksome relations that exist between the church and the Boston Baptist Social Union, which corporation has the administration of the money left to the church by Daniel Sharpe Ford. Doctor Ross brought before the church his statement and resignation on Sunday evening, May 13. The church accepted unanimously the report as a fair statement of the whole situation and then absolutely refused to accept the resignation until thorough investigations are made to see if the location, condition of the buildings and the relation of the church to the Social Union could not be changed. Doctor Ross had absolutely no criticisms to make of the Boston Baptist Social Union, but had every commendation to make of the church.

## Tornado Sweeps Campus

A tornado swept over the campus of the Grand Island College between four and five o'clock on Friday afternoon, May 11. A number of students and several members of the faculty were in the administration building and the dormitories, and they witnessed such a scene as is seldom given to one. Window lights were blown from many of the rooms, letting in the wind and rain. A number of the chimneys from the buildings were blown down and the roofs damaged to a greater or lesser degree. The greatest damage, however, was to the gymnasium which was completely demolished. Parts of the roof and cement blocks are strewn about the campus. The power plant is almost completely destroyed, the roof and parts of the wall having been blown down. Repairs will be made at once on the dormitories and administration building, and the cyclone insurance on each of these will cover the expenses. The gymnasium, however, is a complete wreck and will not be rebuilt. There is a $2,000 cyclone insurance on this building. It is hoped that the friends of the institution will rally to the aid of the college and put up another gymnasium, equipped with a swimming pool and shower baths. There is no cyclone insurance on the heating plant, and money will have to be raised to rebuild this structure.

There is a feeling of gratitude on the part of all that no one was killed. The only person injured was Benjamin Hites, one of the students who was in the power house. He was able to protect himself from serious injury, but received a few cuts from flying bricks.



(*Photo by Henry W. Locke*)
RUINS OF HEATING PLANT AND GYMNASIUM

The Baptist

# Constants and Variables

THE words of our title are master-words in mathematical and physical science. A *constant* is that which is unchanging, a quantity of fixed value in a calculation. A *variable*, of course, is that which has changeable values, as in volume, temperature or pressure. Even among constants there are those which are *absolute*, fixed forever in value like the cardinal numbers one, two and three; and those which are *arbitrary*, to which any desired value may be temporarily attached. There are what are called "constants of nature," such as the velocity of light, the atomic weights in chemistry, and the second (based on the average rotation-time of the earth); these are great units which characterize natural phenomena and enter into all the mathematical laws of science.

It is good to know that in the midst of a changing world there are, among the multitude of variables, some constants. Fashions of garb may change from age to age and even from year to year; the young person of today laughs at the oddity of grandma's wedding garment, and in less than two generations some of our present costumes will provoke the amazed mirth of our descendants—indeed they must put a severe strain upon the risibilities of the angels who look down upon us from high heaven today. Business methods, the fashion in amusements, art, music and literature, the curricula and pedagogy of the schools, the practice of medicine and surgery, and the technique of church management all change with startling rapidity. These are variables. But there are constants of home love, of parental tenderness, of deep-seated patriotism, of spontaneous applause for a fine deed, of flaming indignation at treachery, cruelty or fundamental baseness; of instant and generous pity for misfortune, of conscience and latent sensitiveness to God's voice—these are unchanging throughout all years and all human vicissitudes. The parent's heartache is a timeless thing, the same today as three thousand years ago.

"There is no far or near,
There is neither there nor here,
There is neither soon nor late,
In that Chamber over the Gate,
Nor any long ago
To that cry of human woe,
O Absalom, my son!"

Christian people today amid a multitude of bewildering, fascinating or repellent changes in current religious thought, should not lose their footing and be swept helplessly down-stream clinging to the floating wreckage of their faith. To begin with, they should build above the flood-line; have home and business and faith on the safe uplands among the constants and not on the shifting sands and silt of the bottom-lands among the variables. And if they do happen to be caught in the wake of some cloudburst at Hot Springs or Dayton or Johnstown let them not hastily conclude that the American continent has been swept away bodily in the freshet. Let not the one infatuated with some promulger of supposed new truth contradictory to that of the main body of Christians exclaim, like the fond mother of the recruit in the militia parade, "They're all out of step but my Jim." But on the other hand, let not the stalwart defender of the faith hastily put the brand of heresy on any brother who loves, worships and obeys our Lord Jesus Christ, merely because he does not recognize in that brother's speech quite the phraseology to which he is accustomed. That phraseology may belong to the theologians of the sixteenth century rather than to the essence of the gospel. Phraseology is among the variables. It has often been used to disguise some radical departure from the faith and to lull, through familiar sound, the suspicions of the ultra-conservative brother who sniffs in alarm at the phraseology of one holding sturdily to the great constants of the faith but endeavoring to express them in vital terminology of today.

The great constants of the faith as taught in the New Testament, held through two millenniums by true followers of Christ, set free from many accretions and corruptions at the Reformation, and set forth in their most consistent form by Baptists in America for three centuries, have brought our denomination up from a handful of outcasts to a foremost place among the great religious bodies of this continent. Their influence upon America and the world has been incalculable, yet with no dependence upon governmental aid from without or authoritative control from within its own organization.

IT WOULD be a miracle if there were no variable elements within this vast, freely-moving, autonomous body. As a matter of fact there have been a multitude of variables; Calvinistic, Arminian, Six-Principle Baptists; General and Separate Baptists; Particular Baptists and those not at all particular; Freewill and self-willed Baptists; Seventh Day and seven-day Baptists (may their tribe increase!). In

the eighteenth century a Baptist association appointed two apostles; others had nine Christian ordinances. But these Baptists doubtless all held to the great baptistic and New Testament constants, and—largely through the integrating force of our missionary and educative tasks—the vagaries and freak types were eliminated, and in the course of the past century our denomination became practically unified. Today, barring prejudices, personalities and issues nonpertinent and impertinent, the vast majority of our denomination hold to the historical constants of the Baptist faith.

It would be an unspeakable calamity, alike to Christianity and to civilization, if the great Baptist denomination were to disintegrate or to lose its identity, its mission and its message either by abandoning its constants or through unduly magnifying its variables.

## The Situation in China

THE attack on the Peking express train in China and the taking captive of a considerable number of persons, including fifteen foreigners who are being held for ransom, calls attention in a dramatic way to the fact that China is suffering from the worst political conditions known in that country for over twenty years. In 1900 occurred the Boxer uprising when in some parts of China foreigners were mercilessly hunted down and killed. This outbreak was due to a widespread anti-foreign propaganda encouraged if not instigated by the government. Since 1900 both the national government and the provincial governments have had such a wholesome fear of intervention by outside powers that until within two or three years foreigners have been almost exempt from attack by robber bands. The government has on the whole been strong enough to protect citizens of foreign countries while professing inability to protect its own people. There is confessedly no anti-foreign feeling in China today and yet foreigners are suffering with Chinese from these uncontrolled brigands.

During the latter part of 1922 nine foreigners, mostly missionaries, were held as hostages by a disbanded though organized army which was allowed to ravage openly a whole province for a number of months; and now foreigners are being murdered and others held for ransom in a district almost equally distant from the three strongest military generals in China, Chianken of Paulingfu, Wu Peifu of Laoyong, and Shih of Nanking.

It is not unfair to say that this hold up of the Peking express calls for explanation. Is it true that the government has so lost control of the situation that it could not prevent this incident; or have both the people and the government of China lost their fear of foreign intervention? Or are there political or military parties in China which hope to profit by forcing foreign intervention? It is not improbable that an affirmative reply can be given in part to all three of these questions. The central government is undoubtedly weaker than it has been for a generation. The fear of foreign intervention has been appealed to so often by the government in its efforts to scare the people into keeping the peace, that it has lost its effect. The powers have let slip too many good and justifiable opportunities for intervention for this fear to longer be very effective. It does not seem improbable that some of the military leaders are trying to serve their own plans by thus forcing a threat of intervention.

With the information thus far furnished by the cable news, it is too early to attempt an explanation or interpretation of the present turn in affairs. A test of military power by the armed forces in this very district has been confidently expected for some months. This attack of brigands may serve to precipitate the conflict. There is a quite general agreement among foreigners in China that the present dominance of military forces will not end until the foreign powers find some practical way of lending strength to the forces in China which make for law and order, and that such help from the outside is not only quite justified but that it will in the end be greatly appreciated by the masses of the people. There has been too much sentimentality and timidity on the part of America and other countries about intervention even when such intervention is justified and will be appreciated.

## Reality

CHRISTIANITY is either a reality or it is a mockery and a farce. We will go even farther and say that Christianity is a supreme reality or it is the most gigantic fraud and tragedy of all the ages. At once, the heart and mind, the soul and body, the lips and the life of every reader will affirm that Christianity is no fraud or mockery, but is the most real experience of the soul and life as he or she walks with God through faith in the Lord Jesus Christ.

We want to ask our readers to pause just there for a moment and consider this grave question: "Are we living Christianity so that its reality is apparent to all who witness our living?" Now, there is the rub!

Verbal assertions are one thing, but Christian living is often far away from many people who stoutly affirm that they are Christians. Some time ago we attended a business men's club and there heard a prominent church member make a speech. In the course of his remarks, he said, "Well, Christianity is a good thing to die by." A man who was dealing in business affairs with the speaker and could not trust his word, winked at his neighbor and said in a whisper, "That explains it, his Christianity is for dying by and not for living by." The incident carried its own lesson and we pass it on.

Christianity is real. We know it. Wherever it is found it carries the message of its reality in the things that are done and in the testimony of the whole life. How much this world does need the power of the real Christianity which produces an atmosphere of love and service wherever it exists! We all need to make our Christianity testify more potently so that its reality is impressed upon the world that looks on.

# A Page of Opinion

## Shall the Church Federation Champion One Rest Day in Seven?

HOWARD AGNEW JOHNSTON, president of the Chicago Church Federation, speaks a timely word in the behalf of one rest day in seven. He says:

"Much recent discussion about blue laws and reports about efforts to stop all sports on the part of church people has clouded the real issue. The great values involved in maintaining one rest day in seven are of such vital consequence to the best civilization and to a wholesome social order that the subject demands careful consideration. It is true that activity is the sign of life; but it is also true that the Creator has written a law of necessary rest throughout all nature, especially manifest in the lives of the highest creatures, and most marked of all in the case of man.

"The fourth commandment is not intended to enjoin worship. That subject is presented in the first two commandments of the decalogue. The fourth deals with the necessity of rest on the part of man and beast. It is no arbitrary law, but rests in the nature of things. In the year 1822 the British government, under the leadership of Sir Robert Peel, instituted a series of tests, running through two years, to discover whether men who rested one day in seven should prove superior to those who did not observe the rest day. After two years those who worked six days only out of seven had accomplished more of a total product, were far better in physical health and maintained a higher moral and intellectual tone. The test involved 2,000 men. Similar tests were made with horses, and they proved that those who worked only six days and rested the seventh accomplished a larger total of work done and maintained far better conditions of health.

"In the days of western migration it is well known that those who went greedily ahead, refusing to rest one day in seven, were overtaken in time by those who observed the day of rest. The people who disregarded the necessary law found their cattle dying in their tracks, their babies without milk, their horses exhausted; while those who rested one day in seven not only arrived far in advance of the others, but in far better condition of man and beast. It is known that car wheels must rest at intervals, or their crystallization leads to disintegration. It is a universal law.

"Yet thousands talk of liberty being contravened when it is suggested that a rest day should be maintained for the general good. The worst slavery the world has ever seen is the slavery of blind selfishness that refuses to see that no man's personal liberty goes beyond the point where it impinges upon the general good. The most glorious emancipation of all civil liberties is that which is brought to us by the institution of a rest day in seven. Especially is this true in our time with its intensity of life, its increase of victims of nervous ills, its feverish haste to push ahead great programs.

"This day is for rest which brings re-creation, reinvigoration, and not just for the physical man, but for the whole man, especially the intellectual and spiritual man in his nobler capacities and higher needs. There is a thralldom to the things of the flesh which ignores the divine possibilities of our immortal spirits. Experience has proved that the best rest comes with a change of routine. The man whose seventh day program is just a continuance of that for six days cannot possibly realize the greatest benefits which the seventh day brings to one who avails himself of its real values.

"This suggests the reasonable way to use the day. If the six days do not allow an opportunity to get out into God's fresh air, part of the seventh day should be spent in recreation involving the out-of-doors. Various kinds of wholesome play may find place in such a program. Manifestly also if the six days are so crowded that no time is available for intellectual improvement, a part of the seventh day should be given to wholesome reading, to music or art. Above all, insomuch as moral and spiritual values must be placed highest in the scale of needs, part of the day should be set apart for moral and spiritual reinvigoration. Jesus, as his custom was, attended the synagogue. He performed deeds of kindness and acts of mercy on that day. He journeyed and accepted invitations to dinner.

"Where then should the restriction be drawn? Clearly at the line where unnecessary acts for selfish gain are performed. The vicious feature of modern neglect of the rest day is the deliberate purpose to commercialize it. Moreover it is pitifully absurd for people to call certain great instances of commercializing the day 'sports' when every one knows that if no money were charged, the enterprise would cease instantly. The Actors' Guild of New York City has been pleading for a rest day in seven. Their task is a most exacting and exhausting one; but the demand is insistent that they shall persist though it means suicide. Let it be noted carefully that the people who are ever demanding 'liberal ideas' about Sunday are the people who are making money by the present day prevailing programs.

"Some things are necessary. Means of transportation, delivery of milk, shipping of live-stock, and a few fields of service. But all who must labor a part of the day, should have their hours adjusted so that they would have some part of the seventh day, or a part of some other day in the seven, so that the demands of the best social order shall not be vitiated. Present customs are certainly threatening the truest liberties of the people at large. Shall we be sane enough, discriminating enough and brave enough to preserve this priceless boon before it is too late?"

# The Gradualness of Christian Conquest

*"I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."—Exodus 23:29, 30.*

By S. A. Devan

PUT yourself back in imagination to that fateful day when the little band of escaped slaves, barely rescued from Egyptian tyranny, decimated by the hardships of decades of desert wanderings, demoralized and all but despairing, reached the borders of the Promised Land. Canaan lay before them, and it was veritably a land flowing with milk and honey. Untold riches lay concealed in the mountain sides and valleys of that land. Its coasts and its rivers and its caravan routes made it the highway of the ancient world, and in its commercial possibilities the prophetic eye could see the country filled with the untold wealth of the gorgeous orient. There were cities for habitation and there were broad fields for farmsteads. All that was promised in the Promised Land, present and potential, was actually there. No one could doubt it.

### They Must Fight

But there was that which these hardened sons of the desert had not counted upon when they left Egypt, which they had too easily forgotten in their dreams of future happiness, and which now filled them with consternation and sickening dread of heart. Canaan was there; that was true: *but the Canaanites were also there.* The Promised Land lay before them; but they had to fight to get it. And the Canaanites and other peoples in possession of the land had every advantage. They far outnumbered the little people that were emerging from the wilderness. They were superior in civilization. They had vastly greater resources in wealth and armament. They dwelt in heavily fortified and apparently inexpugnable cities. They had chariots of iron. They were cruel and ruthless enemies who would fight desperately for the land they held. Gradually the truth dawned upon leaders and people alike. *Jehovah had promised his people a land to dwell in, but they would have to conquer it for themselves.*

If such were indeed the feelings that moved the hearts of the Israelites as they stood on the borders of Canaan, their fears would have been heightened and their courage would have flagged more completely, had they been able to look forward into the future. It is sometimes a mercy that we are not able to pierce with our mortal sight the veil which hides the future years. Our very ignorance sometimes permits us to begin tasks when a fuller knowledge of what the future holds in store would leave us paralyzed and useless. Today by a foreshortening of history we speak of the conquest of Canaan as if it were a specific act, a definite event of history, an episode begun, carried out and finished in a clear-cut manner. But a more careful study of Old Testament history tells us a different story. A hundred years from that fateful day when the desert wanderers, with hearts all palpitating, stood without the borders of the Promised Land, what was the situation? A century is a long time, and the last veteran of the original band of invaders is dead—is not the land conquered yet? No. Only a little in the Southland, a portion of the highlands east of Jordan, here and there a town or a valley of Judah or Ephraim.

### A Gradual Conquest

A second century passes. How stands it now? Surely the Promised Land has fallen at last into the hands of the people to whom it is promised by the God of history. But no. There has been progress. The penetration of the country is more complete. More walled towns have fallen in subjugation to the invaders. But how far from absolute is the conquest! The most valuable fertile land of all Palestine, the slopes from the mountains of Judea to the sea—that is still in the hands of those strange people the Philistines—and it is to remain in their hands for centuries to come. Stronghold after stronghold remains in possession of the heathen. Strangest of all, to our way of thinking, Jerusalem itself, the Holy City of the future, Jerusalem is still held by the Jebusites, and it will not be till some time in the next hundred years that mighty David will storm the citadel of Mount Zion and capture the City of David for himself and his posterity.

*OUR one need of God is a moral need in the strictest holiest sense. The bent of our nature can never meet it. It involves a new nature, a new world, a new creation. It is the moral need not to be transfigured, but to be saved. And the inner authority of the Redeemer is the final authority in Christianity—authority of Christ as Redeemer, as our new Creator; the authority of Christ's person as wholly gathered up and completely expressed in the cross, its work and its gospel.*

—Peter T. Forsythe.

### Canaan Won by Inches

The truth of history is, that instead of there being a sweeping conquest of Canaan, done once and for all, the reverse was the case. Canaan was won by the Hebrews only after a prolonged struggle, lasting for centuries. It was won inch by inch, foot by foot, yard by yard. Even that slow progress was not continuous, for sometimes the Israelites were pushed back and ejected from territory they had won. Nor was it only by warfare that the land was occupied; much of it was taken by what we would call today "peaceful penetration." It was a long, slow, painful, uncertain and gradual process, this taking possession of the Promised Land. It was "by little and little."

Looking back on that process in after-history, the chosen people were able to see that this wearisome struggle had its place in the plan of God. If the little band who had escaped from the slavery of Egypt and the terrors of the wilderness, expected God to work a miracle for them when they got to Canaan, and to hand over the land to them all at once and without their effort, they were expect-

ing something that God would not do. Later generations saw what had happened in the clearer light of *a divine philosophy*. It was well that the occupation should be gradual, for the handful of immigrants was not sufficient to fill the walled cities of Canaan. "I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

### Destiny Is Slow-Footed

Now is not the divine explanation of the gradual occupation, as expressed in our text, in harmony with all that we know of nature, and all that we know of history? God's promised gifts are never put into idle and effortless hands; they are the reward of effort. And the results of effort, all the great changes of nature, and of history, —are these not always gradual and slow? Destiny is slow-footed. Nature takes endless time to accomplish her results. The only swift changes which history records are those which have long since been slowly preparing out of sight.

Now I beg you to transfer your attention from the task of conquest which confronted the refugees from Egypt, to the great task of conquest which confronts the followers of Christ today. The former is the symbol of the latter. Many of our pious old hymns speak of the passage of the Jordan and the conquest of Canaan as if they were types of the Christian's passing from the river of death and entering the Promised Land of heaven beyond. But that is no true interpretation of the symbolism of scripture; and the blunt fact is that we Christians have a good many battles to fight and a good many rivers to cross before ever we come to the last river or climb up on its banks to that other shore. *The conquest of Canaan is a type of the occupation of the world by the kingdom of Christ.* It can rightly stand for nothing else. As the Hebrews of old halted on the edge of the desert, and with hearts that now beat high with hope and then failed them for fear, as they saw ahead of them that goodly land, flowing with milk and honey, and then suddenly realized that it was full of well-armed, well-fed, hard-hearted heathen Canaanites, who must be dispossessed — so we Christians of today look out on our world. The Canaanites are here, too. The forces of heathenism, of social unrighteousness, of sin and vice and selfishness are all solidly intrenched here; and all its strongholds are stoutly held by men of evil will. We must dispossess them all. We must conquer the country for Christ. We must make his rule supreme. The whole world must be occupied by the conquering forces of his everlasting kingdom.

> *THE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fulness, out from within them there flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives and above all to point them to the Lamb of God who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.*— Charles A. Cook in "The Larger Stewardship," Judson Press.

And now we find that history is repeating itself. What took place on a petty scale in the conquest of Palestine by the people of Jehovah, is taking place on a world-wide scale in the conquest of the world by the followers of Jesus Christ. There is no sudden sweep of victory. At best there is only a slow, a discouragingly slow, progress. And sometimes we need, amid the discouraging circumstances of the campaign, to refresh ourselves by dipping into the well of God's truth, by taking a larger look at his ways of working, and by conning again this old lesson of the divine philosophy. As the devout Jew, looking back over his nation's history was consoled by the thought that the painful tediousness and incompleteness of the conquest of Canaan was, after all, part of God's plan; that Jehovah had said at the beginning that their conquest was to be "by little and little"; that the slow process worked for a better state of things in the long run; so we too need to remind ourselves that the progress of the kingdom is like all the other changes that take place in nature or in history, a slow one, bound to be slow and better so. And we need it the more because in our impetuous haste, keyed up with the nervous enthusiasm of this twentieth century, we are apt to want to see everything done in our own generation and forget the years at the right hand of the Most High.

Now let us look at this truth, briefly, as it applies to different phases of the Christian conquest of the world. I take it there are three such phases: The missionary conquest of the world; the intensive expansion of the kingdom; and the kingdom within the soul of the individual Christian.

### 1. The Missionary Conquest

The first phase of the spread of the kingdom of Christ that naturally presents itself to our minds is that of the evangelistic appeal and its answer in the hearts of men. To spread the knowledge of Jesus Christ and his gospel and win men's acceptance for it—that is the first and most obvious task of the Christian conquest. Strange that it is not more complete after almost twenty centuries! Strange that yet there are millions upon millions of men for whom Christ died, who have never heard one word of him! Strange that mankind, for very joy, has not sounded the word like a tocsin around the globe! Nineteen centuries! Why should it have taken more than a year, or five years at most, to carry that good news completely over the habitable world?

Well might we think thus in our enthusiasm, and then let our hearts sink to despair when we remember how slowly the message has spread and how slowly it is spreading today. History tells us that the progress of the gospel has been slow, that it has been uneven, that it has again and again met

with terrible setbacks. Let me mention two such setbacks. One of them took place ages ago, the other but a few weeks ago. The first was in North Africa. That region of the earth was once not only highly civilized, but was entirely Christian. There lived St. Augustine and Cyprian and Tertullian, and many an early saint and martyr. But the centuries came when the members of the Christian church got more concerned about doctrinal controversies than about evangelizing their heathen neighbors. They disputed endlessly and bitterly about the nature of the person of Christ, but forgot to preach the gospel. Their heathen neighbors were ready for some new religious movement. Christianity did not come to them; Mohammed and his followers did come to them. North Africa became Mohammedan, as it is today. And Mohammedanism is spreading down into Central Africa at the present time; and ere long the issue will have to be fought out there between Christ and the Arabian prophet. A continent was lost to the kingdom.

### The Kingdom Set Back

I will mention another setback. But a few months since, while Christian nations have been quarreling, down has come the revived Turkish power. It has swept through that early home of Christianity, Asia Minor, killing, robbing, massacring, deporting every person bearing the name of Christian. Smyrna, the last of the seven churches of the Apocalypse to survive, has now gone the way of the rest. The great American missionary effort of the past century in those regions faces a difficult or impossible future. The kingdom of God has been set back.

So the gospel has been spreading "by little and little." Now set back by such events as these, now seeming for long periods to stand still, now slowly advancing. But for our everlasting comfort let us note that through it all the general movement is that of advance. Though the waves sometimes recede, the tide comes on.

Some one has offered the following figures to show the gradual growth of Christendom through the centuries. They are only "round numbers", of course, and only approximately correct; but the important thing is that they *are* approximately correct. "At the end of Christ's life there were only about 500 followers of his in the world; at the end of the first century it is estimated there were 50,000 Christians; after ten centuries, 50,000,000; today there are some 500,000,000 people who bear the name of Christian."

The other day I heard that veteran missionary, Doctor Cronkhite, raise the question: How much longer will missionary work have to be carried on in Burma? His answer startled me: "It will take only about one hundred years more of the present rate of progress, for us to have a native Christianity in Burma as strong as that in America." A hundred years! That is only a lifetime or two. Sometimes it seems as if the progress of the kingdom were accelerating, and the kingdom is enlarging by leaps and bounds, not "by little and little."

However it be, the future is with us. "By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

### Prayer

*HASTEN the time, O Lord, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Hasten the time when the bride of Christ, the church which he has redeemed by his blood, will make herself ready for him. Hasten the time when we ourselves shall be sanctified wholly, and purified in preparation for the great hope thou hast set before us. Fill us with that wholesome confidence, faith, and enthusiasm, which—under thee—shall get us the victory. Create in us the ardent desire to enlist our lives in the service of that Kingdom, of the increase of which there shall be no end.*—Amen.

### 2. Intensive Expansion of the Kingdom

There is another criterion than that of the numbers who profess him by which we can judge the growth of the kingdom of Christ. We must not only ask, "How many people called Christians are there?" *But we must ask, "How completely is the spirit of Christ permeating the life of mankind?" In other words the kingdom advances not only in extension, but in intensity.* We have raised the question of quantity; now how about quality?

### Heathen at Home

And our first investigation is discouraging. We are all familiar enough with the "heathen at home." They are here, certainly. In the heart of Christian America, there is sin and vice and injustice and fraud and intolerance and greed—enough to make the heart sick. There is still child labor legally permitted; there is still sweated labor; there is still a monstrously inequitable distribution of the national dividend; there is still not even a cynical pretense of applying the principles of Christ to the great industrial disputes or to international affairs. And history shows that the intensive progress of the kingdom reveals the same unevenness of advance so clearly true of the evangelistic aspect of the kingdom; the same periods of standstill and of retrogression.

But the story does not end here. Over and above the face of unevenness of standstills and setbacks, there is the greater fact of progress. *The world of human relationships* is being won for Christ, though it be but slowly.

Jesus placed a new estimate on human life, even the humblest human life, that day when he died on Golgotha. And his estimate of the worth of human beings is actually winning its way against the massed ignorance, cruelty, selfishness, commercialism and warfare that have been the heritage of mankind since that dark period before history began. Now see the light spreading! See the spirit of Christ entering, softening, changing human life. Observe the growth of democracy, which, as Chesterton said, is founded not on pity for the common man but on respect for the common man; observe the growth of philanthropy, the increase of scientific knowledge, the care of public health, the gradual abolition of human slavery throughout the world, the increasing war on alcoholism. And then note the rising tide of public conscience in international affairs. One almost feels that he hears the cry of David and his men storming the citadel of the Jebusites.

We Baptists might well observe another set of facts which show very clearly the increasing predominance of the spirit of Christ within Christendom itself. When

our Baptist movement began and our spiritual ancestors separated themselves from their fellows, they did so because of their insistence upon certain great Christian principles, which their fellows would not acknowledge. The most important of these principles were: The right of religious liberty, the necessity of regenerate persons, and only such persons, being members of the church. We have lived to a time when those two principles are the very commonplaces of all Protestant church life. Our fight has not only been fought, but won.

We need not dilate longer on this aspect of the growth of the kingdom. "By little and little" our Christ is taking over all the realms of life. He said he would do so. "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till it was all leavened." His kingdom is not only spreading; it is taking deeper root.

"I doubt not through the ages
One increasing purpose runs,
And the thoughts of men grow wider
With the setting of the suns."

### 3. The Kingdom Within

Now for a brief look at the third aspect of the advance of Christ's kingdom. We have seen it spreading over the face of the earth, winning over the allegiance of men; we have looked at the process by which the power of the kingdom is quietly at work, like yeast, in human society, raising and purifying it. Now let us look within our own individual hearts.

Each Christian carries the kingdom in his own breast. Christ's rule is there, seeking to win dominance over each desire, each ambition, each thought and emotion, till gradually our whole being shall be brought into captivity to him.

But here too, we find, do we not, that there is no easy victory? No sudden conquest? No quick possession of the promised land? Here too we have our standstills and our setbacks. Sometimes the struggle seems so long and so doubtful, that we are ready to lose heart. The best of men have found it so. The Christian life was not all easy and peaceful, with them, and they have been ready to cry with Charles Kingsley in his dying moment, "Thank God the struggle is over!"

All the more do we need to look back on the divine philosophy expressed in our text. We need not despair at the slow coming of victory; by little and little, God will drive out his enemies from our breast. The ape and tiger will die, and Christ be formed within us. We need not be discouraged, while he is not discouraged with us.

And now for a word of conclusion. The kingdom of God, as Jesus said, and as we have just seen, "cometh not with observation." It does not make such sudden and striking progress that you can see what is happening at the time it happens. There is never anything spectacular about God's work. Is it not a fair lesson then to say there ought not to be anything hasty and spectacular about our work for God? Wise men are distrustful of short-cuts, in everything; but *nowhere are short-cuts so pernicious as in religion.* We must not expect to do everything "in this generation." Rome was not built in a day, and we need not expect the city of God to be built in a decade. Most of the practical mistakes made in church life since the war, have been the fruit of an unwillingness to make haste slowly. Permanent conquest will come "by little and little."

Furthermore, if the interpretation of the text is a true one, *there is no ground for pessimism and discouragement.* The morale of the Christian army, like the morale of any other army that ever fought, is not helped by castigations and shrieks of despair. We hear them nowadays from some of our pulpits and from some of our denominational officials. There are brethren who make a specialty of this sort of thing. They tell us the world is going to the dogs with such evident gusto, that it is plain they relish their message. The world is not going to the dogs. The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ, though it be "by little and little." That process can no more be stopped than you can hold back the tide with your hand.

### No Excuse for Inactivity

And finally, *there is no excuse for inactivity.* We are not fighting a losing battle, we are fighting with the Lord of Hosts on our side. Here is a spur to activity. Line up yourself with the universe. Get on the side of gravitation. Fling your life into the ranks of this resistless army.

I am told that on the old Spanish coins before the days of Columbus, was a picture of the Pillars of Hercules, at the Straits of Gibraltar, and beneath them the motto: *Ne plus ultra*—"Nothing more beyond!" But when the great voyages had been made and the bigness of the world began to dawn on the European mind, the motto on the coins was changed. They bore the same representation of the Straits of Gibraltar, but the motto read: *"Plus ultra!"*—"More beyond!" For the Christian there is always more beyond. The future of Christianity is not in the past, as some people seem to think; it is in the future where it ought to be. We who will take our lives, our talents, our money, our possibilities of happiness and stake them on the future of the kingdom of God, have all the laws of nature, all the experience of history and all the promises of God, working in our favor. "By little and little" shall the kingdom come, till that great day when he shall take his power and reign forever.

## Similitude

*He shall be like a tree.—Psalm 1:3*

*THY leaves are a whispered prayer;*
*Thy roots are the faith I share.*
*Thy trunk so straight is the strength*
*That grows from my faith at length.*
*Thy branches that shield from the sun*
*Are deeds of service done.*
*And the beauty of thy dress*
*Is the fairest righteousness.*
Roy Ivan Johnson in "Texts."

## River of Life

BY H. G. PERRY

*RIVER of Life, it runneth on,*
*It runneth on and soon is gone;*
*Though some are torn by hidden reefs*
*Or bear a load of cares and griefs,*
*There's song and laughter all the way*
*And time for love and time for play;*
*But joy or sorrow it may be,*
*It runneth on to find the sea.*

# The Errand Boy and You

By L. Daniel Sands

I remember with what pride upon my fourteenth birthday I started out to do my first day's work in a factory. I was at last to take my place among the men as a worker. No longer must I be dependent upon my father for clothes and spending money. I was to have money of my own. I was a man—and I wanted every one to realize that fact. As I walked along beside my father I tried to imitate his manner of walking. I swung my tin dinner-pail just as he swung his. In everything I did, with all the determination of which I was capable, I was trying to act like a man.

I believe that my experience is typical of that of the average boy when he starts out on his first job. He has reached one of the most important milestones of his life. In his own estimation he has passed the "kid" stage and has entered into the estate of a man. The fact that his parents and friends fail to appreciate this change only spurs him on to greater attempts to assume all of the external attributes of manhood. This is a fine thing for the boy if his standards of manhood are of a high order, but if he has no high ideal this same attitude of mind leaves him a prey to whatever influences he may meet in his new surroundings.

### The Boisterous Minority

In every factory in which I have ever worked there has been a boisterous minority—a group of men and boys who take a keen delight in being "real hard." They are unable to express themselves except by the use of incessant cursing and vulgar indecencies of speech. They are mentally and morally sick and the disease is easily caught by the new boy who enters the shop. I repeat that these men constitute a minority of the men in the shop, but they are a very noisy minority. The decent, self-respecting men go quietly about their work and attract little attention from the young boy who naturally is looking for excitement. Did you ever see gathered at the scene of an accident a group of men which did not contain several boys eager to see everything that is happening? The adolescent boy gravitates toward any group that promises something interesting and exciting. A boy will not be interested in the sight of a respectable working man eating his lunch and reading his newspaper, but he will surely be interested in a crowd of men who are laughing and apparently having a good time. Consequently he spends as much time as he can in this more attractive society. The result is that the boy chooses the leading spirit of this faction as his ideal man, and imitates his every act. If the leader chews tobacco and spits on the floor, so will the boy. How often at noon I used to sit with the gang, puffing steadily at my pipe, and getting sicker every minute. When I could stand it no longer I would knock the ashes from my pipe and stroll away with what I considered to be an unconcerned manner. As soon as I was out of sight I would seek a secluded spot in which to recuperate. The next noon, however, I would be on hand with my pipe, though I expected to be sick again. I hated that noon-hour ordeal, but Tom Young smoked and I was determined to be like Tom Young. Curiously enough my pipe was almost a duplicate of Tom's. I rubbed it with ashes mixed with water to make it look old like his. It was most unfortunate for me that at this time when I was most open to suggestion I should choose for my hero a man who was incapable of appreciating the finer and nobler things in life.

Now if a boy imitates the external habits of such a group it is inevitable that he will also take unto himself their outlook upon life, and here is where the danger lies. It is of little consequence whether he smokes or not but it is of the greatest importance that he shall have a sane, clean philosophy of life. He cannot get it from such a crowd as I have described. I have never spent five minutes with such a crowd without hearing some rotten allusion to sex. I have seen men spend an entire noon-hour telling one dirty story after another, with two or more boys listening with rapt attention. This sort of thing is bad for a man. It is fatal for a boy. In 1920 a boy came to work in a certain factory. He was one of the most promising boys I have ever seen. Today he is a degenerate whom I would not trust with a five-year-old girl, and he got his start from the suggestions of older men in the factory in which he worked.

Aside from the sex influence there is another poisoned idea which a boy is sure to receive from indiscriminate associations. It is the theory, always rampant, that more money or a better job comes either from a "pull" or from a strike. Work as a means of gaining success is not popular with this type of workman. After working in several factories and studying conditions with considerable care, I have come to the conclusion that the boy who is left undisturbed among the influences in a factory for four years will become morally a cripple, and economically a loafer.

There were many good men in our shop. In fact I think the average would be higher than in many shops in which I have worked since that time; but they were so quiet and unassuming that they never came to my attention. The treasurer of our church worked in the same shop but I cannot recall that I ever saw him at the shop. Certainly he had no influence over me.

One Sunday afternoon a man stopped at our house, saying that he was just starting for a walk and to my satisfaction he asked me to go with him. To have my company sought by a man of his age seemed to establish my claims to maturity upon an unshakeable foundation. That afternoon was one of the most pleasant I have ever spent. We had a fine walk over a hill and across the fields to the river where we went in swimming. We came back to his house for supper and before I came home arrangements had been made for another trip to be taken the next Sunday. It was the influence of this friendship which sent me back to school and eventually to college. Tom Young was dethroned and my good friend took his place. Every boy is a hero worshiper. Every boy will imitate his hero. Character is caught—not taught and a boy will catch it more quickly from an older man who will be a chum with him than from any other source. I was talking with a boy in one of the most elaborately equipped buildings for boys' work, in the country. In the course of the conversation he said, "Yes, we've nice stuff here, but that isn't why a boy comes to a club. He comes here to have friendship with a man, but our secretary sits in the office all day with the door shut. I don't come here much except on rainy days." Friendship with a man! Here is the basis of all successful work with boys. I have conducted a thriving boys' club in a cellar, with light from an oil lantern, basketball baskets made from barrel hoops, and for a ball, two pounds of beans in a salt bag.

### Four Horseshoes and Two Pegs

Four horseshoes and two pegs in the hands of a man may be of most vital importance in the lives of the errand boys in your factory. Try it. Start a game of quoits for the boys in competition with the other crowd. Show them that clean fun is interesting. Convince them that a good man can be a "live one," and that the noisy rowdy is a false alarm—not to be taken seriously. There is only one indespensable qualification. You must be a real man who will command the respect of the boy.

Granting that you are that kind of a man you have an opportunity to be of very real service to the boys in your shop or office and it is your duty to take advantage of this opportunity. You would be ashamed to stand back quietly while he was beaten by a bully. Can you then remain passive while he is permanently injured by a moral bully? You say it is not your responsibility. Then whose responsibility is it? The most glaring fault of the best people in our country is that they are too quiet. They are not aggressive. Although they constitute a majority of the community they retreat before the boisterous minority. They are not positively and aggressively good. They do not take the responsibility of fighting for the high ideals which they hold. Consequently the progress of their ideals is slow. I say it is your responsibility. You are there. You see him every day. Who can do it better than you can? Get hold of that boy. Take him to a movie, or on a hike, or to a wrestling match. Do something to show that you are interested in him. Don't try to preach to him. Just make him admire you and he will follow you where you want him to go. If you do not make an attempt perhaps no one else will. In

**MR. SANDS writes:** As credentials—Began work as an errand boy at fourteen years of age. Worked my way through high school and college. One year as Y. M. C. A. secretary. Five years spent investigating industrial conditions, working as laborer, office man, and foreman.

that case the boy will pay the penalty for your neglect.

The problem of the employed boy is very real. He usually considers himself too old to come under the control of parental influence or authority. He is also liable to break away from the influence of the church. He has already broken away from the school. Without question the greatest influencing factor in his life is friendship. His friends will either make him or they will break him. Most of us can look back to the time when some older friend patiently and kindly, brought out the best there was in us and held us up until we found ourselves. Is it not your job to give some boy a lift just as some one else assisted you?

It is the most satisfying work in the world. You are proud of your success in business. Be proud of the boys with whom you have been chum and leader. Five years ago a policeman brought a black boy to me. He was accused of complicity in a burglary, but was not convicted. I made friends with the boy and encouraged him to come to the "Y" to see me. He used to come directly from school to see if I had any errands for him to do. I sent him to a store for some equipment, giving him five one-dollar bills as he supposed. I really gave him six bills to test him. He brought the extra bill back to me. On another occasion I gave him an opportunity to cheat but as in the first case he proved himself honest. One day he came in very much depressed. He had been barred from a baseball team because of his color. While trying to encourage him I found that he had never heard of Booker T. Washington. I gave him the book "Up From Slavery" as a present. Soon after that time I lost track of the boy. In fact I did not see him again until a few months ago. After one of the meetings at an older boys' conference I saw a young negro man approaching me. It was my black boy of five years ago. He was well dressed, strong and clean cut, a high-school graduate, well-equipped to make a place for himself in the world.

I can think of no achievement which could give me as much pleasure as I have received from my friendship with this black boy. It required no particular training, no expensive equipment, nothing but friendly human interest and encouragement. The boy is better and I am better because we have known each other.

Somewhere in your shop or office or in your neighborhood there is a boy who needs you. Get hold of him. Help him to find himself. Invest in a boy. The reward will be great and satisfying, both to him and to you.

# Contact with God

By Homer F. Yale

A friend who is a preacher wrote me recently that he was thinking of preaching on this subject: "How Can We Have Contact with God?" He wanted me to give him some points, but requested specifically that I leave out the matter of prayer. In fact, he thinks that many people have "slumped off from doing what Jesus said to do, onto prayer as substitute, because it was easier to pray than to do what he said they should do."

I consider the New Testament a very good guide in this great matter, though there are very few people today, even church members, who are willing to take the New Testament and live strictly by its teachings. It is no wonder that we have the crime wave and the divorce wave, and that our boasted "Christian civilization" is fast going to the dogs.

The teaching of the New Testament is very clear as to how to come into contact with God. John the Baptist preached *repentance*, and *faith* in the coming Saviour, (Matt. 3:2; Mark 1:4,7; Luke 3:3,16; John 1:27.)

Jesus preached both repentance and faith, (Matt. 4:17; Mark 1:15; Luke 5:32, 24:47.)

The twelve preached repentance (Mark 6:12.) They are instructed to say also, "The kingdom of heaven is at hand", (Matt. 10:7), and that included faith in Jesus.

Peter preached repentance and faith on the day of Pentecost (Acts 2:38), saying that they should receive remission of sins and the gift of the Holy Spirit. A short time afterward he preached repentance as the way of getting rid of sin, and said the Lord would come and give seasons of refreshing (Acts 3:19.) He spoke again of repentance as the way of getting rid of sin (Acts 5:31.) In 2 Pet. 3:9 he says that the Lord does not wish "that any should perish, but that all should come to repentance."

Paul preached repentance at Athens, saying that God "commandeth men that they should all everywhere repent." (Acts 17:30.) He told the elders of Ephesus that he had preached repentance and faith (Acts 20:21), and in his account of his conversion (Acts 26:20) he said he had preached repentance from the first and works worthy of repentance.

In Acts 11:18 we find the Jerusalem church glorifying God because "to the Gentiles also hath God granted repentance unto life."

There are also some significant passages on repentance in Rev. 2:5, 16, 21, 22, and 3:3, 19.

The writer to the Hebrews emphasized faith, saying that "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (11:6.)

One of the most striking passages on this subject is in Acts 5:32, where Peter says of the Holy Spirit, "whom God hath given to them that obey him." Repentance and obedience are therefore very closely related. And John says very plainly in his Gospel (7:17) that obedience is the way of knowledge.

"Absolutely the most important passage in the New Testament on this subject is the one where Jesus tells how he maintained contact with the Father, in John 8:29: 'He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.'"

Repentance and faith go together. There is no use in trying to have faith in God and believe that he will help us unless we are willing to give up all our sins. And there is no use in trying to give up all our sins and be victorious over them without trusting in Christ for his help.

But the great trouble today is that people are not willing to give up all their sins. They are willing enough to believe a creed, to believe certain doctrines about God or Christ or the Bible, but how many are willing to forsake every sin and live according to the teachings of Christ? And how many preachers are preaching the plain teaching of the New Testament that the way to God is by giving up every sin and being obedient?

We need a revivifying of the meaning of the word repentance. It means to give up every sin, to forsake every sin, and do just what Jesus wants us to do. And we need to remember that sin is always selfishness in some form. I recently wrote out the following:

### Consecration Card

I am willing to give up every sin—every form of wrong-doing and selfishness, and surrender body, mind and spirit to Christ, to be filled and used by him just as he wishes.

I wish to consecrate to Christ my thoughts, imaginations, feelings, will, aims, purposes, time, talents, words, actions, work, rest, eating, drinking, dressing, habits, pleasures, money and all other possessions, all that I am and have, all that I can be and do, to be filled and directed by him just as he wishes.

This same friend wrote me that if I would put it "as he teaches," instead of "as he wishes," there would be a good deal of difference, "because there is the printed word to go by." And then he says, "But I hardly think you could get any one to sign it in that case." Here is a minister in the active pastorate saying that there are no so-called Christians who are willing to give up all their sins and do as Jesus wants them to do. I cannot believe he is right in this matter, for although there are many church members living in sin, who are not consecrated to Christ, who are not having victory over sin, yet I believe there are some in every church who would be glad to sign this consecration card.

I am therefore going to ask every person who reads this article and who is willing to give up every sin and surrender fully to Christ and be entirely obedient to his teachings and to every clear duty, trusting in him as the Son of God to give victory and to guide in the service of others,—I am going to ask each to send me a postal card with these words: "I will assent to your consecration card and join the Full Surrender Club." Then please give your name and address. My address is Homer F. Yale, Hartwick, N. Y.

When any person forsakes every sin and trusts Christ for help, what always happens? Isn't that always the way that revivals start?

Of course the reason so few are consecrated is because they have not realized the divinity of Christ and his great love, shown by his life and teachings, and culminating in Gethsemane and the cross.

# "Thou Crownest My Life"

*Reminiscences of Mrs. Nancy J. Tolman,*

EDITED BY PERRY J. STACKHOUSE

Mrs. Nancy J. Tolman, born May 1, 1824, died in Chicago, March 20, 1923. Funeral services were conducted by her pastor, Perry J. Stackhouse, of the First Church, Chicago, assisted by Dr. Robert N. Van Doren, an old-time friend.

Mrs. Tolman's life touched the entire history of the United States as a nation. In 1916 she wrote out the reminiscences of her long life. It is a document of real historical value. It is written with characteristic modesty, but it reveals a personality of unusual force and sets forth a character, beautiful in its simplicity and unselfishness.

MY grandfather, William Burns, who was born in Scotland, was of the family of Robert Burns, the poet. He went with two brothers to live for a time in Londonderry, Ireland. From there they emigrated to America and settled in Londonderry, N. H. He was a soldier in the Revolutionary War and also fought in the Battle of Bunker Hill. After the war was over he moved to the town joining Londonderry called Hudson. Here in Hudson my father, David Burns, was born in the year 1787.

I began life's journey May 1, 1824, with my twin sister, in Hudson, N. H. We were the youngest of eight children, three sons and five daughters, and we were named for the wives of the first two foreign missionaries, Nancy Judson and Harriet Newell Burns.

My first recollections were of going to meeting. There were two meeting houses, built just alike, three miles apart. The North meeting house was at the center where my father went. He, being one of the two Baptist deacons, was very regular and strict in his attendance. The meeting houses were built with a door that opened in the center, right into the church. The two side doors opened into a porch in which was a stair leading up to the gallery. The pews were built square with a door to enclose them. The pulpit was built quite high. The singing-gallery was opposite the pulpit and it was the custom to rise up and turn around and face the singers. We had the best singers in town, led by a bass-viol, a violin and clarinet. There were always two sermons with an intermission of an hour.

### A Four-year-old Student

We went to school with our older sisters when about four years old. It was a large district school which in winter was attended by older scholars; this made a school of about fifty. We had the best of teachers, for many of the scholars were quite advanced in their studies.

My father's farm was quite productive, on it was grown almost everything that was needed for the family use.

Most of the woolen garments worn in the family were home-made. The sheep were washed and shorn and the wool sent to the carding machines and made into rolls for spinning. Mother had a woman to do all of the spinning and the yarn was then sent to the weavers to be woven into different pieces of cloth.

The New England Thanksgiving was an event of much importance; preparations for it began weeks beforehand. The barrel of boiled cider apple sauce was made, candles dipped and the hogs and beef usually killed. The pewter and brass were all scoured and cleaned, and everything put in spick and span order. The week before most of the pies were made, such as mince, pumpkin and apple. All of the cooking was done in a fireplace, except the baking, which was in the brick oven; the roasting of meats in a tin kitchen, which went across the fireplace; and the baking of biscuits and Johnny-cakes in a tin baker, set before the fire. As many in the family as could went to meeting. The others had to help with the big dinner. All kinds of vegetables were cooked, chickens roasted and chicken pies and puddings baked in the oven. The dinner was one of great enjoyment to all the family. The evening was spent in cracking nuts, popping corn, making molasses candy and playing games. The food that was cooked at Thanksgiving lasted nearly two weeks.

By the time I was ten years of age there were many changes. Whale oil and fluid lamps took the place of candles; most of our garments were now bought at Nashua; matches took the place of flint; stoves, now manufactured in Nashua, took the place of the fireplace. We still kept up the baking of pies, brown bread, Indian puddings and beans in the brick oven.

My mother taught us to live by the Golden Rule. I never heard her speak ill of any one, 'For in her tongue was the law of kindness.'

About this time my grandmother came to live with us. My father, David Burns, was the youngest of her ten children and her favorite child. We thought her very old at eighty years, but she lived to be ninety-four years and six months. I never knew her to be sick enough to have a doctor. She was a remarkable woman in many ways. Her two husbands fought in the Revolutionary War and in the Battle of Bunker Hill. She used to tell us many stories of the war and also of the Salem witchcraft. She belonged to the family of Elliots so well-known in history.

At fifteen years of age we went to school at Nashua to the Academy which was a famous school. At sixteen years I taught my first district school. It was quite a large school of about thirty scholars, ranging from three years old to fourteen. My salary was one dollar a week and 'boarding round.' In the fall I went to Boston to spend the winter with my older sister who was living there, and I stayed two years. In December Elder Jacob Knapp was invited to come and hold a revival meeting there. Most of the churches joined in the services and many hundreds were converted. In this great revival many of my friends and myself were converted.

At this time my twin sister went to the New Hampton (New Hampshire) Female Seminary. We could not both go at the same time and after she was graduated I went to the same noted school.

In the spring of 1846 Governor Slade, of Vermont, issued a call for young ladies to go West as teachers at his own expense. Thirty responded to the call, among them my twin sister Harriet. These volunteers were to meet Governor Slade in Boston at the United States Hotel and receive their orders. He sent them to Albany, N. Y., to be under the training of Miss Catherine Beecher who had lived in the far west state of Ohio and who was the sister of Henry Ward Beecher and Harriet Beecher Stowe. When she parted with them she gave to each one a treatise on "Domestic Economy" written by herself and also a cook-book. They were to go to Chicago by way of the Great Lakes to meet the board of education, who would assign to them their schools. My sister was sent to Gross Point, twelve miles north from Chicago, now the beautiful town of Evanston. Her school was in a log house with twenty scholars. Here she taught about two years when she was married to Mr. Hill of that place. Two years after this he was accidentally killed. At this time my older sister and I decided to visit her.

(Then follows a description of the trip from New Hampshire to Chicago by canal boat, steamer and railroad which took ten days.)

### "A Divinity that Shapes Our Ends"

In about three weeks we had an unexpected call from our family friend then living in Springfield. He was attending court and said he had come out to see us to make a proposal of a plan for us to go to Springfield and open a school for girls and young ladies. We had no plans for the future and after talking it over we decided to accept the proposal, feeling that the Lord was directing our steps. "There's a divinity that shapes our ends, rough hew them as we will."

Arriving in Springfield I received a very warm welcome from Mrs. Sherman and her two children and she soon made me feel quite at home after such a long journey of five days' travel from Chicago. Mr. Sherman had a plan to finish off the basement of the new Baptist church for our school. He called a meeting of the trustees and told them his plan.

The pastor of the church, Doctor Teastdale, became very much interested in the school plan. He called on us and proposed to be an associate principal with my twin sister, Mrs. Hill, to give the school character and help in the finances and advertising to see to all tuition bills and the needs of the school and share with her equally the profits and expenses; but he would do no teaching. This she agreed to, as it would relieve her of a great responsibility.

The school opened the first of September with eighty scholars and four teachers. Doctor Teastdale had named it the Young Ladies' Institute.

At the end of the second year Doctor Teastdale resigned as pastor of the church and left Springfield. Mrs. Hill went back to New England to spend her

vacation and I was invited to visit a friend, who had moved to Upper Alton to educate her two sons at Shurtleff College.

Here I had an invitation to leave my school in Springfield and take a school for life with one scholar, which, after giving it due consideration, I finally accepted. My sister brought back a teacher from New Hampshire to take my place in school.

On the thirtieth day of September, 1852, I was married to Rev. John Tolman, pastor of the Baptist Church in Upper Alton. After a pleasant reception at Mrs. Sherman's we bade goodbye to our many friends in Springfield and left for our future home. We arrived in Upper Alton by six o'clock and went to Mr. Bostwick's mansion, where my husband was boarding. We just had time to change our traveling dress when we were summoned down to tea. Here we found quite a company had been invited to surprise their pastor and welcome his bride. A very happy evening was spent and this ended my wedding day.

My husband's wedding gift was his two little sons, two and four years old, more precious than silver or gold. They were with his sister in the northern part of the state.

My husband had a call to the church in Decatur and we moved there, on the first through train of the Great Western Railroad. There were very few houses to rent, so we were obliged to build. In eight weeks we had a house of two rooms, a fine cellar, and a lean-to, which was very comfortable for a few months. In the spring we added three rooms and a woodshed. The minister was expected to keep open house in those days and we were privileged to entertain a good many strangers.

Mr. Tolman soon realized the need of a new church building, as the church had always worshiped in a hall owned by one of the members. In three years the church building was erected, dedicated and free of debt. A number of families had moved there from different places and the church had increased twofold.

God gave me a little daughter while living here and I felt greatly blessed.

We decided to leave Decatur and go East to visit my parents; my husband also wished to be with his brother who was about to graduate from Madison University, in Hamilton, N. Y. He was expecting to be married and sail with his wife as a missionary to India. When the time came for them to sail we went to Boston to bid them goodbye. Mr. Tolman had been preaching in Staten Island, while waiting, and had received an urgent call from the church to become its pastor. After the farewell services at the church and on board the ship we left for our new home in Staten Island.

I was again blessed by the birth of a little son and now our family was increased to four children.

Another move we made was to the Second Church in Brooklyn, E. D. Soon after this, in 1861, war was declared and now came exciting events. Some of the young people in our church were preparing to go as volunteers and later others were drafted. The war had changed the times and everything had increased in prices, especially clothing.

I always kept a guest chamber and so had the pleasure of entertaining a great many of our own friends, as well as ministers and missionaries, for this was the central place for travelers and visitors. Here we had the best schools for our children and it was a great pleasure to see their improvement.

The last and saddest event of the war was the assassination of the President, Lincoln. The funeral procession was the most impressive and most wonderful sight I had ever witnessed. Not a sound was heard in the streets, but the solemn bands playing their mournful tunes. It was about two hours in passing the point where we stood.

Our next change was in going to central New York, noted for its many lakes and pretty villages. Canandaigua was a large village situated on a lake by the same name. While living here, Henry went to Rochester University. Judson, after leaving the village academy, took a position as a clerk in a hardware store. After living here a few years came many changes. As they were all ordered of the Lord in his service we were content and happy.

In three different places Mr. Tolman had remodeled the churches and added new chapels in the rear. We received many showers of blessings from the Lord and I could say, "He leadeth me in the paths of righteousness for his name's sake."

My husband's last pastorate was in Moravia, a pretty village on Cayuga Lake. While here his health failed and he went for a few months to the sanitarium at Clifton Springs. They told him that he must not preach another sermon for an attack of nervous prostration required a rest for two years. He came home and gave up his life's loved work. After being in New York twenty-five years we decided to go to Chicago to be near our three sons who were in business there. Mr. Tolman was under the treatment of the best of physicians for two years. All failing to help him, he was called home to his mansion in heaven. He had been in the ministry forty years and was sixty-seven years of age.

For thirty years my life in Chicago has been very pleasant, among many relatives and friends and I can say, "My lines have fallen to me in pleasant places." But I have lived to see so many changes, most of my old friends having passed away to their home above. I still have my two dear children to bless and comfort me in my old age and am happy in the thought that I am still spared to be a blessing to them. I have been blessed with good health for ninety-two years and I can truly say, "Thou crownest my life with blessings."

# With Our Schools

### Northern Theological Seminary

In western Canada, away off on a farm that lies thirty miles from Moose Jaw the writer was asked this question. "You are from the States. Do you know anything about the seminary that began in a church?"

Beginning ten years ago with seven students the short history of the Northern Baptist Theological Seminary shows a rapid and remarkable development. It has this year 110 students, and property valued at nearly $350,000 with an indebtedness of only $20,000. The new dormitory building of which the corner stone was laid on the eighteenth of April will accommodate seventy-five students, provide six recitation rooms, a reception room and a large library. The building is three stories high, 175 feet long by 40 feet wide; for it the money given by a generous friend fully provides.



NEW DORMITORY BUILDING, NORTHERN THEOLOGICAL SEMINARY, CHICAGO

The members of the seminary board are intensely anxious that the school shall now move forward as an increasingly vital factor in our denominational life. Farmers of western Canada knew it by reason of its good theology but the Northern Seminary has other good things to recommend it besides sound theology. It has a splendid student body of high-grade men and a markedly spiritual atmosphere. It is 100 per cent Baptist and upon its board of trustees are a number of oustanding business men. These practical men believe that the students should be trained not only to preach the gospel but also how to meet and overcome the difficulties presented by modern life.

For instance, many of the seminary graduates become pastors of village and

country churches. Therefore the trustees feel that a course in rural church work should be provided and it is with gratitude we state that one of the Chicago friends has made possible the introduction of this course with the coming fall term. At stated intervals during the year there will be lectures by a well known expert in country church work. These lectures while intended for the students will be of great interest to pastors also and at the end of the year there will be held an institute designed especially for pastors of our country and village churches. This will last from two to three weeks and special speakers will be provided. The rooms in the beautiful new dormitory building will be placed at the service of visiting pastors.

The seminary is just beginning an extension campaign for necessary equipment, current expenses and additions to the faculty. As the school is too young to have a wide constituency of patrons the raising of this fund will be a hard task but owing to the fast-growing conviction in the minds of Baptists that this institution is destined to meet successfully one of our greatest and most outstanding denominational needs we are glad to say that several good subscriptions have already been secured.

### Denison University

The present year has recorded the largest enrolment in the history of the college. The department of Christian education has shown especial growth, and the courses in practical methods with special institutes and outside lecturers cover a wide field. The activities of the student organizations in Christian work have shown unusual progress.

In athletic provisions the college has champion teams in football and basketball. The new Deeds field enables the physical department directing both the men's and women's work to occupy the entire student body with wholesome outdoor sports.

The completion of the new Swasey Chapel is anticipated with eagerness. It will give Denison unrivalled facilities for all its religious services. It is situated on the most prominent location of the campus and will typify the central place that Christian faith holds in the life of the college.

Many noted visitors among denominational leaders, outstanding educators, men of letters and science have appeared before the college. The calendar of student activities has omitted no phase of college interest.



ARVID GORDH

### Bethel Institute

The institute is closing one of the most successful years in its history with a student enrolment numbering 315 in all departments, of whom thirty are in the theological seminary and thirty-five others preparing to enter the seminary. A large portion of the student body is preparing for some form of missionary work.

Two new additions to the faculty of the seminary, are Dean Arvid Gordh succeeding Dean Carl G. Lagergren who retired last fall after thirty-four years of service, and Prof. Karl J. Karlson, formerly of Clark University, Worcester, Mass.

The choral society of the institute broadcasted the "Messiah" from station WLAG, May 20.

Visitor's Day, an annual occurrence, was held Apr. 28. Rev. Walter E. Woodbury, of the Trinity Church, Minneapolis, delivered the address.

Four members of the executive committee of the school board will attend the World Alliance: Dr. Frank Peterson, Revs. Eric Carlson, Ragnar A. Arlander and Arvid Edstam.

The school is in need of dormitories, one for boys and one for girls. It is hoped that this necessity will be supplied in the near future.

### Hillsdale College

The history of Hillsdale College is the history of pioneer education in the state of Michigan. It was founded in the village of Spring Arbor, Jackson County, Dec. 4, 1844. Devout and earnest men were back of its inception. At the opening at Spring Arbor the college had no money, no endowment, no charter, no buildings, no library, no equipment. There were five students and a faculty of one, the president, Rev. Daniel M. Graham. Much discussion accompanied the removal of the college to Hillsdale in the years 1853-1855. Faculty and students numbering 100 participated with the thirty-five trustees in the completion of a new building and dining hall to accommodate 250 persons, and in the raising of an endowment of $100,000.

Anti-slavery and coeducational from the start, sympathetic with students who earned their way by cutting fire wood or other menial duties, responsive to the nation's call in 1860, the fervent spirit of service which characterized its beginning has permeated its development since and motivates the institution which now has the aid of $656,895 of endowment, a teaching force numbering twenty-eight, a student enrolment of 555 with an enlarged campus exceeding forty acres.

At the beginning of the year, Pres. J. W. Mauck, after twenty years of service became president emeritus and retired for an extended trip to Jamaica and the Canal Zone. William Gear Spencer, a graduate of Denison and recently professor at Colgate and at Franklin, became president.

### Kalamazoo College

When it became evident that the receipts from the New World Movement campaign to the college would be insufficient to meet the requirements of the General Education Board in its proposal to make a large gift to the college endowment, it was decided to concentrate all efforts on an endowment campaign and hold the general building program in abeyance.

The General Education Board has promised the college $200,000 toward endowment if the college will provide an additional $400,000. Already $200,000 has been secured in cash and pledges. The college has until June 1, 1924, to raise the money.

While the general building program will be delayed for the time being, there is no intention but that the campaign for the women's dormitory will be continued until that object is realized. Some new pledges have been made bringing the amount pledged to nearly $70,000 of which about $40,000 in cash is in the hands of the college treasurer. Those having the campaign in charge feel that it would not be wise to begin construction until approximately $100,000 is pledged and half that amount paid.



CAMPUS OF DENISON UNIVERSITY

On Sunday, Apr. 22, the ninetieth anniversary of the founding of the college was observed. The faculty and senior class attended in academic costume and the general public was invited. The address of the day was given by Rev. Stewart B. Crandell, '03, pastor of the First Church, Battle Creek.

### Missionary Training School

The major part of the field work of the school is now centered at Raymond Institute, Chicago, where a daily kindergarten, regular Sunday school, boys' and girls' clubs, and Saturday industrial school are conducted.

The Spanish field work has been greatly enlarged. Last year an industrial school and Sunday school was held at the Vincennes (Mexican) camp. This year similar work is being done at the Santa Fe camp. Because of existing conditions all the work has to be done in Spanish, and it is here that senior students who have had three hours of Spanish for three years, are of valuable assistance. These students are especially well prepared for work in Spanish speaking fields to which several have been appointed.

The greatest venture for the coming year will be the opening of a one-year church secretarial course. This is the first of its kind to be offered in this country and has attracted considerable attention. The course includes religious education, psychology, pedagogy, church organization, Bible, Sunday-school observation and practice, personal evangelism, English, and business education which consists of stenography, typewriting, bookkeeping and office methods.

The present senior class numbers twenty-seven, seventeen of whom have been appointed to work by the Home Mission Society.

### Shurtleff College

President Potter began his eleventh year of service last August. Some of the outstanding signs of progress during the ten years of his administration are: the endowment has been increased from $182,000 to $500,000 in cash and subscriptions; the buildings and grounds from $110,000 to $300,000; and the campus from eight acres to almost twenty-five acres.

The centennial campaign is being launched under the direction of Dr. Myron W. Haynes who conducted the 1919 endowment campaign. The goals of the new campaign are one million dollars for endowment and a half million for buildings and grounds.

The enrolment of the institution has increased from 128 in all departments, to 206 notwithstanding the elimination of the academy. The Baptists of Illinois are feeling as they have not felt for years that their own school is finally coming to occupy the position for which they have dreamed so many years.

### Cook Academy

This is a school for boys. The principal and faculty are fond of young men and know how to take a boy and win his confidence so that he can take hold of the business of acquiring an education and make a success of it. Parents are made a part of the family circle and are welcome at all times to consult and suggest in the interest of the boys.

The tuition is $500 per year, payable quarterly. This charge does not cover the cost of maintenance, but a large endowment makes up the deficit. It is the aim of the school to keep the rates low and thus be of greater service.

All the faculty are Christians trained to surround boys with religious influences. The Bible is taught as a part of the curriculum, but the most successful teaching of the Bible is through the indirect method.

### Franklin College

Under the direction of Pres. Charles E. Goodell, five new buildings are to be erected within the next two years. Preliminary plans for the raising of a $750,000 fund to defray the cost have been made and Grafton Johnson of Greenwood, Ind., president of the board of directors of the college, has already made a gift of $100,000 contingent upon the securing of an additional $500,000 within two years.

At the present time about 724 students are enrolled in all departments, an increase of 50 per cent in the last five years. On April 30 the first session of the summer school opened with 125 students enrolled. Other summer terms will open May 28 and June 11, and it is anticipated that there will be a total of 500 students in the summer schools.

Fifty-four students will graduate on June 6. It will be the largest graduating class in the history of the school. The seniors recently pledged $1,500 to the $750,000 fund. Dr. C. Wallace Petty, pastor of the First Church, Pittsburgh, will deliver the commencement address. The missionary sermon of commencement week will be delivered by Dr. P. H. J. Lerrigo, and Dr. E. Y. Mullins will preach the baccalaureate sermon.

### Berkeley Divinity School

Commencement exercises were held April 29-May 1. Rev. John Snape preached the education sermon. The missionary sermon was delivered in the First Church by Rev. Louis J. Sawyer of the Hamilton Square Church, San Francisco, and the commencement address by Rev. James Whitcomb Brougher. Five men and three young women received diplomas and certificates.

Marked features of the past year were the number of students, the variety and quality of instruction and the enlarged faculty. Rev. J. Bailey, formerly president of the Colorado Woman's College will assume the chair of New Testament interpretation next semester. Special courses have been conducted by Rev. John Snape, Rev. Henry W. Davis and Prof. Earle G. Linsley.

President and Mrs. Hill will go to Europe this summer for travel and to attend the World Alliance. Students presented them a large kodak to take with them. In addition to this, a committee, through Prof. John W. Johnson, gave them a purse of $1,200 contributed by friends as an expression of affection and good-will.



SKINNER MEMORIAL CHAPEL, CARLETON COLLEGE

All in all, it has been a prosperous year for this youthful school which annually increases in numbers, vitality, strength and maturity.

### Kansas City Theological Seminary

The new site and buildings are engrossing the attention of the seminary. The plans for the women's unit are complete and ground for it was broken May 15. It will be a large colonial home and will accommodate about twenty persons. Similar units will be built from time to time as they are needed and will carry out the home instead of the institution idea.

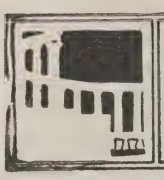
Encouraging progress is being made in the raising of money. Three-fifths of the money needed has been secured. It is interesting to note that gifts have come from Oklahoma, Missouri, Massachusetts, Illinois, Michigan, New York, Wisconsin and many other states besides Kansas. This is not unusual, however, as less than one-third of the students come from Kansas.

The commencement season is rather overshadowed by the removal and building plans. A feature will be the reception to President Crannell on his twentieth anniversary as president. He has been with the school twenty-one years. He has seen the faculty increase from "two and two-thirds" to seven full-time and seven part-time instructors, the student body from five to eighty-eight, the resources from $100 to $250,000. Trustees, faculty and friends are looking forward to a new era of growth on the new site.

### Wayland Academy

Plans are being made to bring Wayland Academy and the Wisconsin Con-

(*Continued on page* 544)



# The Open Forum



### CHRISTIAN TOLERANCE

There has been much discussion in the last few years about the so-called fundamentalists and the progressives in religious circles. Discussion is necessary, and often very helpful in true progress but there are times when it reaches the danger point. Most of the discussion which has come to the ears of the layman is wholesome and conscientious. There are, however, those who stand on the housetops and wave the flag of battle in any discussion, and they are the ones who cause much concern and who clog the wheels of real true progress.

A group of ministers once came to Oliver Cromwell, complaining the Quaker sect was drawing multitudes away from its churches. Cromwell asked: "Do these Quakers teach anything wrong?" "Why,—no." they answered, "nothing that we know of." "Then," said Cromwell, "I advise you so to preach the gospel as to win back the congregation and to add to them. It is better to win new converts than to waste time in wrangling over numbers. Strange that such worthy and truly God-fearing men can undo the good they would do with these squabbles."

No one who believes in progress and who is anxious to see the world grow wiser and better is desirous of a compromise on these great questions just for the sake of compromise, and we do not desire peace at any price, but we do not want war at the expense of Christian fellowship and Christian love. The great road of tolerance and cooperation must be kept open. Our forefathers possessed remarkable forethought—if they had not, they would not have forsaken all and embarked for the new world in search of religious liberty. There are still those who insist that their views are absolutely right, and they are apt to condemn others who do not share their beliefs and interpretations. This attitude deprives the other man or woman of his or her right to religious liberty.

There are great perils in this age of transition. There are those who insist that everything their forefathers taught and believed must be accepted now. On the other side there are great dangers also. Half explained and mysterious interpretations and seekers for something new and different, just because they are different, have caused many of our younger generation to take the Bible less seriously—hence they let down the moral and spiritual bars and walk into the pasture of unbelief and doubt. It is not strange that these younger people are puzzled. No man—preacher or deacon extraordinary—has any right to exploit his belief or his church to the detriment and distress of the great gospel. We cannot lose our poise nor the sublime dignity of the great cause.

We must stand together, not to argue about the things that we may never explain, but to carry forward the messages of truth about which there never has and never can be any question.

Our Baptist denomination is coming together in the great convention at Atlantic City in May. Many of our sincerest thinkers are looking forward with absolute conviction that that convention is going to be the greatest of all—that men and women are coming together possessed with the true Christian forbearance that will mean much to the whole denomination and to the world; men and women determined, we believe, to work out a great program, a program that will help in the saving of souls.

Antagonism must not exist. It cannot exist if we are really to progress. May all those who attend this great convention be moved by the Spirit of God and with Paul, "walk worthy of the vocation wherewith we are called."

H. L. GLEASON.

New Rochelle, N. Y.

### THE SLEEPING SICKNESS

This is a great mystery. Various theories have been advanced concerning its origin and cause. In some cases it looks as if the theories were confirmed; but in others both the original causes, according to the theory, were absent and yet the disease has attacked the patient. And the attempts to cure are as uncertain as the idea of the origin. It is humiliating to the physicians, and fatal to the patients. We can only study and experiment until it is mastered.

Something like this is the condition of many Christian people religiously. They sleep and nothing is able to awaken them. Those who have not been attacked by it know that things are "going on" in the world. Not only have the habits changed, but the ideas out of which the habits grew have changed and that is why the habits changed. For example: It used to be thought that the favor of God was secured in large measure if the family altar was kept up. Now it is thought to be a fine relic of former days. Business, coupled with an hour's ride from the home to the office, demands the time that used to be given to this service.

It used to be said that the blood of Jesus cleanses us from sin by a sort of exchange of values—the blood in place of the penalties. But since Doctor Bushnell's time thinkers have been saying that the Creator is not appeased by seeing blood. That language of the Book must be taken as the figure of the Eastern people to express the giving of life.

It used to be said that the Bible is so inspired that it contains truth without any mixture of error for its matter, having God for its author, and that it is to be the standard by which all men are to be judged at the last great assizes. Now it is said that it contains the true ideas of God and salvation, but that it is only a human production and incidentally contains matter that only reflects the ideas of the times.

Any man who is not asleep knows these changes are going on. But many do not realize it. They dream on in utter ignorance of the extent to which this change is modifying the thought and the church activity of the people. I have come back to the pastorate after twenty years of teaching in the seminary and I find that I must, as it were, learn my trade over. The attitude of the young, and to large extent of the middle-aged business men, is so different from what it used to be that I must approach them in a different way. The old exhortations and once-effective arguments have little force now. Once, to quote the Bible was to make an impression. Now they say "perhaps that text is not the ultimate truth."

There is no use in making charges of disloyalty against men who have changed their ideas on these important matters. It only confirms them in their so-called departures from "the faith once delivered to the saints." There is but one way, and that is to study the case and admit what is true in these changes, and try to show the error in what are not true. For any minister to reiterate the old formulas, or for any church to frown on a new idea just because it is new, is to let the truth die on their hands.

But we are in a desperate case. In the first place any old idea that has done us good is parted with only after great struggle. It takes time and patience and love to do it. The minister must not forget the parable of the tares. He may not be so desirous to show his up-to-dated-ness that he pulls up wheat with tares.

But what is most difficult is to get the facts to the people. So far the weekly papers that are the legitimate channel for correcting error among the people and for teaching the truth have been closed to any really fair and unfearful setting forth of the facts. The individually owned papers that might do it are so subsidized by the sleepy that they do not dare to give room for helpful discussion; and the "denominational" papers are so dependent on votes at the convention that they must walk in stocking feet or rubber-soled shoes lest it disturb some sleeper who will awaken in a bad humor and vote to dismiss the editor or cut off the supply of money.

So we watch and pray for some potent awakener which may save the patient and save the church for its useful mission in this age and this world.

Yonkers, N. Y. ALVAH S. HOBART.



# Religious Education



## The Human Product

As teachers of religion we are interested in a human product. We call it Christian character, although we mean very different things by that term. Should we not mean by it something more than a knowledge of the Bible, or an orderly life, or deeds of charity, or acts of worship? These are all good, but they may all be in vain unless there is something more fundamental. Call it a vision of the larger life of God and an earnest participation in that life. The service which the teacher is seeking to render is to help people to get that vision and to find their place and part in that larger life of God in the world.

This is not at first a task of pointing the way to things far and large, but a matter of opening eyes and turning on the light. It is not at first so much a question of what one shall see as whether one can see at all with the eyes of the soul. There is a curious fact about awakening consciousness that one discovers others before self. Perhaps we should rather say that one discovers self in others, and then discovers others in self; or one discovers both together and each by the help of the others, by a rapid reflective process, as the light reflected from several objects reveals another object.

One cannot well see his own situation until he has first seen others, and so learned to see situations as such. On the other hand one cannot see the full meaning of another's situation until it has in some sense been his own first. So a dual process must be constantly carried on in the growing experience of youth. One side is the seeing of life's varied situations and problems, and the other is reading true meanings and values into them.

In each of the two sides of this process both self and other must appear constantly in comparison and intercourse. One sees his own problem after he has seen it in another. One appreciates its meaning to another after he has felt the meaning of his own problem.

It is the business of the teacher to engineer this double process of self-discovery. The situation in the life of a child is most obscure. He does not know that he has problems. His needs and his troubles must be examined and analyzed, interpreted and restated. His experience must be reconstrued in the light of the teacher's riper experience and judgment, and in the light of cases from the Bible and elsewhere.

One part of the task is to supply the pupil with well-known cases of typical experiences for the light they can shed on his own situations. In that light he discovers new possibilities and problems in his own experience, which he never would have discovered but for the light and suggestion coming from his store of cases. This self-discovery is the process of spiritual growth, at least on one of its sides. It begins with unfurnished, undisciplined, and unreflective childhood. It proceeds under experienced guidance by trial and error, by supervised participation and practice in the activities and judgments of daily life, and by the appropriation of many experiences from the spiritual resources of the race. If the teaching is successful it results in a character and personality after the likeness of the Master, fit and competent to function strongly, truly and lovingly, in the situations which arise in the human world where one moves.—William James Mutch in "Graded Bible Stories," Doran.

### By Inspiration Given

(II Tim. 3:16)

"But John is unreliable."—*Modern Critic*

CAN the Light of Life be fading,
Evanescent thus the glory
That thro' centuries past out-shining
Came from St. John's Christ-Heart story?
Is the Sun of Inspiration
Doomed to suffer weird eclipse
Viewed through glass of human vision—
Sealing, too, th' Beloved's lips?

"For a hundred years not written,
John's dim memory must have failed"—
What is time to th' Holy Spirit,
Had long years his power assailed?
"I will bring to your remembrance"—
Did it mean if promptly written?
Could Christ's promised inspiration
By mere lapse of years be smitten?

"Fools, and slow of heart t' believe
All that Prophets spake of old"—
Might Apostles not receive
Truth the same Inspirer told?
Why place trust in vain opinions
Framed in pride of critic's skill,
Inspiration soared on pinions
Of the Holy Spirit's will.

Lapse of ages casts no dimness
O'er the Sun of Righteousness,
All the Holy Ghost indited
The Good Shepherd's flock will bless—
Trust to what his Word doth say,
"Taught of God"—not John's own story—
Years a thousand as one day
Change not him, the Lord of Glory.

—GEORGE G. PHIPPS *in Boston Transcript.*

## International Sunday School Lesson for June 10

NEHEMIAH, THE BOLD BUILDER

**Lesson: Nehemiah 4: 6-15 Golden Text: Nehemiah 4:14.**

**Introductory**

In the year 586 B. C. Jerusalem fell into the hands of Nebuchadrezzar, king of Babylon, and was practically demolished. It was prophesied that in seventy years the people would return to Jerusalem and rebuild it and the temple. Fifty years later Cyrus, then king of Persia, permitted the Jews to return to Jerusalem. Four years later the temple was rebuilt, but in following years breaches were made in the wall of the city and the temple was in sad plight. Of this Nehemiah, cup-bearer to Artaxerxes, king of Persia, learned when his brother and other Jews came to him at the palace. He resolved to go to Jerusalem and make things right. His influence with the king brought him a leave of absence for this purpose and he went to Jerusalem accompanied by a military escort.

**Lesson**

Nehemiah was a man of resource, determination and caution. He surveyed his field and made his plans before he appealed to the people of Jerusalem. When he did speak it was with authority because he knew whereof he spoke. So effective were his words that they responded with "Let us rise up and build." "So we built the wall," says Nehemiah in his records. "And all the wall was joined together unto half the height thereof; for the people had a mind to work." Then there came the enemies to this good work who conspired against Jerusalem, and worked confusion. Nehemiah's defense against this was "prayer unto God," and "setting a watch against them day and night." The enemy was sly, working in the most insidious way, creating dissatisfaction among the builders. Then came Nehemiah's masterly appeal to his people. "Be ye not afraid of them, remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses." The result was the frustration of the plans of the enemy and among the builders "every one returned to his work."

**Leading Thoughts**

1. Nehemiah believed in prayer, but also in works. 2. He was constructive always in thought and in action, hence his power over people. 3. Be not afraid of the enemy; remember the Lord.



# The Chimney Corner



## The Plumber in Residence

THE plumber is with us always—but there his resemblance to the poor ceases. His sleek little Buick stands often at my door, taking precedence of my modest Ford; and there you have our relative financial status in a nutshell—and a real car.

But although he is with us always, yet he is never really a permanent inmate of our house. A chronic transient, he might be called, and I have often wished that he were actually living under my leaky roof, and could be paid a salary instead of drawing the same amount in monthly installments as income.

When I think of the Rich and Great keeping private chaplains as household pets, or domesticating resident physicians, my soul is untouched by envy. The thought of a clerical ear or a medical eye forever cocked in my direction leaves me cold; but if the wealth of all terrestrial leak-menders were mine to squander on luxuries, my first extravagance would be a Resident Plumber, in whose calling are combined the ecclesiastical and the surgical functions.

My experience of plumbers as a class being limited to one specimen of his race, it may be that I am guilty of exaggeration, or at least of generalization, when I speak of plumbers generically as alarmists; but the impression produced by Mr. Piper (who happens to be my own minister of grace and healer of leaks), when I open the door of his shop to give him an emergency call, always brings to mind Hamlet's disordered aspect as seen through Ophelia's terrified eyes:

Pale as his shirt, his knees knocking each other,
And with a look so piteous in purport,
As if he had been loosed out of hell
To speak of horrors—he comes before me.

"What it it?" he asks hoarsely.

When I report the murmurings and gaspings of my laundry tub, he looks far more apprehensive than Dr. Mendum would look if I had summoned him to investigate my own bronchial wheezing.

"That sounds very serious," Mr. Piper says, frowning and shaking his head; "I can't tell at all what may happen. I must come over at once."

Thereupon he nervously clutches his bag of tools, and in trembling tones calls to some fellow in the cellarage to come and join him at once in this probably vain effort to save the life of my waste-pipe. By this time I am as nervous as he, and we hurl ourselves into our respective cars and dash down the street in agitated procession, dreading to see the patient, for fear that we merely shall be viewing the remains.

It is at my back door that the ecclesiastical aspect of plumbing comes to the front. The attendant boy produces a candle from some hidden recess of his vestments, and, like a faithful acolyte, reverently follows the high priest of plumbing through the kitchen and into the laundry, where both kneel at the washerwoman's high altar and inspect the foundations of her faith—the laundry tub.

At this point the officiating priest is transformed into the surgeon, and the clumsy tools turn into delicate instruments. In his hands the wrench becomes a lancet, and the acolyte seems suddenly transformed into the physician's assistant, whose task is apparently to give ether, for a sponge is produced from some inner shrine and Mr. Piper's hoarse whisper utters the command, "Turn off the water instantly! Quick! I think we are just in time!"

Of course, if this were an isolated experience, it could be borne; but the trouble with my household pipes seems to be organic rather than functional, chronic rather than occasional; and if a resident plumber were always in the attic or the cellar, he could be occupied with the preventive work which we are now told is going to save the human race. Under present conditions, "paying the piper" has come to be something more than a phrase in the family; it has come to be an impossibility—and if he were a member of our immediate circle, our relations would be less strained the first of every month.

The climax to my mortifying dependence on Mr. Piper occurred a few weeks ago, during the middle of a starlit night, when I was awakened by the sound of a steady downpour of rain which seemed to be descending just outside my chamber door. This it was, and nothing more. Investigation proved that the bottom had inadvertently dropped out of a tank on the upper floor, and that the city's water supply was inundating the house in an unexpected deluge.

Ah, then and there was hurrying to and fro, and gathering tears, and tremblings of distress, and cheeks all pale—and all the usual symptoms of acute Plumber necessity. I rushed to the telephone. A sleepy operator finally located Mr. Piper in his suburban bed; and presently the well-known accents of alarm rang over the wire. "Turn off the main!" he commanded (if he had said, "Remember the Maine!" the slogan would have been no more fruitless, for to remember the location of the main was just what I could not do.)

My family were, meanwhile, slopping about in rubbers and wrappers, holding umbrellas over their heads and offering futile directions to one another. But Mr. Piper ruled the storm that had burst from my cloudless ceiling, and gave at long distance the latitude and longitude and deep-sea soundings that finally disclosed the crucial point of my own connection with the city's water-supply.

This was done in so masterly a way that I was able, as by a nautical chart, to wade through the hall, swim down the stairs, and finally dive to the cellar, where I found the key to the situation, turned it, and the waters were stilled. Like Noah, I stood and viewed the desolation caused by the flood; and as I looked at the disheartening pile of saturated rugs and pictures, dripping draperies, and miscellaneous household articles, all jumbled together into a sort of gigantic soggy pudding, I would have given a great deal to be able to retire to a corner, and, like Little Jack Horner, to put in my thumb and pull out—a Plumber!—From the Contributor's Club, —*Atlantic Monthly.*

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

# The Young Reserves

## The Boy Radio Inventor

By Peggy

I wasn't there myself, but Bill went and lots of grown people went because it seemed the most wonderful thing in the world that any boy, only twelve years old, could invent a radio equipment out of old tin cans and a few wires! Nobody believed that he had actually done it, but when he said that he was hearing music from the big broadcasting station in town, then the boys all got excited and wanted to come over to hear for themselves.

"Just what kind of cans did you use?" asked Bill.

Jeffrey looked bored: "Oh, just any kind! I had one tomato can, one string bean can, one soup can. The only kind of can I couldn't use was one in which oysters or clams had been sealed."

"Why not?" asked Peter Primm, who is Bill's chum.

"Why not? Why, because oysters and clams are such silent creatures that

they influence even the cans they have been in; you can't get those cans to transmit a single sound."

Peter looked at Bill. Bill looked at Peter. They both looked at Jeffrey. Decidedly there was more in this than met the eye!

"We would like hear your tin-can radio;" said Peter politely.

"Both with and without the clam cans," added Bill.

So Jeffrey set a date, and Bill could hardly wait. I could hardly wait, either, for I had supposed that of course I could go, but Bill said that Jeff wouldn't want girls around, that Jeff wouldn't know what to do if a lot of girls sat there giggling and drowning out the sound of his tin can radio. Jeff might get rather cross at us. There might be trouble.

I am afraid that I was the one who became rather cross: I drew myself up like duchesses do, when they want to wither a person with a single glance! But Bill is very hard to wither, he really is. However I managed to impress him by saying that if Jeffrey Norris had fitted up such a wonderful radio then I knew Mrs. Norris would ask mother to come over some evening; and mother of course, would say: "I want to bring Peggy with me, if I may." And Mrs. Norris would say: "Oh, please do bring her! A radio wouldn't be a radio without Peggy." It did sound so importantly superior, and even Bill was impressed by it. Although I am sure you can see that I had really "made it up out of whole cloth," as the old saying goes.

Well, in the course of time, three days passed and then Bill announced at supper that Jeff had invited the boys over to a demonstration of his tin-can radio. Uncle Tim was at our house for supper and became so interested that he finally said he would simply have to walk around to the Norris's house with Bill to see this boy prodigy.

I was on pins and needles, for I wanted to go myself; but mother had begged me not to tease Bill; and you know yourself that it never does any good to tease a brother. So I stayed home and made candy, which was the second best thing I could think of doing. Of course, afterwards I was so glad that I hadn't gone; I could act more like a duchess than ever, and poor Bill "withered" almost too easily.

That night, however, he was the most excited boy in town when he came home. You will understand how excited he was when I tell you that he actually did not notice the candy I offered him! For what was candy to him when he had seen that wonderful radio invented from tin cans and wires by a twelve-year-old boy.

"I am fourteen, myself, and it's time I invented something! Why, you never saw anything like it, Dad, there we sat with the receivers at our ears—the receivers were the lids of baking powder tins!—and there sat Jeff's tin cans in a row on a table by the window. It all looked as simple as day! Just a few wires and things. Not one of us thought he would hear a word; but presently we did! We heard every word of the concert at Case Institute! One of the fathers who came out of curiosity had the concert program with him, just to be sure that he really could hear the concert numbers. But he soon stopped wondering, didn't he, Uncletim? 'Humoresque,' 'Ave Maria,' and everything. Oh, it was great? wasn't it, Uncletim? Jeff's a perfect marvel, isn't he Uncletim?"

"Jeff is a marvel, all right," Uncletim agreed. And then with curious dryness he added: "I thought it was strange that neither Mr. nor Mrs. Norris were home, didn't you? I should think that they would have been anxious to share Jeff's triumph with him!"

## The Wireless Bug

THIS little ditty that I now pen,
Is dedicated to those men
Who daily gather 'round to crow
About their famous radio.
The "wireless bug" has hit this town
With its insidious bite.
All males from ten to seventy-five
Are hard at work each night.
By day their talk is strange and weird,
Detectors, tubes and stators.
At lunch hour all the food they eat
Is magnetic modulators.
They start out with a simple set,
Soon tune in W J Z.
And as they hear those words in air
Are filled with riotous glee.
A vacuum tube now soon appears
With grid leaks and condensers;
The bug has done its deadly work
They're radio experimenters.

—Telephone Review.

Bill nodded: "Wasn't it a pity? Jeff said that his mother and father were called out of town unexpectedly for a wedding in the family."

"An *unexpected* wedding?" said mother. "Why Mrs. Norris has been planning to go to that wedding for the last four weeks."

"So I thought," said Uncletim with a twinkle in his eye. And instantly I began to put two and two together: Uncletim did not think Jeffrey's invention was as marvelous as Bill thought it, in spite of the fact that from mere tin cans and ordinary picture wire they had all sat there hearing the Case Institute concert. What could be the matter?

Bill kept on being too excited to want any candy, and Uncletim very carefully refrained from saying anything to dampen his enthusiasm, except that about every fifteen minutes he would put in a quiet word; "Strange that Jeffrey should have chosen the only evening when his parents would not be home!"

Now the funny part of it is that a newspaper reporter heard of this remarkable boy inventor and wrote up the astonishing demonstration for his paper. He wanted Jeff's picture, too, but luckily Jeff couldn't find any except one when he was a baby with *curls!* Wild horses would not have led him to let that picture be printed in the newspaper even if the reporter had wanted it: "The boy inventor when a mere child," it could have read. However, Jeff did not even show it, so the article about him came out in the evening paper with no picture but a very complete description of his now famous radio.

Belinda, their maid, said she wished the Norrisses could have been home to hear how "the tellyphone kep' aringin' and aringin' whilst the doorbell were pushed most out of its socket with folks coming to see the boy prophet." (She meant prodigy, of course.) Poor Lindy, it was a terrible day for her; she couldn't even get the rooms dusted, she was so busy flying from the front door to the telephone.

And as for Jeffrey, his day at school was one wild round of excitement. Even his teachers were excited. The other boys stood around with their hands in their pockets looking enviously at their great comrade! It was a wonderful day for everybody concerned.

It was really too bad that Mr. and Mrs. Norris had to come home. Mr. Norris is in Uncletim's bank, so when Uncletim came to our house for supper we heard, before any one else, the astonishing secret about those tin cans, those wires, and the baking-powder-can earpieces. For it seems that down underneath the room where Jeffrey's audience sat he had concealed a Victrola, and the Victrola played all the pieces that the Case Institute concert was to give! There was an opening in the floor from this cellar room to the sitting-room above, so that the sounds could easily travel up to mystify the guests. Altogether it was the most absurd and amusing thing that you ever heard of, for every single boy who went to hear Jeff's radio was absolutely sure it was a genuine invention, and the few men who were there happened to be people who know nothing about radios and were therefore easily deceived—all but Uncletim!

Uncletim from the very beginning thought he suspected a trick, knowing that tin cans really could not make a receiving set; and then, when he found that Mr. and Mrs. Norris were away he suspected still more; but when he heard the music itself he was quite sure that it was a talking-machine. The one convincing reason was that he knew one of the players in the Case Institute concert who had told him that owing to the illness of Madam Somebody-or-Other none of her pieces could be given that night, and yet Jeff had her singing them all!

Mr. Norris was undecided what to do with Jeff; but he need not have worried; for Bill and Peter did everything necessary the next day at school. I was so glad I had stayed home to make candy!



# Young People's Work



## Topic for June 10

**HOW CAN WE BECOME TRULY EDUCATED? PROV. 4:19.**

*"Wisdom is the principal thing; therefore get wisdom;*
*Yea, with all thy getting get understanding."*

There are a number of ways by which one may secure an education, inside and outside the schools. Some of the brightest minds of the world were deprived of school opportunities, and yet they were educated in the real sense. Of course, these men who were denied a schooling, did not sit around with the idea of absorbing knowledge like a sponge absorbs water. They put forth real effort.

The pitiful sight among Baptists today is that so many of our fine young men and women are not availing themselves of the opportunities for training through the schools. Go into the great universities of the land and you will find Baptists not at the head of the list by any means. Just who is to blame for this sort of thing I do not know, but of one thing I am certain, the whole denomination should seriously turn its attention to the subject of education. This is absolutely essential, if we are to retain our place of leadership in world affairs.

### Outside the Schools

Here you will find the majority of young Baptists, and among this number a large group of serious-minded folk who really desire to make life count in the world. Now and then are groups devoting themselves to study in one of the many courses available, and they are making real progress. But, the number is dreadfully small. It is my candid opinion that many of the young people who are so enthusiastic in the work of the churches today are committing spiritual and intellectual suicide. Why? They are not taking the time to study and they are not taking the time for the development of the inner life, necessary for a continuous and effective service. *People do not get this poise and balance in one round of activity after another. Men and women of real culture everywhere will tell you that it takes genuine, conscious effort, along with daily routine and aside from the routine to secure such an end.*

### Inside the Schools

Whether in the high school, college or the great university, the main business of the student is not to learn so much Latin and Greek and mathematics. Necessary, yes. But the big thing is to become versed in the great problems of human living. This is the end of real education. The courses pursued should contribute to this end. A degree from any institution, just to flaunt it into the face of some one, is an attitude absolutely unworthy of Christian young people.

What we need is more education, but ever and ever, an education shot through with the principles and leadings of the Great Teacher. Possibly some of our elders are to blame today because so many of our Baptist young people are being trained in short-cut institutions, which in so many instances, means short-time pastorates. In season and out of season, we should urge Baptist young people to lay the best possible foundation upon which the superstructure of service is to be built. I have seen somewhere a motto "Culture for culture's sake." Our present-day motto should ever be "Culture for service."

## Recreational Program of the Boston Convention

The recreational features of the Boston Convention will center in historical pilgrimages. On the afternoon of July 4 the busses will take the delegates to Concord and Lexington, price $2. On Thursday and Friday the trips will be short ones; to the north end of Boston and Bunker Hill, to Harvard and the museums, to the center of Boston, Common and Public Gardens, to the library and Art Museum. There will also be opportunity to visit Salem, $2 round trip. On Saturday afternoon and evening there will be a sail down the harbor with box lunch to be eaten at Nantasket Beach, cost $1.50. The shorter trips each afternoon will be by bus, $1, or by trolley personally conducted. Many may prefer to walk. Those desiring special shore dinners, clam bakes, etc., can be accommodated on a twenty-four hours' notice. Tickets for these various trips will be on sale at Tremont Temple July 4 and 5. It would be better to make reservations at once, however, as the bus lines and steamship people will need guarantees. Address all communications to Recreation Committee, Boston Convention of Baptist Young People, 701 Ford Bldg., Boston, Mass.

## B.Y.P.U. European Extension Fund

The interest in the fund is growing as is witnessed by the large number of subscriptions from various local B. Y. P. U.'s throughout the country, seventeen states being represented in the remittances. But the brief time allotted to the campaign was not sufficient for many state organizations to bring the message of Baptist young people's opportunity for service in Europe to the individual unions. Therefore, the time has been extended to July 1 when returns should be in that the Board meeting in Boston may plan future activities. Meanwhile, send subscriptions to Herbert Hines, 193 N. Harrison, Kankakee, Ill.

## Boston Convention Rates

All passenger associations involved have granted reduced rates. Those interested in making the trip should inquire of local ticket agents as to fares. Tickets will be sold only on the identification certificate plan. These certificates may be secured from state or provincial transportation leaders, or from Rev. F. F. Peterson, Ford Bldg., Boston, Mass., or from B. Y. P. U. of America, 143 N. Wabash Ave., Chicago, Ill.

## Aurora, Illinois, Association

Claim Street B. Y. P. U. meets on Monday evenings and reports a great willingness on the part of all members to participate in all meetings when called upon. It also finds the idea of a social hour after every meeting to be helpful in many ways. It realizes that the youth of today must have a social side to their lives as well as spiritual, providing that the entertainment is of the kind that glorifies the Lord. The society has a "Flying Squadron" that has occupied the pulpit of several churches in the vicinity of Aurora. It has had three parties to which the church was invited. Contributed $25 to the church toward a new organ blower recently installed. At Christmas time, distributed baskets of food to the poor. Average attendance, thirty.

Ridgewood B. Y. P. U., Joliet. This B. Y. P. U. with "Loyalty to Christ" as a motto and the support of the whole church is going forward. It has abandoned the group plan of leading in favor of the topic card plan. Social hours are successful and society looks forward to broadening aquaintances and cooperation with other societies through 1923. The financial program is a good one. "Never keep your money long, but put it to the work of the Lord." Payment on a pledge toward the new church parsonage completed and also $50 a year paid toward the pastor's salary. Average attendance, thirty.

First Church B. Y. P. U. Joliet, meets Monday evenings, and reports considerable activity. Social hour with eats every meeting night—a good plan to induce fellowship and better acquaintance through the society. Principal aim is to send delegates to the national B. Y. P. U. Convention. A play recently given realized $50 to this end. Ten dollars was given toward a Christmas party given for the children of the Mexican Mission in connection with the church. The entire church was entertained at the observance of watch night. Average attendance, thirty.

Plainfield B. Y. P. U. reports a lull in activities with some difficulty in getting members out to the meetings. Average attendance, less than ten.



# Our Own Folks



## New Building Assured for First Church, Toledo

By Albert K. Morris

Something has happened in Toledo which has brought our Baptist work prominently before the people, and has directed the attention of the whole city toward the old First Baptist Church. To many it seemed as if this church had passed its days of greatest usefulness, and like many other churches which experience the losses and fatalities involved in down-town sections, would have to give up its effort after seventy years of service. But we are glad to note that recently a new hope has been born, and now a future awaits it more splendid than the past.

The First Church of Toledo called to its pastorate Rev. Albert King Morris in the summer of 1920. Shortly after his arrival, he began a careful study and survey of the field with a view to leading the church in an effort to build an institutional church in its present locality. This survey and examination continued for a year and extended back over a period of twenty years. The result was the establishment of the conviction that there was but one course to follow if the church desired to extend its usefulness—that was to move to a residential section where 75 per cent of the membership resided and from which 80 per cent of the financial support was derived.

Having caught the vision, it was imparted to the church through a spirit of faith and enthusiasm which was soon fanned into determination. Mr. R. A. Bartley, one of the church's deacons, and his wife presented a $25,000 site to the church. Dr. F. H. Divine was engaged to conduct a building fund campaign, the goal of which was $250,000. Plans were made for the greatest effort of its kind ever attempted in Toledo. Five days after the campaign opened, the announcement of the Bartley gift of an additional $100,000 was made and the effect was electric. By Sunday night the whole amount, $250,000, was subscribed and the building of one of the most beautiful and serviceable church in this part of the country was assured.

The building, shown on the front cover, is designed in English Gothic style. The exterior walls are to be laid in rough Sandusky limestone of random sizes and color, and trimmed with cut Indiana limestone.

The tower, rising 107 feet from the ground, is so arranged as to be of real utility, as well as beauty. Each floor will be used for a definite purpose. Provision for the installation in the future of bronze musical chimes will be made.

The auditorium is planned to seat about 800, including the main floor and gallery. The arrangement of the baptistry, with dressing rooms and necessary equipment, is excellent. The organ and choir plans will be given all the grace and dignity possible and made to lend strength to the atmosphere of worship.

There will be an excellent gymnasium to serve for social functions, banquet and dining room, men's class and club room, and the general play room of the church. The Sunday school will have a modern departmental arrangement. The departments have all been placed according to the suggestions of the best Sunday school authorities in the country. One noteworthy feature is what might be called the administration floor which will contain the office, study, board room, ladies' parlor, kitchenette, music room, ladies' rest room, telephone booth and general church parlors.

The heating system will be a combination of direct and indirect with a fan system of ventilation.

The building is to cost approximately $250,000, including equipment.

## The English Anniversaries

By W. T. Whitley

Some troubles, like commentaries, are international and interdenominational. One has to do with reunion of the churches, the other with fundamentalists and modernism. Ever since the Lambeth Conference of bishops, there has been much discussion, both local and general, as to the possibilites of churches uniting. In England the bishops have made overtures and because they have emphasized their points, while members of the Free Churches have responded, much unrest has been engendered among those who want open diplomacy. At last the Free Church representatives have taken the initiative and have asked the bishops to consider five points; they have also intimated that it would be especially convenient to have an answer by the end of August. These five points may be as important as the five points of Calvinism and they concern not Britons alone. Thus: How are the elements of congregational and presbyterial order to be combined with a "representative and constitutional" episcopate? What do you consider the status of the existing Free Church ministry? The Free Churches are in fellowship with kindred communions in other parts of the world; have you considered the bearing of this fact? The union between church and state in England, what do you propose? How shall we safeguard the evangelical principles of the Reformation?

Many people thought it was high time that such questions should be put and answered: the report of the Baptist Union Council showed that their wishes are to be gratified. But one man has come to be understood as standing for a policy, and since he is public orator of the University of Cambridge, he is fairly capable of stating his position in unmistakable terms. The assembly elected him as vice-president of the union, and a year hence, Doctor Glover will enter on a year of office as president. There were other excellent candidates, and many wished to recognize good service in the work overseas; but while this was reflected in the first scrutiny, Doctor Glover was elected by an extremely large vote. Baptists want plain answers from the bishops on points that are fundamental to us; we have attended to their points very amply.

On another matter you are even more closely connected. Men have been concerned with other points that are fundamental with them and afraid of modernism infecting our churches and missions. They have raised grave troubles in evangelical Episcopal circles, and have damaged the support of the Church Missionary Society. They have fallen back on the methods of Athanasius and Constantine, framing a creed, and wanting everybody to express adhesion to it: such conduct is explicable among members of a state church, but is quite unbaptistic. To reassure some doubting souls, very clear utterances have been made both by the Baptist Missionary Society and at the recent meeting from the platform of the Baptist Union when Doctor Fullerton charmed all hearers with his exposition of our faith. There can be no doubt as to where Baptists stand, though we shall always refuse to be dragooned into signing a creed we do not compose and though we regard it as tyranny over conscience to force it on others.

One unpleasant episode sprung out of this matter. Ministers and secretaries have been deluged through the post with acrid pamphlets attacking teachers abroad and at home. It has been necessary to print quotations made in this pamphlet side by side with the original passages. A reference made by the president, in his address, to garbled quotations as dishonest, brought such a storm of applause as is unusual and reassured all who wondered whether calumny might not have done some harm. It has done great harm—to the accuser.

The report of the council seemed not to be understood, or at least to be overshadowed by other matters. It is good to know that there has been a slight increase of everything, except of pastors in charge; but the actual work of the union was hardly referred to. Think, that 600 ministers are now aided out of central funds created this century; that 180 aged men retire on a pension to which they have indeed subscribed but which is tripled by the denomination; that 120 widows are similarly benefited. Consider that the problem of transferring from one place to another is so far solved that only 1.5 per cent of the ministers fail to make connection. Lay preachers, schools, women, are all federated happily and are doing good work of all sorts under the shield of the union. Training is available for all, and the Women's Training College reported that fifty churches now have sisters at work.

It is, however, the ministry that has been receiving most attention, and the president took the unusual course of concentrating attention upon it. It seems that in thirty churches there are twelve pastors at seminaries, eight more who have not been trained, while the odd ten churches have to be grouped or supplied

by lay preachers and students. It seems that the seminaries have not room enough for students who can supply the annual loss by death or age or emigration. The seminary principals say that the men who come in have not had a proper college education first, and that before they can take a three-year theological course, a two-year course in arts is needed: if this were lifted off the shoulders of the seminaries, so that they could do their proper work, they could cope with the situation. Meantime all honor to the men who try to serve the churches, untrained as they are: but as you and we found in the war, it is terribly hard to improvise out of raw material. Out of those who are actually at work, only one-third can manage to study efficiently.

Careful plans have been made, and endorsed by the assembly. It is one of the freaks of public action that a minor matter linked with these plans took all the attention and probably not a hundred people have yet realized what the denomination has committed itself to though all was printed at length. Matters of both principle and practice were thus accepted. The ministry is defined as an office within the church, conferred by the Holy Spirit and attested by a particular or local church; that it is a sacerdotal order is expressly denied. Ordination is defined as the act whereby the church delegates to a person ministerial functions which no one can properly take on himself. Suggestions are then made as to the best form of an ordination service, including the observance of the Lord's Supper.

Constructive proposals are made as to the recruiting for the ministry, from the Bible classes, the great schools and colleges, the lay preachers. A "college Sunday" is suggested, not to gather funds for any one seminary, but to educate the churches as to their responsibilities in providing candidates. Pre-collegiate and post-collegiate schemes of study are to be mapped out. For all these purposes a new committee will be established representing the seminaries and the union. It may be that twenty years hence, our sons will look back on this year as to be compared with the time when the Philadelphia Association decided to seek a charter for a Baptist college.

There were meetings enough to keep a team of three busily employed, with very little overlapping. One of the great institutions is the missionary sermon; this year, as an innovation, it was preached by a missionary. We have been very catholic and have generally invited a leader from another communion who was sound on missionary matters. This year we honored a man who has spent his working days in India, has been the secretary on the field, refusing even to come back to similar office at home. Herbert Anderson has a great reputation, but many of us were surprised to find how widely spread. The church was full long before the hour. It is one of the many signs that we are outgrowing our premises, perhaps even our towns. Perhaps we shall have to take a leaf out of your book, cast round for an Atlantic City and hire its leading theaters.

One of the joys of the year has been to see how the young are catered for. Sunday schools, camps and other insttutions are fostered regularly. Two or three great meetings were arranged specially for them. And on the platforms we had many young men speaking. As our Elijahs go down to the Jordan, there are many eager Elishas waiting for the mantle, able to wield it with dignity and power.

## Wisconsin News and Notes

By Robert W. Shaw

### Annual Meetings

This is the time for the annual meetings of the churches, since most of them now end their fiscal year with Apr. 30. In Milwaukee, three churches have held their meetings, viz., Tabernacle, Grace and South.

Grace has had an exceptionally good year; has received a goodly number into the fellowship of the church, and had a balance in the treasury after all bills were paid. Pastor Phelps is in his sixth year and is happy. The church sent him to Atlantic City, with all expenses paid, as is its custom.

Tabernacle is beginning to feel the throb of new life under Pastor Speer, who began his work with them Apr. 1. It is making its financial campaign just now, and has formally voted to give as much to denominational benevolences as it spends for its own work. The budget for the year is $15,000. It is undertaking a campaign of enlargement in a near down-town location.

South held its annual meeting May 14. The year closed with a small balance in the treasury. Something near $33,000 passed through the treasurer's hands during the year, about $25,000 of which was for the new building. The church begins its year with much encouragement in its new location. Within seven Sundays after entering this new field the Sunday-school attendance had reached the mark which it had been in the old field. When it is realized that fully one-half of the Sunday school had been left in the old field to become the nucleus of the South Side Christian Center, this is certainly encouraging. The church is more united than for several years past, and the large number of young people are planning and working to make the church a vital factor in the new field. The church voted to send Pastor Shaw to Atlantic City, with expenses paid.

### The Baptist Union

The Milwaukee Baptist Union held its annual meeting on May 15. This organization is now being felt in the life of our Baptist work in the city. The budget for the coming year is more than $10,000, which includes all expenditures.

This year the work will include negroes, Poles, several projects of extension, and the experiment of a Christian center at the old South Church. Besides this, it is fostering the church vacation school work, and this year there is a possibility of at least eight schools out of the twelve churches.

The annual meeting was held at the North Avenue Church, and was largely attended. Dr. H. C. Gleiss, of Detroit, was the speaker of the evening and his message was timely and helpful. The board of directors and the officers of the union, together with a few invited guests, met Doctor Gleiss at a noon luncheon at the Stratford-Arms on the day of the annual meeting. Pres. George L. Tifft was elected for the third time. Under his leadership the union has made some remarkable achievements.

### Other Notes

Pastor V. N. Robbins has been asked by the church at Hudson to recall his resignation which he has done. It is very gratifying to the church and to the state that Pastor Robbins is to remain with us.

Rev. C. M. Salter has accepted the pastorate of the church at Appleton. This is an important field with many problems which we trust will be solved under Pastor Salter's administration.

Pastor George C. Alborn, of Wauwatosa, recently celebrated his twenty-fifth anniversary in the ministry. He was a member of the Free Baptist body and had much to do with helping bring about the union in this state. For several years he was the office secretary of the convention, and many years had been the recording secretary of the convention. His work in Wauwatosa has been crowned with many victories.

Field Secretary Ralph Barry recently assisted Pastor Graham and the River Falls Church in a series of meetings. There were twenty-five professions of faith.

The World Wide Guild girls at Warrens have undertaken to care for the church building for the summer in order to earn money with which to help some of their number to go to the Green Lake Assembly.

Rev. H. A. Essex is to supply the pulpit of the Cassville Church. It is hoped that he may find it in his heart to accept a call with these good people.

Pastor C. E. O'Bierne has begun his work with the Knapp-Woodville-Cady Creek parish. He opened his ministry by baptizing five persons. This is the result of placing Pastor O'Bierne in a needy field for two years. Now, this field must be divided and two men will do the work which he has been doing alone.

R. E. Gronseth has accepted the call to the Darien Church, and M. D. McDanel to the Wisconsin Rapids Church. These brethren graduate from the Northern Baptist Seminary in June.

Rev. J. B. Gleason, who has been the University pastor at Madison for several years, has accepted the position of executive secretary for the Wisconsin Christian Endeavor organization and begins his work Aug. 1.

Pastor E. A. Spees has begun his work at Mauston. Easter Sunday the church presented a pageant which was so largely attended that it had to be repeated later on so that all who cared to might see it. He is expecting large things to come to pass at Mauston.

## District of Columbia

By H. W. O. Millington

The Metropolitan Church at its quarterly business meeting in April unanimously voted an increase of $400 to the salary of Pastor John Compton Ball and that he be sent to the Northern Baptist Convention at Atlantic City. It was also decided to purchase the property to the east of the present Sunday-school building that provision might be made for the rapidly growing Bible school. We are happy to report that the purchase has been made at a cost of $20,000. The purchase adds 5,000 square feet of ground to the church and when the additional building is erected will give a solid frontage of 155 feet on A St. The church now owns three-fourths of the entire block on A St. between Fifth and Sixth streets.

An unusual number of our churches are engaged in building enterprises. The Takoma Park Church, Rev. W. E. La-

Rue, pastor, has just arranged for the building of its auditorium and the lower part of its Sunday-school house at a cost of $65,000. It is expected that ground will be broken on May 20. Our Italian Mission is also entering upon a building enterprise in the construction of its Sunday-school house at a cost of $20,000. The financial obligations attendant upon this undertaking are to be met by the Italians themselves, which is probably the first time in the history of our work among Italian speaking peoples that this has been done. The Petworth Church is nearing the completion of a splendid edifice. This church is only ten years old, but in this short period it has wrought wonders in both a spiritual and material sense. Rev. F. Paul Langhorne has given a splendid demonstration of wise Christian leadership. The Congress Heights Church is making substantial progress under the leadership of Rev. E. E. Richardson. This church erected a Sunday-school house a few years ago and is entering upon the construction of its auditorium. When this is completed the church will have a most attractive and convenient property. The Wisconsin Avenue Church under the pastoral care of Rev. W. H. VanHorn is forging ahead. The progress of this church in recent months is quite encouraging. The people are entering upon a building enterprise. They have a splendid lot and with the completion of their building will, doubtless, take a great hold upon the rapidly growing community at Tennallytown. Our Immanuel Church is hoping to continue the construction of its new building which, while pretty well along, is yet far from completion. The building is sufficiently far advanced, however, to give indication of the imposing appearance it will make when finally completed. Rev. Gove G. Johnson is to be congratulated on the near completion of this great undertaking. The Anacostia Church has just purchased pews for its auditorium and when these are put in place will have a most comfortable room in which to worship. Rev. A. Richardson is doing good work as pastor. The Bethany Church under the pastoral care of Rev. H. T. Stevenson is contemplating the erection of an auditorium in addition to the Sunday-school building which has been used for some years. Congregations are large and there is evident need of enlarged accommodations. The church is in the midst of a splendid community and has a prospect of indefinite growth.

## Detroit Baptist Doings

By Albert H. Finn

### Annual Meeting of the Detroit Baptist Union

The Detroit Baptist Union, in harmony with other denominational agencies, closed its fiscal year on April 30. On Tuesday afternoon and evening, May 8, the annual meeting was held in the Woodward Avenue Church. This has grown to be the outstanding event among Baptists in Detroit.

The business session is called at 3 p. m., but for half an hour preceding, a devotional period is provided led by some choice soul, this year by Mrs. Herman Lang. Her choice of hymns and scripture and beautiful exposition prepared every heart for the session that followed.

President William S. Power presided with grace and tact.

The reading of minutes was quickly done when Doctor Gleiss gave an enlightening résumé of the doings of the board of trustees and the superintendent during the past quarter. The board of trustees is a carefully selected group of pastors and laymen, twenty-five in number, with twelve to fifteen additional committeemen who meet monthly and carry the burden of the responsibility and labor involved in an ambitious evangelistic, missionary, educational and constructive program in this great city. There are always several items of business touching property interests because even the board of trustees cannot transfer real estate or make mortgages without the authority of the board of managers, the larger body.

Rev. R. L. Bradby, pastor of the great Second Church and superintendent of the work among the negroes, gave his annual report covering the assistance given for new houses of worship for our negro brethren, the work of the Christian center and its wide-spread influence along social, domestic, educational lines for the negro group and then gave the latest word as to the present migration of southern negroes who are coming to Detroit by the thousands. Detroit already has thirty-nine negro Baptist churches besides missions and Sunday schools. What must we expect in one or two years more? The great industrial plants of Detroit are calling for these vigorous workers by the hundreds and the wages offered are almost beyond belief as compared with southern wage scales. Then there are greater freedom and educational opportunities. It means a tremendous responsibility for Baptists as a very large percentage are either members of, or inclined toward, the Baptist church.

The Women's Auxiliary, through its secretary and treasurer, Mrs. Gleiss, reported for that representative body of faithful women, who saved the day for us this year by making it possible for the retention of every one of our women missionaries. Saturday afternoon, April 28, at the First Church, under their auspices there was held a unique service at which 400 children representing eighteen nationalities, were brought together in a program of intense interest, given by these scholars from the Sunday schools of our Baptist foreign-speaking groups. There was an exhibition from the industrial schools maintained, much music and songs and flags and marching that finally brought them to the dining room where ice cream was distributed. Large busses were provided by the city to transport the children to and from the church. Mrs. George D. Huston told that story.

The big event of the afternoon was the presentation of missionary pastors and the women missionaries by Superintendent Gleiss and each in his or her own way told of their individual task. There are twenty missionary pastors and seven women missionaries employed in the metropolitan area. These were thrilling recitals even though brief and the extent of the work being done was a revelation to many of those in attendance. Every undertaking is prosperous, but the calls for greatly needed houses of worship and additional workers were challenges that well-nigh broke the hearts of those present as the limits of our resources are so meager. Doctor Taylor offered a most touching prayer at this juncture, asking of the Father of Mercies that unknown resources should be vouchsafed to meet the great needs of this rapidly growing city.

Dr. M. C. Pearson, executive secretary of the Detroit Council of Churches, spoke of the great pleasure it gave him to be present, as he is every year, and how large a place the Detroit Baptists have in the large Protestant program in Detroit.

The afternoon session covered four long hours, but it seemed all too short to include all that should be said and done.

At 6:45 a reception was held in the Memorial Hall of the Woodward Avenue church with Doctors Taylor, Smith, Gleiss, Pearson, officers and missionary workers in line.

At 7:15 the great company to the number of over 500 sat down to the dinner the ladies of the Woodward Avenue church had prepared.

President Power called for order at 8:15. Superintendent Gleiss gave the annual report of the board of managers. It was a résumé of the past year's work—the treasurer's report showing receipts and expenditures of over $300,000. New church edifices for Royal Oak, at a cost of $85,000; Redford, at a cost of over $65,000; Northwestern, at a cost of over $87,000; Grand River Avenue, at a cost of nearly $10,000; Second Polish, at a cost of $25,000; and a new building for the St. Clair Heights church, now in process, to cost $35,000. A site has been secured and paid for for the greatly needed First Polish church and Christian Center on the West Side, plans prepared and only waiting for needed funds to proceed. This is the largest Polish Baptist church in any city in America. A new church has been organized at Dearborn, a fourth Roumanian work begun, a new Ukrainian, a choice site secured for a much needed work at Gratiot on the East Side, with several mission Sunday schools already begun and many more needed. It has been a great year—the greatest in all the history of the Detroit Baptist Union. The report went into the remarkable evangelistic results, the church school, young people's work, and vacation Bible schools. Rev. B. T. Leonard, religious work director, is doing a fine piece of work in his important department.

Then there was a look ahead—an objective that calls for much more than a million dollars. Mention was made of the need for a children's home and a Baptist hospital and other challenges that confront us at the opening of a new fiscal year.

To prove to Doctor Gleiss that his services are appreciated, it was voted to send him to the Baptist World Alliance, at Stockholm and to the continent. Treasurer Matheson assured him that not a cent of the missionary funds of the union would go to pay his expenses, as loving friends had provided the money.

Dr. John E. Smith, the lately appointed director of Baptist work in Michigan, expressed his amazement at the breadth and quantity of the work being done in the Detroit Baptist area. He spoke of the coming session of the Michigan Convention at Hillsdale and reminded his hearers that he was proud that Detroit is in Michigan.

Dr. M. C. Pearson, executive secretary of the Detroit Council of Churches, told of his work and how sixteen denominations were presenting a solid Protestant front in Detroit and how

much he appreciated the spirit and effectiveness of the Baptists.

When President Power introduced Doctor Taylor, president of the Northern Baptist Convention, every one stood and waved him a Chautauqua salute. His theme proper was a recital of how he came to go to Europe last summer, of the trip, his visit of the Baptist statesmen in England and then on to the continent and the weeks spent in Czecho-Slovakia, of the political, economic and religious changes that are coming in that newly formed state in Europe, and what a large place the Baptists are playing in the equation. It was a wonderful story told in a fascinating manner which held the great company spellbound, as he mingled amusing experiences with the thrilling and the almost tragic.

## Convention of Rocky Mountain District of Women's Home and Foreign Missions

By Mrs. John Grainger

The convention of the Rocky Mountain District of Women's Home and Foreign Missions came to a triumphant close on the evening of May 2, after a time of spiritual feasting that united the women of the three states, Colorado, Utah and Wyoming, into one great band for the Master's service.

Every one privileged to attend this convention pronounced it one of the greatest and most spiritual conventions. The spirit of the Master brooded over the women of the Rocky Mountain District as they gathered in the First Church of Cheyenne, Wyo., to discuss and plan the furtherance of his work. The women of Cheyenne First Church proved themselves daughters of the King, ready and able to serve at any task, great or small, required to make the meeting one of unsurpassed harmony. Not one ripple marred the spiritual atmosphere. Delegates were met at the trains as far as possible. Meals were served in the gymnasium of the church. This gave much time for conferences and allowed the women to become acquainted as we can only become acquainted when gathered about the table with the Lord of hosts presiding over all. God bless the Marthas of the convention!

The president, Mrs. F. I. Smith of Denver, presided. Almost a hundred per cent of the members of the board were present. "Go forward," the slogan of the convention, was the subject of the spirited and inspirational addresses given by the leaders.

We felt that as we planned our program for the coming year:

Brooding above the women as they
gathered to work and plan
Was the Master, saying: "My daughters
will do the best they can."
And how his heart was gladdened as he
looked down from above
On that mass of happy women—each
doing a service of love.
And each had her task—you yours—and
me mine—
And each did her prayerful best—
To glorify the Master—in this district of
the West.

A banquet for the World Wide Guild Girls was a feature of the Tuesday evening program. One hundred women and girls gathered at the tables and feasted body and soul.

The officers who will form the board are: Mrs. F. I. Smith of Denver, president and chairman; Mrs. Robert F. Jones of Denver, administrative vice-president; Mrs. J. A. Weaver, foreign vice-president; Mrs. E. T. Wilson, home vice-president; Mrs. J. E. Hughingson, treasurer; Mrs. D. D. Gross, recording secretary; Mrs. Charles Smarjian, secretary.

District secretaries of the various lines of work: World Wide Guild Work, Mrs. R. S. Hobson, Denver; Children's World Crusade, Mrs. C. M. Stoltz; White Cross, Mrs. Thomas Garrett; student enrolment, Miss Maude Ditmars; prayer group leader, Mrs. B. F. Fry; extension secretary, Mrs. J. E. Reynolds. With the exception of Mrs. J. A. Weaver, all of the above women are of Denver, Colo. where headquarters are located.

State secretaries are: For Colorado Mrs. J. I. McGonigle of Pueblo; Wyoming, Mrs. John Grainger, of Cheyenne Utah, Mrs. F. R. Payne, of Salt Lake City.

All of the chosen officers were unanimously elected and the work of the Western District was gladly trusted to their hands.

# Church News by States

## Atlantic Coast

### MAINE

The Emmanuel Church, Portland, has projected a building campaign. As a preliminary step the services of the architectural department of the Home Mission Society have been engaged. When the building is erected, it will probably be unsurpassed in beauty and equipment by any church in New England.

Farmington: The work of Pastor Andem and of his wide awake church is significant, not only for the breadth of its community service, but for its helpful ministries to the students of the state normal school. A large number of these are in attendance at the Sunday school and all church services, and many have been baptized into the membership of the church, while yet others have united with their churches at home. What a pastor and a church may do for a school is well exemplified at Farmington.

Waterville: On Sunday, May 6, after a helpful and tender sermon, Pastor Warren Quarrington of the First Church extended the hand of fellowship to thirty-two persons, most of whom had been recently baptized. Several college students were in the number.

The associations are in progress. They are characterized by good attendance, spiritual interest, and manifest desire to meet the conditions of the advancing kingdom, at home and abroad. Rev. A. C. Darrow of Burma, Miss Clarissa Hewey of China, and Miss Ida M. Cheesbrough of New York, are aiding in the meetings.

### NEW HAMPSHIRE

The annual meeting of the Women's United Mission Society was held recently at the First Church, Nashua. The following officers were elected: President, Mrs. Mary B. Macomber, New London; first vice-president, Mrs. Alice Folsom, Nashua; second vice-president, Mrs. Isaac Higginbotham, Portsmouth; secretary, Mrs. W. C. Goodwin, Northwood; treasurer, Mrs. Andrew L. Felker, Laconia; literary secretary, Mrs. Susie Hadcock, Manchester. A splendid program was given, including two plays and a W. W. G. banquet.

### MASSACHUSETTS

The early resignation of Dr. J. J. Ross from the pastorate of the Ruggles Street Church, brings to a head a condition that has been slowly gathering for several years. In one respect, it is the old question of a changed environment; in another, the newer question of outside control. The entire district around the church has become virtually a black belt. Eighteen thousand out of 20,000, the pastor tells us, are negroes who are well provided for in their own churches. Thus the problem of another location and that of freedom to meet it with their own leadership as well as with financial help from the Social Union, has to be faced. In its control Ruggles Street is virtually a Social Union church. Even when the pastor is fine spirited and fair and the Social Union committee likewise, as they are both now, it is difficult to escape a delicate and awkward situation. Dr. Ross's resignation coming so soon, will bring up for consideration all sides of the arrangement which will have full and frank Christian treatment. All of the Baptist community warmly welcomed Dr. Ross, convinced that he was an ideal leader for that hard and interesting field. And it is hoped to keep him in Boston.

Rev. George O. Lawson has rounded out three good years at the Union Square Church, Somerville. Everything is strengthened and the response to the pastor is quick and full. He appeals strongly to young men, many of whom have been baptized. A new Sunday-school building is projected, and funds are growing. The church property is kept up to date and modern. Pastor Lawson has marked confidence and affection, and is too modest to say much about his success.

At Maplewood, in the Malden district, Pastor H. C. Abbott reports substantial accessions in church and Sunday school. He is in his sixth year, and deepens in his devotion to his people and in his gratitude for their hearty co-operation.

The Boston Baptist Bethel and City Mission Society gave its annual meeting in the nature of a "Baptist get-together in the Dudley Street Church on May 1. All the many sided work was set forth and emphasized, and inspirational addresses given by Miss Marion W. Lathrop, Mrs. Florence C. Thomas, Dr. J. C. Massee and Dr. Hugh A. Heath. The new pastors who are backed by the society were present and spoke informingly about their plans and encouragements: Rev. C. L. Chamberlain, Fields Corners; Rev. H. L. Chapman, Boston Bethel; Rev. E. T. Loomis, South Boston, and Rev. C. E. Vermillion, East Boston. There has recently been a full change in the administration of the society's affairs, but Rev. Charles L. Page continues in the directorship of the field work.

## NEW YORK

Despite the fact that conditions near Waverly have been unsettled because of the railroad strike, the First Church reports that $5,366 was raised for current expense and $2,687 for the New World Movement. During the past six months a week day school of religious education has been conducted with success. A board of religious education was elected which will have charge of all educational activities of the church. A special committee was appointed to collect all pledges to the New World Movement during the coming year. The hundredth anniversary of the church will be celebrated in June, 1924. During the four years of the pastorate of Rev. Walter Henry Dallman, steady progress has been made.

Harold Titus, a senior at Rochester Theological Seminary, was ordained at the Lake Avenue Church, May 10. President Clarence A. Barbour delivered the ordination sermon. Mr. Alfred E. Isaac was moderator, and F. G. Reynolds clerk.

The commencement class this year at the Biblical Seminary, New York City, will be the largest in the history of the school—forty-eight persons. The baccalaureate sermon will be preached on May 27 by President Wilbert W. White at the Swedish Bethesda Church. Commencement exercises will be held May 29 at 8 o'clock in the Central Presbyterian Church. Dr. R. H. Knubel, president of the United Lutheran Church, will be the speaker. This year has been an unusually interesting one at the seminary, one of the notable events being the exceptionally splendid series of lectures given by specialists from outside the seminary. Several men have been added to the faculty. The summer term will open June 20 and continue to July 21.

The First Church, Buffalo, recently presented the pastor, Rev. Samuel Russell, a car for his use. Besides paying his expenses to the Northern Convention, it also gave Mrs. Russell $250, so that she and their daughter might also attend.

## NEW JERSEY

The annual meeting of the First Church, Pleasantville, was held recently. The total income from all sources was $4,500. The income four and a half years ago was $1,799. Of the amount given by the church, over $1,000 was contributed to the New World Movement, Russia and the Near East. This is commendable when it is remembered that this was accomplished by an active membership of only eighty-five, although the actual enrolment is 115.

The closing exercises of the International Seminary will be held May 31, at 3:00 p. m., in the First Church, East Orange. The address will be given by Judge F. W. Freeman of Denver. Friends of the seminary are invited to attend this meeting. The board of trustees will meet at the seminary on the afternoon of the same day. Rev. Joseph C. Hazen delivered the annual sermon May 20 at North Orange Church, of which he is pastor. On the evening of the same day, Dr. James H. Franklin preached the missionary sermon in the Peddie Memorial Church, Newark.

## WEST VIRGINIA

The Temple of Charleston recently held its annual meeting. The year showed a unprecedented gain in membership, more than 500 new members having been received. Despite cramped facilities, the school attendance is near the 700 mark. A $40,000 budget of current expense is being carried. It is expected that $125,000 will be contributed within the coming year for the building fund. Associate pastor, Rev. Ralph C. Ostergren, gave a splendid report covering the year as related to the completion of the pastorate of Rev. E. Le Roy Dakin and the beginning of that of Rev. Clarence W. Kemper four months ago. During that time eighty new members were received, and the recent organization of Martin's school mission as a definite branch church of the Temple, will add thirty or forty more members. The present membership is 1,350. A contract has been let for $312,400 for the new buildings exclusive of furnishings.

## EASTERN PENNSYLVANIA

The annual meeting of the Ebenezer Church, Pittston, disclosed a healthy state in finances and work accomplished. Six thousand dollars was raised for all purposes; $1,250 for missions and benevolence; all bills were paid and a surplus is in the treasury. Sixteen new members were added to the membership, fifteen by baptism. Rev. James Taylor is beginning the fourth year of his ministry. In that time one fourth of the present church membership has been received, a new parsonage bought, the church redecorated, the mission-giving increased ten times, and a large place made for this old church, now in the Italian quarter, in the religious life of the city. This church has the largest Sunday evening congregation in the city.

## WESTERN PENNSYLVANIA

The annual business meeting of the church at Monongahela was held May 9. The Sunday school has an enrolment of 415 and the church a membership of 501. During the year the building was repaired and painted, new hymn books were purchased, a new organ was installed, and equipment added to the church school. Reports show all bills paid and a balance in the treasury. Pastor Havard Griffith has been chosen a member of the Ridgeview Assembly faculty and will be an instructor in church history.

The annual meeting of the First Church, Clarion, was held May 2. The meeting was of unusual importance due to the fact that the mortgage which has been held on the parsonage for seventeen years was burned. The year closed with all debts paid and $366 in the treasury. It was voted to start an improvement fund to enlarge the church building. A committee was appointed to formulate plans which will be presented for approval. Last year the heating system was improved at a cost of $529, and money has been promised for other minor renovations. The present pastor, Rev. Charles F. Smalley, has been with the church four years. During that time a debt of $5,300 has been paid, a furnace installed in the parsonage and the attendance at the services increased. There is growing interest upon the part of all members in the general work of the denomination.

The First Church, Greenville, held its annual meeting May 9. The financial report showed a total expenditure of $8,400, $5,000 of which was used for current expenses and the remaining $3,400 was contributed to benevolences. About $2,500 was given to the New World Movement. Seventeen new members were received during the year. Reports from the various organizations indicated unusual activity. The pastor, Rev. Harvey W. Funk, suggested several goals for the coming year, including advances in evangelism, education and benevolences.

# Mississippi Valley

## OHIO

The East Cleveland Church closed a successful year. Reports indicated that over $27,000 had been raised for all purposes, $11,000 of which was contributed to the New World Movement. During the year there were sixty-five additions to the membership, thirty-five by baptism. The Sunday school is well organized, graded, and meets in five separate departments. The church was organized in 1900 in a growing residential section of Cleveland. It now has 530 members and property valued at $150,000. The pastor, Rev. Millard Brelsford, is beginning the fifth year of his second ministry with the church.

One of the features of the work of the First Church, Lima, is the publication of a weekly paper by the publicity committee of the church, which consists of five young business men. The front page of the paper is devoted to local Baptist news, the back to world wide Baptist news and missionary work, while the center pages contain a sermon by the pastor, Rev. Warren L. Steeves. Besides being mailed to every member of the church, the paper is distributed at the hotels. Mr. Steeves also writes a weekly sermon for the newspapers.

### Dayton Association

The ministers of the Dayton Association held their last meeting before fall, May 7. Pastor Brown of Xenia gave an excellent and helpful address on personal evangelism. The report of the churches show a decided increase.

The following brethren were elected: Pres., W. F. Staley of Central Church, Dayton; vice-pres., Charles Walsh, Sidney; secy., J. E. Fosnight, Colorado Avenue, Dayton; treas., F. F. Fenner, Piqua.

The First Church, Dayton, held its annual meeting May 11. Nearly three hundred persons were present. This church is a large donor to the New World Movement, besides many of its members being liberal to private enterprises. A local budget of $27,000 was adopted with enthusiasm. Dr. W. H. Geistweit has the endorsement of the whole church for a splendid program.—Philip Bauer.

## INDIANA

Rev. D. Heitmeyer, who has been pastor of the church at Linton for three and a half years, has accepted the call of the First Church, Crawfordsville. He will begin his new work June 10. During his pastorate at Linton, 145 new members were received, the church house was redecorated and repaired, a parsonage was purchased, and contributions to benevolences increased 200 per cent.

Rev. R. B. Deer has entered upon the third year of his ministry at the First Church, Terre Haute. During the two years, 128 people have united with the church by baptism, 112 by letter, 41 by experience and 3 by restoration, making a total of 284; the income has increased 75 per cent; the church has paid 90 per cent of its pledges due on the New World Movement. Ninety-six people have signed the tithers' pledge and every department has made marked progress.

## ILLINOIS

The First Church, Freeport, recently held its annual meeting. The total budget for the year was $10,826 of which $3,065 was for world missions, and $2,294 for the building fund. The church subscribed $4,000 to the Shurtleff College endowment

fund in cash and pledges redeemable in five years. The clerk reported the membership as 434. The most important business transaction was the unanimous vote instructing the board of trustees to acquire more property in a suitable location for the erection of a modern educational building. According to tentative plans the building will be constructed on the order of an apartment building, of brick, and will probably cost between $40,000 and $50,000. Rev. Frank G. Sayers is pastor.

THE FIRST CHURCH, CARBONDALE, was fortunate in securing the services of Rev. J. B. McMinn for evangelistic meetings the latter part of September, 1922. His work was so satisfactory that a call was extended which he accepted. There have been eighty-four additions to the membership, and the treasurer reports that there is a substantial balance on hand in the current expense fund. The church recently purchased a large dwelling for a parsonage at a cost of $10,000.

ON MAY 6, THIRTY-FIVE NEW MEMBERS were received by the First Church, Chicago. Under the leadership of the pastor, Rev. Perry J. Stackhouse, this church is making steady and substantial progress. Since the beginning of his pastorate nineteen months ago, there have been 100 additions to the membership. During the past year $23,000 was contributed for current expenses and benevolences, and nearly $7,500 has been pledged for the new Sunday school and community house. The new building will probably be completed in the fall.

THE MISSION UNION OF THE Chicago Association held its last all-day meeting before the summer vacation on May 8 at the Evanston Church. Forty-nine circles were represented. Doctor Proctor of Shanghai College delivered an address on education in China, urging union schools and colleges. Other speakers were, Rev. A. H. Gage, Mrs. A. F. Beckford and Rev. J. M. Hestenes.

SINCE THE ORGANIZATION OF THE University Church at the University of Illinois in 1912, forty-five students who have gone from the church are now either in the ministry, missionary service, theological seminary or in responsible positions on college and university faculties in the United States, Canada and the Orient. In addition, many in other professions are in places of active leadership in churches all over the country. Four college men have recently been received into the church by baptism. This summer eight students will go as delegates from the church to the Lake Geneva Student Conference, and two will attend the state summer assembly. Rev. Martin S. Bryant is pastor.

THE FIRST CHURCH, DECATUR, recently sold its down-town location and purchased a site in the residence section of the city. On this site the church expects to erect a modern building to cost approximately $150,000. Work will begin on the new edifice at an early date. Rev. T. H. Marsh, the pastor, is in the eighth year of his ministry. A greatly enlarged program of activities is anticipated with more efficient equipment. As the result of special meetings recently conducted by Evangelist J. L. Meads of Chicago, there were twenty additions to the membership.

## MICHIGAN

THE ANNUAL MEETING OF THE Ministers' Aid Society of Ohio, Indiana, Michigan, Illinois and Wisconsin, was held in Fenton at the Minister's Home, May 2. The following officers were elected: Pres., F. P. Beaver, Dayton; vice-pres., W. W. Smith, Detroit; treas., Grant J. Brown, Flint; recording secy., Rev. J. W. Priest, Sturgis; auditor, Willis Hough, Detroit. The following new trustees were elected: Rev. H. S. Hyde, Racine; Rev. Perry J. Stackhouse, Chicago; and Rev. George A. Sheets, Rock Island. The home is in good condition. There are thirteen occupants and four others will enter soon. Miss LaTourette is the capable superintendent of the home. Sorrow was felt at the loss of Mr. Bruce Macdonald, who for fourteen years was the treasurer of the society, and Dr. Judson B. Thomas, who had served as trustee for fourteen years. The meeting this year was of unusual interest because of the presence of Dr. P. C. Wright of the M & M Board.

AT A RECENT MEETING OF THE MARSHALL Church, it was voted to release Pastor J. Burt Bouwman for five months of the year so that he can continue his work at the University of Chicago. During that time he will spend four days at the university and the remainder of the week with his church. The other seven months of the year will be devoted entirely to his pastoral work. During the last two years in Marshall, Mr. Bouwman has been working for his master's degree at Kalamazoo which he expects to receive at the June commencement. Mr. Bouwman's family will continue to reside in Marshall.

A SPECIAL MEETING OF THE KALAMAZOO River Association was called at Marshall, May 7, for the purpose of ordaining Mr. Richard Oosting. There were fifteen delegates present. Mr. Oosting is a graduate of Kalamazoo and the University of Chicago, and is a close friend of Rev. J. Burt Bouwman, who preached the ordination sermon. Rev. E. W. Powell of the First Church, Kalamazoo, was moderator, and F. T. Downing, clerk. Mr. Oosting has received a call to the pastorate of the church at Shinnston, W. Va.

## IOWA

REV. A. G. LAGERQUIST, one of the state district superintendents, reports favorably from his territory. During April he visited thirty churches and attended the B. Y. P. U. associations at Malvern and Massena.

REPORTS INDICATE THAT the Iowa Falls Assembly will be well attended this summer. Rev. V. N. Witter, director of religious education, is arousing enthusiasm for the meeting.

PASTOR STAPLES OF CENTERVILLE is completing his eighth year of service with the church. He baptized seven young people recently.

REV. L. W. CHILDS closed his ministry at Udell and will take up his work at Blaksburg in connection with the pastorate at Unionville.

REV. G. W. FOGG recently finished his work at Corydon and is open for another pastorate.

THE CHURCH AT SEYMOUR is looking for a pastor, Rev. C. G. Heady having recently closed his work on that field.

TWELVE NEW MEMBERS were given the hand of fellowship May 6 by Chaplain J. Orrin Gould, pastor of the University Church, Des Moines. The annual meeting was held May 9 and reports given indicated splendid progress. During the past six months thirty-four new members were received. The church has a life service league of seventy members, probably the largest organization of its kind in the state. The first representatives from the church to go on the foreign field will be Mr. Bernard W. Armstrong and Miss Rhoda Brokolm, who sail early in September for Africa.

REV. ROY E. YORK, who has been doing some active work in the South with Ft. Worth, Texas, as his headquarters, stil


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wishes to be addressed at Iowa City. At a meeting recently held at Hobart, Okla., there were ninety conversions.

Rev. H. B. Cox has been pastor of the Calvary Church, Davenport, for six months. The church is now out of debt and on a substantial financial basis. As the result of an evangelistic campaign held recently, twenty-four new members were received.

During April, Rev. J. F. Catlin, pastor of the First Church, Council Bluffs, baptized fifteen candidates, received eight new members by letter and two by experience. At the annual meeting it was voted to increase the pastor's salary $100 per year. The amount raised during the year for benevolence was $2,569. The church expects soon to let a contract for its new meeting house.

The women of the Walnut Street Church, Waterloo, worked strenuously to raise money for the Continuation Fund. The total amount secured was $1,341. The money was gathered from mite boxes, two W. W. G. chapters, the Crusaders, a church supper, bake sale, musicale and pledges. For the past six weeks two mission study classes have been conducted on Sunday, which proved helpful. A play, "The Pill Bottle," was given May 6.

### MINNESOTA

Calvary Church, Minneapolis, celebrated its fortieth anniversary May 3-7. The sermon on May 6 was given by Dr. John A. Earl on the subject, "Call to Progress," based upon the history of the past forty years and the outlook for the future. A communion service was held in the afternoon. At the evening service a number of pastors and laymen delivered appreciative estimates of the value and worth of the church to the city, community and the world. The exercises closed Monday evening with an anniversary dinner served in the fashion of forty years ago. The church is expecting to erect a parish house which will contain adequate equipment for an enlarged program of social and educational work this coming year. Rev. John H. McLean is in his fourth year of ministry.

### NEBRASKA

Early in the year a committee outlined a spiritual, educational, social, numerical and material program for the First Church, Kearney. A printed copy of the program was given to every family. The program provides that the state denominational paper goes into every home and that the circulation of The Baptist and *Missions* shall equal 15 per cent of resident members. Provision was also made for a school of missions and a vacation Bible school. Evangelism has been especially stressed with successful results. Rev. D. I. Boon is pastor.

Twenty-four new members recently received the hand of fellowship at the First Church, Fremont. The total membership is 390, of whom ninety-one have been added during the past two years. Reports showed that $30,000 was given to missions, current expenses and the building fund. Rev. Fred Young is pastor.

### KANSAS

Thirty churches were represented at the annual meeting of the Southeastern Kansas Association. These churches reported a membership of 6, 507, a net gain for the year of 506. The Sunday schools reported an enrolment of 5,765, a net gain of 1,386 over last year. During the three years Doctor Tanner has been superintendent of missions the association has doubled its membership, and in appreciation of his services it was voted to substantially increase his salary. Last year he made 2,200 visits, and in his evangelistic program over 300 persons were baptized. There are many strong churches and leaders in this association.

As the result of special meetings conducted recently by Rev. J. J. Griffen, Garden City, there were twenty additions to the membership of the Lyons Church. The church entertained the Arkansas Valley Association April 24-26. Progress is being made under the leadership of Pastor S. F. Busfurd.

## Rocky Mountain States

### COLORADO

On May 6, fifty new members received the hand of fellowship at the First Church, Colorado Springs. There have been seventy-seven additions to the membership since January 1. The El Paso Sunday-school association held its annual convention with the church May 8-9. Rev. Charles A. Fulton is pastor.

### MONTANA

At the annual meeting of the First Church, Billings, reports showed that the total membership is now 514; $39,359 was raised for all purposes; the first unit of the new $100,000 church building will be ready for occupancy early in the fall. The pastor, Rev. William Drummond Whan, will soon enter upon his fifth year of service.

### WYOMING

#### State Convention

The twenty-second annual convention of Wyoming Baptists was held in the First Church, Cheyenne, May 3-4. It was considered by the "old timers" to be the best state convention ever held. This was due in part because the convention was preceded in the same church by the annual meeting of the Rocky Mountain District of the women's societies, because of the splendid representation from the various churches and because of the splendid spirit of unanimity which prevailed throughout the meetings.

Dr. and Mrs. C. R. Manley of Ongole, India, were guests. It is hoped that they will be able to return to the state assembly meeting this summer.

The climax of the meetings was reached on the closing night when the convention showed its appreciation of the services of the executive secretary, Rev. J. F. Blodgett, who has acted in that capacity for ten years.

The following officers were elected for the ensuing year: Pres., Mr. E. Y. Booker; vice-pres., Mr. A. S. Jesing; recording secy., Rev. R. H. Moorman; treas., Mr. H. K. Burdick.—R. H. Moorman.


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## Michigan State Convention

By George H. Waid

The Michigan Convention held its eighty-eighth annual meeting May 14-17 at the College Church, Hillsdale.

### Ministers' Conference

The Ministers' Conference under the presidency of H. A. Waite, of Owosso, opened the sessions Monday evening with an address by Rev. Albert Johnson of Chicago on the subject "What Shall We Do in the Present Denominational Crisis." Rev. W. T. Woodhouse, of Ionia, spoke on the topic "On the March;" Rev. E. Dawkins of Royal Oak, "The Ten Per Cent Baptist;" Rev. E. R. Allen of Bay City, "Baptist Foundations" and Rev. Albert Johnson of Chicago, concluded the sessions.

The following officers were elected: Pres., A H. Hanley, Saginaw; vice-pres., W. A. Bliss, Belding; secy.-treas., A. W. Lyons, Muskegon Heights.

### The Women's Sessions

The Woman's Mission Society of the state held its usual inspiring sessions on Tuesday morning at the College Church. Mrs. Edward Wilson presided. Reports were given by the various secretaries. All departments showed material gains and progress. At the roll call all the associations were represented by secretaries or delegates. Miss F. E. Grant reported for the Continuation Campaign, especially the campaign for the new dormitory for women at Kalamazoo College. The amount pledged is $62,000 for that enterprise, of which $40,000 has been paid. All the officers were reelected.

### Convention Sessions

The large College Church auditorium was filled early for the opening session. Pres. Ralph E. Jennings of Paw Paw called the convention to order, and W. G. Spencer, the new president of Hillsdale College, gave a hearty welcome to the Baptists of Michigan. President Jennings gave his address in vivid fashion on "The Career of an Average Baptist Layman." The convention sermon was delivered by Rev. H. M. Ford, lately pastor of the College Church, Hillsdale, who spoke in part of the universal prayer, "Thy Kingdom Come."

The Tuesday evening session was appropriately an educational night. Doctor Spencer was the host of Dr. Allan Hoben, president of Kalamazoo, who spoke of the unfinished temple at Jerusalem and the discouraged people as depicted by Haggai, and applied this trenchant lesson to the unfinished educational task of Baptists in both colleges of Michigan.

On Wednesday morning, Dr. John E. Smith gave a report of progress and work in the state. Following this report, short addresses were given by field workers, Rev. G. W. Laurence for the rural department; Rev. M. L. Williams for religious education; Rev. F. L. Currey for evangelism; Rev. C. R. Jones for the upper peninsula; and Rev. Joshua Roberts, who has labored eighteen years with the state convention, spoke of the conditions in the northern part of the lower peninsula.

A new feature of the convention was the holding of the chapel exercises of the college each morning in the auditorium. The delegates repaired to the galleries while the students entirely filled the main floor and choir platform. Doctor Hoben led the exercises on Wednesday morning and Doctor Spencer on Thursday. This is the usual daily college exercise and the delegates were strongly impressed.

Mr. Smith G. Young gave the treasurer's report. The total income for the year was $102,204 of which $40,796 was received from the General Board of Promotion. The salaries and expenses of the field forces were $27,466, and the salaries of the missionary pastors were $24,724. The permanent funds of the convention amount to $97,575. About $20,000 was spent for new buildings. Dr. Lemuel C. Barnes, of the Home Mission Society, was a welcome guest and speaker. The afternoon sessions were devoted to conferences.

The fellowship suppers were combined under Toastmaster Grant M. Hudson. Following supper Dr. L. C. Barnes delivered another message of inspiration on "Michigan Eastward." Dr. Franklin W. Sweet of Cleveland spoke on "The Kingdom of Heaven is at Hand."

On Wednesday the following officers were elected: Pres., George A. Prescott, Tawas City; first vice-pres., J. R. Estes, Muskegon; second vice-pres., Mrs. Smith G. Young; third vice-pres., W. G. Spencer, Hillsdale; fourth vice-pres., F. B. Bachelor, Kalamazoo; fifth vice-pres., L. A. Sharp, Alma; sixth vice-pres., H. C. Gleiss, Detroit; seventh vice-pres, W. W. Smith, Detroit; rec. secy., George H. Waid, Capac; treas., Smith G. Young, Lansing.

Promotion committee members: Mrs. Edward Wilson, Detroit; R. E. Jennings, Paw Paw; Miss Florence Grant, Birmingham; S. B. Crandall, Battle Creek.

Place of next convention—Kalamazoo. Convention sermon, George Dawkins, Royal Oak; alternate, H. A. Waite, Owosso.

The only address on Thursday was given by Mrs. G. G. Crozier of Assam.

The attendance was reported as 426 from outside Hillsdale and thirty-nine local registrations, making a total of 465.

On Thursday evening, Dr. Mark Sanborn, Detroit, spoke to a large gathering of young people on the present day challenge to Baptist young people.

Guests of the convention were: Rev. G. G. Crozier; Mr. and Mrs. Collett, home on furlough from the Bengal-Orissa field; Mrs. Milo J. Coldren also from the Bengal-Orissa field, but now retired; Miss Pott from Hopi Indian field Arizona; and John C. Rooney who was not deterred by his recent illness from attending the convention.

The resolutions committee reported through Rev. C. S. Burns, Ypsilanti After expressing its appreciation of the hospitality of the Hillsdale people, the committee urged the churches of Michigan to fulfill their New World Movement obligations; endorsed the stand taken by President Harding favoring entry into the world court; urged proper law enforcement; endorsed the organization of the Lord's Day Alliance; and urged attendance at the Kalamazoo Summer Assembly.

All the meetings were characterized by a harmonious spirit and a feeling of cheerful optimism.

## Missions in Hungary

By Attila Csopjak

THE consequence of the world war was that Hungary has lost two-thirds of its territories and 60 per cent of its population. Before the war there were 24,000 Baptists, now there are only 7,000. The interest in the gospel is, by the blessing of our good God, now very great. The number of our members increased during two years 30 per cent. In the year 1922—according to our declarations till now—1,075 persons were converted and desired baptism. Now there are 9,209 Baptists in Hungary. Including the number of our children and friends confessing our principles, we have in our religion approximately 16,000 souls. In our school for preachers there are twenty-two scholars who will be taught by the lectures of five professors. The progress of our literature is astonishingly favorable. We have three Hungarian newspapers and one German newspaper. The *Peace Messenger*—one of the Hungarian papers—will be issued in 4,600 copies twice a month. Therefore, in regard to the 9,200 Baptists every two members will receive a copy of this paper. But this paper will be sent also abroad, so we can count a copy

(*Continued on page* 544)

A HANDFUL OF STARS

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By F. W. BOREHAM

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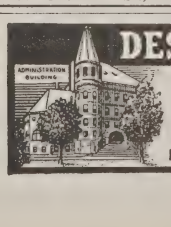
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# OUR MUSIC CORNER

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## HOW TO CHOOSE ORGAN MUSIC

By Edwin H. Pierce

In churches worthy of the name, and I do not refer to any one denomination, the communicants regard even the church building as a holy place, where they may realize the presence of God. They wish all the surroundings and conditions to minister to this end, including the architecture, the ornaments, their own deportment while present, and above all, the music. This demands music of particular type, sharply distinguished from that in use for secular purposes. Its original basis was the ancient "Gregorian tones," and in early ages it was even distinguished by its style of counterpoint, the "chord of 6-4 on the dominant," for instance, being tabooed as too worldly. While it would be a pedantic anachronism to insist on these particular rules at the present day, the spirit of the requirements remains the same, even though the technical method has changed. The great and central point of the service is not the sermon, but the sacrament, called in both the Anglican and Roman Church, "holy communion." To dignify and worthily embellish this, is the true and greatest function of church music. The remainder of the music should never on any account be allowed to overshadow or be out of keeping with it. Just as an artist in painting a picture, after noting where the strongest high lights were to be, would be careful not to kill their effect by too great brightness elsewhere.

We note with astonishment that one writer allows himself to speak in a slighting manner of what he calls the "offertory," which he defines as "dropping coins on a collection plate," and as being "too silly to merit serious consideration." He recommends the use of a waltz, as suitable music. I have indeed heard a waltz used during a collection taken up to buy flowers to send to a sick brother in a fraternal organization, and the effect was very pleasing, but to use it in a church would be the height of impropriety. The collection of the alms is an integral and essential part of the ritual of the sacrament, and has a symbolic significance on which I shall not enlarge here, except to remind us that they are presented at the altar as an offering to God. If any of the congregation are "soured by the necessity of giving," it simply shows that they have no business to be present. "The Lord loveth a cheerful giver." Incidentally, I have noticed that those religious societies which have cut out all the beautiful sacramental ritual, always seem to have a much harder time to secure liberal giving from their own members, and are reduced to all sorts of humiliating and irregular devices to extract money.

In the matter of ministers who, as a writer complains, try to domineer over organists, there may be some who are occasionally arbitrary and notional, but on the whole an organist cannot do better than to follow the suggestions of the minister, if only on the score of an artistic *ensemble* of effect; for the minister knows what is to be the nature of his sermon, and what mood it will be desirable to create in his listeners. If the minister and the organist work together as a unit, the whole service will be coherent and well-balanced in form, following out the principles of Wagner as illustrated in his music-dramas—a union of the arts, not a piece-meal assembly of fragments.

That the musical portion of a service should be beautiful, I wholly agree, but should it be a sensual and worldly beauty, or one spiritual and uplifting?—*The Etude.*

## MUSIC'S KIN TO RELIGION

Writing on "The Ministry of Music in the Church," in the *Presbyterian Magazine,* Dr. W. P. Merrill, pastor of the Brick Presbyterian Church of New York, claims that music, because of its catholicity, has peculiar value in the life of the church. "There is nothing in all the varied realm of human interests so closely akin to religion as is music," he affirms. "In all the world there is nothing so much like prayer as music is. We find our way into the one as into the other."

Doctor Merrill thinks it probable that music has an increasing part to play in the religious life of humanity. "Never was there more reverent, sincere longing after life with God than there is today," he writes. "Yet never were men more dissatisfied with definitions and creeds, and attempts to express in precise language the deep realities of the soul's life and the unseen world. What Donald Hankey called 'the religion of the inarticulate' is prevalent. Here are apparent infinite possibilities for the ministry of music. For music is essentially symbolic in character. That it has a message and a meaning no one can doubt. Yet it offers itself to each soul freely, leaving each to construe that meaning freely and as he will."

"When we sing, we are one," he points out. "High Churchmen, who would not allow ministers of other communions to assist in their services, permit ministers and laymen of other varieties of Christian experience to lead in their singing, through the hymns they have written. A congregation that would be shocked if a Roman Catholic priest took part in the worship gladly sing Faber's 'There's a Wideness in God's Mercy'; and some who would not dream of inviting Unitarians into their pulpits find joy and satisfaction in singing Oliver Wendell Holmes' great hymn, 'Lord of All Being.' Even more marked than the wide appeal of hymns is the catholicity of music itself. It is the great universal language, never needing translation. Christians in Asia or Africa sing words unintelligible to us; but we catch the tune, and our hearts join with theirs in the emotions awakened by 'Rock of Ages' or 'Jesus, Lover of My Soul.'"

Doctor Merrill suggests that the director of the music ought to mean at least as much in the life of the church as an assistant minister or an elder, that church music should be cultivated as a means to religious life, and that no matter how poor a church may be, it should use worthy music, and eschew that which is cheap.


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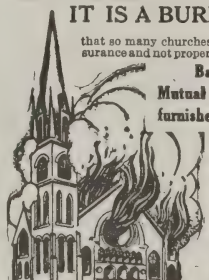
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## With Our Schools

(*Continued from page 529*)

vention into closer cooperation. A committee from each body has been appointed for this purpose. Although the membership represents eighteen different states, there is a desire to increase the proportionate attendance from the Baptist homes in Wisconsin.

The work of the Christian associations constitutes the center of interest in activities outside the class-room work. In every way the academy is emphasizing the idea that the education of boys and girls of high-school age should include insistence upon the highest possible scholastic attainment together with definite emphasis on the religious element.

In the past two summers Wayland Academy has built and equipped a laundry, a new athletic field and remodeled the boys' dormitory.

### Stephens College

Under the direction of Pres. James M. Wood, Stephens College, Columbia, Mo., has reached a place where it is recognized as being on a level with the older colleges of the Atlantic seaboard. For so young a college it has had remarkable growth. It was founded in 1833. Twenty-three years later it was taken over by six members of the Baptist church. In 1870 J. L. Stephens gave the first gift toward an endowment on the condition that the state convention adopt the institution as the official Baptist state college for women. This was done.

At first the college was elementary, but under the guidance of the University of Missouri, it became a junior college with emphasis centered wholly on the freshman and sophomore years. To provide accommodations for the large number of students enrolled, approximately $500,000 has been spent in the past five years by the board of curators. Nine years ago there was an operating deficit of $15,000 on a faculty payroll of $16,000. For the past six years the college has been operating with an annual surplus of $1,000 to $1,200, and the faculty payroll has increased to $98,000. The enrolment is now 520.

The college is endeavoring to emphasize the importance of daily work and to eliminate as far as possible the attention given to grades, marks or standings. The student, therefore, is given credit strictly on the basis of the amount of work done.

The administration of the college is in the hands of fifty educators who have made an extensive study of the history and purpose of education, especially the education of women. In selecting the faculty, only men and women who are leaders in their fields are chosen.

### Peddie Institute

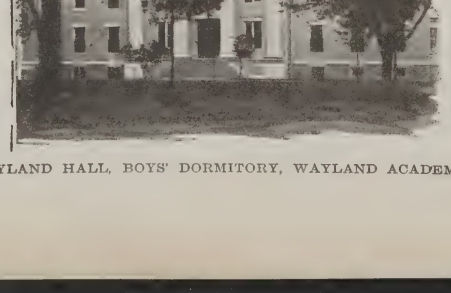
Twenty-three years ago the school consisted of two buildings and there was a student body of eighty. Today there are sixteen buildings and an enrolment of 350 with a faculty numbering thirty. Definite steps are being taken toward the erection of a new administration and class-room building at a cost of approximately $300,000. When this project is completed there will be few, if any, secondary schools in the country whose material equipment excels that of Peddie.



PEDDIE INSTITUTE ADMINSTRATION BUILDING

Much of this progress is due to the present headmaster, Dr. Roger W. Swetland, who this year is celebrating the twenty-fifth anniversary of his stewardship. When he assumed his duties in 1898, the school was conducted on the coeducational plan. A radical change in policy was affected in 1908 when the coeducational plan was discontinued and was launched as a preparatory school for boys only. The soundness of this decision has been demonstrated many times within the past decade.

The Florence A. Roberson Memorial Infirmary, erected in 1919, is one of the finest buildings of its kind on school or college campus. The latest devices of medical science have been incorporated in its structure and it affords the best possible protection for students and members of the faculty.



WAYLAND HALL, BOYS' DORMITORY, WAYLAND ACADEMY

## Missions in Hungary

(*Continued from page 542*)

for every three members. I think tha considering the few people, this resu is very great. We desire, nevertheles that the number of the copies of ou paper shall reach 100,000. Out of thes papers there will be issued weekly trac of four pages. In 1922 there would b issued 700,000 copies of this tract, th is, one copy for every eleven inhabitan of Hungary.

The teaching by word of the gosp is never uninterrupted. But we nee buildings. In Hungary the need dwellings is so great that it is impossib to hire houses. There are many peop escaped from the cut-off territori Now, after the war, the desire for ma riage is so great that there is more a more need for lodgings. New hous will not be built. The need for chape is also great, because the largest of t narrow rooms is not large enough receive the audience. To build a ne chapel for three to four hundred pe sons, would cost about $2,000, but o mission is not able to do it, because t value of Hungarian money decreas from day to day.

The Hungarian people have been vided by the war into two classes. O of these classes is wealthy and rich, t other is poor and needy and lives misery. There are still many widow and orphans. We are always extendi our orphan-asylum, but it is not ab to take up more than seventy-fi orphans. We have settled forty orpha in private houses where we pay f them.

Our young men and maids found loc and rural youth and girl associatio song and music societies. The you people creating these associations a societies do a good and useful work a so help our preachers. God shall ble them for all this!

---

In order to safeguard blind ex-servi men on crowded streets, the Disabl American Veterans Association has r quested the International Association Police Chiefs to aid it. securing regul tions in all cities to recognize distre whistles carried by the blind. By usi a whistle, the blind veteran could obta assistance in crossing streets and ge ting directions.

Volume IV June 2, 1921 No. 18

# The Baptist

Published Every Week by the Northern Baptist Convention

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## Beyond the Sunset

I WATCH the sunset as I look out over the rim of the blue Pacific and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look forward to as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other—that I know. And as the afternoon sun sinks lower, faith shines more clearly and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I shall do a better work.

*—Robert Burdette, in a personal letter shortly before his death.*

## Fresh from the Field

**Prof. E. O. Sellers, connected with the** Bible Institute of the Southern Convention at New Orleans, will deliver the baccalaureate sermon at the Sophie Newcomb College of Tulane University.

**The William Parker McKee Hall of** the Frances Shimer School was dedicated May 18 with appropriate services. Dr. Theodore G. Soares delivered an address on "The Outlook for Education in Our Day," and Dr. J. S. Dickerson on "The Future of Frances Shimer School."

**Rev. Harry S. Mabee has accepted a** call to the First Church, Madisonville, Cincinnati. For three and a half years he has been director of the Weirton Christian Center and pastor of the church at Weirton, W. Va.

**Bonar Law has resigned as prime min**ister of England. The reason for the action given is ill health. Stanley Baldwin is the new head of the British ministry.

**Dr. H. O. Rowlands gave a helpful** address on expository preaching at the Chicago meeting of the Ministers' Conference, May 21. Doctor Rowlands still continues to minister to the Tenth Avenue Church, Columbus.

**The date of the founding of Shurtleff** College was given as 1862 in the advertisement which appeared in the Educational Number, May 19. The correct date is 1827.

**A recent report of fire underwriters** gives the total loss by fire of church property for a single year as more than $6,000,000. Only about one-half of the loss was covered by insurance. What an unnecessary strain this loss has placed in hundreds of communities. Is your church property adequately protected?

**The University of Iowa is to be the** recipent of $2,000,000 for its medical research department from the Rockefeller foundation. This amount was to be donated provided a similar amount was voted by the state legislature. The latter stipulation was met and arrangements are under way for extending the plant.

**Rev. Carl Bassett, field evangelist un**der the department of evangelism of the Home Mission Society, has been engaged in assisting a large number of the weaker churches in small rural communities in Arizona, Utah and Kansas —churches which would not have been able to conduct evangelistic campaigns without this help from missionary sources. Six hundred professed conversions in these meetings during the year. In one Mormon community a Sunday night service had been advertised extensively and a crowded house was expected. But on the Sunday night in question a group of people stood outside the church and politely informed all who came that the preacher was sick and the service cancelled. The evangelist was nearly sick when he learned why his crowd had failed him. But as a recompence for all bitter experiences the evangelists found the children in every community his boosters and when organized in choirs, as was frequently done, they became his best workers.

**The annual convention of Minnesota** Valley Baptist Young People will be held at Winnebago, June 8-10.

**Rev. B. F. Martin, pastor of the Im**manuel Church, Ft. Wayne, Ind., died recently at his home in that city. Mr. Martin was well known in Illinois and Wisconsin having held pastorates at Berwyn, Joliet, Moline, Chicago, Springfield and Oconomowoc. He had been in the ministry thirty-four years.

**Rev. W. A. Hobson, for twenty-three** years pastor of the First Church, Jacksonville, Fla., recently tendered his resignation. During that length of time, the membership has grown from 160 to 1,400; the property value from $1,500 to $200,000; the contributions to all purposes from $2,000 to $20,388.

**The "St. Louis Star" gives the following** interesting statistics: In 1918 an average of $32 was spent on each of the 20,000,000 public school pupils of the United States; but in the same year an average of $610 was spent on each of the 224,000 college and university students, exclusive of the expenses of the students themselves. The present agitation for limiting college enrolment is due to the fact that college revenues have not kept pace with the increase of students. The colleges and universities do not have the $610 to spend on each student and they do not know where to get it.

### His Garments

**By Lucie Gill Price**

GOD I have not seen
Except in spirit:
But his garments hung
In the sky today,
Patent to every one.

I knew they were his
Because no human hand
Could weave such fabrics—
No mortal chemist
Mix such dyes,
In shades of gold and gray,
Purple, rose and ivory.

Low they hung in the blue expanse
When the rain was over
And the sun had gone west
To spend the night:
And I knew,
Though darkness gathered 'round,
That God himself
Was not far away.

**Rev. L. W. Terry, for forty years ac**tive in Baptist work, died recently at his home in Sunnyside, Cal. He had held pastorates in Edgar, Grand Island, Falls City, East Lincoln, Nebr.; Des Moines, Ia.; Denver, Colo.; and Sunnyside. He also served for ten years as executive secretary of the West Washington Convention. Mr. Terry was born in Norwich, N. Y., May 6, 1857. His youth was spent in Wisconsin and Illinois. After graduating from the Morgan Park Seminary, he entered the ministry in 1884. Mr. Terry was especially active in promoting the welfare of farmer organizations in California. He is survived by three children and two brothers.

**Dr. M. D. Eubank left for China on** May 17, sailing on the Empress of Russia from Vancouver. He expects to be away about five months. He says: "My plans are to visit the mission fields in Japan and China. I will spend some time in Shanghai and East China. I will visit Canton and Swatow, then North China and then the work in Japan."

**In the Southern territory of the Bap**tist Convention there are more than 5,000 homeless churches. The congregations meet in halls, school houses and other buildings. There is now considerable agitation looking toward the housing of a number of these churches, especially those which seem to have a real future. A total of 28,000 churches are listed in the convention.

**The teachings of Jesus practically ap**plied in industry were efficiently set forth at the annual get-together of the employees of the Bi-Pocket Envelope and Printing House, Boston, Mass. The proprietor, Rev. Lyman R. Swett, who has served twenty years in the ministry, has developed his business on the Christian principle of the Golden Rule. A resolution was passed by the employees expressing their complete satisfaction of their relations to each other and to Rev. L. R. Swett.

**The Rockefeller Foundation, chartered** by a special act of the New York legislature ten years ago, has expended a total of $76,757,040, according to Edwin R. Embree, secretary of the foundation. Mr. Embree's statement indicates that the international health board, which was established as a part of the foundation in 1913 to demonstrate the methods and costs of controlling certain diseases, has cooperated with twenty-seven American states and fifty foreign governments. The annual expenditures have increased from $133,237 in 1914 to $1,842,249 in 1922.

**For the second time the tomb of John** Bunyan in Bunhill Fields' Burial Ground near London, has been renovated and rededicated. Among those who took part in the service, which was held in Wesley's Chapel, were Doctor Horton, Doctor J. C. Carlisle and Mrs. John Brown, whose husband wrote a biography of the author. It was mentioned that "Pilgrim's Progress" has been translated into 114 languages and dialects, which record is surpassed only by that of the New Testament. The tomb was previously restored in 1862 by public subscription.

**Last year a Bible reading contest was** held at the International Seminary, East Orange, N. J., with such satisfactory results that a similar contest took place May 10. Three first prices of $10 each and three second of $5 were awarded. One of the Russian students, who was brought to this country from a prison camp, upon receiving his money, gave it to a teacher that it might be sent to Russia to buy Bibles. Brookline Church, Emmanuel Church, Brooklyn, and Dr. J. Ackerman Coles contributed money for the prizes. Doctor Coles was present at the contest and has established a fund of $1,000 of which the interest will be used for Bible recitation prizes and Americanization work. Doctor Coles stated he would give an additional bond of $1,000 as a nucleus toward a woman's dormitory in the event of a woman's department.

(*Continued on page* 548)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
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Now is the time to subscribe or renew for the club offer of $2 for a year's subscription is truly a bargain. Subscribe!

## Killam's Kollum

### Great Scott

Great Scott again represented THE BAPTIST at the Northern Baptist Convention. He has made many friends during the year he has rendered this service to THE BAPTIST and therefore to the Baptists. He is the pastor of the church at Petoskey, Mich.

### "The Exception"

THE BAPTIST was called by one of its admirers "the exception to prove the rule of deficits." Some folks have been trying to swell our heads by saying that the editor has accomplished this. This is far from the truth. It is our subscribers who like the paper well enough to pay for it who are responsible for a reasonably good financial showing. This should lead you, kind readers, to read your date label and if that is satisfactory send us a new subscriber.

### They Missed the Baby

Since we are so large a part of the editorial staff it did not seem wise for THE BAPTIST to publish the miniature daily edition this year. The limited space in the Convention Bulletin made it necessary to greatly curtail announcements and other unofficial matter. It's nice to be missed. We had a number of orders for copies to be sent home as in other years. We did not keep the cash.

### It Is Largely Habit

We can get used to almost anything. Some of our readers who suffered at first from the strong meat dished out to the saints who subscribe for THE BAPTIST would now faint without it as a regular diet. We have for seven years breathed the smoke-laden air of the Chicago loop and the sea breeze or something at Atlantic made us feel as if we had been "gassed." Yes, we can get used to almost everything. We may even get so that it is a pleasure to pay promptly for a religious newspaper.

### Watch Barline

This is just a warning. J. C. Barline and the convention in which he lives, have gone farther than any other in a real business program in behalf of THE BAPTIST and *Missions*. We will tell you about it soon.

### Doing Does Things

The Brotherhood of the Baptist Temple, Charleston, W. Va., uses 700 of the church's bulletins in the hotels on Saturday nights. This same church reported 315 members received last year, and 1,247 received in a little less than four years. Surely the activities of this brotherhood are getting things done. If we have anything worth while it pays to advertise it to every possible prospective purchaser.

# Pre-Convention Meetings

EACH year we find the period covered by the meetings in connection with the Northern Baptist Convention lengthened. It has seemed necessary to have numerous pre-convention meetings. There are various group meetings of workers of the societies and of the boards. These are of great value and can be held at a minimum of additional expense. There are also conferences on evangelism and Christian fundamentals. Then, too, there are the stated meetings of the executive committee of the convention and the various meetings of the administrative committee and of the Board of Promotion. Few of our members, even those who attend the meetings of the convention, realize how great is the multitude of the tasks which are grappled with outside the sessions of the convention.

### The Conference on Evangelism

The conference on evangelism was held again this year and a number of pastors, evangelists and general workers spent a day in most helpful fellowship.

### The Conference on Fundamentals

The annual pre-convention conference on fundamentals was held on the steel pier on the afternoon and evening of May 22. The plan of the meeting was somewhat changed from that of former years. In the afternoon there were ten ten-minute speakers. All of the addresses were of high order and set standards which, for the most part, would be approved by Baptists generally.

Rev. M. L. Wood of Huntington, W. Va., spoke upon "Our Heritage from the Fathers." The prominent features of which are soul-freedom first, which was wrested from the unwilling hands of ecclesiastical and civil authorities by our Baptist fathers. The struggle began in England where Baptists made a strong appeal for soul freedom. Milton tells of this struggle and failures when they found "new presbyteries but old priests writ large." It remained for the American Baptist fathers to secure religious freedom both for themselves and others. The whipping posts of Massachusetts and the jails of Virginia could bear mute testimony to the fidelity of these fathers. All can come directly to God.

Mr. Wood also emphasized the fact that our fathers contended that faith rested upon sure foundations. Not upon the decrees of councils or the dogmas of a so-called holy church, but upon the revealed will of God as set forth in the inspired scriptures—our faith, also Christian experience. What is Christ to you?

Still another element in the heritage from the fathers is the ideal of a spiritual church with a world vision. We also have a rich heritage in the scholarship of men like E. G. Robinson, John A. Broadus, Henry G. Weston, Galusha Anderson and Augustus Strong.

Rev. A. R. Stark, of Cambridge, Ohio, in discussing "Our Heritage to Our Children" said he would take the heritage from the fathers as set forth by the former speaker and pass it on to the children. He stressed the necessity of giving our children the conception of Christ which alone satisfied Jesus himself. Current opinion in his day accorded a high place to Jesus—the highest place, but Jesus was not satisfied with it; not until he heard from the lips of a disciple "Thou art the Christ the son of the living God" was he satisfied.

Such a personal faith in Jesus Christ unites a man to Christ. Salvation is not by a system of truth or teaching, but by faith in Christ. Salvation is not by theology but by personal faith in a personal Christ and personal faith in Christ as the Son of the living God. This is the heritage we should leave to our children.

Mrs. John H. Chapman of Chicago gave a timely and helpful message on "Make Our Schools Safe." We hope to print this address in full.

Prof. John H. Strong of New York had for his subject "Give the Bible First Place in Our Schools." By first place he said he meant central place. He made clear that in order to give the Bible a central place in our schools we must put into Bible chairs men who have learned the secret of the Bible from the Bible—men who have learned its secret from the inside. Then let them have the fullest technical equipment—No man can impart the supernatural in the Bible who has never known a miracle in his own life.

Professor Strong was not sure that he was a fundamentalist, but he was sure that he was an essentialist. He said it was the duty of Baptists each to appraise his own life, keep his eyes on the chairs of the Bible in our schools and to defend the faith. Rev. David L. Jamison, of Albany, N. Y., in his address quoted passages from books and addresses of several professors in our schools and seminaries which he said indicated their unfitness to teach in Baptist institutions.

Maximillan Schimpf, of New York, contended that it was not only the privilege but also the duty of givers to designate their gifts.

Rev. Russell Brougher's address on "Restore the Evangelistic Message was well received. It was a plea to give the first duty of the church the central place in the work.

The other speakers—Charles Jones of Boston, Wm. T. Sheppard of Lowell and Joshua Gravett of Denver—delivered straight messages on the great themes which are the common heritage of Baptists.

The evening session was given over to two well-known laymen—Henry Bond of Vermont and Charles R. Brock of Colorado. Mr. Bond spoke on the duty of the church of the present to the church of the past and to the church of the future. He said "forgetting is not a modern weakness." Men have always been prone to forget the events which have influenced their lives. He dwelt upon the cost of the church not so much in dollars as in sacrifice and blood. A proper estimate of the church will lead us to give first things first place. We must not hesitate to tell men and women outside of Christ that they are lost. At the same time we should not forget that Jesus dealt with social conditions which needed correcting. The church of the present must perpetuate the kingdom of God. It should not limit its expectations. The church should today make larger use of the business experience of laymen, and should study carefully the problems of decreased church attendance.

His call for frequent reports of exac ways in which the money was contrib uted by the churches met with hearty ap proval. He wanted plain, simple an unequivocal reports. He summoned th church to a new devotional life by givin more attention to cultivating of famil devotion and private prayer. Sunday even, is being lost as a day of worshi and devotion. The church of the futur will be determined in no small measur by what the church of today passes on t the children.

Mr. Brock's address was roundly ap plauded. We hope to give a digest o the address later.

The addresses of the conference wer of a high order and met with the ap proval of the delegates generally.

We greatly regret that an otherwis helpful conference was marred by the un seemly statements of its chairman, Dr. J C. Massee. He went to the slums for hi descriptives of certain of his brethren an the language used is unfit for a famil newspaper.

We believe the time has come whe such terms applied to brethren shoul not be tolerated in any session of th convention or in any gathering held i connection with it.

## Fresh from the Field

(*Continued from page* 546)

**Rev. William M. Richardson,** for tw years pastor of Memorial Baptist Church Bridgeport, Conn., has resigned.

**The Second Church of St. Louis, W** C. Bitting, pastor, placed its house o worship at the service of the Unite Hebrew Congregation on May 20 fo the purpose of holding its confirmatio service, as the Hebrew congregation i without a synagogue.

**Hubert D. Sparks,** an evangelist o Oklahoma City, has been called as pas tor of the Clayton Avenue Church Hugo, Okla.

**The church at Springdale, Ark., ha** called to its pastorate Rev. M. L. Mc Dowell of the Second Church, Cleburn Tex.

**The Baptist church at Weston, Mass** Rev. Joseph E. Perry, pastor, has adopt ed plans for a new house of worshi which will be erected soon, at a cost o about $60,000.

**Rev. Reuben J. Davis,** pastor of th Arlington Heights Church, has bee appointed chaplain of the Massachu setts Division, Sons of Veterans, U. S A.

**Almer H. Walker, Allston, Mass.,** wa ordained to the ministry at the Firs Baptist Church, Boston, recently. Th sermon was by Rev. Joseph E. Perry Weston, and the ordaining prayer b Rev. Austen K. de Blois. Revs. W. W Everts, Frederick E. Heath and Charle L. Page participated in the service.

**The fact that property to the amoun** of a third of a billion dollars' worth i stolen every year in America, as esti mated by national authorities, is respon sible for the organization of a nationa honesty bureau, headed by Dr. William Byron Forbush. All that the bureau re quests of the churches is that sermon be preached upon the ten commandment and that special stress be placed upo the duty of honesty.

The Baptist

# Shall We Abandon the Prayer Meeting?

MANY might be disposed to put the question as one of fact—have we abandoned the prayer meeting? It is beyond question that in some churches, especially in some denominations, the prayer meeting is a thing of the past, regarded as an anachronism, whether it died of inanition or was deliberately sunk without a trace. There are those in such churches who may regret the passing of the institution but who regard it as a *fait accompli*, and appear to take the point of view of one of our wisest old leaders who would remark in a board meeting concerning discussion which still reverberated after a decisive vote had settled the controversy, "Brethren, it's of no use *barking at the hole the woodchuck came out of!*"

But it is not true that the prayer meeting has died out in the Baptist denomination. Churches where it is still a going concern may be counted by the thousand, where those who have definitively abandoned it may be counted only by scores, though it is true that in some churches it "has a name to live and is dead;" and there is a no-man's-land where it is difficult to tell whether it is dead or alive. Many a Baptist church today, however, has a splendid, well-attended, spiritual and deeply interesting prayer meeting. A visitor to Calvary church, Washington, reports a prayer-meeting attendance of six hundred, and there are churches where the old mid-week meeting vies with the Sunday morning service in attendance and interest. In some churches the meeting has a revival spirit the year around. Great numbers of churches retain the meeting much as of old, and would never think of abandoning it, even if it never rises to the heights of efficiency.

But if we change the point of view from the church to that of the individual member the question immediately becomes much more poignant—shall we, Baptist church-members, abandon the prayer meeting? It strikes home to a million consciences, for it is probably true that *in the average Baptist church not one in ten of the membership is a regular attendant on the prayer meeting.* "Were there not ten cleansed? Where are the nine?" It is to be feared that a majority of Baptist church members do not regard this significant service as in any real sense a regular engagement, or if it is, it takes precedence of nothing. They freely accept social engagements and even set their own social functions for that evening. Sometimes the pastor is asked to officiate at a wedding at one of his church homes at the very hour of the meeting. A Baptist deacon has been known to excuse his absence from the prayer meeting by pleading a slight indisposition and adding, "Why I couldn't even get out to my lodge that week."

It must be admitted that in many churches the prayer meeting is unspeakably dull at times and in some of them all the time. Few attend, and many of these are of "the lame, the halt and the blind." One or two prosy brethren monopolize the time; an inarticulate sister prays inaudibly; a blundering accompanist assassinates a good hymn, or there is a deadly iteration of the same few puerile hymns at each service. The leader may have neither spiritual nor mental power nor a winning and sympathetic personality. The impending bankruptcy of the prayer meeting leads many an active pastor to set himself to save it from dissolution, and this is well. Change, brightness, sympathetic adaptation to the needs of the people, a genuine devotional spirit, a broadening of the contacts and the program of the meeting, these are some of the resuscitation methods which may work a miracle upon the prayer meeting which is almost *in articulo mortis.*

BEYOND question the mid-week meeting should be a representative gathering of the church as a whole. The leadership may be varied, though caution should be observed in securing outside speakers, especially those with a hobby. The pastor should deny himself a too-full exposition of the scripture or topic. Many crude participants may be better than one finished address—unless it be of the sort that is finished in ten minutes. Free participation of the members is of utmost importance, yet the reluctant brother must feel sure that no pressure will be brought to secure it. The women's society should sometimes have charge, sometimes the young people's society. Not alone foreign missions but every activity of the denomination should have adequate presentation, perhaps in a monthly "outlook meeting," and there should be meetings for tender and sympathetic discussion and predominantly for prayer of a definite character directed to various phases of the church's own work, something quite other than the business meetings.

The recent setting apart of a mid-week "church-evening," beginning with a supper, including a study hour for the mission class and other classes, the devotional or prayer-meeting hour, and perhaps opportunity for a social time at the close, has made a notable transformation of many churches. It is a splendid expedient, *provided it does not minimize or virtually abandon the prayer meeting, the devotional*

*expression of the church's life.* It would be a bad bargain to exchange it for a study class, a popular forum or a "Dill Pickles Club,"—that Chicago substitute for the worship of God. With all changes let us keep central the prayer meeting, with its much prayer, heart-to-heart experiences and intimate, informal news of the sick, of strangers or other common interests. Abandon it? Never!

## Denominational Sentimentality

SENTIMENT is very useful in its proper place, but when allowed to become overemphasized it is extremely dangerous, and quite often a complete barrier to any real progress.

Just a short time ago we heard of a church that had been marking time for six years or more waiting for an old man to die. The aged brother had been a very valuable church member in his day, but now was sitting "on the lid" of the church and dulling its prospects while he waited for his end. When urged to prevent such folly the church leaders, with the assent of the pastor, said, "No, we will not do anything to hurt the dear old brother." In the meanwhile that local church was prevented from even acquiring a new site or planning a new edifice because the brother referred to "had always attended services on that lot and was baptized in that very baptistry in that dear old church building." When death does come to the old man he will face God really responsible for a lost battle because even now the local church is hopelessly out of the race for usefulness in that city where it is located, while its present property has been decreasing in value. A lot that could have been bought for $11,000 six years ago will now cost these people $80,000. They cannot buy it and where they now are is an impossible situation for a church. Sentimentality must not be allowed to ruin the cause of our Lord. We need not be cruel or hasty, but our love for our Lord and Master must be great enough to allow us to do unpleasant things for him, and even to incur, if necessary or unavoidable, the enmity of some whom we have loved for their life's and work's sake in bygone days.

In the wider circles of our denomination we sometimes lose a battle because we allow sentiment to govern instead of common sense and Christianity. Above everything else we must not lose the battle for our Lord. No man, no woman, no matter who or what they may be, is to be given preference or retained in a position if it means a lost battle for the Lord Jesus Christ.

Sacrifice, not sentiment, must be the goal of every soul who loves Jesus Christ. We must subordinate sentiment to effect. During the war a great general was relieved of his command and a younger man put in his place "for the good of the cause." A newspaper reporter asked the retired general if he had any complaint to make on account of his removal. "No," he said, "I am a soldier and am willing to suffer anything in order that the cause of my country may prosper."

Shall not a Christian give as good a witness for his cause as did that patriot? The cause of the Christian is the all-important one.

## A Definite Objective

WHEN a train leaves the terminal station it is starting out to reach a definite destination. It may have some difficulties on the road, but sooner or later that train reaches its goal.

When a bank opens its doors and asks for business it has a definite objective and in consequence it uses every effort to attain its legitimate ends. A scholar starting to school does so with the intention of going through the presented course and coming out of the institution with the diploma that betokens a finished task.

We are afraid that many a local church has no definite destination in mind when it starts out on its journey, and in consequence it never really gets anywhere worth while in the eyes of its constituency or the outside world. When the doors of the edifice open for business at various times, has the average local church as definite an objective as has the bank we referred to? We fear not. It does have a general objective, but it is not specific enough to be dynamic. We fear that many a local church does not use the means at its disposal, such as personnel or advertising, as does a well-managed bank in its determination to prosper.

The individual Christian is a scholar in the school of our Lord. But the normal local church allows its membership to be untaught to such an extent that a terribly large proportion of its people fall away long before the day of graduation.

We plead for a definite plan and program in every local church. We ask that definite goals be placed before every member and that we begin again really to teach our people the way of the Lord Christ. It will be very easy for some people to assert that our local churches are properly teaching their membership. But we fear that the go-as-you-please ways of many a church prove to the contrary.

The world of today needs all that the church of Christ should have to give to it. Furthermore, the church needs to give all that is in its real program in order to be obedient, cross bearing and of dynamic growth. Definiteness of teaching, of expectation, and of achievements will greatly help the whole situation.

## Statistics a Superficial Test

IN AN editorial on "What Do Church Statistics Mean?" the *Federal Council Bulletin* says:

"The question is not how many belong to church but how much does church membership mean. This is something on which no census can be taken. It is even possible that growth in numbers might mean genuine loss. Surely it would be a loss if it were to lull us into a sense of smug self-satisfaction, or to delude us as to what constitutes real success. The final answer to the question as to whether the church is fulfilling its mission is *not the extent to which we have brought the community into the church, but the extent to which we have put the church into the life of the community.*"

# A Page of Opinion

## The Growing Power of Religion

VICE-PRESIDENT CALVIN COOLIDGE recently addressed a gathering in Albany. He emphasized the place that religious beliefs and religious life had in the making and maintaining all that is best in American civilization. "Religious beliefs and convictions are not a power which is diminishing, but a power which is increasing," Mr. Coolidge asserted. "The standard of conduct which they require was never before so universally recognized and accepted. It sanctifies every place of worship. It is revealed in every institution of learning, it supports every activity of government, it sustains every economic structure. In domestic affairs, in international affairs it is more and more the reliance of mankind. The evidences of it are increasing, the results of it are increasing. More and more the people are living under the conviction that it is righteousness alone which exalteth any nation.

"Surely the recognition of this fact, which stands out above all others, ought to make these days of abiding satisfaction and of continuing faith and determination for the American people.

"It was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We cannot in our generation reject the cause and retain the result.

"If the institutions they adopted are to survive, if the government which they founded is to endure, it will be because the people continue to have similar religious beliefs. It is idle to discuss freedom and equality on any other basis. It is useless to expect substantial reforms from any other motive. They cannot be administered from without. They must come from within.

"There will be a proper use of our material prosperity when the individual feels a divine responsibility. There will be obedience to the law when the individual feels that government represents a divine authority."

## What Really Matters

COMMENTING on the recent assembly of Presbyterians in Indianapolis, the Philadelphia *Ledger* says in part:

"It is evident that many representative minds in the great council of the Presbyterian church meeting at Indianapolis do not feel that controversy over dogma is what greatly matters to the church at present. A tired, war-sick world is weary of differences and is looking for the operation of those influences that bring the minds of men and of nations to be as one in a great household. Those who emphasize the creeds and definitions that divide men are not those who best serve the race. . . .

"The grave danger of making the church too theological is that it may in time come to consist of a bewindling band of theologians. The list of empty pulpits is alarming. The meagerness of the pastoral supply prospectively available leads one to ask, 'Who will be the ministers of the future and what will be the influence of the depleted churches?' Rightly or wrongly, the forms of worship are on trial with the man in the street—if he troubles his head about them at all. The religion that comes anywhere near him will not spend its time in debate over doctrine. He must have for his spirit better daily bread than polemic oratory. He looks for a religion of a practical beneficence that heals and blesses."

## Prohibition in England

CRITICISING an article on "Will England Go Dry?" by the Right Hon. C. F. G. Masterman in the *New York Times*, Mr. Charles Stelzle says, through the columns of the same paper:

"When England gives its workingmen and others a real opportunity to vote upon the question, it will probably be found that Mr. Masterman is entirely wrong when he declares that 'a plebiscite on prohibition at the present day would probably show something like ten to one against'—for in Scotland, where the working people are much as they are in England, it has been repeatedly demonstrated even in industrial centers that a very large majority of the people are opposed to the saloon and in favor of prohibition. And Mr. Masterman should not forget that Lady Astor was re-elected to Parliament by a very substantial majority, after she had come out squarely against the liquor business. All of which proves that there is at least a strong tendency in England toward prohibition."

## What Is Greatness?

THOSE chosen by the National League of Women Voters as the twelve greatest living American women are as follows: Jane Addams, philanthropist; Cecilia Beaux, painter; Anna Jump Cannon, astronomy; Carrie Chapman Catt, politics; Anna Botsford Comstock, natural history; Minnie Maddern Fiske, stage; Louise Homer, music; Julia Lathrop, child welfare; Florence Rena Sabin, anatomy; M. Carey Thomas, education; Martha Van Rensselaer, home economics; Edith Wharton, literature.

In regard to this list the *Northwestern Christian Advocate* says: "It will be observed that all the above named have become 'great' through professional accomplishments. Their large benefit to society is unquestioned; but one is forced, when he studies the list, to ask, what is greatness? Like goodness, it is not dependent upon publicity. . . . Where one woman of the land is known, there are a hundred who are obscured by circumstance, but among that number are those who have planned and worked and wrought in masterful fashion. Mothers of large families are there, who on small incomes and in a difficult environment, have maintained ideal homes, raised children in ways of rectitude, planted imperishable ideals in their souls, and bestowed a character that compelled success in the outer world."

# President's Address to the Northern Baptist Convention

*Atlantic City, May 23, 1923*

By Frederick E. Taylor

FOLLOWING the example of my illustrious predecessors I shall at this time bring to you the message of the president.

Last year at Indianapolis, when you honored me with the office of the president of the convention, I was deeply conscious of the honor, and I have never ceased to be sensible of the great responsibility which the office carries with it. To the best of my ability I have tried to serve the convention up to the present moment. Hearty thanks are due the officers and members of the First Church of Indianapolis for the gracious way in which they have carried the work of the church in order that their pastor might be released for the service of the convention. Many things have had to be left undone, and perhaps many more might have been done much better, but where there have been mistakes or errors they have been of the head and not of the heart. The loyal support of everybody with whom the president has had to consult has been delightful; and the immediate response to every call for assistance on the part of the leaders in our work has made the task a pleasure.

### The Committees

While, so far as I know, every committee of the convention has faithfully performed the duties required, I cannot refrain from expressing my appreciation of the remarkable service rendered by the committee on future denominational program under the leadership of Dr. J. F. Vichert. The fidelity of the members; the large amount of thought and time given to the meetings; the deep devotional atmosphere which characterized every meeting, will long remain fragrant in the minds of the members of the committee. At their last meeting, after two days and nights of hard service, one of the members—the pastor of a great church—arose and thanked the president for naming him as a member of the committee, and, in a voice vibrating with feeling, expressed his thanksgiving to God for the privilege of the fellowship of those never-to-be-forgotten days. Every soul in the room was in hearty accord with the sentiments expressed. Whether the report of that committee shall be accepted or rejected you will determine; but be sure of this: The work was done in absolute dependence upon the leadership of the spirit of God, and we shall do well to consider it in the same spirit when it comes before us.

I suppose that every president who has preceded me has felt the sympathetic and tireless cooperation of our corresponding secretary, Dr. W. C. Bitting. But whether that be true or not, I am sure that no one has appreciated his helpfulness more than myself. I am confident that few of us have the remotest idea of the time and strength given to the work of the convention by our corresponding secretary, and we owe him a great debt of gratitude for his devotion to our work.

### His Stewardship

Now perhaps a few words as to my stewardship may not be amiss. Almost immediately after the close of the convention at Indianapolis the president sailed for Europe, as one of a party sent abroad by our Foreign Mission Society. We were received graciously by a large company of our Baptist ministers on our arrival in London, and I had the privilege of bringing to our English brethren the greetings of the Northern Convention, and the still greater privilege when, with the others of the party, I was a guest in the home of England's grand old Baptist hero, saint and scholar, Dr. John Clifford. In Paris I had the opportunity of speaking in four churches on the one Sunday that I was in the city, and on every occasion extended the greetings of our Northern Baptist Convention.

But the real objective was Czecho-Slovakia, and there, beginning at Prague, Doctor Jones and the president travelled all over the beautiful country, preaching the gospel. It was a great joy to address audiences every night that filled to overflowing the largest theaters and halls, and to see the look of surprise that always came when we said we brought the greetings of seven million Baptists from the United States. Every night we delivered an address o religious liberty and then preache an evangelistic sermon. Score and hundreds responded to th appeal and accepted Christ as Sav iour and Lord. Everywhere w were received with cordiality an the people greatly appreciated th interest of their American breth ren. They had never suppose there were as many Baptists in th world as we said there were in th United States.

In Prague the government through Mr. Stepanik, ambassado to the United States, and Mr. Spa cek, the head of the Czecho-Slovak ian legation in Washington, both of whom were there at the time o our visit, graciously entertaine Doctor Jones and myself, attende our meetings, introduced us to th Lord Mayor of Prague, and as sured us of the appreciation of th government of our addresses o religious liberty, which they fel were especially helpful at this time when their new republic is in the making.

### In This Country

On my return to this country I found an abundance of opportunity to further the cause by addressing meetings of our brethren all over the country. Of course only a limited number of invitations could be accepted, but it was my privilege to address large gatherings of Baptists in Boston, Hartford, Newark, Trenton, Chicago, Denver, Minneapolis, Cleveland, Columbus, Detroit and other places, and also to visit the state conventions of Illinois, Indiana, New Jersey and Massachusetts. I have attended conferences and committee meetings in various places and carried on correspondence incident to the great convention. Much time had to be given to the offer of the Immanuel Church of Chicago, and perhaps more time was given to that matter than to any other one thing connected with our work. So much for the report of my stewardship.

Now let me speak a word of gratitude for the things which have been and are being accomplished by the convention.

We have many reasons for thanksgiving as we gather here by

the sea. I shall mention just a few of the achievements of the past four years. I am afraid we have allowed ourselves to think too much about the things undone, and not enough about the things done. At Denver we enthusiastically and heartily indorsed a program which was to cover five years. We listened to a survey of our needs and opportunities that gave us a vision of our responsibilities and, led by the spirit of God, we arose and said, "We will not be disobedient to the heavenly vision."

While it is true we did not secure pledges for a hundred million dollars, as we had hoped, we did secure pledges for at least fifty-two million dollars, and whatever may be said about our failure to reach the larger goal, we certainly have reason to thank God for one of the greatest achievements in our history as Northern Baptists. We were disappointed of course, but not nearly so much so as our missionaries were, and yet, with characteristic consecration, they have crowded back their tears and made the cuts necessary and carried on.

### The First Attempt

Some of us remember the first attempt to raise one million dollars; then six millions; and we remember the desperate struggle we had to get that six millions. How significant that seems now! Let us keep before us the fact that the same people, inspired and enlightened, went out and raised forty-eight millions and put the Northern Baptists at the head of the list of per capita givers of any of the large denominations. Is not this something for which to praise God? More than this; we raised the standard of giving in our churches to a level never before thought possible. Churches that would have been amazed at an apportionment of $10,000 accepted a pledge of $50,000. Churches that were giving an average of $10,000 a year to missions pledged $200,000 and in some cases over $300,000 for the four years, and they are paying their pledges. We have taken a long step forward because of the New World Movement, and we shall never go back to the old standards again.

Again, let us be grateful for the fact that many individuals have been awakened to the needs of our work and have been led to consecrate money in larger amounts than ever before to the work of the kingdom. I think of a woman who visited China and saw the need of a dormitory for boys. She gave the money necessary and that building will soon be dedicated. The other day that same lady sent a check for $1,000 to help on this year's work. Another lady visited Japan, saw the heart-breaking scenes when students were turned away, and the nervous strain under which the principal was working. She came back and, at a great sacrifice to herself, gave the money needed. The balance was raised by a group of her friends and the school was saved to a career of continued and increasing usefulness.

In India, through a gift of Doctor Cole, the Woman's Society has been enabled to erect greatly needed buildings in Nellore, which it was impossible for them to supply.

*I am glad that the convention text is "Thy Kingdom Come." I have been hoping and praying that the Christ who loved the sea, and at the seaside performed miracles and called forth leaders, who fed the multitude and quieted the storm and spake parables of the great kingdom; the Christ who encouraged the toilers of the sea who were tired and weary with a night of fruitless effort, will meet us here as we wait by the sea during these days. I am hoping that he will open our eyes and let us see the world as he sees it; feel the need as he feels it, and give unto us the same passionate desire to save it as he always had.*

Another very interesting event in the women's work is the buying of property for a nurses' training school and Baptist headquarters in Lodz. There was a wonderful building there, a private hospital, built and equipped by a group of physicians for their private clinic before the war. The war ruined their practice and left the people so poor that it was impossible for them to continue using the hospital. The women were able to get this property for the sum of $25,000, which was still further reduced by a drop in the price of the Polish mark, until the actual payment was less than $14,000. This money did not come to the women through the New World Movement, as it was not in the original budget. Mr. Shepard, one of the men sent out by the Foreign Society to visit Northern Europe, gave the first $1,000, and individual givers made up the rest, but the New World Movement gave the inspiration that led to all these gifts.

But the gifts of individuals have been not only for the foreign field. A half million dollar gift recently came to the City Mission Society of New York, and, in fact, the New World Movement has placed these city mission societies on a much higher level than they ever occupied before. In the city of Detroit the other evening I attended the annual meeting of the City Mission Society and heard the superintendent, Doctor Gleiss, say that four years ago when a budget of $225,000 was suggested as a bare possibility for the next four years they all thought they were facing a heroic task, but they have raised and expended over a million dollars in the city mission work of that city.

Still another achievement of the past four years has been the enrolment of thousands of our people as tithers. The B. Y. P. U. has given a great impetus to this work and the young people of our constituency are not only dedicating their money to God, but they are consecrating their lives for service as never before. At every summer conference one of the most impressive and indeed thrilling services has been the calling of our young people to dedicate their lives to Christian service. Thousands have responded, and in the years to come we shall see many of these in the work of the ministry or on the mission field. Indeed, there are scores of these young men and young women already preparing for the work of the ministry, or for some mission field who caught their vision at these summer conferences.

### The Spirit of Evangelism

Perhaps that which causes us to rejoice the most is the wonderful spirit of evangelism which has characterized the denomination all during the period of the New World Movement. There were some of us who feared that the concentration of our minds on the raising of such a vast sum of money as one hundred million dollars would cause us to lose our spiritual fervor, but we have been gratified beyond words to see the splendid spirit of evangelism at home and abroad during these years. Pentecostal showers have fallen on some of our foreign fields, and in Kengtung, Burma, the harvest was so great that probably

thousands will be unshepherded because of our inability to care for the converts as fast as they come. Doctor Lerrigo's story of what he witnessed in Africa, as thousands were baptized on one station, is one of the most thrilling stories of missionary victory of recent years. In Europe, especially in Central Europe, people are turning from darkness to light in such large numbers that the figures are astounding. In Czecho-Slovakia over one million people have turned from Catholicism to Protestantism within the past three years. The gospel of religious liberty, which is the gospel of Christ, has borne fruit, and the people of the land of John Huss are turning to the teachings of the man who, although dead for 500 years, seems to be the most vital force in the country today. His picture is found wherever there are Protestants. A great statue has been erected to him in the public square of Prague, displacing the statue of the Virgin Mary which was thrown down by the legionaries on their return from the war. The harvest there is great but, again, the laborers are few. The people are hungering and thirsting for the pure gospel of Christ and they are determined to have religious liberty. What a mission we Baptists have there! In only one other place can it be equalled and that is in Russia. Russia is ripe and ready for evangelism and we are told that over three million Baptists are ready and anxious to carry on the work of evangelism once the way opens. Brethren, we all ought to pray for Russia. Indeed—

"Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war."

The Home Mission Society is rejoicing over the remarkable revival that has swept over Cuba where a thousand inquirers have come forward and where classes have been formed to train converts for church membership. This revival spirit is prevalent in Porto Rica and among the Spanish-speaking population of the southwest.

In the Indian schools of this country evangelism has been the dominant note, and at Bacone, Okla., practically the entire student body has come to Christ, and among the Indians along with the evangelistic spirit has come a spirit of generosity which has resulted in gifts totalling over $1,053,000.

In many of our schools and colleges special evangelistic meetings held this year have resulted in entire institutions being permeated with the revival spirit, and the atmosphere of some schools has been completely changed within the past year.

One must not overlook the fact that the New World Movement has greatly enhanced the work of our state conventions and city mission societies. As go our cities so will go the nation, and we are learning that it is positively dangerous to keep pouring money into a hopeless situation in a small country place and to neglect our cities. If the gospel of Christ cannot reach and change life in the city we are lost. But we have seen the advantage of giving our City Mission Society a larger place in our budget and in our thought.

*WE know well there are difficulties; there are obstacles; there are dangers. While we have achieved we have had to overcome tremendous odds; and if we are to go on to victory it will not be along the pathway of ease. . . . . We need to see again the vision which held us in its power at Denver. We need to forget the mistakes which we have tried to correct, and from which we are profiting, and get again that great vision and with renewed courage and consecration address ourselves unitedly to the realization of the goal before us.*

We are gratified for the recent gift of $500,000 to the work in the metropolitan area, and for the spirit of our city mission men who are charged with tremendous responsibility in these great centers of population. Never were there such great strides made in planning to take our cities for Christ as in the last four years.

Interest in all state convention work has greatly increased in recent years, and I doubt not that almost every state secretary has had his heart gladdened as he has seen the large sums of money released for the kingdom, by those hitherto thought impossible to reach with the ordinary appeal.

In one state with which I am familiar we are raising a new order of men, the Order of Barnabas. We are having men come to the state secretary and hand over their farms, literally following the example of the good man of apostolic days who sold his land and laid the money at the apostles' feet. And so one could go on and mention other things which have come to pass in these days, but I commend to your careful reading the best seller of the past year, a little book called "On the March," which is in itself an achievement worthy of any denomination.

But, my brethren, we know well there are difficulties. There are obstacles; there are dangers. While we have achieved we have had to overcome tremendous odds during these days, and if we are to go on to victory it will not be along any pathway of ease.

Trying Years

The past four years have been years to try men's souls; years which for some of our leaders have been heart-breaking, but years when some of them have learned as never before the power, the love and the friendship of God. In fact, if God had not been in this movement from the beginning it would have been killed long ago. We did not all see "eye to eye" as time passed. Even though at Denver we voted the movement enthusiastically, we soon faced much criticism. Some of it was fair and just, and some of it was utterly unfair and very unjust. It ought to be kept clearly in mind that in every instance where criticism has arisen, every organization involved has been willing and glad to face the criticism, investigate the facts and do everything possible to remedy the trouble. In spite of this there are those who, for some reason, do not care to know the truth and prefer to criticise, rather than to take hold and help in our great program.

One of the obstacles to progress has been the disposition to change. Too much valuable time and money has been spent in an effort to change every plan and meet every criticism that has come. If we could only stay put long enough we could readily accomplish what we once decided to do. It was inevitable that changes would have to be made as the faults of the plan were discovered, but it would have been much better if these changes could have been made without creating trouble and destroying the morale of the whole constituency.

It was said that the Board of Promotion was too large and ex

pensive; whereupon it was reduced in size.

It was said that the schools and colleges were hotbeds of infidelity and false teaching. An investigation was made, and Doctor Goodchild's report reassured our hearts.

It was said there were too many salaried persons on the staff; so very competent, and in the thinking of some, very necessary assistants have been released.

It was said that missionaries were teaching false doctrines, and at great expense of time, careful investigation has been made and over and over again these reports have proved to be erroneous.

It was said that if gifts could be designated vast sums would come into the treasury. That defect was remedied, but no extra clerks have been necessary to care for the vast sums, because either the people who were holding up their contributions on that account have decided not to give their money, or have not learned that the change has been made.

It has been said that some way must be found so that every church, as well as any individual, can have certain objects for which the church or individual can contribute. The report of the committee on future denominational program may solve that problem.

In other words, everything possible has been done to meet the criticism of every fair-minded person; therefore, let us go forward into the last year of the program, assured that we can all have, and ought to have a vital interest in its success.

Some time ago a letter was sent to a number of our leaders asking some questions. Among these questions was this one: "What shall we emphasize during the last year of the campaign?"

### Honor in Religious Affairs

The answers were remarkable for the unanimity of the opinion expressed. Practically all say the same things, as, for instance, "Stewardship of life and gifts"; "Payment of all pledges," or, in other words, as much honor in religious affairs as there is in ordinary business morality.

One writer says, "We need to emphasize the completion of the New World Movement with honor; the satisfaction on the part of subscribers of paying their pledges in full; the satisfaction on the part of the denomination of paying in full the accumulated indebtedness of the societies; the joy of actually doing new items of work projected in the survey; laying secure the foundations upon the principles of stewardship for future denominational work.

"I feel that a word of caution at this point is necessary for it would be very easy to expect the impossible from the stewardship campaign. Educational processes, especially with a mass of people, are always, it seems, slow. It will take a full generation of persistent missionary education and emphasis upon the principles of stewardship to bring our denomination beyond the point of special financial efforts. We should not deceive ourselves at this point."

Another says, "We need to emphasize most of all the fact that when we launched the New World Movement we had a vision as to our duty and responsibility as a great denomination for world service. While mistakes have been made, it would have been a far greater mistake for us not to have attempted a program in keeping with the magnitude of the task which Christ committed to his church. We need to see again the vision which held us in its power at Denver. We need to forget the mistakes which we have tried to correct, and from which we are profiting, and get again that great vision and with renewed courage and consecration address ourselves unitedly to the realization of the goal before us.

"Where would we be today had we not had the vision at Denver? There is scarcely any limit to what we might accomplish in the last year of this program if we could again come to the mountain-top experience of the presence and power of Christ and agree to throw our hearts and souls into the forward movement."

I agree with all that is said, but I am sure the most important is that which is mentioned last, namely, a new vision.

*GOD is the silent partner of every Christian. That business which offends the silent partner, Jesus Christ, is an offensive business. An honorable business may be conducted dishonorably. The money-making gift is a God-given gift. "Thou shalt remember the Lord thy God, for it is he that giveth the power to get wealth." To despise money is to despise power.*

—Calendar, First Church, Wichita, Kans.

On the mountain at Denver we saw a world in need. As that wonderful survey was read to us we listened for hours with growing interest. When the whole program was fairly before us we enthusiastically indorsed it. Perhaps Paul's words to the Galatians are true of us; "Ye did run well for a season." Perhaps we have lost our vision. Perhaps we need again to see our Leader, and it may be we are like one of old who started on a venture of faith and then took his eyes off his Lord and fixed them on the boisterous waves.

If this is so I believe that if we recognize our need the same Christ who saved Peter will save us.

### The Text

I am glad that the convention text is "Thy kingdom come." I have been hoping and praying that the Christ who loved the sea, and at the seaside performed miracles and called forth leaders, who fed the multitude and quieted the storm and spake parables of the kingdom; the Christ who encouraged the toilers of the sea who were tired and weary with a night of fruitless effort, will meet us here as we wait by the sea during these days. I am hoping that he will open our eyes and let us see the world as he sees it; feel the need as he feels it, and give unto us the same passionate desire to solve it as he always had.

May we give every speaker our prayerful attention. May we listen carefully to the returned heroes of the mission fields; may we see the men and women of burning hearts who are fighting so desperately to hold the lines, and may our hearts respond to the call to a new consecration of life and gifts. We need a renewed faith in an omnipotent God who is still our leader. A renewed faith in our own ability as a denomination to meet the needs of our part of the world field, and we need a faith that will enable us to do the impossible.

One of the boys who was at Chateau Thierry and who was badly wounded was carried back to the hospital, and when the surgeons began their work with him his whole soul was still aflame with the enthusiasm of the fight, and, looking up into the face of the surgeon he said, "I tell you, sir, they did things out there that can't be done." And I am hoping and praying that in these days we shall catch that spirit which shall lead us out to do the things that cannot be done.

# "Thy Kingdom Come"

By W. H. P. Faunce

WE live in an age of transition. Did you ever hear any one say that before? Did you ever hear any one speaking on an important occasion fail to say that? Every age is a period of transition. Always we are passing out of yesterday into God's great tomorrow; always we are crying hail and farewell. It is constant change which gives to human life its zest and adventure.

But the period in which we live is beyond all others in the rapidity of transition. Life has been speeded up. The changes which once required 500 years have been telescoped into fifty. The events of fifty years have been crowded into five. The great war has shown us the proudest empires of the world crumbling into dust over night. Crowns have gone into the discard, imperial robes and jewels have been sent to the pawnbroker, princes of the blood been turned into table-waiters and stable-boys.

And the political changes have been hardly more swift than the changes in scientific discovery and invention. It has been computed that if we count up the discoveries and inventions of the first rank, we shall find that seventeen were made in the last hundred years and only seven in all the preceding story of humanity upon this globe. Julius Caesar rode in the same sort of carriage as George Washington—only Caesar had the better vehicle. There was no advance, from the first century to the eighteenth, in method of transportation. Cicero studied by the same sort of lamp as Abraham Lincoln—there was no essential improvement in illumination. But since Washington, even since Lincoln, the mechanical equipment of life has been transformed. We travel by express, through the air, under the sea, we harness electricity to the commonest task, we talk to a half-million people at once, and the conditions of life on the globe have been utterly transfigured.

### A Startling Phenomenon

As a result of the change of war and the change of peace are we any happier, wiser, or better than our fathers? One of the most startling phenomena of our day is the questioning of faith in human progress. It is true that we have more than our fathers; is it true that we *are* more? The locomotive is an immense advance on the old stage-coach of seventy-five years ago. Is the engineer who grasps the throttle any wiser or nobler than the stage driver whose crooked fingers held the reins? A universal questioning has settled down upon us. We look into the grave of Tutankhamen by the bank of the Nile and we ask whether our artistic taste is any finer, our faith in immortality any surer, our human character any nobler than under the Egyptian Pharaohs.

There is no sure answer to that question outside the Christian faith. Those who possess that faith can never fail nor be discouraged. When in the fourth century Augustine saw the Roman empire crumbling all around him, he looked away to the City of God rising out of the ruins in eternal splendor and his vision has inspired the centuries. John Bunyan in the seventeenth century saw around him the follies and failures of the reign of Charles II, but he dreamed of another city whose walls are jasper and whose gates are pearl, and his dream is still our inspiration. So we today, amid the crash of kingdoms, political revolutions and social transformations, look beyond the things that are seen and affirm our faith in the kingdom against which the gates of hell cannot prevail. Let the earthly kingdoms falter and fail and crowns roll in the dust. So much the more eagerly and confidently we cry: "Thy kingdom come." We are here this week for nothing else than to pray and plan for that great end.

**THE kingdom of God does not mean mere economic progress. It does not mean simply more comforts and conveniences in the home and the shop. It does not mean merely better wages or salaries or better clothes to wear. It does not mean pure food, porcelain bathtubs, fireless cookers and an automobile for every family. Civilization may be "increased in goods" and yet remain "poor and blind and naked." What is the use of traveling at seventy, or even 200, miles an hour, if we are as discontented at the end of the journey as we were at the beginning? What is the use of talking over wire—or without one—if we have really nothing to say? The promotion of comfort is not the creation of character. To every nation that is boasting of mere accumulation of material comforts God will say at some great crisis: "Thou fool, thy soul is required of thee."**

But what is the kingdom which we call "thine?" It is not my kingdom or yours, but His. What do we mean by it?

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*The kingdom does not consist in ceremony or organization.* No ceremony can of itself change the soul of any human being. Useful as a symbol it is deadly as a substitute for experience. First a change within, then the symbol without is the normal order of the kingdom. Organization is the expression of life, but cannot create life. The Interchurch Movement was the apotheosis of organization. It accumulated countless files, catalogs, indexes, charts, as if the kingdom were not like a grain of mustard seed, but like an adding machine. We live in an over-organized world, and we may be devoured by our own machinery. Our great need is not more wheels and pulleys, but more life.

*The kingdom is not metaphysics or abstract philosophy.* Of course there must be a metaphysics involved in all our living, there must be a philosophy and a theology, but these are not the foundations of the kingdom. If the church fathers, Irenaeus and Origen, were here today, we should find their faith the same as our own, but the reasons they would give for it would be very different from our reasons. Irenaeus said there were four Gospels because there were four winds in the sky. But both for him and for us there are four Gospels and no more.

Can we define a mother in terms of chemistry? Can we say: Take so much oxygen, so much hydrogen, and the result is a mother? Or is there something in motherhood that breaks through all our formulas and escapes? Suppose we had asked Simon Peter if he believed in the two natures in one person? He never heard the word "nature" or the word "person" as the theologians use them. All he could say was: "In that man from Nazareth God has spoken to me. Him I will follow to prison and to death." First stars and then astronomy, first flowers and then botany, first religion and then theology, is the order of all human experience. Charles Lamb understood that when he said: "If Shakespeare were to enter this room where we are now sitting, we should all instantly rise; but if Christ were to enter, we should all instantly kneel." He who kneels before Christ is on the way to all the theology he needs to know.

### A Spiritual Kingdom

No, the kingdom of God is not economics, not organization, not metaphysics—it is spiritual. God is spirit and his kingdom is a spiritual domain. Wherever his will is done, there his kingdom is set up. Wherever his will is studied, interpreted and embodied in human lives, there his kingdom advances and triumphs. Wherever God is, there is his throne; wherever his righteous purpose, his eternal love, his overflowing life control the loves and hates and purposes of men, there is the kingdom of God. And since Christ is the express image of God, we rightly say in the unceasing *Te Deum* of the church: "Thou art the King of Glory, O Christ."

At the center of the kingdom is a person and that person is our Lord. Without absolute allegiance to him, the kingdom in its highest form cannot exist. Let us speak plainly and unmistakably. Christ is to us not one of many

teachers. He is the perfect revelation of the Father. Christ is not an important edition of Confucius: he is not a bettered Buddha. We follow Confucius a certain distance and admire him and then we find in him what we can never admire. We follow Buddha a certain distance and then we turn away. We follow Christ without reservation and we follow him forever. We yield ourselves to him with no hesitation or scruple, and we ask nothing more in this world or the next than to know his will and to do it. As Dante said, "His will is our peace."

If any man have not the spirit of Christ—though he have learning, titles, wealth, fame—he is none of his. And if any man have the spirit of Christ—though he have little learning, no reputation and a defective theology—he is one of his. If a church have not the spirit of Christ—it may have oratory, music, architecture and a full treasury—it is not a Christian church. If any church have the spirit of Christ, though it be defective in architecture, in organization, in creed, in ceremony, it is a church of Jesus Christ our Lord.

### "Repent Ye"

And how do men or churches enter the kingdom of God? There is only one pathway. When Christ first began to preach he uttered one great cry: "Repent ye, for the kingdom is at hand." To repent is not to weep and moan. The word means "change your mind." The one primal need of the chaotic world is change of mind—not a change in organization or formula or ritual, but a change of mind. But men say, "You can't change human nature." The fact is human nature is the only thing that can be changed. We cannot change the laws of the physical world, the ebb and flow of the tides, the force of gravitation, the stars in their courses, the atoms in their attractions and repulsions. But the loves and hates and purposes of men can be, have been, must be changed. What the individual is changed all the world knows. That Tolstoi was changed from a brutal soldier to a humble disciple, that Jerry Macauley was changed, that George John Romanes was changed we all know. Also nations and races may be changed. Delicate Roman ladies sitting in the ancient Colosseum looked down with delight on the contest of prisoners with wild beasts. No city could endure that sight today. Aristotle declared slavery essential to civilization. No philosopher on earth now believes that. The church in which we worship every Sunday was built by the proceeds of a lottery. No church in civilization would tolerate that method of securing funds today. We cannot change the laws of nature, but we can change the laws, the attitudes, the purpose of men, and wherever men do change their minds and adopt the mind of Christ, there and there only is the kingdom of God.

Hence the foreign missionary enterprise lies at the very center of all the prayer and labor of the church. Christ would not himself leave little Palestine, but he said: "Other sheep I have which are not of this fold." And he commanded his disciples to go into all the world. He himself overleaped all the barriers which are keeping men apart today, the barriers of race and nation and language. To the Roman centurion he found greater faith than in Israel; to the Samaritan woman he poured out His message; to the Syro-Phoenician he brought healing. And in his superb vision of the kingdom, he said, "They shall come from the East and the West, and the North and the South,"—from the East with its brooding thought and the West with its love of action, from the North with its logical analysis and the South with its fervid devotion—they shall come and sit down in the kingdom of God.

Is that all? If we Christianize men in their relation to God, have we expressed the Master's thought? Or must we Christianize the relations of men to one another? No reader of the Old Testament can be in doubt. Christ finely held the balance between the individual and the social. The second commandment is like unto the first. We must Christianize men in their relation;

**THE supreme test of any church is this: do the men who enter the sanctuary find there the spirit of Christ? We all know churches where you can find candles and vestments and rituals and dogmas, but somehow fail to find Christ. And when he is absent many dissensions arise because the church has become eccentric—off its center. When he is absent the spirit of charity goes with him, and all divisions among us bulk large and black, just as rocks protrude in the harbor when the tide ebbs out to sea. We overcome the rocks not by blasting them out, but by letting the tide come in. "We have the mind of Christ"—to have that is better than to have all the endowments in the world. When that mind—so broad, so just, so forgiving goes from the church—nothing is left of the kingdom, but only separate quarreling individuals.**

that is, as members of a social order. We must not merely help the slave, but abolish slavery; not only reform the drunkard, but abolish the saloon; not only gain converts but establish them in such right relations to one another as to constitute a kingdom. The moment we attempt to do that we face conflict. Do we dare to be Christians today?

In the industrial life around us pagan principles too often prevail. When the industrial world is divided into two parties, one determined to give little labor for much money, and the other determined to give little money for much labor, our industrial life is simply a continuous silent warfare. It then becomes the foe of the home and the church and a caricature of the Christian order of society. Men do not exist to make shoes or barrels, but shoes and barrels are made for men. The object of a Christian society is never profits, but service. Genuine service will bring profits, but they are incidental to the real aim, which in a Christian society is identical with the aim of Jesus of Nazareth. Business should become a profession; and a profession like that of the doctor or the minister aims at more than financial results. Our present acquisitive society must be transformed into a constructive society, aiming not primarily at dividends or wages, but at the service of men in the name of him who even in a carpenter's shop was about his Father's business.

So, also, the kingdom must come in the church life of our country. The supreme test of any church is this: Do the men who enter the sanctuary find there the spirit of Christ? We all know churches where you can find candles and vestments and rituals and dogmas, but somehow fail to find Christ. And when he is absent many dissensions arise because the church has become eccentric—off its enter. When he is absent the spirit of charity goes with him, and all divisions among us bulk large and black, just as rocks protrude in the harbor when the tide ebbs out to sea. We overcome the rocks not by blasting them out, but by letting the tide come in. "We have the mind of Christ"—to have that is better than to have all the endowments in the world. When that mind—so broad, so just, so forgiving goes from the church—nothing is left of the kingdom, but only separate quarreling individuals.

An excellent old lady attending a religious meeting in the Hippodrome said, when she returned, that the best part of the service to her was the singing of a new hymn. When asked what the hymn was, she replied: "Fight in the Corner Where You Are." When Christ is gone we have simply four corners full of dissension. When he is present we hear him saying: "Whosoever shall do the will of God, the same is my brother and sister and mother."

So also the kingdom must come in our education. There is no such thing as Christian mathematics or Christian chemistry, but there is such a thing as a mathematician or a chemist who is a Christian man. I have rejected many men applicants for teaching positions, because I knew that at heart they were cynics. I would not ask any teacher to sign a creed because I would not sign one myself. I would not insist that he be a member of a church, since we know by sad experience such membership does not guarantee a Christian attitude. But we do rightly ask that our teachers shall not blight the buds of spiritual aspiration and not teach a view of the world which makes it incredible that God should love so miserable a planet.

### Teaching by Example

Education must be made more personal and spiritual, less machine-like and lifeless. All that I know about pedagogy is contained in a verse in the twenty-third psalm, "My cup runneth over." When the full, strong personality comes close to the small or vacant mind, something spills over and the little empty mind is filled with new inspiration. Our best teaching consists in the things we never try to teach, not in what we say, but what we are. Education is not a matter of files and indexes and catalogs, not a matter of grades and diplomas; it is the touch of life on life, and the truest, highest life is that which shares the insight and the purpose of the Man of Galilee.

The most vital of all tasks today is to make the kingdom come in our international relations. "A nation," said John Milton, "should be one huge Christian personage, one mighty growth or stature of an honest man." Are our nations today like Christian personages, or are they organized on

"the good old plan
That they should take who have the power
And they should keep who can?"

Is the fitting symbol of the modern nation the lion, or the dragon, or the "creatures that tear each other in their slime?" The Christian religion cannot endure such a national attitude, and it repudiates all greed and rapacity and oppression even when those things wear the mask of pseudo-patriotism.

The chief havoc wrought by the war was not the slaughter of men now dead, but the poisoning of the minds of those who still live. The terrible bequest of the war is not ruined homes or the flooding of mines, but the flooding of whole populations in a deluge of bitterness and hate. The real devastated regions are in the souls of men. And what is the United States to do about it? We are told that the correct attitude is that of an official observer. I venture to say that if this great nation of over a hundred million can do nothing today but observe, it is playing for the first time in its history a cowardly part. The great trouble is that the question of our duty to the world has been mired deep in party politics and has never been before us on its merits. Somehow the horizon of early Christianity has got to become the horizon of the nation. Christianity says: "The field is the world"—not my city, my state, my country. America will do the best thing for itself when it best serves humanity.

We want not peace alone, but international cooperation in the great tasks of helping the world, and "the world," as Lloyd George said a year ago, "is not a hemisphere but a globe." We want not a vacuum called peace, but a plenum, a fullness, of cooperative endeavor. Science is bringing men's bodies close together and making their voices audible everywhere. Do we want to live in a world where all men are physically near and are intellectually and spiritually asunder? More than science is needed now. Only the religion of Christ can reunite the broken brotherhood of men and extinguish the smouldering fires of hate. Again the old question returns: "Do we dare to be Christians?" The true answer is that we dare not be anything else. It is the kingdom of Christ or the chaos of the devil, and the choice is clear.

**IF any man have not the spirit of Christ—though he have learning, titles, wealth, fame—he is none of his. And if any man have the spirit of Christ—though he have little learning, no reputation and a defective theology—he is one of his. If a church have not the spirit of Christ—it may have oratory, music, architecture and a full treasury—it is not a Christian church. If any church have the spirit of Christ, though it be defective in architecture, in organization, in creed, in ceremony, it is a church of Jesus Christ our Lord.**

# "The Story Told"

BY H. WYSE JONES

"THERE, thank goodness, it is finished!" triumphantly spoke the secretary as she laid the annual report upon the director's desk. "Complete, is it?" asked the director. "Yes, complete, and *it tells the story of the year,*" she replied, and turned away while the director reflected upon her remark.

"Does it tell the year's story?" he queried to himself. "Is that the complete record? Is that all that another year of toil, prayer, preaching, teaching, serving, have brought? Does that lifeless batch of papers tell the story? Is that all that ten evangelists and their associates have to show for the year? Is the story really told?"

Then came an array of interests, and, taking a pencil, he began to place upon a pad some things that reports can never show. Blessed fellowship in the gospel with more than one hundred of God's ministering servants. Many times that number of the saints whose spiritual lives have been refreshed, hopes brightened, faith strengthened, resolutions renewed. A still larger throng of the more than one hundred communities who had felt the tug of the gospel appeal to holier and higher ideals of life and service. Teeming thousands of children whose young hearts had been touched by the beauty and hope of the Christian life. A vast army of college and high-school students, professional and laboring young people stirred in soul, and resolute in purpose to follow the gleam of service on the upper trails of life. Great talents of intellect, heart, soul, dedicated to God for life-devotion. Sweeping spiritual forces turned loose in kingdom work, vast fortunes secured for the spread of the gospel, and thousands rescued from sin and selfishness to spend eternity with God in immortal glory!

"Hold on here," spoke the director, as his figures covered the pad. "Is that all part of the story? Of course it is," he concluded. And again his mind ran off in meditation. "Think," he said to himself, "of the prospective missionaries, ministers, teachers, lawyers, bankers, editors, leaders in all the vast social, economic, educational, business and religious life of the coming generations because of these one hundred meetings in the great Empire State!"

"Secretary" shouted the director, "That report isn't complete!" "What's wrong?" modestly asked the secretary, fearing lest she had made some fearful blunder. "You said that the report was complete, and that it told the story of the year. You are wrong. See here what I have hurriedly dotted down in a few minutes as I have thought over the work of the year. You didn't include these results at all!"

Down the long columns of spiritual forces set going because of the evangelistic meetings of the year she glanced timidly, but wonderingly, as the director said: "This is by no means a rebuke to you for careless records, or incorrect figures. You have done all that any secretary can do. Humanly speaking, your report is correct. But I wanted you to see the dignity and grandeur of the work we are doing. These things, and a vast deal more that I might have mentioned, can never be tabulated. The story is not, *cannot* be told!"

"Thank you," said the secretary, much relieved, "I thought I had made some dreadful mistake. I see what you mean. You have taught me a great lesson. During the year I have written many hundreds of letters, made the cold records, summed up the financial returns, poured over puzzling questions, mechanically run the typewriter, sometimes I have thought only of the task and aimed at what I unwisely called 'finished.' Why, how vastly bigger, greater, more important, more worthwhile it all is than I had ever dreamed! And so when I had completed the mechanical work of the annual report, I said: 'Now it is done. It tells the story of the year.' Surely I did make a serious mistake!

"When I had recorded the 101 evangelistic campaigns; noted that there were 3,213 confessions; 3,903 reconsecrations; 440 enlistments for life service; 962 baptisms, with many more yet to be gathered into the churches; and that there had been raised for the support of the work $21,698.16, I thoughtlessly remarked; *'That tells the story of the year!'* The half has not yet been told has it? Sure enough it will never be told in this world! The report is a fine testimony to the faithfulness of the workers, but it can never tell the far sweeping spiritual verities that have been realized, and the eternal forces that have been harnessed for the on coming kingdom of our God. Hence forth, I shall feel that I am not simply recording facts, but am engaged in the greatest, most glorious work God has ever committed to mortals."

"Thank you," said the director, "That too is part of the story."

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**"I once met a scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things.**

**"'First,' I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon darkness. They shall not take away the only guide and leave me stone-blind.**

**"'Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.**

**"'Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel.'"—Calendar, Salem Church, New Rochelle, N. Y.**

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**The South Carolina legislature has enacted a law providing for the pensioning of all negroes who served for six months or more in the confederate army, in any menial capacity, and remained faithful to the Confederacy throughout the war.**

# The Southern Baptist Convention

*Kansas City, May 16-21*

KANSAS CITY was a Baptist city at least for the convention week. Baptists were everywhere—in the hotels, in the streets and in the stores, we saw the distinctive badges indicating that the bearers were delegates to the meeting of the Southern Baptist Convention.

As is usual, large groups were found in the exhibit rooms at all hours, enjoying what is one of the great attractions of such meetings; namely, the meeting of old friends and the forming of new associations. Nevertheless, it was manifest even to the casual observer that the messengers from the churches were for the most part conscious that they were in Kansas City for serious business in connection with the world-wide work of Southern Baptists.

Following the custom of the convention, the election of officers is one of the first items of business. All of the old officers of the convention were re-elected except the vice-president. Dr. Edgar Y. Mullins was thereby continued as president of the convention. He seems to have the full confidence of the constituency and is an admirable presiding officer.

In the opening address, which was followed by a supplementary written statement, President Mullins faced frankly the dangers and duties which Southern Baptists face. We are reproducing his address in full.

### The Dangers and Duties of the Present Hour

It has seemed to me wise at the opening of our convention to call attention to some of the dangers which lurk along the way of our work, and some of the imperative duties which confront us. First, I name a few of the dangers:

First of all, I mention the danger of the possibility of division among us over secondary questions. Southern Baptists have attained to a remarkable degree of unity. This has been manifest in our work in the $75,000,000 campaign and otherwise. It is perhaps the greatest single asset we have at the present time on the practical side of our efforts. We can accomplish nothing without unity. It would be exceedingly unfortunate therefore, if we were to divide over the question of pre-millennialism or post-millennialism. There is no issue among us over the question of the personal return of Jesus Christ to this earth. We all accept that as a fixed teaching of the New Testament. We all look forward to it as a glorious hope. We are loyal to it. And there should be no division over the order of events which will occur when Christ returns.

If a man says to me, "I believe that Christ will come before the millennium and reign personally on earth a thousand years," I can say to him, "Give me your hand of fellowship; we have no quarrel." If another brother says, "I believe the world will grow better gradually and there will be a thousand years of millennial blessedness, and then Christ will come," I can say to him, "Give me your hand of fellowship; we have no quarrel." If a third brother comes and says, "I do not know whether Christ will reign personally on earth, or whether there will be a thousand years of blessedness prior to his coming; only I believe that he will come in his own time"—I can say to him "Give me your hand. I have no quarrel with you." Southern Baptists would be very foolish to permit this issue to divide them.

Again, there is no division among us on the question of the supernatural in the gospel of Jesus Christ. We believe in the virgin birth of Christ, his deity, his substitutionary atonement, his resurrection from the dead, and his second coming. We believe in salvation by grace through faith. We believe in the coming of a divine power into human life to redeem man from guilt and the power of sin. We are against naturalism and any form of rationalistic philosophy which denies the supernatural. Here we must plant our feet. On this we must insist for all teachers in our colleges and seminaries. This is the standard by which we must measure ourselves. We favor science, but we are against the anti-religious assumptions of so-called science. We are in favor of freedom of research, but not at the expense of the established facts of religion. In my view, the only requirement we can make of our teachers is that they be loyal to the above supernatural facts of the gospel. There may be variations in the way in which they state their positions on other matters. There is room for difference of opinion on many themes. There is no room for difference of opinion on the great fundamental verities. Let us make this the cardinal point—loyalty to the supernatural in the gospel of Christ. Let us not be divided on subordinate variations of opinion.

A second danger confronting us is the possibility of the confusion of thought as to the place and work of the Southern Baptist Convention. There has been considerable discussion of this matter. We need to clarify our function and our work. The convention is called to a great mission. Its organization and work are precisely like those of other general Baptist bodies. All Baptist organizations are under the control of the same fundamental Baptist principle which governs in our churches. A district association is a voluntary association of Baptists who are self-governing and with obligations to carry on certain lines of work pertaining to its own sphere of activity, and it is morally bound in its obligations to other Baptist bodies, but it is under the control of no other Baptist body. Its obligations are directly to Jesus Christ himself, and its relations to other Baptist bodies are surely moral; they are not legal. These are precisely the same characteristics found in the Southern Baptist Convention. It is a voluntary organization, self-governing, and under obligation to Christ to plan its own work, make out its own program and pursue its own purposes. It is, of course, morally bound, like a district association, to consider its relations to all other free Baptist bodies, to embody the fraternal Baptist spirit, to confer and seek common ground in common work. But within its own sphere, fixed by its own purposes, it is a free, self-determining, independent body. These principles may be applied to all other general Baptist bodies, state conventions, unions, and every other form of Baptist organization. Baptists should never introduce legal bonds, making their general organizations in any sense dependent upon each other in any compulsory way. Our danger is that we will convert moral and fraternal obligations into legal relations. It would be a sad day for Southern Baptists if the Southern Baptist Convention should surrender its autonomy or merge its work in the work of any other Baptist bodies in the world, above or below.

THERE is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss;
For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

### Capitalize Mistakes

A third danger is the failure to appreciate the tremendous gains of the $75,000,000 campaign. The gains of that campaign, in vision, in morale, in the demonstration of the possibility of unity in our democratic church policy, in the capacity of a free people to cooperate successfully for the great ends of the kingdom, and in many other ways, are of incalculable value to us. Let us not fail to estimate truly the value of these gains. We must not over-emphasize our mistakes. We have made great mistakes. If I were disposed to dwell upon mistakes, I might easily become pessimistic, because the Southern Baptist Theological Seminary has, perhaps, suffered more than any other agency of the convention in the on-going of the campaign. So far as the campaign itself is concerned, the seminary has derived, at the end of four years, less than 7 per cent of the total amount allotted to it from the campaign itself. We have added to our treasury a somewhat greater sum, but the balance came to us from the collection of pledges already made, these having been secured by our own efforts prior to the campaign. We have received from the campaign proper less than $100,000 out of a total of $1,500,000 which was allotted to us.

But I am far from dwelling upon this. I believe in the brethren and in their willingness to make good to us what we have lost. The only thing to do with our mistakes is to capitalize them. They can teach us great lessons.

A fourth danger is the loss of ideals and courage for greater achievement. We face a great crisis in our history as a denomination. Failure at the present time would be disastrous in many ways, and will tend to depress our spirits in efforts to achieve hereafter.

But I have spoken sufficiently of the dangers. I wish now to call attention

to some of the duties of the hour, and first I mention our duty to complete the task we now have in hand. We must not fail on the $75,000,000 campaign. The period has been extended until December, 1924. We have twenty months more in which to round out our great undertaking. If we succeed in this, it will mean great things for us. Wrapped up in our success are the following:

1. Our standing in the religious world. We repudiated the Interchurch movement and set out to do our own work in our own way. The eyes of the world have been upon Southern Baptists since that day in 1919 when we took this step. Our success will add enormously to our prestige, and our failure will cause Baptist stock to go down in the estimation of men and women.

2. Our own faith and courage for future tasks. If we win out in the campaign we are now engaged in, nothing will be too great for us in the future. The only spirit in which to meet it is the spirit of David when he went to meet Goliath. We remember God's deliverances in the past and firm faith in the success of his attack upon the giant.

3. The demonstration of the efficiency of religious democracy. Southern Baptists have been demonstrating that a religious democracy is capable of compact organization and effective cooperation, but this demonstration will be largely a failure if our effort breaks down, and if the objective is not attained. Those who believe in centralized church government, with overlords and bishops, do not think Baptists are capable of high achievement in such efforts. They have freely predicted that we will fail. We must disappoint them by the performance of our great task.

### Still Greater Tasks

Another duty is to begin great plans for the future. The highest rewards which God bestows upon his people for tasks achieved is still greater tasks. We ought to begin at the present meeting to plan what we are going to do in our next great movement.

We should renew our allegiance to the Great Commission. The center of our Baptist life is in the commission. Our work begins with evangelism; it reaches out to education, to philanthropy, to social service, to civic righteousness. Our task is to build up the kingdom of God in all these respects, but as Baptists understand their work, they begin with the renewal of the individual heart through the grace of God. We preach a gospel which goes directly after the salvation of the individual, and out of the regenerate life we believe all good things in the social order will follow. Evangelism, therefore, is the keynote at home and abroad. Our hospitals, our orphanages, our colleges and theological seminaries and all other phases of our Baptist life and activity follow as an inevitable consequence.

Sometimes a young preacher asks me how much he shall vary his message from the strictly evangelistic message in preaching. My reply is that the evangelistic note should never be absent, though there may be many variations in the theme. When I was a child I could pick out a tune on the piano with one finger so you could recognize it was the tune of "Home, Sweet Home." But I have heard Paderewski play "Home, Sweet Home" with variations. He used ten fingers and the entire keyboard of the piano, and yet at every stage of the piece as he played it the tune of "Home, Sweet Home" was recognized. He played it with variations. So also there is evangelism which may be likened to the playing with one finger, and there is preaching which is like the playing of Paderewski with all the fingers, and yet the tune is always there.

Our duty is to renew the vision of 1919. It was a great hour in Atlanta when we stood together voting the great undertaking. The spirits of all the great leaders of the past, if they were permitted to be present, must have rejoiced with joy unspeakable as they heard what was said and witnessed the scene of that memorable night in Atlanta. We need to come back to that high mountain top and look abroad over the earth again and catch a vision of the coming kingdom of God, and rededicate ourselves to the great tasks with all the fervor of our souls.

**WHAT a mighty reformation**
**We would witness through the land**
**If the masses and the classes**
**Could be made to understand**
**That he wins at least one sinner**
**From dishonesty and pelf**
**Who will let alone his neighbor**
**And just practice on himself!**

My mind goes out today to the suffering world. Everywhere humanity is agonizing in its hunger and need for the gospel of Jesus Christ. A newspaper writer the other day who had traveled all over Europe pictured the situation as follows:

Looking at Europe as a whole, this writer said: In the West people are fighting their own race—their own brothers. They say it is in the cause of liberty. Each side is trying to suppress the other by extermination. In truth, they hate; and how they hate. This is Ireland.

Half way between West and East people are starving, defeated, sore at heart, defenseless, sullen. The pride of a nation is being trampled under foot. The people are dreaming of a day to come when they will be avenged, when they will get weapons in their hands and fight and kill. And that is Germany. Oh, how they hate!

Farther East is a great suffering world that God seems to have abandoned and that has renounced God. Indeed, the government has definitely decreed that it will exterminate religion and drive all believers out. They are a great people, enduring great suffering. They also dream of a great day to come when their enemies will be at their feet. And this is Russia.

And in the East, across the Hellespont, there is a world of chaos, a nation defeated, struggling to rise out of its ashes, to recreate itself, throbbing with a great grievance and inflamed with a great spirit of revenge. And that is Turkey.

And in the midst of this Turkish people, full of venom and hate and cruelty, I can see long columns of pitiful orphan children, under the guidance of Red Cross workers, children of Christian parents, marching in all directions to places of refuge and safety from the pitiless cruelty of their enemies. And this is Armenia and the Armenians.

Europe is thus a scene of desolation. This newspaper writer gives a marvellous interpretation. She says: No autocrat can ever bring back peace and prosperity to Europe; democracy cannot bring to Europe what Europe needs; even a League of Nations, by itself, cannot do this. She said that after talking with many leaders of thought—professors, ministers and others—there was one verdict: The only possible salvation for Europe is a spiritual revival. There is only one cure for the dreadful disease of these countries, and that is the coming of God's Spirit and the gospel of Jesus Christ. Europe, she said, is a graveyard, desolate everywhere, without a single lily.

And as we look abroad over the earth, similar conditions prevail, and thus the vision of duty, the vision of sin and the vision of God are made clear to us. Let us humbly and reverently and devotedly recognize God's call to us to go out into this suffering world with the only remedy—the gospel of the grace of God.

The supplementary written statement to Doctor Mullins' address follows:

### Science and Religion

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, using the particular sciences—such as psychology, biology, geology and various others—as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denomination or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of himself, through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the

(*Continued on page* 572)

# Tragedy Stalks Hopiland

BY CONSTANCE JACKSON

THE last stone had hardly been laid in the beautiful new laundry and bathhouse on the First Mesa Hopi field. Already the Indians were beginning to arrive in great flocks to take advantage of the new facilities for cleanliness. Indian reservations are dry, dusty places, and in Arizona the sun is hot. It had been hard to keep clean with little water and no bathtubs. Even the dirtiest men and women on the mesa were coming for their baths and washing their clothes under the stimulus of the new equipment. And already their homes were showing the effects of this new passion for cleanliness.

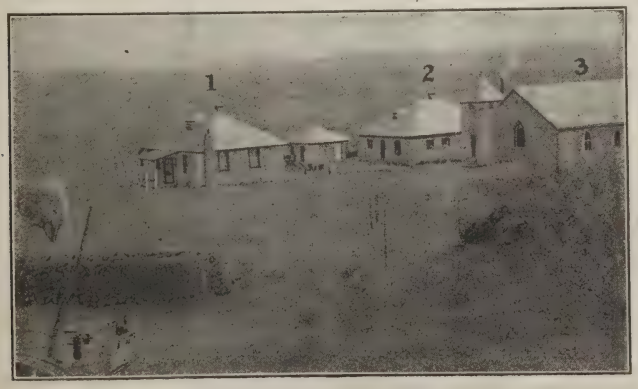
The finishing touches were put on the building on the afternoon of Wednesday, April 18. At 3:30 the next morning Tom Pavatea banged at the door of the missionaries' home with cries of "Fire, fire!" They opened their eyes to find flames darting pointed red fingers at the sky. All the men on the mesa rushed to help and proved themselves good firemen. But their efforts could not save the building once the fire had gained such headway. Only the engine room is left intact, and the Hopis are mourning the loss of their beautiful laundry.

The missionaries are mourning it too, since to them the building represented far more than a laundry and bathhouse. For they saw it, in embryo of course, as a splendid community house, destined to draw and hold large numbers of the heathen Indians whom they could win in no other way. The building was located only a few yards from the church, and had a room for general gatherings in addition to the laundry and shower bath rooms. The missionaries had planned to enlist the help of some of the Christian women every day in mingling with the village women as they worked over the wash tub and ironing board. The good news of salvation was to have been told by hymn and story. Even now many of the women love to join in the Hopi gospel songs. As the work gathered strength there were to have been Bible classes to fill the interim while the women waited for their clothes to dry. Sewing machines were to have been installed later to serve as an added attraction in winning the pagan Indian mothers.

The plant cost about $8,000, and the Indians themselves contributed $1,500 worth of labor in hauling stone and building. The government officials were most enthusiastic and cooperated by installing an artesian well whose flow is such that in two days it fills the 200,000 gallon receiving tank. A pump forces this water up the hill from which it is piped to the laundry house.

Only those who have visited the field can appreciate what this means in the lives of the Indians who for generations have had such a limited supply of water.

The plant *must* be rebuilt if we, as Baptists, are to maintain our influence among the Hopi people. Yet how is it to be done? The Woman's American Baptist Home Mission Society, under whose direction the building was originally erected, is already in debt and hard pressed to keep up its present responsibilities for many fields among other peoples. We can only hope and pray that God, to whom all things are possible, will provide some means from his abundant resources. He alone can inspire those upon whose hearts such a plea falls with poignancy to share in the task of rebuilding this enterprise for his kingdom.




**First Mesa Hopi Indian Field**
**1. Home of Missionaries. 2. Laundry and Bath-house. 3. Church**

# Sunday Radio Service

BY FRANK GOODMAN

IN response to the invitation of the American Telephone and Telegraph Company, the New York Federation of Churches has arranged to broadcast a series of Sunday afternoon services during the summer.

A prominent minister or layman will give the address, and outstanding church choirs, quartets and soloists will render the music. It is planned for the service to go on the air promptly at 3:30 o'clock and to last about one hour. The opening service was held on May 6 with Dr. S. Parkes Cadman as the speaker. The music was rendered by a choir of forty voices from the Central Congregational Church of Brooklyn under the direction of Dr. Harry Rowe Shelley.

The new station of WEAF from which the broadcasting was run off is in the Telephone and Telegraph Building at 195 Broadway, New York City, and is the last word in technical improvements in broadcasting equipment. It greatly improves the quality of radio programs. The studio is well-equipped for religious programs, particular attention being given to the reception room which is large and inviting. The new facilities will result in a marked improvement in the broadcasting of religious programs, and will eliminate long waits in the service which are so distressing to the radio audience.

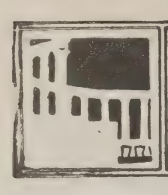
During the summer months when so many vacationists leave for places far remote from the possibility of attending divine worship on the Sabbath day, the New York Federation of Churches is glad of the opportunity to broadcast under such favorable conditions a service that will meet with the approbation of all. Since the influx of the automobile many church people go in for outdoor life during the hot weather, carrying their tents and other paraphernalia with them. It is safe to say that thousands will include a radio set in the equipment carried along, and the problem of serving such as these with a religious service is one of supreme importance.

When the American people begin to reap the benefits of raido in full, there is one phase of broadcasting that will not be overlooked in appreciation, and that phase relates to the religious message. Radio is coming to be recognized as something far beyond a fad. It is a moving force in our country today. What radio can do, is doing and will do for the cause of religion no man may now say. If our country becomes better, more enlightened through its progress in radio, and the religious appeal finds its way uninvited into many homes and clubs, it is the duty of every Christian to support this service, the importance of which cannot be estimated.

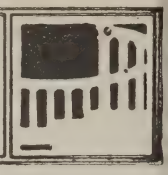
In this age when invention has made possible many privileges not known to the preceding generations, it behooves the Christian leaders of today, out of the fullness of their hearts, to meet this new situation which confronts us by providing the means by which the many thousands who seek rest and recreation during the summer months may become a part of the great congregation on the Sabbath day, and listen to a service arranged for their edification. It is the hope of the New York Federation of Churches that this service rendered each Sabbath by the Christian ministers of the various communions will prove a rich, strong, vigorous expression of the gospel that will feed the souls of those in pursuit of rest and diversion from the toil of their everyday tasks of life.

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**At the recent graduation exercises of the Bible Institute of the Southern Baptist Convention, New Orleans, sixty-two diplomas and degrees were delivered. President McClothlin of Furman University, Greenville, S. C., gave the closing address, and Dr. J. B. Leavell of the First Church, Houston, Tex., the baccalaureate sermon. This year the total enrolment of the student body is 313 representing fourteen different states and China, England, France, Armenia, Syria and Brazil.**



# The Open Forum



### A QUESTION OF CREDENTIALS

Here is a church that has managed to arouse a strong interest in the Northern Baptist Convention. The chief reason for urging the large delegation to go is that the convention accomplishes a good missionary education so rapidly in those who really attend. This church finds twelve people who will go, paying their own expenses, but is entitled to only seven delegates.

A neighboring church has only two people who can or will go, but is entitled to six delegates. The two churches are well acquainted and neighborly. The question arises as to whether it is proper for the neighboring church to elect as its regularly accredited representatives four of the five people from the first named church. One who is perhaps our Baptist expert in technical matters reports that there is no specific reason why such a representation should not be considered within the requirements of the by-laws. It is a matter of conscience.

The neighboring church has granted the above-mentioned credentials, as a matter of fact; and according to all that the past tells they will have the full rights of delegates. They will not *use* their right to *vote*, however, inasmuch as there seems to be some question as to whether a delegate ought to be appointed by a church of which he is not a member.

Their reason for wanting the standing of a delegate is that, after paying their expenses to go so far, they want to be sure that they will see and hear everything.

Tell us what you think as to the situation suggested above.

H. G. WESTON SMITH.

New York City.

### "PENTECOST OUTPENTECOSTED"

"Outpentecosted" is a good word! At the Jerusalem Pentecost several things were, to say the least, "different," "They then that gladly received his word were baptized, and there were added unto them in that day about three thousand souls." The large number were converts of "that day" apparently, not the result of saving up for a certain day. More important still, they were not on a list of those written in the "official orders" of their soldier general, "giving the names of those accepted for baptism." And once more, they were not "baptized" out of "two bowls, the kind ordinarily found on a Chinese table" held in the hands of their "general" and "a colonel." Otherwise it is all quite "scriptural" but in these respects at least it "outpentecosted pentecost!" Perhaps we wouldn't have thought of these things if we hadn't been reading "THE BAPTIST." Anyhow let us rejoice in the preaching of the glad tidings and in the fact that so many may go on their way rejoicing, even if in some practices they follow not with us as we try to follow the New Testament. And may we have a few more messages just now like that of Doctor Hanley lest, as one prominent laymen said to me last winter, the Northern Baptist promoters and all the promoted "reverse the program of the kingdom of God." I wonder if he meant we were in danger of turning Matthew 6: 33 around and assuming that if we "seek first" all these offerings that somehow the needed evangelism and education and spiritual power will "be added unto us?" Pentecost came with the coming of the Spirit upon a consecrated praying, waiting band of his followers, and in connection with their earnest, effective, witnessing and preaching aftermath. Programs are good. Power is indispensable. First things first.

Ottawa, Kans. E. S. STUCKER.

### THE DEACONS AGAIN. GOD BLESS THEM!

The article of Dr. Bruce Kinney in THE BAPTIST some time ago in which the expression "long-haired deacon" occurred, and the reply to that article by an ex-deacon in the Open Forum a little later, has led me to offer this suggestion to our pastors:

Why not come to the rescue of these deacons by telling what kind of deacons we have had. I have often heard the remarks made about long-haired deacons and deacons with horns which imply that deacons are hard on the pastors and are thorns in the flesh to them.

Now, is that true? What about it, brother pastors? Let us hear your testimony. I will start by giving my experience. I have been a pastor in Nebraska for twenty-six years. The first seven years, 1897-1904 I was student pastor serving various churches while pursuing my education. From 1904 until the present time I have served five, including the one I now serve. So that I have known and labored with a number of deacons. And I can say that with one single exception, they were all good men. Some of them were exceptionally good. I never had one bit of trouble with them. They were always good and kind to me. We did not always agree but we never quarreled. I was able to make friends in every church I served and among those friends were the deacons. So that I cannot complain about the deacons being hard on the pastor. And not only my experience but my observation during these twenty-six years of active ministry leads me to say that as a rule our deacons are men of high principles and noble character who are a real help to their pastors.

What kind of deacons have you had?

WESTON, NEB. C. J. Johnson.

## A Child Goes to Church

First, all the people sing and then—they say
"Our Father," just as I do every day;
It makes me feel so proud, because I too,
Know how to pray the words that Grown-Ups do.
Right after that, four men march down the aisles—
(My Uncle Joe is one; he always smiles
On week-days—but on Sundays, what a change!
Church seems to make him look so stern and strange!)
They all pass silver plates, and each one there
Must put in money, like you pay a fare.
I carry my own purse, and when it's time
For me to pay, put in a brand-new dime.
I like this part of church, but later, when
The man in robes begins to talk, why then
My thoughts, like birds, go flying anywhere—
(But God, who lives here in this house, won't care
So long as I sit still). The sun shines through
Three stained glass windows just above our pew;
One of them shows a Shepherd with a lamb
Cuddled close to his shoulder. Oh, I am
So fond of him! Within that kind, strong arm
No little lamb could ever come to harm.
A lovely Lady in a queer blue gown
From out the second window frame smiles down,
Holding her Baby—'twould be great if He
Should climb down from her lap and play with me!
The middle picture is the best of all:
A bearded Man, tall as my father's tall—
Stands underneath a great, big, spreading tree,
And little children gather 'round His knee—
They seem to talk together like dear friends—
His face is beautiful.
When service ends
The organ plays a lively tune, although
It meant to tell us "hurry up and go."
So everybody crowds to reach the door
But I turn back to look at them once more—
The Shepherd and the Lady and the Man—
And say good-bye as often as I can!
Their eyes all follow me—they cannot speak—
But church will be locked up a whole long week,
And they'll be lonely till next Sunday when
They know I'll come to see them all again!

—MAZIE V. CARUTHERS, in *New York Times*.



# Religious Education



## Awakening Interest

It sometimes requires considerable urging to get a complacent and self-satisfied school to realize its duty to enlarge its borders. Just as a non-missionary church is spiritually dead, so a non-growing Sunday school is stultified. There will always be those also who think the effort useless. A sermon by the pastor, a talk by a visitor on what some other school accomplished, the persistent effort of a pastor, superintendent, or teacher with a vision is often needed to get things started. After having aroused in the workers' conference a sense of responsibility for those who might be in the school and are not, and having decided to enter upon a campaign for new members, there are certain necessary next steps. The very first of these is a review of the condition of the school to see that all is in good working order. Before asking extra work of the car the motorist tightens the nuts, greases the gears, fills the tanks, examines the tires. Small use to add new members to a boys' class that has no teacher. One of the first efforts will be to provide a teacher for every class. The cordiality of our invitation will be doubted if there are no extra seats for newcomers and not enough song-books to go around, so attention must be paid to our equipment. All that can be done to brighten the Sunday-school surroundings and to improve the order and efficiency and attractiveness of the school program will contribute directly to the success of a membership drive. A solemn face and manner are expected of ushers at a funeral, but the Sunday-school usher should be chosen for his cordiality. His hearty handshake makes the stranger feel at home.

Who is there to invite to the school? Those who once were members; members of church families who do not attend; any one who attends no other school, and newcomers who have not attached themselves to any church. How are these new members to be found? It is not enough to depend upon the vague and indefinite knowledge of the teachers as to where new scholars are to be found. The only sure and thorough way is to have a systematic survey of the entire neighborhood from which the Sunday school draws, or should draw, its support. For the school survey is a necessary annual event. Population is constantly shifting, new people are coming in, new houses are being built, last year's figures cannot be relied upon for this year's work.

In smaller communities it may be sufficient to conduct the survey once in two or three years, though the danger is of too infrequent rather than too frequent repetition.

Once in three to five years (depending upon the rate of change in the community) all the evangelical churches ought to unite in a thorough, systematic community canvass. For this task careful organization must be made, months in advance.

Within the three or five-year period each live church within the community ought to go out with its own special invitation. In a spirit of Christian comity care will be exercised to avoid any suggestion of proselyting. When a family expresses a preference for another church, the canvasser ought warmly to urge their attendance, and loyalty to that church, and a record should be kept so as to notify the pastor and Sunday school of their choice.

But the larger number of families in the ordinary community are indifferent toward church and religion. They have no preferences that have any influence in their lives. In a general survey when cards are sorted among the churches, and a certain machinery must be put into operation before another party calls (if they ever do) and extend them an invitation, this class of the religiously indifferent are likely to suffer.

When one warm-hearted church goes out into the community because it is seeking men, women and children, it will take advantage of the first call and any opportunity which that call affords, to press home a personal, gripping invitation. No doubt will be left in any one's mind but that somebody wants them, wants them particularly, and if they don't come next Sunday to the Baptist Sunday school somebody is going to be disappointed. Why, the visitor even offered to call on Sunday and take them to the school and introduce them.—JAY A. LAPHAM, in "Church School Objectives," Judson Press.

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Rev. John Thomas, editor of the *Bible Call* and president of the Baptist Bible Union of Great Britain, recently arrived in Chicago for a series of addresses at the Moody Institute.

**THE aloe blooms but once in a century. That one flower is the expression of the sun and rain of a hundred years. Similarly, lives bloom in single actions. Let us, by the careful fulfilment of smaller duties, show ourselves ready for the supreme summons when it arrives; and whatever we may have to face, let us be sure that there is greater hazard in retreat than in advance.—F. B. Meyer.**

## International Sunday School Lesson for June 17

**ESTHER, THE PATRIOT QUEEN**
**LESSON: ESTHER 4:13-5:3**
**GOLDEN TEXT: ESTHER 4:14**

### Introductory

It is not known who was the author of the book of Esther. The book takes its name from the principal character. Among the large number of Jews who had been deported to Persia by the order of King Nebuchadnezzar of Babylon upon the downfall of Jerusalem were a few members of the tribe of Benjamin. Mordecai was one of these. He was a statesman and a member of the court of King Ahasuerus. Esther was an orphan cousin whom Mordecai had adopted as his daughter. Her beauty won the attention of the king and he made her queen when Vashti was deposed because of disobedience to him. Soon after this Esther learned, through Mordecai, of a plot against the life of the king and revealed it to him, thereby saving him from assassination.

### The Lesson

When Hamaan was made chief councilor all bowed down to him except Mordecai, and this was a double offense in the eyes of Hamaan because Mordecai was a Jew. In anger he appealed to the king that all the Jews in the kingdom be put to death. Mordecai communicated this news to Esther and begged her to intercede with the king for her people. But Esther feared for her life as she herself had not seemed to be in favor with the king for several days. Mordecai sent this word to her: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then wilt relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?" It is not possible to know which of the wily statesman's arguments had greatest weight with Esther, but her answer to Mordecai was that he should summon the Jews of Shushan to a three-day fast and she and her maids would likewise fast. At the end of that time she would approach the king.

On the third day Esther put on her royal apparel and stood in the inner court of the king's house. "And so it was when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near. . . . . Then the king said, What is thy request? It shall be given thee even to the half of the kingdom.



# The Chimney Corner



## The Thumb-Print of a Shadow

By Margaret T. Applegarth

(*Copyright, 1923*)

THE Shadow rubbed his hands together softly. He smiled all over his dark brown face as he watched the money-lender do the trick called writing, covering white paper with curious hooks and curves. It was all very mysterious to him,—this writing business, but very delightful: for had he not paid the next-to-the-last instalment of the debt he owed on his tiny farm? One more small payment of hard-saved rupees and the farm would be his—no mortgage, no money-lender holding out an avaricious hand croaking spitefully: "Pay up! Pay up, or your farm becomes mine, you slow-poke!" Oh, how he had saved! Oh, what a nightmare it had been all these dreary years—the fear of losing that little farm forever! But now he was nearly free. One more payment and he would be *entirely* free. Free! Free! Free! He rubbed his hands together softly as he watched the hooks and curves of writing being scratched on paper, stating exactly how the transaction stood.

"There!" said the money-lender, "it's all ready for you to sign your name here."

Of course you are not expecting a poor ignorant Hindu Shadow to know how to write his own name! But there were ways known to money-lenders in the market-place, and the Shadow obediently dipped his thumb in a drop of ink, pressed it on the paper, and lo! the print of his thumb was a signature which no living man could fake. Secretly he was proud of that thumb print; proud, and relieved that his freedom from this staggering debt was so nearly won. He tucked the precious paper under his turban, and walked away, beaming. There had been so little to smile over in his life that when he met another man of his caste in the market-place he stopped him and made a boast of his recent accomplishment:

"Just look here," he chuckled, as he fumbled in his turban for the paper. "See where I signed my name? Well, that means that I shall soon be a free man, for this says that in one more payment I shall have paid my debt."

"All very fine! Very fine!" groaned the other farmer enviously, for was he not up to his very eyes in debt himself? And was it not going to be a bad year for crops? So the envy of one Shadow was very pleasant to the other Shadow as he walked toward his little thatched hut to boast even more fully in the secrecy of his family. Seven smiling Shadows laid themselves down on the earthen floor to sleep that night, and seven smiling Shadows rose up from that floor the next morning. Seven smiling Shadows spent a very laborious day hoeing and planting the poor little farm which had so small a payment between it and freedom; so the labor seemed less labor than usual until sundown, when two strange men appeared upon the scene. Men bustling with importance and arrogance, rubbing their brown hands together as our Shadow had rubbed his only yesterday. They were evidently pleased over something.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

Said Stranger Number One: "Quite a fair little piece of property, on the whole, isn't it? Of course, I shall want to make certain changes."

"Oh, decidedly! Decidedly!" said Number Two, nodding his big scarlet turban. "You will doubtless make many changes. This poor fellow has been so ground down by debt that he hasn't . . ."

*"This poor fellow?"* repeated the Shadow to himself. "Can they mean *me?"* So he walked over toward them: "Sirs, I overheard your remarks, and I think you must have come to the wrong place, for this piece of property belongs to me. Puntiah is my name."

Stranger Number One laughed; a fat, disagreeable laugh: "Oh, is it? Puntiah, eh? Well, Puntiah, tomorrow morning early you must move out, for this little farm of yours is mine now. All mine. You understand?"

But no, Puntiah did *not* understand. *"Yours?"* he repeated. "But how can that be, when only yesterday afternoon I went to the money-lender in the market-place and paid off all but the last small payment of rupees, so that in just a few more months of hard saving the farm will be all free of debt. Think of that, will you? How I've saved! Why, I have a paper that the money-lender wrote. With my own eyes I saw him write it, and when the proper time came, I signed it just where he told me—with a thumb-print. I have the paper all safely hidden in the thatch of my house, very secret, sirs! But I will go and fetch it and show you that you have made a mistake in coming here." Puntiah hurried away.

"Poor fool!" said Stranger Number One.

"Simple old fellow! Almost too easy to swindle, isn't he?" said Stranger Number Two.

Presently Puntiah came running toward them with the precious document, and behind him trailed the six startled members of his family. "Oh, surely this is going to be all right!" their faithful brown eyes pleaded. "Oh, surely when you strangers see our highly important paper with its highly important thumb-print you will nod your heads and go away bowing apologetically."

But no! Stranger Number One read the paper and said: "This seems to be just as I thought, it gives me a clear title to the farm."

Stranger Number Two looked over his shoulder, and read also: "Yes, assuredly, all perfectly clear. The deed states that as he cannot hope to pay off the staggering debt he still owes, he, Puntiah, hereby and herewith forfeits all claim to this farm, this building and its contents and hands the same over to you; and in order to make it quite legal here is the thumb-print of Puntiah."

"No! No!" cried seven stricken Shadows, their voices sounding strangled and agonized. "It is not clear! Puntiah's debt is not staggering, it is small For only yesterday he carried to the money-lender a big basket of rupees. Oh, a surprising number of rupees, sirs—it took years to save them! We all helped! Oh, the meals we have not eaten, the clothes we have not bought in order to pay that old money-lender. He took them and counted them, didn't he, Puntiah?"

"Yes, and when he counted them he said: 'Now I will write you a receipt,' so when he wrote it I made my thumb-print. See, here it is! You don't suppose I would sign away my farm, do you? Not just when I had paid the savings of years to clear it from debt?"

The strangers said they did not know what he *supposed* he had done, but according to the document he certainly *had* signed it away. Seven stricken Shadows could hardly believe their ears.

With great dignity Puntiah took his paper into his own hands: "There is the law and the British government," he said.

"Oh, yes, there is the law and the British government," said the strangers "Tomorrow we will settle this trouble."

So they set an hour to meet with the authorities, and departed. A little later seven stricken Shadows lay down on the earthen floor, but they could not sleep; they rose up in the morning with great circles of anxiety around their eyes. Not in all India were there people as stricken as they.

*Not in all India!* Ah, well, that is hardly true, for at any moment of any day in India other ignorant Shadows are being played upon by other crafty money-lenders; other thumb-prints are innocently signing away other farms; other

strangers are turning out other families. . . .

"Can't I even keep my grindstone?" wailed Puntiah's wife.

"Woman, the document says that this entire farm, with the house and all its contents belongs to me. Your husband has signed it. The law and the British government say that he has signed it. So nothing belongs to you. Nothing! You had better be gone!"

"Alas!" sighed the seven Shadows; and like a million others, before and since, they trailed unhappily down the dusty roadway with none to care and none to help. This whole business of writing—was it not a frightful thing? To think that a little paper plus a little ink plus a thumb-print was doing this heart-breaking thing to families every day, and no one to care. No one to help. Oh, those money-lenders! What enormously high interest they charged! How crafty they were! Even the law and the British government could not help. There was no one to help. . . . Seven Shadows trudged wearily down that dusty roadway, all on account of a thumb-print. Seven Shadows lay down in the fields under the stars that night, all on account of a thumb-print. Seven Shadows arose in the morning, homeless and hopeless and breakfastless, all on account of a thumb-print. And no one to help or to care!

But wait a minute, Puntiah, do not be quite so hopeless, for a man is coming briskly down the roadway, one of those white-faced men seen in town occasionally. Perhaps he is one of the British government men, or maybe one of those Christian sahibs about whom one heard such remarkable tales. Yes, that was a good guess; a Christian sahib with a voice much kinder than the British government voice. "Tell me all about it," he says.

So they tell him. It is not a new story; he has heard it over and over about other thumb-prints. There was nothing that could be done, for if a money-lender said he was writing a receipt when he was writing a deed, who was to know what he *said* when there was the tell-tale thumb-print. It was all very sad; but the sahib had one solution:

"I cannot give you back your farm or your lost rupees, Puntiah, for you have signed them away. But this I *can* do. I can put your boys and your girls in our mission schools so that they will learn to read and write. Then if there are ever any more documents to be signed, they can at least *know* what they are signing, and receipts will not be all the same as deeds in their eyes."

"Now that will be a good thing" nodded their father.

"Oh, very good," nodded the mother.

"Good for boys, anyhow," chuckled the sons.

"Good for *girls!*" smiled the shy daughters, not daring to dream that the wonder of an education was to be theirs. What a day it had been! Despair; and now this!

Then, in the kindness of his heart, the missionary let Puntiah build a small mat hut on a corner of the mission compound. He even gave him a job—raising the mission vegetables; so that today, if you should visit India, you might find him among the pumpkins and peppers from Monday to Saturday, but on Sunday mornings you will always find him in our little mission chapel singing with a grateful face to the God who can take the humblest of Shadows and turn them into self-respecting, self-supporting men and women through education and guidance and—love.

[Note: In line with the thought of "writing," we have chosen for the Young Reserve stories two delightful little talks to children from a new book by Doctor Shaw: "Jack-in-the-Pulpit," issued by the Judson Press. There are 51 of the story-talks, each full to the brim of interest and force. A word to the wise!

M. T. A.]

# The Young Reserves

## The Lead Pencil's Sermon

By Dr. Avery A. Shaw

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I found in a paper the other day a sermon by a Lead-pencil that I am sure the children will want to hear about.

The Lead-pencil began it by saying: 'Hello, Ronald! You and I are alike!"

"We're not. I'm not made of wood."

"No; but I'm made of two parts, wood and lead; and you of soul and body."

Ronald smiled. "Yes," he agreed, "and is the lead the best part of you or the wood?"

"Both are needed if I am to be of any use in the world," returned the Lead-pencil. "The lead is necessary and is the most valuable part of me—much the most valuable; but the wood covering is very useful, too."

Ronald nodded. He was amused, and began to think perhaps he and the Lead-pencil were alike after all.

"What's your work in the world?" he asked, putting down his baseball bat for a moment.

"To make marks. What's yours?"

"Perhaps to make marks, too."

"I make marks with the most precious part of myself, the inside part—the lead," continued the Lead-pencil. "What do you make your marks with?"

Ronald thought of his batting average and his hockey score, of the prizes he had won, and at last he shook his head:

"I'm not sure," he said; "but," he added, "when you were first bought in the shop you were of no use at all, you couldn't even make a mark."

"That's true," agreed the Lead-pencil. "What could you do when you were a baby? But I've been sharpened since. Have you?"

Ronald considered. Were his lessons, the rules he had to keep, the games he played, all part of the sharpening? What kind of a mark was he getting ready to make?

"There's one difference between us," said the Lead-pencil, "I'm old; I've made a great many marks in my time. Angry words have been written with me, and kind ones too, I'm glad to say. I'd like to see them all together; they would make the history of my life."

Ronald considered once more. Was he, too, making marks all the time? "Your marks can be rubbed out," he said.

"Yes," returned the Lead-pencil, "Can you rub out the marks you make?"

Ronald did not answer, his eyes were on a name.

"You're three parts," he said, "not two; there's the name of the maker on you in gold letters."

"So there is," agreed the Lead-pencil. "What about you? Do you also bear the name of your maker?"

**We are writing the gospels a chapter a day**
**In the deeds that we do and the words that we say;**
**Pray—What is the gospel according to you?**

## What Is Written On You?

A little while ago I heard a lovely story about a pastor's wife who went to call on a sick parishioner. One day while she waited until the nurse was ready for her to see the patient, the hostess's little girl, who had been walking curiously round and round the visitor, suddenly asked if she might climb up on her lap, please!

"Indeed you may!" smiled the pastor's wife, lifting her up in her arms. "And now, tell me why you wanted to come?"

"It's this way," said little Miss Five-Years-Old, confidingly, "the last time you were here mother said she just loved to have you come, because if ever there was a lady with the word sympathy written all over her face it was you! So I would like to see the word, please."

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Dear Friend,

"Miss Margaret Applegarth,

I always knew I loved the Chimney Corner but when you wrote me that my poem had won a prize I almost turned a somersalt or however you spell it. I am so glad now that out of all the books you let me take a choice of I chose "India Inklings," for it is simply great. I think Manikam is some boy, with all those questions he keeps asking the missionary. My mother is a Presbyterian so she takes Inklings to her Sunday-school class every Sunday and tells a chapter. They will know all about India, won't they? I guess you won't mind their being Presbyterians instead of Baptists, will you? With just about forty 'leven thank yous,

Very respectfully yours

T. Emerson Hough,

Brooklyn, N. Y.



# Young People's Work



## Topic for June 17

**What are Some Reforms that Call for Our Help? Luke 3:7-14.**

This is a day of reforms, and we have all sorts of would-be reformers. There are those who think the modern world is making progress too fast, and they would tie it down to the days of the ox-cart. Some think we are going too fast in the matters of education, and they would bring us back to the days of the little red schoolhouse where they were taught reading, writing and arithmetic. Some think there is great danger of America becoming entangled in world affairs. They would thus bring about a reform by adhering to a policy seclusion or exclusion.

### What Are Some of the Reforms?

1. *Inside the church.* Yes, there are reforms in which young people can help. In many cases, the whole educational program of the church needs to be made over. Perhaps there is need for graded instruction. Perhaps there is need for a leadership that knows how to lead. Perhaps there is need for training classes in which teachers should be trained for effective teaching. Perhaps there should be a study of the real life situations of the young people of the church, and then materials and programs put into effect that could meet those needs. What a pity that we are always trying to solve the problems of the young life of the churches, from the point of view of the adult! Especially is this a pity in the case of so many of our splendid city churches now dominated by a rural type of mind. The leadership does not, cares not, and can never see the needs from the city point of view. The only solution is to grow a leadership that understands the problems of city life. Perhaps those who are entrusted with the sacred duty of planning programs should also remember that there are small rural and village churches where the program for the city church is an impossibility.

Again, the young people can reform the ministry of the preachers. Often it is dry and uninteresting, simply because the young people have held aloof. If your preacher is a poor one, set yourselves to the task of making a good one out of him. If he hasn't the stuff in him, of course, it may be necessary to suggest a change on account of his wife's health. A better plan would be to tell him the plain truth that he is a failure. Maybe he would have sense enough to try to overcome his failure.

There is need for a genuine reformation of the prayer-meeting services of the churches. The young people are responsible in a measure. Of course, none of us likes a corpse. Neither do we care always for a prayer service where we pat each other on the back, tell how good we feel, get outselves all "heated up" and yet, do nothing. I think prayer meetings would be of great value if, after our emotions are stirred to the depths, each and every one be asked to tackle some of the big jobs of the church and of human living.

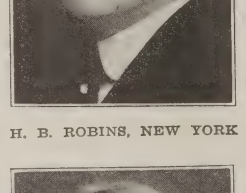
2. *Outside the church.* There is the problem of the liquor traffic. It would not be much of a problem at all, if only those who profess to be Christian would live and vote like Christians. We are soon to see a generation who have never looked upon a saloon. But there are yet a number of scalawags, thieves and thugs, aliens and un-Americans who would fasten again upon us the lines of the old gang. We are, of course, done with the thing, even though states like New York give all sorts of encouragement to bootleggers and lawbreakers. Of course, we are going to outlaw war with all of its attendant evils. We are going in for some form of governmental reforms that will cause us as a great nation to assume our rightful share of obligation to a needy world. Why mention others? Let's get busy with some of the above, right where we live!

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 143 N. Wabash Ave., Chicago*

## Convention Speakers and Conference Leaders



H. B. ROBINS, NEW YORK



F. W. PADELFORD, NEW YORK

## Philadelphia Doings

My Dear Mr. White:

As you probably know, Philadelphia B. Y. P. U. has been down (but not out) ever since the war, and this year this committee was organized and told to take the largest delegation to Boston that has ever gone from Philadelphia to the annual convention, by the president. While the enthusiasm is not as high as it should be, I am sure we are going to take a bigger crowd than has gone for a good many years.

While the numbers were not so high at the "tea party" held on April 16, I am sure the quality was there. We had about seventy-five young people out and all said they enjoyed the entire program; so that helped considerably. The program was as follows: We opened with several hymns used at the St. Paul Convention a great deal; this was followed by prayer by one of the ministers present; then the chairman outlined the purpose of the meeting, how the convention could help the city organization, the individual society and each individual; then the trip was explained and the party was taken as far as the Copley-Plaza Hotel (Philadelphia's headquarters); at this point the crowd was taken through Boston by pictures of the city (the slides having been secured from the Boston committee); the trip was followed by an imaginary visit to the Convention Hall, and several young people at this time spoke on "Conventions I've Attended"; following this was a description of the program, by the chairman, of the 1923 Convention. Rev. George C. Horter of the Eleventh Church then spoke on his experiences, the reasons we should go, etc., and packed about an hour's talk or more in a very entertaining and joyous fifteen minutes. After a closing prayer we adjourned for a social period.

Delegates were registered as they passed out the door and literature on the convention was distributed. While only twelve of those present signed the registration cards provided, we have secured a list of about fifty "prospects" and hope to have their dollars before very long.

This committee is also preparing a booklet which will be distributed within a couple of weeks concerning Boston and the trip, etc.

J. WILLARD MCCROSSEN, Chairman.



# Our Own Folks



## Burma

By J. Herbert Cope

Again it has been proven that figures do not always tell the truth. After the great revivals and mass movements it was discouraging to read of only a 20 per cent increase in the number of Christians in the decade. But now it comes to light that there is a determined and concerted effort on the part of the Hindus to keep down the Christian figures while padding theirs. Thus one can add a generous figure to those given in the Indian census and not be far wrong. Even at that the Hindus show a net loss along with the Animists.

The first meeting of the new reform council in Burma has been held. There are about 100 members, seventy of whom are elected by the people. Of this number in turn eleven are Christian, the ten Karens and one Indian. The only thing which developed was a flood of questions on various matters which were answered duly by the ministers. But as one Christian Karen said, one could see the answers were written by the British subordinate to the Burman minister so it looks as if the British still have something to say. But it is a good thing to have things aired now and then, publicity never hurt any cause, except war. But the people are going to exert their influence. The Indian council not long ago adjourned as a protest against an action by the India Secretary. This in London would lead to the resignation of the ministry. Unfortunately for the Indians, the secretary is responsible to the throne, not to the India Council.

Associational meetings in Burma are often used for evangelistic purposes. Doctor Commings writes that at their last gathering they had great meetings every night for the non-Christians when four or five hundred heard the gospel. The Karen band was present and added much to the meetings. Then one day, with the band leading, a parade was formed and street meetings held in various parts of the town. The meetings of the association were held during the day. Bands are almost a necessity in the Karen stations. All the larger ones boast their musical organizations and they assist the missionary in evangelistic work regularly. While even in far off Kengtung they have organized a band and are making progress. Perhaps some of you will hear a concert by them through your "etherphones" some night.

The birds are flying north again. A large number of Burma missionaries are taking their sabbatical year this spring, eight men in all I believe. This leaves stations undermanned once more. So few were sent back last fall and fewer still new recruits came out, that things are serious. One wonders when those taking furlough will return. It looks as if the debt will be increased and that means another cut and a shortening of the lines and perhaps worse. At any rate the churches will be blessed by this large number coming home and the members will learn more of the field and the work.

Miss Eastman of Toungoo recently celebrated the fiftieth anniversary of her arrival in Burma. What a long time on the mission field! Think of influencing so many generations for good. Her work has been very quiet and is little known but the Karens know it and have been blessed by the life she has lived here. Nor is her work finished; she still continues and will have many more useful years.

## Southern California Convention

By James P. Cadman

The thirty-second annual meeting of the Southern California Convention was held May 8-11 at the First Church, San Diego, of which Rev. P. O. Belden is pastor. All the sessions were well attended, interesting and helpful.

At its organization in 1892 the convention had 4,357 members and gave $12,000 for missions. Now there are 115 churches with 32,000 members who last year gave over $569,000 for missions. During the past year seven new churches were organized and 1,800 baptisms administered. The total attendance was 716 and the churches represented, 109. Judge Robert H. Scott was elected president for next year and Rev. C. D. Eddy, secretary.

The first day's sessions were allotted to the Woman's Mission Society and the Ministers' Conference. The former organization was presided over by Mrs. M. G. Edmands, Mrs. F. L. Blowers and Mrs. C. M. Carter. Addresses were made by Mrs. R. R. West and returned missionaries. O. S. Russell presided at the Ministers' Conference and an address was made by Chas. L. White.

During the convention, O. P. Gifford gave a number of sermons on various subjects. In the evening of the first day addresses were made by F. O. Belden and president W. W. Catherwood. The annual convention sermon was delivered by S. F. Langford. A feature of the evening was the social supper given by the young people of the church.

On the second day, and throughout convention sessions, Rev. W. W. Catherwood, president, presided. An address of welcome was made by Mr. John J. Bacon, mayor of San Diego. Reports were then given by W. F. Harper for the board; treasurer's report, George E. Reid; promotion department, S. J. Skevington. A. W. Rider presided at a conference of the promotion board. Addresses were made by J. A. Francis on "Our Jerusalem and Judea Testimony" and by J. D. Springton and C. L. White. Reports were given of the San Diego Mission Society, by L. P. Valentine; of the Los Angeles Mission Society, by J. B. Fox; of the Woman's Mission Society, by Miss Mary A. Greene; of the brotherhoods, by Judge R. H. Scott; and of Atherton Villa, by E. E. Ford. A feature of the evening was the annual layman's banquet at a down-town hotel, attended by over 200 persons.

On the third day, which was announced as missionary day, addresses were given on the negro, by W. R. Carter; on Mexico, by E. R. Brown and Miss Martha Blackmore; on Burma, by Mrs. E. B. Roach; on Africa, by J. Royal Dye; on India, by Theodore Fieldbrave; and on Assam, by C. H. Tilden. At the close of Mr. Dye's address, a voluntary collection of $150 was contributed to him by the audience for his work. All of these missionary talks were informing and inspiring.

On the fourth day, promptly at 9 o'clock, about 600 of the delegates and visitors assembled at the pier at the foot of Broadway and were conveyed on tugs across the bay to the U. S. naval air plant at North Island to witness stunt flying that had been arranged for them as guests of the officers. The visitors saw the plane which recently flew from New York City to San Diego in twenty-seven hours. This treat was arranged for the delegates by Rev. Floy T. Barkman, the convention's representative among the U. S. service men in the port.

The topic for the afternoon was Christian education in the home, local church, vacation Bible schools and in Redlands University. Reports and addresses were given by F. Durham, S. W. Cummings, George E. Joy, J. H. Montgomery and H. E. Marsh. A missionary drama, entitled "Gifts of the Wise Men" written by Mrs. O. S. Ellis was enacted. At the invitation of President Catherwood, assisted by Amy Lee Stockton, over thirty young people, including a few adults, came forward for reconsecration and for devotion to missionary or other religious work. Thus closed one of the best sessions ever held by the Southern California Convention.

Mention should be made that the chapel car of the Publication Society was used in holding services for three nights on Seventh street in the city. It was also used on the evening of the fourth day at the Mexican mission in Tijuana, Mexico, where twenty-five Mexicans signed a pledge in which they renounced Romanism and asked for Christian baptism.

## Delaware State Convention

By Samuel C. Welsh

The seventh annual meeting of the Delaware state convention met with the First Swedish Church, Wilmington, May 2-4.

All of the sessions were inspirational, helpful and practical. Rev. Charles A. Walker, Dover, conducted a consecration service and delivered an address at the opening meeting on Wednesday.

On Thursday afternoon, May 3, the woman's missionary organization of the state held its meeting. Mrs. O. Grey Hutchison, president, presided. Miss Luella Adams of the Christian Center, Rankin, Pa., and Miss Mabelle Rae McVeigh gave excellent addresses.

The convention sermon was delivered on Thursday evening by Rev. A. F. Williamson, the new pastor of Bethany Church, Wilmington.

The speaker Friday morning was Dr. James H. Franklin, who gave the convention a new vision of our work. On Friday afternoon there were three splendid addresses, by Rev. Arthur B. Strickland, on "Stressing Soul Winning in the Local Church;" Rev. George Boddis on "Modern Tendencies in the Christian Church," and Rev. W. L. Pettengill of Wilmington on "May We Expect Universal Peace?" The closing address on Friday night was given by Dr. F. Howard Taylor, son of Dr. Hudson Taylor of the China Inland Mission.

## Idaho Convention

By W. H. Tolliver

On May 8-10, the Idaho Convention was in session in the First Church, Blackfoot, of which Rev. E. O. Butler is the beloved pastor.

The annual opening sermon was preached by Doctor Tolliver of Twin Falls from the words, "Thy Kingdom Come."

Rev. W. A. Shanks, state secretary, and three state field men, Rev. A. L. Black, Rev. J. E. Kanarr and Rev. R. L. Mills, put before the delegates a program which gave an excellent résumé of past experiences and achievements, a survey of present conditions and an optimistic presentation of future plans and prospects.

The layman's session Wednesday afternoon was presided over by Mr. W. A. Buis of Boise.

One important feature was the adoption of a statement on fundamentals. This had been recommended by the state board, then passed by the ministers' conference in session on the first day of the convention. This conference, of which Doctor Spriggs of Nampa was president, adopted the recommendation with slight amendments and passed it on to the convention. It was a good strong statement of the fundamentals of our faith and was passed by both the ministers' conference and the convention practically unanimously.

Speakers from outside the state who brought powerful messages were, Dr. W. H. Bowler, Dr. and Mrs. C. R. Manley and Dr. G. Clifford Cress.

Keen interest, deep consecration and unswerving determination characterized the convention from beginning to end.

## The Arizona Convention

By W. B. Percival

The thirty-first annual session of the Arizona State Convention was held in the First Church at Douglas, May 9-13. It was generally acknowledged by the delegates present to be one of the most hopeful and encouraging gatherings held in the state for many years.

The convention was marked by a growing spirit of unity throughout the sessions. When we first gathered, there were a number of divergent opinions in regard to policy, but by prayer and conference and a spirit of consecration unanimity was practically accomplished, and the churches are prepared to go forward in a spirit of cooperation. At the convention and ministers' conference resolutions were adopted clearly stating belief in the inspiration of the scriptures and reaffirming acceptance of the New Testament as the sufficient rule of faith and practice.

The opening day was given over to the pastors' conference with addresses on prayer life, combined Sunday morning service, cooperation in the local church, power and the place of gospel songs and the authority of the scriptures. At the women's conference addresses were given by a missionary from the Philippine Islands and by a former missionary worker among the Indians of our state.

One of the encouraging features of the convention was the report of the work among the Indians of Arizona. Some of these Indians themselves were present at the convention and gave ringing testimonies to the power of the gospel in their lives.

Of the 551 baptisms reported for the year, more than 100 were from the Mexicans of the state among whom Rev. R. Marion Garrett, of Phoenix, and others, have been doing such splendid work.

The spirit of devotion was kept to the fore during the convention by the daily inspirational addresses of Rev. C. T. Garnett of Bisbee. The denominational program was presented from many angles, and the delegates manifested determination to stand by the denominational leaders and the missionary program. The presence of Dr. Chas. L. White of New York, Rev. E. R. Brown of the Mexican work, Dr. C. H. Tilden of Assam, and Rev. J. D. Springston of Los Angeles, as well as Rev. H. Q. Morton and Rev. L. M. Darnell of Arizona, enabled our delegates to have first hand contact with all phases of our work. It was generally agreed that the two outstanding addresses of the convention

## Ohio State Convention

By Robert W. Peirce

With songs of praise led by Rev. Clarence M. Eddy, of Granville, and devout prayers by Rev. S. A. Sherman, New Lexington, and Dr. G. R. Robbins of Columbus, Ohio Baptists opened their ninety-eighth convention at the First Church, Cambridge, May 14-17. The warm spirit in which Rev. A. R. Stark, pastor of the entertaining church, welcomed the delegates, and the cheerful tone in which President Rhodes responded, portended an atmosphere of brotherly love and good will which pervaded every session of the convention.

The addresses were all of a highly devotional character. The annual sermon preached by Rev. F. W. Sweet, Cleveland, set forth some of the weaknesses of modern civilization, pointing to Christ as the only solution for all our ills. The noon hour of prayer each day was in charge of Rev. I. N. De Puy, of Lakewood. The talks of Dr. Joseph Taylor of China challenged his audience to a more earnest consecration to the work of the mission fields. Rev. W. H. Geistweit, who recently assumed the pastorate of the First Church at Dayton, brought a ringing appeal when he spoke on "Our Task." Mrs. O. R. Judd, of Brooklyn, outlined the progress that was being made on the home fields, while Miss Elizabeth Vickland, of Assam, made a plea for the work in foreign lands. Rev. B. F. Lamb, executive secretary of the Ohio Council of Churches, spoke on the need of cooperation of Baptists with other denominations to defeat the foes of righteousness in the state.

Mr. W. A. Holmes, of Granville, presented the report of the department of religious and missionary education, and characterized the year just closing as one of gradual forward movements in the field of religious education. Rev. M. W. Smith, of Norwood, discussed the subject of week-day religious education. Rev. C. W. Atwater, of Cincinnati, who is successfully working out a plan of organization and administration in his own church school, spoke on "Correlation of the Forces and Methods in Religious Education." Prof. George Platt Knox, of Denison University, insisted upon a four-square development of every healthy boy and girl, and emphasized the demand of young people for honest play, exercise and physical development, for mental growth, and a corresponding religious development. At the session of the Ohio Baptist Education Society, an address was given by Rev. Clarence M. Eddy.

Rev. W. H. Thompson, director of rural work, reported that during the past year addresses had been made at association meetings; conferences of pastors had been held; and fields were visited with a view to arouse interest in the possibilites of effective work in town and country fields. After an address by Rev. Clive McGuire, of St. Paris, in which he showed how the country community has been revolutionized by the rural free delivery, consolidation of schools, good roads, automobiles, daily newspapers, radio, etc., a symposium was held in which pastors discussed the question "How I Do It On My Field."

The report of the board of managers set forth the diversity of the activities of the state convention and pointed out the need of stewardship and the value of cooperation. The treasurer's report, read by Dr. F. B. Wiley, revealed a total of $101,122.60 received, with various sources of income, and after all expenditures, a balance of $4,561.93. Dr. V. S. Phillips, of Columbus, presented the report of the Francis Wayland Foundation, which showed a large increase over the two preceding years. The report of the committee on evangelism was read by Rev. Millard Brelsford, of Cleveland. Emphasis was placed on the group meetings of pastors held week-ends over the state under the guidance of Rev. C. H. Stull, state director of evangelism. The report also showed that superintendents have been maintained in three out of the four districts throughout the year. Reporting for the work among foreign speaking peoples, Rev. Joseph H. Lloyd, of Youngstown, stated that much of the work was now either self-supporting, or has been taken over by various city mission societies. Mr. Frederick Moore, Middletown, made the report of the committee on negro work. The report of the state board of promotion was made by Rev. F. G. Cressey, of Granville, who was optimistic although only $464,500 had thus far been paid. He stated that there was a shortage of only $33,000 from the churches themselves and that 171 churches had given more the past year than the previous year. The obituary report was presented by Rev. S. P. Stapp, of Wellston, memorializing thirty-five members in the denomination who had passed on since last anniversary. Among them were eight ministers: Dr. Joel B. Slocum, of Dayton; Dr. Joseph A. Bennett, Philadelphia, Pa., formerly of Newark; Dr. R. B. McDaniel, Martins Ferry; Rev. F. B. Rundell, Perry; Dr. J. S. Detweiler, Tarrytown, N. Y., formerly of Granville; Dr. Robert B. Smith, Springfield; Dr. Henry Brandt, Troy; Rev. S. S. Denny, Gallia County. A large number of new pastors were

welcomed by Rev. W. E. Bridge, of Canton. At the women's meetings the work of the various societies was outlined and missionaries were introduced. Ohio reported 207 W. W. G's with an enrollment of 3,803 young women, and 93 C. W. C. bands with a membership of 2,300 boys and girls.

The convention voted to accept the invitation to go to Middletown next year and Rev. A. D. Hilton, Marietta, was invited to preach the convention sermon. Mr. E. H. Rhodes, of Toledo, was re-elected to his eighth year as president of the convention, with Rev. F. L. Fraser, of Newark, vice-president. There were between 400 and 500 delegates and visitors registered representing more than 225 churches.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

On May 18 a council met in the Chelmsford Street Church, Lowell, to examine Rev. Arthur B. Clarke, formerly a minister of the Adventist denomination. As a result it was voted to recommend to the church that a public service of recognition be given the candidate.

The First Church, Randolph, has received forty-seven new members by baptism during the year. At the May communion service, the pastor, Rev. Eugene S. Philbrook, gave the hand of fellowship to fourteen. As the result of a successful series of meetings conducted by Evangelist W. Gellotly of Boston, about 200 persons took a definite stand for Christ and the church has been greatly revived. Pastor Philbrook has the full cooperation of a united and harmonious church.

### VERMONT

A council of the Windham County Association met May 15 at the South Newfane Church to consider the ordination of Sidney D. Cahoon. Rev. C. O. Dunham of East Dover was elected clerk, and Secy. W. A. Davison, moderator. The ordination sermon was preached by Rev. Clark T. Brownell of Brattleboro.

### CONNECTICUT

The second annual meeting of the Women's Mission Society was held at Calvary Church, New Haven, May 10. The officers are: Pres., Miss Mary P. Howard; vice-pres., Mrs. A. L. Mulloy and Mrs. C. S. Carter; secy., Miss E. Louise Carey, treas., Mrs. A. J. Ward. An interesting and profitable program was given. Addresses were given by Dr. Edward Hume, head of the Yale Medical University of China, Miss Elizabeth Krasnye, and a Chinese student of Yale. Reports of the various officers and committees indicated increasing interest in all phases of the work. However, the crowning achievement of the year was the part Connecticut women played in the Continuation campaign. Although the quota was $40,000, $47,529 was raised. The society declared itself ready to combat any propaganda of the Anti-Volstead League.

### NEW YORK

A council of the churches of Monroe County was held May 17 to consider the ordination of Seibe S. Feldman, a graduate of the German department of Rochester Seminary. Prof. F. W. C. Meyer, of the same department, preached the ordination sermon. Alfred E. Isaac was moderator and F. G. Reynolds clerk.

On May 6, Rev. A. T. Mercer, pastor of the Hilton Church, gave the hand of fellowship to thirty-seven new members, seventeen of whom he had baptized. Eight candidates are awaiting the ordinance. These additions were secured without any special evangelistic meetings.

The dedication of the new auditorium of the Emmanuel Church, Buffalo, took place May 6, with special services. Rev. Samuel Russell, pastor of the First Church, delivered the address. For a number of years the membership had considered the advisability of replacing the old frame auditorium with a modern brick structure to conform with the architecture of the Sunday-school and chapel sections. For various reasons action was delayed until last year, and as a result the new auditorium, costing $45,000, was built. With such equipment and the progressive spirit of the present pastor, Rev. W. Norman Liddy, Emmanuel Church should become one of the strongest Christian forces in Buffalo.

#### Rochester Commencement

Although the student body reached a total of eighty-three this year, the graduating class was not one of the largest, since it numbered but seventeen, fourteen of whom received the degree of bachelor of divinity and three the diploma.

This anniversary marks a new epoch in the life of the seminary by virtue of the retirement from active service on the faculty of Prof. J. W. A. Stewart, for the past twenty years dean and professor of Christian ethics and pastoral theology; and of Prof. John Phillips Silvernail, for the past thirty-two years professor of elocution. There will be three additions to the faculty: Prof. John H. Vichert, of Colgate Seminary, who becomes professor of practical theology and public speaking; Prof. Earle B. Cross, now with the foreign mission board, who becomes professor of Hebrew language and literature; and Prof. Frank O. Erb of the Publication Society, Philadelphia, who becomes professor of religious education.

President Barbour preached the baccalaureate sermon, and Doctor Merton S. Rice, of the Metropolitan Methodist Episcopal Church, Detroit, addressed the Genesee Ministers' Conference. Doctor Frederick Lynch of New York gave a characteristic and effective discussion of "The Church and the New World Order." At the social occasion, held at the Baptist Temple Monday evening, the speakers were Rev. Charles N. Arbuckle of Newton Centre and Rev. William A. Cameron of the Bloor Street Church, Toronto.

At the alumni association meeting Secretary Lipphard traced the contribution of Rochester to world evangelism. The association elected Doctor Joseph Taylor of West China as its president for the current year.

The final address was given at the alumni dinner by Doctor Frank B. Bachelor of Kalamazoo.

President Barbour has entered upon the ninth year of his administration at Rochester. The year just closed has been one of solid achievement.

### EASTERN PENNSYLVANIA

At the annual meeting of the Ridley Park Church, reports showed twenty-three members received, thirteen by baptism; more money raised for current expenses than any previous year; a 40 per cent increase in the Sunday-school enrolment and the pastor's salary raised $300. Rev. Wayland Zwayer is in the third year of his pastorate.

### WESTERN PENNSYLVANIA

Doctor A. J. Meek has begun the twelfth year of his pastorate with the New Kensington Church. During the eleven years the membership has grown from 120 to 465, a new edifice was erected and the average attendance of the Bible school has grown from 90 to 325. There is every indication that there will be continued growth.

The Temple Church, of which Rev. A. Schade is pastor, undertook to raise $2,850 to liquidate its indebtedness and $3,500 to paint and decorate the church building. The amount secured in pledges was $4,545.

The young people and Sunday-school workers of the Erie and Ontario district of German Baptist Churches recently held a two-day institute at the Central Church, Erie. Two hundred and sixty-three delegates were present from churches in Rochester, Buffalo, Folsondale, Cleveland and Pittsburgh. The primary aim of the institute was to bring the young people of the denomination into closer fellowship. Speakers were Prof. F. W. C. Meyer and Mr. H. P. Donner. Officers of the district organization are: President, Doctor Bodenbender; vice-president, J. A. Zurn, Jr.; secretary, Miss Frieda Sayenga; treasurer, Miss Olga Fisher. The next meeting will be held with the Temple Church, Pittsburgh.

## Mississippi Valley

### OHIO

April was a banner month for the Westwood Church, Cincinnati. Financial receipts, baptisms and the attendance at Sunday school and church services reached its highest mark. Pledges and cash to the amount of $1,621 were received to cancel a standing indebtedness. This exceeded the amount needed by $317. Rev. Andrew M. Smith is pastor.

### INDIANA

The Baptist Temple, Logansport, burned its $15,000 mortgage May 20. The membership is united in a program to increase the Sunday-school equipment and to reconstruct the parsonage. The cost will be about $10,000. Work will begin the last of June. Rev. M. C. Tunison is pastor.

### ILLINOIS

On May 6, Pastor E. M. Griffin of the First Church, Maywood, welcomed forty-three new members.

### KANSAS

Rev. Earl Riney became pastor of the First Church, Coffeyville, in November. Since that time 140 new members have been received and the attendance at the Sunday school has reached the 700 mark. The church is considering the erection of a new Sunday-school building.

### IOWA

Rev. James MacOwan Wilson, who was pastor of the church at What Cheer for nearly two and a half years, recently resigned to accept a call to the First Church, Lake City. He will begin his new work June 3. Any minister who is interested in becoming pastor of the What Cheer Church may communicate with Mr. A. E. Nelson.

### MICHIGAN

Rev. A. M. Conklin, pastor of the church at Rockford, recently preached his farewell sermon. He began his work in Rockford in 1913. At that time the church had no parsonage, the building was in need of repairs and the congregation was small. During his pastorate the church edifice was remodeled, two additions and a parsonage were built and the membership increased in all departments. The missionary budget which formerly was from $12 to $20 is now $200. Mr. Conklin intends to spend considerable time in mission work in the state.

## Pacific Coast

### OREGON

The McMinnville Church voted May 10 to proceed with the erection of the Sunday school unit of a $100,000 building. During the year 123 new members were received, the school passed the 500 mark, and the missionary apportionment, amounting to $6,000, was paid in full. Rev. C. L. Trawin is pastor.

A council of the Umpqua Association was called recently for the purpose of ordaining the pastor of the First Church, Springfield, Edgar B. Luther. Rev. J. H. Irish was elected moderator, and Rev. H. B. Iler, clerk. Rev. C. E. Dunham of Eugene preached the ordination sermon.

### NORTHERN CALIFORNIA

On April 15 the new building of the Willits Church was dedicated. Rev. E. R. Couch, of Ukiah, preached the dedicatory sermon. At the evening service, an evangelistic campaign was begun under the leadership of Director A. V. Willey. The former one-room, unattractive structure was utilized to full advantage. Five class rooms, suitable also for social purposes, and the pastor's study were built on the front of the old building which was covered with stucco and redecorated inside at a cost of $5,000. The building fund was started ten years ago and continued to grow slowly until the coming of Rev. C. I. Ford as pastor last July. He summoned Director C. H. Bancroft last October for an efficiency institute. Definite plans and a thorough canvass for funds were made.

### SOUTHERN CALIFORNIA

Rev. E. M. Hulett has recently completed the seventh year of his pastorate at the First Church, Whittier. During these years 361 new members have been received; the total expenditures of the church have grown from $2,600 to $18,000 per year; and the property value has increased from $8,500 to $80,000.

On his return from Berkeley after attending the commencement exercises at the Divinity School, where his two daughters had taken a post-graduate course for foreign missionary service, Doctor Samuel J. Skevington, pastor of the First Church, Hollywood, found that the church had voted to raise his salary to $5,000 and to call an assistant pastor at a salary of $2,500. The church has three student volunteers ready to sail, but the denomination cannot send them this year because of lack of funds.

## B. F. Martin

### An Appreciation

By D. C. Henshaw

Wednesday, April 25, after 34 years of preaching, Brother B. F. Martin was called from the active pastorate of Immanuel Baptist Church, Fort Wayne, Ind., to the higher place our Master has appointed.

Last June he suffered a hemorrhage and another in November, which weakened him somewhat throughout the year, but he held to his work and seemed to improve.

He preached twice on Sunday April 22, and did considerable pastoral work up to Wednesday evening. He was calling with his wife in the afternoon, returned, rested a little and was about to eat supper when the final stroke of apoplexy came, at the close of a well-spent day. In a few minutes he was unconscious and died at 9:15 p. m. The whole day's work was done.



WILLITS CHURCH

A day or two after I arrived at Morgan Park about Sept. 1, 1889, I met Brother Martin who also had come to enter the Theological Seminary.

In the thirty-four years since that time I have visited him and his location in six of nine pastorates, sometimes preaching for him, and he returned by helping me on different occasions.

He was a good preacher of the great evangel; bravely personal in applying it to himself and to others. In theology he was Spurgeonic; in preaching, expository, clear and forceful; in modes of thought, direct, self-tried and vigorous; in life, clean and energetic. He was a charming friend because he was well-read, his points of view well-adjusted, and his conversation ready. Withal he had a sweetly humorous vein and a power to see a droll side to otherwise very prosaic affairs. He was quite remarkable in combining good preaching with good pastoral work.

His pastorates were all successful, averaged four years and were at Lostant, Ill., where he was ordained, Berwyn, Oconomowoc, Wis., Joliet, Moline, Humboldt Park, Rogers Park, and So. 7th St. Springfield, Illinois, and Fort Wayne, Ind. A host of friends in all of these places will feel the sense of loss but particularly in Fort Wayne.

## Christian Citizenship Program

By A. J. Gregg

The Christian citizenship training program has been in use for three years. Its growth has been largely due to the use of it by associations and churches which have become interested because of demonstrations of possibilities they have seen the association make.

The program is now in its second stage of development, in that not only local churches but state, sectional and national groups representing the various denominations are becoming interested in using it.

The fact that the fundamental relationships of a boy's life—his home, his church, his school and his group—are fully recognized in the activity requirements of the program has been the strong feature in winning its support by church bodies.

The activities which go "to make up the day" for a boy are the basic activities of the program. Certain tests are required of him, wherein the standard for his home relationships is set; standards for the work which he does every day in school; standards for the motives guiding his attendance and participation in church and Sunday school, as well as standards for such habit-forming activities as the use of money, development of self-control through health habits, the observance of daily devotions and right habits of daily reading.

The things which boys like to do, both as individuals and as groups, furnish the appeal of the program to the boy. In carrying through its activities under the guidance of leaders, it is expected that boys will develop character through team play, excellence of effort and excellence of attainment in a great variety of situations.

The best results which have come from the use of the program are in communities where the churches of the city, in cooperation with the Young Men's

Christian Association, have gone forward to a common use of the program with both younger and older boys. An increase in interest and attendance at Sunday school is reported wherever the program has been tried in this team fashion.

The Comrade program has within it possibilities of challenging the older boys of Sunday schools throughout the city to solve the problem of maintaining the interest and increasing the participation of older boys in Sunday-school and church work. Through an interchurch council of older boys, elected by the group of boys from each individual church, these comrade activities can be coordinated on a city-wide basis, so as to make the program a medium for attracting older boys throughout the community to participate in things which fellows of their age like to do.

# Say It with Books

By Helen B. Montgomery

WHY is not a book one of the very best presents to be found? To the pleasure of receiving it is added the lengthened pleasure of reading it, and the pleasure of reminiscence. Books do not grow old and feeble along with ourselves. If they are the right kind they only grow stronger and more lusty with the years.

So here are some suggestions for your book list. You want to remember your pastor? He would just love a book. In fact, the average pastor is starving for books. Why not give him a book shower? There is the new "Harmony of the Gospels," by A. T. Robertson of Louisville Theological Seminary (Doran.) This a superb piece of work. It is scholarly, clear, has wonderful analytical outlines, tables that enable you to find any passage in the Harmony, an illuminating series of explanatory notes on points of special difficulty, a list of the parables and miracles of Jesus, a list of Old Testament quotations in the Gospels, and of the sayings of Jesus preserved in various traditions and manuscripts. Any one, pastor or Sunday-school teacher, or Christian worker, would rejoice to get this book.

Two books of Glover's are to be recommended, if you have a really scholarly pastor. "Progress in Religion to the Christian Era" is a remarkable book. With a wealth of scholarship that makes the task seem easy, Doctor Glover threads his way through the religious ideas and ideals of ancient Greece and Rome, of the Orient, of the Jews after the exile. He discusses Homer, Plato, the Greek World after Alexander, all with equal assurance and illumination. The purpose of the book is to show the background of inherited ideas against which the gospel was projected into this world. It is the work of a reverent and consecrated scholar.

Another book of Glover's is called "The Pilgrim: Essays on Religion" (Doran.) It is a book of charming essays on topics chosen from both the Old and the New Testament. To mention only a few: The Making of a Prophet, The Holy Spirit, The Training at Nazareth, The Writer to the Hebrews, The Religion of Martin Luther, The Study of the Bible. Every one of these and the other seven essays which make up the book, will stimulate and inspire the man who reads them.

"The Bible in English Literature," by E. W. Work (Revell), will open the eyes of many a minister to the absolute saturation with the ideals and language of the Bible which is revealed by a study of the great authors in English literature. The book traces historically the coming and the influence of *the Book*. Augustus, Polinus, Columba, Caednon and the venerable Bede march across its pages. We trace the influence of the Book upon King Alfred; show the mighty work of the great translators, Wycliff and Tyndale, and trace the Bible through the great epochs of modern literature.

"Jesus, an Economic Mediator," Darby, (Revell Co.) This book belongs in the rapidly lengthening category of the attempts to apply the gospel of Christ to the social and industrial uses of the world. Christ's own teachings in regard to stewardship, democracy, capital and labor, are studied, and the autocratic assumptions of great organized Christian bodies are criticized.

Another intensely interesting book is Roger Babson's "The Future of the Churches" (Revell.) Almost any pastor could find in this stirring and practical study by a master Christian, material for a series of sermons that would grip his laymen as he discloses the bearing that historic and industrial facts have upon the health and progress of the church.

Henry Sloane Coffin, the pastor of the Madison Avenue Presbyterian Church of New York City, has published a series of lectures on experimental religion, under the title, "What Is There in Religion?" (Macmillan.) Here, under the parable of the Hudson River, he discloses in ten chapters of rare charm and insight, what religion does do for the soul of man. It brings him refreshment, cleansing power, illumination, fertility, buoyancy, serenity and adventure, beauty and unity. A richness of illustrative material bathes the whole in an atmosphere of revealing clarity. You follow the river as you follow the story, with increasing joy—a book to reinforce faith and hope.

Jowett is a master preacher of the ancient writers. His skill and insight do not fail him in "The Eagle Life" (Doran.) Dr. Jowett takes us back again to drink from the wells of the Old Testament. Each brief chapter forever illuminates some text for the reader; each lifts into high relief the spiritual riches of the Old Testament.

In "The Hebrew Prophet and the Modern Preacher" (Doran), Rev. Henry J. Picket has shown what the ministry today can learn from the Hebrew prophet of old. The book opens with a clear and authoritative study of the place, training, and function of the Hebrew prophet.

## Prayer Will Prevail

By Howard W. Pope

*OH, blest is he who can believe*
*When earthly signs all fail,*
*That God is working to achieve*
*His end, though foes assail.*

*When ev'rything seems to go wrong,*
*Let not your heart bewail,*
*But just strike up a cheerful song,*
*And faith shall yet prevail.*

*For wrong will never be set right,*
*By sad complaints and tears;*
*God's way is to let in the light,*
*And darkness disappears.*

*Bad men cannot for very long,*
*Retain their place and power;*
*God always works against the wrong,*
*And judgment has its hour.*

*So let us put our trust in God,*
*Nought else can e'er avail;*
*The path of faith God's saints have trod,*
*And prayer will still prevail.*

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A timely discussion is that contained in Sidney Gulick's "The Christian Crusade for a Warless World" (Macmillan.) There is no question so vital before the church of today as its duty in the attempt to outlaw war. This book is a veritable arsenal of facts and arguments. If every Baptist pastor could read and digest it, and then preach on it, we should weld the denomination into a tremendous engine to aid in the bringing to a successful completion of the churches' most daring crusade.

These are only a few of the many fine books open to the pastor of today. Why not include in each year's budget of the local church an amount to be expended by the pastor on good *modern* books? That way lie fresh sermons and renewed powers.

## A Baby Hunt

BY MEME BROCKWAY

Eleven thousand miners in Wales this spring stopped work to hunt for a little lost two year old boy. They found him and put him in his mother's arms.

Would you have helped in that search? Will you? Two and a half million babies were born in America last year. The Heavenly Father wants them found and given the protection of Christian parents and Christian homes.

The churches of the Northern Baptist Convention have united in a great spring cradle-roll campaign, for the cradle roll has proved to be the best and surest means of finding babies and reaching the babies' parents. Many states are now contesting, not only for the largest increase in cradle-roll membership, but for establishing in the churches parents' classes and mothers' clubs. Ohio is awake and Miss Nellie Dunham, director of children's work, reports three new mothers' clubs, one in Lincoln Park, Cincinnati, with a membership of fifty-five; another in Goodyear Heights, Akron, with a fine enrolment of 100.

New York has learned what the cradle roll can do. Mrs. Frederick Tomlinson, director of children's work, has an interesting story. One of her associational workers found a church which held a preaching service, but had no Sunday school. She talked with the minister who went out there each week, but he thought that the community would not be interested in cradle-roll work. The enthusiastic associational director was not easily discouraged so she called upon the telephone a woman member. A cradle roll was started and in two weeks the aroused people started a Sunday school.

If your church has not heard of the cradle roll campaign, ask your state director of religious education whether your state belongs to the Northern Baptist Convention and shares in its nation-wide movements—or ask your pastor or superintendent if some letter relative to the campaign is hiding in his waste paper basket. Get in the game! The campaign ends on Children's Day.

---

W. T. B. Williams, field director, John F. Slater Fund, has made the second report on negro universities and colleges after ten years. This includes eighteen institutions having the title of "university" and fifteen having the title of "college" located in eleven Southern states, four Northern states and the District of Columbia. The list of "universities" is somewhat different from that of 1913 since six which had that name then have changed their designation to college as more consistent with the work they are doing. One of the institutions is supported by the federal government; three are owned and supported by states with the aid of the federal government; two are owned by negroes but supported largely by state appropriations; nine are owned and supported mainly by negroes; and eighteen are supported mainly by northern philanthropy. In 1913 only four out of twenty-two of the most advanced educational institutions for negroes in America had more than 15 per cent of their non-professional students in their college departments. Now twelve of them have from 24 per cent to 100 per cent enroled in college departments. Now there are five of the universities and three of the colleges with more than 100 non-professional students each in their college departments, and eight additional institutions with from fifty-six to ninety-eight students each. Nine years ago only ten of the twenty-two negro institutions had more than twenty college students each.

The report continues: "In the eighteen universities and fifteen colleges covered by this study there are 3,264 college students.

## Southern Convention

(*Continued from page* 560)

Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the scriptures.

The most spirited discussion came when Mr. J. P. Brownlow, a banker from Tennessee, offered on the floor of the convention a resolution which asked Southern Baptists to commend the action of the trustees of William Jewell

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College and at the same time appoint a commission on survey to cooperate with the trustees and boards of all educational institutions fostered by the convention to bring to an end teaching of infidelity under the guise of evolution. The resolution was referred to the committee on resolutions, which committee made a special report to the convention suggesting that the Brownlow resolution be not adopted. The recommendation of the committee was passed by practically a unanimous vote.

Great interest centered in the report of the commission on conservation. This report was the third annual report made since the $75,000,000 campaign was launched. The commission called attention to the fact that during these years the denomination had faced a series of unusual difficulties. We are in the back wash of the war with unrest in politics, industry and social relationships. The collection of the pledges has been embarrassed by the difficulty growing out of long term pledges, an unusually large number of pastorless churches and by the fact that many of the largest givers have become financially embarrassed.

During the four years 3,068 churches have been organized and 762,880 persons have been baptized—an annual gain of 171,716, or a net increase in members for the four years of 478,783. A net gain in the number of Sunday schools is 3,287 and an increased enrolment of 459,223. There has been a net gain in the enrolment of B. Y. P. U. societies of 233,917. And the Woman's Mission Union reports 7,094 new organizations. The receipts for missions, education and benevolence over the four previous years show a gain of $28,776,937 or an annual gain of $7,194,244. The increase in the value of church property during this period amounts to $45,405,118, or an annual gain of $11,351,279.

With all of the encouragement to be found in these facts, the convention faced heavy debts on many, if not all, of its missionary boards. The foreign mission board reported a debt of $403,879. In addition to its present actual debt, there are now outstanding letters of credit to the amount of $1,399,310 on which drafts are due between now and Dec. 31, 1923. Acting on the instructions of the convention, the board made a program on the basis of an income of $4,000,000 per year and last year received one and three-quarters millions and this year, $1,705,325, net on which to take care of a $4,000,000 program.

The home board reported debt in excess of $400,000.

To sum the matter up, Southern Baptists raised in cash on the $75,000,000 campaign from May 1, 1919 until May 1, 1923, $43,933,815. This leaves a balance to be raised of $31,066,185, during the last year. The commission answered its own question "what will it take to win?" in the following suggestions:

1. Prayer, believing prayer, importunate prayer, constant, perennial prayer to a God who never failed.

2. A faith which conquers difficulty and staggers not at the impossible.

3. Cooperation. We must work together with God—Baptist team work with every man doing his duty, the cooperation of love and fellowship of a great task, the loyalty of brothers in doing a big thing for Jesus Christ. It will take this to win.

4. A conscience on holy covenants. We must regard our pledges to God certainly as sacred as our notes to banks. A denominational looseness of conscience on kingdom pledges will dissolve the strength of our people. We must call our people back to the payment of their vows to God if we win.

5. We must put first things first and Christ's cause is first. We should put it above the needs of automobiles, amusements, the demands of appetite, the luxuries of dress and the pleasures of travel.

6. Our leaders must lead if we win. I speak of the pastors, the laymen leaders, the women leaders, our secretarial leaders, our religious paper leaders. All up and down the Baptist line we must have a leadership of loyal, royal leading now. A leaderless leader is the "abomination of desolation standing where it ought not" spoken of by Daniel.

The Southwestern Baptist Theological Seminary of Fort Worth, Tex., was tendered by its board of trustees to the Southern Baptist Convention. The consensus of opinion seemed to be that the convention would eventually take over the institution if the details of the transfer can be worked out satisfactorily.

### More or Less Personal

J. T. Henderson, secretary of the Laymen's Missionary Movement of the convention, reported 500 new local men's brotherhoods organized during the year.

William J. Bryan spoke in the social service session on "Christian Citizenship." His acceptance seemed to be conditioned upon the outcome of the election at the Presbyterian General Assembly in Indianapolis, where he was a candidate for the position of moderator.

President Mullins announced a vote as unanimously carried. A brother arose to explain that he had voted in the negative and asked if he didn't count. President Mullins corrected himself and assured the brother that every Baptist counted one.

In the Southern Convention there is always some one ready to make a speech. Almost every action is preceded by one or more addresses of considerable length.

After wide inquiry as to the probable influence of the Baptist Bible Union we came to the conclusion that Southern Baptists were neither seriously interested in nor seriously disturbed by the pre-convention meeting of that body.

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## Our Book Shelf

**Robin Hood's Barn,** by Margaret Emerson Bailey. New York. Doran. $2 net.

The confessions of a garden adventurer, the author confesses the book to be. It is a collection of leisurely and wholly delightful essays, several of which have appeared in magazine form. The many drawings by Whitman Bailey, scattered throughout the volume, are not by any means the least part of its charm.

**A Moneyless Magnate and other Essays,** by Frederick F. Shannon. New York: Doran. $1.50.

The whimsical title is a key to the spirit of this volume of essays by Doctor Shannon, pastor of Central Church, Chicago, successor to Doctor Gunsaulus. Doctor Shannon is a practical idealist. He is ever on tiptoe to see the beautiful, that which is just beyond the sight of ordinary vision; then he delights to interpret it in terms that every one can understand. "A Moneyless Magnate" is one of the best of the essays—so is "Beethoven in the Backyard," "An Artist in Living" and "A Letter to Main Street."

**Mark Gray's Heritage,** by Eliot H. Robinson. Page Company: Boston. $1.90.

An entertaining, quaint teen-age story of the efforts of a Quaker lad, Mark Gray, to overcome his impulsiveness. His "heritage" was a quick temper and a love of manly sports forbidden by the Friends. Life in the Quaker village of "Content" was uneventful until the advent of a professional wrestler and his manager. Mark Grey becomes involved in a series of exciting adventures and is finally arrested for the attempted murder of Mr. Robert Means, a dissipated, wealthy idler who is in love with Sister Faith Franklyn, Mark's fiancee. Boys especially will admire his prowess in wrestling, shooting and his enforced self-control under trying circumstances.

**Old Testament Law for Bible Students,** by Roger S. Galer, A. M. New York: Macmillan.

This volume is the fruit of careful study in the contents of the Old Testament, and especially the legal portions of it, as found in the Pentateuch. It is in the Mosaic code that we find indeed the basis of all law, and here we have the main body of our modern jurisprudence, as well as the moral law traced back to its original source. The author has adopted largely the modern critical and evolutionary method and makes more perhaps of Hammurabi and the Assyrian culture in general than the most of us are accustomed to do, but he gives supreme credit to the Deuteronomic enactments, and displays a real reverence for the Holy Oracles. The debt the world at large owes to Israel as the special custodians of God's revelation is clearly brought out, while at the same time a close study of the human development and adaptation of the original declarations and apprehensions is diligently made. The digest and classification of the moral and ceremonial law, as embodied in the Bible, is of particular value, and the book ought to do much to commend the sacred text to the legal fraternity. Theological students and Sunday-school scholars are also kept in mind, and the aim has been to provide a real side-help to the general study of the Word and the progress of religious thought in the world.

**At the Master's Feet,** by Sadhu Sundar Singh. New York: Revell. 75 cents.

In this remarkable little volume the Hindu preacher, termed by many the Saint Paul of India, gives to us a series of heart-stirring messages on the great themes—prayer, sin, the cross, service, God's presence, heaven and hell. These messages are brought closely home to the reader as they are given in the form of conversation between the Master and the disciple. They are stimulative for use in the prayer service and contain a great many useable illustrations for the minister and the Sunday-school teacher. The book was first published in Urdu, India, and has recently been translated by Mr. Arthur and Mrs. Parker. The name of the author is familiar to those who have been studying the recent great religious movements in India.

**Critical Hours in the Preacher's Life,** by Ernest Clyde Wareing, D. D. New York: Doran. $1.25.

The many phases of the present day minister's life are sympathetically understood and most frankly and constructively treated. Doctor Wareing writes out the experience of his own heart and life and with unusual power reveals the responsibilities and struggles, tragedies and temptations as well as the great heights of achievement possible for the minister of the gospel. The author writes with a double purpose in mind. He desires to point out the weak spots in the modern ministry with a view to remedying the same by arousing his fellows to a deeper appreciation of their opportunities and perils. He also desires to bring about a better understanding of the problems of the ministry by the layety and to deepen the channels of their relationships to the ministry. It is a very timely book and is bound to be read with interest by all those deeply involved in the work of the church of today.

## "It Is to Laugh"

We hope this marathon dancing business is on its last legs.—*Dallas News.*

"Somebody has invented a motorcycle with limousine body."

"A great many people conduct their entire careers on that principle."—*Dayton News.*

The story is told of a scientist engaged in the archeological discoveries at Luxor who picked up a sandwich near the excavations and immediately called around him a group of students. He then proceeded to lecture, directing their attention to its wonderful state of preservation.

There were, as he pointed out, unmistakable traces of butter.

Evidences of ham were plainly visible and the bread was far from being petrified.

"Of course," he was concluding, "this sandwich is not now edible——"

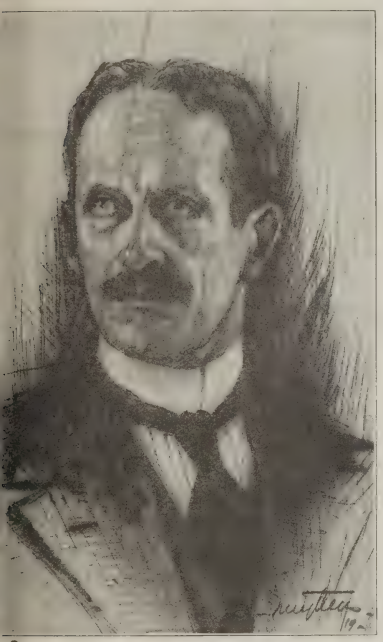
Just then another member of the party ambled up and remarked: "I am sorry to hear you say that, professor. That is a part of my lunch."

# OUR MUSIC CORNER

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## HARRISON M. WILD—A TRIBUTE

The subject of this sketch is Harrison M. Wild, of Chicago, nationally known as the conductor of the Apollo Club, of the Mendelssohn Club, of the Chicago Woman's Chorus; long eminent as an organist, as a choir-master, as a teacher and as a man. The contributing impulses to the writing of this article, (outside of my admiration for this giant-musician, and a keen appreciation of what his idealism and tenacity of purpose have meant to the musical life of the Middle West), were three things: The dramatic thrill of the performance of Georg Schumann's musical version of the biblical idyl of Ruth—a work of stupendous



difficulty, but potent appeal. My wife sang the soprano solos in this, so I had ample opportunity to study the score and recognize the consummate artistry and the intense difficulty faced in performance! The second provocation was the recent, excellent, inspiring performance of the stupendous B minor Mass, of Bach. And then, as the final stimulus, came a dinner given at the Auditorium Hotel, Chicago, to commemorate the twenty-fifth anniversary of Mr. Wild's accession to the honorable part of director and leader of the Apollo Club of Chicago, a choral organization of world-fame, with a tradition and background dating to the beginning of things musical in this great and growing city, with a record of achievement and performance second to none in the world, and with a future of certain success. No other factor has been such a force in the cultivation of Chicago music—which has reacted on the entire Middle West. The only influence comparable to it has been and is the Chicago Symphony Orchestra.

Mr. Wild has been for twenty-five years the guiding hand in this accomplishment! From the ranks of his individual pupils, and by way of the choral body itself have come a goodly part of the active organists and choir-leaders in Chicago today. Because of the initiative of this man we have had the priceless opportunity of hearing the best of the new and the old in choral music, done with sympathetic and intelligent appreciation of the composer's meaning and desires, choral work of first-class grade, orchestral settings adjusted to a nicety and soloists perfectly fitted to the individual demands. No other organization that I know of has given such tangible, valuable encouragement to the young native artist as has this one; and this without in any way lowering standards or keeping out the best of the established celebrities. A list of the great choral works given initial American performances under Mr. Wild's baton would read like a list of all the most prominent achievements of the past generation in the choral field. And this enthusiasm has not been a devotion to the work of the club alone. On many occasions, whenever opportunity presented itself, we find the Apollo Club, led by Mr. Wild, cooperating with the orchestra, with the Civic Music Association, with the Art Institute—in fact being really a people's possession. To talk with Mr. Wild for a short time is sufficient to make one realize the value and vitality of the man. With his practical idealism and his executive ability, there seems to be no limit to his aspirations and his accomplishments.

All of these points—and many more—were stressed in after-dinner speeches by such authorities as Lela Macauly, Herman Devries, Albert Cotsworth, Edgar Nelson, and others. It was a fitting recognition of a great moment—of a great past, of a still greater future. May Harrison Wild go on as he has been doing for many more years. We, the musicians, and you, the appreciators, will reap the benefits. Wild is one of the most potent influences on American musical taste today!

One redeeming feature about this article is the fact that it resembles Mr. Wild in this: you get what he has done first and in most detail; the man himself comes last, modestly and simply! There is not much to tell of his life. The biographical dictionaries present little detail. About all we can get is condensed in the few lines below—

**Harrison Major Wild:** organist, conductor; born, Hoboken, N. J., March 6, 1861; educated at Dhyrenfurth College; studied organ with Creswold and Eddy Rust; piano with Liebling, Zwintscher and Maas; married Gertrude Younglove Cornell, Oct. 29, 1884 (three children). Was organist Ascension Church, Chicago, five years, Memorial Church, one year, Unity Church, thirteen years, and at Grace Episcopal until last year; conductor Mendelssohn Male Chorus and Apollo Club since 1895 and 1898 respectively; member American Guild of Organists, Chicago Manuscript Society, etc.


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Volume IV June 9, 1923 No. 19

# The Baptist

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Published Every Week by the Northern Baptist Convention



## The Midnight Sun in Sweden

Photograph taken by J. E. Grölund at midnight between July 7 and July 8, 1920

# Seaside Sayings

"SOME people think of Jesus as a kindly, good soul, giving casual advice."—*A. A. Shaw.*

* * *

"God trusts men, not because of what they are, but because of what he is."—*McGee.*

* * *

"Science has made the world a neighborhood. The tragedy about it is that Christianity has not made the peoples of the world neighborly."—*J. Taylor.*

* * *

"It is necessary to understand Jesus in order to understand any one thing he said."—*Stifler.*

* * *

"A man is measured by his outlook and his uplook. If he has a little narrow, mean outlook, he may use great terms when he looks up, but he has a small God."—*Francis.*

* * *

"I believe the Russian people are the most misunderstood people on earth today. I want to go to them, but I guess I can't. If I can't go to them there, I am going to say a good word for them here."—*Ostergren.*

* * *

"Our task in the next twenty-five years is to make science and industry the servants of humanity."—*Chen, The Chinese Speaker.*

* * *

Our ability to accomplish the big task before us was illustrated by Francis. A negro was challenged to eat a big watermelon. He thought he could do it, and many thought he couldn't. The darky excused himself, but soon reappeared with an air of assurance. "I knows I kin eat dis big melon. I had one about as big down at de house and I ate it. I knows I kin now eat dis one."

* * *

Illustrating Christian charity and a broad tolerance, James C. Colgate said, "Yesterday I was chilly. I wanted my overcoat. I wanted to get into the sunshine. To my surprise I saw a number of persons bathing in the ocean. I would not have gone into that water on such a day for $1,000. But they seemed to be enjoying themselves. It was not my way of finding amusement, but they found satisfaction in it. I did not insist on their coming out and they did not insist on my coming in. If they had tried to pull me in or I had tried to pull them out, it would have spoiled the fun of both. It is clear that tastes differ."

* * *

"You can't teach the foreigner to love America until you lead him to love an American."—*M. Ashby Jones.*

* * *

"A man and his money are one and the same thing. Tell me where your money is going and I'll tell you where you are going."—*Agar.*

* * *

"Not until the Chinese have had their way with Christianity can Christianity have her way with the Chinese."—*J. Taylor.*

* * *

"Your grandchildren will play football on the Pacific Coast with Chinese teams which have come across for the week end."—*J. Taylor.*

* * *

"The Bible is the only book you can know by heart and still know nothing about it."—*Golden Rule Nash.*

The slogan of American tobacco companies for China is, "A cigarette in every mouth." That of Christianity should be nothing less than "Christ in every heart."—*J. Taylor.*

* * *

Mrs. John H. Chapman of Chicago got lost in Haddon Hall. Every time she tried to get out she found herself back where she started. She appealed to a negro maid. "Where is the exit!" "Let me see," mused the maid, "is that 'motion or fundamentals?"

* * *

One of the "surprises" not on the regular program was when E. E. Sperry of New York was called to the platform, where he held up a check which called for the payment of 1,700 yen. This money was left at his office by a professor in one of the schools in Japan and represented the gifts of Japanese Sunday-school children for the relief of hungry Russian children. The amount in our money is about $850.

## June

REST! This is the year's bower. Sit down within it. Wipe from thy brow the toil. The elements are thy servants. The dews bring thee jewels. The winds bring perfume. The earth shows thee all her treasure. The forests sing to thee. The air is all sweetness, as if all the angels of God had gone through it, bearing spices homeward. The storms are but as flocks of mighty birds that spread their wings and sing in the high heaven! Speak to God, now, and say, "O Father, where art thou?" And out of every flower, and tree, and silver pool, and twined thicket, a voice will come, "God is in me." The earth cries to the heavens, "God is here." And the heavens cry to the earth, "God is here." The sea claims him. The land hath him. His footsteps are upon the deep! He sitteth upon the circle of the earth! O sunny joys of the sunny month, yet soft and temperate, how soon will the eager months, that come burning from the equator, scorch you!

—HENRY WARD BEECHER.

* * *

Henry A. Backemeyer, of Indianapolis, won the admiration of the convention by the way he conducted the convention's singing. In the first place he selected the great old hymns of the church and in the second place he did not turn himself into a musical gymnast, diverting attention from the singing to the singer. Mr. Backemeyer is a singing evangelist.

* * *

Speaking of music leads us to say that the girls from the Baptist Bible Institute of Philadelphia, the glee club of the Peddie Institute and the boys from Shaw University, added not a little to the enjoyment and helpfulness of the convention. We almost forgot the Empire State Male Quartette. The night of the laymen's meeting the Shaw boys had to leave the hall before the chairman could proceed with the regular program. With no lack of appreciation of others, we must say those negro "spirituals" capture the hearts of an audience.

* * *

The music of the Fundamentalist Conference was directed by Mrs. Helen W. Lamson, soloist of Tremont Temple, and Carl Lamson, accompanist of Fritz Kreisler.

* * *

In the report of the convention reference is made to the critical illness of the wife of Secretary T. B. Palmer of Colorado. Later in the session a message was received which brought joy to the delegates. The tide turned in favor of the patient the very day upon which such earnest prayer was offered.

* * *

On Sunday, Dr. John A. Earl of the First Church, St. Paul, became critically ill. He was resting easier when we left Atlantic City.

* * *

Never, so far as we recall, has there been a convention with so little machinery in sight, but Chairman H. V. Howlett and his associates were at all times on the job caring for the interests of delegates. We did not even hear complaints about the heat this year.

* * *

In THE BAPTIST and repeatedly in the convention we have been reminded that while we have not secured the full $100,000,000, we have at least that amount in experience. It is doubtless true. Much of this "experience" we label as "mistakes." Is it not high time to cease talking about these mistakes and to begin to realize on the heavy investment in experience?

* * *

The speakers at the convention, as a whole, ran along pretty close to hard fact. In an occasional session a speaker would start some laudatory statement about a member or officer of his board. In most cases one good turn seemed to deserve another. But at the seaside you should expect some salt water taffy. Even THE BAPTIST received a little.

* * *

Early in the sessions Dr. John R. Stratton of Calvary Church, New York, was called to Atlanta where his daughter Katherine was critically ill with meningitis. When the announcement was made the convention engaged in prayer for the family. Later it was announced that the girl died shortly after her father reached her bedside.

* * *

The fraternal delegates from the Southern Baptist Convention received a cordial welcome. One of the speakers got on dangerous ground when he expressed himself upon the question of biennial sessions, which was at the time under consideration.

* * *

One rarely attends a convention where the attendance is so uniformly large at all the sessions. The mission-study classes were a feature this year. There were at least two reasons which will account for the sustained interest. The weather was comfortable and the air at all times on the pier was fresh and refreshing. The other reason was the magnitude of the questions we faced and the fact that the delegates were so generally concerned in finding the answer to them.

(*Continued on page* 580)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST:
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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## It Is One of the "Causes"

We attended a recent meeting of a state convention. It is a contrast to some we know of. We studied the program assiduously to see how the place of denominational journals would be recognized as a vital part of the work of Baptists in that state. As far as that program was concerned no would ever guess that the denomination had two such journals as THE BAPTIST and *Missions*. It is true that there was a man at the door taking subscriptions. He found what will always be true—the folks who are doing things denominationally have the papers. These journals are one of the denominational "causes," and as such they are usually recognized on the programs of associations and conventions. We cannot hope to secure many subscriptions at such places, but we can send the folks back to put on an every-family canvass for the papers.

# Killam's Kollum

### Our President

Our president, Corwin S. Shank, has for years rendered the denomination most valuable service. Those who know of his work, for instance, on the now historic adjustment committee know him as a man of large ability and a great reserve of good nature and patience. He will make the convention a most worthy president. President Shank, THE BAPTIST is your house organ for the year 1923-24. We hope that you will make large use of it.

### Couldn't Be Promoted

It did look for a time as if the editor might be "promoted" at Atlantic City. Oh, no, I was not in danger of dying. I mean that a new job stared me in the face. But, after all is said and done, how can you "promote" an editor? He has a pretty big job, going each week with a message into thousands of homes. No, the kollum still stands.

### Fourteen Is a Multiple of Seven

We have been warned not to speak lightly of our newspaper committees. We have referred to them by number, for there was no possibility of identifying them in any other way. They have been created with such rapidity that a suitable designation could not be found before another committee would appear on the scene. On this account we fell into the discourteous habit of giving them a number, as they do in some institutions into which, as far as we know, no member of any one of our committees has ever been admitted. No committee ever complained until we reached our last, or, rather, our next to the last committee—its number was thirteen. We were not at fault. We did not mean to be mean but we could find no way to fourteen except through the road marked thirteen. All this is in the past. Our next to the last committee honestly tried to make provision for an element of permanence in the link between the convention and its organ by asking the executive committee to become responsible directly as they are in reality for THE BAPTIST. This action had the unanimous approval of the newspaper committee, of the administrative committee, but failed to pass the Board of Promotion. We are where we have always been, and await with interest the announcement of committee fourteen. If it would be more satisfactory we are willing to designate these committees by the letters of the alphabet. But even then, what committee would want to be known as committee X, Y or Z?

## Seaside Sayings

(*Continued from page* 578)

The report on future denominational program received the most careful consideration. Again and again after discussion it was referred back to the committee for slight amendment and was finally unanimously adopted. We are unable to give the amended report in this issue. We shall print this report in full later, for it will be of most practical interest to our people generally. The committee received enthusiastic commendation for its work.

* * *

The open sessions of the pre-convention conferences of the fundamentalists were devoted entirely to addresses. The business was conducted by the committee of 120 not in "secret" but in "private" session, according to the chairman, Dr. J. C. Massee.

* * *

The American Baptist Foreign Mission Society elected F. T. Field of Massachusetts as president and the Publication Society, Dr. W. H. Geistweit of Ohio. The other societies re-elected their presiding officers.

* * *

Congressman W. D. Upshaw of Georgia represented as spokesman the fraternal delegates from the Southern Baptist Convention.

* * *

Rev. Samuel M. Lindsay of Massachusetts led the convention in a series of Bible studies and expositions which, in spite of the crowded program, held the attention of hundreds of the delegates and contributed in no small measure to the helpful atmosphere of the convention.

* * *

The Conference on Evangelism was pronounced by many "the best conference of its kind ever attended." The evangelists employed by the home mission societies and the state conventions were for the most part present. It proved to be a real season of refreshing for those who could attend.

* * *

Dr. E. D. Burton, who has served as chairman of the board of education since 1911, on account of pressing duties as president of the University of Chicago, retired this year. Dr. C. A. Barbour, of Rochester Theological Seminary, succeeds to the chairmanship of the board.

* * *

The stereopticon depository at 143 No. Wabash Ave., Chicago, can furnish churches with about forty colored stereopticon slides, illustrating the Atlantic City Convention, says the denominational movie man, Harry S. Myers. He says that soon after we left the auditorium, the steel pier caught fire in the roof but that the damage was slight.

* * *

The convention stood in silence at the opening session in memory of two men who had served it well, Mr. F. Wayland Ayer as president of the convention, and Mr. Frank C. Nickels as president of the Home Mission Society. Mr. Nickels died April 29 in a hospital in Pekin.

* * *

The attendance this year at the Southern Baptist Convention and at the Northern Baptist Convention was about the same. There were between 3,000 and 3,500 at each meeting. In neither case was the place of meeting central.

* * *

Dr. Selden W. Cummings, now professor in the University of Redlands, sailed from New York on May 29 for an evangelistic tour through the Baltic republics of Esthonia and Latvia. He will have a conference in London with Dr. Rushbrooke before he undertakes his work. Rev. John A. Frey will act as his interpreter. A pleasing feature of Professor Cummings' visit to Latvia will be the conferring of a degree of Bachelor of Divinity upon Mr. Frey under authority of the trustees of Redlands University.

## Fresh from the Field

**Rev. E. E. Shoufler of Alma, Mich.,** has accepted the call of the First Church, Hastings, Neb., and will begin his new work July 1.

**As the result of meetings held among** the Cajan Indians near Malcolm, Ala., by Rev. B. C. Hening, a Baptist church was organized and a house of worship was built.

**Rev. J. D. Freeman, the well-known** English minister, will come to this country this summer and will preach in July at the Baptist Temple, Brooklyn, and in August at his former church in Toronto.

**Mr. J. L. Colville, a railway engineer,** who was converted last summer, has resigned a position paying $3,000 yearly, and has entered Mars Hill College, a Southern Baptist school, to prepare for the ministry.

**Dugald Macfadyen, the British historian,** writer and lecturer, said to be the originator of the idea of interchanging public speakers which was put into effect during the war by the United States and Great Britain, has arrived in this country and will spend two or three months lecturing in different sections.

**Hon. Hubert Work, secretary of the** interior, has named a committee of 100 prominent men and women of national vision to study with him the whole Indian question. His desire is to plan the best possible policy in its relation to these people. Among the hundred who have been requested to join in an appraisal of this American problem, are Dr. Thomas C. Moffett of the Presbyterian Home Board and Dr. Charles L. White of the Home Mission Society.

**Enclosed with the diplomas granted** nineteen graduates of the Mounds Park School for Nurses, St. Paul, Minn., was a card bearing the words: "She has found her work." The exercises were held on Friday, May 11, at the First Church, St. Paul. The chief speakers were, Dr. Eugene C. Riggs of the medical staff of Mounds Park Sanitarium, and Rev. John A. Swanson, pastor of the First Swedish Baptist Church. Dr. Robert Earl, chairman of the board of directors of Northwestern Baptist Hospital Association, conferred the diplomas.

**The Northern Baptist committee to** promote attendance at the alliance has suggested that some English-speaking Swedish Baptist meet all incoming trains and steamships at Gothenburg immediately preceding and immediately after the congress at Stockholm. The suggestion has been accepted and visitors upon reaching Gothenburg should look for some one on the dock or at the station with the initials "B. W. A." on hat band or sleeve who will be ready to give assistance as occasion may require. English-speaking friends will be found at the railway stations in Copenhagen and Kristiania. This service on the part of the Scandinavian brethren will be greatly appreciated.

**Prof. John Knudson of Franklin Col**lege, has been made a member of the American Association of College Professors, an organization including in its membership leading educators of the country.

**World Kindred Week, celebrated in** Chicago, May 14-18, was the first attempt by a federation of young people's societies to conclude the year's united mission study campaign with a dramatic festival. Two productions were staged at the Medinah Temple.

**At the Baptist World Alliance held** in Stockholm, the Home Mission Society will be represented by two members of the board of managers, four members of the secretarial staff, two general workers and one Indian layman. Of this party the expenses of only two will be borne by the society. The expenses of two secretaries, two general workers and the Indian layman will be met by funds provided by friends. The following persons will compose the party: D. G. Garabrant, Dr. and Mrs. A. T. Fowler, Dr. and Mrs. C. L. White, Dr. C. A. Brooks, Dr. and Mrs. H. F. Stilwell, Prof. A. Mangano, Dr. Bruce Kinney and David Paddlety. Professor Mangano, through the liberality of friends, has been able to extend his studies by a visit to Roumania, Latvia, Lithuania, Czecho-Slovakia and Poland.

**Baptists of Great Britain and Ireland** had a most successful annual meeting. One event of special interest to Americans was the election of Dr. T. R. Glover as president for the next year. In commenting on his election, the *Baptist Times and Freeman* says: "Doctor Glover has one supreme qualification, and there is one contribution which he can make in a way and to a degree possible perhaps to no other man. Doctor Glover has the ear of the young men and young women of this country. They will listen to him as to no one else, and we hope that he will make his year of office the opportunity for a great effort to bring the young life of our country back into the service of Christ and of his church."

**American travelers who visit Europe** this summer will be interested in the striking exhibit of ecclesiastical history and art which is part of the Gothenburg Jubilee Exposition on the west coast of Sweden, which opened May 8 and continues until September 30. A communication has been received from Rev. K. A. Molden indicating that the Baptists of Gothenburg are anxious to render all possible assistance to alliance delegates while passing through that city. The exhibition presents perhaps for the first time the complete history of Christianity in an European nation. It includes not only Swedish exhibits, but also exhibits from the various congregations of Swedish Americans. There is a large number of models, paintings, photographs, charts, books and printed matter illustrating the growth of these denominations throughout the United States. Another feature is an exhibit of sepulchral art which will be shown in a churchyard beside a medieval church built especially for the purpose.

(*Continued on page* 603)

The Baptist

# The "Second Wind"

THE denomination has gotten its "second wind." Any person who has ever started to run to some goal, so that stopping short was to fail, will know exactly what we mean. The first few rods of the course were comparatively easy. Then gradually the breath became shorter and shorter. The feet became heavy and there was a dull ache in the body. Perspiration started on the brow. If the runner continued toward the goal, a moment came when he felt that he couldn't go another rod. Then something happened. The breath came easier. The pain disappeared. The pace was quickened without increased exhaustion. Nature had made some internal adjustments and the attainment of the goal was possible.

What the "second wind" is to the runner, that was Atlantic City to the Baptists of the North. We were at the close of a hard year—the three-quarters post on the course mapped out. The pace had gradually slowed down until defeat stared us in the face. Our denominational breath came in short gasps. The working body itself seemed a dead weight. The hour of complete exhaustion was at hand. "We might just as well give up the race," was on the lips of more than one runner. But in the course of the convention a change was gradually apparent. The denomination was getting its "second wind" and the runners themselves began to feel that while they might not set any new world records, a creditable showing was now not only possible but assured.

We are not prepared to tell scientifically just what took place either in the case of the runner or in that of the denomination. Of this we are sure—that the change was in the body itself and that the change was vital. We can point out in the latter case some evidences of the new spirit. In all of the actions after the first session there was practical unanimity in the business of the convention. We have never attended an annual gathering where this was more marked—not even at Denver. Even when it came to the election of officers, there was not a single person in that vast audience who would raise his voice in objection to a motion to instruct the secretary to cast a ballot for the officers as nominated. This was not the result of indifference, but rather of oneness of mind.

The finance committee of the convention had its report prepared recommending a budget almost identical with that of last year. When the hour for the report came the committee asked for postponement in order that it might revamp that report so as to include all the facts concerning the indebtedness of the denomination. This was done and the results are printed in full in this issue. They give evidence that Baptists are being reassured as to the outcome of the race. The adoption of this report was not perfunctory. The men and women who know most intimately the difficulties in the way of success were in that meeting. The secretaries of the general societies and boards, the secretaries of the state conventions and city mission societies, the pastors of the churches and, last but not least, interested laymen, all took part in the discussion and voted in the light of intimate knowledge of the local situations.

The report of the committee charged with the task of suggesting a future denominational program was no small factor in the new spirit which came into the convention. This report was not immediately adopted, but was referred back to the committee again and again for such changes as the convention thought essential. The question where there was most difference of opinion was upon the size of the "Board of Missionary Cooperation," as the new promotional body will be called, and the proper representation of the varied interests. We still believe that the smaller body suggested by the committee was a more workable body, quite aside from the matter of the expense involved. As amended by the convention the size of the new body is almost equal and may surpass in numbers that of the present Board of Promotion. Nevertheless, this question of the constitution of the new board is incidental and will be subject to revision.

SUFFICE it to say that the denomination has not lost sight of its main objectives. We are no longer talking $100,000,000, but we do propose to carry on all our work this year without any further retrenchment. We do propose to discharge our obligations, not only to the banks but to the members of the denominational family. We will not be satisfied with anything short of a clean slate for the beginning of a new era of denominational achievement. The New World Movement is just one short chapter in our history. Its victories and its defeats; its fellowships and its estrangements are all too clearly in mind to need explanation. We may rest assured, however, that when the future historian delving into the denominational archives forms his unimpassioned

estimates of the period which is now drawing to a close, he will picture it as one of the most fruitful periods in the life of a great denomination up to this day.

We know as we never knew before the mighty resources we have in the prayer life of our people. They do have, and avail themselves of, the privilege of access to God. We have mighty resources in the young life of the denomination. Thank God for the boys and girls of our churches, who, in spite of the moral slump in the world, are walking with heads erect and hearts that are true to the call of the highest and best things. We have discovered undreamed of sources of financial strength. We may have failed to make fruitful appeal to those of great wealth, but the common people have responded as they never have done before in our history. Our people having begun this good work, will complete it if they can understand and feel the urge of the world's need. We are going to forget what is behind. We are going to keep our faces toward the goal. We are going to run as we never ran before, for on the outcome of the year hang large issues. Our honor and Christ's are at stake.

## The Testing of Love

IT IS such an easy thing to say that we love one another and also that we love God, but it is just as easy, by the way we live, to cast doubts upon the truth of our protestations of love.

Love is tested whenever there is a call really to sacrifice for the one you profess to love, for where real love dwells there is no limit to the price a true lover will pay in order to serve or save the object of his affections.

Love deters us from doing harm and incites us to do good, and in this again it is tested by its willingness to go beyond the person loved and do all men good and to do no one any harm.

Christianity is built upon love, and it is that type of love which rejoices in its sacrificial elements. Because he loved us, God gave his only begotten Son to die for a lost world. Jesus Christ was a willing sacrifice because he loved us in spite of our sins, and the horror and agony of his sufferings and death testify convincingly to the greatness and sincerity of his love for lost men and women. Great trials and sufferings are but the added glory of a rich, deep love.

Now comes our profession of love to be tested in the same arena of life. We are told, "By this ye may know ye have passed from death unto life because ye love the brethren." How are we showing our love for the brethren in the household of faith? By neglecting them when they need our help? "But," says some one, "they resent your trying to help them." Then love is tested by your willingness to suffer their resentment while you persist in your efforts to help them. The true mother persists in helping her child despite all the resentment and anger that follow her loving ministry.

Love casteth out fear, we are told. But in our church relationships we lose a large part of our power and progress because we are afraid to help each other to do what is right. Our fear betrays an existing lack of love, while indwelling love conquers fear and goes on its way triumphant. Our love is tested and either proved or denied by the practical happenings of every-day living among our brethren.

We are sure that our present-day world needs the proof of our love for God and each other which is furnished by sacrificial living and giving. We are afraid that there is not much likelihood of saving a world outside until our love has been glorified and deepened by sacrificial service with those with whom we have church ties. However, the ultimate test of our love for God lies in our helping to save the world outside.

## A Progressive Church

AS AN institution the church of Jesus Christ has nearly always earned the reputation in the world of being conservative to a fault, or even reactionary. We believe, however, that both ancient and modern history will show that many times the church has been foremost in progressive movements which have had great weight in constructive advances along moral and spiritual lines.

Also the church has had a real place in providing backing to progressive movements in the economic and political realms.

The church, however, is very prone to be foolishly conservative within its own life and organization, and we believe that it is in that sphere of its operations that it has gathered to itself the reputation outside for ultra-conservatism and lack of progressiveness. At times the church has been far more concerned about future realms than concerned for present salvation. Therefore men and women have been pointed to a fanciful and unknowable future rather than to a present sacrificial Christ-like life of service. In this respect progressiveness is needed.

So far we have been using the term church as applied to the church universal. Now we want to apply what we have said to the operation of the local churches.

As we understand the revealed word of God there can be no future salvation for any one except as the Lord Jesus Christ brings to him a saved life here and now. But the practices of many a local church are so wound about with precedents and inefficiency that the average local body is unable to produce a worth-while group of professing men, women and children. There is too much inequality between the best and the worst of us in the average local group.

Truth is always truth and it cannot be changed. But the application of an unchanging truth can be applied in new ways to different circumstances in different ages so that the old truth has new and resultful powers to meet present conditions.

It is in this respect that we are now appealing for a progressive local church because in many places the local body has lost its vision and punch, and needs to be aroused so that it can meet the needs of the people who must live in the world of today.

# The Gospel Anew

*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the nations, believed on in the world, received into glory.—1 Tim. 3-16.*

THE CONVENTION SERMON

By W. W. Bustard

THE need of the age is not a new gospel but the *gospel anew.* Here it is. It may have been part of an old Christian hymn, or it may have sung itself out of the heart of Paul. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received into glory." It is no wonder Paul speaks of the mystery of godliness in connection with this marvelous verse. Problems unsolved and insoluble present themselves in every sphere of numan investigation. The simple fact that the finite can never fully comprehend the infinite must always be taken for granted. Man may apprehend both the mystery of God and godliness but he can never fully comprehend either. Man by searching cannot find out God; he may find God, but he cannot find him out. God is more a revelation to man's faith than he is a discovery of man's reason. The present tendency to make God a creation of man's reason, or human necessity, will get us nowhere. Any attempt to take the miraculous and supernatural out of religion will only weaken it.

### The Mystery of Godliness

This statement of Paul that "without controversy great is the mystery of godliness" will have to stand. Of course this does not mean that it cannot be known. In fact, Paul intimates that more and more it is being made known. Made k n o w n—not so much through reason as by revelation. By revelation—to reason, through faith—seems to be the divine human process of imparting truth. It is best that it should be so. We can never float the morals of this world on a religion that is purely natural and wholly rationalistic. Religions, as begotten of men and born of women, no matter how well patented or securely copyrighted, are poor substitutes for the gospel of our Lord Jesus Christ.

Eddyism with its gospel of physical health and denial of sin, spiritualism with its ectoplasm and spirit pictures, Russellism with its "little flock" and "second chance," will never solve the problems of the world or meet the needs of the times.

It is not a new gospel we need, it is simply the gospel anew.

There are few verses in the New Testament which contain more of the gospel than our text.

The first thing it tells us is:

### I. God Was Manifest in the Flesh

Paul seems to have no doubt here as to who Christ was, or how through him God came into the world. In this statement we recognize the great truth of the incarnation, and realize the great proof of the deity of Christ. The very word "manifest" implies the pre-existence of our Lord. Herein Paul agrees with the declaration that "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God and the Word was made flesh and dwelt among us."

The life of Jesus did not begin with his birth. In the beginning he was with God. The incarnation then is only an earthly manifestation of a divine presence which had been domiciled in the heavenly place through the eternal ages. A baby may be spoken of as having been born; Christ was spoken of as being the manifestation of God in the flesh. The idea of manifestation is not opposed to nonexistence, but it does take for granted a previous existence unmanifested in the flesh. This phrase "manifest in the flesh" would be absurd if applied to any one else but Christ; and inappropriate, if applied to anything else but his birth. "Manifest" implies the previous existence of the person manifested, and so Christ could say of himself, "Before Abraham was, I am."

As a great denomination always loyal to the truth, we should raise our voice in protest against any modern attempt to take inspiration out of the Bible and deity away from Christ.

*The Word testifies to the deity of our Lord.* Take what Jesus said about himself, and what others said about him.

In his midnight conversation with Nicodemus, Jesus declared, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish but have everlasting life."

In the closing verse of this same chapter, he said, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life. For the Father loveth the Son and hath given all things into his hand."

In the conversation Jesus had with the woman of Samaria at the well, she said, "I know that Messiah cometh, which is called Christ." Jesus answered, "I that speak unto thee am he."

On another occasion while talking with his disciples, Jesus asked them this significant question, "Whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God."

### "My Lord"

After his resurrection, appearing in a room where the doors were shut, he said to Thomas, "Reach hither thy finger, and behold my hands, reach hither thy hand, and thrust it into my side"; Thomas answered and said unto him, "My Lord and my God." It is worthy to note that Jesus here did not rebuke his disciple nor repudiate the title.

In Hebrews, we are told "God in these last days has spoken unto us by his son whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

The history of the last two thousand years bears witness to these divine claims made so long ago.

Is it not true that Jesus Christ is the greatest factor in human history and has made the greatest impression on the world? In an incomparable way the influence of his thought and life has been felt in art, in literature, science, and music. We have talked about our superhuman men in history but there are none; there is but one superhuman man, the man Christ Jesus. Usually when we find one of any kind in life, it is reasonable to expect that we shall find more of the same kind but Jesus was the only one of his kind. He is the moral touchstone of humanity, the matchless character of the ages, towering above all others, as Mount Blanc rises above the surrounding foot-hills.

### The Great Argument

Reinforcing the statement of scripture concerning the deity of Jesus and the proofs of history, there still remains that great argument: *The experience of the human soul.* We know that Christ is God because he has done the work which God could do for us. None other could give us the peace of heaven in our hearts through the forgiveness of our sins.

There is no argument against experience. "Beholding the man which was healed standing with them, they could say nothing against it." Religion becomes more and more the accumulated experience of faith through the ages *plus* man's personal possession of God.

While not attempting to establish by argument the deity of Christ, yet we ought to consider in connection with this great fact the value of personality. Undoubtedly the great thing in God, and in man, is personality. This has been defined as reason, will and love in self-conscious unity. Jesus possessed the personality of God. The great credential of his diety is his personality. His personality cannot be that of a man for no other man has had a personality like his. In Christ alone we see God's reason, will and love in self-consciousness unity; his teaching is a reflection of God's mind. His work is a revelation of God's power; his person is a manifestation of God's presence. When we say Jesus we mean God.

### II. Justified in the Spirit

There are two interpretations of the rather difficult statement. One is that he was vindicated in his own spirit; the other is he was justified in the Holy Spirit.

If we take the first, the words "in the spirit" present an obvious contrast to "in the flesh." He who was manifested in the flesh was justified in the spirit. "In the flesh" refers to the material part of Christ's nature. "The spirit" undoubtedly means the higher part. In other words, what he did in the flesh was always vindicated by the spirit as having been the right thing to do. What a commendation this is for a man's higher nature to make concerning the deeds of the lower nature. No wonder he could challenge the Jews with the question, "Which of you convicteth me of sin?" If his own spirit could not do that, surely it was impossible for any one else to accomplish. Here is a most unique condition that ought never to be overlooked; in Christ and Christ alone, we have every deed of the body commended by the spirit.

This great truth has been depicted with keen insight and rare artistic beauty in John Watson's "The Mind of the Master." He says: "No one has yet discovered the word Jesus ought not to have said; none suggested the better word he might have said. No action of his has shocked our moral sense; none has fallen short of the ideal. He is full of surprises, but they are all the surprises of perfection. You are never amazed, one day by his greatness, the next by his littleness. He is tender without being weak, strong without being coarse, lowly without being servile. He has conviction without intolerance, enthusiasm without fanaticism, holiness without Pharisaism; passion without prejudice. This man alone never made a false step, never struck a jarring note. His life alone moved on those high levels where local limitations are transcended and the absolute Law of Moral Beauty prevails. It was life at its highest. He passes through the daily ordeal stainless and blameless. He was never worsted in the moral conflict. He was often weary, but he was never burdened by guilt; he abounded in prayer, but in his prayers there was no confession, or cry for pardon. This is a unique representation. A keen sense of sin is a constant characteristic of the saints. No word of self-condemnation ever passed his lips, no sigh for a closer walk with God was ever heard."

### The Only Sinless Man

Here is a picture of the only sinless man ever known. The one whose spirit vindicated the deeds of the flesh.

The other interpretation of this passage is that *he was justified by the Holy Spirit.* He not only had the approval of his own spirit in everything he said and did, but he also had the approval of the Holy Spirit. And what is even more, he had the anointing of the Spirit.

The Holy Spirit came upon Christ individually and representatively. He received the Holy Spirit individually at his baptism in Jordan, and, at the time of his anointing God declared, "This is my beloved Son in whom I am well pleased." The Spirit came upon Christ there as a dove; he came upon his disciples as fire.

We are to be baptized with the Holy Ghost and fire. Jesus being sinless, and having done no evil, did not need the purification made possible by the cleansing power of fire.

In 1665, a deadly epidemic spread over London. Many died. People fled by the thousands into the country. Grass grew in the streets which once were busy thoroughfares. There were not enough doctors to take care of the sick. Each morning men appeared with carts in front of the homes crying, "Bring out your dead." They were buried by hundreds in ditches and trenches. Month after month the epidemic spread, claiming more and more of its victims. Everything seemed to be powerless in stopping it. In the next year, 1666, there occurred that historic fire of London. One-third of the city was consumed. The fire stopped the epidemic and so purified the city of the germs that the

*The "almighty dollar" belongs to the Almighty God. The peril is in separating these two. The only way to escape the peril of wealth is in recognition of God, who gave the power to get it. Coveteousness is one of the blackest sins mentioned in Holy Writ. The love of money may be charged to the poor as well as to the rich. The evil is not in the amount of wealth, but in the attitude of its possessor. A few dollars may be as dangerous and detrimental to the spiritual life as millions.—Calendar, First Church, Wichita, Kans.*

plague ended and health was restored. What medicine failed to accomplish at that time, the fire succeeded in doing in a few days.

It is the baptism of the Holy Spirit and fire that the church needs today if it is to be purified of its sin and endued with power.

### The Power of the Spirit

He did need the anointing of the Spirit for the purposes of service. For it was in the power of the Spirit that he went about doing good.

After Christ's ascension, he received the Holy Spirit representatively. He had previously told his disciples that he must go away: "For if I go not away," he said, "the Comforter will not come unto you, but if I depart I will send him unto you."

Just before leaving them we are told in Acts that "being assembled together with them, he commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which saith he, ye have heard of me."

The first thing Jesus did when he reached heaven was to get the fulfillment of the Father's promise, and the Holy Spirit which was then given to him representatively he immediately gave to his disciples that they too might be empowered for service. This is the thing that makes it possible for Peter to say in his great sermons on the day of Pentecost, "Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Spirit, he hath shed forth this, which we now see and hear."

Here is the great need of the church today—That we shall wait: wait for the promise of the Father, until we be endued with power from on high. Away with these modern catch-words "pep" and "push" in spiritual work, as though they were the only solution for our problems, the only panacea for our ills. Back to prayer, Pentecost, and power. Tarry, O church of the living God, till ye be endued with power from on high, then go in the strength of the Holy Spirit to do the work which the Master has given you to accomplish.

### III. Was Seen of Angels

How little we know about angels in these materialistic days. How seldom they are mentioned in pulpit or spoken in the pew. They have become the playthings of spirit forces. We seem to have forgotten that angels are a created order of intelligent beings. Both the Old and New Testament speak of their existence and define their office.

Modern theology and thought seem to have lost all conception about the ministry of service rendered by angels as the messengers of God. *He was seen of angels.*

*THE Chinese student, K. I. Tai, was to complete his education in the University of Chicago. Some of his friends were concerned as to the bent that might be given to his theology by that institution. This is what he wrote to them, after some time in the University, as told by Mrs. Page, missionary in China: "I am not interested in the theological side of Christian doctrines, but rather in the vital problem of how to present the gospel of Christ to my people in the most effective way. In other words, I am here to learn the methods and technique of making the church a dynamic force in a community, to guide its members individually and collectively to act and react according to the will of God as revealed to us by our Lord Jesus Christ. I cannot afford to waste my limited time and energy to be entangled in the so-called doctrinal controversy which will get nowhere."*

It was one of their number that announced his glorious advent, saying, "I bring you good tidings of great joy, for unto you is born this day in the City of David a Saviour which is Christ the Lord."

It was one of their heavenly choirs that sang the anthem of peace when he came as a babe in Bethlehem's manger.

After his awful struggle with the devil in the wilderness of temptation, "behold angels came and ministered unto him."

It was an angel that wiped the bloody drops of perspiration from his divine brow in the garden of Gethesmane when he drank the cup of the world's sorrow to its bitter dregs.

It was an angel that came the first Easter morning from the open sky, swifter than a stroke of lightning, to his earthly tomb.

It was an angel that took the keys from the skeleton hand of death, broke the Roman seal, and defied all earthly power.

It was an angel who proclaimed the news that has come ringing down the centuries with the triumph of eternal victory, "He is not here; he is risen."

### IV. Preached among the Nations

"Preached"—let us notice the word. It means to proclaim. God sets supreme value on this work of proclaiming his truth, not to any one nation but to all nations of the world. There was no other way of making Christ known to the nations of the earth at the time these words were written except by preaching him.

Today there is no substitute for this God-ordained method of imparting truth. Christ has never revoked the commandment given his disciples "that they were to go teach all nations." We are still what his disciples always have been—witnesses of the truth. Here is the inspiration for all missionary endeavor. Here is the great urge for every layman's activity. Here is the sublime revelation of the heaven-born fact that we are laborers together with God. This work of heralding the truth, God might have given to the angels as he sent them flying to the four corners of the earth with his message of love—but he didn't. This is a task that he might have given to the stars as he gathered them together across the midnight darkness and made their light spell out his truth of redeeming grace—but he didn't. This is a privilege that God might have given to the mighty ocean, which he holds in the hollow of his hand, as he compelled its waves beating on the sandy beach or breaking on the rock-bound coast, to sing the wonders of his saving love—but he didn't.

### Man, a Co-laborer

In his great wisdom he has made man, who alone can experience salvation, a laborer together with himself in the regeneration of a race and the redemption of the world. God gave man only a few original thoughts—a very few—and out of these thoughts have come all science, art, philosophy and religion. They were seed thoughts, which gave birth to all the rest. Socrates, Plato, Shakespeare, and Browning got hold of them and wrote their immortal verses in prose and poetry.

God gave man but seven primary colors. Man has never created a single color since, but out of those original seven he has made some 1400 different shades. God

paints the golden sunsets and the glorious sunrises, he tints the petals of the flowers and the plumage of the birds with the seven original colors. Angelo, Raphael, Rembrandt, and Turner got hold of them and painted their immortal canvasses for men to hang on the walls of the world.

### The Great Thing Preached

God made but seven notes in music. On these notes the birds sing in the treetops, the winds murmur through the leaves, the storms play among the mountains and the ocean breaks upon the shore. Bach, Mendelssohn, Handel and Hayden got hold of them and produced a crescendo of music that has filled the world with harmony and the souls of men with melody.

What greater joy can man seek than this? What higher privilege can he ask than to be a co-laborer with God, and as a partner, associated with the Almighty, share in the work which God is doing for this needy world?

In this connection, we cannot help but ask ourselves one significant question, "What was the great thing preached among the nations?" Immediately there comes Paul's answer "Brethren, when I came to you I came not with excellency of speech or of wisdom declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and him crucified."

If excellency of speech and wisdom could have saved this world, Paul was genius enough to have realized it. He knew that the message for his age was the message of Calvary's cross. Paul realized that there was just one thing that God had put in this world as the means of its salvation. The cross is the pivot of the universe around which swings the redemption of mankind. God saw that this was a world of sin. He knew that sin could not be put away either by legislation or education but only by taking it upon himself. When Christ said upon the cross, "It is finished," he meant that God had completed his plan of salvation. Man can add nothing to it.

The question of salvation is not a question of man's work or of human character. It is a question of Calvary's cross. God's way of atonement is not to put responsibility on man to save himself either by his work or his character. God's way of atonement is to provide a sacrifice and to put sin away by the death of his Son, as Peter teaches, "who his own self bare our sins in his own body on the tree."

There are great truths which need to be emphasized today. But the true focus of modern thought should be Calvary. We are profoundly thankful for all the light we have had on the Fatherhood of God and the new conception of the kingdom of heaven. The fact remains through all the history of the church that the great thing which saved and sanctified the lives of men, increased revival effort and missionary interest, made for a diviner type of human life and a better type of human society, has been the preaching of redemption through the cross of Calvary. This is one doctrine that needs not corrections; cannot be amended. It is the central truth and most conspicuous fact in the New Testament, for a Christianity without the cross is no Christianity at all.

If Baptists cannot stand on common ground at Calvary, there is no place where they can stand. If they cannot agree on the atonement which took place there, there is little left upon which they can agree that is worth while.

JESUS taught that the supreme obligation of man is the necessity that as a child, he is to be like his Father—"Be ye . . . as your Father.". Coincident with this, he taught that the worst aspect of sin is the alienation it involves of the child from the Father, and that the main object of redemption is the restoration of the child-relation in man. It was the Father heart in God that moved him to seek and save us. Christ knew that the deepest cry of the human soul is for the Father. Is the heart of the Eternal a Father's heart? Has he forgiveness for our sins and pity for our weakness? Is he touched by our need? Is he moved by our prayers? These are things which above all others we crave to know, and Christ has made us sure of them. Therefore true life is a "going to the Father," and in it we find life's interpretation and inspiration, and in these, its completion—meeting the Father, looking into his face. . . On this side we call it death; on that side it is reaching the Father. It is not departure but arrival, not sleep but an awakening, not a condition but a passage, not a funeral procession, but a triumphal entry!—Arthur T. Fowler.

We may not understand the act of the atonement but we can accept the fact of it. Christ and him crucified is the evangel for our day, just as it was for Paul's. There is nothing else for the church of Christ to do but to go back to the cross if it is going to find God's solution for the world's problems and God's salvation for the world's sin.

The Gospel is Christ-centered; but, to preach Jesus only as an example of good moral character, or a social worker, is not preaching Christ in all his power. We are to preach God in Christ reconciling the world unto himself, a reconciliation made possible through the atoning death of Christ upon the cross.

### V. Believed on in the World

This is the purpose of preaching, that Christ might be believed on in the world. The reception of this proclamation of the crucified Christ means the salvation of every one who believes it.

Here is our hope and encouragement, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The business of the church is to interpret God to the world and bring man out of his sin back to the Father. For this work we must key our lives to the heroic note of service. 'If the church is to save itself, it must immediately, in a far more effective and self-sacrificing way, begin to save the world. Time, money and life must be laid on the altar of service. Unless the Baptist laymen shall come to the help of the Lord against the mighty in this present emergency with consecrated money and ability, we are doomed to failure.

The note of evangelism is the trumpet call to soul-saving effort. Whatever difference there may be among us, in this one thing we must keep step with each other and Almighty God as shoulder to shoulder, like a mighty army under his banner of love, we march forward to the conquest of the world and the triumph of his kingdom.

Some years ago a South American firm purchased in the United States the first printing press that was sent down to that country. After it had been set up, the discovery was made that it would not work. The firm called in the best

men in its employ but they could not remedy the difficulty. It then sent for other mechanics but they too were powerless. Finally, they decided to send a message to the people of this country who had sold them the press, asking that some man be sent there who could fix it immediately.

Realizing how important this matter was in connection with their future sales in South America, they immediately called in the man who had been most instrumental in making the machine. They explained to him the importance of going South on this necessary errand. At first he refused because of lack of time, but finally convinced by the firm that it meant as much to him as it did to them, he decided to undertake the journey. He was a very young man and when he reached his destination the company that had purchased the press felt that it did not dare to trust such an important job to a man so young. After a little conversation, they told him they would do nothing about it until the next day. . Immediately they sent another telegram to the firm in this country, saying, "The man you sent is too young. Send us one more experienced." Back over the wire went this significant answer, "He made the machine. Let him fix it."

This is exactly what we must do with this old chaotic world. Bring it back to God. He can fix it.

### VI. Received Into Glory

These words refer undoubtedly to the ascension of our Lord and they are a fitting climax to this verse. The ascension of Christ is the crown of his incarnation. It is impossible even to imagine such a perfect and divine life closing with the crucifixion. Death could not be the end of "the mystery of godliness manifest in the flesh." We cannot even think that the resurrection, glorious as it was, as a triumph of the Lord of life over death and a victory over the grave, can be the termination of the mission of Jesus on earth. Simply to have risen from the grave would have been to have returned to it again in death, but, to rise thus from the earth into the sky is to return to life eternal.

With the clouds for his chariot and the winds as his steed, he who was manifest in the flesh is now received into glory. The crown, which he had laid aside thirty and three years before is again placed upon his brow. The throne that he had vacated, again he ascends. The scepter which he had put away he takes up that he might rule the world with peace and power.

*The Cross it standeth fast;*
*Hallelujah!*
*The winds of hell have blown,*
*Yet 'tis not overthrown;*
*Hallelujah!*
*It shall stand FOREVER.*

*It is the old Cross still;*
*Hallelujah!*
*On which the living one*
*Did for man's sin atone;*
*Hallelujah!*
*It shall stand FOREVER.*

*Old Cross, on thee I lean;*
*Hallelujah!*
*I glory still in you;*
*Hallelujah!*
*Thou shalt stand FOREVER.*



**Exhibits of Baptists in various parts of the world will be housed in this building (Nya Teknishka Högskolan, it is called) in connection with the meeting of the Baptist World Alliance at Stockholm, July 21-27, 1923**

The great glory of our Christian faith is that we have to do with the Christ that is living still. His biography is not that of one who has slept through all the ages in a Syrian tomb; it is the biography of a divine Redeemer, who is alive forever more. His ascension makes heaven real and eternal life sure. It gives us a living Christ and an assurance that our dead are still living with him.

This is the antidote for the poison of spiritualism, which is spreading over our country. The heaven of Sir Oliver Lodge, with its smoking, drinking and golf, is gross materialism compared to that heaven Jesus described when he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

The heaven of Sir Conan Doyle, with its restless spirits and talking ghosts, makes a poor substitute for the heaven John unveils in Revelation, where he says, "God shall wipe away all tears from their eyes; and there shall be no more death, nor crying, neither shall there be any more pain; for the former things are passed away." No more death! Think of it. No hearse will ever rumble over the golden streets of our new Jerusalem. No crepe will ever flutter from the doors of our heavenly mansions. No coffins will be made. No graves ever dug. Health is perennial. Life is eternal.

These are the great truths of which the church of Christ is the pillar and ground, and its great duty is to preach the truth and live the life revealed in these words. Our position is like that of a lighthouse keeper. If we neglect our duty and no light gleams over the sea, many may be wrecked upon their voyage of life.

We are a born-again company. With a divine power for our work, a divine presence in the Book, a divine person in our heart, we cannot fail. Has he not said, "You go, and lo I am with you always"?

Looking up, this morning, into that heaven where Christ was received into glory, we cry: "All hail! Thou Babe of Bethlehem. God manifested in the flesh. All hail! Thou Christ of the Cross, Saviour of the world. All Hail! Thou risen Jesus, Master of Death. All Hail! Thou ascended Lord, enthroned in the skies. All Hail! Thou coming King of Kings and Lord of Lords. All Hail!

# The Seventeenth Annual Meeting of the Northern Baptist Convention

*Atlantic City, May 23-29*

WHEN the convention was held in Atlantic City in 1918 we met under the stress of the war. It was just before Chateau Thierry. Hundreds of the delegates had loved ones over there. That the same waters over which we were meeting in the Steel Pier stretched away to the eastward until they washed the very shores of those countries red with the blood of thousands seemed to awaken our feelings and bring us near to the terrible struggle just across the sea. As we met on the same pier this year we were made conscious of the mighty revolutionary changes since those days five years ago. It seems that no other like period has ever witnessed such far-reaching disturbances of government, such restless unrest of the race itself. Into these world conditions the church of Christ has thrust itself and sought to comfort, clothe, feed and save a distressed world.

It is not strange that in the face of these conditions problems have confronted us which we have seemed unable to solve. The wonder is, and we praise God for it, that so much has been done with so little loss of confidence in and brotherly appreciation of one another. In spite of the storm and stress, perhaps in part at least because of the travail of soul, we have witnessed in the churches at home and in our missions abroad unparalleled spiritual harvests. As the reports have come to hand we have found ourselves constantly saying "God help us to see what he has been doing both in the churches and in the world."

### Wednesday Morning

When President Taylor called the meeting to order the hall of the great Steel Pier was filled with delegates from all sections of the country. The convention from the first sensed the seriousness of the tasks it faced and a spirit of worship pervaded all the sessions. After singing "All hail the power of Jesus' name," Dr. Frank Goodchild of New York led the convention in prayer. The executive committee made its report which was received, action on its recommendations to be taken at a later session.

Rev. T. J. Cross of the Chelsea Church welcomed the convention to Atlantic City. He assured us that if again we were ever disappointed in our place of meeting his city could be depended upon. In fact, it could be depended upon any year or every year.

D. G. Garabrant, speaking for the Baptists of New Jersey, called the convention to the serious consideration of our serious tasks and pledged the earnest cooperation of New Jersey Baptists.

President Taylor's address has been printed in full and deserves careful study.

### Something Not on the Program

Pres. W. H. P. Faunce of Brown University had been invited to give the keynote address upon the motto of the convention "Thy kingdom come." President Taylor was about to introduce the speaker when a tall, commanding personage mounted the reporters' table and voiced his protest. It was Dr. John Roach Straton of Calvary Church, New York. He said: "We should not permit Dr. Faunce to speak at this time, when there is a controversy on within our ranks. He should not be permitted to expound his liberal views, which are now under criticism. I demand that he be prohibited from speaking and that he be removed from the speaker's platform." The great congregation in no uncertain way voiced its disapproval and sustained President Taylor in his ruling that Doctor Faunce was the guest of the convention and should be treated as such. This action upon the part of Doctor Straton seemed at once to unify and solidify the sentiment of the convention. Doctor Faunce without any reference to the incident proceeded to give his address which was enthusiastically received. The address has appeared in full in THE BAPTIST.

This year the program committee set aside in the program numerous short periods when the convention as a convention gave itself to prayer. The first session closed in this way and the state delegations met to name members of the committee on nominations and other committees.

### Wednesday Afternoon

The convention opened with prayer and praise and then the usual formality of filing nominations by state delegations took place. Dr. A. A. Shaw of New York addressed the convention on the subject "Not in Word but in Power." This address will be printed. In the middle of the afternoon the convention again gave itself to prayer.

D. C. Shull for the finance committee asked to have the report of his committee postponed so that it could be made complete by showing the exact financial conditions of the societies and boards. His request was granted.

At Indianapolis the convention appointed a committee on Baptist service. This committee—Henry K. Rowe, chairman, Lydia C. Edmands, Curtis Lee Laws, John E. Smith and George W. Taft—has made a careful study and its somewhat lengthy report brings together a most interesting array of facts concerning the progress of Baptists in this country. We shall from time to time publish sections of this report.

In the evening inspirational addresses by Prof. S. W. Cummings of California and Rev. James McGee of Connecticut brought to a close the first day of the convention. The former spoke on "The New Crusade" and the latter on "Realizing the Ideal."

### Mingled Home and Foreign Missions

The whole day Thursday was given over almost entirely to the joint sessions of the home mission societies. In three great sessions we were made to feel the many-sided work of home missions. By arrangement, Mr. F. W. Freeman, president of the Home Mission Society, presided in the morning; Mrs. George W. Coleman, president of the Woman's Society, in the afternoon; and Dr. C. L. White in the evening. Any attempt to visualize these meetings for our readers can meet with only partial success. If our churches could have heard the reports and addresses of this one day it would have resulted in a new appreciation of the scope of our denominational influence and a new conviction as to our responsibility to the world.

The reports of the societies were presented by Secretaries Chas. L. White and Mrs. Katherine Westfall. An interpretation of the Home Mission report was given by Rev. Frank A. Smith. He made clear that every problem that confronts our nation is a home mission problem. The society has never been able to complete its work in a given area before the necessity has arisen to attempt some fresh task.

This past year the society has received many important gifts, among them $550,000 in United States government bonds from Jackson Barnett, a full-blooded Creek Indian. After the death of the donor the full income will be used for Bacone College and Murrow Indian Orphanage. In announcing this gift the government said that our Home Mission Society is "best equipped in every way to carry on in a permanent and satisfying manner the much needed education among the Indians."

The General Education Board has funded part of its recent gifts for our negro schools by transferring to our trust funds $600,000 to be set aside for the permanent endowment of three of our leading schools. The same board has also given a large sum for a science building at Shaw University.

Mrs. O. R. Judd performed a similar service of interpretation for the woman's society. She sounded a note of real encouragement when she announced that the society had reduced its debt by $125,000 during the year. She told of the Christian centers and how the attempt is made to keep them closely allied to the local church. These centers have their day nursery, kindergarten, clubs, classes, industrial school, gymnasium and clinic. Then, too, there are the English classes, the family nights and the Sunday school. It almost makes one's head swim to think of the activities of a Christian center. Then there is Americanization work with the Indians, negroes, foreign groups. Home missions and foreign missions everywhere hopelessly or hopefully mingle, depending upon one's point of view. There is so much of this work that needs a woman's touch, a woman's instinct, and a woman's devotion.

### Prayer for a Brother

Secretary F. B. Palmer of Colorado was scheduled to speak on "A New Frontier." A wire told of the critical illness of Mrs. Palmer and his inability to be present. At the call of the presiding officer, Dr. Bruce Kinney led the convention in prayer and a message conveying the sympathy of the assembled delegates and the assurance of their earnest prayer was forwarded to Doctor Palmer and his family.

Rev. Edward Derbyshire, Ohio, spoke on "Serving the Rural Community." He pointed out there is no essential difference between the problem of the country and that of the city because human nature is the same in both. There is the same average intelligence, the same need, the same sympathy, the same common task to bring all to Christ. The country will respond to a call to the same standards as in the city.

Susie Walking Bear was introduced to the convention. The Indian needs Christ and Christian leaders. She desires to return to her people in order to help them.

Pres. D. B. Weeks, of Bacone College in Oklahoma, made a stirring address on "Training the Leadership of a Race." It was clear that he was and is an enthusiastic friend of the red man. He declared that every broken treaty between the Indians and the government has been broken first by the government and never by the Indians. He described the early work of Isaac McCoy and others who labored among the Indians in Illinois. It was he who encouraged the government at Washington to open Indian reservations and himself in Kansas put the plan into successful operation. There are still thousands of Indian children unschooled. In the college, 386 out of 683 are members of Baptist churches. We venture the guess that this proportion will compare favorably with our schools and colleges among the whites. The Osage Indians, the wealthiest tribe, due to the discovery of oil on their lands, are being debauched by money. What is to become of the 360,000 Indians if we fail to educate them?

In certain cities and sections of the East one need not have a very vivid imagination to picture himself in Europe. On the west coast and some parts of the southwest you have many evidences of oriental peoples and customs, for Old Mexico is at your door. One of our workers helped us to understand the problems these oriental peoples are creating for us in America. There are tongs—secret Chinese societies—which exist to persecute Christian Chinese. A petition to the government asking that these tongs be investigated was passed by the body.

### Four More "Home" Missionaries

Rev. Joseph Novotny, Miss Carmela Rienzi, Miss Mildred Kaminskie, Prof. I. V. Neprash—four "home" mission workers. Look at the names. The first reminds us of Czecho-Slovakia and Prague. Mr. Novotny is working among his people in New York. He told how the Czecho-Slovaks in this country had a part in securing civil liberty for their European brethren and how now their interest and such help as they could render was in the cause of religious liberty for their people.

Miss Rienzi was born in Italy and is doing "home" mission work in New York. In a sweet, clear voice and in beautiful English she told of her work among her people. Miss Kaminskie sounds very much like a Polish name but she is doing real service as a home missionary in New Jersey. And what shall I say of Prof. Neprash more than that he is a professor in our International Theological Seminary—a teacher of preachers and teachers. He is a Russian doing home mission work.

Miss Blanche Parks told stories of how children and older ones come into a Protestant church to see what it is like. The Christian center is the solution of the problem in helping people to understand what Jesus is like. The children of the neighborhood soon know the name of the Christian teacher and they come to the Christian center because they expect to find something new and probably some one to love them a little more. When the mother finds out that the Christian center helps her children to be better, she sends them and sometimes comes with them.

John M. Hestenes, the newly appointed to supervise the work of the thirty odd Christian centers of the two Home Mission societies, pointed out the danger of the children of our new Americans growing up and into public affairs without any instruction in the Christian religion. In order that the Christian center may be effective, it must gain the confidence of the community. Mr. Hestenes stated that in the community in Hammond, where the work first began, 49 per cent had no religious affiliations. The leaders in the centers must lead in local improvements such as sidewalks, pavements, sewers, etc.; they must lead in social reforms—temperance, gambling and through promotion of civic and educational clubs.

Miss Louise B. Carter was the first missionary of the Woman's Society to Central America—the place where America is narrow and opportunity great. Miss Carter assisted in the starting of our school with forty. It has grown to 186 children enrolled with three American teachers and one native helper. School has grown to the place where our teachers have to say "there is no more room."

## Meeting His Need

I SHALL not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.

An unnamed man supplied the beast
Whereon the lowly Saviour passed
Along the way triumphantly,
Acclaimed the promised King at last.

An unnamed man supplied the room
Where once the Saviour broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A Sacrifice, feared not to die.

O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to thee,
And know I, too, have met thy need.

—PHILIP H. RALPH, *British Weekly.*

Frederick J. Peters spoke on "Showers of Blessing in Cuba." He worked six months in Cuba without salary. On leaving, Mr. and Mrs. Peters requested prayer for 1,000 souls in six months. They sang and preached the gospel. God gave them 1,507 by the close of the campaign. This nearly doubled the membership of the churches.

### Our Guests

The day closed with an unusual program—Dr. Worth M. Tippy, executive secretary of social service commission of the Federal Council of Churches; Hon. Charles H. Burke, commissioner of Indian Affairs; Mrs. Luke Johnson, a southern Methodist director of woman's work in the Commission of Inter-racial Cooperation; and M. Ashby Jones, pastor of the Ponce de Leon Church, Atlanta, Ga. Any one of the speakers gave a message worthy of a whole evening but there were four and Doctor Jones was introduced at ten o'clock at night and the people remained almost to a man. The great hall was crowded and throughout the service many stood.

Doctor Tippy declared that the Christianizing of industry was inevitable because of the sacredness of human life, service, cooperation, character and integrity of men. When the laws of industry are discovered, obedience to these laws is the way of life for industry. The real Christian "drive" in the world is found in love to God with all one's heart and in love to man—in a struggle for human life. Privileged people who love God, whose hearts have been changed, do care for the welfare of unprivileged groups. An interesting situation is beginning to manifest itself. Industry in spots is beginning to take its place beside the great professions like medicine, nursing, teaching and the ministry. Industry must take its place in the struggle for human life. And here as everywhere it is a question of leadership.

The commissioner of Indian Affairs, Hon. Chas. H. Burke, has lived in the West over forty years. He knows the Indians, not as they are in a wild west show or as seen from the window of a Pullman car in Mexico or Arizona. The Indians, according to the commissioner, now number about 335,000 and are scattered over the country mostly in the West. Their estate is now valued at more than a billion dollars. With such an estate it is natural that there are men who clamor to have government supervision removed. Mr. Burke paid tribute to Bacone College and similar schools. He said that the government was bending its energies to get for the Indian an education. There are 60,000 boys and girls in school and of this number 30,000 are in the public schools. Two-thirds of all the Indians in this country are full citizens.

Mrs. Luke Johnson, of Atlanta, in a most pleasing way showed how by the white woman—the "Hindenberg line" in the way of progress in solving inter-racial conditions, was being broken down. She read the challenge of the women of Georgia to the men of Georgia in which they commended the chivalry of the southern white man but declared that mob rule and lynching was not a mark of chivalry.

Mr. Jones gave a great message the heart of which is found in the working principle which he enunciated. "Let the

best of one race meet the best of the other about a common table of conference." The working unit is the community. Let neighbors get together and talk over and tackle the problems of the neighborhood. It was an illuminating hour and we were glad we put off sleep to remain to a very late session.

### From the Lands Across the Sea

Friday was the Foreign Society's day. We regret that the pressure of business encroached on the time in the sessions so that the program was more hurried than that of the home mission meetings. The business had to do with that which makes missionary progress possible; we are not complaining, only regretting, that missionaries who have been on the other side of the sea for years and whose souls are on fire, have to be tortured by a presiding officer who, with firm purpose, leads them from the speaker's desk after six or eight minutes. Six years, sixteen and in some cases a long life-time of experience on the foreign field, face to face with the conditions which make progress hard and slow—and six minutes to unburden the heart! But missionaries are used to disappointment and there was no word of complaint. There was a smile instead, and a smile gets one farther into the heart of folks than a frown any day.

Mrs. T. E. Adams presented the report of the W. A. B. F. S. The society has lived within its approved budget—$11,000, but its debt is increased. The load of this society is peculiarly hard to bear. For reasons beyond the control of the board its debt has steadily increased until it has reached the alarming sum of $476,000. The society has made its motto for the year "Ask God—tell the people."

In the missionary work there is much to encourage us. When the 25 per cent reduction was put into effect fourteen missionaries were kept at home. All of these have during the year been sent out through friends. One of the buildings put up with Jubilee money has had to be closed and others but partly used. We have seventy women ready to go as missionaries, teachers, nurses and evangelists, but we cannot send them. Six of our women we have released during the year to the boards of other denominations who have sent them out. We have witnessed a wonderful dedication of life to Christ's service and we only regret that we cannot send out our own loyal women under our own board.

W. B. Lipphard presented the report of the Foreign Society. A fraternal greeting was sent to the Baptists of Sweden on the occasion of the anniversary of the beginning of Baptist work in that country.

Prof. F. L. Anderson gave the report of the board. The year just closed has been a far better year than the one that preceded it. At Indianapolis we raised the cry "not one inch more of retreat." The retreat has been stopped, the debt has been reduced and pentecostal revivals mark the year. In accessions to our church, last year was the best in sixteen years. The year which just closed marked the largest number of baptisms in the history of our work. A great Protestant revolution is on in Europe and movements just as significant mark our work in all lands. Christianity is not the religion of the West nor of the East. It must wear the dress and speak the language of the people where it is implanted. There is a growing spirit of independence in most lands. More and more, native leadership asserts itself and proves its worth. Our Baptist principle of the independence of the local church is a godsend in this situation. Northern Baptists believe in the independence of the local church on this side of the Pacific and it remains to be seen whether they will as earnestly contend for that same independence on the other side.

The debt has been reduced during the year until it now stands at $661,000—the lowest figure since 1919. The plans of the society call for a liquidation of the entire debt within the next four or five years, and sooner if possible.

Miss Linnie Holbrook of Assam gave a contrast between 1,000 or more heathen men and women encamped on their way from the hills to market, and a Baptist convention of an equal or greater number, and yet the latter are the children or grandchildren of the head-hunters.

## By Faith

By Fred Scott Shepard

*We walk by faith and not by sight.—2 Cor.5:7.*

THE eye of faith hath seen the Lord,
How drear is all beside!
The vision of his wondrous grace
With me will e'er abide.

The ear of faith hath heard his voice
In tender cadence sweet;
I listen to his words of love
With happiness complete.

The touch of faith hath made him real—
I feel his presence near,
And rest in this assurance blest,
Unmoved by care or fear.

"One of the greatest missionary speeches I have heard in ten years" we overheard a well-known Baptist say at the close of Dr. J. T. Proctor's address, in which he showed the causes lying back of the growing independence of native Christian leadership in China. He showed how missionary experiences and missionary plans are now available for all mission workers in East China. Associations of educational workers, of medical and evangelistic workers with careful tabulation of facts, is making a science of missions possible. All are agreed that the supreme call of the hour is for the development and use of a Chinese leadership. The changes which have taken place are not an accident, but the result of careful planning for years. The schools are giving us trained men and women and we must use them.

### A "Live" Movie

The afternoon session was much like what a certain little girl calls "a live movie." The chairman warned the speakers without fear or favor that not the "three-mile limit" but the eight-minute limit would be enforced. She was reasonably successful as an officer of the law. So one after another the missionaries came before us, spoke a few words and then in some cases were led away by Mrs. Montgomery, who presided.

Rev. O. Brouillette, who has represented American Baptists in the devastated areas in France, brought the greetings and gratitude of those who have been helped to get a foothold again. There has been a great increase of interest in religious work on account of this ministry to their temporal needs.

Rev. J. H. Oxrieder said that there is progress, opportunity and need in Bengal-Orissa. The missionary is developing, and with a studied purpose utilizing Indian leadership here. Two stations are now in charge of native workers and the results are good. This movement calls for greater emphasis on education. It is not enough to have Christian native leadership. It must be trained Christian native leadership. Evangelistic work must ever be at the heart of true missionary service. There, as here, men must be brought to personal decision for Christ.

Miss Harriet Price of Kemendine, Rangoon, took the place on the program assigned to Miss Clarissa Hewey who has sailed for her field in East China. The convention joined in prayer for her safe return to her work.

In South India—a country where it is hot for nine months and for three months hotter, Rev. Chas. Rutherford, our "industrial" missionary, has labored for sixteen years. He referred to the Ghandi movement and commented on the fact that the common people who have followed this leader in large numbers say "Ghandi is like Christ." They do not think of comparing him with any of their gods. Christ in India is "making the unfit fit and the fit fitter." Native leadership is asserting itself.

It was announced that Miss Margaret Suman, whose name was on the program at this point, was now on the Pacific on her way back to the Philippines. Miss Ruby Anderson spoke of the work in Japan.

As the period drew to a close the "operator" speeded up and the actors stepped lively and spoke more rapidly. George Waters of Swatow told a word of the awful night when the tornado destroyed several of the mission buildings and 50,000 lives. He said the work was worth all it cost. It is worth while in redeemed lives, in the opportunity for enlistment and training of native leadership, because of potential significance of a Christian China tomorrow and because of the privilege of planting Christian churches which are the centers of Christian influence for the new China.

J. E. Moncrief, whose field in West China is farther in travel time from Shanghai than from New York to that city, spoke. He was followed by Dr. Catherine Mabie of the Belgian Congo, who told of the "marvelous" things God had wrought in that country during the past twenty-five years.

Then there was Geis from the Philippines, Gile from the Congo, Chanev from the land of Judson and, last but not least, W. E. Witter of Assam. He invited the N. B. C. to meet in Assam. He is an old man with the pep of a boy. He was irrepressible, and even this "movie" fails to give an adequate conception of his technique. The audience was with him and the chairman had some difficulty in enforcing the eight-minute limit. We expected to hear a college yell and "What's the matter

with Witter?" All that was wanting was a yell leader.

### It Was the Climax

While we rejoice in the enthusiasm of a veteran like Mr. Witter our joy is tinged with sorrow because of the knowledge that his work is almost done. The great days for doing things are almost past. We are not, however, left in fear for God's work tomorrow. Our workers are a procession and something more. They are a great succession—an apostolic succession worth while.

On the platform at the evening meeting was a fine group of Christian oriental students and newly appointed missionaries to the number of twenty-five. A dozen or more spoke briefly, telling of the motives which prompted them to give themselves to the work of missions. It stirs one's soul to witness such a sight and each year the service in which new missionaries are presented is one of the greatest interest. God is calling many of our best boys and girls in college and university, here and there, and in their hands the task will not fail. The testimony of this group of appointees was "vividly vital" in the language of one who was greatly moved by the scene. A message from a converted Buddhist priest added another bit of color to the setting, and was a new reason for encouragement. At the close of the meeting, which was of necessity a long one, there was a great movement of the audience toward the platform. Hundreds surrounded these young folks bidding them Godspeed. It was necessary for attendants to turn out the lights in order to clear the hall.

### Promotion and Inspiration

In the minds of some there is no connection between a meeting of the Board of Promotion and an inspirational program. This year, however, they were one and the same thing. No single session of the convention surpassed in interest and enthusiasm the session devoted to the board. The chairman, Albert Scott, presided.

The report of the board was presented. Mr. Scott called attention to some matters where the experience of the past year indicated that improvement was possible. We should, for instance, simplify our denominational bookkeeping and have a uniform system of accounting in each society and board. We could then speak the same financial language. We should more thoroughly correlate the state conventions and city mission societies with our general work, always remembering that the Board of Promotion is only a board of *promotion*. As a denomination we should at once set in motion activities and processes which will help develop the local church. He congratulated the denomination on having such a piece of machinery as the Board of Promotion.

As far as the national societies are concerned, Dr. J. H. Franklin declared that they had no desire to go back to the old competitive methods. No denomination of more than a half million of members has equaled the per capita giving of Northern Baptists during the period of the N. W. M. We have been too ready to proclaim our failures and too slow to recognize our successes. We have not reached our financial goals it is true, but "unless a man's reach exceeds his grasp what is a heaven for?"

Dr. J. F. Watson told of the benefits of a united program which has lifted and enlarged thousands of churches and brought a new denominational consciousness.

The schools and colleges have not received 30 per cent of the funds of the N. W. M. but 15 per cent, according to Dr. F. W. Padelford. Still great advancement has marked the period. During the three years $5,500,000 has been secured for our schools. Four colleges have been reopened. It is the smaller schools which have most benefitted. Our denominational interest in our own schools is responsible in part at least for an increase in the number of students from 26,000 when the survey was made to 34,000 in 1922.

The women are for a united program. They can render a far-reaching service in the closing year of the five-year period, said Mrs. J. D. Rough, by showing what women can do toward completing our task; by getting back of the stewardship campaign and by promoting in their churches the spirit of unity and loyalty.

### The Heavenly Home

Life changes all our thought of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight
But in the afterward of years
It is a more familiar place
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day,
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

Rev. D. B. McQueen told how the united program has helped him as a pastor. It has made possible fair-dealing with the less spectacular causes which do not have the popular appeal. It saves him the embarrassment of special appeals and numerous special pleaders. It has fostered the spirit of team-work and given a new spirit of denominational solidarity as he has called his church to the side of sister churches for a common task. It has aided in clarifying the views of his people. It saves the pastor and the church from a policy of opportunism or drift. It also conserves the pastor's energy.

The measure of a man's soul is in his outlook and uplook. A man with a mean outlook may use great terms as he turns his face toward heaven, but he has a little God. In an address in the inimitable Franciscan style the pastor of the First Church, Los Angeles, told of the meaning of the N. W. M. to his church. Its reflex influence on the membership was of untold value. In the campaign which lasted six weeks, sixty-seven four-minute speakers delivered 126 speeches in his own church. "The N. W. M. has done ten times as much for our church as we did for the movement." It generated a decent family pride. They did for the denominational work outside the church what was to them the impossible. This, however, is the way it worked. Instead of saying "We have done so much for the N. W. M. we have nothing for advance work at home," they said, "If we can do so much for objects outside our field what can't we do right here at home." Great heroic action does not grow out of two-cent motives. We must not forget the awful mortgage of gratitude we owe to God for Christ.

Mr. James C. Colgate, treasurer of the Board of Promotion spoke. He said that the position of treasurer gave an opportunity to study human nature. He likened our denomination to an automobile. There have been times when it was evident something was wrong. The motor meter showed heat. The engine lost its hum. Here and there a cylinder was not firing. What was the trouble? I can only guess for I'm not an ecclesiastical mechanic. You have plenty of them here. One says one thing and another another. My guess is carbon in the cylinders. Not so very serious, but serious while it lasts. You can get rid of carbon. Here at this convention I think I hear the hum coming back into the motor. We will not die on the grade. We will go up on high and increase our speed as we near the crest of the hill. Every time I get out on this pier and look and look as far as the eye can see I hear those words "There's a wideness in God's mercy like the wideness of the sea."

### The Committee of Nine

Earlier in the week the Board of Promotion had appointed a committee of nine to review the whole denominational situation. The finance committee and other committees cooperated most heartily in an effort to get at the root of the matter. The report was given by Hon. Carl E. Milliken and because of its importance is printed below. In connection with this report we will also publish that of the finance committee.

"The committee to which you submitted the task of studying the present situation of our promotional program, of finding a solution of the problems connected with the debts of some of our organizations, and determining the relation of both of these to the program of next year, beg leave to submit the following report:

"We have found it no easy task to determine the solution of our difficulties. They are many and perplexing. We have given them most careful thought and study. We have sought the counsel of as many as possible who had constructive suggestions to make. We are ready to assert that we believe that our difficulties can be overcome, that our problems can be solved, and that we can bring our New World Movement to a successful and glorious issue during this last year. The victory is ours for the taking.

"We wish to say to ourselves and to you, that this is no time for discouragement. True, we did not last year secure the full ten million dollars which we set

as our goal; our receipts were less than those of the previous year; our debts have not been wiped out; we have found it necessary to contract our work at many points. But there is another side to the story which we must not forget. We are three years away from the day when our pledges were taken—these pledges were made at the peak of the recent period of financial prosperity—many of our people since that day have suffered financial reverses—the country has passed through a period of serious depression—our movement has been subjected to severe criticism in many quarters by those who did not understand our methods or our motives. But in these three years we have collected for our benevolent work thirty million dollars; our churches have experienced a marked spiritual awakening; our missionary work at home and abroad has undergone a great development; and during this last year we have had the largest ingathering on the foreign field in our history.

"Why should we not lift up our hearts and rejoice? Why should we not call upon our hearts and all that is within us to bless his hold name? It is the note of thanksgiving that should be sounded throughout our constituency. We challenge all our fellow workers to sound this note abroad.

"In our judgment the most important thing just now is to create a new morale throughout the denomination. What do we mean by this 'morale'? It has two equally important elements—'The confidence in the worth-whileness of our task and the confidence in our own ability to accomplish it.' There is among us no doubt as to the worth-whileness of our task, but there is, in some quarters, serious lack of confidence in our ability to accomplish it. It is this confidence which we need to restore. We believe that this can be done. More than that, it is the most important task of the immediate future. We believe that the series of conferences and luncheons planned for the early fall will help tremendously in this direction. If they can be made to reveal to some degree the great achievements of this period and give our people a vision of the things yet to be done we shall kindle an enthusiasm which will carry us to victory.

"One of the serious factors in the present situation is the excess payments of last year to the states and cities. The fact is that in nearly all cases this excess payment was in accordance with the vote of the administrative committee authorizing the states to hold these funds as a part of the last receipts. The representatives of the standard city mission societies have unanimously voted to return these funds to the general board. The representatives of the states have also taken a similar vote, almost unanimously. We do not fail to appreciate the attitude of our brethren in recognizing thus the equities in the situation. To return these funds, however, in some cases would work serious detriment in our missionary program, and in many cases it would automatically and despite all the efforts which the secretaries could put forth, create questioning and disappointment in the constituencies in the states.

"We recommend, therefore, that instead of seeking the return of these funds from the states and cities we leave them with these organizations and add the total amount thus released to our undertakings. This applies only to such excess amounts as were retained in accordance with the action of the administrative committee. All additional amounts should be returned to the General Board of Promotion, except in those cases for which the finance committee has made special provision, and states which did not retain the full amount to which they were entitled by the action of the administrative committee should be reimbursed from this sum to that full amount.

"We wish to make it clear that no demand for such action has been made by the state secretaries. The proposal was initiated in our committee. The state secretaries are unwilling to accept this arrangement if there is any implication that it is a preferential treatment. There is no such implication. We have made this recommendation because we believe that it will help as can nothing else in retaining for our entire cooperative program the loyal, enthusiastic support of our great state and city constituencies. We also believe that it will relieve the state and city secretaries from serious embarrassment and enable them to enter wholeheartedly into the plans for the current year. The state secretaries have agreed that in case the Board of Promotion adopts this recommendation they will adjust the inequalities within their own group by the creation of an equalization fund from the excess payments. We therefore make the above recommendation. We believe that in many cases these funds will be used to accelerate the promotional program of the next year and will return us many fold. The finance committee has built the budget for the year on the basis of this recommendation.

**EDUCATION must be made more personal and spiritual, less machine-like and lifeless. All that I know about pedagogy is contained in a verse in the twenty-third psalm, "My cup runneth over." When the full, strong personality comes close to the small or vacant mind, something spills over and the little empty mind is filled with new inspiration. Our best teaching consists in the things we never try to teach, not in what we say, but what we are. Education is not a matter of files and indexes and catalogs, not a matter of grades and diplomas; it is the touch of life on life, and the truest, highest life is that which shares the insight and the purpose of the Man of Galilee.—W. H. P. Faunce, in convention address.**

"We have consulted the finance committee of the Northern Baptist Convention as to the actual debts of the denomination and the various participating organizations. The finance committee reports to us that the total obligations are as here given. We have had no facilities for making an intimate study of these facts ourselves but we report them exactly as the official body of the convention has reported and approved them.

"The indebtedness of our various organizations is $1,822,619.73. The underdrawings form an additional amount of $1,848,740.30. The total amount including all reported obligations of all participating oragnizations is $3,671,360.03.

"In the last analysis these are obligations, not of boards and societies but of our churches themselves. The boards are simply the agents of the churches.

"Having incurred these obligations there is only one thing for us to do, and that is to acknowledge them, assume them and pay them. We can do nothing less, therefore, than to make a determined effort to raise this total amount in addition to our current obligations. The amount of money needed to finance all our organizations for the current fiscal year is $8,409,096. Add this to our debts and underdrawings and include $50,000 for a contingent fund as the finance committee suggests and we have a total budget of $12,130,456.03. This is the amount therefore which the committee believes we should assume as our financial goal for the current year.

"This should not seem an impossible or even a staggering amount, when we recall that we secured an even larger sum during the first year of the New World Movement, that this represents our entire missionary and educational activities, that our people are entering upon a new period of prosperity, that we have an obligation to pay all our debts and that in a spirit of loyalty and pride, our people can be depended upon to make a heroic effort to bring this great movement to a successful issue.

"Without question we shall need a generous supply of new funds to attain our goal. These funds are in the hands of our people. They are ready to invest them in these great undertakings if we will but present the cause in the right way. To this end preparation should be made well in advance to launch after November 15 a campaign to secure the balance in new gifts and pledges. Each church will select for this canvass the time most suitable to its own local conditions.

"This campaign should have two aspects: The canvass of each church for new pledges from those who have never given and from those who are able to make a new gift over and above the payment of their old pledges; and, in the second place, a personal appeal to our people of large means for generous gifts with which to close the movement.

"The plans for this new campaign should be worked out in each state according to the local conditions. It will furnish a splendid opportunity for mutual helpfulness among our churches in the development of a real spirit of neighborliness.

"One of the most helpful features of the first campaign three years ago was the large participation by our lay forces, the four-minute speakers and the church-to-church visitation by groups from neighboring churches. We can gain much by recalling these forces into action. Large participation by our laymen in such activities will of itself almost insure success of our efforts and will result in most helpful relations between the churches themselves.

"The canvass within the church should be made most carefully and systematically and as thoroughly as it was made three years ago. This campaign should be carried on cooperatively. Surely we would not abandon that principle, but in the effort to secure the n

gifts from our people of means, each participating organization should be encouraged to make contacts with individuals who are known to be interested in its special work. These individual contacts will undoubtedly result in many gifts.

"While these contacts are to be encouraged, the General Board of Promotion should be responsible for seeing that definite plans are made to reach every individual able to make a substantial gift.

"We have considered with great care and from many angles the request of the Woman's Foreign Mission Society that that society be permitted to include in its operating budget $150,000 for its deficit and to appeal directly to its constituency for those items of work upon the foreign field which would then have to be removed from the budget if the total were to remain at the figure authorized by the finance committee. If there were to be no concerted effort toward caring for the indebtedness of all the societies, or if we did not sincerely believe that this effort would be a successful one, our attitude toward this request would be different. We believe, however, that the Woman's American Baptist Foreign Mission Society would itself prefer to join in the united campaign to close the New World Movement with all obligations of each society fully met, than to be permitted to make its own appeal and thus reduce its deficit by $150,000. We therefore recommend that we express to the Woman's American Baptist Foreign Mission Society our desire that it will continue to participate fully in the plans which the General Board of Promotion puts into operation, and also our earnest hope that not only $150,000, but its entire deficit may be raised.

"There is little inspiration in the word 'debts.' It will not be easy to raise money for deficits and the less said about these the better. The attention of our people should be focused upon the achievements which we have attained and the tasks which await us. These should be set forth in the most attractive and alluring fashion. Our people can surely be challenged by them.

"We have made a great gain during these years in the development of the cooperative spirit. It is a gain which we would under no circumstances be willing to sacrifice. We need now, however, to re-stimulate the interest of our people in the various activities which make up our great denominational program. These should again be brought to the front. This can be done, we believe, without sacrificing our gains in cooperation.

It is a great task that stands at our doors, but it is a challenging task. One of our state secretaries has remarked since coming here, that this will be the greatest year in the history of the denomination. It is a great ideal which we have before us, to complete this long-sustained effort of the denomination, with every bill paid, with our work remarkably advanced, with a spirit of cooperation among our people, and with a zest to attempt even greater things in the days to come. 'We can do it if we will.' 'We can do it and we will.' 'Our God is able.'"

CARL E. MILLIKEN, FRED W. FREEMAN, W. F. HARPER, MRS. CLATYON D. EULETTE, JOHN A. EARL, MRS. W. S. ABERNETHY, MRS. GEORGE W. COLEMAN, H. C. GLEISS, FRANK W. PADELFORD.

## Report of the Finance Committee

The Finance Committee recommends to the convention for its approval the following operating budget for the fiscal year 1923-24:

| | Share First Distributable $7,000,000 | Per Cent. | Total Approved Budget |
|---|---|---|---|
| American Baptist Foreign Mission Society | $1,148,350 | .16405 | $1,446,215 |
| Woman's American Baptist For. Miss. Society | 408,660 | .05838 | 502,327 |
| American Baptist Home Mission Society | 508,410 | .07263 | 698,879 |
| Woman's American Baptist Home Miss. Society | 310,100 | .04430 | 375,000 |
| American Baptist Publication Society | 187,390 | .02677 | 245,562 |
| Ministers' and Missionaries' Benefit Board | 548,450 | .07835 | 737,865 |
| Board of Education | 120,050 | .01715 | 127,500 |
| Schools and Colleges | 1,859,970 | .26571 | 1,859,970 |
| Northern Baptist Convention | 23,500 | .00337 | 47,300 |
| Baptist Young People's Union | 20,000 | .00285 | 20,000 |
| State Conventions | 931,420 | .13306 | 1,185,231 |
| State Conventions—Promotion Budgets | 200,000 | .02857 | 235,000 |
| Standard City Mission Societies | 392,070 | .05601 | 416,617 |
| General Board of Promotion | 280,000 | .04000 | 425,000 |
| Foreign-speaking Bodies | 36,630 | .00523 | 36,630 |
| Federal Council of Churches | 25,000 | .00357 | 25,000 |
| Roger Williams Memorial | | | 25,000 |
| | $7,000,000 | 1.00000 | $8,409,096 |

These budgets are substantially the same as the budgets for 1922-23, the experience of the various societies and boards in the matter of collections for the past year not warranting the Finance Committee in increasing the budgets, although the committee realizes the necessity for doing so, and hopes that the receipts will increase during the coming year.

While the total amount of the above operating budget is $8,409,096, this is not intended, and should not be understood, as abrogating the rule laid down at the Indianapolis Convention, namely that $7,000,000 shall be the maximum of the distributable funds and that after such amount has been reached the excess shall be applied as provided in the report of this committee approved by this convention at Indianapolis.

The foregoing operating budget sets forth the expenditures which the Finance Committee recommends for the convention year 1923-24. The difference between the total of the budget and the assumed distributable funds of $7,000,000 represents the expected income from investments, legacies and matured annuities.

### Indebtedness

The various organizations report indebtedness aggregating $1,822,619.73, made up as follows.

| | | |
|---|---|---|
| American Baptist Foreign Mission Society | $661,540.10 | |
| Deduct amount included in the 1923-24 operating budget for debt reduction | 175,000.00 | |
| | | $ 486,540.10 |
| Woman's American Baptist Foreign Miss. Soc. | | 474,203.94 |
| American Baptist Home Mission Society | $220,000.00 | |
| Deduct unexpended appropriations included among Soc.'s liabilities | 31,065.64 | |
| | | 188,934.36 |
| Woman's American Baptist Home Miss. Soc. | | 189,105.31 |
| American Baptist Publication Society | | 7,000.00 |
| State Conventions | | 155,788.48 |
| Standard City Mission Societies | | 43,247.54 |
| Baptist Young People's Union of America | | 1,800.00 |
| General Board of Promotion | | 276,000.00 |
| | | $1,822,619.73 |

### Underdrawings

Further, the amounts of underdrawings to April 30, 1923, by our various organizations are as follows:

| | |
|---|---|
| Ministers' and Missionaries' Benefit Board | $ 799,310.50 |
| Board of Education | 23,061.01 |
| American Baptist Publication Soc. | 4,221.67 |
| 52 Schools and Colleges | 988,045.98 |
| State Conventions | 30,118.84 |
| Northern Baptist Convention | 1,586.94 |
| American Baptist Historical Soc. | 299.42 |
| Danish Conference | 299.42 |
| Norwegian Conference | 299.42 |
| Federal Council of Churches of Christ in America | 1,497.10 |
| | $1,848,740.30 |

### Summary of Needs

A summary of our financial requirements during the fiscal year 1923-24, if we wish to complete the five year period with all debts paid and underdrawings made good, is as follows:

| | |
|---|---|
| Operating Budget | $ 8,409,096.00 |
| Indebtedness of various organizations | 1,822,619.73 |
| Underdrawings to April 30, 1923 | 1,848,740.30 |
| Contingent fund | 50,000.00 |
| | $12,130,456.03 |

The foregoing amounts do not include approved askings for budget "specifics" as follows:

| | |
|---|---|
| American Baptist Foreign Miss. Soc. | $ 550,000 |
| Woman's American Baptist Foreign Mission Society | 360,000 |
| The American Baptist Home Mission Society | 371,000 |
| Woman's American Baptist Home Mission Society | 192,500 |
| American Baptist Publication Society | 100,000 |
| Board of Education | 9,000 |
| | $1,582,500 |

The above specifics, aggregating $1,582,500, will not be disbursed unless funds are specifically contributed therefor.

### Basis of Distribution

With respect to the funds to be received during the fiscal year 1923-24 the committee makes the following recommendations:

1. Contributions not applying on pledges made prior to Nov. 15, 1921, and designated for work of any society or board are to be paid to the organizations for which donors designate them (when so reported to the Board of Promotion) in addition to the organization's pro rata share of distributable funds.

2. The promotional expenses for the year 1923-24 (both General Board and state boards), the bank debt of the General Board $276,000, certain special needs of 36 states $60,741, the Roger Williams Memorial $25,000, and extra budget of the Northern Baptist Convention $23,800, are to be paid from distributable receipts of the first $7,000,000 on a graduated monthly basis at a rate not to exceed an average of one-twelfth each month and each participating organization is to be charged with its pro rata share of the total of such payments.

3. The first $7,000,000 of distributable funds (after allowing for proper adjust-

ment according to paragraph 2) are to be pro-rated on the percentage basis approved at the Indianapolis Convention.

4. All distributable funds beyond the items stated in paragraph 2 and 3 are to be paid to the various organizations in proportion to their indebtedness and underdrawings as heretofore stated in this report.

### Extra Budget Allowances—1922-23

A severe typhoon destroyed a portion of our property at Swatow. The committee allowed the Foreign Mission Society to make an appeal and solicit for $50,000 to rebuild our property.

On account of the critical condition in Europe, and especially in Russia, the committee authorized the Foreign Mission Society to seek the collection and expend the sum of $166,000 for relief work in Europe, this amount being added to its budget as a specific.

### Special Advisory Committee

Your committee has felt for some time there should be some outside body, not connected with any of the boards or societies, and not having membership in the Finance Committee, to make a study of all the societies and boards, their methods of keeping books, finances, plan of operation, salaries, efficiency, and to advise this committee whether the best methods are being pursued, and also to outline a policy for the future which will tend to the greatest efficiency. Your committee therefore appointed Raymond B. Fosdick, chairman; Trevor Arnett, George W. Bovenizer, J. Herbert Case, and William D. Gherky, all of whom are residents of New York City or vicinity, except Mr. Gherky, who is a resident of Philadelphia. We have called this body of men an advisory committee of the Finance Committee. This advisory committee has employed competent accountants who are going over the books of all the societies and boards and are obtaining complete data upon which said advisory committee will finally base a report. Your committee feels that the personnel of the advisory committee is such as to insure a report which will be of lasting benefit to the denomination.

### An Appeal to Complete the Task

Your Finance Committee wishes at this time to make an appeal to every pastor, church, delegate to the convention, to all its officers, to the boards and societies, to the state conventions and their secretaries, to our city mission societies, to all school and college workers, and to every one who has any interest in our denomination and its great missionary and educational enterprises to join in one united effort, forgetting all past differences and all mistakes which have been made by any of us, and to give of our time, our talents and our energy unreservedly to the completion of this task.

There are approximately $20,000,000 of pledges unpaid. Allowing for some decrease in the aggregate of our pledges, due to deaths and financial reverses, if the balance of our subscriptions are paid in full, and new members do their part, we will receive an amount sufficient to cover our budget and care for all deficits and obligations.

To accomplish this result, however, plans should be made *at once* by each church and every church member to see that all subscriptions to the five year program are met in full before the close of our present fiscal year, April 30, 1924. Do not wait until the closing months!

Respectfully submitted,

D. C. SHULL, Sioux City, Iowa, Chairman; WOODS A. CAPERTON, Indianapolis, Ind.; GEORGE W. COLEMAN, Wellesley Hills, Mass.; ORRIN R. JUDD, New York City; FRANK H. LINDSAY, Milwaukee, Wis.; CORWIN S. SHANK, Seattle, Wash.; WALTER A. STAUB, New York City; AMBROSE SWASEY, Cleveland, Ohio; JOSEPH C. HAZEN, Orange, N. J., Secretary.

## Baptist Educational Progress

The business of the Board of Education was quickly disposed of and the following officers elected. President, C. M. Hill; vice-president, E. Hulley, and recording secretary, R. A. Ashworth.

Pres. W. G. Spencer of Hillsdale delivered an address in the course of which he made clear that education is not alone the power to adapt one's self to environment, but also the power to create and change environment. Culture is more than the product of good taste, good manners, knowledge and thought. True culture is the product of vicarious living. Culture involves thinking, action, emotion, confidence and respect. Jesus is the supreme type of culture for young people in college.

> THE Board of Education has from time to time voiced its conviction regarding the essential character of our Christian schools and colleges. In this day when the state is investing such immense funds in education and maintaining such **splendidly** equipped schools, there is but one reason that justifies the Christian church in asking its members to maintain another system of schools parallel to the first, and that is the desire to give its children an education in a Christian atmosphere, under Christian auspices, by Christian teachers, an education which reflects the mind and the spirit of Christ. We believe that he is the supreme revealer of the truth of God. It should be the ambition and the determining purpose of these institutions to discover and to reveal the mind of Christ to their students. Only as they exalt him as the touchstone of thought and character are they true to their mission. We believe that the development of strong, true Christian character should be the ultimate aim of every school or college that bears the name Christian. We believe that our schools are earnestly seeking to approximate this ideal. It is the ambition of the Board of Education to help them in every way possible to achieve this end.—From Report of Board of Education.

Dr. Frank W. Padelford presented the report of the Board of Education.

### Summary of Report of Board of Education

The outstanding event of the year has been the retirement of Dr. Ernest D. Burton from the chairmanship of the board. Since the organization of the board in Philadelphia in 1911 he has held this responsible position. To our educational interests as represented in the activities of this board, he has devoted himself with untiring energy. The denomination can never estimate what it owes to him.

### The Progress of Our Schools

Only those who keep in intimate touch with the educational situation can know how marked is the progress of our schools. They have shared in the national educational advance of the last decade. Ten years ago many of our schools were deeply concerned as to how they might attract more students. Today most of them are struggling with the problem as to what to do with the crowds of eager students who are clamoring for the privilege of an education. In 1919 when the Survey was made, the reported attendance at our Baptist schools and colleges was 26,462. In the short space of three years this leaped in 1922 to 31,158, an increase of seventeen per cent. The enrolment of this current year is still larger.

The development of our institutions is reflected in these significant comparisons:

| | Value of buildings and land | Amount of endowment |
|---|---|---|
| 1897 ..... | $15,594,601 | $ 8,944,153 |
| 1912 ..... | 27,034,749 | 34,566,233 |
| 1917 ..... | 31,930,381 | 45,577,118 |
| 1922 ..... | 48,783,893 | 73,769,418 |

Most of our cities and states are groaning under the increasing burden of taxation. Much of this increase has been due to the necessity of supplying the demand for more and better educational facilities. Great streams of money are being poured into our public-school system. We can not hope to maintain our system of Christian schools by the side of, or under the shadow of, these state schools without an increasing stream of contributions from those who believe that here in America there is a distinct and important mission for our Christian schools by the side of our splendid system of public education. Our Christian schools must be equal or superior to our state schools if they are going to be worthy of their name or of their mission. The visitation of our schools has revealed the fact that many of them are in desperate need of increasing facilities and income. They need housing accommodations and laboratories as well as funds to meet enlarged expense.

### New Equipment Provided

While these needs are pressing hard upon our institutions it is most gratifying to note the progress which is being made in meeting these needs. For the progress in this direction during the last three years our schools are largely indebted to the New World Movement. Many schools have been sadly disappointed that they have not been able to make more of the improvements which they planned when the movement began, but it is doubtful if any other three years have seen so many improvements in our plants. Here is a partial list:

Grand Island College, Grand Island, Nebr., has been entirely renovated and has been reopened for work.

Keuka College and Cook Academy in New York have rebuilt their plants and reopened their work after having been closed for several years.

Vermont Academy in Vermont has also been renovated and reopened after a suspension of several years.

Bucknell University in Pennsylvania has erected a new engineering building and enlarged its chemistry building.

Carleton College in Minnesota has erected a splendid new chemistry building.

Linfield College in Oregon has built a new gymnasium and refitted a science laboratory.

Sioux Falls University in South Dakota has just begun the erection of a gymnasium.

Colorado Woman's College is paying for a new dormitory and chapel erected just before the New World Movement began.

The University of Redlands in California has erected a science building, a new dormitory, and an art building.

Berkeley Theological Seminary in California has completed a new building, including chapel, dormitory, and classrooms.

Broaddus Junior College in West Virginia has built a physical education building which also provides for the library and several class rooms.

Alderson Academy in West Virginia has finished a most complete school building which houses nearly all its activities.

Des Moines University in Iowa is paying for the large plant which it purchased three years ago from the Presbyterians.

The Frances Shimer School for Girls in Illinois is erecting a new dormitory to house its rapidly growing classes.

Perhaps the finest building erected is the new chapel at Denison University in Ohio, the gift of one generous Baptist layman.

Stephens College in Missouri has built a new science building and two new dormitories and has purchased the plant of the Baptist church to provide equipment for its Bible class and other religious work.

Shurtleff College is finishing the first unit in its series of new buildings for women.

We are glad to carry the University of Rochester on our list of schools because of its Baptist foundations and traditions, though it is not now under Baptist control. This institution, through the generosity of one of Rochester's citizens, has erected a building for its new school of music, which is the last word in architecture for that purpose. Through the gifts of this same generous citizen and of the General Education Board, the University is soon to establish a medical school, and a large tract of land has been purchased upon which it is expected that the enlarged university will be built.

### The Financial Returns

The Board of Education would like to emphasize the importance of making a heroic effort during the last year of the New World Movement to round out this period with a full payment of at least the fifty-two million dollars that were reported as subscribed in 1920. It is well known that owing to the exigencies of the missionary societies and state conventions in 1920 and 1921, the schools and colleges failed to receive a large portion of their share of the New World Movement funds. Few of the schools have any serious disposition to complain, but all of them have been greatly disappointed, and some of them have been left in a critical situation. They are burdened with debts and have been unable to meet the increasing demands of their growing student bodies.

Many of our schools, especially the younger schools, have profited most decidedly by their participation in the New World Movement. Others, especially the older schools, have failed to receive their usual accretions and have been held back by reason of their inability to go into the field for the solicitation of funds. Because of this situation the Board of Education expresses the strong hope that the Board of Promotion will utilize all its splendid forces in bringing the New World Movement to a most successful issue during the ensuing year.

### Report of Committee on Gifts with Doctrinal Conditions Attached

The Northern Baptist Convention at its meeting in Des Moines, June 25, 1921, adopted the following resolution:

"*Resolved*, That the Northern Baptist Convention refer to the Boards of the

(*Continued on page* 603)

# The Land of the Midnight Sun

***Baptists attending World Alliance will be in time to view the midnight sun.***

BY J. E. GROLUND

IN the coming months of July Baptists will see Sweden and Sweden will see Baptists at the Baptist World Alliance to be held in Stockholm, July 21-27. But delegates coming from the Great Land of Liberty ought to be planning to reach Sweden, the Land of the Midnight Sun, a few days before the World Alliance opens in Stockholm. Delegates will be able, at a very small extra expense, to go up and see one of the grandest sights that they have ever seen—the sun shining at midnight. How wonderful it will be for people coming from a land where the nights of the summer are dark as the nights of autumn, to see the sun shining all night!

We consider it worth coming from any part of the globe to view the midnight sun, since we have seen in ourselves at the time the picture, appearing on the cover, was taken. During the space of time measured by fourteen months, or from July 7, 1920 to Sept. 7, 1921 we were in ten different countries. Naturally we saw a few things very interesting and beautiful, but we feel that nothing can be compared with the mystical and gorgeous midnight sun of Sweden.

Do not make Stockholm the pole of your summer vacation trip, but continue a little farther north if you have come to Sweden to view the midnight sun or to see nights without darkness. A seventeen-hour ride on the train will bring you to Are one of the biggest tourist's places in Sweden. There is a vast difference between Stockholm and Are in regard to "the white nights of Sweden." At Are it is possible even as late as between July 15-20 to read the newspaper at midnight without artificial light. But it must be understood that the sun is not visible all night at Are.

Delegates wishing to view the midnight sun will continue a little farther north. The distance, measured by the hours an express train requires between Stockholm and Abisko is thirty-eight hours. Starting from Gothenburg a few hours are saved for any one having Are or Abisko in mind, by going over Orebro rather than first going to Stockholm. At Abisko the midnight sun is visible up to the twentieth of July. Thus delegates, making plans to reach Sweden a few days before the Baptist Congress, have, as it may be for the majority, the one chance in a lifetime to view the midnight sun. Those planning for anything so big, for the promulgation of the kingdom of God, as the Baptist World Alliance, should not deny themselves the opportunity to see such a wonderful piece in God's majestic creation, as the midnight sun, the best illustration of our future homeland, where darkness has no place.

With the Baptist World Alliance in mind, and a big party of American, British and European Baptists going up to see one of the great wonders of the world, we have spoken to the railroad authorities in Stockholm about train facilities. And the officials promised that they would gladly give us, if desired, an excursion train with second and third-class sleepers, and, if necessary, first-class, that would take us from Stockholm, or Gothenburg, if preferred, to Are, or to Abisko where the midnight sun may best be viewed. The train would then wait for a night or two, while some other sightseeing was done, and the sleeping-cars be used as hotels, unless one prefers the Tourist Hotel at Abisko.

The price per ticket on an excursion train will, to some extent, depend on the number of people going. We prefer to give an estimate of the regular railroad fare for the round trip from Stockholm or Gothenburg to Abisko and back to Stockholm, including sleeper: third-class about $30 and the second-class not over $50. From the same points to Are and back to Stockholm: third-class about $20; and second $30. Naturally it will be $2 or $3 less per ticket—Stockholm Are—than from Gothenburg. The price on an excursion train carrying 250 persons would be somewhat less per ticket than the prices above quoted. Any one conducting special parties can get special cars on a regular train, if desired.

Delegates interested in the Baptist progress in Sweden will wish to visit Orebro, where the Baptist second theological school is located. The school is known in Sweden as the Mission school, having had for the last two years a few students more than the Bethel theological school in Stockholm. The Orebro Missionary Society, having now more than 50 foreign missionaries, has its home in Orebro. Three good Baptist churches are also to be found in this city. The historic Castle of Orebro must not be forgotten. Orebro lies fifteen English miles off the main line—Gothenburg, Stockholm—and is thus easily reached in forty minutes' time.

I hope, that the suggestions laid out in these lines would change some prospective delegate to a sure-to-come delegate to the Baptist World Alliance, that will meet, as an American has said, "in the most beautiful capital of Europe."

Permit me to state that it does not take so long to reach Stockholm as some might have imagined. Only eight days from New York to Stockholm, provided delegates take the shortest route. It will be a nice little vacation, and you will get away from part of the hot days of summer to the fresh breezy days of the Land of the Midnight Sun.



# The Chimney Corner



## Popularity Plus—Or, the Tale of a Hurried Man

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

THE Hurried Man was white and very pleasant. He wore pieces of glass fastened on his face. Sometimes he made a mistake when he spoke, because he had grown up speaking his own white language and not this brown one. But he made very few such mistakes, and nobody cared about them, anyhow, because his remarks were so truly spellbinding: all about anything you chose to ask, but always—from the middle to the end of them—he managed to bring religion. You might begin with that ache in your back—*he* ended with God. You might begin with that pain in your knee—*he* ended with God. And that was as it should be, for India may be full of dreadful ailments, but India is also full of heartfelt longings, and the days of a Hurried Man were neither long enough nor many enough to answer all the puzzled questions that his patients asked and to do the myriad things we sent him out to India to do. He was, I think, like Peter in the book of Acts, whose very shadow falling on the sick brought blessings! Yet the Hurried Man lived among people so poor and so hopeless themselves that they seemed like nothing but shadows themselves until a new hope was given them.

There was, for instance, the hope in his hospital. Now a hospital is a job in itself, when you consider that a patient rarely arrives alone. No, there will be relatives galore come to camp around the sick one both to watch and criticize the cure, and besides the relatives there will be pots and pans—for of course you have not forgotten that India is full of caste, and one caste may not eat with another caste or even take food from the pot of another caste's cooking. Therefore one's own pots and pans must be brought to the hospital, so that fond relatives can protect the food. It was all a terrible nuisance to the Hurried Man: for the relatives were noisy—they kept patients awake; the relatives were dirty—they mussed up the hospital; the relatives were curious—they fingered all the things they should not finger, and asked questions when he was too busy to answer. Yes, it took diplomacy and tact to ship half of the relatives home and to secure a little peaceful corner in the hospital compound where the others could camp out in safety and prepare their caste meals. Daily he prayed for this diplomacy, and daily the Lord enabled him to develop new branches of the art, which was one of the causes of his growing into "popularity plus." For the Hurried Man continually reminded himself: "I am all the doctor and all the surgeon and all the drugstore and all the dentist and all the oculist that these poor brown people have! I am all the trainer of nurses, all the compounder of drugs, all the diagnostician—I must not fail my hospital."

And he did not fail it. That hospital flourished like a green bay-tree—there were never, by any chance, enough beds for all the patients; you would always find them strewn along the hallways and verandas until there was need of a special sign: "Watch your step!" It was too bad of us here at home not to have sent out more money to enlarge that hospital decently, for it was abominably crowded and outgrown and inadequate. It was asking a good deal of the Hurried Man to have him perform major operations and minor operations in a makeshift room on a very out-of-date table. But he was getting used to it now. Doctors who follow the Great Physician have skill that is peculiarly God-given; it does not rest on equipment or surroundings. Nevertheless the Hurried Man would have been less on a strain if he had not had to invent new ways and means at every turn. For aside from his hospital there was his community.

The streets of that town were high-walled lanes, unclean and unsanitary; there were the steaming, sunless homes of the rich, harboring dirt indescribable; there were the dirty mud huts of the poor, breeding diseases and epidemics ready to break out any moment; and above all, outside the village walls, there was the outcaste palem where the leather workers lived. Never as long as he lives will the Hurried Man ever smell smells as unforgettably noxious as the one that hangs like a pall over the outcaste villages of India. Such a place is not fit to enter, with its stench of decaying animals, the refuse of an entire village festering in the sun; but the Hurried Man has patients galore in that palem, and he would not skip them by for love or money. He is working a quiet wonder out in that filthy place—do you see, on the very outskirts of it, some huts that are actually *whitewashed?* Well, they speak for themselves in their frantic attempt at cleanliness! For the dwellers in those whitewashed huts were patients of the Hurried Man—it was to them he spoke first of aches and then of God, first of fevers and then of God, first of pills and then of God. So that by the time they were cured, they were willing to get down into this new religion which sent a Hurried Man to touch "untouchables" and heal them. By encouragement, example, and religion they cleaned up their houses with whitewash.

"You see," smiled the Hurried Man, "I am all the board of health these people have! I am all the commissioner of public safety, I am all the purifier of foul wells, all the boiler of vile water, all the fumigator and disinfector and inoculator, all the sanitary inspector. I must not fail my community!"

And he did not fail it. For year by years there were more whitewashed huts, more boiled drinking water, more practical common sense displayed in times of epidemic and less frantic praying to the wooden image of Pedamma, less horrible orgies when buffaloes, goats and fowls were tortured with slow death and their blood scattered far and wide in mad heathen debauchery. No, the Hurried Man did not fail his community; but after all, he is only one man and he cannot do everything. Centuries of old customs made the worship of Pedamma seem a thousand times more necessary than inoculation or vaccination. And besides his hospital and his community we expect him to keep an eye on the outlying districts. He is the only person to do it. . . . he is all the doctor they have—and all the preacher.

So whenever he can spare a week, or even a day, he goes on tour through those neglected fields which worry him at night when he should be getting sleep and storing energy for a busy tomorrow. Going on tour is not as simple as it sounds: there are coolies to be sent ahead with tent and food supplies. There are boxes of medicines and bandages to be taken, and the gramaphone. Oh yes, always the gramaphone, as you shall hear later.

As for the tour itself, the Hurried Man hates it, for it wastes so much time just to sit in a rickety cart and be pulled by leisurely oxen for tedious mile after mile. But when he finally reaches his destination there will be his tent in place, and likely as not a can of spaghetti cheerfully bubbling over a fire of hot faggots. But there is no time for the Hurried Man to snatch even a bite to eat, for the maimed and the halt and the blind for miles around have heard that he is coming and already their sore eyes, their crippled legs and their horrible sores are on display: "Look, Sahib, look, can you cure this mammoth growth on my neck?" "Just see my knee, is there hope?" "Give *me* a pill, give *me* a pill! I was first, Sahib! May my ancestors all turn into frogs if I was not here ahead of this outrageous scallawag."

He loses no time! He could spend ten years in that one group of persons and not finish curing them, such is their ter-

sible ignorance of their own bodies; but he spends one kaleidoscopic day hearing their symptoms and prescribing his pills. It is all he can spare them: *One day*—for there is still his own hospital, one man's full job; there is still his own community, also one man's full job. And now—*this*. A hundred square miles of it, dotted with little villages, full of other sick folks. . . .

"I must not fail these poor neglected people in my outlying districts," he says. And he does not fail them! When night-fall comes the sound of his gramaphone is heard in the air and families come hurrying from all ends of town to hear the Box-That-Sings-Like-a-Person. When they seem subdued into quiet listeners, the Hurried Man speaks to them very simply about God. Have they never been hungry in their hearts for a God of love and mercy and justice? Ah yes, Sahib,—they all nod, they all sigh, they all listen. There under the starlight they sit listening as long as he will talk. Then some of them walk home to their little mat huts, but many linger to ask him questions, for he is all the minister they have ever known; he is all the Sunday-school teacher and all the father confessor; he is all the theological seminary professor; he is even all the lawyer. It is long past midnight when they leave. And he is tired.

But he knows that he must not fail other brown people tomorrow so before he lies down he kneels in prayer: "Father," he says, "it has been a hurried day, too hurried for me to do my best for thee, but in thy infinite mercy and understanding wilt thou bless the words I have said and the pills I have given. Bless all those little sad girl mothers with their weazened feeble babies—Dear God, how cruel India is to girls! Bless all the wasted tortured adult bodies, those crippled limbs, those sightless eyes, those anxious hearts. Oh Father, how hungry India is for thee! Give me both strength and courage to face another tomorrow, and in my absence help Soonderaya to care for my hospital patients. I have left undone the things I should have done, but thou knowest my frame, thou rememberest that I am dust. Breathe into me thy divine fire and use me tomorrow. For Jesus' sake, Amen."

And having prayed, he slept.

But I fear that even in his sleep, he hurries! For hurry is in his blood, hurry is in his muscles, hurry is in his nerves. For this job of being "popularity plus" is too strenuous: you can see for yourself that really he needs a Ford; really he needs an assistant; really he needs a suitable hospital; *really he needs, above all, an interested Baptist church membership in America*—Baptists like you and like me to pray and to pay: "Here, God, is money for thy work in India. Restore unto me my common sense and let me realize that the nervous breakdowns of thy missionaries are due to the amazing tightness of my pocketbook. Amen."

# The Young Reserves

## Two Fountain Pens

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By Dr. Avery A. Shaw

I have here two fountain pens. One, you see, is very plain—just black rubber. The other is very handsome. You see how this silver filigree-work shines and how large and handsome it is. It certainly has this little fellow beaten for looks.

But I am going to tell you a secret about these pens. This little plain modest pen, without any frill or filigree, is worth half a dozen of this big handsome fellow. Why? Because little "Blackie" is always to be depended upon, and you never know when big "Silversides" is going to fail you. They spent so much in decorating the outside of the pen that they missed the important thing of making a good, serviceable pen out of it. Sometimes it works fairly well for a while, and then it skips a word or two. Then when you have shaken it and have written the word over, and have got a fresh start, out comes a lot of ink and spoils your letter; and then it always leaks and blackens your fingers. Besides all this, it has a rough and scratching pen point. It says on it "14 karat," but as the Scotchman would say, 'I hae ma doots." You can not be sure the mark tells the truth.

You know there is a proverb about that. Can any of you remember it? "All is not gold that glitters." We might improve the grammar of that proverb if we said, "Not all is gold that glitters," but this is not a grammar lesson.

Now I wonder if you have ever seen people like these pens?

Here is a boy of fine form, handsome face, and expensive clothes, right in the latest styles. But his handsome face does not match some very ugly sins in his heart, and in spite of all his fine dress he is very unreliable. You cannot depend on his word. You can't rely on his doing what he promises to do.

But here is another very plain and unassuming boy—perhaps he has a turned-up nose and a freckled face and poor clothes, but he would scorn to tell a lie, or say or do what was not right, and you can always rely on him to do what he says he will.

Which would you rather HAVE, big "Silversides" or little "Blackie"? Well, which would you rather BE?

Now I wonder if any of you can guess my text? It is in First Samuel 16:7, where Samuel is trying to pick out the man whom God had chosen to be king of Israel. Eliab comes before him, tall and strong and handsome, but God said: "Look not on his countenance, nor on the height of his stature; because I have rejected him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart."

The prayer we need most to pray is, "Create in me a clean heart, O Lord, and renew a right [that is, a dependable] spirit in me."

### The Two Pipers

He was a long-haired bard;
His daddy was a plumber;
All winter long dad labored hard;
The son worked spring and summer.
And, though he saw some verse in type,
No payments came for days,
And dad makes more at laying pipe
Than the son makes piping lays.

## Training for Church Membership

E. W. Annable

In my pastoral work I have had a number of the younger Sunday-school scholars present themselves for baptism.

In order to help them as much as possible in their preparation, I prepared a study of church membership, which, of course, is supplemented by regular instruction.

Perhaps this study might be of some assistance to brother pastors. It is not supposed to be complete in itself, of course, but I find it gives the children a fairly good start in some of the simpler truths which they need to know.

**Church Membership.**

Four great truths regarding uniting with the church:

1. We confess our sins and our need of salvation. (1 John 1:9)
2. We acknowledge Jesus as our Saviour. (Act 4:12)
3. We promise to live for him. (Gal. 3:27)
4. We pledge ourselves to helpful service in his church. (Gal. 6:10)

Four great truths are taught in the ordinance of baptism:

1. We are not saved from sin by baptism, but follow Christ's example. (Mark 1:9-10)
2. The Bible teaches that Jesus was immersed. (Rom. 6:3-5)
3. Jesus commanded his disciples to immerse believers. (Matt. 28:19-20)
4. Baptism by immersion is the sign to the world that we are Jesus' disciples. (John 17:23)

Four great duties for church members:

1. To live according to Bible teachings. (2 Tim. 2:15)
2. To support the church by our presence and offerings. (Heb. 10:25, 1 Cor. 16:2)
3. To do our part to send the gospel to all the world. (Matt. 5:14-16)
4. To do nothing that will hurt the church and the cause of our Lord. (Eph. 4:31-32—5:15-21)

Obligation:

To read our Bibles, and to pray. (Col. 3:16, 1 Pet. 4:7 Eph. 6:18, Josh. 1:7-8)



# Religious Education



## International Sunday School Lesson for June 24

GREAT MEN AND WOMEN OF THE OLD TESTAMENT.

REVIEW OF QUARTER'S STUDIES.

**Golden Text: Hebrews 12:1.**

Two women and nine men have been studied in the lessons of the past eleven weeks. There is a reason why these persons of ancient times have lived through all of these centuries and will live through all the centuries to come. What is it that has made these men and women worthy of a place in the records the Bible hands down to us out of the thousands of other men and women living at that time? As you think of Abraham, Joseph, Moses, Ruth, Samuel, David, Elijah, Isaiah, Jeremiah, Nehemiah, Esther—what characteristic of the person instantly comes to mind? There is always a reason why God chooses to move through men. In any of these cases is the person one who holds back, or is he one of initiative, one who talks with God and awaits an answer? Is he one who believes that God is guiding his life and that he must follow that guidance?

Studying history through biography is a delightful and effective way to study it. Familiarity with the records of the lives of the characters taken up in this quarter's work brings Old Testament history very close to the student and in a manner that makes it living history. It does more than give us mere records of these nations of olden times; it shows us always the plans and the working of God—a just God, who demands loyalty and obedience of his children; who punishes unfailingly when he must, but only when he must. His forgiveness is ever ready for the penitent. His justice, his firmness, his loving kindness, his all-seeing eye is felt as the lives of these outstanding characters are taken up. Many who find the New Testament precious because it contains the life and sayings of Jesus are inclined to neglect the Old Testament. But in so doing they are losing much, for unless they see the God of the ages, the God that men worshipped before the birth of the Babe, and see his dealings with men and nations as revealed to us in the Old Testament, they cannot appreciate the Son that he gave as fully as they otherwise might.

## Diligens on Childhood

By Roy L. VanDeman

"I've been thinking, Diligens, about children. There are so many of them and so many kinds. They are different from each other. There are dreamy ones and bright ones and slow ones and good ones and I've sometimes been almost tempted to think there are bad ones."

Diligens had just got through with a short article by a Philadelphia man in the *Church School* and was about to return from lunch to work when Proctor had intercepted him. "Let's go for a little turn in the park, Diligens. Yes, I read that article. I've been thinking about childhood myself. I've been trying to think myself back to a boy again. You remember that bit of a poem we used to like—'Make me a boy again just for tonight?' That poem is a sort of a blessed link for me, a tie between the man and the boy of me."

They fell silent awhile as they walked through the park. Diligens went on, "One thing seems pretty clear to me about all your different children, Proctor. They may be differently balanced but each of them is one child. A life is a unit, old or young, and we must think of a child as a single inner self not as a waiting mansion of empty rooms with other rooms to add as we reach the teens and the twenties."

"I do not see just what you are driving at, Diligens."

"Look at it this way. Shall we develop the same capacities, utilize the same motives, and work with the same characteristics in the church school which we appeal to in the public school or shall we suppose that religion requries an education based on principles different from those of other education? Does a child have to use the same mind and heart on Sunday which he has used Friday? There are a good many rooms in his little house of life but only one child lives in them. Isn't that so?"

"It seems to be Diligens."

"Very well then. If a child has already made the great decision in his heart that he will be Christ's child forever is that the end of religious training or the beginning of it? Shall we give him the chance now to utilize the best educational means that his stage of civilization affords him to gain the knowledge, cultivate the attitudes and fix the habits which belong to his religion? Or suppose he has not yet come to conscious allegiance to Jesus Christ as his knight and Saviour? Do we owe him the top quality of educational training looking to religious efficiency in the years to come?"

"I see no conflict whatever, Diligens, between nature and nurture, between education and evangelism, between leading children toward Christian life decision and leading them toward trained Christian minds, ideals and habits."

"Nor do I. But look at this, Proctor. How is it that we regard the religious education of our children as belonging alongside their public education and think of it as ten times more important than their general education, but actually provide for it less than half as well?"

The young Presbyterian elder answered, "I do not believe that that is true."

"But I can prove it. I have the facts."

"Would you be willing to give them at Rotary next week? We have just had a wire from the speaker cancelling his engagement."

"Yes, I would be willing. I think it would be worth doing."

## Instructional Material for Prospective or New Members

By H. G. Weston Smith

Many of us feel that we, as Baptists, should have some more practical means of instructing prospective or new members as to the history and meaning of the great church to which we belong.

There is much wholly aside from the present doctrinal controversy that, with real benefit, can and should be taught new, and, for that matter, old members.

My own feeling was, and is, that this material is largely lacking in convenient form. Our Sunday-school materials supply it in part. Still, there is need for material that any pastor can use in a group that he brings together, giving, of course, his own personal interpretation to the principles and facts suggested.

Last year the material that we used in our own instruction work was printed in the form of twenty-six questions and answers, all contained in a four-page leaflet. At the suggestion of a number of our denominational leaders who had seen the leaflet, mention was made of the matter in The Baptist last year; as a result about 4,000 copies were sold or distributed throughout the country, about half of this number being gratis. Scores of letters indicated that the pamphlets were used and proved helpful. The distribution cost us only about $10 more than we received, and the letters of appreciation were worth at least $300.

Any who wish the pamphlets for use in their evangelistic work may secure them again this year from Mrs. H. G. Weston Smith, 1925 Harrison Avenue, New York City. They will be furnished at 3 cents each in lots of 100 or less and at two and a half cents each in lots of more than 100.

Questions answered are such as these: 4. What is the origin of the Baptist church? 5. Why did the Ana-Baptists form a group by themselves? 6. How did Baptists come to be in America? 10. What has the church achieved? 12. What does it mean to be a Christian? 13. How do we become a Christian? 18. How shall we regard the Sabbath? 20. What does the church expect of its members? 23. What are some of the principles quite commonly held by Baptists? 25. What is the form of our church government?



# Young People's Work



## Topic for June 24

**MISSIONARY MEETING: THE NEGRO IN THE NORTH.**

John 14:5-7.

### Advertising the Meeting.

Use the picture on the front cover of the leaflet "Our Northern Negro" (General Board of Promotion, price 3 cents), showing a young negro gazing raptly at St. Gauden's statue of Lincoln. Letter the poster, "What is he thinking?" with time and place of meeting.

### Helpful Literature.

Like the January program, this also is based upon "The Trend of the Races," by George E. Haynes. The following leaflets are available from the General Board of Promotion: "Olivet—a Negro Center", 5 cents; "Schools for Negro Youth in the Southland," 5 cents. The *Survey* gives interesting facts.

### The Northward Trek.

Sixty years ago 92 per cent of the negroes lived in the South. Soon after the war a migration northward began, increasing year by year, until in 1910 the proportion in the South had decreased to 89 per cent. Now only 85 per cent are in that portion of the country.

The steady stream of negroes flowing from the South grew during the war to almost overwhelming proportions. Within less than eighteen months the colored population of Chicago increased from 44,000 to 110,000; Detroit suddenly found itself with 42,000 negroes instead of less than 6,000.

Many and varied causes contributed to this unprecedented migration. Ravages of the boll-weevil and flood conditions, crop failures, and other economic causes, forced workers to look elsewhere for a livelihood. General dissatisfaction with conditions, poor housing, poor school facilities and, in some sections, rough treatment, directed longing eyes to other more promising fields. Meanwhile the North, humming with industrial war-time activity, faced a serious labor shortage. Cessation of immigration had cut off the supply from European countries; war had called home thousands of aliens; our own country's entry into the turmoil withdrew from industry hundreds of thousands of workers. Steady work at high wages awaited all comers.

Moreover, the North offered better school facilities, better housing and opportunities lacking on the farm or plantation. Reports of high wages and unusual treatment of negroes in the North attracted families by the thousands. In some cases the entire membership of church or of social organizations migrated in a body.

"There were four classes of negro migrants. The *first* class was composed of the floating casual laborers largely produced by the past system of economy under which they have worked and lived. The *second*, the majority, were the thrifty, middle-class, honest, hard-working, semi-skilled and unskilled workers who sought better wages, better conditions of labor, and better living conditions. The *third* class comprised a considerable number of skilled artisans, such as carpenters, brickmasons, and tailors. These three classes were accompanied and followed by a *fourth* class, a number of enterprising business men, such as small retail shopkeepers, insurance-agents, and solicitors, and a number of professional men—doctors, lawyers and ministers. The wives and children, aunts, uncles, cousins, and other members of families completed the number that made up nearly half a million or so migrants who moved North between 1915 and 1920."—"The Trend of the Races," pp. 29, 30.

The great bulk of this migration settled in the cities. Acute housing conditions immediately followed. The negro sections became overcrowded, and were forced out into localities theretofore exclusively white. Where negroes moved into such neighborhoods they were forced to pay higher and often excessive rents. To pay these heavy charges rooms were crowded with lodgers, bringing physical and moral ills to all concerned.

### Negro Churches of the North.

Negro churches do not suffer from lack of attendants. Crowded pews are more in evidence than half-filled or empty ones. The northern exodus created an acute situation. Churches held simultaneous services in different parts of their buildings to accommodate the crowds. Baptists, unable to find a church home within reasonable distance, entered other denominations. These people had grown up in churches; most of their social as well as their religious life centered about the church, and they were lost without it.

In an incredibly short time the membership of small churches doubled and trebled. Newly organized churches grew from mere handfuls to 1,000, 2,000, 5,000 or even 10,000. In five years the number of negro Baptist churches in Detroit increased from five to thirty-eight.

Negro churches deserve high praise for their work in caring for the thousands of strangers during their period of adjustment. Olivet Chuch, Chicago, opened information and employment bureaus which were advertised in the negro weeklies, and found homes and employment for those who would otherwise have been adrift in a strange city.

### Negro Leadership.

Among negroes the minister and the school-teacher have always been recognized and honored as leaders of their race. Baptists have reason to be proud of their record in training such leaders. Among the graduates of thirteen of our mission schools and colleges there are 1,535 teachers, 741 preachers, and 570 physicians.

## Convention Meeting Place

The Boston Convention of the Baptist Young People of America will meet in some of the most historic churches of our denomination. The main meetings will be held in Tremont Temple, that building which was the result of the far-sighted planning of Deacon Gilbert, and which has had in the past such prince of preachers as Dr. George A. Lorimer and P. S. Henson. Its present membership makes it the largest Baptist church in New England, with crowded services morning and evening. It was here that Dr. Robert Stuart McArthur had his important summer ministry for the last fifteen years.

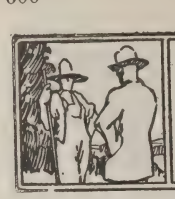
Converse Hall is most beautifully and attractively arranged. The frieze about the ceiling bears names of all the important Baptists of history. The organ is one of the finest in the United States. This, the "stranger's Sabbath home," is a great evangelistic center.

The afternoon conferences will be held in the First Baptist Church on Commonwealth Avenue and Clarendon Street, on Clarendon Street near Tremont. The First Baptist Church was organized in 1665, and has had a continuous history to the present. It was in the old meeting-house of this church that the protest was made against the standing order. Because of the members' non-conformity the doors were nailed up, but in the course of time the fight for religious liberty was won. The present church is a merger of four churches, and has an unusual ministry to the thousands of Baptist students who attend the educational institutions of higher learning in Boston and vicinity.

Clarendon Street Church was made famous by the ministry of Dr. A. J. Gordon. It at present ministers to a great lodging-house population. Its forum has given it a splendid place in the minds of hundreds of common people, and it is the last remaining Baptist church in this particular section of Boston.

The Sunday afternoon and evening service will be held in Symphony Hall. This is the home of the famous Boston Symphony Orchestra, and is a building of unusual beauty and attractiveness. Its acoustics are perfect. It will make a most fitting place for the final meetings of the convention, and the staging of the last pageant.

All of these buildings are within ten minutes' car ride of the heart of Boston, and will be within easy walking distance of many of the delegates.



# Our Own Folks



## Boston Letter

By Charles H. Watson

### Anniversary Week

The larger glory of Boston's formerly famous Anniversary Week has departed. Now it is little more than a week of sectarian meetings nearly all of them pertaining to Unitarian activities. Quite different from the old heroic period when great moral issues were up that were destined to shake the nation and the world, when suffragists were looked upon as freaks, and when the hot abolitionists made wordy war on Lincoln because he believed too profoundly to make the haste that they were bent upon making.

It was an interesting time. Oratory was seeing its best days, courageous conviction was common, and so were the men and women who "would be heard!" Agitation and agitators had the floor continuously. Now, oratory has changed, courage has become "indiscretion," and agitation has paled into cool and orderly "propaganda." The unheroic routine of religious education has taken possession. It is not necessarily inferior, but it is different. It seems like the difference between fire, and cool and gradual illumination. Certainly different from the days when almost shaggy reformers defied the chill drizzle of anniversary week, warmed themselves at their own inward fires, and like the old patriots at Concord, fired guns that were heard 'round the world. That was the time that inspired the genial autocrat to christen Boston the "Hub of the Universe." Its centrifugal moral activities were bigger than mere conventional religion was able to be.

### This Week

The city has so grown that an ordinary anniversary gets lost in the crowd. And with persistent chilliness it almost went into cold storage. At first, the old orthodox drizzle threatened, and we were feeling natural as we noted "delegates" with the familiar combination of straw hats, overcoats, umbrellas, and goloshes. But skies cleared finely, coolness reigned, and overcoats and convincing speakers, gave our Unitarian brethren quite a week.

Of course they lacked "fundamentalists" to agitate their differences, and "spill their beans." Possibly they would be in line with President Sperry of Andover who uttered a prophecy that may startle some of our Baptists. He said, claiming that he was planting himself firmly upon historical precedent—"Fundamentalism is merely a brush fire that will burn itself out." Many who seem determined to keep the fire alive, will be disposed to doubt that prophecy.

### Atlantic City

We have been passing through our annual fear of disruption while the earnest contention has been going on in our great convention at Atlantic City. It is creditable to Baptists that no one can forecaste what will develop when our hosts gather. Evidently we are yet free, and are without a steam-roller attachment, up to date. Let us hope the time will never come when it cannot be said, "Wherever a Baptist is, there is liberty!" At the other extreme from the old Roman hierarchy, there we remain.

The delicious thing that annually pops up at the critical moment in our great assembly is the "unexpected." Some extremist, highly radical, without taking counsel with any other flesh than his own, suddenly takes all his rope, and goes so far that he shocks his own faction. It has happened, perhaps it will happen again—and the result is not altogether unwholesome.

Some of our returning delegates are to share with us their indelible impressions on the Fourth. The comforting conviction is annually strengthened that under all surface agitation our people are holding up the Lord, and would draw all men to him. Loyalty to Christ, and to the spirit of Christ, is the overcoming combination in us that holds us together, and that will give us the victory.

### City Missions

Boston Baptists have never permanently majored on city missions as now they promise to do. Instead of being languid and incohesive, lately we seem to have girded up the loins of our minds, soberly conceived the city problem, and organized to solve it. Rev. Charles L. Page, the director, has brought to the work plan, personnel, and far-reaching effectiveness. So many interesting missionary elements center in a great city, that it gets attractive when they are all touched, and begin to respond with their own tone and color.

At the recent annual meeting, Director Page tapped some unexpected reservoirs, and their responding flow was a delightful surprise. Only when the Christian touch brings out its richness can the racial variety appear at its best.

One of the great incidents of modern development is the gathering of enormous urban populations around old centers. They are largely alien, or else indifferent, to our faith or its proclamations. When that indifference is probed by a live ministry and a loving message, and it becomes responsive, we find ourselves in the realm of Christian fascinations, sometimes even of romance.

### Winchester

A town of unmistakable attractiveness is Winchester. Such a bower of beauty right on the rim of the great city, comes to you like a revelation, as your approach is along the boulevard or parkway that skirts the winding edges of lovely Mystic Pond. Fresh Pond, Spot Pond, Spy Pond, Mystic Pond—they fleck the more beautiful nearer suburbs of the city, and seem to have set the standard for loveliness, and the towns around their shores have come up to the scale.

We have a church of high character there, and one that is marked with cultivation and self-respect. Its location, just out of noisy traffic, yet in everybody's way, where a church should be, is ideal. The minister, Rev. Clifton H. Walcott, who came to them from a notable pastorate at Sharon three years ago, is solidly building a sturdy church body, and already pastor and people are dreaming of a new house for work and worship—one that in every way will be worthy of the devoted church and the beautiful town.

### Now for Newton!

We are right on the edge of commencement week. Before this letter gets in type, we shall have revelled in "Newton Night" at the Social Union. We shall have looked over the unusual senior class, who with the faculty, will be the guests of the Union, and Mr. C. L. Seasholes, the pastor elect at Watertown, will have spoken for a most promising company of young ministers.

When President Hyde of Bowdoin had passed away, his widow, with a sort of impulsive prescience, handed her husband's watch to Prof. Kenneth C. M. Sills of the Bowdoin faculty, saying to him that she "was certain that he was able to keep it going." Professor Sills was soon made president of Bowdoin, and it was certainly befitting that he should be the principal speaker at "Newton Night," on "The Need of an Educated Ministry." Mr. Albert L. Scott, president of the board of trustees, brought the board's message to the Social Union. As to the particulars of this, and the other feasts of commencement, shall not the appointed chronicler tell The Baptist family all about them?

## Twin Cities Letter

By Don Mac

The notable event since the last Twin Cities letter was the fortieth anniversary of the organization of the Calvary Church of Minneapolis. On Sunday, May 6, 1883, the church was formally organized with twenty-four members, all but one coming to it from the First Church. It was soon after duly recognized by a council called for that purpose. The church was organized under the leadership of Rev. W. W. Pratt who became its first pastor and the first of a splendid succession of able and useful ministers of Jesus Christ. Mr. Pratt was succeeded in 1884 by Rev. G. I. Morrill who served for ten years and was succeeded by Rev. Herbert F. Stilwell—1895-1898; Rev. Loren A. Cleveger, 1898-1903; Rev. Arthur T. Fowler 1903-1909; Rev. Franklin W. Sweet, 1909-1919; and in 1920 came the present pastor, Rev. John H. McLean.

Rev. John A. Earl, minister of the First Church in St. Paul, preached a strong sermon on Sunday morning, on "The Call of Progress." In the afternoon at 3:30 there was a united communion service. The evening service was a union gathering of the Judson Memorial Church, a daughter of Calvary and a nearby Bethel Presbyterian Church. On Monday night, May 7, the anniversary dinner was served. There were greetings from the First Church by Dr. S. Marx White; from the Minnesota state convention, by its executive secretary, Rev. E. H. Rasmussen; in behalf of the Minneapolis Union, by its president, Rev. John H. McLean, the pastor; and for the Baptists of forty years ago, by Donald D. MacLaurin.

This church has maintained throughout this significant period of its growth

the splendid "unity of the spirit in the bond of peace." It has a strong, evangelical, progressive and able membership in its personnel, both as to men and women. It has a fine church building though it will soon need a larger auditorium in order to accommodate its growing congregation. The church has the earnest congratulations of all the Baptist brotherhood in the city on this eventful achievement and the brotherhood is confident it will continue to grow splendidly in the coming decades.

**Dots**

The youngest church in the brotherhood is the Lake Harriet Church, located west of Lake Harriet in a new and rapidly developing part of the city. The church has as its pastor, Rev. Mr. Fred H. Fahringer, formerly of Chicago. He is a thoroughly active, aggressive and progressive minister of evangelical type and is rejoicing over the constant additions to the membership. The school board demanded the present site for an addition to the plant in the community and the church was therefore forced—much to its gratification now—to relocate on what is believed to be one of the finest sites in the community. The young church has the full sympathy and cooperation of the brotherhood in the city as expressed through the Baptist Union.

It is reported that Professor Nixon of Rochester Theological Seminary, where he went from Judson Memorial Church, is secured for supply during the coming vacation. He will have a cordial reception from the church membership which remembers his ministry with appreciation. Rev. Henry F. Waring has been supplying the church as pastor *ad interim* for the whole winter season. He closes his work the first of June. His ministry has been acceptable in every way. He will be glad to continue that sort of ministry wherever the door shall open. He was formerly pastor of the Berwyn Church near Chicago.

Minneapolis pastors are regretting that Doctor Henderson of the University Church is still unable to take up his work because of his recent illness. He may be obliged to take a rest for a month or two more. He has done an immense amount of work, and since the passing of Doctor Pope much more of the responsibility for the great enterprise has rested on his shoulders.

The old Immanuel Church on Bloomington avenue and twenty-third street, Minneapolis, which was sold by the Temple people to the Free Evangelical Church, is being repaired. The building, always beautiful, has taken on again the old forms that were a delight. The people are glad it has fallen into such worthy hands.

The writer is expecting to spend the summer in outdoor life in the state of Washington but expects to return East in the fall when he will be glad to serve any church.

## The Arizona Convention

In the make-up of last week's issue, several lines were dropped from the final paragraph in the report of the Arizona State Convention. These lines are herewith given, completing the report:

It was generally agreed that the two outstanding addresses of the convention were given by laymen—one by Harold A. Fickett of Douglas on "The Layman and Evangelism," and the other by Dr. W. W. Watkins of Phoenix on "Stewardship and the Work of the Kingdom." On the closing day there was held the young people's session, at which time emphasis was laid upon the coming Baptist State Assembly to be held at Carr's Ranch July 27-August 5. It is hoped that a large delegation of the Baptist young people and families of Arizona will attend.

## Northern California Convention

By F. Carl Truex

The seventy-first session of the Northern California Convention met with the First Church of Oakland, May 8 to 11, Dr. John Snape, pastor of the church, presided for the second time.

The theme of the convention was "The Kingdom of God," and every address was on some phase of kingdom service. In the address of welcome, delivered by the president, the ideals and hopes of the convention were set forth. The keynote of his address was the church's welcome to the convention because of its interest in the kingdom of God.

Special mention should be made of Dr. J. N. Garst's message. He preached the annual sermon on the subject "Christ Preeminent in the Kingdom."

When Dr. C. W. Brinstad, executive secretary introduced the speakers and workers who had come into the convention since the last annual meeting, we were delighted to find that many strong men had joined our ranks, and we are sure because of this addition of strength and spiritual power that the convention will go forward in the kingdom service in the coming year.

Dr. George M. Lehigh, pastor of the First Church of Porterville, was asked to conduct the devotional service at 11:45 each day. The spiritual atmosphere of the convention was largely influenced by these addresses delivered by Doctor Lehigh.

Space will not permit calling attention to all of the work done by the convention during the past year, but I must glean a few of the special achievements from the report of the board of directors. When our convention was asked, in keeping with all the other societies and conventions of the denomination, to reduce its expenses 25 per cent, our board after making a careful survey of the field did more than it was asked, by reducing our anticipated budget 34 per cent, in order that our resources might be applied on the payment of the accumulated debts of the national societies. This will explain why the receipts were $14,000 less than they were the preceding year. The total receipts for 1922 were $226,901.38; 1923, $212,495.12; total disbursements for 1922, $198,981.46; 1923, $213,331.21. Doctor Brinstad called our attention to the fact that during the month of September, 1922, our convention stood thirty-fourth in the list of state conventions in the percentages paid on pledges to the New World Movement. Month by month, we have risen in this scale until we stood first among the state conventions, according to the last official statement made April 1, 1923.

Another significant statement made was that the opposition to the New World Movement is waning and for the first time in seventeen years practically every Baptist church in Northern California has contributed to the denomination. Nine missions have also made regular contributions. The report revealed that we are supporting, in whole or in part, 104 men and women who have given their full time to kingdom enterprises in Northern California, and that we are now preaching the gospel among native Indians, negroes, Mexicans, Portuguese, Russians, Swedes, Danes, Norwegians, Chinese, Japanese, and Syrians.

Special mention should also be made of the work of the board of education, under the leadership of Dr. M. L. Thomas, director of religious education, working through the Sunday schools and young people's societies, conducting daily vacation Bible schools.

This report would not be complete without mentioning the work done by Dr. Luciele Withers who worked under the direction of the Board of Promotion, and Miss Naomi Fletcher, the coast Americanization secretary. These two women have done good work in our churches and among the foreigners in our midst.

Attention should also be called to the work done by our evangelistic committee, directed by Arthur V. Willey. Nearly every church in Northern California had some kind of evangelistic meetings during the year. This accounts for the large increase in membership and baptism, and the waning of opposition against the New World Movement.

The women of the convention did well in the Continuation Campaign, under the direction of Mrs. C. E. Tingley. The rapid strides made by the Bay City Union under the superintendency of Dr. C. E. Tingley, is a notable event in Baptist history during the past year. Too much cannot be said of the work done by Dr. C. W. Brinstad who has been our executive secretary for more than sixteen years. Year by year he has built up the convention work. The fact that our convention stands in the lead in per-capita giving, is largely due to his efficient work.

Neither would this report be complete without speaking of the other people who appeared on our program. There were so many able addresses delivered that comment cannot be made

## O God of the Storm

By H. R. Carstens

*O God of the storm, with its howling, rough blast;*
*With its power, and its fury, and flash—*
*In the midst of whose raging the weak cannot last,*
*In a landscape that's rent by its dash—*
*O, give me a soul like the storm, I pray,*
*To crush all that hinders my heavenly way.*

*O God of the flower, that bends over the stream,*
*And sways to and fro in the breeze—*
*With its sweet fairy face like some delicate dream,*
*As it bows to the towering trees—*
*O, give me a soul like the flower, I pray,*
*That my life may be humble, more humble each day.*

*O God of the sky, with its vastness of space,*
*Where the far-distant suns blaze bright—*
*Where systems have vied in an infinite race,*
*Through the ages, by day and by night;*
*O give me a soul like the sky, I pray,*
*A magnanimous soul, to reach up—out—away.*

on all of them, but special mention should be made of those delivered by Dr. F. A. Agar, New York; Dr. C. M. Hill, president of Berkley Baptist Divinity School; Dr. Charles Shepherd, Berkeley; Dr. Thomas B. Frizelle, pastor of Fresno First Church; Dr. P. H. J. Lerrigo, New York. Rev. C. A. King was an inspiration to all in his unique way of conducting the song service.

There were 398 registered delegates and guests from ninety-three churches. There are about thirty-five persons going to the Baptist World Alliance from California. On the whole, Baptists of Northern California are optimistic and we believe all the splendid achievements of the past year give evidence of the presence of God with us, and that we have abundant reason to look forward to the future with the expectation of continued blessings.

We meet next year with the church at Dinuba.

# Church News by States

## Atlantic Coast

### MAINE

NORTH LIVERMORE: After a pastorate of nine years of strong constructive service, Rev. J. Frank Jones has handed in his resignation to take effect July 1.

BELFAST: Pastor George C. Sauer and the church have developed the young people into a strong force. At the recent meeting of the Lincoln Association Mr. Sauer delivered an address on "Working with Young People."

BREWER: On a recent Sunday nine persons were baptized by Rev. Howard A. Welch. This church, though the youngest of the four churches in the Bangor district, now has a membership of over 300 with a Sunday-school enrolment of 310. Last year $5,311 was raised, of which $2,100 was for missions. A church school of missions was held last year with seven sessions and a total attendance of 588.

SEVERAL YOUNG PEOPLE of the Second Church, Calais, will attend the summer school at Machias and the school of methods at Ocean Park.

### RHODE ISLAND

THE PLAINFIELD STREET CHURCH, Providence, is granting its pastor, Rev. Charles E. McColley, a ten weeks' leave of absence for travel in the West. The church building is being remodeled. Mr. McColley is doing constructive work.

### CONNECTICUT

THE ANNUAL MEETING of the Bridgeport Council was held recently in the First Church, Bridgeport. The following officers were elected: Pres., W. J. Grippin; vice-pres., Mrs. R. D. Trick, A. F. Jones, Mrs. G. G. Goulden; secy., Miss J. A. Zielfeldt; treas., Walter Oddy, Sr.; auditor, Miss Clara Berger.

### NEW YORK

DURING THE FIRST TEN MONTHS of the pastorate of Rev. A. F. Houser, there have been 136 additions to the church membership, ninety-nine by baptism. Eleven more are awaiting the ordinance. A $55,000 Sunday-school plant is under construction. The church is now issuing a sixteen-page paper.

THE SUMMER SCHOOL FOR PASTORS, so well attended last year, will be held July 23-Aug. 10 at Cook Academy, Montour Falls. The cost for room and board will be $22.50 for the eighteen days. All missionary pastors and pastors having a salary of $1,200 or less, will receive one-half of their traveling expenses and board. It is hoped that many churches will aid their pastors by paying part of all of their expenses. Those desiring to enroll in the school should write to Rev. F. W. Tomlinson, 487 South Salina St., Syracuse. The faculty is as follows: Rev. D. E. Abrams, Prof. Alfred E. Alton, Rev. H. Wyse Jones, Pres. C. A. Barbour, Rev. Samuel Zane Batten, Rev. George A. Briggs, Rev. William E. Chalmers, Prof. Frank Otis Erb, Rev. Robert E. Farrier, Rev. Donald B. MacQueen, Pres. Milton G. Evans and Mrs. Frederick W. Tomlinson.

FINANCIAL REPORTS FOR THE LAST YEAR show that approximately $52,000 was raised for benevolence by the Lake Avenue Church, Rochester, $11,548 for the building fund and $30,916 for current expenses.

### EASTERN PENNSYLVANIA

THE BEREAN CHURCH, CARBONDALE, has voted to adopt Miss Sigrid Johnson of the Clough Memorial Hospital, Ongole, India, as its foreign representative and will support her while on the field. She will sail June 19. The pastor, Rev. Frank A. Stanton, has been granted a ten weeks' leave of absence. The church is sending him as a delegate to the World Alliance. Mr. and Mrs. Stanton will sail June 16.

#### Crozer Commencement

The fifty-fifth commencement exercises of Crozer Theological Seminary were held May 20-22, two weeks earlier than the usual date in order to make it convenient for those who wished to attend the commencement and the Northern Baptist Convention.

The baccalaureate sermon was preached by Rev. George W. Quick, pastor of the First Church, Greenville, S. C., in the Upland Church on May 20. The Sunday evening service was held in the First Church, Chester. Pres. Lincoln Hulley of John B. Stetson University, Deland, Fla., preached the sermon on "The Tragedy of the Cross."

According to established custom, the Ministers' Conference of Philadelphia and vicinity met at Crozer, May 21. Dr. Harry B. Benninghoff of Waseda University, Japan, delivered an address.

On Monday afternoon occurred the annual meeting of the board of trustees of the seminary and the annual business meeting of the alumni. The officers of the latter society for next year are: Pres., George C. Horter, '97; vice-pres., Thomas H. Sprague, 1900 and Henry G. Weston Smith, 1916; secy.-treas., Charles A. Walker, '92; asst. secy., Rittinhouse Neisser, '02. Rev. James M. Stifler delivered the annual oration at the banquet.

Pres. Frederick E. Taylor gave the commencement address, emphasizing the necessity of a vital gospel message for those who will be useful ministers in the generation to which the graduating class belongs. Of the sixteen members of the graduating class, nine received the diploma of the seminary for completion of the English course and seven the degree of bachelor of divinity. Nearly all of the graduates are located for future work and the seminary has completed another successful year of service in the training of men for the Christian ministry.

### MARYLAND

REV. W. E. PICKERING has resigned as pastor of the Franklin Square Church, Baltimore, because of ill health.

### DISTRICT OF COLUMBIA

WHEN REV. F. PAUL LANGHORNE became pastor of the Petworth Church in 1916, the membership numbered less than 100 and the building was heavily mortgaged. The mortgage has been cleared and $75,000 subscribed for a new building.

## Mississippi Valley

### IOWA

THE CALVARY CHURCH, DAVENPORT, pledged $600 for repairs on the church building. A large electric sign, which can be seen in all directions, was placed over the main entrance recently. The church is wide awake and at work. Rev. H. B. Cox is pastor.

### KANSAS

REV. CAREY S. OSBORNE of the Argentine Church, Kansas City, held a school of instruction at the First Church, preparatory to the opening of a church vacation school. Rev. and Mrs. W. Harley Smith were sent as delegates to the Atlantic City Convention.

### MICHIGAN

EVANGELIST H. P. HOSKINS will act as stated supply for the summer at the Charlevoix Church.

EVANGELIST JOE J. PAYNE, formerly a cowboy and Texas ranger, recently completed a successful series of meetings with the church at Big Rapids, of which Rev. W. S. Ross is pastor. The attendance was especially large.

## Pacific Coast

### NORTHERN CALIFORNIA

REV. EDMUND GODWIN died Sunday, May 20, at his home in Santa Rosa, Cal. He was born in England but came to this country at the age of five. He graduated from the Morgan Park Theological Seminary in 1877 and during the same year was ordained. The active ministry of Mr. Godwin covered twenty-three years, during which time he held pastorates in Wisconsin, Illinois and California. Mr. and Mrs. Godwin spent several years as frontier missionaries in South Dakota. A memorial service was held on the Sunday following the funeral in the First Church, Santa Rosa, of which he had been a member for over twenty years. He is survived by his wife and two children.

THE QUARTERLY MEETING of the circles of the San Francisco Bay Association was held May 17 at Burlingame. The vice president, Mrs. Carpenter, presided. The morning session was devoted to annual reports of the various circles. The new officers are: Pres., Mrs. C. W. Brinstad; vice-pres., Mrs. Wright; secy., Mrs. Carlson of the First Swedish Church; treas., Mrs. Banks. Dr. Sara Wise gave an interesting address on "The Child and Amer

ica's Future." Miss Chan, who has been a great help in the Chinese work in San Francisco, told the story of her early life in China. The next meeting will be held with the Alameda Church.

## Fresh from the Field

(*Continued from page* 580)

**More than sixty distinguished educa**tors, clergymen of various denominations, leaders of welfare organizations and twenty-five chaplains who rendered exceptional service during the world war, accepted the invitation of the secretary of war and met in conference in Washington, June 6-8, to devise a more intensive religious and moral training for soldiers.

**Rev. H. C. Leland is supplying the** First Church, Moline, Ill., until a permanent pastor is found. Mr. Leland can be addressed at 123 Elgin Avenue, Forest Park, Ill.

**The Pilgrim Press will soon publish** in pamphlet form the recent article of Pres. W. H. P. Faunce published in the *World's Work,* entitle "Freedom in School and Church." It will be republished under the title "What are the Fundamentals?" and will be given wide circulation through the schools and colleges of the country.

**A great mass meeting was held at** Carnegie Hall, New York, City, May 20, at which resolutions were passed by the Russian Orthodox Greek Catholic Church protesting to President Harding against the putting to death of Patriarch Tikhon and other Christian ministers and teachers in Russia.

**The American Bible Society reports** the distribution of 4,667,839 volumes of scripture during the past year. Its work has been conducted in practically every country of the world and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history the society has circulated 151,258,360 volumes. One of the outstanding features of the year was the completion of the new Hispano-American New Testament which will soon be ready for circulation. The total receipts for the society from all sources for the year were $1,142,729 of which only $458,338 was received from the sale of books.

**Rev. William C. Bitting of the Second** Church, St. Louis, Mo., will preach June 10 at the University of Chicago.

**The committee of arrangements at** Stockholm has secured the use of a high-school building for a world exhibition of Baptist work and progress. Organizations in Canada, New Zealand, Australia, as well as the various countries of Europe, have cooperated. The first floor of the building will be used for the congress offices, registration rooms, information and entertainment bureaus, committee rooms and other purposes in connection with the meetings. The second and third floors will be devoted to the exhibition. Separate rooms will feature the growth of the denomination through statistical tables, the denominational press, missionary work, photographs of famous Baptists, photographs of Baptist colleges, seminaries, training schools.

## Northern Baptist Convention

(*Continued from page* 595)

cooperating organizations and the Ministers and Missionaries Benefit Board and the Board of Education the whole subject of recommending to the Convention a policy in regard to receiving, holding, and administering any gifts or trust funds to which doctrinal conditions are attached, and that said Boards report at the next meeting of the Convention; and that the Board of the American Baptist Home Mission Society be requested to convene the Boards herein named for the consideration of said subjects."

By vote of the convention also the following resolution was referred to the boards:

"*Resolved,* That the Northern Baptist Convention place itself on record as opposing the reception of any gift with a creedal text contrary to the New Hampshire or Philadelphia Confessions of Faith or any Confession of Faith which may be adopted by the Northern Baptist Convention."

Pursuant to the foregoing resolutions, the boards rendered a report to the convention at Indianapolis, June 19, 1922. This report was referred to the boards for further consideration. At a meeting held in New York, March 6, 1923, the subject of a denominational policy relative to gifts with doctrinal conditions attached received thorough and prayerful consideration. It was fully recognized that only findings which are based on the fundamental Baptist principles of loyalty to Christ and freedom in his gospel can commend themselves to Baptists who, in dependence on the Divine Spirit, have held throughout their history to the competency of the soul in religion. With these considerations in mind the Conference of Boards adopted the following

### Recommendations

1. A large degree of liberty must be left to all our missionary, benevolent, and educational organizations which receive and administer denominational funds. With such a wide and varied constituency, and with such complex needs to be met, it is necessary to trust the judgment of the men and women who constitute the management of our societies. In the exercise of liberty due regard must be given, on the one hand, to the demand of loyalty to fundamental Baptist doctrines and to the integrity of gifts. On the other hand, we must always insure the complete freedom of our boards, executive officers, missionaries, and other representatives from subjection to formal creedal tests.

2. While recognizing the right and freedom of any individual to proffer a gift to our societies or boards for use in our denominational enterprises with such specifications as may seem desirable to the donor, we nevertheless recommend that the convention advise all donors to trust the loyalty and integrity of our respective societies and boards, and to make their gifts to our denominational enterprises without doctrinal conditions. And we furthermore recommend that the convention advise the officers and managers of our societies and boards to make clear to donors desiring to attach doctrinal conditions to their gifts the difficulty of administering such bequests and the danger of embarrassing entanglements.

We express the hope that the spirit of mutual confidence through which Baptists have been so greatly blessed in the past may continue to abide with us. We stand together facing a world which needs our ministry of faith and love. Our program of advance at home and abroad calls for our united strength. In common devotion to Jesus Christ as Saviour and Lord, let us finish the work which he has given us to do.

Respectfully submitted in behalf of the conference of the boards.

FRANK M. GOODCHILD, Chairman.
CLARENCE M. GALLUP, Secretary.

This report was unanimously adopted and another chapter in denominational history closed.

## Summarized Reports

### Report of the Ministers and Missionaries Benefit Board

Every phase of the work of the board shows a healthy progress. Beneficiaries have increased during the year so that today we have 1,461 on our rolls. The **total assets now exceed** *ten millions of dollars* (*book value*).

#### The Retiring Pension Plan

The interest in the cooperative Retiring Pension Plan also has steadily increased. During that two-year period the membership has increased five and a half times, while the aggregate salaries, expected pensions, and current dues approximately six times. This is, indeed, a healthy growth and demonstrates beyond doubt that the Retiring Pension Fund is thoroughly established. The membership trebled in 1921 and more than doubled during 1922.

So many applications for grants have been received from men who have recently come from Nova Scotia, New

MOUNDS PARK Sanitarium, Midway Hospital, Merriam Park Hospital, Baptist Hospitals located in Saint Paul, maintain an efficient staff of surgeons and physicians, adequate nursing service and a thoroughly equipped surgery.

*The*
NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION
GENERAL OFFICES
INDIAN MOUNDS PARK, SAINT PAUL

Brunswick, Canada, Southern Baptist Convention, England, and the various countries of Europe, that the board, in justice to the worthy workers who have given all their services within the bounds or under the auspices of the Northern Baptist Convention, has found it necessary to amend the rules in such manner that workers, part of whose service has been given within and part outside the Northern Baptist Convention, should be placed upon a pro-rata basis. The eminent fairness of this action has been recognized by all. It will not only simplify the work but provide a just and needed protection for those for whom the board was specifically organized.

### Ordination

The problem of ordination is still pressing. Many reports have been received of the ordination of men who have been advised by a council regularly called either to postpone ordination until a more complete preparation had been made, or in other instances the council had advised against such proposed ordination. It is a source of anxiety that there have been not a few cases in which the advice of such a council has been ignored. The right of the local church to ordain is granted by all, but the right of such a church against the advice of sister churches to insist that their ordination shall be accepted by all other churches is neither sound nor wise in accord with established polity. The action of the Northern Baptist Convention at Indianapolis in June, 1922, in recommending a minimum requirement for ordination and provision for an accredited list of ministers in every state, has already been accepted by many of the state conventions. It will simplify the work of the board and add greatly to the effectiveness of the denomination when this recommendation of the Northern Baptist Convention shall have been confirmed by all the state conventions. Since the meeting in Indianapolis ten states have formally approved and accepted the recommendation; eleven other states had previously taken action which was equivalent to or stronger than the recommendation. Seven report no action as yet, though several of this number expect soon to approve formally. It appears from the above reports that the action of the convention last year calling for the creation of an accredited list of ministers will soon be an accomplished fact. The board does not make grants to unordained men. *On the other hand, with conditions of ordination so chaotic, it has been impossible for the board to make mere ordination the basis of its grants.* It does not give to unordained men, but the basis of its grants is service rendered. This plan has worked well.

### The Only Helper

*Has it ever occurred to our ministers that the board is the sole organization within the denomination whose purpose is to help them?* The minister pleads for every worthy cause except the one which concerns him personally. He is beset to present the appeals of certain causes, to preach on certain topics, he is to be a leader in numerous good works, to say nothing of opening his pulpit to many peripatetic philanthropies. He is glad to do his best and seldom refuses his aid to any worthy object. On the other hand he asks little or nothing for himself, and the only specific board promoting his interests is the Ministers and Missionaries Benefit Board.

E. T. Tomlinson,
Executive Secretary.

## Summary of Report of Federal Council Delegates

The principle of cooperation in Christian effort has won its victory. Cooperation may be worked in a bad cause; team-work builders started Babel; but that constructive Christian cooperation bears good fruit the Federal Council has demonstrated. The concerted movement of thirty denominations in the direction of Christian progress has written a page of church history such as no former generation could have dreamed. These church bodies, so diverse in forms and methods of work, becoming partners in establishing the kingdom of God, have each been greatly strengthened, and the churches of other countries have been stimulated to form similar unions of their own.

Every commission has made notable advance, that on evangelism leading the way. The emphasis upon evangelism as the task of the whole church throughout the whole year, brought into clearer light the major things in which we are at one, as it is also bringing a larger number into the membership of the churches. The topics for the Week of Prayer and a pamphlet, "The Fellowship of Prayer," have been reprinted in daily sections in more than a hundred newspapers. Educational evangelism and evangelistic education, showing the energy of the gospel in common life and connecting it with the daily toil of the factory and the farm, make a good team and have produced good fruit. "We may think too much of the gospel as pointing the way to heaven, and too little of it as empowering the whole man for the heavenly life on earth."

The Commission on the Church and Social Service has given special attention to community interests, child welfare, and delinquency.

Whites and negroes of the whole country have come into truer accord through our Commission on Race Relations, led by John J. Eagan, an honored business man of Atlanta, Georgia.

The chaplains of the army and navy are now organized with Colonel J. T. Axton and Captain E. F. Scott, eminent Christian men, as respectively chiefs of staff. It is their judgment that in no nation are more enlisted men regularly attending divine worship than in our army and navy.

The Commission on International Justice and Good-will, in addition to its many public meetings, has circulated half a million copies of pamphlets on international questions in the light of the Christian conception of human brotherhood. A text-book, "The Christian Crusade for a Warless World," has been prepared and used by many study groups, and the International Ideals of the Churches have been adopted by most of the denominations and by many other Chirstian bodies.

The Federal Council has opened the way for all churches to unite in aid for the stricken countries in Europe, and has sent a special representative to Russia at the request of the American Relief Administration; our Doctor Gulick has been at work in China and Japan for a year; much relief has been given to religious minorities in Europe, and much service rendered in the Canal Zone and to Latin America.

Albert G. Lawson, Chairman.
Robert A. Ashworth, Secretary.

## Foreign Language Baptist Bodies

The committee on the coordination of Baptist bodies using foreign language is thoroughly convinced not only as to the wisdom but also as to the practical necessity of maintaining the most intimate and cordial relations between the


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foreign groups and the Northern Baptist Convention.

For the purpose of encouragement and mutual helpfulness, it is doubtless wise for the several groups to form themselves into district and national organizations. It would be disastrous, however, to let these organizations become estranged from the larger group. The convention itself will be profited by their devotion and the strength of their loyalty to the Saviour. In order that the closest possible cooperation be maintained, the committee recommended that a special effort be made to secure representation of these foreign-language Baptists in the annual meetings and that representatives be elected to position on the general boards and committees of the convention; that in the annual and district meetings of the foreign-speaking bodies, the various interests of the convention be presented by the American representative. The churches of these foreign-speaking groups are urged to unite with the local Baptist association and to cooperate with Baptist interests in their communities. Such cooperation will help to stem the drift from the church of the young folks. Among the constructive suggestions, the committee further urged a wider use o the denominational journals, and also requested the Home Mission Society to invite once each year the whole committee on coordination of Baptist bodies using foreign languages to meet in joint session with the board of managers of that society. The committee then presented a directory of the foreign-speaking conferences which will be printed in the Northern Baptist Convention annual.

### We Do Resolve

The committee on resolutions presented their resolutions in five groups. In the general group, of course, the Baptists of Atlantic City and other friends were duly thanked. Hon. Charles H. Burke, commissioner of Indian affairs, was commended for his recent appeal to all Indians to cooperate with the Indian office in the control of Indian tribal dances with the view of eradicating the features which harmfully affect the life of the Indians.

In all cities of our territory interracial committees or commissions for the purpose of securing mutual understanding cooperation and good will was urged upon Baptists especially in the case of the negroes. The Northern Baptist Convention wishes to call the attention of the United States government to the un-American and illegal practices of secret Chinese tongs which have endeavored to collect assessments upon Chinese Christians.

In the judgment of the committee, week-day religious education has passed the experimental stage and boards of public school education are asked to grant to churches which wish to engage in such work at least one hour of public school time each week for the religious instruction of public school children whose parents desire them to attend such schools.

The relatively small number of Baptist young people attending institutions of higher education led the convention to urge its pastors and other workers to use their influence to increase the attendance.

The service of the Baptist League of Christian Stewards and Baptist Tithers' League was recognized. By special resolution the work of the department of missionary education was emphasized and the churches are called upon to give renewed emphasis to this important work in the local church.

The denomination was called upon to give more attention to training rural leaders and the development of rural fields through special provision in our colleges, seminaries, state conventions, and home mission boards.

Under social and industrial relations the committee felt that the time had come for the definite principles for Christian adjustment of economic relations to be definitely incorporated into the educational program of the local church. It was felt that both Christian men and Christian institutions ought to scrutinize their own business interests and methods with a view to bringing them into harmony with the teachings of Christ. Attention was called to the fact that it was the duty of government in all of its functions as expressed in the scriptures and in the constitution of the United States to place the protection of life, liberty and human welfare above the vested rights of property and power. The convention put itself squarely o record for obedience to law and for its faithful enforcement.

The resolution on international relations is of such importance that we are printing it in full.

### International Relations

1. WHEREAS under the Province of God the nations of the earth have become so vitally inter-related that no single nation can longer hold itself aloof in selfish isolation without guilt; therefore

BE IT RESOLVED that we urge the administration at Washington to effect such international agreement as shall enable us to put the strength of our wisdom and experience at the service of humanity and enable us to carry our share of the world's burden through an association of nations and an international court; and that we express our approval of the efforts thus far made b President Harding to this end.

2. We record our horror at the unparalleled outrage suffered by the Armenians and other peoples at the hand of the Turks, and we deplore as a wrong against humanity the attitude of the allied nations, and especially America, for failure to protect these people from the despoiler. We rejoice in the splendid work of the Near East Relief in caring for the needy children, and reaffirm our sympathy and cooperation in its work, but believe that the problems presented are too great to be solved by private charity. We, therefore, urge our government to take a strong initiative in securing the cooperation of the nation in handling these problems, regarding the protection and promotion of human rights more important than economic concessions.

3. BE IT RESOLVED that in the interest of justice and peace we believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments in the endeavor to accomplish in Europe a result comparable to that which was achieved by the four-power part in the Far East.

### Appreciation of the Baptists of Sweden

WHEREAS the Baptists of Sweden are to celebrate at Stockholm on July 19, 1923, the seventy-fifth anniversary of the organization of the first Baptist church established in their country;

BE IT RESOLVED that the Northern Baptist Convention send its most fraternal greetings to the Baptists of Sweden.

We rejoice in the inspiring record of the heroic stand made by the Baptists of that land, in the face of persecution for many years, on behalf of the historic distinctive principles for which our own fathers fought so valiantly. We rejoice as well in the remarkable progress made by them, not only in numerical strength, but also in the development of a program of service in their own country, in other sections of Europe, in Africa and in China.

We are honored in the fraternal relationships which have so long existed

(*Continued on page 608*)

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## Our Book Shelf

**The Fisherman of Galilee,** by Harmon A. Baldwin. New York: Revell. $1.25 net.

A devotional study of the Apostle Peter, written with the sole desire to be helpful to God's children. It is free from controversial spirit and is a careful exposition of the Petrine conception of the gospel as Jesus taught it.

**Casual Wanderings in Ecuador,** by Blair Niles. New York: Century Co. $2.50.

A fresh viewpoint, even of the best known places, is always interesting. This is what Mrs. Niles gives us in her South American book. Her casual wanderings take her down the western coast of Ecuador, across the Andes, and then down the eastern slope of the mountains by horseback. Mrs. Niles views present conditions in the light of the past, and thus is able to picture and interpret conditions in a fashion not usually given to the casual observer. Illustrations by Robert L. Niles, Jr., add much to the attractiveness of the book.

**Anthony John,** by Jerome K. Jerome. New York: Dodd. Mead & Co.

"Anthony John" might baldly be called a sermon, were it not such a delightful novel. The story begins with the lowly birth of Anthony John and takes him through a sordid boyhood, which his personality alone makes charming, up to manhood, in which he finally amasses a great amount of money. Betty Mowbray, the daughter of his employer and friend as well, is in love with Anthony John. He loves her also, but not in the supreme fashion. In mystic manner he learns that Eleanor Coomber is his destiny. Anthony John is blessed with an ancestor who was a monk. Fighting against the practical and somewhat acquisitive side of Anthony John's nature is the spirit of this idealist and saint. In the end the idealist triumphs. Anthony John is to be commended to our readers as one of the best works of fiction of the day.

**St. Mark's Life of Jesus,** by Theodore H. Robinson, M.A., D.D. New York: Doran. $1.75.

If you are looking for plain information on the Gospel of Mark that will enable you to grasp the reality of the life of Jesus you will find such in this unconventional commentary. Doctor Robinson does not try to furnish a substitute for the Gospel but to give such comments and explanations as shall enable the reader to take the position of that group to whom it was originally addressed. It is rich in illustration and historical material. Prof. James Moffatt, D. D., in his foreward for the book says: "This Gospel though little in size is one of the great books of the world; it is within the grasp of our intelligence, but we need to be put in the proper focus for seeing it. This I think the author has suceeded in doing." It is so written as to be especially helpful to clergy and laymen alike. It has been placed among the Student Christian Movement Handbooks.

**The Christian Doctrine of Peace,** by James Hastings. New York: Charles Scribner's Sons. $4.

A posthumous volume from the pen of a great author, presented by his son. The author of this book has a name and reputation that far exceed in worth any praise or commendation given by a review and is the best introduction to any book that might appear under his name. This pretentious volume deserves a review far exceeding the space our columns can afford. Doubtless the doctor prepared it with a purpose to restrain the awful spirits called forth by the world war. It is a burning appeal to the universal church of Jesus Christ to labor through its pulpits and press to help restore "peace on earth and goodwill to men" after the great devastation. The work is encyclopediac on the subject. Having defined the word and its uses, it considers the God of peace, then the peace of Christ,—peace of conscience peace with men; war, its uses, its evils and its avoidance. The contents are virile in presentation, religious in spirit and practical in purpose. In a word, the book is a classic on the subject it presents. Its references to authors, its quotations from hosts of writers of prose and poetry show the limitless acquaintance of the great author with the literature of the ages. 'Tis a rare book and a rich contribution to the enduring fame of the author.

**The Servant of Jehovah, an Exposition of Isaiah 53,** by Rev. David Baron. New York: Doran. $2.

Bible students who are interested in a very thorough and detailed study of the Prophesy of Isaiah as found in the fifty-third chapter will find this book a most ready and suggestive reference. The interpretation of every part of the chapter is given in reference to our Lord Jesus Christ with an attempt to show that the Sufferer as mentioned in this chapter was the Messiah. The first part of the book is given over to a critical examination of the non-Messianic interpretations of this chapter, showing the untenableness of modern interpretation. The thoughtful reader will probably not agree with Dr. R. A. Torrey's statement concerning it when he declares "It is a crushing exposure of the crudity and unscientific character of the methods of destructive criticism," for one does not feel it to be such, nor even intended for that purpose. But one cannot help but be impressed with the earnestness and devotion and scholarly ability with which the author endeavors to show that Jesus of Nazareth is indeed the Christ, the promised Redeemer of Israel. He "of whom Moses in the law and the prophets did write."

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"Who is there," cried the impassioned speaker, "who will lift a voice against the truth of my statement?"

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The speaker assuming an air of triumph, lifted his voice above the din to say—

"I knew nobody but a jackass would try it!"

# OUR MUSIC CORNER

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## MY EXPERIENCES WITH HYMNS

I am neither a poet nor a musician, and yet I am a great devotee of the hymn-book. Entirely lacking as I am in the ability to write a hymn, and entirely lacking as I am in the ability to write a tune, I still am an ardent student of all hymns, and in a certain way an ardent student of all tunes. My theory is that, next to acquaintance with his Bible, should be the minister's acquaintance with his hymn-book. Accordingly, I examine hymn by hymn, from cover to cover, in the hymn-book, and I examine, so far as I am able to judge, the tunes, tune by tune, in the entire book.

I have found this to be a fact, that every church hymn-book with which it has been my part to deal in the course of my ministry has been worthy of close investigation and of careful use. Such hymn-books are usually constructed according to some definite plan, and if the minister can enter into the spirit of those who constructed the hymn-book, he soon sees that an immense amount of labor has been employed in compiling and arranging the hymns and tunes and he soon sees how much usable and uplifting material has thus been put together. It is quite a mental and quite a spiritual discipline for a minister to take the hymn-book which he finds in use in the church of which he becomes the pastor, and so select his hymns and tunes that it becomes to his people a very treasure-house of helpfulness.

Any one who has been in the ministry for some years has amusing experiences with hymns, particularly in the line of inappropriate selections as made in the churches which he has been called upon to visit. Evening hymns are often sung in the morning, and morning hymns are just as often sung in the evening. A minister may be conducting evangelistic services when he is speaking on the words "Launch out into the deep," suggesting the necessity of venture in the decision for the Christian life, whereupon the chorus choir, with the thought of the safe landing of the soul on firm ground, may immediately respond with "Pull for the Shore."

A few years ago there was a young Japanese, a theological student, who intimated his purpose to return to Japan and compose a hymn-book. He said that he intended to have it a book which had no third stanza in it. Questioned as to his reason for this statement, he replied that wherever he went in the United States he heard the minister announce the hymn to be sung with the additional intimation, "omitting the third stanza." He did not see the necessity of printing the third stanza if it was always to be omitted.

In my own case the helpful experiences with hymns are multitudinous. As a boy I endeavored to learn several hymns, such as "Jesus, I My Cross Have Taken," "My Faith Looks up to Thee," "Come, Thou Almighty King," "Sun of My Soul," "Father, Whate'er of Earthly Bliss," "The Lord's My Shepherd, I'll Not Want." These hymns have always remained in memory and have been a background for Christian aspiration and expression. Later, as a minister, I have asked the congregations that I have served to name to me the hymns that they most liked. "Rock of Ages" and "Jesus, Lover of My Soul," have received the largest votes, especially if the persons who did the voting were persons of maturity. I find as I go about addressing colleges and universities that the professors in charge of services love to give out Whittier's "Dear Lord and Father of Mankind," and I find also when I am asked to address ministers' meetings that the person who announces the hymns is always glad to have sung Gladden's "Oh Master, Let Me Walk with Thee." It may seem strange, but in boys' preparatory schools there is a disposition with the boys to call for "The Sands of Time Are Sinking," as it is set to the tune "Rutherford."

In my life as a pastor there have always been a few hymns that I have reserved for special occasions, never giving them out excepting upon such occasions, as for instance, "Just as I Am," to be sung preceding the administration of the cup in the communion, and "Forth in Thy Name, Oh Lord, I Go," to be sung as the communion season closes, and those who are assembled now go forth to their duties and responsibilities.

In the theological seminary where I am we close the year with a very impressive communion season, it being the last occasion when the graduating class is present, and we reserve for the conclusion of that service the hymn, "Unto the Hills Around Do I Lift Up My Longing Eyes," set to the tune "Lux Beata," which ends:

"From every evil he will keep thy soul,
From every sin:
Jehovah shall preserve thy going out,
Thy coming in.
Before thee watching, he whom we adore,
Shall keep thee, henceforth, Yea, for ever more."

Personally, I am a great believer in the public reading of hymns by the pastor. The tendency today, with our enlarged order of service, is to omit such reading. But in the ordinary church of comparatively limited size, effective reading of a good hymn is a means of grace. Doctor Kirk, who so influenced Dwight L. Moody, was known so to impress hearers by his manner of reading "Jesus, Lover of My Soul," as to soften their hearts and make their whole being responsive to the words later to be spoken. I have heard Ira D. Sankey sing in the Hippodrome, New York, hymns that brought the service to its climacteric, and did more to seal to all eternity the purpose of the gathering than anything else that had part in the service.

If I could have my way I would have fathers and mothers and children in all Christian homes so familiar with at least one hundred hymns and tunes that the words of those hymns would constantly summon the heart to abiding faith in God and to steady purpose to yield the whole being to His will.

—JAMES G. K. MCCLURE IN *The Diapason.*

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## Northern Baptist Convention

(*Continued from page* 605)

between our organizations and those of the Baptists of Sweden. Moreover, we would record our indebtedness for the contribution made by these spiritual kinsmen to American life in sending between thirty and forty thousand of their own members, who have joined us in our tasks in America. Nor are we unmindful of the fact that very many of the best missionaries, home and foreign, under appointment by American Baptist societies, as well as numerous pastors and laymen, are the direct product of Baptist work in Sweden.

May God greatly bless the Baptists of Sweden and enable them in the future to serve still more largely in the extension of Christ's kingdom.

Mr. Chas. R. Brock was chairman of the committee.

### One Hundred Years Less One

The ninety-ninth annual report of the American Baptist Publication Society was presented by its board, and Rev. W. Quay Roselle spoke upon "Ninety and Nine." In this address he pointed out the high spots in the accomplishments of the society during the past year. The report covers seventy-six pages exclusive of the treasurer's report.

The convention showed its appreciation of the service rendered by Dr. Gilbert N. Brink who, in addition to the heavy task in connection with the society, gave unstintedly of his time and strength to the general interests of the denomination until he broke under the load. He has now regained a reasonable measure of his former strength and was present throughout the convention.

The society has been the source of supply for trained workers for other fields of service. Rev. T. B. Frizelle who directed the work of the institutes and summer assemblies is now pastor of the First Church, Fresno, Cal. Milton M. McGorrill resigned his position as director of young people's work to accept the position of director of religious education in the Baptist Temple, Brooklyn. Dr. William J. Sly has accepted the chair of religious education at Linfield College. Dr. H. E. Tralle has taken up private work in the field of religious education with headquarters in New York, and Dr. Frank O. Erb has accepted the chair of religious education at Rochester Theological Seminary. The society has indeed made a large contribution in men to the common cause.

Mr. H. E. Cressman, business manager, reports that in spite of the reduction in the price of periodicals and Sunday-school supplies, that they have increased the amount of the sinking fund for the retirement of the mortgage on the Roger Williams building which covers money borrowed to carry on the business through the reconstruction period following the war.

The work of any one of our general societies is so many-sided and far-reaching that a whole issue of the paper given to one organization would furnish opportunity for the barest outline.

The Publication Society received 125 manuscripts in its book publishing department of which thirty-seven were accepted for publication.

In the department of Sunday-school publications, W. E. Raffety is editor-in-chief.

It is well worth the time of any individual to study the detailed report of this department and to consider the millions of lesson helps and papers and other publications which are issued monthly.

In the Bible and field department, S. G. Neil, secretary, a new auto chapel car with a special transcontinental home touring body has been purchased and placed in service in missionary work among the Mexicans in California and Arizona. Rev. Pablo Villanueva, a Mexican, is in charge.

What shall we say of the department of social education, or religious education, church, vacation and week-day schools division, teacher-training and children's work?

It is useless to summarize this work and we commend the ninety-ninth report of the society as worthy of careful study upon the part of every Baptist.

### Some—and Some

*SOME have much, and some have more,*
*Some are rich, and some are poor,*
*Some have little, some have less,*
*Some have not a cent to bless*
*Their empty pockets, yet possess*
*True riches in true happiness.*

*To some—unclouded skies and sunny days,*
*To some—gray weather and laborious ways,*
*To all—Thy Grace,*
*To those who fall—Thy tenderness.*

JOHN OXENHAM.

### The Request of the University of Chicago

The question of the relation of the University of Chicago to the Board of Education came before the board in Denver in 1919. At that time the convention appointed a committee to consider all the elements involved. This committee received from the trustees of the university certain requests and supplementary documents. This committee recommended that the convention grant the requests which in brief were the privilege of increasing the number of trustees of the university from twenty-one to twenty-five; and second, the limitation which required that the president should be a member of a Baptist church was removed. Under the revision of the articles of incorporation "At all times three-fifths of the trustees shall be members of Baptist churches." The report of the committee was adopted with a minimum of opposition. There were those present who favored the removal of all restrictions so far as Baptists are concerned. The university was not seeking to sever its ties to the denomination and the convention could see no reason for taking such a step.

### The Department of Missionary Education

This department submitted its fourth annual report. It has found a growing demand for its service. The cultivation within local churches of an adequate program of missionary education, the study of stewardship literature and the building of a stewardship library, cooperation in the promotional work of the Board of Promotion, the development of summer-conference groups, the preparation of special missionary material for the daily vacation Bible schools, the growing interest in missionary plays and pageants, are lines along which the department has been called upon to serve. Miss Helen E. Hobart is the joint field secretary of the W. W. G. and the C. W. C. Both organizations are making splendid progress. The Children's World Crusade, which is responsible for the missionary education of children under twelve years of age is under the direction of Miss Mary L. Noble. The number of organizations has increased from 1,600 to 2,500 during the year.

A noteworthy development in missionary-education interest is seen in the increasing number of courses in religious and missionary education in our institutions of learning. Crozer Theological Seminary may be cited as an instance of an institution giving special attention to missionary training for prospective pastors. Prof. James B. Webster, of Shanghai College, and now teaching on the Crozer faculty, has built a course for students which compasses the entire denominational program and utilizes all of its educational materials. The students are greatly interested, and we believe that this is a far step in the direction of a ministry better trained for missionary leadership.

Dr. Warren P. Behan, of Ottawa University, has also introduced a new program of missionary education based upon the mission-study class. A normal class for the training of teachers was taught by himself, resulting in five student classes with an enrolment of ninety-eight.

Mention must also be made of the church school of missions, which continues to be the best known method of interesting the entire church in the missionary program.

### New Officers

The nominating committee made its report early in the convention and when on Saturday the election of officers became the order of the day without a dissenting voice the secretary was instructed to cast the ballot for all of the officers of the convention as named by the committee. These are Corwin S. Shank, Washington, president; Carl E. Milliken, Maine, first vice president; Wm. C. Coleman, Kansas, second vice president; Wm. C. Bitting, Missouri, corresponding secretary; M. A. Levy, Massachusetts, recording secretary; Chas. A. Walker, Delaware, statistical secretary and Frank L. Miner, Iowa, treasurer. Members of the executive committee for three years: D. H. Anderson, Washington; J. W. Baker, Rhode Island; D. Y. Booker, Wyoming; D. J. Evans, Missouri; C. A. Fulton, Colorado; Mrs. C. E. Johnson, North Dakota; A. B. Newell, Nebraska; Mrs. D. Rough, New Jersey; John Snape, California and Ambrose Swasey, Ohio.

### Milwaukee 1924

Ten cities invited the convention for 1924. The committee wisely chose a central city. Seattle renewed its invitation for 1925 and no doubt we will go away westward two years hence. We will meet you in Milwaukee in 1924.

Volume IV June 16, 1923 No. 20

# The Baptist

Published Every Week by the Northern Baptist Convention

JUN 14 192

## Blessedness of Eternal Service

HOW much we have to thank our Savior for, in what he told us about our future life! We often wonder that he did not say more. But the words, "If it were not so, I would have told you," are a sufficient answer to any feeling of insufficiency.—However lonely and obscure and seemingly unimportant our life-work may be, let us remember that it is only our novitiate, our apprenticeship, and that to be good and faithful in a few things, even in that which is least,—is to make as good a beginning as God asks of any one, and will be as certain of recognition in the day of account as though we were kings or princes.

*—Maltbie D. Babcock.*

## Fresh from the Field

**The Temple Church, Detroit, Mich.,** observed the twenty-fifth anniversary of the beginning of the ministry of its pastor, Rev. Llewellyn Brown. He has been in Detroit for a number of years.

**Rev. Charles H. Sears, with his wife** and daughter will take an extended vacation, the first in many years. They will go abroad for six months and will make a study of the chief centers from which come the immigration to our cities. They will attend the Baptist World Alliance in Stockholm.

**Rev. A. C. Dixon of the University** Church, Baltimore, has sailed for Europe where he will preach for two months, returning in time to fill his engagement at Tremont Temple before resuming his work in Baltimore.

**The following list of preachers is announced** by the summer service committee for the months of July and August at Park Ave. Church, New York: July 1, Rev. C. Wallace Petty; July 8 and 15, Rev. Eugene C. Carder; July 22 and 29, Rev. Charles Gilkey; Aug., 5, Rev. Shailer Mathews; Aug. 12, Rev. C. Wallace Petty; Aug. 19, Rev. Lynn Harold Hough; Aug. 26, Rev. James Gordon Gilkey.

**Over fifty of the most prominent** leaders in public life will address the consultation conference on Christian citizenship to be held at Winona Lake, Ind., July 1-8, under the auspices of the National Reform Association. This is the fourth conference of a similar character held by the association, the last being held in Pittsburgh in 1919 which was attended by representatives from forty-one different countries and which had an attendance of 50,000 during the week's meetings.

**The American Sunday-school Union** recently celebrated its one hundred and sixth annual meeting. During that time 138,000 Sunday schools have been organized. The society serves in communities where no Christian work was being done for children and as soon as the way opened for church organization, the choice of a denomination was left to the people themselves.

**For three summers the American** Home Bible Institute has issued home or vacation reading courses consisting of repeated readings of a selected book of the Bible, each time from a different viewpoint for about two months. The institute is incorporated for the purpose of encouraging the systematic reading and study of the Bible with a view to better fitness for Christian service in our churches. Its address is 837 Allison St., Washington, D. C.

**Friends of Rev. George E. Lockhart** were shocked to hear of his sudden death death last month. He was a graduate of Kalamazoo College and of the University of Chicago. He served as pastor of the First Church Traverse City, Mich., the First Church, Beloit, Wis. and of the Temple Church at Wheeling, W. Va. A year ago he suffered a severe attack of diphtheria from the effects of which he never fully recovered. He was forty-four years old and leaves a wife and two daughters. His father, Rev. George Lockhart, is living in Wheeling.

**Dr. Charles F. Wishart, who defeated** Mr. Bryan for the moderatorship of the Presbyterian General Assembly by a small margin of twenty-four votes, construed the victory as one for toleration, not modernism.

**Evangelist James W. Kramer recently** closed a series of meetings with the First Church, Jacksonville, Fla., as a result of which there were 137 additions; and with the First Church, Covington, Ky., as a result of which there were 110 additions.

**Rev. William H. Main, associate-general** secretary of the Publication Society, recently returned from a trip to the Pacific Coast. Doctor Main held many conferences in the middle and far West and gave particular attention to the interests of the society in Los Angeles and Seattle. In addresses and conferences Doctor Main is doing efficient service for the Publication Society in all parts of the country. His optimism is a tonic wherever he goes.

**By the action on May 26 of the** Northern Baptist Convention in session at Atlantic City, the request of the trustees of the University of Chicago was granted, with the result that hereafter the presidency of the university will not be limited to members of the Baptist denomination, and three-fifths instead of two-thirds of the University board of trustees are to be members of a Baptist church. The present membership of the board will be increased from twenty-one to twenty-five. Much gratification over the action of the convention has been expressed by alumni and friends of the university, as it brings to realization the desire which the trustees have had for a number of years to broaden the field of choice for president and trustees. The changes are regarded as of great significance for the future of the university.

*ONE of the biggest and shortest sermons ever preached was that preached by Dean Swift on an occasion when a special appeal was being made for funds. The Bishop of London had been invited to give the sermon of the occasion, but when he failed to appear, Dean Swift was called upon. He mounted the pulpit and said:*

*"My text is 'He that giveth to the poor lendeth to the Lord.' Those who believe in the security, down with the cash!"*

**The predominant question at the meeting** of the World Alliance for Promoting International Friendship through the Churches which met in Zurich, April 13-16, was the Ruhr situation. After much discussion the committee engaged upon it drafted a resolution insisting that the most urgent step is to put reparations on a sound economic basis. To this end it called upon the League of Nations to convene an international conference to constitute a body to adjudicate on the issue. The resolution was unanimously adopted.

**Mr. Howard B. Jefferson, a graduate** of Denison University, has been engaged as head of the department of athletics at Hillsdale College for the coming year. Mr. Jefferson is also a Phi Beta Kappa.

**Mrs. Harriet A. Wright, for fifty** years a member of the First Church, Zanesville, Ohio, died recently at the home of her sister. A son, Rev. George C. Wright, is pastor of the Atherton Church, Los Angeles.

**"I am seventy-five minutes. I am too** small to wash an automobile; I am too small to go to a movie; I am not large enough to last through a baseball game; I am not big enough to go fishing alone; in fact on week days I am considered very small indeed. But on Sundays, especially at church worship, I am thought to be very big, and some say I am too long to be interesting."—Calendar First Church, Poughkeepsie, N. Y.

**Rev. William Remington, for many** years an active Baptist, died recently at Ceres, Cal., at the age of ninety-one. He was born in New York in 1832. After graduating from Rochester Seminary in 1861, he became pastor of the Weedsport Church where he was ordained to the ministry. He held pastorates in New York, Illinois, Michigan and Wisconsin. In 1891 he went to Montana where he worked under the Home Mission Society. In 1910 he went to California. He was forced to retire from active service in 1919 because of an accident. Mr. Remington leaves a sister and five sons. Funeral services were conducted by Rev. W. M. McCart, pastor of the Ceres Church.

**A great expansion in the work of religious** education and sociology at Bucknell University is provided for in the new appointments to the faculty. The deanship, made vacant by the death of Llewellyn Phillips in January, will be filled by Romeyn H. Rivenburg, a graduate of the class of '97, and for the past twenty-five years a member of the faculty of Peddie Institute. A new chair in religious education, made possible by the generosity of the First Church of Troy, N. Y., of which Rev. F. K. Singiser, a Bucknell alumnus, is pastor, will be occupied by Leland Foster Wood. The chair in sociology, made vacant by the death of Dr. William E. Martin, has been accepted by Stanley P. Davies, a graduate of the class of 1912.

**The Bank of Manhattan Company is** publishing a series of advertisements in New York dailies with a view to acquainting New Yorkers with the fact that there is something doing most of the time in sections of the country which the average New Yorker hardly knows exist: "Keen observers of our national life have commented time and time again on the intense pride of the average American in his own state and his own city. Some have gone so far as to say that we carry it to the point of a sectionalism that hinders the development of the country as a whole. Certainly many of us are so interested in the place where we live and work that we are in danger of forgetting that there is anything at all beyond its limits. It has been said—and perhaps with good reason—that this is more true of New Yorkers than of men in any other city. At any rate, the Bank of the Manhattan Company believes that the more New York knows and appreciates what is going on in other parts of the country, the better it will be for all of us."

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# The Baptist

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## What Shall We Do With THE BAPTIST?

This question was not asked this year on the floor of the convention. In this particular Atlantic City also differs from recent meetings. We could see no good reason for asking the question at all. Dame Rumor, however, was there. She always meets with both saints and sinners. She whispered about the wisdom of consolidating the present journals, just as if they were not already "consolidated" enough. Dame Rumor indicated that as a missionary act our New York contemporary would consider taking over our list. We do not blame him for casting envious eyes our way. May we suggest that when any such answer to the question, "What shall we do with THE BAPTIST?" is even considered, that the editor stands ready to relieve the denomination of any responsibility for its editorial utterances or financial obligations. And he will not consider that he is doing missionary work either.

# Killam's Kollum

### The Editor's Wail

One, Robert P. Edwards, says: "Getting up a publication is no picnic. If we print jokes, folks say we are silly; if we don't they say we lack variety; if we publish things from other papers they say we are too lazy to write. If we don't go to church, we are heathens; if we go, we are hypocrites. If we stay in the office, we ought to be out hustling for news; if we hustle for news, we are not attending to business in the office. If we wear old clothes, we are slovens. If we wear new clothes, they are not paid for. What in thunder is a poor editor to do, anyhow? Like as not, some one will say we swiped this from an exchange. So we did."

### Wanted—A Vacation

The brethren seem to think that the editor needs a vacation. It is more than likely that the readers need one more than he does. At any rate we want your answer to this question, "What was your best vacation and why?" Tell us in not to exceed 250 words. We are asking of you this favor. Sit right down and do a little thinking for at least a minute. It will do no permanent damage. Then take your pencil in hand and tell us and the readers about the most enjoyable vacation you ever experienced. It may keep some of us from seeking recreation in a fool's paradise. We want the answer by return mail. We shall soon be "vacating." We want your counsel for ourselves and for those who need it more than we do.

### We Disclaim Responsibility

In the printed report of the Board of Promotion there is a paragraph which has caused us some anxiety. We fear that readers of that report may think that we are responsible for it. We hasten to disclaim any responsibility either for the form of the statement or for the truthfulness thereof. It reads: "During the past year Editor Edgar L. Killam has carried with a remarkable degree of efficiency the entire responsibility for the editorial and business management of THE BAPTIST. This has been a heavier load than any one man ought to carry. The grateful appreciation of the denomination for this service is due Mr. Killam." We have already collected in full. There is nothing due. When we first read the paragraph we pinched ourselves for fear that we were dead. Kind reader, please do not worry about our health. Work does not kill. Worry kills. An editor of a denominational paper has no worries. It is mere recreation to run a Baptist paper.

# Report of the Committee on Future Denominational Program

*Adopted at Atlantic City, May, 1923*

To the Northern Baptist Convention:

He who would forecast the future must review the past. They cannot be divorced, for one is so largely the product of the other. Yesterday reports itself in today, and today holds portent and promise of tomorrow. Nowhere is this more true than in the life and progress of a great denomination. Accordingly any worthy consideration of future denominational program must take full account of present and past plans and policies. To review these is to discover that there is a continuity in our life and that there are trends of thought and action which operate with cumulative power. A survey of recent denominational history makes clear that the New World Movement was not of sudden birth, but that it was the product and indeed the inevitable outcome of denominational tendencies that were moving along converging lines.

The opening years of the present century witnessed a remarkable drawing together of our various denominational interests. In 1907 the Northern Baptist Convention was organized, growing out of the associated gatherings of the national missionary societies known as the May Anniversaries. Since that event each year has seen an increasing degree of cooperation. At the Los Angeles Convention in 1915 the first comprehensive plan of advance in all branches of denominational service was projected in the five-year program. This met an immediate response among our churches, and some of its goals were passed before the period was half over. Following the five-year program came the Baptist laymen's movement which during the years 1917-1919 carried to a successful conclusion a united effort to raise the budgets of the national missionary organizations. Of the laymen's movement was born the impulse to make a comprehensive survey of all that Northern Baptists are doing to further the kingdom of Christ both in missionary and educational endeavor. The survey not only reviewed past achievements but also outlined a program of development for a period of five years. This program was enthusiastically adopted at the Denver Convention in 1919, and subsequently given the title of the New World Movement. The General Board of Promotion was elected to secure the financial resources needed to carry out the program adopted.

The period covered by that movement comes to a close a year hence. What is to follow it? What objectives shall we propose, and how shall we attempt to achieve them? These are the questions which the Northern Baptist Convention has asked its committee on future denominational program to consider and report concerning.

**The New World Movement Appraised**

Before attempting to answer them it seems fitting to undertake an appraisal of the New World Movement, and a review of its achievements. It must be admitted at the outset that though the enterprise was launched enthusiastically at Denver it did not commend itself to all our churches and leaders. The churches as a whole, however, responded to its challenge, with results which inspire gratitude and courage. During 1921-1922 more than 85 per cent of the churches in the territory of the Northern Baptist Convention, excepting those that are affiliated with groups of their own, contributed to the New World Movement, and more than 95 per cent of Northern Baptists, excepting such groups, are members of churches thus contributing. Hundreds of these churches became genuinely sacrificial in their spirit and action. Their giving reached heights not gained before, with the result that up to April 30, 1922, there had been collected and distributed in connection with the New World Movement an average annually, for the period included, of $7.16 per member. This consecration of means was matched by a consecration of life which under the blessing of God has carried the denomination far beyond any previous attainment.

To be sure the financial objectives proposed in the New World Movement have not yet been gained. Perhaps they were set too high, but "a man's reach should exceed his grasp," and it was good surely for the denomination to attempt great things. The failure to accomplish all at which we aimed should not blind us to the fact that we have compassed achievements such as we had never before reached.

The years of the New World Movement have been marked by great blessings on every field. In our own land state and city mission societies report new churches organized, new edifices erected, new fields entered, new workers enlisted, and thousands brought to Christ. Christian centers have been established for negroes and new Americans, an International Baptist Seminary has been inaugurated, vacation Bible schools have grown in number and activity, religious education has been developed, our young people in thousands have gathered in summer assemblies, the Bible has been issued in new tongues, university pastors have come close to the life of Baptist students in the great universities. In our denominational schools and colleges the power of Christ grips the lives of young men and women who are preparing themselves for leadership. The denomination begins to take seriously its task of caring for the old soldiers of the cross.

In Europe millions await our gospel ministrations, and thousands are being brought to Christ. In Africa a new Pentecost visits the Congo. In China and Japan the native church springs to self-consciousness and becomes articulate. In India the responsibility for whole sections of the work is assumed by Indian Christians. Where Burma and China meet men seek Christ by the thousand.

A logical result of this wonderful outpouring of God's Spirit upon the work committed to us is that needs have multiplied in every direction and opportunities present themselves upon every hand. There are clamant calls beyond those of other days. This was to be

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## Fresh from the Field

(*Continued from page* 610)

**Homer F. Yale, principal of the Hartwick high school, Hartwick, N. Y., is** planning to close his work there at the end of the present school year. Mr. Yale will enter the ministry.

**Rev. E. L. Pierce, pastor of the church** at Cumberland Court House, Va., recently preached a rather pointed sermon according to his parishioners. He is dead and a member of his congregation in the hospital.

**American Baptists will grieve to hear** of the death of Mrs. John Dussman on April 26, at Glenside, Pa. Mrs. Dussman was a missionary in South India since 1897. The Christians of South India will also miss this tireless and devoted missionary.

**The calendar of the Prospect Ave.** Church, Buffalo, N. Y., each week has some concise statement bearing on some phase of the Christian life. These are signed by the pastor, Rev. G. A. Leichliter. In the current calendar we find the following and pass it on to a wider constituency: "The way of the Lord Jesus is a way of faith. The way of faith is a way of sacrifice. The way of sacrifice is a way of increase. The way of increase is a way of joy. The way of joy is a way of fellowship. The way of fellowship is the way of perennial blessing."

**On May 24 Dr. Harry Emerson Fos**dick resigned as preacher of the First Presbyterian Church, New York. The action of the General Assembly at its recent meeting in Indianapolis led him to take this step. The church through its clerk, Henry N. Tifft, announced the refusal of the body to accept the resignation. He declared that the church was solidly back of Doctor Fosdick. It is now up to the New York presbytery to carry out, or to attempt to carry out, the directions of the Indianapolis body. It will probably get at least as far as the bishop did in the Rector Grant case.

**Johanna Langhorst, who for a num**ber of years was superintendent of the German Baptist Deaconess' Home in Chicago, passed away on May 11. She was born and reared in Germany but came to this country in the early nineties settling in New York City. Under the earnest and searching preaching of the late Rev. Walter Rauschenbusch, she was baptized in the Second German Baptist Church of New York City. She entered the Deaconess Hospital at Dayton and after graduating, came to Chicago in 1914 and took charge of the German Baptist Deaconess Home. Under her wise management this soon exerted a far-reaching influence. Funeral services were held May 14 at the Humboldt Park German Baptist Church, her pastor, Rev. E. G. Kliese, officiating. Girls who are entertaining the thought of becoming deaconesses or missionaries should address Rev. C. A. Daniel, 3264 Cortland St., Chicago.

**Dr. William James Sly, professor of** sacred literature and religious education in Linfield College, has enjoyed a successful year not only in teaching and preaching but also delivering addresses in various religious educational conventions. He is spending his summer vacation in a trip to the Holy Land and Europe in connection with the Baptist World Alliance in Stockholm. The

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The Baptist

# Does the Church Take Itself Seriously?

THE bulletin of a prominent Congregational church recently announced as the subject of discussion both by the pastor in his Sunday sermon and by the church at its mid-week meeting, the question whether admission were easier into a church or a lodge.

The bulletin itself indicated certain reasons for this discussion, arising from the comparison some layman had been making of the church's attitude toward a prospective candidate and that of the lodge in similar case. He saw in the lodge a dignity and reserve toward the candidate and a deliberate purpose to make him feel, not that he was conferring a favor upon the lodge and incurring slight responsibilities upon himself in joining it, but that the favor was distinctly on the other side, that he must consider himself fortunate if admitted and be held rigidly responsible for meeting all the obligations of membership, such as loyalty, regular attendance upon all appointments and prompt payment of all dues. It seemed to him that the church tended to fawn upon and coax people to enter it, often minimizing or dispensing altogether with conditions of entrance, and making little or no insistence upon any obligations connected with the church-member's life thereafter. This layman seemed to think that the church was at once belittling itself and doing an injustice to the candidate by tacitly acceptly low and unworthy ideals of what is involved in membership in a Christian church.

It should perhaps be said that the apparent aloofness of lodges, college fraternities and similar organizations is often more apparent than real; and that, for a person desirable socially, financially or otherwise, while overtures and solicitations public and official may be avoided the same object may be secured personally and informally by individual members. Any one who has had two or three college fraternities "rushing" him simultaneously will not be strongly impressed by their diffidence and reserve. And on the other hand it should be pointed out that a church is quite a different thing from a lodge. It is charged to deliver the invitation of the gospel to all men, desirable and undesirable, with the most urgent and compelling entreaty. The apostle Paul declares that he will go to any length in trouble and personal adaptation in order to win men. "I am become all things to all men, that by all means I may save some."

But when these things have been said, is there not still a challenging amount of truth in the criticism of the Congregational layman? Have we not swung from the extreme of rigidity to that of laxness in the course of a few generations? It does not seem to be a tendency peculiar to liberalism, for some churches conservative in doctrine are making entrance into membership startlingly easy, with little effort to satisfy themselves that a candidate has experienced that change which is called, and properly, regeneration—a rebirth of the soul. Yet it has always been held that the great mark of our denomination is its insistence upon credible evidence of regeneration before church membership.

Moreover, it should be remembered that the gospel entreaty in the New Testament never lapsed into mere coaxing. Christ bade his disciples after the earnest entreaty had been rejected to shake off the dust of their feet, not in petulance but in solemn testimony against those who had despised it. Paul gave his message with all the fire of a loving heart to his brethren the Jews, but when they rejected or ignored it, solemnly warned them of their fate. Peter at Pentecost told his hearers that they were guilty of the murder of the Son of God; and Stephen's last message had a courageous indictment of his hearers which led to his murder. When Jonathan Edwards two centuries ago led in the movement which aroused the American colonies from religious lethargy and changed the course of American history, he dared to preach such a sermon as his "Sinners in the Hands of an Angry God." It is not necessary to advocate precisely that type of evangelism to insist, notwithstanding, that too easy a gospel and too facile an admission to membership are a besetting danger of our churches today.

THERE are two other suggestions from the comparison with other organizations. One is that it would be wholly an admirable thing if the lay members of the church would take upon themselves a main responsibility for inviting others to join in their fellowship. That unofficial invitation and nonprofessional recommendation would be the most effective thing in the world. It is being tried out with splendid results by laymen's organizations, and it blesses a church as almost nothing else can do.

Then there is something alluring in the thought of having a man feel at least as greatly gratified at being thought worthy of membership in the church of Jesus Christ as in a fraternal organization. Why, in the name of all human and divine values, should not a man feel as proud of "making" a good church, as he is of "making" a good fraternity?

## Activities for the Year

AS time passes the impact of the recent convention at Atlantic City seems to grow apace. We hear of changed views and fresh enlistments in our large tasks, and the future seems more full of hope than for several years. Every local church and every church member must be enlisted to help forward the new and promising spirit of progress, and the program adopted at the convention is well designed to help produce the membership as active participants in future production.

As we sense the situation it now has three phases to it. One phase concerns the plans of the denomination for the year that follows the close of the New World Movement. That program has been sent to every state convention, and other bodies concerned, for careful consideration and definite action, but the present administrative committee has been empowered to carry on until the new program has been adopted by a two-thirds vote of all cooperating organizations. A second phase of the program for the year concerns the work of the stewardship committee which is under the general direction of the Board of Promotion. That program is concerned with the teaching of Christian stewardship, so that sooner or later all production shall be based upon a sense of accountability possessing every member of the church, and time, energy, talents and money shall be set aside for local and world service. This section of the year's work will constitute part of the process of preparing the soil for a future harvest, but at the same time, it will help present production in connection with the close of the New World Movement. The last phase of the year's activities concerns the closing up of the special five-year campaign called the New World Movement. This is of prime, because of immediate, importance.

General Director Aitchison has made great plans, and all the forces of the denomination have rallied to his program with the determination adequately to support the operations of this year and at the same time wipe out every debt of every denominational agency connected with the Movement.

A series of great Bible and missionary conferences have been planned for October and November. These will be held in a score or more of the great centers of population. The conferences will be preceded by sixty or more Loyalty Luncheons held under the auspices of the Women's Continuation Campaign committee and followed by about the same number of Bible and missionary rallies. The expectation is that the information and inspiration of all these gatherings will revive the love and vision of the members of every local church, and enable every church to collect all pledges in full and produce much new money from the unpledged members.

The task confronting us all is a great one, but there is a finer sense of team play and denominational unity than for a long time and if we will all keep our eyes on Christ and our hearts free from guile and work together as brethren, the future promises us a great victory.

We hope you will begin now to do your part of this year's activities and secure within your own life the real spirit of victory. If you have victory, you can help others to get it under the leading of the Holy Spirit.

## Now for the Meeting at Stockholm!

DURING the last few weeks, when the attention of the churches needed to be given largely to other matters of great importance to the work of our missionary and educational organizations, THE BAPTIST has refrained from giving very much publicity to the plans for promoting attendance at Stockholm. Now that the fiscal year of the societies has closed, we are glad to urge again that Northern Baptists send a large delegation to Stockholm.

It would mean much to our denominational life if several hundred of our pastors could go to Stockholm. It would mean much, too, if several hundred of our laymen and good women could make the journey. In Europe the impression would be most favorable if outstanding laymen were known to be actively identified with church work in America.

There will be a limited representation of the mission fields and native churches in the meeting at Stockholm, which will constitute an inspiring feature of the gathering, and practically every country in Europe is expected to send delegates. It is not yet certain that delegates from Russia can secure permission to leave their country for the meeting at Stockholm.

It is a pity that the mission fields cannot be more largely represented at Stockholm. Dr. E. Y. Mullins, president of the Southern Baptist Convention, has been urging that the churches in the South not only send their pastors as a means of promoting missionary interest, but that they consider lending assistance also to missionaries who are at home on furlough, and who cannot at their own charges make the trip to Stockholm. The suggestion is admirable. And why not make provision for some of the home missionaries as well? Let the churches take seriously such a suggestion. We are sure the missionary organizations, home and foreign, would welcome the cooperation of the churches in this matter.

Of course it will cost money to go to Stockholm. So does it cost money to go any year to any religious or political convention. But who can measure the value of our great gatherings? Probably no large cooperative plans would be made by the denomination if such meetings were not held. Other denominations began immediately at the close of the war to prepare for ecumenical gatherings, and some were held in 1920 and 1921. It is high time to hold another meeting of the Baptist World Alliance. It will cost money to hold it. It might cost much to the usefulness of the denomination in the world at large if it were not held. And it will prove highly profitable to all who can attend it. One of America's greatest Christian leaders has said: "There will be no way discovered that will prevent the expensive process of having to cross oceans and continents in order to promote and preserve right understanding between nations." THE BAPTIST agrees that the congress at Stockholm may be made to promote international justice and good-will, as well as to strengthen our denomination everywhere for its own specific tasks

# A Page of Opinion

## The Matter Does Not Rest Here

"IF ANY one supposes that the action taken by so narrow a margin of votes in the late General Assembly respecting the Philadelphia-New York matter is a final disposition of the issues thus raised, he will speedily by the course of events be undeceived. New York Presbytery in thoughtful and patient wisdom will know how to answer on its own part the mandate which the General Assembly has transmitted to it. But the rest of the church has a broader concern to be mindful of, which it cannot call settled until a settlement has been reached in accord with the spirit of the gospel.

"It is unthinkable that Presbyterianism shall permanently stand before the American people bearing the onus of trying to suppress such marvelously powerful preaching of Christ Jesus as has distinguished the pulpit of First Church, New York, while Harry Emerson Fosdick has been ministering there. The people know what the message of that pulpit is, and they know it is not what the Philadelphia overture represented it to be. They may not be able to pass judgment on its conformity to the Westminster theological standards, but whoever reads his Bible knows, if he has listened to Doctor Fosdick's voice or followed his pen without prejudice, that this man preaches the Bible. To discuss the status of Doctor Fosdick on the ministerial staff of First Church is reasonable; even Doctor Alexander admitted on the floor of Assembly that his relation there is, ecclesiastically speaking, anomalous. But repudiating his preaching in that place is a quite different matter; it is banning by church fiat what the Spirit of God has openly acknowledged and blessed. And that is a shame from which the Presbyterian church must be effectually delivered before those can rest to whom biblical (and Presbyterian) liberty of prophesying is precious.

"Moreover, it is necessary to attend to that other serious matter of distorted interpretation of 'the word of God and our standards.' The formula of 'five points' reiterated by the Indianapolis Assembly must be put in true balance. A doctrinal statement which lays a more strenuous emphasis on the virgin birth than on the incarnation certainly does not represent Presbyterian thinking. The Westminster Confession is entirely sensible on this point, and any reaffirmation should be conformed to its language and tone."—*The Continent.*

## As Others See Us

"FUNDAMENTALISTS seem to derive their name from lack of interest in the fundamentals of Christianity and their passionate addiction to odds and ends of dogma borrowed from other religions. This is particularly true in the Baptist church, of which the history has been little more than variations on the theme of liberty of the individual conscience and the individual congregation. Like other religious bodies, the Baptists have sometimes been more concerned for the rights of minorities when they were in the minority than when they got on top; yet the beginnings of Baptist history in the United States are also the beginnings of that complete religious tolerance which eventually was universally accepted in principle, though it is not even yet obtrusively evident in practice.

"All that needs to be said of the action of the Northern Baptist Convention in its meetings this year and last is that it is living up to the tradition of Roger Williams. In gratifying contrast with the two other great denominations whose recent assemblies have shown that the struggle between liberty and obscurantism in their membership is still undecided, the Baptists seem to be determined to set their faces forward, at least north of Mason and Dixon's Line. The reiterated attempt to impose a creed failed disastrously.

"It ought to be plain, though evidently it is not, even to all Baptists, that this 'victory of the liberals' imposes not the slightest restraint upon the belief or practice of the adherents of old-time orthodoxy. If there is any principle that is fundamental in Baptist polity, it is the autonomy of the individual congregation. Other churches may refuse fellowship, if they like; but they can do no more, and in practice they hardly ever do even that. Congregations inclined to so-called fundamentalist doctrine are free to go in for it. The 'liberals' will not stand in their way; all that the liberals ask is that the road be left open for those who want to go ahead."—Editorial in *New York Times.*

It is evident that the writer of this editorial is not a Baptist, nor was he in attendance at Atlantic City. —EDITOR.

## National Church Attendance Movement

THE publicity of an organization of the above name has recently appeared soliciting financial support for a movement that is described as "non-sectarian, non-profiting," but which aims particularly at interesting business men in promoting church attendance. It is declared that "a national asset of known value to American industry may be increased by inspiring church attendance." A circular letter contains the statement that "A survey shows that people who go to church seldom commit crimes against society or engage in bolshevik activities. Furthermore, conscientious workers help stabilize industry and commerce." The church is, among other things, declared to be the "basis of law and its observance" and "protectorate for American industrial enterprises." All of which is doubtless true, but we confess we do not wax enthusiastic over the motives urged.

# The Call of the Hour

*"Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness—II Peter 3:13*

A CONVENTION ADDRESS

By Harold C. Phillips

THIS is indeed a unique audience. There are gathered here representatives from, I suppose, every Northern State and from churches of varied outlook. And if it were possible for each delegate present to address this convention, I have no doubt that we should hear very different reports and very different emphases.

But in spite of the geographical and constitutional differences which may exist among us, we all, as Christian believers, have one great common objective, which is to change the world in which we live; to make it a Christian world; and it is about this common tie that binds us all that I desire to speak. Was not this the thought that the Apostle Peter had in mind when in the third chapter and the thirteenth verse of his second epistle he wrote: "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness"?

### Not Permanent Legacies

The human heart has from time immemorial always found one of its greatest sources of inspiration and power in the hope of something new and better to come. The burdens of the present have been made lighter, its sorrows have been sweetened, its hardships and disappointments have been made endurable by the thought that somehow the future, like the breaking of the dawn upon a night of darkness, would bring in a new and better day—a day in which song would follow sighing, in which peace would follow strife, in which the things for which we have longed and hoped and toiled would become a reality. Indeed, as one thinks of the progress which humanity has made, he questions whether humanity could have endured what it has endured had it not been for this power—psychological is it? Call it what you will; it is nonetheless a real power that comes from the thought that somehow the catastrophies or calamities or hardships of the immediate present are not in themselves permanent legacies which we shall carry all through life, but are the darkest hour which precedes the dawn.

A very striking example of this, I think, is the great war through which we have so recently passed. There can be little doubt that one of the greatest powers which nerved the Allies, even in their darkest moments, was the hope that as a result of victory a new and better earth would be born. The events which have transpired since the signing of the armistice may be tending to disillusion us somewhat; but as to the fact that we believed that Germany and the Central Powers stood between us and a better day—as to the power that came from this thought, there can be little doubt.

### "According to the Promise"

It seems quite natural, therefore, that we should hear Peter speaking the way he does. Perhaps this was one of the things that inspired him, as it did so many of the other writers of the New Testament, as they were brought face to face with the un-Christian conditions of their age, to look those conditions square in the face and to say, "We know the times are bad, we know the times are un-Christian, nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Such was the hope of the early Christians and such is our hope. We may differ with these saintly men radically as to how this new earth is going to come, but the fact of its coming should be just as real to us as it was to them; for as we think of the condition of the world today, we are not satisfied with it. Our hearts are inspired and our hope is kindled as we, too, look for the new earth wherein dwelleth righteousness.

So much in a general way for the fact that the hope of a brighter future has always been and is today one of the chief sources from which we, as Christians, derive our power to press on. But now, more specifically, who is going to bring in this new earth? By what agencies is it to be effected? I suppose that one of the reasons for the courage and the optimism with which so many of the writers of the New Testament faced the future, was due to the fact that they thought that the coming of the new earth was something which was totally and entirely in the hands of God—that it was going to come in spite of human efforts rather than because of human effort. Sheltered beneath this protecting thought, they could look out upon the un-Christian conditions of their age and as they saw the sky overcast by the clouds of sin, they could say, "Let the clouds gather; the time will come when God of his own self will break the clouds; the sun will shine again; the air will be purer; lo, a new earth will be born!" Today, while we do not underestimate one iota the tremendous part that God is playing in the bringing about of the new earth, we are, nevertheless, coming to see that human actions and human behavior bear a much more strategic and eternal relationship to the coming of the new earth than of the passing clouds which but temporarily veil the sun. We are coming to see that if the new earth ever comes, it is going to come when we help God to bring it and not before, for God can move no faster than we are willing to move with him. Now, if this is so, and I say it with all reverence, it is going to take more courage, and more faith for us to believe firmly in the coming of the new earth than it did for these saintly men, because from the vantage point of nineteen hundred years we see some things that they did not see, we know some things that they could not possibly have known. For one thing, we see that in addition to that implicit faith in God which they had and which they handed down to us we must add faith in man, and that is harder.

### Life's New Meaning

Now what does this mean for us? It means first, that all human life—your life and mine—assumes a new significance and takes on new meaning. I was reading the other day from the writings of

that great Christian soul, John Wesley, and he was telling of an experience he once had. He said that once he went out into the fields and saw a group of Indians sitting by the bank of a river. They spent their time in looking at each other, looking at the bubbles in the water and looking at the sky. Except in time of war that was their occupation. What a life to live! But then, he suggested, how do they differ from us? How do we live? We eat and sleep; we work and play. Some of us think we should like to become rich and get the mania for collecting money. Others of us want to become professional men and go to college and get an education. And then what? Is that all? Are these things the ultimate ends of life? If they are, then we are at best but poor mortals following blind alleys which lead us nowhere.

### Nothing Is Lost

Christ says no, life means more than that. We are laborers together with God, working with God, helping him to bring in the new earth wherein dwelleth righteousness. We cannot possibly understand life apart from that great objective. Apart from that great objective our lives are at best but beautiful soapbubbles which are blown up, display their colors to the sunlight and just break and are gone. But with that great objective we may feel that, like the thousands and thousands of little streams which are this morning flowing from every continent, our lives are not isolated units wandering aimlessly, but that they are all destined to find a larger and a fuller and a common life in the profundity of the ocean, so that everything that we do, whether it be the singing of an inspiring song, the speaking of a kindly word, the doing of some generous act, the electing of clean and capable men to official positions — whatever it is, is not lost, for it is all contributing towards the bringing of the new earth wherein dwelleth righteousness.

So much for the fact that we are going to help God bring in the new earth and that this adds new meaning to our life.

But there is another thought, and it is this—how is the new earth to come? There is a difference of opinion here. I am one of those who believe that it is going to come slowly, very slowly. There are many Christian people whose devotion and Christian enthusiasm we all admire, but who think that the new earth is going to come just as suddenly as light is ushered into a dark room when one presses an electric button. And there are others of us who think that it is going to come rather like the breaking of the dawn, at first but dimly seen upon the horizon and yet gradually but irresistibly throwing itself across the canopy of the sky. You and I shall not live to see the new earth in its entirety, but we are so sowing that others shall reap just as it is that we are reaping what others have sown. I have sometimes thought of the pioneer missionaries—Robert Morrison, who went to China; David Livingston, who died in the dark heart of Central Africa—the men who broke the virgin soil of the foreign field with their life blood. How discouraged they must have been! Think of Morrison as he met the stolid conservatism of that great nation which traditionally has harbored a spirit of fear, if not of antagonism towards the foreigner. He must have died feeling that he had accomplished little. And yet today China of all nations is the most eager for the best that the West can give her and her young men are literally crowding our western universities. The pioneer missionaries did not live to see the new earth wherein dwelleth missionary activity, but they laid the foundations on which we have built, they sowed the seed which we are reaping. Others will reap what we are sowing. The writer to the Hebrews expresses the thought when, after having recounted the great Christian martyrs, he added pathetically, These all died in faith, not having obtained the promises. God having provided some better things for us, that they without us should not be made perfect.

### Prayer

*ETERNAL God, our heavenly Father, who made of one blood all men to dwell upon the face of the earth, and hast called us all to be laborers together with thee, grant that the bigness of our task may so enlarge our hearts, that we shall know no creed but right and no obligation but truth through Jesus Christ, our Lord—the Way, the Truth and the Light.*

We are going to help God bring the new earth, and the new earth which is the kingdom of God on earth, is going to come slowly. All good things come slowly, but I believe it will come, and my reason for believing it will come is that other new earths have already come.

As a matter of fact, the significant word in this text is not the word "new" it is rather the word "righteousness." We have already had many new earths. Let me mention some of the new earths that have already come. Commercial intercourse has given to us a new earth. There was a time when each nation, perhaps, better, each tribe, used to think that it was the earth and lived in blissful isolation and ignorance of every other nation. Today the cords of commercial intercourse have tied up all the nations of the world in one big bundle, and we are either going all to swim or all to sink. Kipling somewhere compares the plying of merchant vessels between the western and the eastern hemispheres to flying shuttles weaving the warp and the woof together into a world-wide industrial brotherhood. There are still many patriotic Americans who are reuttering the words of our ancestors to avoid entangling alliances. We cannot do it, we are a hundred years behind the times. I shall never forget one of my old professors in college when the war started. As he would take up the papers and read of the tragedies in Europe, with a smile on his face he would say, "Boys, I never was so thankful for the Atlantic Ocean as I am now." But it did not take him very long to find out that the Atlantic Ocean has been bridged, and please God, it will remain bridged. *I grant you, that we as a nation may disclaim all theoretical interest* in European affairs. We may refuse to commit ourselves by treaty or other written document regarding our responsibility for or interest in the affairs of Europe. But as a matter of fact, we can no more avoid being shaken, and shaken violently by European affairs than can the peaceful harbor avoid the angry urge of the boisterous ocean. Commercial intercourse has given to us a new earth wherein dwelleth mutual international dependence.

### Not Enough

But a new earth wherein dwelleth commerce is not enough, for commerce has no soul. It has no predominating humanitarian interest. It is interested not primarily in people but in things. Its

chief object is to make money. Hence, see England sending to the shores of the Orient the opium traffic—even when China was trying to free herself from it. And see the brewers of America trying to establish in China the saloon which our country is trying to drive out. No, a new earth wherein dwelleth commerce will not save us.

Democracy has given to us a new earth. No longer do we bow our heads to kings or follow blindly the dictates of those above us. Today every one of us, to a degree, has something to say as to how he shall be governed. Democracy has given to us a new earth wherein dwelleth, if even to a small degree, liberty, equality, fraternity. But a new earth wherein dwelleth democracy—in spite of the fact that we gave billions of dollars and millions of lives to make the world safe for democracy—will not save us; for you know, as well as I do, that democracy is capable of being used in the hands of unprincipled men to perpetrate crimes which are just as horrible as were ever possible under the most autocratic system of government. A new earth wherein dwelleth democracy is not enough.

Science has given to us a new earth. Science has completely changed the face of the earth on which we live. No longer do eclipses scare us as they did our ancestors. We can read the heavens now as we read a book. We can tell of all the movements of the stars and planets with just as much accuracy and precision as we can the movements of checkers on a checker board. No longer do plagues wipe out, as they once did, vast civilizations; for science has taught us the secret of germ warfare. Science has given us a new earth wherein dwelleth knowledge. But a new earth wherein dwelleth science is not enough, for science is capable of most damnable things. Think of what it does in time of war! Listen to the words of a military scientist of the English-speaking race when he writes, "German warfare was tried on a small scale during the late war, and its results have been promising. The method of its use was in poisoning water supplies with cholera and typhus germs, and the loosing of dogs innoculated with rabies into enemy country. Here, at least, is a promising beginning from which vast developments are to be hoped for." That's science without God! If science has taught us anything, it has taught us the failure of mere intellectual acumen to save the world. Indeed, one of the problems with which all thoughtful men who are concerned about the future of humanity are wrestling is this—that our moral development is not keeping pace with our intellectual progress. We are discovering the secrets of science faster than we have the moral stamina to use them. . . .

My friends, the new earth that we need, and without which we perish, is the new earth wherein dwelleth righteousness, justice, integrity, love. Would to God that some one, at some time, preaching on this text will say, "Christianity has given us a new earth wherein dwelleth righteousness." When will it come? It will come when ministers scrap and scrap forever, the pleasing platitudes, which are absolutely safe and harmless, and become even as Noah, "preachers of righteousness," and when the world of laymen get deadly in earnest about it. Ships did not jump from lumber piles and launch themselves upon the ocean. Men made commercial intercourse possible. Democracy did not thrust itself upon us like sunshine after a night of darkness. Men thought enough of democracy, and think enough of democracy, to fight for it, to die for it, to live for it. Science did not just suddenly dawn upon us—hundreds of thousands of scientists have worked and are at this moment working with almost superhuman effort in dark and dingy laboratories to make scientific progress possible. Why, then, should we think that righteousness is going to fall from the skies by some divine fiat? It just won't. God does not work that way. It will come when we think enough of it, to take it out of our pulpits and out of our churches, and to make it a part of all our human relationships, and if we do not do that, it will never come.

### Personal Righteousness

What kind of righteousness do we need? May I say first, personal righteousness? For the individual who has not proved the supremacy of righteousness as a method of conducting his own life, will not want it for society or for the world.

But personal righteousness, as important as it is, is not enough. We need to work also for social righteousness, because there is such a thing as social wrong. How shall we ever get social righteousness? For one thing, we shall have to be free men. This will mean that we cannot be democrats all the time; nor republicans all the time. It will mean that we shall not be forever condemning labor as being radical and bolsheviki in its attempt to better its conditions; nor shall we be forever accusing capital of being the source of all the world's social ills. It will mean that we shall have to see the truth of what Abraham Lincoln had in mind when he said in substance that he would go with a man and stand with a man as long as he was right, but part from him when he was wrong. It will mean that we shall have and know but one obligation, and that shall be to follow the right, as God gives us to see the right, wherever it may lead us, and whatever the cost, and if we cannot do that we are not Christian.

Further, we need and must strive for international righteousness. Such mottoes as, "Our country may she always be in the right, but right or wrong, our country!" will have to go! Such mottoes as "America first" must go from our vocabulary and from our thinking. They must go because they are unChristian. I am wondering how much of the suffering, the tragedy and the misery which there is in the world today—particularly in the Near East—is due to that motto! I will no more subscribe to the motto "America first" than I would to the motto "England first" or "Canada first" or any nation "first." It was that nationalism that brought hell to the earth a few years ago, and it is to be no more admired in our own nation than it was in Germany.

This, then, my friends, is the task to which God calls. The building of a new earth of righteousness in ourselves, in society and internationally. Are we big enough for the task? It is our task to help men and women to see that just as it is that a large building is doomed to fall unless underneath it all and through it all and above it all are those unseen but real bars of steel reenforcement which hold it up, so are all these great superstructures of man's imagination and of sound commerce, democracy, science and others that we might mention, doomed to destruction unless they are permeated by the spirit of righteousness.

To conserve these great human values is our task for God and with God.

# The Year in Foreign Missions

*A new day is dawning on our war-weary world. The clouds are still here, but they are lighter now. Men cry for something positive and constructive.*

By Frederick L. Anderson

AGAIN we praise God for his wonderful blessings upon our work in foreign fields, and upon our labors at the home base. It has been a far better year than the one which preceded it. We have had perplexities, difficulties and obstacles to tax our faith, patience and courage, but God has brought us through. At Indianapolis we raised the cry, "Not one inch more!" of retreat in the face of the enemy. Today we can report that the retreat has been stopped, that our lines have been consolidated, and that debts are diminishing rather than increasing.

In the meantime the Pentecost of blessing on the Congo continues. Forty-five hundred have been baptized within eighteen months and backsliders by the hundred have returned to their Father's house. The Russian revival, too, goes right on.

### Largest Number of Baptisms

Reaping time has come on many of our other fields and in some of them unprecedented harvests are being gathered in. Last year the Lord gave us 32,000 newly baptized converts in heathen lands, the most in sixteen years. Today we thankfully record that the number of baptisms in the same fields is 17,000, without exception the largest number ever reported in the history of our society. May God grant an equal or even greater advance next year! Our insistent emphasis on evangelism begins to bear fruit, and it is an evangelism which fills our schools with future leaders and is largely the result of the labors of men and women trained in our schools. We must never put the gospel and education over against each other. They are twin sisters, who normally play with each other's hands—as in America, the church and the schoolhouse go together.

Even on fields where the sower yet talks larger than the reaper, there is reported a new openness of mind toward our preaching, a weakening of opposition, and a disappearance of prejudice, which is most hopeful. The long process of sapping and running, so patiently pursued by our missionaries and our native Christian leaders, and so little appreciated by either their cities or their friends, appears now to be honeycombing the foundations of heathenism. As heathenism crumbles, we must see to it that Christianity, rather than some form of unbelief, reaps the advantage. Agnosticism might be a more stubborn foe than heathenism.

He lacks insight who cannot perceive that a new day is dawning on our war-weary world. The clouds are still here, but they are lighter now. Thunder clouds occasionally appear, but they vanish again after a little growling. The wind is shifting to a more favorable quarter and it looks as though we should soon see the blue sky here and there. Politics and commerce are slowly being stabilized. The forces of rebellion against morality and Christ are finding their new negative attitudes vain and unsatisfactory. Men cry for something positive and constructive, and are beginning to see that after all only on Christ may society—or the individual—base life and hope. Once more he and he alone looms as the Redeemer of the world. The nobler aspirations roused by the war, and seemingly overwhelmed by the subsequent wave of reaction which threatened to engulf all our hopes, again raise their heads and bid fair to win all that they can reasonably expect. Not just as we imagined, but in some truer, broader and more profound way are our ideals likely to be attained.

With such a view of the future and relying on God, who makes the light to shine out of darkness, and continually creates new situations and opportunities, your board faces the world's renaissance with highest hopes, while we can only dimly see the outlines of the age to be. There are some things here and now which belong to the new order and demand our interest and the service of our love. The first is the great Protestant revolution now taking place in Central and Western Europe. Roumania, Hungary, the Balkans, are all affected by it, but it is especially apparent in Czecho-Slovakia, the Baltic states and Russia. However much we may deplore certain tragic events in the process, it cannot be denied that the old Greek Catholic Church, which boasted the czar as its head, is in the throes of dissolution, and that out of its ruins is bound to spring a church, or churches, less formal, more vital, more democratic and more evangelical. It is well that the old shell is broken even by a hostile force, and that there is a chance for new thinking, new aspiration and new groupings in the religious life of the Muscovite race. In this, we as Baptists, who were among the original Protestants and have ever been Protestants of the most radical variety, are deeply involved, as our Baptist brethren in Russia are now multiplying as never before, and can offer Russia just what she needs for her religious life—a spiritual, democratic, evangelical free church. This Protestant revolution in Europe furnishes Baptists one of the greatest opportunities for service to the kingdom of God ever presented in our long history.

### Meeting an Opportunity

Last year we met this opportunity by sending three of the leading members of our board—Brothers Taylor, Jones and Abernethy, accompanied by Brother Shepard at his own charges—on a friendly and evangelistic mission to these lands. You know how wonderfully the Lord blessed their work, how many of our Baptist churches were cheered and strengthened and helped to rise above their poverty and persecutions; how many hundreds were brought to Christ; how our European leaders welcomed the American brethren with joyful and thankful hearts, and how the whole cause of evangelical Christianity was placed in a new light, and given a new dignity and opportunity in every one of these countries. Some of us had our visions, but none of us dreamed of the accomplishment of such great good and at such little cost! So we are asking another board member, Brother Cummings, and Brother Gravett, our vice-president, to do a similar service and open an even wider door of opportunity in sections hitherto unvisited.

And as far as Russia is concerned, Brother Rushbrooke has been repeatedly talking frankly with the authorities in Moscow on questions of relief and incidentally persuading our Baptist brethren to unite in a single body, while our representative, Brother Lewis in Southern Russia, has distributed to the Russian Baptists and others in the famine region, the large supply of clothing furnished by our churches.

### The Daughter Hostess

Last of all, we have done all we can to make the third meeting of the Baptist World Alliance a success. Sweden, once a mission land, now a full-grown daughter in our Baptist house, will act as hostess at Stockholm. Here we hope that the smaller groups of heroic Baptists from the continent of Europe will meet the older and larger groups from America, Great Britain, Sweden and Germany, and gain courage and hope when they see that they are not alone in their often desperate struggles for freedom and spirituality; that millions in the land stand with them, pray for them and are brothers indeed. We expect, too, that the meeting will be so large, so representative, so filled with the Spirit that the people and governments of Europe will take note of it and that henceforth those who have hitherto oppressed them will give our Baptist brethren that place, opportunity and hearing which they so richly deserve. And it is our ardent prayer that the Baptists of the world will be able to make a deliverance at Stockholm to all peoples, which will give wings to our distinctive principles to fly the whole world around.

The second patent fact which indicates the dawning of a new day is the awakening of China, India, and even Africa, to a new national feeling. With this goes a desire to manage their own affairs and a growing sense of ability to do so. Acknowledging their indebtedness to a master civilization, they wish in the light of our science to construct their own edifice of philosophy, government and economics free from the dictation of Europe or America. And what more nearly concerns us, they would be equally self-reliant and independent in the sphere of ethics and religion. Many would even make loyalty to the old national faiths an integral part of the new patriotism, and regard Christianity askance as a foreign religion, an importation from the west, acceptance of which would be an acknowledgment of inferiority.

The Christians of these lands share this spirit in large measure and are not only desiring but demanding a larger

portion in responsibility for the work and its management.

The most notable organized expression of this new feeling among native Christians was the National Christian Conference at Shanghai, May 2-11 of last year. Note its name, the *National* Christian Conference. It was essentially and truly a Chinese conference. It was "the largest and most representative conference of the Christian churches of China ever held." The whole meeting was really managed by the Chinese, and Chinese Christians embraced the opportunity of presenting to their Chinese fellow Christians and to the nation at large a noble Christian message, a great historic Christian deliverance, entirely from the Chinese point of view. This was something new in the history of our religion, a most significant and cheering token of real progress. Though the missionaries were present in large numbers and were treated with all honor and courtesy, yes, even with gratitude and Christian affection, the meeting marked the epoch when the 400,000 Christians of China took steps in the direction of assuming the leadership of the Christian movement in that great republic, with the intention of inaugurating a Chinese Christianity, which should develop along its own lines according to the genius of the Chinese people, and should adapt itself to the needs and longings of China. Thus and thus only, can Christianity become native to the Chinese soul.

### An Indian Christianity

The movement for self-government in India, not only tolerated but even wisely ordered by the British government, will have permanent results. The Ghandi propaganda had many Christian elements in it and powerfully impressed the people of India. The imprisonment of the leader checked the campaign, but the sentiments aroused were real and profound, and are cherished in the depths of millions of hearts. In India, as well as in China, this new spirit has affected the Christians and has resulted in their taking a new attitude of responsibility and ownership in the cause of Christ in India. There must, and there will be an Indian Christianity, not a transplanted American and British product. When the crown of India is placed on the brow of Christ, the crown will be of Indian workmanship and reverently set upon the Saviour's head by the hands of Indians, not missionaries, however much they rejoice in the fruition of their labors and sacrifices, that great day.

For the last few years your board has watched the awakening of the spirit of China and India and has adapted its policy to meet it, as long since in Japan. First of all we welcome it right heartily. It is just in line with our policy of self-sustaining, self-directing and self-propagating churches. What we have for years tried to get the native churches to see and assume, many of them now demand. It is a notable step forward in the right direction, but fraught with consequences which we cannot yet clearly foresee.

We agree with the presuppositions on which the demand is based. Christianity is not the religion of the West or of the East. In fact it originated midway between them. But it is the universal religion, exactly fitted to meet the needs and longings of the Chinese, the Indian and African, just as it is exactly fitted to the American and the European. The stigma of "foreignism" must be removed from it in the minds of all Orientals just as soon as possible, and the only way to do it is for Christianity to wear the dress and speak the language and take the guise of the Oriental. It must be reinterpreted Chinese and Indians in Chinese and Indian terms to the Chinese and Indian mind and heart, and in like manner to every nation on this round earth.

The Baptist doctrine of the independence of the local church is a godsend to us in this crisis. With Luther we believe that when two or three are gathered together in his name, there Christ is in all the fullness of his power and grace, and if that be so, what man can be added to them and who shall dare to arrogate to himself authority on them? Two small groups can have no more spiritual authority than one, for the same Christ is in their midst, and the same spirit guides each of them. So the spirituality of Christianity demands not only the democracy, but the freedom of the local church.

Just as soon as the local church in China, India, Japan or Africa attains the self-support and in some cases before that, it becomes independent of us, and with reference to it, we are like the mother, who must concede a new and growing liberty to her boy, who has reached man's estate. It is a critical and anxious time in the life of both the mother and the boy, and a great deal depends on a timely and wise renunciation of authority, and a large and sympathetic love on the mother's part.

**LEADERS! Leaders! Leaders! We ask the Lord for native leaders, to stand beside the missionary as his equals and colleagues, and finally to replace him in the management and control of native Christianity. All our work is being reorganized with this new situation in mind.**

When that crisis comes, we cannot surely guard against the possibility that these churches in foreign lands, may grow away from us. We cannot hold them by force or law, the power of money or any device of organization, but if we have not antagonized them by trying to hold them too long against their will, we may still hold them by the cord of love, gratitude, respect and unity of faith and purpose. In that hour, the test will come whether the things we have taught have entered into the warp and woof of their minds and hearts or not, whether they have merely acquiesced in our Baptist principles or have thoroughly and enthusiastically made them their own.

These coming years will also test Northern Baptists as to whether they shall believe in the independency of the local church *on the other side of the Pacific*. We believe in it in America, but do we believe in it in India? The temptation will be very great to try to hold on when we ought to let go, to plead too much all we have done for them and thus make claims on their gratitude which will embarrass their growing feeling of independence and to indulge in various expedients to neutralize the logical results of our historic doctrine. If the hen has hatched chickens, though there may be much anxiety, all will be well, but if the hen has hatched ducks, what will happen?

Your board has already taken its position in a resolution passed at the November meeting in Northfield which reads; "The board recognizes the independency of indigenous Baptist churches, and records it as its judgment that neither the American Baptist Foreign Mission Society nor its missionaries have a right to legislate for such churches."

But with the growing independence of these churches, and the assumption by them of larger duties and responsibilities, the need for competent spiritual leaders becomes more imperative. It takes no prophet to see that without such leaders, the new freedom will end in disaster. We are therefore compelled by the circumstances of the time to stress the Christian education which will give us leaders, independent and self-reliant in spirit, loyal to Christ, rooted in the scripture with broad and true vision and an overflowing spiritual life.

Your board rejoices that its schools are turning out just such men in considerable numbers, and will insist on an ever increasing production of them.

Leaders! Leaders! Leaders! We ask the Lord for native leaders, to stand beside the missionary as his equals and colleagues, and finally to replace him in the management and control of native Christianity.

All our work is being reorganized with this new situation in mind. The native leaders are continually assuming more of the management; more and more they are being recognized as equals by our missionaries, are taking positions of power and responsibility, and are going forth with the missionary passion into the regions beyond. Our educational institutions are increasingly electing them to places on the boards of trustees and on the faculties. Many of them are proving themselves most inspiring to others. Someway they are often able to instill Christian ideas, methods and viewpoints into the native mind and heart in a way impossible to one who belongs to another race and speaks something beside his mother tongue. So the transfer of your educational institutions to the native churches has already begun. With our view of the future, we must make sure therefore that we do not build them so large that the expense will forever prohibit their being carried by the native constituency.

### Self-Support a Joy

This policy of gradually devolving our work upon our spiritual children in foreign lands creates in them a new enthusiasm and zeal. A report from South India reads: "It is a joy to know how the churches are taking up this work of self-support. There is a universal feeling of ownership on the part of every Telugu, a new responsibility, a new life. In the Kandukuru field, entirely given over to the Telugus, there are no less than twenty voluntary workers. In every village the headman has taken special interest in the Christians and has helped them."

Turning to the financial situation, we remind you that in the first year after Denver which ended in the great drive of May 1920, when we went in the New World Movement period and yet not in it either, we rolled up a deficit of

$808,000 because no adequate effort could be made to raise our funds. That was the foundation of all financial troubles. The next year which was in the true sense the first year of the New World Movement, we paid $119,000 on our deficit reducing it to $689,000. But this was more than canceled the year following by an increasing $225,000 so that we went forward to report last year at Indianapolis a deficit of $914,-000.

That was a tremendous deficit, a staggering, dangerous deficit of nearly a million dollars. But your board faced it, and by the grace of God and by dint of careful planning and wise saving, we have the great joy of telling you today that your deficit has been reduced by $253,000 and that it now stands at $661,-000, the least you have been behind at the close of any year since May, 1919.

We announced at Indianapolis, that we had determined to deal in earnest with our deficit, that we had reduced the current budget by 25 per cent, and had placed in it $100,000 for a first payment on what we owed. This we increased a little later to $150,000 and then adopted a plan by which the deficit could all be wiped out in five years, if the churches would hold steady in the contributions for foreign missions. We now hope to get it all paid in *less* than five years without further reduction in our work, if you will be *faithful* to this great task, so dear to our Lord's heart.

### A Menace

In the meantime we maintain the 25 per cent cut in our budget, and are taking steps to stabilize our finances to meet the variations and uncertainties of the future. This huge deficit of $661,000 is still a menace. Its hugeness we do not wish in any way to minimize and it must still be the first object of attack in our financial planning. The sooner it is liquidated, the sooner we can make a solid and permanent advance and we do not propose to spend more on the work until we are practically rid of it.

The crippling deficit of the Woman's Foreign Society still threatens our future, for our relations are very close. They can close the year with no such happy results as ours, not because of any lack of wisdom or foresight, but because they do not enjoy some of the advantages which have made our reductions possible. Until their deficit is also on the way to extinction, we cannot be safe.

How did this considerable reduction in our deficit come about in spite of our failure to receive from the churches $7,000,000 of distributable funds? Well, it was due to favorable circumstances, to wise planning and real saving—to tell the whole story, our deficit very early in the year rose to $950,000 due to an adjustment of accounts with the General Board of Promotion, therefore paid actually $289,000 on that figure, bringing it down to $661,000 as already announced. How did we manage it? We shall try to answer that question plainly and in the large, so that everybody can understand it, and in so doing we must disregard smaller items and talk only in round figures. The three outstanding facts are these. First, we reduced our expenses 25 per cent, as did all the other societies. Second, we placed in our budget $150,000 for our deficit. Third, we did not touch our usual contingent fund, which this year amounted to $50,000 and a little more. These two items make up $200,000, the great bulk of the reduction on the deficit.

But how did that affect the work? Where did we make the great cuts, which such savings demand? In the first place, with the greatest regret, we cut out $166,000 for European relief, asking the churches to make their contributions to that cause over and above their pledges and therefore outside our budget. This they did. Next, we sent out decidedly fewer missionaries, kept a few others at home and thereby saved another $70,000. Then we reduced home expenses about $20,000 and the work on the field $32,000. This makes a total of $288,000 with a minimum of loss to the field work.

This result would have been impossible however if the income had not been practically the same as the year before, the contributions to the regular budget being only $71,000 less than our expectancy. Therefore all optimism for the future depends on the gifts from our constituency. They must not decrease, or we shall again be in extreme peril. they must increase if we are to advance.

**BAPTISTS have every reason to thank God for so wide a service and such matchless opportunities. We have done well, but not so well as some other brigades in our Lord's army, not so well as we might. God is luring us on to greater efforts by blessing us beyond all our hopes and opening to us doors of opportunity which we had not dared to expect. God has prepared the way. The natives wait for his salvation. Shall we not go forward with a fresh hope and a new zeal?**

We have thus begun fairly with the payment of your deficit. That was the first duty of the denomination and the board. All deficits are bad, a million dollars deficit is dreadfully dangerous, imperiling our whole enterprise. $661,-000 with an indirect and yet very real responsibility for the large deficit of the Woman's Foreign Society is dangerous only in less degree, especially when we contemplate the exigencies of the future. We believe deficits are to be paid, that "owe no man anything" is good scripture, good morals, good finance and good sense. We must advance, and advance in faith, but our first advance must be in the matter of this deficit, and then we can advance honestly, sanely, soundly and in such a way that we shall not soon need to retreat.

So we must heartily thank God, and this is a day of joy and gladness. But we rejoice with trembling, knowing well that we are not out of the woods, and that two quite critical years lie before us—the last year of the New World Movement and the year following, in which we resume the method of annual pledges. But we trust God and our brethren. We believe that our denomination will honestly pay the pledges made in 1920, and that in the true love of the missionary enterprises we have reason to hope that we shall see a general revival of interest and a general desire to close the New World Movement with all debts paid. But before we meet again in convention, we must take the pledges for a new year, the first of a series of annual pledges. Will the denomination rise to this new test of faith and love and devotion? Are the pessimistic prophesies we hear to be fulfilled? Will there be a reaction from the high lines we reached in 1920? We do not and will not believe it. When the disciples of Jesus Christ who bear the Baptist name really face the crisis and their duty, their real love for God and man and their real surrender of themselves to the Lordship of Jesus will assert themselves. We did not pledge too much in 1920, but far less than we ought to have done in view of our great wealth, the world's needs and the purposes of Christ. Very few have gone without even the comforts and the luxuries of life for the dear sake of their Lord, who, though he was rich, for their sakes became poor. There are very few who cannot give more than they have given. Thousands have found new spiritual life and zest in their standard of giving and would not forsake it, for in it they have found a rich reward. Some are weary of giving, weary of sacrifice, weary of self-denial, weary of the cross—if indeed we can use that same word where there has been no real suffering. They are in a dangerous spiritual state; having put their hands to the plow, they are looking back. Pastors should not encourage this moral lassitude, which is a victory of the flesh over the spirit, but should kindly and firmly show such souls their danger, and the spiritual significance of their attitude. A few of course, afflicted and buffeted by misfortune, cannot give as they did. They have our deepest sympathy and our prayers. We have not been speaking of them, but even they will find that giving out of their poverty even in lesser measure, will bring them joy in their sorrows and light in their darkness.

### Work Will Go On

Our people should understand that our foreign work will go right on after May 1, 1924. The missionaries will need to be clothed, fed and sheltered, we shall have to pay the passage of wounded veterans home and of new recruits for the front. Evangelists will still require support as they tour the villages and the jungle. Schools and hospitals must still bring light and healing to future leaders and those in pain. It is a gigantic enterprise. We need so much money because we do so much work. Very few appreciate how vast is our far-flung battle line, reaching from Japan and China, down to South India and the Congo and up into Europe, what a regiment of missionaries we support, and what further regiments of native workers, besides thousands of schools, and scores of hospitals. Last year 1921-22 we spent $626,000 for missionary salaries alone, $307,000 for their work and $220,000 for passage and new appointees. And all this at an expense of about 9 per cent.

Baptists have every reason to thank God for so wide a service and such matchless opportunities. We have done well, but not so well as some other brigades in our Lord's army, not so well as we might. God is luring us on to greater efforts by blessing us beyond all our hopes and opening to us doors of opportunity which we had not dared to expect. God has prepared the way. The natives wait for his salvation. Shall we not go forward with a fresh hope and a new zeal?

# Keys and Key Holes

*Sunday Evening Address at the Northern Baptist Convention, Atlantic City*

By J. Whitcomb Brougher

LUKE tells us that a discussion had arisen among the apostles as to which one of them should be considered the greatest. As they entered the room where they were to enjoy the last supper they should ever have with their Master, no one offered to perform the customary service of washing the feet. This was usually done by a servant. But the discussion had led the apostles to feel that they would not stoop to such menial service for fear they would resign their claim to the title of being great.

Jesus performed this act of hospitality and courtesy and declared that no difference what may be a man's condition or position, the only road to true greatness is in the use of all one's powers and talents for the good of mankind.

Marcus Dods calls attention to the fact that Jesus brought to bear the greatest motives upon the humblest services. Let us note the motive for this act, and then study the meaning of it and the method by which we may imitate it.

### The Motives for the Act

John gives to us six wonderful motives that controlled the Christ in the service that he rendered.

The motive set forth gives to us a revelation of the marvelous greatness and duty of the character of Jesus Christ. His deity and his final enthronement are declared. The words of John have more or less been a puzzle to expositors, but they are not so difficult to understand when we consider them as an introduction and a contrast to the simple, kindly, thoughtful, humble services that Jesus is about to perform. Here are the motives.

1. *He Acted in View of His Coming Death.* Jesus knew "that his hour had come." With the cross just in sight, and death at hand, he took time to teach the disciples that to serve one another was the pathway to greatness.

We are not surprised at his forgiving his enemies and providing for his mother before he died, but we are surprised that one so great and marvelous as the Christ could take time just before his coming crucifixion to adjust the unworthy differences of his weak disciples. What would you have done under the circumstances, if you knew that tomorrow you were to die? What would you want to do to be remembered? Would you seek some selfish, sensational performance or would you seek to render some beautiful, unselfish, unostentatious, unsensational service?

Sam Jones, with his family on the train going home from Oklahoma, at the close of a great meeting, found a woman who was sick. She had three children with her. She had no money to get a berth. He furnished the money, had the woman and children cared for. After they had been made comfortable for the night he went to his own berth and went to sleep. The next morning his wife opened the curtains and found that he had gone home to be with the Lord. Sam Jones within twelve hours of death did what he had always been doing, "helping somebody."

DR. J. Whitcomb Brougher, pastor of the Temple Baptist Church, Los Angeles, gave the closing address Sunday night on the theme, "Keys and Keyholes." He took for his text the words of Christ in Matthew 20:26-28. "Whosoever would become great among you shall be your minister and whosoever shall be first among you shall be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

He also read the account of Jesus washing the feet of the disciples. Among other things he said, Jesus reveals to us here the fundamental principles of greatness. He gives to us the secret of success. I frequently hear of some man who claims that he has the key to success but when I have studied his life I discover that he has never found the keyhole. I have read a book entitled, "The Key to the Scriptures" but it never unlocked anything for me, in fact I never could find the keyhole. There is no special value in having a key unless there is a keyhole that it fits.

Jesus gives to us an example of humble service and then announces the principle that "He who would be first among you shall be your servant." Upon the authority of Jesus Christ I state without fear of disappointment that any one who will develop all the powers that God has given him and devote them all to the service of mankind is bound to gain real success and genuine happiness.

2. *He Was Prompted by an Everlasting Love.* "He loved them unto the end." Love overcomes all difficulties and ignores many a fault in order to serve the person loved. In spite of their narrowness, and littleness, their selfishness and sinfulness, their jealousy and envy, he loved them with a constant devotion that led him to serve them continually.

If they had not been sinners they had not needed his services. It was sin that brought Christ into the world. He saw in the sins and sorrows and mistakes of those about him not a chance to criticize but a chance to serve. It is love that makes a mother forever gentle and kind and earnest in order to win the children away from their sinful follies and their ungrateful disobedience. Yes, "He loved them to the end." If they were lost to that which was highest and holiest in manhood; if they were lost finally to the enjoyment of that which was highest and holiest and best it would be in spite of the fact that he never deserted them but loved them down to the very brink of hell.

"Love never faileth."

3. *He Acted in View of Treachery.* Judas was there. A soul with a fine sense of honor is intensely aroused by the discovery of treachery. Who can forgive the treachery of a friend who uses his intimate knowledge of you to betray you to your enemies. Jesus could do it. He did not unmask Judas before the rest, but knelt by his couch and gently washed and dried his feet. If Judas cannot be won by loving service he will never be won at all. Jesus had taught, "love your enemies, pray for them, do good unto them." He was now practicing what he had preached. Most of us might be willing to wash our enemies' feet if we could use boiling water. Jesus was too great to allow any man to reduce his soul to the littleness of hatred and revenge. He never would "get even" with one who had wilfully wronged him.

We are told that during the Revolutionary War a preacher walked 50 miles to beg General Washington to spare the life of a certain man who had been sentenced to death for neglect of duty; "I am sorry I cannot accede to the request for your friend." The preacher replied, "He is not my friend. I suppose I do not have a worse enemy living." General Washington looked surprised and said, "You are asking a pardon for your enemy?" "Yes," said the preacher. "Then!" said General Washington; "I will grant it." The forgiving spirit of the minister so affected the man that he was transformed from an enemy to a friend.

If Judas cannot be saved by the loving, forgiving spirit of the Christ, he will never be saved.

4. *Jesus Acted in the Full Consciousness of His Power.* "The Father had given all things into his hands." The consciousness of great power usually asserts itself in a domineering spirit. But Jesus brought his mighty power to the humblest service he could give to man.

Few women conscious of beauty or men conscious of great physical or mental strength are humble. We feel people may discount our ability if we are willing to serve.

Jesus could say, "All authority in Heaven and on earth belongs to me." The knowledge of that fact did not make him autocratic but he brought his unlimited power into the service of mankind. What a joy it must have been for him to be able to do anything he felt ought to be done for the good of mankind!

To have power—to be conscious of ability and then to be humble enough to use it in all the little ministries in life where service can be rendered is a grace greatly to be desired.

General Grant helped his men to lift logs and build a fort. The corporal stood around giving orders. The general said to him, "When you need help again send for me."

5. *He Acted in the Full Consciousness of His Dignity.* He knew "that he was come

from God." But there was no pride of ancestry mixed up in his life. He was born "a gentleman," and lived the life of service.

The pride of ancestry is as difficult to overcome many times as the pride of wealth. To be able to trace one's lineage back to some noble and famous person has been a great source of conceit and supercilious pride. Jesus rebuked this pride when he told the Jews that their relation to Abraham did not necessarily make them true sons of Abraham. He could raise up more worthy sons from the stones, if need be. There are times when it is not well to say too much about the family tree. We have discovered a lot of them out in California that need to be sprayed. We have found others that do not bear anything but nuts.

Booker Washington once asked a white cab-driver to take him to the depot. The white man refused. Mr. Washington said, "If you will get inside and ride I will drive the horse." The white man agreed and Booker Washington drove the horse and cab to the depot. He paid his money and went his way.

Jesus, conscious that he was the Son of God, made himself of no reputation and took upon himself the form of a servant and did the work of a slave.

6. *He Acted in Full Consciousness of His Destiny.* He knew that he would "go unto God." His high and exalted position did not make him arrogant or indifferent to the service he could render his fellowmen. These are some of the motives which Jesus brought to bear upon the act of "washing the disciples' feet." It is the spirit in which the service is rendered that marks its value. This is true of all labor. It is the "lacky" spirit that makes the "lacky" and not the kind of service he renders. The motive dignifies the work we do, while the want of a noble motive makes it menial.

A story is related that Queen Victoria in her girlhood was spending a day with an aunt who entertained the child for a while and then said, "Victoria, have you anything you would like to do? Choose something and you shall do it if it is possible." The little girl thought a moment and said: "I want to wash windows." The aunt secured the pail and chamois skin, and the future queen of Great Britain and empress of India then scrubbed away to her heart's content. It would be a great thing for most of our cities and our nation if the men and women who are to be elected to offices could have a preliminary course in cleaning up things; we might have a cleaner, healthier and more beautiful nation in which to live.

### What is the Meaning of This Act?

Under the spur of the combination of motives mentioned, we might expect some transcendent and wonderful act to be performed. We would have expected a miracle that would have startled the world. Instead, however, we have this act of humble service. What does it mean?

1. *It Showed the Courtesy of Jesus.* To offer an opportunity to have the feet washed in that age was just as much an act of courtesy as to give your guest an opportunity to remove his overcoat and hat when he comes to your house today. Jesus on one occasion reproached a Pharisee who had invited him to dinner, with a breach of courtesy because he had omitted to have this service performed. Jesus was teaching the disciples that one of the graces of the Christian life was the kind of thoughtfulness which expressed itself in a courtesy that would bring comfort to others.

Said a father to his son: "Treat everybody with consideration, even those who are rude to you; for you show courtesy to others not because they are gentlemen but because you are one." Courtesy does not cost much, but it yields the biggest returns. It is the very essence of service.

I went into a shoe store and asked for a certain kind of golf shoe. The young man said: "We do not keep them." He did not keep anything else, so I went to another store and I told my same story. The clerk said, "We do not keep them." I said I was sorry. He was not, at least he never said so. I went to another store and the clerk suggested a good substitute but added: "If you really want those shoes I will do my best to get them for you." He took my name and address, proposed telephoning to other stores and wholesale houses and said if he could get the shoes he would send them to my office C. O. D. I told him my title was D. D. He further said; "If I can't find them in town I will get them for you if they are manufactured in the United States." I let him get them and they came in three weeks C. O. D. He was a salesman; the other young men were clerks. Courtesy is the very essence of helpful service.

2. *It Showed the Humanity of Jesus.* True greatness is always humble. The lack of humility on the part of any one displays a sense of weakness somewhere. Self-assertion is always an attempt to overcome conscious weakness. True greatness can be humble without loss of power or dignity. Jesus stooped to conquest; the extreme simplicity of Christ's acts is as difficult to follow, as is the greatness of his character. How simply, how beautifully, how grandly does the character of Jesus shine out in all the splendor of his service to mankind.

3. *It Showed the Greatness of Jesus.* Jesus Christ was big enough to do a little thing. His life is summed up in the words: "He went about doing good." To always be doing good, to see the opportunities, however small, for helpful service is a great gift.

The Boy Scout motto is worthy to be made the motto of every Christian. "Do some kind act of service every day to somebody without the thought of reward." To practice this is to practice the Golden Rule. To live a life of service is to make one's life a blessing to all mankind. It lifts it above the drudgery of daily duty. Some one asked an Irishman why he was digging a ditch. He said he was digging a ditch to get the money to get food to get the strength to dig the ditch. He kept his nose in a ditch. To make the great purpose of life the glad and happy service of your fellowmen is to take out of drudgery its sting.

### The Method of Its Imitation

Jesus said, "Ye call me teacher and Lord and ye say well, for so I am. If I then your Lord and teacher have washed your feet ye ought also to wash one another's feet for I have given you an example that ye should do as I have done to you." These words are explicit and set forth very plainly the import of the act and the manner in which it was to be remembered. The washing of the disciples' feet was an example.

1. To be imitated, not spiritualized. There is, no doubt, a great spiritual meaning in this act. But we are apt to evaporize it into some sort of spiritual fog that will becloud the atmosphere and let us escape the practical duties of every-day life by merely wishing well those whom we ought to help.

2. It is to be imitated not to be ceremonialized. It was never intended to become an ordinance of the church, nor a ceremony with any special efficacy in it. It was intended as an example of humble service. It was not an example of feet washing. Jesus did not pose as the champion feet-washer of the world. We are told that the pope goes through the ceremony once a year of washing the feet of twelve paupers who are picked out and carefully prepared for the purpose. This is like shaking hands with a man who is drowning and wishing him well but doing nothing to actually save him. It is not a ceremony.

3. It is to be imitated not mimicked. For men to take off their shoes and socks to wash one another's feet when they do not need it, might be apeing Christ but it would not be practicing his example. It is ours to take the figures of the example and apply them to the solution of the problems of life. The multiplication table is a good thing but it was intended to be applied to the solving of the problem of everyday life and not merely be committed to memory and repeated.

"If you know these things happy are you if you do them." An old lady, eighty-seven years of age, with no one specially to care for her, came to my study one morning. She was suffering with a bunion that was full of pus. She needed help. I took her in my automobile to the hospital; the surgeon said it would have to be cut. I agreed to hold her hand while the anaesthetic was given and the operation performed. I had the privilege of looking after her for some days after that. I believe I was washing the disciples' feet.

I parked my automobile in an opening beside the street. It was a little too near a fire plug, there was no other place to park. I was in a hurry and decided to leave it, while I was gone for two minutes. It would have been perfectly safe if some one had been sitting at the wheel of my machine. As I started across the street a man sitting in his machine saw my dilemma. After I had gone into the office building he went across the street and sat at the wheel of my machine. I came back in less than two minutes. The man was a stranger to me. I asked his name. I told him he had done one of the finest acts of kindness ever done for me. He smiled and said it was a little thing to do but he thought it might save me from some trouble. I do not know where he lives, I would not know the man if I met him again but he washed the disciples' feet. When I drove away I resolved that in the spirit of Jesus Christ and the inspiration of this kind act I would watch diligently for a chance to serve those who needed me for two minutes.

You may never get a chance to be a great hero and save the life of some one, but every day in many ways there are a thousand opportunities for us to gladly, cheerfully, willingly, helpfully serve our fellowmen.

# The Baptists' Second Seminary in Sweden

***This is a mission school, founded in 1908 as a part of the work of the Orebro Missionary Society, of Orebro, Sweden***

BY J. E. GROLUND

THE Baptists of Sweden owe much to America—in the first place their origin and then, to a great extent, their success. "John Asplund a Swede," who had joined the Baptist church at Ballard's Bridge, about 1780, was the first Baptist preacher to visit Sweden. Capt. Gustavus W. Schroeder of the Baptist Mariners' Church, New York, a Swede, was, according to his own statement, the first one to preach Baptist doctrines in public meetings in Sweden. This he did in the year 1845 in the vicinity of Gothenburg. Baptist leaders in Sweden of the past and to a great extent of the present have received their education in America. Among those of the past we have the well-known founder and president for forty years of the Bethel Seminary, Stockholm, Colonel Broady, who passed to his reward a year ago. Among the present leaders at Stockholm we have such noted men as Doctors Bystrom and Benander.

It is therefore only natural that the founder of the Orebro Bible school and the Orebro mission school, which is the Swedish Baptists' second theological training school, should also be educated in America for God's service in Sweden. Rev. John Ongman emigrated from Sweden in 1868 and studied for the ministry in America, where he was a successful pastor for twenty years before he was called back to Sweden. During his pastorate of the first church of Orebro, he saw the need of getting the young people in Sweden lined up for Christ, and the Bible school was started 1891. It has grown as the years have gone by, and last year the attendance was 230. The most of those were in the school for the first time, but many come back year after year.

The Bible school has only a short term every year, about six weeks in November and part of December. The best gifted in the heart and head are then picked out, and added to the evangelistic workers on the home field. The others go home to their churches and assist in Sunday-school and young people's work at home. Then a part of this group is recommended to come back to the Bible school another year, and thus many attend the school several terms before they are added to the evangelistic workers. There is no institution in Sweden that has been such a great blessing for the Baptist cause and the bringing of souls to Jesus, as the pupils of this Bible school, who, very often go out two and two to parishes of the state church, where Baptists have been entirely unknown, and have revivals. I wish that I could tell you about our sister, Ida Andersson, who has built up several churches in parishes where the people before have been hostile to everything that had any connection with Baptists.

The Mission school was founded in 1908 by the president of the school, John Ongman, who is also president of the Bible school and the Orebro Missionary Society. The Mission school gives what we would call a three-years' seminary course, and is trying to do in three years what ought to take four years to accomplish. But thus it is possible to do some preparatory work. Students have from twenty-five to twenty-eight, fifty-minute recitation hours a week, in the class-room. The teachers have to teach, from twenty to twenty-five hours a week. The number of subjects taught in the school are the following: Greek, Hebrew, church history, the history of missions, general history, Sunday-school pedagogy, Biblical antiquity, Biblical theology, Biblical introduction, Bible studies for every class all the three years, pastoral theology, doctrine, ecclesiology, Swedish, English, French and German languages, geography, mathematics and book-keeping.

The first of last September, the school opened its fifteenth year with sixty-three students; only half of the forty-six applicants for this year could be received on account of our small class-room and poor financial outlook. Sweden has been hard hit by the financial depression. Many of the best supporters of the Baptist cause are bankrupt. But our hopes are in God who has power to raise up new supporters. This school came into existence as an answer to prayers, it has lived its first fourteen years on answered prayers, and may it please God to grant mercy, that the school may continue to live on the fruit of prayer in the years to come.

The Orebro Missionary Society is also a product of John Ongman's activities. The society dates back to 1892. Although the thought of foreign missions was not entirely strange at the time the society was organized, its chief purpose was to send evangelistic workers to dark and neglected places in Sweden. The foreign mission work that the society is carrying on in India, Brazil, Congo, China and Siberia is of a much later date. At present the society has fifty-six foreign missionaries. The Orebro Missionary Society had last winter on the field in Sweden 260 evangelistic workers and many more could be sent out if the society only had more money. A good many of these evangelists are working in connection with Baptist churches.

# The One Baptism

BY WAYLAND ZWAYER

DIVINE emotions, virtues, are single. There are not two loves any more than there are two Gods. One man may have only half of love just as he may know only half of God, but love is the same whether expressed by me or by you or by God. Loves do not clash, for there are no "loves," there is only "love." Sometimes we call love that which is really selfish, self-centered. My love for my child does not conflict with your love for your child. But if I get an idea that I want something—wealth, power or position, for my child at the expense of your child, then selfishness enters in and love goes out the same door. So it is with love of country—patriotism. Usually it is a blinded kind of love which does not remember the other people whom God has created. Paul, in some of the most beautiful words ever written, tells us of faith, hope and love. There is only one kind of faith, a belief in God which yields loyal trust and confidence, a faith that "believes unto righteousness." (Rom. 10:10). With Paul there is but "one hope in our calling." (Eph. 4:4).

I believe sometimes that it is well and necessary for the Christian cause that there is denominational division within the church. But denominationalism can be carried too far, just as party loyalty in Congress and blind party loyalty among the voters has been carried too far for the welfare of America. Patriotism has killed millions of innocent men because we have failed as yet to attain the larger patriotism which includes all men, a patriotism which remembers a common Father greater than the father of any country. So in denominationalism, we forget that the "one Lord" is greater than the pope, the bishop, the synod, the presbytery or the congregation. We forget that the "one faith" is greater than all the creeds written or unwritten, for it is more than intellectual conviction. We forget that the "one baptism" is not the water ceremony, but a spiritual seal of the faith we all profess, a baptism in the Holy Spirit. This is the essential thing for Baptists to remember and to preach about baptism. Not baptism by immersion only, but, first, baptism of believers only. When all are ready to admit that there is only one baptism, that is, to admit that all must meet the same conditions before baptism and that all must undertake the same obligations in baptism, then we may hope that the same symbolism will come as a matter of course. There can be but one baptism, whether by physical ceremony or not, and that must be baptism by the Holy Spirit in the name of Jesus Christ. Anything else is the grossest perversion.

In this country, at least, most of our historic Baptist principles have been accepted by other denominations. But there is one thing which we have yet to teach, one thing upon which we stand almost alone.

The issue for Baptists is not centered around "open" or "closed membership" except that membership can be only for those who are members of "his body." The issue for Baptists is not that of the form of baptism except as its form affects its symbolism and its history. The issue is involved in the question "Who shall be baptized?"

"There is one body, and one Spirit, as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4, 5). Upon this unity expressed by Paul, the Christians of the world can unite (whether they actually remove denominational lines or not matters little) when they will admit that there is "one baptism," a baptism which transcends physical forms, but a baptism which can be expressed only by burial and resurrection with him who with the power of God conquered death. And one cannot receive the burial of Christ who is unable or unwilling to consciously decide to go with him to Calvary. And one cannot be raised with Christ who has not already felt within himself the power of God which will ultimately raise him "to the measure of the stature of the fulness of Christ." (Eph. 4:13b).

# The Open Forum

### UNDENOMINATIONAL BIBLE TRAINING SCHOOLS

The article in THE BAPTIST of May 19 by Doctor Ross on the undenominational Bible training schools is so intense, unkind, cruel, unjust and unfair in many of its statements and implications that I must raise a protest to it. Since I taught for eighteen years in one of these schools, or rather an interdenominational training school, and would gladly do so again, I must be one of those whom Doctor Ross would brand as a "real menace." I have a right to say something in defense.

It is a fine exhibition of a human weakness when Doctor Ross objects to criticism of our Baptist schools without specification, saying: "It would have been more just to be particular in the criticisms, naming the schools and even the professors who are guilty," and then goes on and exhibits the same injustice he has condemned in not specifying either the schools or the professors which he means, but landing like a ton of brick on all of them to crush them all. This is made the more invidious by separating out two schools by name that he is pleased with.

In the first place, he says that these schools that he has condemned have been overlooked. Where have been Doctor Ross' eyes and ears if he thinks that they have? Has not the very throwing open again of our seminaries to English courses and the talk—before Doctor Ross' suggestion—of a Baptist Bible training school, grown out of the very controversy which has waged over these same execrated schools? Doctor Ross condemns the schools as "unstandardized"—that is, by his standard, and anti-denominational, though I know the one where I taught was not.

The first outstanding objection which he argues is that these schools are a menace because of their low standards of admission, and cites in proof that "the majority of our young people who attend these schools are not qualified to enter our higher schools of learning." I should like to ask whether the first apostles of Jesus would have been thus qualified. There is some significance in that not all of the cultured ones of Jesus' day were ready to take his Bible teaching; but the point is, these schools were started just because there were a lot of "true Baptists who take to the Bible as hungry sheep to clover," and there were no Baptist Bible schools that would take them and give them a training, and they have a right to it, if they want it, no matter how meager their education has been; and if they go through the school they do not need to be taken as pastors, unless churches want them. In fact, many of them, both men and women, in the school that I know, do not have the ministry in mind, but want to get some systematic Bible work. Doctor Ross' contention that many of these students, while good, are half-baked like Ephraim's cake, leads one to ask, When have our seminaries ceased turning out some of the same type? I know a man graduated from one of our Baptist colleges and from one of our leading Baptist seminaries who could not read the scripture in the Bible and keep the grammar straight. But I believe in colleges and seminaries.

The second great indictment is the incompleteness of their courses of study. Will you please show me a school that has a complete course? These courses are as complete as they are intended to be, and that is all you can say of any school. They do not aim to take the place of other training which one may need and may get, and I can tell you from personal knowledge of many of these young people, taken with immature education, but who prove to have good minds, that got stimulated enough intellectually through a course in the Bible training school so that they have gone on to college or to seminaries and have made good in an outstanding way, and all because some school was willing to take them in their immaturity and give them a start. I want also to state emphatically that every one of the students in the school I am personally in touch with, who is found capable of higher learning, is encouraged to go on and get a college course after this primary Bible training. If there is any disposition to be fair why dodge such outstanding facts as this?

Doctor Ross condemns these schools because they do not give training in Sunday-school work, Christian education, young people's work, Baptist missions and distinctive principles. Please tell me which one of our seminaries is doing this, or has been doing it very long? One of the recent graduates from one of our outstanding eastern seminaries told me at Indianapolis that while he was not a fundamentalist he thought the fundamentalists would have a bigger field of attack on our seminaries if they did get after them because they do not teach distinctive Baptist principles or missions, and that when this is spoken of they are inclined to turn it off with an implication that to do this would be narrow. I pass on his criticism for what it is worth.

I wish to say further that in the school that I know personally, students have gone out into our own Baptist missions and into the missions of other denominations more often than they have gone into undenominational missions, and some eminent missionaries of the denominations have come from this school.

The charge is made in the third place that the schools are anti-denominational and that the students say "anyway it makes no difference what church you belong to." Some of us have been getting exceedingly weary of modern men graduated from our standard seminaries who have been taking the same attitude, and one of such graduates who was general superintendent of missions for the Baptists in one of our states, when I approached him urging that something be done to revive the Baptist work in a town of 1200 where I was greatly interested, refused to do anything because there were two other churches in the town, each, however, of small membership. He was perfectly willing that the other churches swallow up all the Baptists that were there, which they did, though the Baptists had a fine building and at one time the leading work.

If students from these interdenominational and undenominational schools were the only ones that were taking the view that sprinkling was as good as dipping, even for Baptists, they might be thus separately judged, but any one in touch with the trend of the times knows that Baptist college and seminary graduates have been some of our most dangerous leaders in this regard.

In the fourth place, Doctor Ross states categorically that these Bible schools are disloyal and create disloyalty to the denominations from which they draw their students and much of their financial support. Again he would shoot all that he may kill some. I can tell you on the other hand of many churches going rapidly into ruin, or already there, which have been made effective Baptist churches by students of these same condemned schools. Furthermore, I heard Dr. Ozora S. Davis, in speaking a number of years ago on the question of some difficulties of seminary presidents, say: "One thing which I cannot understand is how so many men will go out from my seminary with complete training and make failures of their work, while men will go out from the Moody School with what I consider inadequate training and make great successes." He also said to the amusement of the Baptists in his audience, and to his chagrin when their laughter revealed their presence, "I do not object to immersion but I do not like to have it shoved down my throat, and so when I go out to dedicate a Congregational church it goes against my grain to find that the Moody student who is the pastor has had a baptistry built in the basement." I wish to say that the Moody school is not the one in which I taught, but these remarks of Doctor Davis have often come to my mind.

(*Continued on page 627*)



# Young People's Work



## Topic for July 1

**LESSONS FROM THE PSALMS**
**VII. A History Psalm. Ps. 44: 1-8**
**(PATRIOTIC CONSECRATION MEETING)**

This meeting comes close to July 4, the day on which patriotic services will be held in all parts of the United States. Bunting will stream from public buildings and homes, and the kiddies will joyously wave little flags in celebration of our national birthday.

Doubtless salutes will be fired, uniforms will be in evidence, and a military tone will be given to many of the day's exercises. There will be recited the deeds of valor of our heroes and heroines, and rightly so. We will be speaking of our great heritage and of the contribution we have made to the cause of democracy throughout the world. We have every reason to be proud of ourselves.

We are not so far removed from the great world but that many will gather at the tombs of our boys, while others will take an imaginary trip to Flanders field where lies some of our choicest manhood. I have an idea that many a mother, father, and sweetheart will ask the question, "Was it worth while?"

As we celebrate, all about us are signs of deep unrest; toilers are growing weary from their ever increasing burdens; children by the thousands in America and other countries are hungry and poorly clad; there is constant strife between employer and employee, between capital and labor; peace conferences are turned into bargain counters; nations are suspicious of each other; weaker nations are fighting exploitation by the stronger, and materialism is rampant in the world.

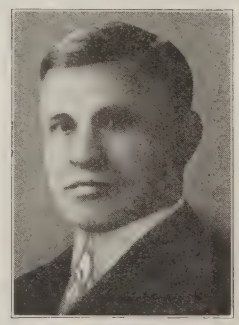
We shall have our happy times—we shall eat, drink, and be merry, and return to our homes in the city, village and countryside at night with the feeling that we have had a glorious day. Well, my opinion is that the day will not be complete unless we, in our inmost souls, attempt to answer the question, "What are we going to do about these big problems?"

What are we going to do to abolish war, greed and intemperance, with the attendant evils of poverty and vice of all sorts? America has a right to be proud of her young people, but unless America's young people begin seriously to wrestle with these questions, the prospect for the future is not very encouraging.

We have a Christ who is waiting to join with us in battle royal against the foes of his people. He is still waiting for his great principles to be applied to all the problems of human living. We need only to take a backward look to realize the place of the heavenly Father in history. God and man have been co-workers in this wonderful development of the human race. Jesus today stands enthroned as the King of our lives. He demands our utmost loyalty in the great onward movement for the redemption of the world.

On this approaching holiday of our beloved nation, I send greetings to the present and future citizenry of the United States of America. Let us strive in every way to be worthy of the finest ideals of our nation! Let us pledge anew our loyalty to the principles of Jesus and go out to make them dominant in the lives of our people!

## Boston Convention Speakers



JOSEPH TAYLOR
China



F. W. PATTERSON
Nova Scotia



R. H. CONWELL
Pennsylvania

## Boston Convention Entertainment

The Boston committee has arranged to care for the thousands of delegates coming to the convention in a variety of ways.

One large delegation coming from Brooklyn, New York, could not be accommodated in a single hotel, so the dormitories of the Gordon Bible College and the Newton Theological Institution have been secured for a part of the group.

Our best hotels include the Copley Plaza, Parker House, Young's Hotel, Copley Square, Hotel Lenox, Bellevue, Victoria, Westminster Chambers, Touraine, United States and Adams House. There are many excellent second class hotels, including the Commonwealth and Crawford, etc

Arrangements are being made to care for delegates in private homes on the Harvard Plan with a charge of 75 cents for lodging and 50 cents for breakfast where provided.

The rates at the hotels range from $1.50 without bath up. Of course the better class hotels charge from $2.50 for the same accommodations.

There are many fine restaurants in the vicinity of the Temple. Marstons is a famous old restaurant off from Scollay Square. Cottrell's and Cobbs are nearby. Childs' restaurants are on Washington Street. Waldorf Luncheon can be found almost anywhere. The Ginter Company's string of restaurants located on School Street, Washington and Tremont Streets are unusually attractive; they include the Wedgewood, Seville, Ambassador, Regina, DuPont, DeLux, and there are various Band-boxes for quick lunches. There are many other very attractive cafeterias in the vicinity of Copley Square and Boston Common or Tremont and Washington Streets. Very few of the suburbs have restaurants and there are practically no hotels, outside of Boston proper in the Metropolitan area.

It would pay each delegate some time in the course of the convention to visit Durgin & Park, down in the market district near the Quincy building. There are also bizarre little oyster houses and tea grills near North Station and South Station, and at Faneuil Hall Market. If you desire a real shore dinner or Boston baked beans these are the places to find them. For further information write to Rev. F. F. Peterson, Ford Bldg., Boston, Mass.

**Conference Special**

Rev. H. S. Myers, who was scheduled to conduct the stewardship conferences, has found it necessary to cancel, owing to the fact that he plans to attend the Baptist World Alliance. We are glad to announce that Dr. W. H. Main, associate general secretary of the American Baptist Publication Society, will take his place for these important conferences.



# Religious Education



## International Sunday School Lesson for July 1

JOHN THE BAPTIST

Lesson Material: Matt. 3: 1-17; 11: 2-15. Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37. Golden Text: Luke 1:68

**Introductory**

With the beginning of a new quarter's work, we take up the study of great men and women of the New Testament. John the Baptist is the subject of the first lesson. He was the son of Zacharias the priest and his wife Elizabeth, a relative of Mary, the mother of Jesus. He was a few months older than Jesus and was the forerunner of Jesus, preparing the way for him. The last six months of his ministry overlapped into the first six months of Jesus'. John began his preaching in the wilderness of Judea, a place west of the Dead Sea. His work took him northward in the vicinity of the Jordan.

**The Lesson**

The rugged John preaching in the region round about Jordan—preaching a gospel of repentance unto remission of sins, according to the words of the prophet Isaiah: "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight"—that is the first picture of the day's lesson. The people to whom he preached responded—"multitudes went out to be baptized of him." But so vast a number included those of whose true repentance John doubted, especially the Pharisees and Sadduces. He addressed them as the offspring of vipers, and questioned who warned them to flee from the wrath to come. If they are to meet the conditions no longer can they rest upon the fact that they have Abraham for their father, but they must bring forth fruits worthy of repentance. The second picture in our lesson is that in which Jesus is speaking concerning John. It is just after the messengers of John have departed that he turns to the multitudes and says to them concerning John: "What went ye out into the wilderness to behold? a reed shaken with the wind? a man clothed in soft raiment? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare the way before thee. And I say unto you, among them that are born of women, there is none greater than John. Yet he that is but little in the kingdom of God is greater than he." Great as was John the Baptist, he that is but a humble member in full fellowship in the kingdom of God has even greater privileges and a greater outlook.

**Leading Thoughts**

1. It takes a supreme courage to be a single voice crying a new truth in the wilderness. 2. "Bringing forth fruits worthy of repentance," is a sure test that the seed has fallen upon good soil. 3. The great rugged John had a sweet humility: "I have need to be baptized of thee."

## Diligens Before Rotary

Here is the outline of the speech which Diligens made at the Rotary Club about the comparative cost of religious education and general education.

He began by saying that he had been challenged to show that we care less for the religious education of our youth than for their cultural and commercial-industrial education. True, if we judge from the apparent facts and figures.

We have an investment of a half billion in public educational equipment. We pay around $40, according to one estimate, per year per child. This is splendid. In many parts of the country we much more than double this.

(Illustration. One year a friend of ours in the country had his two girls transferred to a consolidated school just across the township line. For this simple act one township paid the other $90 for each child in coin of the realm.)

Figures are harder to get in religious education. Thinking now only in church school terms, not in boarding school, college or university terms, we may take, as a central representative state, the state of Indiana. Here the old interchurch Sunday-school survey was completed by a faithful residuary committee and we have carefully acquired facts. They may be average facts for the whole country, or they may be above or below. But they are representative and they are facts.

In the average Indiana Sunday school the monetary outlay per year per pupil is—no, not $99—*ninety-nine cents*. On a check you might write it in full "Only ninety-nine cents." Instead of being one-half or one-tenth of the amount used in general education, it is not far from being one-hundredth.

Steady now. This money is brought to the Sunday schools by the pupils.

Steady again. The money which the pupils pay into their church schools is divided: 55.8 cents for the upkeep of the schools (34 cents goes for lesson and other supplies) and 44.2 cents on other religious work, missionary, most of it.

Steady, once more. For every dollar the churches spend out of their treasuries for the support of their church schools, the church schools put eleven dollars back into the church treasuries for the objects of the church.

These figures do not include the immense amount of voluntary and unpaid superintendency and teaching for which the church pays no money. But if this time were paid for at the rate public-school superintendents and teachers are paid, the proportions would still stand something like these: Public-school time, 25 to 28 hours a week, one teacher for each grade; Sunday school, 60 to 90 minutes, one teacher (*nearly* always present, *usually* on time) to each class (class period 20 to 40 minutes). The devotion and faithfulness of the officers and teachers of our American Sunday school are beyond all comparison with money. But if the amount of teaching time and attention received by children in public schools and in Sunday schools were to be compared, the proportion would still be not far from 25 to 1.

One other interesting contrast. Forty-seven cents of every American municipal dollar go for the support of American public schools. Two and three-tenths cents of every church dollar go for the support of church schools.

Gentlemen, I leave you to your own conclusions. Our public education in America is the joy and crown of our democracy. Our great church enterprises are a tribute to the foresight of our Christian leadership. But I submit that it is shortsighted and un-business-like not to provide for the Christian education of American childhood and youth in proportion to our outlays for general education, for our pulpits, for our great church auditoriums and music, splendid as every one of these things may be. We here in our town have just had our board of education vote a fine new central school building equipped to the minute. It is our move to give religious education in our church schools an efficiency and an equipment of which we do not need to be ashamed.

The Rotary Club voted to cooperate with the Ministers' Association looking to a week-day religious school and ordered an excerpt of the address sent to the *Rotarian*.

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(*Continued from page* 625)

I don't doubt the truth of Doctor Ross' statement that he has had some unpleasant dealings with some of the students from these condemned Bible schools. He does have the grace to say he has known a few that were worthy. But I wish to ask in fairness, since when did our seminaries cease turning out some men that also do disastrous things sometimes?

As to the motive of Doctor Ross in writing the article I will not say, for we are not permitted to judge motives, though I have my own decided opinion. But as to its tone, its temper, its manifest unfairness, I have a right to speak and to protest. Yet I do not know that I am wholly sorry that he wrote as he did, for such violence is bound to react in favor of these schools.

Brookings, S. D. EARLE V. PIERCE.



# The Chimney Corner



## Twenty Miles from Sunday

By Margaret T. Applegarth

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

IT seemed astonishing that nobody in town had heard a single word about Sunday, when all the time Sunday was only twenty miles away in the Village of Dry Wells. Weren't there seven days in a week? So didn't you sit in the market place selling your wares on all seven of those days, one exactly like another? Of course. Yet all the time Sunday was twenty miles away in the Village of Dry Wells, where Devasahayam found it.

Devasahayam was a merchant, and early one morning he rode away in his bullock cart toward this Village of Dry Wells to do business with another merchant. But he might just as well have stayed home, for it was Sunday in that village twenty miles away, so the merchant was not in his stall.

"Is he sick?" Devasahayam inquired of another merchant in a stall nearby.

"No-o, not exactly *sick*," said this other man, shrugging his shoulders, "but it's *Sunday*."

"Sunday?" repeated Devasahayam, "but what has this thing-called-Sunday to do with keeping a man from selling goods?"

"Well, I don't know much about it, for it's only struck him suddenly. I do know, however, that it's part of a new religion in town, a religion which makes a man rest one day in seven. It also makes him go and sing hymns indoors and pray to the God of Sunday to bless him all the rest of the week."

"Did you ever!" exclaimed Devasahayam. "I should think it would simply *ruin* his trade, missing this one good day of business."

"Um'm," chuckled the other merchant, smiling, "but why should I worry about *his* trade, when his customers just step over to *my* stall and fill their needs? As for me, I wouldn't care if Sunday came every day in the week, it's so profitable for me! See? Anything I can do for *you* in his absence?"

So Devasahayam did business with this wily business man who did such fine trading on Sundays because his rival was off somewhere singing hymns. Devasahayam did not know what hymns were, so after purchasing the goods he needed, he sauntered over in the direction where singing could be heard. The place was a poor enough affair, with matting walls that only went part way up to meet the roof. He had been expecting to see some gorgeous temple with carved columns, a monstrous gold idol, rare incense in the air; yet here was just the cheapest kind of a building and plain every-day worshippers sitting on the ground, singing. That was all.

"Where is their God?" asked he, peering indoors.

"Sh! Sh!" warned a man beside him. "Don't talk out loud, my good fellow; I want to hear what they say in there. Their God is inside the church, but nobody has ever seen him. He's invisible, but the speaker in there is just explaining how he's Everybody's God and is loving us all, and lives inside each of us. Pretty strange news, isn't it?"

"Perhaps!" said Devasahayam, and strolled away. He thought that he was not much interested in a God-Who-Could-Not-Be-Seen and yet who made men stop working one day in seven. But when he had traveled all those twenty miles home, somehow he could not get the memory of it out of his mind: a man must fear this unseen God very desperately indeed in order to worship him one whole day in seven, a day when he did not dare to do business! What a strong and powerful God he must be; what a lot he required of his followers. Devasahayam was glad that he had left Sunday twenty miles behind him! Then certain phrases began to come to his memory: *"Everybody's God"—"invisible"—"everywhere"—"in each of us."*

"Dear me! Dear me!" trembled Devasahayam. "How do I know but that he is here with me this very minute? I may have carried him away from the Village of Dry Wells without knowing it." And the longer he thought about it, the more uncomfortable he grew: for suppose it was expected of *him* to begin resting one day in seven? To go and sit in a church with matting walls? To sing those songs?

It takes all day and all night to travel twenty miles in a bullock cart, so by the time he reached his own village he tried to forget the whole affair. "Sunday is twenty miles behind me!" he chuckled; so just as usual he sold his wares in the bazaar, cheating whenever he dared, just as every one cheated. But . . . he . . . could . . . not . . . get . . . Sunday . . . out . . . of . . . his mind; so when seven days had passed since his visit to the Village of Dry Wells, he was so disturbed that he said to his wife: "I am not going to the bazaar today."

"You are possessed of an evil spirit, you are ill!" she cried in a perfect panic.

"Woman, be calm," he ordered. "This is religion."

"But such a *strange* religion," she sighed, for she could see that he was upset over this day called Sunday.

"How will you observe the day?" she asked.

"That is not for a mere woman to know," he said, loftily. And she meekly left him alone, understanding (as all women in India understand) that not an idol in any temple is ever really flattered by worship from a woman. But she could not help standing outside the doorway and poking her head inside to watch him! He had his two sons with him. They were trying to sing something, but they did not know how to begin. However, the boys were enjoying it thoroughly.

"We *like* Sunday! We like it!" they chuckled.

"Sh! Sh!" whispered their father. "Everybody's God may hear you! How do I know whether he wants us to enjoy Sunday or not?"

"But you especially told us how happy the worshipers seemed over in the Village of Dry Wells."

"So they did. Well, perhaps we may *look* happy without *acting* too happy; that ought to please God both ways."

So they looked as cheerful as three persons could who also were trying to be sober; it was the strangest experience in the world. The son named Precious Jewel said he felt as if he were full of secrets; the son named Gentle Spirit said *he* felt as if he would have to go out and tell somebody else all about it; but they said all this in whispers, and were soon busy trying to sing a song, making it up as they went along. There was no time to it, and the words did not rhyme at the end, but it was as beautiful a hymn as was sung in all India that Sunday, I think. These were the words:

"We rest one day in seven—
Devasahayam rests,
Precious Jewel rests,
Gentle Spirit rests,
We pray to Everybody's God as best we know how,
As best we know how,
On Sunday; on Sunday.
Oh, Everybody's God, hear us!
Hear us; Hear our worship."

"I like Sunday much better than going to the temple to worship the big stone idols, don't you?" Precious Jewel asked.

"Indeed I do," agreed Gentle Spirit. "To tell the truth, I'm rather afraid of those idols. Their stone hands are so big, their stone ears are so long, their stone eyes are so staring. When I kneel down to worship, I always wonder what they will do to me."

His brother laughed: "What *can* they do? They're only stone, you silly boy."

The silly boy shook his head: "Just the same, I like Everybody's God much better. I like Sunday."

Whereupon their eight-year-old sister said softly: "I wouldn't be afraid to worship on Sunday as you do, myself."

"Oh, mercy on us!" cried her brothers in a shocked duet. "You don't suppose that Sunday is for *women*, do you? Sunday is just a day for men-folks."

"Oh!" sighed the disappointed eight-year-old sister.

"O-oh!" sighed the nine-year-old sister.

"O-o-oh!" sighed the ten-year-old sister. For every single one of them thought Sunday sounded very lovely; but they might have known that it wouldn't be for girls: nothing in India ever was. But nobody could keep them from listening with all their ears, and on Monday morning they would boast about it to other little girls, and the other little girls would tell their mothers, their mothers would tell their fathers, their fathers would tell their grandfathers, until practically everybody in town knew about the Merchant-That-Kept-Sunday. And nobody liked it!

"If he keeps this up he will get into trouble. His old idols will be provoked, they will send sickness upon him, or famine, or death."

"I hear that he rode back to the Village of Dry Wells last week and made all sorts of inquiries about this new religion, and when he came home he said he would not worship the idols again. He said that Christians made no distinction between high-caste families and low-caste families, so although he is high caste himself he actually invited one of the low-caste weaver families to come and worship Everybody's God with him last Sunday morning!"

*"What?* Did Devasahayam break caste? Then he must stop doing it! He may bring trouble on our entire village. Our crops may fail. Our cattle may die. We will all fall sick; for didn't the god Brahma make some men high caste and some men low caste? Well, he wants them to *stay* as he made them. A man who breaks caste is a disgrace. He is dangerous. What shall we do to Devasahayam to show him our disapproval?"

"Let us stone him!"

"Let us burn his house!"

"Let us stop buying anything from him at the bazaar."

So you can see for yourself that terrible things were in store for the family of Devasahayam, for they burned down his little straw house, they threw stones at the brothers and sisters, they refused to buy at his stall in the market place, they poked fingers of scorn at him when they saw him:—

"There goes a Sunday man!"

"There goes a man who breaks caste!"

"Yes, imagine a merchant *eating* with a weaver! Imagine a merchant *worshiping* with a weaver! Bah, the man is crazy!"

"There goes a man who wants to burn his old idols, does he? Stone him! Stone him!"

So they stoned him. They burned down his house. And he was bruised, homeless, poverty-stricken. But when Sunday morning came around once more he and his little sons went to the house of the weavers —those low-caste weavers, mind you!—and the news spread through the entire village that they were all singing songs to Everybody's God, and praying together.

"Then burn down the weaver's house!" the village people yelled. "Burn it down! Stone the weavers! Destroy their house! Tear their cotton into shreds! Bah, we have had enough of these Christians. Let us chase them out of town."

So that you could have seen a very dreadful sight that Sunday morning, for a hut was blazing and crackling and smoking, and another family was homeless and hungry and out of work. Dozens of little children looked at the faces of their parents, wondering what it all meant. Ah, it meant that it was hard work to become Christians in India! India did not like it! India had no use for new ways. . . .

But through all the horror of fire and persecution Devasahayam acted like a pillar: "I will not bend the knee to an idol! Everybody's God will care for me! His Bible especially says, 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' Well, if they kill us we shall have God's kingdom of heaven to go to! If they let us live, then we will go outside the village walls with the outcastes and worship God there."

"Ah-ha!" roared the villagers. "You wouldn't dare go and live with the *outcastes,* Devasahayam. Surely a high caste merchant would *never* live with such scum as the outcastes."

"Watch me!" he said; and on Monday morning they saw him living with the outcastes. To tell the truth, the outcastes did not like it very much, at first. They were afraid! But the thing they dreaded never happened; the merchant never kicked them nor abused them; he never put on airs or bossed them around. He was gentle and kind and poor. Oh, how poor he was! For he had no goods to sell any more, he had no stall in the market place. There were days when not a member of that family ever had enough to eat. . . .

"It is a frightful thing to be a Christian," some of the outcastes said.

"Oh, but see how quiet and gentle and happy he seems. See how sure he is that his new God will make everything right."

Indeed you can see for yourself that never was a man more closely watched than Devasahayam. Morning, noon, and night people spoke about the special look of peace that shone in his eyes and in the eyes of his family. And the first thing any one knew, the outcastes that lived all around him were keeping Sunday just as he kept it—men and women, boys and girls. It was a lovely sight for our missionary on the Sunday morning he rode into that village.

"Do you come from the Sunday Village of Dry Wells, Sahib?" people asked him.

"Yes, that is where I live, and I have heard how you have treated Devasahayam and his family. The great God in heaven wonders at your wickedness; for I ask you —is there any man among you as good as Devasahayam? Is there any other man as gentle? Is there any other man with such peace in his eyes? You would do well to copy Devasahayam, every one of you! For he is very dear to the heart of the One True God."

"Oh!" said the villagers in an awed duet. Then somebody said the one thing that everybody was thinking: "Sahib, if we should get down into this new religion, we would have to rest one day in seven, I suppose. Well, while we were resting some other man would get the better of us! He would earn our wages! He would steal our places."

"Not so," said the missionary quietly, "for if you *all* rested, then you would all be equals, and no man could outdo another." So that is the way it came to pass that instead of being twenty miles from Sunday, Sunday came to *stay* in that village forever; for every man, woman and child was touched,—touched by the sight of Devasahayam, the merchant, who for the sake of Everybody's God was willing to lose house and business and possessions.

"We need a religion like that, ourselves."

"What a religion! We want to get down into it. We want to learn *all* about it. We want to learn *soon!* We are *hungry* for it! We are *starved* for it!"

Grown men hugged each other for sheer joy! Women cried! Little children laughed. It was the thing about which missionaries write home to America, the thing called a *mass movement.* It means a wonderful wave of joy carrying an entire tribe from heathendom into Christianity. But they all are hungry for facts, they are starved for a fuller understanding—so they turn to us for help.

"Send us teachers and preachers," they beg. So I ask you today—what will *your* answer be to these people who have just discovered joy and Sunday and God?

# The Young Reserves

## The Church That Fell Off a Horse

There are lots of stories that show what a wonderful power the mere reading of the Bible often has, with no human voice or presence to help it on. Here is one of them.

One day a missionary was riding across the pampas of Brazil on horseback. At the back of his saddlebag he had a New Testament. The horse happened to rear, and the New Testament fell out of the saddlebag to the ground, and the missionary rode on.

Several days later a Brazilian happened to be walking by. He lived way up on the edge of the jungle, miles and miles away from there, and was coming along with a caravan that was wending its way across the plains and over the mountains back to his home. In the village where that man lived there is today a church of over thirty members. They have never seen a missionary, they have never seen a minister, but the copy of the New Testament that fell out of a saddlebag, and was picked up by the wandering Brazilian—that was the means of organizing that church.—Rev. J. Mervin Hull, in *Everyland.*

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*There was an old lady said: "Now I will*
*knit me a scarf, but pray how?*
*No wool I can get,*
*Some way I'll find yet!"*
*And straightway she knitted her brow.*



# Our Own Folks



## Rhode Island Convention

By Arthur W. Cleaves

The ninety-eighth annual meeting of the Rhode Island State Convention was held with the Woodlawn Church, Pawtucket, May 15-16. In the eighteen years since the convention last met with this church there have been signal advances. There there were seventy-six churches, with a membership of 15,600. Now there are 110 churches with a membership of about 20,000. Then the convention had one salaried officer, aided twelve churches, conducted missionary work among three foreign-speaking peoples, and spent for all purposes $5,962. During the past year the convention gave financial aid to twenty of the smaller churches, employed eleven missionaries among five foreign nationalities, operated through six departments and eleven promotional committees in the various fields of missions, religious education, church efficiency, woman's and young people's work, and expended approximately $35,000. In 1905 the churches gave to denominational missions the sum of $18,643.83, which represents a per capita gift of $1.25. Last year the contributions of the churches for this purpose were $143,197.70, which represents a per capita gift of $7.10. The gifts of the past year total 86 per cent of the sum asked of the state, and 90 per cent of the sum collected a year ago.

The meetings of the convention taxed the seating capacity of the church, many hundreds of people being turned away on the last evening. During the two days there were notable addresses by such people as Prof. W. N. Donovan, of Newton; Dr. J. J. Ross, of Boston; Rev. W. R. McNutt, of Worcester, Mass., and Mrs. J. H. Baker, of Ongole, India. One of the popular features was a play given by members of the two Providence Italian churches. Another was a pageant, presented on the last evening by members of the Central Church, Providence. The former general secretary, Rev. B. T. Livingstone, who is greatly beloved in the state, gave an address on evangelism. The department of religious education delighted an afternoon audience by presenting a cradle-roll demonstration by members of the Woodlawn Church school. The girls of the intermediate department of this same school took part in a short cantata entitled "The Beautiful City."

Among the reports presented, special mention should be made of that of the committee on survey and program. During the year this committee has made a careful survey of the work of the entire state and presented its findings under six heads, namely, rural churches, foreign-language peoples, church building and extension, Christian education, young people's organizations and general administration. This survey is one of the most careful and thorough pieces of work ever done in the state and will doubtless be the basis for the work of many years. For the rural churches, it recommends the employment of missionary pastors by the convention and the holding of regional conferences looking towards the improvement of work done in such fields. Work for the foreign-language peoples is of particular importance inasmuch as the state is more than 50 per cent foreign. The French number more than 90,000, while there are more than 32,000 Italians, 24,000 Portuguese and 9,000 Slavs. In all fifteen nationalities are represented. The report recommends the speedy completion of the two Italian building enterprises and the placing of field workers at four strategic points. An improved plan for church building, especially on the part of weaker churches, and for the promotion of Christian education in all its phases, is included. A full-time educational director is also urged upon the churches of the state.

Rhode Island Baptists are well organized and remarkably unified in their feelings and purposes. Attendance at their convention is even for one who in other years has attended many conventions in other states, a real delight. They may be counted upon to fulfil to the limit their part in any denominational task. At the same time, there remains more than a modicum of that independence with which Roger Williams and his compeers seem to have been thoroughly infected. Rev. William Reid, who came to the state in September as general director of the convention has, during the year taken a masterful grip on the work which is steadily going forward under his able leadership. He seems to fit perfectly into the situation.

The convention is planning to hold its anniversaries next year in the Plainfield Street Church, Providence, and to celebrate its centennial in 1925 in the historic meeting-house of the First Church, Providence, in which it was organized.

### Rev. Robert Stuart MacArthur

Entered the immortal life
Feb. 23, 1923.

A Prince in Israel is fallen this day;
Low and inert he lies.
With sorrowing hearts we say he died—Not so
A great heart never dies.

"The beloved of the Lord shall dwell by him"
God called, so he has gone,
But radiant with immortal life and strength
His soul is marching on.

With tireless feet he climbs the heavenly steep
And over fields of space
He journeys on to share the promise sweet
"And they shall see his face."

God satisfied him with long life, he nobly lived
He served his race and time—
When four-score years lay on him like a crown
He seemed but in his prime.

No sadness then should grieve us, all is well
And neither pain nor strife
Can ever wound his heart. He lives with God
The higher fuller life.

—Sarah Conger Robinson.

## Wisconsin News and Notes

By Robert W. Shaw

### Summer School

The school for rural and small town ministers held last year at Madison was such a success that it is to be repeated again this year. The dates are from June 26 to July 6. The program will be representative of all the interests of rural life. Dr. Ralph A. Felton, of Philadelphia, representing the training committee of the Home Missions Council of Protestant Churches, will be in charge of several of the classes. Last year our convention shared in the expense of those ministers who desired to attend, and it is likely that the same arrangements will be entered into again this year.

### Milwaukee in 1924

Wisconsin had about two dozen delegates at Atlantic City. All of them expressed themselves as believing that it was a great convention. Milwaukee Baptists are now giving some attention to the work of taking care of the convention in 1924. We have a splendid auditorium and good hotel accommodations, and these are being enlarged this year. Several hotels are increasing their capacity, and one or two new hotels are being constructed. What is said to have been the best attended young people's convention was held here twenty-eight years ago and we want to make the next convention a notable one.

### Vacation Schools

Just now things are shaping themselves for the church vacation schools. In Milwaukee our Baptist churches will hold seven schools. The training institute of all denominations was held June 13-15. On the last day Rev. A. H. Gage, of Chicago, was present to meet the Baptist workers in a separate conference, and at the supper hour addressed the institute on "Worship in the Vacation School."

### Other Notes

Pastor R. L. Kelley, of Delavan, has been laid aside for a time with a breakdown. He has been confined at the Mounds Sanitarium near St. Paul. The last reports indicated some improvement.

Pastor E. G. Mintz, of Oshkosh, was the recipient recently of a beautiful coupé, the gift of his church. Pastor Mintz has a large field and a generous people.

The Big Bend church is now busy remodeling its old church property.

Miss Mamie Passolt, of the south side Christian center, is spending ten days in Nebraska, representing the Woman's Home Mission Society, at the Nebraska associations.

The church at Milltown recently dedicated its new building. On the day of dedication Dr. A. LeGrand was present and helped to raise the $1000 needed to pay for it. After this was raised the church voted to pay the pastor's first premium in the ministers and missionaries pension fund.

Pastor H. F. Hoops, who for the past two years has been the efficient pastor of the Grace church at Racine, recently tendered his resignation. Up to the present the resignation has not been accepted by the church. We trust that he can see his way clear to remain with the church.

The Milwaukee Association will meet with the Bay View Baptist Church June 25-26. A good program has been prepared.

## French Baptist Convention of New England

By Edouard Revel

The conference took place in the beautiful auditorium of the Cranston Street Baptist Church, Providence, R. I., on May 30, with Rev. Isaac Lafleur as presiding officer.

Over 250 people, coming from different sections of New England, attended this convention. Dr. Edward Holyoke, of Providence, and Rev. W. E. Waterbury, of Boston, greeted the audience on behalf of the American churches. Rev. A. Devos, the receiving pastor, extended a hearty welcome to the visitors. The speakers of the day were Rev. A. Bocquel of Waterville, Maine; Prof. E. R. Massey, of Brown University; Rev. F. A. Perron, of Lowell, Mass.; Rev. E. Revel of Woonsocket, R. I., and G. Rousseau of Newton Theological Seminary. Professor Massey discussed the question of "life and its various manifestations." He made a strong impression on his hearers.

Rev. O. Brouillette, of Salem, Mass., spoke interestingly of the reconstruction work in the devastated regions of Northern France where he was for three years the representative of the A. B. F. M. S. The choir of Woonsocket rendered a French religious hymn "Les martyrs aux arenes" which is a mighty appeal to a courageous testimony of Christ and his truth. All the speakers were themselves full of fervor in the deliverance of their topics and the greatest enthusiasm prevailed during the day. Answering to a plea from the chairman, the audience spontaneously voted $50 to home missions as a token of their gratitude to and of their unity of purpose with the missionary program of our denomination. The collections of the day amounted to $151.30. Several churches have made good progress in the religious and financial lines.

A special committee of five was appointed to study, conjointly with the Home Mission Society, a method to revive the missionary work among the French of New England. The field is large. The French-speaking people—Canadians, French, Belgians and so on—are great in number. In certain cities they outnumber the English-speaking population. The Roman priesthood, mainly French Canadian, is very strong and audacious. It affects to be the sole representative of the Bible. Its activity is a serious menace to the American institutions. If, as Baptists, we want to keep safe the heritage of our fathers we must be on the alert and increase more than ever the work of evangelism among the Catholic-born foreigners.

The ladies held their session at two o'clock in the afternoon. The officers for the ensuing year are: Pres., Mrs. E. Revel; vice-pres., Mrs. F. A. Perron; corr. secy., Miss B. Nicolet; rec. secy., Mrs. C. Lemoine; treas., Mrs. A. Devos.

The next conference will be held at Salem, Mass., with Rev. O. Brouillette, pastor. The officers of the present year are: Pres., F. A. Perron; vice-pres., O. Brouillette; secy., Ed. Revel; treas. C. J. Coutu.

# Church News by States

## Atlantic Coast

### MAINE

Rev. F. S. Bernaur has resigned as pastor at Bangor antl has accepted the call of the United Church at Oakland.

### MASSACHUSETTS

Plans have been adopted for the new building of the First Church, Weston. The new building will occupy the site of the old house which was erected in 1825 and which has been dismantled. The cost will be between $50,000 and $60,000. Rev. J. E. Perry is pastor.

The Boston Ministers' Conference closed its meetings for the summer with the meeting on June 4. It was devoted to reports from Atlantic City Convention. Doctor Heath was the chief speaker, and was followed in shorter addresses by Doctor Ross, Doctor Wolfe, and Doctor Massee. The consensus of impressions was welcome and gratifying. While former differences are not wholly overcome, the united desire to work toward our denominational objectives and the manifest spirit of Christian cooperation reported back of the new program, made the Baptist outlook very hopeful.

The annual outing of the ministers and their wives, will come June 25. They go to Post Island, Hough's Neck—one of the delightful retreats "down the harbour." It is expected that the attendance and the social refreshing of last year will be exceeded this summer.

Rev. Dr. Robert S. Webb has closed his work for the year at the School of Religious Education of Boston University. He reports an unusually successful year, and a large graduating class of fine quality. His work on Baptist history and polity awakens marked appreciation from a strong company of Baptist students. The demand for graduates is notable. It points to the decided broadening of specific training in religious education both in schools and churches. Doctor Webb, as pastor of the First Church, Dorchester, is showing surprising efficiency, as a leader and teacher there. The joyful results are appearing in large accessions to the church, especially of young men.

Newton night at the Social Union was a brilliant function. Attendance was the largest ever. The spirit of the assembly was notably warm and friendly to the seminary and its faculty. It was a great night for the Watertown Church. It had a solid delegation on floor and gallery, the sections giving us antiphonal sentiments in concert. The point of it was, that the young pastor elect was the speaker on the program for the graduating class: Mr. C. L. Seasholes. He made a charming spokesman for a class all are proud of.

Rev. Newton C. Fetter is the associate pastor at the First Church, Boston. He is the leader and shepherd particularly of the large student contingent so pleasantly centered there. All recognize that he has the "feel" for them, and he manifests it in a social interest so genuine that they seem like a large and delighted family. They are really a great student club with two congenial firesides—that of the church, and that of Pastor Fetter's house. Of course there is organization with officers, dues, etc., but there is also the livest sort of youthful fellowship. One thousand five hundred different students have been present during the season. The total attendance for all club events for the year would be 13,000. Emphatically is Pastor Fetter the man for such a unique parish extension as this.

### RHODE ISLAND

The Harrisville Church has called Rev. A. S. Woodworth to its pastorate and he preached his initial sermon on May 5. Mr. Woodworth came to Rhode Island from the Union Church of St. Johnsbury, Vt.

The church at Pascoag is now enjoying the pastoral services of Rev. P. L. Cosmon, of New Haven. Mr. Cosmon has held pastorates in Connecticut and Massachusetts where he has made a fine record as a minister of Jesus Christ.

The Quidnick church has extended a call to Rev. Harry Parsons and he is already on the field.

After serving the Arlington Church for several months as state supply, Rev. A. E. Kenyon has notified the people of his acceptance of the pastorate. Mr. Kenyon is a friendly man with a warm heart and an enthusism for his work.

Through a fine spirit of cooperation and team-work, money enough has been raised to refinish and paint the interior of the Graniteville Church.

The Fourth Church, Providence, has just celebrated its one hundredth anniversary. The celebration covered an entire week and strong addresses were brought on different evenings by such men as Rev. Charles A. Brooks, secretary of foreign-speaking peoples of the A. B. H. M. Society, and Rev. John H. Strong, of New York, son of the former President Strong of the seminary at Rochester, N. Y. The outstanding feature of the anniversary was a pageant written by one of the young men of the church, based upon some of the historical events of the church. This pageant was given by a group of the church people and directed by the author's sister.

THE CALVARY CHURCH, Providence, borrowed sufficient funds to meet its full annual payment of the New World Movement, preferring to carry the burden of debt rather than put it upon the denomination.

REV. RAYMOND COOPER, WHO was recently called to the Pawtuxet Church, preached his initial sermon on Sunday, June 3. Mr. Cooper comes to Rhode Island from Millinocket, Me.

### NEW JERSEY

THE FIRST CHURCH, MONTCLAIR, held, on June 3, a farewell service for its missionary to India, Rev. J. M. Baker. The pastor reports that the addresses by both Mr. and Mrs. Baker were an inspiration and help to the church. Mr. Baker sails June 19 for his field.

RIDGEWOOD, EMMANUEL, Dr. Thomas H. Sprague, pastor. Fifty of the Men's Fellowship Club spent the week-end at Culver's Lake recently. Sunday morning service was held by the lake side, in charge of the pastor. Eleven members of the church attended the Northern Baptist Convention at Atlantic City. Pastor Sprague delivered the annual sermon before North Association, held in the Broadway Church, Paterson, May 12. A vacation Bible school will be held in the church house July 2-30. The principal of one of the local schools will have charge. The church is uniting with five other churches in Sunday evening open air services. The Aida Brass Quartette of New York is engaged to assist in the services. Mr. Sprague is chairman of the committee. In a municipal election held recently two of the three commissioners elected to govern municipal affairs are members of Emmanuel Church. One of these has been selected mayor. Another member of the church has been elected president of the Y. M. C. A. The general secretary is also a member of the church.

### EASTERN PENNSYLVANIA

THE FIRST BAPTIST CHURCH of Lewisburg on June 3 reopened the church auditorium, which had been closed for a year because of remodeling. The new auditorium was completed at a cost of $39,000. With the added gallery, it will be adequate to the needs of the congregation, including the students of the university, who attend in large numbers. At the first service in the new room, the opening prayer was made and the Scripture lesson read by President Emory W. Hunt of the university; prayer was offered and a brief talk on the building operation given by Pastor Emeritus John T. Judd; and the sermon was preached by Pastor Raymond M. West on the topic "The House that Stands for God." The music was under the direction of Director Paul G. Stolz of the University School of Music. In the afternoon a special baptism and communion service was held. The changes include the rebuilding of the organ. The church prides itself on the fact that the project has been so financed that there will be left an interest-bearing debt of but $9,000 on the $39,000 operation, although the church last year increased its original pledge to the New World Movement by $2,000, and has to date a 100 per cent payment of the New World Movement pledge. A further cause for congratulation is the spirit of cooperation shown by all the members of the church. Special gratitude is due Mrs. Katherine B. Larrison, for many years principal of the old Bucknell Institute, who made a generous gift for the purchase of the new seats; Prof. Frank E. Burpee, who superintended the construction; Dr. John T. Judd, who, as treasurer of the building fund, handled the finances with such care that no bill received remained more than five days unpaid; Prof. T. F. Hamblin, as chairman of the building committee; and Pastor R. M. West, for his wise and patient leadership.

### WESTERN PENNSYLVANIA

AN ILLUSTRATED MUSICAL SERVICE of unusual interest was held recently at the Wilkinsburg Baptist Church, Wilkinsburg, Pa., Rev. Floyd L. Carr, pastor. The service was prepared by Summer R. Vinton, of Roselle, N. J., and requires the full hour. Solos, hymns and anthems, unfolding the theme "The Glory of God in Nature" are perfectly illustrated by beautiful pictures. The 125 slides have been especially selected by Mr. Vinton. The program was enjoyed by a large audience which gave the closest and most reverent attention to the music and pictures.

## Mississippi Valley

### ILLINOIS

ON JAN. 31 REV. E. L. BAYLIS closed his work with the Normal Church. Within a few weeks the church requested Rev. E. P. Brand to assume the pastorate of the church until a regular pastor could be secured. He did this and the church has had splendid success during this pastorless period of four months. The Sunday school and junior and senior B. Y. P. U. are perhaps in the best condition in the history of the church. The church unanimously called Rev. George Sneath, pastor at Monmouth for six years. Mr. Sneath has accepted the call and began work June 3. At the prayer meeting of May 30 three persons were received for baptism. Children's Day was observed May 30.

REV. E. P. BRAND supplied the Pisgah Church, near Jacksonville on June 3. For a generation past this has been one of the finest rural churches in Central Illinois, but it has not been doing much during the past few years. There is yet a great possibility for that field.

THE CHURCH AT CLINTON GAVE its pastor, Rev. O. P. Miles, an increase in salary at the beginning of his third year as pastor. Doctor Miles is a daily contributor to the press under the title "Daily Message to the People." These messages are also used in nine other newspapers.

THE TUXEDO PARK BAPTIST CHURCH, Indianapolis, celebrated the fifteenth anniversary of the pastorate of Rev. U. S. Clutton on Sunday, June 3. At the morning service Rev. F. A. Hayward, executive secretary of the Baptist work in Indianapolis, on behalf of the church presented Mr. Clutton with a Masonic ring, and Mrs. Clutton with a Masonic pin, and to both of them fifteen American Beauty roses. In the evening Rev. C. M. Dinsmore, superintendent of the Indiana Convention, brought the message. Under the direction of Mr. Clutton, the Tuxedo Church has made steady growth; it has been a pioneer in the city and state in religious education, having held the first daily vacation Bible school in the city and the first continuous school in the state. It was the first church to attempt the week-day Bible-school work in the city, beginning in January, 1921. It has a growing Sunday school which has for several years maintained second place among the Baptist schools of the city. Rev. U. S. Clutton is a member of the executive committee and chairman of the department of religious education of the Indiana Convention. For several years he has been the president of the Indiana Baptist Assembly.

ON JUNE 3 the pastor of First Church, Laporte, Ind., W. F. Bostick preached at the Moose memorial service held at the church in the morning, broadcasted a sermon later, and in the evening preached the baccalaureate sermon for the high-school graduating class. A monthly church paper, called the *Baptist Builder*, is meeting with approval. The pastor has been using the Tissot pictures of the life of Christ in the evening, afterwards preaching a short sermon from some theme suggested by the pictures. The Scout troop of which the pastor is scoutmaster is active and growing. In July the pastor will preach a series of baseball sermons, the subjects being: "The Sacrifice Hit"; "Striking at High Ones"; "Dying on Third"; "Reaching Home"; "Balling Out the Umpire."

### MICHIGAN

AT THE ANNUAL meeting of the First Church of Flint, held May 14, some important reports were recorded. The church showed a membership of 1,083, 128 new members being received during the year, seventy-two of whom were baptized. The financial receipts amounted to $36,000, including $5,671 for benevolences. During the month of January concerted religious efforts were made in cooperation with the Court Street Methodist Church when 986 people consecrated their lives, among whom fifty-five different religious bodies were represented. May 21 the church choir, directed by Mr. John T. Schofield, was awarded the honors in a choral contest among the church choirs, conducted by the Community Music Association. Action has been taken whereby the work of the Third Avenue Branch has been made independent and its supervision transferred to the state board. This new church work was started in January, 1918, and now has a membership of 137 in the church and 472 in the school. Doctor Agar's plan of church organization has been adopted with enthusiasm. The pastor, Rev. Ernest E. Sayles, has been authorized to add a director of religious education to the church staff.

### MINNESOTA

MEN WHO HAVE BEEN LIVING in Duluth for years have commented on the living fire that somehow has come within the sacred walls. Easter services were made grand and sublime. Even Good Friday was solemnized. The Baptist churches—First and Central and the Swedish temple, had crowded churches, and solemnized to a degree, all portending to such an outpouring that worshippers' hearts were waiting for the coming of the Spirit's power. Doctor Rogers of Muscatine, Iowa, and H. Robinson McKee and Pastor Erickson of the Swedish Temple had a ten-days' campaign. The Temple was crowded nightly with about 1,000. Central Church had many seeking Christ, realizing the truth, "Ye must be born again." Pastor McKee in one baptismal service baptized his own son. On May 5, twenty-two were received into Central Church.

### NORTH DAKOTA

On Wednesday evening, June 23, the church at Jamestown closed a three-weeks campaign of special revival services in which the pastor was assisted by Chaplain E. W. White, of Omaha, Neb. Since coming to this church the pastor has sought to lay a good scriptural foundation. It was Paul who said "Greater foundation can no man lay than that is laid, which is Jesus Christ." The work previous to, and including the special meetings, has resulted in twenty-eight additions and four more await the ordinance of baptism. Of the total number twenty-two came by baptism. All but five are adults, and ten of the number are men. One of these, Noah E. McCoy, has for several years been an officer in the Salvation Army. He was baptized by the pastor the first Sunday evening of the special meetings, and on Monday evening, May 21, was examined with a view to the granting of a license to preach. Mr. White conducted the examination, assisted by the pastor. The church by a unanimous vote of all members present authorized the granting of a license to preach. On Tuesday evening, May 22, the ordinance of the Lord's Supper was observed. Chaplain White, and Rev. W. A. Weyhrauch, pastor of the First church of Valley City assisted in this service, which was preceded by a sermon on the atonement, delivered by Chaplain White.

### NEBRASKA

#### Grand Island College

The number of graduates was the largest in the history of the college. There were sixteen candidates for the B. A. degree, seven in the senior class of the academy, eight candidates for the university state certificate, eight candidates for the first grade state certificate and eight for the second grade state certificate. At different times during the week the chapel was too small for those in attendance, and at the commencement dinner the tables were not large enough for the alumni, guests, faculty and friends.

There were four oratorical contests, with twenty persons taking part. Four first and four second prizes were given from funds presented to the college by Mr. Patterson.

Three gifts were presented to the college during the week. The Amphictyon Literary Society gave the college a flagstaff and a flag; the Athenian Literary Society presented the college with a beautiful brick gateway having two pillars on each side of the entrance. Mr. J. B. Lesher gave the college a seven-foot cement walk leading from the Athenian gateway to the administration building. These last two are now under construction. Prof. Harriet Anderson gave $50 toward the expense of the gateway. Other gifts received during the year are: seven lots adjoining the campus, by Dr. George Sutherland, valued at $1,000; a collection of geological specimens by Mrs. A. M. Wooley; a $10,000 life endowment policy which a hundred responsible men and women of Grand Island and vicinity have promised to maintain for the benefit of the college; thirty people have made subscriptions, amounting to $1,400 toward building a president's house. The graduating class has pledged $160 toward this new house and Prof. Elizabeth Hall has pledged a similar amount. During the year friends of the college have sent special gifts which total a little more than $160. A number of persons have given books and magazines. The largest of these gifts is $100 from the Publication Society for a circulating library for ministers. Among the important gifts are a number of scholarships and loan funds.

President Wells spoke of the tornado which destroyed the college heating plant and gymnasium, regretting that it was not possible to present as yet a definite plan with costs for a new gymnasium.

Mr. B. B. Braden told of the prospects for a continued growth in the student body. In 1919-20 there were 91; in 1920-21 87, in 1921-22 154 and the enrolment for the present year is 238.

**Financial Improvement**

Mr. A. B. Newell stated that there had been an increase in the permanent fund assets of $10,457.16 making the amount at the present time $144,965.09; the value of the college property up to the time of the tornado had increased $6,822.16, making the value on April 30, $145,996.22; the current assets have increased $4,444.80; the notes payable, usually termed "old debts," have decreased $5,300, making the amount still due $1,000; notes accumulated since the college was reopened called "current" have been decreased $5,100, making the present amount $800. Accounts payable a year ago were $5,282.34 and on April 30 they had been reduced to $3,806.63, a decrease of $1,525.71. During this time the tuitions have increased from $7,197.55 to $9,419.13 and the receipts from room rent from $2,631.22 to $3,654.14. This increase had been due to the growth in the student body. "Counting our total increase over last year and our


# FOUR IMPORTANT DATES

At Atlantic City, the General Board of Promotion adopted a Convention calendar of four important dates, which are suggested to every Baptist church in the Northern Baptist Convention.

**PRE-PAY-UP-DAY, JUNE 24**

Pay in advance the amount due on your pledge for the first quarter ending July 31.

**PAY-UP-DAY, OCTOBER 28**

This date means the completion of one-half of the new fiscal year, and all the missionary societies will have had to meet one-half of their annual expenditures.

**PAY-UP-DAY, JANUARY 27**

It is a good time to begin the new calendar year with three-fourths of your pledge to the New World Movement paid.

**PAY-UP-DAY, APRIL 27**

This is the last Sunday in the fiscal year, which will close three days later. It also marks the end of the period covered by *New World Movement pledges.*

*Our financial Goal for the Year Is $12,161,521.67*

While these pay-up-days occur every quarter, it is important that church treasurers should make remittances each month to their state directors of promotion.

*"PAY UP"* not *"CATCH UP"*

**The General Board of Promotion of the Northern Baptist Convention**
276 FIFTH AVENUE NEW YORK CITY

decrease of indebtedness we have made a gain of $40,340.59. While this cannot be counted as a net gain, since it is the addition of the increase in receipts and the decrease in indebtedness, yet it gives us some idea of the trend of our present finances." It should be stated in this connection however, that these figures were made up previous to the wrecking of the power plant and the college gymnasium. When these items are taken into consideration there will be a difference of approximately $12,000.

## Pacific Coast

### SOUTHERN CALIFORNIA

THE FIRST CHURCH AT DINUBA called a council on May 25 to consider the ordination of E. T. Martinez, a Mexican missionary. There were thirty-nine messengers and fourteen visitors present. The council recommended that the church proceed with the ordination of the brother to the full work of the gospel ministry. Dr. George F. Holt was the moderator and Rev. C. A. King the clerk.

IT IS UNUSUAL for a person to hold continuous membership in one church for over fifty years, and when that membership is coupled with invaluable service it deserves more than passing notice. Mrs. Carrie Hackett passed to her reward recently. She will be held in tender and grateful memory by the First Church, San Diego, of which she was a member for fifty-three years.

THE PASTOR ASKED for some old silver spoons and relics, to be melted and made into a trowel to be used in the laying of the cornerstone of the First Church, Selma, which took place June 3. Mrs. H. E. Owen brought a spoon from a set that was given her on her wedding day thirty-four years ago. Mr. and Mrs. J. F. Carter brought parts of three spoons that went through the fire that destroyed their home and all its contents. Mrs. Rose Porter gave a spoon that had been in her family more than sixty years, and Mrs. L. C. Jolley brought a souvenir spoon of the World's Fair in Chicago in 1893. The handle of the trowel was turned out of a part of one arm of a chair given the church by an Indian, named George Beezeley, in 1890. Mr. George S. Higby, superintendent of construction, had this trowel made.

## Fresh from the Field

(*Continued from page* 612)

Christian Brotherhood of McMinnville, to whom he taught the "Life of Christ" recently presented him with a fine camera for his use in travel. He will return for the opening of the new college year Sept. 19.

**As an expression of its appreciation** for his eight years service as pastor, the First Church of Decatur, Ill., has granted Dr. T. Harley Marsh a two months' vacation and a trip to the Stockholm Convention. He will sail on June 20, and will make an extensive tour on the continent, returning about Sept. 1.

**Rev. Frederick Allen, after six years** as pastor of the First Church, Bay City, Mich., has accepted the call of the church at Troy, N. Y. He began his work there June 1.

**In the party from Illinois bound for** Stockholm under the direction of Dr. Herbert Hines of Kankakee are Mrs. C. D. Eulette and daughter; Mrs. E. G. McDougall, son and daughter, Miss Ida Freeman, Miss Jessie A. Montague, Mrs. J. B. Thomas, Miss Laura Thomas, T. J. Bolger, Eugene Anderson, Miss Margaret Anderson, Miss Audra Miller.

**Plans for the national observance of** Children's Week, Oct. 14-21, to emphasize the religious education of children, are being distributed in leaflet form by the International Sunday School Council of Religious Education, 5 South Wabash avenue, Chicago.

**The Owego Church, N. Y., has sus**tained a loss in the death of Brig. Gen. Henry M. Robert who passed away May 11 at the age of eighty-six. General Robert had a deep and intense interest in Christianity, to which his life was fully consecrated and to which he made large contributions of thought, energy, time and money. He retired from the army in 1901 and had lived quietly at Owego where he recently finished a thorough revision and enlargement of his well-known and widely-used "Rules of Order." The royalties on this work were given to the Foreign Mission Society. The funeral services, held at the Owego Church, May 13, were conducted by the pastor, Rev. Henry D. Coe, assisted by Dr. Riley A. Vose.

**Rev. R. W. Babcock of Moline, Ill.,** has accepted a call to the Temple Church, Minneapolis, and began his new ministry there Sunday, June 3. A letter from the Moline Ministerial Association states "his presence in Moline will be missed as he was an active and tireless worker in his church and also in matters relative to the affairs of our city." Temple Church has been without a regular pastor since Rev. R. A. Kenyon resigned in August last year, but was extremely fortunate in securing Rev. Donald D. MacLaurin, to serve as acting pastor from Nov. 1, 1922, to June 1, 1923. The church by vote presented Doctor MacLaurin with a letter of appreciation for the service he has rendered.

**The following letter has just been re**ceived from Dr. J. H. Shakespeare, dated May 23, 1923: "I am writing to inform you that the Aktiebolaget Malarebanken, Stockholm, will effect payments on letters of credit of Brown Brothers, the National City Bank of New York, and the Irving Bank-Columbia Trust Company of New York. Travelers' checks of the American Express Company will be duly honored and U. S. currency notes will also be exchanged. It occurs to me you might like to make this arrangement known to the ministers and delegates. If you desire any fuller particulars I would suggest that you get into direct communication with Mr. Sven B. Robson, care Aktiebolaget Malarebanken, Stockholm 16."

**On May 29th, representatives from** all evangelical denominations were asked by Mrs. E. H. Silverthorn, of the Presbyterian Board of Foreign Missions, to meet with Mr. Biederwolf, director of the Bible Conference, Winona Lake, Ind., with the thought of inaugurating a definite missionary program to occupy a certain time each day of the conference. The plan, as outlined by Mr. Biederwolf, would call for the cooperation of every board, and those present were asked to take it to their respective boards, with request for action, as soon as possible. It is hoped to be able to institute such a missionary program at the Bible Conference to be held this coming August.

**Dr. Henry Edward Tralle of New** York City will be one of the lecturers and teachers in the Michigan Baptist Assembly at Kalamazoo and in the Virginia Presbyterian Assembly at Massanetta Springs. He also has been engaged to teach two courses in religious education to high-school teachers in the summer school of the University of South Carolina. Doctor and Mrs. Tralle spoke recently in interdenominational Sunday-school conventions in Rochester, Buffalo and Niagara Falls.

**Judge E. H. Gary, before the Ameri**can Iron and Steel Institute, brought in an unfavorable report in the matter of the elimination of the twelve-hour day. The religious forces of the country are up in arms. The social service commission of the Federal Council of Churches, the social action department of the Catholic Welfare Council and the social justice department of the American rabbis, have joined forces in condemning the report of Judge Gary. They make clear that he has not met the real issue.

**The Foreign Mission Society has re**ceived a cablegram announcing the death, on May 20, of Rev. Charles S. Keen, principal of the Union Language School at Nanking, China. The cause of his death was typhoid fever. Mr. Keen was on his third term of service in China and because of his unusual knowledge of the Chinese language had been serving for ten years as principal of the language school connected with the University of Nanking, at which missionaries of many denominations are given preparation for their services in China.

**Pres. E. Y. Mullins, in the "Western** Recorder" gives a convention retrospect. In his estimate he first says, "Southern Baptists have come to a very clear and definite understanding among themselves on the premillennial issue. It is beyond question that we are agreed to disagree on this subject. There are post-millennialists and pre-millennialists among us. All of us believe in the personal return of Christ in his own time." He then states that in his judgment acrimonious discussion of the question of evolution is in the past. He declares that the convention was one of the most cautious and deliberative he has ever attended. The work of the education board has not been clearly defined and this is also true of some phases of the work of the home mission board. He feels that steps taken at Kansas City make the completion of the $75,000,000 campaign "most auspicious."

**An idea of the intense activity of the** Mormon church during the past year may be gained from the following statistics given out by the church authorities at their spring conference held recently in Salt Lake City. They were published in the Salt Lake papers and have been taken from that source. In

the matter of church growth, the record shows 14,449 children baptized and 6,376 converts baptized; 1,775 Mormons on the foreign mission field and 2,252 home missionaries, a total of 4,327 Mormon missionaries at work today; during the past year 43,207 persons were recommended to the Mormon temples, and 768,546 ordinances performed in the temples for the living and the dead, 153,437 meetings have been held; and 6,601,122 Mormon tracts have been distributed. These facts and figures challenge our Baptist missionary forces to renewed effort in stemming the growing tide of Mormon propaganda.

## Report on Future Denominational Program

(*Continued from page* 612)

expected and is in large measure the answer to our prayers as well as the seal of God upon the measure of faithfulness yielded by his people. We face a world of bitter need following the war; a world of unstable equilibrium waiting an impulse toward great good or great evil; a world of special opportunity for those entrusted with the message of Christ. We have undertaken great things for him and cannot drop them. We have put our hand to the plow and cannot leave the furrow uncompleted. The relative failure of international diplomacy emphasizes the need of a return to the message of Christ as the only solution for the world's problems. The nations fail because their moral earnestness is insufficient to stand the strain of a distraught world. Righteousness, justice and compassion have not yet gained the victory over self-seeking, injustice, and cruelty. Christ only can meet the need. He chooses to work through his church.

Moreover, there seems to be no question but that God has a special message for Baptists to give to the world at this time. Peoples the world over are coming to self-consciousness. When self-determination in religious matters is permitted in any part of the world the trend is inevitably toward the Baptist position of independence and the competency of the soul before God. Recently freed peoples with the Bible in their hands fall in naturally with the Baptist view. Russia, Czecho-Slovakia, and other European states rapidly augment the number of Baptists today. Baptists are not a diminishing people, and there is a resiliency, youth, and spiritual vigor among them wherever found. Baptists in America have come to a leading place numerically among Protestant denominations, and there is a spiritual power in their churches. They produce men and women for the service of God and carry on an ever-expanding work. In addition they have incalculable material resources. The abounding prosperity, both temporal and spiritual, with which God has blest American Baptists, thrusts upon them great responsibility and glorious opportunity.

The close of a great movement is an hour of peril for the churches lest they should succumb to the temptation to relax their determination, slip into a position of lesser effort, and be satisfied with lower degrees of achievement God has chosen definitely that the progress of his world work should wait upon the liberality of his people. Christ himself joined means and men. Today, throughout all our churches we observe among the young people the impulse to self-giving. We are witnessing a great outpouring of life. Shall we match it by an outpouring of means to release that life for its mission of world-blessing?

It is the conviction of your committee that Christ calls us today to consolidate our gains, to make permanent the new plans of giving both in life and means, to review again the world's needs and opportunity, and to prepare to make the ground gained—the base for a new advance.

This gains all the greater emphasis and urgency from the fact that we are about to share in the most momentous world gathering of Baptists which has ever taken place. Stockholm will bring together those who think with us in Europe, America, Australia and all the world. Even in anticipation it already brings us a new sense of solidarity and world fellowship. This growing realization of power and kinship must be used, not to the ends of complacent self-satisfaction, but in a glorious outpouring of endeavor to make all men see and accept their privilege of joining with us in the rich liberty which is in Jesus Christ. Stockholm should give rise to new and greater efforts in the direction of world evangelization. It is by God's providence that this great world gathering is occurring just as we are closing one great era of service and looking forward to its successor. We must be prepared to accompany Christ to new conquests.

### Some General Conclusions

The Committee on Future Denominational Program, keenly appreciative of the possibilities which inhere in the present situation, and deeply sensible of its responsibility, has sought earnestly to secure the needed data for the prosecution of its task and to ascertain the mind of the denomination in respect to the issues involved. It has invited through the denominational press the cooperation of all who are prepared to offer constructive suggestions. It has asked ministers' conferences the country over to discuss these problems and give the committee the benefit of their joint judgment. It has consulted individuals whose experience entitles them to be considered experts in various phases of the work. It has called together representatives of all the organizations participating in our cooperative movement for conference. Above all, it has asked and waited for divine guidance in the sincere desire that the Lord's will might be made so plain that the committee, and in turn the denomination, could not fail to come into unity of thought and action. In the conviction that this desire has been in some measure realized, the committee ventures to submit its report. Before presenting specific proposals it may be well to indicate briefly the general conclusions at which the committee has arrived. They are as follows:

1. The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor, and its verdict should be sought in determining denominational objectives.

2. A program of cooperation should be continued.

3. The cooperative plan should allow a larger measure of freedom to the participating organizations in the securing of funds.

4. While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly be for one year.

5. Budgets should be concreted, and indicate in separate classes askings for regular operating budgets and for specifics. Askings should fall into three groups: The national societies and boards, state and city missions, schools and colleges.

6. Churches and individuals should have entire freedom in the designation of their gifts.

7. Organization essential to effective


# An Income that Enriches Threefold

**The Life Annuities of The American Baptist Home Mission Society Do More Than Return a Maximum Income for Life**

1. Because the life of the annuitant is enriched with the contentment which comes from the assurance of a *regular income.*

2. Because a *second life* may be enriched by the extension of the income after the first life has ended.

3. Because the *life of the nation* will be enriched by the ultimate expenditure of the principal in missionary work or in the creation of a trust or memorial fund, in which the interest for all time will go toward Christianizing the people of this and other lands.

ANNUITIES—ONE OR TWO LIVES

On one life the rate of income varies from four to nine per cent. a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent. a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies, but remains the same.

A survivorship agreement provides a permanent income for two lives. When you cease to enjoy its benefits the same income is continued throughout the lifetime of the relative or friend whose name follows yours in the agreement.

All those making wills, should remember that our corporate name is THE AMERICAN BAPTIST HOME MISSION SOCIETY.

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23 EAST TWENTY-SIXTH STREET, NEW YORK CITY

cooperation ought to be maintained. The present organization should not be discarded, but modified as the experience of the past four years may suggest.

8. Schools and colleges, approved by the state conventions of the territory in which they are located, may be included in the cooperative program in the segregated budget.

### I. The Local Church

It is needful, in the judgment of the committee, to emphasize anew the place and function of the local church. We are in danger, in the multiplication of machinery, of overlooking the fact that the Northern Baptist Convention is after all only a voluntary association of independent churches for certain purposes, and that the local church is the very pulse of the machine. In our endeavor to promote large cooperative enterprises we are in peril of neglecting the one supreme piece of promotional work which is always fundamental, viz., the development of the local church. The committee desires to record its conviction that this should hold first place in our program. The prosperity of the local church must be promoted, its undertakings fostered, and its voice heard in regard to denominational program and objectives.

Accordingly the committee would propose, as the first undertaking in our future denominational program, a concerted and sustained effort to raise the efficiency of the local church. This will concern itself first with the spiritual life of the churches, seeking so to relate each member to Jesus Christ that there shall be full recognition of and response to his leadership, and that measure of devotion to him secured which will bring a full tide of spiritual power flowing through our churches.

If that be attained, all else will follow, but to be specific the committee would suggest that every local church make a survey of its own needs in relation, not only to the immediate present, but also to the coming years. That it plan wisely for the development of its work in scope, personnel, equipment, and current support, recognizing that a vigorous local organization may exercise far-reaching influence. That it study the broader scope of denominational activities and prepare for itself a program of participation in missionary service commensurate with the plans made for its own internal development and with present world needs.

Then let the effort be made to have every member an active member, and with sympathetic appreciation of the needs and tasks which challenge the church and the denomination, a faithful and generous steward of life and means.

If that degree of interest and devotion be attained the local church can safely be trusted to assume its share of obligation in the work of the denomination. Your committee believes that the time has come to put that responsibility fairly upon the churches. Instead of our unified budget passing down to the churches in the form of apportionments only, let each church be asked to say for itself what share it will assume in our common task. To that end it will be recommended in another part of this report that the participating organizations be asked to put their budgets into concrete form that the churches may see in terms of things to be done, as well as in terms of money, what, as a denomination, we ought to undertake. Then let the churches be invited and urged to put their responsibility and ability in a worthy way over against the opportunity and the need. In a word, having endeavored to cultivate and stimulate our churches, let us seek their judgment as to denominational undertakings, and let the expression of this judgment be taken into account in determining our financial objective. Your committee is of opinion that if the churches are asked to weigh for themselves their responsibility and their measure of obligation, they will respond nobly and generously.

The committee therefore recommends:

1. That during the last year of the New World Movement there be conducted a vigorous campaign which will seek to promote in every local church a wise stewardship of life and means, and to develop the best methods of giving practical expression to this stewardship. It is the conviction of the committee that such a campaign will do much to stimulate the paying of the pledges already made, and at the same time prepare for high standards of giving in the future.

2. That as a sequel to this campaign there be carried through annually in every church an every-member canvass in which pledges for one year shall be taken. In the canvass both the work of the local church and our cooperative undertakings should be presented, and separate pledges taken toward each. We suggest that the first canvass be made during the first two weeks of May, 1924, and in subsequent years at as early a date as possible in order that its results may be reported before it is necessary to determine finally the financial objectives of the participating organizations for the ensuing year.

### II. Cooperation

It is clearly the mind of the denomination that we should continue in some form of cooperative endeavor. Our cooperative effort, however, must leave room for individual initiative, upon the part of local churches and of participating organizations. There is always danger in a cooperative movement, with the limitations upon independent action which it involves, that there shall be sacrifice of enterprise and of energy upon the part of the separate units. A plan of action which will admit of a full measure of cooperation and at the same time allow freedom of action to the various organizations, is not easy to devise, but the committee believes that the attempt should be made. and therefore recommends that we continue our cooperative plan with such modifications as may be deemed necessary.

To this end the committee recommends specifically:

1. That each participating organization be asked to formulate a general constructive program covering a term of five years. The administrative committee shall arrange for the correlation of these in order that the denomination may have before it a comprehensive program of kingdom achievement.

2. That each participating organization be asked to indicate annually, and as definitely and concretely as possible, a year's undertakings. These should fall into two classes: one, the operating budget, embracing all that relates to the normal and progressive conduct of the work of the organizations involved; the other including rather those items which relate to advance and which are in the nature of specifics. For these latter the organizations should have liberty to appeal to individuals.

3. That the general program and the undertakings proposed annually by the participating organizations shall be submitted to the Northern Baptist Convention for consideration and approval.

### III. Organization

Cooperation necessitates organization, and since our denomination began to move in the direction of cooperation much time and thought have been given to this matter. Our enlarging program with its increasing measure of cooperation has necessitated more organization. Into the shaping of this, earnest prayer and serious counsel have en-


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**Teachers wanted** for public and private schools, colleges and universities. Education Service, 1254 Amsterdam Ave., New York.

**Why not spend** two weeks (August 13-25) at the Practical Training School for Christian Workers, Homer Rodeheaver, President, Winona Lake, Ind.? A card to the Secretary will bring leaflet of information.

MOUNDS PARK Sanitarium, Midway Hospital, Merriam Park Hospital, Baptist Hospitals located in Saint Paul, maintain an efficient staff of surgeons and physicians, adequate nursing service and a thoroughly equipped surgery.

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tered, and it is not to be discarded hastily. There has been opportunity to observe it in actual operation, and experience inevitably suggests some modifications. These should be made, but the committee believes that it is the part of wisdom to retain all that is good in our present organization and capitalize it for the future.

1. Board of Missionary Cooperation.

It is clear that if we are to cooperate there must be some central committee or board in which the Northern Baptist Convention and all the participating organizations shall be represented. For this purpose the Board of Promotion was created and it is the judgment of your committee that some such coordinating group must be maintained. Its functions the committee believes would be better described by a different name and its efficiency increased if it were constituted somewhat differently. The committee therefore recommends:

(1) That the name of the central organization be "The Board of Missionary Cooperation."

(2) That the function of the Board of Missionary Cooperation be to coordinate those activities of our participating organizations which have to do with the stimulating of the interest of our churches in our denominational program, and with the raising of funds for the support of the same.

(3) That the Board of Missionary Cooperation be constituted as follows:

A. Three members from each of our seven national organizations.

B. Three members from the executive committee of the Northern Baptist Convention.

C. One member from each state convention and from each standard city mission society, class A.

D. Nine members at large from the Northern Baptist Convention, all of whom shall be women.

At the first election groups, A. B. and D, shall elect one third of their representatives for one year, one-third for two years and one-third for three years. Subsequent elections shall be for three years.

In groups C the state conventions shall be arranged alphabetically and divided into three groups as follows:

Group 1: Arizona, California (North), California (South), Colorado, Connecticut, Delaware, District of Columbia, Idaho, Illinois, Indiana, Iowa and Kansas.

Group 2: Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota and Ohio.

Group 3: Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Washington (East), Washington (West), Wisconsin and Wyoming.

In similar manner the standard city mission societies class A, shall be divided into three groups as follows:

Group 1: Boston, Brooklyn, Buffalo, Chicago and Cleveland.

Group 2: Detroit, Kansas City, Los Angeles, New York and Philadelphia.

Group 3: Pittsburgh, Rochester, San Francisco and St. Louis.

At the first election group one in each of these classes shall elect its representatives for one year, group two for two years and group three for three years; subsequent elections shall be for three years.

Elections shall be made in advance of the annual meeting of the Northern Baptist Convention and shall be reported to the corresponding secretary of the convention.

Salaried or administrative officers of any of the participating organizations shall not be eligible to membership on this board, but all such officers shall be invited to attend the meetings of the board with the privilege of participating in discussions.

(4) Organization of the Board of Missionary Cooperation.

A. That the chief executive officer of the board shall be designated "Executive Secretary of the Board of Missionary Cooperation" and shall be elected by the convention.

B. That the administrative committee shall be retained with this modification, that in order to secure complete cooperation and coordination one or more executive officers from the group of participating organizations be included in each sub-committee of the administrative committee.

C. That instead of the present advisory committee there shall be a council composed of the executive secretary of the Board of Missionary Cooperation as chairman, together with an executive secretary of each national society and board—one secretary representing the state conventions and one representing the city mission societies. These shall be preferably the secretaries assigned to service on the sub-committees of the administrative committee. The council shall serve as a clearing house for the business of the board in order that there may be a coordination of the activities of the various committees. It shall also prepare the budget of the Board of Missionary Cooperation for submission to the business and administrative committees.

2. Building the Unified Budget.

It is recognized that on the basis of suggestions offered earlier in this report the voice of the churches is to be considered in determining the total budget. At the same time in order that the participating organizations may plan wisely and that the churches may have information for their guidance it will be necessary to formulate what is to be undertaken, and to indicate financial objectives which it will be desirable to attain. As to the method of preparing the unified budget the committee has no radical suggestions to propose, and the following recommendations include in them much that has been in our practice.

(1) The budgets of the participating organizations shall be reviewed by the finance committee of the Northern Baptist Convention, and after such review the finance committee shall convey to each organization its judgment with reference to the equity of the proposed budget. The finance committee before making report to the Northern Baptist Convention shall meet in open conference the administrative officers or representatives of all the participating organizations for the consideration of the unified budget or any of its constituent parts. When the report of the finance committee has been adopted by the convention, with such changes as the convention directs, the total of the budgets thus recommended shall constitute the unified budget for the year.

(2) In order that the finance committee may be prepared to give adequate consideration to the budgets, they should be authorized to employ a special accountant who is familiar with budgets making and to secure such assistance at certain periods of the year as the demands of the work render necessary.

(3) The accountant of the finance committee should make careful study of the budgets prepared by the participating organizations in order to assist the finance committee in passing upon them.

(4) From time to time, as need may arise, a representative of the Board of Missionary Cooperation or of one of the national societies, appointed by the

(*Continued on page* 640)

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## Our Book Shelf

**The Resurrection Body,** by Wilbert W. White. New York: Doran Co. $1.

An interesting and well-written brochure on the personal resurrection of Jesus Christ and an assurance of the resurrection of believers. It is mildly polemic, contravening the averments of the Harnack School that the New Testament distinguishes between the Easter message of the "empty grave and the personal appearance of Jesus," on the one side and the Easter faith, on the other, which claims that Jesus Christ is alive although his body did not rise from the sepulcher. The author marshals the records of the Gospels and of the four major Pauline epistles to combat this emasculating view and perversion of Christian evidences, and pleads for their credibility and essentialness. His discussion of the "spiritual body" of the resurrection is supra-reasonable, but not contra-reasonable. A statement on the cover claims the volume offers "fresh biblical evidence of the resurrection and transformation of our mortal bodies." The claim is overworked. We are glad to accord to the author that he has prepared and congested into a comparatively limited work a very lucid, readable and consistent presentation of a great subject and the masses of Christian believers will thank him for putting their cherished and vital faith in the form of this book which is a short scriptural classic on a mysterious problem. Such a task is serviceable but hardly original.

**The History of Utopian Thought,** by Joyce Oramel Hertzler. New York: MacMillan Co. $3.

The author adapts a term invented by Thomas More to characterize his (More's) dream of a perfected human society, as a title to his book. It is a congested record of great racial movements during two and a half millennials to improve the social, moral, economical, political and religious conditions of human society and life. It begins with the efforts of the great Hebrew prophets from the ninth century B. C. to the exile and reviews the efforts of the Apocalyptists in inter-testaments times. The prophets he names as the forerunners of the Utopians. Then follows "kingdom of heaven" as promulgated by Jesus Christ. The "Republic" of Plato; "City of God" by Augustine; Savanarola's "Theocracy," More's "Utopia," Bacon's "Atlantis" and other dreams of reformers. He discusses the theories and experiments of Fourier, Rosseau, Owen and various communistic groups in different countries. He gives a succinct description and analysis of the philosophies underlying these cults and the methods of the ventures in socialistic experiment; he shows their weaknesses and the causes of their failure. The historic content of the volume can be gathered from cyclopaedias and fugitive magazine articles as well as from cursory popular literature, but a logical historic sequence and relations of the movements, a philosophic criticism of their principles showing their soundness and mistakes, with a survey of the doctrine inculcated and ventures made, we have not seen. The average man has no time or disposition to read Plato's "Republic" or the "City of God" or the "Atlantis," or the "Utopia" though he has heard much about them. He has crude notions of what they are. This book gives all the information he cares to have, with such comments and criticisms as make the principles and movements understandable to the lay reader and helpful to the scholar. By using the term "Utopia" as a characteristic adjective the author possibly intends to imply the improbableness that the Golden Age will approach along the paths those "thoughts" have marked for it. The richest portion of the book to many will be the marked tribute the author gives to Jesus Christ as a reformer or renovator. Among these wise and great of the race the Son of Mary is presented as the "chiefest among ten thousand and one altogether lovely."

**The Trend of History,** by William Kay Wallace. New York: Macmillan. $3.50.

The somewhat ambitious title of the book is hardly justified in its actual scope. Mr. Wallace, a Yale alumnus, has served his country in our embassies at Tokyo and Rome, and also at Paris during the peace negotiations. He was in the American army in the World War, and prior to that was a newspaper correspondent. The diplomat rather than the reporter seems to have influenced his style, which is rather heavy and involved. Mr. Wallace lays down the thesis that religion, politics, and economics are the three regulative factors of human intercourse subsumed under the term "society." During the Dark Ages "the church intrenched itself firmly and filled the whole life of the individual." This dominance of religion was followed by the Renaissance and the Reformation, which "awakened an unquenchable interest in the theory and practice of political affairs." Society is now on the verge of passing from the stage wherein the state is the dominant factor, to a new period in which the pivotal interest is economics. The author devotes much space to the discussion of Treitschke and Bismarck and their view of "the state as power." He evidently plans a second volume to follow the present work. "The Trend of History" is a book for the scholar rather than for the general reader. Its view of history is naturalistic, and, if the reviewer understands him, anti-theistic. "History . . . admits of no such notion as an efficient or final cause."

## "It Is to Laugh"

"What makes girls run about the way they do?" snarls a petulant club woman and a timid exchange suggests that they may be trying to find their mothers—*Kansas City Journal.*

—

A prosperous-looking man in a fur coat approached a newsboy.

"Here, sonny, give me a paper," he said, and tendered half a dollar.

The boy hastily counted out the change and was attending to another customer when the man noticed that the change was not correct.

"Here," he said, touching the boy on the arm, "you've given me too much change. You've cheated yourself out of a penny."

"Have I?" the boy answered. "Well most people would have walked off with the money. Just keep it for your honesty."

# OUR MUSIC CORNER

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## IS AMERICA A MUSICAL NATION?

The fact that a great deal of music "goes on" in America is no indication that America is a musical nation is one of the four fallacies exploded by Archibald T. Davison, of Harvard University, in an address recently given under the auspices of community service of Boston, says the *New York Times*. He gave it as his opinion that four isn't at all the limiting number of the existent fallacies on the subject of music in relation to the American people, but he picked out four of the biggest and juiciest, and proceeded to squash them.

The belief that what is known as "popular" music is the deliberate choice of the people at large is one of them. The idea that music to be "good music" must be "highbrow"—complicated, difficult, hard to understand—is another.

Why should we assume, he argues, that what we call "popular" music is the deliberate choice of the people at large, when the public at large is given such small opportunity for selecting one type of music over another? If you regularly cause a man to be fed chocolate eclairs, he says, you have no right to assume that he will not like roast beef, until you give him a chance to exercise his own judgment in the matter. This is exactly the case as regards popular music, according to Mr. Davison.

It is a mistake, says Mr. Davison, to think that music to be "good" must be "highbrow." The truth is, he says, that the very best music is often the simplest. Take the case of the folk song. Folk songs rank among the best music. They are part of the actual musical language of the people. It is possible, he says, for nearly anybody to enjoy any kind of music and only the "highbrows" wish to do away entirely with ragtime. Unhappily, however, ragtime jazz and the sentimental ballad define practically the entire musical knowledge of this country, and the great majority of the public, unacquainted with the good, unhesitatingly accepts as its musical birthright the cheap, the vulgar and the vapid."

"Most of the experience, too, is second hand," he says, "for in the actual making of music the public has small part. Winding the gramophone or pumping the pianola are first of all types of physical exercise and are slight indications of innate musicalness. Unless you sing, or make music of one kind or another, and do it spontaneously, you are not really musical."

Not until people sing, naturally and wholeheartedly, and really take enjoyment in singing, will they make a musical nation. Mr. Davison lays the blame for the present musical conditions in this country, in large measure, at least, on the mismanagement of the subject in the public schools. Programs suitable for countries like England, France and Italy, he shows, are unsuitable for America, which has no such musical tradition or background as exists in these lands. He suggests that the object of American musical education be made the stimulation of appreciation of good music through the singing of beautiful songs. Americans, he says, without such a basis for musical development, will never achieve a national musical distinction. It is useless to try to teach children the technic of music—sight reading, etc., before they have a speaking knowledge of the musical language. What he characterizes as one of the most potent agencies in insulating American children from contact with beautiful music has been the attitude of many educators in maintaining that foreign folk songs are not adaptable to American school use, on the basis that the music is alien, and that texts translated from foreign languages are unintelligible to American children.

This idea, he says, that text and music are inseparable, is another fallacy. As the thing has worked out, at least 90 per cent of the public and practically all American children are unfamiliar with folk songs.

"Here is a field of beautiful and everliving music," he says, "the natural language of children and of grown-ups, the logical introduction to all musical experience, denied our children either because of an educational theory or because music teachers prefer to use in their places some made-to-order tune which will serve to teach the reading of music at sight, an acquirement used by only one person in ten thousand after graduation from the public school. Let children learn the music of all nationalities just as they learn the geography of all countries. The work of Americanization is a great and necessary one. We must teach the immigrant loyalty to our laws and customs, but in heaven's name let us not undertake to Americanize music! The foreigner can teach us much in the matter of beautiful songs, and he can, moreover, teach us how to sing them!"

And, speaking of singing, what Mr. Davison refers to as a fourth fallacy is the conviction that, to sing at all, one must have a trained voice. Many a good chorus, he says, consists of poor individual voices—paradox as it may be. In summing up he pleads for the singing by everyone of good music. While there are many definitions of good music, he indicates briefly that one factor, at least, is essential in them all, namely, permanence. The situation in America today is like that of a lot of people with passing acquaintances, but no permanent friends. The much heard music of today is gone tomorrow, and other music equally transient takes its place. The permanent and the simple are at best a half closed book.

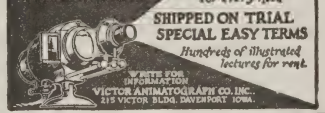
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It is not enough that we provide our children with three meals a day, clothe them well, and at bed time utter a prayer of thanksgiving that at last they are out of the way. As soon as possible, we send them to school, so that they shall be out of the way all day, and, if possible, to a boarding school, so as to further lessen our trouble and responsibility. One vital part of a child's education is consistently neglected—the training of its imagination. The power of imagination in a child is more than the power to make images. It is the kernel of individuality. Under its influence does the mind become impressionable to beauty, to ideals. To efficiently train a child to imagine actively is to prepare the child for humanity's highest destiny—the power to create immortal works in art, literature or science. Music appreciation, as distinct from actual acquiring of a technique, is one of the strongest stimuli to imagination. We should therefore, be determined to do all that we can to help to arouse in our children a real love of and interest in music. Whether a child learns music or not doesn't matter so long as appreciation is cultivated. Appreciation of a subject should certainly precede the technical study of that subject.





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## Report on Future Denominational Program

(*Continued from page 637*)

finance committee of the Northern Baptist Convention, shall visit each state convention and city mission society to review its proposed budget with the local budget committee. This representative shall present the opportunities, needs and financial situation of the national societies so that the local committee may construct its budget in full sympathy and cooperation with the whole denominational program. By this arrangement, the state boards and city mission boards will gain a sympathetic understanding of the situation of the national enterprises and the representative by his fraternal visit will be prepared to assist in making clear to the finance committee of the Northern Baptist Convention the situation of the states.

(5) The national, state convention and city mission groups should each confer and agree upon the basic principles to be observed in making the budgets in order that all may be made upon an equitable basis.

(6) The state conventions and standard city mission societies, class A, shall include in their askings for their operating budgets, the operating expenses of the local institutions for which they assume responsibility.

(7) The sum of the combined operating budgets of the national organizations shall be allotted to the states, and each state shall add to the amount of its allotment its own budget and the budget of standard city mission societies within its area. The statement of the budget should arrange the askings in three groups: The national societies and boards, state and city missions, schools and colleges. The total shall become the goal to be reached within the state and shall be distributed to the churches by the state convention board.

(8) In addition to budgets for operating expenses each participating organization shall prepare a budget of specifics for which, when approved by the finance committee, appeal may be made to individuals.

(9) All budgets shall be ready for the approval of the finance committee by January 1 at the latest.

(10) Churches and individuals shall have entire freedom in the designation of their gifts.

3. Collection and Distribution of Funds.

(1) There shall be a central accounting department and treasury to which all funds shall be sent by the state offices. In this office shall be kept full information in respect to regular and designated gifts.

In connection with this central treasury the committee would recommend that provision be made for the following:

a. A treasurer who shall be an unsalaried officer.
b. An accountant who would be in charge of the books, reports, etc., and who shall be furnished with a sufficient staff.
c. A committee composed of the treasurers of the national organizations with the executive secretary and treasurer of the board. This committee would be appointed by and report to the administrative committee and would be charged with the work of supervising the accounting department.
d. A business committee composed of members of the administrative committee with the treasurers for consideration of questions of general policy relating to the department.

(2) That state collection agencies be continued, and that the collecting agents be responsible by agreement alike to the national and state organizations.

(3) That all designated funds shall be forwarded each month through the usual channels strictly as designated. All undesignated receipts shall be divided each month according to the proportions in the unified budget, the proportion for the state being retained, and the proportion for the national organizations being forwarded to the central treasury.

(4) That as the normal procedure all funds be sent by churches and individuals to the state collecting office; where desired, however, funds may be sent directly to the central treasury or to the treasuries of the participating organizations, and in the case of the women's societies through their district treasurers.

4. Promotional Work.

We recognize that the primary responsibility for the work of promotion rests upon the state conventions. Since the state secretaries realize their need of more promotional assistance, and because of the difference of conditions in the various states, a uniform method of doing promotional work does not seem practicable.

We therefore recommend:

(1) That each state convention officially recognize its full responsibility for the work of promotion, and in conference with the Board of Missionary Cooperation set up promotional machinery adequate to produce the desired results.

(2) That the expenses of promotion shall be provided by the participating organizations pro rata according to the appproved operating budgets.

(3) That provision be made by the national organizations for a large number of inspirational speakers in the work of promotion.

### IV. Schools and Colleges

The place of the schools and colleges in our cooperative movement, and their relation to the unified budget is a question over which a great difference of opinion emerges. There seems to be a general agreement, however, that in some way the denomination should promote education, and, indeed, in view of its vital relation to our life and progress, it seems inconceivable that the denomination could consent to omit provision for Christian education from its program. There are, it is recognized, institutions, which have attained such a degree of strength, and which have such large and sympathetic constituencies supporting them that they have no need to seek aid from the denomination. There are others, however, which must be encouraged and generously aided if they are to grow into strength. Your committee believes that under proper conditions such schools should have denominational support and therefore recommends:

1. That the necessary funds for the current expenses of such schools and colleges as are dependent upon the denomination for support and as are accredited by the board of education, shall be included in the unified budget as a part of the board of education askings, but there shall be included only the askings of such schools as shall have been approved by the state convention or the official boards thereof, within which the schools are located, provided, however, that in case any state convention shall prefer to include within its own state budget the approved askings of the school within its bounds, the amount shall be transferred from the budget of the board of education to the budget of the state convention.

2. That the askings of schools and colleges which desire denominational support, for endowment, and equipment, after approval by the respective state conventions, the board of education and the finance committee of the Northern Baptist Convention, shall be treated as specifics to be raised by the schools themselves as designated gifts in the same method as specific gifts are raised by national societies and boards.

### V. Society Anniversaries

In 1924 the American Baptist Publication Society will observe its one hundredth anniversary; in 1927 the Woman's American Baptist Home Mission Society its fiftieth, and in 1932 the American Baptist Home Mission Society its one hundredth. The committee recommends:

That the Northern Baptist Convention approve of featuring by special publicity, pageantry and anniversary meetings, such outstanding occasions, and extend sympathetic helpfulness to these societies in observance of their anniversaries.

Method of adopting and giving effect to future program. The committee recommends:

1. That if this report be adopted by the convention it be adopted subject to ratification by two-thirds of the participating organizations or their executive bodies.

2. That the secretaries of the participating organizations be asked to submit the report to their respective organizations or executive bodies of the organizations at the earliest opportunity and to report the action taken to the corresponding secretary of the Northern Baptist Convention.

3. That in the event of such ratification being secured the executive committee of the Northern Baptist Convention be requested to prepare for submission at the next meeting of the convention such changes in the constitution and by-laws of the convention as the report may necessitate and that the General Board of Promotion shall continue its functions until the proposed Board of Missionary Cooperation shall have been duly created by the by-laws of the convention, and be requested to make through its administrative committee such preliminary and preparatory arrangements during the current year as will enable the denomination to enter promptly and aggressively upon its future program.

Respectfully submitted,

J. F. Vichert, chairman; C. M. Dinsmore, secretary; Mrs. W. A. Montgomery, Mrs. Andrew Mc Leish, Mrs. Geo. W. Coleman Charles L. White, C. A. Fulton G. N. Brink, J. J. Ross, P. H. J Lerrigo, W. C. Chappell, P. C Wright, F. W. Padelford, C. W Petty.

Volume IV June 23, 1923 No. 21

# The Baptist

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## Fresh from the Field

**Rev. Frederick E. Taylor, of Indianapolis,** preached the baccalaureate sermon at Denison University this year. The university conferred upon him the honorary degree of Doctor of Divinity at commencement.

**At the recent commencement of** Franklin College, President Goodell announced gifts amounting to more than $100,000 received during the year.

**Rev. John MacNeill of the Walmer** Road Church, Toronto, completed seventeen years of service June 1. The church observed the anniversary and more than 700 persons were at the communion service the first Sunday of the month. Nearly 2,300 have been added to the membership. The property is now valued at $450,000.

**Much has been heard about the religious** movement which has been taking place and is still going on in the Czecho-Slovak republic since the revolution. We hope to have an opportunity later on to give fuller information on this point. This time we shall give the strength of the respective churches according to the census of 1921. Roman Catholics, 10,384,860; Greek Catholics, 532,608; Protestants of all denominations, 992,083; Czecho-Slovak church, 525,332; Orthodox, Orientals 72,697; Jews, 353,925; other denominations, 25,339; without church adherence, 724,505. Since the census of two years ago, a movement has been going on toward Protestantism and in particular toward the new Czecho-Slovak church, which is Rome-free, standing upon the fundamental Protestant principle of freedom of conscience. This movement merits attention and sympathy.

**In a little paper edited by Prof. F.** Zilka, dean of the Hus-Theological Faculty at Prague we find the following: After the news of the bloodless revolution of 1918 was carried abroad and the name of Czecho-Slovak republic was being published—a word came to us from a man in Southern Africa, Figulus by name, a descendant of John Amos Comenius. No one in Czecho-Slovakia up to this time had knowledge of the fact that in far-off Africa there still lives a lineal descendant of one of the greatest men of our nation and of the world. And that in his possession are some of the heirlooms of the great pedagogue bishop, especially his ring. Mr. Figulus, a mining engineer, a descendant of the daughter of Comenius (for he had no sons) came to Czecho-Slovakia in June, 1921, and was in Praha upon the occasion of the three hundredth anniversary of the public execution of the 27 Protestant nobles who had taken part in the revolution and the battle of the White Mountain. He brought with him his daughter Gertrude aged ten, whom, when he returned, he left here in a family of a Czech brethren pastor. But the liberated mother-country is calling and blood has made reply. Mr. Figulus has definitely decided to remove to Czecho-Slovakia. His little daughter meanwhile has learned again the mother tongue of her great ancestor, while of course she keeps her German and English which she learned in South Africa.

**Baptist membership in New Orleans** has increased over 150 per cent and the contributions from the churches have increased more than 400 per cent since the establishment there, five years ago, of the Baptist Bible Institute, according to the annual report of President B. H. DeMent of that institution.

**The Good Samaritan Hospital at** Selma, Ala., built and supported by the white Baptists of Alabama for negro patients, which has just completed the first year of its operation, reports a total of 483 patients for the year, with six student nurses in training. Of the patients 310 were Baptists, 56 Methodists, 5 Presbyterians and 112 of other faiths.

### The World Swings Into Light

By Howard A. Vernon

THE world swings into light,
Day-dawn is flashing in the east;
The sombre shadows of the night
Flee like some terror-stricken beast.
The morning song of hope is heard,
True prophet of the better times;
In every stirring breeze His word
Rings in the soul like silver chimes.

The world swings into light.
False prophets may not heed the sign,
Nor know the deathless power of right
To triumph over hell's design.
In spite of pessimistic song,
Of proudful boast, and cynic's sneer,
The world, unheeding, swings along
From dark of night to morning clear.

Fall in, my soul, and march with God;
Swing round, and face the crimson morn;
Brood not on shadows deep and broad,
But face the east where hope is born.
For God is Light, and as the sun
Invades the realm of death, and night,
The shadows vanish one by one,
The world is swinging into light.

**The hearts and homes of the people** of Ocean City were thrown open to the department of religious education of the Publication Society for four days preceding the Northern Baptist Convention. The commissioner's room in City Hall was placed at the disposal of the guests, and most of the directors of religious education throughout the Northern Baptist Convention were present. It is agreed by all that there never has been a more inspiring and beneficial conference than that in Ocean City. Doctor Chalmers presided over the sessions. The services were concluded on Sunday evening with an address by Associate-General Secretary Wm. H. Main, and a brief closing address by General Secretary Gilbert N. Brink.

**Northfield, Mass. is celebrating its** two hundred and fiftieth anniversary June 22-24. An elaborate pageant depicting the town's history directed by Miss Leila M. Church will require the services of 700 persons.

**Rev. John E. Smith of Gary, Ind., is** a business man. For years he has been active as a pastor and even during the time he has been engaged in business he has usually served some church. He was pastor of the Indiana Harbor church for five years. He will help some pastor in Chicago or vicinity get a vacation. Write him at Gary.

**The American Baptist Foreign Mis**sion Society and the Woman's American Baptist Foreign Mission Society have about fifty missionaries under appointment who are of Swedish Baptist descent. While Northern Baptists in other years have made small contributions to the development of the work in Sweden, it is evident that now their foreign mission societies are reaping large results from the sowing of years ago.

**Mr. W. B. Lipphard and Dr. T. B.** Ray have compiled a Baptist guidebook of Europe for the especial use of delegates to Stockholm. The little booklet gives a brief account of Baptist work in every country in Europe in which Baptists have organized, and it furnishes the addresses of the larger churches in each country, together with the names of pastors. The booklet will be placed in the hands of delegates sailing for Stockholm, or it may be secured by addressing the American Baptist Foreign Mission Society, 276 Fifth Ave., New York City, or the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.

**The Southwestern Baptist Theological** seminary at Forth Worth, Tex., which was recently tendered the Southern Baptist Convention by the president and the board of trustees, will be accepted by the convention next year, in all probability, as the committee named to consider the proposition has already voted to recommend acceptance. Seminary Hill, the postoffice name of the seminary site, has just been incorporated by the city of Forth Worth, the city guaranteeing the provision of all public utilities at regular city rates.

**Appointment of ten delegates to rep**resent the United States at the international congress against alcoholism at Copenhagen in August was announced recently at the White House as follows: Wayne B. Wheeler of Washington, general secretary of the Anti-Saloon League; Dr. Earnest H. Cherrington of Ohio, an official of the Anti-Saloon League; William S. Bennett of Illinois, ex-member of Congress from New York and one time leader of the dry forces in the House; Mrs. E. L. Calkins, president of the Michigan Women's Christian Temperance Union; Albert Sutcliffe of Massachusetts, grand chief templar of the International Order of Good Templars; Evangeline Booth, head of the Salvation Army; the Rev. P. J. O'Callaghan of New York, Dr. C. N. Dinwiddie of Washington, superintendent of the national temperance bureau; ex-Representative Volstead of Minnesota and Cora Frances Stoddard of Massachusetts, secretary of the Scientific Temperance Federation.

(*Continued on page* 644)

# The Baptist

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*Committee on* THE BAPTIST

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## Cling to Experiences of Redemption

Dr. John G. Briggs, of St. Paul, since the Atlantic City meetings wrote some commendatory things about THE BAPTIST. The charity of some men passes all understanding. But the best thing that he wrote was this: "We are all conservatives in that we cling tenaciously to our precious experiences of redemption, yet to preserve that deposit we must be ready to accept now and then a new dress—a new form in thought and expression. You are at the keyboard and are sending us clear-cut messages. We are all 'one in the spirit.'" THE BAPTIST does not wink at the differences among Baptists. Difference of opinion among Baptists is inevitable. But we are one in "clinging tenaciously to our precious experiences of redemption." What greater uniformity do we need? Is there anything that could bind us more closely together?

# Killam's Kollum

### Do Not Leave Your Valuables Lying Around

"I am enclosing stamps herein for a copy of THE BAPTIST. The joke is on me. Your subscriber travels and THE BAPTIST finds a place in his traveling bag. He was waiting for a train in a city in Montana and for a brief space laid down his copy of THE BAPTIST, which he had just begun to read. The depot matron came along on a clean-up walk and picked up the paper in question and asked if it were ours. Being so assured she replied, "I am a Baptist," and thanked us for the paper and said that she would take it home and read it. We hope that this may mean a new subscriber to THE BAPTIST."—Rev. George B. Newcomb, Bismarck, N. D.

### No Worse Than Some Others We Know

The following excerpt from a student just finishing the junior year in college needs few comments, "I've been struggling with "Bib Lit" until I'm a bit confused. I can hardly tell whether Revelation has the story of Jonah or Jonah the pictures of Revelation. Of one thing I am almost sure and that is that Abraham accompanied Paul on his first missionary journey and that Luke's preface is to be found in Gen. 1:11." When we consider the knowledge of the Bible possessed by the average freshman who enters college, we marvel that such progress as indicated above is possible. The ignorance of the Bible on the part of the average church member is surpassed only by his ignorance of his own denomination and its world service. We commend the reading of the Bible and THE BAPTIST to every Baptist.

### Gnats Annoy But Do Not Destroy

"I am more and more appreciating the character of paper which you are presenting to us from week to week. The spirit is good. The subject matter is of a high order, and it is gratifying to find men big enough to ignore the little things, however annoying they may sometimes be."—Horace W. Cole, Calvary Church, Denver. In times past we spent a considerable portion of our time trying to get folks to see things just as we did. In some cases we succeeded and then regretted our success. Adopting our notions, they became our allies and we found that in a measure we had become responsible for their foibles as well as our own. Annoyances are like gnats. They annoy but do not destroy. The more notice you give to them the more nervous you become and a nervous man will usually make a fool of himself. Shoo gnats!

## Fresh from the Field

(*Continued from page* 642)

**J. M. Borden, better known as "Black Jack,"** a member of the Quantrel-Jesse James gang, was received for baptism at the First Church, Fort Worth, Tex., F. M. Norris pastor, recently. He is eighty years old.

**The General Education Board at its** meeting on May 24 made a conditional pledge of $133,333 toward the sum of $400,000 new endowment to Shurtleff College. The board also continues its gift of $5,000 per year to current expenses. The outlook for the college is encouraging.

**The action of Governor Smith of New** York in signing the repeal of the Mullan-Gage law enforcing prohibition is subject to more than one interpretation. Its most inevitable result will be the collapse of all systematic effort by state authorities to cooperate with the government in enforcing the Volstead act. On the other hand, putting undivided responsibility upon the federal government and centering attention on New York as the test of the federal government's ability to give effect to the law may so greatly stiffen the effort at enforcement as to curb violations much more effectually than has been hitherto accomplished. It was strongly urged at the hearing by those who favored repeal that if the federal government really meant business with the Volstead act it could enforce it without state aid.

**At its recent meeting the board of** bishops of the Methodist Episcopal church after listening to reports from the rural field officially went on record as favoring the organization of cooperative associations or corporations for the marketing of farm products and the purchase of farm supplies. Methodist ministers were urged to cooperate with such organizations where possible and it was suggested that in certain types of communities the church might well take the lead in the organization of cooperative enterprises. This is the first time that a purely ecclesiastical body has recognized the relation of the church to the cooperative movement and the economic and spiritual implications in this movement which gives it significance from the religious point of view.

**One of the largest life insurance companies** reports that the longest-lived class of people in the United States consists of ministers' widows who receive a pension. Next to this class is that of the ministers themselves. It is amazing how many of those on the lists of the board as beneficiaries or pensioners have passed the age of eighty. Among the recent notices we have received of deaths was one of a beneficiary in her ninety-ninth year. She had been receiving a grant from a local board previous to the formation of the ministers and missionaries benefit board and then was transferred to the lists of the latter.

**Earl S. Johnson has been appointed** manager of the Los Angeles Branch of the Publication Society, and will assume his responsibility August 1. Mr. Johnson was a salesman in the book store of the society's headquarters in Philadelphia, a few years ago, and left to assume a responsible position in the society's branch in St. Louis. After the closing of the St. Louis branch Mr. Johnson was identified with the Presbyterian Board. Dr. George L. White will continue as the western representative of the society, and he will give particular attention to the missionary affairs of the society on the coast.

**Rev. John A. Haynes, for more than** forty years active in the Baptist ministry, died May 26 at St. Luke's Hospital, Seattle, Wash. Funeral services were held in Seattle, Drs. Philip Graif and Archibald Macintosh officiating. Educated at Georgetown College and graduated at the Louisville Theological Seminary, since 1882 Mr. Haynes spent something like twenty years in Indiana pastorates, and the last twenty years in the state of Washington where he acceptably served Belleview, Manette, Sedro-Wolley, Marysville, Edmonds, Kirkland, Keyport, and Brownsville. Mr. Haynes was born in Kentucky, Dec. 28, 1852.

**"By order of the convention,"** writes Dr. W. C. Bitting, "the report of the committee on future denominational program will be printed for distribution. Also the convention voted that the plan adopted at Minneapolis and recorded in the Annual for 1916, Executive Committee Report, Section 11, pages 31-34, should become a part of the program. A special edition of the report of the committee on future denominational program, also containing the plan suggested at Minneapolis is now being printed. There are in round numbers 10,000 Baptist churches in the Northern Baptist Convention. It will not be necessary to flood these churches with copies for the individual members. This is an expense which the treasury of the convention cannot stand, and for which no provision has been made. Enough copies, however, will be printed to supply each church in the convention with the complete report, and the distribution will be made by the Publication Society, probably through the state convention secretaries, possibly through the General Board of Promotion. Just as soon as this report can be printed it will be distributed. It will be impossible for the convention to supply an unlimited number of copies. Enough, however, will be printed to see that each church gets a copy, and there will be a few extra copies for emergency uses."

> *THEN shall the King say unto them upon his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*
>
> *I was an hungered, and ye gave me meat; I was athirst, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me.*

**Rev. William G. Everson,** pastor of the First Church, Muncie, Ind. was commander of the American forces in Italy during the world war. He recently addressed the Marion County Federation of Baptist young people on "Playing the Game." "I wish that we, as Christians, could get a new vision of our tasks and responsibilities, our opportunities and abilities, and could put into our work our united forces and that same spirit that men had in winning the war. We need that same earnestness and devotion that the men had under the stars and stripes, to play the greatest game in the world—the Christian game. To play that game we must have a real team, know the rules laid down and have an opponent worthy of our greatest efforts."

**Secretary P. H. J. Lerrigo received** a degree of Doctor of Divinity from Franklin College at its recent commencement. Secretary W. C. Chappell of Pittsburgh a like honor from Hillsdale College.

**The Stifler family held a reunion at** the Crozer seminary campus on May 22, which was commencement day there—twenty years from the commencement day at which a memorial service for their father was held. The names of the children in the order of their ages are, Mrs. Daniel G. Stevens of Lansdowne, Pa.; Mrs. B. P. Hope of Media, Pa.; Rev. J. M. Stifler of Evanston, Ill.; Mrs. W. F. Meyer of Leominster, Mass.; Mrs. Winfield Scott Holland of Roslindale, Mass.; and Rev. Francis C. Stifler of Wilmette, Ill. The interesting fact is that all of the children have gone into Christian work, the two boys entering the ministry and all four of the girls becoming wives of ministers.

**The Lincoln Park Church, Cincinnati,** has granted Pastor C. W. Atwater a leave of absence of three months and a half in order that he may attend the Baptist World Alliance at Stockholm, and tour Europe, Egypt, and Palestine.

**And now the New York presbytery** adopts by unanimous vote a report of a special committee in the Fosdick matter. The presbytery finds that "hundreds of people are being brought to the knowledge of the Lord Jesus Christ and led into the Christian life under his (Doctor Fosdick's) ministry," and that "the interests of the cause of Christ in this great Babylon are not being hindered, but furthered by his able and constructive testimony." The *Herald and Presbyter* commenting on the case says: "The report which was adopted says that the General Assembly 'would direct the Presbytery of New York to take such action as will require the preaching and teaching in the First Presbyterian Church, of New York, to conform to the system of doctrines taught in the Confession of Faith.' The presbytery is directed to report its action to the next General Assembly. This is not a 'criticism.' It 'directs' the presbytery to 'require.' Our Presbyterian Church has a constitutional form of government. No local church is independent, and no presbytery is independent. Each church is directly responsible to its presbytery; and each presbytery is directly responsible to the General Assembly for keeping each church in line with Presbyterian doctrine and government. In this case specific directions to this effect have been issued. The presbytery is expected to conform."

The Baptist

# Is Our Organized Young People's Work Effective?

WE DO not know; we only inquire. We inquire because our young people took hold but feebly of a proposition we submitted to them to have two full pages of THE BAPTIST for their very own, provided they would secure a certain number of new subscribers among their constituency. Whether the proposal did not appeal to the rank and file of our young people or whether it did not get before them in such a way as to command their proper consideration, we have yet to learn. But we do know this: When the Methodist young people put on a campaign for subscriptions to the *Epworth Herald* they secured 23,916 new subscribers in less than a month. We are quite sure the Methodist young people are not any better than Baptist, but somehow their organization is more effective. In the language of a great modern thinker who speaks with eloquent precision: "How come?"

Now, we do not presume to criticize the general secretary, who is working hard and faithfully to lead the organization along the lines its board directs, and who is greatly handicapped by limited support in personnel and finance. It is because we believe in young people's work and have proved our belief by our efforts in their behalf that we want to give the board of managers something to think about when it convenes in Boston next month.

The B. Y. P. U. of A. now seems to be engaged in three lines of activity, not organizational, but promotional: It boosts its big annual gathering or convention, devoting a large amount of its space in THE BAPTIST to keeping it before its constituency; it is energetic in the distribution of tithing literature, sowing the seed of this essential movement among young leaders, which is a good thing; and it is doing another fine service of leadership training in its life service and daily devotions leagues. Beyond these, however, its program is not clearly defined, and at this point we would make bold to express our impressions, just because we are convinced that no organization or individual is giving to the local young people's society a program of activities, and that our young people's work in the local church lacks direction.

We wonder if so much concerted energy for the great convention is a wise expenditure. To be sure, over 10,000 registered delegates at the St. Paul convention sounded pretty big. But then, the actual total was only 9,183, and of these 7,899 were from the Twin Cities and Minnesota, not actual young people in attendance, but many, many supporters who paid a dollar to help the cause. There were 1,284 delegates coming from other states and of these 848 were from the four states of North Dakota, Wisconsin, Iowa and Illinois. Tell us, does it pay?

Could not the B. Y. P. U. of A. spend its time to better advantage in building a careful organization that would link up every last local, and through it build up a feeling of solidarity on the part of our young people? For example, if it could encourage and aid in the organization of state and sectional B. Y. P. U.'s whose officers would be young lay people, and encourage those to keep in touch with associational bodies and the various locals in the state, it could search out and train up a large group of lay leaders for future denominational service as well as stimulate a larger interest in the denominational programs. The great B. Y. P. U. of A. should throw the force of its organization into developing state organizations that could function as such, especially in their summer assemblies and divisional rallies. If the general secretary had the means at hand for calling together the state presidents, he could acquaint them with their task, with each other, and send them back with enthusiasm for their task. He ought also to be able to visit many of them during the year.

Then there ought to be a simple program of work for the local society that each state president could hand on to the locals—a program, in part, of responsibilities to the national organization. An official directory of the societies might be published annually by the secretary's office, having a list of cooperating B. Y. P. U.'s with names and addresses of their officers—meaning by "cooperating" those paying their annual dues and conforming in a few other respects to the national or international standards. This would raise the standard of the local B. Y. P. U.'s, many of which are milling around in aimless circles because of no direction and no idea of what to do. Unless our young people come through their societies with vision and knowledge, ready to go to work with intelligence in the local church and in the denomination, our program fails.

THIS sort of organizational work will not only consume an enormous amount of the general secretary's time, but will, as it grows, necessitate the securing of under-secretaries. The denomination, however, could well afford to pick up some of its promising young men and put them in such positions to train them for other responsibilities. With such a closely knit and functioning organization the general

secretary's office could keep the channels to the locals open, and enlist them in such a campaign as THE BAPTIST subscriptions, and would eventually "put over" its tithing campaign more effectively.

We realize that to hold such an organization together some kind of an organ is needed—but the young people's pages of THE BAPTIST are just that! The organization may have from eight to twelve pages a month, which is adequate if properly utilized, and is more than most organizations need monthly for effective service.

These pages, however, must sell themselves to young people of the local societies. Their greatest immediate need is available material on their weekly lesson. A page a week ought to be given to developing the topic in a way that the young people can use it. This is *the big* need of local young people! The meeting of it will insure THE BAPTIST'S value to them. The other space could be used for news items and personals about B. Y. P. U. locals, officers and events and methods which always make such a page readable and interesting. In this way the pages would have a vital attraction. Given: Appealing pages in THE BAPTIST and an effective group of state organizations that could get to the locals—our young people would show the Methodists a "thing or two" in subscription-getting.

B. Y. P. U. of A.—organize for effective service your great resources of young Baptists! Get to the young people of the locals *direct!* Make the young people's pages meet the actual needs of young people and you will get results.

Baptist young people, these pages are yours! The paper is yours, for as we seek to lay the foundations of a denominational journal, it is for you who will soon be possessing it. We are building *your* paper. If only we can get across to you this fact, we feel confident that you, with your "pep" and "go" will Back Your Paper Up!

## Chilled

A WYOMING man was the proud owner of a new Ford car, but he knew very little indeed about handling the machine. One winter afternoon, with his wife in the car, he started out on a hundred-mile business trip. Everything went well for the first hour, then the wind began to blow and it began to get rapidly colder. Finally it began to snow. For another hour the machine made headway along the level road in spite of the storm and cold. Then in the gathering darkness the driver saw a long hill ahead. The machine climbed half way up the steep ascent and then it stopped. Backing it down to the bottom of the grade, another attempt was made to go to the top, but that also resulted in failure. So the driver again let the machine back down to the bottom of the hill and there the two people remained for an hour or more with the prospect of freezing to death, for it was growing cold with the passing of time. The machine was in perfect order and there was plenty of gasoline in the tank, but the inexperienced owner could not get it over the hill.

An hour later the lights of another car appeared. To make a long story short—the newcomer was an experienced driver. He asked for a newspaper. When it was produced he put it in front of the radiator and in gallant style the car climbed to the top of the steep hill under the guiding hands of the newcomer. As he jumped out to go back to his own machine he said, "If you'd knowed much you'd oughter know that the thing was just chilled." Chilled! What a simple trouble, and how easily it was cured by one who knew about driving such a machine.

We wonder if the denomination is chilled. Years back it started to climb a steep hill, but has so far been unable to make the climb.

Is it chill that ails many of our local churches, because they also started up the hill, but have in many cases backed down? We fear that many individuals have been chilled, because they too have backed down instead of climbing up to the top.

We suggest the simple remedy that is needed in such a case. We must get fresh hold of God and in the warmth of his presence we shall conquer the chill.

## Change the Inside

THE world has a right to expect that the people composing the membership of the church of Jesus Christ should be found exhibiting a type of living and standards of conduct that are above those of any other group of people. The reasons for this are obvious. Church members have voluntarily associated themselves together for the purpose of living unselfishly with and for the Lord Jesus Christ. Why, then, is it that only an inner circle of the members are really seeking and revealing the objectives of Christianity and church membership? The divine institution is not at fault, for its founder and projector was the only wise God, our Father and Lord. The fault, therefore, must be with its human exponents, the men and women in its membership.

Many of our church members are self-deceived because they are unintelligent about what is known as salvation. Salvation is not a single act in life; it is the life itself. The proof that you are saved is revealed by the fruitage produced by your daily life. Salvation is proved more by doing than by saying, by living and not by talking. We shall all make mistakes. We shall all step out of the straight and narrow path at times. But if we are saved, we shall quickly step back where we really belong, to God, and our mistakes will be swallowed up in the sorrow of a heart that knows the power and love of a Saviour's forgiveness. The hope for a better world rests upon the gospel of Jesus Christ. The hope for a conquering Christ-like church membership rests upon the use made of the vital truths of the gospel of Jesus Christ by the whole group. But the whole group will never remove the question mark that the world now has placed against the door of the church until we all more nearly exemplify the teachings of Jesus. The strong in the church must help the weak.

The inner circle must minister to the outer circle of the membership and in consequence must win them to a saved life through the power of the Spirit of God. Let us have a great revival within the church so that we may be better prepared to face our task in the world outside the church.

# A Page of Opinion

## As Others See Us

"THE readiness with which the Northern Baptist Convention untied the hands of the University of Chicago when it was agreed the university may hereafter choose its president from any denomination was the result of the perception that an institution of that size and character cannot be held down to any particular creed when it chooses its teaching and executive forces.

"Scholarship is not the exclusive possession of any church, and when a university is looking for eminent and learned specialists, it must take them whether they are Christian, Turk or heathen, as the supply is much too small to warrant letting a really good man go. It follows that any great university will have on its faculty representatives of every sort of opinion. It cannot maintain a distinctive character in the religion of its faculty and trying to do so by limiting the choice of president accomplishes nothing.

"But the idea that it was possible to teach Presbyterian chemistry or Baptist biology was a long while dying. Even in the state universities, there was at first a strong tendency to choose clergymen for presidents, and in the early days of the University of Michigan, professorships used to be passed around. If one church grabbed the chair of ancient languages, another claimed history as a matter of right, but the absurdity of that sort of rivalry became apparent at last, and now it is agreed that religion and scholarship come in separate packages."—Editorial *Detroit Free Press.*

## The British Labor Party's Report on the Ruhr

A DELEGATION from the British labor party recently visited Cologne, Dusseldorf, Essen and Bochum to study conditions in the Ruhr. Their conclusions and recommendations are published in the press reports of the International Federation of Trade Unions for May 4 and 11. Their findings, briefly stated, are: Serious as conditions already are, they will become much worse if the French army attempts more drastic measures, such as taking over the railroads or interfering with the liberties of the working-men. In that case there will be either famine or widespread disorder, with a desperate struggle between French soldiers and German civilians. The Versailles treaty does not provide any adequate method of settlement, and a new international instrument should be created with German representatives assisting in its formation. In the meantime the British government should ask both the French and German governments to submit their proposals to an international tribunal.

The British labor party also makes the following suggestions for the solution of the Ruhr problem: 1. A settlement cannot be reached by attempting to dismember Germany or to keep her permanently "in a state of economic vassalage." 2. The total amount of reparations should be fixed at once and international loans secured on German resources floated so that France and Belgium could be paid at once. 3. A special meeting of the League of Nations should be called to admit Germany as a member and to settle questions of national security, debts and indemnities. The British government should be ready to be generous in regard to debts, mandates and forfeited property, both on moral grounds and because present conditions ruin trade, are likely to cause war, and endanger civil liberty and reform. 4. The German proposals offer a basis for negotiation. 5. Troops should be removed from the occupied territory, and, if this is not agreed to, British troops should be withdrawn independently and at once.

## A Rocky Road

"FOES of the eighteenth amendment and all other kinds of legislation calculated to abridge 'personal liberty' are finding it hard going these days. Even their few cherished passages from the New Testament are going back on them one by one. With what oily smugness friends of John Barleycorn have been wont to quote First Timothy 5:23: 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.' What further proof was needed that prohibition was un-Christian?

"But now comes along Prof. James Moffatt with his new translation of the New Testament, which an eminent authority has pronounced 'the best translation for the purpose of study and interpretation in the English language today.' In a footnote on page 818, referring to the passage just quoted, Professor Moffatt says: 'The words, "Give up being a total abstainer; take a little water for the sake of your stomach and your frequent attacks of illness," are either a marginal gloss or misplaced.'

"This is terrible! The road back to the good old days of foamy freedom, like the classic thoroughfare to Dublin, gets rockier every minute. The first thing we know booze won't have any religious standing at all. Another argument for abolishing the Higher Critics!"—*Universalist Leader.*

## Was It Daylight Saving Time?

BETWEEN 1650 and 1654, Archbishop Ussher issued his "Annales Veteris et Novi Testamenti," in which he published his well known Chronology of the Bible, fixing the date of the creation at 4004 B. C.

This chronology has been added, especially in England, to various editions of the Bible, in which it has no place whatever. It is a man-made intrusion which should be obliterated, and is obliterated from most of our American editions of the Bible.

Dr. John Lightfoot, vice-chancellor of Cambridge, England, was meticulously correct in his chronology, for he said, in 1654: "Heaven and earth, center and circumference, were made in the same instance of time and clouds full of water and man was created by the Trinity on the 26th of October, 4004 B. C., at nine o'clock in the morning."

# The Minister as Interpreter

*An address delivered at the banquet held in connection with the commencement at Rochester Theological Seminary, May 14.*

By Charles N. Arbuckle

LIFE has both its mode and its meaning. There is always a way in which everything comes to pass and there is always a meaning in the fact that it has come to pass. So we say thinking of life's mode, that it needs explanation; and thinking of its meaning, that it needs interpretation. Explanation is a matter of exact knowledge or science; interpretation is a matter of reasonable faith or religion.

### Two Separate Disciplines

The processes of explanation and of interpretation are two separate disciplines. They are carried through to their most successful issue only when their difference is clearly recognized and respected. Nevertheless, while they are separate in their processes, they should be one in their sympathy and spirit, for they are both equally concerned in the understanding of the same thing, the life and environment of man. Thus, there should be a scientific spirit in religion and a religious spirit in science—a devotion to truth on the one hand and a passion for the best that can be known on the other. To confuse the disciplines, or to permit the workers in either field to get out of sympathy with the workers in the other field, is to breed misunderstanding, controversy and bitterness, and to obscure the truth which both should seek.

The nineteenth century has often been called the great scientific century. Indeed, it justifies the name, for the most important generalizations in the whole field of science were made in those fruitful years. But it was also, I believe, the great philosophic and religious century, although this may not be so apparent. It was quite natural that the sensational character of the work done in the scientific field should overshadow the more quiet, yet no less important, work done in the field of philosophy. The greatest philosophical achievement of the nineteenth century was the idea of value; that is, that the ultimate test of all philosophical abstractions is their usefulness and significance for man, and that in proportion as they possess these qualities they possess value and reality. This idea discovered by the philosophers had great significance for religion. I have called the nineteenth century a religious century because philosophy then contributed to religion in its doctrine of eternal values a more secure foundation for faith than religion had heretofore possessed. When we thus appraise the achievements of the last century in both of these realms, we begin to discern a fine providence in it all. At the very time when science attempted to explain life in its every aspect—an attempt analytical and of necessity largely destructive—we have springing up at its side another attempt to evaluate life and seek its eternal meaning, a process at once synthetic and constructive. The one would take life apart to see how it was made; the other would put it together to see what it was good for, and in its good discern its value. So we saw value judgments entering into science and scientific explanations entering into religion. Each modified the other.

### Analysis and Synthesis

A striking illustration of the constructive and evaluating spirit entering into science is seen in the field of chemistry. Up to the middle of the last century chemists were so absorbed in the destructive or analytical side of their science that they almost completely overlooked the constructive side. Thus they were men of less real vision than their predecessors, the alchemists, who, though lacking in a scientific method, had at least a comprehensive aim, namely, to discern a means for creating an ultimate value. But finally, the French chemist, Berthelot, saw the light and perceived the larger value in what he did and placed a new interpretation upon his work, defining chemistry as "the science of analysis and synthesis," a taking apart and a putting together—taking apart to learn the mode and putting together to discern the value.

In the religious sphere, the critical movement came in and subjected records, forms, ceremonies and human experiences to a terrific analysis and to an inquiry as to how they came to be what they were. Since the critics were dealing with the things that man cherished as essential to his spiritual and immortal well-being, there was at once a loud cry that to deal with these things in this cool and analytical way was to devastate the very temple of God.

### World Languishes: We Argue

It was right and well that these records and experiences of the soul's life should be submitted to critical inquiry. The result was to free us from all thraldom to the magical and superstitious, and we could not properly evaluate religious experience until we had been so emancipated. But the sad fact is, in the religious sphere we have been so amazed by the invasion of our realm by the analytical spirit that we have not sustained the synthetic spirit. With the new knowledge that had come, we who represent religion should have made larger appraisals and restated our fundamentals in the terms of eternal values. Instead of doing this, we have been deflected from our real work and confused our disciplines and now are burning up all too much of our creative energy in attacking the new analytic knowledge. In other words, we spend our time upbraiding the scientist instead of preaching the gospel. The result is controversy, confusion, bitterness and a widespread paralysis of creative effort; while the world languishes, we argue.

The minister today must squarely meet this emergency. In a day of analysis he must supply a synthesis. While others "think things apart" to understand how they work and how they came to be what they are, he must "think things together" to show their imperishable value. He must see things in their larger relations and project knowledge upon a wider field of human existence, including not only humanity's past but also humanity's future; he must discover values that analysis can

never discount. This is his call. It is for such preaching, affirmative, interpretative and inspiring, that the world is waiting in a controversial age.

Let us look at a few of our major problems for illustration of what I mean. Take first the problem of revelation, a fact which is fundamental to our Christian faith. Revelation is as necessary an idea as that of God himself, for if there be a God at all, he must be able to make himself known. If, possessing the power to reveal himself he refused to do so, he would not be a God of love and an unloving God can never win the devotion that must be at the heart of a true religion. So, when we turn to our scriptures and read, "Thus saith the Lord," we find there just what we are sure must be the fact.

But now arises the insistent question, "How did God speak?" We turn to the man schooled in the discipline of determining causal connections, the analyst, to tell us. We are told that there was nothing magical about it and nothing strange — save as the workings of all great minds are strange to little minds. Men who gave themselves exclusively to reflecting upon the things with which revelation is concerned divined the truth, not all at once, but line upon line, here a little and there a little, interpreting life always from the best they knew into the better toward which their hearts and their needs were driving them. It was a human process, they tell us, the records stained with slips and follies, and yet, marvel of marvels, disclosing to man in ever-increasing measure a God glorious in wisdom and incomparable in love. Speaking of the mode, we call it discovery; speaking of the eternal worth, we call it revelation.

### Gloss and Glory

It is true that some have been so eager in their search for the human that they have missed the divine. They have been more devoted to the "gloss" than to the glory, discrepancy hounds," satisfied with inconsistencies and blunders. But there are others who are all the more certain that God has spoken because his children have discerned him and to be really a child, one must recognize one's parent.

The call of our time is for the interpreter more than for the analyst; for one who can "think things together" in their largest meanings. The minister of today must know the findings of the analyst, place the records in the perspective of history and, reading them in the light of the perfect life in Christ, he must interpret their eternal values to the people. He may and ought to see more in these old records than the men who wrote them saw. The centuries of human experience should illumine them. When an enthusiastic teacher of English literature was interpreting a play of Shakespeare to his class and deriving meanings from it that were not apparent on the surface of the text, a student broke in to ask, "Did Shakespeare mean all that?" The teacher wisely replied, "It is not a question of what Shakespeare meant, but of what Shakespeare means." This is the need of our day in interpreting the records of our faith—not alone to tell what the Bible meant in the minds of those who wrote it, but what the Bible means in the horoscope of centuries of human experience. For instance, there is in the eleventh chapter of the Gospel of John an account of the raising to life of a man three days dead and buried in his tomb. We are all aware of the many critical questions that crowd about this narrative, but what the world today is waiting for is not a more erudite discussion of these questions; it looks rather for an interpretation of the spiritual necessity in man that for nineteen hundred years has kept the record there and an interpretation of the hunger of soul for such a Christ as could say, "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live, and whosoever liveth and believeth in me shall never die." There is real evidence in the nature and needs of man for the necessity of such a revelation, and stricken folk everywhere want to be assured of it.

*SO gentle were His ways with us,*
*That crippled souls had ceased to sigh;*
*On them He laid His hands, and thus*
*They gloried at His passing by.*

*Without reproof or word of blame,*
*As mothers do in childhood's years,*
*He kissed our lips in spite of shame,*
*And stayed the passage of our tears.*

*So tender was His love to us,*
*(We had not learned to love before),*
*That we grew like to Him, and thus*
*Men sought His grace in us once more.*

The words of Jesus have been weighed and sifted and measured and classified, but now we need to proclaim what they mean; to make the larger applications and generalizations that a world like ours demands of Christ and to show that he has a meaning for us today. If we continue to quarrel over subsidiary questions of how the revelation came to be, we shall miss the revelation itself. To determine its mode, is the work of science; to determine its meaning, is the work of religion.

### "What Is Man?"

Perhaps there is no question more deeply agitating the church today than "What is man?" If we would propound the question in the fullness with which the psalmist propounded it, and inquire, "What is man that thou art mindful of him?" we should have in the asking of the question the clue to its answer. Standing out under the deep blue skies of a Syrian night with the lights of other worlds twinkling above him, feeling his own smallness in the presence of immensity, yet remembering that God was mindful of him, he found the answer to his question, "What is man?": "Thou hast made him a little lower than the angels."

In what contrasting fashion do we seek the answer to this question in the western world today. "What is man?" We do not go out under the stars for our answer, but into the laboratory. We give the inquirer an oyster and a microscope, a dead cat and a scalpel. In the intricacies of biology he finds his answer, "Thou hast made him a little higher than the creatures." The laboratory has made its contribution and it is a worthy one; it has yielded us knowledge that makes it possible to alleviate human pain and to understand the complexity of human life. Where the minister of today frequently goes astray, however, is in forsaking the stars for the scalpel. He follows the scientist into the laboratory to quarrel with him, forgetting that the question asked under the stars is not the same as

that asked in the laboratory, though the two may sound alike. "What is man?" asked in the laboratory means, "What is the mode of his being?" "What is man?" asked out under the stars means, "What is the meaning of his being?" Let us remember that the revelation of the stars is in no wise discredited by the findings of the laboratory. We are in controversy over this question today because the minister has in all too many instances forsaken the ministry of the word to serve dissecting tables. He forgets that the meaning of man does not depend upon the mode of his being. We are what we are regardless of how we came to be what we are. A process must always be judged by its issue, not its origin. If it could be proved that my remote ancestors once lived in the branches of the banyan tree, I should not be in the least disturbed; in fact, with all modesty, I should feel inclined to congratulate them on their posterity. But I know that the remote question of origins cannot obscure the fact that there is an immeasurable distance between me and the beasts; a distance that may be indicated by the very fact that I go out and look at the stars and inquire into the meaning of my life, while no beast ever even looks at the stars, much less inquires about the nature of his being. The touch of God is on the soul in its hunger for God and its aspiration for his likeness and its concern for its destiny and nothing can diminish this fact. We are here and we would do better to stop quarreling as to whence we came. About that, we can do nothing, regardless of the eventual findings. Let us rather give ourselves to deep reflection as to whither we are bound, for about this we can do a great deal.

In the great concern of the person of Jesus, there is also a territory where discussion is sterile and unprofitable to the earnest seeker for religious truth. There he stands in all his supernal beauty. His majesty, his divinity, his unsurpassed loveliness, are attested in a thousand ways. Every day he has a fresh value for uncounted thousands of souls. Men want to know with all their hearts what he is and what he can mean to them. These things the interpreter must tell them. To spend our time endeavoring to explain how he came to be what he was in his earthly life, is to confuse our disciplines and to desert the calling of the interpreter for that of the biologist. There he stands, the power of God unto salvation to all who believe on him. The people want to know what he means—they are languishing to hear it and it is good news.

This is a great day for the minister who is an interpreter, who comes bearing testimony to the eternal values. But let him be watchful always that he does not lose his chance by burning up his creative energies in a heat of controversy over things that do not and never possibly can affect the eternal values. If ever he confuses life's mode with life's meaning, his message will blur, great insights will be inhibited and large interpretations impossible. God will lose his man.

I believe with all my heart in the living Christ and that he speaks through his servants to the people of today. It cannot be that he has changed his message since those sunny days when he walked in Galilee. He speaks the same things now. When one came to him and asked for an explanation, saying, "How can these things be?" he showed him that was not the issue. The issue then and now is, "What will you do with your life that is so precious?" So he spake to a sinful woman, saying, "Go and sin no more." To an imperfect world he said, "Be perfect"; to a restless world, "Come unto me and I will give you rest"; to the sorrowing," I will not leave you comfortless." What do these mean? What is all this worth? The minister, Christ's interpreter, must say.

# The Bible in Baptist Colleges

By Roy L. VanDeman

NOWHERE does it have a better right to be. But what may we expect of it there? The young people who are in these schools are eighteen to twenty-two years old. What are their religious needs and how well may Bible courses in the curriculum meet these needs?

### An Idealist

A youth or maiden of eighteen will never again be at a place where high idealism will create a stronger appeal. Of what age were the bulk of the early volunteers in 1917? From what age does the appeal for a Christian life service decision get the greatest audience? From whom does the kingdom of God as Jesus drew its commanding lines, elicit quickest allegiance? And who more than a college youth needs that elevation of heart which devotion to such a cause can bring that he may be lifted out of petty politics and sordid ambition? There is much truth in saying that the world is decided in the freshman year.

The whole impact of the social drive is being gathered now, much as Arnold von Winkelried with outstretched arms gathered the enemies' steel into his own body to open a way for his comrades. The questions of campus morality are up. The group ideals of class and fraternity are almost superhuman in their power. The problem of a vocation presses. Likely as not some sex standard or choice has to be made before the year is up. The whole social world faces me when I am old enough to be in college. My attitudes to the industrial problem and the race problem and the wealth problem are being taken. I am a citizen in the making—almost made. Haven't you anything authoritative for me in the Gospels?

### Religious Bible Study

There he stands. Can we make one of his first college discoveries Jesus? Why start him either with Genesis or Deuteronomy? And why make the Bible get down and go on all fours as history, law, poetry and prophecy when the Bible as history and literature, however accurately or modernly told, is no more than our pedagog's chance to bring him to Christ? To discover in his new Bible that the winsome and appealing comrade is also wise beyond books and regal in his grasp of the principles by which society is to unbound, will be a discovery premier. Can we let him make it? What is the gain if one know all Latin and all mathematics and be able to pass fine semester examinations in geology and the modern languages and miss his own Christ? The argument is all on the side of having the Bible as

a primarily religious book at the head of the corner in the curriculum of a Christian college. All the more if the college represents the sowing of Baptist churches long ago and hopes to make a contribution to the democracy of Christ in the present century.

### The Fathers

How far does the present program go toward carrying out the original purposes of the founders of our colleges? The fine idealism and far-sighted Christian patriotism of the men who wrought the foundation of these older schools out of their meager means deserves and shall always deserve the respect and admiration of our youth. Who among us would have had higher purposes or sacrificed more to mark out the foundations of these schools? To us of the present and the future has been given the charge of bringing the plan to its maturity.

### Instead of the Fathers, Your Children

To our hand are helps and forces of which the fathers did not dream. Alongside the church colleges in the American system of public education are lower schools furnishing a stream of increasing students trained to high educational standards. Above these the higher state schools are not the enemies of the Christian colleges but their challenge and stimulus. We should make the most of it.

There is a wealth of material resource now in the hands of the sons and sons' sons of these Christian colleges which makes possible any program conceived in terms however large. A policy without backward look or fearful anticipation but big, commanding and promising successful contribution to the present crisis of the moral world, will attract the attention and enlist the business respect and Christian judgment of men of resource. It will attack the educational allegiance of the best trained Christian minds of our time. What right have we to permit the best educational scientists to remain outside our Christian departments of religious education? Any program can be executed if it is bold enough and big enough.

### A Lofty Ideal Not Yet Realized

The original outline of program was big enough only in principle. And it is being filled in too feebly by our colleges when only one man on the faculty of a one-unit 500-student college represents the interests of Christian education in the primary subject of religion. To carry out the present-day implications of the original objectives of these schools requires a program calling for the time of two instructors to develop the essential courses in religious education, including those in the Bible.

As for the Christian flavor and bias of the thing that is being done, the high purposes of founders are being fulfilled. The men and women who have taught these Bible courses and teach them now, are as much above reproach for Christian sincerity of life as are the instructors in other departments. In the instructors employed this year the colleges betray no failure to sense the present necessity of the forward look in Christian education.

### Present-Day Needs

But how far does the present program go to meet present-day needs? Only a part of the way.

There is no more tangible expression of the deepest religious needs of the present day than in the moral disintegration of men and families since the war and in that new self-consciousness which has marked the social organism since the later years of the nineteenth century. This was the time when the colleges began to mobilize for biblical instruction. They might have been forgiven at the hands of their children had they welcomed then, with prophetic eyes, the moral and social interpretations of the gospel of Christ as they first began dimly to be apprehended. As it was and is, only a fraction of that vision has even now been welcomed. We follow instead of lead, and with too faltering steps. Our students and the moral-social claims upon them have been multiplied ten times. How big shall our program be?

### Looking Ahead

How far then should our modern Christian college program change from or outrun the original purposes of founders? As far as Christ calls by all the voices of the present. The very investment of pioneer sacrifice and the sacred inheritance of the influence product of generations of devoted teachers now gone, call us not to retread their paths, but to emulate their zeal and faith by making new paths for a new and perplexed generation. The present leadership owes it to its present youth to lead face forward, unafraid of evolution, science, socialism or education, caring for nothing but truth and fearing only God.

If to any institution in the kingdom of Christ, to a Christian college it is given to see accurately the needs of the present world and to visualize those of the generation to come. To no other department of these colleges is accredited such opportunity to review the age-long residua of religious experience and to mediate them to its students as comes to the biblical department. It is the normal function of these schools and courses to lead rather than to follow in the accurate statement and in the Christian liquidation of our social-religious and moral-religious needs. To prophecy it is given to see. The Bible courses in a Christian college are, and of right ought to be, not only cultural, historical and scientific, but essentially prophetic.

> ALL the world is God's own field,
> Fruit unto his praise to yield;
> Wheat and tares together sown,
> Unto joy or sorrow grown:
> First the blade, and then the ear,
> Then the full corn shall appear;
> Lord of harvest, grant that we
> Wholesome grain and pure may be.

### Recommendations

What recommendations could be made in view of such facts and principles?

That in our colleges, most of which are, or are likely soon to be, in the one-unit class or above, we maintain a department of religion of religious education or of Christian education in which for each 500 students two professors be at work, one with major preparation in Bible, minor in religious education; the other with major in religious education, minor in Bible; the equipment of these instructors, professional, technical and Christian, to be at least as complete as that of the best prepared professors on the staff; that the standards of efficiency, difficulty and credit in the courses of this department be equal to those of any other department; that there be maintained a well-equipped modern library of reference; that we provide a policy whereby the instructors should be expected to employ each Sabbatic year, salary continued, in research and production, thus capitalizing the gains of experience for the benefit of the entire program of religious education.

# Not in Word, But in Power

*Abstract of Address at the Northern Baptist Convention, Atlantic City, May 23, 1923*

By A. A. Shaw

THE words of the topic assigned to me seem to express a false antithesis. Is there not power in a word? To the ancients there surely was.

Is not the gospel "the good news, the power of God?" How shall the kingdom come by the word? "How shall they hear without a preacher?" Was not Jesus the Eternal Word made flesh?

But words have a way of losing their power. They become like empty shells, now used for lamp stands and doorstones, for decoration or as souvenirs. The name of Jesus comes to be used by men as though he were only a kindly and good man offering casual advice. The word "cross" is used to decorate one's speech very much as the cross itself, wrought in silver or gold or ivory, is used to adorn the persons of those who may have no experience of what the cross signifies.

Greek culture of the first century was all on the surface. It was with this situation in mind that Paul wrote to the Corinthians: "God's reign does not show itself in clever and eloquent talk, but in power." The kingdom is not a new rhetoric, a new philosophy, a new and more clever way of saying words, but a new dynamic. In terms of our day, he would say, the kingdom is not a new map of the world, but a new world spirit; not primarily a new social order, but a new world atmosphere, in which social structures may grow and decay and grow again. And the kingdom comes not by devising new schemes and clever phrases and vivid catalogs, but by the discovery, the release and the control of the power of the Eternal Spirit.

### Our Noisy Age

In our noisy age, it is well to remember that power does not lie in the word. We have too often assumed that we could today storm Satan's hold by the blowing of trumpets, that the greatest energy lies with the most energetic. But the power of the babbling brook is slight. It is in the quiet pond that we see the hiding of the stream's power. The brook is but merely the noisy overflow of its silent strength.

In recent years we are brought face to face with yet more prodigious and incredible sources of noiseless energy. In radium, for instance: It is estimated that it will take 20,000 years for a given gram of radium to release its energy and revert to common lead. "If we could find a way to get a gram of radium to discharge in one minute all the energy it will eventually discharge in 20,000 years, there would be sufficient power in one gram to raise out of the water all the dreadnaughts in all the navies of the world."

Even ordinary inert matter is a source of incredible energy. Professor Le Bon shows that the smallest French copper coin "contains energy equal to eighty million horse-power."

Now what is true in the physical is also true in the moral and spiritual world. The kingdom of God is not a big noise: it is the majestic and largely silent movement of divine Omnipotence through the arteries of human life. The kingdom of God is helped on its progress, not by artificial stimulation, not by the creation of machinery adapted to theatrical tornados or electric storms; but by tempering and reshaping and readapting the human mechanism so as to harmonize with and utilize the Divine energy—waiting only for such opportunity.

Let us think of the relation of this thought to some phase of our work.

What will it mean to us who preach? The first Christian preachers preached because they could not help it. "Woe is me if I preach not the gospel," one of the greatest declared for them all. They were prophets, spokesmen for the Divine Spirit. Paul declared to the Corinthians that he went among them not with persuasive human logic, but in demonstration of spiritual power.

The complaint of our Lord made against the scribes and Pharisees was that they had become mere "actors," saying words that meant nothing in their lives. This is a perpetual peril to the preacher. How often do we catch ourselves choosing words because of their effect, using tones—that once indeed voiced deep emotion, but now used again and again, because they "work," simulating an emotion that is not real!

Fluency, glibness, the ability to turn clever phrases, to rise easily to oratorical flights and make an impressive climax—what dangerous gifts these are! It is so easy to allow them to replace diligent toil and genuine emotion! But the kingdom is not in words—however clever, or impressive—but in power. And when we think of our churches, how we need to remind ourselves that power is not in our programs or in our machinery or in our campaigns of evangelism, but in the double contact of its members with the source of eternal power and with sin-sick men around them. Jesus, at his baptism, prayed, "and as He prayed, heaven opened." There lay the secret of his power.

### The Vision

And there is our work of education. How profoundly important it is! Man is the only animal that cannot live on things as they are. He is the only animal that can see what is not. He needs an imagination that sees not only material values that are not, but moral and spiritual values. The war came because material and intellectual progress had far out-stripped moral and spiritual progress. To regain balance, to organize and direct human life to beneficent ends requires skilled leaders with a moral sense and moral vision. And that is the task of Christian education. To train and send out into the leadership of democracy young men and women with a kindling vision of an integrated humanity and a consuming passion to help realize it; it is for that we create and maintain our schools. To train young people to remember and to repeat correct forms of words will not suffice. They must see Christ's kingdom, they must share his passion, they must believe in him and in their mission profoundly, or they have failed utterly however glibly they may recite the words of our beliefs.

Paul wrote to these same Corinthians "Ye may have ten thousand teachers but ye have not many fathers." He was their teacher, too, but he was the kind of teacher who brought men to moral and spiritual rebirth.

I have a vivid picture in my memory of two teachers of my boyhood days. From one, a well of accurate information, I drew some scraps of knowledge. From the other, a vivid fountain of inspiration, I learned what life meant and caught a desire to share its secrets and to serve its purposes.

I am sure I do not need to enlarge on the application of this truth to our missionary endeavor. We may find difficult to convince the Orient of the superiority of our modern culture to their ancient culture. In fact, they feel competent to develop a modern culture and modern customs in harmony with their historic genius. But we can take to them what they consciously lack, a living and loving God in Jesus Christ and a moral and spiritual dynamic without which their advancing civilization will only mock their best endeavors. In the new pentecost of the nations, every nation under heaven will hear Christ speak to them in their own language wherein they were born.

## Words of Strength

THERE are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus 'grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Frederick Schiller.

Perhaps a word should be spoken concerning our hope for social reconstruction. Here perhaps more than in any other field we incline to trust in words. A clever phrase seems to many a door of hope. A biting epithet is trusted to destroy the strongholds of privilege. An alluring prospectus seems already to have created a new heaven and a new earth.

The greatest dreamer of all coined a phrase, baptized it in his own blood and left it as the watchword of his church: "The kingdom of God." But he did more than coin the phrase, more than repeat the phrase. He embodied the kingdom. The kingdom of God became flesh and dwelt among men. And he died to achieve it. And if we hope to see the kingdom of God realized in the social fabric, it will not come by vain repetition of Jesus' word, but by the incarnation of his Spirit.

Some time ago a religious writer coined the stinging phrase: "The public impotence of the Christian religion." It is closely related to the retort attributed to Mr. Chesterton when the remark was made that in the outbreak of the World War Christianity had been tried and found wanting. "No," the retort came, "it has not been tried and found wanting; it has been found difficult and not tried." There is enough truth in these remarks to stab our spirits broad awake to the fact that most of us had believed in the efficacy of the gospel of the kingdom to redeem and show the way for the individual, but had failed to believe in its power to redeem and point the way for humanity.

Professor Glover quotes the words of the dying Alexander when his guards asked what should be done with his empire: "To the strongest." Whose shall be this vast empire of humanity in the surging midst of which you and I live and die? It does not suffice to say, "To the Lamb that sitteth upon the throne—to him be the majesty and the power and the dominion."

He is the strongest. This tragic world of sinning, suffering humanity belongs to him. He has power to redeem it. But let me say it, reverently, but bluntly, he cannot redeem it alone. His omnipotence waits on our impotence. As in the days of his flesh, he could do not mighty work in Nazareth because of their unbelief, so today, he is impotent, until *we believe in him!* His extremity is our opportunity. The psalmist cried: "Thy people shall be willing in the day of thy power. . ." That is the need of the hour, a glad, hearty, all surrendering faith, the very contagion of which will help to turn the thoughts of men back to God.

A friend of mine made a trip to the far North last summer, visiting the northern extremity of Spitzbergen, well within the Arctic Circle. He told of the coal mines of the far North land, mines being worked to furnish fuel for Norway. Do you catch the significance of that fact: Great coal deposits under the perpetual snow and ice of the Arctic Circle? It means that once upon a time the Arctic Circle was within the tropics. Instead of snow and ice and occasional moss-covered rocks, with here and there a stunted tree, there once existed forests of palm trees and all the light and warmth and color, all the mystery and wealth of tropical life. And what happened? By slow degrees, through long ages the polar axis shifted steadily, fell away from the sun, and gradually the genial warmth of the sun was withdrawn and frost and icy winds took its place, and for tropical luxuriance there came arctic poverty. But before this took place a giant hand rent the earth asunder and buried deep in its hot depths that rich and abundant vegetation, so that in future years men, in the midst of cold and desolation, might see the glory that once had been. Perhaps in some future age the reverse process may take place and once more the Arctic may become the Tropic. If some majestic power could tilt the earth's polar axis back again toward the sun, this would follow.

It is possible to erect greenhouses, to build fires, and to raise rare and beautiful plants in an alien climate. But this will not suffice.

The kingdom of God, if I read it aright, is nothing short of this: to swing back the polar axis of human life until the whole climate changes, and a new and more genial atmosphere is created in which all the wealth of Christian verdure and fruitage shall be native in human life.

Not in word, but in power? O, but there is word that has power! "Thou shalt call his name Jesus, for it is he that shall save. When in the desperation of our conscious need, when in the glad abandon of an heroic common faith, we invoke that name—what power there is in it!

# Religious and Moral Training for Soldiers

AT the recent conference on religious and moral training for soldiers at the National Museum, Washington, D. C., General Pershing said, in part, as follows:

"More than eight years ago it was my pleasure to call together the chaplains of the Eighth Brigade, then serving in the vicinity of El Paso, Texas, the purpose being 'To consider ways and means through which the chaplains may cooperate in the entertainment, improvement and moral uplift of the command.' That was the first chaplains' conference of which the war department has record.

"During the world war, the need of the services of chaplains overseas was early recognized and the numbers of chaplains for duty with troops was materially increased. Their usefulness in the maintenance of morale through religious counsel and example has now become a matter of history and can be accepted as having demonstrated, if need be, the wisdom of the religious appeal to the soldier.

"As a consequence the efficiency program of the army has taken the religious element more deeply into account, and the force of spiritual uplift has been given larger consideration. In this endeavor, the army recalls the admonition of its first commander-in-chief, than whom none was ever in better position to give counsel, to 'indulge with caution the supposition that morality can be maintained without religion.'

"While recognizing that all forms of military training have in them certain elements of moral instruction, religion contains the secret of and impetus toward clean living. Therefore a steady effort is made to put the hearts of men into right relation to God.

"Soldiers readily see the difference between that effort which is religion pure and undefiled and that which merely seeks sectarian advantage. They are quick to recognize a positive and practical appeal to those in need of spiritual guidance, and they have little time or sympathy for those who indulge in unbrotherly denunciation of others who seek the same God through different forms of faith, expression and relationship.

"The definite responsibility for matters of a religious and moral nature within a command devolves upon the commanding officers as completely as do strictly military matters. The chaplain is a religious specialist on the staff of the commanding officer and is charged with the details of this work. He must minister, so far as practicable, to the needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative effort of others. He is enjoined to enlist the active aid and cooperation of such military and civilian assistants, both lay and clerical, as the needs of the command may require.

"The position of a chaplain is unique. He is rightfully a commissioned officer, yet without command. On this score no question of authority brings him into rivalry with any other officer. He may be welcomed alike by general, second lieutenant or private without any seeming inconsistency of association, if only he has the power of making himself personally or socially agreeable or useful. He can be among the enlisted men in a confidential relationship, as one entirely in sympathy with them, without any thought on the part of either that he is stepping out of his sphere. In this a chaplain has a position unlike that of any other person in the army. A position of marvelous possibilities and opportunities. It is his own fault if he does not avail himself of it and improve its advantage.

"On the theory that unsupervised operatives are never effective, chaplains are now under professional supervision through the office of the chief of chaplains. They have a head to whom they may look for suggestion and stimulation in their work.

"In keeping with all other branches of the military service a chaplains' school has been established where training is given in those subjects which are not presented in any curriculum in previous schooling. It is essential to military service and adaptability that chaplains have a thorough knowledge of army customs and courtesies, army regulations, approved methods for practical work in field and garrison, equitation and topography applied to graves registration work.

"Following a well considered plan of the war department the chief of chaplains has made visitations to camps, posts and stations for the purpose of strengthening local programs and has held conferences with line officers, chaplains and civilians with a view to increasing interest in the spiritual life of the commands. Good results have followed."

# The Baptist World Alliance and World Education

*"Go with mean people and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality."*

By W. Scott

I HAVE met while in Europe during the past year and a half leading Baptist representatives, especially in London, Paris and Rome, who referred to the approaching meeting of the Baptist World Alliance at Stockholm, Sweden, and I have urged upon them the desirability of giving serious consideration to the subject of the extension of right education to all mankind, universal or world education.

May I respectfully state the grounds for such urgency, also why I think the Baptist denomination has a peculiar opportunity and duty in this connection?

Education broadly interpreted is the child of the religious conviction diffused throughout society. Limiting ourselves for the moment to the United States, the United States education report of a recent year gives 493 colleges and universities supported as follows: Religious denominations, 316; non-sectarian, 84; state, 88; unclassified, 5. It may be shown also that the origin of state and other institutions rests chiefly on a Christian attitude toward education.

### Popular Education

The recognition of education as a function of the modern democratic state is an impressive fact, especially in the United States. Leading governments also the world over pursue a policy of popular education. The reasons for such a policy are familiar and need not be named here. The progress of popular education during the past half century and less is a modern miracle. Take two examples: When I prepared for college over fifty years ago there was not, so far as I know, a high school in the United States as we now understand the term. Academies, private schools and tutors were, however, doing a valuable service as they are still doing. The secondary school system has arisen during this period. It is one of the wonders of the world in the magnitude of its work, its expenditure and usefulness. Many universities now among the leading universities of the world have been founded during this period. In 1889, thirty-four years ago, when I left New York City there was no public library in the present sense in the city. The Astor and Lenox libraries were limited in their use, the Tilden foundation came later, Mr. Carnegie had not begun his great career of library philanthropy. Today the New York library system in extent, resources and public service has no superior in the world.

To indicate the course of this vast educational movement in the United States in the recent past is beyond my purpose. The Morrill Act came in 1866. It established a college in every state of the union. The late President E. B. Andrews called it "the greatest single piece of educational legislation in the history of civilization." A remarkable extension of education in Cuba, Porto Rico and the Philippines has occurred since 1900. Other important educational events are embraced in this same period. Of late years federal legislation to extend education to all nations by international cooperation has been proposed, as Pan-American cooperation, a world congress on education, the Keyes-Gillett bill for the world wide extension of education by international cooperation. When all criticisms on popular education are considered, it remains that the American people are convinced that on the whole the movement is fundamental to the safety, order and progress of the country, and its further extension and improvement are necessary. It is a surprising thing that no theological school, so far as I know, has given adequate place to this modern miracle. Hence clerical criticisms of general education often lack constructive value and a grasp of the situation.

During this same period, as might be expected, philanthropy, vitalized by the Christian spirit, has effected education in the nation and beyond in the world field. There is a long and splendid list of benefactors to this cause in the United States, dating from Peabody's great fund for southern education after the Civil War to the Rockefeller world fund of today. Voluntaryism in one respect has an advantage over national action. The latter with vaster resources is yet confined to national territory; the former with more limited means has a world field. It is a pioneer, a torchbearer in mental and moral progress. In this larger area, extensive as the human race, some philanthropists and religious bodies have entered. This story is profoundly impressive and its supreme value will be better understood as time passes. I heard an agricultural engineer from India under the auspices of an American society who seemed to me to be thinking intelligently of greater things than many other men conspicuous in public view, so of the medical missionary and the missionary teacher. They bring us face to face with One who "went about doing good," whose work is limited to no country or age, a divine Teacher who moves through the centuries.

It should be noted that in 1914 the United States called a world congress on education to meet at The Hague but the world war broke out that year and prevented the meeting. That call has been somewhat forgotten because of the colossal tragedy of war but in due time its importance will be felt. It was the first time in history when a great nation has issued a call to other nations to come together to deliberate upon the proper interpretation and extension of education to all nations. The program proposed and the preliminary discussions are too extensive to be given here. What is to be noted is the effect of the call, indicating that the United States which has done much for the education of the people has the conviction that right education is fundamental for the world, that it should be coterminous with the race and that the issue is a world issue.

### Educational World Conference

Every citizen, especially every Christian citizen, should also note that the National Education Association of the United States, the largest educational body in existence, has a world conference on education at Oakland, Cal, on June 28—July 6 of this year. It is to be hoped it may be followed by similar conferences in every great city of the world. Surely while the destructive forces of nations are in evidence and the heart of humanity is broken by deep plowing great events and new departtures, big with promise for all nations, may also come.

A word as to Baptists and world education. John Foster, a Baptist preacher of England—a contemporary of Robert Hall, William Casey, and Andrew Fuller—in 1819 issued a plea to the governing classes of England to give to the masses the rudiments of education. This antedated public elementary education in England. The plea is historic, for Foster wielded a powerful pen and

(*Continued on page* 668)

PROFESSOR Johan Albrecht Bengal was a teacher in the seminary at Denkendorf in the eighteenth century. He united profound reverence for the Bible with an acuteness which let nothing escape him. The seminary students used to wonder at the great intellectuality and great humility and Christliness which blended into beauty in him. One night one of them, eager to learn the secret of his holy life, slipped up into his apartment while the professor was out lecturing in the city and hid himself behind the heavy curtains in the deep recesses of the old-fashioned window. Quite a while he waited until he grew weary. At length he heard the steps in the hall and waited breathlessly to learn the coveted secret. The man came in, changed his shoes for slippers, and sitting down at the study table opened the old well-thumbed Bible and began reading leisurely, page by page. A half hour he read, three-quarters of an hour, an hour, and more yet, then leaning down on his hand for a few minutes in silence, he said in the simplest, most familiar way, "Well, Lord Jesus, we are on the same old terms. Good night." If we might live like that! Jesus to him was the revelation of God. As the day goes on its busy round, sometimes put your hand in his and say, "Let us keep on good terms, Lord Jesus," and when eventide comes, go off alone with him for a quiet look into his face in reverence, with a sense of mystery. Such a life will receive new power and be fragrant with the presence of God.—Arthur T. Fowler.

# Make Our Schools Safe

*An address given at the Pre-Convention Conference on Christian Fundamentals*

By Mrs. John H. Chapman

THE limited time allowed for the discussion of the very important topic given to me necessitates the exclusion of argument or demonstration and I shall, therefore, confine myself to a few simple statements and these, I well know, may be rejected by many of you. I am also well aware that the right of one without academic accomplishment to speak at all upon such a topic may well be questioned. My reply is that I claim the right of the possessor of a diamond to question the methods of the diamond cutter.

If you take the precious children we have borne to shape and mould their thinking, you must forgive our earnest interest in the ideals you place before them.

### Danger in All Schools

My topic presupposes danger in our schools. Speaking to this thought, I would remind you that danger waits at the entrance to any school of any grade, in every age—from the time our little four-year-olds enter the kindergarten and discover that father and mother are not omniscient as they are taught to sing "Twinkle, twinkle little star—how I wonder what you are," on through the grades to the place where the half-grown boy glibly tells you all about it, in a worldily constructed sentence—and on again to where the aged scientist looking through the telescope at the myriads of whirling planets, finds his powers of comprehension exhausted and bows his head again to whisper the babies' song—"Twinkle, twinkle little star, how I wonder what you are."

What mother who has led forth, as I have done, little ones from the protected walls of home to the democracy of our public schools, has not trembled at the thought of the unpleasant truths that will come to them—the hitherto unheard language of the street that must greet their ears.

How well I remember the egotistical and ungrammatically expressed conclusion of my second little son after a few weeks of experience in school. He and his brother Harry had been told to avoid the companionship of boys who used profane language. After rejecting one and another otherwise attractive child, he came to me in despair and said: "Mother we cannot play with James, he swears; we cannot play with Robert, he swears; there aren't any good boys only just 'cept Harry and me."

It was no light task to bear, as every mother must bear, the presence of outside evil which we may not control and which still has an almost equal chance with your own best teaching to influence your child's life and character.

I stand firmly for the democracy of the public school, for the mingling of high and low, rich and poor, well taught and poorly taught; for I believe the discipline of character that comes to us all in seeing evil and learning to avoid it, in choosing right when wrong is both popular and attractive, is the foundation of the strength of character that makes our republic the greatest nation on the earth.

However, we all believe that the source of evil has much to do with its potency. Whatever we are willing to bear from the school companions of our children, not for one hour would we bear with the same evils existent in the teachers of our children.

### The Teacher's Influence

One of the most beautiful things in the school life of our children is the love and reverence the child gives to its teacher. In my own home where there are three little grandchildren, every flower that grows in the garden, every picture that the children love, every toy or garment or new possession of any kind awakens the pleading: "May I take this to my teacher?" "May I show this to teacher?" As the years advance, whatever of repression the youth may acquire, there is still that idealizing of standards presented by the teacher that is an extension of, and means even more than, the childish adoration of early years.

Do not blame us then, if we ask that these who occupy this important place in our children's lives, should in some way represent the ideals we wish our children to emulate.

### Academic Freedom

Much has been said of academic freedom. The teacher must not be hampered in the expression of the conclusions which he reaches.

If it were not true that we, a body of people by the world called "Baptists" had reached conclusions different from the views of the world at large, we would not need to support schools of our own. State universities, undenominational colleges, union seminaries, would be all-sufficient to train in secular learning and in Bible knowledge.

It is because we have believed that we were the custodians of truth, important enough to have separated us in church fellowship from our best loved ones, that we exist as a denomination. It is because these truths could be best inculcated during the receptive years of school and college life that we have builded our schools and colleges.

LORD, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh let the little children see
The teacher leaning hard on thee.
—L. P. Hill, Calendar Mt. Morris Church, New York.

Every dollar we have given to found or to support these schools is a testimony of our recognition of the influence of educational institutions, and we have a right to say that they shall strengthen, not weaken, our Baptist position.

Scholarship is only safe when it walks in the light of faith. I dare not take time to illustrate this point farther than to say Germany was the Mecca of scholars until 1914, and yet she led her people to the awful chaos that prevails today and brought upon the world the most calamitous war that history records.

### The Preparation of Moses

The great Creator has recognized both the power and the limitation of the power of scholarship in preparing Moses for his task of leadership. Moses dwelt amid the culture of the palace and his lips were pressed to the fountain of Egypt's learning, but when he had finished his course, he was sent away into the quiet of the desert; there to bow before the burning bush, the symbol of God's presence and by its light, his life work was accomplished.

More than I can express, do I regret the fact that the controversy that has arisen in our denomination has seemed to array faith and scholarship in antagonism. We who stand by the Bible as our only rule of faith and practice are not to blame for this.

Such expressions as the one that I shall quote, written by a professor in one of our Baptist theological schools must bear the responsibility for the unfortunate misunderstanding. I am quoting his words, as printed in his own book: "There is no educated man living who believes the Bible from cover to cover. There is no half-educated man who believes the Bible in this way. No man can make such a profession sincerely unless he has escaped education altogether."

Over against this very careless statement, I will say: "For every educated man who does not believe the Bible, I will bring you one hundred uneducated scoffers, quite as scornful of its sacred pages. And for every ignoramus who loudly proclaims his faith in its jots and tittles, I will name you a cultured scholar who loves and reveres its every teaching."

Let us be fair in our differences. If the colleges founded by men of faith, because of their faith were closed, most of you would be mourning your alma mater.

The carnal heart of the scholarly and the ignorant are alike at enmity with God, and it is our business to see that we place as teachers in our schools only devout men and women who, in addition to education, have received from the Father in heaven the precious gift of faith which Jesus said flesh and blood could not bestow.

Surely unbelief is no new thing. Jesus wept over Jerusalem with its learned Greeks and egotistical Jewish scholars. Not that they knew too much but because with all their learning, they had, in some way, missed the

things that belonged unto their peace. And we have reason to weep that we have chosen so many to lead and teach our youth who do not know the beauty of that white-winged faith that opens the pathway into the unseen, where God has said the just shall walk.

I do not want my children taught untruths but I do want them to know that between the end of the pathway of knowledge and the nearest star that shines there, is a great gulf fixed that only faith can compass and Jesus who was with the Father in glory before the world was, the only one who ever crossed that abyss, whispered to the trembling disciples: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house there are many mansions. If it were not so, I would have told you. Let not your heart be troubled; neither let it be afraid."

Would you take that promise from me or from my children? Oh! lean by faith on the Saviour's love and promise.

**How Shall We Make Our Schools Safe?**

Shall we ask our teachers to sign on a "dotted line" a statement of beliefs?

I have borrowed that expression from a liberalist friend—it should be speedily returned. It is a precious possession in the camp of our liberal friends. It stands for coercion, tyranny, uncompromising dogmatism.

That a teacher in a Baptist school should be asked to consent to anything is the extreme of tyranny in the minds of some people.

In a Christian Science school, a teacher would be discontinued for teaching what I believe to be true about Mrs. Eddy. Those of us who passed through the stirring period of the World War, in close touch with German friends, realize that to enjoy the advantages of a republic like ours and keep out of prison, it was necessary to agree to some things in writing.

It has been left for Baptists to discover that we may employ a teacher to propagate truth and yet must altogether refrain from inquiring as to what they think or will teach about that truth.

In a school, upon the controlling board of which I have served, we dared to adopt this simple standard. We placed upon our records the statement: "This school will stand for the ideals upon which it was founded and will aid its teachers to refrain from extreme positions. We stand uncompromisingly for the deity of Jesus; the presence and power of the Holy Sprit."

Under this simple ruling, many capable teachers were barred from teaching in the school and many notes of dissatisfaction reached our ears. Yet some of us have felt that our school is safer because of the limitation.

Is there a pastor here who has not groaned at the strain and effort necessary to hold our young people to a life of faith against the drawing power of the world's pleasures and indulgences? Shall we allow the very forces that we have created for their help and uplift to pull against us, as we try to lead them on to faith? Years ago when Chicago was younger than it is today, we wakened one winter morning to find ourselves without water. We poured hot water around the pipes but they were empty, not frozen; we were faced by the awful possibility of a water famine in mid-winter. Out at the crib, five miles away, the ice had clogged the intake and a young Irishman offered to go down in a diver's suit to cut away the ice. Twelve good men held the ropes but as the ice gave way, the brave young fellow was caught in the inrush of water and carried into the tunnel. Fiercely the men at the ropes tugged and pulled. One rope gave way and there was but one between the man and certain death. The trouble was that the engines at the pumping station on the shore were working against the feeble hands of the rope holders. Finally some one thought of the telephone and in a moment more the message went over the wire *"Stop those engines."* It was done and, after a few more awful moments, the rescuers lifted the hero from the water to life and hope.

Friends, if you would bring your youth out of danger, you must stop the awful pulling of the engines that in your schools are teaching the unbelief that it is your task to combat. It can be done—it must be done, if we would be true to the Master, who said: "Whosoever *believeth* shall not perish but have everlasting life."

# Are Our Missionaries Loyal to Christ?

A LETTER has recently appeared in print, issued by Mrs. Bessie Williford Laraway, in which statements are made in reference to the Christian views and teaching of certain of our missionaries in China. This letter has been printed either in whole or in part by five publications, none of which referred the letter to us for verification of the statements contained in it before thus giving it broad publicity.

The charges made in the letter referred to are not the first criticisms of our missionaries which have come from this source. Both Mrs. Laraway and her husband have been making charges of this nature in public gatherings for a year or more. Some of their early statements have been investigated by us and proved to be without foundation and it is right that our people should know the unreliable character of their testimony as thus revealed. One of the first charges from this source was from Mr. Laraway to the effect that Doctor Torrey, of Los Angeles, had said to him: "The Northern Baptist Mission in Central China is rotten." This was such a drastic criticism that we at once communicated with Doctor Torrey who responded as follows:

> "I do not know what words of mine could have been twisted into the statement 'The Northern Baptist Mission in Central China is rotten.' I have made no statement of any kind regarding the Northern Baptist Mission of Central China that I can recall. In fact, so far as I know, I did not know that the Northern Baptists had a special mission in Central China. I thank you for calling my attention to this. You are, of course, at liberty to print this letter if you so desire."

They also criticized our missionary, Mr. Nasmith, in the following words: "The missionary worker in Huchow laughs at the idea of prayer changing things." Mr. Nasmith's reply is as follows:

> "Since I have never even seen Mr. Laraway nor had a word of correspondence with him it is hard to understand why he should make any such statement. While Mrs. Laraway (then Miss Williford) was here I certainly recall no remark of mine nor any discussion we ever had (I do not think we ever discussed prayer as a topic) that could possibly be construed as having the above meaning. Furthermore, and this is, of course, the essential point, no word of such import could possibly have been uttered by me. It is too contrary to my belief and practice. I do believe in *works* with prayer even as I noticed in our Union Hospital this week that Doctor Nelson, before the anaesthetic was administered for a critical operation, offered a brief prayer in Chinese, and I explained the two as working together to the two sons of the patient standing anxiously there. In China above all places we meet those conditions in which *only our faith in prayer as changing things* can relieve us of a sense of helplessness and hopelessness."

Another of the statements of Mr. and Mrs. Laraway was to the effect that Shanghai College was "a stench in the nostrils of the Almighty." We feel that the present evangelistic situation in Shanghai College is a sufficient answer to this charge. The percentage of Christians in the various classes increases rapidly. The senior class sometimes graduates with every member a follower of Jesus Christ. Thus the census in the fall of 1922, in the college itself, revealed the fact that 78 out of 124 freshmen, or 62 per cent; 57 out of 61 sophomores, or 84 per cent; 26 out of 30 juniors, or 87 per cent; and 31 out of 31 seniors, or 100 per cent, were Christians. These figures represent the situation during the present academic year. A year ago President White reported that for the twelve months immediately preceding there had been seventy-five professed conversions among the students and sixty-five baptized.

In the letter as printed Mrs. Laraway makes other charges against missionaries of our two foreign societies. We can well understand the concern and grief which these statements will cause many of the friends who support our foreign mission work by their prayers and generous gifts. The Master laid down a specific method in Matt. 18:15-17 ("Go and tell him his fault between thee and him alone") to be followed by a Christian who has a grievance against his brother. Certainly it would have been the part of Christian courtesy and brotherliness for the authors of these specific criticisms to have followed this scriptural injunction and to have brought them to the missionaries involved or to the societies whom they represent. This they have not seen fit to do, but after circulating them diligently for a year among members of our constituency who were in no position to know the facts and under circumstances in which no defense could be made they have now given their statements the wings of the printed page.

Ordinarily we should have refrained

from replying to charges from such an irresponsible source especially as the authors themselves have never brought them to our attention but in view of the broad currency which has been given these charges and the fact that they have been reported to us by several of our friends who are deeply concerned as to whether such statements are true we are corresponding with the missionaries named. In the meantime we feel that our confidence is due rather to the devoted missionaries who are giving their lives to the work of the Master in the difficult places of the world than to these critics whose previous statements have been shown to be without foundation.

MABELLE RAE MCVEIGH, Acting Foreign Secretary, Woman's American Baptist Foreign Mission Society.

P. H. J. LERRIGO, Home Secretary, American Baptist Foreign Mission Society.

# A Continent-Wide Visitation

## *The Religious Work Campaign of the Y. M. C. A.*

BY HOWARD B. GROSE

IT is now possible to form some estimate as to the effect of the conferences conducted jointly by the religious work department of the international committee of the Y. M. C. A. and the city general secretaries' commission on religious work. This unique continent-wide evangelistic campaign, something new in the history of the association movement, began in New England last November, covering forty-seven cities in thirty-four states and provinces, extending from Montreal and Vancouver on the north to Daytona, Fla., on the south, and from Portland, Me., and Boston on the east, to Portland, Ore., and Seattle on the west, closing in the Central West.

In all the conferences and meetings of the five months Dr. John R. Mott was the central figure, and his 170 addresses were marked by great power and persuasiveness as he presented for his main theme the living Christ. This is shown by the fact that over 1,200 of the young men and boys gathered in group meetings pledged themselves to make a fresh study of the living Christ, and over 2,000 association members accepted specific service tasks which were presented to them. The state-wide retreats, calling together picked leaders from the various communities, were attended by over 5,000. The evening meetings of volunteer workers attracted 12,000. Meetings of Christian laymen and special groups like college audiences had nearly 6,000 attendants. There were special meetings with pastors and with editors of the religious press. The aggregate attendance at all meetings on the tour exceeded 30,000 all of whom were carefully selected representatives.

These were not public gatherings, but were planned to reach the association leaders with a message that should inspire them to seek with new zeal the original spiritual aim and ideal of the movement—the salvation of young men and boys. And beyond this was the aim to bring Doctor Mott into direct contact with representative boys and young men of the communities visited. This part of the program was to him the most deeply interesting, and the response at every meeting to his stirring appeal was remarkable evidence of the value of such a service.

In speaking of the strenuous tour, which often called upon him for three and four addresses a day, he said that in all the years of his connection with the association he had never before had such a wide exposure to the boyhood and young manhood of the nation. The places had not been large enough to hold those who wanted to come. From first to last he had sounded the summons to men and boys to confront the living Christ and to go out and call on other men and boys to stand before Christ, that he might make his own impression. Wherever this was done the impression was profound, transforming, ineffaceable. Then the note of service was always emphasized with the duty of augmenting the leadership of the Christian forces, this being pressed upon the pastors and leading laymen present. More than 2,000 men had taken upon themselves definite responsibilities of service under this appeal.

> "SO far as I know, this was a unique evangelistic campaign of intensive character, in which Doctor Mott was for the first time in this intimate way brought into direct personal contact with the local Y. M. C. A. secretaries and directors, the leading business men, the pastors, and the boys and young men of the communities visited from one end of the United States and Canada to the other.
>
> "The results are but mildly suggested in my article, but the associations have received a mighty spiritual impulse and new relations have been established with the churches—a great gain for our Protestant forces."
>
> —Howard B. Grose.

The imperative need to reach the oncoming generation was urged upon the most influential men of the communities visited. He was profoundly impressed with the atmosphere everywhere engendered, the attitude of hope with reference to morals and religion, the large faith in the future of the association. The open meetings for boys and young men between eighteen and twenty-five who were not professing Christians were most impressive, and at each gathering at least 200, often more, decided that they would "head towards Christ."

In these meetings there were many of the Hi-Y members from the high schools. One of them, a boy of seventeen, said at the close of the meeting in Des Moines: "If the Hi-Y boys feel as I do, we could just naturally clean up everything that is wrong and once we get the habit we can keep it up all through life." Not less fruitful were the addresses to business and professional men and to association secretaries. The call and claims of the living Christ were presented with a power felt by all, and a new sense of the spiritual aims and possibilities of the Y. M. C. A. was created. The intimate relation of the associations and the churches was strongly impressed as the vast work to be done by the Protestant forces on this continent was pictured, and international obligations also were recognized.

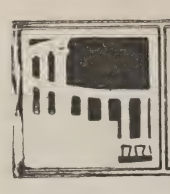
The results of this continent-wide visitation must prove of inestimable value not only to the associations but to the Christian forces of the communities. Association leaders have received fresh courage and spiritual fires have been rekindled. The chief aim of the association has been made clear and the emphasis has been restored to the religious work in places where it had been weakened. Pastors have seen the work in new relations and light, and closer cooperation will now be possible. They will not forget the earnestness with which the duty of recruiting strong young men for the ministry was urged upon them. In addition to the work of Doctor Mott, there were at each conference demonstrations of Bible discussion groups in action, conducted by a staff member of the religious work department.

This tour discovered a rising tide of interest in the religious work of the associations, expressing itself in the fact that the secretaries and directors are putting a definite emphasis on the religious character of all their work, as well as stressing special religious activities, and that young men and boys are responding as never before to the spiritual appeal.

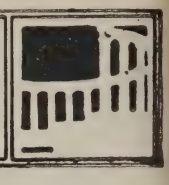
In this connection it will be of interest to many to learn that the addresses delivered by Doctor Mott on this tour have been put in permanent form, to be issued early in June. The advance proofs, which I have seen, explain the profound impression which the addresses made upon those who heard them. They thrill with intensity of conviction and of faith, and should be in possession of every pastor as well as association worker and lay leader. "Confronting Young Men with the Living Christ" is the title, and the contents include: "The Call to Confront Men with the Living Christ;" "The Present International Situation and the Young Men's Christian Association;" "How to Increase the Spiritual Vitality of the Y. M. C. A.;" "The Conflict of the Christian Worker;" "What has Happened to the Faith of Young Men Throughout the World in the Past Few Years?;" "Why an Increasing Number of Young Men Throughout the World Believe in Jesus Christ as Lord;" "Our Greatest Need—A Fresh Accession of Vital Energy" and "How Augment the Leadership of the Christian Forces."

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**The auto-wagon colporter-evangelistic** work of the Utah Gospel Mission is in special need of more volunteer men, without family responsibilities, who can serve for a year or more. Few of the 500,000 Mormons are reached in any other way; in the last two years we have had 48,000 at meetings and have visited 22,000 homes, using 2,500,000 million pages of free gospel literature. Men who can consider helping are urged to write at once, with full details about themselves. Address Utah Gospel Mission, 9277 Amesbury Ave., Cleveland, Ohio.



# The Open Forum



### A "SUDDEN PESTILENCE"

I saw in a Junior Teacher's Quarterly of our church (the Baptist) the other day a statement saying that the killing of the first-born in the plagues in Egypt was probably a "sudden pestilence." Now is that the right way to lead people to believe and trust the Bible as Christ would have us to? By teaching that a miracle like the killing of the first-born by the angel, as the Bible plainly says, was a sudden pestilence? Would a pestilence take only one out of every family? How much more Christ-like to teach it as the Bible says, and so help the children to believe the Bible and God, instead of teaching them to doubt it all from childhood.

There is enough doubt taught in the world without teaching it in Sunday school. May our leaders live so close to Christ that they will not help the devil to get our children by putting doubts in their minds as to the Bible meaning what it says, is the prayer of one who has studied God's word and never had a doubt for thirty-five years; and Christ and his cause is dearer to me than it ever was.

May we each and all that know him be jealous of the teaching of implicit faith in him.

We do enjoy our paper THE BAPTIST so much.

Chehalis, Wash.

MRS. J. M. EBY.

### IGNORAMUS—ES.

Quoting from the article of Frederic J. Gurney, March 17, "What do such men mean?"; "What right have they to pit one set of God's truths against another and make a religious issue out of the alternative?"; "Every discovery, every experiment tends to confirm it"—what is he talking about, "evolution?" Yes.

I confess I am one of those whom he terms "such men." He asks what we mean. We mean that neither every discovery nor every experiment tends to confirm, much less to prove, the theory of evolution—omit the word "theory," if you like. But he assumes that the reason we do not admit his premises is that we are ignorant of the subject. He himself must take Mauro's book to an eminent scientist, to confirm his views. Is there something about the doctrine of evolution, that only an "eminent scientist" is entitled to an opinion? Shall we leave it entirely to them, any more than we leave doctrine entirely to the ministry? Besides, I have somewhere read that some "eminent scientists" do not agree, with the one consulted by Mr. Gurney; but I do not know enough to know what it is that differentiates an "eminent scientist" unless it be one who believes in truth of what is called evolution.

Did you ever hear of eminent scientists being mistaken? How nicely Doctor Cook put it over on them on returning from the icy regions near the pole. Some of us remember the "Giant Stone Man" alleged to have been found in California, and exhibited by scientists as such—until those responsible let out the joke. Very little setting they have of any prehistoric man taken from the bowls of the earth.

I have been more than thirty years an active lawyer. I believe evolution cannot produce a single proof sufficient for a court to pass judgment on the question, unless it be by evidence called "expert testimony"—a branch of evidence almost totally unreliable. In speaking of evolution here, I do not mean change in form, but in specia, as well as accounting for development of organic from inorganic.

Mr. Gurney says also "every experiment" tends to confirm the truth, etc. Tell me, what experiment has ever tended to show that organic life can develop from inorganic. Whoever did that but God? So far as we know, God alone has that power. I might be dogmatic and state that no proof worthy of the name has ever been advanced that would even tend to change the law of "after his kind." It ought to be much easier to make gold out of silver, than a man out of a fish or a monkey. Try either one, Mr. Eminent Scientist, and see. You will say, "God has the power, and did so create man." I admit the former, but deny the latter. There are a few people who can believe in the existence of God and in the doctrine of evolution. To the average mind, to accept evolution is to reject God as a factor—to reject the Bible as inspired (and some will even criticize your views, Mr. Gurney, on this point) to reject the fall of man, the necessity of regeneration, the virgin birth, and each and every other conception of Christianity that is dear to us. Ultimately, Christ becomes merely a man, God a fiction, and sound doctrine a joke.

WALLACE M. PENCE.

San Miguel, Cal.

### OLD-TIME CLOSE COMMUNION

I ran across the following bit of information bearing upon the now outgrown subject of "close communion" which may divide the odium our forebears have been obliged to bear alone. Edward Leage in Vol. II of "King George and the Royal Family," page 119, says:

"There would have been no bar, I think, from the Presbyterian point of view to Queen Victoria's receiving communion. It was the English Church people who objected. . . It is communion which is the bond of church fellowship; and strict Anglicans object to receiving communion from non-Episcopalian hands."

Quoting from the *Spectator* he says, "The point at issue on which the committee must not avoid giving a plain answer is: Was it illegal for a clergyman of the church of England to give communion to persons not members of that church? If it is, a condition of things utterly disastrous to the church of England would have arisen . . . for Prince Albert and Queen Alexandra were both unconfirmed. If the legal position is to be probed to the bottom it will be found that the bishop and clergy not only *may*—but *must* give communion to unconfirmed persons who desire it, and are not notorious evil livers."

And yet the bishop of India sent a letter to Rev. Geo. F. Pentecose, who was visiting in India, saying that he could not give him communion because he lacked confirmation.

ALVAH S. HOBART.

Yonkers, N. Y.

### DOUBTS THAT PENTECOST WAS OUT-PENTECOSTED

In a recent issue of THE BAPTIST, I saw an article entitled, "Pentecost Outpentecosted." I eagerly read to see what had taken place that so outclassed the great day of Pentecost, and I was only disgusted to find that some Methodist missionaries had sprinkled some soldiers in the Chinese army. I concede that they have a civil right to preach their doctrines and sprinkle their converts, but a Baptist paper has no right to countenance such doings, much less virtually to endorse them, but should use its space to teaching the truth.

Now, if I understand it correctly, you say that they baptized those men. If they actually baptized them, then sprinkling is baptism. If sprinkling is baptism, then immersion is not. If immersion is not baptism, then I am not baptized. I am not baptized, then I am a rebel against God because I am refusing to obey at least one of his commandments. If I continue on in disobedience, what will be my doom? Must I be sprinkled? I am anxious to obey all the commandments that God has given to man.

J. L. FRANKLIN.

Benton, Ill.



# Religious Education



## International Sunday School Lesson for July 8

MARY, THE MOTHER OF JESUS

**Lesson: Matt. 1:18 to 2:12; 12:46-50. Luke 1:26-56; 2:1-52. John 2:1-11; 19:25-27.**

**Golden Text: Matt. 1:21**

**Introductory**

We know Mary through her Son, Jesus. Always she is revealed to us through some event connected with his life. First there is the announcement by the angel that she is to be the mother of the Saviour with the words, "Hail, thou that art highly favored." At Bethlehem Jesus was born, and after forty days he was taken to the temple at Jerusalem to be presented. The sacrifice offered in connection with this event was that of the very poor—two young pigeons. It was at this time that Simeon took Jesus in his arms and offered the *Nunc Dimittis.* Thence they returned to Bethlehem, later they fled from Herod into Egypt, but returned to Nazareth when safety came with his death. Mary is again seen in Jerusalem, and this visit is made the scripture text of the day's lesson. There follow eighteen years, with Mary in the home with Jesus. Then come the three years of Jesus' public ministry and his death upon the cross.

**The Lesson**

"His parents went every year to the feast of the passover"—showing that Mary did all and more than was required of her, as women were not obliged to attend this feast. When Jesus was twelve years old, the occasion had a slightly different meaning to them, for the child had come to an age when the obligations of the law were binding upon him and they took him with them. The feast of the passover lasted seven days, but only two days' attendance was obligatory. The journey to and from Jerusalem was made in a large company, so it is not as strange as it might otherwise seem that they were a day's journey from Jerusalem on the way home when Mary discovered that Jesus was not with the company. Upon this discovery Mary and Joseph returned at once to Jerusalem and on the third day they found him in the temple with teachers "hearing and asking them questions; and all that heard him were amazed at his understanding and answers." Probably much was revealed to Mary by what she saw there in the temple, and by Jesus' answer to her gentle questioning: "Knew ye not that I must be in my Father's house?" But he returned with them to Nazareth and for eighteen years was subject unto them. These years of retirement in the humble home were years of growth, he "advanced in wisdom and stature, and favor with God and man."

**Leading Thoughts**

1. A ponderer of majestic thoughts knows how to meet the issues of life. 2. Though Mary may sometimes have been a puzzled mother, she never asserted personal claims upon her Son. 3. "Honor thy father and thy mother."

## Schools of Missions

**Affiliated with the Council of Women for Home Missions**

**Dates and Chairmen for 1923**

Bethseda, Ohio—Aug. 7-10—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Boulder, Colo.—June 20-28—Mrs. A. A. Reed, 670 Marion St., Denver, Colo.

Dallas, Tex.—Sept. 23-28—Mrs. L. P. Smith, 1933 Drexel Drive, Dallas, Tex.

De Land, Fla.—Feb. 4-9—Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.

Houston, Tex.—Oct. 1-5—Mrs. C. C. Weaver, 6709 Sherman St., Houston, Tex.

Illinois-Missouri (Greenville, Ill.)—July 17-21—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Grove, Mo.

Lake Geneva, Wis.—June 25—July 2—Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

Minnesota (Minneapolis-St. Paul)—June 3-8—Mrs. Elijah Barton, 4259 Linden Hills Boulevard, Minneapolis, Minn.

Mt. Hermon, Cal.—June 24-30—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Cal.

Mountain Lake Park, Md.—July 30—Aug. 6—Mrs. May Leonard Woodruff, Allendale, N. J.

New Orleans, La.—November—Mrs. W. B. Sommerville, 1718 Palmer Ave., New Orleans, La.

Northfield, East Northfield, Mass.——July 5-13—Mrs. T. Raymond St. John, 341 Webster Ave., Long Island City, N. Y.

Oklahoma City, Okla.—June 4-9—Mrs. Frank Hampton Fox, 1946 W. Park, Oklahoma City, Okla.

St. Petersburg, Fla.—Jan 28-Feb. 2—Mrs. G. W. Cooper, 250 Fifth Ave., N., St. Petersburg, Fla.

Southern California (Los Angeles)—June 4-8—Mrs. Q. J. Rowley, 181 So. Virgil St., Los Angeles.

Wilson College, Chambersburg, Pa.—June 28-July 6—Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake, Ind.—June 18-25—Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill.

**Home Missions Institute**

Chautauqua, New York—Aug. 11-17—Mrs. John Ferguson, 10 Sterling Ave., White Plains, N. Y.

## The Aim of Week-Day Religious Education

To make God central and not circumferential; to make him focal and not marginal, vital not casual, a living presence and power, not a dead impressive name—this is the supreme aim of week-day religious education.

The supreme aim is not to teach the Bible—that is a means to the end; nor to teach behaviour—that is a fruit not a root; nor good citizenship, nor social service, though they follow as the day follows the sun. The supreme aim is to call God in from the frontiers, and to make him real, neighborly, available, usable, indispensable. The aim, in a word, is to complete our educational system which, without religion, drags like Pharaoh's chariots. There can be no education which leaves out religion. There can be no education which leaves out the supreme fact in the physical universe, the supreme fact in human life, which is God. One cannot pack his suitcase and leave out the suitcase. One cannot study art, science, literature, history, philosophy, and leave out religion which is the warp and woof of all of them. Religion is no mere department of life. It is no mere elective course in the school of life. It is as Browning said

"No mere smile o' contentment
No mere sigh of aspiration, sir,
No quality of the finelier tempered clay,"—

No mere luxury for exquisites, no mere cake and ice-cream at the feast, no mere embroidery for the robe—but rather

"Stuff o' the very stuff
Life of life, self of self."

To develop, then, in children their awareness of God by faith, to sharpen their spiritual focus, to train them in the art of prayer, to cultivate in them a robust spirit of loyalty to God and obedience to him, and love for him with all their heart and mind and soul and strength, this is not only the first and great commandment, but the first and greatest aim of our week-day schools.

And the second is like unto this, to train the child to love his neighbor as himself. — George Craig Stewart in "Week-Day Religious Education," Doran.

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**A group of representative women of the state of Oklahoma have followed the example of the women of ten southern states by organizing for the promotion of better race relations through cooperation with the state inter-racial committee. The personnel of the group was notable, including the presidents of the state federation of woman's clubs, the state association of university women and the woman's legislative council, and of nearly all the great denominational missionary organiations.**



# The Chimney Corner



## Rhus Toxicodendron

THE ability of man, at a later time, to laugh over the pains of yesterday preserves him from becoming, as the case may be, a prig, a bore, or a hypochondriac. Today I can smile, actually smile, at the mention of poison ivy; yet but two little months ago, I tossed upon a sleepless couch, one vast, sustantial itch, and, with fingers clenched upon the counterpane, strove not to obey that impulse.

At the time I was living with pastoral friends in New Hampshire. Under what hapless circumstances I took my flier in ivy was never clear to any of us. I know only that, one morning at milking-time, I woke from the first sweet sleep of night, to find my epidermis for all the world like one of Roger Babson's statistical reports of the thickly settled districts, cities of over 50,000 population done in red. So I betook myself to Emma.

"Land!" exclaimed she, peering through her specs at my mottled hide. "You air pizoned!"

Beyond a doubt, but *que faire?*

"In my fambly," quoth Emma, "we allus stick by the old remedies: a cup of vinegar with a cent in it."

"Must you have a fresh cent every cup?" I innocently asked, considerably amazed at this astounding property in our much neglected unit of currency.

"Take it as a joke and welcome!" With asperity Emma banged shut the oven door.

From the woodshed came Wal'r's voice. "My folks use nitre," he drawled.

"That's for a fever, isn't it?" I remonstrated cautiously.

"Inside or out," he replied. "What do you think pizon ivory is, anyhow?"

I was about to reply, Fire and Brimstone and All Get-Out, when Wal'r continued: "It's a fever, and no mistake. Why man, I've had my legs swelled big as pillers, from ivory that I tread in while hayin.' I slapped nitre on them legs, and took nitre internal three times a day, and it eased down that swellin' jest as sweet as a kiss at a huskin'-bee."

Convinced by such evidence, I trudged off to the general store for pints, quarts, gallons, if need be, of sweet spirits of nitre.

"Poison ivy?" inquired the lady of the counter, who had once lived in Saugus, Mass., and gave the *pas* to no one. "You don't want nitre! Just run out to the gasoline tank, and let Billy spray you with a couple of quarts."

"My stars, Verena!" remonstrated her aunt; "who ever heerd of such a newfangled notion? Jes' don't listen to the girl. What you need is potash. Here's some soap I've made to wash the kitchen sink with. It's got plenty of lye in it. Now you jest' bile—"

"Lye!" I expostulated. "Kitchen sink! Gracious Powers, Mrs. Smith, have you no heart?"

"Iodine is a tol'ble help, they say, for some folks," spoke up Oramel Jewell from beside the stove.

His brother, Romano, spit reflectively through the door.

"Dirty stuff, thet iodeen. Why don't you try salt and vinegar?"

"That's two for vinegar," I reflected.

Forthwith I purchased a gill of nitre, a pint of vinegar, a quarter's worth of iodine, a little lye, a twist of salt, and left the store, for the present dispensing with the gasoline shower.

On the stoop the pastor met me.

"You look like a drug store," he laughed.

I told my story to the man of God.

"Now throw away all that truck at once!" he interrupted, indicating my sovereign remedies with a fine scorn. "The trouble it with your blood."

That rather irritated me. Though I may not resemble the photograph of Mr. J-ss W-ll-rd after having taken two bottles of Nuxated Iron, I rather fancy my blood. It arrived in Hingham, coursing in a deacon's veins, in 1636.

"Thanks," I said rather stiffly, and walked off.

"Sulphur and molasses," he called cheerfully. "Make you fit as a tick."

At the iron bridge, Sid Hunkins (Phoebus, what a name!) who had learned of my complaint offered his wisdom.

"It's tew late fur this season," said Sid, "but next spring, the fust ivory as ever you see, you ust swaller three little leaves. After that you can go gallivantin' in the stuff, regardless."

But I didn't care twopence for next spring. It was here and now that troubled me.

Before turning down the road to Wal'r's house, I stopped at the telephone pay-station and sent a telegram to a doctor in Boston, who was a friend of mine: "Badly poisoned by ivy. What shall I do about it?"

Then I walked home and set the harvest of the rural pharmacopoeia on the shelf. In the afternoon a reply came back: "Doctor Cutts is on his vacation in the Canadian Rockies."

Despair filled my soul. There ought to be a law preventing medical men from going to such places. With a moan, I rushed to my store of drugs and tossed off a noggin of nitre. Then I painted my chest with iodine, embossed my arms with potash, and submerged my legs in vinegar and pennies.

For six days I was busy—as Wal'r put it—as a hog on a tin roof. Yet there was fascination in the thing. Now I would think the lye was winning; then the vinegar would forge ahead; again, it was the iodine that was downing the fell adversary. And at meal-time—O Volstead, where is thy sting!—my toddy of nitre—92.4 per cent alcohol—cast a pleasant glow upon this struggle between disease and remedy.

On the seventh day there came a letter from my friend the doctor, who had returned from the Rockies. "What have you tried?" he wrote. "The best thing is patience. Poison ivy is like first love; it has to run its course."

It had. The scaly tetter vanished; lo! my skin was white again as snow.—From the Contributor's Club, *Atlantic Monthly.*

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

# The Young Reserves

## Off for the Big Woods

By Dora Dexter

BEYOND the Derrydale avenue school stretched the long, long road which led to the big woods. As soon as the first tinge of green appeared on the lawns, the children began to talk of these woods, and on May 1 they always started out to find them. They had all the fascination of mystery, for no one in the school seemed to have really seen them. But many and varied were the delightful rumors about them. To Pauline Merrilies they meant a wide stretch of beautiful trees full of fresh young leaves, and beneath them a carpet of deep blue violets, pure white trilliums, feathery maidenhair and wild phlox in a sort of glorified patchwork.

With this vision glowing in her eyes, she tripped lightly along in the front line of the eager cavalcade of children on this May day. Carrying baskets and trowels and string, shod in rubbers and overshoes and a few much envied rubber boots, they started down the long,

long road, still oozy with April rains. Behind them at a little distance trotted a few stragglers—first and second graders. Bribes, threats and coaxings, however, sent these trotting homeward—all except Toots, short, fat, determined, little Toots, Pauline's brother.

"Goin' to pick flowers my own self," insisted the stubborn, little fellow. "Got my rubbers and everything."

"Tie him to a tree," suggested Scott Barlow, one of the larger boys. "We can pick him up on our way back."

"Let's all run; he couldn't keep up," cried one of the others.

"Please, Tootsie, go back," begged Pauline. "Maybe mama has some candy. Anyhow sister'll get you some. Yes, tonight; and an ice cream cone, two of 'em."

"Don't want none." Toots' round, blue eyes held visions of the big woods, too. "Wants jack in the pulpits and tiger lilies and—and May apples. Wants a big bunch for mama."

The rest were getting ahead. Even Lois, her best friend, reluctantly left them. Taking a firm hold of her little brother's fat hand, she started desperately to run. Valiantly Toots' short legs tried to keep up. No use; stubbing his toe, he dragged face downward in the mud. By the time Pauline's handkerchief had wiped off the worst spots the other children were far ahead.

But Pauline pushed on—she just couldn't give up. Toots, trudging beside her, lifted one clumsy, little foot after the other steadily, sturdily—but oh, so slowly. In spite of all they could do, those others got farther ahead and farther ahead.

Arriving finally at the pussy willow field, Pauline found a little bunch of the red brown stems with the fluffy gray kitties on them. Lois had left them for her.

"Pretty pussies, Toots going to pick more," cried little brother, sliding immediately down the side of the ditch, splashing through it and pulling himself up on the other side. Unmindful of the red brown cow beyond the barbed wire, he tried to climb through.

"Toots, wait!" screamed Pauline. But too late; the sharp barbs had caught in the thick collar of his reefer and held him fast.

Could she get him loose before the cow got him? That was Pauline's one thought as she leaped recklessly across the ditch to his side. "Hush," she cried, " the cow'll hear you."

The cow had heard him—was staring straight at him. Her big, brown eyes looked gentle, but her horns looked very fierce. With quivering fingers Pauline strove with the twisted points caught in the heavy cloth. Ah, they were loose! But so was Toots—on the wrong side of the fence. Deaf to her calls, he was running farther into the field, looking up eagerly at the bushes. The cow fortunately had returned to her nibbling.

But she must go after him. Through the dreadful barbed wire — with no friendly hand to help her. Into the arena with the cow. Oh, the cow seemed tame enough, but—but those horns, she didn't have them for nothing. Placing one foot carefully between two of the ugly points on the lowest wire, Pauline lifted the upper wire gingerly with her hand. Bending double, cringing from the wire above and below, she tried to squeeze through. At that very instant the red brown cow stretched forth her neck. "Moo-moooo," rent the air.

Even Toots was terrified. Running to a big willow tree, with surprising dexterity he climbered up its knotty trunk. As for Pauline she was hopelessly entangled in the wire. Tam, stockings, hair, the wicked little points seemed to be everywhere. She untangled one only to get balled up in another. Why had the cow made that dreadful sound? What had she done to Toots? She worked feverishly. It seemed an age before she was free.

"Paul—Pauly, here I am."

Where was he? Up in a tree, Toots! The cow must have tossed him there. She must beat her to it. She easily did so; the cow not even attempting to help. She was safe in the tree; they were both safe.

Nothing for it now but to wait in the tree for the return of the others. Perhaps they wouldn't find the big woods this time either, she thought a bit hopefully. Toots, quite content to let his weary little legs rest, snuggled close to her. His eyes were surprisingly heavy; before long he slept. The cow rambled about the field in search of bits of green, then settled down at the base of the very willow in which they were seated.

What a sight for the returning wanderers. They would know beyond a doubt that she was afraid of cows now. She'd never hear the last of it.

The sky beyond the slender willow branches was turning a deep red. They must come soon. She could hear them. Oh, dear! But afterwards home and supper. What a relief!

"Wake up, Toots; they're coming."

They had not found the big woods. Pauline knew that the moment she saw them. Just a few yellow buttercups, a few cowslips and some half withered wild geraniums lay limply in the baskets with the pussy willows. Tired, cold and hungry, the flower hunters had lost all faith in the big woods again. In the most unamiable of moods, they caught sight of the treed boy and girl with the cow underneath. No explanation was necessary; they knew.

"'Fraid of a cow—'fraid of a cow," laughing and hooting the big boys leaped over the ditch, quickly followed by the whole mob. "'Fraid of a cow, wow, wow, wow!"

Lois was the only one who didn't join in. "Don't you care," she cried above the rude refrain, "we'll help you down."

"Not afraid of a cow," above the clamor Toots' voice rang out. "We's just waitin' for—for somebody." Then in a fierce whisper to his sister: "We is waitin' for somebody—for the old cow to go to sleep or somethin.' And he will, too."

Paying no attention, the boys were getting all the fun out of the situation they could. Gathering sticks, they prepared to attack the cow. "We'll save you if it takes every man of us," cried Scott; then: "Forward, march, charge."

The gallant rescuers were scrambling through the fence. Pauline's face burned. "Don't you dare rescue me," she cried. "We are waiting for somebody. And this was the only place, dry—dry enough to sit down on."

With such emphasis did she speak that even Lois believed her. No one surely would refuse help when night was falling if they really needed it. But it was queer, very queer. And they wouldn't explain. In two's and three's the children melted away up the road until only Lois was left.

"You don't want help really? I could call them back," Lois questioned earnestly.

"I don't really," answered Pauline firmly enough; and Lois ran to catch up with the others.

The silence settled like a cold blanket about them. "Now we've gone and done it," muttered Pauline.

"And it's getting dark," whimpered Toots. "And cold. I wish that old cow would go to sleep—'stead of just chewing and chewing. Just see his old tail switch around."

"We'll just have to get down anyhow," declared Pauline. But she made no move to get down. The red gradually faded from the sky. A whistle! Who was that whistling?

Across the field ambled a thin, long-legged man in a big, sunburned hat. Pulling off the sunburned straw, he stared with comical amazement at the brother and sister. Then, glancing reproachfully at the cow, he cried, "Daisy, Daisy, I am surprised."

The kindly, weather-wrinkled face of the man seemed like an angel's to Pauline. "Are you his owner?" she cried eagerly. "Oh, please, please, take him away."

"Poor young-uns. From the town, I reckon—himming Daisy. Some of these here big woods' hunters, maybe? Stopped by Daisy's wicked looking horns. Well, I swan!" The farmer paused a moment, then said: "Come, step your foot down on Uncle Jim's back, and we'll see what can be done."

Half an hour later the brother and sister were riding behind Farmer Jim's fast mare. Eating doughnuts and laughing at Uncle Jim's sallies, they passed the rest of the children just as they were straggling into town. In Pauline's lap rested a huge bunch of deep blue violets, picked by the farmer's boy that day. Waving the bunch at the surprised wayfarers, Pauline cried cheerily: "Beat you home after all."—*The Continent.*

DO the work that's nearest
Though it's dull at whiles.
Helping when you meet them,
Lame dogs over stiles.
—Kingsley.



# Young People's Work



## Topic for July 8

**WHAT DOES CHRISTIAN BROTHERHOOD MEAN?**
**I John 3:10-24**
(A PEACE MEETING)

*"Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."*

The term brotherhood connotes a filial relationship; fraternal dealings between individuals. It is a word we hear a great deal about these days. It is easy to speak, but hard to practice in all of life's relationships.

There never was a day in the world's history when the word should have more meaning than right now. Some one has said that modern inventions, such as the telephone, telegraph, radio, etc., have made the entire world a neighborhood but Christianity has failed to make the world neighborly.

We have had our peace conferences, conferences for the limitation of armaments, and they have measurably succeeded. But, the matter will be settled when the meaning of brotherhood gets right down to where the majority of the human race lives and has its being. Where shall we begin?

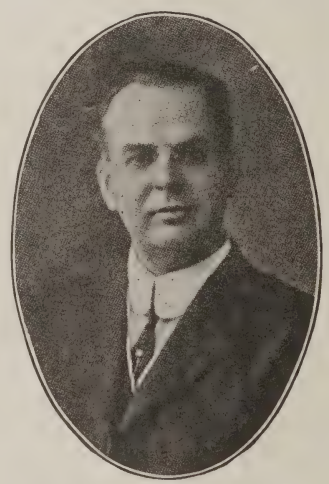
1. *In my own heart.* There are lots of good people in the churches today who will sing with great gusto "Blest be the tie that binds," and yet they have no use whatever for some people of their own faith, especially if they happen to be black, and more especially if they happen to belong to another Christian communion. I quote from a letter received from a state young people's worker: "We stick to denominational program from start to finish. Brethren of other denominations are always welcome to come but we make no effort to have them come." The whole tone of this man's letter would make one to feel that he has never sensed the meaning of brotherhood. Another illustration: I know a deacon of a Baptist church who boasted of the fact that he had never given a "nigger" a kind word. Another: I have been informed that at a young people's meeting where a negro soloist appeared on the program, the wife of a nearby minister left the convention hall because the "nigger" was on the program. There are others who have the same attitude toward a "greaser," a "chink" and a "dago." Measured by New Testament standards, people who hold those opinions lack just that much of being Christian.

2. *In my work.* First of all, one must look upon his task as a service to be rendered. In the execution of that task, whether he be employee or employer, he touches other lives. In this touch there must be the brotherhood spirit and ideals. My what a transformation would be wrought in the world, if such were the case. Business men would pay as much attention to the development of human personalities as they do to dividends. Men would watch their tasks instead of the clock. Little children would be clothed and fed because adequate wages would be paid. Child labor would be unheard of because the children would be in school or in God's great out-of-doors. Neighborhoods would be neighborly. Environments would be changed and the world would be made a fit place in which to live.

3. *In my world.* International relationships are just the extension of persons and interests to other lands. Brotherhood! If we had it, there would be no exploitation of the weaker nations by the strong ones; we would cease going to war with each other because we have learned that after all we are brothers.

With all the reactionary tendencies present in the world today, there are thousands who look forward to the day when Christ's principles will be the governing principles in all life's relationships. If you want to know what the students of the various countries are thinking on this subject, get a copy of "The Revolt of Youth," by High. Same can be purchased through the American Baptist Publication Society, 125 N. Wabash Ave., Chicago, Ill., price $1.75.

***These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 143 N. Wabash Ave., Chicago***



W. H. MAIN.

Rev. H. S. Myers, who was scheduled to conduct the stewardship conferences, has found it necessary to cancel, owing to the fact that he plans to attend the Baptist World Alliance. Dr. W. H. Main, associate general secretary of the American Baptist Publication Society, will take his place for these important conferences.

## Still They Come

From widely scattered locals in ten states come donations to the extension fund showing that the appeal is reaching our young people and is not falling on deaf ears. The extension fund is one of the most significant developments of the work of the B. Y. P. U. of America, and if it continues at the rate it is going now, we shall not only have success in getting the fund but shall stir up our young people to a sense of our mission to young Baptists across the sea, the opportunities and joys that have come to us in organized young people's work. Meanwhile, we desire other locals and individuals to participate in this fund and we hope there will be no delays in sending in donations as the time is passing rapidly and we want to know by the time of the meeting of the board of managers in Boston just what work we can plan to do in connection with the extension fund. Send donations to Dr. Herbert Hines, 193 N. Harrison Ave., Kankakee, Ill.

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|---|---|
| B. Y. P. U., Bethany Baptist Church, Kansas City, Mo. | $ 3.30 |
| B. Y. P. U., First Baptist Church, Tulare, Cal. | 6.75 |
| B. Y. P. U., Mannington, W. Va. | 1.50 |
| B. Y. P. U., Pontiac, Ill. | 2.50 |
| B. Y. P. U., Lincoln, Ill. | 3.50 |
| B. Y. P. U., Raritan, Ill. | 1.50 |
| B. Y. P. U., Bethany Baptist Church, Washington, D. C. | 6.00 |
| B. Y. P. U., City Union, Chicago | 19.10 |
| B. Y. P. U., Blandinsville, Ill. | 1.55 |
| B. Y. P. U., Alpha, Ill. | 2.00 |
| B. Y. P. U., Memorial Baptist Church, Philadelphia | 1.25 |
| B. Y. P. U., Chelsea Church, Kansas City, Kans. | 2.00 |
| Harold A. Lumsden, Kansas City, Kans. | 3.00 |
| B. Y. P. U., Mattoon, Ill. | 2.50 |
| B. Y. P. U., Jackson, Mich | 5.00 |
| B. Y. P. U., Michigan Avenue Church, Saginaw, Mich. | 4.60 |
| B. Y. P. U., Page, N. D. | 2.75 |
| Tyree G. Newbill, Kansas City, Mo. | 10.00 |
| B. Y. P. U., St. Louis, Mo. | 5.00 |
| B. Y. P. U., Central Church, Quincy, Ill. | 2.00 |
| Rev. Charles A. Carman, Grinnell, Iowa | 2.00 |
| B. Y. P. U., Girard, Ill. | 4.00 |
| B. Y. P. U., Sidney, Ohio | 3.14 |
| B. Y. P. U., City, Chicago | 11.50 |
| | $106.44 |



# Our Own Folks



## The New Baptist Temple

Keen interest throughout New York State and vicinity has extended into religious circles throughout the country, due to the plan unanimously adopted by the Baptist Temple of Rochester, N. Y., to erect a combined church and office building, the greatest project of its kind ever launched by a Rochester church. This beautiful nine-story structure will be built on the present site of the church (formerly the Second Baptist Church, later the East Avenue Baptist Church, and now the Baptist Temple), and will contain a large auditorium, club and social rooms, restaurant, library, playground on the roof, modern Bible school accommodations, planned to do a large work among the employees of the department stores, and banks of the neighborhood and those who live in the neighborhood. Seventy thousand people live within a mile radius of the Temple. A reproduction of the architect's perspective of the new building appears on the cover of this issue.

Rev. Clinton Wunder, who came to the church two years ago, had the vision of this building in his mind and found hearty support on the part of leading laymen of the church, especially in William Hartman, chairman of the present building committee, and Herbert S. Weet, superintendent of schools and chairman of the board of trustees of the church. As a result of a thorough study lasting over a year and a half of time, the church recently voted to go ahead with the plans. Under the leadership of Dr. F. H. Divine the campaign closing June 10, netted $250,000 gifts in pledges for the new building, the balance to be raised in the form of second mortgage bond sale of $250,000, and a first mortgage loan of $1,000,000, which provides for the total construction cost of $1,500,000. When the value of the land is included, it means that the new building for the Baptist Temple will be worth $2,000,000. Work on the construction will be started early in 1924: It is proposed to have an auditorium seating in the neighborhood of 1,500 people. It will be well ventilated, thoroughly up to date in lighting and seating arrangements, and will permit the use of a large special chorus choir. The basement and first and second floors will be devoted to dining rooms, gymnasiums, Sunday-school rooms, banquet halls, executive office of the church staff, meeting rooms and parlors. On Sunday this equipment will be specifically used for the purpose of religious worship and religious education. During the week it will perform the service of the social program for the members of the church and an institutional program for social service to the neighborhood of the church.

Since coming to the Baptist Temple Doctor Wunder has had a vision of the task to which every down-town church is called—the service of the neighborhood. The time is coming when one or more social workers must be added to the staff. A free day-nursery, classes in sewing, in health, in domestic science; boys' and girls' clubs meeting throughout the week, parents' clubs, and club rooms for men and boys of the neighborhood will be logical and likely developments with the new and adequate equipment.

"The new Baptist Temple," says Doctor Wunder, "should be in use by people every hour of the day and night. I am sure that is the ideal that our people have in mind, namely that the success of the new church will be in proportion to the amount of its use by the thousands who live and work 'in the heart of Rochester.' The temple must continue to keep its pulpit free in great public questions of righteousness and justice and must provide the type of preaching and religious services where great multitudes must come and find help and happiness as they are introduced to Jesus Christ and come to know him better. The Temple people desire to build the kingdom of God 'in the heart of Rochester.' It is their daily prayer; 'Thy kingdom come, thy will be done, on earth as it is in heaven.'

"The temple membership of the future must be composed of a people who believe in the downtown church as the call of God, who love to worship in the great cheerful services of the downtown church, who love to mix with all ranks and conditions of men, who love to support such a great home mission proposition for the kingdom, and who are willing to give of their time as well as their money, for time will be increasingly required. With the new equipment we shall need time given by earnest leaders for teaching in the Sunday-school, for conducting of clubs through the week, for conducting of teaching classes through the week, for playground leadership, and many other activities.

The building committee is: Messrs. William Hartman, chairman; Junius Judson, Arthur Castle, Dr. H. B. Robins, Alvah Stahl, J. M. Walmsley, Herbert S. Weet, Clinton Wunder. The finance committee: Messrs. Glenn Ewell, Chairman; H. M. Webb, William P. Cross, Earl G. Taylor, Charles Irwin, Clarence Campbell.

It is expected that the revenue from the new Temple will pay for the church over a period of about twenty years, and will then operate as an endowment fund for current expenses and such benevolent program as the church may undertake.

Mr. Wunder has been prepared for his task as minister of the Temple by experience as a newspaper reporter, a Y. M. C. A. secretary, a salesman and his army chaplaincy. He is a graduate of the University of Cincinnati and of the Rochester Theological Seminary. The attendance in the Baptist Temule has averaged 2,000 per Sunday for the two years of his pastorate. The Temple is serving downtown Rochester as few churches are able to do, and it holds a tremendous place in the hearts of Rochester people. Its great lack has been proper equipment and this is now to be provided adequately.

## Women's Work in Czecho-Slovakia

By Lydia Kolator

The first harvest we have. Four of our orphans in the Peabody-Montgomery Children's Home became converted. What happiness and joy! Lada, the thirteen-year-old boy was the first one who began to think of baptism. He came one day to me asking: "Auntie, dear, what amount of money would it cost if I would get baptized?" I do not know what crossed his mind that he really thought it must be an expensive problem to get baptized. You see, being a Catholic and brought up in a Catholic family, he really knew very little about our Baptist church. He only read in his dear little New Testament and came to the conclusion that he is converted, believes in Jesus Christ, as his Saviour and therefore he is going to be baptized whatever it costs. And so we had one of the happiest quiet hours together talking, explaining, and decided after careful consideration, that Lada is ripe for baptism.

Now I ought to say that my two oldest children, Milton and Daisy, asked before that Mr. Hanus baptize them as they feel they are Jesus' own and believe in him and accept his salvation. But soon others came to me with tears in their eyes. Bohus, said to be *"converted long ago!"* is twelve years only now. Jaro, one of the oldest, thought of his dear mother who died and wished him to follow Christ. At last our oldest girl, Fanny, came and declared she will be God's child all her life and will obey Jesus in baptism also. So came a rich Sunday, the first in May, when before the members of the church in Roudnice ten young people declared their faith and desire to follow Christ in baptism. I wish truly the whole world could have been present at that gathering when one after the other came and spoke for himself. When Lada told his life's story! What did that child live through. He spoke of his life when toiling without friends and parents, without God—in this rich world of ours! When no one took care of him. When no one had any interest in him. When he simply kept on living somehow—not dying, just living. And when Lada said to Mr. Hanus: "I fall in love with you all, when I came to the Home"—everybody was busy with his own handkerchief.

The baptism will take place in Prague, surely before a big audience—the first Sunday in June. Imagine how we all are looking forward to this great day.

The children all are well, only little Rose is rather weak and pale. Doctor says she ought to spend one or two months at the seaside, south. She is very dear and near to our hearts and the thought of losing her is simply unbearable to us all.

There are many orphans who ought to be placed under our roof, but we do not like to have the Home more

crowded than it is already. And we do not like to have an *orphanage*—we want a *home,* a happy family. We pray God may help us to be able to give foundation to the second family of orphans. We do believe in his promises and we trust in him that he will give us soon all we need to take in others and have the second happy lot of children with a good mother to take care of them.

We thank God daily for our American dear friends who are in his hand—tools of great work. Whatever you have done to these little ones—you have done unto him. Do not fear death—you have helped orphans, for Jesus surely will ask you to step to the *right*—because you have served him, serving these children.

We had in May another joy. On the fifteenth Doctor Rushbrooke from London visited our home. He ought to tell you for himself how he was embraced and kissed by children who do not know what it means to embrace a father. I saw in that minute a symbol in it: Czecho-Slovak orphan embraces Anglo-Saxon race. I wish my English were more rich in expression to be able to tell you what I felt when fatherless Czecho-Slovak children gave Doctor Rushbrooke humble flowers from the soil where our fathers toiled, worked hard, preached, baptized, forty years ago here the first sixteen Baptists in Bohemia.

I wish I could have taken you with us at dawn the fifteenth in a small carriage to that beautiful spot on the river Vltava, Moldau, where my father, Mr. Novotny, forty years ago baptized these first members in the whole land. I personally was for that evening perfectly happy and proud as a queen, when my husband said "I was one of those whom Father Novotny baptized in a lake at midnight with stars shining gloriously."

Some members of our committee will be in Stockholm next July. We invite all who are interested in this work to come and see us after the congress. Remember: You will be *"in danger"* after your visit that eighteen orphans will daily, going to bed pray for you. That is their own habit. God bless you!

## District of Columbia

By Henry W. O. Millington

The East Washington Heights Church Sunday school has had an unusual record this year in the matter of attendance. The roll of membership includes 157 names. During the month of May, the average attendance was 132. It was suggested by the pastor, Rev. James W. Many, that it would be a splendid thing if the school could have one "perfect day" and Sunday, June 3, was set apart for such a day. They did not quite reach the goal, but 146 of the pupils enrolled were present and they had eleven visitors, so that all told there were just 157. The superintendent of the school is Mr. M. F. Brothers.

June 3 Rev. John E. Briggs celebrated the fourteenth anniversary of his pastorate at the Fifth Church. There was a large congregation. The platform was decorated with flowers and plants and everything indicated joy of heart on the part of both pastor and people. In many ways this has been a notable pastorate. Nearly two thousand additions have been made to the membership roll. The Sunday school has an average attendance of about 800. The church has a mission school on 4½ Street, S. W., and another new mission school at Colmar Manor in Maryland. The church has recently bought and paid for two residences in the rear of the church property and plans are being drawn by an architect for the enlargement of the Sunday-school building. More than 4000 persons have united with the churches of which Doctor Briggs has been pastor and where he has held meetings during the twenty-five years of his ministry.

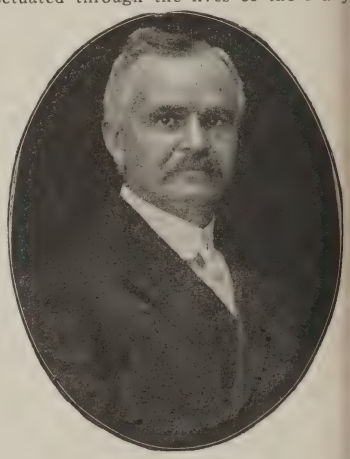
The Second Church, of which Rev. E. C. Primm is pastor, has definitely committed itself to a building program for the enlargement of its Sunday-school plant. This new building is badly needed to make provision for the rapidly growing Sunday school. The proposed building will cover the parsonage property, and property to the rear of the church and will also include the remodeling of the present Sunday-school house so as to unify the entire building. The present structure, the architect's drawings of which are in the hands of the building committee, will be three stories in height, giving modern departmental facilities to the school as well as a large lecture room and equipment for social occasions. With this enlargement the Second Church will be the best equipped church in the southeast section of the city and one of the best in this entire region. The improvement will cost around $5,000. For the present the church is creating a cash fund. When this is completed loans will be negotiated and work on building commenced. It is expected that the building will be finished in 1924. An unusual feature of the work of the church has been its enlarged prayer-service attendance. The pastor has devoted special attention to this and has developed a meeting thoroughly alive and interesting. Night after night the prayer-meeting room is crowded, sometimes to overflowing. The men practically equal the women in attendance. A goodly number of soldiers and sailors are always present. Decision day in the Sunday school on June third netted nearly twenty decisions for Christ.

A number of Washington people are going to attend the Baptist World Alliance Convention at Stockholm this summer. Among the pastors are Dr. W. S. Abernethy, Dr. Gove Griffith Johnson, Rev. Hugh T. Stevenson and Dr. H. W. O. Millington. In addition to these will be Mr. and Mrs. E. Hilton Jackson, Mrs. Abernethy and her son Theodore, Mrs. H. H. Talbott, Miss Mabel F. Strider and Miss Helen Smith. The Washington Baptists are sending an invitation to the Baptist World Alliance to hold its next session in the Capital city, and this invitation has been officially reinforced by the action of the Southern and Northern Conventions. There is reason to think that Washington will entertain the next Baptist World gathering.

## Lee Walton Terry

### An Appreciation

The many friends of Rev. L. W. Terry will be saddened by the news of the sudden passing of one of the outstanding Baptist figures of the west. Brother Terry passed away at his home at Sunnyside, Wash., on April 13. His going is mourned by a host of friends all over the west. After graduating from Chicago University and Morgan Park Seminary in 1884 he served important churches in Iowa, Colorado and Nebraska. From 1902 until 1911 he was the secretary of the West Washington Baptist Convention. Through all his ministry he was actively interested in the missionary and educational work of the denomination. After retiring to his farm in Eastern Washington in 1912, he not only continued his interest in the work of his church but devoted much of his time and effort to the aid of the farmers. It was his unceasing labor for others that resulted in his sudden death. His long and useful service will be perpetuated through the lives of the many



LEE WALTON TERRY

people whom he has inspired with the ideals of our Master.

He is survived by two daughters, Mrs. Quniter Miller of Sunnyside, Wash., and Mrs. Owen T. Day of Portland, and by a son, Walton Terry of Sunnyside, Wash.

The large gathering of friends and the long line of cars which followed wending their way to the burrying grounds were eloquent testimony to the esteem in which he was held. His wise counsel will be greatly missed both in our Baptist circles and among the farmers' organizations where he made himself invaluable.

# Church News by States

## Atlantic Coast

### CONNECTICUT

The calendar of the First Church, Bridgeport, Rev. C. A. Decker pastor, contains this statement: "The amount we contributed to the New World Movement last year was $11,249.99. Now our budget for beneficence this year is $12,410. Of this amount $12,000 is for the New World Movement. We can raise it. Some of our people have not made their pledges to this fund. All such are urged to attend to this matter at once. We should have a pledge for

beneficence from every member of the church."

## RHODE ISLAND

SUNDAY, JUNE 3, MARKED the thirtieth anniversary of the settlement of Rev. H. W. Watjen as pastor of the historic church at Warren, R. I. This church was established in 1764. The day was fittingly observed. At the morning service Rev. Edward Holyoke, pastor of the Calvary Baptist church, Providence, preached the anniversary sermon. In the evening the pastor reviewed the thirty years of his first and only pastorate. Thursday evening was given over to a parish gathering. Rev. William Reid, of Providence, brought greetings in behalf of the Baptist pastors of the state and Rev. J. J. Goodacre, of Bristol, brought the greetings of the local pastors. Mr. Edward R. Cutler, treasurer of the church, presented the pastor with a purse of $200 in gold, and Mrs. Watjen with a large bouquet of choice roses.

## MASSACHUSETTS

AFTER ELEVEN YEARS OF SERVICE Rev. Frank M. Holt has resigned at Reading. His resignation will take effect in September. He has not been in good health and will take some time for rest before entering upon another pastorate.

REV. GEORGE L. MICHELSON has accepted the call of the church at Framingham. He has been pastor of the Calvary Church, Salem.

### Commencement at Newton

Newton Theological Institution passed its ninety-eighth milestone at its commencement on June 6. On the preceding Sunday, Pres. George E. Horr preached a sermon with evangelistic power on the words: "I have no good apart from thee." He declared that the gospel was "the possibility of reconciliation with God and a new life through personal relationship with Jesus Christ." The Boston Baptist Social Union celebrated "Newton Night" on Monday when strong addresses were given by Mr. Fred T. Field and President K. C. M. Sills of Bowdoin College. Alumni gathered in large numbers on Tuesday to the scenes and fellowships of Newton hill—"mount of God," Dr. Samuel F. Smith called it in his Newton hymn.

The address before the alumni by Dr. William P. Merrill, of the Brick Presbyterian Church of New York City, bore the striking title, "The One Fundamental." The one thing which he regarded as fundamental was the supremacy of the spiritual. Possession of the spirit of Jesus is the vital consideration. The test of Christian discipleship, the bond of Christian fellowship is love. In the evening Dr. Joseph C. Robbins gave an address, glowing with prophetic earnestness, upon "The Minister and His Ideals."

At the graduating exercises on Wednesday, twenty-five men received degrees. The degree of Master of Religious Education was conferred for the first time, two men receiving it. Six representatives of the class gave addresses. Of the nineteen regular members of the senior class, thirteen saw active service in the war. The empty sleeve of one of the speakers bore witness to the sacrifices on Vimy Ridge. The members of the class have been called to places of responsibility in city, rural district and mission field. A professor, over twenty years in service, declares the present year, on the whole, the best year of the two decades.

## NEW YORK

THE FIRST BAPTIST CHURCH of Croton, recently celebrated the first anniversary of the pastorate of W. S. K. Yeaple. Mr. Yeaple went to the Croton Church from the seminary in Rochester. He is also a graduate of Shurtleff College. During his twelve months with the church the building has been put in repair and redecorated. Plans are formulated to commence work about the middle of June on a new parsonage to be located on the lot adjacent to the church building. The completion of this will constitute one of the objectives for the coming year. All services are well attended.

### Keuka College Closes Second Year

The closing exercises at Keuka College have been of unusual interest as they mark the termination of the second year of the college. The annual sermon was preached by Rev. E. T. Dahlberg of Buffalo, who took as his text, "Taking Up a Claim." The annual meeting of the board of trustees was held Monday, June 4. Judge Harvey Remington of Rochester was reelected president of the board. The board voted to continue its efforts to bring the assets of Keuka College to $1,000,000. The present plan is to raise $400,000 more endowment and erect another building. The college shares in the proceeds of the New World Movement and if the present plan is successful it will have adequate financial support. The student exercises terminated with "As You Like It" given in the natural amphitheater in the "Forest of Arden" on the college campus.

The college will open for its summer session on July 2, and the fall term will begin September 19. Six new members are to be added to the faculty, making a total number of eighteen. When the college opened, it was expected to fill the dormitory in five years. Keuka College has been a college for women but twenty-one months and every dormitory room is now engaged. A few more will be registered to make allowance for those who may not return, but the situation is such that a new building in the near future is necessary.

### International Missionary Union

The fortieth session of this convention was held at Clifton Springs, N. Y., May 30—June 3. There are 1700 living members of this union in various mission fields throughout the world. There were 120 in attendance at this meeting. This is probably the only convention in the world where missionaries of all boards representing all mission fields, meet in open forum to consider the various problems which confront them.

The general theme was the consideration of the message in the Christian religion which most deeply impresses the non-Christian world. These were discussed by men and women of large experience. The different great religions were considered, and those appointed to lead these discussions were really great missionary statesmen, such leaders as Rev. Harlan R. Beach, Mr. Robert Wilder, Dr. S. M. Zwemer, Mrs. J. W. Emrich and many others.

The consensus of opinion was that the simple message of Christ's great love for humanity and his exemplification of this love in his life and death was the vital message of the missionary, and that only as the missionary manifests this Christ life in his own is his message heeded.

The scope of the interest shown by this body of most intelligent students of history is seen in the series of resolutions discussed and adopted, such as our interest in the World Court advocated by President Harding and commendation of his stand; denunciation of the white slave and opium traffics and suggestion of more specific regulations, etc.

The convention also adopted a resolution and sent a telegram to Governor Smith on the eve of the hearing on the repeal of the Mullan-Gage enforcement law, urging a veto. If the message could have contained all the electricity felt by the voters his hand would have been too paralyzed for him to have signed the bill the following day as he did.

## WESTERN PENNSYLVANIA

A DINNER GIVEN THE BOARD OF DIRECTORS and their wives or husbands by Mr. and Mrs. J. H. Stauff, on June 4, at the First Church, Pittsburgh, was a happy occasion. Following the dinner, Dr. C. W. Petty, pastor, and Dr. I. D. Metzger, chairman of the board of trustees, Dr. A. J. Bonsall, Dr. H. W. Ewalt, Mr. J. A. Brown and Rev. A. J. R. Schumaker were called upon for brief remarks. Mr. Stauff has served on the board for twenty-three years. Only those in close touch with the church extension department realize the amount of time given by Mr. Stauff and the painstaking and exact way in which all details of the department are attended to.

THE HOMEWOOD CHURCH GAVE a reception to its new pastor, Rev. B. F. Patt, Thursday evening, May 31. Mr. R. W. Long presided during the program of welcome. Mr. W. P. Beck spoke on behalf of the church, W. C. Chappell brought the greetings of the association, and Rev. F. L. Carr and Rev. R. N. Jessup of the neighborhood Baptist churches. Rev. D. N. Boswell, junior minister of the First Church, Pittsburgh, gave a short address and several of the ministers of other denominations in Homewood were present and extended a cordial welcome to Mr. Patt.

THE SHERADEN CHURCH has extended a call to Rev. W. J. John, formerly of Canonsburg.

MISS MILDRED DETRUDE HAS resigned as missionary at Beth Eden. She will spend the summer in Philadelphia assisting the pastor of one of the Baptist churches.

REV. W. C. CHAPPELL attended the commencement exercises of Hillsdale College, his alma mater. The degree of Doctor of Divinity was conferred upon him while there.

MRS. HENRY J. STANGE WAS presented a silver loving cup, Sunday, May 13, by the officers and teachers of the Union Baptist Church Bible school for a perfect attendance record of over twenty-five years. Mrs. Stange became a member of the school Jan. 1, 1898, and for the past twenty years has been a teacher of one of the adult Bible classes. All these years Mrs. Stange has resided in Sheraden. The presentation was made by Mr. J. J. Chisholm, superintendent for twenty years. Others with perfect attendance records are: Miss Cloyd Smith, who, after being carried in arms for three years, entered the beginner's class and has not missed a Sunday for nineteen years and five months. Next on the list comes Mrs. Alberta Henning and Miss Margurite Jenkins, each with

seventeen years to their credit. Then comes John P. Isaacs, teacher of the young ladies' class, who has not missed a Sunday for thirteen years. Arthur Lee has a perfect attendance record for nine years.

### WEST VIRGINIA

THE AVERAGE ATTENDANCE at the church school of the Baptist Temple, Charleston, for the month of May was 652. The church has broken ground for its new building and the work will be pushed from this time until its completion. The pastor, C. W. Kemper, was one of the speakers at the Broaddus commencement.

## Mississippi Valley

### INDIANA

FRANKLIN COLLEGE closed its eighty-ninth year with the usual events of commencement week. On Sunday morning Secretary P. H. J. Lerrigo preached the missionary sermon. The baccalaureate sermon was delivered by Dr. E. Y. Mullins who used as his theme "The Master Passion." The commencement address was given by Dr. C. Wallace Petty of Pittsburgh on the theme "The Perils and Safeguards of Democracy." In the annual presidential address Dr. C. E. Goodell reviewed the past year and announced the program for the immediate future. During the year a number of changes in the faculty have occurred because larger institutions have sought members of Franklin's staff. Over $100,000 have been added to the financial resources of the college. The productive endowment now exceeds $750,000. During the past year the trustees launched a campaign for a building fund of three-quarters of a million, toward which Grafton Johnson, president of the board of trustees, made a conditional gift of $100,000. Two honorary degrees were conferred. Alva O. Neal of the University of Arizona received the degree of Doctor of Pedagogy; Secretary P. H. J. Lerrigo was given the degree of Doctor of Divinity.

### MICHIGAN

#### Hillsdale College Commencement

The sixty-eighth commencement, and the first under the administration of Pres. William Gear Spencer, was marked by innovations which proved highly acceptable. Commencement day was moved back from the traditional Thursday to Monday, and was followed by the annual examinations.

President Spencer's report for the year and recommendations for expansion were strong and convincing, and were adopted. Outstanding features were the addition of $160,000 to the endowment during the year, a very considerable increase in student patronage and other growth in income, the purchase of three residences and their conversion into cottage dormitories, the gift of a tract of fourteen acres finely suited to an arboretum under the supervision of the department of biology, and lesser acquisitions to the property. The policy and specific projects for five years were approved by the boards.

The women commissioners reported that the undertaking assigned by the trustees to them, of remodeling and equipping the women's dormitory and the boarding department at a cost of about $40,000 and liquidating the cost in five years, had been finished in two years. They returned the building to the trustees debt-free. To them has now been committed a much larger undertaking covering a series of years, and they are forming plans for the same.

Hon. Grant M. Hudson, former director of the Michigan board of promotion, now congressman from the district which includes the capital of the state, is a trustee of the college and participated in some of the sessions of the board. His successor as the Baptist director, Dr. John E. Smith, was a commencement visitor at the college meetings and the social events at homes in the city.

Judge William E. Ambler, of Cleveland, of life-long loyalty to the college, has for many years been the chairman of the trustees and was re-elected. At the conclusion of the meeting he said that he had never had such a comfortable feeling over the condition of the college and its future as now. Mrs. Joseph W. Mauck was reelected as chairman of the women commissioners. She is also one of the several women who are members of the board of trustees.

The annual debate of the Alpha society, for which Trustee James E. Davidson, of the class of '87, gives $75 in gold each year, was peculiarly attractive in that Mr. Davidson himself presided. The St. Lawrence deep-water subject was debated, and Mr. Davidson, who has long been and is on federal and other boards dealing with shipping and related projects, gave a talk on the Great-Lakes-St. Lawrence question while the judges were making the award.

The baccalaureate sermon and the graduating exercises were the outstanding events. President Spencer's first baccalaureate sermon, from the text "God so loved that he gave," was masterful in exposition of the theme that giving of service and treasure is the highest expression of love.

The commencement address was given by United States Senator Simeon D. Fess of Ohio, who had a notable career as an educator and college president before attaining the place he now has in the public service of the nation. The place of the scholar in leadership and the peculiar obligations for service which rest upon college men and women were treated with compelling power.

The honorary degree of Doctor of Laws was conferred upon Senator Fess. The same was bestowed upon Henry W. Magee, a Chicago lawyer, who entered the preparatory class of Hillsdale College in the first year of its life, sixty-seven years ago. Interrupting his course for his self-support, and with other students offering his service to his country on the day Ft. Sumter was attacked, he served until the close of the war, and was graduated from Hillsdale in 1867. After admission to the bar he made a tour of the world, working passage in several ways, and on the western plains joined the party of Duke Alexis of Russia who was then cultivating friendly relations of his country and the United States. On this trip, Mr. Magee was present at the opening of the Union Pacific Railroad, the first transcontinental line, and the Suez Canal; and he was the first visitor, official or unofficial, from America to the Bengal-Orissa mission field, in which many students of Hillsdale have been missionaries.

The honorary degree of Master of Arts was given to Ernest H. Barnes, of the fine-arts faculty of the University of Michigan, who began his art study in Hillsdale College; that of Doctor of Divinity upon Rev. Will C. Chappell, a graduate of Hillsdale, 1902, and Union Seminary, and now executive secretary of the Pittsburgh Baptist union; Doctor of Science upon Professor Frank Smith, of the biologic research faculty of the University of Illinois, graduate and former science professor at Hillsdale.

The bachelor degree and state teachers' certificate were bestowed upon the graduating class, whose ivy-planting exercises on the campus and passing of their senior caps to the juniors finished the entrance of another class to the ranks of the alumni.

An unusual if not unprecedented feature of the season, was the retirement of Dr. Melville W. Chase, at the age of eighty-one from active service at the end of an unbroken tenure of fifty-four years as the head of the department of music and organist of the college church. Regrets are in a measure tempered by his continuance with the rank director-emeritus of music and a moderate retiring honorarium.

### ILLINOIS

REV. L. D. LAMKIN IS ACTING AS STATED supply of the church at Danvers. The church wants to settle a strong man as soon as possible. Mr. Lamkin will continue in the evangelistic field.

REV. L. C. TAYLOR CONDUCTED eleven days of special meetings at the Minonk Church, as a result of which twenty persons united with the church, fifteen by baptism. Twelve were the heads of families. This totals twenty-four additions to the church since the coming of Mr. Taylor to this field last September. One young man has volunteered for life service. The second year's work in the Keystone training course has been completed with sixteen graduates. Plans are on foot for repainting and decorating the parsonage. The church showed its appreciation of Mr. Taylor's work by an advance of $100 in salary.

### ILLINOIS

THE BUNKER HILL CHURCH, Rev. John J. Shuler pastor, is making steady progress. The Children's Day program brought out a large congregation on a very rainy night. The offering was $26.

THERE WAS EVIDENCE OF GENUINE SORROW when the congregation of the First Church, Elgin, came to the time of saying goodbye to Rev. A. D. McGlashan and family. A total of 311 new members have been received into the church and every department has felt inflow of the new life. Mr. McGlashan and family are making the trip to Mount Shasta in northern California by automobile. They left Elgin, June 11, in a new car, the gift of the members and friends of the church.

### IOWA

CALVARY CHURCH, OF DES MOINES, had a three weeks revival meeting during May. Rev. Harry Vom Bruch, evangelist, assisted by Mr. James Harrison, pianist and Bible teacher, both of Chicago, accomplished an excellent work. During their stay more than 100 persons pledged their acceptance of the Lord Jesus Christ. A number of these united with Calvary Church. Others have joined neighboring churches. A personal workers' class, conducted by the

pastor, Rev. H. O. Meyer, throughout the winter months, laid a foundation among a group of his own members. The thought and work and prayers that preceded the meetings quickened in many a deeper sense of their personal responsibility toward the growth of the kingdom. The church is now experiencing the results of a most refreshing season of spiritual revival. Additions are being made to the church every week, some from the members of the congregation who have been faithful in attendance but who have never before known the salvation of Jesus, some brought in through the influence of new members, or newly aroused older ones.

### Des Moines

THE FIRST CHURCH, Des Moines, celebrated its final payment of its mortgage May 20 with a special program. Mr. E. S. Hunn burned the mortgage and Rev. Robt. T. Craig, pastor, spoke of the accomplishments of the past and the prospects of the future of the church.

PRESIDENT JOHN W. MILLION, Rev. J. Orrin Gould, Rev. Victor N. Witter, Rev. Hugh Moore, and Mr. and Mrs. B. W. Armstrong, of the University Baptist church were in attendance at the Northern Baptist Convention. The total enrolment from Iowa to the convention was thirty.

STUDENTS AND FACULTY OF DES MOINES University recently enjoyed an inspiring address on "The Mono Indians" by Dr. Bruce Kinney of Denver. Doctor Kinney remained in the city a day renewing acquaintances. He is perhaps the best posted man in the denomination concerning the religious work among the American Indians.

COMMENCEMENT WEEK AT DES MOINES UNIVERSITY, May 31 to June 6, set another milestone in the history of the institution. The program included as the most outstanding events, the university assembly by the senior class; the oratorio, "Redemption;" the commencement fete; the baccalaureate sermon by President Million; and the commencement address by Rev. Clarence A. Barbour, president of Rochester Theological Seminary; the presentation of diplomas and conferring of degrees; scholarship awards and the reception given by the president. One hundred and fifty-three received degrees: B. A. 28; B. S. 19; B. A. in music 2; Ph. G. 49; diploma in education 54; Th. B. 1.

THE SUMMER SCHOOL OPENED JUNE 11 with 320 registered the second day. The summer courses of the university are becoming popular among the teachers of the state.

THE ANNUAL MEETING OF THE DES MOINES-WESTERN Association is being held at Rockwell City this week.

PASTOR GEO. C. CONRAD OF KEOTA, was a recent visitor at Des Moines University. He received his B. A. degree commencement week.

PASTOR J. G. EATON RECENTLY baptized six young people into the fellowship of the church at Fairbank.

THE MISSOURI VALLEY CHURCH is progressing under the leadership of Rev. M. C. Powers who recently went to that field.

### NORTH DAKOTA

REV. F. E. STOCKTON, SUPERINTENDENT of the work in North Dakota, received the honorary degree of Doctor of Divinity from Sioux Falls College at its recent commencement.

THE MEETING OF THE CONVENTION will be held at Fargo, Oct. 3-7. It is the fortieth anniversary of the organized work in the state and great preparations are being made for a suitable observance.

REV. JOHN GERALD YORK HAS closed his work at Grand Forks. He has proved himself an able preacher and faithful pastor, and is loyal to the whole program of the denomination.

### NEBRASKA

AFTER A PASTORATE of four years, Rev. H. M. Wyrick, has resigned. He is to complete his seminary course in Louisville. Mr. Wyrick will supply the First Church, Lincoln, during a part of the summer.

### MINNESOTA

#### Commencement at Pillsbury Academy

The baccalaureate sermon was preached on Sunday evening by Dr. John A. Earl, pastor of the First Church of St. Paul on "Christ is all." On Monday afternoon, the cadets met the members of the Owatonna High School in a track meet. Their winning over the high school by twenty points gave just ground for hilarity since the latter held the championship over the high schools of the state outside the Twin Cities. The annual prize contest in declamation on Monday evening was a delight. Tuesday was a military drill and the term music recital.

On Wednesday morning, during the forty-sixth annual commencement program, six members chosen from the senior class, competed for cash prizes. The interest on the money of Mrs. Margaret Pillsbury's gift of $5,000 makes these prizes possible; the interest stimulated by such prizes is manifest. After the commencement luncheon in Jefts dining hall, several spicy and pointed after-dinner talks were enjoyed. If any one doubts the place in education of such a secondary school as Pillsbury Academy, he should have heard the speakers. One in ten from our high schools goes to college; for over fifteen years, eight in ten from Pillsbury Academy have attended college, said Principal M. B. Price. The outstanding orator of Carleton College this year, and one of the three leading debaters in Hamline University are graduates of the academy.

One trustee with his kind and always timely suggestions was keenly missed about the grounds—the late Frank C. Nickels.

## Pacific Coast

### SOUTHERN CALIFORNIA

THE FIRST CHURCH HOLLYWOOD, has given its pastor a decided increase in salary and will secure an assistant pastor. The work has shown steady growth and plans to extend its usefulness.

THE TEMPLE CHURCH, Los Angeles, celebrates the twentieth anniversary of its founding on June 24. Rev. B. S. Hudson has become associate pastor and the executive secretary. W. H. Fowler has resigned, as has also Mrs. B. E. Bassford, church visitor. The church speaks highly of the service these two workers have rendered.

### NORTHERN CALIFORNIA

REV. JAMES S. WEST, pastor of the First Church, San Francisco, has adopted as a slogan "No Summer Slump." The church calendar says: "There is no reason in the world why there should be the slightest slump in any phase of our work here, during the summer months upon which we are now entering. God has blessed us with a summer climate in which it is just as pleasant for church in July and August as in any other part of the year. Of course, most of our people will take a vacation of a few days or weeks, and this is as it should be. But hundreds of our members and hundreds of thousands of people will be right here in the city every day of the week and Sunday, too, throughout the summer. These make possible a great, growing, restful summer drive."

## Bible Stories

The restoration of that familiarity with the contents of the Bible which our forefathers possessed is an achievement greatly desired by all leaders of Christian thought or activity today. Theologians, pastors, teachers and parents are at one in regretting the comparative ignorance of the simplest facts of biblical history or narrative which young people, even those who claim considerable culture, often display. They recognize, as do all who review the expression of human interests in current literature, the relative barrenness of mind and narrowness of outlook which prevail in regard to religious matters, and that much of this is evidently due to ignorance.

That the Bible is the finest possible source book for religious training, however assumed theoretically, does not seem to be recognized in practice as it deserves to be. Those who read it regularly in accordance with some plan are all too few. Those who are capable of giving instruction to others in regard to it are hard to find. The reason is chiefly in the fact that family instruction and discussion has become so generally neglected that the Bible seems as remote and as difficult to the average young man or woman as any text book on science or philosophy.

This should not be so. The English Bible is as much as ever a reservoir of rich religious experience awaiting interpretation and adaptation by each new human being in turn. It records the religious emotions and longings of all kinds of people. It fits every one somewhere and every phase of life, however deep or bitter, in some fashion. No young person should fail to enter this golden treasury of religious aspiration and devotion. The key which opens it is that love for the Bible which grows out of a real familiarity with its contents. Whoever really knows the Bible, even in a halting fashion, comes to realize its depth and power, and to draw more and more upon its interpretations of life.

The best way to get this familiarity is the good old way of beginning with the simple yet wonderful stories of the Bible. How they cover the whole range of religious history, and religious experience, the selections which make up the volumes of this series show. Their name is legion. As a matter of fact much of the Old Testament early narrative consists of stories. Biblical history is concrete rather than abstract. An era is described by relating the experi-

ences of some one who was a principal factor in it. The greater part of Genesis might be fittingly described as the narratives about Abraham, Isaac, Jacob and Joseph. So, too, the stirring century in which the Hebrews came to a sense of nationalism is properly recorded as the days of Samuel, Saul, David and Solomon. The whole range of history in fact, as recorded in the Bible, can be surveyed more or less thoroughly through similar stories.—"Graded Bible Stories," by W. J. Mutch, Doran.

## Community Church Workers Hold National Meeting

By Orvis F. Jordan

The reduction of over-churching in suburban and rural communities is going on rapidly in various parts of the country by a variety of processes. In some instances denominations have withdrawn from one field in order to secure an exclusive cultivation of another, the exchange being arranged by denominational leaders. In other cases, as notably in Massachusetts, the state federation of churches has assisted in the organization of federated churches with the blessing of denominational authorities. In many communities the initiative has been taken by the people themselves. There are now over 860 community and federated churches, the vast majority being independent of denominational control or connection. In the past these churches have had no fellowship and the ministers, aside from a few regional conferences, have never come together.

The first national conference of community church workers was held in Chicago, May 22-24. It was attended by about 200 people, who came from twenty-eight different states. Many denominational and interdenominational organizations provided speakers for the program, though the sessions for the most part were used in hearing addresses from the workers themselves. Among the secretarial visitors were Rev. E. Tallmadge Root, of Boston; Prof. Alva W. Taylor, of Indianapolis; Dr. David M. Latshaw, of New York. Prof. R. E. Hieronymus, of the University of Illinois, gave an inspiring address on "The Leadership of the Church in the Life of the Community." Rev. C. C. Morrison spoke on "The World Community and the Church."

In the one-minute reports from all the members of the conference, it appeared that in four years the churches of the movement had at least doubled their membership, in so far as they were represented by the men of the conference. Various typical local problems were presented for study and discussion. One of the problems of these churches is that of missionary activity. Various solutions of this problem were offered. The Chicago Tract Society had a representative present with a strong bid for support. Doctor Hung, dean of the School of Religion of Peking University, suggested that the community churches would do well to support union educational institutions in the orient. The Home Missions Council was represented by a speaker who suggested some union projects in home missions. St. Paul's Union church, where the sessions were held, reported that it was supporting eight missionaries at home and abroad.

Another problem was the question of denominational relationships. It developed that most of the ministers in the conference have ministerial standing through a denomination. The denominations represented were Presbyterian, Congregational, Disciples, Baptist, Methodist and Church of Christian Union. It seemed to be agreed that ministers should continue to secure their ministerial standing in this way as a guarantee that the movement did not seek to become a separate denomination. It was also suggested that the community church minister could serve his denomination by carrying to it the message of Christian unity and by securing support for missionary enterprises which were of such a nature as to command the united support of a community church.

Every one agreed that no effort should be made to state any doctrinal conviction in the conference, since it is not a church but rather a fellowship of workers. The conference was organized permanently with a corps of officers and to it were committed several tasks. One was to print the presidential address of the year as a tract for the movement. Another was to set up a service bureau which would provide information as to ministers and churches, but which would offer no recommendations. In the presidential address this year on "The Future of the Community Church Movement" the following is suggested: "One can scarcely believe that a wide-spread independent movement of the people such as the organization of hundreds of community churches is displeasing to the Holy Spirit. The prayer of Jesus for the unity of believers is finding a partial fulfilment in this movement. The democratic movement of the people for Christian union in local communities can well shake hands with the movement of the church leaders of the world who are seeking Christian unity by negotiations at the top. In Canada the organic union of Methodists, Congregationalists and Presbyterians was preceded by a community church movement which spread all over the northwest. The spirit of this movement must never be critical or unfriendly. While disapproving of the efforts of some denominational leaders to increase confusion in the religious world by organizing churches in communities where they are not needed, the attitude of a community church to the denominational churches must be friendly or its message is stultified. If the movement will continue to live with such watchwords as service, cooperation, fraternity and piety, it must serve most acceptably in realizing the will of God in our day."

The sessions this year were presided over by Rev. O. F. Jordan of Park Ridge, Ill.; Rev. F. J. Malzard, of Wyoming, N. Y., was secretary. The officers for the new year are: Pres., Rev. J. H. Feely, of Philadelphia; vice-pres., Rev. J. A. McGaughey, of Imperial, Cal.; secy., Charles E. Coleman, of Chicago; treas., Rev. C. E. Henry, Stuart, Ia. The editors of the leading journal of the movement, the *Unity Messenger*, are Rev. O. F. Jordan, and Rev. David R. Piper, of Park Ridge, Ill.

The task of securing accurate statistics of the movement will be prosecuted vigorously during the coming year. In the last month the existence of sixty new churches has been discovered. It is also proposed to support a community adviser who shall respond to invitations from communities who wish aid in organizing community churches and who shall visit communities where the church may have fallen into difficulties. The new executive committee will at once seek funds for this purpose.

## World Alliance and World Education

(*Continued from page* 654)

his prose style was like the prose style of John Milton. After the American Civil War, Barnas Sears, president of Brown University, in an interview with Robert C. Winthrop of Boston outlined a plan for the use of a large educational fund for the South, broken and impoverished by war. Winthrop was the adviser of George Peabody, the philanthropist and donor of the Peabody fund. Sears became the first secretary of the fund and was succeeded by J. L. M. Curry, an eminent Southen Baptist. This fund was operative for fifty years when according to the terms of the charter, the principal was distributed. It was the model and inspirer of other great funds. Brown University, by the way, is associated with the names of Eliphalet Nott, Francis Wayland, Horace Mann, J. B. Angell, John Hay, John D. Rockefeller, Jr., each of whom is in a remarkable way connected with the spread of education. It would be a pleasure to make an excursion into this field, to recall the lustrous names of our denomination who have served their own and later generations in the things of the mind and spirit but space prevents. Such an excursion would show the amplitude, grandeur, and promise of life and introduce us to the society of men equal to or greater than Plutarch's heroes. Emerson says. "Go with mean people and you think life is mean. Then read Plutarch and the world is a proud place, peopled with men of positive quality, with heroes standing about us."

I have thought the Baptist denomination has some peculiar traits which should put it in vital sympathy with the education of man the world over for the majority of mankind today cannot read the sacred scriptures in any language or dialect. It is extremely democratic in spirit. This fact gives it sympathy with all men, makes it fearless of popular movements, brings it near to what Mr. Lincoln with rare understanding called "the common man." Besides it has never been a state or national church so that as it moves among


## Want Ads

**The Westminster Teachers' Bureau specializes** in securing Christian teachers, officers and helpers for schools, colleges and universities—private, public and denominational—and in helping trained, Christian teachers and helpers to larger fields of service. **Write today.** Henry H. Sweets, Manager, 410 Urban Building, Louisville, Kentucky.

**Why not spend** two weeks (August 13-25) at the Practical Training School for Christian Workers, Homer Rodeheaver, President, Winona Lake, Ind.? A card to the Secretary will bring leaflet of information.

**Teachers wanted** for public and private schools, colleges and universities. Education Service, Southern Building, Washington.

**Baptist Minister,** pastor of church, university and seminary graduate, desires supply work in city church during month of August. Address **W, care** The Baptist.

**Wanted** by a young woman with training and experience, position as pastor's assistant or director of girls' work. Address **E. P.,** care The Baptist.

he nations it has a certain advantage reater than is commonly recognized. gain it has produced men and women f high eminence who as teachers, pio- eers and benefactors of education have one notable service in the past, a serv- e continued by worthy successors to- ay.

I, therefore, respectfully appeal to the ational Baptist conventions in the nited States and other countries and o the Baptist World Alliance to give ue consideration to the educational eeds of all nations. This may be done by liberal support of our own teaching work wherever conducted, and as Christian citizens in all lands. By appropriate resolutions or fuller messages to the nations of their citizenship they may render service to this cause. It is a cause which commands a sympathetic hearing everywhere, for upon national and world intelligence, including moral intelligence, the welfare of the nations rests. Here is a path of adamant on which all nations may safely go forward, a world policy which whenever understood has a universal appeal.

# Papini's Life of Christ

BY W. T. ELMORE

### The Translator

O one would think of this book as a translation. The English is exquis- e. So complete is the sympathy of the ranslator with the work of the author hat the translation appears to have all he force and beauty of the original. It s interesting to note that Strauss' "Life f Christ" was also translated by a oman, George Eliot.

Dorothy Canfield Fisher, now well alled, "woman of letters," is an inter- sting personality. She was born in awrence, Kans., where her father was rofessor of history in the state univer- ity. When she was twelve years of age er father became chancellor of the Uni- ersity of Nebraska at Lincoln. The amily remained here four years, then hancellor Canfield was called to the residency of Ohio State University. Here the daughter took her college de- ree. Later her father became librarian t Columbia, where he died some years go. Dorothy Canfield took the degree f Ph.D. in Columbia.

Dorothy Canfield Fisher now lives with her husband and two children on he old Canfield place in Vermont, which as been in the family since colonial ys. Her mother lives near. The kind f a mother she is needs no further evelation than the following couplet:

I am the mother of a star,
So fair and bright she shines, and far,
On distant land and shimmering sea,
And still she softly shines on me."

### Her Christian Faith

George Eliot had the remnants of her aith shattered when she translated Strauss' "Life of Christ." Willa Cather, who was a student in the University of Nebraska, and assisted Dorothy Canfield n some of her first literary efforts as a chool girl in Lincoln, strays further and urther away. In "One of Ours" she akes actual characters, and only slightly lisguising them, quite distorts their ctual lives in order to make thrusts at hristianity, churches, ministers and nissionaries. What about Dorothy Can- ield?

Chancellor Canfield was a striking, igorous, unforgettable personality. In our years he transformed the Univer- ity of Nebraska from a provincial school o a university of first rank. He was a taunch Episcopalian, vigorous and con- ervative in theology. He was a strong eligious influence in the university. His hapel services will never be forgotten. Dorothy Canfield has a good religious oundation.

In "The Bent Twig" we have what ppears to be a composite of the state niversities of Kansas, Nebraska, and Ohio. The heroine has the religious struggles which may well believe beset the author, but she wins through and regains her faith. In "The Brimming Cup," which has been said to be the antidote to "Main Street," the heroine again maintains her faith, and continues to serve in the village church and Sunday school. And now comes this sympathetic translation of the "Life of Christ," in which the point of view is that of the conservative theologian, and the spirit that of the devout, adoring Christian. The translator must share this view or never could she have given us this book as it is in the English. We may well rejoice that one so able is upholding the faith of her fathers, and we may well believe that constructive Christianity will profit more and more by her abilities and devotion.

### Giovanni Papini

Forty-two years ago Papini was born of poor parents in Florence. He has risen until he is considered the foremost man of letters in Italy. He tells us how under the influence of the war he took up the Gospels after having re-read Tolstoy and Dostoievsky. His studies convinced him of the necessity of the transformation of human souls for the hope of the world. This can be accomplished only by religion, and he considered the religion of Christ the most suitable.

With this intellectual beginning, he says: "In 1919 I began on a sudden to write my book, and in writing it I became more than ever persuaded of the truth of the Gospels and the divinity of Christ. In 1920 Christ led me to the church."

Thus was changed "a hater rather than a lover of his kind, a master of invective, anarchist, atheist, nihilist," into a devout Christian.

### The Book

The only way to appreciate this book is to read it. One cannot dip into it anywhere without realizing its power. Papini states that his intention is to compel people again to consider Christ. He is true to the narrative, but with undreamed of realism he makes the Christ stand before us.

We see the farmer behind his plow, the blacksmith at his forge, the housewife starting her fire, gathering the eggs, and getting the supper. We hear the tread of the soldiers, the roar of the storm and the muttering of his enemies. We walk entranced in the days long gone by and the land far away, and we feel that the Christ lived and still lives. To make the Christ real will be the great contribution of this book.

### Papini's Attitude Towards Criticism

Papini disclaims that this is a critical life of Christ. He accepts the records of the Gospels. There is evidence that he is well acquainted with the critical study of the Bible and the Gospels. He makes use of this in his harmonizing of the accounts. But as for destructive criticism, there is none at all.

Strauss, the German, wrote his life of Christ on the mythical theory. Renan, the Frenchman, wrote his on the romance theory. Papini, the Italian, writes his with no theory, but accepts the Gospel records on simple faith,—faith founded on the finest literary training and erudition.

### His Attitude Towards Fundamental Beliefs

The virgin birth is not mentioned. The narrative begins with the birth of Jesus in the stable. There is no intimation as to the reason for beginning here. His statements concerning Mary in later parts of the work do not indicate that he was trying to avoid the question.

He accepts the miracles and uses them. His treatment of miracles, however, is illuminating. Contrary to what might be expected from a Catholic, he makes but little of the wonder performed, but makes much of the spiritual values of the miracles.

The resurrection of Jesus, and his ascension into heaven are treated very fully and with absolute literalness. He believes in the bodily resurrection.

He closes his work with these words: "No divine promise can be blotted out: the May cloud which hid him from sight still hovers near the earth, and every day we raise our weary and mortal eyes to that same heaven from which he will descend in the terrible splendor of his glory." He accepts the literal second coming of Christ, but in no way goes into detail.

His belief in the deity of Christ is absolute. He does not philosophize about it, but believes it.

### Papini and Roman Catholic Beliefs

Papini is a Catholic. There was no other church on his horizon. He says

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he accepts the dogmas of the church. However, as we read his book we believe that he would be acceptable as a member with any of us in practically every particular.

The sacraments—Baptism is by immersion. He speaks of it as a washing, but it is a symbol; he does not speak of it as a saving sacrament. He says that Jesus by his baptism bore witness to his death and resurrection. The Lord's Supper shows the influence of Catholic teaching. He says as Jesus once changed water to wine, now he changes wine to blood. He, however, says that the supper symbolizes the changed life. He does not mention any saving power in the eucharist. He also mentions that the supper is "in memory of me." It appears that his mind is struggling to get away from sacramentarianism.

The Virgin Mary.—In the introduction Papini tells us that he has refrained from developing the episodes in which Mary appears for fear of making the work too long. He even contemplates writing another volume of which she shall be the chief subject. Yet it is strange that he almost omits her from the record. He mentions that the church makes a woman the link between the Son and the sons. He gives the episode where Christ says, "Who is my mother?" We are led to wonder if in his heart he is not hesitating a little to support the Catholic idea of the virgin.

Peter.—He takes quite literally the statement that the church is to be founded upon Peter and his "legitimate successors." Yet again, "Thou, Peter, shalt be hard and staunch as a rock, and upon the staunchness of thy faith in me, which thou wast the first to profess, is founded the Christian society, the humble seed of the kingdom." And again we find ourselves not far apart from Papini.

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The Florida Baptist Convention is about to erect a headquarters building in Jacksonville. The property will be valued at about $150,000 when complete.


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## Our Book Shelf

**A Year in John's Gospel, Devotional Studies for Every Day,** by Annie Richardson Kennedy. New York: Fleming H. Revell. $.

This is an arrangement of John's Gospel for daily devotional study. Each page is given to a scripture selection taken in order and treated topically with a brief meditation and prayer. The style is attractive and the meditations set forth seed thoughts which may be developed. The author has grasped the deep spiritual note running through the book and has treated it so as to contribute to the purpose of the Gospel itself.

**In the Footsteps of the Master,** Sermon Outlines on St. Mark's Gospel, by J. H. Masterman. New York: MacMillan.

A series of expository articles which originally appeared in a church family newspaper. The author has followed the Master as his life and ministry are set forth by Mark. He has given a fitting theme and a brief but suggestive outline to each new phase of Jesus' thought and ministry. The work is really a homiletical commentary and any pastor will find it a help in the prayer service as well as for general sermonic work.

**Blowing Weather,** by John T. McIntyre. New York: Century Co. $1.90.

An excellently written, corking good sea story. It has a tang and a wholesome atmosphere as fresh and invigorating as the sea itself. The action takes place in the eighteenth century at the time Citizen Genet visited this country. Anthony Stevens, nephew of the head of the merchant firm of Rufus Stevens' Sons, was mysteriously summoned from New Orleans to Philadelphia, the headquarters of the company, because of rumors of the peculiar and unexplained loss of several of the firm's vessels. Anthony finally succeeds in saving the ancient and honorable house from bankruptcy after a voyage to the mythical Sargasso Sea.

**Lincoln: An Account of His Personal Life,** by Nathaniel Wright Stephenson. Indianapolis: Bobbs-Merrill. $3.

Abundant unto satiety though the Lincoln literature is, yet this new work claims a place for itself, and is among the best of the biographies which undertake to portray the development of personality and the maturing of character which had their ultimate issue in the Lincoln of history.

The author reveals—though he does not parade—an intimate and exhaustive acquaintance with all the important sources for a clear insight into the history of the times and into the career of his subject. Particularly does this knowledge bear fruit in the discussion of Lincoln's administration of the "war powers," and his wearisome and vexatious controversy with the "vindictives" in Congress, led by Wade and Chandler. Doubtless Lincoln's steadfast insistence on the constitutional right to control those powers in the prosecution of the war, rather than yield them to Congress, made the way easier for McKinley in 1898 and for Wilson in 1917.

Mr. Stephenson uses frankly and freely such terms concerning Lincoln's policies and public services as "failure," "narrow vision," "vacillation," which we are not wont to associate with Lincoln. The following paragraph sets forth his interpretation of the Emancipator President, and also indicates the high quality of the style and diction in which the book is written:

"There is a period of sixteen months—from February, 1861, to a day in June, 1862—when Lincoln is the most singular, the most problematic of statesmen. Out of this period he issues with apparent abruptness, the final Lincoln, with a place among the few consummate masters of statecraft. During the sixteen months his genius comes and goes. His confidence, whether in himself or in others, is an uncertain quantity. At times he is bold, even rash; at others, irresolute. The constant factor in his mood all this while is his amazing humility. He seems to have forgotten his own existence. As a person with likes and dislikes, with personal hopes and fears, he has vanished. He is but an afflicted and perplexed mind, struggling desperately to save his country. A selfless man, he may be truly called, through months of torment which made him over from a theoretical to a practical statesman. He entered this period a literary man who had been elevated almost by accident to the position of a leader in politics. After many blunders, after doubt, hesitation and pain, he came forth from this stern ordeal a powerful man of action."

## "It Is to Laugh"

"Ah, when shall we really have sex equality? I have had enough of this being bossed by women."—*Paris Le Rire.*

---

Kind Old Gentleman—How do you like school, my little man?"

Little Man—"I like it closed, sir."—*Judge.*

---

Little girl to her mother who was correcting her: "Mother, if you don't quit telling me 'no' so much, you'll make a nervous wretch out of me."—*Christian Evangelist.*

---

Mistress—"Jane, I've mislaid the key of my escritoire. I wish you'd just fetch me that box of odd keys: I dare say, I can find one to open it."

Jane—"It's no use, ma'am. There isn't a key in the house as'll fit that desk."—*London Punch.*

---

An army mule at one of the cantonments "went west." The private who had charge of the last rites had to fill out the regulation form, and came across the entry: "Disposition of Carcass." He filled out the blank line "Mean and deceitful."—*Everybody's Magazine.*

---

Goldski (dictating a letter)—"My dear Mr. Schankelhausenheimer—

Miss Kaytap—How do you spell that name?"

Goldski—"S-c-h—Oh, py de vay, I dink you better pegin der letter—'My dear sir,' undt save der vear and tear on de machine."

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## Music in Protestant Worship

How should music be employed in Protestant worship? First, in the united singing of the great congregation. Our idea of church worship being congregational, the primary duty of those privileged to direct the service of song is to promote and lead the voices of the greatest number in their vocal tribute to the throne of grace. It should be the recognized duty and privilege of every worshipper, as part of his Protestant birthright, to join, as a general rule, in the hymns of every service (I could explain my reservation if time permitted), and where that privilege is most generally, reverently, and intelligently exercised, there is the first condition of our Protestant worship music best attained. I have said "reverently and intelligently" because I must not be misunderstood to mean that the heartiest singing, in the true sense of the word, always means the greatest mass of strident sound. There are some hymns which it would be sacrilege to shout; there are many which should be sung quietly, as becomes their burden of solemn contemplation; there are verses which, to be truly hearty, should be almost whispered before God. But whether the hymn be the shout of a triumphant host, or the solemn recital of the church's faith or experience, or a penitential prayer, it should, to be ideal, carry with it every voice, where there is a voice, and every heart without exception.

I assume, as a matter of course, that in all our sanctuaries there will be either the best obtainable organ or the best obtainable harmonium, according to their resources, and a four-part choir, varying in numbers with the dimensions of our buildings, but large enough effectively to lead their respective congregations, and representing the best talent and culture of our people. But I cannot leave this brief reference to congregational hymn-singing without expressing the conviction that comparatively few of our organists and choirmasters are fully conscious of the wonderful resources, musical as well as devotional, contained in the rendering of our hymns.

We are often told that organists and choirs must have other and more varied music to keep them employed and interested, and I am about presently to express a wide sympathy with the higher development of our church music. But let it be understood that for organist and choir, as well as congregations, the proper rendering of the hymns should be the first duty. And, in proportion as the rendering of those hymns is studied, art and reverence joining hands in the endeavor worthily to produce in worship-song the measures of our great hymn-book, so will that study be found interesting as well as profitable in the highest degree.

I have referred to the cultivation of congregational hymn-singing as the first feature of the music of Protestant worship. But I presume there are few Puritans left who would today hold that it is the only one. Not even the possession of our inimitable hymn-book should deprive us of the privilege of singing the actual words of scripture by our choirs and in our congregations through the medium of suitable chants and service settings. I am aware that congregational chanting is not easy of attainment, but it is attainable, and the effect of a great multitude praising God in the words of David and Asaph, commencing their Sabbath morning service with the invocation "Come, let us sing unto the Lord," and the evening with the very song in which Mary "Magnified the Lord," or Zacharias "Blessed the God of Israel," is worth the labor and patience by which it is achieved.

Our reference to the privilege of singing the exact words of scripture naturally suggests the next section of our subject—the place of the anthem in Protestant evangelical worship. My friends who are aware of my past connection with the service of praise will be prepared for my advocating its use, not only on the admissible ground of the attractiveness and variety thus introduced into our services, but on the much higher ground of direct spiritual blessing.

Anthems may be in a measure, and with ever-growing education and culture probably will increasingly be adaptable to congregational use. But the resources of the select voices which we call a choir will always be greater, and the range of sacred composition will always be higher than can be attained by the multitude. I certainly advocate that the higher powers of the few should be among the talents dedicated to God and used by the church in its public services. And I am ready to appeal to scripture, to experience, or to sanctified commonsense in this contention.

Do you think that the primitive church had but one form of song in its service? Admitted that the New Testament—probably with design—gives us little detail for modern guidance, yet we have here and there significant indications which have probably not received the attention they deserve. St. Paul enjoins the Ephesian Christians to "admonish one another in psalms and hymns and spiritual songs," apparently a triple division of the vocal music of the sanctuary, corresponding (as excellent commentators think) to the hymns, psalms, and anthems of our later times. It would not be good exegesis to suggest that this phrase represented a mere redundancy of expression; and when we find the exact words reproduced in his letter to the Colossians, we are the more convinced that "singing to one another" means something other than the combined praise of the whole congregation, and that at least some diversity and variety of early church music is advocated.

And if the objection be once more heard that for a choir to sing to a congregation cannot be an act of worship, I appeal to the experience of thousands that it often is felt to be a very gracious act of worship, rich in edifying the hearers, as illustrated from the eventful day of Wesley's conversion, when he went, as he tells us, into St. Paul's cathedral, and heard the anthem, "Out of the deep have I called unto thee, O Lord," as a preparation for the "strange heart-warming" of the Moravian meeting-house in the evening—typical of the two stems of our spiritual ancestry—down to the times when we ourselves have seen or felt Ira D. Sankey or Philip Phillips sway the hearts of thousands by their songs of salvation.

I instantly admit that my very illustration has its own significance with respect to the qualifications—other than artistic—proper for those who play our organs, and sing for Christ in our choirs. That is true, and I press its significance this day on my brethren associated with us in the sacred order of "the singers and players of the house of the Lord." To which I will add this, that in proportion as the church recognizes the use of these talents, and accepts their dedication, her own sons and daughters will, and do, offer their God-given treasures of voice and finger, taste and culture, to her service.

Let the anthem be a means of "keeping the choir together" and of interesting additional worshippers by all means, but that is not my standpoint for its advocacy today. For myself I *would hallow* it or exclude it. To me it is either a means of grace or a "sounding brass or tinkling cymbal." The selection of an anthem for any given choir and its employment in any particular service should be made with a primary view to direct spiritual edification. The subject first, and then its musical beauty and suitability, should guide its adoption. With this end in view, whilst it should sometimes be difficult enough to call out and develop the best powers of our choristers, yet it should be so well adapted to those powers as not—in the rendering—to require extreme effort, nor suggest display, but always to be capable of reverent expression and religious purpose. Whenever practicable, let the anthem be topical—that is to say, let its subject have distinct reference to the significance of any anniversary or special service in which it is employed. Illustrations of felicity of selection would crowd upon the memory if the exigencies of our time permitted. I think these old walls could tell of some. I believe some effort in the direction of appropriateness is usually made on special occasions, though one does sometimes hear of outrageous incongruities, the very report of which is a reproach to us.—Sir George Smith in *Nonconformist Musical Journal.*

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## Copies of Report on Future Denominational Program

The revised report of the committee on future denominational program adopted at the Atlantic City meeting of the Northern Baptist Convention is now in the hands of the American Baptist Publication Society. A document will be issued containing

1. This revised report.

2. The resolution adopted at Atlantic City that the General Board of Promotion be requested to carry out the plan adopted by the convention at Minneapolis in 1916.

3. A full statement of the above plan adopted at Minneapolis.

4. The report of the finance committee presented at Atlantic City.

Copies of this document will be sent to each state convention secretary with the request that each secretary see that one copy gets to every church in the Northern Baptist Convention and is carefully considered by the church and further with the request that the document be read to each state convention and that each state convention express its approval of the plans set forth in the report of the committee on future denominational program.

In view of the high cost of printing it is evidently impossible to print enough copies to flood thirty-six states with this document. One copy for each church and state convention should be ample. None of our treasuries can afford to waste any money. Every effort will be made at once to start the great work contemplated this year. The executive committee of the convention earnestly requests every state convention secretary and every church in our denomination to cooperate heartily with the General Board of Promotion in its efforts to discharge the great duty which confronts us during the current convention year.

W. C. Bitting.

## Chaplains for the Navy

According to a statement recently put forth by a joint conference representing the churches and the war department; the men in the army and navy "have a definite constitutional right to the religious ministrations their consciences demand. Both the government and the churches would be false to their trust were those rights denied or due care not taken to meet them."

At last after considerable delay and discussion the size of the navy has been decided for the present. It is found that a number of men are needed as chaplains in the navy. Our Baptist quota is not full. We want several Baptist men at once.

According to regulations all applicants must be under thirty-one years of age. They are expected to have a college and seminary training. They should be men in first-class physical condition. It is necessary that they be men of marked intellectual capacity and with high administrative ability. Above all, as the crown of all, they must be men of irreproachable Christian character, who are devoted to Christ, who love men and have ability as preachers.

The position of chaplain in the navy is a most desirable one. The salary ranges from some $2400 to $7200 a year. The chaplains now have a chaplains' corps, with a head chaplain whose duty it is to look after their interests and aid in the work.

It is hoped that there may be several Baptist men who will seek appointment in the navy. Apply to Capt. Evan W. Scott, Navy Department, Washington, D. C., for blanks and for further information. As a representative of the committee of chaplains I shall be glad to approve all worthy applicants and to aid them in every way.

—Samuel Z. Batten.

### Souls of the Righteous

*SOULS of the Righteous in the hand of God,*
*Nor hurt nor torment cometh them anigh;*
*O holy hope of immortality,*
*Souls of the Righteous in the hand of God.*

*Souls of the Righteous in the hand of God,*
*To eyes of men unwise, they seem to die;*
*They are at peace, O fairest liberty!*
*Souls of the Righteous in the hand of God.*

*On earth as children chasten'd by Love's rod,*
*As gold in furnace tried, so now on high*
*They shine as stars, a golden galaxy:*
*Souls of the Righteous in the hand of God.*

*—Book of Wisdom III:1-8.*

Verse translation by the Very Rev. Dr. Stubbs.

## Important Announcement for Stockholm Delegates

Dr. W. C. Bitting, secretary of the Northern Baptist Convention, reported on June 4 that he had issued credentials to 420 delegates, to the meeting of the Baptist World Alliance at Stockholm, July 21-27. Doubtless a good many others will even yet secure credentials. Some who have secured credentials will not attend, but probably as many as 400 Baptists from Northern territory, including representatives of the Swedish Conference, will go to Stockholm. We do not know how many may be expected from the Southern Baptist Convention and from the National Baptist Convention (negro).

Northern Baptist delegates who have not yet received their credentials should communicate immediately with Dr. W. C. Bitting, 5109 Waterman Ave., St. Louis, Mo., giving full name and address and indicating the church in which membership is held by the prospective delegate or delegates. A self-addressed, stamped envelope should be enclosed for use in mailing the credentials.

Within the last week or so a few berths have been surrendered on the official ship for Northern Baptists, the "America," sailing June 30, by delegates or others who cannot go to Europe this year, and there is a possibility of accommodations being secured even yet on that vessel. A great many people are accepting sleeping accommodations in what has ordinarily been used for third-class passengers, in order to cross on the "America," but this is not recommended by the committee to promote attendance.

Many of the delegates have failed to make hotel reservations at Stockholm. They should communicate immediately with Mr. H. S. Myers, 276 Fifth Ave., New York City.

In all probability at least 700 American Baptists will attend the meeting at Stockholm. The Baptists of Norway expect to send a delegation of about 100. Probably several hundred will go from Great Britain, and about 200 from Central and Southern European countries. Denmark will be well represented. The Baltic states and Finland are sending good delegations, and of course the brethren in Sweden will be there in large numbers. It would appear, therefore, that the congress hall will be taxed to its utmost capacity.

Passports are absolutely essential. No one can board a ship bound for a foreign port without a passport with proper visaes.

Rev. C. E. Wilson, of England, makes the following suggestion to Stockholm delegates: Mr. Sven B. Robinson, Malarebanken, Drottninggstan 71, the Norra Latinluroverh, Stockholm, Sweden, will be glad to handle all exchange matters for our people while there in Stockholm and can "effect payments" on the letters of credit of Brown Brothers, the National City Bank of New York, and the Irving Bank-Columbia Trust Company, also of New York. Travelers' checks of the American Express Company will be duly honored and United States currency notes will be exchanged.

## Alliance Delegates to Be Met In Scandinavian Capitals

For several days immediately preceding and immediately following the meeting of the Baptist World Alliance at Stockholm, delegates will find English-speaking friends at the railway stations and steamship docks in the principal cities of Scandinavia, ready to assist in every possible way. These friends will display the initials "B. W. A." on hatband or sleeve, and delegates arriving at Copenhagen, Gothenburg or Christiania should look out for them.

At Copenhagen the Baptists of Denmark have arranged to have a small exhibit in one of the rooms at their headquarters, Baptist Church House, Sogade 32.

The Baptists of Norway are making similar arrangements in a room at the Baptist Tabernaklet, Hausmannsgate 22-24.

At Gothenburg the Baptists are arranging to help the delegates see the exposition which will be in progress during the summer months.

Volume IV June 30, 1923 No. 22

# The Baptist

Published Every Week by the Northern Baptist Convention

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JUN 30 ....

## American Independence

HAIL to the planting of Liberty's tree!
Hail to the charter declaring us free!
Millions of voices are chanting its praises,
Millions of worshipers bend at its shrine,
Wherever the sun of America blazes
Wherever the stars of our bright banner shine.

Sing to the heroes who breasted the flood
That, swelling, rolled o'er them—a deluge of blood,
Fearless they clung to the ark of the nation,
And dashed on mid lightning, and thunder, and blast,
Till Peace, like the dove, brought her breach of salvation,
And Liberty's mount was their refuge at last.

Bright is the beautiful land of our birth,
The home of the homeless all over the earth.
Oh! let us ever with fondest devotion,
The freedom our fathers bequeathed us, watch o'er
Till the angel shall stand on the earth and the ocean,
And shout mid earth's ruins, that Time is no more.

—*A. B. Street.*

## Fresh from the Field

**Yale University at its recent commencement** celebrated the one hundred fiftieth anniversary of the graduation of Nathan Hale.

**When Rev. Thomas J. Hopkins,** pastor of the First Church, Adrian, Mich., was invited to deliver the commencement address at Ottawa University, the degree of Doctor of Divinity was conferred upon him.

**We recently called attention to the** fact that Rev. Herman W. Watjen had served the old historic church at Warren, R. I., for more than twenty-five years. Mr. Watjen is to take his vacation in August and would be available for supply work in the middle west during that month. Any church interested may address him at Warren, R. I.

**Rev. D. L. Schultz, widely known as** the labor evangelist of the Home Mission Society, died at his home in Philadelphia, June 15. A few days before the end he was planning for the summer evangelistic campaigns in Cleveland and Detroit. He is survived by a wife and daughter. The latter is a student in the Missionary Training School in Philadelphia. The funeral was held June 18.

**Samuel C. Jennings, 1312 Oak avenue,** Evanston, has been elected a member of the board of trustees of the University of Chicago. Mr. Jennings is president of the Columbian Bank Note Company and has been in business in Chicago for thirty years. He is a trustee of the Baptist Theological Union, president of the Baptist Social Union, and a member of the First Church of Evanston. He was elected to fill a Baptist vacancy on the board. The election was a surprise to Mr. Jennings, who was not apprised of the fact that his name was under consideration before the election had taken place.

**The "Canadian Baptist" reports a sermon** by Rev. Bowley Green, pastor of the church at London, Ontario, on the poverty of the Baptists. The text is "I know thy poverty but thou art rich." He declared that Baptists are poor in creedal statements, poor in ecclesiasticism, poor in ritual. With Baptists it is life or nothing. In days of spiritual drought our spiritual poverty becomes most apparent. Others have the show, pomp and majesty of outward and visible form but Baptists in such times are little more than spiritual scarecrows. A Baptist church must have spiritual life.

**David Lloyd George speaking at the** celebration of a Congregational minister's twenty-five years of service said, "It is the preacher and the teacher who are doing the work which will last when the statesman's name will be barely recalled." One reason for this eulogy of the minister was found in the spirit of Rev. J. D. Jones of Bournemouth in whose honor the exercises of the day were held. The citizens of the city and members of the Richmond Hill Congregational Church desired to present a purse to the man who had labored so long and so faithfully among them. At his request the gift of about $3,000 was set aside for an open-air ward in one of the local hospitals in memory of his wife and son.

**Major Ralph Willcock is the new** principal of Woodstock College, succeeding Doctor Wearing, who resigned to accept a position in Colgate University. Major Willcock took part in the battles of Ypres, the Somme, Vimy Ridge, Lens, Amiens, Arras, Cambrai and Mons. He was a member of the staff of the college.

**The E. K. Warren estate has recently** made a gift of a fine property on Lake Michigan, near Sawyer, Mich., to the Congregationalists. The property can be used as a site for a summer camp or such other uses as the new owners may determine. Mr. Warren was widely known as a Sunday-school worker, having been a prominent figure on the international committee.

**Judged by a news note in the "Christian** World" of London, young people are much the same the world around. "If I had my life to live over again, I should do more in the way of athletics" said Rev. L. H. Marshall, pastor at Coventry. "I would give everything to be an expert cricketer, because if I could score a century on Saturday I should be listened to open-mouthed when I preached my sermon on Sunday." The merely scholarly minister is practically of no use, in his own judgment, where young people are concerned.

EVEN so the wild birds sang on
bough and wall
That day the bell of Independence
Hall
Thundered around the world the
word of man,
That day when Liberty began
And mighty hopes were blown on
every sea.
But Freedom calls her conscripts
now as then—
Calls for heroic men:
It is an endless battle to be free.
—Edwin Markham.

**The "America," sailing from New** York, June 30, has already booked about 200 Baptists, principally from the North, who are delegates to the meeting of the World Alliance at Stockholm. At the same time there are many who will sail on other vessels. Dr. and Mrs. J. F. Watson sailed on June 2 on the "Albania." Mr. W. B. Lipphard and a large company of Swedish Baptists sailed June 18 on the "Kungsholm" of the Swedish Line, for Gothenburg direct. On the White Star Steamer "Pittsburgh," sailing June 19, was a large party led by Dr. and Mrs. W. S. Abernethy of Washington, D. C. On the "Berengaria" of the Cunard Line, June 26, were booked a large company of Texas and Missouri Baptists. On the "Doric" from Montreal, June 23, was a party of principally Chicago people, led by Dr. Herbert Hines of Kankakee. Rev. R. A. Ashworth, of Yonkers, N. Y., sailed with a small party June 28 on the "Manchuria." Dr. J. J. Wicker of Richmond, Va., took a large party on the "Montcalm" from Montreal June 29. Most of the National Baptist Convention delegates, led by their president, Dr. L. K. Williams, will probably sail June 30, on the "Olympic" from New York. A small party, including Secretary Lerrigo of the Foreign Mission Society, will sail on the "Finland," July 5. A large group of Swedish Baptists will sail on the "Stockholm," July 3, under the leadership of Dr. Frank Peterson of Minneapolis. On the "Drottningholm" from New York, July 7, there will be several small parties, and among them Mr. C. S. Shank, president of the Northern Baptist Convention, with his family, and Rev. Charles A. Brooks.

**Rev. Homer F. Yale, whose article** "Contact with God" appeared in THE BAPTIST of May 26, has been teaching for several years, but now desires to return to the pastorate. He may be addressed at Hartwick, N. Y.

**At the Colgate commencement, Tues**day, June 19, the degree of Doctor of Divinity was bestowed upon Albert H. Gage, director of religious education of the Baptist Executive Council of Chicago, and upon Rev. W. T. Elmore, pastor of the First Church, Lincoln, Nebr.

**Does your church have a moving pic**ture machine? Does it use standard or narrow safety film? Will you kindly send the answer to both questions to Harry S. Myers, 276 Fifth Ave., New York City? It will help the Board of Promotion to make plans for the future. This method of questionnaire saves money and time providing you reply.

**The board of managers of the Publi**cation Society has issued a call for a special meeting to be held in the board room of the society's building, 1703 Chestnut Street, Philadelphia, on Wednesday afternoon, July 25, at 2 o'clock to consider and pass upon the election of officers and other actions taken by the society at meetings held in Atlantic City last month, and to consider such other business as may lawfully be brought before it.

**The United Baptist Convention of** Maine, at Bangor, June 14, 1923, according to C. E. Owen, recording secretary, placed itself solidly back of the denominational program in the following action: "Resolved, That we express our high appreciation of the work done by our national, state and local boards of promotion, and especially by those who have had immediate charge of that work, and that we call upon our people to rally for the last year of the New World Movement program. The issues involved are vast enough to challenge and deserve our utmost effort."

**By special request of the committee** on program, the Home Mission Society is sending Mr. David Paddelty, a full-blooded Kiowa Indian, as delegate to the meeting of the World Alliance at Stockholm. C. S. Miao, graduate of Shanghai College, will be one of the Chinese delegates at Stockholm. Dr. Y. Chiba, president of the Japan Theological Seminary, and Mr. S. Saito, a member of the Baptist Tabernacle, Tokyo, and senior Japanese secretary of the Y. M. C. A., will represent Japanese Baptists at the congress. Mr. Daniel Swamidoss, one of the strong Telegu Christian leaders, will represent the East Indian Baptists, and it is hoped that one of the Burman leaders also will be present. Representing the work of the Woman's Foreign Mission Society in Bengal-Orissa, will be Miss Khanto Bala Rai, a native of that country, who has just received her B. A. degree at the University of Nebraska, and is returning to her native land by way of Stockholm.

(*Continued on page* 676)

# The Baptist

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*Managing Editor:* Edgar L. Killam

*Committee on* THE BAPTIST

EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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## A Model

The East Washington and North Idaho Convention, at its recent meeting in Yakima, did a thing which ought to inspire other conventions. It appointed one of its laymen, J. C. Barline of Spokane, as the state representative of THE BAPTIST and *Missions*. The convention asked each church to appoint a representative of these journals and to notify Mr. Barline of its action. In a letter which comes to hand as we are writing this, he enclosed a good check and said there is no reason why the list should not be increased by several hundred subscribers. Of course there is no good reason why we should not have fifty or sixty thousand subscribers, and the laymen will make such a list a reality.

# Killam's Kollum

### Great Is Habit

A young lady in Chicago was giving a "booster" announcement for the Boston convention. She waxed eloquent in setting forth the attractions of the convention program. As a climax she said, "And then there is Doctor Conwell. He will give his famous lecture on 'The Ace of Diamonds.'" Great is the power of habit. Better form good habits like that of reading THE BAPTIST and *Missions*.

### A Mistaken Function

A denominational newspaper editor of wide experience in the South recently told ye editor that the one great function of such a paper in the minds of official and semi-official brethren in his country was to lie gracefully, convincingly and piously about the real denominational situation. We believe that this is a mistaken idea as to the function of a religious newspaper. We admit that judged by surface appearances some of our contemporaries are living up to the ideal. This editor went on to say: "It is a question whether a Baptist paper should ever say anything about a society or board except to praise its secretaries and laud the work that it is doing." He thinks that discretion is the better part of valor and that we may as well accept the inevitable. THE BAPTIST is honestly trying to keep from lying (too much). We admit that "news" sometimes appears that sounds a little like the average fish story. But you ought to see the same stories before they were edited.

### Propaganda

It is an age of propaganda. Everybody seems to be trying to promote something or somebody. If it were not for propaganda the editor would have many hours of leisure and many blue pencils. Talking of propaganda is there any more senseless than that to which we referred in this kollum repeatedly—What shall we do with THE BAPTIST? Now comes a letter from the far East where the wise men used to live, and where some still reside. This letter says: "There's a silly rumor I've heard that THE BAPTIST has been offered to the———— at the latter's own terms. I heard it from Brother——— but Brother——— is strong on denominational myths." Now you have said it —"denominational myths." It is pure propaganda. Who offered it for sale? When? Why? Such a combination would have at least one redeeming feature; it would assure the permanent location of at least one Baptist institution in the Middle West. No one would be fool enough to try to run an honest-to-goodness national Baptist weekly from New York.

# The Work of the General Board of Promotion

***Address of Albert L. Scott, Chairman of the General Board of Promotion, Before the Northern Baptist Convention at Atlantic City, May 28, 1923***

WE are gathered here this morning to consider the work of the Board of Promotion. This is the first time in the history of the Northern Baptist Convention when a session has been given over to the work of this board.

The duties of the Promotion Board have been to promote the work and interests of others. In this service its time has been so fully occupied that it has had little time and less inclination to talk about itself.

It is well, however, once a year, to spend two hours in thinking upon the important duties assigned to the Board of Promotion and to inquire whether on the whole the work has been well performed. With the recommendations of the committee of fifteen in mind, we may pertinently ask whether the board's statement today might not be summed up in the cry of the Roman gladiator, "We who are about to die salute you." But before we die we wish to report on our stewardship and call attention to the fact that we all have another year of hard work for the denomination ahead of us.

Consider for a moment the task you asked your board to assume. To vitalize and energize our 10,000 churches scattered from Maine to California, many ignorant of denominational affairs; to direct the thinking and giving of these churches; to work out methods for handling funds and keeping accounts; to cooperate not only with our national societies and boards, but also with state conventions, city mission societies and schools and colleges, never before thought of as parts of our national program. All this work of planning, of adjusting, of educating, of conferring, of explaining, of corresponding, was started six months late, so that the achievement of the five year goal had to be compressed into a little over four years. This has been a task somewhat equal in magnitude to consolidating the elements of the United States Steel Corporation. Certainly nothing like it for complexity has ever been attempted by any religious denomination within a similar length of time. Such success as has been attained has been due to the combination of rare, consecrated and devoted ability at headquarters, coupled with most genuine and hearty support from the great majority of our churches and participating organizations. I am prouder than ever of being a Baptist in the face of such unexampled achievements in the field of organization, a field in which Baptists are not supposed to be particularly adept.

A few years ago a certain American firm was authorized to plan the first American cotton mill to be built in China. They prepared their plans with most meticulous care, studied particularly Chinese conditions, and sent experienced engineers to construct the plant and set up the machinery. The mill was started after the Chinese had been carefully drilled in its operation, but within a short time distressing reports came in. The Chinese owners were dissatisfied, the mill was not justifying their hopes. An examination showed that the machines were running at about 70 per cent efficiency because the Chinese were saving money in oil, belts, supplies and the care of the machinery. The trouble was not with the American spinning machinery, but with the Chinese. They had been accustomed too long to spinning yarn by hand to grasp quickly the methods by which spinning must be done by machinery.

Now some of us Baptists are like these Chinese. We have not yet grasped the principles which govern the operation of highly specialized machinery. Let us not make the mistake now of reducing the efficiency of what is a most effective denominational tool by denying to the Board of Promotion our prayers, our sympathy and our genuine and wholehearted cooperation.

I wish to call your attention to a few of the things the denomination is doing and can do through the Board of Promotion to increase efficiency and to deepen our spiritual life.

1. We can simplify our denominationl bookkeeping by arranging for all of our cooperating organizations a similar method of keeping their accounts, so that terms in the statement of each board will mean the same thing. The finance committee is now at work on this problem, but the Board of Promotion is the medium through which we can make effective use of the figures once they have been assembled. We need to make our figures much simpler, much less involved, and to put our financial statements in non-technical language.

2. The relations between the Northern Baptist Convention and the state conventions and city mission societies should be made more intimate. The state conventions are now the bulwark of our program and to the devotion of our state convention and city mission secretaries much of our success is due. As a denomination we must understand better the local problems of our churches. The Board of Promotion is the only board in the denomination which can assume the responsibility for bringing this about.

3. We have never used as much as we might the experience of the denomination as a whole to assist the local church. Isolated churches often feel that the only time they hear from the denomination is when it wants money. They must be made to feel that to be in the denomination is a great asset and that reservoirs of spiritual power, of experience with local church problems and of sympathetic understanding are theirs to draw upon. The Board of Promotion is a logical agency to be used for this desirable end. It is the one body, which, through its state boards of promotion, reaches on the one hand to every church and on the other to every agency, missionary or educational, in our widely varied program.

Others will tell more particularly of our work, will furnish details, give specific facts. Let it be my province to congratulate you upon the possession of so efficient a piece of denominational machinery as the Board of Promotion and to voice the hope that in 1923-24, when we are faced with the task of meeting our operating budgets and freeing ourselves from debt, the Board of Promotion will not fail those whose high hopes are centered in its activities.

## Fresh From the Field

(*Continued from page* 674)

**Rev. C. T. Holman has resigned as** pastor of the Normal Park Church, Chicago, to accept a position at the Divinity School of the University of Chicago.

**Rev. Arthur C. Baldwin of the Chestnut** Street Church, Philadelphia, will preach during the month of July in First Church, Los Angeles, taking the place of Dr. Francis.

**Rev. Raymond S. Carman of Rock**ford, Ill., has been called to the pastorate of the combined First and Eastern Avenue churches of Joliet, Ill. He begins his new work July 1. The church expects to build a splendid new edifice in the near future.

**That the missionary effort of the** Methodist Episcopal church in its inspiring forward movement is seriously threatened, is proved by cold figures received from the office of the committee on conservation and advance. So clearly are the conditions set forth in these statistics carefully compiled by the treasurer of the committee that it is scarcely necessary to make a single interpretative comment. The total receipts for the months of November, December, January, February, March and April of the year 1920-21, were $6,219,788, for the same months of 1921-22, $4,712,136 and for 1922-23, $4,099,717.

**The friends of education will be glad** to know that just before leaving New York for Europe and the Stockholm Convention, President Claiborne M. Hill, received from Dr. D. J. Harris of Evanston, Ill., an offer of $25,000 for the Berkeley Baptist Divinity School, on condition that $75,000 additional be raised by the friends of the school. This proposed gift by Doctor Harris is another proof of his interest in our only theological school on the Pacific Coast. He became interested in the work at Berkeley while spending a winter there several years ago, and has shown that interest by many generous gifts over a period of several years. This latest offer has been accepted and others will have an opportunity to help meet Doctor Harris' generous and timely offer.

**The resignation of Rev. William H.** Jones as pastor of the North Shore Church of Chicago was presented on Sunday, June 24. He goes to the Immanuel Church, Portland, Me., beginning work there Sept. 1. Mr. Jones has been with the North Shore Church five years. During that time the present site was purchased and the splendid church and community house was erected. The Bible school plant has one of the outstanding equipments in Chicago. A three manual Austin pipe organ was dedicated last winter. The growth and development of the past five years has placed the church in the ranks of the foremost churches of Chicago. The Immanuel Church is the product of the merger of the Free Hill Baptist and the Free Street Baptist churches, two historic churches of New England. It has a membership of over 900. A new church house is to be erected.

The Baptist

# Why?

THE streets and sidewalks were lined with people waiting for the parade to pass. It was a silent, expectant crowd of folks, made up from every walk of life and occupation. Suddenly the sound of music broke the silence and the band heading the parade swung around the corner. Behind the band came the flag of our own dear land, but the crowd on the corner allowed it to pass without any marks of respect. Why? When it came opposite a group of men near us, they instantly doffed their hats and stood at attention until the flag had passed by. Why? Beyond us were grouped the children from a public school and as the stars and stripes passed them, they gave to the emblem of their country every mark of respect. Why?

We must now answer our three queries. A glance at the children revealed the teachers among them and we knew at once that from them the school children had learned to love the flag because it was the emblem of the country, the history of which they knew in part. Such teaching by well-trained teachers is a splendid preparation for citizenship in this land where every child is a future citizen and voter. Are we training the children of God for their citizenship so that they will respect the things of Christ as the children respected the flag of their land?

Why that group of silent, disrespectful people who paid no attention to the flag? A careful stroll among them revealed the fact that they were largely foreign-born and while they lived and prospered here they belonged in spirit to an old world and in their hearts gave allegiance to another flag. We thought then, and we think now, that they were ignorant concerning the things for which the flag is an emblem. All who come to live among us should be taught the principles of democracy and what our flag represents. Our future and their whole welfare depend upon our bringing all who come to live among us to a place of unity with our principles and an understanding of our history. To let them live here just for what they can get out of the country is not good for them or for us. We wonder if many a church member is not in that institution upon a similar plane and is concerned only about what he expects to get rather than for what he can contribute to its upkeep. If so, it is a bad situation that confronts the local church, for values in spiritual things as well as in patriotism are largely based upon the investments each one makes.

That third group was made up of ex-soldiers with their families and friends. Oh, yes! We knew at once the source and power of their instant respect for the flag. They had lately fought and suffered for their country and had paid a high price to do it. Their love and respect were as deep-seated as were the memories of those never-to-be-forgotten days when their all, their best, was at the disposal of their country; so they paid its emblem every possible respect.

We know that Christianity is great and wonderful, like patriotism, in proportion as it calls forth the services and sacrifices of its followers. Wherever there is a great serving and heroic giving there is a great and abiding love which produces respect within, and without, the person.

Our Lord's sufferings and death on the cross have made the awful tree that bore him the emblem of world salvation. The cross is only an emblem, his was the sacrifice and he it was who paid the price to set all free who believe on him, and follow in his steps. Christian, when the cross of Christ passes by your spiritual vision, pay respect to the emblem because of all the costs and glory that made it the emblem of the world's great Saviour. Then give him your best allegiance.

Our flag—yes, give it every respect as the emblem of your country; then invest yourself in its future so that it may continue to be great and glorious.

## The President's Oath

THE daily newspapers of the country are already discussing vigorously presidential possibilities for the general election next year. The recent action of Governor Al Smith of New York in approving the repeal of the state prohibition enforcement law has been followed by columns of comment as to his availability for the nomination.

The very first consideration is of course the requirements for the office of president which are specified in the constitution of the United States. A candidate who cannot qualify in this preliminary trial will never contest in the finals with any hope of success.

No person can become president of the United States, under the constitution, who does not first take an oath concerning the fulfilment of his office, which oath is specified with a degree of particularity not to be found elsewhere in the constitution. This oath required of the president is as follows:

"Before he enter on the execution of his office, he shall take the following oath or affirmation: *'I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect, and defend the Constitution of the United States.'"*

On June 2, at Albany, Governor Smith used to the utmost the powers of his high office to relieve 25,000 state officials from legal responsibility for the suppression of the liquor traffic in New York state. The Corporation Counsel of New York City, in an opinion given June 6, so interpreted the repeal of the state enforcement law. Colonel William Hayward, United States district attorney at New York, in a statement commenting on this action, says: "If the policy enunciated by the Corporation Counsel is carried out, it will be an appalling blow to law enforcement, and will do exactly what we told the Governor at Albany it would do, to wit, turn loose the underworld and invite the reopening of New York City's 10,000 saloons, closed by Enright, New York police commissioner, under the Mullen-Gage law. . . . Already we read open boasts of the ex-saloonkeepers that they are starting up their saloons again, polishing the brass rail and installing the old cuspidors."

This resurgent tide of debauchery and traffic in drink is the result—the foreseen and foretold result—of the governor's action in signing the repeal bill. The constitution of the United States is being flouted and defied and nullified, as the direct consequence of Governor Smith's deliberate act.

Can Governor Smith take the oath required of every man who would become president? If he should take it, does anybody believe, since June 2, that he would, to the best of his ability, "preserve, protect, and defend the constitution of the United States"? If he failed to do it at Albany (the federal constitution requires that every state executive shall take oath to support it), why should he be expected to do it at Washington?

## Commercialism or Stewardship

STEWARDSHIP is a living recognition of God's ownership and man's accountability to the owner of all life and things. Under God's plan of Christian accountability, every child of his is required to set aside the first part of all that is entrusted to him. Compliance with this requirement constitutes one great evidence of real allegiance to God.

Failure to comply with this requirement is a noticeable contradiction to the profession of faith in the Lord Christ made by the person. So far as money is concerned, the teaching is plain that the tithe, or tenth, constitutes the required minimum portion which should be set aside for gospel purposes. An outstanding evidence that there is something radically wrong with the teaching and training processes of our local churches is to be found in the failure of at least 80 per cent of our members to set aside and give this minimum of a tenth of their income for gospel purposes.

Ministers are underpaid, Bible schools are not planted in growing sections of our cities, the serving life of the church is hampered, church members are untaught, and large areas of the world are unevangelized because God's people fail to give proper account of their stewardship of money.

To make matters worse, churches failing to get money enough on a right basis, allow the members to go into commercial ventures in order to make profits with which to maintain the church, and its program of evangelization. Half our church members practically contribute no money for God's purposes.

We need to cease all church profit-making ventures and put the time, talent and energy of God's serving people into a real loving effort to produce every member as a good steward who renders a good account to his Master. Commercialism in the church destroys spiritual dynamic, while stewardship creates great spiritual powers. Commercialism, in the long run, is a waste of church time and effort, while the program of stewardship is the sure road to spiritual conservation. Commercialism brings shame and ridicule upon the church of the Lord Jesus Christ, while an exhibition of stewardship causes the outside world to recognize the validity of a Christian profession.

We need to revive our work in the local churches so that in love and obedience the membership will all give to God the first fruitage of their productivity and then the need of, or taste for, commercialism will soon disappear from our activities.

## President Harding on the Next War

WAR brings out some of the finest and all of the meanest qualities in human nature. Thousands of persons became millionaires because of the abnormal conditions produced by the last war. Profiteers were everywhere. All wars have furnished opportunity for the supreme sacrifice of many and the supreme selfishness of some. In his Memorial Day address at Arlington, President Harding made clear that if another war should come, wealth as well as men would doubtless be drafted. In part he said:

"The arguing veterans, fifty years after Gettysburg, on the scene of the world-famed combat, were thinking of industrial greed in the North and slave-owning greed in the South. But in reality their prejudices had been inspired by the hateful profiteering incident to war. In all the wars of all time the conscienceless profiteer has put the black blot of greed upon righteous sacrifice and highly purposed conflict. In our fuller understanding of today, in that exalted consciousness that every citizen has his duty to perform and that his means, his honor and his life are his country's in a time of national peril, in the next war, if conflict ever comes again, we will not alone call to service the youth of the land which has, in the main, fought all our wars, but we will draft every resource, every activity, all of wealth, and make common cause of the nation's preservation. God grant that no conflict will come again, but if it does it shall be without profit to the noncombatant participants except as they share in the triumphs of the nation."

# A Page of Opinion

## American Democracy

THE discussion of the theme, "Is Our Democracy Stagnant?" by Frank I. Cobb, editor of the *New York World* in *Harper's* for June, is valuable as a candid critique of American government by an eminent journalist. Mr. Cobb observes that none of the nations that reorganized its government (or became self-governing) after the war followed the American plan of congressional government; rather they followed the British system of parliamentary government. The framers of the constitution, he says, did not believe in democracy and endeavored to apportion the power so that no branch of the government should have too great influence, and each branch could act practically independently of the others. The principle of democracy was recognized only in the method of election to the house of representatives. The senate is "a constitutional manifestation of a rotten borough system." The method of election to the senate so that the terms of only one-third expire at the same time as those of the house, and the fact that representation in the senate has no relation to population have made government by minorities possible. The constitution has become a "fetish" because for a long time the American government was the only "responsible expression of the principle of free institutions;" because it was the only government that claimed to rest on the consent of the governed and the only one in which average men had a chance to share. But actually the people have been trying to free themselves from the "shackles" of the constitution. The nominating convention without constitutional authority has made the president's election a matter of popular vote, "established party government, and made the president ex-officio leader of his party in congress," and is, in fact, "a government within a government." Very little has been done to improve congress. The direct primary has made congress irresponsible as well as unresponsive (which it always was) and has helped the growth of minority power. When the president and a majority of congress are of different parties there is a deadlock and very little can be done. Under parliamentary government the responsibility cannot be thus shifted from one branch of government to another. A popular vote can always be secured on a single issue and a parliamentary government can settle only one question at a time. The United States "in its mechanism of government holds fast to the eighteenth century. More than that, it refuses to concede that anything of general importance has been learned about the science of government since the eighteenth century, and prior to the French Revolution."

## The Treatment of Crime

A LIBERAL view of this subject is presented by Charles L. Chute, general secretary of the National Probation Association, in the *American Review of Reviews* for May. He says very little has been done in the way of scientific treatment of crime problems. Severe penalties have never been a deterrent. The recent increase in spectacular crime is due to after-effects of the war, the automobile's increase as a means of escape, publicity given through motion pictures and the newspapers, and especially the inadequacy of the old system of treatment under present conditions. A thorough overhauling of the entire system of law, courts and prisons is necessary so that it will be possible to learn the causes of crime in each individual case and establish a system that will remove or correct these causes. The chief agencies now being used are probation, court clinics, juvenile courts, with special detention homes and domestic relations courts. In place of the modern prison we should have: 1. A well-supervised probation system; 2. Special hospitals for feeble-minded, insane, epileptic or physically sick offenders; 3. Reformatories for confirmed criminals where they should be taught trades and made to live as nearly normal lives as possible; after their release they should be put on strict parole.

## Too Much "Unity"

"DO WE NOT have a deal of eloquent mush about unity, especially interchurch and intrachurch unity? Let us be careful how we use the word, and let us be sure we are seeking the real thing. What passes for unity in most cases among the fervid brethren is a lazy and impossible, not to say utterly dishonorable, agreement to keep quiet about many things, whether important or unimportant, just because they make for difference of opinion and for controversy. Unity means, again, a goodly feeling toward one another, without any respect whatever for the fact, proved by every man's experience, that unless feeling be given substance by means of ideas, it is fat and flabby affection. Far apart in thought cannot mean close together in fellowship.

"Some think of unity, also, as a mystical, vague, indefinable something that is peculiarly spiritual, a gift of God, which we need but acknowledge, and lo, all is lovely here! The unity extremists are like the pacifists. Unity at any price is as bad as peace at any price. . . . .

"Compromise—there is the worst sin of the usual seeker of unity. It never gets its followers anywhere, or the churches anywhere, but into a bog. Unity is genuine and effectual when it is based upon agreements moral, spiritual, and doctrinal. So long as there is disagreement upon a matter either essential or regarded as essential by either party, unity cannot abide. As a matter of fact, the standard is never unity as it is never peace. The standard is truth and right. Follow after these and ultimately unity may come. Unity is an effect, not a principle."

—*Christian Register.*

# We Can

*"For such service as this who is competent? We are!" II Corinthians 2:17—Weymouth's version*

By Robert Gordon

TO Paul's mind preaching the gospel was serious business. Christian work was a sobering responsibility with tremendous issues for time and eternity. It was, in fact, a matter of life or death.

In recent times many have held a very different idea. Faith has been considered no great factor for either weal or woe. Nobody has been thought in any particular peril. Regardless of how we preached or whether or not we preached at all, it has been guessed all would yet be well with everybody.

But today men are returning to the conviction of Paul that Christianity presents both a peremptory challenge and a supremely momentous choice. Amid heaped-up ruins it has been seen anew that neither security nor progress come of themselves. Even the evolutionist speaks of reversion. On a vast stage it has been established that human betterment is gained only by right decision and costly endeavor. It would be easy to pile up pronouncements of statesmen, editors, educators, and business men, but all say in essence what the premiers of the British Empire declared a while ago—Christ and his gospel are the sole hope of the world. The preaching of the gospel is nothing less than a matter of life or death for men and nations.

### Who Is Sufficient?

As Baptists we have faced this solemnity and declared that the denominational program is the minimum of our responsibility. The least part of that great program is the financial, but that calls for $10,000,000 this year. We are asking, "Who is sufficient for these things?" And many do not hesitate in answering, "We are not." That attitude spells defeat. Somehow we must be moved to affirm with Paul, "We can." Were that transformation wrought, we might celebrate victory as already won. A grain of faith will move mountains. Babson cites lack of confidence and fear as two of the outstanding obstacles to success in business. He quotes,

"Life's battles don't always go to
the stronger or faster man;
But soon or late the man who wins
is the one who thinks he can."

Dr. J. A. Hadfield, an English neurological expert, proves strength may be diminished by two-thirds when minds are depressed by the idea of weakness. Under normal conditions, men upon whom he was experimenting were able to register 101 pounds by gripping a dynamometer. When these same men were given the suggestion under hypnosis that they were very weak the average grip was only twenty-nine pounds, while a suggestion of strength produced a grip of 142 pounds. The difference was not in the will but rather and solely in the belief that the thing attempted was impossible. The mental factor is of foremost importance. A new idea may mean new life. If given assurance of an oasis ahead, an exhausted desert traveller will plod on for miles. "All things are possible to him that believeth."

But that, you say, is just the crux of our problem—we do not believe we can. How can we be persuaded this enterprise is within our power? This scripture points the way. Note Paul's exalted estimate of human powers—*"We can."* True, some are crippled by conceit. But the average Baptist and the average church are hindered far more by failure to put a high enough estimate on their powers. Too frequently we think of ourselves as poor, helpless worms of the dust. We are not worms, but if we were as feeble as they it would be a good thing to read again Darwin's volume on the miracles wrought by the despised earthworm and so be reminded they are not nearly so impotent as they seem. No, we are made in the divine image and as the psalmist says are "just a little lower than God." The sort of piety that discounts human ability dishonors God. The spies who moaned, "We are not able to go up against this people for they are giants and we are but grasshoppers" were not praised for humility. Divine approval was given to a man of another sort. Caleb had the right stuff in him—"Let's march now for we are well able to overcome them." It was the one-talent man who thought he could do nothing who most dishonored and most displeased his master.

> *WE follow, all of us, one flag. It symbolizes our purposes and our aspirations; it represents what we believe and what we mean to attain, and wherever it floats, it is the flag of the free and the hope of the oppressed, and wherever and whenever it is assailed, at any sacrifice, it will be carried to a triumphant peace.*
>
> —William McKinley.

### Vibrant Energies

There never was a time when this fallacious notion of human inability to do things great and glorious was being more roundly rebuked than right now. I read Wells' "Outline of History" and find him closing that amazing review of the triumphs and tragedies of the ages with the confident assertion, "We can." He writes, "Our poverty, our infections, our quarrels are all things controllable and removable by concerted human action." I turn to sociology and find Kidd closing his stirring volume, "The Science of Power," with the assertion that through the intellectual and spiritual inheritance it is within our power to change a whole people in a single generation. The thing was actually done in Germany. He has no difficulty in believing a nation may be born in a day. I pick up a book of general science and find Sir Oliver Lodge saying, "Probably (as hinted by radium) there is enough power in this handful of mud to lift the entire German fleet and transport it to the hills behind Manchester." I rise from a treatise on creative chemistry with the conviction that there are all about us vibrant energies which when harnessed will make all the mighty marvels of yesterday seem like child's play.

Where will you find any class of men today saying, "We can't?"

Physicians have said, "We can." Small-pox, yellow fever, typhoid, diphtheria and other deadly plagues have been mastered and may be wiped out any day we will. Farmers have said, "We can." Despite drought and pest and blight there is no need that any child go hungry a single day anywhere on this earth. Engineers have said, "We can." They have sailed the clouds, bridged the seas and cleft the continents in twain. For a century or more commissions reported — "It can't be done." But a man stood up at Panama and the mountains moved aside.

As individuals and as churches, we are using but a fraction of our powers. Of course most do not think so. Most have an idea they are taxed to the limit and honestly feel burdened. But read again that notable essay on "The Powers of Man," written by Professor James of Harvard shortly before his death. He makes it clear that after we have seemingly gone the limit and are as we say "all in" we may get our second wind as exhausted players do and that that may be repeated again and again. The Doctor Hadfield whom I quoted a while ago tells of a soldier who had been buried under ruins by a high explosive shell in France. He could not make the slightest exertion without exhaustion. Under hypnosis, he was caused to recall the details of that terrifying explosion, the debris burying him to the neck, and a great timber tottering above his head ready to fall. By that recollection he was thrown into a condition of extreme terror and put forth such extraordinary strength that it took four men to hold him down. When awakened from the hypnosis he remarked how refreshed he felt! Somehow he had found a strength vastly greater than his will could command. All of us can do more than we have dreamed. There are untapped resources within reach.

### We Have the Money

No argument is required to convince us we can raise the $10,000,000 required this year. If the average Baptist earned no more than the humblest household servant and gave a tenth of that income we would have more than is asked. A leading American financial expert has said that the income of the church members of the United States last year was forty billions and that we ought to give at least a tenth. I have heard talk of millions, but this business man talking to business men says we should give four billions and to do less is not so much selfish as short-sighted.

We admit we have the money, but what about the rest of this program? What about evangelism and Christian education and recruits for life work and all the rest of it? Let us stick to the facts. There are 600,000 possible horsepower still unharnessed in the rivers of Wisconsin alone. That is a parable. There are unused Niagaras of possibility in our homes and Sunday schools and churches. As Doctor Stilwell has said we do not need to bring an army of great evangelists from afar. We have the needed forces here now. Speak to the children of Israel that they go forward. "Awake, awake, put on thy strength, O arm of the Lord," so we read the people cried and from the skies the answer came back, "Awake, awake, put on thy strength, O Zion."

### Freedom

*HERE at thine altar our vows we renew*
*Still in thy cause to be loyal and true—*
*True to thy flag on the field and the wave,*
*Living to honor it, dying to save!*
*Hope of the World; thou hast broken its chains*
*Wear thy bright arms while a tyrant remains,*
*Stand for the right till the nations shall own*
*Freedom their sovereign with law for her throne!*
—Oliver Wendell Holmes.

We can. Paul said it with a smile. Morale means more than munitions. The bandmasters, songleaders and heralds of hope were indispensable in building that formidable host that crossed the seas to unhorse the kaiser. The discourager was drummed out of the ranks. It may not have been a great song, but there was sound psychology in its rollicking rhythm —pack up your troubles and smile, boys, smile. John Clifford selected as the text of his first sermon, "The joy of the Lord is your strength." After all the ups and downs of fifty years in the heart of London, he chose as the text of his golden anniversary sermon the same words, "The joy of the Lord is your strength." No wonder he has been, and, at almost ninety years of age, still continues to be a veritable dynamo of human energy, a mediator of cheerfulness and strength to discouraged warriors for truth and righteousness.

Read again the honor roll of Hebrews. The great things of history have not been wrought by men of genius or abnormal endowments. Gideon, Jeremiah, Paul were profoundly conscious of their limitations. But they heard in one way or another the divine assurance, "Ye shall receive power — and greater things than these shall ye do." Believing, they attempted and achieved the impossible. Oh, for the courage to dare to say with Paul, "I can do all things through Christ who strengtheneth me." With that sense of power none would need to urge us to our tasks. Rather we would feel as did those seamen of whom a Near East worker told me. When the Turk set fire to Smyrna, our cruiser, the "Litchfield," was a hundred miles away. I am glad that on receiving word by wireless, Captain Rhodes turned prow toward Smyrna and not New York. They found the city aflame and thousands thronging the water's edge. At one end of the pier were about 450 terrified children under Turkish guard.

### "Let's Go!"

"Can we save them?" our men asked their captain. They meant, *may* we; they knew they *could;* Attention was called to the Turkish guard and possible international complications. "Leave that to us." A squad engaged the Turks in some sort of altercation; 450 jackies, each with a child under his arm, leaped aboard and in less time than it takes to tell it, all were safe under the stars and stripes. Knowing our power, surely none shall longer murmur "Must we?" but all together raise the cry, "Let's go."

One cold Sunday last winter, after travelling 150 miles, I came to an evening service. I was out at the invitation of our state office seeking to quicken interest in our denominational objectives. One who looked to me like an official brother nestled down into a comfortable position in the corner of a pew and went to sleep. No, it was not the sermon. He never gave me a chance. He did not hear the anthem. The offering meant nothing

to him. I resolved to give him some personal attention. "As I go about," I said, "I am being told the churches are being distressed by this effort to raise millions of dollars because we have at New York a group of leaders who are not informed. They do not know how few we are. They do not know how poor we are. They do not know what a hard time we have to keep our home work going. We need a change at New York." "That may seem right to you," I said, "but I do not think the difficulty is at New York. The trouble is in our pews. The fact is, we are not aware of our resources. We are not alive to the needs of the world. We are not awake to our opportunities. That's it; we are not awake. In fact, many are sound asleep. And what we need is to hear a voice sharp, shrill, commanding, crying in tones that would wake the dead, *'Wake up! Wake up!'* " He did. He thought he was late for breakfast. He never learned what disturbed him.

Soon he concluded the service was fairly safe in my hands and went back to sleep. Of course he deserved personal attention then more than ever. So I continued, "No matter where we go nor what we say, there is always somebody to arise and say we need a change at New York. These campaigns for millions are afflicting us because our leaders are a group of enthusiasts, ministers and returned missionaries. What we need is the injection of some practical business sense. We want to make progress; but we do not want to be everlastingly straining after the stars."

*WE celebrate the return of the day on which our separate national existence was declared—the day when the momentous experiment was commenced, by which the world and posterity, and we ourselves were to be taught how far a nation of men can be trusted with self-government—how far life, liberty and property are safe and the progress of social improvement is secure, under the influence of laws made by those who are to obey them—the day when, for the first time in the world, a numerous people was ushered into the family of nations, organized on the political equality of all the citizens.*—Edward Everett.

"Some of you agree with that," I said; "but again let me tell you the trouble is not at New York. Neither there nor here are Baptists in any immediate danger of being swept altogether off their feet by too much religious enthusiasm. All of us have quite enough self-control. We need no more ice. No, in order to do this impossibility, we need just one thing. We do not need another Baptist. We do not need another dollar. With our present resources we could do this thing if we had a little more zeal, enthusiasm. To put it in one word (and remember he was sound asleep) the only thing we need is *fire, fire, fire!*"

Friends, we can. We have the men and the money. We are stewards of the glorious gospel. We, he said it, are the light of the world; the salt of the earth. We can, through his grace, save souls from death and hide a multitude of sins. We can turn the world upside down. We hold the keys of the kingdom. "Who is competent for these things?" "We are!"

"With a thrill the intolerable craving shivers through me,
Oh, to save them, to perish for their saving,
Die for their life, be offered for them all."

# "Pay Up" Not "Catch Up"

By J. Y. Aitchison, General Director

The organizations participating in our New World Movement need $12,161,521.67 to meet all obligations to April 30, 1924.

### Stop Interest Charges

At Atlantic City the slogan "'Pay-up' not 'Catch-up'" was adopted. Each church is asked to pay each month one-twelfth of its contributions for the year. This will make it unnecessary for the organizations to pay out such large sums for interest. Why expect *our* organizations to borrow money to do *our* work because of *our* failure to pay regularly?

### Quarterly "Pay-Up" Days

The advantage of the four pay-up-days is apparent. The last of June the full amount due for the first quarter (May, June and July) is requested. This means payment in advance for the month of July. At the end of each succeeding quarter, Oct. 28, Jan. 27, and Apr. 27, churches are asked to pay in full one-fourth of their contributions for the year. The heartiest cooperation of all our churches in this plan would be appreciated.

### Regular Reminders

The treasurer of the beneficent fund in each church is asked to send to each subscriber, at least fifteen days before the quarterly pay-up dates, a financial statement showing the standing of his payments to missions and current expenses.

### Promote Monthly Remittances

The treasurer of the beneficent fund of each church is also requested to send to his state director of promotion, at the end of each month, the total receipts to date on account of New World Movement funds.

# We Have Evangelized; Now Let Us Christianize

*It is necessary that the gospel of Christ be made to permeate the entire social system*

By Elmer T. Clark

WHEN Christ gave the so-called Great Commission to the church he laid down the fundamental platform for all the legitimate activities of the kingdom on earth. The entire program of Christianity consists in going into all the world, preaching the gospel to every creature, and teaching them to observe all things that Christ has commanded. When the gospel has been preached to all men everywhere and when all men everywhere are taught to observe, and do observe, the ideals of Christ, then the kingdom will be at hand. It will not come until that has been done.

We have gone about the first part of that program with commendable zeal, but we have sadly neglected the second part. The church has not been negligent in preaching the gospel to every creature, but it has been extremely negligent in teaching the people to observe the commands of Christ. We have evangelized the whole world, but we have not Christianized any part of it. From the standpoint of proclaiming the gospel to those who do not know it, the task of world evangelization will soon be completed, for there will soon be no section of the earth where the gospel is not heard.

So we face another task, which is not a new one, but a neglected section of the great duty committed to us by Christ. It is the task of world Christianization. We must make this gospel which has been so assiduously preached, lay hold on and control the entire social order and all of its activities and relations. This is the one supreme and outstanding challenge to the church and the Christian forces of this day. Any forward movement or any plan which may be projected for the extension of the kingdom, whether it be by the educational, missionary, or other agencies of the church, must be projected from this angle and with this object in view. This truth is realized by the wisest missionaries on the field and the wisest leaders at home, and one of the most promising signs of the present situation is that their policies are being thus shaped.

### The History of the Church

This is in line with God's dealings with the church and the world in all Christian ages. From the beginning he has instituted a vast program of evangelization, after which there has been a halt while a process of permeation has gone on. In the first century there was a missionary movement under Paul, which had for its object the preaching of the gospel to all men. Paul accomplished this; he evangelized all the world known to him, and when at last he came to die he could truthfully say, "I have finished the course." He had preached Christ to all the world as he knew it.

After Paul missionary activity waned and died, but Christianity itself was not less vital, because during this cessation of the evangelistic impulse the new faith was laying hold on the Roman Empire, permeating its world, shattering paganism and bending the social order to its own pattern.

Then there came another era of missionary progress, when men like Augustine and Boniface traveled northward and established Christianity all over Europe. Again there was a period of decline, during which the church was not distinctly missionary. But in this period, when the gospel was not being spread, the church was developing institutions, performing literary labors, keeping learning alive in the Middle Ages, controlling nations and performing her doctrines.

Then there came the modern missionary movement in connection with the discovery of new lands and the colonial expansion of Europe. We are nearing the close of this today. The world has been explored, missionaries have preached everywhere, colonial expansion has been completed, and we are witnessing the birth of national aspirations among the backward peoples. The ideal of the Laymen's Missionary Movement has been realized—the evangelization of the world will be completed in this generation.

### Blessings Mixed with Evil

But the colonial expansion of modern times carried not only the religion of Christianity, but also the vices of Christendom. In many mission fields, Africa especially, heathen rites and pagan superstition have in some degree been banished but whiskey, licentiousness and industrial oppression worse than slavery have been introduced.

> I do not ask, O Lord, that life may be a pleasant road,
> I do not ask that thou shouldst take from me aught of its load;
> I do not ask that flowers should always spring beneath my feet,
> I know too well the poison and the sting of things too sweet.
>
> I do not ask my cross to understand, my way to see;
> Better in darkness just to feel thy hand and follow thee.
> Joy is like restless day; but peace divine like quiet night;
> Lead me, O Lord, till perfect day shall shine through peace to light.

Our missionaries have gone into Central Africa, for example, and by their ministry have healed the bodies of men and freed them from the thralldom of ignorance; but at the same time the industrial system of Christian lands has taken these same natives into the mines of Johannesburg and forced them to labor under conditions which kill 32 per cent of them annually with tuberculosis. From this standpoint, therefore, it is an open question whether we have or have not actually benefited the Africans to whom we carried our Christian message.

In spite of all our evangelization we cannot say that there is a single truly Christian nation of earth. Now we have reached the stage in our Christian progress when it is absolutely necessary that the message of Christ be made to permeate the entire social system and bend every department of human activity to the ideals of the kingdom of God. Industrial relations, politics, education, personal and family life, business, amusements, religion, and all other social processes must now feel the impact of Christianity until they are molded to the will of Christ. These no less than the church, must become instruments in the onward marching of the King to the establishment of the kingdom of God. God himself has made this our duty, and if it be ignored by the church he will further it through the idealistic culture which is beginning to prevail outside the church.

### Education Is Now Paramount

Any forward movement in the ranks of Christianity in these days must be on the basis and with the full recognition of this fundamental mission of the church in this century. If it be projected on any other basis, if an appeal be made to the world on any other platform, the movement will be superficial and doomed to failure. It will plunge directly across the entire current of Christian and international thinking and thus fail to electrify big souls and secure the support of big men.

This is especially true in the realm of Christian education. The very essence of world Christianization is the spread of Christian culture. The greatest duty of the church, as it faces the problem of taking the world and its social order for Christ, is educating the people in Christian principles.

This fact is fully appreciated by the missionary forces, and they have so ordered their program that the biggest missionary institution on earth, whether it be in the home field or across the seas, is the Christian school. When we speak of the great missionary enterprises the mind of the well-informed man reverts immediately to Robert College, to the Syrian Protestant College at Beirut, to the Hiroshima Girls' School and to the Kwansei Gajuin.

This is a fundamental policy in furthering the work of civilization, for the new democratic movement which is sweeping the world will not of itself usher in an immediate millennium of peace and good will. Mexico, China and Russia are democracies; but because their democracy rests upon populations in which 75 to 90 per cent of the people are illiterate, these nations, so far from being civilized and peaceful, in reality menace the world. No democracy can succeed until individual people have been brought to a point of culture where they can bear the responsibilities of government, and we may easily see the risk which men will incur if they apply a theoretical system of democracy to a world in which more than half of the people cannot read or write a single word in any language.

### The New Order of Love

And so the present democratic movement, which we cannot and would not frustrate, will end in disaster unless the church has the courage and aggressiveness to spread Christian culture everywhere. If the social order is to be Christian, it must rest on a firm Christian intellectual founda-

tion. The old order of force intrenched itself behind a perverted biology and distorted evolutionary theory. If the new order of love is to stand, it likewise must secure an intellectual basis. It is the province of the church to provide this basis, and the method by which it is to be provided cannot be by educating the few, but by inclining the minds of all the people.

In the process of taking the world for Christ, the time has come when we must make the message we have preached permeate the social order and control all departments of human life. This means that as we have stressed evangelism in the past we must stress education in the future. This does not by any means imply that the evangelistic impulse will be lacking or that we may turn aside from the work of saving men. It does mean, however, that Christian education must in the future loom larger in our plans than it has ever appeared before; it must become more and more the leading agency through which we will save the souls of men and extend the kingdom of heaven throughout all the earth.

### Its Larger Meaning

Of course, Christian education means to the church infinitely more than the operation of its own schools and colleges. Avowedly and distinctly Christian institutions of learning conducted under the auspices of the church are certainly necessary. But it is none the less necessary to make sure that the elements of Christian education are carried by the church into those tax-supported institutions, which, in the nature of the case, cannot show a distinctly Christian character officially. Greater and greater grows the influence of these universities; more intense must become the work of the church in connection with them. Fundamentally Christian education must run the entire course of life and embrace all the elements of Christian culture. It will transform the thought of the church and make every local congregation a teaching, no less than a preaching, agency. It will involve a thorough policy of coalition and cooperation between such agencies as the board of education, the Sunday school, young people's societies and the local congregation. It must perfect a plan of operation whereby children will be pointed from the cradle to the Christian College. It is a mistake to approach the twenty-year old youth, who has been reared in a home where there was little appreciation of education, perhaps, and under the influence of an idea that success is to be estimated in financial terms, and then present to him for the first time in his life the claims of Christian education.

The larger idea of Christian education will no doubt involve a considerable overhauling within the Christian college itself. Its main reason for existence is to be Christian, and when it falters in this respect it has forfeited its chief motive in life. It must not, indeed, be turned into an agency of propaganda for religion; its supreme test must always be an educational test. But on our interpretation the broader principles of Christianity are a fundamental part of the truest education and they must always be kept in the forefront. It is a cause of gratification that they are today receiving in the Christian colleges a better application and emphasis than ever before.

While the college must not be considered as an agency of propaganda, it is legitimate for the church to expect a large and conscious service from it. This service is the production for the church of leaders trained for the social and educational task. We need here to stop and take an appraisal. Is the service which our church schools render to the church, over and above that which may be rendered by the state school, commensurate with their opportunity or even with the demands they now make of the church? Is the graduate of a Christian school necessarily a better Christian, or even a better church worker, than the graduate of a state school? Will he make a better director of religious education in his congregation or be better equipped to serve as an official or administrator in the congregation to which he belongs? It should be so that each and every graduate of a church school is, by virtue of the fact, a trained expert in religious education and church administration, ready to step at once into his congregation and revolutionize it from the standpoint of education, outlook and vision. With this aim in view the policies, methods and curricula of our Christian colleges should be arranged.

Thus by training of such workers, by a system of propaganda which will keep education constantly before the church, by transforming the local congregation into a teaching agency, by directing the minds of all children to the Christian college so that they naturally incline to it from childhood, and by cooperation between all agencies working among Christians to the same general end, the church may be in a position to undertake the Christianization of the social order by direct influence upon the very people who will tomorrow make the social order.

# The Defense of the Faith

BY T. R. GLOVER

**In commenting on the election as president of Dr. T. R. Glover, at the recent annual meeting of the Baptists of Great Britain and Ireland, the "Baptist Times and Freeman" says: "Doctor Glover has one contribution which he can make in a way and to a degree possible perhaps to no other man. Doctor Glover has the ear of the young men and young women of this country. They will listen to him as to no one else."**

SINCE I write for the "Daily News" people write to me from all round, people whom I do not know, but who are anxious about me and what I am doing and the effects it may have. They tell me how wrong I am. Now it is a postcard to say that Dean Inge and I have both much to learn. Whatever may be the case with Dean Inge, I have long felt this true of myself, and I feel it more and more. Another time it is a theological treatise in manuscript with a vigorous title. Or, again, some one writes that if I will buy a book by somebody else who knows forty languages (price 1s.) I may find out how sadly astray all the Old Testament scholars are. For my part I have been trying for forty years to learn two ancient languages and I have not succeeded at all to my satisfaction. So I am disinclined to pay a shilling for a book by a man who has learned forty languages—one a year perhaps; I don't believe either that he has, or that it would matter if he did. For I know a little about scholarship by now; I have met many great scholars; and I think I know a scholar when I see one or read his work, and I don't care to tell him, or suggest to myself, that I could do it better. Hence, on a great many things I take the judgment of scholars, sometimes, as my readers may have observed, with a little caution, as they would take mine.

Now, knowing how long it takes to learn anything thoroughly, and how easily your results may be upset as you go along by the discovery of facts that have escaped you, I do not want to make my religion depend on a complicated structure of ancient texts and medieval or even modern scholarship. In the daily round and common task, in the shaping and controlling of impulse and thought, in short, in the business of life I find I need a foundation of some strength and endurance. A loose stone heap, where some of the stones may be crumbling clods, will not do; nor the many and miscellaneous piles of a lake-dweller's primitive platform. The points and places, at which things may give way, I feel, must be lessened. If it is essential to the Christian faith (the New Testament does not say so) to hold that in a certain year B. C. a man, by name Moses, the details of whose career are precisely known, wrote an account of creation, word by word, and letter by letter, accurate and so complete that no geology or other science can ever add a syllable to it, then I say, so much the worse for the Christian faith.

But, as I said, I know what scholars are, and I also know personally many men of science. Instead of finding them markedly worse than traditionalist theologians and ordinary people, I find them very often more candid, more keen upon truth, simpler, and a great deal more humble. The great scholars are not the arrogant dogmatists that outsiders suppose. I find it hard to think that to God men, so earnest in the pursuit of truth, so open-minded, and so modest, should be anathema, simply because they do not take the narratives of Genesis as historical and scientific truth. I cannot think that to Jesus of Nazareth they would have been repellent; I think he would again and again have found them congenial. But, if literal acceptance of every syllable of Moses is essential to a Christian, these men are outside the pale of Christendom.

### Liberal Acceptance

Religion must depend on something more verifiable than records attributed to Moses, or even (I will add) detached sayings attributed to Jesus. For some one (I forgot who it was) said a wise thing—that we do better to judge and test the evangelists by Jesus than to judge and test Jesus by the evangelists. I find passages in the Gospels, very obviously in the vein of Jesus, to the effect that the outcome of a life and its fruit is what gives you the clue to the truth and value of a man's thoughts of God. Paul was of the same mind as Jesus; he found all corruption to be the outcome of a central false conception of God, and the fruits of the spirit he found in love, joy, self-control and meekness. With this test before me I find that some of the best Christians I have known were men singularly independent

of Moses and Daniel and Jonah, and very little interested in them. (Robert Ingersoll was much more interested in them, and much less intelligent, so far as I can judge, of Jesus). I conclude that a literal acceptance of the Old Testament as history in every syllable is not a part of the Christian faith.

But a lot of people say the opposite. Traditionalists and sceptics unite on that, and both groups have said it so long and said it so loud, that their statement has been widely heard and widely believed. "Christianity," accordingly, with many people, "is believing all about Jonah and the whale and the axe that floated, and so on; an endorsement of every misconception of God that the Hebrews ever formed." As a result they will hear no more about Jesus Christ. They suffer the loss; but the sin rests chiefly with the traditionalists, who, too lazy and too cowardly to think, misrepresented God and made the gospel ridiculous. They cannot blame the sceptics who took them at their word. . . . .

There are three questions I would wish to put about "the man in the street," for whom my critics are so anxious: Why should his mind not be temporarily disquieted to obtain a higher view of scripture and Christ and God? How can anybody suggest that the average man is not aware of what science and scholarship are doing? Who is responsible for the ordinary man's damnation (if he really is ordinary, and if he is damned)—the people who by a false theory drove him from Christ or the scholars who tried to show the ordinary man that common honesty and common sense in historical and scientific research were not alien to faith in Christ? . . . .

I believe that a thoroughgoing acceptance of modern critical methods is not inconsistent with a genuine evangelicalism, and is the real reply to cheap atheism and lazy indifference.

I believe that the modern scholar's attitude to religion is a more serious one than the old traditionalism, with its fear of questions and its mental laziness, and that with every increase in seriousness the claims of Christ are felt to be more real.

# The Declaration of Independence and Its Author

FEW men, having been chosen to fill the office of president of the United States of America, would be willing to have that fact omitted from their obituaries or eliminated from their epitaphs.

Thomas Jefferson, third president of the United States, served in that office for eight years, 1801-1809. He died on July 4, 1826, and his body was interred at his Virginia home, Monticello. The stone which marks his grave bears the epitaph which he himself wrote and ordered inscribed thereon:

Here was Buried
Thomas Jefferson
Author of the Declaration of American Independence—of the Statute of Virginia for Religious Freedom,
and
Father of the University of Virginia.

The common factor in these three achievements is freedom. To have contributed to the civil, religious and intellectual emancipation of the American people—this Thomas Jefferson believed to have been his greatest service to his fellowmen.



The House Where Jefferson Wrote The Declaration of Independence, 700 Market Street, Philadelphia. Erected 1775. Demolished 1883.

The Declaration of Independence came after long and painful discussion and negotiation designed to avert a break with England. The first positive overture was taken by Virginia when in May 1776 its legislature authorized the Virginia delegates in congress to propose a declaration that the colonies were and of right ought to be free. Pursuant to that action Richard Henry Lee presented to the congress on June 7 three resolutions: 1. For a declaration of independence; 2. For seeking foreign alliances; 3. For devising a plan of confederation. None of these proposals was finally disposed of until the following month; but committees were appointed to work on each of the three items. The committee to prepare a declaration statement consisted of Thomas Jefferson of Virginia, Roger Sherman of Connecticut, Ben Franklin of Pennsylvania, R. R. Livingston of New York, and John Adams of Massachusetts.

Adams, writing in 1805, states that the committee had several meetings and made suggestions as to the scope of the proposed paper, and that Jefferson and himself were appointed a sub-committee to draw up the declaration, which Jefferson prepared from the minutes of the conferences. Jefferson, however, in an account written in 1823, which he says was based on notes made at the time, declares that Adams is in error; that there was no sub-committee, and no substantial revision of the document after it had been written, before its presentation to the congress:

"They unanimously pressed on myself alone to undertake the draught. I consented; I drew it; but before I reported it to the committee, I communicated it *separately* to Doctor Franklin and Mr. Adams requesting their corrections..... Their alterations were two or three only, and merely verbal. I then wrote a fair copy, reported it to the Committee, and from them, unaltered to Congress."

Although Jefferson had been a member of the congress for a year, he had attended little, and had taken little or no part in the debates. He had, however, "the reputation of a masterful pen" (Adams), and, according to one historian, "was beyond all doubt the most widely-read man in the Continental Congress." He had arrived from Virginia, May 14 (the day before his state voted in favor of a declaration of independence); and three days later wrote to a friend reflecting a state of unrest and discomfort: "I am here in the same uneasy anxious state in which I was last fall without Mrs. Jefferson who could not come with me." Doubtless it was this restless and homesick mood which led him to welcome an opportunity to secure living quarters with a small family in a new brick house not far from Independence Hall where the congress was sitting. On the southwest corner of High Street (now Market) and Seventh, a Mr. Graaf had recently erected a three-story building, and with his wife and baby occupied a part of it as their home. The second floor, consisting of two rooms, furnished, Jefferson rented for 35 shillings per week, and in these two rooms he lived from May 23 until he returned to Virginia, September 3.

The declaration was written during the period of June 11 to 28, and of that document Thomas Jefferson was the sole author, as is evident from his statement

above quoted. Shortly before Mr. Jefferson's death in 1826 the question of the place of writing the declaration was under discussion, and in reply to a letter of inquiry, he wrote as follows:

"At the time of writing that instrument I lodged in the house of a Mr. Gratz (Graaf), a new brick house three stories high, of which I rented the second floor, consisting of a parlor and bedroom, already furnished. In that parlor I wrote habitually, and in it I wrote this paper particularly."

Entries in Jefferson's personal account book for the year 1776 ("May 23, took lodgings at Graaf's;" "June 4 pd Graaf one week's lodging 35s", etc.) confirm this testimony and establish beyond controversy the place where the Declaration of Independence was written. Within a few years after Jefferson's tenancy, a fourth story was added, and a second building was erected and incorporated with the first; so that most extant woodcuts indicate the altered and not the original building. The woodcut reproduced with this article is of the building exactly as Jefferson knew it, and is used by courtesy of the American Bond, of Westerville, Ohio. The entire structure was razed in 1883, and the Penn National Bank now occupies the site. A tablet on the Market Street front commemorates the great achievement and its author's imperishable fame.

On June 28, Jefferson reported to congress for the committee, and his "fair copy" was received and laid on the table, pending action on Lee's resolution in favor of independence.

On July 1 Lee's resolution in favor of independence was discussed for nine hours. It is a deplorable fact that this epoch-making debate had no reporters; and that the great speeches, especially of Adams and Dickinson, are unrecorded in the annals of the nation. Final action came on July 2 when the congress adopted Lee's resolution, twelve states favoring and New York not voting.

Jefferson's report, which was the formal apology and defense for the action just taken by the congress, was then taken up for consideration, and was debated through that day, and the two following days. Jefferson sat hurt and writhing while one-fourth of his impassioned words were eliminated—constituting as he felt, the very strongest passages of the declaration. As the close of the last day (July 4) drew on, the amended document was agreed to in committee of the whole, reported to the house and formally adopted.

Two familiar legends associated with Independence Day seem to fail of vindication when tested by careful historical research. There is no satisfactory evidence that the Liberty Bell was rung on July 4; and it appears improbable that the members of the congress signed the declaration on the date of its adoption. July 2 was the date of the real birth of independence, and the bell doubtless rang that day. The declaration was formally proclaimed to the people on July 8, and the bell was rung then also. On July 19, the congress ordered that the declaration be engrossed and signed by the delegates, and this signing was done on August 2, as the records of the congress clearly indicate. Despite Jefferson's assurances to the contrary, the preponderance of evidence and the weight of modern scholarship is against the opinion that a signing took place on July 4.

(The Old South Association, Boston, Mass., publishes reprints of many of the most precious and important documents relating to American history, including the Declaration of Independence, the Constitution, the Northwest Territory Ordinance, and the Mayflower Compact, at a cost of five cents each. These documents are valuable to teachers and to all students of American ideals and principles.)

# The Perpetual Crisis in the Christian Church

AS reported in the *Boston Transcript* Dr. Henry van Dyke addressed the congregations of the Brick and Park Presbyterian churches in New York on the above subject. His address bears largely on the action of the General Assembly at Indianapolis. He said in part:

"It is said that the Christian church today is at a crisis. Well, this seems natural, inevitable, and not at all alarming to a believer in Christ, confident that truth will prevail. The fact is, Christianity was born in a crisis and never has gotten out of it and never will till the final victory is won and questioning minds of men are brought into harmony with the mind of Christ Jesus.

"Christ was sent of God to create a trial, a contest, a sundering and separating of the thoughts of men. Simeon, taking the holy babe in his arms, said of him: 'This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed.' Jesus said of himself: 'I am come not to send peace, but a sword.' Why, then, should we be surprised at the recurrence of crises, not only between Christianity and its enemies, but within the church itself, as it struggles through the maze of human opinions to clear knowledge of the truth? Disputes arose among the early fathers. Paul and Barnabas had 'no small dissension' with the Judaizers who came to stir up strife. Every age has found the church in a crisis, and so it will be till the day breaks and shadows flee away.

"Let us ask ourselves about the nature and meaning of this perpetual crisis, what are the factors involved and the issues at stake? No one can have doubt about the nature of the crisis. In regard to the ancient scriptures, the scribes and Pharisees held to the letter that killeth; Christ, to the spirit that maketh alive. They interpreted every page literally and damned all that would not follow. The Pharisees taught that God was a stern judge; Christ taught that God was a wise, forgiving Father. They held that righteousness consisted in obedience to the external, keeping clean the outside of the cup and the platter; Christ taught that it must rise freely out of a pure heart. They regarded salvation as secured by strict obedience to law; Christ taught that it came by faith, penitence, hope, and love. The Pharisees had hid the divine commandment in a mass of human tradition; Christ had two great commandments: Love God with all your heart; love your neighbor as yourself.

"This was Christ's test of discipleship: 'If any man would come after me, let him deny himself, and take up his cross daily, and follow me.' What other test does any church need than this, with the acknowledgment that he who gave the test is the only begotten Son of God, who saves us by his life and his death on Calvary?

"Here is the contest—between the letter and the spirit, between reasonableness and obscuration, between sense and superstition, between liberality and censoriousness, between the open and the closed mind. The same old crisis recurs from year to year, and from age to age. Radicals reject the divine supremacy of Christ, and reactionaries are afraid to stand fast in their liberty. In both parties are good, honest men, who mean well but are mistaken, having forgotten Christ's promise: 'When he, the Spirit of truth, is come, he will guide you into all truth.'

"In the light of this saying, let us consider calmly the form in which the perpetual crisis has come to that branch of Christ's church to which we have the honor to belong.

"Under the leadership of a sincere, devoted, but frequently mistaken man, there has been an attempt to force two or three things which would have crippled our church and ruined her constitution. First, there was the attempt to declare war between religion and science by denouncing the evolutionary hypothesis as anti-scriptural. Three or four hundred years ago the church was so misled as to denounce Galileo and the Copernican system, by which all our calendars are now regulated. She has lived to repent of this and to accept the proved fact that the earth is round, and that the sun only *seems* to rise and set. This has not blotted out the Bible. Holy Scripture was given by *inspiration,* not to teach science or history, but to guide us onward in religion. It is a record of the progressive experience of the spirit of man in contact with the spirit of God.

"The *highly* probable hypothesis of evolution, *not yet proved,* means to this gentleman and his followers that man was descended from monkeys. They would do well to read before they talk. If they read the Bible, what do they find about the origin of man? Just this: 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' There is no word as to how long it took, or by what means the dust of the earth, the same stuff from which animals were framed, was formed into a fit dwelling for the heaven-born soul. Was it by wetting the dust and patting it, as a child makes a plaything? It seems much more reasonable to me to believe that the body of man formed of dust, the Divine Maker working through years from form to form till at last, man, fearfully and wonderfully made, was fit to receive the inbreathing of soul capable of attaining immortality. If science can show us that this was the way, we shall have reason to thank God. Evolution will not contradict but throw sunlight on the immortal destiny of the soul.

"The second mistake has been the attempt to impose on the Presbyterian Church, five new tests taken from a deliverance of the general assembly of 1910. No deliverance of the assembly has any binding force unconfirmed by constitutional methods. The only test

(*Continued on page* 704)

# The Full Confession of Nathan Hale

By George E. Burlingame

"Headqrs New York Island, Septr 22d, 1776

"A spy from the enemy (by his own full confession) apprehended last night, was this day executed at 11 o'clock in front of the Artillery Park."

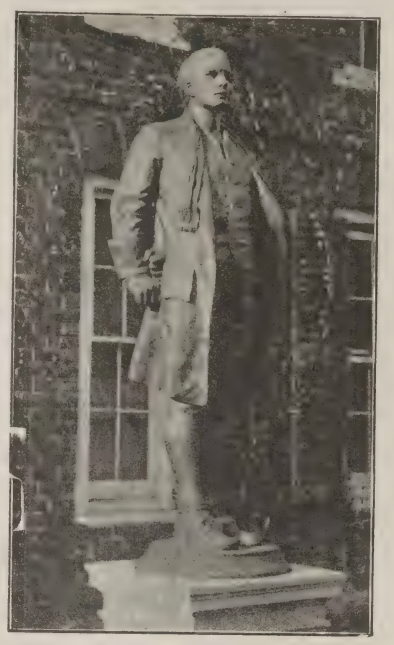
The above words, included in the regular daily orders from General Howe, commander-in-chief of the British army in New York, were published on the evening of September 22. They announced the end of a daring adventure undertaken by a young Connecticut soldier in fulfilment of a request of General Washington.

Two weeks earlier, before the British forces had crossed over from Long Island to occupy Manhattan Island, Nathan Hale, a captain in Knowlton's Rangers, having learned that Washington desired to send a spy into Howe's army to secure information concerning his plans and resources, was discussing the hazardous enterprise with his old college-mate and fellow-captain, William Hull. Hull (later involved in the surrender of Detroit to the British in the War of 1812) sought to dissuade him from offering himself for this odious task. Hale replied: " I am fully sensible of the consequences of discovery and capture in such a situation. But for a year I have been attached to the army, and have not rendered any material service while receiving a compensation for which I make no return. Yet I am not influenced by the expectation of promotion or pecuniary reward; I wish to be useful, and every kind of service, necessary to that public good, becomes honorable by being necessary. If the exigencies of my country demand a peculiar service its claims to perform that service are imperious."

The American army was encamped at the upper end of Manhattan Island, in the vicinity of the present site of Columbia University. Captain Hale left on his fatal mission about September 10 to 12, and made his way up the Sound searching for a crossing to Long Island. He was of course ignorant of the fact that Howe was at that very time moving his army from Brooklyn into New York City. Hale's plan was to get over to Long Island and enter the British lines, disguised as a Dutch schoolmaster. He made a crossing from South Norwalk to Huntington and without interference succeeded in entering the British lines.

Before the evening of the twenty-first he had obtained the information desired, and with his notes hidden in his shoes he came to the enemy's line facing the Americans. Howe's troops were extended across the high ground north of Central Park, and if Hale came this far, he could see on that fateful evening the outposts of his own army a mile away, at what is now 127th Street. That last mile of his projected journey he was destined never to traverse; for by some adverse circumstance or by the alertness of a watchful sentry, he came under suspicion and was seized and placed under arrest.

Captain Hull, who knew him so well, had forewarned him that his characteristic frankness made him unfit for the service of a spy; and this judgment



seemed to have its fulfilment after Hale's arrest. He was at once taken before General Howe, whose headquarters were at the old Beekman mansion at First Avenue and 51st street. According to Howe's aid-de-camp, Capt. John Montressor, when he was searched and the paper discovered, revealing his character as a spy, "he at once declared his name, his rank in the American army, and his object in coming within the British lines." This act of noble courage, this fearless avowal of his devotion to the American cause, are recorded imperishably in the orders published by General Howe the next day: "A spy from the enemy (by his own full confession) apprehended last night." (The original order is in the records of the New York Historical Society.).

"No explanation, no evasion, no base cringing with an offer to enlist in his army, no cowardly cry for pardon could come from him. That he gave his name at once, also his rank in the Continental Army, and stated his object in entering the British lines, we know through Hull from Montressor; but what more may he not have confessed—his love for his Washington, his hopes for the new nation, and his conviction of final success? In this full confession it is still the Hale whom we have been following that we see—the true, self-poised, undaunted youth, whose ingrained nobility no circumstances or peril could affect." (Johnston, "Nathan Hale").

This heroic and unreserved avowal of his position sufficed for the British general, and Captain Hale, without trial, was ordered to be hanged as a spy the next morning. He spent the night in the custody of the provost guard, Cunningham, "as great a savage as ever disgraced humanity" (Hull). He sought consolation in the word of God which he had learned to love in the old home at South Coventry; but a Bible was denied him. He asked the privilege of seeing a minister, and this also was refused. Letters written during that long night, to his mother and to his former sweetheart, were destroyed by Cunningham, "that the rebels should not know that they had a man in their army who could die with such firmness."

The hour for his execution brought new occasion for insult and humiliation. He was insulted to the last moment of his life. "This is a fine death for a soldier!" said one of the officers surrounding him on the way to the Artillery Park by the Dove Tavern. Hale lifted his cap and replied, "Sir, there is no death which would not be rendered noble in such a glorious cause."

On the evening of September 22 the American sentries perceived a flag of truce approaching. It was borne by Captain John Montressor, the aid-de-camp of General Howe. He was met by General Washington's aid, Adjutant-General Joseph Reed, attended by General Israel Putnam and Captain Alexander Hamilton. Montressor related the account of Hale's arrest, examination and death. He told of Hale's frank confession, of Howe's swift sentence, of Cunningham's brutality, of the gentle dignity with which Hale bore himself on the way to his execution. He repeated the last words of this young patriot as he stood on the cart facing a spy's shameful death:

*"I only regret that I have but one life to lose for my country."*

"My country!" The words of the Declaration of Independence adopted by Congress eleven weeks before, were fresh in his mind. We may believe that as he crossed the sound, and trod the perilous way down the island, and entered New York City, he was sustained by the closing sentence of that immortal document: "For the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." Life, fortune, sacred honor: all were imperiled—*"for my country!"* It is unlikely that he had ever seen the stars and stripes; but perhaps on that fatal evening when he thought himself at the gateway to freedom and security just before his arrest, he caught a glimpse of the Grand Union flag waving over the American lines which he failed to reach—emblem of his nation and sym-

**As an occasion for commemoration of genuine patriotism and self-sacrifice in which the sympathy of this whole nation is moved by every allusion to the event, the execution of Nathan Hale has no parallel in our history, and offers a theme worthy of the most exalted eloquence, and the most touching historic art."**
**—New York Historical Society.**

bol of the freedom he was seeking to secure. To live was indeed sweet; and at twenty-one, with a rich Christian faith and a great love for humankind, and an unusual capacity for culture, life meant much to Nathan Hale. Yet, even as he took his stand the next day on the cart and waited while the rope was knotted around his neck, perhaps he recalled that summer day a year ago when he was recruiting men for his company and had stopped at the New Haven home of his old Yale friend, Doctor Munson. As he talked of his mission and of the American cause, he cried out in ecstasy, *"Dulce et decorum est pro patria mori!* ("Sweet it is, and fitting, to die for one's country!") The hour had come for him to taste the sweetness, to demonstrate the fitness, of such a death. "Our lives, our fortunes, and our sacred honor!" His cherished motto must now be freely translated into suffering, martyrdom; and for this ordeal Nathan Hale was ready. He sorrowed not that he must die; he sorrowed only that he could not suffer more for the cause in whose behalf he had risked all —"I only regret that I have but one life to lose for my country."

In the old burying-ground at South Coventry, Connecticut, overlooking beautiful Lake Waugaumbaug, is an unpretentious and weatherbeaten stone, set up by members of Nathan Hale's family early in the last century, to commemorate his sacrifice. It bears this impressive inscription:

"Durable stone preserve the monumental record. Nathan Hale, Esq., a Capt. in the army of the United States, who was born June 6th, 1755, and received the first honors of Yale College, Sept. 1773, resigned his life a Sacrifice to his country's liberty at New York, Sept. 22nd, 1776. Etatis 22d."

Later memorials include the shaft of Quincy granite at the entrance to the same cemetery; a bronze statue in the capitol at Hartford, by Gerhardt; a bronze statue by Woods in front of the Hartford Athenaeum; the familiar MacMonnies statute in City Hall Park, New York (recently moved to the Broadway side); a statue in a city park in St. Paul, by Partridge; and memorials at South Norwalk and Huntington where he made his crossing of the sound. Finally, the statue by Bela Pratt, which stands in front of the old "South Middle Hall" at Yale where Hale roomed during his college days, is portrayed in the cut which accompanies this article. It shows the young captain at the moment prior to his death, with hands and feet bound, with spirit gloriously free, and with the immortal legacy of his last words on his lips—his complete ratification of the Declaration of Independence, in which he gave his life, his fortune and his sacred honor, and lamented that he could give no more.

### A Fellow-Student's Tribute—

"Erect and tall, his well-proportioned frame,
Vigorous and active, as electric flame;
His manly limbs had symmetry and grace,
And innate goodness marked his beauteous face.....
For erudition far beyond his years;
At Yale distinguished above all his peers.....
Removed from envy, malice, pride and strife,
He walked through goodness as he walked through life;
A kinder brother nature never knew,
A child more duteous or a friend more true."
—Contemporary-anonymous.

# Nehushtan

BY O. P. EACHES

In the wilderness wanderings there were in close connection the bitter murmuring, the serpent bites, the up-raised brazen serpent, the healing. Fittingly the brazen serpent and the manna were preserved as we treasure our battle flags. They were reminders of God's interposition in times of utter need and appeals to obedience and trust in God. They were only things, but they spoke of large spiritual truths. In time they became, not helps to piety, but hindrances. As long as they spoke of God they were helpful to piety, but when the brazen serpent became a kind of God itself, it became a snare to the people. And then Hezekiah, an old-time Puritan, took a hammer and broke it in pieces saying "Nehushtan it is a vain thing." (2 Kings 18:4). His hammer became a preacher of righteousness, introducing a time of reformation. Hezekiah was an iconoclast, a prophet of destruction, but he was at the same time a constructive teacher affirming that customs, institutions, ordinances that have lost their spiritual character, that pervert the truths, must be done away with. Other ages besides the eighth century before Christ need Hezekiahs with their hammers.

Baptism is an ordinance of divine origin (Matt. 21-25), submitted to by Jesus, practised by him, commanded by him, designed to be observed everywhere and always. It is a John the Baptist speaking of Jesus, his death and resurrection. It is a witness to Christ—a visible confession of faith. It affirms a death to sin. It is a symbolic putting on of Christ over the life. It is an open, joyous enlistment in Christ's cause to be honored, reverenced, practised. In time it became not an observance speaking of Christ, but an agency of salvation, a kind of Christ in itself. An intelligent man said to the author, "I believe that my little child would go to hell if dying unbaptized." All high churches today and all state churches exalt baptism far above the New Testament conception of it. When a minister says, after placing water upon the head of an unconscious child, "Dearly beloved seeing that this child has been regenerated and become an inheritor of the kingdom of God," he is covering over the New Testament conception of baptism, is preaching a doctrine that is hurtful spiritually to all who are thus baptized. The doctrine of baptismal regeneration needs in every age and country a Hezekiah who will smite it with a New Testament, saying, "Nehushtan—it is a vain thing."

### A Modern Hezekiah Needed

The Lord's Supper was meant to be a memorial meal, with Christ enshrined in it. It speaks of sins forgiven through the blood, of fellowship with him, a life depending on him, a supporting Saviour, a reunion. Nothing could be more simple or more tender than this meal. In time this simplicity was forgotten and it became an agency through which eternal life comes to the soul. All high churches among Protestants and the Romish church give it a place in the Christian system to which it is not entitled. The mass, the belief that the supper has power in and of itself to help the spiritual life of the participant need the presence of a modern Hezekiah who will strip off their false claims.

The church also has passed through this same process. It was, at the first, a simple congregation of believers joined about the personal Christ, for joint worship, for united service, for material helpfulness. Then it became synonymous with the kingdom of God, entrance into which meant salvation and eternal life. This places the church above Christian character and makes a growing churchianity and a lessening Christianity. The church should be loved, entered into, reverenced, helped, but we must beware lest a brazen serpent of today becomes a thing to steal away the heart from the Christ who owns the church.

Orthodoxy is desirable, especially in days of loose thinking. A right creed, in the long run, is essential to right living. But an orthodoxy held in bitterness, not allied to devout living, rested upon an assuring salvation—such an orthodoxy is dangerous. James takes up the hammer of Hezekiah and smites it. (James 2:19). Ordinances and institutions meant to be for our good may, through human perversion, become hurtful. It must be ours through the study of the New Testament to keep the brazen serpent in its proper place.

### Night Roads

*He tarried all night because the sun was set.—Gen. 28:11*

LET me not turn my steps aside
Or tarry on the way
Though dusks of disappointment hide
The fast-declining day.

'Tis safe and easy on the path
To travel with the sun,
But he who braves the shadows hath
The half his guerdon won.

O Lord, but dimly I can see:
No lights the highway mark!
Yet, teach me how to trust to thee
And travel in the dark.

—Roy Ivan Johnson in "Texts."

# Self-Support in Education

*How can the income be increased to meet the operating budget?*

By James M. Wood

THE man who aspires to become president of a twentieth century college must put behind him all ambition to inaugurate and to direct the development of educational policies. However laudable the desire and however well qualified he may be for leadership in this field, the task is not for him. On the one hand he is a competitor of the organ-grinder with his tin-cup outstretched to receive the pennies with which to meet the regular annual deficit in his operating budget. On the other hand, like the organized "system," he sends forth his agents to prey upon the philanthropist, large and small, for "endowments" with which to create greater deficits, and so on ad infinitum.

This introduces the reader to one of the most serious problems confronting the American college. How can the income be increased to meet the operating budget? The current practice, aggravated in post-war days, is the "drive" for increased endowments.

Inherent in this plan are several elements of weakness. The frequency and the persistence with which they are presented by over-enthusiastic solicitors is alienating from the college many of its own clientele. The institution is compelled to appear at all times before the public as a mendicant seeking alms, an attitude that is certainly not conducive to a feeling of self-respect, either in a man or in an institution. Moreover, the student is encouraged in the pernicious feeling that the college owes him something more than he pays for. It is a mistake to assume that education must be sold below the actual cost of production in order to accommodate the poor boy. He enters college not as a decrepit, nor as an imbecile, but as an able-bodied American citizen, capable of making his own way if given a chance. However poverty stricken he may be, what is needed and desired is not a gift, but a source from which he can borrow the margin between his own earning capacity and what it actually costs to give him the training that is to double, treble and quadruple his own earning power. His board, room, fees and incidentals must be met anyhow. The comparatively small additional amount needed to carry him through college would not greatly increase his burden. In many colleges the margin between the present charge and the actual cost of instruction is doubtless represented by a sum less than $100 a year.

### Dollars Released for Indulgences

Given buildings, grounds, and necessary equipment, probably 75 per cent of the students now attending college could, without serious embarrassment, pay each his proportionate share of what it actually costs to educate him. Laboring under the mistaken impression that the small minority of students attending college are and should continue to be objects of charity, colleges are pursuing a policy that releases from all sense of obligation this group, and likewise the vast majority who could with comparative ease pay the legitimate cost of instruction. Endowments, as at present administered, release many a dollar for the theatre, the movie house, the ice cream parlor, but students should indulge in them only after repaying the college that gives them training for their life work the sum it has actually paid out for their instruction.

Is there, then, no need for the college endowment? There certainly is. This article is not a condemnation of the endowment, but rather of a policy of administration that does not rest upon a sound business basis; one that is continually placing the college before the public in a wrong light; and one that, by implication at least, teaches its students to expect from the institution more than they give in return.

The function of an endowment should be to stabilize the finances of an institution. When a bank or other business enterprise is organized, its stock-holders invest certain sums, to which are added annually an undivided surplus. These constitute reserves and guarantees against emergency situations. So long as business is prosperous they are not drawn against; they are held against periods of business depression or other unforeseen emergencies. The college, which serves a public without thought of institutional profit, should likewise have a capital sum, known as endowment, sufficiently large to create a sinking fund to tide it over periods when the student attendance falls below the normal capacity of the institution. This endowment should be conditioned upon such a reorganization of the financial policy of the college as might be necessary to equalize its normal expense budget and the actual income from student sources.

This article is not an attempt to diminish, but rather to increase, the interest of a public in the particular institution that it is maintaining. The present system is felt by many to be unjust to the college, to its student body, and to its public alike. It would be manifestly unjust to charge against the present generation of students the initial outlay for buildings, grounds, and equipment. A careful survey of a given institution should be made, its physical needs determined upon the basis of the work to be undertaken and the student body to be served, and these should be provided. When this is done a fund should be created within the normal revenues of the college sufficient to care for replacements and necessary repairs, leaving to the public the task of providing for needed expansion.

A college under the auspices of a particular group has the undoubted right to demand financial support for any program which that group wishes emphasized. A church, for instance, that wishes the college maintained under its auspices to give special emphasis to the religious training of its student body, should undoubtedly bear the necessary cost of such instruction.

In order to serve best its particular clientele, there should be in every college a research department, presided over by the best available expert whose duty it should be to determine the extent to which the college is actually functioning in meeting the needs of the student body. For instance, colleges for women should cease borrowing their courses of study from the curricula of colleges for men. Under expert direction there should be a job-analysis made of the things that woman actually does to determine the qualities needed to make her most efficient as a home maker; as an economic factor in society; as a member of community organization, such as clubs and churches; as the conserver of the highest culture and best ideals of the race. Once these qualities have been determined, the entire curriculum should be built around them. The effort of the college for women should then be directed consciously towards the training of its students for the things that, as women, they are actually to be and to do. Every successful business takes an annual inventory of its stock. If the college were to profit by its example much rubbish would be drawn from the pigeonholes in which knowledge has been encased, and in which too often it has become encrusted. Since the benefits of such an inventory would surely not accrue to the present generation of students, the expense should not be borne by them, but should be supplied from public sources.

### Temporary Assistance

Last, but not least, the college should be provided by its friends with loan-funds sufficient to care for the boy or the girl who needs temporary assistance. In rare instances only should this assistance be given other than as a loan.

While the public can in no sense be relieved of responsibility for the college that it has fostered and that has unselfishly served its interests, assistance should be rendered in accord with sound business policy. By providing emergency funds for the institution and for the student body, its ultimate aim should be complete economic independence for both.

Not only can this be done, but faculties can also be paid adequate salaries without making tuition fees exorbitant. In many instances it would doubtless mean drastic reorganization of financial policies. Other business enterprises make such reorganization. Why should the college be immune?

FAITH of our fathers, living still,
In spite of dungeons, fire and sword,
Oh, how our hearts beat high with joy,
Whene'er we hear that glorious word.

Faith of our fathers, faith and prayer
Have kept our country brave and free,
And thro' the truth that comes from God,
Her children have true liberty!

Faith of our fathers, we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.

# The Open Forum

### EVOLUTION AND CHRISTIAN FAITH

The public discussion now being carried on concerning the Darwinian theory of the origin of species, including man, may prove opportune and helpful, if it clears up the misunderstanding which prevails concerning the subject. The misunderstanding is largely due to varied and confused ideas as to the meaning of evolution, therefore, a clear and concise definition of the term appears to be the first thing needed. Fourteen years ago a professor in the University of Wisconsin presented to his class such a definition. Upon the blackboard he had placed the names of "the fifteen leading scientists in the world" as they were then ranked. All but two of the fifteen scientists listed held to the definition as given, the professor declared. One of the two who did not accept it was Agassiz.

This is the definition given to the class: "Evolution is the development of organic forms by the operation of the forces of nature *without design.*" "Organic forms" include both vegetable and animal life.

The phrase "without design" plainly denies a plan in nature's operations. It does not recognize a Creator as having any part in the development of living beings.

Scientific evolution adopts, as its fundamental principle, the materialistic idea of the universe as composed of matter which has inherent forces and methods of action, and by such action all existing things have been produced. It denies the existence of spirit and rejects the idea of an infinite Creator. Students of biological science have to face this materialistic explanation of organic life.

A professor in the agricultural department of a leading state university, several years ago, said to me, "With the very first bulb that a student examines he begins to get infidel ideas." He added, "When I entered the university I was an earnest believer in God and Christ as my Saviour; but by the time I had finished my course I had lost my faith altogether, and it took me seven years to get it back again."

Should the church take no stand against such training of young people? Although the "missing links" between man and the ape or other ancestor have not yet been found, still a Christian need not reject the theory of a directed, or creative evolution, and this is doubtless what most Christian believers in evolution understand it to mean; but this is not scientific evolution.

As the method of dealing with the subject of the origin of species and evolution of organic forms, in general, has such a direct influence upon Christian faith, it seems as if the church should require that a plain, definite, and clear statement of their theory of evolution be given by college and university professors. Then the Christian church and all persons who wish to maintain our Christian faith can take a decisive stand against infidel teachings.

ELLEN A. COPP.

Ithaca, N. Y.

### FUNDAMENTAL BAPTIST PRINCIPLES

A study of the Anabaptists of the fifteenth and sixteenth centuries reveals that they were renowned for their simple religious life, their effort to reproduce New Testament religion, and the great principles of individual and collective religious life, rather than perfect uniformity of doctrinal belief. The Baptists of the present day have an outlook in religion and church polity very similar to these early forefathers of a great Christian movement.

There really is no Baptist church, but there are Baptist churches, each one possessing the right of independent thought, experience, faith, policy and life, and all associated together in religious and social fellowship. No Baptist churches or groups of churches have the right to coerce another church in matters of faith or practice. English Baptists receive members of Presbyterian, Methodist and Congregational churches, by letter, without immersion, yet the Baptists of America, who quite generally follow a more rigid plan, gladly recognize the English brethren as true Baptists, and cordially fellowship with them.

Baptists of today, when true to their heritage, are the living expression of great religious principles, rather than uniformity of doctrinal statements. The statement of faith in one Baptist church may differ even considerably from that in another Baptist church, and yet both churches be genuinely Baptist. We differ in many matters of belief and even practice, from the Anabaptists of the fifteenth century, and the later Baptists of Roger Williams' time, in America; but all of this difference is in harmony with the great principles to which the Baptists of the fifteenth century, and our early American life, were so loyal. The principles were the primary qualities which characterized Baptist churches, and which do today, rather than any specific statement of faith, or form of baptism, or phase of organization.

Baptist church members, when intelligent and true to their principles, never sign creeds, because there is no single creed for Baptist churches, and there is no statement of faith which must remain unchanged through the ages. It should always be remembered that true Baptists are not creed makers, but life builders. The emphasis is upon the experience of the spirit and life of Christ in the individual. It is most important that we have the creative life of God, which was in Jesus, in our lives, and let that creative life express itself in belief, in form, in methods of service, with the privilege of change in all of these, as this life grows, expands and seeks to fulfill its divine destiny.

Baptist churches, in ideal, embody the spirit of genuine Americanism, and give to the world the great basic principles of civil and religious liberty, to which Roger Williams, our forefather in America, was so loyal in the year 1631, at the very beginning of our history.

#### Fundamental Principles of Baptist Churches Specified

1. The competency and spontaneity of the human individual in religion and life. This is the first and basic principle in Baptist churches. It is really inclusive of every principle which governs the faith and life of our churches. From it all the others, which I shall mention, spring. The following principles logically develop from this basic one, which emphasizes man's capacity to believe and act and experience individually and collectively, in conscious, personal, direct relationship with the Infinite Spirit, his Heavenly Father, and his fellowman. The baptism of believers, when rightly understood, does not emphasize primarily baptism as a form, but the fact that each one is to act himself, before God and man in the matter, as an infant cannot do. The dedication of children to God was common among the Baptists of the fifteenth century, even while they insisted upon the baptism of adults, and at that time, by sprinkling, rather than immersion.

2. The authority of the Spirit of God in the enlightened soul of man. Religious authority therefore is not in a book or a creed or a church or a state.

3. The vital experience of love to God and love to man, with all that this implies in human relationships, as Jesus taught it and experienced it, the essential thing in religion.

4. Spirit and life more important than letter and form.

5. Liberty of soul and mind in the interpretation of the Bible and the understanding of all truth and the expression of genuine life within.

6. The competency of the Spirit of God to lead the church today in matters of belief, form and method, in the effort to meet the needs of this age, and to establish the kingdom of God on earth.

7. The rights of each individual in the church recognized and respected in all matters, on the basis of a true democracy.

(*Continued on page* 691)



# Religious Education



## International Sunday School Lesson for July 15

**SIMON PETER**

**Lesson Text: Matt. 16: 13-18, 21-23; John 21: 15-17.**

**Golden Text: John 21: 17**

**Introductory**

To study the life of a man every sidelight available should be thrown upon his character. So every scripture reference to Simon Peter must be considered for the fullest acquaintance with him. The references for the lesson text are given above. In addition the following should be read: John 1:35-42; Matt. 4:18-22; 14:28-31; 17:1-13; Luke 5:1-10; 22:31-34, 54-62; John 18:10, 11; 20:1-10; 21:1-23; Acts 2:1-5, 42; 8:14-25; 9:32-12:19; 15:7-11; Gal. 2:1-11. Simon Peter was a Galilean fisherman, led to Jesus through his brother Andrew. Jesus gave him the name of Peter, meaning Rock. He was one of the four who formed the first group of the twelve disciples. That he was very dear to Jesus is shown by the fact that he was one of the three chosen to be with Jesus on several momentous occasions. He was a leader in the work of the early church. He wrought miracles in the name of Jesus, he was a missionary to the villages of Samaria, and in many ways was active in the spreading of the faith. His outstanding weakness was that sometimes his courage was not equal to his convictions.

**The Lesson**

The time of the lesson text is six months before the crucifixion. The place of the first scene is in the neighborhood of Caesarea Philippi between Lake Huleh and Mount Hermon. To his disciples Jesus puts the question, "Who do men say that I am?" John the Baptist, Elijah, Jeremiah, one of the prophets—came the various answers. Then comes the personal question: "Who say ye that I am?" And Simon Peter answered "Thou art the Christ, the Son of the Living God." Then Jesus bestows upon Simon the name of Peter—"Thou art Peter, and upon this rock will I build my church and the gates of Hades shall not prevail against it." Shortly after this when he has told the disciples of some of the events soon to befall him and Peter becomes somewhat presumptious and denies that this can happen to his Lord, Jesus says to him: "Get thee behind me, Satan; thou art a stumbling block unto me; for thou mindest not the things of God but the things of men." The next scene in the lesson is on the shore of the sea of Galilee after the disciples have partaken of the food provided by Jesus. Three times Jesus puts to Peter the question "Lovest thou me?" and as often receives the affirmative answer with various emphases. And with each statement of Peter's love for him Jesus answers "Feed my lambs"; "Tend my sheep"; "Feed my sheep." He is a various Peter, a changeable Peter, a very human Peter and a lovable Peter.

**Leading Thoughts**

1. To fall may not always indicate weakness of character; to remain prone does. 2. It is easy to *say* we love; it is another matter to show our love by our actions—*Feed my sheep.* 3. "Lovest *thou* me?"

## The Habitual Talker

Among all the other annoyances, is there, after all, anything more exasperating to both teacher and class than the chap who habitually, systematically, talks?

There are several types of talkers. There is the member who buttonholes the secretary while the hymn is being sung or the announcements made, asking why such and such a committee hasn't acted. There is the young lady—young man too, and just as bad—who tells the girl beside or in front of her what Jessie Cordingly and the others wore at the party on Friday night. There is the one who makes *sotto-voce* comments to those around him on the points the teacher tries to make during the lesson period. These same people, rather peculiarly, will scarcely ever condescend to express their opinions openly so that the class as a whole may have the benefit of them.

With a class of children, or even teenage boys or girls, one can take hold of such a situation directly. But with adults, who are presumed to know what is right, and courteous enough to behave at least fairly under such circumstances, and who would readily resent any personal reference, it is one of the most difficult things to cope with.

Two factors lie at the bottom of it. First, the talker is more interested in himself and other things than he is in the session and the teacher's presentment of the lesson. Or he is thoughtless and characteristically discourteous.

If the teacher knows the members as he or she ought there are two direct courses. Where it can be done without fear of seriously hurting the offender's feelings, speak about the difficulty right in the class when the offense occurs. Frequently it can be done in a jocular way, always, of course, with a smile that will accomplish the purpose. Where this is not effective, a diplomatic reference to the matter individually outside the class altogether, coming to the point at issue casually, should have even greater influence. I used to have just such a chap in a young man's class, and about every six weeks, after a word or two about something else, I would look him in the eye and note: "You didn't give me much of a chance with the lesson last Sunday, Jim. What was in the air? Got a new girl? Didn't what I said suit you? Or what?" He always took it good-naturedly, and improvement followed.

One of the most effective methods—I learned it from a grand old high-school teacher—is to stop dead in the middle of a sentence when any one is running opposition to me. Frequently, if the classroom is quiet, the whispers of the talker will be generally audible; and the cure, for the time being, is accomplished right there. Of course, to use such a method you must have the attention of the greater part of the class. That condition is assumed.

One clever woman teacher I know has a plan—unique to me, at least—of manufacturing a point in her lesson talk when such difficulty crops up, around which she can hang some reference to the importance of little things. When she gets this far she begins to enumerate the things in detail and before long she reaches the difficulty in question.

After all, however, one wonders whether the responsibility for this frequently occurring difficulty does not lie as much with the teacher as with the pupils. You have seen, probably had the experience in your own teaching—times when the class was so interested in the presentation of the lesson that they sat forward in their chairs, seemingly drinking in the words, and no one even thought of talking.

Ideal, of course, and yet there are teachers and classes where this sort of thing prevails generally. It is an ideal for teacher and class members to work to, one that is worth going to a good deal of effort to even try to approach.—EDWARD MOORE IN *Men's Class.*

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(*Continued from page* 690)

8. The privilege of the church to advance in intellectual and spiritual knowledge, under the leadership of God's spirit, as new light comes from any and every quarter of the universe.

9. The triumph of the brotherly spirit in the church and the world as each man gives to the other his divine right of opinion and conviction and all work together for the good of each other and humanity in general.

10. The unity of all life under the aegis of the one heavenly Father, regardless of race, color, or creed, in the common task of human development, as members of one great family of humans, seeking light on life's problems in the titanic struggle toward a better civilization and a glorious destiny.

CHAS. H. RUST.

Scranton, Pa.



# The Chimney Corner



## "The Little Old Woman of Taira"

By Clara A. Converse

LITTLE and old, indeed, but very much alive is she, as she patters through the mud in a downpour of rain, kimono upturned, the wind and rain beating in her kindly old face. What strange errand takes her abroad on such a day? She is speaking with the Buddhist principal of the public school, who is vigorously shaking his head. Undaunted, she appeals to another official, evidently receiving the same response. Next we see her having an animated conversation with the owner of the theater. "Ah! Fine! Now we can invite a larger number. This is better than to go to the public school, for then only that school would be present. He said the roof leaked, and the building could be used only in fair weather, but God will cause the sun to shine on Monday so that we may have our service." These are her happy mutterings as she leaves the theater owner.

A teacher from the Mary Colby School in Yokohama is spending a few days with the native church in Taira, and while she was speaking on the Sunday evening previous to the opening of our story, God was speaking to this little old woman. She loved her Lord and she loved her village, and the words of the earnest Christian teacher stirred her her soul. In the midst of it all she seemed to hear him say: "For years the gospel light has been lighted in this village, but as yet it is only a flickering torch. A few here and there have been reached, but thousands have not even heard the message. Now is your opportunity. God wants the *women* of Taira to hear it, and this young woman, Yamada San, is his messenger."

Her heart burned within her as she spoke of her vision to the Christians in the little church. To reach the women of Taira, who were generally opposed to Christianity and even the education of women, seemed a huge undertaking. However, they believed in the little old woman, were touched by her message, and prayed for guidance.

In the Yokohama school were eight girls from Taira, and to the home of one of these Yamada San was invited the following evening. Not because the parents were Christians did they give this Christian woman a royal welcome, but because she was the teacher of their daughter. They had invited many of their friends to meet this lady just back from America, and a large number came, among them some teachers. The little old woman was quietly but powerfully present, watching for an opportunity to further the plan which God had laid upon her heart. The teachers expressed their great interest in the visitor, whereupon the little old woman promptly said: "Why don't you ask her to speak at your schools?" The suggestion was followed by an invitation to Yamada San to visit one of the two industrial schools the following day, where she spoke to about sixty girls. She told them some things about America, but spoke chiefly of women's responsibilities, of the life and work of good women. It was a new thought for them, and gave them a new vision. They liked it and talked about it. The heart of the little old woman beat fast; the Christians prayed with new hope; the story of the lady just back from America spread from girl to girl, from house to house, until the other industrial school said: "We must have her, too." At the latter school Yamada San had the opportunity of speaking to ninety girls, and the tide of interest continued to rise.

Some little old women would have been satisfied with having achieved so much, but not so our little old woman of Taira. The Spirit seemed to say that the public school must be reached, and thus her mission as we meet her in the rain on the streets of Taira.

The principal of the school is unresponsive to her appeal that Yamada San be allowed to speak in the high school. "I cannot invite her to our school, but of course the pupils are free to do as they please after school," is his final word.

With the promise of the use of the theater the Christians meet and pray and plan for the meeting on Monday. All three schools are invited, and their interest is assured. The little old woman now bends her energies to secure the attendance of the older women, which is a more difficult task. In the city there are two women's societies,—one a patriotic organization and one a Buddhist society—nearly all the prominent women belonging to one or the other. These must be invited. Letters are sent, houses visited, and in every possible way the invitation is extended.

There is one house of special influence in the community, noted also for its opposition to Christianity. "No Christian except a relative has ever crossed the threshold," is its boast. Again the Spirit seems to say to the little old woman of Taira: "The influence of this house must be gained." After counsel with the little band of native Christians it is decided that Yamada San must go to call on the aunt of one of her pupils living in that home. Knowing not whether she will even gain an entrance, the Christians send her away while they wait in prayer.

Her reception is cold and formal. The son of the house meets her with a stiff bow, which indicates that she is not wanted. The aunt does not appear. It is a chilling atmosphere, but remembering that she has come for a purpose she refuses to note the lack of welcome, and speaks interestingly upon various subjects until the young man forgets that she is a Christian, becomes interested in all she has to say and begs her to stay longer. Thus encouraged she tells him of the meeting, and leaves a word of invitation for the mother. On the morrow a letter of apology is received from the house, because no feast had been given to the Yokohama teacher. This is accompanied by suggestions to help the meeting, and the assurance that they will influence as many as possible of their friends to hear the address on Monday.

Ah, how breathlessly wait the Christians as the day and the hour draw near!

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

## Advertisement

WE want a man of forty for the job.
One who has enjoyed his little fill of romance.
And suffered intermittent indigestion ever since.
One whose memories are sufficiently cold successfully to resist the embraces of truancy.
To whom a mountain
no longer looms an ideal
to scramble up and tumble down,
but is an actual thing made of stone
bristling with multitudinous edges
to bark one's shins or break one's neck upon.
To whom a lake or river
or other body of water
no longer entices the search for one's likeness
(we only ask a man to be himself
and not go diving after phantoms),
but is a place one might readily drown in,
one's muscles no longer quite what they were.
Who has achieved
that ultimate disillusionment:
not to be able to differentiate
the respective features, limbs or what not
of his whilom Graces and Gwendolyns,
and if he could wouldn't want to,
would devote the rest of his days to a desk
piled sky-high with ledgers and cashbooks:
Such a man would be certain to stick,
we want such a man for the job.

—Alfred Kreymborg in
*The New Republic.*

How eagerly waits the little old woman! The invitations have been well sent; notices announcing "An Address by a Lady just returned from America on Woman's Position and Education in America" have been posted all through the town; the theater has been swept and decorated with flowers by the owner; the weather is all that could be desired.

Little Yamada San steps on the platform and looks over the audience of 630 Buddhist women, with only a handful of Christians to support her with their prayers. The room is hot and close; the tremendous responsibility weighs heavily as her eye flashes over that sea of faces. She never felt weaker than at this moment. What if now, after all the preparation, she should fail to bring honor upon his name in this city! Glancing at a little group of Christians near the front she sees the radiant face of the little old woman, eloquent of confidence in her, and faith in God as to the outcome of it all. She feels his power in her weakness, and experiences perfect abandon as she holds the audience for more than an hour, speaking in her rich native tongue.

She has not been advertised to speak upon religion, but as her subject grows upon her she realizes her great opportunity. The thought comes that this may be the last opportunity some will have to hear the gospel message, so she fearlessly opens the gate, and shows them the only path which leads to the highest possibilities for womanhood—the path of salvation. The large audience, despite the heat and closeness, listens breathlessly to the end.

It is finished! What of the results? Prominent Buddhist women crowd around little Yamada San, thanking her heartily, speaking gracious words to the Christians. Upon leaving for Yokohama the following morning seven Buddhist women representing the societies bring gifts, and ask Yamada San to come again and speak to their societies.

Thus has dawned a new era for Taira, because a little old woman "was not disobedient to the heavenly vision."

Taira is on the coast road from Tokyo to Sendai; a city of about ten thousand inhabitants. The little church, with a membership of fifty-seven, was frequently visited by Doctor Dearing, and as a consequence of his visits a number of girls went to the Mary Colby School in Yokohama, eight of whom became Christians before their return to Taira. After the events of the foregoing story their return was accompanied with a feeling of keen responsibility. Letters have been received from them at the school telling of victory. They report that the atmosphere is entirely changed, that the attitude toward Christianity is no longer hostile.

*(This triumphant little story is reprinted from a Baptist leaflet, now out of print, for use in your missionary programs on Japan next year. A number of other stories on Japanese subjects will appear from time to time; save them in a special envelope for future use!)*

# The Young Reserves

## The Dissatisfied Workman

IN Spain, the man who breaks stones from the great rocks is called a *pi-ca-pe-dre-ro*. His work is very hard, and the pay for it is quite small. He must work such long hours for so little money that he often sighs and wishes that he were rich enough to eat and sleep as much and as often as would please him. One day, when the sun was very hot, and one of these stone-breakers was more than usually tired, he stopped breaking stones for a few minutes and, sighing, he said:

"How I wish I had a soft bed on which to lie. I should draw the silk curtains about it so that the mosquitoes could not annoy me, and there I should sleep and sleep."

The Picapedrero was astonished to see an angel, clothed in white, standing by his side, and was much startled when the angel said, "Your prayer has been heard, and your desire shall be granted."

At once Picapedrero became a very rich man. He had not only a fine bed to lie upon, but all manner of good things to eat, servants to minister to his slightest wish, and plenty of money to spend.

One day, while walking in his garden, he saw a great company of horsemen approaching along the road. There was also a golden coach, drawn by many prancing steeds whose harness and trappings glistened in the sun. Within the coach sat the king of the country, clothed in silken robes and shining with jewels. Upon seeing all this splendor, the rich man, once a poor breaker of stones, sighed and said:

"How much I should like to be the King!"

Again the angel stood by his side and said, "Your prayer has been heard, and you shall be the king."

As the angel said, so it happened. The rich man became king, and rode about in a golden coach. He was surrounded by lords and ladies, and whenever he walked, a servant carried a silk and gold parasol over his head to keep the sun from burning him. But when the king noticed how powerful was the sun, and how it withered the grass, made the trees hang their heads, and compelled him, the great king, to be protected from its rays, he sighed again, and wished that he might be the sun.

Once more the angel stood by his side and said, "Your prayer has been heard, and you shall be the sun."

The king was changed into the great powerful sun, which burned up the grass and the flowers, dried up the streams, and made hot and tired the great ones of the earth.

Then a cloud rose. It was big and black, and it covered the light of the sun so that he was no longer seen. This angered the sun so greatly that he cried out:

"How I wish I were the cloud!"

The angel, standing by his side, said, "Your prayer has been heard, and you shall be the cloud."

At once the sun became the cloud. In order to show his great power, he opened his sides, from which great quantities of water flowed. To such an extent did the cloud carry out his plans to show his greatness, that the streams were swollen and overflowed their banks, flooding the valleys, drowning the people and the cattle, and destroying everything with which they came in contact, except the rock. No matter how much the cloud attacked the rock with wind and water, it moved not.

Then the cloud cried:

"I desire above all things to be the rock!"

Once again the angel stood at his side and spoke the words which transformed the cloud into the rock, and neither the sun, nor the cloud, nor the violence of the winds and rains could move it. But one day, there came a Picapedrero, who began to beat and strike the rock with his hammer, until it broke into pieces.

Then the rock cried out, "This Picapedrero is greater than I, and above all things I desire to be this stone-breaker."

The angel, descending for the last time, stood by his side and said, "Your prayer has been heard, and you shall be the Picapedrero."

And so it was. The poor man, who had changed so many times, came back to his work, and was never again heard to complain.

–HENRY LONGCOPE, IN *John Martin's Book*

## Young People Mobilizing for Home Missions

The Student Fellowship for Christian Life-Service, organized a year ago for the promotion of enlistment in home missions and in Christian service for the world, has members in fifty institutions of higher education. A southern regional conference was held in Atlanta, Ga., April 6-8, an eastern conference in the University of Pennsylvania, April 14-15, and a group of leaders meeting in conference at New Haven, April 20-22. A New York Student Fellowship Union has been organized which plans a conference to be held in Yonkers, Oct. 12-13. A unique feature of the Atlanta conference was the presence of delegates from the negro educational institutions of the city. During the summer the fellowship will be represented at the conferences and summer campaigns under the auspices of the Young Men's Christian Association, the Young Women's Christian Association, and the religious education movement. The executive committee, which is composed of representatives of nine colleges, will meet at Lake Geneva, Aug. 28-Sept. 2. An advisory council, with representatives from the Home Missions Council, the Council of Women for Home Missions, and the Council of Church Boards of Education, aids the movement.



# Young People's Work



## Topic for July 15

THE INNER AND THE OUTER

(II Cor. 4:16-18; I Sam. 16:6-13)

*"For man looketh on the outward appearance, but Jehovah looketh on the heart."*

Saul having been rejected by Jehovah, a new king was to be anointed. The task of anointing was committed to Samuel and the appointed one was one of Jesse's sons. The seven sons of Jesse passed by in review. But there was another who was "keeping the sheep." "Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, "Arise, anoint him; for this is he.'" In this way the Shepherd King was chosen.

Perhaps the greatest difficulty of the young people of today is that of being able to distinguish between the good and the bad, between darkness and light. Twentieth century affairs are so complex that young people often find themselves confused and perplexed as to just what is the right thing to do. The situation becomes all the more difficult because so many good people differ among themselves on even the smallest things.

1. *The inner authority.* In matters of right and wrong, there are some things over which there need be no question. Through long years of experience, we have found that it is best to be honest, truthful, pure, courteous, gentlemanly, kind, thrifty, religious. The principles of Christ have been working long enough in human society for these ideas to become rooted. It is not difficult, therefore, for one to know that he should fashion his life along these lines. In so doing, he builds up within himself an inner control, an authority, which for his life must be the guiding element. When this authority breaks down young people had better look out. There is danger ahead. The younger generation, as well as the old, should take time to be holy. We must never allow this spiritual reserve to run low.

2. *The outward appearance.* How easy it is to take appearances for the real things. Doubtless Jesse, a proud father, would have been delighted to have had his more cultured, handsome son, elevated to the kingship. But for such a job, something more was needed than looks. Out yonder in the field was a lad, who had learned the secret of power. While tending the sheep, he had time to think. He must have meditated upon the magnificence of God's universe. He must have communed often with the maker of the universe. In short, he was in preparation for the great responsibilties of leadership. He was "ruddy" but back of this outward appearance, there was a real soul.

***These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 143 N. Wabash Ave., Chicago***

After all, the deeper meanings of life are not found on the surface. It is necessary for us to look beyond the material to the spiritual. This is possible because of our relationship to Christ. Through his spirit, he is leading us from day to day into truth. Because our eyes have been opened, we are privileged to go beyond that which is material and temporary. We see the outward constantly falling into decay, but there is inner, spiritual renewal, and whatever may be our lot in this world, there is great hope

*"For the things which are seen are temporal, but the things which are not seen are eternal."*

## Indiana to the Front

The next distinctive advance in the Extension Fund is the response of the Indiana societies. Their total contributions amount to about $100. The results in that state depended largely upon the splendid work of Ford Porter, one of the members of the committee of the board of managers, to develop the Extension Fund. We are still receiving amounts from various states, and hope within the next few weeks that we shall receive responses from a number of locals and individuals who have been promising action. Let us have your donation in time for the report at the Boston Convention! Send amounts to Dr. Herbert Hines, 193 N. Harrison Ave., Kankakee, Ill.

**You Are Invited to Meet Us in Boston July 4-8, 1923**



MARK F. SANBORN, PRESIDENT
Baptist Young People's Union of America

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# Our Own Folks



## Boston Letter

By Charles H. Watson

### Baptist Young People in Boston

Of course there will be a great army f them. And the most of them will 'do" the Hub, as other tourists do. 'hey will be spirited about in sight-eeing autos, and will get glances at 'aneuil Hall, the old State House, the cene of the much exaggerated "Bos-on Massacre," the Old North Church, he home of Paul Revere, the Old South Meeting House, Kings Chapel, Trinity Church, the Art Museum with Cyrus Dallin's appealing Indian standing in ront of it, the impressive Harvard Med-cal College, and the great hospitals and chools clustering around it. Then there rill be the extension trips to Bunker Hill monument, Harvard University, the ouses and graves of the great Cam-ridge poets, authors and preachers. exington battlefield, Concord Bridge, nd the homes and tombs of Emerson, Hawthorne, Thoreau, and the Alcotts.

### Consider Beacon Hill

Everybody will do these, and more, ut only the particularly interested will o Beacon Hill, and the sloping sur-oundings of the old Boston Brahmins. e sure to join that rather choice rem-ant. Dismiss your auto, and spend an our or two on foot. It will be condu-ve to reverence, and a slow steeping in ich wonders and memories as few merican cities have to offer.

Just go pacing quietly about on Bea-on, Park, Mount Vernon, Chestnut, inckney, Walnut, West Cedar streets, nd tread delightedly around Louisburg quare as the old timers used to do. It not a large realm, but is one of con-entrated richness. Taking it leisurely nd gratefully you will find your impres-ons more indelible than the swift ight-seeing" ones.

### A Preliminary

You had better start at Park Street hurch. That corner is the North Pole winter, but the glory of the summer. Tom" Appleton, brother-in-law of ongfellow, and waggish wit of his per-d, said that "a shorn lamb should be thered at Park Street and Tremont, temper the blasts of winter." But early July it will welcome you with almy beauty. As a preliminary, just oss over Tremont street, and from the ont of the Macullar Parker store, get e view of the old Granary Burying round. Notice the noble background the cemetery given by the Tremont, eacon, and Pilgrim buildings, the Park reet Church, the Boston Atheneum, nd the rear of the old Park Street man-ons.

What city has in its heart so much of iet, such calm suggestion of the cool-g of flaming spirits! Sam Adams, the domitable revolutionist and patriot, eeps well under his rugged boulder. o does James Otis the fiery orator. The adstones of the old worthies are all out you. Perhaps you will cross over d enter—nearly everybody does.

### Up the Hill

Then slowly stroll up the one block called Park Street to the State House. That block might well have been called "Authors' and Publishers' Row." Yet the other chiefs associated with it might object. Rarely has a short block focused so much history and literature. Bliss Perry spoke of it is "a short, sloping, prosperous little highway." Two great objectives are at the top of it—Bulfinch's State House, and St. Gaudens' "Shaw Memorial."

Meanwhile, as you meander upward, mind your numbers! Remember that Josiah Quincy, the great mayor, with his own hands planted the great elms that you see lining the Park Street wall. There are not many numbers in the brief street, but they count. With it were identified some of the foremost names in the old city, and in its later fame. Number 1 speaks of the Warrens and the Wigglesworths, Number 2 of the Lowells and the Masons, also of Mrs. Mary Baker Eddy and Christian Science. Here was Hawthorne Hall, which has been called "the cradle of the Christian Science Church." Number 3 associates the names of Brooks, Cabot, and Ward, with Daniel Webster as frequent guests. Number 4 is a star number. After the solid earlier families of Davis and Miller, came the tenants that made it illustrious: Houghton, Mifflin, and Company, and the *Atlantic Monthly,* bringing with it the genius of two continents. Says Bliss Perry: "Mr. Howells' tiny sanctum was on the second floor, and many a delighted caller remembers the third floor back, looking out upon the burying ground, where Mr. Aldrich mitigated the severity of his position with an Irish setter and a pipe."

### Number 5

This is partly Baptist. It was the home of Josiah Quincy. A celebrated Baptist has a famous bookshop in the old dining room and kitchen: Charles E. Goodspeed of Wollaston. He is past-master in prints and book-craft. He beams with geniality and bristles with antiques in art and letters. Number 6 is connected with the great Warren family of surgeons, and the Mayflower Club, the pioneer women's club of this region. Number 7 and 8 are now only occupied by the Union Club. Here were the homes of the Lowells and Lawrences, leading merchants and philanthropists.

### A Historic Mansion

Park Street mounts in importance as you reach the Amory-Ticknor mansion. Here was George Ticknor, and his books, for forty-one years. Here lived Harrison Gray Otis "the Boston Cicero." Here came Daniel Webster, Edward Everett, and Rufus Choate. Here was the home of Lafayette when he revisited America in 1824. This house is still standing. Its imposing outline is apparent in spite of the various changes that encroaching business has compelled. But it was a great social and intellectual center for nearly a hundred years.

### The Monuments

Cross over to the monuments in front of the State House. Stand quietly before Robert Shaw's memorial, and let St. Gaudens' masterpiece have its way with you. It is a wonderful work, and has all the tragic patriotism in it of that Iliad of ours—the war against slavery. One by one do the heroic elements of that struggle enter the soul while we stand there.

Then cross over before the left wing of the State House and let the distant Anne Hutchinson of Cyrus Dallin come close to you. She was the prophetess of the Old Colony. She soared so high, looked so deep and so far, that blind men compelled her to join the noble army of martyrs.

### The Old Streets

Now thread the old streets of Beacon Hill—there are but a few. But the flavor of Old Boston hangs round them still. You are on Beacon street going towards Charles. Holmes called it "the Sunny Street that holds the sifted few." Mark the quaint, artistic doorways with their immaculate approaches. Notice Number 55—that was the home of Prescott the historian. He and the other great historian, Francis Parkman, lived back to back. Parkman's home was at Number 50 Chestnut street. Go through Walnut street and facing down Chestnut you will pass the site of Motley's home. "How the great historians grouped themselves here! Bancroft was not far off, for he was collector of the port, and one of his assistants was Hawthorne. Strange coincidence that two of them, Prescott and Parkman, both struggled against blindness while they were producing their masterpieces. Theirs was a great victory.

### A Group of Brilliants

Number 13 Chestnut street was the home of Julia Ward Howe when Henry James came over to take his final look at this country. He was protesting to her his fadeless appreciation of her and of Boston, when, looking over her spectacles at him as she used to do when he was a boy, she said with slow and gentle emphasis—"Don't lie to me, Henry!"

Pinckney Street was a favorite preserve. The Alcotts lived at Number 20. Bronson Alcott was an able, likeable, unpractical man. One of the wits called him "an Angelic Charletan." Though the first part was true, the last was severe. Yet Louisa, his most famous daughter, had good reasons for including him among those famous Concord philosophers "who were so busy discussing and defining great duties, that they forgot to perform the small ones." At Number 50, Hawthorne lived when he wrote a note to Rev. Jas. Freeman Clarke asking him to marry him, giving him the hour, but forgetting the date. Aldrich lived in Number 84, and in the ugly, overhanging bay windows wrote his "Story of a Bad Boy:" Alice Brown still lives in Number 11.

### Louisburg and Mount Vernon

We are getting to the heart of things. Louisburg Square is Bulfinch's reproduction of Russell Square in London. Walk around it. Bask in its quietude and memories. It is the heart of Beacon Hill. At Number 4, Howells lived. At Number 10 Alcott died. At Number 20 Jenny Lind was married to Otto Goldschmidt, her accompanist. All about the square are fine old homes of old Boston type. It is a bit of old London. Those two little statues modestly standing at the ends—who are they? Aristides the Just, and Christopher Columbus!

Mount Vernon Street is the last and best wine. Henry James, he of the supercritical faculty, and conversant with the finest streets in Europe, gave to this street some of his strongest and foggiest enconiums. It was Brahmin Boston to him par-excellence. The shining brass knobs and knockers, the old glass in frames of iron, leaded into brick or stone, all suggested the French and English aristocrats! That large, homely house on the corner of Joy street is the old Robert Treat Paine homestead. Number 57 is the old home of our greatest ambassador—Charles Francis Adams, of the Civil war period. At Number 59 Aldrich lived, after he left the little house on Pinckney street, and was more prosperous. At Number 76 lived Margaret Deland. At Number 83 the tablet set into the gate post speaks of Doctor Channing.

### The "City of Holmes"

So Boston has been called. Because more than any other. Holmes embodied it—mind, spirit, alert sensibility, flash of wit and fancy, hilarity in literature and song. He was Boston concentrated. His three homes were commonplace until he lived in them. Wherever he was became attractive and enlivening. When he lived in Bosworth street—that glowing pocket just off Tremont near the Temple, he irradiated for twenty years. There he was the "Autocrat." Then he went to unattractive Charles street. Then to newer Beacon street, its modern elegance eclipsed by the mottled sheen of the Charles River basin, seen from his rear windows. If you look into Kings Chapel where he worshipped, sit down in pew Number 102 in the left gallery. That was where his shining face encouraged the preacher. He was always after the truth.

### In General

When you look into the old South Church, remember that little baby Benjamin Franklin was carried there to be christened in the afternoon of the day when he was born; and devoutly thank God that Baptists have helped to dispel that superstition.

When you see the old Corner Bookstore at School and Washington streets, recall one of the ironies of life. Far back in the rear end, was J. T. Fields' sanctum, where he greeted the geniuses of both continents. At different times, the writer has seen Holmes there, and Lowell and Higginson, and Norton, Emerson, Whittier, Hawthorne, Longfellow,—all of the immortals frequented the old corner. What is done there now? They sell talking machines! And at the front where the choice books were, they sell cigarettes! But if you are not a smoker you can easily forget it.

Be sure and do justice to the gilded dome of the State House. Even Henry James approved of it: "High in the air; poised in the right place over everything that clustered below; the most felicitous object in Boston."

Take a peep into the old Atheneum on Beacon Street. It is the resort of the intellectual aristocrats of Boston—choice, quiet, exclusive.

### Boston Common

Do not fail to appreciate the Common. Even he who refuses to "keep off the grass," would fight for it, and figuratively speaking, die for it! It is always the crown "when glory awakens." It has ever been the loftiest benison, and the commonest convenience. There patriotism blooms to bursting. There for years, cows pastured, there the boy Emerson watched his widowed mother's indispensable milk provider. There boys have swimmed in the "frog pond," skated on it, coasted down the many inclines—played everything; and strong men were wont to encircle the whole common for their "constitutional." Even solid statesmen like Daniel Webster and Edward Everett were daily "steadies" in that period. Tradition tells of little "Billy Everett" puffing and stretching his gait to keep up with his daddy. Some of us recall that intellectual and temperamental entity, Dr. William Everett. Anyhow, enjoy the Common to the utmost. Nothing so free!

### A Hint

Would the visiting Baptist disguise himself, and pass for a descendant of one of the old families, let him carry a Boston bag, a copy of the *Transcript*, and stride onward conscious of a high moral purpose. Often the picture is taken for the thing!

## Chicago-Iowa Letter

By J. W. Weddell

### Old Timers

Morgan Park has had a historical meet, and I was not there—my loss. But Doctor Goodspeed was on hand and he could tell all about those halcyon days when the seminary moved in and the old settlers received the professors and students with open arms.

That class of '80 that were the pioneers, will never forget their greeting from the hospitable villagers. You later classes knew next to nothing about it. The open doors everywhere, the Shakespeare recitals at Doctors Morgan's and Northrope's, the pleasant informals at the Female College and the Military Academy, the prayer meetings and sociables with the Union Baptist-Methodist church as the center, Doctor Goodspeed and Frank (now bishop) Bristol alternated in the pulpit. H. A. Nixon and I sang in the choir for both of them, till the budding bishop carried off Miss Frisby, the soprano, for his wife. Then the wonderful initial meetings in class room with Doctors Boise, Smith, Sage, Harper. Ah, those were wonderful days! Life was young, and we were all one in heart and soul, as indeed we may well be today.

### Books, Books

I have been dipping into the vast waters of the library at Iowa City. It is natural, for I was librarian both at Denison and Morgan Park, and it made a good part of one's education. Dr. T. J. Morgan, my chief, taught me what I am glad to hand on to others, how to "heft" a book, as he called it,—turn over the title page as you place the volume on the shelf and get a glimpse of the theme and the author. It told us where to find what we wanted—what else is there in practical knowledge?

These shelves are rich in biography, the penchant of some of us. There is no end to it, new and old. Here is a rare old volume of "Dr. Archibald Alexander's Life" by his son Dr. James W. Alexander. Reading there about the founding of Princeton Seminary in 1812, our first thorough-going divinity school—and Baptists helped to give it a welcome—and seeing the pains with which the fathers laid a straight theological foundation, one marvels at the monstrous things that are lightly said today about dropping the doctrine for the sake of getting things done, as if we can get things done without laying the solid foundation, and as if the inculcating of saving doctrine were not the real doing under God of his saving work.

Presbyterians and Baptists, thank God, are much together here.

### A Fraternal Epistle

Here is a note from Prof. Wm. Lyon Phelps of Yale, regarding his recent valuable book on the influence of the English Bible, "Human Nature in the Bible." "I am glad," he says "that you agree with me about the authorized version. I heard another version read in church the other day, and it sounded like a very bad joke." He strongly urges the invariable use of the King James stately diction in all pulpit rendition of the word. What a help and comfort it would be in our ordinary responsive service, often broken by varied translations, which, however good, seem sometimes to savor of impertinence in the reading. Doctor Phelps adds, "I am glad you know my brother Arthur S. Phelps who used to preach at Los Angeles, and is now in Berkeley, Cal. (newly elected professor in the seminary.) I have another brother who is also a Baptist minister, Rev. Dryden W. Phelps, who is at present at San Diego. My father was also a Baptist minister."

Yes, we know it and are rightly proud of it. Professor Phelps is the splendid dean of America's men of letters today.

### A Church or Two

We are making progress here in Iowa among the churches. Keokuk is getting ready to call a pastor, who, it feels, will fit its large demands. As we passed through Burlington, the church had just given an invitation to Rev. W. J. Diegelman, late of Rochester, whom it had heard the previous Sunday.

Iowa City has at last laid hands on a man acceptable to all—Rev. E. J. Smith, of Fair Haven, Vt., one of our popular men of the khaki. We are simply holding the fort till he comes the last of July. He will have a great work to do in this great educational center. You would have thought so if you had seen the 800 graduates march on to the campus the other day and if you should see the throngs that now crowd the thoroughfares for the summer schools here. This is the place where Doctor Witherspoon Wylie, now prominent in New York Presbyterian pulpit—we used to know him as junior pastor at Davenport—won his spurs. He had good bringing up at Granville, where his people were Baptists; his uncle is a deacon still in Pastor Houf's church there. Our next letter will perhaps be from the Baptist Assembly at Iowa Falls,

where the writer has a bit of an engagement in the vesper services of that lively gathering, July 18-29.

I may mention, ere I close, some pulpits calling for new pastors in Iowa. Rev. I. N. Howell has finished his work at Humboldt and gone to Burnside. Rev. G. W. Fogg goes out of the state, leaving Corydon to be filled. Rev. Jas. M. Wilson has responded to the call at Lake City and left a good church at What Cheer, ready for some one to carry on the work so well begun. Rev. D. MacPherson goes to the Northern Seminary to complete his ministerial studies, and Messena is without a pastor. In like manner Pastor Peterson of Cascade leaves in September for seminary studies and the old church there, where Dr. Aitchison, the father of our secretary, once did so great a service, will need a new under shepherd.

So goes the work in Iowa—

"That's where the tall corn grows."

## Doctor Sweet Resigns as Pastor to Head College

On Sunday morning, June 17, Dr. Franklin W. Sweet tendered his resignation as pastor of the Church of the Master, Euclid Avenue, Cleveland, Ohio, the resignation to take effect September 1. Accompanying the resignation came the announcement that Doctor Sweet had accepted the presidency of Brandon College, Brandon, Manitoba. He will succeed Dr. H. P. Whidden, who leaves Brandon to become head of McMasters University.

In offering Doctor Sweet the presidency, the trustees of the college expressed confidence in his ability to serve as the administrative head for the institution in the period of expansion upon which they believe it should immediately enter as the center of the Baptist educational interests of western Canada.

Brandon College is affiliated with the Baptist Convention of western Canada, which is composed of churches in the four provinces of Manitoba, Saskatchewan, Alberta and British Columbia. It is one of three Baptist institutions of higher education in Canada, the others being McMasters University at Toronto and Acadia University, at Wolfeville, Nova Scotia.

The theological schools of the three institutions train most of the Baptist ministers of Canada, and have also supplied ministers to many churches of the Northern Baptist convention.

Besides its theological school, Brandon has a college of arts and sciences, a conservatory of music and an academic department, with a total enrolment of 300 students. It was founded thirty-five years ago.

September 1 is the occasion of the fourth anniversary of Doctor Sweet's pastorate in Cleveland. At the time he became its pastor the Church of the Master was called East End Baptist Church. It had just dedicated a new building to take the place of one which had been destroyed by fire in 1917. The name was changed to the Church of the Master following the merger of Willson Avenue Church with East End Church. The present membership is over a thousand. The church has a graded Sunday school, one of the best in the country.

Doctor Sweet is a native of Ohio. He was born in Dayton, and is a graduate of Denison University. His theological training was received at Rochester Theological Seminary. The degree of doctor of divinity was conferred upon him in 1918 by Des Moines College, and in 1921 by Denison University.

He has had three pastorates, all of which have brought him into close relations with a college or university. His first pastorate was one of eight years at Adrian, Mich., where Adrian College is located. His second was for ten years at Calvary Church in Minneapolis, where he met frequently with the students at the University of Minnesota.

Doctor Sweet has been prominently connected with the educational work of the Northern Baptist Convention. He served as secretary of a special committee of nine appointed in 1920 to "inquire into the loyalty of our Baptist schools to Jesus Christ and his gospel and to the historic faith and practice of the Baptists."

## United Baptist Convention of Maine

The annual session of the Maine Convention was held in the Essex Street Church, Bangor, June 12-14. Pastor Roy M. Trafton and his people had made careful preparation and when the Baptist hosts in record numbers appeared, they were met with joyful hospitality. The other Baptist churches of Bangor and Brewer shared in the entertainment.

The session was notable for its addresses, its spirit of unity, its courage, and its united purpose prayerfully to seek and resolutely to secure greater things in the kingdom service than ever before.

The annual meeting of the Woman's Missionary Society proved of great interest. Mrs. A. D. Paul presided. Reports of the successful work were rendered by Mrs. Annie Cobb Smith, Mrs. H. R. Hatch, Mrs. Florence O. Lorimer, Mrs. B. P. Browne, and Mrs. Ralph T. Andem. In the Continuation Campaign, Maine has come next to the top in New England. As an extra service the women of Maine are sending Miss Clarissa Hewey to her work in China with "refit," passage money, and a large part of her salary already paid.

The Ministers' Association met at the same hour, Rev. C. C. Koch, vice pres., presiding. The main address of the afternoon was given by Prof. Richard M. Vaughan of Newton Theological Institution on the "Fundamental Beliefs of Baptists." Officers for next year were elected as follows: Pres., Rev. C. C. Koch; vice-pres., Rev. F. P. Freeman, secy., Rev. A. D. Paul; treas., Rev. A. E. Kingsley.

The United Young People's Society, Rev. Ralph T. Andem, pres., after a banquet in the First Church was addressed by Dr. C. N. Arbuckle of the Newton Center Church.

The first regular session of the convention occurred on Wednesday morning, when, after a devotional service, led by Rev. H. A. Welsh of Brewer, the welcome of Bangor and Brewer Baptists was given by Rev. Roy M. Trafton, with a response by Pres. Edwin M. Hamlin, who gave some suggestive impressions of a layman concerning the work in hand. For the twenty-first time, Executive Secretary Irving B. Mower gave the report of the convention board. Fittingly, he styled it "A Report of Service." Tender reference was made to Rev. C. C. Tilley of Jefferson, and Rev. J. H. Trites of Caribou, who died during the year. The special work of pastor-evangelists has been carried forward faithfully and successfully by Dr. Geo. H. Hamlen, Rev. Benj. Beatty, and Rev. S. A. Evans. Advance work was noted in the completion and dedication of the new chapel at Glenwood Square, where the remarkable increase of the work is largely due to the faithfulness of colporter-missionary Rev. William Fletcher. The non-English work is going forward. Rev. Auguste Bocquel has become pastor of the French Church at Waterville, the leading French mission in New England. Recently ten candidates were baptized. Rev. Filemon Novitsky comes to the new Russian-Polish mission in Waterville-Winslow. A lot has been purchased and a chapel will soon be erected. Extensive improvements have been made in several houses of worship throughout the state.

At the last meeting of the board it was voted to send Secretary Mower as the representative of the convention to the meeting of the Baptist World Alliance at Stockholm, with expenses paid. Secretary Mower referred gratefully to this action and expressed his purpose to attend, but waived the payment of his expenses by the convention.

The report of Treasurer Graffam showed an increase in the funds of $19,000 during the year. On account of adjustment payments to the General Board, however, the deficit for the year showed considerable advance.

Director of Promotion, Dr. E. C. Whittemore, rendered his report. During the year missionary and promotional conferences have been held in every association, many missionary speakers have been heard, the matter of stewardship has been urged as never before and a considerable number of students have given themselves to ministerial and missionary service. During this year 285 churches have contributed through the New World Movement. These churches have 20,194 resident members. The non-contributing have only 1,266 members, or 5.8 per cent of the total membership. The total contributions for the year applicable to budget objects are, in round numbers $128,000, or 93.7 per cent of the sum called for on the basis of seven millions. Reference was made to the new program for the year and the convention heartily committed itself to raise its share of the twelve millions proposed for the budget of 1923-24.

Rev. George C. Sauer paid tribute to those who have died during the year. The annual sermon was preached by Rev. H. F. Huse of Dover, on "The Glory of Kings at the Feet of Jesus." The feature of the meeting of the Woman's Missionary Society was an address by Mrs. Nathan R. Wood of Boston. On Wednesday evening Dr. Joseph Taylor of the China Mission gave a thrilling address.

Thursday morning was given to educational interests. Chairman Merriman of the commission of education presided, and Secretary Whitemore read his report. Sixteen students have received the aid of the board. An encouraging number have joined the Student Volunteer Union, and yet larger numbers the life service organization. In the two colleges and six fitting schools of the denomination, 125 teachers are employed and over 1,800 students are enrolled. These schools and colleges have

had a remarkably successful year. Their principals spoke briefly but to the satisfaction of the convention. The chief address was given by Prof. Herbert L. Newman, student's pastor at Colby College. In the afternoon Rev. Alexander Henderson, formerly director of religious education, who has resigned his office to become pastor of the Fairfield Church, gave his report. A great work has been done and the report was enthusiastically received. Director Peterson in an effective address, presented the work and the need of Ocean Park.

The evening program consisted of brief addresses by state workers, Rev. Harry Taylor, Rev. Auguste Bocquel, Rev. Filemon Novitsky, Dr. Geo. H. Hamlen, Rev. E. A. Davis, Rev. William Fletcher, Rev. S. A. Evans, and Rev. Benj. Beatty. The closing address was given by Rev. Benjamin T. Livingston, formerly of Bangor but now of Boston.

This was very nearly an ideal convention, in spirit, grasp, and purpose. It will make possible greater things in every department of kingdom service, for it was a kind of reconsecration of the churches in Maine to their living Lord.

# Church News by States

## Atlantic Coast

### MAINE

THE SPRINGVALE CHURCHES have recently had a season of revival under the leadership of Evangelist George R. Stair in a union campaign. As a result, Rev. C. C. Koch, pastor of the Free Church, recently baptized twelve candidates, and Rev. C. W. Corey, of the First Church, also administered the ordinance. Mr. Stair can be reached at Morsam Lake, Emery Mills, Me., until Oct. 1.

AS THE RESULT OF SPECIAL MEETINGS held at the Monson Church, Rev. Joseph Grosa, pastor, by Rev. Raymond W. Cooper of Millinocket, eighteen persons were baptized. Mr. and Mrs. Grosa after attending the Stockholm meeting will tour the continent.

THE ANNUAL MEETING of the Free Woman's Missionary Society will be held in Jordan Memorial Hall, Ocean Park, Aug. 1, at nine o'clock for the purpose of hearing the reports of the officers and committees, for the election of officers and for such other business as may come before the meeting.

### NEW HAMPSHIRE

REV. R. H. TIBBALS, pastor at Antrim, is meeting with encouraging results. Congregations have increased and there have been recent baptisms. Mr. Tibbals will soon complete his first year in the pastorate there.

REV. J. W. RAFTER of the Merrimack Street Church, Manchester, preached the annual sermon before the local post of the Grand Army, May 27.

REV. G. C. KINCAID, who recently became pastor of the South Church, Laconia, is finding a most encouraging response in his work. Congregations are large and his preaching is appreciated.

THE PLEASANT STREET CHURCH, Concord, has secured E. A. Rockwell of the graduating class of Newton Theological Institution as pastor. He will begin his pastorate Aug. 1. The state convention meets with this church in October.

THE CHURCH AT DOVER is prospering under the pastorate of Rev. L. C. Holmes formerly of Biddeford, Me. The attendance is good at all services.

REV. HARRY L. SMITH a graduate of Gordon Bible College, has taken up his work as pastor at Troy.

MR. H. E. DANIELSON, a recent graduate of Gordon Bible College has taken up the full work of the pastorate of the Peterboro Church. Mr. Danielson has been supplying the church since last fall. Thirteen have been added to the church since the beginning of the year, seven by baptism and six by letter. There will probably be other additions. The church is also prospering financially, a larger amount being pledged for current expenses and benevolence than heretofore. Mr. Danielson will probably seek ordination soon.

### VERMONT

THE VERMONT STATE CONVENTION was held at Montpelier, June 4-6, and while not as largely attended as usual, because of rainy weather, was interesting and helpful. Two new features of the convention were the sessions of the recently organized Woman's Mission Society of Vermont and the World Wide Guild supper-time conference. Miss Linnie M. Holbrook, the speaker at the first session, received a warm welcome to her native state. Miss Helen E. Hobart, field secretary of the World Wide Guild, at the supper-time conference gave much practical help to W. W. G. girls along the line of program building, while in her evening address she pictured the importance of missionary instruction. Rev. Peter C. Wright, Rev. W. B. Lipphard, Rev. W. E. Raffety, Miss Ruth Carter and Rev. Harry S. Myers all brought inspiring and informing messages regarding the work of the various national societies and methods whereby the work in the local churches might be made more effective. Rev. George W. Peck, Jr., of Rutland, gave a splendid address on state missions in which he pointed out the importance of the work carried on by the state convention and called attention to several of the many missionaries who have gone out from small Vermont churches. Rev. J. J. Ross, of Boston, who delivered a stirring address on Wednesday afternoon and also the closing address of the convention, made such a profound impression that an effort is being made to secure him for the ministers' conference and school of methods to be held at Vermont Academy in September.

IT IS THE GENERAL OPINION of those who have attended many commencements at Vermont Academy that the exercises held June 9-12 were particularly enjoyable and that an unusually fine spirit was manifest. In the prize speaking contest held on Saturday evening, the first prize went to Mr. Hitchcock, son of a Baptist minister who was formerly at West Halifax. The second prize went to Mr. Tiffany, a young man who is working his way through school, while the third prize went to Miss Wright, one of the Saxtons River girls. The baccalaureate service held in the church in the village was largely attended. Rev. George W. Peck, Jr., of Rutland, delivered the sermon. Others assisting in the service were Rev. W. E. Lombard, pastor of the local church, and Rev. H. L. Ballou, pastor of the Congregational Church at Chester. In the evening a unique service of worship was conducted by the Y. M. C. A. and the Y. W. C. A. At the graduation exercises on Tuesday the newly elected principal, John B. Cook, was introduced. Mr. Cook is a native of New York state, where he received his early education. In 1903 he graduated from Bucknell University and the following year received his master's degree from the same institution. For five years Mr. Cook was principal of Keystone Academy in Pennsylvania, for nine years supervising principal of all schools in Canajoharie, N. Y., and for the past five years has been associate principal and dean of men at the Slippery Rock State Normal School, Slippery Rock, Pa. Mr. Cook spoke briefly at the graduation exercises and also at the alumni banquet which followed. Rev. W. A. Davidson, presided at all the commencement exercises.

MISS MILLICENT L. SWAFFIELD, who has been with the academy for more than two years, coming even before the school was opened to help plan the work, has tendered her resignation as principal, in order to enter Y. W. C. A. work. The board reluctantly accepted Miss Swaffield's resignation, and adopted resolutions commending her as a clean, consecrated, Christian woman, an indefatigable worker, and one who rendered intelligent, efficient and self-sacrificing work for the students with whom she labored.

AS A RESULT OF THE SPECIAL MEETINGS held at Manchester Center, in which Rev. W. F. Sturtevant assisted the pastor, Rev. J. Alex Donald, twenty-two have come into the church by baptism, and still others are expected to unite later.

THE ST. JOHNSBURY CHURCH has recently extended a unanimous call to Rev. W. M. Richardson of Bridgeport, Conn., and it is expected that Mr. Richardson will begin his work in the near future. The church is now busily engaged in making repairs upon the edifice.

THE CHURCH AT MONTGOMERY CENTER has extended a call to Rev. A. Ritchie Lowe of Nyack, N. Y., who will take up the work on that field immediately following the close of Rev. H. R. Goodchild's pastorate there.

REV. D. M. D'ARCY OF OGUNQUIT, ME. has recently accepted a call to the Powna Baptist Church and the North Powna Congregational Church, and will take up the work on those fields in the near future.

REV. LAWRENCE COMEY of Boston has begun his work as pastor of the Baptist Church at South Windham and the Congregational Church at Windham Center.

DR. AND MRS. F. M. PREBLE who spent the winter in Riverside, Cal., have returned to their summer home in Ludlow. Doctor Preble for nearly eighteen years was pastor of the Court Street Church, Auburn, Me.

### NEW YORK

WHEN THE OSWEGO ASSOCIATION met in annual session at Mexico, June 5, a resolution was passed expressing its appreciation of the service of Doctor Aitchison and urging every church within its boundaries to do everything possible to meet its pledge on or before Apr. 30, 1924.

### NEW JERSEY

THE CLINTON AVENUE CHURCH of Newark has had a prosperous year. Since

ıst fall fifty persons have been received ıto the membership of the church and 22,000 has been raised for all purposes. he school of missions held on two Sunday venings of each month from October to ebruary helped to raise the payment on ıe N. W. M. pledges to 90 per cent. The aster offering amounted to $2,800, and a ıccessful campaign to raise an additional 2,000 for the new Italian Baptist Church uilding in the city, is now closing. The verage attendance in the Sunday school as been greater than that of last year. his church was the only Baptist church in ıe state to report having attained all ten oints in the standard of excellence in issionary goals. The pastor, Rev. Archer . Bass and his wife will sail on the America" and will visit the battle fields f France and Belgium where Mr. Bass rved. After the Stockholm conference, ıey will tour Scotland and England for ıree weeks. Mr. Frederick J. Axman, the rganist, will also attend the Alliance.

### International Seminary

The third year of the International aptist Seminary at East Orange, closed lay 31 with various fitting exercises to ıark its commencement season. The ınual sermon was preached Sunday, lay 20, in the North Orange Church of range, by the pastor, Rev. Joseph C. azen. In his practical way he brought ome to the audience that filled the om stirring messages from the general ieme, "A Record True." In the eve- ng of the same day in the Peddie emorial Church of Newark, of which ev. M. Joseph Twomey is pastor, Sec- tary James H. Franklin of the For- gn Missionary Society delivered the ınual missionary sermon. The mes- ge was one that stirred the heart, oadened the mind, and strengthened ıe will of all who heard him. At both these services the faculty and stu- nts attended in a body.

On Tuesday afternoon, May 29, the ınual athletic meet was held on the minary campus under the direction of rofessor Prodan, who has had charge the athletics in the seminary during ıe year. In the evening the woman's ıxiliary, the chairman of which is Mrs. dgar O. Silver, provided the annual ınquet for the faculty, students and iends.

The board of trustees met in the after- on of the 31. The report of the esident showed that during the year ere had been the following enrolment: zecho-Slovak department, six; Hun- rian department, ten; Polish depart- ent, seven; Roumanian department, ur; Russian department, twenty-four; anish-American department, thirteen; alian department of Colgate Theologi- l Seminary affiliated with the Interna- nal, ten; specials, four; total, seventy- ght.

It was decided to make special efforts secure between twenty-five and thirty 00 scholarships to help students meet eir expenses during the eight months the school year. This amount in addi- n to what the student makes during e summer vacation and during the hool year will make adequate provision pecially for unmarried students. The ard believes that a large number of dividuals, Sunday-school classes, or urches will respond to this oppor- nity. Smaller amounts will help to alize this worthy object.

In the evening the closing exercises re held in the Hawthorne Avenue Church of East Orange, the president of the seminary presiding. The invocation was offered by Rev. Rufus M. Traver; Dr. Frank A. Smith, chairman of the board, read the scripture; Secretary Hovey, of the Home Mission Society, in an earnest address challenged the students of the seminary to see "first things first", "to focus their heart and mind on that which is central in Christianity." Rev. Benjamin Otto, superintendent of the Executive Council at Chicago, delivered the annual address. having for his subject "The High Calling." Doctor Otto in a most earnest address made a profound impression upon the audience to which he spoke. Four from the Hungarian department were given certificates in recognition of the fact that they had spent one year in the Hungarian Seminary at Cleveland and three years in the International. Prof. Stephen Orosz, head of the department, in his brief charge to his men emphasized the fact that those four students were in a sense the first fruits of the seminary, that they should do honor to the institution, and that they should put themselves in the hand of the Lord and follow his leadership and direction. At least two of the four who received certificates will continue their studies in connection with their pastorates under the supervision of the seminary in order that in the course of two or three years they may come back and receive the disploma covering the five years of the seminary curriculum.

Dean J. F. Detweiler, head of the Spanish-American department of the International Seminary located at Los Angeles, reports a prosperous year, that the students are carrying on splendid mission work in connection with their studies, and are showing marked ability in meeting the needs of the thousands of Mexicans in that great western country.

### EASTERN PENNSYLVANIA

When Rev. C. C. Earle became pastor of the Mount Pleasant Church, the congregations were small and discouraged and the church was deeply in debt. Now the congregations have increased, improvements have been made on the building and all debts have been paid. Mrs. Earle is corresponding secretary of the Women's Home and Foreign Societies of Pennsylvania.

### WASHINGTON, D. C.

Rev. John E. Briggs recently celebrated his fourteenth anniversary as pastor of the Fifth Church and the twenty-fifth anniversary of his ordination. During his ministry 2,000 persons have joined the church, making the enrolment 1,500 and two mission Sunday schools. Two residences in the rear of the church have been bought for the purpose of enlarging the Sunday-school plant. During the last twelve months 170 persons have united with the church.

## Mississippi Valley

### ILLINOIS

The Edinburg Church is making splendid progress under the leadership of Rev. George O. Douglas. The building is being repaired and a daily vacation school will be conducted again this year.

Rev. J. G. Little closed his pastorate of three years at Carlinville on June 17. During that time seventy-seven persons were added to the membership. He will attend the University of Chicago during the summer and will be available for supply work.

Minonk is prospering under the care of Rev. L. C. Taylor who succeeded Doctor Hilton a year ago. As the result of recent evangelistic meetings conducted by the pastor, there were twenty additions to the membership. The church has raised the pastor's salary and is making repairs on the property.

The church at Jacksonville has joined in the community daily vacation Bible school for the second time. It is reported that the attendance and interest are splendid. Rev. A. P. Howells is acting as principal of the intermediate department which is held in the Baptist church. The program committee of the Morgan and Scott County Association which met June 18 decided to put a short demonstration of a church vacation school on the program of the annual meeting at Winchester in October.

A council was called by the church at Chillicothe, June 12, to consider the ordination of its pastor, Mrs. J. R. Raycroft. Dr. D. O. Hopkins was moderator and Rev. B. F. Butler, clerk. Six churches were represented. Dr. E. P. Brand preached the ordination sermon.

Rev. A. W. Judd, whose wife is one of the Marsh family of preachers, recently resigned at Palmyra, and accepted a call to the pastorate of the Wood River Church. This gives Mr. Judd and his wife a great opportunity for future work.

### Woman's Mission Society

The board met in regular session June 8 in the parlors of the North Shore Church, Chicago, with the president, Mrs. W. P. Topping, presiding.

The program committee for Woman's Day at the state meeting at the Oak Park Church, Oct. 15-18, announced "Our God is Able" as the thought for the year. Mrs. Clayton Eulette will represent the woman's work before the convention and missionaries Miss Louisa Carter, Central America, and Miss Nona Finney, Burma, will be on the program.

Baptist women are urged to attend the summer schools of missions at Geneva Lake, Wis., and Winona Lake, Ind. Two hour normal classes will be given this year. Miss Jessie Burrall, an outstanding leader, will teach at the Lake Geneva school.

The C. W. C. reported a 25 per cent increase in its work with 175 societies in the state. Their goal was $300, but $1,020 was raised.

The board approved of a plan to bring in money during the dull summer months when the treasury is depleted. Men and women are asked to give $5 and to ask five others to do the same. This applies on the church budget and counts on the New World Movement. Full plans will be announced later. "Might boxes" will be used again.

It was reported that two new circles and guilds had been organized.—Mrs. W. C. Rutherford, Secy.

### OHIO

The First Church, Oberlin, after an eighteen months' interim, has called to its pastorate Rev. Charles H. Starrett, of Kenmore. Mr. Starrett has accepted and will begin his labors in this important college field before the opening of school in the fall. The church is preparing for a dis-

tinctive advance in its work under the leadership of its new pastor. For the past nine months Rev. Chester F. Ralston has acted as stated supply for the church, and will continue in this capacity until the coming of Mr. Starrett.

AT THE ANNUAL MEETING OF THE FIRST Church, Geneva, it was found that the past year had been the most favorable for some time. The Bible school showed a 40 per cent increase in attendance, the N. W. M. pledges are paid to date and there were forty-four additions to the membership. It was voted to redecorate the interior of the building. Plans are being made to enlarge the plant in order to meet the enlarging needs. Rev. Theodore G. Erler is pastor.

## INDIANA

THE FOUR WEEKS' TERM of the daily vacation Bible school of the First Church of Marion, closed June 15 with a demonstration of its efficiency and a display of the craft work. There was a total enrolment of 180 with an average attendance of eighty-five for the four weeks. The interest in the school was splendid. Rev. David Leon Woodward was assisted by a corps of twenty teachers.

## WISCONSIN

AS THE RESULT OF STRESSING EVANGELISM in the Sunday school, the First Church of Green Bay is receiving young people for baptism frequently. Twenty of them have united with the church since Easter and others are coming. Pastor Erickson and Mrs. Erickson were delegates to the convention in Atlantic City.

## IOWA

ON JUNE 13, MISS SADIE HUSTON was united in marriage to Rev. J. O. Staples, pastor of the Centerville Church. Rev. D. E. Killoren of Allerton officiated. The bride is well known to the Baptists of the Southern Association having been prominent in public school, church and Sunday-school circles. Mr. Staples for several years was pastor of the Webster City Church and has been at Centerville for six years. At present he is also moderator of the Southern Association.

## NORTH DAKOTA

REV. JOHN GERALD YORK closed his work as pastor of the First Church, Grand Forks, June 10. The hand of fellowship was given to nine persons. Mr. York's address will be Lima, N. Y., where he will be available for supply work.

## MISSOURI

ON MARCH 18, 1913, steps were taken by the Webster Groves people to organize the Baptist work. There were twenty-three present at the meeting with Rev. C. M. Truex presiding. It was decided to start the work as a mission Sunday school meeting every Sunday afternoon. The following Sunday the school met in the hall of the Suburban School of Music with an attendance of twenty-one. However, interest began to develop and by June 1 the attendance had reached forty. It became apparent that organization was needed and on June 20, 1913, a council of the churches of the St. Louis Association was called to meet with the Webster Groves Baptists to advise in the matter of the formation of a church. Rev. S. E. Ewing presided. The result was an organization with a constituent membership of thirty-nine. Under the ministry of Rev. Joseph Saskwor the church prospered and in August of the same year the church called Rev. H. L. Reader as pastor. A building committee was appointed and on Sept. 7, 1914, ground was broken for the new edifice. On Feb. 7, 1915, the building was dedicated. The work continued to grow until by July, 1917, the membership numbered 250. Then came the war and things were halted. In the fall of 1922, the church decided that a new building was necessary and a building committee was appointed, with the result that on June 17, the new Sunday-school unit and remodeled church building were dedicated with appropriate services.

## MINNESOTA

### Commencement at Bethel Institute

The commencement exercises of Bethel Institute, St. Paul, were held the week of June 8-12; the Bethel Theological Seminary on the 8, in the Elim Swedish Baptist Church, Minneapolis. Three young men were graduated, two of whom have settled upon fields as follows: George Ferre at Lake City, Oscar Ekstrom at Fahlun and Mudhen Lake, Wis., and Carl G. Swanson has entered upon the work of the Gospel Missionary Union Society of Kansas City, Mo., hoping to do his life's work in South America. Scholarships were awarded to Mr. Ferre, Mr. Swanson, and to Emil Nylund, an under-graduate. Addresses were delivered by two representatives of the graduating class, by Dr. Arvid Gordh, the dean, and by Dr. Frank Peterson, president of the board of trustees. Diplomas and scholarships were awarded by the president of the school.

The commencement exercises of the academy were held June 12 in the academy auditorium, when forty-two graduates, including three from the music department, two from the expression department, and seven from the commercial department, received their diplomas. Prizes were awarded to twenty students, and included senior girl and boy scholarships in Hamline, Macalester, and Carleton colleges. The commencement address was delivered by Dean Arvid Gordh of the seminary, who for seven years was the first principal of the academy in its early days. The exercises were attended by over 500 people. All of the class with the exception of four were members of Christian churches. The majority have supported themselves in whole or in part by their own efforts throughout the school term.

The school closed a helpful and successful year from every point of view with the largest enrolment in its history, 316, and finances encouraging, which was due in large part to the aid received as a result of the New World Movement. Faculty changes are as follows: Prof. W. Danielson, who with Mrs. Danielson leaves for Assam in September to take charge of a school in Jorhat, leaves a vacancy as does also Mrs. Edna Peterson-Kent of Spokane, Wash. Miss Delpha Jacobson, from Minnesota University, is the only new appointee thus far.

The school will be represented at the World Alliance, the seventy-fifth anniversary of the Baptists of Sweden, and the annual convention of the Baptists of Sweden in July, by the president of the school; Rev. Frank Peterson, president of the board of trustees; and the following members of the board: Rev. Eric Carlson, Rev. Ragnar A. Arlander, and Rev. Arvid Edstam.

## KANSAS

### Ottawa University Commencement

The most successful year in the history of Ottawa University, the seventeenth in the administration of Pres. S. E. Price, was brought to a close on Wednesday, June 6, when fifty-one students received degrees and diplomas, thirty-eight in the college, twelve in the academy and one in the conservatory of music.

The events of the fifty-eighth commencement week began with the reception of the seniors and the faculty, given by President and Mrs. Price at their home on Wednesday, May 30. On Sunday, June 3, came the baccalaureate sermon by President Price, on the subject, "Spiritual Factors and Values." In the evening, Rev. W. E. Monbeck, '06, of Pullman, Wash., delivered the sermon before the Christian associations. On Monday, June 4, occurred the graduation exercises of the academy. Rev. C. F. Mathews of the First Church, Topeka, delivered the address. In the afternoon the contests in declamation and oration were held followed by the homecoming receptions of the Philalethean and the Olympian Literary Societies. Tuesday was given over to the annual meetings of the alumni associations and of the trustees. The trustees invited the members of the faculty to meet with them for the consideration of the affairs of the university. The state convention committee also was present at this session.

The commencement exercises were held on Wednesday at 10:30 a. m. Rev. Thomas J. Hopkins, '03, now pastor of the First Church of Adrian, Mich., delivered the comencement address. At the conclusion of the exercises, President Price, by action of the trustees, conferred upon Mr. Hopkins the honorary degree of Doctor of Divinity. Prizes to the amount of $160 were distributed among the winners in the several contests. One feature of this part of the exercise was the awarding of forensic emblems to twelve students who had represented the university in intercollegiate contests in debate. Prof. R. H. Ritchie of the department of English presented the emblems.

The annual statement made by President Price showed advance in all lines. The attendance during the past year was the largest in the history of the university. The endowment funds have increased and now total over half a million dollars, while the total assets are over $928,000. This amount includes trust and endowment funds, real estate, buildings and equipment.

The religious life of the university is strongly maintained. A period is set aside each day for religious exercises, in which members of the faculty, of the student body and frequently well-known speakers from outside, bring messages. Christian activity among the students is provided for by the Christian associations, the B. Y. P. U. organizations in the city churches, gospel teams and Sunday-school classes. In addition to these activities the curriculum has been enriched by a number of additional courses in the study of the Bible.

The trustees authorized the organization of a summer school as a part of the work of the university. This has been done under the direction of Prof. R. H. Ritchie. The school began its sessions on June 11 with a gratifying enrolment. The term will be eight weeks in length and the courses and credits

will be given full recognition in the curriculum of the university.

Extension in buildings is proceeding slowly. The only new undertaking is the reconstruction of the old Science Hall. The alumni association is pushing a campaign to secure $25,000 to cover the cost of putting the building into condition for use by the conservatory of music. When completed it will be known as "Tauy Jones Hall." With the new Cook Athletic Field, the three tennis courts completed and given to the university by the class of 1923, and the constant attention given to the beautification of the campus, Ottawa University is now exceedingly attractive to the eyes of visitors as well as to its loyal students and alumni.

# Pacific Coast

## EASTERN WASHINGTON

THE CHURCH AT CLOVERLAND has had a remarkable revival. A short time ago it was composed of eight members. Rev. J. B. York was pastor. The congregation was discouraged but decided to undertake to win adults and heads of families. Evangelist P. H. Andrews assisted in a seven-day meeting and Rev. John R. George in a three-day meeting. As a result twenty-two adults were added to the membership and it is expected that more will unite soon. The church is now planning a building campaign.

## OREGON

### Commencement at Linfield College

Each commencement at Linfield College reveals a steady growth in financial strength, in scholastic ideals and public approval. The enthusiasm prevailing during the closing exercises this year indicated anew a generous interest in the college of the Northwest. No previous year has brought as many visitors to the campus as this. The graduating class consisted of thirty-one members and had the distinction of being larger than any previous class. Two young men are applying for matriculation in a theological seminary, and some, both men and women, are awaiting appointment as missionaries. Thus the influence of Linfield College will be extended to touch many different communities and various classes of society.

The commencement addresses were of a high order. Rev. John L. Bogue, pastor of the church at The Dalles, addressed the graduating class of the preparatory department and inspired the members, as well as the general audience, to serve well the generation in which they are living. Pres. L. T. Pennington of Pacific College, a neighboring institution, was the speaker on Sunday morning before the Christian associations of the college. A large congregation listened with interest to his message based upon the words of Christ that "life consisteth not in the abundance of things a man possesseth," and "I came that they might have life and have it abundantly." The baccalaureate sermon was delivered by Pastor C. Oscar Johnson of the First Church of Tacoma. His hearers will not soon forget the development of his well illustrated topic "The Blueprints of Success," based upon Peter's words, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." In his closing message to the graduates, President Riley urged them not to be afraid to attempt the impossible as they entered upon their life's work. The orations of members of the graduating class impressed upon the audience the maturity of their thinking, the thoroughness of their training, their appreciation of the demands which the present day makes upon them and their desire to enter with courage upon the duties before them.

The degree of Doctor of Divinity was conferred by the board of trustees upon Rev. Levi T. Pennington and Rev. C. Oscar Johnson. The former has for twelve years been the president of Pacific College, a Friend's institution at Newburg. He also holds many important positions in his denomination and his scholastic attainments, his administrative talent, his personal character and unfaltering faith make him well worthy of the honor given him by Linfield College. Doctor Johnson has for a number of years been the successful pastor of the First Church of Tacoma, Wash. Because of his fidelity to the gospel of Jesus Christ and his ability to lead his people to the accomplishment of things worth while in the kingdom of God, all feel that he is worthy of the recognition.

In making the commencement announcements, President Riley referred to the gratifying financial situation of the college. The report of the treasurer showed that all obligations were fully met, notwithstanding the fact that the budget adopted one year ago indicated a probable deficit of considerable proportions. The educational expenses far exceeded those of the preceding year, while there was a decrease in the administrative and general expenses. The total assets show an increase in the endowment funds during the year of $36,727.58. The item which brought greatest encouragement to the board was the report that the college had been able to fully meet the first condition of the General Education Board which required $400,000 in subscriptions on April 30, 1923. The board rejoiced also over the fact that the college is well on its way toward the second goal fixed by the General Education Board, which requires the $400,000 to be paid in cash by Nov. 1, 1925. There seems to be no question as to reaching this goal which will add $600,000 to the permanent endowment funds. All were greatly interested in the news that a friend of the college had offered the sum of $15,000 to be applied on a girls' dormitory, on the condition that an additional sum of $45,000 be raised by the college by July 4. The alumni association has made plans to raise a second installment of $15,000, and the college has inaugurated a movement to secure the remaining $30,000. The dormitory will meet a great need long felt by the administration as well as by the constituency.

Following a tradition the graduating class made a substantial gift to its alma mater during commencement week consisting of four desks and four chairs for the use of professors in their class rooms.

In retrospect of a successful year thus closed and with the prospects of further development along various lines, Linfield College is confidently laying its plans for a still better record during 1923-1924.

## NORTHERN CALIFORNIA

SELMA: THE CORNER-STONE of the projected $100,000 edifice of the First Church was laid Sunday afternoon, June 3, in the presence of a large gathering representing not only the local community but many of the churches of the San Joaquin Valley. Dr. Geo. M. Lehigh of Porterville delivered the address of the occasion. It is hoped soon to have the basement ready for the use of the rapidly growing Sunday school. Rev. F. Carl Truex is the efficient pastor.

## SOUTHERN CALIFORNIA

THE FIRST CHURCH, REDLANDS, held a miniature Atlantic City convention June 14. Dr. V. L. Duke, president of the University of Redlands, who attended the convention, gave the key-note address. The meeting was conducted as was the Atlantic City meeting and the reports of the committees were paragraphs from the convention reports. Mingled with these were scripture readings growing out of the first national Baptist convention in Jerusalem. The church is now completing the raising of the first $50,000 toward the new $150,000 building. It has been found necessary to buy an adjoining two story building in order to house the growing Sunday school. During three and a half years, 544 persons have united with the church. Rev. S. Fraser Langford is pastor.

ON JUNE 24, TEMPLE CHURCH, Los Angeles observed the twentieth anniversary of its organization and at the same time celebrated the birthday of its first pastor, Dr. Robert J. Burdette.


## Want Ads

**Baptist Minister,** pastor of church, university and seminary graduate, desires supply work in city church during month of August. Address W. care THE BAPTIST

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THE FIRST CHURCH, LOS ANGELES, passed a resolution expressing its appreciation of the services of Rev. Oliver U. Chapman, the junior pastor, and his wife, superintendent of the junior department, and its regret at their departure. Rev. James A. Francis is pastor.

## Plan for Christian Citizenship Conference

The program built up by the executives of the National Reform Association for the Winona Lake Conference on world problems to be held July 1-8, has been so developed that fully one hundred speakers of national prominence will have part in the discussions.

Among the features planned will be a great Fourth of July celebration, in which the representatives of many different nationalities will participate. It will include a parade, fireworks, the singing of patriotic songs. speeches by governors and other public officials, concluding with an address by William Jennings Bryan.

There will be other special days, such as Education Day on July 3, and Governor's Day on July 5. Important conferences will be held each morning from 9 to 12 on such subjects as civil authority, morals and civics in the public schools, how to obtain patriotism among Christian nations, democracy and divine authority, world peace, the basis of international justice and law.

The members of the conference will be invited to take part in these discussions, as one of the main purposes of the association is to make this occasion a real conference, and not a convention, in the ordinary sense.

The conference will be free from ecclesiasticism and it will not discuss church creeds. It is planned to discuss the great world problems of the day and the principles of Christianity as they are related to industrial, social, civic and political questions.

## Confucianist Scholar Found Christ

Mr. Stevenson, of the China Inland Mission, was once visited by a strong Confucianist scholar who was very proud of his learning and rank. He came to learn about western science but just before Mr. Nying left his house, turning to the New Testament lying on the table, Mr. Stevenson very naturally asked him:

"Have you also in your library the books of the Christian religion?"

"I have," replied the scholar; "but to be quite candid, I do not find them as interesting as your works of science."

This led to a conversation in which it appeared that Mr. Nying was sceptical as to the existence of God or the soul, and considered prayer manifestly absurd. Patiently the missionary explained, argued and illustrated the truth about the Lord Jesus Christ, but all without success. Then, led by the Holy Spirit of God, he said:

"You say there is no God, and that even if there were, he would never condescend to listen to our prayers; but believe me, if you go home tonight and take up that New Testament, and before opening it humbly and earnestly ask the God of Heaven to give you his Holy Spirit that you may understand it aright, that book will be a new book to you and will soon mean more than any other book in the world. Put it to the proof; and whether you pray for yourself or not, I will pray for you."

"Well, here is a strange thing," he thought. "Absurd as it seems, the foreigner was in earnest; and so concerned is he about a man he never saw or heard of till today that he will *pray* for me—and I do not pray for myself."

That night when alone Mr. Nyling took up the book in question with a feeling almost of amusement. How could any intelligent person imagine that a few words addressed to some unknown being, who might or might not exist, would turn a dull book into an interesting one, or make any change upon one's outlook upon life? Yet, incredulous as he was, he somehow wanted to put it to the test.

"O God, if there be a God," he found himself saying, "save my soul, if I have a soul. Give me thy Holy Spirit, and help me to understand this book."

Once and again as evening wore on, Mrs. Nying looked into the room, to find her husband engrossed in study. At length she ventured to remonstrate, reminding him of the lateness of the hour.

"Do not wait for me," was his reply; "I have important matters in hand." And he went on reading.

To make a long but interesting story short, I will conclude by saying that he was truly born again and experienced a wonderful new joy in his life. His aristocratic wife also found Christ and through his testimony and powerful preaching there were within a short time ten other equally remarkable conversions.—From "Hudson Taylor and The China Inland Mission."

## Brooklyn and Vicinity

The young people of Brooklyn and Long Island are putting on a campaign to send 500 to Boston. The executive forces are urging the young people to go to Boston:

BECAUSE these will be meetings of great enthusiasm and spiritual power.

BECAUSE you will enter into fellowship with many other young Baptists from all parts of America.

BECAUSE matters of vital interest to New York Baptists are sure to be discussed and we should have a proper voice in the convention counsels.

BECAUSE we are always ready to learn how to do things better, and we can learn many things about young people's work at Boston.

BECAUSE leaders of rare ability will speak at Boston.

BECAUSE it will broaden the vision of those who go, and react in new life and vigor in our local societies.

BECAUSE it may mean the determination on the part of some to give their lives in deeper consecration for the service of God.

BECAUSE it will provide unusually attractive recreational features, and the trip can be made at a moderate cost.

BECAUSE Boston is rich in historical associations, and of compelling interest to every American. Many interesting side trips may be planned in and around Boston.

BECAUSE nearly one-third of the speakers on the program are from New York, and New York young folks should be there to support them.

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**By a vote of the Kansas City convention** the by-law of the Southern Baptist Convention forbidding applause was repealed. It was impossible to enforce it. The president announced that this did not mean that the presiding officer was not under the necessity of preserving order. The repeal carried by a very heavy vote. John D. Mell, president of the Georgia Baptist Convention, writes in a recent issue of the *Georgia Index* on "Disorder in the S. B. C." He feels after attending these meetings for thirty-five years that there is a growing disregard for the rules of parliamentary law. He feels that the convention must stop applause. He said that the next thing to happen would be the applause or hissing of prayers.


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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## KNOWLEDGE OF ORGAN CONSTRUCTION

I would have the minister know something of the construction of a church organ. I was in the office of one of our largest organ factories two years ago when a church committee consisting of the pastor, a trustee and the organist called to purchase an organ for their church. A specification was given the builder and he was asked if he could build the organ. A few questions were asked by the builder and he had made some suggestions which the committee had not thought of—in fact knew nothing about—an estimate of $10,000 was given. The committee told the builder to use his own judgment and they signed the contract. If the minister had been instructed in organ building, his knowledge would have been of value to him. The organist was a good player but of the construction of the instrument he was ignorant.

Shortly afterward I was at the same factory, when a priest and two church dignitaries called to see about an organ for their church in the country. What a pleasure it was to hear the priest talk about the construction of an organ. He knew it from beginning to end. The specification was made out in proper form and after suggestions had been made by the builder, the priest accepted the changes, understanding thoroughly what had been arranged. I am told that music and organ building is part of the education given in a Roman Catholic seminary, and it is commendable.

I remember a number of lectures delivered at Columbia by the late G. W. Warren, organist and choirmaster of St. Thomas' Protestant Episcopal Church for thirty years. He explained the construction of the organ and the different results that could be obtained. The lectures were well attended and met with favor by ministers and organists.

There are times when old music appears in church services, and if the minister could tell his congregation the history of such music and how it came to be written, it would be of great interest. We should recognize the value of music teaching in our theological seminaries. With proper musical knowledge a minister could do great good in the home and the power and influence of the church would be extended. So much is being done today in our cities to improve musical taste that the church must do its part, and the ministers must be in accord.

From the lack of instruction in music when a student, a minister is often embarrassed, and all is left to the organist or choirmaster. I know of an organist of a church who would call on the minister Monday morning to arrange the music for the following week. The reply of the minister would be: "I know nothing about music, much to my regret; I leave it all to you." Martin Luther, believed "a schoolmaster ought to have skill in music, otherwise I would not regard him. Neither should we ordain young men to the office of preaching, unless they have been well exercised in the art, for it maketh fine people."—*Augustus S. Newman in Musical America.*

## ENUNCIATION OF ENGLISH

The enunciation of English text (not to mention the fact of correct pronunciation) is the one big problem facing all American teachers and singers.

That there is a demand for the Americanization of music in this country is undeniable, and that the propaganda for it receives support is unquestioned. . . .

But all this interest and indorsement will fall flat unless the singers learn more about English enunciation than they now know, for, beyond question, the weakest point in both these ventures, and in most others we have had, is the fact that even though English was used the audiences "got" very little of it.

The usual excuses—bad acoustics, over-dressing of stage, overplaying of orchestra, unusual tessitura of the vocal score, awkward translations and bad original texts—have all been threshed out repeatedly, and indeed these are all things that have a vital influence in the matter.

But, admitting all that, it still remains true that not nearly so much of the English text is made understandable as should be the case, and, that being true, it follows that the singers are not yet studying the question as eagerly or as carefully as they should.

English text operas are coming, and song recitals in English will be the rule of the future instead of the exception.

It therefore behooves each individual singer to study the question of English enunciation as has never been done before.

There are today some American singers who pronounce English beautifully and understandingly, but there are far more of them who pronounce and enunciate Italian and French better than they do their own language.

This should be so reversed that every American will give such attention to his own language as to make himself as nearly perfect in it as it is possible for any language to be perfect in song.—*Music News.*

---

Every new generation will, in my judgment, produce new hymns. One hundred years ago missionary hymns appeared; then later Sunday-school hymns; still later evangelistic hymns. Now, hymns that deal with social service are appearing. They will increase in number; they will deal with the features of life as life is in factory and in shop, in alley and in avenue, in farm and in mine. We are entering upon a new realm of hymnology. The man or woman who can prepare hymns for this new period will be accomplishing much for the application of the gospel to phases of life that need to be sanctified and that hitherto have not been counted worthy of direct mention.

## The Old Hymns

There's lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know
I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye!"
There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold:
And I hear 'em ringing—singing where Memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."
They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."
We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings flow."
An' so I love the good old hymns; and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."
—*Frank L. Stanton in the Atlanta Constitution.*

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## The Perpetual Crisis in the Christian Church

(*Continued from page 686*)

our church gives its preachers is the acceptance of the Westminster Confession as containing in its broad features the system of doctrine taught in Scripture. If, in addition, the standard contains some things not so clearly taught in Scripture, we have liberty under the guidance of the spririt. That is Presbyterianism.

"The curious thing about these five dogmas is that one is non-essential, and that three are certainly anti-scriptural. The doctrine of the Virgin birth, in which I believe without question, is not essential. The penitent thief, who never heard of it, went into heaven. Paul, James, Peter, John never mention it. Shall we conclude that they were heretics?

"The doctrine of inerrancy of scripture on all subjects is not taught in the Bible, but inferentially contradicted. One passage corrects the figures of another. Jesus in effect contradicted it in the Sermon on the Mount. 'Ye have heard that it was said by them of old time—but I say unto you—.'

"The dogma that the wonderful works of Christ were wrought by his own omnipotence is not scriptural. 'The Father that dwelleth in me, he doeth the works' The mighty works were tokens that God granted to prove that Jesus was the Messiah.

"Finally, the dogma that Christ's resurrection body was entirely changed from the body buried in the tomb, is unscriptural. The record of the gospels is against it. The risen Christ passed through closed doors and ascended, which the earthly body could not or did not do. The testimony of Paul is against this idea. 'There is a natural body, and there is a spiritual body.' 'Flesh and blood cannot inherit the kingdom of God.' It is a great mystery, no doubt; but I firmly believe that the body with which Christ rose and now lives is a spiritual body.

"The third mistake has been the attempt to impose on the Presbyterian Church a pledge of total abstinence. This has nothing to do with prohibition. That is a matter of national policy to be settled on grounds of prudence and social welfare. Laws thus framed must be obeyed. But to say that the use of wine, *per se*, is a sin is to tell a lie and to contradict the Bible. If, *per se*, it is a sin, why does Paul advise the use of a little wine for the stomach's sake? If, *per se*, it is a sin, how could Christ not only use, but make wine? For the state to say: 'The saloon must go,' is lawful and doubtless wise. But for the Christian church to impose a pledge which would have excluded Christ himself, is to border on blasphemy. Any man who chooses to adopt total abstinence may do so with wisdom, propriety, and happiness. But I would sooner cut off my right hand than sign such a pledge forced on me by a church bearing the name of Christ.

"The present phase of the perpetual crisis between the closed and the open mind is in effect the same dissension that arose in Antioch, the old conflict between the law and the gospel."

## Wanted—A New Idea

Have you an idea for a poster that you think would be of publicity value?

The publicity department of the Board of Promotion is seeking the best suggestion for a poster to be used in the churches next fall and winter. Have you a suggestion to offer?

Three posters have appeared in previous years entitled, "The New World Movement," "Plough On," "What Shall I Render Unto the Lord?" All three of them were widely distributed and received favorable comment. The present year is the last year covered by the New World Movement pledges, and the great task which the denomination at the Denver Convention set out to accomplish remains to be finished. The financial goal for the current year is $12,161,521.67.

In order to stimulate loyal cooperation, the payment of all pledges and the completion of the task, a new poster is desired for display in conventions, conferences, associations, church vestibules, Sunday-school class rooms, etc., and all Baptists are invited to submit suggestions.

The following conditions should be carefully followed:

1. The poster should be related to the close of the New World Movement campaign.

2. It must be brief with a minimum of reading matter and should preferably be based on one outstanding idea.

3. A picture or design or sketch adds attractiveness and if submitted should be in such form as to enable an artist to reproduce effectively the author's idea.

4. Suggestions should be submitted in the form of rough sketches, preferably 8½"x11" in size.

5. All suggestions should be forwarded to the committee not later than September 15. Send all suggestions to Mr. William B. Lipphard, 276 Fifth Ave., New York, N. Y.

6. The name of the author and the accepted suggestion will be published in all the denominational papers.

The contest is open to every Baptist and any number of sketches may be submitted.

---

It will cost more than $8,500,000 to carry on the work of Columbia University for the year beginning July 1, according to the budget figures made public by President Nicholas Murray Butler. The budget is for the several corporations included in the educational system of the university, and the total is $8,628,203.08. The income will be almost sufficient to meet the appropriations.


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**$12,161,521.67 is needed this year to care for the work of all organizations participating in the New World Movement.**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Volume IV July 7, 1923 No. 23

# The Baptist

Published Every Week by the Northern Baptist Convention

## Omnipresence

A THOUSAND sounds, and each a joyful sound;
The dragon flies are humming as they please,
The humming birds are humming all around,
The clithra all alive with buzzing bees,
Each playful leaf its separate whisper found,
As laughing winds went rustling through the grove;
And I saw thousands of such sights as these,
And heard a thousand sounds of joy and love.

And yet so dull I was, I did not know
That he was here who all this love displayed;
I did not think how he who loved us so
Shared all my joy, was glad that I was glad;
And all because I did not hear the word
In English accents say, "It is the Lord."

*—Edward Everett Hale.*

## Fresh from the Field

**Evangelist Frank Curtis is conducting** services during the month of July in the First Church, New Meadows, Maine.

**Groton Heights, Church, Groton,** Conn., is the recipient of $2,000 by the will of the late Walter R. Denison.

**First Church, Pittsfield, Mass., is mak**ing plans for a new church edifice and parish house. The cost will approximate $200,000.

**"How to Keep Cool," with ten tested** rules, was the subject of a sermon recently by Rev. Arthur T. Brooks at the Dudley Street Church, Boston.

**Rev. J. Foster Wilcox, for five years** director of the Baptist Brotherhood of the Northern Baptist Convention, has accepted a call to the pastorate of the Roxborough Church, Philadelphia. Mr. Wilcox was pastor of the First Church, North Adams, Mass.

**The Protestant churches of Lexington,** Mass., hold union services from July to September. This has become the custom after several years' try-out. The first was a patriotic service in the First Parish Unitarian Church, Sunday, July 1, with an address by Rev. Edwin M. Slocombe. The other services will be held as follows: July 8, Hancock Congregational Church; July 15, Church of Our Redeemer (Episcopal); July 22, First Parish Unitarian Church; July 29, First Baptist Church, and from Aug. 5 to Sept. 2, inclusive, in the Hancock Congregational Church.

**Rev. S. D. Ringrose,** pastor of the Roger Williams Church, Providence, R. I., is spending during this month his vacation in again caring for the little rural pastorless church in Melvin Village, N. H., ten miles from the railroad on the eastern shore of Lake Winnipesaukee. A weekly prayer meeting is maintained and on Tuesday evenings a club meeting is held for the young people of the community. Last year Mr. and Mrs. Ringrose visited every family in the village, and yet had time for fishing and mountain climbing. Mr. Ringrose has baptized 115 in the membership of the Providence Church in the past three years.

**Pennsylvania has passed an anti**-lynching law with teeth in it. The law provides that any person attempting to take from an officer a prisoner who has sought the protection of the court shall be punishable by a fine of not less than $10,000 and imprisonment for not more than ten years; that an officer in charge of a prisoner taken by a mob of three persons and lynched shall be subject to a fine of $5,000 or five years' imprisonment, and that the county where a lynching occurs shall be subject to the payment of $10,000 to the dependent famil, or the same sum to the state if there are no dependents. Pennsylvania has had only two lynchings in the last twenty-five years, one in 1899 and one in 1911—but the passage of such a law, in the words of the *New York World* "has set a sound example to other states where mob murders are not infrequent and where little or nothing is done to prevent them, either because of the inadequacy of the laws or the failure of the authorities fearlessly to enforce them."

**The United States Lawn Tennis Asso**ciation has received reports from seventy-five cities in the United States showing that in 375 parks or recreation centers there are more than 2,000 public tennis courts at the present time.

**Funeral services for Rev. George** Batcheler, editor of the *Christian Register* for many years, were held June 23 at his residence in Cambridge, Mass. The burial was at Mount Auburn Cemetery.

**The Baptists of Denmark, through** Rev. Augustus Broholm, have extended an invitation to Dr. and Mrs. Charles L. White, executive secretary of the Home Mission Society, and Dr. Charles A. Brooks, secretary of city and foreign-speaking missions, to attend the sessions of their annual conference to be held July 15-19 on the island of Bornholm, a bit of Danish territory in the Baltic Sea off Copenhagen.

### Pointers for the Vacation Season

*BLESSED is the man who is faithful on a committee.*

*Blessed is the church officer who is not pessimistic.*

*Blessed is the man whose calendar contains prayer meeting night.*

*Blessed is the man whose watch keeps church time as well as business time.*

*Blessed is the man who loves the church with his pocketbook as well as with his heart.*

*Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.*

*P. S.—The above apply to women as well as men.*

*—The Courier.*

**When members of the Big Run** Church, seven miles southeast of Indianapolis, gathered recently to observe the seventy-fifth anniversary of the organization of the church, there were present three women who have been members for sixty-nine years, and one who has completed her sixty-fifth year. They are Mrs. Jemima Maze, Mrs. Mary J. Kitley, Mrs. Margaret Moore and Mrs. Eliza Frye. Rev. E. W. Thomas is pastor.

**The honorary degree of Doctor of** Divinity was conferred upon Dr. Gilbert N. Brink by Pomona College, Claremont, Cal., at the recent commencement. After Doctor Brink left the college, he rendered notable service in the Philippine Islands as district superintendent of education, afterwards becoming assistant director of education under Dr. David P. Barrows. After his return he was elected secretary of education for the Home Missionary Society, and then general secretary of the Publication Society. Doctor Brink has received the same degree from the Pacific School of Religion at Berkeley, and from Georgetown College, Kentucky.

**Rev. Roy A. York, formerly pastor of** the Baptist church at Iowa City, Ia., site of the state university, is holding a series of revival meetings in North Carolina.

**The Boston Baptist Bethel City Mis**sion Society, Rev. Charles L. Page, superintendent, is conducting seventeen daily vacation Bible schools, which began June 25 and will continue five weeks. These schools are open to all children, without regard to race or creed, between the ages of four and fourteen, and the sessions are in the morning from nine to twelve o'clock. Each school is provided with a principal and four assistant teachers.

**Rev. Groves W. Drew, for twenty** years pastor of Third Church, Philadelphia, ten years secretary of the Philadelphia Ministers' Conference and eight years secretary of the Philadelphia Association, is being sent to the Baptist World Alliance at Stockholm by the three organizations and a few laymen, in appreciation of his services. He will also travel in Germany, Belgium, France and England.

**Rev. K. I. Imai, a Baptist evangelist** from Hawaii, is in this country at the invitation of the Japanese Ministers' Association of California. He is studying methods of church activity. Twenty years ago he studied in the Baptist Seminary at Yokohama, having been for many years a Buddhist priest, and became a Baptist preacher. Mr. Imai will return to his work in Hawaii.

**F. Erdmann Smith, head of the depart**ment of education of William Jewell College, is filling a six weeks' engagement with Marshall College, Huntington, W. Va. Mr. Smith has been making a study of the organization and administration of Baptist higher educational institutions with regard to the distribution of powers within the organization.

**A six weeks' intensive course in re**ligious education is being conducted at the University of Pittsburgh, July 2-Aug. 10.

**An interesting fact, hitherto unknown** to many, has been brought to light by the Near East justice committee. Americans are contributing millions of dollars for the relief of refugees from the Near East, the major portion of whom are either in Greece or on the neighboring islands. Their number is so large that they have increased the total population of Greece nearly one-fifth. The Greek government is hard pressed for money, and it is impossible for it to care adequately for these refugees. And yet the government of the United States stands legally indebted to Greece for the sum of $33,000,000! Under the Three Power Loan, the United States, Great Britain and France agreed to advance to Greece a sum of approximately $50,000,000 each to cover a share of its expenses in the military and naval operations of 1918. As the powers themselves were hard pressed financially, it was decided that their assistance to Greece should take the form of credits which would enable it to raise money temporarily. No payments have been made since Sept. 24, 1920. The chief reason for this peculiar condition appears to lie in the fact that the United States has no diplomatic relations with Greece and therefore has no method of transacting governmental business with her. The committee makes the interesting observation that had Greece been paid the money owed

(*Continued on page* 708)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### Important if Baptist Work is Important

Mr. Charles Reynolds, of Waukegan, Ill., writes: "Enclosed please find order and check for THE BAPTIST to be sent to Waukegan public library—a gift from the church. We just ordered *Missions* and it was an oversight that both journals were not ordered at the same time. We feel that it is very important to have both magazines in our public library." It is important if the work they represent is important. Often a local community will get an entirely different impression of the scope of our Baptist work by wise publicity. Too often the sole impression comes to outsiders from the strength or weakness of the local church.

## Killam's Kollum

### No Two Infallible Folk on Earth

A certain paper, not long ago, was praised for its independence and courage. The subscriber said: "We need more papers which have the nerve to speak the truth at any cost." Good! The fool editor patted himself on the back. Then something happened. The same editor had occasion to call into question a policy of a certain board. The subscriber who so recently praised was now indignant. "A church paper has no right to take sides. Its business is to be impartial and neutral. Cancel my subscription." It was done. And a note forwarded to the brother in which this paragraph appears:

"You liked us when we agreed with you, and we are sorry to lose you. But you lose more than we do. For you have reduced by one the number of those who are permitted to question your unfailing wisdom. When you dismiss all the others, as you will in time, you and the pope will be the only two infallible folk on earth."

And even then there is sure to be further reduction, for no two infallible folk can occupy the same earth at the same time.

### The Past Good—The Present Better

Ye Dear Editor:

In recent weeks this pastor hath read much about the impossibility of the denominational papers competing with the daily press.

Now tell us, ye scribe, where in the files of the past is it recorded that such denominational papers were printed as *Missions*, THE BAPTIST, the *Watchman-Examiner*, et al, and were more widely circulated, and more generally read than right NOW? When in that same past were godly women, mighty men, and enthusiastic young people better equipped and more competent, than right NOW?

After the dust of extremists hath settled and their thunder hath ceased to annoy, tell us just when in the past was the "liberal foam" so thin or the "traditional sediment" so negligible as right NOW?

After all, just when, if ever, have Northern Baptists had more reason to "Thank God and take heart," like unto the apostle of old, than right NOW? When in that same past were Baptists more generous, better informed, more devout, than right NOW?

Is it not great to have the joy of working with Jesus, and being rated as a Baptist, in the spring of the year of our Lord 1923? There is one pastor who delighteth to be identified with the great host of God's people—commonly called Baptists.

Yea, verily,

M. E. Bollen.

## Fresh from the Field

(*Continued from page 706*)

it, recent history in the Near East might have been vastly changed.

**The First Church, Vancouver, B. C.,** has extended a unanimous call to Rev. J. J. Ross, pastor of the Ruggles St. Church, Boston. Doctor Ross has the call under consideration. This field presents a splendid opportunity for service.

**Washington and Lee University of** Lexington, Va., recently conferred the degree of Doctor of Divinity upon Rev. John Henry Day, pastor of the Memorial Church, Philadelphia.

**Gypsy Smith, Jr., will conduct a series** of evangelistic meetings in Wilmington, N. C. during the month of October. He is now holding a meeting in Meridian, Miss.

**Baptist membership in New Orleans** has increased over 1,500 per cent and the contributions from the churches have increased more than 400 per cent since the establishment there five years ago of the Baptist Bible Institute, according to the annual report of Pres. B. H. DeMent of that institution.

**W. T. Ewing, a wealthy negro of** Haywood, Cal., left his entire estate estimated at $10,000 to Tuskegee Institute. He was born a slave but went to Alaska just prior to the gold rush, where he staked out claims and a few years later made $40,000 in ninety days. He invested his money in property at Fairbanks, Alaska, and later in Oakland, Cal.

**Herman E. Perry, president of the** Standard Life Insurance Company, one of the largest successful negro enterprises in the country, gave $10,000 to the Meharry Medical College.

**The new $325,000 church and** community house of the Abyssinian Baptist Church (negro), New York City, was dedicated June 17. Dr. Robert R. Moton, principal of Tuskegee Institute, spoke in the afternoon and Dr. Charles S. Morris, Boydtown, Va., preached the dedication sermon in the evening. The new buildings are considered the most modern of their kind owned by American negroes. The auditorium seats 2,000, and the lecture hall, 1,000. In fall classes will be opened for domestic science, Christian education, stenography and typewriting, civil government and physical and beauty culture, and an employment bureau will be started. The church was founded in 1808 and is the third oldest negro Baptist church in this country.

**The largest single Bible order ever** placed by any organization in the United States has been given by the American Bible Society to a firm in New York City. A million and a half volumes of Scripture portions, consisting of the Gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs, in English and Spanish, constitute this order. The books are to be uniform in size, sixty-four pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. Before the first deliveries are made, advance orders to the number of 800,000 have been received.

**The "Farthest North" Junior Christian** Endeavor Society on the American Continent is at Barrow, Alaska. The meetings are held at three o'clock, Sunday afternoons, but since the first of December it has been dark at that hour. So it has been necessary for the children to carry lanterns.

**The Southern Baptist Convention has** recently endorsed the establishment of a theological seminary for negro Baptists at Nashville, Tenn., and authorized an appropriation of $300,000. The site and buildings of St. Cecelia Academy, a Catholic girls' school at Nashville, Tenn., has been purchased for this enterprise.

### The Renewal of Youthfulness

*"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles."*

THE one whom God revives and inspires never becomes old. Our moral natures wane if we do not use the means for their renewal. There are many causes for wasting our spiritual force—the materialism of the world; the spirit that makes selfishness the law of life; the mystery of pain in the world; the fever of our overwrought civilization; the friction of daily toil. The Christian religion alone has in it the promise of renewal. God alone renews the youth of his people. It is the decay of faith which disintegrates and destroys in the life of individuals, communities and nations. Renewal of youthfulness, therefore, is to be found in greater nearness to God. We need all the sources of strength he has placed at our command. Cultivate your soul! In prayer, study, church, service, lies not only the secret of your strength, but your going on to the perfection of the future life. Heaven is the home of perpetual youth. Oh, for new baptisms of freshness and vigor! We are too stale when we should be vigorous. "Like eagles"—what does that mean? The bird which is the strongest and most noble of the air, full of energy, fearless, majestic and soaring! To be transformed from a sparrow to an eagle, to leave the arid wilderness of the pelican to live among the stars, is enough to make any man say "Bless the Lord, O my soul."—Arthur T. Fowler.

**Dr. John A. Earl, pastor of the First** Church, St. Paul, will spend July and August in California. He will supply the pulpit of the Temple Church for Doctor Brougher, and will deliver lectures before the assembly at Long Beach. Doctor Earl has fully recovered from his attack of illness at Atlantic City, and writes that he is "as fine as a fiddle." Mrs. Earl and their son will accompany him.

**Among those who are to take part in** the Christian Citizenship Conference called by the National Reform Association at Winona Lake, Ind., July 1-8, are, Dr. James A. Francis of Los Angeles, Bishop William F. Anderson, Dr. Henry Chung, Korean Commissioner to the United States, Hon. Clinton N. Howard, Dr. Ernest D. Burton, Dr. Charles F. Wishart, and Dr. Charles K. Edmunds, president of the Canton Christian College, Canton, China. The admission is free to all; there is no gate or enrolment fee.

**When Chaplain Frank C. Rideout left** Fort Leavenworth, Kan., for two months' temporary duty with the reserve officers' training camps at Fort Snelling, Minn., the officers, teachers and pupils of the Fort Leavenworth Sunday school sent him a telegram expressing their appreciation of his services and their regret at his departure. The Sunday school has a staff of over twenty teachers, many of whom are army officers.

**Rev. Daniel Bryant, pastor of the** First Church, Corvallis, Ore., has issued a booklet on "Christ among our Sick" or "The Healing Ministry in our Churches." This will be mailed for 53 cents, including postage. At the Oregon Baptist minister's retreat, White Temple, Portland, last February, the subject of this book was one of the themes for discussion.

**D. Howard Cadle has withdrawn as** part owner of the Cadle Tabernacle in Indianapolis in which the meetings of the Northern Baptist Convention were held. This tabernacle was erected in 1920 in honor of his mother. D. L. Speicher and Walter H. Hansing, who with Mr. Cadle, owned the building, have purchased the latter's interest. The building will still be called the Cadle Tabernacle and will be used for its original purpose.

**Writing in the "Atlanta Constitution,"** Dr. M. Ashby Jones, son of Robert E. Lee's chaplain, in commenting on the proposed monument in Washington to the memory of the "black mammy," said: "If we are grateful for what 'black mammy' did, our gratitude should find expression in a concerted effort to write upon the statute books of our state adequate legislation for the prevention of lynching and the safeguarding of 'black mammy's' children. . . I challenge the nobility of our southern people in some organized and adequate way to see to it that the mob shall no longer dominate southern civilization and humiliate us before the world. By our living gratitude to the 'black mammy' of yesterday and our loyalty to our fathers and mothers whom she crooned to sleep with her lullabies, let us swear that her children and grandchildren of today shall have a fair chance."

**A statement recently issued by S. L.** Smith, field agent of the Julius Rosenwald Fund, established by Julius Rosenwald of Chicago for improving the negro rural schools in southern states, reported that up to April 30, 1923 there have been built 1,700 Rosenwald schools and 49 teachers' homes at a total cost of $6,257,492. Of this amount negroes had contributed $1,600.677, or 25.6 per cent; white people $325.199, or 5.6 per cent; public funds $3,100.148, or 49.5 per cent; and Mr. Rosenwald $1,204,478, or 19.3 per cent. Of these schools 474 are one-teacher schools; 650 are two-teacher schools. There are also the following groups: three-teacher, 275; four-teacher 165; five-teacher, 56; six-teacher, 55; seven-teacher, 6; eight-teacher, 10; nine-teacher, 2; ten-teacher, 3; and 1 school each with eleven, twelve, fourteen and sixteen teachers.

The Baptist

# What Is a Vacation?

THREE small brothers were noticed by a passing stranger. Tom and Dick were shouting and tumbling over themselves with exuberance, but little Harry was wailing in vociferous despair. To the stranger's sympathetic question as to the cause of his grief the small boy sobbed out,

"Tom and Dick have got a vacation and I haven't any."

"But why haven't you one, too?" said the bewildered stranger.

*"Because I don't go to school!"*

All vacation is no vacation. The weariest person is the person who never works. The most tiring thing in the world is idleness. And so the sad small boy was learning, what some older people never learn, that the very first requisite to a real vacation is that one should have it preceded and followed by terms of school or of some other task. Yet the most of us have a feeling that if we could but be permanently set free from our customary task it would be a little foretaste of heaven. Indeed, heaven itself is pictured by the most of the world as a place of idleness, peopled apparently by a set of glorified hoboes. We can scarcely criticize the poor woman whose life had been a round of ceaseless toil without respite and who is said to have requested that her friends place upon her tombstone the lines,

"Don't weep for me now, don't weep for me never;
I'm going to do nothing for ever and ever!"

but it is probable that even that poor creature after the first hundred years or so would have begged the privilege of scrubbing the golden streets or doing anything to save herself from the purgatory of perpetual idleness.

To appreciate a vacation fully one must have found the zest of his regular task. Some people never attain it, but groan under the anticipation of each day's duty, envying almost any one else his job, enjoying no part of his own job but quitting time. Clock-watchers get no great good from a vacation. The dread of the daily task that is waiting for him is a Banquo's ghost at his feast.

"What makes yer look so down-hearted, Bill?"

"Oh, it's this yere work. Nothin' but work, work from mornin' till night!"

"How long yer been at it, Bill?"

"I begins tomorrer."

Few men ever forget a meal through engrossment in work. Their recollective faculties may be somewhat impaired in the matter of debts and engagements, but they have hair-trigger memories when it comes to meal-time. Yet the big things of life have for the most part been done by men who sometimes forget, and often regret, the interrupting necessity of meal-time; and even those whose interest in their task has never yet caused them to be late for a meal may lose all consciousness of time when some exciting game is on, or when the trout or the bass are biting.

It all resolves itself into the question as to what is the engrossing interest in life to us, and that makes it a moral issue. It is so not merely because no one can make a success of his task unless he is genuinely interested in it, but also because of the great spiritual law that we become assimilated to the thing that interests us most. "Where the treasure is, there will the heart be also." One may have more than one interest in life. Besides his vocation he may have an avocation to which he devotes spare hours and the fond devotion of an amateur. By the way, that word does not primarily mean one who performs in a mediocre way but one who does a thing not professionally, for pay, but voluntarily—*for the love of it.*

And one may put himself whole-heartedly into his daily task with interest and enjoyment and yet feel that he has a higher interest and a deeper enjoyment in the affairs of the kingdom of God, which Jesus told us to put first. He may be like Hiram Golf the shoemaker, who was a first-class workman at his trade, but who declared that his real business was serving God while he "cobbled shoes to pay expenses."

It is so easy, too, to slump in one's vacation time, to sag down into mere idleness until the muscles grow flabby and the digestive processes go on strike, and one feels more wretched than when hard at work. Mind and judgment need to be used for vacation rather more even than for worktime, since the very processes of work tend to keep mind and body, nerve and appetite functioning properly and to keep us fit. Without holding ourselves to too rigid a schedule we should budget ourselves on our vacation days; make a business of replenishing our depleted resources of sleep, pure air, sunlight and exercise. We should renew our intimacy with those noble but neglected friends of ours, the trees, and we should cultivate the clouds and the stars, for which the factory smoke and electric glare of our city life have proved a poor substitute.

BUT we need not wait for vacation time and rural surroundings for that opening of the heart to God's beautiful world which is the essence of vaca-

tion and recuperation, and of a restful trust in God himself. "Consider the lilies. . . . Behold the birds of the air." The universal use of the automobile is bringing these privileges close to almost every home; and the parks and streams or lakes of our cities are the possession of the poorest.

And it is not difficult to make the summer one of the most profitable seasons for religious work. Large congregations, open-air services, delightful prayer-meetings, good supply-preachers, social outings of church and Sunday school, vacation school and assemblies, and sometimes evangelistic services make the summer a time of rare opportunity and use in the church. Take another look at the summer-time. It has unsuspected possibilities.

## A Vacation

A CHRISTIAN should take a vacation each year whenever it is possible to do so, but Christianity must not take any vacation; it must be on its most particular task ceaselessly.

Some time last summer we heard of a minister on a vacation who during the holiday did all sorts of questionable things that he would not dream of doing when at home and at his normal tasks. When one of the visitors at the summer resort chided him for his delinquencies he passed it off with the laughing remark, "Oh, well, a fellow must have a vacation once in a while."

He was taking a vacation from Christianity. That is a dangerous practice, and we are glad to say he was an exception to the general type of ministers.

Every minister should be assigned by his church a period of some weeks when he would be expected to absent himself from his regular routine work. If possible he should seek new surroundings and mingle with strange people and do some new things that are healthy and wholesome so as to get a complete change of environment. He can do all this, yet in all of it he can be true to his profession as a Christian man and minister of Jesus Christ.

We know several city ministers who spend their vacation periods in the hay or harvest fields back on the old boyhood farm. In the fall when they come back to their arduous tasks in the crowded cities, they bring strong bodies and healthy minds. One of them said last year, "To my church I brought back in my heart a spirit of revival, for I always conduct a service on Sunday afternoons under the trees on the lawn and my only brother was wonderfully converted at the last we held."

That sort of a vacation would not suit others, but whatever is done during the period of relaxation should result in the refreshment and strengthening of the mind, body and soul of the individual. This applies alike to the laity. When any one does things that raise a sense of guilt in the conscience, the vacation has been a failure and not a success, for it has added to the burdens of life.

The rank and file of the church membership should take a vacation if it can possibly be arranged. A real vacation does not consist of idleness, but in a change of occupation. The only time any one should be idle is when he is asleep and then if he sleeps properly he is far from the idle use of time. The best way to get rested is to get tired doing something different from the usual tasks. Yes, by all means take a vacation from your daily work, but not from your Christianity.

We who call ourselves Christians must not be desecrators of the Lord's Day, or be un-Christian in our play, or think that we can take a vacation and leave our Lord out of it.

Readers, if your minister cannot afford to take a vacation, make it possible for him to take one during the summer. The extra money you put into this will come back to you in many ways during the remainder of the church year because in new scenes and among other people your pastor will surely learn more about God and his fellowmen and he will bring back this added knowledge and use it to enrich all the members of the house of God.

## Play

PLAY is part of the Christian's program. It is also a phase of life to which a good steward of God's manifold mercies must allot a portion of time each day; first, in order to secure and then to maintain a well-balanced life. We all remember the old adage, "All work and no play makes Jack a dull boy," and there is truth and good philosophy in it, which many a Christian man and woman needs to remember. We usually work hard when we play and it is in the change of occupation that we find the relaxation and then the rest that is needed. When we really give ourselves to play we usually forget our worries and that is a very helpful thing to do, for it is worry that kills and worry is not Christian.

Most of us go out into the open to play and there we fill our lungs with fresh air and in consequence a new stream of better blood courses through our veins. What is play to one person would be work or even anguish for another. We have a friend who in all his spare time plays in his garden patch and with spade, shovel, rake, lawn-mower and a garden hose he finds one of life's greatest sources of joy. To us such a use of our play time would be weary work, but one day the friend caught us rushing around a tennis court and he at once said, "That is not play but hard work." It is a good thing we do not all think or play in the same manner.

We must not use too much time for play and we ought never to forsake the worship of God in order to play. Americans have a great and wonderful country in which to find the sort of play spot they desire and need. We ought to use its many advantages properly in order to be the sort of people who can do in business realms, in the home circle, in our student experiences, and also in our church work the things that will produce a nation that is righteous. We can do this by teaching every one about Christ's happy, helpful living and thus, as he blessed the children at play in the street, he will bless us as we both play and work.

# A Page of Opinion

## "Shall the Main Question Now Be Put?"

In a plea for cooperation in keeping before his readers the main question, Editor Phelps of the *Michigan Christian Advocate* says:

"Everybody knows that this is our bishop's favorite text, but it is also the platform of the area and the *Advocate*.

" 'The main question' is to find the will of God and to help others to find it, and along with this to get the inspiration and help to do it. Moreover, we are seeking the will of God for the nations as well as for individuals.

"The *Advocate's* only boast is of an honest effort to keep on the main track and not go puffing and snorting down every tempting sidetrack.

"Some weeks ago the *Advocate* had an article on the premillennialists in Methodism. Reactions came in every mail, from New York to Oregon. One Portland brother insists that the editor should resign forthwith and another man insists on canonizing the editor. We decline both invitations, refusing to be switched from the main issue of exalting Christ. There are lots of interesting folks on this siding, but the main track for us!

"Last week brought an insight into the evolution controversy that has been precipitated by Mr. Bryan. This aimed at helping our perplexed readers. . . .

"Our bishop insists that Mr. Bryan is not living up to his declaration that he "is more interested in the Rock of Ages than he is in the ages of rocks," because he is actually giving his life to combat the testimony of the rocks.

"Help us to live up to our vow about the main question. . . .

"The most subtle temptation of all is to be content merely with talking about the main question and to make that a substitute for all that is before us.

"The bishop moves that the main question be now put and the *Advocate* heartily seconds it."

## Was Eighteenth Amendment "Put Over"?

1. The constitution of the United States provides specifically the way in which amendments may be made:

(a) Proposed by the national senate by two-thirds vote.

(b) Proposed by the national house of representatives by two-thirds vote.

(c) Ratified by both the senate and the house of three-fourths of the states.

The eighteenth — the prohibition amendment — was adopted in exactly the way preceding amendments were adopted.

2. The United States senate, Aug. 1, 1917, proposed the prohibition amendment, 65-20.

3. The United States house of representatives, on Dec. 17, 1917, proposed the prohibition amendment, 262-128.

4. The congress which proposed this was elected, with the amendment as the dominant issue, November, 1916, five months before the United States entered the war.

5. From Jan. 8, 1918, to Jan. 16, 1919, thirty-six states (the necessary three-fourths—prohibition effective one year thereafter) ratified the amendment with a combined vote of 4,086 to 829.

6. Since ratification by the necessary thirty-six states, ten more states have ratified, with a combined vote of 1,016 to 416.

7. The only states that have not ratified are Rhode Island and Connecticut.

8. The movement that resulted in the eighteenth amendment began in 1851, when the first state adopted prohibition—seventy-two years ago.

9. When the United States entered the war, twenty-six states had voted "dry," and over 85 per cent of our area, inhabited by more than 60,000,000 people, was "dry" territory.

10. No other amendment of the federal constitution was ever discussed so widely and continuously through so long a stretch of years, and no other amendment was ever adopted so overwhelmingly.—*Federal Council Bulletin.*

## Dr. Doremus Scudder and the World War

"WHEN the war opened I was a pacifist and opposed all preparations by our government for fighting. In Hawaii in 1915 this was also a local issue in our legislature, and at public legislative hearings I took a decided stand against preparedness.

"But the war propaganda finally got me and I came to feel it the duty of our nation to enter the conflict in order to end war and help democratize the world. I was unwilling to take this stand and remain at home safe while our soldiers were being killed. So I tried to secure a chaplaincy, but was refused because of age. I did, however, succeed in getting a Red Cross appointment in Siberia as director of the department of civilian relief. I felt that after many years spent in Hawaii the chances at my age of surviving the rigors of that climate were not good, an expectation not at all justified by what soon proved to be the wonderful healthfulness of the Siberian winter.

"But what I saw in Siberia, what issued at Versailles in treaty and league making, and the rest of the after-war history with all the illumination as to how warfare through propaganda deceived and even yet, nearly five years after the armistice, continues to deceive, what untold burdens and suffering lasting far beyond its continuance war causes, its inability to serve as a democratizing factor, and its power to rob a free people like ourselves of not a few guarantees of liberties, have convinced me that I was wrong, that a part of the blood-guilt of the world is mine and that I owe every possible effort I can muster to help atone for the greatest crime in human history.

"I am one of the millions in all lands who have sworn 'Never Again' and who are dedicated to absolutely unrelenting opposition to the war-spirit with all its abhorrent family of crushing taxation, preparedness, so-called defensive measures, provocative tariffs and restrictions upon the free intercourse of peoples through prejudice of race and nationality."

# The Vagabond

*Text: "Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing." (Acts 17:21)*

By H. G. Weston Smith

THE text is in parenthesis, indicating that it is a comment wholly aside from the narrative itself, and yet throwing light on the narrative from an angle which the author considers important. A fellow minister had occasion to make mention of this passage and called the attention of the rest of us to the *order* in which the two words "tell" and "hear" are placed. "Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to *tell* or to hear some new thing." It was a matter of vanity with them—mere mental gymnastics. They were interested in anything that might have some chance of marking them as devotees of "the different." They sampled everything, but had no regular diet. They considered everything—and, above all, *talked about* everything—but did not relate themselves to any working institution, and indeed had no interest in even *tentative* conclusions. They were open-minded—which was a good quality; but they made no contribution to the life of their age in the way of actual deeds. Each day they went to the usual loafing place and greeted "the gang" with the usual "Well, have you heard anything new today?" And then they would talk it all over. Sometimes they would *think* it all over; but *always* they would *talk* it all over.

### A Group of Samplers

It was in an atmosphere of mere curiosity that this idle group of samplers of everything under the sun listened to Paul's fine and tactful sermon; yet there must have been some real good in the mental attitude which he found, because the record says that some followed after him while others were at least passingly interested.

*Has it ever occurred to us that these Athenians may be quite closely compared to what we know as beggars?* This should not necessarily mean that we must forthwith condemn them. A beggar is not always wholly bad. Still, had these Athenians pictured themselves as beggars even of the better variety, loafing around, and hailing every religious or philosophical passerby for "a handout" of his religious or philosophical pabulum, we may well suspect that they might have become ashamed of themselves and determined to take upon themselves a more dignified responsibility.

A clear distinction should be made between the pilgrim and the mere vagabond. The pilgrim may ask for something to help him on the way even as his less worthy vagabond friend does; but the pilgrim has this quality to his credit: he is headed for a definite place. The vagabond, however, has upon his face no vision of the land toward which he journeys, because there *is* no land, and furthermore he does not *care* particularly that there is no land. He simply rambles on, living from day to day upon the charity of the people he passes. He has nothing to promise in return unless it may chance to be a bit of poetry or a story—a poor piece of literary exaggeration from his knockabout life. The pilgrim, on the other hand (if that term has not been wholly spoiled by reference to it in moving-picture and elsewhere) has the redeeming feature that he promises something. At a definite time in the future he will show that he was worthy; because he is going to a definite place with a definite ideal, and as soon as he can get there he will begin to *realize* the ideal. Judging from our experience, however, the pilgrim is not much in evidence in the throng of those who touch our lives and try to "touch" our pocketbooks. We do well to be fairly suspicious.

The most business-like pursuit of the vagabond is to have *no* pursuit. And indeed he pursues *nothing* so consistently that he often develops a certain business-like genius in going about it. He has his regular routes of travel and follows the marked trails. In the summer he moves northward and does not fear going far away from the railroads and the city centers; in the winter he moves southward, like *other* birds; or, failing to reach far enough southward for the warmth that a houseless man needs, he goes to the cities where he may avail himself of the almshouses and jails. It is a sort of business with him, and he goes about it with a grim purposeless purpose.

*FLOWER in the crannied wall,*
*I pluck you out of the crannies,*
*I hold you here, root and all, in my hand,*
*Little flower—but IF I could understand*
*What you are, root and all, and all in all,*
*I should know what God and man is.*
—Alfred Tennyson.

### "Boston Mary"

Josiah Flint in his "Tramping With Tramps," tells of a character outside of Boston, known to trampdom as "Boston Mary." There she lives, or did live a few years ago, in a little old shack of a house set back a short distance from the road, and keeps a hotel for all of trampdom. She was a tramp herself before she settled down to this established occupation. The knights of the road who pass that way may always come to her house, at any time of day or night, and for ten cents or for nothing find a roof under which to sleep and a fire at which to make coffee. She is a very withered and weather-worn character; but she is of good honor and is always treated with honor by those who come, be they male or female. She is always unafraid of any one, has no dealings whatever with the established community life about her except in the cases of the most urgent necessity. To many of the vagabonds she gives the night of lodging in exchange for a part of the collection of "handouts" they may bring.

Of those who pass her way some are criminals and even have the ghosts of murders haunting their lives; but they nonetheless show a fine chivalry toward Boston Mary. Some are possessed of strong personality and intensely interesting because of the experiences they have had. Some are simply lazy, worthless fellows who are sometimes honest—if it is not too diffi-

cult—and nearly always harmless. Others are of the poetic type.

And there is a most appealing picture presented by these poets of the road. They have actually worked out a philosophy of life and sometimes cast it in poetry which they will sing to the one whom they wish to charm into giving them a bit of food and the shelter of a barn or a house. Here, for example, is one such little poem:

"I asked her 'Is Aladdin's Lamp
Hidden anywhere?'
'Look into your heart,' she said,
'Aladdin's Lamp is there.'

"She took my heart with glowing hands,
It burned to dust and air
And smoke and rolling thistledown,
Blowing everywhere.

" 'Follow the thistledown,' she said,
'Till doomsday, if you dare,
Over the hills and far away.
Aladdin's Lamp is there.' "
—"Follow the Thistledown."
(Vachel Lindsay)

And they have a certain fairly well fixed rule of life, according to the word of one of them.

"These are the rules of the road:
(1) Keep away from the cities.
(2) Keep away from the railroads.
(3) Have nothing to do with money and carry no baggage.
(4) Ask for dinner about quarter after eleven.
(5) Ask for supper, lodging and breakfast about quarter after five.
(6) Travel alone.
(7) Be neat, deliberate, chaste and civil.
(8) Preach the gospel of beauty."

In other words, this type of vagabond is a clear descendant of the old traveling minstrel who sang and recited and brought news before the days of cheap (and poor) sheet music and scandal-spreading newspapers. He gives something in return for what he receives; but oh, how much more he *might* give, and how much more he might *get*, so far as that goes, if he were but a part of some real and great *establishment* of organized society!

### How Does He Become?

And what makes the vagabond? How does he *become?* Doubtless there are almost as many ways in which vagabonds are made as there are dusty knights of the road; and each might *truly* have his own charming story to tell. Usually, from some angle, the matter of habit or training has been a determining element. Temperament may have its influence, but temperament has been directed in some way by some environmental influence and the result has been something God did not intend.

The great city is a maker of tramps. Edward S. Martin, in his little book, "A Wayfarer in New York," speaks of the metropolis as "a frontier city situated about halfway between London and San San Francisco." Being such a frontier city and having such a continually changing population there is a strong tendency to cut loose from every relationship except those few that are imperative, and even to cut down upon those which are regarded as "imperative." Yet, says he,

". . . there is hardly any better place to work in, provided one has learned to work to good purpose, and can learn to maintain continuous good health under the nervous strain of New York life."

The "provided" is just the difficulty, however, for many do not *learn* to "work to good purpose." The scattering of attention in every direction, the stimulation to the indulgence of so many appetites that are not good, and the simple fatigue that comes under the nervous strain with many, in not only New York but every city in the world, often is more than a naturally weak character can endure and the result is a moral and social surrender. A bit of charity unwisely administered even in a crisis often teaches one how to be a pauper. Sometimes the discouragements simply crowd about one's head until he loses heart and runs away from everything; and, forgetting all that has held him to a settled and productive life, he becomes an aimless wanderer.

But it was not with a view to studying the tramp, as we know him, as a direct social problem, that we began. This is important and should have our attention; but what we were thinking of was really the *analogy* furnished us in the tramp.

### Vagabondage Far-Reaching

*Vagabondage, as a matter of fact, reaches into many relations of life*: We began with Paul, as he was speaking to the idle Athenians who "spent their time in nothing else, but either to tell or to hear some new thing."

These Athenians were intellectual vagabonds. Some doubtless were very harmful. Others were intellectually gentle and mildly kind, but all in all, gray or colorless — social zeros. Still others would perhaps be classed high as intellectual minstrels, who told or sang a pretty intellectual yarn in return for the "some new thing" that was given them. But their chief characteristic was trampishness.

And we have enough intellectual vagabonds today: samplers of all sorts of "isms." They are overproud "liberals" who glory too much in the fact that they are broad and tolerant, and so far as they are concerned have a religion of "their own." They are, on the other hand, sensational reactionaries who regard themselves as a sufficient denomination, and so waste their lives in riotous discussions of doctrine, while the world waits in great need for the real light of Christ. They may be those who are in the class room and who, because they are searching for the truth and find it rather evasive, are not willing to take any tentative position and proceed. They have no theology because they are not willing to have anything to build it on. As George W. Northrup suggested, they build their theology on what they don't know and their basis is too broad. What the intellectual vagabond needs is relation to something. He must *construct* something that will be valuable until something else comes

*I will lift up mine eyes unto the mountains: from whence shall my help come?*
*My help cometh from Jehovah, who made heaven and earth.*
*He will not suffer thy foot to be moved; he that keepeth thee will not slumber.*
*Behold, he that keepeth Israel will neither slumber nor sleep.*
*Jehovah is thy keeper: Jehovah is thy shade upon thy right hand.*
*The sun shall not smite thee by day, nor the moon by night.*
*Jehovah will keep thee from all evil; he will keep thy soul.*
*Jehovah will keep thy going out and thy coming in*
*From this time forth and forevermore.*
—*Psalm 121.*

along that will be *more* valuable. This he does not always do.

And then there is the economic vagabond. You go by his store, and he catches you. He sells you something that is not what he has said it is. He says: "Well, what do I care? I'll get this fellow *this* time even if he never *does* come back." He does not depend upon building an institution which will become a part of society upon which society can depend. He merely takes what he can get by trick and by talk from the people who are so innocent as to give him his "handout." He is a tramp. He should be socially and legally dealt with. He is a parasite.

And then there is the *moral* vagabond. He looks with pity upon himself because he has not the strength of self-control. He must depend upon his family to carry him along morally. He must be indulged at home in order that he may not go to the dogs publicly. His wife must pamper him; or her husband must pamper *her*. Otherwise no one knows what will happen. He is a pitiable victim of circumstances, and cannot stand alone. His church must endure his weaknesses and encourage him, for the poor man belongs to the dependent class. Now, we are not condemning the moral vagabond. He should be encouraged and helped. The poor tramp should not be put down further than he is. But if he has the possibility in him he ought, by all means, to learn to take some moral responsibility, and not expect his moral character to be continually nourished by the charity of others.

One perhaps should not conclude without mentioning also the *religious* vagabond. In reality this includes all the rest, but we are thinking of "religious" in more nearly the commonly accepted sense. He is the one who goes about from this church to that searching for something to eat, but never relating himself to an institution that will instead of feeding him and giving him a night's lodging, give him a chance to establish himself in a teaching and ministering position *himself*. The cities and the smaller communities as well are alive with religious vagrants wandering aimlessly about holding out upturned palms and pleading with quavering voice: "Have you something today for a poor homeless man out of work and hungering for a song and a prayer and a sermon?"

What this "hungering" man needs is not merely a prayer and a song and a sermon. He has too long been contented with a mere sandwich handed him in the auditorium of the church. What he needs most is to put his shoulder right under the work; relate himself to some constructive religious enterprise in the form of a church and stay by that institution and help work out the program.

And so with this matter of vagabondage in general—every person who is not definitely related to an institution that is striving to work out the problems of society in a constructive way must remember that he is either a pilgrim or a tramp. If he is a pilgrim and has a clear picture of the land toward which he journeys, there may be some excuse for his dependence upon his friends for support. If he cannot show to himself this clear picture, then he must face the fact that he is a mere vagabond; and unless he is contented with this sort of relationship to society he must begin to produce something by actually giving of himself. It is a question of choice between merely receiving or honestly giving. And who, after all, receives so much as he who freely gives?

# Give and Take

By Howard A. Vernon.

IT'S a curious thing to see
How life deals with you and me.
Never thought of it before
Till I stood in my back door
Yesterday, and saw the trees
Leafless in November's breeze.
In the forest, field and brake,
Nature plays at give and take.

Gives the foliage of the spring,
Gives the summer bird to sing,
Gives the flower of field, and then
Comes and takes them back again.
Strips the tree, and leaves it lean,
Robs the meadow of its green,
Song-birds, one and all, forsake,
Nature plays at give and take.

Life is pretty much that way,
Gives with one hand, day by day;
Showers me with her bounties fine,
Youth, and health, and friends, are mine;
Gives the cup of pleasure, too,
Gives me work that I can do.
But the years bring loss and ache—
Life, too, plays at give and take.

Heavy are the drafts of time
As we toward the sunset climb,
Friends grow fewer with the years,
Strength of body disappears,
Light of eye begins to wane,
All my struggle is in vain;
Day by day, asleep, awake,
Life plays on at give and take.

Yet the game is good to play,
Tho it's sometimes hard to pay—
Good to have the bird's sweet song,
Tho it doesn't linger long;
Good that I should have the flowers
For a few brief golden hours.
I am richer for all time
To have had these gifts sublime.

All that life has given me
I shall hold in memory
Things of priceless joy and worth
Are beyond the reach of earth.
They may seem to vanish far,
But they're mine still—where they are.
Memory's hold can never break,
Life may give, but cannot take.

# The Baptist World Congress at Stockholm

*Notes on the European Continental Delegations*

BY J. H. RUSHBROOKE

FROM the mainland of Europe, excluding Scandinavia, nearly 250 delegates will probably attend at Stockholm. They will come from twenty-four countries, or, if Russia should be represented, from twenty-five.

The European delegations furnish a living picture of the various races amidst which Baptist work is carried on in Europe. The variety already appears in the representation of particular countries. For example, Czecho-Slovakia will include in its delegation Czechs, Slovaks, Germans and Magyars. Jugo-Slavia again will include three racial groups, and Roumania four. The Polish delegation represents German-speaking, Polish-speaking and White Russian churches. The fact that in each of these countries a single Baptist union includes all the Baptists in the land, furnishes already a remarkable demonstration of the undying influence of the denomination.

When Europe as a whole is considered the variety is yet more impressive: Latin, Teuton, Scandinavian, Mongolian, Slav, with every subdivision of these great families, are included among the Baptists, and all will be found at Stockholm.

The Swedish delegation will, in the nature of the case, be by far the largest. Three of the members are very well known to British and American Baptists—Doctor Bystrom, editor, politician, social reformer, scholar and linguist; Principal Benander, successor of the venerated Doctor Broady as rector of the Bethel Seminary, in which capacity he is rendering most conspicuous services; and the Rev. K. A. Moden, whose charming personality and business capacity have made him an ideal secretary for the congress.

There is one note of interrogation—will Russia be represented? We hope so; it would be an enormous loss to the congress if our largest group east of the Atlantic should send no delegation. The matter depends on the decision of the Russian government. Some time ago, I approached that government with a request that passports should be granted, and also submitted copies of the program. The list of those whom the Russian brethren desire to send is also in the hands of the authorities, and I earnestly hope the political complications which have arisen since the applications were submitted will not prevent the attendance of our brethren at Stockholm.

Unless the Russians come in full numbers, the German delegation will be the largest, from outside Scandinavia. We shall miss faces familiar at past congresses—J. G. Lehmann, Carl Mascher, Gustav Gieselbusch— but the Rev. B. Werts and Editor A. Hoefs will be there to represent the veterans; while the Rev. F. W. Simoleit has acquired for himself a unique place in the affection and respect of American and British Baptists. We note also among the rising hopes of our German brethren Editor C. Flugge of Cassel, and Principal Neuschafer of Hamburg. A dozen others might well be named.

Roumania stands next in respect of the strength of its delegation. The Rev. C. Adorian, who through these difficult years has most courageously faced his government on behalf of his persecuted brethren, will lead the main body; the Rev. G. Darabonc is the capable leader of the Hungarian minority in the land. Even if no delegates should appear from Soviet Russia, Russians from Bessarabia will be included among the Roumanian visitors, and Germans like Mr. Schuller. Roumania is one of the numerous lands in which the original Baptist impulse was received from the country of Oncken.

Hungary will be strongly represented. Here too the composition of the group will remind us that, although the post-war Hungary is far more homegenous than that of past years, there are still minorities in the land. Slovak and German members, as well as Magyar, will represent the Hungarian Union. The best known of those who will attend are Principal Udvarnoki and Mr. A. Csopjak; while the Rev. M. Baranyay, secretary of the union, and formerly a student in Regents Park College, is rapidly acquiring leading influences as a preacher and organizer.

From the newer lands along the Russian border will come fascinating groups of men—and women. Poland will send its German-speaking veterans, and accompanying them will be representatives of the Slavs with whom the future of the land rests, such as Mr. Dziekucz-Malej, who has suffered seriously at the hands of drunken mobs during the past year, and Mr. Bortkiewicz.

Latvia, owing to its comparative proximity to Stockholm, will send a large deputation. The Lettish Baptists are rivalling the English and American by chartering a ship, though a very much smaller one. A distinctive note of the Latvian delegates is their youth. Indeed, all may be said to be young, for Principal Frey, who leads the group, is as young-hearted as his companions.

The neighboring country of Esthonia will send as fine a group of zealots for evangelism as Europe anywhere possesses. The Rev. A. Podin is already well known to us, but I venture to think that names like those of Mr. Lipstock and Miss Tabea Corius will in coming years be no less familiar.

Special personal interest attaches to certain other groups. From Italy comes a company of literary men, including Signori L. Paschetto and P. Chiminelli, who are among the brightest ornaments of Baptist scholarship. Baptist success in Italy is not to be judged by mere numbers; the influence of such men as these is pervasive. The familiar voice of Doctor Whittinghill will also be heard in Stockholm.

Spain and Portugal are other Roman Catholic lands in which there is now a very definite awakening, and from these —as well as from the older Latin mission field of France—will come small but strong delegations.

The representatives of Austria and Finland stand for countries in which our progress has been slow; those of Holland, Bulgaria and Czecho-Slovakia for lands in which just now Baptists are displaying remarkable energy. There is no more capable group of young leaders than the half dozen who will attend at Stockholm to represent Czecho-Slovakia and will be led by Doctor Prochazka, rector of the Prague Seminary.

There are two aspects of our European enterprise on which a special note may be added—the women's work and the young people's. Nearly all the larger delegations include some capable women workers. Frau B. Gieselbusch (nee Scheve) will represent the well-developed German deaconess' enterprise, while Mrs. Kolator of Prague and Miss Wenske of Poland, both excellent speakers in English, will have singularly interesting reports to present of orphanage and hospital work. The women of Esthonia, Latvia, Roumania and Hungary are also well represented, and the special gathering in Stockholm at which Mrs. Stadling of Sweden, presides should furnish a remarkable opportunity for pooling experience and gathering inspiration.

As to young people's representation, never has a Baptist congress been so promising. From all countries in which a special organization of the young exists delegates have been chosen to represent it, and where there is none, delegates have been commissioned to gather hints as to the lines on which organization should be undertaken. The Rev. E. E. Haywood is to be congratulated upon the fine list of names that has reached him in response to his approach to the young Baptists of the continental lands.

## Trail's End

I used to think old age a desert land,
A place of broken dreams and faint desires,
Of vanished friendships and of lonely days—
The banked gray ashes of life's early fires.
But now, as lightly down my footsteps go
Into that valley which they say is drear,
I find the banks are blue with violets,
And all the Spring-time birds are singing here!

I used to think my heart would be so sad
'Twould spill its tears to see another smile,
But I am still a child of Laughter Town,
Gay as the friend who walks with me my mile!
I learn Soul is as ageless as the dawn,
That all love's messengers around me sing
So walk serenely in a pleasant path,
Fall is the gentle replica of Spring.

—Rose Willis Johnson in *Christian Herald*

# As to Observing Sunday

By Robert E. Speer

It is a very common thing to hear people, both in and out of the church, ministers as well as others, speaking disapprovingly and contemptuously of the old-fashioned observance of the Lord's Day. They say it was dreary and enslaving, galling to children and irksome to all, joyless and gloomy and repressive. Very probably it was thus with those whose religious life was formal and lifeless, and who refrained from that from which others refrained, but who had nothing positive or vital with which to fill the day. I do not believe that anyone, who grew up in a true Christian home in which the old ideas prevailed, can have any sympathy with this modern abuse of the old-fashioned observance of Sunday. To be sure, the games and employments of the week were laid aside. The family gathered over the Bible and the catechism. There was a quiet calm through the house. Innumerable little things marked the day as distinct. And probably it ended with a rare walk with the father at the sunsetting, and some sobering talk over what is abiding and of eternal worth. But all this is repugnant to the idea of today, and one hears a great deal about a free and Christian use of Sunday, as opposed to the old Puritanic notion.

### Puritan Principles

Now the poorest way to win condemnation of the old fashion of Sunday observance with many is to call it Puritanic. They prefer a thousand fold the Puritanic temper to the loose, lawless, flabby habit of mind and life which this day approves. Doubtless the Puritanic cast of mind was often hard and stern, but it had principle in it. It did things because they were right, not because they were easy, or it refused to do things not because they were hard, but because they were wrong. Those who call it somber and joyless speak ignorantly. The best memories of many men today go back to fathers who were as iron in their devotion to right as right, and who led the family to church on Sunday mornings, and stood at the head of the home as some patriarch of old, high priest of his household.

Our day is for laxity and easy-going self-indulgence. Going to church regularly is trying. Quietness is tiresome. Meditation is altogether too difficult an intellectual exercise. Weighty and uplifting conversation is work. Men admit that the old way of spending the day begat strength and self-discipline and solidity of character, and they are thankful for having had homes where these prevailed, and they look forward apprehensively to the future of their children whose Sundays are destitute of all such influences; but nevertheless they have lost the religious life and the grip on great realities which alone would enable them to do for their children what their fathers did for them.

### Necessity of the Holy Day

But far more is to be said than merely that the old fashion bred a more worthy and solid habit of life. One thing that is not to be overlooked is that God commanded the observance of one day in seven as peculiarly a sacred day. No talk of the sacredness of all days or of the supersession of the Old Testament law by the gospel should lead us to regard the law of a Lord's Day as abrogated. The sacredness of all our wealth does not abolish God's special claim upon some specific part of it, and the gospel has not superseded the moral law. A holy day is as much needed now as ever, a day that shall bear witness to our religious faith and provide for the irrepressible needs of our religious nature, that cry daily, but that need their own day as well as a part of every day. Of course the idea of a holy day may be abused. As the late Professor Everett, of Harvard, said, "There are in all such observances a right use and a wrong use. The day or the place may be sacred in either of two senses; it may be set apart for religious and moral opportunities, or it may be considered sacred in itself; I may go to church feeling that I have now to my credit one good deed more, or I may go because I recognize another opportunity for higher thought and nearer relation with God. The test of the observance is whether the day or the thing set apart casts a shadow on other days and other things, or brightens them; whether it tends to make the rest of life profane or to make all life more sacred. We must remember, however, that it is better to have one day holy than to have no day at all holy. If one day is holy, the divine power has at least so much foothold in the world, a beginning from which to spread."

God wants the worship of the Lord's Day, and he wants us to have the indispensable blessing and comfort of it. We ought to stop one day out of seven from our regular work and do some special service. We need the day for reading, for rest, for fellowship, for human comfort, for those duties for which a special day must be set aside or they will never be done; for the study of our Bibles, for steadying meditation, for prayer, for forgiveness for our misdeeds and shortcomings and for preparation of heart for better living. Six days of work, however we may strive to keep ourselves above our work, drags us down right effectually into it, and when Saturday evening comes the young man is in want of a spiritual retoning. The Lord's Day breaks over the world with its quietness, and rightly used, it is as the pool by the Sheep's Gate after the angel's troubling. We go down into the waters and come out whole.

### Deadening Influences

But all this depends, of course, upon our use of the day. There are some things that are deadly in their power to spoil it. One is the Sunday newspaper. I pass by all that may be denounced as immoral and defiling in it. There is harm enough in its simple secularity, in its want of moral uplift. The facts are more powerful than any denunciation. Look at the men who feed their minds and souls on Sunday with this food. They miss the calm and holy peace, the inflowing divinity of the day. A second thing that will spoil the day is sport. It is not the day for it. The movies, baseball, golf, bicycling, driving—any sport simply kills the religious use of the day. A quiet walk with a friend, or a book, with the heart on Christ, and the thoughts upon what is noble and enduring is as helpful today as when Cleopas and his friend walked with the unknown Saviour to Emmaus, with glowing souls.

### Church Attendance

As to church attendance, doubtless many excuses can be found if men go to hear other men talk, or to be entertained, or amused. It casts suspicion on a man's sincerity, however, if he stays away from church on the ground that it is not religiously helpful to him, and spends his morning with the newspaper or on the golf links or in bed after a night out. And the end of church attendance is not to hear a sermon. It is worship, and the opportunity for reverent thought and prayer with fellow-worshippers. Those men forget this, who sneer at the quality of the sermons preached, or perhaps it has been so long since they have heard a sermon that they really forget what it is like. The wisest man can learn something from the poorest preacher, and can pray in the dullest church; and the experience of strong men and strong races has testified in all ages to the power of worship in the church to help character and to feed reverence. Furthermore, there is a great deal of foolish talk about poor preaching. It is better than the news-

## Rules for Killing a Church

1. Do not come.—Ps. 42:4.
2. If you do come, come late.—Ps. 84:10.
3. If too wet, or too dry, too hot or too cold, do not think of coming.—Ps. 122:1.
4. Do not imagine that the front seats are intended for you—people might think you were conceited.
5. Come bound to find fault.—Ps. 100:4.
6. Do not, for the world, ever think of praying for your pastor or the church.—II Thess. 3:1.
7. Do not encourage the pastor, but tell his faults to others.—Gal. 6:1. If his sermons help you, do not let him know it; it might make him vain.
8. If you see a stranger in the audience do not offer to shake hands or ask him to come again. People might think you were bold. —Heb. 13:2.
9. Let the pastor do all the work. —Isa. 41:6-7.
10. If he does not visit as often as you think he should treat him coldly. He has nothing particularly to do and he could come oftener.—2 Tim. 2:15; Acts 6:4.
11. Never speak to another about Christ. Your pastor should do all that kind of work.—Jas. 5:20; Daniel 12:3.

Be sure to look up the references before practicing the rules.—*Southwest Baptist.*

papers, more thoughtful, more earnest. A country preacher's sermons are superior to the country editor's writing or to the country lawyer's speeches as a rule, and the city preacher's sermon can be as favorably contrasted with the editorials in the city newspapers. Even in poor sermons there is good. "I don't see how you can stand it, to sit and listen to such preaching, professor," was said once to a great teacher who was also a great preacher in his own denomination, Ransom Dunn, who was laid aside on account of ill health and obliged to listen to inferior men. "They all say some good things," he replied, "and the text is all right and I can think of other things on the subject." The truth is always the truth and no man can wholly obscure it. We can have no excuse if we do not get good from every attempt, however poor, to set the truth forth. It is our fault as much as the preacher's if we fail. But apart from all this, surely God is to be publicly honored and acknowledged of men, and no brilliancy or stupidity of preachers can justify us in neglecting openly to thank God for his preservation and goodness and all the blessings of this life.

### Practical Application

The practical questions regarding the observance of the Lord's Day settle themselves easily for us when we have begun to look at the day in this spirit. We will read good books, poetry and prose, the biographies of true men and the thoughts of prophets. We will not allow ourselves to study on Sunday if we are students, and we will keep the day as free as possible from all secular duty. "There is no doubt in my mind," writes a student in a western university, "as to whether I ought to study on Sunday, or not; I do not believe in it. When I get through studying Saturday night, I know that I'll not see the inside of those books until Monday morning. Although I like my work, it is a relief to know that that principle is a law to me. Even if for no religious principle, I think that a fellow ought to have that let up in his work." We will do no unnecessary work and will spare others. We will not ride on railroad trains if we can avoid it. We certainly will not do it on long journeys, and where railroads are only a form of local transportation, like street cars, we will reduce our use of them to a minimum. There was something both pathetic and admirable in the sight of venerable John G. Paton refusing to use even street cars on Sunday in his visit to America, and keeping his appointments by long walks, sometimes having even to run between engagements. It is far better to have even such rigid principles than to be lax and dissolute.

This view of the Lord's Day is as far as possible removed from a hard legal observance of it. That observance is better than none; but this is better than that. This conceives Sunday as a physical and spiritual necessity, a "day of rest and gladness," when the life rebathes itself in the atmosphere of God. To say that all our days should be spent thus sounds well, but it is for the most part simply an excuse for spending none of them so. Just as set times in each day are necessary for Bible study and prayer, so a set day in each week is necessary for the emancipation of the soul from care, for a renewing of the springs of life within, for cleansing and quieting of thoughts and new empowering.

We are not called upon to judge others in this. Each man stands or falls to his own Master. And others have no business judging us. Our contention is simply that the Sabbath was established for man, that he needs it, and that its best use is a religious use; that the man who secularizes the day is secularizing his life, and losing one of its finest supports and noblest blessings. Sunday golf, newspapers, and all that sort of thing, are bad and weakening in their influence, and they are pathetic evidence of the trend and taste of the man who thus abandons his birthright, and forgets what it is to be a son of the God who worked and rested, but did both as God, and who expects his sons to be like him.

# A "Sermon"

By President Harding

EN ROUTE to Alaska President and Mrs. Harding were greeted by a large crowd at Colorado Springs. It was Sunday morning and the president said he wished he could preach "a sermon."

"I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth the brotherhood that was taught by the Christ, we would have a restored world: we would have little or none of war, and we would have a new hope for humanity throughout the globe.

"There never was a greater lesson taught than that of the golden rule. If we could have that one faithfully observed, I would be willing to wipe out the remainder of the commandments.

"I should like to say further that if we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they builded, we must continue to maintain religious liberty as well as civil and human liberty. As you remember, we builded on the foundation of civil liberty, and we capped that with the stone of human liberty, and the third fundamental was religious liberty. The United States never can afford to deny religious freedom.

"One more thought: I should like to have America a little more earnest and thoroughly committed in its religious devotion. We were more religious a hundred years ago, or even fifty years ago, than we are today. We have been getting too far away from the spiritual and too much absorbed in our material existence. It tends to make us a sordid people. The world war lifted us out of the rut.

"We found ourselves consecrated to the defense of the republic and fighting for our ideal of civilization, and we in America were put on a higher plane. But when the war was ended we started to drift back, thinking only of our selfish pursuits. I tell you, my countrymen, that we can never be the ideal republic unless we have great ideals to pursue and know something of the spiritual as well as of the material life.

"That is one of the reasons why I have been so zealous in the last few weeks in trying to have our country committed to something more of international helpfulness, so that it may be ready to play its part in the uplift of the world and in the movement to prevent in the future conflicts among the nations.

### Ideals and Digging for Dollars

"When we have this ideal to pursue we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that, my countrymen, to think about. I do not underpraise the desirability of material good fortune. I should like to have material good fortune be the portion of every man and woman in America, but I do not choose material good fortune alone.

"One of the troubles with the world today is that it is torn with suspicion and hate. Europe is in a condition of feverish restlessness and is feeling the effects of the poison engendered by old time passions, envies and rivalries, so that one people will not trust another. Would it not be better if somehow we could bring into the lives of those nations the spirit of him whom the Father gave for the salvation of men and exerted ourselves to spread brotherhood and new trust and new confidence among peoples, so that they may live in that fraternity which tends to solidify and cement together mankind?

"I should like more of fraternity among ourselves in the United States. I should like more of fraternity among the nations of the world, and if we apply the golden rule, about which none of you will dispute, for we all believe in it and admire it—and the only trouble is we do not practice it as we believe it—if we could bring the golden rule into every phase of American life we would be the happiest people in the world.

"There would be no injustice to complain of, there would be no more hate and no rivalry, there would be no industrial conflicts, but human beings would live among their fellows as they would like to be lived with. That would bring a state of blessedness to mankind."

## Out in the Fields with God

THE little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play.
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod
Where ill thoughts die and good are born—
Out in the fields with God.

—Elizabeth Barret Browning.

# Will India Become Christian?

*The mind of mystic India is moving today toward Christ and his vicarious suffering.*

BY SHERWOOD EDDY

FOR the last two months we have been having meetings in India from Calcutta to Bombay, and from Cawnpore in the North to Travancore in the South. I am writing at the Syrian Christian Convention where 30,000 are gathered for a week in the largest Christian conference in the world. But here as elsewhere in India the religious and political stand out as the two great issues. First and last India is always fundamentally religious. Mr. Gandhi himself is a religious saint who has strayed into politics. That is the source of his power over the people. We are witnessing at present a mass movement of the mind of educated India toward Christ. This is largely due to Mr. Gandhi's leadership. In the last generation there was a mass movement among the outcastes to better their condition by accepting Christianity. This is a movement of the educated, not for their own interests, but the accepting of the Christian principle of vicarious suffering exemplified by Mr. Gandhi for the emancipation of India. The recent census shows that during the last decade, while the population increased only 1,2 per cent, the Christian community gained 22.65 per cent. The increase of the Indian Protestant community has been much greater. Nearly a million Christians have been added during the last decade, but the present movement is characterized not so much by baptized converts among the outcastes as by a new spiritual attitude on the part of the non-Christian communities.

### Gandhi's Inspiration

Mr. Gandhi states frankly that he got his idea of turning the other cheek in passive resistance from Matthew 5:39, and that he derives his chief inspiration from Jesus. Probably no living man has so vividly and dramatically exemplified the spirit of vicarious suffering before the whole world as Mr. Gandhi. Mr. F. B. Myer of London, after a long conversation with him is reported to have said, "Mr. Gandhi, I look on you as a Christian and as such I give you my hand." The Bishop of Madras wrote, "I see in Mr. Gandhi the patient sufferer for the cause of righteousness and mercy, a truer representative of the crucified Saviour than the men who have thrown him into prison and yet call themselves by the name of Christ."

We are witnessing today the remarkable spectacle of a vast nation, or subcontinent of 320,000,000, whose leaders have in principle repudiated physical force and accepted vicarious suffering as their national program.

When the Christian evangelist, Mr. Stanley Jones, asked Mr. Gandhi what could be done to naturalize Christianity in India instead of making it the foreign exotic religion of the conquering race identified with the evils of western civilization, Mr. Gandhi suggested four things that are needed: 1. "That all Christians should begin to live more like their Lord and Master Jesus Christ. 2. That they should practice Jesus' way of life without adulteration or compromise. 3. That they should emphasize *love* as the central principle of Christianity. 4. That they should study the religions of the people whom they seek to benefit, not to find the evils in them in order to hold them up to ridicule, but to find the elements of the good, the true, and the beautiful in order to discover a more sympathetic approach to the people of India." This was indeed good advice.

The leaders of India in their very soul are seeking to repudiate western civilization. The burning of foreign cloth was a sample of that repudiation. At Vizagapatam are the graves of two Europeans who were both killed in a duel. The natives, to appease the spirits of the departed, ingeniously made an offering on their graves of a whiskey bottle and a cigar box as best calculated to appease their departed spirits. This is characteristic of the impression of materialism which the West has made upon the East with its terrific invasion of modern industrialism, conquering imperialism, and the exploitation of whole races for the white race, as in East Africa or in the Dutch Indies. While nearly all the British press in India has defended its right to drink and ridiculed America's breaking of her dry law, Mr. Gandhi and the Indian press have stood for prohibition. After his tour through India in 1921 when he made a study of political and social conditions here "Pussyfoot" Johnson said, "There is a man, sent of God, who is called Mahatma Gandhi . . . In two years, by sheer personal influence he has caused a greater diminution of the use of intoxicating liquors than has been accomplished by any other in the history of the world during his lifetime."

> UNITED STATES! the ages plead,
> Present and past in under-song;
> Go, put your creed into your deed,
> Nor speak with double tongue.
>
> Be just at home; then write your scroll
> Of honor o'er the sea,
> And bid the broad Atlantic roll
> A ferry of the free.
> Ralph Waldo Emerson.

The Hindu doctrine of Karma left each soul solitary to suffer its own punishment, beyond the reach of any possible help from God or man, but Mr. Gandhi and his followers have adopted Jesus' principle of vicarious suffering and the cross of Christ as their most sacred symbol. Indians believe him to be in prison today not because of Karma, because he deserved punishment for his own sin, but vicariously for India's freedom. Said one Hindu, "Is not Mr. Gandhi Christ-like?" He turned unconsciously to Jesus for his highest standards of life. Said another, "We think him an incarnation of Jesus Christ," thus identifying his highest ideal with Christianity. The magazine of the *Arya Somaj*, long the bitterest foe of Christianity, now hails Mr. Gandhi as "this modern Christ." Mr. Natarajan, the editor of the *Social Reformer*, said, "Mr. Gandhi has turned the eyes of India to the cross." On another occasion he said to Mr. Gandhi, "It is difficult to know where our Hinduism ends and where our Christianity begins." "That is so," replied Mr. Gandhi. The important point to notice is "Where *our* Christianity begins." In a word, for the first time Christianity is becoming theirs and is becoming naturalized.

There is no tendency whatever on the part of educated India to be baptized and to put on boots and trousers or to eat beef, or to identify themselves with the institutions of the conquering white race, or the practices of materialistic western civilization, or to copy the war-torn nations of Europe. If baptism means this they will not have it. But in all earnestness and humility they are seeking to appropriate the spirit of Jesus. They realize that "Jesus came to give religion, and not *a* religion;" and this universal spirit of religion they claim. As one Hindu said, "There is growing up in India a Christian cult apart from the Christian church." Another Hindu remarked, "Apart from Jesus no one else is seriously bidding for the heart of the world. There is no one else in the field." The iron system of caste and ancient customs are still holding India within the outward bounds of Hinduism. An Oxford graduate who is here with us in India heard one of his Hindu students, who had defended nationalism in a debate say, "Caste is the last trench that we are holding against Christianity. Were it not for caste almost every student in this hostel would be a Christian before tomorrow." As Keshub Chunder Sen well said, "None but Jesus! None but Jesus! None but Jesus deserves this precious diadem of India and none other shall have it."

### The Mind of India

Truly the mind of mystic India is moving today toward Christ and his vicarious suffering. Perhaps this can best be understood by quoting from Mr. Gandhi himself and his final word to India at his trial, before he went into his six years of silent imprisonment, thus removing the one man loved and trusted by the impoverished masses of those 320,000,000. In his final statement to the British judge at his trial, he said in part: "I should explain why from a staunch loyalist and cooperator, I have become an uncompromising disaffectionist and non-cooperator . . . My public life began in 1893 in South Africa. I discovered that I had no rights as a man because I was an Indian. But I was not baffled. I thought that this treatment of Indians was an excrescence upon a system that was intrinsically and mainly good. I gave the government my voluntary and hearty cooperation. When the existence of the empire was threatened in 1899 by the Boer challenge, I offered my services to it and raised a volunteer ambulance corps. When the war broke out in 1914 between England and Germany I raised a volunteer ambulance corps in London. I was actuated by the belief that it was possible by such service to gain a status of full equality in the empire for my countrymen. The first shock came in the shape of the Rowlatt Act, a law designed to rob the people of all real freedom. I

felt called upon to lead an intensive agitation against it. Then followed the Punjab horrors beginning with the massacre of Jallianwalla Bag and culminating in crawling orders, flogging and indescribable humiliations. I discovered, too, that the plighted word of the prime minister to the Mussalmans of India regarding the integrity of Turkey and the holy places of Islams was not likely to be fulfilled. . . .

"But in spite of the forebodings, I fought for cooperation and for the working of the Montagu-Chelmsford reforms. But all that was shattered. The Khilafat promise was not to be redeemed. The Punjab crime was whitewashed and most culprits went not only unpunished, but remained in active service and continued to draw pensions from the Indian revenue and in some cases were even rewarded. I saw, too, that not only did the reforms not mark a change of heart but they were only a method of further draining India of her wealth and of prolonging servitude. I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically. A disarmed India has no power of resistance against any aggressor. . . . .

"She has become so poor that she has little power of resistance in famine. Before the British advent, India spun and wove in her millions of cottages just the supplement she needed for adding to her meager agricultural resources. This cottage industry, so vital for India's existence has been ruined by incredibly heartless and inhuman processes, as described by English witnesses. Little do town dwellers know how the semi-starved masses of India are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realize that the government established by law in British India is carried on for this exploitation of the masses. No sophistry, no jugglery in figures, can explain away the evidence of the skeletons in many villages present to the wayfarer's eye. . . . . In ninety-nine cases out of a hundred, justice has been denied to Indians as against Europeans in the courts of India. This is not an exaggerated picture. It is the experience of almost every Indian. . . . .

"I am satisfied that many English and Indian officials honestly believe that they are ministering one of the best systems devised in the world. They do not know that a subtle but effective system of terrorism and an organized display of force on the one hand, and the deprivation of all powers or retaliation and of self-defense on the other, have emasculated the people and induced in them the habit of simulation. This awful habit has added to the ignorance and the self-deception of the administrators. . .

"The average Englishman is haughty. He does not understand us, he considers himself to be a superior being. He thinks that he is born to rule us. He relies upon his forts or his guns to protect himself. He despises us. He wants to compel cooperation, i.e. slavery. Even him we have to conquer, not by bending the knee, but remaining aloof from him, but at the same time not hating him nor hurting him. . . . I have no personal ill-will against any single administrator. Much less can I have any disaffection towards the king's person. But I hold it to be a virtue to be disaffected towards a government which, in its totality, has done more harm to India than any previous system. India is less manly under the British rule than she ever was before. . . .

"I believe I have rendered a service to India and England by showing in non-cooperation the way out of the unnatural state in which both are living. In my opinion, non-cooperation with evil is as much a duty as is cooperation with good. Non-violence implies voluntary submission to the penalty for non-cooperation with evil. . . . I am here, therefore, to invite and submit cheerfully to the highest penalty that can be inflicted upon me for what in law is deliberate crime and what appears to me to be the highest duty of a citizen."

In China during our last tour, some 3,000 Confucian students and non-Christian young men rose publicly to confess Christ as Saviour. The situation in India is utterly different. Hindus are averse to baptism, the Christian church and western civilization, but the mind of educated India is moving toward Christ. The middle wall of partition is breaking down. Unseen, the kingdom of God is coming. Some day we may see a great, visible ingathering. In the meantime, the kingdom comes, but not with observation.

# An Adventure to the Antipodes

By George E. Burlingame

TO have discovered in one vacation experience the British Empire, the Pacific Ocean, the Polynesian race, Sydney Harbor, Botany Bay, Waikiki Beach and the Stars and Stripes, might be accounted sufficiently satisfying. To have traveled first-cabin, in exclusive quarters, upwards of 15,000 miles of ocean, at a total cost of $150 for passage, may be considered quite incredible. To have witnessed equatorial sunsets in mid-ocean, to have skirted the borders of the Antarctic, to have clasped hands with retired cannibals, to have trailed through far-spreading waters the course of the adventurous Cook (remote antecedent of Cook's Tours), to have encountered the lissome kangaroo and the industrious platypus in their native habitat—may be considered interesting. To have passed from midsummer to midwinter in twenty days, to have passed from today to tomorrow and then back again, to lose the Dipper and find Canopus and Magellan's Clouds—may be accepted as diverting.

May Day, some ten or more years ago; but the memory of that day, and of the ninety days which followed, is vivid and exquisite to this hour. An hour ago we were moored at the dock in the harbor of San Francisco; now we are treading the deck of a British steamer headed toward the south pole. We are on British soil, embraced in the British Empire.

For twelve days we steam southwestwardly, a plodding Australian boat; and in that twelve days we never sight a single craft. We have picked a big ocean, and we have a lot of room. The first cabin includes a few Australians returning from business trips to the States; a talkative and rather quarrelsome German trader; some young fellows going out from England to the colonies; and an eminent British Ambassador, who with his wife and her secretary, is visiting the British possessions in the South Seas. America has had few finer friends than the late James Bryce, a kindly, gracious, Christian gentleman. He played a good game of deck quoits; and to have talked with him of politics and of books, as we watched a tropical sunset or lounged on the deck, was an experience to be treasured.

Sunday noon, on the twelfth day, the captain pointed out a faraway bank of white cloud on the horizon, and said, "Tahiti." It was sundown before we pushed cautiously through the gateway of the reef and docked at Papeete, chief town of the Society or Tahiti Islands, a French possession. A few days later we sighted the "two-horned Ikurangi," a magnificent mountain peak which dominates the little island of Rarotonga in the Cook Islands, in the jurisdiction of New Zealand. We were below the equator, and white flannels had displaced winter wraps, while we had ice-cream instead of beef broth at quartering time.

### "Smelling Land"

The captain had talked of being able to "smell land" twenty miles away. It sounded like a seaman's yarn; but after you have once caught the odor of copra, and have learned to recognize that characteristic smell of the tropics, you too can smell land. Even now, passing by chance along a wharf in a seaboard city, and suddenly coming alongside a ship just in from the tropics with her cargo of copra, the memory of gleaming white coral reefs and tall waving palms and brown-skinned men piling up their load on a boat's deck, flashes vivid and alluring. Small wonder that the South Seas ensnared Stevenson, and called to Jack London, and laid their resistless spell on artist and sailor, dreamer and adventurer! Beauty of ocean waters, beauty of slender and stately palms, beauty of glistening white beaches, beauty of submarine life in plant and fish, beauty of mountain and sky—why, these alone are worth what the trip cost!

Windy Wellington was running true to form when we docked before day on a nasty wet morning at the end of May. A week later we rounded the southern tip of South Island (N. Z.) and looked the South Polar winds in the face while we fought our way across the Tasman Sea to Hobart Town, the rendezvous for the polar expeditions of Scott and Shackleton and Amundsen. Boreham, now famous the world over as an essayist, was then pastor in this remote seaport town, and was charmingly generous with hot drinks and printed sermons and fraternal interest when the traveler called at a late hour while the ship worked its cargo.

There are three harbors in the whole range of the seven seas: just three. Of course there are others with which mariners and traders make out; but

three stand preeminent. Rio de Janiero, the writer has never seen; but its fame is without question. San Francisco Bay, in range, depth, security and beauty, is superb. But Sydney Harbor! How can one impart even a quiver of interest comparable to the charm and loveliness of that spacious haven sheltered by the majestic Sydney Heads which face each other a mile apart and form the gateway to probably the most beautiful and attractive harbor in all the world! Two hundred miles of coast border the quiet waters which lie behind that narrow gap; and the greatest city in the southern hemisphere waits here to welcome swift mail boats from London and Cape Town and Auckland, and sturdy freighters seeking cargo of mutton or wool or grain bound for the Thames or the Mersey; light craft also which cruise among the islands for fruit and guano and copra.

Sydney in June—midwinter there—is California at its best, save for the occasional rains. Two weeks among its cordial people, its lovely parks, its rich libraries, its splendid museums, served but to shape a resolve to go again and stay longer. The return trip included a day at Auckland, and a brief stop at Suva, chief port of the Fiji Islands, now a part of the empire. A century ago the Fijians, fierce blacks, were in ceaseless warfare, and practiced cannibalism. The things I recall most vividly are a native feeding a power press at the Methodist mission, which was printing a new translation of the gospel for a heathen tribe on a neighboring island; and a group of children of a dozen or twenty races playing in the doorway of a church building. Smart Fijians, great tall alert fellows, wearing British uniforms, patrolled the streets and wharves (which needed little patroling) as the embodiment of Britain's authority and of peace and order—and their grandfathers had been cannibals!

Northward day after day, until the great peak which rises out of the heart of Oahu slowly lifted from the sea, and in a few hours we were entering the harbor of Honolulu. We were 2200 miles from the California mainland—2200 miles from the North American continent. As we drifted slowly toward the mouth of the harbor we saw a little cutter bounding over the waves to greet us. To most of the passengers and crew it was a thing of casual interest, a step in the procedure of landing. . . . A flag fluttered from the staff of the cutter; and it had *stripes of red and white* and a blue field of *stars!* It was Old Glory, coming to meet a prodigal child of New England and Ohio and California, homeward bound after weeks of roaming beyond the equator! *"O, say can you see?"* Our flag! and suddenly the truth dawned, that America was not 2,200 miles away, at the far continental shore, but here, at the Port of Honolulu, in the Hawaiian Islands. *This* was America! this was the Homeland! And as that glorious flag flashed its radiance and beauty in the tropical sun of that August afternoon, a wanderer from the antipodes felt the glad tears come in a flood of joy and gratitude for the stars and stripes, and for America the beautiful, over whose harbors and fortresses and capitols that dear banner waves. Near to my heart lay the little silk flag given me by a thoughtful friend at my sailing. Oft had I looked at it, held it lovingly, kissed it, in faraway lands and seas. Now it seemed to cry out in kinship with that swift-moving flag coming to us across the waters; and even so my heart, urged by the heritage of generations of loyal ancestors, felt its kinship with the nation which even here at the center of the island world has established its authority and proclaimed its ideals and set up its government. I had found much in my travels: now I had found *my own country*, in a new and memorable appreciation of the priceless heritage of my fatherland.

# Back to Christ

By Newton N. Riddell

VITAL Christianity is more than a confession of faith conformity to the ideals of Jesus. It is Christ manifesting himself in and through those who receive him. "God gase unto us eternal life and this life is in his Son. He that hath the Son hath the life: he that hath not the Son of God hath not the life." The Lord's statement, "I am in my Father, and ye in me, and I in you," implies vital relationship as vine to branch. Christ on the cross is our Redeemer and Justifier. Christ in heaven is our High Priest and Intermediary. Christ indwelling us in the Holy Spirit is our eternal life, our righteousness and the source of all the attributes of Christian character. It is by his presence with us that he makes effective in us what he accomplished for us on Calvary. Any creed that leaves Christ outside of the believer, or the believer outside of Christ, is fundamentally unscientific, unscriptural and incapable of producing Christian life experience.

### The New Creation

Jesus Christ is personally present in the Holy Spirit. He seeks to indwell all who will receive him. When one turns from sin and accepts him as a personal Saviour, he cleanses the heart and generates a new divine spirit in union with the receptive human spirit, thereby producing a "new creation," which is divine-human, God and man made one in spirit, life and attributes. When a Christian, through faith and consecration, opens his heart, Jesus comes in the Holy Spirit to abide within and to share his life, love, strength, wisdom and righteousness with the disciple. Thus, by regeneration and Christ's incarnation, man makes the transition from the Adamic state, in which all are subject to the law of sin and death, to the in-Christed state, in which all partake of the one indivisible, everlasting, divine life. This is not dogma; it is spiritual biology, provable by anyone who will comply with the laws and principles involved. "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit."

### Doctrinal Foundations

"Other foundation can no man lay than that which is laid, which is Jesus Christ our Lord." The early Christians received him, and went forth in the power of his Spirit, preaching the gospel, healing the sick, the Lord working with them. Primitive Christianity was distinctly a manifestation of Christ in and through his followers. The supernatural was ever in evidence. When the church began to substitute doctrines about Christ for Christ himself, division and decline in spiritual power followed. Protestantism was founded on the infallibility of scripture as interpreted by fallable minds; hence the multiplication of sects. In the present crisis, conflicting doctrines are destroying faith, and causing the disintegration of denominations. This fermentation will continue its destructive work until Christians see the fallacy of propagating Christianity on the basis of doctrines, and return to the true foundation of experiencing "Christ in you—the hope of glory." Vitally related to him, united in him, they shall all be one in life, love, motive and purpose, serving the Spirit in demonstrating the truth, realizing the life, and Christianizing mankind.

## Climbing the Coast

By Charles L. White

I

THE Coast Line railway from Los Angeles runs through fertile valleys which can easily support the abundant population that will surely some day live in this favored land. And as these valleys fill with those millions, the home mission problems will multiply.

On our train is a party of eighteen or twenty missionary executives of a great denomination. I talked with one of these alert missionaries about the mass movements in India and Africa and his present perplexing labors.

A lieutenant of the army lately come from abroad sits opposite. By my side is a man who proves to be a foreign missionary from India and knows our strong leaders in that land. Standing in the aisle is a Jew, a silent but eager listener.

II

We have just passed over one of the most dangerous parts of the road, threading along the mountain sides, which are channeled as deep ravines. At the station above, a truck of a coach ahead had dropped an important fastening and two hours were lost and possibly many a life time saved by repairing it.

III

At last the stars come out one by one. The skyline stretching from Mt. Shasta to Mt. Hood was clearly etched against the eastern horizon. Beyond it toward the Mississippi River have toiled for ninety years thousands of home missionaries who have seen their labors extend the frontiers of faith.

IV

On Thanksgiving Day, a candidate for our work in Spanish-speaking lands, told me of the long years his father had roamed on foot and horse-back over the western plains in summer's heat and winter's deep snows, across swollen streams, in blinding blizzards, ministering to the scattered but resolute souls that built up the great west.

V

Between the mountains and the western coast our home missionaries were among the first in the field, first in faith in God, first in faithfulness. The villages clustering on the mountain sides, the towns in the valleys and the cities by the lakes are what they are because the messengers of Christ crossed the mountains and plains and preached the gospel.

# Vacation Days

## A Little Journey to the Throne of Happiness

By H. F. Huse

IT was away from town and the crowd. It was out of the black coat and the starched collar into a soft shirt and under an old hat. It was into the recesses and silences of the deep woods, where the groves were God's first temples, to a humble one-room lodge by the pondside, where mountains screened the rising sun, and glorious hilltops reflected the last rays of setting sun. It was tramping ,fishing, berry-picking, rowing. It was communion with nature, and God who by his spirit transformed the primeval chaos into the world of order and beauty, sun, moon and stars; mountain, hill and valley; forest, field and flower. It was away from man and the confusion of tongues to the company of birds and creatures, wild and near wild; the flock of ducks fleeing with fright the approach of man; the fox that startled me more than I startled him; the click of the reel, the splash of the waters, and the fish for my lady's dinner; the woodland paths and occasional sight of deer; the drinking from birch cup, or, better still, on hands and knees burying the lips in the bubbling spring on the mountain-side, and getting up, thanking God for the sweet nectar, and that other spring that Christ digs in the heart of the Christian.

It was the quiet hours with the Book neath shade of pines. And on four Sundays it was the tramp of miles to the road, and telling to the company at the wayside chapel about him who said "Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls."

Dover-Foxcroft, Maine.

## My Best Vacation

By J. H. Hollingsworth

PLACES I have visited — Mountain Lake Park, Deer Park, Oakland, in Maryland. All very fine for recuperation. Have also visited Cedar Point, Martha's Vineyard, and other lake and ocean resorts, but have found nothing just like the White Mountain region. While sojourning in the vicinity of Boston, I found myself torn down and sick with overwork.

I left ocean resorts galore, took the train for Lake Winnepesaukee, and the Weirs. The Winnepesaukee is the most beautiful lake I know of, with its 365 islands and the White Mountains lifting up their majestic heads in the distance. I was glad to leave the dusty train, for the "Mt. Washington," a seaworthy boat on the lake. The boat lifted anchor, (if it had one), and was soon plowing crystal waters that glistened and glittered in the sunlight like a great bed of diamonds. Leisurely we wound our way around among the islands; until finally, our destination was announced, and I was directed to a brand splinter new cottage, whither neither man or monkey had ever crept or slept. There was the scent of the new pine lumber everywhere, and on retiring the odor was wafted on the mountain air to my cot. I breathed deeply, and slept sweetly, and when in the morning the sun came over the hilltop to tell us it was day there was at least one preacher who had met with a marvelous physical transformation. The Baptists of New Hampshire were holding meetings there; so I went to meeting, I went fishing, I went swimming, I also climbed the hills, until I was hungry, and I found the very best of food for the inner man, served by pleasing girl graduates, at an excellent hotel hard by.

I was so taken with the place that I went home, got my family of five, rented a furnished cottage, and spent the month of August there. We heard Baptist preaching, Universalist and Unitarian preaching and got some good out of it all. Health and strength fully returned and we had the time of our lives. That, good friends, was my most pleasant, and profitable vacation.

Blanchester, Ohio.

> GIVE me the freedom of the earth,
> The leisure of the light and air,
> That this enduring soul some part
> Of their serenity may share!
> —Bliss Carmen.

## Next to Nature

By W. P. Lovett

ONE of the best vacation trips I ever took was a canoe cruise among the maze of islands in the North Channel, which runs from Georgian Bay to the St. Mary's river, Canada—a section of Lake Huron. Eight of us, in four canoes, outfitted inexpensively at Little Current where we got our canoes, after going there by steamer from Detroit.

We had small "pup" tents, easily set up, good for sleeping shelter but not bulky, and broke camp nearly every day. We spent most of our time paddling easily among the islands, of which there are so many, in so many bays, that one must be careful not to get lost. Fishing was so good that we got tired of the sport, and the diet. The country is an ideal sportsmen's paradise, with camping places on every island—made by nature—,rugged scenery, some wild game, such as deer, on the mainland, and stories of bear, etc., in season. We climbed rocky heights, stuffed ourselves with blueberries, visited an Indian village, and met Indians daily as they drifted about in their fish-boats.

The trip was absolutely safe, because there was little open water to cover and all the young men were good swimmers. We had bad weather, with rain, often enough to furnish variety, and were flooded out of one camp; we left things as they were, found shelter in a deserted lumber camp for the night, and the next day got things perfectly dried out in the warm sun, with no loss whatever, but with an addition to our experience. In my judgment the real vacation is the one that gets a man next to nature, sleeping on the ground, filling up with pure air, pumped in by vigorous exercise, plus eight or ten hours of good sleep every night.

Wilton, N. H.

> SUMMER or winter, day or night,
> The woods are ever a new delight;
> They give us peace and they make us strong,
> Such a wonderful balm to them belong:
> So, living or dying, I'll take my ease
> Under the trees, under the trees.
> —R. H. Stoddard

## "The Juciest Fruit"

By Amandus N. Sorensen

THE most enjoyable vacation that ever came my way was in 1912 when the Lincoln Baptist Church of Blue Earth County, Minnesota, gave me a leave of absence covering three months, for the purpose of going to Europe. I left the United States two months after the "Titanic" sank, on the steamer "Oscar II" for Copenhagen where I spent fourteen days with my sister seeing the Danish capital. From there we journeyed through Denmark up to Aalborg where I spent some time with my other two sisters and father, who was then eighty-six years of age. I then took a journey to Stockholm, Sweden, where I, with much profit, spent seven days seeing the Scandinavian Venice. Leaving for London, we crossed the North Sea with fear and trembling and much internal disturbances. We reached old London where we saw the greatest and most interesting old things that we had yet seen during our eighteen days' stay there. From there we journeyed to Southampton, leaving on the majestic "Olympic" by way of Cherbourg, Fance, arriving in New York on the sixth day after having fair weather and a delightful trip. In New York we abode eighteen days, seeing the greatest things we have ever seen belonging to the new order of things.

I shall ever be grateful to Lincoln Church for granting me this vacation which is the juiciest fruit of all my days off, so far.

## The Water Route

By A. D. Gue

MY vacation is a restful period to which I look forward with grateful thanksgiving to him who grants all good things in life. My wife and myself (being good Baptists) are strong for the water route, hence we generally spend our vacation on the rivers or lakes where we get a real rest, with nothing to do but eat, sleep and enjoy the beautiful scenery along the rivers leading from the city. This, together with the meeting of so many good people and the reading of good literature, is the most restful as well as the most pleasant one can imagine.

Last year we took the trip to Cincinnati, a round-trip lasting eight days, and we felt like new people on our return. In 1921 we took the round trip to Zanesville, Ohio, and in 1920 to Charleston, W. Va. Excellent accommodations are provided by the boats making these trips and for those seeking a real rest, they will find no better way of getting it than by making one of these trips.

Pittsburgh, Pa.

## The First the Best

By S. E. Lyon

A vacation is an absolute necessity to prove your ability to overcome obstacles. Let the ordinary routine of work go on and the wheels seem to be greased, but allow a vista of cessation from labor to arise, and a hundred difficulties loom high. We spent ten minutes and a kettle of hot water, on a June day, starting a balky Ford that had been put in perfect repair the day before. Variations of this were staged at conspicuous points in the journey.

A vacation is necessary to prove your everlasting patience with your friends. One of ours insisted that we occupy a particular hotel, as superior to our own selection. For three nights we awakened every half hour, fearing a modern "Bertha" had collided with the lower story—Only an "interurban" crashing on its brakes!

A vacation is necessary for fresh sight and illustrations. We visited a snake zoo and found inspiration in seeing how even *snakes* play "follow the leader." When a patriarchal rattler wreathed himself into graceful circles and reared a defiant head, a dozen meek followers rattled in harmony. But even *snakes* can create a spirit of gratitude—we are thankful the evolutionists pulled us past the *snake* stage before he displayed life-sized portraits of our ancestors.

A vacation *may* be necessary, to quicken appreciation of one's *faith*, in contrast with modern systems. We were informed at a theosophical center, that the *soul*—between its hundreds of incarnations—stopped for a little breathing spell, in a place the *church* calls *heaven*. How precious to *know* it is an eternal *abiding place* with a swift angelic transportation!

P. S. It was the *best* vacation because it was the *first!*

Pasadena, Cal.

# "The Tribe of the Helpers"

### *Volunteers in Service to Their Foreign "Neighbors" in Chicago and Vicinity*

By Gertrude deClercq

"The ways of the world are full of haste and turmoil;
I will sing of the tribe of helpers who travel in peace."

It is Monday evening over back-o-the yards, and as the teachers draw near the field house at Davis Square Park, there is a "sound of revelry by night." The doors burst open, and several girls rush out, with greetings and offers to carry "teacher's package," "teacher's handbag" and "teacher's umbrella." Although it is the Lenten season and raining, on the second floor of this community house are gathered more than seventy Polish and Lithuanian girls, ranging in ages from four to fourteen years, the majority of them representing Catholic homes. A happy hour is spent in sewing, amid laughter and chatter. Then the work, marked carefully, is put away, and the children come together into the assembly room for the closing exercises. They join heartily in the singing of "America, America, God shed his grace on thee;" they listen attentively to the story of "Saint George and the Dragon," they name the "dragons" in their own lives and repeat the words—"Be not overcome of evil, but overcome evil with good." While it might seem that little can be accomplished by this weekly contact with these Slavic girls in a community that is solidly foreign in customs, language, ways of living and—shall we say it?—religion, it is the leaven that leaveneth the whole lump. This is only one of four such schools, under the general direction of the Christian Americanization Department. A second is held each week at the Czecho-Slovak Baptist Church, another at McKinley Park, and a fourth, recently organized, at the Polish Baptist Church. And who are the "helpers" who are traveling the "way of peace" into the hearts of the children in these schools? Volunteers from the Englewood Baptist Church, the Austin Church and the Guild of the First Baptist Church.

"I hear the children crying in the night—
The little children: 'God of Stars and Sun,
We do not like the darkness; send down light,
From where there is so much to where there's none;
Fireflies and flowers we love, and all things bright,
But in our heart it's dark; Dear God-send light!'"

What a joy it is to these helpers who have an opportunity to bring sunshine and brightness into the hearts and lives of the children!

"He that turneth from the road to rescue another,
Turneth toward his goal."

A call comes over the telephone, on Saturday morning, from the South Chicago Neigborhood House. "Please get two or three people to come out to our sewing school this afternoon. We have no one to help us." Consternation reigns, as Saturday is a busy day with the housewife and this is rather short notice. But knowing the exigencies of the case, and relying upon the consecration and faithfulness of our volunteer workers, three of them are called up, although one has company and another has promised some needed repairs on her husband's clothing, they gladly "turn from the road" to help in this emergency.

On Sunday afternoons, we catch a glimpse of members of the "tribe" as they teach in the Sunday schools at the Roumanian Baptist Church, the Polish Baptist Church, the Chinese Evangelical Church, the South Chicago Neighborhood House and in the Chinese Sunday schools held in four of our Baptist churches. These volunteer workers are all busily employed six days of the week, and on the seventh are ready to help these men, women and children to find the way of peace. God alone can measure the influence on his people "back home" of the Chinese boy, who was baptized on a Sunday evening and left immediately afterwards for China.

"He that taketh up the burdens of the fainting
Lighteneth his own load."

Words that are graphically descriptive of the splendid service of one of our volunteers. For a year and a half she visited three Austrian women in the country, missing but one week, with all sorts of storm, heat and cold to combat, along with bad roads, and she walked to the homes of her Austrian friends over a mile and a half each way. On pleasant days she would find one of these Austrian women sitting in a cemetery about a Lutheran church. Upon inquiring, Marie explained that she came there in her homesickness and loneliness because it reminded her of her old home where all the churches were surrounded in this manner. It was also Marie who gave her American teacher a dollar saying, "This is for God, you give it to him; you know him better that I do." And now, through the loving friendship of this Christian woman, Marie, (as well as the two other Austrian women) has learned to know God, too.

Armenia! The very name arouses sympathy! About twelve years ago, two young men came from that country to America, locating in a village near Chicago. With limited funds at their command, they started a rug-cleaning business, which later developed into the selling of oriental rugs. They studied the English language and became citizens of the United States, and when war was declared they were among the first to volunteer for service. One was accepted and served in front lines in France for over a year. Hearing of the terrible sufferings of members of their family, these brothers sent their savings to Armenia to bring one widowed sister, her two boys and a niece to America. More than a year later they brought six other members of their family. Those relatives had all been prosperous, but they were driven from their beautiful homes by the enemy, the homes burned, their valuables stolen, the husbands murdered and the women made slaves. One of the young girls lived in a basement for four years cared for by a Greek friend who protected her from the enemy. How did we come in touch with these Armenians? Word came to this same consecrated volunteer, a member of the Baptist church in Wilmette, that one of these Armenian families was being held at Ellis Island and about to be deported; with the aid of their congressman, she and her husband succeeded in having the family admitted. The gratitude of the Armenians knew no bounds! Not only because of their freedom, but more especially because of the friendship of American women, who are teaching them English, bringing them comfort and contentment; in every way taking up the burden of these, who have horror on their faces and tragedy in their souls, having seen their loved ones massacred, and worse. The families now attend the Baptist church with their two English teachers and even though they do not understand the sermon, they know they are in the house of God with Christian friends.

Remarkable has been the record of the Morgan Park Church, where a half dozen of the volunteer workers have visited their friends in the foreign homes uninterruptedly, week by week, for three years, bringing to them the English and American ideals, comfort and joy, and a knowledge of the "better country that is heavenly." At various social occasions held at the church the foreign friends are welcome guests. Every Sunday an automobile is sent to gather up eleven children, Italian and Polish, who are brought to Morgan Park

(*Continued on page 733*)

# The Open Forum

### WHO IS THE SOME ONE?

Some years ago I read a good article in *The Standard* in regard to child dedication. Many of our members are in favor of such a service. I wish you would write an article or get some one to do so explaining the scripture for such a service. The neglect of such a service has been a serious mistake. One lady, a Baptist, told me her mother was a Baptist but took her children to a pastor of another denomination in order to have them dedicated.

G. A. Richards.

Green Bay, Wis.

### SOMETHING FRIVOLOUS

Saturday afternoon and the good wife, all too weary, asks me to read her something frivolous while she shells the peas. I snatch up your issue of June 23, and calling for full steam ahead, I read from your Open Forum the communication headed: "Doubts that Pentecost was Outpentecosted." As I read the last word, the paper is violently ravaged from my grasp and thrown on the floor. I look up inquiringly. Dulcet tones explain: "I didn't mean something *merely* funny; I wanted at least a gleam of intelligence in it."

Is there any publication which suggests a proper pose (and poise) for those who listen to the varied discourse of our denominational press? An early answer will be appreciated by an appreciative reader.

W. F. Clark.

Manasquan, N. J.

### DOES IT PAY?

Yes, it does pay! A recent editorial in The Baptist asked the question concerning B. Y. P. U. of A. conventions. If you as a layman had been on the platform at the convention last year at St. Paul and seen the 335 young people come forward from all parts of the immense hall, pledging themselves for the first time to consecrate their lives to full time Christian service, you would say it paid one hundredfold. Their faces were serious with a calm realization of their pledge. A business man can appreciate and respect the seeming sacrifice that all are gladly making. After them came 120 more young men and women to reconsecrate their lives for full-time service, having pledged themselves previously and now many are in college or seminary in preparation.

As also quoted, tithing and daily devotion have been a principal part of B. Y. P. U. activities. How intensely practical and real these two things are, and how essential, in lives of our young people! How much more efficient our denomination would be if the older folk were equally sincere. If so, our denominational program of $100,000,000 would be 80 per cent paid up instead of 40 per cent at the end of the fourth year.

The B. Y. P. U. of A. has made wonderful progress in the last eight years and should be commended for it. They are constantly broadening their program. The conventions have given a lifelong inspiration to tens of thousands of our young people and our denomination must depend on our Life Service League for its future ministers, missionaries and full time workers and should cultivate this fertile field. Yes, our conventions do pay.

Oreo D. Montague.

Chicago, Ill.

### VOWING AND DOING

There has just come to my notice a copy of the "alleged" oath of the "murderous Knights of Columbus." If such an oath is to be taken seriously Protestants certainly have reason to tremble. But I have also before me another oath made "in the presence of God, angels, and this assembly" which has been taken by some 8,000,000 of people in the United States. These 8,000,000 of people covenant to walk together in Christian love, to give cheerfully and regularly towards the expenses of the organization, to be zealous in their efforts to get other people into their organization, to avoid all gossiping, to be just in their dealings, and exemplary in their deportment, to maintain family devotion, to settle disputes by mutual conference instead of by law, and to keep in active touch with the organization by at once uniting with another branch of it should they remove from the place where they have had their membership.

When Satan first heard of this compact his blood ran cold. He knew that these millions of people with these plans and this solemn agreement meant the end for him. But he has been waiting for years and as the end has not come yet he is beginning to suspect that their contract was merely a form which they had little intention of putting into practice.

And this other agreement to murder Protestants has been in effect for a good while, if it exists at all, but the murdered Protestants are not sufficiently numerous to do great credit to the sincerity of the oath. It does not compare favorably in effectiveness with the murder propaganda in Germany which has killed its hundreds. I am living among Knights of Columbus but I am not fearing for my life, and I suspect that the other gentleman referred to is not at all more afraid for his business than I am for my life. Seemingly the liars are not all in one camp.

C. J. Elmore.

Emporia, Kan.

### Beyond

It seemeth such a little way to me,
Across to that strange country, "The Beyond;"
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I think that I can see the gleaming strand;
I know I feel that those who've gone from here
Come near enough to touch my eager hand.
I often think but for your veiled eyes
We should find heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

* * * *

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with a bated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

—Ella Wheeler Wilcox

### "CHILLED!"

One of the things about The Baptist which we greatly admire is the Open Forum page where any man may shoot at the editor if he wishes to. That illustration on page 646 entitled "Chilled" is a splendid illustration if it were only true. For if a Wyoming man has a new Ford car that gets chilled going up a hill, he ought to be proud of it and put it in a museum. Usually the pesky thing going up hill gets as hot as a volcano. We conclude that the editor does not drive a Ford or his keen eye would have discovered something strange in that paragraph. He probably drives a Pierce-Arrow and was more interested in the sharp point of his good illustration than in the framework of its setting.

John Bunyan Lemon.

Greenfield, Mass.



# The Chimney Corner



## To the Japanese

*BRAVE little people, of large aims, you bow*
*Too often and too low before the Past;*
*You sit too long in worship of the dead.*
*Yet have you risen, open-eyed, to greet*
*The great material present; now salute*
*The Great Future, blazing its bold trail*
*Through old traditions. Leave your dead to sleep*
*In quiet peace with God. Let your concern*
*Be with the living, and yet unborn;*
*Bestow on them your thoughts, and waste no time*
*In costly honors to insensate dust.*
*Unlock the doors of usefulness; and lead*
*Your lovely daughters forth to larger fields*
*Away from jungles of the ancient sin.*
*But oh, the sorrow of the undertone,*
*The wail of helpless weeping in the dawn*
*From lips that smiled through gilded bars at night.*

—ELLA WHEELER WILCOX.

## A Japanese Student's Walking Trip

BY REV. STEPHEN W. RYDER, OF TOKYO

ONE of the many good features of the Japanese school system is the educational walking trip. Two of these trips are taken each year to some spot of great natural beauty or to some place of historic interest—in Japan, the latter usually includes the former. Places of historic interest are carefully marked with tablets and monuments setting forth the historic associations. This side of the educational system keeps vividly alive in the mind historic personages and occurrences. Mr. Hoffsommer recently took a group of about fifteen students from Meiji Gakuin on one of these walking trips and kindly invited me to join the company.

Winding our way along the narrow streets of the water-front we boarded a little coasting steamer for Uruga—about half a day's journey. To produce new sensations, this vibrating craft was as good as some of the latest mechanical shockers of Coney Island. It was enjoyable until it began to rain; then, if it became less pleasant, it became more interesting. The whole company of about seventeen crawled into the little dry-goods-box-like cabin, about eight feet long, five feet wide and four feet high. The reader may work out the simple sum, how many layers seventeen men would make in a box of this size. But everybody was in holiday good humor, and an occasional song threatened to drown the loud-complaining machinery, though the throbbing of the engine served for the strokes of a baton. Every one seemed glad to get off at Uruga and stretch his limbs, even though it was raining. Some of us, too hopeful of the weather, had come without umbrellas, but that was not a serious matter in this land of bamboo and paper, and I was soon equipped with a good artistic parachute at an outlay of seventeen and one-half cents.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

A short walk from Uruga brought us to the part of the seashore where Commodore Perry is said to have first landed. Here the Japanese have erected a monument. It seems significant that a memorial of this kind should have been built by the Japanese to commemorate the beginning of their intercourse with America. A tea-house nearby is kept by an old man who saw Commodore Perry when he came in 1853.

After a day's tramp through the rain it was very refreshing to leave our shoes and wet garments at the door of the inn, don the kimono furnished guests by the innkeeper, and then take a plunge into a Japanese hot bath—the bath par excellence. The tubs are built much higher than ours, so that the bather can sit and have the water up to his neck. Then at an inn the bath is often large enough for from two to five to go in at once. This is not as bad as it may appear, because the Japanese are scrupulously clean and scrub themselves thoroughly with soap, and usually with a scrubbing brush before entering the bath. Arriving at our rooms, we find hibachi of charcoal glowing cheerfully, and the maid serves us with tea and cakes. It is customary to serve meals individually in the room, since the bed and blankets are stowed away in a closet during the daytime, to be taken out at bedtime and spread on the clean matting floor. But we arranged to take dinner all together. This was easily done, because the dividing walls of the apartments are sliding doors of cardboard or thin wood which can be readily removed. So we all sat down on zabuton (cushions) and after prayer, kept the chopsticks busy. Three maids in the middle of the circle were also kept busy filling the students' bowls with rice from the great wooden tubs.

After the regular course was over the maids brought on tea, persimmons tied up in clusters, and a great variety of fancy cakes. Then the students played some games of a novel nature, in which Mr. Hoffsommer took a helpful part, and in which the writer entered somewhat cautiously. Each student assumed a different pose to that of the man on his right. When this game is played quickly, as it should be, it is a very striking exhibition. Some of the students were very good at juggling chopsticks and cups. The most comical game was one in which two fellows sat down facing each other, each with a pair of chopsticks, and a single bowl placed between them. Tapping the bowl with the chopsticks, each proceeded very calmly to pinch the other's nose with the chopsticks. The one who laughed first was the loser. This was done so deliberately and with such serious faces that it was exceedingly amusing.

Rice is grown nearly everywhere in Japan, even in positions and soils where other crops would probably be more profitable. We walked through many rice fields, both dry and wet (lowland and upland rice, I suppose it should be called), and succeeded in getting a series of pictures that show how the rice is handled. Many women work in the fields, some digging with great, heavy hoes. They remind me of Mr. Markham's "Man with the Hoe," but instead of bearing the weight of centuries, these lively damsels appear happy, and often sing at their work in a manner to delight the heart of Carlyle.

Throughout our trip we found by the roadside little images of wood or stone, sometimes set up by the trunk of a tree, sometimes on a little eminence, with a tiny house built over them to protect them from the weather. Most of these images have little bibs tied about them, and sometimes an offering of coin or other nature laid before them. The country people, especially, seem religious, but when we see them bowing and praying to such images of wood and stone we pray that the time may soon come when they may learn of the true God.

# The Young Reserves

## My Lord Bag-O'-Rice

### A Japanese Fairy Story

ONCE upon a time there was a brave warrior, called My Lord Bag-o'-Rice, who spent all his time in waging war against the King's enemies.

One day, when he had sallied forth to seek adventures, he came to an immensely long bridge, spanning a river just at the place where it flowed out of a fine lake. When he set foot on this bridge, he saw that a Serpent twenty feet long was lying there basking in the sun, in such a way that he could not cross the bridge without treading on it.

Most men would have taken to their heels at so frightful a sight. But my

Lord Bag-o'-Rice was not to be daunted. He simply walked right ahead,—squash, scrunch, over the Serpent's body.

Instantly the Serpent turned into a tiny Dwarf, who, humbly bowing the knee, and knocking the planks of the bridge three times with his head in token of respect, said: "My Lord! you are a man, you are! For many a weary day have I lain here, waiting for one who should avenge me on my enemy. But all who saw me were cowards, and ran away. You will avenge me, will you not? I live at the bottom of this lake, and my enemy is a Centipede who dwells at the top of yonder mountain. Come along with me, I beseech you. If you help me not, I am undone."

The Warrior was delighted at having found such an adventure as this. He willingly followed the Dwarf to his summer-house beneath the waters of the lake. It was all curiously built of coral and metal sprays in the shape of seaweed and other water-plants, with fresh-water crabs as big as men, and water-monkeys, and newts, and tadpoles as servants and body-guards. When they had rested awhile, dinner was brought in on trays shaped like the leaves of water-lilies. The dishes were water-cress leaves—not real ones, but much more beautiful than real ones; for they were of water-green porcelain with a shimmer of gold; and the chop-sticks were of beautiful petrified wood like black ivory. As for the wine in the cups, it *looked* like water; but, as it *tasted* all right, what did its looks signify?

Well, there they were, feasting and singing; and the Dwarf had just pledged the Warrior in a goblet of hot steaming wine, when thud! thud! thud! like the tramp of an army, the fearful monster of whom the Dwarf had spoken was heard approaching. It sounded as if a continent were in motion; and on either side there seemed to be a row of a thousand men with lanterns. But the Warrior was able to make out, as the danger drew nearer, that all this fuss was made by a single creature, an enormous Centipede over a mile long; and that what had seemed like men with lanterns on either side of it, were in reality its own feet, of which it had exactly one thousand on each side of its body, all of them glistening and glinting with the sticky poison that oozed out of every pore.

There was no time to be lost. The Centipede was already half-way down the mountain. So the Warrior snatched up his bow, a bow so big and heavy that it would have taken five ordinary men to pull it—fitted an arrow into the bow-notch, and let fly.

He was not one ever to miss his aim. The arrow struck right in the middle of the monster's forehead. But alas! it rebounded as if that forehead had been made of brass.

A second time did the Warrior take his bow and shoot. A second time did the arrow strike and rebound; and now the dreadful creature was down to the water's edge, and would soon polute the lake with its filthy poison. Said the Warrior to himself: "Nothing kills Centipedes so surely as human spittle." And with these words, he spat on to the tip of the only arrow that remained to him (for there had been but three in his quiver). This time again the arrow hit the Centipede right in the middle of its forehead. But instead of rebounding, it went right in and came out again at the back of the creature's head, so that the Centipede fell down dead, shaking the whole country-side like an earthquake, and the poisonous light on its two thousand feet darkening to a dull glare like that of the twilight of a stormy day.

Then the Warrior found himself wafted back to his own castle; and round him stood a row of presents, on each of which were inscribed the words "From your grateful dwarf." One of these presents was a large bronze bell, which the Warrior, who was a religious man as well as a brave one, hung up in the temple that contained the tombs of his ancestors. The second was a sword, which enabled him ever after to gain the victory over all his enemies. The third was a suit of armor which no arrow could penetrate. The fourth was a roll of silk, which never grew smaller, though he cut off large pieces from time to time to make himself a new court dress.

The fifth was a bag of rice, which, though he took from it day after day for meals for himself, his family and his trusty retainers, never got exhausted as long as he lived.

And it was from this fifth and last present that he took his name and title of "My Lord Bag-o'-Rice;" for all the people thought that there was nothing stranger in the whole world than this wonderful bag, which made its owner such a rich and happy man.

## How the Rain Came

By Charles Irwin Herring

IT was a bright summer morning. Little White Cloud sailed along quite alone under the broad blue sky. He had watched the sun rise in the east, and saw the long shadows flee away before him. He had listened to the morning songs of the birds and enjoyed them very much. For a good while he had been sitting on his carpet of gold, looking about him and watching and waiting. Presently he noticed that the birds had quit singing, the trees were not waving their branches at him, the little lake beneath him was not rippling a smile to him and the broad green fields of wheat had stopped billowing below him. The cows were standing or lying in the shady places in the pastures; the sheep had trotted off to the green woods; and the farmer was resting his team in the furrow. All the world, as far as Little White Cloud could see, was very still. He wondered what could be the matter that every thing had become so quiet. He leaned over on his elbow and listened to see if he could hear what the long rows of corn were murmuring to each other down in the big field. Presently he made out a hoarse whisper which sounded like praying. It said, "Dear Little White Cloud, the sun is very hot, and the ground is very dry. We are all so thirsty, we are choking for a drink. Please send us a good rain as soon as ever you can."

Then Little White Cloud sat up on his golden carpet and set out a radio call for help everywhere under the broad blue sky. Another little cloud heard this call for help. He set off in his silver-winged aeroplane to see what Little White Cloud wanted. He flew up to where Little White Cloud was sitting on his carpet of gold and said, "What is wanting here to day?" Little White Cloud answered him,

"Listen to the corn rows as they pray
Please send us a rain, right away!
For we are choking here today."

"Ah me!" said the second little cloud, "Two little clouds can't make a rain for the big fields. So he lifted his trumpet to his lips and blew an invitation to other clouds. A faraway cloud heard the invitation and came rolling up on his breeze chariot. "What is wanted here today?" he shouted. Little White Cloud answered him,

"Listen to the corn rows as they pray,
Please send us a rain, right away!
For we are choking here today."

"Ah me!" said the cloud from far away, "Three little clouds can't make a rain for the big fields."

So they all raised their trumpets to their lips and blew another invitation. Big Black Cloud heard their call. He mounted himself on the wings of the West Wind, and dashed away to see what was wanted. He was so big that he covered all the sky as he flew. The world grew dark beneath him. He flew up to the three little clouds and shouted to them, "What is wanted here to day?" Little White Cloud answered him,

"Listen to the corn rows as they pray,
Please send us a rain, right away!
For we are choking here today."

Big Black Cloud was still for a little while, and he heard that prayer. Then he spoke in his voice of thunder and gave the farmer sitting on the fence fair warning. The farmer drove his horses away to the barn. His wife closed the house windows, and the birds flew to their nests. Then Big Cloud spoke again in his voice of thunder, and bade the rain drops to fall.

## Summer Contest

Dear Young Reserves:

All sorts of hints and suggestions have been in my mail lately, showing very plainly that you are all on tip-toe to see what our new contest is to be, for every July we have something special, and this year it is to be a short story about some imaginary (or real) boy or girl in Japan! The following simple rules should be observed:

1. Write on one side of the paper only.

2. Have name, address and age on your story.

3. The story should be about 500 words in length.

4. Mail not later than Aug. 1 to Miss Margaret Applegarth, in care of The Baptist, 417 South Dearborn St., Chicago, Ill.

There will be two first prizes, one for the best story written by a boy and another for the best story written by a girl. Stories will be judged on the basis of their interest and of their truthfulness to life in Japan. Haven't you a little plot in mind this very moment—a little plot which is simply aching to get itself down on paper? You will find an article on Japan in last week's Chimney Corner, as well as in this present number. Others will follow soon, which may prove suggestive to young authors!

—M. T. A.



# Young People's Work



## Topic for July 22

**WHAT IN PRESENT-DAY SOCIAL LIFE WOULD CHRIST APPROVE? WHAT WOULD HE DISAPPROVE?**

**I Cor. 10-23, 24, 31-33; 11:1**

*"All things are lawful; but not all things are expedient.*
*All things are lawful; but not all things edify."*
*"Let no man seek his own, but each his neighbor's good."*

A pretty difficult subject! It is hard to know just what Christ would say to us moderns if he were here. There are some things in present-day social life which have scant mention in the scriptures or directly in the Master's teaching. Some are not mentioned at all. Well, what are the young people to do?

There is only one safe ground. Study the life and character of Jesus. From such a study young people will find the most attractive character the world has ever produced. They will find that while he did not deal specifically with some of things in our present-day life, he did lay down great fundamental principles of right living and right thinking. We have the scriptures in which we find certain instruction and guidance. Probably our greatest difficulty is that we are not willing to acknowledge any other authority than ourselves in matters of religion and morals.

Christ would approve of everything that squares with the great principles as noted above. He would approve of the joyous, good times of the young people—their hikes, socials, games, athletics, parties of the right sort, etc. I think he would approve of their dramatic clubs, debating societies, and of every other form of amusement of a wholesome, healthful and helpful nature.

Christ would disapprove of everything that does not square with his ideals of purity, honesty, sincerity, justice. There are a good many social functions which young people attend to which I do not think Christ would go if he were a young man now. He would most certainly pass by and condemn that which mars beauty of life and nobility of thought. He would not stoop to those things which would lower his ideals of purity and mar his conscience. Christ was every inch a man in all of his relationships. He is for us ever and always the supreme example of what young people ought to be.

## Alberta Special

The Baptist young people of this province are planning to hold their first Provincial Convention on July 28-29 at the Baptist Assembly Grounds at Gull Lake. This convention will immediately follow the closing of the summer assembly program.

Our camp grounds are situated ten miles west of Lacombe, which is on the main motor road between Calgary and Edmonton. I have been asked to write you and give an invitation to any of our B. Y. P. U. friends in the United States who may be taking an auto tour up this way at that time, to join us.

Any visitors from Baptist churches south of the line would be welcome at the assembly meetings also. We have eleven acres for camping purposes and also accommodation in our own huts and tents for any who may not be carrying their own camping outfit.

Hoping to have the joy of greeting some of our brethren from your country.

PERCY H. ROBERT.

***These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary, 143 N. Wabash Ave., Chicago***

## Abington Association, Pennsylvania

The B. Y. P. U. of the Abington Association held its second annual field day on June 16 at Brooks Athletic Field, Providence Road, Scranton.

The events started promptly at two o'clock with an interesting baseball game between Calvary Church of Taylor, Pa., and Peckville Church of Peckville. Immediately after there were several races. The advertising committee was on hand with a few advertising stunts. A loving cup was given to the society attaining the highest number of points, the cup having been held by Calvary Church of Taylor last year.

## Here and There

PITTSBURGH BAPTIST YOUNG PEOPLE have elected Mr. L. E. Van Kirk as their new president. The annual business meeting of the association was held in Shady Avenue Church on Apr. 6.

TENNESSEE EIGHTH ANNUAL B. Y. P. U. State Convention was held at Memphis, June 12-16. The key-note was "Christ Preeminent."

HAROLD I. MCKEEVER, retiring president of the Pittsburgh Association, suggests the following goals for the new year:

1. At least fifty representatives at Boston.
2. At least 250 representatives at Ridgesentatives at Ridgeview Park.
3. At least twelve new local organizations—five senior, four junior, three intermediate.
4. At least 25 per cent gain in our total B. Y. P. U. membership through a general campaign.
5. Special stress given to Daily Devotions League, and to Baptist Tithers League.
6. A repetition of the B. Y. P. U. Institute of Feb. 24, 1923.
7. A continuation of our educational and research programs.
8. One or two new Group Unions.
9. 2,000 subscribers to B. Y. P. U. Bulletin.

MARYLAND B. Y. P. U. ORGANIZATION has given 647 B. Y. P. U. awards during the past year. There are 389 who hold the B. Y. P. U. diploma for the study of the B. Y. P. U. Manual.

INDIANA YOUNG PEOPLE have just closed their campaign in the interest of the *Baptist Observer*, the state paper, securing 1,596 renewals and 1,341 new subscriptions. The goal was 2,500 new subscriptions. Pittsford B. Y. P. U. won the trip to Boston with 299 points, while Sullivan takes second place with 188 points; Tuxedo Park third with 141 points; Gary fourth with 108 points.

GEORGIA BAPTIST YOUNG PEOPLE'S UNION Twenty-ninth State Convention was held in Atlanta, Georgia, June 19, 1923. Dr. F. A. Agar of the Northern Baptist Convention was one of the speakers.

WASHINGTON, D. C., YOUNG PEOPLE, under the leadership of John Ruthven, have planned an inviting trip in connection with the Boston Convention. They will visit the Thousand Islands in the St. Lawrence River, Montreal, Quebec, and New York.

THE BAPTIST YOUNG PEOPLE OF CENTRAL Iowa Association are publishing a paper entitled, "B. Y. Organ." The introductory number carries a number of news items of the young people in the state. The subscription price is 35 cents per year.

MINNESOTA YOUNG PEOPLE have asked for the release of "Dick" Hoiland, their president, in order that he might devote his entire time to preparation for the assembly which meets at Mound on Lake Minnetonka.

NORTHEASTERN OHIO YOUNG PEOPLE'S Convention was held at First Church, Akron, Apr. 13-15. Dr. George Platte Knox and Rev. C. M. Eddy of Denison were among the speakers.

CALIFORNIA-NEVADA VOLUNTEERS have just sent out the *Broadcaster* giving news about the young people who are planning to enter some form of Christian service. It is indeed a newsy sheet and the plan is to be heartily commended.

## National Essay Contest

The American Legion is promoting an essay contest among the boys and girls in our schools. The subject for discussion is "Why America Should Prevent Immigration for Five Years." The scholarship prizes are: First prize, $750; second prize, $500; third prize, $250. Information as to rules and regulations covering the contest may be secured from the National Americanism Commission of the American Legion, Indianapolis, Ind.



# Religious Education



## Preparation for Church Membership

### After Decision Day, What?

Not all of those who come forward or sign cards on Decision Day are ready for church-membership. Some may be too immature and others not yet persuaded of their duty to be baptized and to unite with the church. Those who come from non-Christian homes are likely to have very vague ideas about the church and what it stands for. They all need instruction in what it means to be a Christian.

No man is admitted to membership in a fraternal order of any standing until he has been thoroughly instructed in the aims, ideals and history of the organization and learned some of its elaborate ritual. Membership in the Christian church is not hedged about with secrecy and ceremony, but is a great and solemn step whose seriousness every new member ought to feel. Too often in the past we have taken for granted the young Christian's knowledge of his duty and responsibility to the church.

Many pastors, realizing this, now make it a part of the year's work to gather together the Sunday-school scholars who have signed cards or otherwise shown an interest in the Christian life, and give them instruction in what it means to be a Christian and what is involved in church-membership.

### The Pastor's Class

*Name.* This group is known by various names, such as the Pastor's Class, Young Disciples' Class, Young Converts' Class, Training-class for Church-membership.

*Time.* It should meet at some hour other than the regular Sunday-school hour, probably on a week-day at the close of the public-school session.

*Members.* Doctor Gilkey says, "Except in cases of unusual maturity I have advised children under twelve to wait another year before joining the class." On the other hand, many leaders urge that many children of nine or ten, brought up in a Christian home, understand the step they are taking and should be included in the class.

*Leader.* The pastor is the logical leader of this class but if for any reason he cannot do it, the workers' conference should seek out some man or woman to whom can be entrusted this very important follow-up work without which the evangelistic effort is not complete. It may be that a teacher of a junior or intermediate class or the superintendent of the junior young people's society may prove to be the right leader.

*Class Organization.* It is very desirable to establish the class as a regular order in the minds of boys and girls, and to make them so heartily enjoy the class that they will ask for its repetition each year. It ought to include the boys and girls who have joined the church and can be made to feel a responsibility for their friends who are not Christians. These young Christians will be a great help in building up a loyalty to the class and in making its program interesting. The class ought to be more than a lecture or catechizing period. It ought to have its own social life and spirit of service. Use the same name each year so that it comes to have a definite meaning for all, and carries its own loyalties. Have some one write a class song set to a hymn tune that youngsters enjoy singing. Always have a delightful social occasion, which may be called the pastor's party or the pastor's picnic. Above all make the regular class sessions very earnest and important, with registered attendance, a sincere devotional spirit, a straightforward appeal to conscience, and dependence on the spirit of God.

### The Course of Instruction

It is unwise to attempt too much in this class. The few simple truths concerning what it means to be a Christian, what helps there are for us in the Christian way, why and how we are baptized, and what church-membership means are the essentials for such a course. Better results are obtained by holding four to six meetings and keeping to this one purpose than by prolonging the time and trying to cover a wider range of Christian knowledge and experience.

If sufficient interest is shown the pastor may find among the older members of this class the nucleus for another group with whom he can go more thoroughly into Bible study or Christian doctrine. This class has the one specific purpose of preparing the group for that next step which should follow up Decision Day and conserve its results.—William H. Main in "Church School Objectives," Judson Press.

## International Sunday School Lesson for July 22

**JOHN THE APOSTLE**

**Lesson: Luke 9:49-56; John 19:25-27; I John 4:7-8.**

**Golden Text: I John 4:16.**

**Introductory**

John the apostle was a brother of James and the son of Zebedee, a fisherman. His mother, Salome, was a sister of Mary, the mother of Jesus. Jesus gave to these brothers the name Boanerges, meaning Sons of Thunder. John is frequently referred to as "the disciple whom Jesus loved." The Gospel of John, the First, Second and Third Epistles of John and the Book of Revelation are accepted as the writing of John the Apostle.

**The Lesson**

The dispute concerning greatness follows the return to Capernaum from Caesarea Philippi. Jesus' answer to this, with a child in the midst, was "He that is least among you all, the same is great." "And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him." But Jesus said unto him, "Forbid him not; for he that is not against you is for you." The time of Jesus' crucifixion was approaching and he kept moving on toward Jerusalem, this time choosing the way through hostile Samaria, rather than the more congenial way east of the Jordan. Because of the known hostility of the country he dispatched messengers ahead of him as they neared a Samaritan village to secure a lodging place. But they refused to receive him because he was on his way to Jerusalem. James and John in indignation demanded: "Lord, wilt thou that we bid fire to come down from heaven, and consume them?" He rebuked them and they proceeded to another village. The next scene is that of the crucifixion where Jesus commends his mother to John's care. The last verse in the lesson is the keynote to John's character "Let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love."

**Leading Thoughts**

1. "He that loveth not knoweth not God"—how then has a Christian room in his heart for a particle of hate? 2. Love increaseth apace by being given. 3. The surest way to acquaint men with God is to show to them the love of God in our lives; that is something they cannot refuse to believe in.

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**Rev. W. F. Bostick, pastor of the** First Church, La Porte, Ind., has solved the problem of diminishing Sunday evening congregations during the summer. Through the courtesy of the county commissioners he is allowed to hold meetings on the court-house lawn. After a short service, pictures are shown on a screen placed on the wall of the court house. The slides are of a religious nature and have an evangelistic message. The titles of two are suggestive, "The Stream of Life" and "A Maker of Men." The service begins at eight o'clock and Mr. Bostick is thus able to reach the automobile tourists returning home. His congregation averages 1,000. The pictures have proved so successful that they will be continued through July. Mr. Bostick secures his slides from the Temple Picture Corporation and United Artists Corporation of Chicago. At present he is preaching a series of "baseball" sermons on the topics, "Striking at the High Ones," "The Sacrifice Hit," "Dying on Third," "Reaching Home," and "Bawling out the Umpire."



# Our Own Folks



## A Baptist Semi-Centennial in Japan

By Charles B. Tenny

Four missionaries, representatives of American Baptists, landed in Yokohama fifty years ago. They immediately organized the First Baptist Church of Yokohama. But it was composed entirely of westerners; two of the four retired from active connection with the Missionary Union before the end of that first year; none of them knew the language of the people, and there was no Japanese Bible. But other workers came, Japanese were won, and the work which began so quietly—some would say insignificantly—has grown beyond the faith of any of those who first boldly committed themselves to the venture.

The one little church with no Japanese member has multiplied, Japanese members have been added, until now it is a vigorous, self-directing organization, a younger sister to the Northern Baptist Convention. A wee English night school of 1873, without charter or regulations has become a splendid group of Baptist schools sending out hundreds imbued with the Christ ideal. Two missionary families penned away in a "concession," forbidden residence elsewhere, have given place to a leaven of Christianity that is touching Japanese life intimately in unnumbered ways. Local receipts have increased from nothing to 100,000 yen last year. Our first woman to receive baptism is still living and was on the platform at our recent celebration. Many still remember how the first converts came one by one. Last year our additions numbered 500. We had hoped that Mrs. Ashmore, who, like Mrs. Nathan Brown, was one of the founders of our Japanese work, might be with us in our jubilee; but she fell asleep a few weeks ago; not, however, until she had celebrated the fiftieth anniversary of her arrival in Japan.

Our mission meeting this year was held in connection with the meeting of the Japan Baptist Convention. Joint commemorative exercises were held. As we reviewed the past we found manifold reasons for thanksgiving and ground for new courage. We surveyed the existing situation and faced the future in the light of the historic developments. Already Japanese Baptists have accepted the responsibility for the evangelization of their own people. We, on our part, clearly recognize that the mission is now only an auxiliary agency. But our relations are most cordial, we understand each other, and press forward to a common goal. The aid of American Baptists will be sought for a long time to come; but it is a matter for profound thanksgiving that such significant advance has been made, that the future is so promising. American Baptists from Atlantic City saluted Japanese Baptists. We thank you. Japanese Baptists celebrating their semi-centennial in Tokyo, sent greetings and thanks to American Baptists. We are two conventions but own one Lord; we live in different hemispheres, but are all brethren looking and working and praying for the coming of one kingdom, the reign of our Christ over all the world.

Japan Baptist Theological Seminary.

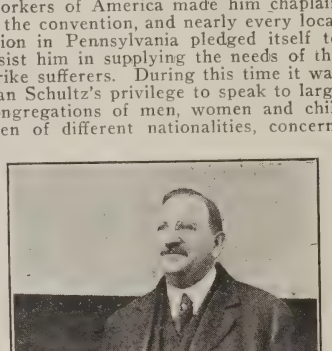
## Dan Schultz

By Coe Hayne

Dan Schultz, labor evangelist of the Home Mission Society, whose death at his home in Philadelphia, was noted recently, was pastor of the Lorenz Avenue Church, Pittsburgh, Pa., when the great Westmoreland County coal strike began. Reading of conditions existing among the miners he felt it his duty to find out whether the newspaper reports were true. He found men and women living in tents pitched along the roadside in the month of March. With the rain often wetting their household goods and their bedding, cold and dampness increased the suffering that hunger brought. At this time the United Mine Workers of America were extending aid to the extent of about $2.50 per family, per week. The women and children for the most part were poorly clad, some of them being without shoes or stockings.

After viewing the field for one week, Dan Schultz returned to his church, told of the conditions found among the striking miners, and requested clothing. The church gave him the privilege of using all the time necessary to aid these people. He began to solicit clothing, shoes, food and money in different parts of the state, returning at frequent intervals to distribute the goods received.

During this period, the United Mine Workers of America made him chaplain of the convention, and nearly every local union in Pennsylvania pledged itself to assist him in supplying the needs of the strike sufferers. During this time it was Dan Schultz's privilege to speak to large congregations of men, women and children of different nationalities, concerning the church and its attitude toward the working man.



DAN SCHULTZ

On one Sunday afternoon he addressed over 9,000 miners and their wives and children, through interpreters. Among them were Slavs, Russians, Italians, Croatians, Hungarians, Poles, Lithuanians, Serbians, Scotch, Germans, Austrians, Bohemians and Roumanians. He spoke to these people on the subject of God's wonderful love to the children of men. It was the first time that many of them had heard this story. A prominent Catholic labor leader, who had introduced him at the beginning of the service, said, "It is my privilege to introduce a brother of Jesus Christ, who has proved himself thus by his work and sacrifice for our folks. Whatever Father Schultz tells us we believe, for we have confidence in him and his message."

During fourteen months Dan Schultz and his helpers collected and distributed over ninety tons of clothing, 38,000 pairs of new shoes, over $27,000 in checks and money. Contributions came from capitalists as well as from labor unions, socialistic organizations and churches. Just before the strike ended, a number of leaders of the American Federation of Labor met in the city of Pittsburgh for a conference. After passing a number of resolutions thanking the church of which Dan Schultz was pastor and also the denomination to which he belonged for the loyal support in the movement to supply the needs of the strikers, they passed a resolution requesting the Baptist denomination to call Dan Schultz out of the pastorate to devote his time entirely to the working classes of the United States. On Jan. 1, 1911, he began his remarkable ministry among them, working in coal fields, shops and factories of all kinds, preaching the gospel and living it. His work gradually broadened until at his death he was recognized as the field labor representative of the American Baptist Home Mission Society.

## Wisconsin News and Notes

By Robert W. Shaw

### Forward Move at Racine

Racine, a city of some 60,000, has four churches. The First Church with Rev. E. R. Hyde, pastor, has more than 650 members; Grace, formerly the First German, with Rev. H. F. Hoops, pastor, has about 225 members; and the Temple, formerly the Norwegian, has 150 members. Rev. A. N. Sorenson is the pastor. Besides these, we have a prosperous Italian Church of some 60 members which Rev. D. Raffone is leading.

On June 13, 225 members of these four churches met at a dinner given by Mr. W. F. Hilker at the Grace Church, and formed a city union or missionary organization for more effectively carrying on the work in Racine and its environs. Besides several of the local pastors who spoke, Dr. A. LeGrand, state superintendent, and Dr. D. W. Hulburt, who has charge of the work in cities in the state, also addressed the gathering. A

committee has been appointed to draw up the constitution and by-laws and to set forth a plan of work for the newly organized body.

### Changes in Associations

For some years the associations in Wisconsin have not been as conveniently bounded as they might have been. This has been due to the fact that formerly they were arranged according to railroad facilities, while now most people come by automobile. Last fall the state convention elected a committee to study the rearrangement of these bodies, and this summer the associations themselves are voting on the question. The plan eliminates the Dodge Association and creates the Green Bay, the Barron, and the North Central as new associations. The hope is that the foreign-speaking groups will gradually join these newly arranged bodies so that we may have strong associations in this state.

### Some Notes

Rev. W. D. Wells has resigned his work at Sheboygan to take effect the last of August. Brother Wells has been in this state many years and is beloved by all. He has purchased a home in Sheboygan and will be available for supply work as far as his strength will permit.

The West Allis Church is contemplating beginning the building which it has had in mind for several years. It recently sold the parsonage property and will erect a new home for the minister on one of its large lots. During Pastor McMillan's stay with them, beginning about February 1, nearly thirty members have been received, most of whom have come by baptism.

Miss Maimie Passolt, missionary for the South Side Christian Center in this city, recently spent a week in Nebraska where she represented the work of the Woman's Home Mission Society before some of the churches in that state. She reports an interesting time.

Rev. W. C. Osburn, of Bangor, was recently married. The bride is a member of the Eau Claire Church.

Rev. George C. Alborn and his wife are celebrating their twenty-fifth wedding anniversary, and the Wauwatosa Church has sent them away for a couple of weeks' visit to the scenes of their youth in Michigan.

Vacation schools are on now in full blast. There is a large increase over last year in the number of schools in the state. There will be seven held in Milwaukee, out of twelve churches.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

Mr. William H. Rafferty of the graduating class of Newton Theological Institution was ordained June 19 at the Newton Center Church. Rev. F. B. Greul of Brookline was moderator, and Rev. A. J. Hughes of Needham, clerk. Delegates were present from the churches of the Boston West Association. Mr. Rafferty has been called to the pastorate of the church at Gardner and will begin work in the immediate future.

The summer supplies of the First Church, Cambridge, of which Rev. William D. Goble is pastor, are Rev. Walter E. Tanner, Rev. L. L. Henson, Rev. H. B. Williams, Rev. E. E. Powell, Rev. George Adams and Rev. C. P. MacGregor.

Since the beginning of the pastorate of Rev. Charles D. Piper, Nov. 3, 1922, there have been fifty-two additions to the membership of the Fifth Street Church, Lowell. The resident membership has been increased 30 per cent. As a result of the stewardship campaign and activities, 43 per cent of the resident membership are tithers. The outlook for the work is promising.

### MAINE

The church at Harmony feels the loss of Deacon William G. Bailey, selectman of the town and member of the state senate. His ability was always at the service of the church and his wealth was administered as a Christian steward. A daughter and two sons survive him.

### NEW YORK

During July and August this year, the following ministers will supply the Baptist Temple, Rochester: Dr. A. Ray Petty, Dr. John M. Moore, Rev. T. J. Bolger, Dr. Samuel Grafflin, Col. John T. Axton, Dr. C. Wallace Petty and Prof. Justin N. Nixon.

Rev. Franklin D. Elmer, pastor of the First Church, Hamilton, and his wife have started on an extended auto trip through the West for a study of American natural and social resources and conditions. They will visit plants of the coal, steel and lumber industries, agricultural section, educational institutions and churches. The trip will cover about 5,000 miles.

The Washington Heights Church, New York City, Rev. Harold Pattison, pastor, is looking forward to the celebration of its hundredth anniversary on Oct. 3. On the evening of that day there will be a banquet and many former members living in other cities are expected to return for that occasion. On Oct. 7 special anniversary services will be held morning and evening. Union summer services will be held with the Hamilton Grange Reformed Church. During the year there has been a steady increase in the membership by letter and baptism. A church visitor has been engaged. This year a Sunday evening forum service, patterned after the Ford meetings in Boston, was introduced. The popularity of these services has resulted in the plan to continue them during the coming year.

The Reformed Church of Harlem, the Mt. Morris Church and St. James Methodist Church of New York City will hold union summer services. The speakers will be Rev. A. A. Pfanstiehl of New York City, Rev. J. W. R. Sumwalt of Baltimore, and Rev. William C. Bitting of the Second Church, St. Louis.

### Colgate Commencement

The commencement season at Colgate was characterized by favorable weather, a large attendance of alumni and friends, and much enthusiasm. President Cutten delivered his first baccalaureate sermon at Colgate University on Sunday morning, June 17. His subject was, "Equipment and Personality, its Inequality and Responsibility." The treatment was based upon the parable of the talents, Matt. 25:14-30. The general course of thought in this inspiring address was the essential inequality of mankind in ability, capacity, and opportunity.

The annual sermon before the theological seminary and the Baptist Education Society was preached on Sunday evening by Dr. Albert B. Cohoe, of Montclair, N. J., from the words of John 17:21: "That they may all be one." The speaker discussed the possibility of the union of Christians, not in reference to the old divisions into denominations but with a view to the division which at the present time often seems so wide and deep between the so-called conservatives and liberals. The presentation was unusually stimulating, having clearness of thought, breadth of outlook, sympathetic appreciation of the mental attitudes of men of diverse types, and devotion to Christ and his ideals.

The seminary day exercises were held on Monday morning. Excellent addresses were given by two members of the senior class; by Mr. J. B. Freestone on, "The Privilege Supreme," and by Mr. S. H. Miller on, "The Perpetual Benediction." The farewell address to the graduating class was given by Dean Vichert on, "The Topmost Note." The duty and privilege of accomplishing the work of the ministry on a high plane were presented.

Mr. F. J. Fitch, as a representative of the Eaton Hall Fellowship, presented some gifts to Dean Vichert as an expression of the regard of the students. He expressed the feeling of the student body and of all the friends of the seminary concerning the departure of Dean Vichert after eight years of self-sacrificing labor as dean and professor. This feeling was of deep regret, together with an appreciation of the high and permanent value of his contribution to the life of the seminary.

The commencement address on Tuesday morning was delivered by Mr. Frank A. Vanderlip, well-known New York financier and recipient of the honorary degree of Doctor of Laws from Colgate in 1911. His subject was, "The World We Live In." The opinion was expressed that the new world confronting the graduates of today will be found to differ in important respects from that which has gone before.

The number of degrees conferred at this commencement was the largest in the history of the university. There were 140 degrees in course. There was also one graduate from the seminary with certificate, and one graduate from the Italian department. Honorary degrees were conferred as follows: Walter Concemore Cramp, New York, D. Sc.; Thomas Cramer Hopkins, professor of geology in Syracuse University, D. Sc.; Charles Estill Dickerson, principal of Northfield Seminary, Lit. D.; Hobart George Truesdell, head master of Suffield School, Lit. D.; Wilbur Theodore Elmore, Lincoln, Neb., D. D.; Albert Henry Gage, director of religious education, Chicago, Ill., D. D.

The announcement was made during commencement that the vacancy in the chair of systematic theology in the seminary, caused by the resignation of Dean Vichert, had been filled by the transfer of Professor Anderson from the chair of New Testament interpretation. It was also stated that Prof. Thomas Wearing, principal of Woodstock College, Woodstock, Can., has been elected to the chair of New Testament interpretation, to assume his duties next fall.

The wise administration of President Cutten during the past year has had a most inspiring effect upon both college and seminary. The future, under his leadership, appears full of promise.

## NEW JERSEY

THE NORTH ORANGE CHURCH, Orange, will be represented by five delegates at the World Alliance. On May 23, Rev. and Mrs. Richard J. Inkc sailed for Brazil where they will do missionary work and teach in the Rio College. The church now has six members in the missionary field, and in addition supports Steve, the missionary interpreter to the Hopi Indians. Sunday, June 10, the Sunday school observed floral anniversary. At this service, cut flowers and plants were sent by trucks to the neglected people at the hospitals and homes of New York City. This marked the sixty-sixth anniversary of the founding of the Sunday school. The school has had but two superintendents during that time. The board of deacons has arranged for the following supplies during the summer: Dr. Peter C. Wright, Dr. Clarence M. Gallup, Mr. Ralph C. Walker, Dr. A. Ray Petty, Dr. James McGee and Rev. A. A. Shaw.

ON RECOMMENDATION OF THE COMMITTEE on ordination of the West New Jersey Association, a conference was called June 19 at the Roadstown Church for the purpose of examining Harry F. Snyder of Vineland who has accepted a call to the Dividing Creek Church, and of Omar P. Goslin of Wildwood who has been called to be student pastor of Leland Stanford University of California. Mr. Snyder's ordination took place June 21. Rev. R. R. Thompson of Bridgeton preaching the sermon. The date of Mr. Goslin's ordination was not announced, but the preacher for the occasion will be Rev. Harold G. Phillips of Mt. Vernon. The evening session of the ministerial conference was made profitable by an address by Rev. C. W. Dannenbauer and by missionary John Dussman on furlough from India.

THE GOAL OF THE CHELSEA CHURCH, Rev. Thomas J. Cross, pastor, was reached at the last communion service when twelve new members were received, making a total of thirty-four since January. In recognition of the faithful work of Mr. Cross, the church is sending him as a delegate to the Stockholm meeting. He will also tour Palestine.

### Peddie Commencement

Forty-five members of the class of 1923 received their diplomas from D. G. Garabrant, president of the board of corporators, at the fifty-seventh annual commencement exercises of Peddie school, held Monday afternoon, June 11, in the First Church of Hightstown. The exercises marked the twenty-fifth anniversary of the headmastership of Dr. R. W. Swetland. President Garabrant read resolutions in behalf of the board, eulogizing the administration which has witnessed such remarkable development in the life of the school. At the annual luncheon, held in Wilson Hall dining room, the graduates of the school presented Headmaster and Mrs. Swetland with a silver service and announced the establishment of a prize or scholarship fund in honor of the present head of the school. Hon. James A. Hamilton, '94, Secretary of State of New York, was elected president of the alumni body for the ensuing year.

At the commencement exercises, orations were delivered by William Homer Thompson, of Hightstown; Stuart Frary Arnold, of Hasbrouck Heights; and Lee Sneed Montgomery, of Sedalia, Mo., members of the graduating class. The commencement address was delivered by the Rev. A. Ray Petty, of New York City. Following the exercises, Headmaster and Mrs. Swetland tendered a reception to the students, alumni and friends of the school in their home.

Five new members were initiated into the Cum Laude Society, an honorary scholarship organization. Assistant headmaster, R. H. Rivenburg, who leaves Peddie next fall to become Dean of Bucknell University, and Secretary Starr G. Cooper presided over these exercises.

Prizes and scholarships were awarded by Headmaster Swetland as follows: New World Movement scholarships, Edwin F. Pierce and Richard Madden; junior declamation prizes, Harry Muecke and Edwin Forkin; Middlers public speaking prizes, Robert Breen and Henry Miller; Martha St. John lower school prizes, Harry Spaight and George Cilley; first year Latin prize, Harold Rue; Rogers music prize, Harold Rue; geometry prize, Robert Preston; Rennselaer polytechnic medal, Stewart F. Carter; Winters prize orations, Henry Miller, Stuart F. Arnold and Hugh R. Hamilton; Bushell prize, Dwight M. Bahr; Wyckoff honor prize, Stuart F. Arnold.

## EASTERN PENNSYLVANIA

REV. A. W. ANDERSON, pastor of the First Church of Easton, has been elected commandant of the state Soldier's and Sailor's Home at Erie. This appointment, with rank of captain, has been confirmed by Governor Pinchot. He is expected to take charge immediately.

PASTOR A. A. COBER of the Memorial Church, Williamsport, has gone to the First Church, Jeannette.

REV. E. C. BRUSH, of the Jefferson Church has accepted a call to the North Main Avenue Church, Scranton, and will begin his new pastorate, Aug. 1.

THE HARRISBURG ASSOCIATION was entertained by the First Church, Lebanon, June 5-6. Rev. J. W. Bradbury was elected moderator. A resolution was passed pledging every possible effort in meeting pledges to the New World Movement this year.

REV. C. C. WALKER was reelected moderator of the Bridgewater Association, at its meeting at Forest Lake, June 19-21. Every church but one was represented, and a fine spirit prevailed.

REV. NELSON K. CROSSMAN, has returned to the pastorate after serving two years as field secretary of the Chester County Sabbath School Association. He began his work with the Mount Pleasant Church, Ambler, on June 1.

REV. N. JOHNSTONE has resigned at Troy, to become pastor at Ulysses.

### Bucknell University Commencement

The first week-end commencement ever held at Bucknell University ended with the commencement exercises Monday morning, June 11, closing four days of crowded activities. A class of 170 candidates was awarded degrees, eighty-seven in arts, sixty-two in engineering, one in biology and in home economics. Seven honorary degrees were conferred.

The outstanding event of the exercises was the baccalaureate sermon delivered Sunday morning by Pres. Emory Hunt in the newly reopened auditorium of the Baptist church. President Hunt chose as his topic, "The Divinity of Service" and impressed upon the graduates the great truth that the Christian life must center about self-sacrificing devotion to Christ's command to serve.

The exercises on Monday morning were distinguished by several striking features. Pres. John Hope, of Morehouse College, was presented for the degree of Doctor of Laws in appreciation of his service to the cause of progress as a leader of the negro race. James Simmons Swartz of New York City, was awarded the Doctor of Laws degree in recognition of his service in education and the business world. Mr. Swartz, who for forty years has been a member of the board of trustees, and for many years its chairman, has given liberally of his thought and material wealth to the college. The degree was conferred in his absence, because he was ill. Charles Way Harvey, of the class of 1900, was made a Doctor of Divinity in recognition of his work in China, where he has served for twenty years as secretary of the International Y. M. C. A.

Immediately after receiving his degree, Doctor Harvey presented the name of Charles Scull Keen, of the class of 1899, also a pioneer in Christian work in China, for the same degree, to be awarded posthumously. Mr. Keen had been selected by the trustees and faculty for this degree, but shortly before the commencement period word had been received of his unexpected death from typhoid at Shanghai, where he had been located since 1912 at the head of the school of languages, an institution which he had been instrumental in founding, and in which he had contributed notably to the simplification of the instruction in Chinese.

Harold Newton Cole, of Cleveland, O., of the class of 1906, was made a Doctor of Science in recognition of his contribution to medical science. Doctor Cole is associate professor of dermatology at Western Reserve, and is generally conceded to be one of the greatest specialists in his line in America. Adam Martin Wyant, an alumnus of Bucknell and the University of Chicago, was awarded the degree of Doctor of Laws. Mr. Wyant, whose home is at Greensburg, is a leading attorney of western Pennsylvania, and member of Congress from the thirty-first Pennsylvania district. The same degree was conferred upon Charles Bobb Witmer of Sunbury, federal judge of the middle Pennsylvania district.

Several interesting announcements were made at the commencement exercises. Two new prizes, the Decker prizes established by Oliver J. Decker of the board of trustees, to be awarded to the one attaining the highest scholastic standing for the four year course in arts, biology and home economics, and for the one attaining the highest standing in the engineering courses, were won by Frank W. Summerfield of Philadelphia and by Clair Halligan of Ephrata. The distinction of being graduated with highest honor was gained by members of the class for the first time in three years, four women and one man winning this coveted honor.

John T. Shirley, who headed the recent $500,000 stadium-gymnasium drive, and to whose business acumen and tact its success is largely due, was elected a member of the board of trustees. Mr. Shirley, who was a member of the class of 1909, is a business man residing in Pittsburgh.

A gift of land, valued at from $40,000 to $100,000, from President Swartz of the board of trustees, was also an-

nounced. The alumni association took a forward step in appointing a conference committee to take up with similar committees of the board of trustees and of the stadium commission, the appointment of a full-time alumni secretary.

### WESTERN PENNSYLVANIA

Rev. George E. Dawkins of Royal Oak, Mich., has accepted the unanimous call of the Bellevue Church and will begin his new work this month.

Rev. G. Morton Walker, pastor of the First Church, Meadville, recently received the degree of Master of Theology from Crozer Seminary. He has been elected president of the Union Ministerial Association for the ensuing year. During June four candidates were baptized. Rev. J. E. Creil, the church's missionary to the Congo, will be the summer supply.

### DELAWARE

Dover: Pastor Charles A. Walker, while at the Atlantic City convention, was advised that during his absence the church had voted him a substantial increase in salary. Beside his wife and daughter, four members of the congregation attended the convention, one of whom was Rev. W. F. Stewart of Viola, for nearly twenty years a colporter of the Home Mission and Publication Societies. The work in Dover is prospering.

## Mississippi Valley

### ILLINOIS

Rev. H. T. Duff of Flora will attend the World Alliance and will visit his parents in Ireland.

The Roodhouse Church, Rev. J. S. Brinkman, pastor, conducted a successful daily vacation school. The enrolment was 158 and the average attendance, 136.

Rev. J. W. Patterson of Alhambra has become pastor of the Hartford Church.

Rev. W. E. Stillson of Galena, Kan., has recently settled as pastor of the church at Troy.

The Ashland Church has called Rev. Minor Goodsell who recently graduated from Shurtleff College.

Belvidere: The accrediting of Rev. J. L. Marks as pastor of the South Church was recognized by a council which recently met at the church. Forty delegates were present. Rev. E. A. Gilmore of DeKalb was moderator, and Rev. F. G. Sayers of Freeport, clerk.

The First Church, Kankakee, recently closed a successful campaign to raise $50,000 for extensive improvements in its Sunday-school equipment. Dr. Myron W. Haynes conducted the campaign. Rev. Herbert Hines is pastor.

A council met June 21 at the LeMoille Church for the purpose of ordaining Herman D. Sorg. There were twenty-five delegates and pastors present from the churches of the Ottawa Association. Rev. Jacob Heinrich of the Northern Seminary, Chicago, preached the ordination sermon. Mr. Sorg recently graduated from the Northern Seminary and is under appointment by the Foreign Mission Society. He expects to sail for India with his wife in September.

#### Shurtleff College Commencement

Shurtleff, the pioneer college, celebrated its ninety-sixth anniversary on June 14. Many of the old students were back to honor it. On the evening of the 7, the public speaking department gave a dramatical recital. The conservatory of music held its recital on the evening of the 8.

Pres. George M. Potter delivered the commencement address on Sunday morning. He spoke on the theme, "Ye are the salt of the earth." His address was practical and full of inspiration. The unique feature of Wednesday was the annual spring festival given by the women of the college under the direction of Mrs. Wood. The alumni and many friends of the college attended the alumni banquet on Wednesday evening. Loyal Shurtleff alumni are returning in increasing numbers as their alma mater is nearing its centennial celebration.

The baccalaureate address was delivered by Rev. Charles Durden, pastor of the First Church of Galesburg. His subject was, "The Knights of the Open Road." Doctor Durden is a pleasing and forceful speaker. He led his audience into the great highway of life and left each one with the resolve to live a life of service.

Numerous prizes were awarded. The college honored two of its worthy sons. The degree of Doctor of Divinity was conferred upon Rev. H. Q. Morton, class of 1903, superintendent of state missions of Arizona, and Rev. R. W. Hobbs, class of 1894, pastor of the First church of Lansing, Mich.

It was a great disappointment to President Potter and the board of trustees not to be able to dedicate the new women's building at this time. Delay in the delivery of material made it impossible for the contractor to have the building completed in time. The dedication will take place at the opening of school next fall.

### OHIO

The Tenth Avenue Church, Columbus, Ohio, from which Dr. Vernon S. Phillips resigned last October, is still looking for a pastor. There is no dearth of applications, but it is a question of the right man for the place. Dr. H. O. Rowlands has been serving as pastor pro tem most acceptably for the past seven months.

### MICHIGAN

Rev. John Estes recently began his sixth year as pastor of the First Church, Muskegon. During his pastorate, 210 new members have been added to the enrolment. Of this number, 112 were received by baptism. The contributions to benevolences have increased from $300 to an average of $1,000 for the past five years, and the budget for local work has been trebled. The pastor and congregation are looking forward to further advancement in the work.

After a pastorate of eight years with the First Church, Bay City, Rev. Frederick Allen resigned May 1 to accept the unanimous call to the pastorate of the Fifth Avenue Church, Troy, N. Y. Mr. Allen leaves the First Church in a prosperous condition. The congregation recently voted to spend $10,000 improving the edifice. The churches of Bay City united in a farewell service held in the First Presbyterian Church. Mr. Allen was recently honored by the University of Atlanta with the degree of Doctor of Divinity. Following the usual custom, the First and Fifth Avenue churches will unite for the summer. Among the supplies thus far announced are Drs. T. Sprague, A. T. Brooks, E. Scott Farley, E. R. Allen, A. Ray Petty and R. A. Ashworth.

The membership of the Beulah, Church, Detroit, has been growing rapidly. There have been ninety-eight additions during the six months of the pastorate of Rev. Herman Lang, making a total membership of 769. It is the goal of the church to have 1,000 members before 1925, though it is confidently expected that this objective will be reached by Jan. 1, 1924.

#### Kalamazoo College

Kalamazoo College held its sixty-ninth annual commencement on Wednesday, June 20. Fifty-four students graduated at that time. Mr. Merrill Curtis Hart, class of 1913, was given the honorary degree of Doctor of Science, and Charles MacCauley Stuart, president of Garrett Biblical Institute, class of 1880, was given the honorary degree of Doctor of the Humanities. Doctor Stuart also gave the commencement address on Wednesday morning. Over 200 attended the alumni banquet on Tuesday evening. President Hoben gave the principal address on that occasion. President emeritus Stetson presided at the commencement luncheon Wednesday following the exercises at the First Church. The baccalaureate service was held Sunday morning in the First Church, President Hoben delivering the sermon. All of the commencement functions were largely attended and there was a fine spirit shown.

This commencement marked the close of the first year of Doctor Hoben's administration as president and from every side it was evidenced that the record of the college in the past will be maintained and advanced under his capable leadership.

A few of the present faculty are leaving the institution: Dr. Lewis Thompson, of the department of physics, who is to be connected with the United States Government in the department of the Navy. Doctor Thompson, during the last few years, has been doing research work in the field of ballistics for the government while connected with the college. Coach Ralph H. Young of the department of athletics leaves Kalamazoo College to become head of the department of athletics of the Michigan Agricultural College at Lansing. Seven new members will be added to the faculty next year; among them Dr. Ernest B. Harper who will enter the department of education and psychology. Mr. Maynard Street will succeed Mr. Ralph Young in the department of athletics. He is a graduate of Carleton College, 1920, and has been in charge of athletics at the Shattuck Military Academy at Faribault, Minn. Mr. Thomas Vroegindeweij, a member of the senior class who has won a national reputation in the field of athletics during his student career, will be retained as assistant coach.

In the promotional department it was reported that in connection with the women's dormitory fund, the treasurer of the college holds $46,902.34. Unpaid pledges held by the business office amount to $12,155.91; unpaid pledges by churches reported to Miss Grant, $17,892.79; making a total of cash and pledges for the women's dormitory of $76,951.04. At the end of the college financial year, May 31, the endowment campaign stood as follows: cash in the hands of the treasurer, $78,130.93; unpaid pledges held by the business office, $138,808.29; making a total of cash and pledges of $216,939.22.

Registrations received thus far indicate that the college will have a student enrolment to a total of its capacity for the coming year. The academic and dormitory buildings are being cleaned and remodeled and the college is looking forward to a promising year. The next feature of importance to which the college is looking forward is the Michigan Baptist summer assembly to be held at the college July 27-Aug.5. Rev. Morgan Williams, state director of religious education, has prepared a strong program and anticipates a record breaking attendance.

### KANSAS

A COUNCIL CONVENED AT THE FIRST Church, Parsons, June 19, to examine Albert H. Moore. W. G. Carey was moderator, and Walter E. Tanner, clerk. Rev. J. H. Hubbard preached the ordination sermon. Mr. Moore is doing special summer work under the state board of Tennessee.

AS THE RESULT OF SPECIAL MEETINGS held by Rev. R. H. Scise at the First Church, Kansas City, there were forty additions to the membership. Mr. and Mrs. John Imrie of Topeka conducted the song service. Rev. L. Bowerman is pastor.

AT THE REQUEST OF THE VALLEY CENTER Church, a council met June 18 to examine Leslie Henry Fisher. G. Garland Riggan was elected moderator, and P. W. Bryan, clerk. Rev. P. W. Bryan preached the ordination sermon. Mr. Fisher has for a number of years been a member of the Schuessler evangelistic party in which he rendered effective service.

### IOWA

CONTRACTS HAVE BEEN LET for the new $75,000 meeting house of the First Church, Council Bluffs. Work began June 18. Rev. J. Frederic Catlin was elected president of the ministerial association for the coming year. He recently preached the baccalaureate sermon at the high school commencement of which class his son was a member.

## Rocky Mountain States

### IDAHO

REV. AMANDA PATEY recently accepted a call to supply the church at Wilder for the summer. She will be available for evangelistic services or the pastorate in the fall.

### EASTERN WASHINGTON

DURING THE THREE YEARS THAT REV. CHAS. MCHARNESS has been pastor of the Liberty Park Church, Spokane, the church membership has been doubled, the Sunday-school attendance has increased 80 per cent and a Sunday-school building and recreational hall has been constructed. The church recently granted the pastor an extended vacation. He will visit Palestine, Egypt and the Mediterranean countries.

## Pacific Coast

### OREGON

THE VETERAN MISSIONARY, REV. W. E. WITTER, and his wife were present at the meeting of the Rogue River Association, held at the First Church, Grants Pass. Mr. Witter delivered several addresses on home mission work. He also spoke at Hugh, an outstation of the Grants Pass Church.

### SOUTHERN CALIFORNIA

SAN DIEGO: On June 17 a new Mexican chapel was dedicated under the auspices of the Mission Society. This is the fifth Mexican mission in San Diego and immediate vicinity carried on through the efforts of this society. Rev. Frank O. Belden, pastor of the White Temple, presided. Addresses were delivered by Rev. E. R. Brown, A. B. Apra, F. L. Blowers and L. P. Valentine. Services in this mission were begun about ten months ago. The cost of the building and lot was about $4,000, $1,000 of which was paid or pledged at the dedication.

#### Commencement at Redlands

The University of Redlands conferred degrees on thirty-three seniors Wednesday, June 20. Twenty-nine had completed the liberal arts course and four received the Bachelor of Music degree from the College of Fine Arts. In addition to the degrees conferred on the graduates, two honorary degrees were awarded. The University of Redlands has seldom given honorary degrees, believing that such recognition should be accorded only to men of extraordinary achievement. The degree of Doctor of Laws was awarded Burton B. Wilcox of Pasadena, and that of Doctor of Divinity to Rev. John Alexander Frye of Riga, Latvia. Doctor Wilcox has for more than thirty years been a leader in the activities of the Y. M. C. A. on the Pacific coast. For ten years he was state secretary for California and is now foreign secretary of the international committee. Doctor Frye is president of the Lettish Theological Seminary at Riga. He has translated the New Testament into the Lettish language and is regarded as the key man in Baptist work among the Letts. Dr. S. W. Cummings of the university, who is now making an evangelistic tour in the republic of Latvia, was authorized to confer the degree.

Friends of the University of Redlands agree that this has been the best year in the history of the institution. Pres. V. L. Duke announced the addition of three new members to the faculty, making possible an enlargement of the work offered in the departments of philosophy, education, economics and physical education. Two new buildings are to be ready in September; Melrose Hall, the new dormitory for men, and the second wing of the Fine Arts building. President Duke also announced that the General Education Board, commonly known as the Rockefeller Foundation, has offered the university $133,333 toward a $400,000 addition to the endowment fund. An arrangement has been made with Stanford University whereby a student may take three years of premedical work at Redlands and on the subsequent completion of one year in the medical school at Stanford receive the B. A. degree from the University of Redlands. This understanding also applies to the nursing course offered by the Lane Hospital affiliated with Stanford University and to the engineering courses at the California Institute of Technology at Pasadena.

Eleven members of the class of 1923 plan to enter the teaching profession. Three of the eight men in the class will enter the Southern Baptist Theological Seminary at Louisville, Ky.: Cecil Axworthy, who was recently licensed to preach by the First Church of Redlands, Jesse Smith and Fred Wight, who have also been licensed by Baptist churches. Other members of the class will do graduate work at Harvard University, Prince's School of Business at Boston, the University of California and the University of Washington.

The commencement exercises began Saturday evening, June 16. Rev. O. P. Gifford, known for his keen wit and telling aphorisms, preached the baccalaureate sermon on Sunday morning at the First Church. On Sunday evening Dr. Burton B. Wilcox delivered the address to the Christian associations. He convinced his hearers of the urgency of the present world task of Christianity.

On Tuesday evening the only formal social event of commencement week was held at Knoll Hall on the campus. This was the annual reception of President and Mrs. Duke to the friends of the


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graduating class and of the university. The attendance of many former students, of parents and friends of the graduates, of members of the board of trustees and especially of Dr. J. N. Field, made of the occasion a delightful reunion. In the receiving line with President and Mrs. Duke was Dr. David Starr Jordan, chancellor emeritus of Stanford University, who delivered the commencement address Wednesday morning.

The fourteenth commencement of the University of Redlands was held at the First Church at 10:30. Doctor Jordan spoke on the subject, "Is War Eternal?" He effectively disposed of the psychological, historical and biological arguments usually advanced in support of the theory that warfare is a necessary element in the development of the race. He pointed out the futility of war from every point of view and showed that the real progress of humanity has come about by the diffusion of intelligence and through the devotion of great men to the cause of Jesus Christ.

President Duke before conferring the degrees told of his experiences at the national capitol while enroute to the Northern Convention which had deepened his conviction that religion must play a vital part in the solution of public as well as personal problems.

The annual university luncheon immediately after the commencement exercises was attended by more than 150 alumni and friends of the graduates. Especially gratifying to the friends of the university were the remarks of Mr. George Gardner Brown, president of the student body. Speaking for the class of 1923, he said that the members of the class had in their four years of college learned to put first and foremost in their lives a determination to stand for the ideals of the Christian life.

## Obituary

**Albert Loughridge, LL.D.,** son of Poultney and Maria Mitchell Loughridge, was born June 12, 1845, in Mahaska County, Ia. After a brief illness he died at their home, 1433 Court Street, Salem, Ore., June 9. The funeral was held June 11, conducted by Revs. J. C. Tibbits and Ward Willis Long, who were assisted by the local G. A. R.

When 16, he enlisted in Company F, Fourth Iowa Cavalry, serving throughout the Civil War; entered Iowa State University 1867, graduating in 1871 with A. B. In 1899 his alma mater gave him honorary LL.D. In 1874 he married Elizabeth Griffith, who survives him. At that time he was Professor of Latin in Central College, Pella. In 1875 they went to India, finally opening a new station at Hanamaconda. Ill health necessitated his wife's return in 1881. He continued alone until 1885, as her health still forbade returning. In 1887, he accepted the chair of Latin in Iowa Teachers' College, Cedar Falls. Here he remained with distinction until 1898, when he became president of Bishop College, Marshall, Tex. In 1901, Mrs. Loughridge's health being improved, it was determined to return to India. But an attack of influenza unfitted her for service and she returned in 1904. In 1905 he took final leave of their chosen field. Since then he has taught two years in Des Moines College, and one year in Linfield College. For five years past, their home has been in Salem. His services were in demand for sermons, missionary and patriotic addresses. His convictions were clear and strong. He was a remarkable conversationalist, with a wide range of information made available by a splendid memory. He was cheerful, modest, unassuming, a wonderful friend, the most loyal and efficient layman I have known in my pastoral experience. "There is a prince and a great man fallen this day in Israel."

—Richmond A. Smith.

## Facts Wanted Concerning Doctor Bettleheim

"I am enclosing some correspondence which Professor Soper of Evanston sent to me. I can think of no better way to cement the search for the data desired than to publish so much of this information as you will see fit to do in one of the early numbers of The Baptist."

Francis C. Stifler.

To Dr. Ned Soper,
Evanston, Ill.

Dear Friend:

I do not need to tell you that the writer is interested in Loo Choo, for you know that. However, at this time we are much stirred up over Doctor Bettleheim who was here in 1846-55.

I might cite you to Cary's "History of Christianity in Japan" and you can brush up on the man's work. However, we are all troubled because we know nothing of him after about 1855. True, some suggest that he went to Chicago and polished up his gospels, etc., and published same in Vienna in 1873, I think. But we can get nothing else. The Baptist folks say that he died poor in Chicago. They located this it seems when probing into early Baptist history. Why? Because Doctor Brown used B———'s translation. That is the connection.

Note, he was a Jew—a Hungarian Jew. His wife was English and that he had in Loo Choo two pretty daughters. Was he with the Episcopal folks? Who could have been in America—in Chicago—to aid him in Japanese when the Iwakura Embassy went in 1872? (Arrived in 'Frisco, Jan. 15, '72.) Note the Embassy handed Mayor Medill of Chicago the sum of $5,000 as a contribution to the sufferers of the great fire of 1871.

What I would like to get is a short sketch of his late life, telling where he is buried (—and why not try for a print of his grave?) and of his labors in America. Some suggest that he did considerable appealing for his work in Loo Choo. Your large library will give you other facts and suggest some ways of inquiry. I do not know of any Jewish organization in Chicago in those days, possibly you do. We know that Liggins and McWilliams came to this land first, but some Japanese say Bettleheim was the first Protestant missionary to come to what is known as "Japan" of this generation. He came seventy-seven years ago and we plan a big eightieth anniversary dendo movement in his honor.

Yet, as shows, we lack some needed facts. Can you help us?

Earl R. Bull,
Missionary of M. E. Church.
Kagoshima, Japan.

## *"The Tribe of the Helpers"*

(*Continued from page 722*)

to Sunday school. One Polish girl was baptized Easter Sunday, a tribute to almost three years of constant service of one of the volunteer workers. Three Italian girls have made decisions and plan to be baptized in the near future. The success in this church has been due in a large measure to the faithfulness of the volunteers, their vision and initiative.

Around the supper table at the Oak Park church on Thursday evening are gathered from twenty to thirty young women who have come to America during the past two years from the Central European countries. The women of the church have helped in making these newcomers feel at home. Besides these monthly suppers, a number of the homes of the church members are open to these girls, where they are welcomed for a social hour and a cup of tea. Bibles have been given to each one and regular instructions. Many attend the regular church services. The influence of Bible reading has been far reaching. Several have sent Bibles to their homes in the old country. One young woman has written to her brother, a university student, to look up the Baptist church



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in Vienna, and has urged him to attend. One of these New Americans was baptized into the church on Easter Sunday, four others have made decisions for Christ and several asked for prayers. At a recent meeting, these girls contributed $30 toward Baptist mission work. The majority of these young women (if not all of them), will be a credit to our country and an honor to the Master because the members of the Oak Park German church have held out a hand to them in Christian friendliness, as Christians and American citizens. Surely "he that turneth from the road to rescue another, turneth toward his goal, and shall arrive in time by the footpath of mercy; God will be his guide."

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**Problems That Perplex,** by Rev. J. W. G. Ward. New York: Doran Co.

A collection of suggestive addresses upon some of the problems that perplex many a mind that wants to find the path to God, and his truth but have found barriers in the way. The book is well worth reading and keeping.

**Preaching by Laymen:** A Study of the Elementary Principles of Presenting the Gospel, by Ozora S. Davis. New York: Fleming H. Revell Co.

Doctor Davis has seized upon a subject that is bound to be popular and helpful, since this is peculiarly laymen's day in evangelistic work. The chapters take up matters familiar to pastors, but made here of real suggestive value to

**Learn to Live, Straight Talks,** by Daniel A. Poling. New York: Fleming H. Revell. $1.50.

"The Patience Of the Strong;" "A Man's Fight" and "The Price Of Peace" are some of the sixteen different subjects carefully treated in this book. Doctor Poling writes as he talks—straight from the shoulder, yet with that bright and cheery presentation of principles which avoids the dogmatic. In a most remarkable manner he has been able to inject his own personality into this work thus making his splendid practical Christian ideals living issues to the reader.

**Chronology of the Bible,** by Philip Mauro. New York: Doran.

A volume of useful information about the Bible, for there is congested into it what can be found in parts and fragments in Bible helps of various kinds. If by "chronology" the author means the sequence of events in Bible contents with dates as incidental only according to the custom of Hebrew writers in marking time we agree with him that Bible chronology is a record of the revelation of "vital truth concerning the divine purpose", but if he means the "Asher Chronology" with a few emendations, then we demur to the inspirational sacredness of the Asher arithmetic. Very few indeed will accept Mr. Mauro's antedeluvian chronology and the immediate post-deluvian calendar of time. However, notwithstanding the dimness of those records of years they are convenient in fixing the sequence of mountain-peak events in the history of the human race. The possessor of this book will find a most convenient and helpful *vade mecum* in studying Bible times and history; doubtless from the establishment of the Hebrew monarchy the chronological records are fairly reliable.

**Tom Akerley,** by Theodore Goodridge Roberts. Boston: Page Co. $1.65.

Tom Akerley, an officer in the Dominion air service becomes angry because a dead war comrade is not honored with a medal, hits the Colonel and makes his escape by airplane. He is wrecked in a Canadian backwoods, and then follow his adventures.

**What It Means to Be a Christian,** by Edward Increase Bosworth. Boston: Pilgrim Press. $1.25.

This book states the vital truths of Christianity in the untechnical language of every-day life. Here the essence of the historic evangelistic message is translated into simple speech for the man of today. The author has succeeded in putting these truths in a form that will make the way to the Christian life clear and urgent. Professor Bosworth has been the New Testament professor in the Oberlin Graduate School of Theology for over thirty years, and dean during the past twenty years.

**He Opened to Us the Scriptures,** by Benjamin W. Bacon. New York: Macmillan.

To those who desire to know the spirit of the progressive or modernistic school of theolgy, which, while novel in its treatment of inspiration, holds on to the central principle of divine inbreathing, here is a book informing and illuminating. The author freely says, "The New Testament supplies not the finished product but the ferment out of which must come the next great secular development of religion, the advance from letter to spirit." It is the human response to divine inspiration that is here dwelt upon and "private interpretation," which is regarded as narrow and merely textual, that is sought to be avoided. God's ever-living voice to the changing world in scripture is the conception of the author. His treatment is at least worthy of discriminating consideration.

## "It Is to Laugh"

Little Harold—"Mamma, Bobby Brown's mother makes him go to Sunday school every Sunday morning even in the rain."

Mamma—"How do you know she makes him go?"

Harold—"Because he goes."

---

"There is said to be plenty of room at the top."

"I can well believe it. At any rate I know it's crowded at the bottom."—*Louisville Courier-Journal.*

---

"I try to mind my own business."

"Well, there's no law against being eccentric, old scout."—*Louisville Courier-Journal.*

---

Sandy (to tailor)—"Na, na, McTavish, I dinna care for the material at a'. I find it has a tendency to wear shiny after about twelve or thirteen years."—*London Opinion.*

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"What have you picked up?"

"Somebody must be playing "The Storm."

And then he added, as his wife opened the window: "No, this is a real storm."—*Louisville Courier-Journal.*

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CONDUCTED BY WILLIAM LESTER

## THE ORGAN

I happened to attend a recital given in a small but famous church in New York. There was presented with flawless technique, and registration almost impeccable in taste, a program which did not include a single number that could be denied positive musical value, and yet scarcely fifty people were present and none of these I think, members of the musical profession. At the end I was impelled to recall a recital given two or three years ago by one of the most celebrated pianists of the day and I came to the conclusion that to a mind wholly untrammeled by tradition and fashion, the one recital was, save in one point, as wholly satisfying an artistic achievement as the other. The programs were much on a par in musical interest. Loyalty to the composer—finish in detail of every kind—but above all the absence of spontaneity and the presence of great premeditation (almost inseparable, in the nature of things, from high class organ playing) were equally in evidence in both performances. Yet the pianist played to a huge audience which at the conclusion gave him quite an ovation, while the organist quietly retired into oblivion after a little chat with a few friends present on the occasion. Of course it is only fair to say that the pianist on this occasion was not at his best, but the gist of the matter lies in the fact that the lack of spontaneous expression which has always been a *prima facie* object of adverse criticism in the case of organ playing can, and often is, tolerated where a pianist is concerned.

Now this, while only an isolated instance, suggests to me that the musician's general indifference to the organ is not due merely to the lack of spontaneous expression inevitably associated with the instrument, nor to the nature of the programs presented, but also to another and more subtle factor, namely the absence of individuality among organists, engendered for the most part by the necessarily mechanical nature of the instrument. It is hardly too much to say that a pianist of slight personality cannot conceal thase salient points in his make-up that differentiate him from others, while on the other hand an organist of very marked personality in daily life rarely succeeds in impressing his personality on his instrument. In other words the musician in other fields misses here the personal intimate touch that he is accustomed to in the reading of works for other instruments, and for this reason (perhaps unconsciously) more than any other, ignores and I fear may continue to ignore, the more ideal type of organ recital. In my opinion much could legitimately be done by the progressive organist of today to give to his instrument more of human interest and appeal by depending more on touch and *rubato* and less on registration as his means of expression, but unfortunately this is made more difficult as time goes on by the ever increasing elaboration and complexity of the modern instrument.

A very important subject remains for discussion—the scope of organ literature. Now most musicians are aware certainly in a general way of the value and significance of Bach's contributions to the instrument, but how many realize that in several of his sonatas Mendelssohn sounded intellectual and emotional depths never attained in the rest of his music, and that Ceasar Frank has given to the organ some of his best and most characteristic music, to say nothing of the high quality of certain works by composers of lesser calibre, such as Widor, Vierne and Karg-Elert.

The church however, if true to its traditions, cannot afford the necessary scope for the rendition of most of this music. Much indeed even of Bach's work is eminently secular in character and fitted only for the concert hall and yet, as has been said, it is essentially in the concert hall that the musician considers the organ an unwelcome intruder. This surely is a matter for grave consideration. The genuine musical enthusiast cannot logically persist in his ostracism of an instrument which has been deemed a worthy medium of expression by such composers as we have alluded to and so remain in ignorance of masterpieces that would powerfully appeal to his aesthetic sense, once given a hearing.—Harold D. Phillips in *Musical America.*

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The remarkably beneficial effects of regular indulgence in singing by nervous patients was remarked by M. Frossart of the Sorbonne at a recent lecture at the Academy of Sciences. Aliments as various as insomnia, heart, lung, and stomach troubles, says a copyright wireless dispatch to the *New York Times,* are benefitted by song. Singing, according to M. Frossart, entails deep breathing and has the effect of regularizing the functioning of the sympathetic nerves.

---

A celebrated organist recently brought up an odd point about organists. He said many performers "fall in love" with certain combinations of their instruments and work them to death to the almost total neglect of many other effective stops.

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Girolamo Frescobaldi, born at Ferrara in 1583, was the leading organist of the Italy of his day. It was he who discarded the real for the tonal fugue, and revived effective double counterpoint. His pieces abound in technical difficulties, but they are subordinated to a firm general conception. His style often has unique energy and even impetuosity, betokening a consummate mastery of his material.

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Volume IV July 14, 1923 No. 24

# The Ba[illegible]

Published Every Week by the Northern Baptist Convention



A Rural Pastor of Colorado Making a Wayside Call

## Fresh from the Field

**The Children's Day offering of the** Baptist churches of Detroit, was given towards the building of a Polish Baptist church on the west side.

**Mr. Rasmus Jensen, a pioneer Baptist** of South Dakota, died in Denver, July 1. He was the father of Mrs. S. E. Moon and of Mrs. Arthur B. Strickland.

**The board of managers of the Home** Mission Society recently passed a resolution commending the work of the commissioner of Indian Affairs and its willingness to stand back of the administration.

**Rev. H. C. First, who now resides at** Rock Island, Ill., and who was formerly superintendent of state missions in the state for ten years, was elected state chaplain of the G. A. R. at the annual state encampment held at Peoria recently.

**The Lutheran church in Alsace,** according to a cablegram received by the Federal Council of Churches, has associated itself with the French Protestant Federation. The significance of this action lies in the fact that French Protestants are now united.

**At the invitation of the secretary of** war, a conference on religious and moral training for soldiers was held in Washington, D. C., June 6-8. On June 7, the committee on army and navy chaplains held an important meeting. This is the first time in recent history that the war department has called in a large body of representative clergymen for counsel in magnifying the place of religion in the army. General Pershing was one of the speakers.

**The First Church, Hollywood, has un**dertaken the support of a missionary, Miss Beryl Snell. The matter was taken up with the Women's Foreign Society which gratefully accepted the offer as it was unable to appoint her because of lack of funds. Miss Snell was appointed by the society with the understanding that the church will provide the expenses for her designation to West China for six years. The cost for the first year will be $1,900 after which the only cost will be the salary until the sixth year when the return passage will be due. Miss Snell will sail September 6. The church has entered enthusiastically into the plan and a substantial amount of the necessary sum has been pledged.

**Until recently the public schools in** Sweden were charged with the responsibility of looking after the religious education of youth. Now this work is gradually being undertaken by the churches. Mr. Birger E. Hammaren, a young Swedish architect who has been connected with the department of architecture of the Home Mission Society, will be in Stockholm at the time of the meeting of the alliance and will handle the church school architectural exhibits of the Northern and Southern conventions. He will label the drawings and photographs in Swedish and German in addition to their titles in English and will explain the exhibit to the delegates and visitors in these languages, supplementing the exhibit by means of lantern slides showing the development of religious educational facilities in America. Mr. Hammaren will render the churches of Sweden a service in view of the religious educational problems confronting them.

**A newly established course in rural** church management at the Northern Theological Seminary, Chicago, provided for by a recent gift, will begin the latter half of the year. Dr. B. E. Allen of Neponset, Ill., who is noted for his success in rural work, has been elected director.

**Rev. and Mrs. Robert W. VanKirk,** who left Boston the middle of April on a trip across the country, arrived in Los Angeles the last week in June. Mr. Van Kirk preached at various cities along the way. Their address will be Whittier, Calif.

**A public appeal for the necessary** funds and a resumption of the building of the Cathedral of St. John the Divine, New York City, has been decided upon by the cathedral trustees. Mr. Franklin D. Roosevelt is chairman of the fund-raising movement.

### Just What You Give

THIS world of ours is an even place,
That, like a mirror, reflects a face,
As it really is—so if you will smile
You will find that happiness, all the while
Will follow you—and if you must frown
You'll see the mouth of the world droop down!

Just what we give we take away,
Whether it's joy or work or play;
Whether it's fear, or eternal youth;
Whether it's falsehood or gleaming truth;
Whether it's gladness or pain or dread;
Whether it's hope—or an aching head!
Just what you plant you gather in,
And if the harvest you take seems thin,
You've mostly yourself to blame; the earth
Is ready always to give you mirth!
Smile up into the morning's face,
Remember—the world is an even place!

—Margaret E. Sangster in *Christian Herald.*

**According to Sir Leonard Rogers,** expert in leprosy, there are 3,000,000 persons afflicted with the disease. An international leprosy congress is being held at Strasbourg this month where steps will be taken to inaugurate a big campaign to end leprosy in the British Empire. Sir Leonard Rogers takes the stand that the treatment of the disease has now reached a stage where a united effort with monetary backing would soon stamp it from civilization.

**The activity of Mount Etna, which** began several weeks ago, has caused much alarm and great damage in the surrounding districts. Thousands of peasants have lost everything; 30,000 persons have been made homeless. Lava poured forth from five craters, forming a stream 600 feet wide and traveling at a rate of 800 feet an hour. Coming just at harvest time, the damage has been unusually great. At a distance of twenty miles Etna appears as a huge furnace belching forth flames, and the entire surrounding country for miles is covered with black dust. Mount Vesuvius has also been showing signs of activity.

**The pulpit of First Church, Boston,** will be occupied during the summer by Rev. Walter E. Woodbury, pastor of Trinity Church, Minneapolis. Mr. Woodbury had charge of the student work at First Church 1908-1911. First Church holds continuous services throughout the year.

**Next to the Bible, "Pilgrims' Prog**ress" has been translated into more languages than any other book. According to the reference librarian of the New York public library, the number now exceeds 107 languages and dialects.

**The church and public recreation will** be an important topic at the recreation congress to be held Oct. 8-12 at Springfield, Ill. It is expected that a special committee will present a preliminary report on the study of summer camps.

**Edward W. Bok has deposited $100 000** with the Girard Trust Company, New York City, to cover the American peace award and its subsidiary awards. This sum is to be administered by a policy committee consisting of eleven members who are to determine the conditions of the award and to make final selection of the jury of award. The conditions and personnel of the jury will be announced before September 1. The policy committee has opened offices at 342 Madison Avenue, New York City, where all inquiries should be addressed.

**An air survey of the Sahara is to be** made by General Estienne in order to facilitate a decision as to the best route for the proposed railway across the desert. The scheme that appears most suitable is an extension to Wagadugu of the railway already constructed between Oran and Colomb-Bechar. The proposed new terminus is situated in a fertile region, with a population of seven millions.

**The second triennial convention of the** Norwegian Lutheran Church was held in St. Paul, June 8-15. The church is still to a great extent bilingual, but at the present time the home mission work is almost entirely in English. The church has a theological seminary in St. Paul, four colleges, three junior colleges, three normal schools and nine academies. It conducts foreign missions in China, Madagascar and South Africa, supporting 110 missionaries and 721 native workers. Dr. H. G. Stub was reelected for a six-year term as president of the church.

**Rio Grande College in Southern Ohio** has called Rev. Horace T. Houf, pastor of the First Church, Granville, to its presidency. Mr. Simeon H. Bing, president for twelve years, becomes an extension professor for Ohio University at Athens. Two-thirds of the trustees of the college are Baptists. There were 165 regular students during the college year, and 369 are enrolled for the summer. Mr. Houf was educated at Westminister College and Crozer Theological Seminary. He has been a pastor for ten years. During the three years that he has been pastor of the First Church, there have been 200 additions to the membership. He will teach economics and sociology in his new position.

# The Baptist

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*Committee on* THE BAPTIST

EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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## "When I Was Abroad'

From this time on you may expect us to preface most of our remarks with, "When I was abroad" or "When I was in Europe." It will give a certain dignity to our work. We recall a brother who was never known to preach a sermon without a similar reference. Upon inquiry we found that his first, last and only trip abroad was nearly twenty years earlier. All those years Europe had been his inspiration and his congregation's despair. Patient reader, you will not have to suffer for twenty years, for no editor of a Baptist newspaper under transient control could possibly last that long. The editorial sea is already strewn with wreckage.

# Killam's Kollum

### The Three-mile Limit

Judged by the space given in the current newspapers, the three-mile limit must be one of the wonders of the world. Before this note comes to the attention of our readers the editor will be beyond that mysterious boundary. We will endeavor to describe it to THE BAPTIST family after careful observation.

### "What Fools We Mortals Be"

Before leaving home we took out additional insurance. Why? Any one who knows the facts will agree that the man who lives in or passes through Chicago needs insurance if any man does. More than 300 persons have been killed in that city since Jan. 1 by automobiles alone—and think of the bandits! Well, we needed additional insurance anyway. An editor of a Baptist newspaper needs ample protection.

### New Obituary Plan

From the beginning THE BAPTIST has made a charge for death notices sent in the form of obituaries. We freely give space to brief news items concerning the passing of those who have in any public way served the denomination. The matter of obituaries has, however, been troublesome. In some cases pastors who could not afford it have paid for long articles concerning the life of some departed brother. THE BAPTIST *will print 100-word obituaries free.* There will be a charge of 4 cents per word beyond 100 words. Please send cash with notice, if it is more than 100 words in length.

### Ruts

Churches get into ruts. Preachers get into ruts. Editors get into ruts. "What has been must be" indicates a dangerous tendency. Few of our capable Baptist men and women are heard through the medium of our Baptist papers. A casual reader would be justified in the conclusion that we have only a few persons with the ability to contribute to the columns of THE BAPTIST. There are thousands, but our difficulty is to persuade these men and women with a message to give us that message for the readers of THE BAPTIST. During the summer a number of new names will appear from week to week. If you should happen to get during the summer a bright idea, put it in black and white and address it to your paper. It is greatly in need of such material. P. S.—Better include return postage. Your ideas and ours may not coincide.

# A Statement by the Home Secretary of the A. B. F. M. S.

THE Fundamentalist League of Greater New York and vicinity through its chairman, Dr. John Roach Straton, recently made application to the Officers Council of the American Baptist Foreign Mission Society for permission to examine certain correspondence files of the society for the purpose of verifying or disproving certain information said to be in their possession reflecting upon the theological soundness of our missionaries and secretaries. The committee declined to indicate which letters they desired to see without an assurance in advance that any letters which might be named would be submitted for their examination. The Officers Council felt unable to open the files of the society to Doctor Straton and others representing the Fundamentalist League of Greater New York without authorization by the Board of Managers. Doctor Straton made application to the board for a hearing at its meeting, June 28. This was cordially granted and at the evening session Doctor Straton and a delegation consisting of about thirty ministers and laymen were given a full opportunity to make their statement to the board.

Doctor Straton presented the following written request, which formed the basis for a prolonged discussion:

"To the Board of Managers of the American Baptist Foreign Mission Society,

"Dear Brethren:

"It is proper that you should know in the beginning who the brethren are who make up this delegation. We are the executive committee of the Baptist Fundamentalist League of Greater New York and Vicinity for Ministers and Laymen. In addition to the members of our committee we have invited a few other interested brethren, who are also familiar with the matters which we are bringing to your attention, to accompany us. The delegation, therefore, is made up of both pastors and laymen. We are all Baptists, we are all contributors to the work of the Foreign Mission Society of the Northern Baptist Convention, and therefore we are a part of your constituency. Consequently, we come as friends and as ardent advocates of the Christian missionary movement.

"We are, however, burdened and distressed at the present time by certain information that has come to us from several different quarters, which seems to indicate that what is called "modernism"—that is, the rationalistic and radical religious ideas of today—is now prevalent on the foreign mission fields, as well as in the homeland. We have made sacrifices in the past to support our foreign missionary enterprise with our prayers, our efforts and our means, and we desire to continue so to do. We cannot, however, conscientiously continue to support our missionary enterprise with that zeal, enthusiasm, joy and liberality in offerings which characterized us in other days until these alleged wrong conditions are either disproved or removed. We are willing to give of our best to advancing the *true* cause of Christ in the world, but we are not willing to give of our means and efforts and then to find that our gifts, instead of advancing the Baptist cause through the propagation of New Testament Christianity, are being employed to tear down that cause, and to propagate religious theories and methods of work that are founded on what we regard as a highly destructive and anti-Biblical philosophy.

"The information that has come to us, which *seems* to indicate the wrong conditions referred to, has come from several sources: some of it directly from the foreign field, some of it through reports that are now well known in the denomination, and some of it from other sources. We believe that it is for the best interests of the cause, as well as necessary for our own peace of mind and continued enthusiasm in advancing the foreign mission enterprise, *either to be able to verify the information which has been given us from these several sources, or to be in a position to deny that there is any ground for the things that have come to our attention.*

"Acting, therefore, upon your invitation for any who are thus distressed to come directly to you for facts, we request the privilege, as a part of your constituency, to see certain specific correspondence which we understand is in your files. We request that such correspondence be produced and read before this group tonight, and, if the contents shall warrant it, that abstracts of such correspondence shall be made, and shall be preserved by the board for future reference.

"For the Committee,

"(Signed) John Roach Straton."

After a full hearing the board adjourned to another room and after carefully considering the request passed the following vote unanimously:

"The Board of Managers of the American Baptist Foreign Mission Society makes the following reply to the request presented by Dr. John Roach Straton on behalf of the Fundamentalist League of Greater New York and Vicinity for permission to inspect its files which in the understanding of its missionaries and through the long practice of the society it regards as confidential.

"No one can possibly be more anxious that every one of our missionaries shall preach the true gospel of the grace of God in Christ Jesus and shall do his work in a way pleasing to our Lord than the Board of Managers. Last year the two foreign boards issued a statement to the denomination, declaring their confidence in the faith of their missionaries and asking any one who had any specific charges against any particular missionary to bring them to the board. No one up to this time has brought such specific charges to the board over his own name against any particular missionary. On the other hand there have been published far and wide general charges of unsoundness of faith which can result only in an unjust disparagement of our whole work and unfounded suspicion against all our missionaries.

"In harmony with the statement previously made the board desires to say that should any one bring allegations with reference to any of our staff or of our missionaries the board pledges itself again to a full and fair investigation of them. We are not at liberty to abdicate or share the responsibility for such an inquiry which the denomination has definitely placed upon the board. Therefore the Board of Managers does not feel justified in granting the request to inspect its files."

The board sincerely regretted its inability to accede to the request of Doctor Straton's committee inasmuch as it realizes that the brethren presenting it were doubtless actuated by motives of real concern for the well-being of the foreign mission work of the denomination. It should be pointed out, however, that the members of the board themselves, to whom has been committed by the denomination the responsibility for the conduct of the work abroad, feel a far greater concern than any one else that its missionaries shall be entirely faithful in carrying to the peoples abroad the message of salvation in Christ Jesus our Lord.

The board exercises the most extreme care in the choice of its missionaries to insure their fitness for the great work, it follows closely the work as it is carried on upon the field and is kept constantly informed of the details of its prosecution and its results. It meets its missionaries personally when they are at home on furlough and is not ignorant of the character of the work being done by them.

It is realized that certain unsupported statements reflecting upon the faithfulness of our missionaries have been given wide currency throughout our constituency and have caused widespread unrest and distrust. The board fully shares the anxiety of Doctor Straton's committee that such distrust shall be allayed. It believes, however, that the remedy suggested by the Fundamentalist League is not the right one. A large proportion of our correspondence is carried on under the definite pledge of confidence. All of it is tacitly understood to be for the scrutiny of the properly constituted officers and the board only. The missionaries write to us upon almost every conceivable subject touching their daily lives. Young people all over the country confide the most intimate details of their experience to us. If it became known that the board suffered unauthorized persons to scrutinize our correspondence it would result in such loss of confidence that our work would become impossible. Should we concede this group the right to see certain correspondence today, other groups might reasonably ask a similar privilege tomorrow.

If the evils which Doctor Straton's committee allege actually exist the remedy is perfectly clear. Let this group of brethren submit to us in writing the charges or rumors of which they are possessed and the board pledges the fullest and most searching investigation.

Both the Officers Council and the members of the board have urged upon Doctor Straton and his committee that they be entirely frank with us and place in our hands in writing the details which they assure us they possess. This they refuse to do without a pledge in advance that the board will violate the confidence its missionaries and the denomination repose in it. The board reiterates its earnest desire that any one possessed of information damaging to our missionaries present their statements in definite written form with the sources from which they emanate so that the board may be in a position to conduct such an investigation as the responsibility placed upon it by the Northern Baptist Convention would render obligatory.

P. H. J. LERRIGO, HOME SECRETARY

The Baptist

# An Unprecedented Request

WE ask a very careful reading of the clear statement on page 740 of this issue, of the meeting between a group of thirty representatives of the Fundamentalist League of New York and Vicinity and the Board of Managers of the American Baptist Foreign Mission Society. Doctor Lerrigo, home secretary, makes the official statement for the board, showing what led up to the meeting, and impartially covering the case. The statement is admirable in substance and spirit, typical of the dignified and Christian manner in which an unprecedented issue forced upon the board and its officers has been met.

The matter is undoubtedly serious, and it is of the utmost importance that the denomination should rightly understand it. We call attention, therefore, to some points that should be emphasized.

First, the board of the Foreign Mission Society is not averse to investigation or to criticism based on ascertained facts. On the contrary it welcomes both, and has repeatedly so stated. It has simply insisted, rightly, that the criticisms or charges must be specific, and that investigation shall be made by those appointed and authorized by the agencies to which the denomination has entrusted these interests. The society recognizes fully that it is the denomination engaged in a definite undertaking, and it has no desire to function apart from the will and the wish of the denomination as expressed through its appointed agencies. The society's board and officers, on the other hand, have had a sacred trust committed to them and cannot in honor abrogate its discharge.

Second, the request to turn over its files or any portion of them for inspection by a self-constituted inquisitorial group was properly refused for the reasons stated in the board's unanimous reply to Doctor Straton, the head and chief spokesman of the league. The sacredness of the confidence involved in the correspondence between the secretaries and the missionaries cannot be overestimated. To violate it would be to destroy the vital and intimate relationship which enables the board to know its missionaries and to deal intelligently and justly with its widespread and distant work. The missionaries are encouraged to write to the board secretaries, baring their hearts, with the assurance that their letters will be treated as personal and confidential. This has been true of the society in all its history. It is true of all similar boards, and in the conduct of reputable business generally where confidential relations exist.

Third, the refusal does not imply that there is anything which the board would wish to conceal in its correspondence files. Without being informed as to just what files were wanted, since the league refused to specify unless the request was granted in advance—a most singular condition—the secretaries declare that they know of nothing in the correspondence that could justify the vague charges which have been given wide publicity without waiting to secure reliable verification. This fact should be made perfectly clear, that the board has nothing to conceal, but it has a principle of action to maintain and, moreover, it has a sacred trust to preserve a normal relationship and mutual confidence between its missionaries and its secretaries. To cut the cord of confidential communication would leave the missionaries isolated and bereft, deprived of the friendship and advice upon which they rely in intimate matters; while it would leave the board and its secretaries in ignorance of conditions on the field. We treat this point at length because it is essential. Doctor Straton and his committee demanded—for the word is not too strong in face of the statements made to the board and of the scarcely veiled threats as to what would follow non-compliance—that the board violate a fundamental principle involving its honor and its confidential relations with its servants on the foreign field.

Fourth, the league members came without presenting any specific charges against any individual, offering on the basis of "certain information from several different quarters" vague blanket charges that "the rationalistic and radical religious ideas of today are now prevalent on the foreign mission fields." Added to this was the declaration made to the board by a league spokesman that the secretaries knew of these conditions on the field and abetted them, but were keeping them concealed from the board. Inasmuch as the board has repeatedly sent its trusted members to investigate field conditions as in the case the last year of so eminent a conservative as Doctor Chamberlin, this charge fell of its own weight; but it betrayed the animus behind it. The board in reply asked simply that charges against both missionaries and secretaries be made specific and reduced to writing, and gave assurance that whenever such charges were made they would be dealt with fully and fairly. It could not do more, and those who know the character of the men composing the Board of Managers of our Foreign Mission Society, will be able to judge whether they are likely to be duped or to be disloyal to their trust and to the denomination. Doctor Straton did not appear to realize that when he indicted the missionaries and secretaries in general, he also

indicted the board and the society which elected these men to high service.

Fifth, the fact should not be overlooked that in this whole matter Doctor Straton and his league followers disregarded the specific instructions of Jesus Christ in the Holy Scriptures. In one of the rare instances in which our Lord indicated rules, he laid down a method of procedure for his disciples in case a brother felt aggrieved (Matt. 18:15-18). It was manifestly the duty of Doctor Straton if "distressed" at the information of "wrong conditions" to take up the matter privately, first of all with the individual concerned, and, if that failed, with the board, which in this case might represent the church. Instead of that, general charges and insinuations were spread broadcast through the press, to the great injury of the cause about which the league professes such solicitude. When the board was approached, it was not in the manner or for the purpose indicated by the Master, but in an attempt to secure verification of charges already made public on information from sources which honorable men would not ordinarily regard as either reliable or reputable. The editor, en route to Stockholm, happened to be present at the meeting, which was one of the most depressing and disheartening in his experience. He cannot speak too highly of the unfailing Christian spirit manifested by the members of the board in circumstances that frequently made patient dealing difficult.

In conclusion, the denomination has no reason to be alarmed at these general and irresponsible charges laid against our missionaries in foreign fields. No truer or firmer body of Christians can be found. They believe in the real fundamentals of our faith or they wouldn't be where they are. To cast a cloud of suspicion upon them in this league manner is something for which these men must answer to God. Their statements should be discredited until they bring specific charges and proof. To say that "rationalistic and radical ideas" are "prevalent on the foreign mission fields" is a reckless slander of brethren and sisters whose shoe latchets their accusers are not worthy to unloose. It is ours to see to it that the missionaries know they are sustained by our prayers, love and trust. As for the cause, let us give it increased devotion and support.

## A Tardy Recognition

FOR many long years the importance of the local church in village or rural neighborhoods was not fully recognized and in consequence the whole cause of Christ and his church has suffered seriously in many ways. Perhaps this statement will be challenged by some one who will remark that the importance of village and rural church life has long been recognized, but the situation has never been faced by church leaders and comprehensive plans and programs under competent ministers and workers provided so that the failures of the past could be converted into present-day successes.

Such a remark would accord with our viewpoint, but we are glad that the situation is rapidly changing. Today, under competent direction and with real understanding, the whole rural church opportunity is being worked out on a successful basis.

This tardy recognition of a most important phase of Christian service is very welcome because the city and town churches are largely dependent upon the product of the rural churches, both for members and for ministers and missionaries.

The rural church needs a trained ministry today in order to develop a trained membership. Without a trained membership the life of the church will never reveal a high standard of living or production. When the witness of a Christian life is unreliable and of poor quality it is tremendously injurious to the future of the Christian body. When the standards of production are low the future of the group and the individual is more or less hopelessly beclouded. When Christian living is not in evidence and the production of resources for Christ's service is meager, the impact of the church upon the community is very small indeed and its program of service is very inadequate to meet the needs of the local situation. We plead, therefore, for a yet larger place in our plans and programs for the work in rural fields.

Many a town and city church owes uncounted obligations to some nearby rural field. The town or city church did not produce any candidates for the ministry so the rural church provided them with a man who was converted and reared in his Christian faith in a rural field. Later, when educated, he took a city pastorate.

Many a city church owes great obligations to rural fields because a large per cent of the membership was received by letter from rural churches. The city and town church should immediately recognize its obligation and repay the rural churches by a helpful cooperation in all lines of Christian ministry and service.

## Interdependence

IT has long been the boast of the local Baptist church that it is an independent body and as such can not be interfered with by any other local church or organized group of local churches.

The right to independence is absolutely admitted, for it exists; but it is a theory and not a practice in the great majority of cases.

We would be exhibiting a great deal of wisdom if we placed a large measure of emphasis upon our voluntary interdependence instead of upon our theoretical right to independence.

The future of any local church is inevitably bound up in its association with other similar bodies. Think for just a moment how varied and how important those associations are. Most local churches depend upon others for the production of a ministry. They have never produced their own. The same thing is true concerning the missionaries that enable many a local group to obey the command to preach the gospel to all the world.

Many a church would be in sore straits but for the members which it receives from other local churches. A little while ago we knew of a church that in seven

years had received 112 members and exactly 100 of them had come by letter from sister churches.

The poorest, most useless churches we know are those who for some fancied wrong refuse to have fellowship with their sister churches. They try to live alone in independence, but they generally die speedily for lack of interdependent relations with other local churches.

Our interdependent relations are most important and inspiring. If others have found some way in which to do the work of the Lord in an achieving manner, all soon know of it through their fellowship relations.

If there is a tendency to go astray on the part of a local church, the weight of counsel and the right course of many other local churches deters the wayward one from self-destruction.

The strong church is a help to many weak ones and the care of weak churches keeps noble and missionary the spirit of many a strong church.

We would not force any local church to be interdependent, but we would advise them all to place the emphasis not upon their right to independence but upon the wisdom, graciousness and brotherly love of a true and voluntary interdependence.

## Patriot and Traitor

AS the good old Declaration of Independence has again rolled out its sonorous and heart-stirring utterances this year it is probably true that to a considerable part of the inhabitants of this favored land the term *independence* has been interpreted chiefly as a liberty to obtain booze and to get drunk.

It is not, indeed, true that anything approaching a majority of the inhabitants of the land have any such notion, but as in the case of the solitary frog mistaken for a carload, we are likely to be deceived by the noise, for these clamorous misinterpreters of independence are mainly massed in our largest cities and foreign quarters, and they have big newspapers to megaphone their cry until the noise of one fat booze-lover sounds like the vocal output of a boiler factory. The great states of the mid-west and far west and of the south, and in fact of all the states save about half a dozen, are not making much noise, perhaps not enough. They have spoken decisively after taking nearly a century to think it over. They have seen memorable results for good already in spite of the squirming of the venomous reptile which somehow objects to being destroyed, and naturally they see the folly of the wet hope for the repeal of the prohibitory amendment, which was enacted deliberately and not hastily by the most overwhelming majority of any amendment in the nation's history and which would require the unthinkable reversal of a vote by thirty-six states to repeal it.

But while this is true as to the prohibition amendment itself, unfortunately there are loopholes large enough to afford anxiety to all who have sufficient patriotism to wish their country's fundamental law to be obeyed, and sufficient conscience to wish the murderous traffic in drink to be abolished. The provision for carrying out the edict of the Constitution rests chiefly with congress. Now that body of statesmen and near-statesmen has earned for itself in the course of its history the characterization which Virgil in a hasty and inaccurate moment put upon woman, *varium et mutabile semper*, for it is "ever a fickle and changeable thing." And not only the prolific law-emitting body itself but the people who elect it have a habit of flopping suddenly and violently, especially in the year following a presidential election. For another thing, the prerogative of patronage is so dear to the average congressman that for the sake of having the appointment of the prohibition enforcement agents in his power he has thus far refused to allow civil-service protection to the appointments but has made them a matter of political patronage.

But the thing which is especially of interest to the Christian is the fact that there is danger that some who bear that name who may weaken on the great principle at stake and may give aid and comfort to the enemy in the hour of our country's danger, a course of action which is legally defined as treason. We may expect that all of the confirmed lovers of drink, and those who in direct or roundabout ways profit from the sale or the permission of the sale of drink, and the anarchic element which antagonizes all restraint will fight the enforcement of this law; but we have a right to expect that no Christian minister will, attempt to exhume the old argument that defends a present use of booze from the miracle at Cana, and that no Christian minister will, however much he may wish to cater to popular clamor, permit himself to defend light wines and beer. Now is the time for the church of Christ to stand fast!

## Let Wall Street Laugh

LET Wall Street tremble. It is threatened with discovery. This time the farmers' bloc in congress is said to be preparing to urge an investigation of speculative business, particularly as carried on in Wall Street.

And therein the farmers are as naive as the rest of us. They seem to think that a congressional investigation will put them in the way of knowing something otherwise unknowable and of doing something not otherwise possible of performance.

Such investigations were once a hope, then a joke, now a bore. For they are so futile. Usually they manage to discover things that have been common knowledge for ten years, things accepted as a part of the established order. Occasionally some bold spirit connected with such an investigation does find out some material fact or arrive at some virile conclusion, but in such cases the report either is not printed, or is printed in limited editions not available to the public.

Within the last two or three years, the farmers of a single county in the Middle West are reported to have sunk nearly $2,000,000 in wildcat oil stock, with not a smear of oil in sight before nor since.

Let Wall Street laugh.

# Dole or Drive

*Not by doling or dealing in dribbles, but by driving ahead with power and force, can our churches continue.*

By George W. Lawrence

WHEN, as a lad, I was employed on the farm, the woman for whom her husband and I worked, had me, one Sunday morning hitch up the horse so she could go to church. While I was holding the horse, the good farm woman attempted to get into the buggy, but stubbed her toe and spilt all over the ground the two pennies she was taking to church. After collecting together herself and the gift she was making to her God, she drove on down the lane leaving me watching her as she traveled into the main road and toward the village. I can see that boy now, and I experience again the feeling that came into his heart. This woman had the handling of all the money in that household, so I knew that the two cents was her own free gift.

### Doling Time

In the years that have passed since that morning I have had many opportunities in our country churches to raise money for the Lord's work, and that incident always comes to my mind. The same type of penuriousness has been displayed again and again. And it shows itself not only regarding money but there is a lack of generosity in the time and thought given to the solution of our town and country church problems. Dole or drive is a question with which we are brought face to face continually. Each community has its own distinctive answer. And that is the reason why more time should be given to the needs of the local church. No general rule can be applied to all our rural churches. A study of the mental make-up of the church members and of the people living in close proximity to the building will aid one in knowing what kind of a program that community needs. Every church needs a well thought out plan, but the approach must not always be the same. Many churches are as isolated as they were when they were built fifty or a hundred years ago. It never was difficult to get people to attend church in a community where there was nothing else to do. But in those sections where there is much to attract the young and old, the church must be alert to offset the evil attractions, and preaching alone will not accomplish this.

In the early days every little group had its own church building and we find those edifices scattered all over the country today. In those times a pastor could be had for a few hundred dollars. And he was, most likely, the best trained man in the community. Today there are many communities where a large percentage of the inhabitants have been to high school and some to college. The church in those parts of the country must have a minister who is as intelligent and who reads as much as his parishioners. One minister recently sending in his quarterly report gave as his answer to the question "What books have you read during the last quarter?", "Exodus and Leviticus." Another reported the *Literary Digest* and *Country Gentleman.* A member in a church of which one of the above quoted gentlemen was pastor said he thought $900 a year was enough for any minister. Neither of these ministers is apt to lead his church far out of the "dole" stage. At a conference I suggested to one of the brethren that he let me send him a certain book to read, whereupon he retorted "I have a book, brother." To remedy this lack of acquaintance with the value of reading good books we must pay a larger salary in order to help the minister purchase them. The "gold brick" days of the average farmer, however, have gone and he wants something for his money. I have known several cases where ministers have gone into a field paying a miserably poor salary, but it was soon increased when the man of God proved that he had a vision, was intelligent and had some energy which he was not afraid to use, nor did he hesitate to plan his work for at least a year in advance.

### The Pastor's Taxi Fare

But the habit of doing the Lord's work in dribbles is not alone the fault of the minister. I encountered one loyal member of a Baptist church who told me with tears in his eyes that he loved his denomination, and remarked that if I would get his church a pastor I could count on him to help in every way possible. This farmer owned a 200 acre farm and he was out of debt. I know because I looked up his record. We secured a minister and this man who shed real tears, when telling of his love for his denomination, went to the station to welcome the new minister, his wife, and two small children, and drove them back ten miles to the parsonage. As the new minister was getting out of the car this Baptist layman charged the new man $2.50 taxi fare.

In Michigan forty-eight of its eighty-two counties, and in Illinois fifty-six of its 102, have lost in their rural population in the last ten years. This decrease means that many of the church supporters have left the country district. Unless many of these religious organizations make a stupendous effort to gain new members, the churches will die. Many are dying, but others are saying that they must get away from the dole method and start a drive.

### The Wealth of the World

By Lereine Ballantyne

*THERE are cattle upon a thousand hills,*
*And sheep in the valleys go;*
*There are ships that ride a thousand waves,*
*And gems in the sea below.*

*There are riches stored in the earth's deep breast,*
*For the use of the sons of man,*
*And they know that God gave all these things,*
*Increased since the world began.*

*There are cattle upon a thousand hills,*
*And sheep in the vales below—*
*Yet we give but little of life to Him,*
*Or appreciation show.*

It is interesting to watch those town and country churches taking on new life. Some of these Baptist groups have been paralyzed by certain types of evangelists coming in year after year. People were sick of their rantings, God gave rural people more than one instinct, so when that longing to worship in a house of God became atrophied, a prejudice had to be overcome in order to attract men and women to the church again. Probably the social or herding instinct was appealed to. (One man told me he was opposed to church socials, because it was socialism that was ruining this country.) Or the approach may have been to the economic side of their life. Jesus fed the five thousand before he preached to them. Missionaries in the foreign field are convincing us that we too must many times help make ways of better business and cooperative methods, and thus show that before we can preach understandingly about saving one's soul through our Master Christ, we as an institution of Christ, have come to serve. Let us get away from doling out a few pennies and a few minutes, and saving only one boy or girl. Let us drive on ahead, spending dollars and hours and brains, bringing all, or at least a fair share of our young people to our Master. Some churches are getting this vision, and those churches are growing.

We might preach until we were green in the face, and yet not win souls because of the absence of the body which contains those souls. The other day I saw a group of men standing before a pop-corn popping machine watching it work. I came to the conclusion that when a church shows "action" then that organization will attract men and women. Christ came into the world to give life. The disciples were rebuked when they sought "the living among the dead." The dying, or even the gasping, church does not attract. Hundreds of country churches are passing out of existence. Only those which are driving ahead, and that means exertion of energy, and sacrifice, are going to survive. The "driving" church is that one which knows its field through a house to house survey, attempts to reach all in its community by those organizations which appeal to the various age and sex groups, such as men's clubs, women's unions and young people's classes and socials, and which convinces its rightful constituency that its aim is to serve, and then leads that community to know God and Jesus Christ, his Son. Not by doling or dealing in dribbles, but by driving ahead with power and force, which comes from a knowledge that we are doing God's business, can our churches continue to live.

# The Two Birds in the Bush

*Life consisteth not in the abundance of things.—Luke 12:15.*

By D. E. Lewis

THE old proverb, "A bird in the hand is worth two in the bush," may be true from a material point of view, but at times when one can rise above the feeling that life consists in the abundance of things, the balance swings over in favor of the two birds in the bush.

The bird in the hand is a valuable possession. He may be boiled to furnish a few sweet morsels to satisfy the palate and to strengthen the physical man, but if it were not for the two birds in the bush, of little sense would it be to prolong the life of the physical man.

In "Little Rivers" Dr. Henry Van Dyke tells of the farmer who cut down his shade trees so that he might have a little more space to plant a few more potatoes and then calls attention to the dreary place in which he had to eat his potatoes.

The two birds in the bush stand for *home*. Listen to them, twittering to each other in the bird language of affection as they gather the grass and the sticks to make themselves a nest; watch the faithful mother bird as she patiently hatches out her brood; see the little ones cuddling under her wings; watch father as proudly he goes off foraging for food for the family; notice now the anxiety when danger comes in sight and later the feeling of responsibility when the time comes for the little ones to leave the nest in their trial flight out into the world.

There are folks living today whose bird in the hand means gold and silver and liberty bonds and real estate and big bank balances who would willingly lay everything down in an instant if they could thereby gain the happiness symbolized by the two birds in the bush.

In one of James Whitcomb Riley's poems he tells how dad got a patent right, rich as all creation, but all the family sighin' for the peace they had before. What's in this grand life and high situation with nary pink nor hollyhock a-bloomin' at the door? Let's move back—back to Griggsbys Station; back where we used to be so happy and so poor.

We naturally imagine that a man with lots of money ought to be happy. "Man, what a chance!" He could stand by the side of his Master and say, "This day shall good tidings come to the poor, the captives shall be released and the blind shall see and the bruised shall find liberty and the gracious gospel of the love of God shall go abroad among the nations." He loses his chance if he makes the mistake of holding the bird in his hand so close to his eyes that he fails to see the two birds in the bush.

A noted traveler journeyed the world over and had much to tell, but the message for which the world will forever reverence his

> *IF preachers like Wesley and Newman, Dale and Church, Spurgeon and Liddon, have one common word to speak to the pulpit today, it is surely this: that behind all great preaching lies always a great gospel greatly conceived. We cannot bring to perfection even the humblest wayside flower of the moral life without the rain and the sun and the dew from heaven. Celestial observations are needed in order to construct terrestial charts; to steer the ship we must "take the sun"; to solve the problems of the hour we must bring in the things of eternity.*—George Jackson, in "Reasonable Religion."

name came from far over the seas from the depth of a lonely heart:

"'Mid pleasures and palaces tho' we may roam,
Be it ever so humble, there's no place like home."

It is difficult to make a palace homelike. A few geniuses have succeeded. Jesus was speaking to the ordinary run of folks when he said that a similar attempt was like the camel and his hump climbing through the eye of a needle. The most of us who may have lost our peace of mind because we never had a chance to know what it feels like to sit down amidst the abundance of things, may recover our equilibrium by watching the two birds in their nest in the bush by the side of the "lowly thatched cottage."

The two birds in the bush stand for *song* and *beauty* and *hope*. The bird in the hand lies mute and still.

During Darwin's time he knew more about earthworms than any other living man. An interesting study, but he kept at this work so intensely that he lost his appreciation of music and art and religion. He paid a heavy price.

When it no longer hurts when you hit your hand on the hard table corner, send for the doctor. If you discover that the only portraits of Washington and Lincoln that appeal to you are the ones on the greenbacks, pray to the Great Physician quickly, for a paralysis worse than physical is killing your real self. During summer-time if the chink of a silver dollar is sweeter music in your ears than the laughter of the brook, you surely need a spiritual tonic.

Soul suicide may come a long time before a man's epitaph is written. If he persists in holding the bird in the hand so close that it shuts out the view of the birds in the bush, all that the bird in the hand can do for him at last will be to encase him in a mahogany casket more expensive than his neighbors could afford and to raise over the six feet of ground allotted to him a shaft of granite a few feet higher than the others in the city of the dead.

The two birds in the bush stand for *real life*. It takes most of us a lifetime to learn how to live. Life has been defined as contact with environment. What great stretches there are in the realm of what is highest and noblest that we have wandered among so blind and deaf and dumb. In William Allen White's novel, "A Certain Rich Man," this man with his riches faces his old friend in shabby clothes, who seems to be hiding a little package. When the rich man asks what it is, the poor fellow colors up and confesses that he and his wife, out of the depths of their poverty, had saved a little money to buy a few special flower seeds, that they might have the bloom of their childhood home about their humble cottage door. When the rich man died he had the largest and most fashionable funeral ever seen in that city. When the last call came to his friend, only the poorer classes gathered around the bier, but the novelist closes his book with this expression, "Oh, the tears, the tears!"

Heaven is richer when the call to go up higher comes to the man whose bird in the hand, whether little or big, never dims his appreciation of the value of the two birds in the bush.



A typical intermountain town. A recent photograph showing pioneer wagon in the background

## Rural Churches Gaining

MANY large tears have been shed and volumes have been written concerning the decay of the rural church, but my observation is that the rural church is not decaying but getting stronger. Quite true, church houses have been abandoned, but the old grain cradle was abandoned when Cyrus McCormick conceived the idea of a self-reaper and proceeded to show that it would work We might, if we would, grieve because the grain cradles became obsolete and so many men lost the strenuous art of cradling. A treatise on the decay of the hoe would be about as nourishing as some of the stuff that has been printed on the decay of the rural church.

Many church buildings have been closed and what is more, there are a number of others that should have the key turned in the lock. The building itself may be in decay but the church spirit is still present. The automobile has changed all this without reflecting in any way upon the spirit which dotted churches here and there over the countryside. And with counties and states and even the federal government itself actively encouraging the good roads program, it is more and more possible for communities to combine their talents and finances and to secure better ministers, larger audiences and Sunday schools, and better use of the local talent that is always present waiting for development. And there is inspiration in numbers. In one community I know of, I might lament the fact that three churches are closed if I did not know that a church three miles away has the combined congregations of all three and a great many more besides. It is not services but service that counts.

—IRVIN J. MATHEWS *in Christian Herald.*

# Taking the Message to the Lonely Places

*The land of desert and mountain has not been "the land that God forgot."*

By Coe Hayne

THE inhabitants of the lonely places are not a people to be pitied or patronized, for their very remoteness has its compensations. The wilderness has a charm of its own. In referring to those who adore it and would not willingly exchange it for life in long established and thickly populated communities, William E. Smythe in "The Conquest of Arid America" says: "As I write, I hear of a young lady who has enjoyed the advantages of Boston and New York, of San Francisco and Los Angeles, but who resists the appeals of her parents to come out of the desert wild where she went for a brief vacation, already lengthened to months, and where she has previously spent weeks which she enthusiastically describes as 'the only time I ever really lived.' She writes:

"'When I am in the city my happiness depends on people and society, but out here in the deserts and mountains the country itself is satisfying. Perhaps you don't understand what I mean but I do.'

"I understand precisely what she means, and so do all men and women who turn their faces toward the clean, beautiful, unpeopled wilderness with the thrill of a lover's heart."

The pioneer who entered the barren desert of withered grass and sagebrush or mountain wilderness was equal to the gigantic task of subduing the wilderness and developing its immeasurable natural resources, but often would have lost in a battle against religious destitution had it not been for timely help from Christian agencies far from his community. The waste of desert and mountain has not been "the land that God forget." Very early the church boards of the different denominations became God's instruments in the work of developing the spiritual resources of the remote places in "the region beyond." In the pageantry of our national movement westward the home mission enterprise has had, and is still having, its prominent part. The gospel has not followed the pioneer; it has gone with him, often preceding him.

Not infrequently it is declared that the frontier has disappeared. In terms of free land and unrestricted grazing privileges this statement is true. But in terms of gospel destitution the frontier will exist as long as there are communities composed of people who cannot hear the gospel preached or attend Sunday school without traveling from twenty-five to fifty miles, because no service is held nearer.

### In Behalf of All Neglected Fields

The interdenominational comity plan whereby the neglected fields may be blessed by the gospel message without the overlapping of denominational effort is meeting with universal acceptance wherever it has been tried systematically.

Dr. L. C. Barnes of the American Baptist Home Mission Society, was the pioneer in this movement and with others succeeded in having it first put into effect in Montana. How it has been received and adapted to the needs in that state is intimated in Dr. Barnes' report for 1923.

"In spite of the prolonged and terrible industrial experiences of Montana, our work in that state forged ahead. Experience in the careful coordination of the work of all the Protestant denominations there, through the Montana Home Mission Council, proves that this is the way to achieve two supremely desirable ends at the same time. One is the advancement of the kingdom of God without the waste and scandal of denominational friction. The other is the advancement of our distinctive Baptist work, testimony and influence much more effectively than it could be done otherwise. Nearly four years' demonstration has been made of the value of this new principle, which is in sharp contrast on one hand with all attempts at organic church union or fusion and on the other hand with all haphazard sectarian plunging. It is simply intelligent, patient, fraternal planning—the spirit of Christ in systematic action. Secretary Cress of the Montana Baptist Convention is recognized by all as the central human factor in the demonstration. Other states now are explicitly asking that the 'Montana plan' be inaugurated in their field. This plan with its distinctive ideal, was worked out and printed before the Interchurch World Movement was thought of by any one, and has had the vitality to survive the severe backwash of that decidedly different undertaking. This plan of *every* community service is going today much more strongly than ever before. Its aim is not to shut anybody out of any place, but to get somebody for Christ into every place. It is not ecclesiastical but missionary."

"The evils so freely predicted of our efforts have not appeared," reports Mr. Cress, in the *Missionary Review of the World*. "We are pledged to absolute fairness in dealing with the smallest group in the state. The right of the least denomination to expansion and unhindered self-determination is unchallenged. No one is estopped in programs of aggressive service. The council has never made a decision involving a withdrawal of any denomination from any field. The state is large and the needs greater than all combined can meet. New work is launched with the operating bodies.

"We do not feel that we have solved all our problems, but that a new and hitherto untried principle of working together has been discovered by Dr. Barnes, and Montana is giving it an unprejudiced try-out. It gives us harmony without negative action or compromise of principle. It has shown the way for unity of action while developing new intensities of denominational loyalty. It achieves results not by mandatory methods enforced by authority but by purely spiritual forces. Its cohesive energy lies in the simplicity of its ideals, its spiritual quality and approved soundness from social and business viewpoints. It is built on the basis of a larger service and a fuller recognition of the higher unity of believers than that conceived of in plans involving organic union. It is purely a missionary program without legal elements and is genuinely fraternal." (A reprint of "Denominational Cooperation in Montana," by G. Clifford Cress, may be obtained by addressing Home Missions Council, 156 Fifth Avenue, New York City.)



**Church Invigator Earle E. Sims, now in North Dakota, with his tool chest and Bible. He has been the instrument of reviving many discouraged rural churches during his long ministry under appointment by the Home Mission Society.**

### Community Service for Boys and Girls

A rural pastor who is keenly alive to his opportunities, fills a large place in the life of his community. His preaching engagements form only a part of his ministry. He works hand in hand with all local constructive agencies, whether religious, educational or social. His acquaintance may include the best teachers available for the local schools; the boys and girls find him a sympathetic confidant and through contacts with him are encouraged to seek the largest possible preparation for useful service for the community and the nation. Such a pastor does not hesitate to utilize the equipment of the church, no matter how incomplete it may be, for the betterment of community life.

Edmund de S. Brunner, author of "The New Country Church Building," whose duties as a pastor have enabled him to make intensive studies of rural

life problems, reflects a growing opinion that the day has passed when there is need for apology whenever the church reaches out into the community life to concern itself with some of the manifestations of the abundant life. He asserts that "the church is the proper place for everything that should legitimately enter into the lives of the people. .....Social and community activities are far from detracting from the sanctity of the edifice; rather, the place gives sanctity to the other activities.....How much more free and joyous is worship when the worshiping parent, teacher, or friend realizes that in that very building, that very week, wholesome recreation and inspiring instruction have brought the boys and girls of the community a step further from life failure, a step nearer to the ideal of Christian manhood and womanhood. How fitting that the corn club should meet to learn about the good of their souls in the same room that has also held their discussions of good soil and good seed, and whose walls are hung with pictures of fine stalks or ears. There is no need for apology when a rural community house is attached to a place of worship and the Bible school compelled to use the rooms and equipment of such a building as best it can for religious education. The two conceptions are not contradictory, and a little care will safeguard both."

In this connection may be mentioned the daily vacation Bible schools which have made possible character building activities for the children of isolated communities as well as of densely populated tenement districts of great cities. The services of the volunteer daily vacation Bible school workers who assist the pastors and trained young women workers of the Woman's American Baptist Home Mission Society are of inestimable kingdom building value.

There are inspiring stories that can be told by the directors of summer work in behalf of the boys and girls in rural industrial and urban communities. It was a revolutionary suggestion that came from Miss Meme Brockway of the Publication Society that state boards, concerned as they have been for years with the pioneer problems of a denomination's existence, should provide for a specialist who shall devote full time to the boys and girls who constitute more than one-half of the Sunday-school enrolment.

# Capturing the Imagination of a Rural Community

By Rolvix Harlan

IT is not very inspiring or exciting to look upon the ordinary town and country church, at least not for the average citizen. In most cases the building is out of style. It has served its day and generation and, unlike the church fathers who lie in the churchyard, the building has not quite "fallen on sleep." The grounds are too likely to be uncared for and overgrown with grass and weeds. The tidy, well-painted, well-equipped, clean and homelike country church, is without doubt the exception.

Is it any wonder then that in most rural communities the church has a hold on so few? The same little squad, numbering few, if any, leading, constructive personalities, faces a minister each Sunday, or every other Sunday, or occasionally, as the case may be. This minister hardly dares believe that he and his church can and ought to be the leading, dominant, driving, factor, spiritual and social, in the entire community.

When a church, through inapt or uncaring leadership and visionless policy, has come to a position of neglect, and its influence is depleted or has nearly reached the vanishing point, the first thing to do is to "capture the imagination of the community." This may not be the only thing and the final thing to do, but past question it is the *first* thing to do.

### A Definite Example

A definite example of a church taking this first step is the Chesterfield and Jacobstown combined Baptist churches, under the pastoral leadership of the Rev. T. W. Evans. This parish has two meeting houses, one located in the hamlet of Chesterfield, N. J., the other four miles away, located just outside the village of Jacobstown, N. J., where it was built several generations ago before the village came. Sleepy and sedate, suggestive of rest present and eternal, these two buildings tell a story of the religious devotion of other generations. One year ago Pastor Evans came. He has *ideas* about the relationship of a country church to the community it serves. Among other things he conceives the church as having an obligation to take an active interest in rural affairs outside the strictly religious sphere. Practical religion, he contends, produces something more than susceptibility to devout feelings, a willingness to avoid temptations, resisting them when they turn up unexpectedly. For him the church and religion is a part of the every-day life program of the people and must furnish inspiration and leadership. The church must cooperate with other agencies in meeting the community's needs. He has not yet worked out a program and method for meeting these needs, or even for making the church a community center, but he has captured the imagination of the community for his point of view.

With the assistance of a committee whom he was able to interest in the proposition, one of whom is the state superintendent of markets, he made the church responsible for a big community fair and pageant. More than 100 exhibitors displayed products of one kind and another, all brought in from farms, farm-kitchens, and workshops of the neighborhood. There were almost as many divisions as are found at the average county fair. The general impression created was better than that of the larger fairs. We quote from the account published in the *Philadelphia Inquirer* (it takes a real show to secure attention from a metropolitan journal):

"The fair was held in the grounds adjoining the church. Here under a spacious tent were arranged long tables and on them was piled a remarkable collection of exhibits. Practically everything found on the farm was represented, from squash to the handiwork of the farmers' wives, for domestic science is taught in the rural districts today just as it is in the city communities and possibly with better results. Such at least was the impression created by inspection of the fancy work, to which one end of a table had been devoted, and where was found everything from an embroidered collar to a handsomely wrought table center piece. Naturally it was a division of the fair which attracted the attention of the women and enlisted their support.

### A Tempting Display

"In the same department was shown an extensive collection of home-canned fruits and vegetables, besides hundreds of jars and glasses of fruit juices and jellies. Had one gone prepared to lay in a winter's supply of such delicacies it would have been a golden opportunity to have obtained it at prices that would have caused the average retail dealer to experience all the thrills of desperation.

"From this delectable and suggestive collection one traveled along between masses of farm produce, including contributions from the dairy and poultry divisions, to where little mountains of yellow and white corn were piled, expectantly awaiting the decision of the judges.

"No general market ever supplied a more varied collection of country produce than was shown under the canvas top that spread out over the east side of the churchyard. It was really a revelation, for it showed as could have been

## Books for Town and Country Pastors and Church Workers

Suggested by George W. Lawrence, Director of Town and Country Church Work for Michigan

"The Story of John Frederick Oberlin," A. F. Beard. Pilgrim Press. $1.25.

"Challenge of the Country," G. W. Fiske. (Out of print.)

"Big Jobs for Little Churches," John F. Cowan. Revell. 75 cents.

"The Sunday School at Work in Town and Country," M. W. Brabham. Doran.

"Introduction to Rural Sociology," P. L. Vogt. Appleton Co. $2.75.

"Rural Life," C. J. Galpin. Century. $3.00.

"The Farmer and His Community," Sanderson. Harcourt, Brace. $1.25.

"Biblical Backgrounds for the Rural Message," E. L. Harp. Association Press. $1.

"The Rural Community," N. L. Sims. Scribner. $4.50.

"Main Street" (A novel), Sinclair Lewis. 75 cents.

*Home Lands*, A bimonthly published by the Presbyterian Board of Home Missions, 156 Fifth Ave., N. Y. City. 50 cents per year.

"The Church at Play," Norman E. Richardson. Abingdon Press. $1.65.

"Recreational Leadership for Church and Community," Powell. 80 cents.

"It Is to Laugh," Edna Geister. Doran. $1.25.

"The Dramatization of Bible Stories," Miller. University of Chicago. $1.25.

demonstrated in no other way, that the vicinity of Chesterfield is a long way removed from the nearest famine zone and that, so far as local farmers are concerned, stinted tables are unknown. It was such a scene as would have delighted Washington Irving, one which he would have embalmed for all time in his inimitable way.

"But it would be a mistake to think that this farmers' day celebration was purely a local affair. Instead it assumed the proportions of a state event, for it attracted agents of the agricultural department as well as visitors from distant districts. The former arrived all prepared to conduct a series of demonstrations for the benefit of the farmers, and the latter were not slow to take advantage of the opportunity.

"In this way the fair was unexpectedly converted into a farm clinic, or wayside demonstrating station, and this in turn gave birth to a new inspiration. If country fairs and religion could be successfully mixed once, there is no reason seen why they should not be merged many more times, with increasing benefits all around. So important and practical appeared the idea that now there is a plan on foot to make the Chesterfield church-farm fair not only an annual event, but to convert it into both a church experimental station and an agricultural demonstration unit, where those attending can be brought face to face with all of the phenomena between religious incentive with the conception of a bountiful Providence and the practical way of insuring its visitation in farming districts.

"One of the features of the fair was an exhibition of the farm cow. Naturally, advantage was taken of the chance to impress on the owners of the cows the importance of upbuilding their herds by the introduction of the finer stock strains. Talks along this line were made by several men familiar with dairy herd development.

"Then of course there were the athletic features of the celebration, including baseball and a general good time for the children. Probably the fair was more thoroughly enjoyed by the children than any community event has been in the history of Chesterfield.

"Socially the fair was a success. It was so pronounced by the scores of patrons who sat down to tables spread in the basement of the church and partook of a farm-prepared spread that had taxed the ingenuity of housewives, even with the abundance of the well-filled cellars and pantries to draw upon.

"During the evening a musical program was furnished, the grounds being appropriately lighted. Then there were more romping games for the youngsters, announcement of the prize winners and lastly the farewells.

"Even yet one hears the fair talked of in all sections hereabouts as something marking an epoch in community life and certain of repetition year after year with the assurance that it will expand as the conception back of it takes hold.

"Mr. Evans is too modest to claim credit for the success of the fair. Rather he insists this was due to the ready cooperation of the farmers of the district, who fell in with the plan and really made it succeed. Be that as it may, one thing is certain, a novelty has been introduced in the realm of church social activities which will eventually make an appeal to rural congregations."

This country church has captured the imagination of its community. Pastor Evans was far-sighted enough to arrange to have a committee from the Baptist state convention present, with a view to securing cooperation by which he might inaugurate a program of permanent community service to demonstrate what a rural church may mean to its community. It now remains to be seen whether such a program can be devised and whether the interesting of the imagination can be followed by a patient, painstaking program of religious education and spiritual leadership.

# Balanced Rations

By Howard Parry

THE community to be described is in the rich farm-land section of northwestern Ohio. It is of easy access, by reason of good roads, auto bus, railroad and electric lines to three other larger towns which affect its life. Its business life is supported by four stores combining general merchandise and groceries, one hardware store, a bank and a farmers' elevator. The employment of the community is that of farming with few exceptions. There are seven organizations in the village: Odd Fellows, Encampment, Maccabees, Rebeccas, Modern Woodmen, Masons and the Grange. The combined membership is 335, with an average attendance at the regular meetings of twenty-five per society. The educational life of the community is provided for by the centralized school, which includes a first-grade high school. The spiritual interests of the village are in care of four churches—Presbyterian, Reformed, Lutheran and Baptist, whose combined membership is 467 and whose Sunday attendance, for the four, is 290. In what manner are the rations, which constitute the food for the social, recreational, educational and spiritual life of the community given to the people? The facts reveal that the rations are administered so as to result in a bad case of indigestion. The diet is not only unbalanced, but too heavy. The patient is attempting to take in more food than it is capable of assimilating and transforming into an efficient, constructive and happy life.

The seven organizations use sixteen of the twenty-six week nights for their meetings. The centralized school requires at least twelve nights for its athletics and programs of various kinds. Saturday night is reserved for business. As many as five meetings of real importance often occur during one evening. Add to the above a lecture course, special committee meetings, special occasions such as lodge conventions, evangelistic meetings—all of which require evenings—and the complexity of the situation is apparent. A large community can easily take care of and receive real benefit from a highly organized life, for it needs more agencies to carry out its interests. The small community, however, works with a small population, a limited group of talented citizens, and a few leaders who must bear the burden of the whole program of the community life. The preceding statement is not a complaint, but is made to show why the attempt of a few to serve their community is rendered so inefficient and comparatively worthless. The few cannot serve all of the people all of the time, so all of the organizations suffer most of the time. Chief interests are such but a short time, for a too highly organized community becomes fickle in nature.

> THO' his ways I do not understand
> Nor yet his face I see,
> Still I am sure what God doth plan
> Is always best for me.
>
> —C. O. Parkhurst.

Another reason for the unbalanced ration is that every organization functions socially and recreationally in much the same manner in many respects. The school, fraternal orders and churches are each at the same time trying to educate, train, entertain and promote town life, using each time practically the same people, talent and leaders, the only difference being a change of name to a large extent. Is it any wonder the church, consequently the spiritual life of the people, suffers? Neither children, young people, adults, leaders, or the supporting public can be expected to have the strength, even if the desire is present, to engage in the intense spiritual program of today, when they are as tired out, socially surfeited and entertained as the public is at present.

### Sympathy Necessary

What can and must be done to balance the ration, so that proper emphasis shall be given to the educational, social, recreational and spiritual needs of the community? First, a sincere sympathy for one anothers' interests must be developed between school, fraternal orders and the church. Cooperation is not possible where groups with different functions fail to recognize their relationship to each other as contributors to the whole life of the people. In a sense this sympathy already exists in this field; it needs only to be made reasonable and shown how to express itself efficiently. The agency for dispensing to the public a balanced ration is the community council, whose membership is composed of an instructed and informed delegate from each group in the village, the pastors of churches and superintendent of schools acting as advisory members. This council meets far enough in advance of the winter activities so that the tentative schedule of each group may be known and adjustment made where necessary. Here also factors which enter into the making of conflict in meetings will be exposed and a schedule for the season drawn up. This council should meet once a month to deal with any necessary changes due to unforeseen circumstances. A committee on notification will advise weekly in public meetings of the scheduled dates, receive all notices of change and thus aid in the elimination of conflicts. In this way the rations can be balanced, the whole life of the community wisely ministered to and nourished in a mutually constructive and happy manner.

Haskins, Ohio.

# Rural Church Work in the State of New York

By F. W. Tomlinson

THE program of the rural church must be broad but will always center around the vital religious services of worship and instruction. In none of the churches mentioned in this article has these been a letting down of the former standards of biblical instruction and persuasion but a real increase, and yet, these progressive churches and their leaders have come to believe that these services alone are not sufficient.

"New occasions teach new duties
Time makes ancient good uncouth
They must upward be and onward
That would keep abreast of truth."

The successful farmer tills the same soil as his fathers, yet he uses new methods and improved machinery and thereby raises four times the produce of the farmer one hundred years ago. So the twentieth century church has the same authoritative inspiring Bible, yet it finds that the religious needs of our age are met by a new emphasis upon the principles of service and adaptation and that out of these principles have developed the methods of all-the-year personal evangelism, of graded Sunday and week-end religious instruction beginning at the cradle, of stewardship and tithing, of preparation for leadership, of providing adequate equipment, of directing the social, recreational, and religious activities of childhood and youth, and in every way working the field to the limit.

The sketches which follow suggest some of the ways in which these principles and methods have been put in operation.

### Evangelism and Stewardship

Evangelism and stewardship seem to be twin sisters, generally found together working on different parts of the same task. There is the church at Otego which the pastor, Rev. H. C. Meyers, reluctantly describes as follows: "This church has been supplied by student pastors for several years, services being held in the afternoon, with but small congregations. No resident minister has lived in the parsonage for the past twelve years, nevertheless, the church has maintained itself, and has been a real help to the students. The members realized that the work could not progress until they secured a resident pastor, and, thank God, they had faith enough to venture. Formerly they were connected with the Wells Bridge Church, and were paying $416 as their share of the pastor's salary. When conferring with that church previous to calling a pastor, they said the very best they could do (as they thought) was $600. A few of the ladies of the church said they would solicit the people to see if the pledges could be increased. The result was an amount exceeding $800. The Gleaners' Society then came to the rescue, underwriting $200, which they hoped to raise by suppers, bake sales, etc. The Lord's people are so poor, you know. I do not mean in money, autos, beautiful homes, but in the grace of giving. Thus having $1.000 pledged, they had the courage to call a minister, which in the providence of God was myself and my consecrated companion. We felt that it was a Macedonian call to us, and on Oct. 2, 1921, we began constructive work. We did not come to them saying, "Don't do this, that, and the other thing," but rather saying, "Thus saith the Lord" and the people were willing to listen to his voice.

"The first of the new year, we were ready for a special effort to reach the unsaved, and as a result many were added to the church. The real success was brought to pass by a united effort of the members of our church who had volunteered to pray and do personal work. After two weeks of meetings, the family altar was erected in over thirty homes. Now we are ready to manifest the fruits of the Christian life when once given the instruction, so in the following month (February) stewardship was taken up by the pastor and preached to the people in the morning and mid-week services. At the same time, we had our evangelistic service every Sunday evening and God gave us conversions. You may ask the question, "Why this phenomenal blessing?" Look at Mal. 3:10 for the answer: 'Bring ye all the tithes.' The key to heaven's blessing is not always prayer, but that which we have in our pockets and fail to use. The larger part of our membership enlisted as tithing stewards, and from Sunday to Sunday others have been added to this number until at present, we have eighty. Many of these have become tithers without the necessity of preaching on the subject, simply an invitation from the pastor from time to time.

"In March, the annual canvass was made for the running expenses of the church, the budget at that time being estimated at $1,235. More than $1400 was pledged. Thus the faithful Gleaners who came to the rescue at first with their support through the use of suppers and other things, were now exonerated since Mal. 3:10 was put into practice. Last year, the amount of money paid into the church for all purposes was approximately $2,200. We do not worry about the finances, for the people seem to feel they can do things. The first thing they thought of was to equip the parsonage with modern conveniences for their pastor and family. God will bless a people where this spirit of helpfulness prevails.

"The parsonage has been painted, electric lights installed, hard-wood floor in the kitchen, hot water tank, white porcelain sink, and pipeless furnace. The pastor was presented with $50 for his vacation the first year. In the fall, meetings were conducted in the school houses of the community and the pastor found that the gas and oil bill for his car had been taken care of in advance.

"The membership of the church has been doubled. We have 140 members, fifty-one additions by baptism, fourteen by letter, six on confession of faith. All departments of the church have grown in numbers and spiritual life. There has been an average of over thirty in prayer meeting and an average of eighty-two in every church service. Two Bible classes have been organized, and are doing splendid work. The young people's class has met each week for Bible study, followed by a social time. This has been most profitable to our young people. The Crusaders Band numbers thirty, and meets at the church every Wednesday for Bible study and work. Our missionary society is enthusiastically studying missions and doing efficient work. The pastor's salary has been increased $200. We are just planning to raise several thousand dollars to make the necessary repairs to our church building and we are ever trusting with Van Dyke, "That the road's last turn will be the best."

### Community Service

Community service of a high degree in a place where the church has the field to itself is shown in the last ten years of the Morton Church, Monroe County. During that time, Rev. George A. Hobart has led his people in such a way that the community feels it *our* church rather than *your* church.

This community service is wrought out in various ways. The Baraca class, a real brotherhood, has for one of the outstanding features of its work a father-and-son banquet which attracts a capacity house of 125 each year. The mother-and-daughter banquet sponsored by the Philathea class has made it necessary to remodel the community house so that many more may be accommodated. Two classes for boys covering the scout ages are avenues for directing their social as well as their religious life. The new community house will make possible a larger service to the boys. Stereopticon pictures obtained from the Board of Promotion and the state department of education were strong educational factors in missions, Christian life, and history. Besides the up-to-date Sunday school which has increased to an average attendance of ninety, week-day religious instruction is given at the village school for an hour each week on school time. The pastor has in his class all the pupils from the fourth to the seventh grades and uses as a textbook "The Great Leader,"

### Rural Church Vacation Schools

A notable instance of what may be accomplished in a small church in a small rural town is seen in the work among the Adirondack mountain children at Indian Lake by Rev. and Mrs. C. C. Cunningham. Last year they began their school on July 5 with nineteen children. The attendance increased until there were forty-seven enrolled with an average attendance of thirty. The school was the talk of the community and produced increased interest in the church. Children were reached who had not been to Sunday school and parents felt that children had received training equivalent to a year's attendance in Sunday schools. A Presbyterian summer visitor who saw what was being done for the children stopped his auto as he drove by one day and calling aside the pastor, placed in his hand $110 for the church. It was a little expression of his appreciation for a church that was serving the community.

in the Keystone graded series. The pupils were greatly interested and anxious to remain after the hour which was the closing hour on Friday.

Community Day is held each year just prior to canvass for budget. Reports of year's work are given and new budget presented and explained, and an address is given by some denominational worker who has made a success of his work. The community fair comes each fall with exhibits by the farmers and and the rural schools, with a spelling contest and a baby show.

Evangelism is on the Lowell plan. Members of the church are the evangelists. Adults and their children are equally interested, and all do fine work. In ten years the results of work in this line are given by the pastor.

"We have not attempted anything spectacular and the casual observer happening in might be disappointed, but the currents of faith and loyalty run deep as anyone will find who becomes acquainted with us. Membership of the church has increased from fifty-seven to 137. There were only six men members ten years ago. Now we have many men who are interested to the extent that the financial and property matters are cared for by them, the pastor simply acting in an advisory capacity. These men say the pastor has enough to do without such matters, and as they can do these things, they insist on doing them." Church attendance averaged eighty-five for the year 1922. This average is based upon actual count of every morning service. We have no evening preaching service. Christian Endeavor Society meets Sunday evenings with good attendance.

"Church finances—Ten years ago, no budget and no systematic canvass. Both are now used. Our canvass is more than every member, it is a community canvass. Pastor's salary increased from $700 to $1,600; budget this year, $2,500; quota for New World Movement, $6264. Full amount and more pledged, and we have reason to believe that the full amount of the quota will be paid this year."

Another type of church which seeks to serve its community in every way to the farthest limit is that of the Weedsport Baptist Church where Rev. R. Danald Williamson has been pastor for three and one-half years. One of the results of his leadership is a new Fellowship Hall erected last year and costing $20,000. The upper floor has a fine auditorium and a modern kitchen. The auditorium is used for all kinds of religious, educational and social purposes. The basement is equipped with bowling alley, game room and baths. The bowling alleys are open to everybody, except on Thursday and Sundays, from September to the middle of May and the proceeds average about $40 per week. This enables the church to keep a fine Christian man in charge of the building and pay him $25 a week salary. The building has been open to the public free of cost for health clinics and the community church vacation school. These things help to give it a community atmosphere. A recent informal letter from the pastor tells more definitely the results.

### Rural Week Day Religious Education

**A pastor on a salary of $800 is big enough to reach into the rural school district and carry with the aid of his volunteer unpaid workers through the year, two successful week day schools. Rev. Albert J. Carsten of Vestal Center in the hills of Broome County is the actor. In the one room school at Glenwood with thirty-seven pupils in attendance, three classes in religious instruction were held each week with the result that all of the eleven children in the seventh and eighth grades made their decision for Christ. In the other school seventeen were in attendance and one conversion resulted. This pastor will also conduct a church vacation school during July. Brother Carsten held unique house-to-house revival services during the winter. He believes this is the best method of rural evangelism. In two years, his morning congregations have increased from forty to 100; the young people's society from twelve to fifty-five.**

"I can't begin to tell you how the building has contributed to the life of the church itself. Men feel that we now have a job that is big enough to appeal to them. Next Sunday, I baptize three people. One woman lives several miles outside of town. She was lonely and heard of the wonderful fellowship of the Baptist church. She came to me with her story. We followed the case up and found that she is the mother of three fine children—not one of them in church, although some of them were members of a Methodist church. For several weeks, she has given evidence of her Christian life and unites with us next Sunday. The influence of our new program did it. The survey revealed them as Methodists; so it had been hands off for me but they were of no use to any church. Now they are to be linked up. Another woman to be baptized Sunday feels that the fellowship of the church has changed so that she now can unite with us and be one of us. Before she had felt the church to be cold and distant. She is the mother of six children. It is making a new fellowship which is Christian and seems to point folks to the church and I trust to the kingdom. One influential man in the community, not a Baptist, said that the building had done more this past winter to develop a fine community spirit than anything he had ever known. You understand that through the winter season we have classes for organized play as well as study classes under a person we call our educational director. Mind you the church is doing it. I devote my time largely to the training of people to do the work, so when I come to leave the field the work will go on. I am trying to build an organization that will function of itself."

In three years the Sunday school of this church has nearly doubled its average attendance from seventy-eight to 149; the morning congregations have been trebled, the C. E. changed to B. Y. P. U. has quadrupled, the prayer meeting from an average attendance of eight to seventy-five. The budget of expense and the salary of the pastor are double what they were four years ago. Best of all, everbody in the church has a job and enjoys his religion.

# A Rural Parish That Does Things

By P. O. Silvara

**THE rural parish program, as demonstrated in this article, holds within its grip the greatest potential possibilities for the rural districts of our country, of any single agency to be found with the land, in the establishing of Christian centers and the making of Christian citizens of the people who live in these communities. It broadens the mind of the individual, it deepens and makes practical his spiritual experience. it stabilizes the home, it fortifies the state and makes a nation.**

THE Nebraska Baptist Rural Parish, is in the southwestern corner of Custer County the central county of the state. The parish is situated at the head of the South Loup valley as it runs through the southwestern corner of Custer County. This places the parish right on the border that separates the agricultural section of the state from the purely grazing country. The field is divided into natural districts by geographical barriers in the form of divides as one climbs from the valley to the tablelands. It is only at certain places that one can cross these ridges of hills with a team. The parish extends over into Logan County, covering in all a scope of country thirty miles in diameter. At present work has been done at four outstations—two in country schoolhouses; one at an open country church, and the fourth in a typical frontier town with one store, a garage and blacksmith shop combined, a two-room schoolhouse, a station house and five dwellings. Logan is surrounded by strictly grazing country while off in the distance to the north and west one can see the Nebraska sandhills, which once marked the border of the Great American Desert.

The central plant of the parish is in Arnold on the Kearney and Stapleton branch of the Union Pacific System. It is a town of 1,000 population, and considered the most progressive town on the branch though it has had railway accommodations only twelve years. One small Catholic and four Protestant churches furnish religious privileges for the people. The Methodist Episcopal church is the strongest, with a small brick building erected in 1914 which is inadequate for a community program, yet too good to tear down and of such

style that it cannot be made modern. The Church of Christ, with a small one-room building, is the oldest in town. It has a pastor occasionally as it can save up enough money to pay his salary a few months, and then let him pass on. The Church of The Nazarene meets in a remodeled hall and has but a small membership. Somehow they keep a man on the field who earns part of his living aside from the pastorate.

The Baptist church, second in strength, was organized in 1889 with eleven charter members who worshiped in a private house until they laid up a small sod building in which they met until 1908 when they erected their frame building, 34x56 feet, on the best location in town adjoining the public school. It was in this building they worshiped until it burned Dec. 26, 1920 Out of the scraps of lumber left from the erection of this frame building, they built a two-room frame building to which they later added two more rooms. This house served as the prophet's dwelling until the fall of 1919 when the church began the erection of a modern seven-room bungalow with full basement. This was finished for occupancy in 1921 after the church burned. This gives the Arnold people one of the best parsonages within the state.

The membership has always been made up largely of farming people. In the days before the automobile it was impossible for these people to attend more than one service on Sunday. The church activities have heretofore been those found in the average small town or country church, namely, Sunday school, preaching twice on Sunday and prayer meeting on Wednesday night. The conception of a pastor is that he is but a hired man—not a leader, but one to obey; not a director of the work, but one to work. He comes and goes at their call. In thirty years they have had twenty different pastors while periods of six to eight months elapse between pastorates. In this time there has gone out one man into the ministry. Rev. James Judkins has served the Nebraska people as colporter faithfully for twenty years, and continues in his itinerant ministry of helpfulness.

### A Last Chance

The Arnold Church became pastorless in the early summer of 1920, while Perry O. Silvara was district secretary of that part of the state. His attention was called to this field by State Secretary Ray E. York, who requested that he visit the field with view to settling a pastor. After studying the field from personal contact, three different men were recommended. The first was called, but refused to move. Another would have been called were it not for certain complications which arose between the church and the first man. He in turn refused to allow his name to come before the church. As result of these experiences and being without a pastor for eight months, the church at one of its meetings, thinking it the last chance, extended a call to the district secretary. Mr. Silvara, on receiving the announcement concerning the action of the church, felt it his duty to respond to the invitation and visit the church.

He arrived on Christmas day, Saturday, on the evening train. Following the Sunday morning service, in a conference of a dozen members of the church who tarried to talk over the question of the pastor whom they had called, an extended program of a modern rural church was discussed. It was accepted and approved by all members present as the very thing needed on this particular field. It was pointed out to this self-appointed committee by the secretary that such a program would demand a modern church plant. To which members of this committee replied, "We are willing just as soon as we get our obligations on the parsonage paid." That very Sunday evening about an hour after service it was noticed that the Baptist church building was on fire, possibly from an overheated furnace. After fighting fire until two o'clock Monday morning with the thermometer standing twelve below, the building was saved, but for the inside which had burned out. The Wednesday night prayer service that week was held in the parsonage basement. No one was willing to give up, though many eyes were so filled with tears that they could not see their way out.

The following Sunday, Secretary Silvara returned to meet with the church in the interest of the insurance which was $2,000. At the close of the morning service the church and congregation as a body insisted that he must become the pastor and take up with them the program which had been discussed the week before. It seemed to be the call of God to a man to take up His work. It was an appeal that the secretary could not turn down. He promised them there that morning in the parsonage basement while their place of worship lay in ruins; "If you are willing to cast into the cause all that you have, I am willing to cast my lot in with you, and together, God helping us, we will either sink or swim."

While working among the churches as secretary, Mr. Silvara had tried to get men to take up special rural fields within the state as a demonstration to other churches what could be done in a strictly rural community with a modern rural program. He failed to get a single church to undertake such a program or a man to consider such an undertaking. At last it seemed that God had laid his hand on him and designated the very field on which he was to undertake such a program. On the second day of January, 1921, after a conference with State Secretary Walter I. Fowle, and a letter from Small Town and Country Church Director Rolvix Harlan of New York in which both expressed themselves favorable to making the Arnold field a demonstration point, pledging not only cooperation but some financial support toward the new building and the upkeep of an automobile, the district secretary found himself accepting a call to a typical rural field without even a building in which to hold service, and the evidence of a rural demonstration point existing only in the crudest and most undeveloped natural resources that might be found on any rural field. It was his undaunted vision of what could be done, and ought to be done, in many of the Nebraska churches that spurred him to the task.

Since he could not move his family from Grand Island until the middle of March he asked the state convention for the services of Colporter James Judkins, a true man of God who knew the field, and the two went out into country schoolhouses and together held four meetings of ten days each.

### Activities

The first meeting was held at Logan ten miles northwest of Arnold in a community where some thirty years ago the Methodists held a class in the King Hill schoolhouse, but which went down. There were no regular religious services to be had in the community except a union Sunday school. In this meeting eleven confessed Christ, but there was no church home closer than Arnold. A committee appointed by the community canvassed the neighborhood in the interest of a church organization. Of the sixty-five families who pledged themselves favorable to an organization, thirteen favored the Baptist, while six the Methodist and the others gave no choice. As the result of this survey a committee appointed by the community visited the Baptist pastor in Arnold and requested the Baptists to organize and take up the work on the Logan field. The first of May a group of members from the Arnold Baptist Church, with the pastor, went up to Logan and perfected the organization of a Baptist mission as an arm from the Arnold Church. This mission has all the privileges of any Baptist church and the advantage of being a member of the Baptist Rural Parish. The organization was perfected with thirteen charter members, six coming in by baptism. The union Sunday school is continued. The Logan Mission now with a membership of over twenty has preaching on the second and fourth Sunday afternoons at three o'clock, and B. Y. P. U. in the evening.

The second meeting was held in a two-room country school house five miles south of Arnold. In a survey of this school district we found fifty-three children of school age and not more than a dozen attending Sunday school any place regularly. During the ten days meeting, fourteen took a definite stand for Christ, twelve coming into the Baptist church at Arnold. A community Sunday school was organized under

(*Continued on page* 764)



## A Parish Forty Miles Square

In 1919, Dr. S. P. Shaw, state secretary of South Dakota, called John W. Wynn from Marion, Ohio, and placed him on the White Owl district in the western part of the state to develop the new field. Through his efforts there have been organized ten Sunday schools, four churches, and one new meeting house and parsonage has been built.

The Pedro district extends from the Bad Lands to the Cheyenne river and is about forty miles square. Mr. Wynn has no church buildings but preaches in rural schoolhouses and at ranches. This district has four Sunday schools. The picture shows the Bourne schoolhouse, one of Mr. Wynn's preaching points eighty-five miles from the county seat, Rapid City, S. D.

# What We Are Trying to Do in Michigan

*We are learning that to live a church must do certain things; failing to do these, it dies.*

BY THE DIRECTOR OF TOWN AND COUNTRY CHURCH WORK

THREE general principles are adhered to in our town and country church work: Reopening abandoned fields; helping living churches to work out a program so that the church will continue to survive; and opening new fields. Along with these efforts we are trying to conduct demonstration fields.

In reopening fields many factors must be taken into consideration. The shifting of the population may mean that many of the Baptists have moved away and the church cannot possibly be self-supporting. If the field in our judgment warrants it, the pastor's salary is supplemented by the state convention. We are however trying to avoid wasting our substance on riotous missions. I am advocating that the convention refuse to continue aid to a church that fails to make any effort to live. No convention is rich enough to support its lazy children. So we are asking every church receiving help to adopt a year's program suggested by this department. Sometimes we underwrite the whole of the pastor's salary for a year.

Many churches will be abandoned in the near future unless they realize and meet the needs of their communities. In order to help these churches to continue to function, a year's program has been worked out and is now being put into execution by enough churches to prove it is practical. It has eleven sections, and is planned to help any church adopting it to serve the whole community. The sections are entitled: Community-wide Household Survey and Map; Community-wide Evangelistic Program; Purposeful Visitation; Religious Education; Church Organization; Recreation and Social Life; Church Finances; Education; Religious Literature; A Community Program; The Pastor. We now have eleven of our churches following this program.

### Rural Life Institutes

Six of our churches last year put on rural life institutes, running from one to three days. Some of these were in the open country and all were exceptionally well attended. There were discussed such subjects as: hog-raising; the aim of life; home economics and sanitation; religious pictures; "ye are the salt of the earth;" young people's and Sunday-school work; poultry; the need of religion. All of these were given by men and women who realized that our life must have a religious background to it.

Now and then a pastor opens up a preaching point in a schoolhouse, and we are finding that even though our state is called over-churched there are still many dwellers in the country untouched by the institution of our Master.

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Three types of demonstration centers have been opened, sketches of some of these will follow. At Marshall the pastor and his rural work committee have succeeded in getting the farmers to come to the town church, rather than attend a small service in any of the nearby schoolhouses. So successful was this work that additional room will have to be secured to take care of the added attendants. At Tekonsha, a church in a community where there is a so-called union church, our Baptists have put on such an attractive program that already work has been started on a community building. Wixom is a small village of 200 inhabitants. Our church is the only one in the community. All phases of rural life have been cared for by the church, so they, too, are now raising money for a building to give more room for community activities.

We are learning that a church in order to live must do certain things, if it fails to do those acts it dies.

### Demonstration Work at Tekonsha

Tekonsha is a village of 600 inhabitants, located in the center of a splendid farming district. The membership of the church is 124. The building has a small kitchen, a gallery which can be shut off for a Sunday-school room, and an average-sized auditorium, the back part of which can be closed by means of a system of doors which allows for a dining-room or prayer-meeting room. The most important adjunct to the church is a wide-awake pastor who has a vision of the possibilities of a small village church. Rev. Harry G. Kellogg has been offered a city position paying $3,000 a year, but he prefers to minister to the rural population in and about the village. He is working out an up-to-date program that shows that he believes the mission of the country church is to minister unto.

The rural life institute which he put on recently is of interest. The department of town and country church work of the state convention cooperated with the pastor in securing speakers. The director worked with the agricultural college through its extension department and secured the state director of boys' and girls' club work, and also a representative of the home economics division. A demonstrator of a can sealer company was secured and the International Harvester Company furnished charts for two lectures. Charts on various subjects of interest to farmers can be obtained by writing to the educational extension department of this company at their Chicago office. The country agricultural agent showed a willingness to assist in every way he could.

The subjects of food, clothing, sanitation and the home were presented. The pastor, and Mr. Williams, director of religious education, spoke on the devotional and spiritual sides. A lecture on "Farming in India and China" given by the director of town and country church work was for the purpose of awakening an interest in our foreign mission work. This met with an eager response, and while there is not much material available on agricultural missions, we have been able to gather together some material which we would be glad to furnish to any pastor desiring it.

Mr. Williams in his addresses considered the work necessary to be done among our young people and a conference was held for Sunday-school workers. Mr. Kellogg gave a strong address of his plans for the church. He emphasized the need of adopting a well rounded program. "The House Fly" and "A Fertile Soil Means a Prosperous People," were charts from the Harvester Company which we obtained by paying the express charges to and from Chicago. Dinner consisted of a pot-luck meal, and all went home for supper, care being taken to dismiss in time to allow the farmers to get home to attend to the chores.

The church is now at work erecting a $3,500 community hall. All that amount has been subscribed and the corner stone was laid on June 12, 1923.

This new building will accommodate everything that we need in the way of recreational activities. While the building is under construction we are working hard on a program of leisure time activities for the fall and winter that will reach all our people and large numbers of young people who do not as yet attend church. Our building measures forty by seventy-two feet. We will have a rather unique heating plant and also a fireplace built of granite stone. In order that the work done in this building may be "a means to an end" and not the end itself we shall have a director who will have to work with him a recreational and program committee. This director and committee will at all times be subject to the church.

### Village Church at Prairieville

Some years ago the Baptists had a fairly prosperous church at Prairieville, twenty miles northeast from Kalamazoo. But, like many other village and rural communities the shifting population, combined with other local conditions, resulted in a gradual decrease of interest until finally all church activity ceased.

The director of the department of town and country church work sensed the need and requested the board of managers of the Michigan Convention to secure a pastor for this field, the convention to undertake to underwrite the salary in full for one year. Rev. Chas. E. Ehle was secured to undertake the task.

Coming to the field in August, 1922, Pastor Ehle found a community that had been without a resident pastor of any denomination for more than four years, during which time no services or Bible school had been held in the Baptist church. The M. E. pulpit had been supplied regularly by a non-resident pastor whose circuit required four sermons every Sunday, though his audience at this place averaged less than a dozen people. On a recent Sunday the district superintendent of the M. E. church preached to an audience consisting of the pastor of the church and four young people. Their Sunday school had ceased to exist some months before Pastor Ehle came to the field.

A Sunday school was organized September 1, preaching services are held every Sunday both morning and evening. The average attendance at Sunday school during the past ten months has been twenty-six, while the average attendance at all regular preaching services for the eleven months has been twenty-seven—this in spite of the fact that scarlet fever, measles and whooping cough have all had their innings in the community.

Other activities include the conducting of chapel exercises in the ten-grade

public school every Monday morning, visiting three rural schools a number of times, preparing a series of papers to be read before the monthly meeting of the farmers' club, assisting in the work of a local Hi-Y group, and pastoral visitation. A rural life institute was held in January, the attendance increasing from nineteen the first session to more than fifty at each of the last four sessions of the three-day program. A church vacation school has been in progress just one week at the time of this writing, being directed by the pastor who is assisted in the school work by his wife and two young ladies. Each of these attended every session of the training institute held at Kalamazoo some weeks previous. The school opened with an enrolment of nine children, which number has increased to fifteen, with an average of twelve in attendance. This number might not justify the effort and expense were it not for the fact that four of these juniors are not enrolled in any Sunday school, while three or four others only come once in a while. Three homes that are never represented in church or Sunday school are represented in the church vacation school every day so far.

Early in May the pastor made a careful survey of the school district ( a ten-grade school) in which our work centers, and found 61 per cent of the whole population never attend any religious services except funerals or the chapel exercises of the public school, while 75 2/3 per cent of the homes do not have one Christian person in all their families. Is it any wonder that a large congregation and Sunday school have not been built up as yet? Would the reader consider this field inviting or promising? But what of the obligation we as Baptists owe to such a community in the light of the Great Commission? Shall we turn to more inviting fields, or will the hearts of God-loving fathers and mothers, sons and daughters, give this pastor and field a place in earnest prayer till hearts shall melt and souls enthrone their Lord and King? Two young people, a brother and sister were received as candidates for baptism and church membership a week ago. Both hope to enter Kalamazoo College next September.

### In the Open Country

The Greeley Baptist Church is in the open country, two and a half miles from the nearest hamlet and sixteen miles from the nearest city. There is no other church for eight miles. The population of the entire township is about 500. Our church is trying to minister to the whole community. Most of the work must be done in spring, summer and fall, as the winters are usually severe. Last winter there were eight feet of snow between the parsonage and barn most of the time. There was sleighing from December 26 until April 29.

The church has a membership of 105. The Sunday school, with an enrolment of 130, had 137 present on a Sunday recently when the field was visited by Director Lawrence. The young people's society has an average attendance of thirty, and the men's Bible class has a membership of forty-four. There is a Booster class for young boys, and a group of women calling themselves Willing Workers keep the women in the community actively engaged in church work. They have already this year papered the parsonage, and cleaned and painted church floors.

A program is followed by the church at Greeley. No one is willing to allow God's work to drift. The men's class has a social and business meeting once a month. They are interested in taking care of the church property and accepting responsibility in the finances of the church. The young people's society sent its president to the state convention, and it puts on a social program once a month. So active has the society and church been that the entire eighth grade graduating class was baptized on a recent Sunday.

There are three Bible classes. The men's meets on Sunday. A mixed class has its meeting on Wednesday night. In the nearby hamlet there is a class meeting on Thursday evening. Each Sunday every child recites a scripture verse before the whole school.

The Gleaners and Farmers' Clubs cooperate with the church. The hall formerly owned by the Maccabees has been purchased by the church, and it is used for banquets, socials, farmers' meetings and other gatherings. The community has also purchased a new piano, installed new lights in the hall, and bought new seats for the church.

Greeley affords a pleasing picture as one drives over the neighboring hills and sees the church, community hall, parsonage, and public school all clustered together. And as one becomes acquainted with the spirit of harmony and the desire to help one another that exists in the community, he feels that here is a solution to the rural church problem.

### Demonstration Work at Marshall

Marshall is a town of more than 4,000 inhabitants. The principle upon which the rural work of the Baptist church is based is that the town church can and must serve the outlying rural districts.

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# "All Things to All Men"

BY EDWARD DARBYSHIRE

ONE phase of the rural church problem is the matter of attendance at the Sunday night service of the city church in the boarding-house district. Most of its members live in the suburbs. While they are willing to come long distances to the morning service, the pastor cannot get an evening congregation unless he gets it from the transient population surrounding the church, many if not most of whom come from the country. As city pastors know, relatively few of these young people attend church, and though other causes may partly account for this condition, one of the chief reasons for non-attendance is probably the fact that the rural church back home was either closed or carrying on its work in such a way that it had little influence upon the young men and women. A generation ago these churches were active and influential, and many of the young people who went to the city were already Christians and believed it their duty to unite with, or at least attend some church. The stream of young life is still flowing from the country to the city, but an increasing number go as pagans instead of Christians; and because the church has meant nothing to them at home, it means still less to them in the city where new and multiplied interests crowd out all thought of such an institution.

How can this condition be remedied? The usual answer is, "By the city churches adapting their work to the special needs of this migrant population, whether students or workers." This has been done for some time with good results, especially among the students. Is it not evident that if the rural churches were to apply this principle of adapting to changed conditions at home, they could work even more effectively than the city churches because they are nearer to the source of the trouble?

Paul gives us a good biblical precedent when he says that he would be "all things to all men" that he "might by all means save some." Many city churches, and more recently a growing number of country churches, have been following Paul as he followed his Lord in ministering to the incidental (?) needs of men, while not forgetting their chief need which is God himself. The aim of Jesus was to bring men into living relationship with God, but he did not consider it a neglect of this purpose when he stopped to heal their bodies or to give them food. It might seem quite reasonable for a city church to say, "Our town has libraries, musical and literary clubs, athletic and recreational associations and a variety of other organizations! Let them supply the loaves and fishes and we will give ourselves to the ministry of the gospel." The rural church cannot say this for it is often out in the wilderness, where, unless it ministers to all the needs of the people, there is no other institution that can or will. The fact is that the church in the country has been less concerned about the totality of life than the church in the city. To continue this policy in any community means the gradual deterioration of life in that place. The evidence indicates that where physical and mental development are neglected, moral and spiritual decay begins. The church ought not to usurp the functions of any organization in the community, but wherever there is a lack the church should feel responsible for supplying it.

The principle of adaptation must also be considered in relation to what are called "competing churches." Lack of space forbids a discussion of the question of overchurched communities, but it should be noted that it is difficult to eliminate surplus churches by arbitrary action. These churches exist and we are compelled to adapt ourselves to the situation. We cannot compete with them, for a "competing church" is a contradiction in terms—that is, if a church is supposed to be like its Master who "came not to be ministered unto but to minister." If even one wise church in a community will seek to cooperate with the others, though it may be at a seeming loss to itself, the real spirit of Christ will be manifested and public opinion will be turned against the church that continues to work for selfish ends. There is a process of self-elimination going on, and the unadaptable self-seeking church with no conception of its public responsibility is the first victim of the process. All other things being equal, a church prospers in proportion to the service it gives. It is still true that "he that loseth his life for my sake shall find it."

# Rural Church Problems

*My experience as pastor of three churches in a parish in the hills of southeastern Ohio.*

BY E. E. MOON

TWO of the churches were in villages, one with a population of 500, the other less than 200 and an open country church about half-way between two trading centers. All three churches were competing with another denomination whose circuit covered about the same territory. The principal occupation of the village was mining and farming extremely hilly land—the big problem of the farmer. The village was made up to a large extent of men who had retired from the farms round about, and of those who had been unsuccessful in the cities. Many of these were not interested in the welfare of the community and their sole ambition was to keep taxes as low as possible, with the result that it was difficult to launch an adequate community program.

In this community the problems were largely economic. There were frequent strikes and even when the mines were running they averaged less than three days work in the week. Farming conditions were just as bad. One farmer who owned over 600 acres could farm only fifty and the average farm was less than 100 acres. There was also the problem of transportation. The roads were unimproved and almost impassable in winter. Then, too, they were not within easy reach of markets for their products.

Here were found the usual problems of competition and overlapping. The work of the churches, schools, lodges, movies, grange and farm bureau were not coordinated and this meant useless duplication of effort. The churches were only contributing to the difficulties and were not reaching the folks in a vital way to develop leadership. There had been many short-term pastorates by uneducated men and long vacant periods in between. It was a community where "Holy-rollerism" and other types of emotional religion had prevailed. Men had saved their "souls" but had failed to attain the "abundant life."

The work of the minister in such a field was twofold: First, to give the people a wholesome viewpoint and to show the farmer the importance of his job and the dweller in the village the importance of village life in a democracy. Second, it was shown them that there are certain enjoyments and satisfactions to be had in rural communities. To do this brought out the problem of developing the latent leadership. Those in the community who were college graduates had little to do with the churches because of the narrow definition of the church's tasks. It was difficult for the churches to secure leadership among the young people, for most of them went to the cities or colleges after leaving the local high school. When a minister moved into the parish there was the temptation to be content to follow aimless rounds of traditional activities and of taking things easy and leading an uninteresting life among people accustomed to the regular dullness.

The training of the country pastor has been narrow and inadequate. His schooling in a theological way is narrowing. He has little knowledge of economics, sociology or scientific argiculture, any of which are as vital to successful work as theology. The country church can no longer be regarded as a stepping stone to a larger city church. Instead there must grow up a profession of real country clergymen who realize the importance of the job in the rural parish and know how to meet its needs. More emphasis must be put upon the town and country church work department of our denomination, and attention called to courses open to the country minister in the state agricultural college and summer assemblies where time is given to the work of the country church. In some way the work of the theological seminary and the agricultural college must be coordinated and the needs of the country church presented as a challenge to young men entering the ministry today. In this way the country minister will be better equipped to meet the economic, political, educational and recreational problems of the rural parish. It is my conviction that the problems of the rural and village churches are not likely to be solved except through a trained rural ministry.

# The United Church of Garrettsville

*A seven-year experiment.*

BY PAYSON LEWIS CURTISS

THIRTY miles southeast of Cleveland, on the Erie Railroad, is the town of Garrettsville. Including the nearby farmers there are about 1,800 people, mostly native Americans and almost entirely Protestant. Four miles away is Hiram College, and all about us and in the town are intelligent people—sons and daughters of pioneers from New England who came west to settle this Western Reserve. We have good schools and a good community spirit. More than 100 autos were parked about our business streets last evening. Twenty-five or thirty people, including three lawyers, two insurance men and several traveling salesmen, leave every morning for their business in Cleveland. Among the interesting achievements is a seven-year successful experiment in church federation. As evidence of this statement is the fact that the committee of the Federal Council on Social and Religious surveys chose this church to be carefully studied and reported in its forthcoming volume, "Churches of Distinction in Town and Country."

Until 1916 there were four churches, each with little chance of large growth. In April of that year an unusual thing happened. The pastors of the Baptist, Disciple and Congregational churches resigned to take effect the same Sunday and soon afterward the three churches began an interesting summer experiment of a united Sunday school and a single pulpit supply. It was expected that in September the three churches would separate and call their permanent pastors, but in September there was a spontaneous desire to continue together. Committees were appointed and conferences held. The Methodist church was invited to join in the proposed federation but upon the advice of its district superintendent decided not to do so. Under the guidance of some level-headed laymen, a working union of the three churches was formed which with a few minor amendments is the governing law today.

In all local matters the United Church is one church with one pastor, one board of trustees, one budget and one worshiping body. Yet each of the three churches maintains intact its church roll, has its own annual meeting and retains actively its denominational affiliations. All the property was leased to the trustees of the United Church for five years with the privilege of continuance. The larger of the church buildings was chosen for the united services. One of the other buildings has been transformed into a very serviceable community house with gymnasium, shower baths and other equipment. The third building has been rented for offices, but is now for sale.

One of the interesting conclusions from this seven-year experiment is that the churches have lost nothing in denominational affiliations while making large gains in economy, efficiency, breadth of view and enthusiasm of numbers. Each year our Baptist delegates to the Trumbull association of Baptist churches have reported much larger contributions to benevolences than was ever possible before. This church was the banner church of the association in pledging its full quota in the New World Movement and has paid its pledge promptly each year. That in itself is a simple historical fact to be thoughtfully digested when one is thinking about the waste of too many churches. In former years this church received two and three hundred dollars a year to maintain its current expenses. A similar report might be given of the other two churches in the federation.

Also there has been a real gain in the amount and breadth of missionary education. Mission leaders of the different denominations and missionaries home on furlough have come frequently to the church. In the every-member canvass a special pledge-card affords opportunity for each member to indicate his denominational preference. All undesignated gifts and all special offerings are divided equally among the three churches.

We believe sincerely in the possibilities of this kind of union work. It can be done wherever there is the will to cooperate. The difficulties are not serious if the people are given a fair chance to try out the plan. There is a real gain in better mutual understanding. Instead of suspicion or distance there is growing appreciation. One life-long Baptist remarked that she had not known there were so many good people in town. A Congregational husband and wife speak with enthusiasm of their growing acquaintance with and new friendship for certain Disciple and Baptist families. So far as I know there is not an individual in the United Church who does not look upon the experiment as a success and no longer an experiment.

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The Madison Avenue Presbyterian Church, New York City, held a series of special summer meetings on the roof of the parish house, July 9-13.



# The Chimney Corner



## The People on "Our Street"

By Mrs. Albertus Pieters

"OUR STREET" is Nishi-shin-machi, Oita, Japan. You will perhaps not find Oita on *your* map of Japan, but it ought to be marked on the northeast corner of the island of Kiushiu, the most southern of the four larger islands of Japan, right on the Pacific Ocean. Please notice that the name Oita should not be pronounced with an accent on the second syllable, as many "foreigners" mistakenly do. Pronounce the O long, and then slip off the other two syllables softly and easily, bewaring of accent.

The population of the city is about 34,000 and we trust it is like Corinth of old, of which the Lord said. "I have much people in this city." Se we are trying to find these people and bring them to him.

The name of "Our Street," Nishi-shin-machi, tells you that it is in the west (nishi) part of town, and that it was once new (shin), although, judging by the moss on some of the thatched roofs, one would not think of newness. Nishi-shin-machi is not an aristocratic avenue. It is only twenty feet wide. Sidewalks? Nishi-shin-machi folks don't know what they are, nor, for that matter, does any street in Oita have them. We don't need to keep out of the way of autos or fast horses, so can walk right in the middle of the street. The poor horses that draw rickety cars with heavy loads are not likely to go so fast as to be dangerous, and besides the drivers do not sit in their carts but lead their horses.

The jinricksha pullers shout "he, he, he" when there is the remotest danger of collision, so our street is quite wide enough for practical purposes.

We did not *choose* to live on this street, but as our mission does not own a residence in Oita, we have to live wherever a Japanese house can be rented. We found one that had been used in turn as a nurses' home, a restaurant, and a doctor's office and a residence, so the landlord was willing to rent it even to foreigners with their clumsy furniture and foolish notions.

We did not like the location very well as the neighborhood is very noisy, but it was the best we could do, so we forced a smile and said, "Shikata ga nai" (no help for it) in true Japanese fashion. I fear the Nishi-shin-machi neighbors, who saw us move in sighed as they said, "Shikata ga nai."

But I was goin to tell about the *people* on our street. There are a great many of them, as it is a street of little shops joining one another. The fronts are used as shops, or miniature factories, while the families, some quite numerous, live in one or two rooms in the rear, with perhaps some additional little rooms upstairs. As many of the little shops are also factories, we find one of the neighbors engaged in carding cotton and making it into nice soft sheets of cotton batting.

In another room wooden clogs are made and sold. The poor apprentice, whom we can see from an upstairs window, knows no eight or ten-hour work day, for he sits on the floor with his tools from early morning till ten or eleven o'clock at night. Sunday is no rest day for him, but like many other laborers in Japan, he has two holidays a month, a middle-month, and an end-month holiday.

Next to us, on the other side of our garden, for we have a garden with crooked pines, toll palms, mounds and stone lanterns, all compressed into a small space, is a dyer who finds our street wide enough to put up little stretching contrivances to dry his goods. In the rear of our house is a cooper pounding away at his tubs, big and little though we cannot see him.

There is also a dirty-looking little place where soy beans are steamed, pressed and made into square cakes that look like white soap not yet fully hardened. It is very nourishing and with proper flavoring and seasoning forms a very important part of Japanese diet. Nearly opposite us is a second-hand store that displays dreadful rubbish and the man matches his wares. He tries to entertain his friends by playing on broken fiddles and singing songs when intoxicated.

One of our neighbors is a barber who has an English sign, Onosi Yticatio which greatly puzzles our foreign guests till they try reading it backwards. The man Isono has not yet learned what topsy-turvy people we English-speaking folks are. A short time ago there was a funeral there, as the young wife died. It seems that they lost their only child, and the young mother grieved herself sick and died soon after. We only heard this story when we saw her Buddhist funeral. After all, how little we do know of the people on "our street." If we had known we might have found some way of bringing her a little comfort. Neither grief nor a sense of propriety kept the barber a widower more than a few weeks.

A very narrow passage between two shops leads to a space in the rear where there are little cottages. In one of these lives a maker of "tatami" (floor mats of straw with matting cover) who, with his wife became Christians not very long ago. They have a baby boy whom they brought to church to be baptized when he was about six weeks old. The woman says life seems so different and her thoughts have changed so much since she "entered the faith." And no wonder. Friends arranged the *match*, for it was not a marriage, and discreetly suppressed facts that might hinder their success, so after the young people were living together, the young man made discoveries that made him wish to get rid of the girl. At that time he first heard the gospel and it impressed him. He was asked by the missionary whether he was married and whether the Bible woman might call. He naively, and without much embarrassment, told that he had "received" a wife, but that he

### Japanese Proverbs

Even in a village of eight there's generally a patriot to be found.

In the house where the samisen is played all day long there will be little rice in the larder.

When the wild geese fly south and the first reed dies put on another garment.

The love-lorn maiden under the plum tree forgets that the kettle is simmering on the hibachi.

He who buys what he needs not, sells what he needs.

If a man steals gold he's put in prison, if he steals a land, he's made a king.

When all men praised the peacock for his beautiful tail, the birds cried out with one consent, "Look at his legs! and what a voice!"

Everything must wait its turn—peach-blossoms for the second month and chrysanthemums for the ninth.

Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defence.

One meal without rice mars domestic happiness for a week.

He who is in haste fishes in an empty pool.

The heaviest rains fall on the leaky house.

The sparrow flying in the rear of the hawk thinks the hawk is fleeing.

A man with a sour face should not open a shop.

A man who always wears his best kimono has no holiday clothes.

To an ant a few drops of rain is a flood.

He who sits in, and he who pulls the rickshaw are alike men.

The fallen blossom does not return to the branch.

Even the Emperor has straw-sandalled relations.

Better to wash an old kimono than to borrow a new one.

was not satisfied with her, and it was only a trial marriage; he thought he would return her. Still he gave the desired permission, and after some months they both requested baptism. They were both willing to have the registration that would make their marriage legal. The young woman was greatly surprised to find how the Christian religion guards the woman and the home. Her husband led one of his fellow workmen to Christ, the two are trying to interest others. This is the only Christian family on our street. On Sundays quite a troop of little folks clatter on their little clogs and go to Sunday school with us. The parents willingly permit this, but they themselves are hard to reach for they are much tied down by family decisions and Buddhist customs.

Do the people on our street have only work and no play? Oh no! Right here, only a block or two apart, we find two large theater buildings. Just now the old theatrical performances seem to be giving way to moving picture shows which are very popular. We see large notices, enlivened by large colored illustrations at the corner, most dreadful to behold sometimes.

Thus do we extend our national reputation. But aren't the people religious at all? Just walk along our street and you will see a little temple called Tenjin sama dedicated to a shrewd politician, who on his death a thousand years ago became a god and is much worshipped. No meetings are held there, but many passers-by stop and bow, while old women may be seen reciting a bit of prayer in front of the building sometimes. The yard is bare and untidy and used by the children as a playground.

A little further on, back from the street, is a priest's house, where little ceremonies seem to be held occasionally, especially funerals that are most gorgeous with their carts with wax dolls, finely dressed, and large wreaths of artificial flowers of most brilliant hues, this is the latest style, and seems peculiar to this sect of Buddhists. Still a little farther on is a very large Buddhist temple whose bells, gongs and drums are constantly reminding us of its presence. On special occasions we can hear priests rattling off or droning out prayers.

Frequently begging priests with large bags hanging from their necks go along the street like mendicant friars in Europe did some centuries ago, and as they ring their bell and chant their dreary song, the women come out and put a bowlful of uncooked rice in their bag, or give them a few coppers.

At New Year's time some priests' apprentices, dressed somewhat like priests, may be seen drawing in a cart a queer, comical figure made of cardboard, much painted and representing a fat jolly man sitting tailor fashion. This represents the god of wealth or good luck, and by paying a few cents one can have a formula rattled off by the young priest, and receive a slip of paper with some characters in Chinese; then one is sure of good luck for the year.

The educational value to us of living on Nishi-shin-machi is very great as we observe as they really are the common classes who comprise by far the greatest number.

But our mat-maker and his wife, with the change that has come to their home, give us great joy and encouragement. We hope and pray that many other homes may find a similar blessing and that there may be many transformed men and women on "our street."—From a leaflet published by the Woman's Foreign Mission Board of the Reformed Church in America.

# The Young Reserves

## The Story of a Paper Lantern

By Mrs. C. K. Lippard

WHEN Tsumenari was a very small boy his mother took him to a temple up in the mountains to learn to be a priest. At first he waited on the priests, cleaned their rooms, served their food, dusted the idols and swept the big prayer drum which they said awakened the gods that were asleep. He learned many short meaningless prayers by heart and repeated them over and over for the people who came up to pray at twilight while he beat the big drum. After a while he became a real priest.

Then he could wear a long brocade robe with beautiful flowing sleeves. The people bowed down before him as he passed. They brought him the best rice that grew in their fields, the finest fish they caught, the fattest ducks they shot when out hunting. He was flattered and petted and well fed and clothed and comfortable. After a while he became high priest of seven temples.

Tsumenari had a paper lantern that he carried about at night as he walked through the dark mountain roads where there were no lights of any kind to guide him. On the lantern he had painted a swastika. This sign means Buddhism, the heathen religion he had been taught, just as the cross means our religion.

But the young priest was not very happy. He saw that the gods the people prayed to were only wood and stone. He had no faith in them. He knew the priests taught things they did not believe or live. They laughed at the people who brought them gifts and sacrifices. He liked to wander down to the great city at night after twilight prayers were over. He often went into the bookstores and read there.

One night he found a strange new book. He began to read it, standing there in the crowded shop. It was so interesting he read on and on. Finally he came to a chapter about priests. The great teachers in the book called them hypocrites. He described their long flowing robes, their meaningless prayers, the way they fooled the people. Tsumenari read it over and over. That chapter seemed to be written just for him.

"I must have this book," he thought. But he knew well he would not dare to take it home with him. Something told him this was the forbidden book of which he had heard. He felt that he could not read it where the priests could see. Yet he could not give it up. He paid for the little book, hid it in his long, flowing sleeve, and started home carrying his bright paper lantern to lighten his way.

The next evening at twilight when people came to pray and it was his turn to beat the big prayer drum, the priest kept the little book hidden in his great sleeve on his idle arm and read it all the time he repeated over and over the prayers he knew so well by heart. He did this every day till he knew the book almost by heart, too.

Some way it made him more and more restless. He read of a great teacher in his new book and he wanted to learn more about him. So he went to the city oftener and oftener, trying to find a way to hear more of the Jesus-teacher.

One night as he was walking the streets he heard a queer sound. It would not be new to you or me but it was new to him, for it was little children singing Christian hymns. Tsumenari had never heard such a thing before. But as soon as he heard the name of Jesus in the songs they sang, he knew he had found the place he was looking for. There stood a great big American who looked like a devil to the Japanese priest, but he was not a bit afraid. He pushed through the crowd in front of the little street-side chapel, stepped up on the matted floor, leaving his shoes below, blew the light out of his lanterns and sat down to hear.

The missionary preached and Tsumenari listened. He learned more about Jesus. He found he was not only a God but a Saviour. And the man decided right there he could not be a heathen priest any more.

When Tsumenari was baptized he had to give up his seven temples, his brocade robe, and his flowing sleeves. The people who had brought him gifts and bowed before him, hissed at him and spit upon him as he passed. He had to scrub floors and wash windows to earn rice to eat. But he was happy for he was studying, too, so that he could go out and teach others about Jesus. He took his paper lantern on which he had painted the heather swastika and on top of it he painted a big cross.

For twenty-two years he walked the mountain roads, carrying the lantern as a Buddhist priest. And now for twenty-seven years he has walked the busy streets of the cities of Japan, as a Christian worker, carrying the lantern with the light shining through the cross. Tsumenari is now the oldest Lutheran pastor in Japan.—(From "Some of Our Own," published by Woman's Lutheran Board.)



# Young People's Work



## Topic for July 29

**CHRIST IN CHERRY BLOSSOM LAND**
**Isa. 42:9, 10**
**(Conquest Meeting)**

### Materials

"Waseda Christian Brotherhood," 10 cents; "Christian Girlhood in Japan," 5 cents; "A Day in the Tokyo Tabernacle," 3 cents; "Father's Treasures," 5 cents; "Children at Play and Work in Japan," 2 cents; "The Mabie Memorial," 5 cents; "Our Girls' Boarding Schools in Japan," 5 cents. This material may be secured from the General Board of Education, 276 Fifth Avenue, New York, N. Y.; 143 N. Wabash Ave., Chicago, Ill.; or 313 W. Third St., Los Angeles, Calif.

### Baptist Forward Movement in Japan

1. When American Baptists undertook the New World Movement, the Baptists of Japan likewise set for themselves goals that called forth courage and tireless endeavor. The first goal was to double the financial subscriptions of the Japanese churches in five years. At the end of the fourth year the subscriptions had more than doubled. At the end of the fifth year they had been trebled.

2. The second task was to double the number of self-supporting churches. In 1916 there were four such; at the end of four years there were six, with another almost ready to join the ranks. "The raising of these churches to self-support means far more than relieving the American churches of a financial burden. It means the setting in motion of the real agency by which Japan is to be evangelized and won for Christ. The missions are temporary. These churches are living parts of the Japanese empire that will not only work more efficiently than we have worked, but will go on creating other churches."

3. The third goal was doubling the church-membership. That goal is not yet in sight. During 1922 special evangelistic services were held in many places, especially in Tokyo, where the meetings at the tabernacle were crowded. Young men and women from the night-schools attended meetings after classes closed, and many were baptized. More than 300 were baptized in all the churches. Rev. William Wynd, a missionary of more than thirty years' experience, says, "In Japan baptism and church-membership do not necessarily follow conversion. This is a land of opposites, and the growth of the church does not keep pace with the growth of the kingdom."

### Some Types of Social Service

1. *Dormitories.* Waseda has become known to Baptists through the remarkable Christian hostel and brotherhood maintained by our society under the direction of Doctor Benninghoff. With the completion of Scott Hall, this work is suitably housed. Here students from all parts of Japan find comfortable quarters at reasonable rates, among Christian surroundings. Christian students are united in the Waseda brotherhood, out of which two years ago grew a regular Baptist church. In connection with this church, the students conduct a Sunday-school for sixty or seventy children from the neighborhood. A university professor said, "Every movement for moral improvement in the life of the university in the last ten years has had its origin in the Christian dormitories." A similar dormitory is conducted for women students.

Baptists also conduct dormitories for young business men and women in Tokyo and Yokohama.

2. *In the homes.* A fruitful phase of kindergarten work is through the mothers' meetings and contact with the homes. Many mission kindergartens are located in the poorest quarters of the cities, and are definitely devoted to neighborhood improvements through the children. Day-nurseries also exercise a wholesome and uplifting influence.

The touch of the missionary's home is likewise vital in the neighborhood. Miss Helen Elgie Scott works in Osaka, called the Pittsburgh of Japan. She says: "When we took up our residence in the Tsuru Machi district of west Osaka, we found our neighbors expectantly eager for all we might bring them. So we plan the program of our home with these two questions in mind: What do our neighbors need and what have we to give them? One of the most apparent needs is that of instruction in the care of babies. No other city in the world has so high a death-rate as Osaka—250 per thousand in 1921. A Little Mothers' Club, conducted each Saturday afternoon in our home teaches its members how to care for their baby brothers and sisters. Another day is given to mothers who wish to learn how to prepare nourishing food for their families. They are taught how to prepare well-balanced, nutritious meals from the common Japanese materials within their reach. A by-product of the cooking-classes is instruction in proper kitchen arrangements to conserve time and strength. Japanese women are slaves to time-consuming routine that may be easily avoided by a few simple time-saving arrangements."

3. *Classes.* The largest piece of social service is carried on at Misaki Tabernacle. Classes in English for girls, a school for girls, a school for apprentices, working men's meetings, young men's English evening school, lectures, motion pictures, etc., give young men and women an opportunity for training otherwise impossible.

In each of the four night-schools, a regular period is set aside for religious instruction. Here they are brought face to face with Christ and the claims of the higher life.—Adapted from *Service*.

## Out Among the Young Folks

EAST WASHINGTON YOUNG PEOPLE are greatly rejoiced over the prospect of new summer assembly grounds. "Weonahome" is heard on every hand. The young people are giving showers for necessary kitchen materials and the prospects for the summer assembly are fine.

BROOKLYN AND LONG ISLAND YOUNG people are planning a great season at their Fresh Air Home this summer. "Sunshine Acres" is a very dear spot to a large number of boys and girls of Brooklyn. This is one of the finest pieces of work being done by any young people's organization in the United States and Canada.

"B. Y. P. U. NEWS" is the title of a paper published by the Baptist Young People's Unions of Wichita, Kans. It is full of good things connected with B. Y. P. U. organization and activities.

MICHIGAN STATE B. Y. P. U. CONVENTION will be held during the state assembly at Kalamazoo College, July 27 to Aug. 5. Rev. Mark F. Sanborn, president of the Baptist Young People's Union of America is one of the speakers.

INDIANA STATE B. Y. P. U. CONVENTION will be held on Aug. 8 as a part of the Indiana Baptist Assembly, meeting at Franklin, Aug. 13-18.

TENNESSEE B. Y. P. U. CONVENTION was held at Memphis, June 12-16. The keynote of the convention was "Christ Preeminent."

KANSAS BAPTIST SUMMER ASSEMBLY will be held at Ottawa, Aug. 6-16. Miss Edna Umstot is state director and is building a splendid program.

ST. LOUIS, MISSOURI, ANNUAL CITY B. Y. P. U. banquet was held Thursday, Apr. 10 at Euclid Church. The speaker was Dr. E. C. Smith.

CLEVELAND CITY B. Y. P. U. held its annual election and rally at First Church on Apr. 27.

NORTHWESTERN B. Y. P. U. OF MINNESOTA is one of the pioneer organizations of young people in the state. The last rally was held in Detroit, Apr. 20, 1923.

ALBERTA YOUNG PEOPLE have organized a young people's convention for the province. Their first session will be held in connection with the assembly at Gull Lake. Rev. A. C. Bingham, with the MacDonald Church, is chairman of the program committee.

SCHENECTADY, N. Y., B. Y. P. U. publishes *The B. Y. P. U. Trumpet.* It is a newsy sheet put out in the interest of the Emmanuel Church.

JANESVILLE, WISCONSIN, B. Y. P. U. publishes *The B. Y. P. U. Breeze.* This is one of the greatest publications coming to the desk of the editor. It is brimful of good things about the young people of the church. Its main mission is to "sell" young people's activities to the older folks of the church.



# Religious Education



## International Sunday School Lesson for July 29

MATTHEW, THE PUBLICAN
Lesson: Matt. 9:9-13; Luke 5:27-32
Golden Text: Luke 5:32

**Introductory**

Matthew was a tax collector at Caperaum—a Little Mokhes, the most despised of all tax collectors. Tax collectors were numerous, for there was little that the Romans did not tax. Jesus had just healed the paralytic at Capernaum, following which he saw Matthew.

**The Lesson**

"And as Jesus passed by he saw a man (ever did the Master have the seeing eye for men) called Matthew, sitting at the place of toll." A despised man at a despised work—how many stopped to notice Matthew in the many that passed by during the day? But Jesus said unto him, "Follow me." It was not among the places of the high and mighty that Jesus sought men to follow him—Zaccheus up in a tree, the despised woman, the humble tax collector—these he took the trouble to call personally. Matthew arose and followed him. This is the account of Matthew's conversion as told by himself and it speaks much for Matthew in its unassuming dignity and brevity. The next scene is that of Jesus "at meat in the house" (Matthew's.) Publicans and sinners (that is those who did not perform the rites demanded by religious leaders) came and sat with Jesus and the disciples, and also some of the Pharisees. They began their usual criticism, saying to the disciples, "Why eateth your Teacher with the publicans and sinners?" Jesus hearing gave a Jesus answer "They that are whole have no need of a physician, but they that are sick." The last two verses of the lesson give Luke's account of the conversion of Matthew.

**Leading Thoughts**

1. The Master speaks: the disciple unquestioningly obeys. 2. Is the chief thought of Christians today being given to those that are sick and have need of a physician? 3. Matthew's was no mere lip service; it was giving up the lucrative "job" that meant his daily living.

## A Correlated Program for the Youth of the Church

By Clarence W. Kemper

On its face value we are to consider a church program and it must be unified and correlated. Conditions within and without the church make it imperative.

A process of unification is on in the whole life of the church. Evangelism no longer stands for a period of two weeks in the worst weather of the year but a continuous accent through the year. Education is no longer a thing apart and no church can have or do without a church school at will. The modern Sunday school is the whole church in training.

Missions is not a spasm of seasons but the continuous interest of the church expressed presumably by every member every week. Even our current expense budgets are becoming unified so that every offering is in the name of the church whether taken in worship, in the school or any other meeting.

Youth deserves and merits such a program. While blaming no one we have followed a policy of opportunism in the past. When we felt a need we merely hitched on another activity. We have had at one time popular mass movements in Christian Endeavor, Epworth League, Baptist Young People's Union, etc., and they served a great purpose. We have had Boy Scouts, Girl Scouts, Camp Fires, and today closely organized classes and departments have come. Pity youth for how its interest is bidden for through multiplied organization! It deserves better at our hands. The church owes more to its youth than this opportunist policy indicates.

The church must re-think youth and furnish a natural program and not scatter fire over the whole field. Professor Glover says the first Christians outthought the people of their day. Splendid! Many of us regret to see the church fail in facing her tasks. We have got to get down to bed-rock here. It may mean sloughing off some things. It will mean adaptation and correlation certainly.

Let's take a look at the people we call our youth. They come in three sets. Intermediates from twelve to fourteen years. Seniors from fifteen to seventeen years and young people from eighteen to twenty-three. The first are self-conscious, the second are wise, and the third are coming to the experience of mature men and women.

They should mainly function as departments for there they are most at home with occasionally a great social function so broad and general in its planning as to interest the whole division. A part of the devotional programs of Sunday evenings may well be massed in a great assembly with say two-thirds of the hour left for departmental expressional program.

This program must be four-square. We are told that "Jesus increased in wisdom and stature and in favor with God and man." Here is the physical, mental social and religious. The equipments of our churches today are answering to this four-sided development of our Master.

Week-day physical activities are not optional activities but it is merely optional with the church as to whether it will keep youth coming its way. When it ceases to care for youth in mid-week activities it ceases to have youth, that is all. God made youth that way so the blame is rather on the church if it fails to function at this point. It must stand for downright work at the school hour. That is the time to dig into the greatest treasury—the Bible—while baseball can be treated at other times. Make the Bible loom big as it is. Call for reports, set tasks and expect something.

The social life can be cared for through the run of the week through class groups and occasionally department groups. That social life must be fed in a wholesome way or it will be fed otherwise even if it must feed on husks. When youth asks for bread of social values, let us not give a stone by turning aside and failing it.

Youth is most sensitive to religion. Never let another young person hear you say "opening exercises of the school." Is that the level of worship? Make that fifteen-minute period worship of such dignity and so appealing that it catches youth. "The Lord is in his holy temple; let all the earth keep silence before him." We must not worship for youth. We do not eat and read for youth. This is their time for growing in social worship. Stand aside, just advise and let young people lead in all the expression of that precious period.

Direct these three groups of youth to meet in their respective departments for the Sunday evening expressional activities. Let it be varied widely. Church of Jesus Christ, cultivate the personal and individual devotional life if you would have strong men and women tomorrow. We must give them some simple clues.

To the person who can take these factors and put them together into one great well-related whole, will the church owe a debt of deep obligation and in the meanwhile it is upon all of us to seek out the more excellent way to harness the energies of youth for the kingdom of God.

*(Excerpts from message delivered at the West Virginia Sunday School Convention, Wheeling, June 6, 1923.)*

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**The initial celebration in connection with the three hundredth anniversary of the coming of the Huguenots which will be officially commemorated in 1924, took place June 24 at Huguenot Park, Staten Island, N. Y., where the corner stone was laid for the Huguenot Church, which will be erected as a national memorial of the Huguenot-Walloon-New Netherland tercentenary. The dedication of the church will be one of the events of the tercentenary next year.**



# Our Own Folks



## Who's Who in Rural Work

A report of the work of a number of rural workers under appointment by the American Baptist Home Mission Society, prepared by Dr. Rolvix Harlan, secretary social service and rural community work of the Home Mission Society, gives the following:

Rev. George W. Lawrence is director of town and country church work for Michigan. Mr. Lawrence was reared in a village in New Jersey. He was graduated from Princeton University and Crozer Seminary, and while in the seminary faced the proposition of devoting his life to foreign work, city or country work, and made definite choice of country work. He was pastor first in a little village of four hundred people in central New York, and although there were three other churches in the community, he was able to revive and strengthen the work of the Baptist church; to introduce social activities among the different age groups; and to organize the community for a number of community events. Moving to a country field in Ohio, he gained further experience in organizing a troop of Boy Scouts and Camp Fire Girls, and a township men's organization, introducing many forms of community service with the church as the inspiration, furnishing the spiritual and ethical motivation. His evangelistic effort in this field resulted in a 50 per cent increase in church membership. The property was put in excellent shape. As a mark of recognition of his wide community interests, just before he left the field he was elected secretary of the township chamber of commerce. He left his Ohio charge to make the Interchurch World Movement rural survey in the state of New Jersey. He has been director of town and country church work in Michigan for nearly two years.

His program has included during the past year the visiting of a large number of the country churches, acquainting ministers and people with the splendid work done by successful country churches. He has emphasized the organization of the young people's work and work for men, with a community service program, and has secured the introduction of such organizations into a number of places.

The director conducted a course at the summer assembly in rural church work; has conducted two evangelistic campaigns; arranged for missionary meetings in open country churches for returned missionaries, and has cooperated in the promotional work to assist in the financial campaign. During his vacation he gave a course of lectures at the school for rural pastors, at Penn State College, on rural organization work, and a course at Michigan Agricultural College on rural organization work.

A somewhat similar program has been carried out by Rev. William H. Thompson, director of town and country church work in Ohio. His activities have been as follows:

Conducting institutes and conferences on rural church problems.

Interviews with pastors and pulpit committees, and leaders of the churches.

Supplying pulpits, bringing the message of the new day for country church work.

By personal interview bringing the challenge or claims of the rural pastorate to college and university students.

Conducted survey of town and church in one county for the Ohio Federation of Churches.

Assisted in conducting county conferences on religious situation revealed by statewide survey.

Located trained pastors in three fields to do demonstration work.

Distributed pamphlet literature to pastors on rural life.

Established circulating library of thirty-five volumes for rural pastors.

Cooperated with the Ohio Federation of Churches in summer school for ten days for rural pastors, at the Ohio State University. Secured attendance of sixteen Baptist ministers, the largest group from any one denomination.

Gave lectures and conducted conferences at the Ohio Baptist Assembly.

Given special attention to certain fields developing standard town and country church program.

Directed fifteen men in making survey and charting their parishes.

Has special study of one association under way, ascertaining tendencies for past twenty years and present program.

In general has tried to develop an *esprit de corps* among town and country pastors.

Rev. Clark H. Bancroft is director of rural work, a full department not having as yet been established. For a good part of the year he has been acting pastor of the church at Reedley, saving the church, to the denomination and demonstrating a program for the small town church. Being his first year in this work in California, and a new field of effort for the state convention, and California being quite different from other sections of the country, he has few precedents to guide him other than his own successful experience as pastor of a country church and a general worker in Nebraska. His work has been principally in the wonderful fruit growing San Joaquin Valley, where small ranch adjoins ranch, making an almost continuous village in the irrigated section, with numerous towns as trade centers. He has done what might be called "case work" with churches and pastors in leading them to see the wonderful opportunities in community service.

Rev. F. W. Benjamin is director of small town and rural church work in Nebraska, and began his work on Nov. 1, 1921. Nebraska is a definitely agricultural state, and the director in this state, who was educated at Denison and Crozer, has had marked success in church building enterprises, and in evangelistic work which has built up strong country churches. He has been giving his time almost entirely to field work, visiting discouraged churches, and churches which are desirous of more fully meeting their responsibility, surveying situations, and helping develop the local program. One of our very best demonstration parishes is at Arnold, Neb., where a program to reach out from the town center to four outlying communities is being developed, and a building now in course of erection to house the enterprise at the center.

Rev. F. W. Tomlinson began work in New York State Feb. 1, 1922. He had ten years of successful experience in developing a wonderfully strong village church in New York State, which ministers to a farming population. He has had experience in general work with the state convention, and having been thoroughly trained at Colgate, comes with excellent preparation to his new task. He has already arranged for numerous one-day conferences in country churches; has organized a summer school for country ministers, and made surveys. The 400 town and country churches of New York state make his department one of the most important in the entire work of the state convention.

The department in the home mission society has cooperated in a few places in the securing of better equipment for country churches, but the amount of money available for this purpose has been so limited that only a fraction of the rural opportunities of this sort can be met. Only the completion of a financial program as comprehensive as that of the New World Movement will enable the department to meet all of the challenges that are coming before it.

## Detroit Baptist Doings

By Albert H. Finn

The past few weeks have been strenuous days with so many annual meetings and conventions. Each called for much added labor and anxiety in preparation for and attendance, and in shaping up our denominational interests for the summer vacation period. Then superintendents, pastors and laymen and laywomen of necessity seek to relax and get a change of scene so necessary to efficient service in these days of high pressure living.

I have already given an account of the annual meeting of the Detroit Union. Close upon it came the annual meeting of the Michigan Convention, held at Hillsdale and immediately after followed the great gathering at Atlantic City, of the Northern Baptist Convention. These were all inspiring conventions. Our Baptist constituency is greatly heartened and preparations for the new convention years are going forward with enthusiasm and zeal. We, in Detroit, are looking forward with great expectancy to the unfoldments of the

coming months. There are several conferences planned that will undoubtedly be of great constructive influence.

There has been one annual meeting which has not as yet been mentioned in print and that was the third anniversary of the advisory council, for negro work, of the Detroit Union. Comparatively speaking, Detroit is receiving a greater number from the southern negro migration than any other northern city. These are prosperous times industrially in this rapidly growing city. The word has been passed along seemingly, to the ends of the earth. The influx of men, women and children is severely testing the housing accommodations of Detroit, notwithstanding the unparalleled building operations. It is serious enough to attempt to care for the whites that are flocking in by hundreds and thousands and tens of thousands and when it comes to the negro, coming by trainloads, and whose coming is not so welcome for reasons of racial prejudice, the social and housing problems are almost beyond imagination. The pastors of our negro churches are put to their wits' ends to provide accommodations for these newer arrivals, but they are heroically endeavoring to meet the problem.

### The Advisory Council

The advisory council is made up of negro and white brethren. This is the agency through which the Detroit Union functions in its widespread endeavor to minister to our negro brethren. So large a percentage of these migrants are Baptists that it is a peculiarly Baptist problem. The Baptist Christian Center for negroes, is doing a remarkable work, but it is handicapped in its opportunities because of its inadequate plant. Miss Alexander and Mr. Clay are doing fine service and Miss Harriet Cooper, who has general supervision of our women missionaries, has been a wonderful factor in the accomplishments of the Christian center. A women's auxiliary from the negro churches is finally getting a vision and is doing a real constructive service.

Doctor Bradby, pastor of the old Second Baptist, our oldest and leading negro church, is superintendent of the work among his race. He sometimes gets discouraged until he goes to some other city and is able to make some comparison, when he returns with new faith and vigor to his great task.

Mr. Robert Ernst, one of our splendid Baptist laymen, was elected president of the advisory council and is also seventh vice-president of the Detroit Union and chairman of its committee on negro work. This is a new development to tie the two organizations into closer working unity.

Doctor Gleiss, our general superintendent, was southern born and has an intimate knowledge of negro psychology, which is an important element in successful ministry to our negro brethren.

Following the annual meeting of the advisory council, a heart-to-heart conference of negro and white brethren was called for Tuesday evening, June 19, at the Woodward Avenue Church. There was no set program. Vice President Klyver of the Detroit Union, presided. Doctor Gleiss stated the purpose of the meeting and Doctor Bradby opened with a statement from the negro brethren, when a frank, open, sincere discussion followed as to housing, industrial, social, vice and other problems incident to this great influx of Southern negroes. A committee to help in the housing situation was appointed, but the interchange of viewpoints has done a world of good toward a better understanding and goodwill. I can heartily recommend such a meeting to all of our great northern cities.

The Hartford Avenue Church, negro, that has become almost hopelessly involved in its building operations, has again appealed to the Detroit Union, agreeing to turn over its property to the union that it may unravel the many legal entanglements, properly finance and complete their house of worship. This has been undertaken and now it is expected the church will be in its new home before snow flies.

The Hurlbut Avenue Church is the living embodiment of the former Gratoit Avenue, Helen Avenue, Calvary, Harding Avenue, St. Clair Heights, now many in one. A beautiful new house of worship is now having the roof put on. The corner stone was laid after appropriate ceremonies on Sunday, June 10, President Power, of the Detroit Union, presiding. The church is still worshiping in the chapel on Harding Avenue. The new site is on Hurlbut just off East Warren Avenue, a most advantageous location and the church is throbbing with gladsome expectation, when they shall have moved into their new home in November. Rev. C. F. Hamilton is the popular pastor of this thriving east side church.

The Grand River Avenue church, near Monnier Road, has already outgrown the chapel built for it less than one year ago, a careful study of the present tendencies has, by request of the church, induced the Detroit Union to purchase a new site in Strathmore village, just beyond the present site, an assured residential section of the better type. This will call for a new and permanent building in the near future. This suburb of Detroit is growing tremendously and a strong, self-supporting church will soon result. Rev. E. J. Parsons, the present pastor, is doing a splendid work.

Another strategic work is that in Dearborn. The Baptists were slow in getting started there because of the multitude of pressing needs. Something substantial must be done this present year for Dearborn. On the Nine Mile Road, east of Ferndale, is a growing Baptist mission that is calling for the help and leadership of the Detroit Union and steps are already taken for a strategic location for a worthy work.

The work heretofore done for the fine body of Ukrainian brethren is urgently calling for a more substantial support. J. P. Zinkiw has been engaged to shepherd this group and we look for splendid results. Doctor Gleiss spent Sunday, June 24, with these brethren when they organized as a regular Baptist church and will ask recognition by the Detroit Association.

The Baptists in Detroit are leading all other denominations in the number of daily vacation Bible schools. Rev. B. T. Leonard, religious education director of the Detroit Union, assisted by the local pastors and missionaries, is leading in this important work. Our foreign-speaking white and our negro Baptist churches are entering heartily into this comparatively new type of evangelism. Each year sees a new advance.

June 25 was Baptist Day at Bob-Lo. This is an annual get-together of our Baptist Bible schools. Bob-Lo is a beautiful island at the mouth of the Detroit river as it flows into Lake Erie. It is an ideal playground and the Detroit and Windsor Ferry Company have fitted it up at large expense for a wholesome picnic ground. Beautiful and commodious steamers ply between Detroit and the island. The day was ideal, even though the temperature was high, for the river and lake breezes ameliorated the hot wave. Nearly 5,000 Baptists gathered at Bob-Lo. There was a full program of sports and a fine spirit of fellowship was evidenced everywhere on the spacious island.

The Baptist brotherhood has made it possible for Doctor Gleiss to attend the sessions of the Baptist World Alliance at Stockholm and then visit the continent where he will meet many of the brethren that know of Detroit or have gone back to the fatherland after residence in Detroit. The reflex influence upon Poland, Roumania, Serbia, Hungary, Germany, Bohemia, and other countries that have large groups in Detroit and among which our Baptist work has been greatly flourished, is one of the happy fruitages of our Detroit Baptist work. Doctor Gleiss has a wide acquaintance there and will no doubt, greatly help the struggling interests there and be better able to minister to the foreign-speaking groups in Detroit upon his return in September.

Detroit will be largely represented in the great Boston convention of the Baptist Young People's Union of America. President Sanborn, pastor of the First Church, will direct the convention as presiding officer and the vigorous Detroit delegates will surely do their share in making the Boston convention "the greatest ever."

The spirit of aggressive evangelism is manifest. Additions are being made constantly. Special mention should be made of the splendid results that are following the wise and consecrated leadership of Pastor Lang, at Beulah.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

THE FIRST CHURCH, MELROSE, makes a feature of life enlistment Sunday. Seven young people of the church who are in training for Christian service conducted the evening service Sunday, June 24. Rev. Philetus H. McDowell is pastor.

HONORARY DEGREES HAVE NOT come in showers this year. Thus the few granted have been made conspicuous and have provoked satisfaction. Harvard's degree of S. T. D. to Pres. G. E. Horr of Newton is a gratifying acknowledgment of a high type of leadership in the field of theological education. The D. D. of Colby to Rev. Otis

W. Foye of Dorchester Temple Church is much enjoyed by his many friends and brother ministers. Doctor Foye's equipment and accomplishments give him high rank.

ORDINATIONS HAVE COME IN GROUPS since the schools closed. The unmistakably fine quality of the young ministers has awakened unusual interest and satisfaction. Their intelligent maturity and unaffected consecration make one confident that they are equipped to give good service to the churches that have called them.

THE MINISTERS' "OUTING" set for the twenty-fifth at Post's Island struck a hot wave, so that quite a number of the brethren and their wives gave it absent treatment. About fifty men, women and children braved the rigors of recreation and made the best of the social privilege and the bathing.

HON. W. E. BLODGETT, ex-mayor of Woburn and one of the state's best laymen, has had a siege of surgery at the Corey Hill hospital. He is gratefully headed for home after the shock and strain of the experience. The promise of permanent benefit and recovery brings joy to the many friends of a joy-provoking man.

BOSTON BAPTISTS are getting ready for the expected deluge of young Baptists from everywhere that will descend upon them. They will get a welcome that will express itself in shipshape preparation for their enjoyment of Boston and the convention. Dr. Peterson and his assistants have their coats off and things are beginning to hum.

THE BOSTON TELEPHONE GIRL STRIKE that was so threatening, and that now is fizzling, reminds one of our city politics. The city is being saved by Celtic schism. The O'Connors and the Malloys are warring in a manner that promises peace to the public, and an uninterrupted telephone service. We need not take the trouble to be neutral.—C. H. Watson.

THE SUMMER SUPPLIES FOR THE UNION SERVICES of the Old South and First churches, Worcester, are Revs. Fred A. MacDonald, D. Brewer Eddy, Harold Cook Phillips, Marshall N. Goold, Edward Payson Drew, William W. Bustard, Howard G. Holton, John C. Prince and W. R. McNutt.

## CONNECTICUT

THE ONE HUNDRED AND FIFTY-FIRST ANNIVERSARY of the Stonington Union Association was held in the First Church, Stonington, June 13-14, with the moderator, Rev. George R. Atha, in the chair. There was an unusually large attendance. The annual sermon was delivered by Rev. Elmer E. Scates, pastor of the Jewett City Church. The speakers from outside the state were Miss Lydia Edgerly of Hartshorn College, Mrs. H. E. Dudley of Burma, Rev. William A. Hill of New York, and Rev. J. Foster Wilcox. The state convention was represented by Rev. E. E. Gates and Rev. H. B. Sloat. The officers for the new year are: Moderator, Rev. Elmer E. Scates, Jewett City; clerk, Rev. Charles A. Merrill, Noank; treas., Charles C. Zabriskie, Preston City; auditor, F. E. Williams, Old Mystic. The next session convenes with the Moosup Church, Rev. Charles S. Nightingale, pastor. The preacher of the annual sermon will be Rev. J. G. Osborne; alternate, Rev. E. E. Knapp.

ON JUNE 3 THE SOUTH CHURCH held an appropriate farewell service which marked the end of religious work in the old building. The South Church is to be razed to make place for the new edifice of the Central Church. Sister churches in the city conveyed their greetings on this occasion through Rev. F. B. Haggard, Asylum Avenue; Rev. M. W. Schuh, Memorial; Rev. H. B. Hutchins, Olivet, and Rev. A. D. Kendrick, Blue Hills. On June 10, the South and First churches united in worship in the First Church edifice, where they will continue to worship until the new structure is ready for occupancy.

THE ANNUAL MEETING AND ROLL CALL of the Federated Church, Willington, was held at the West Willington Church on June 5. The Congregationalists were represented by Dr. Sherrod Soule and the Baptists by Dr. A. B. Coats, state secretary. The pastor, Rev. William V. Allen, delivered the address, after which communion was observed.

REV. IVAN H. BENEDICT, for four years pastor at Branford, has accepted a call to the Blue Hills Church, Hartford, and expects to begin his new work Sept. 1. Mr. Benedict will enter upon his new field well equipped for the enlarged service that will be required of him.

REV. H. C. SPEED OF HOLTON, ME., has been calded to the pastorate of the First Church, Middletown. It is expected that Mr. Speed will accept the call. He has held important pastorates in Massachusetts and Maine. Mr. Speed is a graduate of Brown and Newton.

REV. SAMUEL JOHNSON, pastor at Winsted, recently sailed with his family for a vacation of two months in his native land, Scotland. He expects to resume his pastoral responsibilities at Winsted, Sept. 1.

REV. RICHARD M. RICHARDSON has accepted a call to St. Johnsbury, Vt., and has entered upon his work with his accustomed energy and courage. Vermont has called another Connecticut pastor, Rev. F. W. Klein, who has gone to West Wardsboro. Mr. Klein's successor at Dunham Memorial Church, Mansfield Depot, is Rev. J. Wm. Carpenter, formerly of East Killingly.

THE DAILY VACATION BIBLE SCHOOL in West Hartford, under the leadership of Rev. G. F. Wortley, pastor, being conducted from June 25-July 23, opened auspiciously. Mr. Wortley, who is a student at the Hartford Theological Seminary, is being assisted by workers from the Y. M. C. A. and Miss Elizabeth F. Brown, a junior in Mount Holyoke College and daughter of Allen W. Brown, a prominent member of the West Hartford Church.

## NEW HAMPSHIRE

AN EXAMPLE OF LAYMEN doing Christian work is exemplified in the voluntary work done by Mr. C. P. Jameson of Ashland. Mr. Jameson was formerly a member of the Tremont Temple Church, Boston. He came to New Hampshire some years ago to engage in farming, but soon took up Christian work and for several years held services in the West Center Harbor Church. Recently he became interested in the community at East Holderness, where a company of people had been called together for Christian worship. Mr. Jameson is their preacher. The services have resulted in a considerable number of conversions, sixteen of whom were baptized recently. Rev. T. J. Cate of Meredith administered the ordinance. Mr. Jameson keeps in close touch with the convention office for advice and help, while at the same time helping to add inspiration to the state work.

REV. H. L. CAULKINS, pastor at Hopkinton, has resigned and has taken up the work as pastor of the church in Colrain, Mass.

REV. J. S. MACKAY began work with the Federated Church at Danbury, July 1. Mr. MacKay is an inspiring preacher and worker.

REV. T. H. SCAMMON is doing summer missionary work in the eastern part of the state under the direction of the convention. He continues his pastorate at Wolfeboro Falls. Mr. Scammon will give his entire time in August to missionary work.

REV. CHRISTINA MCKENZIE, pastor of the church in Deerfield, has returned to her work after an absence of several weeks, having recovered from a severe attack of pneumonia.

THE HINSDALE CHURCH, organized in 1800, has held no services since 1914. The local membership has become reduced to four and the total membership is ten. There is at the present time no resident male member. Conditions surrounding the funds of this church held in trust by the convention have brought a crisis in the church property affairs. It has been deemed advisable to sell the property and meet the requirements concerning the funds held. Five hundred dollars of the funds will become the property of the convention in addition to the amount received from the sale of the property, consisting of the meeting house and parsonage. The church will disband and resident members will probably transfer their membership to some other church in the same association.

## MAINE

REV. T. M. GRIFFITHS has resigned as pastor of the Camden Church after serving for five years. He received the gift of a fellowship scholarship from Rochester Theological Seminary and will study for two years to secure the degree of doctor of philosophy. It is then his purpose to teach. During his pastorate the church edifice was enlarged at a cost of $20,000. His resignation will be effective Sept. 1.

## RHODE ISLAND

DURING THE SIXTEEN MONTHS that Rev. Frederick Lee Hainer has been pastor of the South Church, Providence, there have been 126 additions to the membership. At the annual meeting it was reported that the church had raised the largest amount for both expenses and missions than any year in its history. The pastor was given a substantial increase in salary. The church will unite with St. Paul's Methodist Church for services during August.

## NEW YORK

THE FIRST CHURCH, POUGHKEEPSIE, Rev. Clarence Hill Frank, pastor, and the First Congregational Church will unite for summer services. The pulpit supplies will be Rev. Albert Gage and Rev. W. C. Chappell.

THE SIXTY-NINTH ANNIVERSARY of the Greene Avenue Church, Brooklyn, found the church in promising condition. During the past year the congregations and attendance at weekly prayer meetings have increased and $18,000 was raised for the New World Movement. A campaign of personal evangelism will be conducted during November. Personal visitations will be made by experienced Christian workers under the leadership of Pastor McKoy at more than 10,000 homes in the Stuyvesant section of the city.

## EASTERN PENNSYLVANIA

THE FIRST CHURCH, Jersey Shore, at the morning service, July 1, burned the mortgage on its property. Five years ago the church was renovated at a cost of $15,000. Rev. A. B. Strickland preached at the morning service on "The Wealth and Poverty of the Primitive Church." At the evening service he gave his illustrated sermon on the life of Roger Williams and

the growth of the Baptist church in America. A legacy of $8,000 will soon be received by the church for the purchase of a pipe organ. Under the leadership of Rev. J. H. Carter, who became pastor last December, renewed interest is manifested in every department. Twenty-six persons united with the church in the first six months of the present pastorate. Four are awaiting baptism.

### WESTERN PENNSYLVANIA

Rev. James S. Braker recently began the fourth year of his pastorate with the First Church, McKeesport. During that time 331 new members have been received, making the total membership 1,043. Over $60,000 was raised, half being given to beneficence. Drs. J. A. Maxwell and A. A. LeLarme will supply the pulpit during August.

### WEST VIRGINIA

The Charleston Temple welcomed twelve new members at a recent communion service, making 100 additions during the first six months of the pastorate of Rev. Clarence W. Kemper. The pastor is giving a series of Sunday morning sermons on the foundations of Christian faith. Pastor Ostergren is directing a daily vacation school.

### DISTRICT OF COLUMBIA

The work of excavating for the new building of the Takoma Park Church is now under way. The building is to be of stone and will cost $65,000 exclusive of furnishings. Services are being held temporarily in the Seventh Day Adventists' Church. Rev. William E. La Rue is pastor.

## Mississippi Valley

### OHIO

On children's day, Pastor Wood of the Glenville Church, Cleveland, baptized forty-two scholars from the Sunday school. At the close of the Easter period the younger converts were organized into a class and have been carefully instructed in the duties and responsibilities of church membership.

The church at Nottingham, Cleveland, will enlarge its building at a cost of $30,000. The membership has increased from seventy to 200 in a year and a half. Work on the extension will be undertaken immediately.

Rev. W. W. Bustard recently completed fourteen years of service with the Euclid Avenue Church, Cleveland. During that time there have been 2,800 additions to the membership. The Sunday-school attendance which averaged 400 fourteen years ago, this spring reached 1,700. When Mr. Bustard began his pastorate the membership of the church was about 1,050; now it is 2,450. The old church property was recently sold. It is expected that within a few months construction of a new building on a lot across the street from the old location will begin. The auditorium will have a seating capacity of 4 000.

Dr. Franklin W. Sweet, Rev. Harold N. Geistweit, Dr. Lincoln Hulley, Professor Williams and Dr. L. L. Henson will supply the First Church of Dayton, of which Rev. W. H. Gesitweit is pastor.

The First Church, Lorain, through the courtesy of the Board of Promotion, was able to give an illustrated report of the Atlantic City convention. The slides included views of the city, the beach, the steel pier, exhibition hall, convention auditorium, prominent speakers, missionaries and missionary fields. Solos and hymns sung at the convention were thrown upon the screen and sung by the congregation. Rev. J. G. Whiten is pastor.

The Church of the Master, Cleveland, adopted resolutions expressing its regret at the resignation of its pastor, Rev. F. W. Sweet, its appreciation of his service, and its wish for his success in his new field. The church granted him a two months' vacation beginning July 1.

Rev. L. R. Wilson recently completed five years of service as pastor of the church at Middleport. During that time the membership has been doubled, a new edifice costing $20,000 erected and the Sunday-school attendance increased 300 per cent.

### INDIANA

At a special business meeting of the First Church, Marion, it was voted to increase Pastor Woodward's salary at the beginning of the church year in September. During the two years that he has been pastor there have been 135 additions to the membership. A special fund of $2,500 has been pledged for the purpose of repairing and redecorating the church building during July.

### ILLINOIS

The Aledo and Enon churches have extended a unanimous call to Rev. Arthur E. Jern, a recent graduate of Shurtleft College.

The Erie Church called Rev. Herbert Grimwood, who began his work here June 10.

The Cordova Church celebrated the fiftieth anniversary of the organization of the women's missionary circle June 15. An interesting program was given. Rev. Frank Woodhull is pastor.

Extensive improvements are being made on the church at Pawpaw. A new concrete foundation will be laid and the entire interior will be redecorated. Rev. R. D. Walter is pastor.

Forty-nine new members have been received by the church at Manlius, of which Rev. W. A. Nickerson is pastor, during the year. The interior of the parsonage is being redecorated.

The First Church, Batavia, is installing a new pipe organ and erecting an addition for the Sunday school and week-day work. Within the past two years the building has been redecorated and a new heating plant installed. The membership has increased from 105 to 182. Rev. Fred W. Field is pastor.

The First Church, Paris, recently closed a successful four weeks' vacation school. The enrolment was 105 and the average attendance seventy-five. Mrs. Ruth Greenfield Askins was superintendent and had a staff of four salaried teachers and four assistants. This was the first vacation school conducted by the church, but because of its success the institution will probably be a permanent one.

The First Church, Lexington, feels the loss of Mrs. A. J. Scrogin. Mrs. Scrogin was prominent in church circles. She was the wife of A. J. Scrogin, a member of the state board of managers and at one time president of the convention.

#### Commencement at the Missionary Training School

Commencement exercises at the Missionary Training School were held June 9-12. On Saturday afternoon an interesting exhibition was given of the work done by the students in physical education. Dr. A. S. Carman of the Northern Theological Seminary preached the baccalaureate sermon on Sunday in the First Church. "The Soul's Shadow" was his theme.

On Monday, class day, a large number of alumni gathered for luncheon. In the afternoon the seniors gave "The Questioner," a pageant. In the evening, Doctor Lerrigo gave an impressive address, and Mrs. Katherine S. Westfall of the Woman's Home Mission Society gave commissions to the eighteen appointees of the society.

On Tuesday evening, Mrs. Helen Barrett Montgomery, president of the Woman's Foreign Mission Society, gave the commencement address. Her subject was "The Woman and the Leaven."

Commencement days are now only a happy memory, but the school looks forward to another splendid year of training young women to become efficient workers in the Master's service.

#### Frances Shimer Commencement

The seventy-first annual commencement of Frances Shimer School, Mt. Carroll, was held June 17-20. The address before the graduating class on Sunday afternoon was given by Dr. J. M. Powis Smith, University of Chicago, on "The Free Life." The final vesper talk Sunday evening by Dean McKee was on "The Claim of the Church on Youth." The address on commencement day, Wednesday, was given by Dr. James Madison Stifler, of Evanston, on "What is an Education?"

There were two graduates from the department of voice, twenty-nine from the academic department, and nineteen from the junior college. These graduates came from seven states. The student body for the year numbered 206 and came from sixteen states.

The year now closing has been the best the school has ever known in attendance, income, and general efficiency. The number of trained teachers of experience was never so large, and the equipment was never so complete. The increase in the number of college students is a decided gain. In 1914, fourteen girls were taking some work beyond high school. The past year ninety-eight high-school graduates are on the list, seventy-eight doing regular college work. The outstanding improvement in the equipment of the school this year is the erection and use of the new dormitory, William Parker McKee Hall, at a cost of $78,000. Of this sum $57.711 came from the Education Society. The building houses fifty-four pupils and teachers, with two trunk rooms, a parlor, a kitchenette, and a dining room with a capacity of 250. This is the largest single addition the school has made at one time, and brings the total resources up to approximately $500,000. This year over ninety of the former students have been in thirty-seven colleges and universities, including the University of Chicago, ten state universities, Vassar and Smith. The school continues the policy of conservative financing. It does not enter into obligations until provision has been made to meet them, with a balance in the treasury at the close of each year. The first forty new pupils registered for September represent nine states. Four members of the faculty are spending the summer in Europe.

### NEBRASKA

Since Rev. H. F. Gilbert became pastor of the First Church, Norfolk, a year ago, fifty-eight new members have been received. A successful daily vacation school is being conducted under the direction of the pastor.

### NORTH DAKOTA

At a council, which met June 26 at the Page Church, Rev. P. H. Nystrom was recognized as a regular Baptist minister. Mr. Nystrom united with the First Church of Bismarck last fall and came from the Disciples Church. Rev. Fred E. Stockton was moderator, and L. H. Johnson, clerk. Rev. G. B. Newcomb preached the sermon. Mr. Nystrom has been appointed as colporter west of the Missouri river in the state.

### WISCONSIN

The First Church, Merrill, Rev. A. O. Protsman, pastor, is looking after Baptist interests in Lincoln County. The church has work organized at three points, Merrill, Irma and Parrish. The pastor preaches twice on Sunday in Merrill, on Monday evenings at Irma and on Tuesday evenings at Parrish. He conducts prayer meetings on Thursday evening at Merrill and has a class in religious instruction at the junior high school. To perform these and other duties he travels an average of 150 miles per week. The population of Lincoln County is 23,000 and is composed of Germans, Norwegians, Swedes, Russians, Hollanders, Poles, French and Jews. Although there are forty-seven churches in the county, there are 11,288 residents who are not members of any church. Many of them have at some time been church members, but for various reasons have lost their membership. They are indifferent and hard to reach. However, new settlers are coming in every year. In 1919 there were 500 new settlers in the county. As there is a transition from the lumbering interest to that of agriculture, pioneer conditions prevail. But every effort is being made to push Baptist work and every opportunity is being used to make the church a vital force in the county.

The Winnebago Association met June 21-22 at the Memorial Church, Neenah. The pastor, Rev. U. E. Gibson, is in the eighth year of his service with the church. Pastors Robert Gordon, Fond du Lac; Eugene Mintz, Oshkosh; E. M. Salter, Appleton; H. M. Barbour, Ripon; A. T. Erickson, Green Bay, all strong leaders, were present. A banquet was held the closing evening. The Fox River Valley B. Y. P. U. was organized with M. J. Anuta of Neenah as president.

### IOWA

A successful four weeks' vacation school was held in the Northwood Church under the direction of the pastor, Rev. Henry L. Rust. The enrolment was sixty-seven. An exhibit of the work done will be sent to the Iowa Falls Assembly.

Iowa Baptists are a little proud of their record in the bigger and better Sunday-school campaign of the past year. State Director of Religious Education Rev. Victor N. Witter is to be congratulated that Iowa took first place in class II. A large banner was given the state in this contest.

Those desiring to attend the summer assembly at Iowa Falls, July 18-29, should write Rev. C. W. Fletcher, Bedford, for reservation of tent, room, or camping ground accommodations.

Secy. G. P. Mitchell of the state convention, and Rev. A. G. Lagerquist, a district missionary, left for the World Alliance, Stockholm, June 26. They expect to visit a number of the European countries before returning. They will be gone ten weeks.

Miss Rose Enabnit, who recently graduated from Des Moines University, was united in marriage to Mr. Paul M. Hanzlik by Chaplain J. Orrin Gould.

### Des Moines

Rev. H. R. Best, for the past three years pastor of the Forest Avenue Church, recently tendered his resignation as pastor. It was accepted by the church with regret. Mr. Best goes to the First Church, Fargo, N. D., Sept. 1. It will be remembered that Mr. Best for nearly fifteen years was pastor of the church at Sioux City, S. D., before taking up the work of the Interchurch World Movement. He came from that work directly to the pastorate of the Forest Avenue Church. Mr. Best has been active in various lines of civic work.

Rev. Hugh Moore has taken his family to Minnesota for the summer. He is one of the four district missionaries of the convention and will help look after Baptist interests during the absence of Rev. G. P. Mitchell.

The twenty-ninth international Christian Endeavor convention met in Des Moines July 4-9. Rev. Francis E. Clark, Hon. Wm. J. Bryan, Sherwood Eddy and other men of equal international reputation were among the speakers at the convention.

The ministerial association of the city supplies the musical program and the speakers at the vesper services being held at Fort Des Moines during July and August. The post band also cooperates and the services are very attractive. The University Church and the university furnished the music and the speaker for the first vesper service of the season.

The Highland Park booster campaign began Sunday, June 24, by having all of the Sunday schools of that part of the city meet for a photograph on the campus of Des Moines University. In the evening about 1,000 citizens of the community listened to the community chorus and orchestra. Pres. John W. Million was the speaker of the evening.

### KANSAS

The state assembly will meet in Ottawa, Aug. 6-16. Dr. W. P. Behan is dean of the assembly. Some of the teachers are Dr. O. C. Brown of Philadelphia; Dr. Charles Durden of Galesburg, Ill.; Prof. G. G. Riggan of Kansas City Seminary; and Dr. E. B. Pratt of Denver. Camp Tauy Jones has become one of the popular features. Rev. Oliver Potter of Bronson will have charge of the boys' work. The B. Y. P. U. will offer classes each day for the study of the best methods of work in all lines of young people's work. Tents may be rented in Ottawa. Meals will be served from a common dining hall. Afternoons will be devoted to recreation. All young people are urged to attend this summer school.

The First Church, Wellington, held its first vacation school. The enrolment was seventy-three and the average attendance fifty-six. A missionary offering was taken once a week during the four weeks' term of the school. As a result, $10 was received to be sent to the Publication Society. During the past month there were nine additions to the membership. The church will entertain the state convention Oct. 15-18. Rev. James Fisher is pastor.

## Pacific Coast

### NORTHERN CALIFORNIA

At the request of the church at Orosi, a council was recently called to examine C. Aaron King. Rev. C. Carl Truex of Selma preached the ordination sermon. Dr. C. F. Holt of Lindsay was moderator, and F. I. Drexler of Riverdale, clerk.

### WESTERN WASHINGTON

The Norwegian-Danish conference held its annual meeting June 21-24 at the Norwegian-Danish Church, Bellingham. Rev. T. O. Wold of Cedar Home preached the sermon. Speakers were Revs. Roy E. McGran, N. C. Parsons, A. M. Melius, O. N. Jorgenson, O. N. Norman and T. W. Harris. The following officers were elected: President, Rev. A. M. Melius; vice-president, Rev. J. A. H. Johnson; secretary, Rev. O. M. Jorgenson; treasurer, Mr. L. Forland Resolutions were passed expressing alarm at the tendency to disregard the Sabbath and urging Baptists to secure a proper observance of the day; reaffirming belief in the infallibility of the Bible; and appreciation of the co-operation of the state convention.

## A Rural Parish That Does Things

(*Continued from page 752*)

Baptist supervision, using Baptist literature. The average attendance of the school for the first nine months was forty-five. Yucca Valley had preaching on the first Sunday afternoon of each month at 3:30 for something like eighteen months when they voted to close up the work and come into town. The Baptist church in town had moved into the new building and had room to take care of the children which was not true before.

The third meeting was held at the Cedar Grove schoolhouse, seven miles north of Arnold. There were no conversions in this meeting. The commun-


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ity was stirred and work may be done later.

The fourth meeting was held just four miles straight east of Cedar Grove and ten miles northeast of Arnold in the Loyal schoolhouse. Nine came out in meetings here, three coming into the Arnold Church. A community Sunday school was organized here under Baptist supervision, using Baptist literature. At first they had preaching on the third Sunday afternoon of each month. After Yucca Valley closed they got the first Sunday also.

In March 1923 Brother George Greenhill, from Omaha, assisted Pastor Silvara in meetings at Pleasant Hill where a good church building had been left by another denomination and the community was without services of any kind. There were no conversions but the community keeps up a Sunday school and has preaching on the first and third Sunday afternoons of each month at 2:30. This is a promising addition to the outstation work.

The rural parish comprises at present, Arnold and three outstations. The pastor preaches both morning and evening in town every Sunday. At Logan in the afternoons of the second and fourth Sundays. At Pleasant Hill at 2:30 and Loyal at 3:45 on the first and third Sundays. Thus the pastor preaches three sermons every Sunday and four sermons on the first and third Sundays besides driving his own car from twenty to thirty miles over sandhill roads. However, he has never missed but two engagements and been a little late four times in two years and a half of this kind of work.

The pastor's family moved into the parsonage March 18 and began the rural parish program as best they could with what equipment they had. Services in Arnold were held in the parsonage basement until after Easter when they got the use of the I. O. O. F. hall over a store building until Jan. 18, 1922. From here they were forced to move, as parties wanted the hall for dances. For the next four months the church worshiped in a discarded tin blacksmith shop which we found impossible to heat.

The old shell of the frame church was taken down to give ground for the new building, there being no better in town. Brostrom & Drotts, church architects in Kansas City, Mo., were employed and the plans of a perfectly modern rural plant that should not cost more than $20,000 was started. The building is 60x60 feet. The basement gives the church a perfectly modern community service equipment with an auditorium that has seated over 500 people for anything given on the stage.

On the main floor above the basement will be an auditorium proper that will seat in pews 150, while along the sides are two rooms which can be thrown into the auditorium, giving seating facility for another hundred, while back of the pulpit is another room which can be thrown into the auditorium when necessary. This will give seating room for 450 people upstairs in the church proper. For Sunday school privileges there are three assembly rooms on the main floor aside from the auditorium proper. There are class-room facilities on the main floor aside from auditorium for 19 classes. The building is erected of hollow tile, stuccoed and trimmed with map-faced brick. The cost when fully completed will not exceed $20,000.

One of the great events of the year occurs the first day of September when all points of the parish come together for a picnic. Cars from each point of the parish decorated in colors adopted by that community form their sector of the line of parade in front of the Baptist parsonage and go through town out three miles to the park. Here before dinner each point of the parish furnishes a fifteen minute program of its own choosing. After dinner there are contests. The outstation winning the largest number of the events during the day is given a pennant previously prepared, bearing the following letters with the numerals, N. B. R. P. 1922. Another annual event in the parish life comes on Thanksgiving Day when the outstations gather at the central plant in Arnold for their Thanksgiving dinner. Last year we had as speaker Dr. L. C. Barnes of New York City. The folks are given time to go home and do their chores and get back for the evening when the first matched game of basket ball and volley is played. This is the official opening of the gym for the season. Last year more than 300 people came to watch the games, while down town they were running the Thanksgiving masquerade ball. Thus it is the pastor's plan to teach the community how to have a good time without entering into things with evil tendencies.

There exists a congenial relation between pastor and the high school. The church gym is used by the high school from four to six each evening for practice as well as all matched games. Thus athletics have entered the high school, basket ball in the winter and track in the spring. This has been a decided influence in stabilizing the morals in the high school and among the younger people in general. The pastor has gone with the teams in many of their out of town contests. In the meantime the school has been raised from the C to the A class. The church has a department of athletics which furnishes equipment for the young people in way of basket ball suits, volley ball, tennis and croquet. The outstations also have the use of the gym for practice and matched games. The pastor last year was chairman of a committee that supervised Saturday baseball instead of Sunday ball. He assisted in organizing a community brass band and played until it was well started. He also assisted the farmers' union in getting a charter and organizing the farmers' union cooperative store.

The church adopted a constitution that creates five departments through which the work will be supervised—department of religious education, which has supervision of all religious instruction given through the church; training for service department, which has charge of both Junior and Senior B. Y. P. U.; department of women's work, supervision of the Kensington, Mission Circle and W. W. G. work; department of athletics, which provides wholesome recreation both summer and winter for all desiring it; department of social service which takes the basement as social service equipment and provides uplifting and constructive community entertainment, rather than turning this field of human activity over to profiteering agencies. Their time has not all been given to the social side of life by any means. The evangelistic side has been stressed since the pastor recognizes that the spiritual side of man's nature must be kept abreast of all other phases of life. Ten series of evangelistic services have been held within this parish. The membership has increased 50 per cent. Stewardship of both money and life has been stressed with the return of the family altar. The possibilities of the rural parish program as yet are untouched. There are great avenues of service to the community vested in the department of social service. It is the pastor's plan this summer to conduct a community vacation school every Saturday afternoon and thus take care of all children within the parish while the parents do their trading and visiting. They have contracted for a Power's projector and will use the moving pictures to be secured free from our state universities—a study of the great industrial life of our country. They will be able to use this fall in connection with the high school the open forum feature, thus providing clean entertainment free and help in the development of the young.


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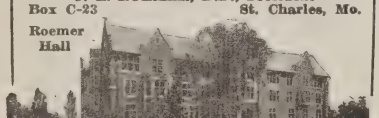
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# The Rural Church—Its Program and Field

By C. S. Marston

THE program of the rural church must be a distinctive program. Its nature and character must be adapted to a rural constituency. While Christianity is a staple reality the program through which it functions must vary as the conditions require. For instance, that which will meet the needs in well-developed northern Illinois would not serve well in the jack-pine land of northern Minnesota. Neither would a schedule outlined for steel workers at Gary be fitted for a church serving a residential section on Lowery hill. A workable outline for any church must be adapted to its needs. Hence, any church serving a rural constituency whether located in the open country or in a neighboring village or town should have a program that has a distinctive rural tone throughout.

Moreover, the programs must be practical and not theoretical. They must reach people where they live, and enable them to develop their religious life. Theories about agriculture have their place, but getting rid of stumps and stones and raising a crop for a living is the practical issue with the northern Minnesota farmer. So, too, the test of the rural church program is results.

Adequate service will give consideration to the "four-square" life. Life is a unit and the Christian worker should seek the uplift of the whole man. Jesus was so concerned and no ministry unto Christ through those to whom he would have ministrations given can be adequately fruitful, unless due and balanced consideration is given to the needs of the whole life. A program which develops one side only is unbalanced and in reality is only a section of a program. Religion is life, not a section of life. The rural church is guardian of the spiritual interests of rural folks, hence its field of spiritual ministration is the whole life. Blood flows through the whole physical body and gives life to all its parts, but tincture of iron for the blood will not be adequate for all human ills. Pepsin for the digestion, pure air for the lungs, and exercise for the muscles are also needed. Without these the blood itself cannot healthfully function. So, too, in matters religious, the commonly called "soul" life may serve as does the blood to the physical body but only adequate consideration of the needs of all phases of life will produce a normal spiritual status.

A program of this type will render not less than a five-fold ministry. Evangelism must always be in the forefront. But all other streams of influence contributing to character building are likewise essential. Social and recreational interest and social service are always challenging factors. Religious education and a well balanced worship program can not be slighted without injury.

All-the-year-around evangelism should always be sought for. Regular Sunday services, individual approach through personal work, special evangelistic services, and decision day opportunities must ever be prominent. This field holds the key to final triumph and success.

Educational ministry is a field which is too often neglected. It has been thought impracticable under rural conditions, but many experiments have shown the feasability of a challenging program. The Sunday school can and should be thoroughly graded with a graded curriculum throughout. Nothing else is adequate. The value of a work to which Jesus devoted so large a part of his ministry is too great to permit neglect. Even inadequate building facilities should only present a challenge to provide adequate ones at the earliest possible moment and inspire the maximum use of those at hand in the mean time.

## Our Book Shelf

**A Yankee Interlude,** by Charles Farner Cork. Boston: Roxburgh Publishing Co.

An easy-to-read story with true-to-the-life touches is this tale of a New England farm. The book has something of an old-fashioned flavor which those who oppose the "frenzied fiction" of the day will especially like.

**Texts,** by Roy Ivan Johnson. Columbia, Mo. Missouri Book Co. $1.25.

A book of inspirational poems, each one of which is based on a passage of Old Testament scripture. The poems indicate an insight into the promises of God as well as into the needs of the heart of man. Several of them are veritable gems.

**Earth's Enigmas,** by Charles G. D. Roberts. Boston: Page. $2.

The author says in his prefatory note: "Most of the stories in this collection attempt to present one or another of those problems of life to which, as it appears to many of us, there is no adequate solution. Others are the almost literal transcript of dreams. . . . The rest are scenes from that simple life of Canadian backwoods and tide-country with which my earlier years made me familiar." The book is illustrated by Charles Livingston Bull.

**Inspiration,** by Nolan Rice Best. New York: Revell.

The author describes himself as a "liberal within orthodoxy." And yet in his thirteen chapters he does not take side with either the progressives or the conservatives. He holds that the Bible is not inerrant except in its teaching of religion. Doctor Best lifts the subject of inspiration above the disputation of proof-texts, and deals with the living questions of life. In a fine, irenic spirit he at last comes to the conviction that the gospel revelation can never be in peril so long as in the lives of those who deal with Bible exegesis there may be discerned "the fruits of the Spirit." On this basis he feels that there is room in the church for all, liberal and orthodox, who believe in the inspiration, authority and abiding value of the Bible.

**The Armor of Youth,** by Walter Russell Bowie. New York: Revell.

There are many who would like to give children's sermons, but are afraid of themselves. Here is forty-five short sermons, phrased in simple and familiar language, without being unduly preachy, which convey helpful lessons to growing youth. The topics are suggestive, and practical, and the subject matter is presented in a simple, direct and practical way. Ministers will find this a suggestive book on subjects that children like to hear.

# OUR MUSIC CORNER

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## HYMNS FOR THE LIVING AGE

A new hymnal of the high aspirations, individual viewpoint, and challenging attitude such as mark "Hymns for the Living Age," compiled and edited by H. Augustine Smith, and recently published by the Century Company, such a plan and such an achievement deserve much more than the usual cursory notice. To such an office as this comes a pretty steady stream of books of hymns, "gospel," "middle of the road" or "faddist" in nature. And they do not differ very much at that, regardless of the editor's intention. If you turn the pages you will find the same old favorites, listed under just about the same headings, properly diluted with a sprinkling of new (and usually optional) tunes. Most of the differences lie in the typographical form and the indexes used. All are too bulky and tentative.

Such a volume as the one under review now stands out prominently for its difference, its individuality of purposes and results. Whether or not one agrees with either the particular aims, the particular methods used in selection, arrangement and grouping, or the final results attained, still the volume demands careful and appreciative study. I have been mulling over the book for some time testing it out in actual use and carefully considering its values, planning to give a detailed analysis of the results on this page. But I have been spared that labor. Albert Cotsworth, one of the finest of Christian gentlemen, a scholar, and a genuine musician, did the job so expertly in an article in *Music News* a couple of weeks ago, that I am taking the liberty of quoting from it and simply saying amen to what is printed below.

The title of H. Augustine Smith's new hymnal is a challenge from and to him. Today he is probably best entitled to wear the mantle so long fitted to Dr. Bird and not truly assumed by any one since his passing. In an enthusiastic way he has kept himself plastic for all revelations of spiritual poetry and musical vibrations thereto. Fortunately he has been so situated that he could try out whatever came his way and weigh its practical values.

He submits present results of his shifting process in "Hymns for a Living Age." Which implies there is no dead timber therein, no debatable theology, no shadowy sentiment, no austerity, no sternness, no strained piety, no stress on doom or punishment, no accents of fear, no mush, no bunk. Rightfully one may expect a series of inspiring, devotional, helpful, social verses set to singable music, to voice the new spirit in the evolutionary process now reviving the church militant.

The Century people have made it a beautiful book, fine clear and clean type, wide margins, elastic binding, sense of space—an urgent invitation to sing.

There are well arranged responsive readings, not at all conventional, and canticles set to familiar chants, accurately pointed. The list of prayers of proven worth is widely increased. One wonders how much they are drawn on by men who halt in their manner of approach. The extempore prayer can be pregnant with feeling and emotion. Experienced organists learn to gauge ministers by their prayers, rather than their preaching. In that part of the service men do not have to consider their creeds or the vagaries of those in the pews who desire to be satisfied. A list which includes Abraham Lincoln and R. L. Stevensin among its collection, sealed with ages of faith and works, has benison for every soul in petition.

Those who want the best turn first to the section where service and vision have space. There should be found the key hymns. Not many are missing and a number that are fresh and vivid in their up-to-dateness are grouped carefully, discreetly and fitted, as a rule, with singable tunes. Our old friend "Truro," laid by many years, turns up a robust leader, being put in harness more than any other tune.

Several sessions with the book, to which I brought my long friendship with the editor and almost a lifetime of experience, leave me with many satisfactions and certain question marks. Some of us who are observant and can make comparisons find a trying situation for church music just now. In circles where preachers are asking where their congregations have gone to and where the future church going people are to come from, there are those who fall back to belief that what is needed is "preaching the gospel." Which means, in their eyes, the dominance of "the spoken word" and elimination of any species of ritual which has crept into most nonliturgic churches. In the Roman Catholic Church it means a direct Papal order for strict ascetic music. In the Episcopal Church an emphasis on "plain chant." In the Science Churches the reader practically selects the music. The same solo is used at morning and evening services. The Lutherans have usually been a close corporation and slow to welcome other than the Choral. I don't know whether the United Presbyterians have landed. They used to maintain no music was sacred save the Psalms of David. My roommate and I had wordy tourneys as to whether his metrical version or that in my Prayer Book had received heavenly sanction.

It is exceptional to find a choirmaster who does not feel some measure of this subtle propaganda that in prayer, preaching and exposition must be found the true approach to God in worship.

The attitude is basically weak because it rests on ignorance. An organist striving to work with many preachers finds them unacquainted with writers of church music and pitiably uninformed about hymns and tunes. What part "Seminaries" play in this I found illustrated when addressing one such. The introducer gave me a chance to fire back when he spoke of music as the "War Department of the Church."

It is almost proverbial that ministers move in a small circle in their selection of hymns. Wonder arises sometimes if choice is still exerted on the basis of other years when my minister would use no tune which his wife could not play! It was his direct test of a hymn's simplicity. He was honest but he didn't mean simplicity. He meant "easy to play." In that address to a group of preachers I was not contradicted or called down when I said that the only anthem the more than average clergyman knew was the "Hallelujah Chorus."

Testing criticism with facts, the service lists of one church called on 89 hymns in one year. Two services each Sunday for ten months. For six weeks morning service only, when no calendars were provided. Adding for these and other events, grant a list of 125 hymns used. The record shows one hymn listed seven times, two used six times, and two five times. Five used four times, seven used three times and seventeen twice—in all 104 hearings were allowed thirty-seven hymns. There are 507 in that hymnal, not counting the chants, responsives, etc. The Ben Ahmed, which led all the rest was, "How Firm a Foundation," with "Crown Him with Many Crowns," "O Master Let Me Walk with Thee," and "O Love that Wilt not Let Me Go," as close competitors. There is no guarantee with their quality or singableness, but it is a limited sphere. What about the need of the other 400?

There would be no motive in these comments on facts if it were not that it is the clergy who pass upon and make the definite use of hymnals. Men with varying degrees of sincerity and lack of prejudice, but in a large majority much alike in what I may harshly call ignorance, have the authority to approve or ignore these overflowing pages of beauty, which represent the years of liberal study and interpretation Professor Smith has devoted full heartedly to the most vital part of church music. He has scoured the world for its best. He has tried it and tested it. He has given thought to proper placement of its thought. He has probed all sources for the exactly right melody to enforce the text. With canny knowledge he has fitted the apt key to make the appropriate color mood. He has eliminated all optional tunes, abbreviated, pruned, clipped, smoothed, simplified and yet preserved vitally until in the book are treasured nearly all of the worth while newer thought. He has gone into all religions and the uttermost parts of the earth for what will sing itself into human hearts and then find expression in thought and deed.

This very life blood of an earnest man's zealous enthusiasm has to pass muster before a jury incompetent to gauge its lofty appeal, its selective adaptability, its wide ranged vision. Will that jury "like it?" They have no other criterion than their likes and dislikes.





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## What We Are Trying to Do in Michigan

(*Continued from page 754*)

Modern conditions of transportation and communication have changed the problems of the church in its approach to the rural people as well as creating new problems in the city. Because of good roads, automobiles, telephones and rural free delivery the people of the country are much more closely connected with the neighboring town than ever before. The fact is the merchants of the town make a business of soliciting the trade of the farmers. Recreational and social activities in the towns are used by rural people and an ever-increasing percentage of high school students come into the city or town for their instruction. The church cannot afford to be the one institution in the town or small city which still continues to ignore the farmer and neglect his spiritual interest.

For these reasons the Marshall church after thoroughly discussing the matter with representative rural people began its country work by a survey conducted by the people of the church. Practically every home within seven miles was reached by a personal visit and it was found that over 75 per cent of the rural people have no active interest in church work. The entire surrounding territory was then divided into ten districts with a chairman for each district. These chairmen were people who had the interest of the church at heart and were chosen wherever possible from the country, but if a certain district had no one who could take the chairmanship some one living in the town was chosen. The work of the chairman is to keep in active touch with the people in the district, find the best prospects for church attendance; in short, try in every possible way to get the most number of people in their district interested in the whole program of the church.

With this in mind rural socials were held in the homes of eight of the districts the first winter. The people in whose home the social was held cooperated with the chairman in the arrangement of the evening's entertainment which consisted usually of a cooperative supper, miscellaneous program and moving pictures. The attendance ran all the way from twenty to one hundred at each of the socials. The young men of the church promoted an athletic meet for the boys and girls of the rural school and a well attended ice cream social was put on in the country during the summer. During the last winter it was difficult to arrange dates for socials because of the weather and sickness. Several successful rural dinners have been held at the church and at two men's banquets at the church about 35 per cent of the men present were from the rural districts.

The rural committee met recently and decided to promote five summer outdoor socials in five neighborhoods around Marshall and also to conduct a resurvey of the country in the fall.

So far about twelve have been received into the church from the country districts, most of them by baptism. Several more are ready for baptism and about thirty have come into the Sunday school. Recently when a boys camp was promoted for one week by the Sunday school, three boys present were from the rural districts. On a Sunday afternoon last fall when nine auto loads of town church people went out into the rural districts to make calls a family with seven children was found within one mile of Marshall. Three of the older children soon joined the Sunday school after some young people had called and when later a great bereavement came to the family in the death of the mother, the pastor and church people were able to extend sympathy and help which was tremendously appreciated. The incident just mentioned is a result difficult to tabulate but we feel tremendously worth while. We have of course found that we are unable to push this work with the same degree of interest all the time, but we are sure that the results achieved have been commensurate with the efforts put forth. Certain things which were originally planned such as providing a rest room in the church for farmers and a more extensive program for rural people cannot be worked out because of lack of funds so that the building improvements cannot be made.

---

**Miss Margaret Woodrow Wilson,** daughter of ex-president Wilson, has associated herself with a national advertising firm, after twelve months' study of the business.

## "It Is to Laugh"

Dr. Grace Richmond has been doing considerable literary work lately. It would be most excellent if all her time were taken up in that way.—*Wyoming local.*

---

Another thing you can't say with flowers is: "Why in thunder don't you bring back that borrowed book?"—*San Francisco Chronicle.*

---

Mrs. Summer—My good woman, why do you let your children go barefoot?

Mrs. Mulligan—For the very good raison, ma'am, that I have in me family more feet than shoes.—*Boston Transcript.*

---

A Scottish farmer, being elected a school manager, visited the village school and tested the intelligence of the class by this question: "Now, boys, can any of you tell me what naething is?"

After a moment's silence a small boy in a back seat rose and replied: "It's what ye gied me the other day for holding yer horse."—*Judge.*


# DID YOU PRE-PAY?

The last Sunday in June was designated as Pre-Pay-Up Day for the payment in advance of the amount due on pledges to the New World Movement for the first quarter ending July 31st. Did you pre-pay? If you have not forwarded the quarterly payment, there is still time to do so before the quarter ends, July 31st.

## THREE OTHER IMPORTANT DATES

***Pay-Up-Day October 28***

This date means the completion of one-half of the new fiscal year, and all the missionary societies will have had to meet one-half of their annual expenditures.

***Pay-Up-Day January 27***

It is a good time to begin the new calendar year with three-fourths of your pledge to the New World Movement paid.

***Pay-Up-Day April 27***

This is the last Sunday in the fiscal year, which will close three days later. It also marks the end of the period covered by **New World Movement pledges.**

**$12,161,521.67 is needed this year to care for the work of all organizations participating in the new world movement.**

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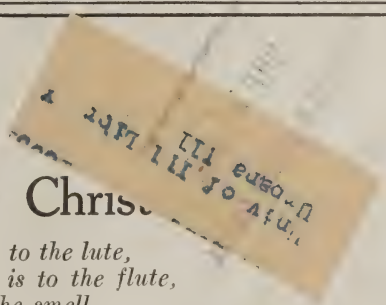
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# The Baptist

Published Every Week by the Northern Baptist Convention



## "The Attractive Chris[illegible]

*WHAT the hand is to the lute,*
*What the breath is to the flute,*
*What is fragrance to the smell,*
*What the spring is to the well,*
*What the flower is to the bee,*
*That is Jesus Christ to me.*

*What the mother to the child,*
*What the guide in pathless wild,*
*What is oil to troubled wave,*
*What is ransom to the slave,*
*What is water to the sea,*
*That is Jesus Christ to me.*

So attractive was he and so abiding is his winsomeness that history, religion, and worship; poetry, music, painting, and sculpture, exhaust their resources to proclaim his glory, and to offer him praise worthy of the adoration which ages have consecrated to him. And upon what throne do these unite in placing him? Upon a cross, yes upon a cross, for it was he himself who said, "And I, if I be lifted up from the earth, will draw all men unto me."

*—Samuel Judson Porter,*
*in B. Y. P. U. Convention Address.*

## Fresh from the Field

**The Y. M. C. A. campaign to raise** $525,000 for a new building at York, Pa., has gone over the top by a surplus of $65,000.

**Yakima, Wash., reports a decrease of** 50 per cent in juvenile delinquency since the Yakima Community Service organized a club for boys which has an athletic, civic and educational program.

**It was a national event at Bardstown,** Ky., on the Fourth of July, when the old Rowan house, where Stephen Collins Foster on his honeymoon composed "My Old Kentucky Home," was dedicated as a state shrine.

**According to reports, Tex Rickard,** prize fight promoter, is now at work on a plan to introduce bull fighting in this country. He has sent scouts to Spain to secure matadors. Mr. Rickard is said to be backed by several millionaires.

**Dr. Seth Reed recently celebrated his** hundredth birthday at the Court Street Methodist Church, Flint, Mich. He read the scripture and gave a short talk. Brief addresses were made by Rev. Joel B. Goss, eighty years of age, and Rev. C. E. Steadman, pastor of the church.

**Eleven summer play schools, having** an enrolment of more than 1,100 children from the most crowded sections of New York City, opened on July 9 to continue until August 31. The sessions are five days a week from nine to four thirty. Mrs. F. M. Stein, chairman of the Federation for Child Play, planned the course.

**Union services for the summer have** been arranged by the Baptist, Congregational and Unitarian churches, West Newton, Mass. The services will be held in the Congregational church July 15, 22 and 29, in the Unitarian church August 5 and 12, and in the Baptist church Aug. 19, 26, and Sept. 2.

**Pulpit supplies for the summer at** First Church, Cambridge, Mass., are: July 29, Rev. Walter E. Tanner, Columbus, Kan.; August 5, Rev. L. L. Henson, Covington, Ky.; August 12, Rev. H. B. Williams, New Bedford; August 19, Rev. E. W. Powell, Kalamazoo, Mich.; August 26, Rev. George Adams, Yonkers, N. Y.; September 2, Rev. C. P. MacGregor, Manchester, N. H.

**Rev. J. M. E. Ross has been made** editor of the *British Weekly* to succeed the late Sir William Robertson Nicoll who died May 4 at Hampstead. Mr. Nicoll served as editor since the first issue of the paper in 1886 resigning the week before his death He discovered and presented to the world through the *British Weekly* many Scottish novelists, among whom were J. M. Barrie and Ian Maclaren. It was the desire of Mr. Nicolls that Mr. Ross succeed him. He was also founder of the *Bookman*. in 1909 he was knighted in recognition of his literary labors. The new editor, Mr. Ross, was editor of the *Presbyterian Messenger* for nine years and for more than a year has been editorial secretary of the Scottish Churches Missionary Press Bureau in Edinburgh. He has also written various books on religious subjects and has been a contributor to the *Expositor*, the *Expository Times* and many weekly and daily newspapers.

**The First Church, Middletown, Conn.,** has called as pastor Rev. H. C. Speed, of the First Church, Houlton, Me.

**Rev. L. R. Norton has accepted the** pastorate of the First Church, Chester, Pa. Mr. Norton recently resigned the pastorate of the First Church, Biddeford, Me.

**Raymond B. Buker of Hampton, N.** H., a 1922 graduate of Bates College and with a year's work at the University of Chicago, was recently ordained at the United Baptist Church of Lewiston, Me.

**Rev. S. A. Evans, superintendent of** Baptist churches in the southwestern Maine district has been called to the pastorate of the Kennebunk Church, Kennebunk, Me.

**If the plans of the governor of** Nebraska materialize, that state will have an "authors' week." The governor has announced his intention of asking the people of the state, and especially the schools, to set aside one week each year to stimulate interest in the works of Nebraska authors and to commemorate the awarding of the Pulitzer prize for 1923 to Willa Cather's "One of Ours."

### A Sabbath Prayer

*O God, we thank thee for, and rejoice together in, the clean, clear light of the Sabbath day, the one day marked with the words of the Creator to be remembered and kept holy. May we make it a day of upward climbing to see the face of God. May there be no waste of Sabbath hours and may our lives be broadened by studying the example of Jesus and striving to be like him. Make our homes sweeter, our lives more gentle, and may all things go better with us because of our spending the day of God's kindest gift to the world in obedience to his command. Grant us the Sabbath peace through our Lord Jesus Christ.*—Amen.

—"Prayers of John Wanamaker," Revell.

**The second annual week-end conference** for Baptist young people of the Metropolitan area was held June 21-25 at Somers, N. Y., at Old Oak Farm, under the direction of the Religious Educational Department of the New York City Mission Society and the Church Extension Society of Brooklyn and Queens. Rev. Stanley B. Hazzard was dean, and Mrs. Hugh Winton, hostess. Eighty-five young people from nineteen churches were registered. The mornings were used in the development of the devotional life. The evenings were devoted to a song service. While the conference was in progress it was learned that Mrs. Florence M. Stowell, a member of the committee of arrangements, had suddenly passed away. The influence of the conference will undoubtedly manifest itself in the personal lives of the young people.

**Dr. Paul V. Bomar has resigned as** president of the Judson College in Alabama. He has held this position for ten years.

**Oklahoma City entertained the twen**ty-fourth National Gideon Convention July 19-22.

**Rev. J. K. Harris, recently pastor of** London Heights Church, Kansas City, Kans., is acting temporarily as financial agent for the Kansas City Baptist Theological Seminary.

**Twenty-minute sermons during this** month are the summer attraction that Dr. H. Allen Tupper, pastor of First Church, Washington, D. C., is offering.

**Brooklyn, Conn., a town which has** been declining in population for the past twenty-five years, considers itself overchurched and is taking steps to unite the Protestant churches there into one church. This would mean a union of Baptists, Episcopalians, Congregationalists, Unitarians and Presbyterians.

**Rev. A. E. Finn, pastor of Moulton** Memorial Church, Newburgh, N. Y., has sailed for Europe to attend the Baptist World Alliance at Stockholm. During his five years' pastorate at Newburgh, 330 members have been added to the church, a $10,000 debt has been paid and a new parsonage built.

**Rev. W. G. Thomas, until recently** pastor of the First Church at Danvers, Mass., has sailed, with Mrs. Thomas, for England. He served the Danvers church for six years. A farewell dinner and numerous gifts from the church marked the severing of his connection with the church. Mr. Thomas plans to give his time to writing, supply and evangelistic work.

**The United Baptist Church, Somers**worth, N. H., Rev. A. T. June, pastor, and the Congregational Church are holding union services during July and August. During July the services are being held in the Baptist church; during August they will be in the Congregational church. Each pastor speaks in his own church.

**A memorial tablet to Walter Hines** Page, ambassador to England during the war, was unveiled in Westminster Abbey July 8 by Lord Grey of Falloden. It stands in the chapter house below that to James Russell Lowell.

**Announcement has been made by the** Federal Council of Churches of the appointment of Rev. Carl H. Barnett on its staff as a secretary who will give special attention to the community relations of the church. Mr. Barnett was formerly pastor of the Oakcliff Christian Church of Dallas, Tex., and during the war had charge of religious work at Ellington Field, Houston.

**The goal of the Woman's Continua**tion Campaign for 1923-24 is $2,000,000 and is a part of the $12,000,000 goal of Northern Baptists. It is desired that the $2,000,000 be distributable money, which means undesignated money intended for the budgets of the organizations cooperating in the New World Movement. However, designated gifts for objects within the budgets of the cooperating societies for this year may be received on the Continuation Campaign. Gifts received for the Continuation Campaign fund may be credited to the local church and count as a part of the entire payments made by the church for the New World Movement.

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# The Baptist

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## Why Not the Brotherhood?

We are in receipt of a news item from a certain church. It gives an account of the aggressive work of the congregation, then follows a startling announcement. The pastor will speak on "Ten Tongue-breaks That Separate Friends and Families." Good topic and always timely. The next sentence marks that pastor (if he wrote it) as the bravest preacher on record. "The ladies' aid society will attend in a body, and a song will be sung by their pioneer choir. ——— will sing 'Not a Sparrow Falls.'" How did he bring it about? What will be the result? We frankly admit that we should like to attend the next meeting of the ladies' aid society.

# Killam's Kollum

### Going to Stahholm

Dear Kollum:

Everybody is asking me these days, "Are you going to Stockholm?" And I answer them, "No, I am going to Stahholm." We folks that are going to Stahholm are far more numerous than those who are going to Stockholm and we are glad to learn that even though Killam has gone to Stockholm, his paper and his Kollum are going to Stahholm. We who Stahholm will be expecting much in your Kollums from Killam in Stockholm. Keep the Kables Koming.—Francis C. Stifler.

### Stiller and Smaller

"Bredren," said the colored preacher earnestly, "in some folks de still, small voice ob conscience keeps a-gettin' stiller and smaller, until at las' it'd sure had to learn de deef an' dumb langwidge ter attrack deir attention." We do not point morals. It is not up-to-date. But if any BAPTIST subscriber who is in arrears in his subscription notices a stillness or a smallness in the voice of his conscience, he might profit by the hint.

### Why Scrap?

One of our readers suggests that we run a strong article against the K. K. K. Kind reader, note that there are here three K's. It is not the Kollum that he would attack. We wrote him suggesting that such an article would call for several other articles in favor of the things for which the Klan stands. One good whack deserves another. As a matter of fact, we have enough theological controversies to give sufficient color to the journal. After all there is a world of solid truth in a motto which we saw an hour ago in a business place. "Kindliness and patience are rays that dispel the fog of prejudice and suspicion. They will remove misunderstanding where argument would merely confuse the issue." The man who placed that motto in his place of business did it as a part of his sales method. He warns his salesmen to avoid, as far as possible, unfruitful discussion. It drives away customers—and it will drive away peace-loving subscribers. This does not mean that we cannot believe something and stand for something. It simply means that we will be more successful in putting over our message by kindliness and patience than by argument. Why scrap?

# The Thirty-Second Anniversary Convention of the Baptist Young People's Union of America

By James Asa White

THE Thirty-second Anniversary Convention of the Baptist Young People of America met in Boston, July 4-8, 1923. The convention sessions were held in historic Tremont Temple while the conference groups met in Tremont Temple, the First Baptist Church and the Clarendon Street Baptist Church. Owing to the fact that Tremont Temple Church held its own services on Sunday, the afternoon and evening convention sessions of that day were held in Symphony Hall, the home of the famous Boston Symphony Orchestra.

Because of the many historic associations in and around Boston, the delegates gathered early in order that the birthday of the Republic might be celebrated on the very spot where the nation was born. What a thrill to go over the very road traveled by Paul Revere and later to stand by the tomb of this great American patriot! The feelings of the delegates were indescribable as they moved along the Lexington Concord route. Here and there boulders marked the very spots where the Minute Men did such valiant service. Then, up to Bunker Hill monument!

Under the leadership of a trained guide the delegates were shown the burying grounds of King's Chapel and the old Granary Graveyard where lie buried the Otises, Adamses, Paul Revere, the Franklins, Hancock and other immortals including Mary Goose, commonly called Mother Goose.

### Acres of Diamonds

After a day spent in sightseeing the delegates gathered in large number at Tremont Temple for a sort of pre-convention meeting. By previous arrangement Rev. Sumner R. Vinton took the young people on an interesting trip to the Near East. Then the delegates listened to Dr. Russell H. Conwell of Philadelphia give his famous lecture "Acres of Diamonds." Doctor Conwell is not as young as he used to be and some of us wondered if he could stand long enough to get through. But for an hour and a half he kept us. Along with his splendid interpretations and great messages to the young people he entertained us with some of the finest stories possible.

### The Attractive Christ

This was the convention theme and around it the entire program was built. The first day was given over to a consideration of the attractiveness of Christ's stewardship principles; the second day to the attractiveness of Christ's educational ideals; the third day to the attractive Christ as Saviour and Lord and the last day to the attractiveness of Christ's appeal to service.

### First Day

In the Temple, the center of the hall looked almost like a huge gathering of Indian chiefs. The Illinois delegation wore a head-dress of feathers in blue, red, yellow and green. Another section was occupied by the Canadians, probably fifty strong, wearing paper caps with maple leaves around them. The Iowa delegation was distinguished by blue caps, and the twenty-two boys and girls from Kansas had large caps that looked like sunflowers.

An early rising group of visitors by nine o'clock were in the Temple, starting their proceedings with song and praise service. They expected an official word of welcome from Mayor Curley, but he was temporarily detained by other business and had to defer his visit until later. Above the platform, in letters that reached across the huge organ, were the words, "The attractive Christ," the keynote of the convention. That the idealism, the initiative, enthusiasm, optimism and courage which youth possesses in abundance should be tuned to the thought of the attractive Christ, and the youth sent home to be better citizens and better Christians for having been at the Boston Convention, was the sentiment expressed and applauded.

First to welcome them was Rev. W. Harry Freda, minister of the Clarendon Street Church, who spoke in behalf of the churches of Boston. All these young people from the North and the South, the East and the West, uniting the Baptists as never before, were gathered through the magnetic power of Christ, he said, and the people of Boston welcomed them as their friends because they represented the power, the strength, the beauty and the hopefulness in the kingdom of God. He said their encouragement would be greater, their vision larger, their hope stronger and their accomplishment greater in the future because they had come to Boston—the "wise men of the East" will help them better to follow the "attractive Christ." The challenge comes to these young people who hear the call of the Master to put on their armor and gird themselves with righteousness and truth to move forward till the world shall hear the call "all hail the power of Jesus' name."

Brief addresses were made also by Walter Marden, president of the Young People's Conference and by G. T. Newbill from the South, who responded to the words of welcome.

### The Annual Address

The annual address by the president of the Baptist Young People's Union of America, Rev. M. F. Sanborn of the First Baptist Church in Detroit, Mich., followed. He spoke in substance as follows:

"Young people, this is a great hour in the world's history. Multitudes believe the world has reached the cross-roads and will take a new direction. It will be our part to help determine that new direction. From all parts of North America we are drawn together by the attractiveness of the Christ. Let us be in prayer that Tremont Temple may become to each of us a new Mount of Transfiguration where we shall come face to face with our Lord and receive new inspiration and new power for the calls to service in the valley of our everyday experiences.

"We are the representatives of a great denomination. If the Baptists' share of the work of the kingdom is to go forward in the next generation, it must be through our help and our leadership. As Baptist young people we are all one in purpose, whatever may be the name of our local society, class, or group. The Baptist Young People's Union of America is a fraternal union for all Baptist young people's organizations. The record of achievements of the past thirty-two years of this great organization is full of interest and challenge. Thousands of Baptist leaders can testify to the helpfulness of the great Christian culture courses. These courses laid the foundation for the great missionary education now being done by the denomination.

"Our organization has been the leader in the development of the inspirational and educational life of the denomination. 'Loyalty to Christ' based on an intelligent knowledge of the Bible has been encouraged. The great history and doctrines of the denomination have been studied by multitudes of young people with the most wholesome effect. Our organization has been the leader in tithing and stewardship promotion. The development of life-work activities among the young people of the churches has been largely fostered by our leadership. During all these years a most

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## Fresh from the Field

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**Rev. John J. Hurt recently celebrated** his seventh anniversary as pastor of the First Church, Wilmington, N. C. There are reported 1,136 additions to the membership during that time. Mr. and Mrs. Hurt were presented with enough money to purchase an automobile.

**Rev. Grover C. Schwartz of Waukesha, Wis.,** was elected national chaplain of the Disabled American Veterans of the World War, at the recent convention of this organization held in Minneapolis.

**Prof. Henry Chandler of the department** of botany at the University of Chicago, received the honorary degree of doctor of science at the recent commencement of Oberlin College in recognition of his extensive researches upon the sand dunes of Lake Michigan.

**According to the "Red Cross Courier,"** June 30 marked the close of the work which the American Red Cross has been conducting for the refuges who fled into Greek territory from Asia Minor. The burden now rests upon the Greek government. Through official agencies the government is carrying out plans for distributing the refugees among the industries of the country. The Red Cross began its relief work following the defeat of the Greek army in Turkey and the destruction of Smyrna in September, 1922.

**The American Baptist Foreign Mission** Society has received a cablegram from London under date of July 9, which tells of the safe arrival of the "America" in Plymouth on Sunday evening, July 8. A smooth voyage in the very best of weather and with inspiring fellowship and meetings is reported. All the delegates to the Baptist World Alliance send hearty greetings home. They most earnestly request that the churches throughout the homeland remember in prayer the Stockholm meetings in their services on July 22.

The Baptist

# The Army of the Dawn

THERE is something vastly inspiring in the sight or even the thought of an army of thousands of young people gathered, as were those of our denomination from all America in Boston recently, for a distinctively religious purpose. They may well be called "the army of the dawn." The most of the leaders in the great enterprises of life, including those distinctively religious, are in or past middle life. Splendid and valiant service has been and still is theirs; their experience and seasoned judgment make their leadership invaluable, yet they themselves are the first to realize that they constitute an army of the sunset; that their noon of life is already past—perhaps far past; and that theirs are the efforts of the waning hours of life's day. To them and to all who hold the fate of Christian enterprise dear to themselves and of supreme worth to humanity it is as cheering to see this fresh army of the dawn coming on and hurling itself into the battle, as it was to the worn and desperate forces in Europe when at last the eager, stalwart young millions from America came bringing their resistless and decisive aid to the struggle.

It is as true of life's day as of the single calendar day that as its hours pass on from morning toward evening there is a steady diminution of efficiency in many important respects. Alike to the brain worker and the hand worker, psychological tests show that there is a steadily descending curve of memory, accuracy, energy and quickness, and a rising curve of error, forgetfulness and accidents as the day lengthens. Were it not that a wise man may form habits which automatically carry him along to a certain extent in his later years and that he may also capitalize his experience as well as his material savings and make them work for him in the time when the curve is a descending one, a man's expectancy of usefulness would be brief.

But the existence and readiness of these enthusiastic thousands and the countless thousands whom they represent and who constitute a great reserve line, with still other lines coming on and on like waves of the sea, is an immensely cheering thing on other accounts. We were told that when young America came back from the war it would proceed to take the management of affairs into its own hands. It was intimated that this young America would have little use for the church, unless perhaps in the form of a glorified Y. M. C. A. which would try chiefly to extract the profit from the life that now is. It is true that there has been a disturbing amount of turbulence and disregard of social and moral precedent amongst many of the young people in our land, as in all lands. A young writer who has traveled widely in Europe and the far East has written a book called "The Revolt of Youth" in which he gathers interesting evidences of a new and iconoclastic spirit among the youth of many lands. We know that this spirit in China and other oriental lands has presented problems somewhat serious to our own missionary boards. Yet after all it may be questioned whether the revolt against traditional action and custom is much more characteristic of the young than of older life. It might even seem at times that they were but the timid tail-end of the procession whose prancing forefront was composed of wives and mothers.

But the significant thing is that, speaking generally, the young people have neither deserted nor become insurgent in our churches but are showing loyal and enthusiastic interest in the normal work of those churches to an extent greater and not less than before. Although, as THE BAPTIST has recently pointed out, the gathering of multitudes in a great annual convention is hardly a sufficient mission for our Baptist Young People's Union, it is in itself a significant thing as an indication of the interest and loyalty of the young people. For years it had been said that the days of the great young people's convention were past; that never again would we see the great gatherings of the first three or four years. But in the days since the world war, and the subsequent upheavals in government, in social custom and in church life, we have seen far greater gatherings and interest than ever before. It is true that much energy has been devoted to the promotion of these great conventions themselves, and that for permanent results the movement must devote itself more largely to definite spiritual ends; but there are very hopeful signs in that direction.

THAT culminating session of the great convention where young people by the hundreds devote themselves to life-service in some definite form for Christ and humanity cannot be other than a tremendous reenforcement of the life of our denomination if it be properly followed up by our missionary societies, our schools and the pastors of the young people themselves. The emphasis of the young people's movement on stewardship of all one's possessions will make itself increasingly felt in all the denominational life, as these young people win possessions and leadership. Already, too, in the local churches there are

signs of heightening ideals, of the attainment of a genuine church *esprit de corps,* and of a readiness to participate in all the problems and tasks of the church, such as hold out the highest hope for the future.

All hail to the army of the dawn!

## The Church of the Future

THE church of tomorrow is largely to be found in the membership of the young people's societies of today. Therein lies the great necessity for the church of today to pay adequate attention to the enlistment, education and projection of all young people with whom they are now in touch.

To enlist young people in the cause of Christ and then fail to educate them would be as criminal as if the government of these United States had enlisted three million young men for war and then had refused to train them, but had sent them out untrained to face the enemy. Such soldiers would simply have been an easy prey to the enemy. To enlist and train young Christians and then fail to project them into the actual areas of service is equally foolish and wasteful. We must do all three things with the young people of today—enlist, train and project. While we give loving heed to the counsel of older people in the church, we need to learn that older out-of-date people must not be allowed to stand in the way of the young people of today. This is a new day and things are done in a very different way than they were done thirty, twenty, or even five years ago. We must hold fast to the truth, but apply it so as to meet the conditions that face the young people of 1923.

We have one final remark to make which is sometimes not very well received by some people who are willing to substitute a part for the whole. No young people's organization can ever become a substitute for the church of Jesus Christ. We believe in the organized young people's work, but it must always be regarded as a subsidiary part of the whole church. If it comes to the place where there is only time for one service on Sunday, then that one service should be a worship service of the whole church. If there is money only for one phase of local work, the church must receive that money rather than the young people's organization. The whole is greater than the part. We want the organized young people's work to continue, but we want it to be properly related to the whole local church enterprise.

## The Layman

FOR many years the business affairs of the average local church have been conducted under the supervision of men. Until recently women have not been represented largely in the groups that handle or control the affairs of the average church. Women, however, have developed a large measure of efficiency in the conduct of their organized work and along some lines have far outstripped the men in corresponding realms of organization and productivity when resources and opportunity are compared. Of course we are quite sure that many church men will dispute this statement, but nevertheless we make it because we are confident that it is generally true.

Laymen have held the places of responsibility and large opportunity in most cases, but the average church has not been efficient nor has it been financed so as to commend itself to the business world or to the community in which its work must be done.

Church women have developed a large measure of *esprit de corps* which, added to their attention to details, has enabled them to produce results, while the men have often been too willing to put church affairs into a secondary place in life and charge the minister with the responsibility of handling the details of organization and the production of resources.

We hail with delight and hope the reorganization of our Baptist Laymen's National Council. We hope the newly elected executive head will begin his task with a well developed sense of responsibility, a mind that seeks after the basic facts of the local church situation and a courage and determination to use those facts to convince the average layman that he must give to the Lord's work the same high-class intelligence and business acumen that is displayed in the conduct of his commercial life. For many years the church, in the control of laymen, has been the worst managed and financed organization on the horizon. It has been run on a minimum basis because only a small part of the membership had any sense of responsibility for producing the resources needed to do its work at home and abroad. The minister was not often given a chance to change the local situation so he cannot be blamed for its existence or continuation. The laymen in our local churches must be enlisted, then trained, then projected into the actual doing of the tasks that belong to the work of Christ. We hope and expect in the coming years great development in the laymen's work of our local and world enterprise within the bounds of the Northern Baptist Convention.

## Weighing the Task

AS part of the denominational enterprise, THE BAPTIST is not just interested in getting out a readable and helpful paper week after week. We are determined to add our mite to the constructive thinking and the moving forward to victory in the great tasks that confront all our local churches. This issue of the paper will reach many of its readers while they are away from home or while the pressure of maintaining work is at its lowest ebb. May we not therefore ask that we should all weigh afresh the real task that confronts the denomination through the remainder of the convention year?

If needs and opportunities are very great, no one asks a true friend for a little help or favor. Real friendship makes great demands. God, therefore, because he loves us and calls us friends, is asking a big worth-while achievement of each church and every member. What a wonderful chance we all have to serve God Just now!

Great victories only come out of large self-investments. We must therefore be very willing to spend and be spent in order to achieve the victory needed

by the local forces and by the Northern Baptist Convention.

We have a magnificent opportunity just now to make a great investment of time, energy, talents and money. The whole task is a unit. If there is failure in the local enterprise there will be a measure of failure in the whole undertaking. If there should be a failure in the New World Movement there will inevitably be a larger measure of loss in practically every local field. Not alone will missionary work across the water suffer, but the work of the pastor, the building of a local edifice, or the enlargement of a congregation will suffer a subtle set-back that will be very hard to overcome in the near future. Because the work is a unit, we must bring all of it at home and abroad to a heroic completion this year. The New World Movement rightly understood is not an organization built to get something out of the local church, but is designed to help the local forces to do the best possible all-round piece of Christian work.

If we succeed in the work of the year it will be because, first of all, we have won the victory for the Lord in our own heart and life. Our real objective is not a new college or more money but a new awakening of love for our Lord and Master, Christ. Real love will do all that is needed everywhere. In other words, the Baptist people are not after a material advance but are seeking spiritual goals. Spiritual goals are more costly of achievement than any others, but they are the most worth-while of all things under heaven. They are never lightly gained. There must be a new self-surrender followed by much agonizing prayer. After we have prayed mighty things can happen, but where prayer is absent only loss will come, so we need to be much in prayer. Prayer however is not a cheap thing; it is a most costly process but it brings spiritual powers and victories. So now, having weighed our task, let us bring God's will to pass this year and achieve the victory we all need.

## A Generation of the B. Y. P. U. of America

THE Baptist Young People's Union has entered upon the thirty-third year of its existence and is thus completing its first generation. This affords a sufficient perspective for passing judgment upon its past work and its present tendencies.

To those who were present in that historic and hopeful convention in the old Second Church of Chicago in 1891 and who can look back over the list of participants and leaders it is a most interesting thing to mark how in the years that have elapsed young men who first showed their mettle in that meeting have risen to places of prominence and power in the denomination. It is true that some of the leaders and many of the attendants on that young people's convention were bald and gray, as has been the case to some extent ever since. The young people themselves have recognized the need of mature counsel and guidance; the established missionary and educational organizations of the denomination have always recognized the importance of utilizing the potential forces of youth; and there has been an almost pathetic eagerness on the part of those "not quite so young as they once were" to reassert and renew their youth by associating themselves with the vivid and buoyant young life of these conventions. But the management of the young people's movement has come more predominantly into the hands of the young people themselves, and it is officered by those who are or who seem not out of the class of young people.

The great distinctive feature of our Baptist young people's organized work has, beyond question, been its educational policy. The Christian culture courses, with their study classes and with the valuable books prepared for their work, have been a stimulus to our young people in the attaining of a knowledge of denominational history, of practical church efficiency, of devotional life and of missionary spirit. The enrolment in our colleges in the years since then, the list of our ministers, and the ranks of our missionaries would all, if their sources could be known, show the young people's movement as a chief source of supply of the efficient workers of the generation. Is it not true that the study classes in missions, and those in Baptist principles and history, carried on in so many churches and institutes with such marked success are a definite sequence, even where the connection has not been recognized, of the educational feature of our Baptist Young People's Union? Is it not also true that the summer assembly work carried on so successfully, and usually under the auspices of the young people's organization, are the legitimate offspring of the Ohio Baptist Assembly organized a year or more before the convention of 1891, in which convention among the constituent state organizations Ohio and Michigan were represented by "assemblies," the latter state having copied the example of Ohio?

At any rate the movement throughout the generation, though proceeding at varying rates of speed and efficiency and meeting many crises, has amply justified its existence. It has been carried on at a remarkably small outlay of money, and has accomplished directly and indirectly remarkable achievements for the denomination and the cause of Christianity. It is highly encouraging to the denomination to see this movement assuming new importance, interest and efficiency as it approaches the second generation of its worthy career.

## A Summer Swallow and Swallowers

GOVERNOR SMITH of New York did not take the Northern Baptist Convention as seriously as it took itself. He quietly ignored its request that he veto the Cuvillier bill repealing the prohibition enforcement law of their state.

Well, one swallow does not make a summer, and all the swallowers in New York will not restore the saloon business. Both Illinois and Rhode Island, on test votes, have since refused to follow the lead of New York.

Reactions here and there may be expected. Who did not expect it? Even yet, New York has behaved better than some of us feared.

Meanwhile, the International Congress against Alcoholism will meet in Copenhagen in August. A sober world is coming.

# The Centrality of Jesus Christ

*Preached at Christ Church, Westminster, London, Wednesday, June 6, for the Evangelical Alliance Congress.*

By Frederic C. Spurr

> *"And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth."*
> —Rev. 5:6.

THE book of the Apocalypse for many religious people, is under a cloud today. By a certain few it is almost despised, as if it were a jumble of incoherent images — the product of a strange and disordered fancy. By far more it is avoided, as if it were an intricate set of symbols, the explanation of which is forever beyond us. Whatever be the cause or causes of this indifference or suspicion, the fact itself is deeply to be regretted. For there is no book in the whole Bible which is richer in spiritual meanings and fuller of practical significance for our own time than this book. We may admit freely that some of its fine details are still enveloped in a concealing mist, that certain of its symbols do not easily yield their meaning, and that it is necessary to leave a wide margin for *secondary* interpretations; but after all this there yet remains in clear and splendid relief, the one great central truth of the book to which all the symbols are bound, and of which they are the expression. This truth is fundamental for Christianity. It is eternally vital, vital for that time, vital for our time and vital for all time. It is a truth which, once it becomes our very own, clears the vision, warms the heart, quickens the conscience and strengthens the will and provides the dynamic for all fine Christian living and service. It is the truth of the *centrality of our Lord Jesus Christ* in the whole scheme of things, and of his absolute lordship over the life of man and of the world. Whatever uncertainty may attach to some of the symbols employed in the book, there can be no uncertainty concerning this main truth which is set forth to the accompaniment of trumpets and hallelujahs.

### The Problem Simple

The problem of the book of the Apocalypse is a very simple one. It is this: Shall the Lamb—that is the divine Lord who gave himself in sacrifice for the redemption of the world; or the Beast, the world power of that day, materialistic and often devilish—rule over the life of man? The Lamb and the Beast! These are the two central figures of the book. The gentle and divine power of the one and the brutal and the demoniac power of the other are set in vivid contrast in a series of symbolic images. The war between the two is depicted, and at the end the Beast is seen forever vanquished—his flesh given to the vultures while the Lamb is upon the throne, King of Kings and Lord of Lords. There was no doubt in the mind of St. John as to who should and who shall rule the world.

The problem of the book of the Apocalypse is *our* problem too. Still the conflict rages between Caesar and Christ. The Beast is yet abroad, branding his fatal mark upon the brow of man, and uniting the powers of evil against our God and his Christ. The person of Christ, the claims of Christ and the ethics of Christ, clash with the pride and passions of men which in turn rise up to resist him.

The methods of the Beast have been modified by the power of civilization, but the aim of the Beast remains the same. What is to be the issue of the conflict? Can we share the triumphant faith of St. John and of the early church? And if so, upon what must it be supported? The whole secret, I submit to you, is offered to us in the fifth chapter of the book of the Apocalypse. It is from the point of view of faith, the central chapter of the book. The seer is in deep distress. He is weeping bitterly as he contemplates existence. The present was to him full of dread and peril. The edict of persecution had gone forth. The emperor was defiling the souls of men with degrading idolatry. Before the statue of Caesar men were commanded to burn incense. The infant church was subjected to the scorching of an intense fire. St. John himself was banished to the mines of Patmos for the testimony of Jesus. This apostle and teacher of the church is anxious about the future. What does it hold for the world and in particular for that society which Christ purchased with his blood? He looks upward and beholds upon the hand of God the roll of destiny strongly sealed with seven seals. Not a man, not an angel is worthy to break the seals. The future is not in the hands of man or angel. Then, in a flash, the revelation comes. An elder, speaking in the symbolic language of the Old Testament indicates that the Messiah, set forth under the national emblem of the lion, has won the right to direct that future. The seer turns to see the lion, and lo! he beholds a lamb, as though it had been slain. In a moment the Jewish picture passes into the Christian picture. No more do we hear of the lion conquering. Henceforth it is the Lamb—that divine person who in himself, at once fulfilled the prophetic word which spake of "one led as a lamb to the slaughter," and the priestly rites which pointed on to him who by the sacrifice of himself consummated all sacrifices. He does what men and angels are unworthy to do to. He alone is worthy of the great task. Lamb though he be, there is no weakness in him. He possesses the plenitude of power, as symbolized by the seven horns, and the plenitude of wisdom as symbolized by the seven eyes. And all this he has won by his sacrifice.

### He Cannot Fail

In hands such as his, the future is safe. He cannot fail. Highly significant is it that upon the proclamation of his worthiness, all fall down to worship him. They do not wait until the seals are broken and the secrets revealed. They do not ask "to see the distant scene." They trust him absolutely. They sing their doxology, not at the *end* of the event when all meanings become clear, but at the *beginning* when the meanings are still hidden. Again it is significant that after this revelation of Christ's competence there is no further mention of bitter weeping and anxiety on the part of the seer. All

in the book beyond this point is keyed to the note of high thanksgiving, and the final scene ends with a hallelujah chorus. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders saying Hallelujah, for the Lord our God, the Almighty, reigneth."

### The Whole Church Speaks

In the great central chapter we have far more than the faith of one imaginative man expressing itself. It *is the whole church that speaks.* The heart of the primitive church is revealed to us. What is here set forth symbolically is exactly the same faith to which St. Paul gave a theological and philosophical form. The Christ of the Apocalypse is the Christ of the Epistles to the Romans and Colossians. The early church knew but one Christ, Lord of all whose lordship was founded upon his redeeming work. They knew him in personal experience. He had redeemed them. Their theology grew out of their spiritual experience of his grace. They were not in intellectual bondage to artificial dogmas created by speculative thinking. They rejoiced in the warmth of an enveloping love which liberated them from the power of their sins and brought them into perfect harmony with God. They possessed a living faith in a living Lord; a masculine faith which, while it was emotional, was also dynamic, creating character, generating endurance, and ensuring victory over the world.

That faith of the primitive church in the absolute lordship of Christ as based upon his redeeming work has never changed. It remains today as ever, central in the thought and life of the whole evangelical body. There have been times when it has suffered eclipse. Fugitive philosophies, vain speculations, troublesome passions, a weakened devotional tone, a lowered spiritual vitality and the force of worldly opinion have in turn thrown their baleful shadow over the soul of man and deprived it of the warmth and glory of the redeeming mercy of the Son of God. *But the eclipse has always passed,* as eclipses always do, and the sun has shone forth again bringing healing in its beams. We, in our time, have felt the chill of the shadow; we feel it still, but we believe it will pass away and that once again in the warmth of a great religious revival, we shall witness a return to that ancient and simple and fundamental faith in Christ our Lord, in the might of which the modern church will repeat the ancient victories. The most pressing need of our time is a recovery *within the church,* of that vital faith in the Son of God, by which alone we overcome the world. For the church, alas! in place of overcoming the world has been largely overcome by it; overcome by its speculations, its spirit, its rationalism, its cynicism, its agnosticism, its materialism. The modern Beast no longer draws the sword against the divine society; he finds more effective the method of asphyxiation by means of poisonous vapors which, unperceived, penetrate and paralyze the very soul. It is the enveloping atmosphere of the worldly spirit which today constitutes our deadliest peril, and nothing can effectively repel this attack but a vital spiritual experience rooted in a real union with the living Lord.

Human pride today bitterly opposes the central faith by which the church lives. It has no place for the idea of a divine sacrifice on behalf of human redemption. It has no place for the idea of the divine Lamb reigning over the world.

### The Cross Offends

1. It has no place for the idea of a divine sacrifice on behalf of human redemption. From the beginning the cross has been an offence to the proud man. It offends his dignity and he professes that it outrages his ethical sense. But what if his dignity be false and his ethical sense be deflected! What if he refuses to face the facts of human nature as it really is and not as he imagines it to be? And what if he fail to comprehend the truth that love which gives itself to the utmost, even unto death, to secure the highest advantage for its object, expresses the highest ethical law! It is pride, and pride alone, that blinds the eyes of men to the reality of sin and of divine redemption. Whenever pride has run high in any given epoch, there men have made a mock at sin and have treated with lightness or contempt the divine sacrifice offered in behalf of human salvation. But when pride has been abased, and the stark realities of human life have compelled penitence, then men have returned, humbly with baring of the breast to the cross. This is the inner story of every great religious awakening and the persistence of the phenomenon throughout the ages is a proof that here we are in the presence of a law of life. If history has anything to teach us, it is this: That when the sense of sin has disappeared or become weakened, then the cross of Christ has vanished into the mist; then, having no consciousness of sickness men think nothing of the physician.

### The Redeemer

But on the contrary, when the sense of sin is real, then men recognize that in the cross lies their one hope. And is there anything more calculated to awaken the sense of sin then the true preaching of the cross? The sense of sin and the cross act and react upon each other. The one calls for the other. The penitent sinner cries for the Redeemer. The Redeemer, shown upon the cross, creates penitence in the sinner.

Pride, I have said, opposes the faith by which the church lives. But where should pride be today? In the easy days before the war we were told that the "higher man was not worrying about his sins." He ought to be worrying about them now, or he is worse than proud, he is criminal. Is *this* the time for pride, for the vaunting of the "higher man" after the infernal happenings of the war years? Shall we still prate of "not worrying about our sins" when the blood of millions of murdered men cries from the ground to high heaven? Dare the world still wipe its mouth and declare its excellence after it has pressed into the service of the devil the talent of the engineer and the chemist for the wholesale blasting of human life? In the easy days before the war there was widespread revolt against the idea of a Divine Man immolated for the sins of the world. The atonement was even said to be immoral. And the very epoch which turned from the cross and expressed its disgust with the thought of blood shed for human redemption, has been compelled to watch the soil soaked to repletion with the blood of martyred youth which now it glorifies and to the memory of which it raises cenotaphs and monuments. The world has had enough to abase its pride, yet still it refuses to admit its sin and to cry to God for mercy. Until it abases itself and kneels in humble penitence before him whom it has recrucified, there can be no healing of its wound, nor prosperity for its soul, nor progress for its feet.

2. Human pride, also has had, and still has, no place for the idea of God's divine Lamb reigning over the world. The charge brought against Belshazzar by the prophet may with justice be brought against our epoch: "Thou has praised the gods of silver and gold, of brass and iron, wood and stone, and the God in whose hand thy breath is and whose are all thy ways, thou hast not glorified." Men who know nothing of the secret of the living God always incline to a profound faith in material things, and particularly in material force. In our time this faith has risen to the height of a gross idolatry. It has become a religion. Men worship force. Never before in the history of the world has force been so invested with the attributes of divinity, as today: The force of *money* by which alone pure pleasure is supposed to be procured, true place guaranteed, and overwhelming success achieved. The force of *spectacle* through which man, victimized by the passing show, is prevented from reflecting upon the things which pertain unto his peace. The force of *institutions*, the imposing splendor of which silences the conscience and creates moral cowardice. The force of *arms* by which peoples are held in subjection and when misunderstandings arise are subjected to the hellish cruelties of war. The nations have taken for their symbols the birds and beasts of prey—the lion and the eagle. Where is there one—even a nominal Christian nation—that has dared to adopt the divine symbol of the Lamb? Adopt it! Our epoch scorns the thought, believing it to be absurd, effeminate, unworthy or at the best wholly impracticable.

### The Idea of the Age

Our age has committed itself to the idea that man is just a higher beast, some way ahead of the lowlier brethren, but yet belonging to their order and condemned at last to share their fate. From the jungle he has come; to the tomb, common for man and beast, must he march. There is nothing divine in him. He was never made in the likeness and image of God. Any God there is has been made in man's image and likeness, being no more than the creation of his imagination and fear. Life is a vast struggle for existence and with man, as with beasts, the race goes to the swift, the victory to the strong. Whatever amelioration is offered to the unfortunate proceeds, not from the recognition of their spiritual nature so much as from the presence of a social uneasiness which divines that misery unrelieved may become desperate and turn round upon those whose wealth mocks it. But the deeper notes of love and brotherhood in Christ are not sounded because they are disbelieved. For the miserable, the weary and the incurable, even a Dr. Haeckel has nothing better to prescribe than suicide. Since there is nothing beyond this life, no God to believe in, no Saviour to redeem, the shortening of life by means of a violent end is an act of courage and of virtue. To such infernal logic, the materialist who admits no God, commits himself.

### Force Exalted

To counterbalance this horror, the superman of Nietzsche was created. But again force was exalted. Man was all in all and he must rule by force. Contempt, even to the point of vituperation, was poured upon Christianity which was designated a "slave religion." The ideas of these and other false masters penetrated the minds of millions and the result was the violent explosion which laid Europe in ruins. Men may disguise it as they will, and seek for the causes of the late war in immoral diplomacy, commercial envy, unprincipled journalism and unnatural greed—the fact remains that the radical cause of the disaster which in 1914 overtook the world, is to be found in the deliberate repudiation by mankind of the Lamb of God as its only true ruler, and the enthronement in his place, of the Beast. Does the world now believe this? Does it see its colossal error and sin? Is it cured of its fatal trust in force? Let the present state of Europe and the increase in armaments in nearly all civilized countries supply the answer. In every place, God be thanked, there are deep stirrings of conscience and a growing uneasiness concerning the whole matter. The churches are speaking with no uncertain sound. But the world as a whole has learned little from its bitter experience. The Beast is still the popular idol. Must there be another hell let loose before mankind will return to its senses and offer its sole worship to the Lamb of God?

What is the great business of the church of God in this critical hour of human life? The church is Christ's body; the medium through which the living Head expresses himself in the world. The church is meant to be vocal for him and active for him. It is his witness to mankind. It has no other *raison d'etre* than this. When it degenerates into a club or an entertainment society or a company of religious formalists, it suffers degradation and eclipse, and justly earns the contempt of men. Its business is not primarily to formulate a philosophy or a theology, although we are bound to do both, but to bear unceasing witness by lip and in life to the Lamb of God as the Redeemer and the Lord of the world. It is to a person that we witness; one who has appeared in history and to whom historical documents and institutions testify; one who is at work in personal human lives, delivering them from the grip of sin and empowering them for all holy service—the Christ of history and the Christ of experience. The heart of this witness lies in the Cross and in the throne; the Christ yielding his life in sacrifice for the sins of the world, and the Christ reigning as the Lamb by the power of gentleness, love and holiness, winning by his wounds and not by the sword. This central witness to Christ has from the beginning of its career been the distinguishing mark of the Evangelical Alliance. The alliance has brought together men of diverse minds and varied outlook who are nevertheless one in the things that matter. It has ever realized that the real center of unity is found in the common loyal devotion of Christians to him who by his cross redeemed the world.

### Christ Supreme

For it Christ is supreme. He transcends both nation and denomination. "To him shall the gathering of the people be." Such an alliance, providing as it does, a common meeting ground for all to whom Christ is all, should command the sympathy and support of all evangelical Christians. Single voices here and there speaking amidst the din and noise of the modern world are feeble and liable to be unheard. But a combined voice speaking from such a platform as that of the alliance, utters itself as a trumpet and compels attention. Let us, by aiding it, ensure that its sound shall be increasingly clear and effective. But in

the last analysis, for an effective witness to be borne to Christ, it is necessary that the entire body of Christian people shall recover the glory and the power of the evangelical faith which works by love. Too long have we been speaking with bated breath concerning the Person of Christ. We have seen him analyzed, criticized, diminished and reduced to ordinary proportions by the apparatus of modern investigation, and we have feared lest, after all, his glory should depart. But now we see by the light of the red fires of war that it is not *his* glory which has been dimmed, but *theirs* who criticized him and refused to obey him. The supposed giants of yesterday have become the real dwarfs of today, while away to the horizon there stands but one supreme figure—the true Lord and Redeemer of men—Jesus Christ. Christians must one and all recover the faded vision of the Seer of Patmos and behold the Lamb of God as central in sacrifice and central in rulership. A new and fuller experience of Christ would wipe away all our tears, dismiss all our doubts and prove to us the invincible certitude of the final victory. There is no hope for the world save in the ancient gospel as preached and practised by the church in a new and living way. To this immense task Christ calls us.

# The General Board of Promotion of the Northern Baptist Convention

**Financial Needs From May 1, 1923, to April 30, 1924.**

| | | |
|---|---|---|
| 1. | Operating Budgets | $ 8,409,096.00 |
| 2. | Indebtedness | 1,853,685.37 |
| 3. | Underdrawings | 1,848,740.30 |
| 4. | Contingent Fund | 50,000.00 |
| | Total needs for the year | $12,161,521.67 |
| | Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| | Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 between the states on the percentage basis of their contributions to the New World Movement in the three previous years.

Column 2 indicates the amount due by June 15 this year on the basis of the churches paying one-twelfth of Column 1 each month.

Column 3 shows the amount collected from May 1 to June 15 of the current fiscal year.

Column 4 shows the amount collected to June 15 last year.

Column 5 indicates the percentage relation of collections to June 15 this year to collections in same period last year.

| STATES | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Arizona | $ 28,500.00 | $ 3,562.50 | $ 1,483.70 | $ 651.48 | 227.74 |
| California, No. | 191,400.00 | 23,925.00 | 6,121.00 | 4,803.19 | 127.44 |
| California, So. | 615,700.00 | 76,962.50 | 12,746.35 | 10,074.47 | 126.52 |
| Colorado | 144,100.00 | 18,012.50 | 5,735.50 | 3,701.16 | 154.96 |
| Connecticut | 340,600.00 | 42,575.00 | 7,395.84 | 8,073.36 | 91.61 |
| Delaware | 14,200.00 | 1,775.00 | 802.33 | 704.07 | 113.96 |
| District of Columbia | 43,800.00 | 5,475.00 | 1,835.70 | ..... | ..... |
| Idaho | 29,700.00 | 3,712.50 | 666.11 | 1,736.57 | 38.36 |
| Illinois | 679,300.00 | 84,912.50 | 17,435.99 | 19,953.63 | 87.38 |
| Indiana | 385,600.00 | 48,200.00 | 15,763.84 | 4,850.75* | 324.98 |
| Iowa | 278,200.00 | 34,775.00 | 6,382.49 | 8,629.23 | 73.96 |
| Kansas | 261,000.00 | 32,625.00 | 7,906.16 | 9,544.45 | 82.84 |
| Maine | 199,000.00 | 24,875.00 | 6,540.42 | 8,086.10 | 80.88 |
| Massachusetts | 1,023,600.00 | 127,950.00 | 26,145.02 | 26,174.21 | 99.89 |
| Michigan | 360,000.00 | 45,000.00 | 21,917.91 | 13,346.00 | 164.23 |
| Minnesota | 250,200.00 | 31,275.00 | 7,565.32 | 6,449.55 | 117.30 |
| Montana | 22,300.00 | 2,787.50 | 640.37 | 1,069.15 | 59.90 |
| Nebraska | 133,100.00 | 16,637.50 | 5,148.55 | 8,214.40 | 62.68 |
| Nevada | 5,300.00 | 662.50 | 257.09 | 420.07 | 61.20 |
| New Hampshire | 130,700.00 | 16,337.50 | 6,114.52 | 4,150.67 | 147.31 |
| New Jersey | 714,100.00 | 89,262.50 | 29,178.33 | 23,714.87 | 123.04 |
| New York State | 1,167,800.00 | 145,975.00 | 48,825.09 | 41,774.56 | 116.88 |
| New York Metropolitan | 1,412,500.00 | 176,562.50 | 13,028.79 | 16,474.00 | 79.09 |
| North Dakota | 37,500.00 | 4,687.50 | 721.21 | 991.31 | 72.75 |
| Ohio | 734,900.00 | 91,862.50 | 11,193.27 | 18,810.95 | 59.50 |
| Oregon | 105,500.00 | 13,187.50 | 5,978.30 | 3,663.17 | 163.20 |
| Pennsylvania | 1,104,500.00 | 138,062.50 | 46,802.90 | 39,114.05 | 119.66 |
| Rhode Island | 203,600.00 | 25,450.00 | 6,957.25 | 7,626.96 | 91.22 |
| South Dakota | 65,000.00 | 8,250.00 | 2,595.07 | 2,573.06 | 100.86 |
| Utah | 3,700.00 | 462.50 | 29.00 | 29.45 | 98.47 |
| Vermont | 120,900.00 | 15,112.50 | 4,561.46 | 3,167.42 | 144.01 |
| Washington, East | 84,100.00 | 10,512.50 | 1,319.96 | 2,889.86 | 45.68 |
| Washington, West | 109,100.00 | 13,637.50 | 2,157.01 | 2,534.78 | 85.10 |
| West Virginia | 246,800.00 | 30,850.00 | 4,470.46 | 8,695.31 | 51.41 |
| Wisconsin | 137,900.00 | 17,237.50 | 3,901.92 | 5,444.67 | 71.66 |
| Wyoming | 12,600.00 | 1,575.00 | 458.18 | 368.27 | 124.41 |
| Missouri | 74,200.00 | 9,275.00 | 11,082.81 | 2,975.60 | 372.46 |
| Miscellaneous | ..... | ..... | 1,425.21 | 2,434.48 | 58.54 |
| Total | $11,472,000.00 | $1,434,000.00 | $353,290.45 | $323,915.28 | 109.07 |

*Amount of collections to July 1, 1922, not complete.

# The Attractive Christ as Saviour and Lord

*An Address before the Boston Convention, July 7*

By Samuel Judson Porter

THE attractive Christ! What an engaging subject. Attractive means having the power or quality of drawing forth interest or affection. Surely Christ is attractive. Sidney Lanier is speaking in "The Crystal":

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's Tongue,
But Thee, O Man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest—
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?"

Here is a character whose authorative power compelled soldiers to respect him, whose spiritual quality won the noblest women to his discipleship, whose hope-bringing compassion drew disheartened sinners to a new life, whose courageous advocacy of righteousness stirred the enthusiasm of devoutest men, whose gentleness made little children eager to leap into his arms. Indeed he won all sorts of people, and filled up that which was lacking in every life that turned to him.

"What the hand is to the lute,
What the breath is to the flute,
What is fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

"What the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me."

So attractive was he and so abiding is his winsomeness that history, religion, and worship; poetry, music, painting and sculpture, exhaust their resources to proclaim his glory, and to offer him praise worthy of the adoration which ages have consecrated to him. And upon what throne do these unite in placing him? Upon a cross, yes upon a cross, for it was he himself who said, "And I, if I be lifted up from the earth, will draw all men unto me."

### Young Arthur's Claim

There is an interesting story as to the way in which young Arthur's claim to the throne of Britain was established by a competitive trial of strength. The knights and barons of the realm were assembled in front of London's greatest church in whose yard they saw a great marble stone and in the midst of it a steel anvil, and sticking in the steel anvil by its point a naked and gleaming sword on which were written in letters of gold, "Whoso pulleth out this sword out of this stone and anvil, the same is likewise king born of England." So one after another of the great ones gave themselves to the task. They pulled and tugged and strained, but not one of them was able even to budge the sword. Then Arthur came, the unknown son of a simple knight, as people thought him to be, and without the least effort or trouble drew the sword from its resting place. None prevailed save Arthur, and the people recognized that in the man, whose hand was mighty enough to draw Excalibur and wield it with masterly skill, the rightful king of England had been found. May I use this old story to illustrate the majestic power and attractiveness of Jesus Christ? In the long ago God's holy prophet had spoken saying, "Behold a virgin shall be with child and shall bring forth a son and they shall call his name Immanuel, which being interpreted is, 'God with us.'" What Excalibur was to the British barons, this prophecy was to the great men who appeared in Israel. "Whoso answereth to this name, the same is the Son of God and the King of Israel." And none answered to it until Jesus came. All others failed; but Jesus answered and fulfilled every requirement. The name fitted him as a glove fits the hand. Just exactly as Arthur proved his prowess and claims by drawing and wielding Excalibur, so Jesus made the people about him feel that he was Immanuel by the words he spoke and the deeds he did. He produced within them the sense of God; he wrought upon them the works of God. Charmed and attracted by him, they said, "Thou art indeed the Son of God." When we attempt to trim the uniqueness of Christ and to empty him of any of his divine dignities, we are not getting back to Christ; we are getting away from him. To those who stood nearest him he was not mere man. Despite his humble home and his seamless dress, his glory flashed and blazed before their eyes. Taking up a volume by one of our famous American authors, I reveled in his elegant language, neatly turned phrases and delightful verses, until I came upon these words about great men:

"One was born in a manger,
And one by Avon's stream,
One grew up by the banks of Nile,
And one in the Academe."

The charm was gone. I shuddered. It was like a blow struck in the face of my dearest Lord. To put him in line with even the best, greatest and wisest of men —with Shakespeare, Moses and Plato or even to name him, as has been lately done, in a list of the world's highest notables—can be hardly less offensive than the act of those who nearly nineteen centuries ago crucified him between two thieves. It is like setting the glimmer of a candle in competition with the glory of the sun:

"They are but broken lights of thee
And thou, O Lord, art more than they."

He is out of all comparison. He is the unrivaled Christ.

"Majestic sweetness sits enthroned
Upon the Saviour's brow,
His head with radiant glories crowned,
His lips with grace o'erflow.

"No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
That fill the heavenly train."

The attractive Christ is supremely attractive as Saviour. Once as he moved forward under the shadow of the cross, it is written that "at that time he answered and said, I thank thee, O Father, Lord of heaven and earth." And is it not true that very often the only answer to discouragement is found in prayer? And then he added, "All things are delivered unto me of my Father." In his discouragement he knew that while there were barriers in the hearts of men, there was no barrier in the heart of God, and that though men would have none of him he exulted in the thought that he had everything for them. Then followed such an outpouring of heart as there never has been before. He knows that only in the Father can men find rest and so he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is beautiful and touching how our Lord in these most precious words makes his appeal more personal than he has ever done before. Hitherto his great subject has been the kingdom of heaven, and he has called upon men to enter it, but they have refused to do so. He knows what the difficulty is; it is the hardness of their hearts. If he could only get at their hearts! But how can he do it? It can only be by the opening out of all his heart, so he will now make his pleading a personal entreaty. And how tenderly he thinks of them—no more upbraiding, no more reproof. He will seek to reach the conscience through the heart. He forgets everything but their weariness and their woe. "Come unto me and I will give you rest"; "Learn of me and ye shall find rest." This, sweetest of all his invitations, the most touching of all his appeals, comes from a heart that has just been wounded in its tenderest place and has grown weary with the bitterest of cruel disappointment. It is here that we see Christ in his full attractiveness. "Come unto me and I will rest you", is the invitation which he gives to sinners laboring and heavy laden. "Take my yoke upon you and you shall find rest", is the invitation which he gives to those who are willing to serve him as Lord. Sinners are given rest as they come to him as Saviour. His disciples find rest as they serve him as Lord.

### The Decisive Test

That is the decisive test of a religion that claims to be universal and professes to meet the needs of a world. What message has it for those who labor and are heavy laden? A religion that can not minister to them is not worth the name. And who are the weary and heavy laden? I am thinking they are the people who have lost heart; the people who feel life's load too heavy for them; the people whose spirits are wounded and crushed by sorrow; the people who are worn and torn and shorn by sorrow, by temptation, by fear, by sin—terrible deathly sin. I venture to say they constitute the majority of mankind. At one time or another we all find ourselves en-

rolled in one of these ranks. Can our religion do anything for such? Can Christ minister to the diseased mind? Can he bind up the broken in heart? If so, his gospel is different from some other theories that prevail in the world, which find expresson in the cheerless philosophy of Omar Khayyam:

"The moving finger writes; and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

It is only in the gospel of Christ that we find out that God is really on our side. As good old Matthew Henry puts it, "By the light of nature we see God as a God above us; by the light of the law we see him as a God against us, but by the light of the gospel we see him as a God with us." That is the great attraction that sinners find in Christ—that God is not against us; but for us and with us and on our side. Mr. Matheson in his book on "The Portrait of Christ" puts it this way; "Christianity is a regressive religion." That is it exactly. It goes back to gather up the lost things—the things that have fallen by the roadside and have been left behind. It is the glory of Jesus that he goes back to the dark forest of humanity to seek the wilful, bewildered children that have lost their way. All other religions and theories are pressing forward. Plato can build his ideal republic, if you will allow him to seek his material. Let him have cultured, refined, virtuous people to work with, and he can create what he believed would be an ideal state, but it is only the "fit" he wants. Jesus alone has a message for the weak, the other religions preach the heartless doctrine of the "survival of the fittest." Jesus preaches the "survival of the unfit." He brings good tidings to the poor. He was a friend to publicans and sinners. The men and women who have fallen on the march and been left crippled along the way—he breathes new hope in them, lifts them up and sets them going in the highway of God's commandments. It is just this that makes him the attractive Christ. It is indeed true that not all your tears can wash out the stain of sin, but it is true that "the blood of Jesus Christ his Son cleanseth from all sin," and that "when we were yet without strength, in due time, Christ died for the ungodly." It is the Christ of the cross that is attractive to sinners, "And I, if I be lifted up, will draw all men unto me." I have seen the drawing power of Christ demonstrated over and over again. I know that he can lift the burden from the suffering heart, that he does forgive men's sins and set them free. I know that the gospel will work, for I have seen it work; and nowhere more effectively than among the cowboys in the mountains of New Mexico, many miles from the railroads and towns where I have gone each summer for a number of years and preached and seen those stalwart sons of the frontier coming forward, shod in silver-spurred boots and with bandana handkerchiefs about their necks, coming forward to confess their sins and to accept the salvation which Christ freely gives.

The attractiveness of Christ increases as his righteousness is revealed to us from faith to faith, and as we receive of his fulness, grace upon grace. As we take his yoke and bear it we find completer rest. Following the symbolism of the yoke we may say that it stands for mastership, fellowship and service.

Only as we accept the lordship of Christ will it be possible for us to know how gloriously attractive he is. We find rest as we submit to his yoke. It has been said that Christ in his days of toil at Nazareth was a maker of yokes and that he fitted them to the necks of the animals, so that they might, without pain or choking, draw their burdens more easily. A yoke is not an instrument of torture or punishment. Some mischievous cattle are burdened with instruments to prevent them from pushing through the fences, but such an instrument is not a yoke, its correct name is poke and is defined as a collar with an impeding attachment, as prongs of iron projecting, so as to keep beasts from breaking through an enclosure. There may be those who think of the mastership of Christ as such a hindrance, but this is not the case. Christ's rule is not a poke, but a yoke, and he says that his yoke is easy, while John declares that "his commandments are not grievous." We must take his yoke voluntarily. He will not make us take it. "And as they came out they found a man of Cyrene, Simon by name; him they compelled to go with them, that he might bear his cross." Simon did not consent to the cross, neither did he carry it sympathetically. He was coerced. In contrast with this, Paul declared that he gloried in the cross, even to the point of crucifixion with Christ. How many of us really take seriously this subject of the mastership of Christ? It is not enough that we cling to the cross; we are called upon to carry it. Are we willing to bend our necks under his yoke and bare our shoulders beneath his cross. I am quite sure that we err in trying to make the gospel too cheap and bringing it to lower and lower terms. There are no terms to be higgled over in the gospel. Christ never offered less than himself in all his grace and truth, and he never asks less than the surrender of the whole man to himself. Christ asks that we give ourselves to him, and not to an easy service, but to something the figure of which is a yoke, the symbol of which is a cross. When Garibaldi summoned young Italy in 1849 he said, "I do not offer pay, provisions or quarters; I offer hunger, thirst, forced marches, battles, and death." And it was to that cry that the deep heart of his people responded, and when a voice like that is uttered in the church by men who have the right to utter it, then we can be sure that the thin ranks will fill up again and our king go forth conquering and to conquor.

**CHRISTIANITY is a religion of redemption and its efficacy never waits upon our convenience, or our liking. It is not a worship of discovery, but an unconditional surrender! It is imperative and universal in its demands. It brings the soul of man into vital contact with God, and insists on absolute obedience to his will. Our protests come from unwilling hearts. To refuse a simple request may be the one fatal act in a man's life; on the other hand obedience to a very plain command may be for us as for Naaman, the pathway to a great blessing. To do as we are told is our great need, and to all who realize it, and act upon it, the Jordan of our cleansing is not insignificant, nor distant, nor as difficult as we think, but near at hand!—Arthur T. Fowler.**

"O Cross that liftest up my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"Heaven-Light"

Accepting the lordship of Christ we enter into truest fellowship with him. A yoke is not an instrument to be borne by one, but by two. To yoke means literally to couple together, to join. Christ asks us to join him under the yoke which he himself is bearing. Says Jesus, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." Coming thus into fellowship, it is our privilege to live in the glow of a great love. John Ruskin says that there is no great picture possible unless there be in it what he calls "heaven-light." And there is no really great life possible in this world except as a man lives it in the light of the unseen and the eternal, and this comes to us through fellowship with Christ. There is a story of a Flemish blacksmith who fell in love with the daughter of a painter. The painter had vowed that the daughter should marry none but a distinguished master of his own craft. This blacksmith, Quintin Matsys, laid down his hammer and quit the forge; he entered a studio and seized the brush, and today—four centuries after his death—pilgrims and tourists cross Europe to gaze upon the mystery of "The Descent from the Cross" in the Antwerp Cathedral. "The more I love Christ," exclaimed Gustave Doré, "the better I can paint him." And it is true that as we all enter into loving fellowship with Christ, the more beautiful and triumphant our lives become. Our environment is thus transformed and our tasks transfigured. John fretted like a caged lion on his rock at Patmos, but his vision has enriched every time and every clime. "I was in the isle" says John, but in the very next sentence he says, "I was in the spirit." And then he tells us how the glorified Christ stood with him. Stephen was surrounded by an infuriated multitude. One would say that he saw only a persecuting mob, that he heard only voices of blasphemy, but listen; "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God." John Bunyan dwelt within the narrow walls of Bedford jail with many coarse and painful things to suffer; but through fellowship with Christ his spiritual imagination made him live in a country where it was summer the year round, and he dwelt in the Palace Beautiful, climbed the Hill of Beulah, heard the sounding of golden trumpets, and saw the Celestial City lighted with the glory of God.

Above all, the yoke is designed for service, and it is also true that we discover Christ's greatest attractiveness when we give ourselves as his yokefellows to do his will in seeking to win the lost, "filling up that which is behind of the afflictions of Christ in our flesh for his body's sake, which is the church." Our Lord is willing to use us in proportion as we yield ourselves to him for

use. The promise is, "I will pour out my spirit upon my servants, that is, my bondslaves"—his servants who are wholly dedicated to him, who are wholly given up to his will.

May I tell another story from the "Idylls of the King," that beautiful one touching the passing of Arthur? Coming down to the lake shore, leaning upon the arm of Sir Bedivere, his last faithful knight, he took his sword, Excalibur, saying, "Take it down to the shore; cast it into the water; watch what happens, and come back and tell me the result." And Sir Bedivere took the blade, bore it to the shore, but hid it in the rushes, for he had not the heart to cast it away. And then he came back to the king with a falsehood. Immediately the king bade his go again, and do his last behest. Again he went to the shore. He scanned the wonderful sword, with its keen edge, tempered blade, and hilt bedecked with precious stones of unspeakable value and he had not the heart to cast away the precious weapon. Again he hid it, and came back to the king with the same false report upon his lips. Then the dying king, with hot indignation, warned him that, unless he hastened at once to do his bidding, he would rise up and put him to death with his own hands. Upon that the knight ran with hasty steps, picked up the blade, lifted it in the air, and hurling it over the sea, waited to see it sink. But it sank not. Instead there rose up from the bosom of the water a wondrous hand.

"Clothed in white samite, mystic, wonderful,"

which laid hold of the marvelous sword, brandished it in the air three times, and then drew it down into the tranquil waters below. The precious blade had not been cast away. It had only been taken back by him who first bestowed it upon the king.

My friend, your life is like that blazing sword in the hands of the faltering knight. How precious, beautiful, and strong! To give it to God seems like casting it away, hurling it into a vast sea of loss. But you are mistaken! For as you fling it forth, it falls—not into an engulfing sea where it sinks and is lost, but into the sea of God's loving will for your life. And as you surrender it, there reaches up a hand not "clothed with samite," but a blood-stained hand, a nail pierced hand; and it will take your life and draw it down into the sea of God's eternal purpose and make it a weapon of power for the glory of his kingdom.

The close-locked lily-bulb, dormant in the bottom of the pond, responding to the attraction of the sun's rays, climbs into the upper light to bloom in fragrant splendor. I have set this thought in these simple little lines:

Lily wrapped up in the mire,
Thou art stirring with desire
Darksome depths to leave and climb
Upward into light sublime.
Tender lily, growing green,
Calyxes so crisp and clean!
Graceful lily, bursting white
Into petals of delight!
Queenly in thy dainty dress
Richly wrought in loveliness,
Pretty, precious, soulful thing,
Round thee lavish fragrance fling.

So may we answer to the attraction of Christ and rise to dispense his grace through the unselfish flowering of our souls.

"To reveal his Son in me, that I might preach him among the nations." Reveal, literally, "uncalyx," as when the expanding rosebud bursts into full flower, while the calyxes are completely hidden by the rich colored petals. To "uncalyx" Christ is to preach him or make him known among the people. This is the true evangelism. In one of Raphael's famous pictures we see the dove of the Holy Spirit, surrounded by four angels, carrying the four gospels. Let the attendants of this great meeting go back to their homes, each in his own place and to his own task, like evangelizing angels, guided by the divine Spirit, carrying the gospel of redemption and seeking by all means to win some to Christ.

# Education in the Christian Program

*Address at the Thirty-Second Annual Convention of the B. Y. P. U. of A., July 6*

By Frank W. Padelford

CHRISTIANITY is essentially a teaching religion. In this important respect it differs from all the other great religions of history. It was in fact founded by a teacher. It was this aspect of the ministry of Jesus which most impressed his followers. When a member of the Jewish government came to see him at night, he hailed him as the "Teacher sent from God." The term of respect and endearment with which his friends always addressed him was that of "Teacher." While it is true that the multitudes followed him "because of the signs which he did" and because "they ate of the loaves and were filled", yet there was an increasingly large company who attached themselves to him, because from day to day he was ever opening up to them the great mysteries of life.

When he was about to leave them Jesus gave to his disciples a three-fold commission. In the first place they were to proclaim the good news which he had given to them. In the second place, in the ordinance of baptism, they were to witness the confession of those who had become obedient to the new faith. In the third place they were to teach, to train, to educate, those whom they had led into the new life.

This has been the three-fold commission of the Christian church from that day. As the church has held these three aspects of its mission in proper balance it has had power and influence. When it has negelected any one of them it has always done so to its own injury and to the loss of the world. When it has emphasized preaching to the exclusion of teaching, fanaticism has always set in. When it has emphasized baptism to the exclusion of preaching and teaching, sacerdotalism has crept in. When it has emphasized teaching to the exclusion of preaching, a dead formalism has developed. It is only as the church has held these three commands of the Great Commission in the proper balance, that it has been able to forward the interests of the kingdom which Jesus came to establish.

Very early in its career the church which Jesus had established began the task of education. It founded elementary schools for the training of the children of the parish, but, not satisfied with these first steps, it established higher schools and then capped its system with a university located at Alexandria. This first Christian university was the forerunner of a long line of colleges in all parts of the world founded by the church of Jesus Christ.

In fact until very recent times, almost within the memory of living men, education has been almost exclusively in the hands or under the patronage of the Christian church. In the United States we have come to think of education as the function of the state and we have built up here the first great system of state education. But our system was inaugurated by the church and its foundations were laid as a part of the ministry of the church. By the close of the Civil War nearly all the primary education had been taken over by the different states, but most of the high-school education, even then, was given in academies founded and maintained by the Christian church.

As for the colleges, all the early institutions in America were founded by the churches. All the colleges in New England were established by the churches, and of the 119 colleges first founded east of the Mississippi River, 104 of them were Christian colleges. Until after the Civil War there were practically no colleges or universities founded or maintained by the states. Since that time state universities have been established in nearly every state, but many of these owe their origin directly to the efforts of the church.

There are in this country today over four hundred colleges and universities which have been founded, and are being maintained, largely by the Christian churches. Into them Christian people have poured their money in small gifts and in large, until these gifts amount to hundreds of millions of dollars. The largest investment the American people have made is in their schools and a large part of this investment has been made by Christian people and Christian churches. One of the outstanding activities of the Christian church in all lands is its work of Christian education. It is surpassed only by its work of evangelism. It occupies the attention of thousands of the leading Christians of all countries who are devoting their lives to the education of the young people of the succeeding generation.

If now education has formed so large a part of the activities of the Christian church for so long a time, has absorbed the life of so many thousands of Christian teachers, has received so many hundreds of millions of dollars from earnest Christian men and women; then we are bound to acknowledge that it is a phase

of life which no one can overlook, minimize or fail to recognize of tremendous significance and importance. In view of these facts no young man or woman can pass it by as unworthy of their serious attention. No one can be true to himself until he has asked himself whether he has secured all the education and training which he needs to make him count for the most in the life of this world. I want, therefore, to set before you the advantages—some of them at least—which come to a man or woman as a result of thorough education, and I shall speak exclusively of a college education, for I take it for granted that I do not need to argue the necessity of an education of any lower grade. But there are many young people who are not yet convinced of the advantages, and almost the necessity, of a college education.

The first question in life is of necessity that concerning our bread and butter. How can we best earn our living? A prosperous business man said to a college representative, "If you will show how it is going to pay, I will talk to you about sending my girls to college." He wanted to be shown on a basis of dollars and cents how much more his girls would be worth to him if they had an education. This is a very low basis upon which to discuss such a matter, but we might as well begin at the bottom.

It is not as easy in these days to convince ourselves of the monetary value of a college education as it once was. You look around you and see the stone masons and bricklayers few of whom have had more than a common-school education, earning $10 to $12 a day and on the other hand many professional men whose income is much below that, and you ask what is the use of securing an education. Leaving aside for the present the unquestioned fact of the comparatively inflated value of labor, it yet remains true that in the long run the educated man has a distinct advantage in the matter of his income and his chance of success.

### Nine Dollars a Day

The United States commissioner of education has asserted on a basis of an extensive study, that a common-school education increases a man's productive ability 50 per cent, a high-school training increases it 100 per cent, and a college training increases it from 200 to 300 per cent. The commissioner has also figured out that each day of schooling is worth to the average student the sum of $9. Not many of us could be really earning $9 a day at the age when we go to school or college.

President Thwing made an investigation of a group of sixty-five college graduates whose homes were in one city and among them found eighteen bankers, fifteen railroad managers, ten manufacturers, seven presidents of chief insurance companies, and five conspicuous publishers, a total of fifty-five out of the sixty-five.

The attitude of the business world on this matter has undergone a great change. It is well illustrated by the changed opinion of the late Andrew Carnegie. Thirty years ago he said that "the college man has not the slightest chance, entering business at twenty, against the boy who swept the office or began as shipping clerk at fourteen." Twenty years later Mr. Carnegie declared that "the business men of America have at last come to realize that a college education has a commercial value."

Mr. Seligman, a leading man on Wall Street, has said "In my business I prefer men who have received a college education. In every walk of life the necessity of higher education is becoming more and more apparent all the time."

Charles M. Schwab, foremost man in the steel industry, said "Today industrial conditions favor the college man. Business is conducted on so vast a scale that the broadening effects of higher education write a large figure."

George M. Reynolds, the leading banker in the West says: "I would like to impress on boys, *'Go to college.'* I did not go. But I recognize that the man who does has a tremendous handicap over the boy who has to plod step by step through the school of experience."

If there was any doubt in our minds on this subject a few years ago it was forever dispelled from the mind of any thinking man by the experiences of the war. It was the college man who immediately leaped to the front. He was in demand at every point, on the land, under the water, in the air. He commanded the situation everywhere. So impressed was the government with his superior value, that it made provision for giving a hurried education to hundreds of thousands of boys. If never before in all history, then during those short months of the war the college man demonstrated his ability to surpass his less trained brother at practically every point. His advantage will never again be questioned as long as the experiences of the great war are remembered. It is not strange that the enrolment of our colleges has increased by unprecedented leaps and bounds since the war closed.

**After all "the purpose of an education is not to make us seem greater to the world, but to make the world seem greater to us." We cannot fail to be concerned about the questions of our livelihood and of our influence in the world, but the great questions concern the enlargement and development of our minds and character.**

But it is not merely in the financial returns that the advantage is with the educated man. In the direction and leadership of modern life his place is also secure. The advance of knowledge has become so widespread that it is necessary to get as much education as possible to hold a position of influence in these days. In every avenue of life one must face thoroughly trained and educated men, and a man with a college education has no better training relatively than had the boy with the common-school education a short time ago.

While you are in Boston you will visit the State House—most of you will call it the Capitol but the Yankees say State House—upon the dome of the House of Representatives you will see inscribed the names of fifty-three Massachusetts "Immortals." Forty of them were college men. About one man in fifty in the United States is a college graduate yet from this comparatively small number come more than 50 per cent of our leading government representatives — congressmen, judges, presidents—and more than 70 per cent of our leading clergymen, lawyers, physicians and authors. The percentage is rising all the time.

President Thwing who made some most interesting studies, some time ago, of the relative position of college men, discovered that the chances of the college man of attaining success and fame, as compared with the man who has not had this privilege is as 250 to 1. That is, if you take 10,000 children and send none of them to college, one will attain distinction. If you take forty children and send them to college, one out of that small group will attain distinction.

Less than 1 per cent of American men are college graduates, yet out of this 1 per cent have come:

55 per cent of our presidents.

36 per cent of our members of congress.

47 per cent of the speakers of the House.

56 per cent of the vice-presidents.

62 per cent of the secretaries of state.

50 per cent of the secretaries of the treasury.

69 per cent of the justices of the Supreme Court.

### Who's Who

In the latest edition of "Who's Who," in which are revealed the names of more than 20,000 men and women in the United States who have attained distinction, 59 per cent are college graduates and 14 per cent more have had some college training—and yet remember that only 1 per cent of American men are college graduates.

Many similar studies along these lines have been made but they all tell the same story. For positions of influence and leadership in all branches of life the advantage is overwhelmingly with the men and women who have had the advantages of a college education. They have no keener or finer minds to start with than have thousands of their fellows, but the training and experience which they have received during their college days have given them a handicap which it is almost impossible for their less fortunate companions to overcome. It would be stating it too strongly to assert that the men and women who have not been so fortunate as to have had a college education have no chance to become leaders in American life, but it is true to assert that they are so severely handicapped that but few of them can hope to attain the positions of leadership which would easily have been theirs had they had the training essential to success. If you have an ambition to be a leader among your fellows you cannot afford to forego the best education you can secure. The young people of this generation might well make as their own the declaration of purpose made by Abraham Lincoln—"I will study and get ready and maybe my chance will come."

But after all "the purpose of an education is not to make us seem greater to the world but to make the world seem greater to us." We cannot fail to be concerned about the questions of our livelihood and of our influence in the world, but the great questions concern the enlargement and development of our own minds and characters.

When Aristotle was asked how the educated man differed from the uneducated, he replied: "As the living differ from the dead."

The great advantage of this higher education is that it introduces us to and makes us familiar with a constantly en-

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# The B. Y. P. U. of A. Convention

(*Continued from page 772*)

helpful, international Christian fellowship among the Baptist young people of Canada and the United States has been fostered. May this fellowship continue to grow and expand until it shall be a great Christian fellowship, not only among the Baptist young people of North America but of the world.

"In response to most urgent calls from young people's groups in Europe, we are sending our general secretary, Dr. James Asa White, to attend the Baptist World Alliance at Stockholm and there confer with leaders from several countries regarding the possible organization of a Baptist Young People's Union of the World. The achievements of the past are insignificant compared with what may be accomplished by this great organization in the future, under the leadership of the living Christ. No other organization is prepared to take the leadership of enlisting and inspiring the three million Baptist young people of North America for a great loyalty to the denomination and to the kingdom. Young people must have a larger share in the work of the church and of the kingdom. Bishop Vincent of the Methodist Episcopal Church says 'The church that is wise toward its youth will shine as the stars.'

"The church needs the idealism, the initiative, the enthusiasm, the optimism and the courage of youth. May the inspiration of this great gathering enable us to sing:

The strength of youth we lay
At Jesus' feet today
'Tis loyalty, loyalty,
Yes, loyalty to Christ.

"Young people are challenged by the many opportunities for service and leadership in the local society and local church. In business, in politics, in social and religious life there is the greatest demand for trained leadership. The offices and committees of the young people's society, the Sunday-school classes and departments, Boy Scouts, Campfire Girls, World Wide Guild, evangelistic bands, church vacation schools and other opportunities give to the young people a mighty challenge for training in leadership.

"A challenge comes to us because we are Baptist young people. Sectarianism and narrow denominationalism have no appeal for us and still we believe our great denomination has a unique mission in the world today. The greatest word in the world during the past quarter of a century has been democracy. Within a single decade kingdoms and empires have been overthrown and republics have taken their place. Autocracy has lost its grip and the individual is coming into his own. Political and industrial democracy are never safe with religious autocracy. Our Baptist fathers have achieved religious democracy. No Christian body is better prepared to meet the needs of the world today. The supreme challenge comes to us as young people through the attractiveness of the Christ."

Mayor Curley took the platform at the close of President Sanborn's address. He praised the spirit of Boston and that of Massachusetts, which he said were derived from the Puritan ideal, and meant love of God and country. "It is what America needs for its own well-being, and for the welfare of humanity, the whole world over." He noted a "growth away from idealism." Quoting Washington he said: "'We must ever be mindful that education without morality is anarchy.' We need morality," he continued. "There can be no law and order without belief in Almighty God and belief in the hereafter. Each must say: 'I must have a sense of obligation to my fellow man who may not have the same ideas as I, with no limitations of race, creed or class upon the life, liberty and pursuit of happiness of any individual.' Go back to your homes with a new faith, and a new vision, imbued with a new patriotism, with a new love of country and a new sense of what you owe to your particular church organization. The city of Boston stands for the retention of the best possible standards of American life."

BLESS the Lord, O my soul,
And all that is within me,
bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindnesses and tender mercies;
Who satisfieth they mouth with good things;
So that thy youth is renewed like the eagle.
—Moulton's Modern Readers' Bible."

Rev. Charles N. Arbuckle, of Newton Centre, was next introduced.

Doctor Arbuckle said: "It is a long time since Jacob's struggle with the angel. We don't see angels very often now. But the story sheds light on the life that we live. For the Jew it told him how certain things came to be what they were: the name Israel, the name of the town, and why certain portions of the flesh of animals were not eaten. It is also a light on life and its mystery. God's angels wrestle with us unawares.

"Twenty years before, Jacob made a prayer in exile, after he had defrauded his brother and cheated his father. He slept with his head upon a stone and had a dream of a ladder to heaven. His earlier dream was only a reverie. He was willing only to benefit from his contract with God. The later dream was more than a reverie; he was willing to be a conqueror. There is no attitude more important to take than that.

"We all face the same difficulties. We differ in our native capacities. But for all kinds of people there is no higher attitude. Faith is not a hand-out, not a gift. It is an achievement. The rewards of insight and trust come to men like Jacob. We have to think, to struggle in order to be convinced. Who advances toward the goal? The man haunted with the same problem day and night, till the solution flashes on his mind and he sees.

"Some persons wish religion codified—a, b, c and d. We are saved by character as well as by faith. You can't have good faith with poor character, or good character on poor faith. Jacob limped away, but had a changed character. If you come out with a limp, be sure you come out with a character. Religion is not a hand-out but a conquest. You can't get religion like a ready-made suit. Don't be afraid of doubt. The only thing wrong with it is when you settle down with it. Struggle through it to the end."

### The Five-Year Program

Dr. John Y. Aitchison, general director of the General Board of Promotion of the Northern Baptist Convention, was the final speaker of the morning session. His address took up the aims and results of the five-year program begun four years ago, and what will take its place in the future. The program adopted in 1919 by the Southern Convention called for $75,000,000. That of the Northern Convention, likewise for five years, called for one thousand new missionaries in home and foreign fields and $100,000,000. The Canadian Baptists plan their program year by year.

Criticism that the Northern Convention had undertaken to do too much, Doctor Aitchison met by pointing to 129 millions of people living in sections of the world where absolutely no provision for evangelization is made. In particular, he described the inadequate number of missionaries in Bengal, India, where, in many of the fifty-three governmental divisions, there is one missionary to 100,000 to 900,000 people. There are regions with 500,000 people without any missionary.

After telling of individual efforts and sacrifices, he told the story of one girl's attitude toward the campaign of the church "to hold the youth." "We don't want to be held," she said. "We want a program so big it will hold us." A young man who wanted to do something big was asked to turn the ice-cream freezer. That was not enough. From that it was a far cry to victory for Christ.

In the problem of lining up resources there was reason for optimism in the receptive attitude of the editor of a Polish paper in Milwaukee, with a circulation of 83,000. He said: "Our people are all weary of the oppression under which they are forced to live and of the domination of the priests. You Baptists stand for the pure spirit of religion, the dictates of the individual's own conscience, religious liberty and Christian democracy."

"There is no room for the pessimist in the world today," continued Doctor Aitchison. "The man who is a pessimist is one whose faith is not deeply rooted in the eternal values of the Christian religion. The Christian life is not an easy one, but a perplexing one, with many soul anguishes.

"We don't want another five-year program. I ask you to go back to your churches and put on a program year by year. By a system of tithing—not on a legalistic basis, I am against that—we can raise $100,000,000 not in five years but in two and a half."

### Conferences

The conferences this year were of an unusually high order. Leaders were secured from all parts of the United States

and Canada to take charge of these conferences from 2:00 to 3:30 on Thursday and Friday afternoons of the convention. These conferences were divided into two groups: 1. Organization and administration. The junior conference was conducted by General Secretary White; the intermediate, Mr. M. M. McGorrill, director of religious education, Baptist Temple, Brooklyn; the senior conference, President Mark F. Sanborn; city and associational, the Brooklyn and Washington, D. C., delegations; the state and provincial, W. E. Hodgson, past president of the B. Y. P. U. of Ontario and Quebec. Group 2. Educational. The missions conference was conducted by Prof. H. B. Robins of the Rochester Theological Seminary; stewardship, Dr. W. H. Main, associate general secretary of the Publication Society; evangelism, Rev. Albert H. Gage, director of religious education, Chicago Baptist Association; social service, Rev. U. M. McGuire, pastor of the First Church, Greencastle, Ind.; social and recreational, Mrs. C. W. Karsten; Bible dramatics and pageantry, Rev. C. A. Boyd, director of religious education for Wisconsin; life work, Dr. Raymond M. West, pastor of the First Church, Lewisburg, Pa.; church vacation school, Rev. W. G. Towart, pastor of the First Church, Bennington, Vt.

"The Religion of King Tut" was the title of the address given by Rev. Bernard C. Clausen, pastor of the First Church, Syracuse, N. Y., the import of which was to show how ancient is religion and how modern its application. His appeal to the young people to take one step forward in their faith during the coming year met a hearty response. This was Doctor Clausen's second appearance before the annual sessions of the union. Copy of this address may be had by writing Doctor Clausen at the First Church, Syracuse, N. Y.

### Second Day

By constitutional provision, the second day of the convention is a big day in that officers are elected. Friendly candidates are put forward and the delegates engage in a great deal of good-natured rivalry. The demonstrations begin when the president, the Rev. Mark F. Sanborn, pastor of the First Church of Detroit, was named by the nominating committee for re-election. His plea to the convention to permit him to retire was only a signal for a noisy tribute to the esteem in which he is held by the body. Someone on the floor shouted the nomination of Dr. James Asa White of Illinois, the retiring general secretary. The latter had no intention of running for any office, as he is relinquishing his duties to accept the presidency of the Colorado Women's College at Denver. Before the vote could be counted a motion was put and carried that whichever candidate received the smaller number of votes should be honorary president. President Sanborn was re-elected and Doctor White became honorary president.

Dr. F. F. Peterson, chairman of the local convention committee, was chosen first vice-president, the first Massachusetts man to be so highly honored. The two other vice-presidents chosen were F. E. Sadler of Kentucky and W. E. Hodgson of Toronto. The recording secretary, John R. Glading of Michigan, and the treasurer, Orlo O. Montague of Illinois, were re-elected. The board of managers will name a general secretary to succeed Doctor White, but owing to the important duties of the office the matter is likely to remain under advisement for some weeks. The new board of managers is made up as follows:

Alberta, A. C. Bingham; Northern California, Clyde Howard; Southern California, W. A. Sanford; Colorado, Dr. J. A. White; District of Columbia, Elgin Smith; Illinois, August G. Seibold; Indiana, C. J. Hutchinson; Iowa, Miss M. Goodell; Kansas, Arthur Briggs; Massachusetts, Percival Berkley; Manitoba, W. C. Smalley; Missouri, T. G. Newbill; Michigan, William L. Mainland; Minnesota, Richard Hoiland; Nebraska, Joseph Anderson; North Dakota, J. N. Jenson; New York, H. F. Smaltz; Oklahoma, Marie Porter; South Dakota, Joseph M. Smith; Ohio, Charles J. Bowen; Oregon, A. D. Bosserman; Ontario, Norman McLeod; Pennsylvania, L. M. Main; West Virginia, the Rev. H. J. Francis; Washington, Lloyd Garrison; Wisconsin, C. A. Boyd; Vermont, W. G. Howart; Maine, Carl R. Purinton; New Hampshire, Thomas J. Cates; Nevada, H. S. Foote; Quebec, the Rev. M. F. McCutcheon; New Brunswick, the Rev. W. C. Machum; Nova Scotia, the Rev. F. L. Orchard; Prince Edward Island, the Rev. R. C. Eaton; New Jersey, Wilbur Callaway; Kentucky, Miss W. Sadler; Rhode Island, R. W. Cooper; Connecticut, G. B. McDonald.

**We are saved by character as well as by faith. You can't have good faith with poor character, or good character on poor faith. Jacob limped away, but had a changed character. If you come out with a limp, be sure you come out with a character. Religion is not a hand-out, but a conquest. You can't get religion like a ready-made suit. Don't be afraid of doubt. The only thing wrong with it is when you settle down with it. Struggle through it to the end.—C. N. Arbuckle in Boston Convention address.**

The following were elected to membership on the executive committee: F. C. Stifler, John Singleton, Edwin Phelps, Herbert Hines, Orlo Montague, Ray Shubert, W. F. Reynolds, W. F. Ripley, Ford Porter and Mark F. Sanborn.

Following the election of officers Dr. C. N. Arbuckle, pastor of First Church, Newton Centre, Mass., led the convention in the Quiet Half-Hour service which is the great devotional service of the convention.

There is no better qualified man to speak on education than Dr. Frank W. Padelford, secretary of the board of education of the Northern Baptist Convention. His address on "Education in the Christian Program" appears in full elsewhere.

The afternoon sessions were again devoted to conferences and discussions of needs in the local organizations.

### Canadian Night

With Mr. Riches, vice-president from Canada in the chair, the Friday evening session opened as did the other sessions with an enthusiastic song service under the leadership of Rev. Mr. Briggs known as the singing pastor. First in order was the report of the committee on resolutions read by Chairman George W. Bates of Ohio. Only the high spots of the resolutions are presented.

Deploring the public tendency toward disregard for law and declaring that such conduct is dangerous to democracy, and "whereas President Harding has taken such a firm stand on the question of law enforcement, with special reference to the eighteenth amendment," the resolution relating to prohibition reads "that the Baptist Young People's Union of America go on record as pledging sincere support to the cause of law enforcement, and that we convey to President Harding our hearty appreciation of his effort to defend the eighteenth amendment as a part of the national constitution."

Referring to industrial unrest and the disputes between capital and labor, with consequent loss to both, the convention adopted a resolution stating that in the settlement of all questions at issue, "Justice and righteousness must be the underlying principles. Economic profit is not and never can be the main concern, but justice between man and man. The Golden Rule in business, which is the rule of Christ, is the only solvent. In the application of the Golden Rule to this problem, the rights of a capitalist for just compensation for his investment, and the rights of labor to a just compensation and such working hours as leave room for the pursuit of health and happiness are fundamental.

"The 12-hour day is utterly incompatible with such pursuit. The crippling of industry by unreasonable wage demands is equally incompatible. The square deal for every man whether employer or employee is the only righteous and just thing. Arbitration of disputes by a properly constituted tribunal seems to be at once both the most economical and the most reasonable."

The convention also went on record favoring President Harding's plans for a world court. Resolutions were adopted recommending that "the constituent societies of the organization set aside a Near East Relief day each year for special study of the problems and needs of the peoples of that section of the world; that all societies seek some definite cooperation for such work along the lines adopted by the Atlantic City convention of last year; and that there be appointed from the board of managers a committee of cooperation through whom the organization may voice its convictions in international relationships, to the end that there shall be international action to secure justice to the Christian minorities of the near east."

A resolution was passed expressing regret in the loss the B. Y. P. U. of A. will sustain in the resignation of General Secretary James A. White to become president of the Colorado Woman's College.

The reading and passing of resolutions were the business climax of a session, the emotional climax of which came when Thomas S. Riches of Ontario, retiring vice-president, in temporary charge of the meeting, produced a large and handsomely wrought Canadian flag which he entrusted to Dr. James Asa White, commissioning him to present it to the Baptist young people of Europe, whose convention in Stockholm Doctor White will attend. The occasion was marked by a demonstration by the Canadian contingent, which sang "The Maple Leaf" and other patriotic airs of their country, followed by "Rule Brittania" and at last "God Save the King," following which

Canadians and Americans joined heartily in singing 'America'." Doctor White responded feelingly to the charge given him, and promised to convey as much as possible of the spirit of the seniors to the young people of Europe.

The speaker of the evening was the Rev. Dr. F. W. Patterson, president of Acadia College, Nova Scotia, who spoke extemporaneously, his topic being "The Attraction of Christ's Need."

Doctor Patterson said: "What is there in God that attracts us? I take it your executives did not have in mind any superficial attractiveness; they had that quality in mind of Christ himself which draws men and women unto him.

"I was taught that God needed nothing at my hands. He was complete. If he came to me in grace that was something arbitrary, it was something that need not have been. I was taught that Jesus had no real need of me. He could do without me. I plunged into his consciousness as revealed in the New Testament and I heard "Come unto me all that labor and are heavy laden and I will give you rest." I was taught that the cattle on a thousand hills were his, the silver and gold his, and the world his, for he made it, and that he was perfect and complete in himself and had no real need of me. Then one day I read my New Testament with a different eye. I realized that the Master of men needed me and you. You cannot overstate the fact of need. And so I began to revive my thought of God and Christ. He could not be a teacher without a disciple, he could not be a vine without branches and he could not be a Father without mankind. The God I saw revealed in Jesus was in men, in you and me, a complement of his own being.

"That God appeals to me and God and Jesus Christ appeal to me. They attract me, not merely because of what they do for me, but because in what they do for me they require something that I can be and something I can do for them. Were God purely self-contained without need for us there would be no attraction, but his attractive powers lie in his need of what I am and what you are and what we together can do.

### God Needs the Individual

"God needs you as an individual, as a corporate body of young men and women that through you he may reveal himself to mankind. God's image dwells only within the bosom of the wise and good. We learn by seeing things. There is a reason for the apostle's saying 'that which we have seen, that which we have handled, that we declare unto you.' Nothing else could they know but that which they had seen and handled. Christianity cannot be preached. One can preach about it, express the experiences and describe them but it cannot be preached. Christianity is a way of life. Unless there is a message of Christianity, concrete, illustrating the needs described, Christianity is robbed of its power.

"God can reveal his power only to men who are like him, and the only way men learn is by exposition. Why do you send a missionary family to the foreign field? Because a man with a family is more efficient. Another is that in the non-Christian world there is no ideal of home family life and we may talk to the non-Christian world until the stars grow cold and they will not understand it. But if you will send one Christian family down into it, you will do more in six weeks than in a lifetime of talking about it.

"God needs you in your organized capacity in order that you may be the demonstration society of living together with the Master of mankind, Jesus Christ. We have in Canada demonstration farms in order that farmers who do not know may learn how to do things. Unless the Christian world can organize and live the Christian ideals, then where is that ideal to come from?

"I should like this young people's organization to go home with an exalted idea, not only of B. Y. P. U. associations but with an exalted idea of the church of the living God as an institution. He needs you that in you he may perfect his salvation. Take your own personality. How did you come by it? Take two ledgers, and in one write the things you do because your father was John Smith and your mother Samantha Allen. Write the things you do because you went to a certain school and came under the influence of a certain teacher. Write the things you do because your father at nineteen voted democratic or republican and would do so at sixty-five. Write the things you do because you were reared in a certain denomination. In other words write the things you do because of other people's influence and then in the other ledger write the things you do because of yourself. You will need a library for the things you do because of other people's influence and a microscope for the things you do yourself.

"God not only needs your character to reveal himself, he not only needs organization that in it he may perfect his thought for you but he needs that you should do work that he wants done. God's kingdom has not come until it has come through you. God has never done what he wants to do for you until he can do what he wants to do through you. The kingdom of God in its last analysis is a kingdom of God brought in through the surrender of men to God. Until there is set up in the church of God or in the body of men and women who bear his name the conditions that will enable him to do it, God's kingdom cannot come. You ask why the kingdom of God has not come? Why sin is rampant? I say, the kingdom of God is waiting simply to break into the lives of men and that God cannot bring it in because there has not been set up in the life of the Christian community the conditions that permit him to do it. I believe that were it possible for the Christian church the world over by the exercise of faith, not merely the faith that subscribes to a creed, but the faith that responds, that were it possible for the church to exercise faith in that way we should see the kingdom of God in it. If there is failure, it is failure here.

"God is complete only in his children. If you will get nearer to the heart of God you will find humanity and nothing else. Jesus came to us with the great word 'Father.' The cross does not mean anything at all unless that God needs men so completely that only the cross can express the need. Where are you going to meet the needs of God? In the sanctuary? You will meet the needs of God for service inthe communitics where you are, on the streets in your own town or village, in the city of which you are a resident, in the faces of men you come in contact with. But the only way you can meet the need of God is to minister to humanity.

"In 1914 I was pastor of a church of perhaps six hundred members in a far away place under the shadow of the foothills and there came a call for men. The country was in need. Out of that congregation two hundred and twenty-five men responded to that need. They left their harrows in the field and came by horseback and on foot some as many as four hundred miles to register their names in answer to their country's need. Not one of them came in and went slinking into a rear door of the place where they were to register. They walked as though that was the only thing they could do to help their country in need.

"The Master of men is being hastened to the end. The greatest tragedy of the world is nearing its consummation. If God ever needed his followers he needed them now and Simon Peter stood by the fire and warmed himself. I simply ask you tonight what will your response to the need of Christ be? Will you rally to his call as these men rallied to the call of their country or while God needs you and while the issues of God are hanging in the balance, are you going to say 'it doesn't mean anything to me?'

*"He has sounded forth the trumpet that shall never sound retreat;*
*He is sifting out the hearts of men before His judgment seat.*
*O be swift my soul to answer Him! be jubilant, my feet!*
*Our God is marching on."*

### The Search

I sought his love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought his love in lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!

—Thomas Curtis Clark in "The World's Great Religious Poetry."

### Saturday

The thought for this day centered around evangelism. Owing to the rush of business, visiting and sightseeing, the delegates were a bit tired out by this time and the attendance was not so large. However the program was of an unusually high order. The report of the important topics committee was presented and accepted without debate.

President Sanborn presented General Secretary White who gave a brief survey of world prospects for the Protestant church. Doctor White, who has sailed for Sweden to represent the Baptist Young People of America in the Baptist World Alliance conference at Stockholm told about the spread of the Baptist denomination in Russia, Sweden, Norway, France, Germany, England and Czecho-slovakia. About the population of Czecho-slovakia he said that before the World War it was 94 per cent Catholic, but today with their new freedom, the people are turning Protestants by the thousands. The same is true of

France. From Russia comes the announcement that before the war there were few Baptists in that country, and today there are probably 1,000,000, and they will have representatives at the Baptist World Alliance meeting in Sweden.

Concerning the attendance at the Boston convention, Doctor White announced that there was a contest among the state delegations for a banner awarded to the state representing the greatest mileage in reaching the convention, and this banner was awarded again to the Illinois delegation. From that state there have gone to Boston 182 delegates and jointly they traveled a total distance of 218,327 miles. This is far more than any other state delegation had to its credit, though many reported long mileage records. The Kansas delegation of twenty-one showed 35,490 miles; the Ohio delegation of seventy-nine had 76,545 miles; the Ontario delegation reported 28,800 miles and the New York delegation of 116 members had traveled 23,200 miles. It was brought out in a report from the credentials committee that nearly 4,000 delegates had registered and paid their fee at the convention.

### Growth in Canada

Thomas Riches of the Canadian delegation told about the phenomenal growth of the Baptist young people's organizations in Canada, and he attributed it largely to the contact of the Canadian people with the American people in their Baptist convention, incidentally he referred to the Americans as his cousins, expressing gratitude for the gracious reception in this country, both in the convention and in the streets. To his term cousins Doctor White later took exception and declared the Americans and Canadians to be brothers which the convention emphasized with approving applause.

Orlo O. Montague of Chicago, the treasurer, made some remarks about "stewardship" and incidentally asked for a show of hands to determine how many there were in the convention who had pledged themselves to give one-tenth of their income to the Christian church. A large percentage of the audience, more than a majority, showed its hands. Then the speaker urged all to get into the tithers' movement, and advised against the idea that it is giving one-tenth; for it is merely paying what the Christian owes to God. They should pay not only one-tenth of their income, but of their talent and time as well.

Announcement that the board of managers had accepted the invitation from Denver, Col., to hold the next annual convention there was greeted with much enthusiasm, and a song from the Colorado delegation. The invitation was endorsed by two governors, the two branches of the legislature, by the state convention of Colorado and by many of the organizations.

Speaking for the Publication Society, William H. Main urged more attention to the thought of training Christians. This training must start early, and as the years roll by and the Christian gets far enough away from the details of the truth to get the proper perspective he sees the reality of Christ. At present the presses of the Publication Society are turning out the whole Bible in the Russian language, and if that could have been done some hundreds of years ago and the Bible had been read in Russia the people of that country would not have taken their czar and his wife and daughters away and killed them after the war. They would have done as the other nations did with the kaiser at the close of the war—let him alone.

### Final "Quiet Hour"

Organized cheers by two small delegations greeted Doctor Arbuckle as he came forward to begin his "Quiet Half-Hour" talk.

"When Thomas announced his faith in his Lord," Doctor Arbuckle said, "he captured a great moment in the history of our faith. He gained the belief that all things were to be eternal, but he gained something more: when he said, 'My Lord and my God!' he discovered his own soul.

"A mighty work, one of the mightiest works that God ever wrought, was the raising of Christ from the dead; but a mightier work is the disciples' faith in the risen Christ, which was to enable Christians to live with the spirit of abandon.

"There has been an effort in the past two generations to recover Jesus, to rehabilitate the old time with its customs and peculiarities. But if you knew everything that he did and everything that he said you would still not have captured the real spirit of Christianity.

"Jesus was enabled by his mighty power to create faith in himself. You cannot separate Christ from his disciples and have anything left. What good if he were perfect and couldn't convince men that he was perfect? In all the Gospels it is not only the facts but their interpretation which concerns us; not only the story of Christ's life but the effect of his life on the disciples, on men and women like ourselves."

Speaking of the survival of Christianity, Doctor Arbuckle said: "You cannot separate the generations. One generation must create the faith in Jesus of the next. We can't, like Thomas, see and believe. The Gospels were written to convince men and women who had not seen their Master. The marvel is that men and women like us, who have not seen, can believe.

"When Thomas acknowledged the lordship and deity of Christ he became the incarnation of faith. There is no such thing as abstract faith, abstract Christianity. It cannot exist apart from a personality; it cannot exist in a church, in an organization, in a book. All the faith in the world is in living Christians. All the Christianity in the world, all that there will ever be, is just what is in you. That is the full measure of your responsibility."

The principal address of the morning was on "The Attractive Christ as Saviour and Lord," by Rev. Samuel J. Porter, of Oklahoma. This is printed in full elsewhere in this issue.

Saturday afternoon and evening were given over to recreation and sightseeing under the leadership of the local committee. A number of the delegations continued pilgrimages to the historic places while hundreds of others enjoyed a boat trip around the islands in Boston Harbor returning to Boston about 9:30 in the evening.

### Sunday

One of the great features of the young people's convention is an early prayer service on Sunday morning. A permit was secured from the city and this meeting was held at the Parkman bandstand on the Common near the hill where Obadiah Holmes was whipped on the bare back because he was a Baptist, and of which he said: "The peltings on me were like the peltings of roses, for conscience' sake." Several hundred delegates attended this service under the leadership of President Sanborn.

There are no Sunday morning meetings held in connection with the convention. The delegates went far afield in their attendance upon the worship services of the churches of Boston and vicinity. It was the opportuity of the delegates to visit former pastors and friends in the home churches. Especially was this true with the young people from the Maritime Provinces.

The afternoon session at Symphony Hall opened with a great song service. The attendance was large and enthusiasm great. It was the occasion of the life work address to be given by the "irresistible" Joe Taylor of China. Some of our readers will remember him as one who had only eight minutes at the Indianapolis Convention to tell about China and who, when he was introduced at the Atlantic City Convention, began his great address, "As I was going to say at Indianapolis." His theme was "The Mission of Self-Culture." It was a sensible, heart-searching life-work address. Without any undue pressure 209 young people came to the platform as either having made their decisions before or during the convention for some form of Christian service. What a privilege to witness such a picture! After a few words of conference with the volunteers, the young people quietly left the hall to meditate upon the great service, some of them to return in the evening to register their decision.

### Coronation

The convention again assembled in Symphony Hall for the final service of the convention. This was by far the largest attendance at any service. Under the leadership of General Secretary White hundreds of the delegates gave their impressions as to the meaning of the convention. This was followed by the coronation address delivered by Dr. C. Wallace Petty, pastor of the First Church, Pittsburgh, on the subject "Thy Kingdom Cometh." As usual Doctor Petty was unreportable. Newspaper reporters charmed by his personality and captured by his enthusiastic presentation forgot to write. It was a masterly, kaleidoscopic presentation of the general world situation and a mighty challenge to the young people to do their share. The invitation of the afternoon was renewed and a large number responded until the total number reached 263.

### The Unusual

The program committee instituted some new features in the program this year. Rev. C. A. Boyd, director of religious education for Wisconsin, was invited to present in dramatic form the thought for the day. This was done at the close of the day's discussion on stewardship in a most effective manner in "The Vision Splendid." The dramatic climax of the Sunday evening service was presented in "The Spreading of the Light" under the leadership of Mr. Boyd. It was a most fitting closing for a wonderful day. "God be with you till we meet again" was sung, Dr. Wallace Petty pronounced the benediction and the Thirty-second Anniversary Convention became history as the young people turned to their homes to serve more effectively "the attractive Christ."

# Education in the Christian Program

(*Continued from page* 783)

larging world. Take for example the study of astronomy. We look up some beautiful clear night into the starry heavens and see them dotted with hundreds of twinkling lights. But what do we know about them? We cannot determine between stars and planets; we do not know which are "fixed" and which are "moving;" we do not know what their relations are to one another and to us. And then some night the professor of astronomy takes us out into the observatory and places us behind the great telescope, and in an hour the whole heavens are changed. Thousands of stars of which we had never dreamed appear upon our vision and we watch many stars in their relation to one another. We learn their distances from one another and from us and the rapidity with which they are whirling through space. We discover how many thousand years it requires for the light given off by one of these bodies to reach this earth of ours. And as we go on in our study this old world becomes not merely vastly greater but wonderfully majestic. And as this world becomes constantly more wonderful our mind reaches out in an undreamed of way to the God who made it. He becomes a vastly greater God to us than we had ever dreamed. With an entirely new meaning we cry out, "The heavens declare the glory of God and the firmament showeth his handiwork."

Or we take up the study of geology and investigate the history of this planet. We had been taught that the life of this world extended back about six thousand years and one day we take into our hands a piece of rock and discover therein a fossil and we learn that that bit of plant has been embedded in that stone for more than a million years and this old world becomes vastly older than we had ever imagined.

We begin the study of some of our great social problems and we fancy that we are thinking of things of which men had never dreamed. And then we take up the study of history and find that these problems which we had thought were so new are thousands of years old, and we are able to discover which men thought about them and what they did to solve them generations and ages ago.

### A Greater World

And every day as we delve and study, this world of our becomes greater and more wonderful. Our education not only makes us stronger but it makes our world vastly greater and more significant. President Hyde of Bowdoin well stated what the college really does for a man: "To be at home in all lands and all ages; to count Nature a familiar acquaintance and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of our own; to make friends among the men of one's own age who are to be leaders in all walks of life; to lose one's self in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen; and to form character under professors who are Christians—these are the returns of a college for the best four years of one's life."

The educational process is thus a continual introduction to an ever-enlarging world. Its great purpose is to make us familiar with the world in which we live, the long history through which it has been developed since the first day when God said, "Let there be light"; the structure of its various parts, their marvelous formations and compositions; its inhabitants with all their strange habits; its people on all parts of the globe, their history reaching millenniums back into the past, their relations to each other, their problems past, present and future; their hopes and aspirations.

### No Limit to Possibilities

This is the educational process. There are no limits to its possibilities and its outreaches. The process begins with our first perceptions. It never ceases while we live. But the days of its most rapid development are our days in school and college. During these days we are devoting the major portion of our time to acquiring information and thinking through problems. Can you imagine any greater boon that can possibly come to a man or woman than to have the privilege of four precious years in college in which to study these wonderful themes? It is a boon from which no man or woman can turn aside without the very best of reasons.

But President Hyde has said that these are days not merely for acquiring knowledge but for the forming of character. During these years you are living with the great men of all the ages, thinking with them on the great problems of life, sitting at their feet as they discuss its mysteries and its motives, watching their struggles as they mastered themselves and their destinies.

This is the process by which character is formed. I do not question but that it develops more rapidly and more surely during these student days than during any others. I do not deny that there are influences in college which are not in themselves conducive to the development of the truest character. But character is not developed aside from the struggle against evil and odds. I do maintain that there are no environments in life where true character may and does develop more surely and more strongly than on the campus of the college.

There is no denying the relation between education and character. "As a man thinketh in his heart so is he." A man's character is determined by his thinking. During these college days he is thinking on great themes, the greatest questions of life. If he fails to develop a strong, true, pure character it is because he will not bring his life into tune with the great things he is learning.

Edward Everett Hale put the matter plainly when he wrote: "The good of a college is not in the things which it teaches. The good of a college is to be had from the fellows who are there and your associations with them. I do not believe that any life outside of a college has been found that will in general do so much for a man in helping him for this business of living. The business of changing a boy into a man is, on the whole, more simply and certainly done in a good college than anywhere else."

There is but one other phase of this subject which we can consider at this time. A great change has come to the young people of this generation in the matter of their ideals for life. It is no longer a question with many of them as to what they can get out of life but what they can put into the life of the world. A great wave of idealism has swept over the young people of our generation and they are searching to find that place in life where they can make their lives count for most.

For this great host of high-minded young men and women, the college offers four years of the richest possible experience. These years of study help one to understand specifically what the great needs of the world are, to evaluate these needs and to see the relations between them. They help one also to measure himself by the side of these needs, to determine which appeal most strongly to his mind and heart, to decide for which tasks his abilities are most definitely fitted. There is no other environment in the world where a man or woman can get so much light on the question of his plane in life or where there are so many influences to help him reach the right decision for his life. Each year thousands of our young people are making their life decisions on the campus of college and university, and while some of them may make mistakes, and doubtless do, the great majority order their lives in accordance therewith to their lasting satisfaction, for these decisions are of themselves and of the world.

But not only does the college furnish the environment for reaching life decisions most satisfactorily, it furnishes also the training for one's work in life. There are short cuts to many occupations and professions but there are no satisfactory ones. Success in any high calling demands serious training. While complete training is not to be had outside the university, the four years of college furnish the foundation for training which is almost certain to insure success. In this day of strenuous competition there is but little chance of attaining success without a thorough training. It is almost suicidal to attempt it. With a college education within the grasp of almost any one who desires it, there is little reason why our young men and women should not achieve a high degree of success in their chosen field of service.

We have enumerated but a few of the considerations which have led the Christian church to make its great investments in schools and colleges that its young men and women may enjoy the high privilege of an education which will fit them for positions of influence and service in the world. To discuss many of the other advantages of such privileges would carry us far beyond the limits of these pages. But in the light of the facts which we have faced, what man or woman can undertake the serious business of life without securing for himself the best education and highest training?

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**The religious drama committee of the** Federal Council of Churches will conduct a summer school devoted to this subject at Madison, Wis., September 4-15. The school will be limited to fifty religious workers. The possibilities of drama in the advancement of religion will be shown. Miss Elizabeth Baker of the research department of the council, 105 E. 22nd St., New York City, is in charge of enrolment.

# The Open Forum

### "UNDENOMINATIONAL BIBLE SCHOOLS"

I want to commend unqualifiedly the article by Dr. J. J. Ross entitled "The Undenominational Bible Training School." I have had occasion a few times during my fourteen years in the pastorate to come in contact with students from these schools and to see first-hand the utter lack of denominational consciousness on the part of most of them. I have been amazed at their shallow preparation and have seen the ill effects of their work in different churches. Many students go out of the grade schools into these so-called Bible training schools and suppose that the general acquaintance with the Bible which they there secure fully equips them for all the work of the ministry or mission fields.

Surely, these are times when we need better training on the part of those who are entering the work which our Lord has committed to the churches. And as one who took a thorough course in one of our standard and well-established Baptist colleges, as well as in one of our oldest Baptist seminaries, I know that the training in these standardized schools is not only much more thorough-going, but just as conducive to spiritual growth as are conditions in the unstandardized and undenominational Bible training schools.

I have already written to Doctor Ross thanking him for his splendid article, for I feel that he has the ear of many of our people who are supporting and sympathizing with some of these schools. As Doctor Ross states, one of the leading characteristics of the most of these students is their overweening spiritual pride and their unusual ability to use pious words and phrases which they apparently learned in the classroom. They assume a cocksure air and unhesitatingly inform you that they receive their information direct from the Holy Spirit. I have long felt that these schools are a real menace to our Baptist work and have many times wished that some well-known Bible scholar, who is a true denominationalist, like Doctor Ross, would call the attention of our people to this evil.

During the meeting of the Columbia conference, when the matter of the criticism that has been leveled against all of our schools was under discussion, I bore my testimony to the fact that many of my acquaintances in school had been frightened away from our Baptist seminaries because they supposed the general criticism against our schools must unquestionably be true. I am sure that while there may have been three or four or half a dozen teachers in schools and seminaries who ought not to have held their places, that 99 per cent of these men are consecrated, God-fearing men, who are thoroughly trained for their profession and worthy of the utmost confidence of all our Baptist host.

An increase of brotherly love and confidence will do much more to strengthen our Baptist institutions than all of this unfounded criticism, and the future of our denomination is assured only insofar as our leaders are trained in our own schools. Doctor Ross suggests that we ought to have a Baptist Bible training school. It may be that such a school would be helpful. I feel, however, that the great majority of our Baptist students can get much better preparation in our schools that are already established than they could in any school that seeks to lower the educational standards in any way whatsoever.

GEORGE ELTON HARRIS.

Kansas City, Mo.

### AN AGE LIMIT

I commend you most heartily on your editorial in the issue of June 23, "Is Our Organized Young People's Work Effective?"

In Northern California I have twice been state B. Y. P. U. president and held various other state positions and have long been identified with the associational work around San Francisco Bay. I tried in part to bring about some of the ideals you so ably present in this article, having long ago felt, like you, that the work of the larger organizations is far from as effective as it should be. I well remember how many motions intended to bring about better conditions were voted down by grey-haired ministers who meant well, but who thought the youngsters were too ambitious. I believe that an age limit should be drawn and after one is thirty-five years of age he should step down and out. Let the young people's work from one end to the other be run by the *young people!* My California friends will know I am not looking for a job because I cannot pass for thirty-five any longer. I keenly feel also our Baptist young people's work is not more effective because it is divided in its affiliation. How many Methodist young people's societies are there other than Epworth Leagues?

C. G. LISTER.

Berkeley, Calif.

### DOCTOR VAN DYKE ON TOTAL ABSTINENCE

In THE BAPTIST of June 30 is an article "The Perpetual Crisis in the Christian Church," by Dr. Henry Van Dyke. I admire Doctor Van Dyke's books of travel and description. His books, "The Gospel for an Age of Doubt" and "The Gospel for a World of Sin" are very helpful. He seems right in what he says of evolution. There seems to be no more reason why a denomination should express itself on evolution than on the composition of the sun. But in the matter of total abstinence from intoxicants the case is very different. If the Presbyterians have no pledge against intoxicants they are behind the times. As early as 1828 the Free Baptist General Conference advised the entire membership to abstain from the use of ardent spirits, except when necessary as a medicine. In 1840 the conference advised the withdrawal of fellowship from all members who used intoxicating liquors as a beverage. The Baptist church covenant, adopted by most Baptist churches, pledges the members to abstain from intoxicating drinks as a beverage. Doctor Van Dyke says, "For the Christian church to impose a pledge which would have excluded Christ himself is to border on blasphemy." It is a mooted question whether or not the wine that Jesus made and drank was intoxicating. Cider when first made is not intoxicating. Is not the same true of wine? However that may be, Jesus lived in a different age and country from ours. There were no saloons. There were no distilled liquors to the use of which wine-drinking might lead. The use of wine then would not ally one with the liquor propaganda. There can be no question that Jesus would say with his great apostle: "Wherefore, if meat (or wine) cause my brother to stumble, I will eat no flesh (or drink no wine) forevermore, that I cause not my brother to stumble." John, the herald of Christ, who was "more than a prophet," was pledged against wine and strong drink from his birth. Presbyterians should adopt the declaration of the Baptist covenant against wine and strong drink. So far Bryan is right. If he is wrong on evolution we should learn from our far-off animal ancestors to let intoxicants alone, for none of them would without human aid "get beastly drunk." It would seem that in this respect man had degenerated from lower animals. There is not as much reason why we should indulge in Timothy's medicinal wine as for curing blindness with clay and saliva.

Of course Doctor Van Dyke cannot have in mind the definition of evolution called "scientific" by Mrs. Capp in the same paper. But why should not evolution with the Infinite Thinker back of it and through it be even more scientific?

GEO. B. HOPKINS.

Freeport, Ill.

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**Recommendations for a seven-hour** work day and five-day week for woman employes, made by Arthur Nash, president of the A. Nash Company, of Ohio, manufacturers of men's clothing, were approved by officials of the company at the semi-annual meeting recently. There will be no reduction in pay. The new schedule of working hours went into effect July 2. About 1,200 women are affected.



# The Chimney Corner



## Mrs. Suzu Takagi of Yokohama

**Graduate of Suruga Dai School, Tokyo**

IN 1886 a government official was very anxious his fifteen-year-old daughter, Suzu Takagi, should attend a school where English was well taught.

After some searching, this gentleman found that our Suruga Dai School had what he wanted in that line, but he thought she would object to attending as it was a Christian school. Her sister said to her, "People will laugh and call you 'Yaso, Yaso'" (colloquial for Jesus). But her reply was, "I do not care for that, I do not need to believe their faith." So she went to the school undaunted, so ignorant of Christian things that when the girls said they were going to "church" she supposed they were going to shop in some special bazaar. But one day Miss Whitman, only three years from America, gave a lesson on John 3, showing that God created us, loved us, and gave his only Son to save us and she did it so convincingly that Suzuko believed then and there—a bold thing for a girl to do, especially in those early days. But she has ever had the confident, brave spirit of a pioneer, unafraid, if she felt she was in the right.

After six years she graduated and went to Himeji to assist Miss Church in the school just started; three years later she was with Misses Fife and Rolman in Odawara and Tokyo. In 1897 Suzu went to Chofu with Miss Cummings, where she taught English and did evangelistic work until the school was discontinued in 1901. While doing house to house calling, the wives of merchants always told her that they could not become Christians, the reason being because shops could not be closed on Sunday when one's competitors were open and that it was necessary to tell and act untruths in order to succeed.

Suzu thought deeply on these things and determined to be a pioneer in establishing a business conducted on Christian principles, tithing her profits to aid the evangelistic work she still loved. She went to Yokohama in 1901 and after a time opened a lace and lingerie store, the articles being made in the upper rooms under her own supervision. Owing to the growing demand in the United States for drawn-work and Irish crochet lace, she was very successful, yearly sending thousands of dollars' worth to New York City. Over fifty women were employed in her shop and many more in their homes in the country.

All those working in the shop were gathered together for morning worship, led by herself or by an evangelist. Sunday was faithfully kept in spite of protests from American tourists, and her tenth carefully set aside for helping others. She says that she never knowingly told, or permitted her clerks to tell an untruth. In the midst of this, she was married, her husband taking her name, and she has two pretty daughters to train in love. In 1916 her husband died and she has now retired from the headship of the firm.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

She has always been prominent in Christian work in the city and has striven to interest business people in the Y. W. C. A. and the W. C. T. U. and the woman's exchange, in all of which she is a moving spirit, even introducing a modified tag day to secure funds for them. She is deaconess in our Yokohama church and leader of the woman's circle. Full of plans, she has ever an inspiring message and undaunted faith and courage.

To Mrs. Fisher's sketch of Suzu Takagi we add the following from another pen:

When Takagi San was in her store, it was her practice to ask tourists freely if they were Christians. One day, in talking to me about this, she enumerated the five or six earnest Christians—tourists who had come to her store during the many years she was in business and she could even tell me their addresses. She remembered them distinctly. One day a Christian lady tourist went into her store and, as usual, Takagi San asked her if she were a Christian. Naturally the woman was surprised and interested to hear Takagi San talk of God and she asked her how she knew of God. Takagi San told her she found Christ in our Suruga Dai School, Tokyo, and was trained under Miss Kidder's faithful care. The woman then wanted to see the woman who had made such an impression on a heathen Japanese woman and made the journey to Tokyo on purpose to see Miss Kidder.

Again, on a Saturday afternoon, a tourist came into the store to buy a lace dress. She found one which pleased her and said she would buy it if it could be a little altered by early Monday morning when her boat sailed. Takagi San told her that they did not work on Sunday and that they could not get the dress done by the time the boat was scheduled to sail.

Thereupon the woman said, "Then I can not take the dress," and Takagi San replied, "That is all right, but we cannot work on Sunday." Takagi San said that some, when urging her to work on Sunday in order to alter a garment by the time a boat should leave, would, half-apologetically say, "I never think of such a thing in America, but you can do it, can't you?" Takagi San said, "I always asked them if the God of Japan was not the same as the God of America."

*(This story of a Baptist girl is from a leaflet entitled "Christian Girlhood in Japan," which may be ordered for five cents from the Literature Dept., General Board of Promotion.)*

# The Young Reserves

## The Story of a Head of Hair

By CHARLOTTE B. DEFOREST

A MOTHER was sitting beside the bed where her little girl of two or three was lying flushed with fever. The bed was a thick silk comfortable spread on the spotless matted floor, with lighter quilts for a covering. The mother's seat was a square silk cushion near the baby's head. From time to time the mother would rise to cool at the faucet the damp cloth she was keeping on the baby's hot head. She was waiting for the doctor, whom the father had promised to call up on the telephone when he reached his place of business that morning. The mother had said, "I'll take the baby to Dr. Sato's office."

"No," the father had replied earnestly. "It's a damp day; we'll be on the safe side and have him call."

"Hana," said the mother anxiously to the little maid who was dusting the sliding doors, "have you the hot water ready for the doctor's cup of tea?"

"Yes, Oku San (madame)," said Hana, bowing politely. It seemed a long time before the gate bell rang and the sound of steps on the stone walk announced the doctor's arrival. "We are putting you to a great deal of trouble," said the mother as she dropped on her knees for a bow of greeting at the door.

The doctor pulled off his shoes—they had elastic in the sides for convenience—and stepped up in stocking feet on the mat floor. He wore the costume of men in America and the European countries, for it was less likely to get in the way than the flowing Japanese dress. After the mother had helped him off with his coat, he slipped on a long-sleeved white apron from his handbag before he stopped to look at the sick baby. Then, seated on the large guest-cushion that the mother had placed for him, he took the baby's pulse and temperature and

listened to the mother's story of the case. He looked grave, gave some careful directions, and wrote a prescription.

"Can the maid take this to the dispensary at once?" he asked. "I will come again tomorrow, but should there be any new symptoms, let me know at once. You have a telephone?"

"We will borrow the neighbor's," answered the mother, with a quietness that did not betray the anxiety roused by the doctor's solemn manner.

He paused a half-minute to acknowledge his hostess' courtesy by swallowing a small cupful of yellow tea that Hana had placed on the floor by his side. "We are under deep obligations to you," said the mother, patiently seeing the doctor through his preparations for departure, and then bowing him off at the gate as he entered his jinrikisha and was pulled briskly away by his tidily uniformed little runner. Then she turned quickly.

"Hana," she called anxiously. "Take this prescription to the jinrikisha stand at the corner and ask a man to run with it fast to Dr. Sato's hospital and get the medicine. Here is the money." And she pulled her pocketbook from a deep fold in her obi (sash) and took out a one-yen bill. "Don't stop to prink. Hurry!" she added as the maid untied the cord with which her long sleeves had been held back while she wiped the floors.

"Hai, hai," said Hana, obediently bowing. Then she slipped on her out-door sandals and disappeared through the back gate. The minutes dragged sadly and the awaited medicine seemed to the mother hours in coming. What could she do to help save her precious baby? She walked aimlessly about through the two rooms that were the living rooms. The baby was in the lighter back room. At last, following a blind impulse, she went upstairs; there was only one room there; it was where her husband kept his books and where they liked to entertain company because of the pretty view of the hills.

Yonder, near the foot of the hills, half hidden in its evergreen grove, was the village shrine, the shrine to the god of healing. She placed her palms together and bowed over them toward the shrine, her lips half forming the prayer in her heart. Then she went downstairs. From a drawer in the chest she took out a soft silk dress and a heavy brocade obi, and changed her clothes for them.

"Is Oku San going out?" asked the maid with polite curiosity.

"When the medicine comes and the baby has taken it, I shall go out for a few minutes. You will watch her closely and if she cries, take her up and hold her awhile."

The medicine came and the prescribed dose was given. Then the mother slipped out.

She hurried through the alleyways and sped along, following all the short-cuts to the foothills where the shrine stood. She passed under the red toru almost without noticing it, and came to the front steps of the shrine. Eagerly she pulled the long rope that hundreds of worshipers had pulled before her, and the round copper bell at the top jingled out its call to the guardian spirit to hear; she clapped her hands to draw the attention of the god to her prayer; she tossed a coin in the big grated offering-box at the front. And then she prayed.

"Oh, save my little daughter, my only child, my precious one! Oh, great and honorable Spirit, hear the prayer of a mother in distress! I make my vow that I will offer before thee a great offering. Oh, what shall I give thee? What offering wouldst thou have? I will give thee for my daughter's life the crown of her girlhood's beauty, her shining, glossy hair! Oh, thinkest thou it is no offering, because she is small and her locks are short and untrained? Nay, but I promise them when they have grown long and beautiful—eight years hence, no, ten years hence, on this day, the thirty-first day of the tenth month, I vow that her tresses shall be brought as the thankoffering to this, thy shrine. Is it not well? Wilt thou not hear, and hearing, grant my prayer?'

Almost weeping in her earnestness she bowed before the shrine and poured out the sacrifice of her mother's love for her child. At last she rose and made her way home with a sense of lightened burden.

Home again she stroked the little head with its soft black hair, and her tears started in spite of her brave effort to restrain them.

"Ka-a-san (mother)," murmured the baby.

"Yes, darling."

"Ka-a-san," she murmured again, and nestled closer.

* * * * * *

It was nearly ten years later. Ito San had grown into a well girl, slim and agile and strong. The mother had watched her grow with pride and had noted, often a little sadly, the handsome head of glossy hair. The greatest events of Ito San's days had been the visits to the shrine where she often went with her mother and where she had learned to worship, but never had her mother breathed to her a word of that quiet visit when the little girl was so very sick, though she had often told her of her fears at that time and how sick she had been.

"I wonder," Ito San had thought to herself sometimes, "how that homely old god can cure sick people?" Sometimes, as she stood there with her little friends before the old idol, she had almost felt like laughing in spite of the fear in her heart of the idol who, she believed, could cause sickness just as well as he could cure it.

And now Ito San was in the Big School. Surely the most wonderful day of her whole life was the day when she passed her examinations and could enter Kobe College. It was thrilling to go every day with her classmates to the gymnasium and march and play basketball and do the things that the bigger girls of the college did, and it seemed to Ito San that she never dreamed of having such wonderful friends as she had in this school. Her mother had spent a great deal of time planning and arranging for the little girl's pretty clothes, that she might be just as well dressed as any girl in the school, but again and again she had thought to herself, "So soon, so soon now, I must make her a laughing stock," for the day of the vow was almost at hand. And it did come. But not even then was Ito San's mother ready.

"Just a few days more," she said to herself. "Surely nothing can happen in just a few days, for the emperor's birthday is near at hand and for that feast day I cannot spoil my child's pleasure."

So it was that Ito San went through the joy and excitement of the national holiday still in ignorance of the promise that was so soon to cause her trouble. Then one day her mother said gently, "My daughter, I have a story to tell you. Listen carefully and be not too sad." And then she told her the story you have heard here, the story of a vow and a baby's sickness, and the mother cried more than the daughter.

"Never mind, mother," said Ito San. "I am sorry, but, as you said, it is a sacred promise and we must not disappoint the god." And so the long, shining hair was cut and offered at the shrine, but underneath a new wig there sprang up in Ito San's head and heart a longing to know more about her school motto, for the last words of the motto clung in her mind always—"For the Lord, thy God, shalt love thee."

"It must be a wonderful God that does not call for shining heads of hair and sacrifices of money. I would like to learn more of him," said Ito San to herself. "Perhaps he does not need any service from those who follow him. It would be a pleasure to serve a God who did not demand anything."

One day she heard of a wonderful place where boys and girls of her age learned about the real God. It was a place called a Sunday school, and though it was far away, Ito San found at last that she could go to it and even take her mother. In the singing and the prayer and lessons of that Sunday school Ito San learned a new thing about this God of Love—that he did demand service, but that it meant loving and serving with the whole heart and mind, not the mere giving of a head of hair. And Ito San found that even a little girl in school could serve the Great King, the King of Love, and she, too, made a vow.—*Copyright*, 1921, *Woman's Board of Missions and Woman's Home Missionary Federation.*

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**Peasants in the Samara** district of Russia are importing camels to take the place of horses in the regular farm work, according to a recent report received at the headquarters of the American Relief Administration from R. H. Allen, district supervisor in Samara. "The camels eat anything and thrive on it. On the other hand they can with difficulty be persuaded into a freight car and are hard to transport here. The Samara peasant uses his cow also for draft purposes, but by incorrect handling ruins her for milking and breeding purposes."



# Young People's Work



## Topic for August 5

**LESSONS FROM THE PSALMS. (8) A NATURE PSALM**
**Ps. 104:1-35**
**OUTDOOR CONSECRATION MEETING**

*"The earth is full of thy riches"*

What a wonderful world this is in which we live. It seems almost impossible that people would stoop so low as to do vile and ugly things when there is so much beauty around us and when there is so much good in the world. Unfortunately many people are shut off from these beauties. There are thousands of little children in our great cities who never get to the water's edge or out on to the green. Either a business concern has captured the nearby place, or often there are forbidding signs such as "Keep off the grass" or "No trespassing."

The psalm under discussion portrays the handiwork of God in its magnificence. If at all possible, the meeting of the young people's society should be held out in the open. The psalm should be read in its entirety. Several choice nature hymns would add a great deal to the program. Possibly there would be some objection to the society going very far away. But there are vacant places near many of the churches, especially in the country and villages.

While this psalm is under consideration there should be a generous resolve by the young people that they will do all in their power to bring the beauties of the great out-of-doors to the folks who are not so fortunate, or, better still, take some of the folks away to the beauty spots. The Baptist Young People's Union of Brooklyn and Long Island have done such a work as this for a number of years. "Sunshine Acres" is a very dear spot to the kiddies. Information may be secured from Mr. H. F. Smaltz, 174 Montague St., Brooklyn, N. Y.

Then, above and beyond nature, is nature's God. The outdoor meeting will be a miserable failure unless the young people look beyond all that they can see and into the face of him who gave it. There must be humble recognition of his presence and conscious direction of our lives by him, if we are to share his spirit and enjoy to the full his works.

## An Efficiency Contest

Dear Mr. White:

On June 1 our B. Y. P. U. at Janesville, Wis., completed an efficiency contest which has been a decided success for the church as well as for the young people who participated. The four who won the highest received awards for their work, we have had a group picture taken and a cut made for our local paper, and it occurred to me that you might like to use some of our suggestions for THE BAPTIST.

The awards were as follows: First, Miss Margery Ridley, president of our B. Y. P. U., also a member of Life Service League. She receives the full Wonder Tour, covering sixteen states and the convention, $175.

Second, Clara Granger, secretary of our local union and president-elect for the coming year, also a member of the Life Service League. She receives two weeks at our State Summer Assembly at Green Lake, near Ripon, Wis. She was offered $100 toward Boston expenses but chose the above instead.

Third, Esther Curler, group leader, also member of Life Service League, with $100 paid toward Wonder Tour. Fourth, Fenno Morsley, group leader, $75 toward Wonder Tour. The members in the picture are, standing left to right: Fenno Morsley, Clara Granger, Margery Ridley, Esther Curler.

The lower group represents our B. Y. P. U. advisory board. Mrs. R. G. Pierson, advisor of evangelistic and devotional phases of the work; Oliver Sanders, chairman of advisory board and advisor of local organization; Mrs. Oliver Sanders, advisor of social, educational and denominational work.

Some of the accomplishments this past year were: 60 per cent membership tithing, only about one-fourth of our membership are employed, of this number all but two are tithers; the young people are helping the pastor conduct services outside of our local church and in the absence of the pastor they conduct them alone.

We hope to have a gospel team next year, but owing to the fact that our group of young people are younger than the average B. Y. P. U., and because we have been organized less than two years, we are as yet unable to get all the results that we can after a longer period of organization.

Last year our society was represented at St. Paul with eighteen young people and that fact has been a great help to us this year.

Next year we hope to start our contest by September 1, and we are going to adjust it in such a way that the boys and girls will compete separately.

OLIVER C. SANDERS.

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KANSAS YOUNG PEOPLE, under the leadership of Miss Edna Umstot, are attempting to reach the following goals since the meeting of their last assembly at Ottawa:

1. 10 per cent increase in membership.
2. 25 per cent taking *original* part in meeting. (Printed materials to be used in preparation only.)
3. 50 per cent attending church services.
4. 25 per cent active members engaged in some other church work.
5. 25 per cent active members reading the Bible daily—"Daily Devotions League."
6. 25 per cent enrolled members reading at least one book of Christian Culture or Young People's Reading Course.
7. 25 per cent active members tithers—"Tithers League."



EFFICIENCY CONTEST WINNERS AND ADVISORY BOARD



# Religious Education



## International Sunday School Lesson for August 5

**MARY MAGDALENE**

**Lesson: Luke 8:1-3; Matt. 27:55-56; John 19:25, 20:1-18**
**Golden Text: Psalm 33:20**

**Introductory**

Little is recorded of Mary Magdalene beyond the facts recorded in these four scripture references given for the lesson text. She came from the town of Magdala on the western shore of the Sea of Galilee. She was possessed of seven demons, but was freed from them by Jesus. She contributed freely toward the work of Jesus and the twelve. At the crucifixion she was near the cross; she is the first person to whom Jesus spoke after his resurrection.

**The Lesson**

Mary Magdalene's gratitude for the healing which had come to her through Jesus took a practical turn, for she, with two other women, Joanna and Susanna, ministered unto Jesus and the twelve "of their substance" as they "went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Joanna and Susanna also had been healed by Jesus. The words "of their substance" indicate that all three must have been women of some wealth. The second scene in the lesson shows Mary Magdalene with the mother of Jesus and his aunt, standing near the cross. The next scene is that of the resurrection. Peter and John had been before Mary Magdalene to the tomb and found it empty; thereupon they returned home. But Mary stood without the tomb weeping. When she stooped and looked within she saw two angels clothed in white who questioned her, "Why weepest thou?" She answered "Because they have taken away my Lord, and I know not where they have laid him." A personal matter did Mary Magdalene make of the death on the cross—*my* Lord! Turning, she saw standing beside her a man whom she supposed to be the gardener. "Why weepest thou?" he asked her. Here was a man ever busy about the place who perhaps might give her a clue, and she said to him," "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away." Then Jesus called her by name and she recognized him, crying, "Rabboni!" Perhaps in her joy at beholding him she tried to cling to him, for his next words are "Touch me not, for I am not yet ascended unto my Father." And he bids her go to "his brethren" and tell them the news of the resurrection. "Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her."

**Leading Thoughts**

1. Those who seek as Mary sought can never lose their Lord. 2. A gratitude of the lips which is not backed by a gratitude of service is not rooted in the heart. 3. "Jesus saith unto her, Mary,"—ever was Jesus calling men and women by name—the personal touch which won all men unto him.

## The Scout Troop and the Sunday School

By Leonard D. Fackler

Being both a scout executive and a Sunday-school superintendent, and having had a scout troop in connection with a Sunday-school when I was a scoutmaster, I feel that perhaps it will not be amiss for me to say a few words on the relation of the scout troop and the Sunday-school.

The scout troop is a first-class adjunct to any Sunday school for three reasons. First, in our up-to-date Sunday schools we must provide more or less mid-week activity, not only to hold interest in the class on Sunday, but to safeguard the boys of the early "teen" age through the week. The scout program, with its purposeful play and civic education is exactly the program to be used. It is up-building of the boys along all lines, and because of the general emphasis on religion, gives the boy a better background for the teaching he receives on Sunday.

The second reason is that the educational program of the Sunday school must be widened in order to fulfill the modern functions of the Sunday school. For the particular boys involved, this enlarged program can find no better subject matter than that which is to be obtained through using the content of the scout program. It is much easier to use this material through a scout troop than to appropriate scout features and use them through class or club organization.

Third, and least important, perhaps, is the fact that the scout troop will be good "bait" for the Sunday-school classes. At least it has so worked in a number of instances.

An average example of this connection between scouting and the Sunday school has been noted in the Methodist Church School of Devils Lake, N. D. Here the troop is sponsored by the church but its activities supervised by the school. The scoutmaster, assistant scoutmaster, and chairman of the troop committee are members of the church school board, and "in" on the monthly supper conferences. Reports on the troop are given at each board meeting, and the personal contact with individual boys is shared by the troop leaders and the church-school teachers.

The sooner that it is generally recognized that scouting is not so much an organization as it is a program which may be appropriated by churches and Sunday schools with the added advantage of skilled supervision, the better will Sunday schools be able to fulfill completely their modern functions and the more boys who will be reached with a purposeful and successful mid-week schedule of activities.

Devils Lake, N. D.

## The Need for Trained Leaders

It has been found by those who study the problems of farm and orchard that it is needful to understand some at least of the needs, characteristics and laws of growth of plants, grains and fruit trees in order to succeed well in agriculture or horticulture. Relatively more must be known if one is to succeed with poultry or live stock. Much of what needs to be known for such success can be learned in a short time. Much more can be learned by longer study. So in addition to the regular courses of study offered in our agricultural colleges, there are practical short courses which give immediate and usable knowledge. The farmer deals with living things, therefore he must be trained.

But as the touch on life comes to be more intimate and on higher planes, more care must be taken to make sure that he who takes life into his hands or who touches it in any way knows at least the more essential facts about it, and has some skill in doing what he is to do. We therefore license auto-drivers only after a certain needful amount of knowledge and skill can be shown. We prescribe and require certain amounts of school work to be mastered before one may dispense drugs, teach school or practice medicine. But not all people think that such requirements should be demanded of those who touch life more intimately, and at its highest level, in teaching a class in our church school. Too often the thought is "Any good person can do that." That just any good Christian can teach a Sunday-school class is, however, a thought fast disappearing from thoughtful Sunday-school circles, and in its place comes the conviction that at least a certain amount of definite preparation for this work is not only desirable but indispensable. Upon the deepening of this conviction, until it finds expression in an adequate program of training leaders in each of our church schools, depends the advance so much sought and prayed for in our church school work.

—Seldon L. Roberts in *"Church School Objectives," Judson Press.*



# Our Own Folks



## National Council of Northern Baptist Laymen

Immediately upon the completion of preliminary organization plans, the National Council of Northern Baptist Laymen set to work to carry forward the undertaking of mobilizing the men of the Northern Baptist Convention for definite tasks. The executive committee at Atlantic City elected William Travers Jerome, Jr., as chairman and decided to engage an executive secretary at once. Accordingly the services of R. O. Jasperson, a layman with experience in publicity, advertising and editorial work, were secured, and on July 1 the new secretary assumed the duties of his office. Headquarters have been established at 17 East 42nd St., New York City, and it is promised that before the fall season opens, a program that will appeal strongly to laymen generally as practical and well worth while, will have been worked out and be well under way.

In a statement setting forth some of the general purposes and objectives toward which the National Council will work, Mr. Jerome says:

"How much lighter the burden would be, how much easier the tasks, if all would lend a hand in doing things for the kingdom. Better still, how much greater could be the scope of the work.

"There are evidences, notwithstanding the pessimistic view some people hold, who speak of the slump and letting down in ideals and high purposes since the world war, that laymen are holding a new attitude toward religion. Men are seeking an outlet for their better impulses. They respond when worthy causes are presented to them. The exaltation of spirit which took possession of people everywhere when great principles were at stake, has not departed and we have faith that if earnest men everywhere will give serious thought to the place that men can fill in our churches, they will find tasks worthy of their very best efforts, stimulating, satisfying and calling into play the very highest aspiration and ideals.

"The National Council of Laymen received its initial impulse under these great laymen, Mr. F. W. Ayer and Mr. Ambrose Swasey. It is proposed now to devote its energies to a continuing program of enlisting men in the denomination in all the tasks of the churches and of the denomination as a whole. Every organization of men will be made acquainted with its program in the hope that it will prove sufficiently attractive and appear sufficiently worth while so that their activities may link up with the purposes of the national body.

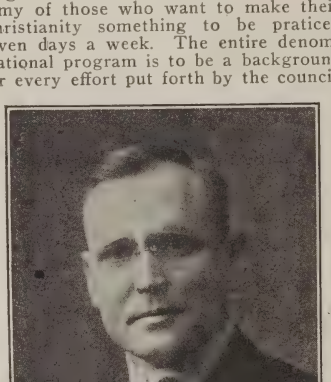
"Our plan is to render such service as we can to men's organizations, endeavor to act as a clearing house of ideas and gather from our own and other denominations facts concerning men's activities which will help our men who are already 'carrying on' to draw other men into the work.

"The purpose of all this is not merely to build up organizations of men. Organization is necessary but we shall pay less attention to the form of organization than to the work to be performed. Organization, not as an end in itself, but the means to an end, is our aim.

"Our goal is to enlist men in the work of the Master with the program of the denomination as the background for every effort. This program can succeed only as the individual churches succeed, and we believe that by bending our efforts to interesting men in the tasks of the individual church, tasks that properly belong to men, we shall be building from the ground up.

"It is not a movement for propaganda; neither is it a movement for raising money. It is a movement by laymen, for laymen, to create a laymen consciousness, which is but another way of saying that laymen are now seeking jobs for themselves and for their fellows in the Master's vineyard."

It is proposed to gather experience from every available source which will be helpful to men's organizations and get this information to men's groups in the various churches. Every existing organization of men will be utilized in the general plan and where there are no men's organizations an effort will be made to bring about the formation of such groups. The spiritual aspect of this movement may be summarized briefly as an effort to create among men a wider acceptance of the fact that the teachings, spirit and example of Jesus have a definite place in the daily lives of men. The leaders of the movement have expressed their conviction that the surest way to achieve the work of the kingdom is to enlist men in the growing army of those who want to make their Christianity something to be praticed seven days a week. The entire denominational program is to be a background for every effort put forth by the council.



R. O. JASPERSON, EXECUTIVE SECRETARY, NATIONAL COUNCIL BAPTIST LAYMEN

Organization machinery will be set up to suit the work to be done. Less emphasis will be placed on the form of organization than upon the tasks to be accomplished.

The personnel of the executive committee includes some of the best known laymen in the denomination. With two vacancies still to be filled, the present members are as follows: Arthur E. Bestor, New York; Charles R. Brock, Colorado; James C. Colgate, New York; W. C. Coleman, Kansas; George Earl, Minnesota; H. W. Ewalt, Pennsylvania; H. M. Fillebrown, Rhode Island; A. M. Harris, New Jersey; Orrin R. Judd, New York; Carl E. Milliken, Maine; E. H. Rhoades, Jr., Ohio; Smith G. Young, Michigan; A. L. Scott, ex-officio; Corwin S. Shank, ex-officio.

Chairman William Travers Jerome, Jr., is well known in the New York Metropolitan area for his activities in the Metropolitan Laymen's Council of which he is chairman. He is a member of the Warburton Avenue Church in Yonkers, of which he is a trustee and superintendent of the Sunday school. He is also a member of the executive committee of the New York City Mission Society and a trustee of Colgate University. Mr. Jerome is a graduate of Yale University and the Columbia Law School but does not practice law as he is associated with the brokerage business of James B. Colgate & Company.

The newly appointed executive secretary, Mr. Jasperson, is a product of the middle west, a newspaper man of long experience, and at the time of his appointment, was managing editor of the *Gas Age-Record* of New York. He was formerly managing editor of the *Evening Wisconsin* at Milwaukee and for a number of years after the above paper was sold, was connected with the Milwaukee Gas Light Company as advertising and sales manager. Before removing to New York he was a member of the First Church at Milwaukee for twenty years, having served both as president of the men's club and alternate leader of the men's Bible class. He is now a member of the Church of the Redeemer at Yonkers.

## Boston Letter

By Charles H. Watson

### Our Baptist Young People

They came, they saw, they conquered. Not quite as many as we expected. We looked for at least 5 000; but we had about 3,500. Evidently Boston though "on the map," is too far towards the rim of things. But in quality and abounding enthusiasm, they were able to make a distinct impression—which they certainly did.

They were nôt only Baptist—they were young people, and evidently were having one of the times of their lives. The writer well remembers, when some years ago, the Endeavorers came here in a great convention, there were many jokes about the free sprinkling of

antiques and venerables. But not so in this convention. Doctor Merriam and the writer were about the only venerables in sight, and there were about us such tides of pink, peachy, vivacious juvenility, that it was easy for us to renew our youth.

### How They Looked

They had the appearance of a very lively and blooming garden when you surveyed them massed in their delegations in Tremont Temple. Their faces, and their caps and turbans, gave brightness and color, and their decorative leaves, and feathers, and legends, made a field of animation.

There were times when the whole garden suddenly bloomed, and their glowing responsiveness and staccato cheers made one hear it, as well as see it. Looking from face to face in the delegations there was everywhere the light of young Christian ardor and sincerity. The Canadian contingent much impressed the writer; clear, earnest faces, and the quiet determination to grasp an unusual privilege.

### It Was All a Privilege

And all were radiantly conscious of it. Sometimes that consciousness broke loose, and spontaneous youthful exhuberance swept all before it. But it was all upon so high a level, these supreme moments made us all the happier. The whole experience made a good object lesson to our Massachusetts Baptist young people, who have so generally held to the Christian Endeavor allegiance. It was nothing short of a revelation to them to see these young Baptists from South, West, Pacific coast, Canada, and even Japan and China, and all enthusiastically united in Christian service and conquest. Somehow these young Baptist boys and girls had the stride and swing of veterans, jubilantly doing nothing novel, but just the things that had gripped them and had set their Christian habits. It was a gripping time. The speakers gripped them, and they gripped the speakers.

### The Program

The program, in its grouping of paramount interests and activities, and its wise selection of speakers, teachers, and leaders, explains in large part the high quality of the convention, and its impressive success and enthusiasm.

Its first note was like striking a high pitch. It was a happy thought on the first night, with the Temple crowded, so to knit together the outlying field of Christian duty, and the home base, as did the vividly illustrated lecture of Missionary Vinton and the remarkable lecture of Doctor Conwell of Philadelphia. The young people saw at once the wide sweep of an all-embracing sympathy, and a human specimen of the sort of leadership that our Baptist young people should be seeking after. Evidently they were much impressed by Doctor Conwell's achievement as by a sort of marvel. Think of it everybody, a man over eighty, coming to his speech at nine fifteen p. m., and mightily gripping and lifting the great company until ten thirty! People spoke of it as if they had seen a giant in action, and never could forget it.

### The All Absorbing Topic

It was emblazoned over the platform, in the heart of everybody and in every responsive young countenance. It was "The Attractive Christ." In a time of over-industrious suspicion, it was good to see every speaker glow with the theme, and all the thronging faces give back their loving answer. The subtopics that marked off each of the four successive days were stewardship, education, evangelism and service.

These sub-topics were stressed in the daily quiet half-hour addresses by Dr. C. N. Arbuckle, in the inspirational platform addresses, in the numerous conferences and study sessions held in the First and Clarendon Street churches, and the minor halls of the Temple. The groups were many, the subjects attractive and practical, and the leaders were drawn from our most competent teachers, preachers, and lay workers.

## James Asa White



Mr. White was born August 24, 1886, at Quitman, Mississippi, where he spent his early boyhood. At the age of seventeen he joined the Baptist church and soon became an active worker. He was educated in the University of Louisville, Louisville, Kentucky, taking the degrees of Bachelor and Master. His theological training was completed at The Southern Baptist Theological Seminary, Louisville, Ky. From this institution he received the degrees of Bachelor, Master and Doctor.

During his educational work in Louisville, Mr. White became identified with the Baptist cause in the city and state. He was vice-president of Kentucky Baptist Young People's Union, and president of City B. Y. P. U. of Louisville. For two summers he was lecturer on young people's work at Indiana Baptist Summer Assembly at Franklin. He took up the duties of general secretary Nov. 1, 1915.

During his service as general secretary of the Baptist Young People's Union of America, Mr. White has been intimately associated with Baptist denominational affairs throughout the United States and Canada. For a number of years he has served as a member of the board of managers of the board of education of the Northern Baptist Convention, and at the present time is recording secretary of that body.

Mr. White is connected with a number of Baptist papers as a writer on young peoples' topics. He is the author of several books, two of the most important being manuals on junior and senior young people's methods and programs.

He sailed early in July for the Baptist World Alliance meeting in Stockholm, Sweden. From Sweden he will go to Germany, Czecho-Slovakia, Switzerland, Italy and France, returning to America about September 1, at which time he will take up his duties as president of the Colorado Woman's College, Denver.

### The Prominent Speakers

Under the topic of stewardship it was befitting that Dr. John Y. Aitchison should sound the initial note. This he did with much enkindling information. In the evening Dr. Bernard C. Clausen, of Syracuse, was the youthful orator. Doctor Clausen connects at once, especially with the young. When buoyant, breezy, inspired youth seeks a voice and a hero, Doctor Clausen seems like a complete answer.

On education, of course, Dr. Frank W. Padelford was the authoritative voice. We never heard him speak with more convincing fact and passion. It was something to see thousands of listening youth having poured into them the accumulated study of years upon a subject so vital to them. When you are crediting up some of the achievements of the World Movement, do not forget the fact that it has given us a great prophet on education: Frank W. Padelford.

Dr. F. W. Patterson, the new president of Acadia, was the evening speaker. He well supplemented the masterly address of the morning, and brought the emphasis of long interest and mature conviction into a solid and thoroughgoing statement that closely held the young people to the end.

### Evangelism

The next day's thought was evangelism. Dr. S. J. Porter of Oklahoma was the principal speaker in the morning. "The attractive Christ" was the heart of evangelism. That thought was clearly and ably unfolded in an address that was suggestive of the old sermonic classics of a former period. His entire address appears elsewhere. The young people were treated to a specimen of the preaching of the fathers at their best.

Saturday afternoon and evening were given to recreation, under the direction of the local committee. With all the attractions of Boston before them, a sail down the wonderful harbor, and return with the glory of the sunset in their faces, imagine what a day it was to the exhuberant host.

### Sunday

The best wine came at the last of the feast. It first came at a remarkable prayer meeting in the Parkman band stand in the Common, at seven in the morning. Three hundred were there, and President Sanborn was the leader. Of course the meeting was unusually impressive at such an hour and place to the more ardent of the young people who had made the effort or the sacrifice to attend it. All the delegates were free to choose their church and preacher on Sunday morning, and their faces lightened up many a service of worship, and many a domine.

### The Culminating Sessions

They came at Symphony Hall, afternoon and evening. The thought for the day was service. In the best sense, it was an earnest day, one that glowed with high devotion. The freedom of the other days, their lightness, brightness, laughter, seemed to prepare for this one, and made it notable. Dr. Joseph Taylor of our West China mission spoke in the afternoon with power upon the surrender of the life to God. After applying his principle in realistic fashion, he called for immediate readiness for service at any cost, and about 200 of the delegates came forward and pledged themselves. It seemed like the supreme moment of the convention. Everything said, and done, and sung, seemed put to the test.

The evening session filled the hall. The session opened with a dramatic presentation in pageant of "The Spreading of the Light," under the direction of Charles A. Boyd of Wisconsin.

The coronation address was by Dr. C. Wallace Petty of Pittsburgh. He spoke on the seriousness of the problems that faced the young today, in the immanence of a reconstructed world.

**A Bug in the Ointment**

There was only one, but the ointment was so rich we were only momentarily and unnecessarily annoyed. One of our big Boston dailies had an unusually unscrupulous correspondent who seemed bent upon making trouble by an exasperating brand of lying. At first it seemed incredible, as well as puzzling; and when day after day the thing was evidently going on with the look of a plot, some attention had to be given to it.

The other journals treated the convention handsomely, some of them reporting a few of the principal addresses almost in full. Doctor Peterson had things well in hand in his management of them, but he could hardly have anticipated the unholy antics of a sheet that has been dubbed by some, "The Boston Swill Bucket."

**All in All**

It was in truth a great experience for our Baptist young people. It was so clear and cool that we had not to summon our East wind to fan their sweltering faces. Not an umbrella was hoisted, nor a galosh pulled on. The Common was on a broad smile, and the public garden blushed coyly with all manner of beauty. The young Baptist guests revelled in every attraction, and had it not been for their too evident delight and their turban oddities, they might have passed for the gayer descendants of a solemn race.

## The Pastors' School June 18—July 5

By C. H. Wood

I am writing from the pastors' school now being held at Columbus. This is the third annual school conducted by the Ohio State University and the Ohio Federation of Churches. The sessions are held in Townshend Hall, College of Agriculture.

It was my privilege to attend the school last year and I received much benefit. This year the courses of study apepaled to me so strongly that I had to come regardless of financial shortage. However, the expense is not very great after all as there is no registration fee. Last year I slept on an army cot in the Plymouth Congregational Church and furnished my own bedding, $1.00 paying for my bed during the entire term. This year I brought my own cot and a small tent. Part of the time I am camped under an apple tree just north of Townshend Hall, the rest of the time I am located at the M. E. student's social center. Many of the men rent army cots this year, paying $1.50 for the seventeen days of school. Most of us eat at the Ohio Union where the food is wholesome, well cooked and reasonable in price. Thus far, my meals have averaged eighty-four cents a day.

The courses this year include expert instruction from many of the university specialists. On the faculty are outstanding pastors who are doing big things in their churches, like Doctor Blackwood of Columbus and Doctor Gilkey of Chicago. The lectures cover a wide range of subjects from rural beautification to an illustrated missionary address by Dean Vivian on the work of Sam Higgenbottom in India. A course on "Psychology of Salesmanship Applied to Evangelism," taught by Professor May of Syracuse University, closed today. This course by itself would pay us for coming to Columbus. Two other men who are giving us courses of unusual interest are Dr. Warren H. Wilson and Prof. E. C. Linderman.

The fellowship of the ministers is one of the finest things about the school. While we do not all agree on everything, still there is an absence of that "theological chip" on the shoulder. I have met some splendid men and found some excellent friends in this group. Personally, I have learned as much from the men themselves as from the faculty.

Most of us are taking eight or nine forty-minute lectures a day which is rather a load in hot weather. But we also have a world of fun. I feel greatly indebted to Miss Crawley of New York for her instruction in children's games which she gave last summer. After attending this class I was able to make many groups of children happy during the past year. I recently moved to Columbia Center and as the parsonage is located beside the school playground, I hope to be of service to the boys and girls in connection with a program of recreation which will probably be carried out in the community.

By attending the school, I have a better understanding of the work of a rural pastor and a larger conception of his great task. Yet there is much in these courses that would appeal to city ministers. I sincerely wish that every rural pastor in the state of Ohio could attend the summer school. It is more than worth while.

# Church News by States

## Atlantic Coast

### RHODE ISLAND

Lewis Arley Brown, pastor of the Trinity Church, Providence, and a graduate of Gordon College, was ordained June 27. Rev. Nathan R. Wood preached the ordination sermon.

### NEW YORK

Charles E. Kempton, a graduate of Denison University, and acting supply of the First Church, East Aurora, was ordained by a council of the Buffalo Association which met June 29. Rev. George A. Briggs was moderator, and Rev. Wallace E. McCoy, clerk. Dr. Clarence A. Barbour preached the ordination sermon.

Calvary Church, Schenectady, is completing a modern parsonage which will be ready for occupancy Aug. 1. At the same time that the house is given to the pastor, Rev. Edgar C. Smith, the church will cease to be a mission. The church is now raising three times as much for current expenses as it did at the beginning of the pastorate of Mr. Smith seven years ago, and the missionary contributions have increased seven-fold. A mortgage of $4,500 has been removed and the membership has doubled. Six or eight of the young people will attend the young people's assembly at Cook Academy.

### WESTERN PENNSYLVANIA

Rev. John Cameron, after a successful pastorate of four years with the church at Curwensville, recently resigned. Under his leadership the church made substantial progress.

### EASTERN PENNSYLVANIA

In the absence of Dr. Carter Helm Jones, the following ministers will supply the pulpit of the First Church, Philadelphia: Revs. John R. Brown, Raymond M. West and James McGee.

## Mississippi Valley

### MICHIGAN

Mrs. Emma Otis Wilkinson, wife of Rev. Arthur L. Wilkinson, died recently at Ann Arbor. Her husband and three children survive her. Rev. R. Edward Sayles, pastor of the First Church, officiated at the funeral services.

Rev. Chas. W. Biastock resigned July 10 as pastor of the First Church, Lawton. During the three years of his pastorate there were twenty-nine additions to the membership. All organizations are in a promising condition. Mr. Biastock intends to enter college.

The program committee of the Wayne Association met at the office of the clerk, Mr. George E. Sutton, in Pontiac to plan for the next session to be held at Ypsilanti, Sept. 18-19. This will be the first session under the plan of the state organization to have all associations meet in the fall in rotation so that state officials may attend all meetings.

A council of the churches of Wayne Association met June 26 at the Betheny Church, Pontiac, to consider the ordination of Mr. D. E. Story, a student in Crozier Seminary. Rev. Clarence S. Burns of Ypsilanti was moderator, and Mr. George E. Sutton, clerk. The ordination sermon was delivered by Rev. George E. Dawkins. Mr. Story will continue his studies.

Miss Ruth M. Campbell who will be the secretary for Baptist students attending the State Normal College at Ypsilanti, recently had a conference concerning the plans and possibilities of this new venture with Dr. J. M. Smith, Rev. Clarence S. Burns and Miss Frances P. Greenough. Miss Campbell recently received the B. A. degree from Denison University.

The Baptist, Methodist and Presbyterian churches of Coldwater united in a community church vacation school which was held in the First Church and the pastor, Rev. Winford L. Sharp, was principal. The enrolment was 202 and the average attendance 117.

### OHIO

A community revival was held during June in Attica by the Hulme evangelistic party. As a result the Baptist and Methodist churches will have at least fifty additions to their membership.

The First Church, Struthers, recently closed a successful three weeks' series of

evangelistic meetings. As a result, there were eighteen additions to the membership. Rev. J. R. Hazelwood of LaGrange, Mo., was the preacher.

Evangelist George Hulme will assist Rev. D. C. Rich of the First Church, Warren, in a tent meeting with the Frances Willard Church, the latter part of July and the first of August. Pastor J. W. Ely will move to Granville the first of August because of ill health.

### ILLINOIS

A number of pastors, evangelists and other Christian workers in the central part of the state have united for the purpose of conducting Bible conferences. Rev. J. L. Watson recently closed an eight day conference at Edgewood. Other churches are planning for similar conferences. Some of the teachers are Revs. Irving A. Fox, pastor of the Riverside Church, Decatur; G. P. Burdon, pastor of the Shelbyville Church; E. C. Shute, pastor of the Arthur Church; J. F. Rake, pastor of the First Church, Evansville, Ind.; and J. L. Watson, evangelist and Bible teacher, Sullivan. All interested in such conferences should communicate with Mr. Watson.

Evangelist E. S. Stucker of Ottawa, Kan., has been engaged to assist Rev. M. P. Boynton, pastor of the Woodlawn Church, Chicago, in special meetings, Sept. 23-Oct. 7.

### KANSAS

The First Church, Coffeyville, recently conducted a five weeks' vacation school. More than 100 children were enrolled in three departments, kindergarten, primary and junior. There was an unusual interest on the part of the children. The work of the church is prospering under the leadership of Rev. Earl Riney.

June 3 was a notable day for the First Church, Kansas City, when the new edifice was officially opened. Among the speakers were Drs. S. M. Brown, P. W. Crannell, F. L. Streeter, L. M. Denton, Revs. P. H. Seise, O. S. Osborne and O. C. Felth. The church was organized in 1872. In 1910, under the leadership of Dr. Stephen A. Northrop, the present site for the building was chosen and the erection of a large central edifice was begun. The foundation had been laid and the basement partially finished when Mr. Northrop was forced, in 1917, because of ill health, to resign. Dr. Louis S. Bowerman then took up the task. The church was put upon a modern financial basis. The debt of $6,500 was paid and a building fund was started. Plans for the building were readjusted so that it could be financed through a local bank. The property is valued at $75,000. The first floor of the edifice is of stone; the second and third are of stucco with stone and brick trimmings. The marble baptistry, auditorium pews and organ which will be installed in the fall, are memorials. The church now has equipment equal to that of any in the state.

### NEBRASKA

Rev. H. F. Gilbert recently began his second year of service with the Norfolk Church. There were sixty additions to the membership during the past year. In the every-member canvass this spring, enough subscriptions were secured to cover the budget for the ensuing year. The church conducted a vacation school and school of missions. Mr. Gilbert will supply the First Church, Lincoln, July 22-Aug. 19.

### SOUTH DAKOTA

The First Church, Huron, entertained the Central Association at its annual meeting, June 15-17. This year the church conducted its first vacation school. The average attendance for four weeks was more than 100. Rev. R. J. Lloyd will soon complete his sixth year of service with the church.

The church at Irene recently completed a series of revival meetings conducted by Evangelist R. R. Richards. As a result there were eleven conversions and it is expected that others will soon unite with the church.

### IOWA

Evangelist Harry O. Anderson of Berkeley, Cal., conducted meetings with the Elk Church, Alta., the latter part of June. On Sunday, June 24, a consecration service was held, and fifty persons came forward. Rev. M. A. Wesgaard is pastor.

## Rocky Mountain States

### COLORADO

A council was called by the Galilee Church, Denver, to examine Mr. Cleveland Autry. Rev. W. C. Gargerson, pastor of the Mt. Hermon Church, was moderator, and Rev. J. C. Hoover, pastor of the First Church, Englewood, was clerk. Rev. Joshua Gravett gave the charge to the candidate. Mr. Autry is pastor of the churches at Louisville and Superior.

The Surface Creek Church, Delta County, is a rural church having a resident


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(2) The practical purpose of the Luncheons is to serve as a time of ingathering of half the funds of the Woman's Continuation Campaign. We plan and expect that by the help of God the women will bring in an offering of a million dollars.

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membership of about seventy scattered over a wide area. For ten months the church was pastorless. November 1, Rev. D. S. McGlashan was called. He immediately began an evangelistic campaign which continued for six weeks. As a result there were more than twenty conversions and all departments of the church were stimulated. Since the close of the meetings interest in Bible study has noticeably increased.

### MONTANA

#### Summer Assembly

The second summer assembly met at Helena, June 21-29. The attendance was about 100. A regular standard assembly program was carried out with a corps of competent teachers and lecturers. Among these were Dr. S. L. Roberts of Philadelphia, young people's work and teacher training; Miss Margaret White of Idaho, special work for girls; Mr. Ingram of India, mission study classes; Rev. Henry Van Engelen of Missoula, Bible study; Registrar Schlauch of Linfield College, educational enlistment.

The culmination of interest was reached on the evening when life enlistment was stressed. Last year there were thirty volunteers present, twelve of whom were at the meeting this year and came forward again. With them came twenty-four others who for the first time confessed Jesus or definitely enlisted for special service. Among the group were college and normal graduates.

Special mention should be made of the services of Rev. C. H. Burrill, state director of religious education, for his ability in caring for details; of Rev. T. L. Huxley of Livingston and Miss Edith Pease of Bozeman who conducted the social and recreational work; of Rev. J. A. Hoffman who acted as registrar of the meeting and made all assignments of entertainment and collected all fees.

The outstanding event of the assembly was the visit of President and Mrs. Harding. The presidential party spent seven hours in Helena on June 29. By special invitation from the assembly and the Baptists of the state, President Harding motored from the city to the assembly grounds. He was accompanied by two autos filled with reporters, photographers and secret service men. After exchanging greetings with Secretary Cress, the president and his party posed for special pictures with the Baptist young people of Montana. He then made a brief but inspiring address urging that Baptists stand for the principles and program that will advance the whole welfare of the nation. That evening eighty-five members of the assembly went to the Shrine Temple to hear the president speak. As he and Mrs. Harding were being seated in the presence of 3 000 people, Dorothea Burrill on behalf of the assembly presented Mrs. Harding a beautiful bouquet of cut flowers.

The following students are spending their summer vacations in Montana as supply pastors: Rev. C. A. Nissen, Rochester Seminary, at Manhattan and Belgrade; Rev. R. H. Lynn, University of Chicago, at Stevensville; Rev. Fred H. McNair, Colgate Seminary, at Valier; and Rev. Stanley

(*Continued on page* 800)

## Our Book Shelf

**Men, Women and God,** by Herbert A. Gray, D.D. New York: Doran.

A very wise and reverent treatment of the sex question. The book produces in the mind of a reader the insistence of life as planned by God and must in its every aspect be kept in proper relation to him.

**Jarvis,** by Reginald Wright Kauffman. The St. Botolph Society.

A story of college life that has interest for those who like to read about the experiences of a young man who sows some wild oats and also reaps from the seed he has sown. This is the sort of a story that is dangerous reading for young people.

**Recent Psychology and the Christian Religion,** by Cyril E. Hudson, M. A., New York: Doran.

A thoughtful and worth-while discussion of the bearings of modern psychology on religious faith and practice. The book will have special interest for those who regard it as their duty to acquaint themselves with the details and conclusions of current psychological research as they are related to Christianity.

**The Riverside New Testament,** a translation from the original Greek into the English of today, by William G. Ballantine. New York: Houghton Mifflin. $3.

Of the translations of the New Testament which abound—somewhere near a dozen—none has as yet succeeded in replacing the great English versions. As commentaries on the New Testament some of them are valuable. This one is especially so and students of the New Testament will find it of great help as such. Mr. Ballantine has been faithful to the original text in his translation and has done a good piece of work in a reverent spirit. The book is well bound and printed on excellent paper in a most readable type.

**Simon of Cyrene,** by Thomas Hall Shastid, M.D., Sc.D. Ann Arbor, Mich.: George Wahr.

This is one of the truly great story books of the twentieth century. It is a story of a man's soul and a nation's soul, depicting in a most impressive way through the allegorical method the various periods of Jewish development. The primary story around which the allegory is woven is intensely interesting and forms a wonderfully attractive basis for the setting forth of those great internal thoughts and feelings that temper the history of Israel. Doctor Shastid has ever kept in mind the feelings of the reader and while much of the story is full of sadness he has carefully injected bits of the comic, making the story true to life as well as true to Bible chronicle. His underlying motive is to create and intensify a feeling of sympathy for the Jewish people whom he feels deserve a greater recognition as makers of history. He sets forth those qualities of soul that made Israel especially fitted to be chosen of God for his great work. Rev. Albert W. Ryan of St. Paul's Rectory, Duluth, Minn., says in the introduction, "My advice to one and all is to read this book; first for the sheer interest of the story itself, second for its great gallery of human portraits, third for its profound allegorical meaning."

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# OUR MUSIC CORNER

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## THE CHEERFUL SUBJECT OF HYMNS

York Bannard suggested awhile ago in the *Musical News and Herald* that a list of the hundred best hymn tunes should be published. He says: "A list drawn up by a few good guides would be exceedingly useful. Such an anthology, covering the whole period of hymnody could easily be compressed into one slight volume. The attempt would be well worth while if it did nothing more than provide a limited assortment of the best of hymn-tune literature over which we could 'ring the changes,' and so familiarize our congregations with the best, and the best only."

Truly a brilliant suggestion, and one that appeals strongly to the idealist.

But how would the judges be selected? Would they be taken from say half a dozen of the leading religious denominations, or would they be confined strictly to the musical elect? And how many? Which task would be more difficult, the selection of the final judges themselves, or the choosing of the "judges of the judges?"

The effort of Mr. H. G. Wells to decide upon the ten best books has apparently not met with overwhelming success. On numbers 1, 2, and 10 he has carried the crowd with him—but how about the intermediates?

The *International Book Review* has been trying to settle a comparatively easy question, "what are the best ten books written and published since 1900?"—but the results seem to be a trifle kaleidoscopic. This hymn-tune question is one of greater difficulty. Mr. Bannard speaks of "the whole period of hymnody"—that means at least one million tunes. If we throw out all but a mere thousand (single hymnals present nearly that number) we have left a "fearsome" job for the judiciary.

We wish it could be undertaken, but it has a Herculean aspect. Mr. Bannard says: "A compilation such as the one suggested would embody the very principles of tune-making and selection which the average church musician could understand, and which would enable him to discuss such matters on a basis more tangible than personal taste or fancy, or even mere hearsay. From even a casual acquaintance with such a volume he would gather that a tune is good not from one point of view merely, but from a variety of characteristics; and editors of music papers would be spared the stupid question whether a good tune should depend on melody or part writing or rhythm, or whether a proper balance of the three is essential. Excellence is to be determined according to circumstances; at the same time it is characteristic of every good tune that it is able to stand by itself; that it is diatonic and not chromatic; that it rises in the scale and has a responsive fall; and that it avoids elaboration and sentimentality. If the tune is a unison one, then obviously the main requirement is a good melody; a good melody is one that carries with it definite points of interest; one in which, while there is no wearisome reiteration of one note, every note has its telling part; one which arrests attention—sometimes by a judiciously placed high note, sometimes by the repetition of a phrase in the same or a different pitch, sometimes by unusual rhythm. Judge a tune from the harmonic standpoint, and the same melodic distinctness must be felt in the under parts, particularly in the bass part, or it fails. A first-class tune, too, has a stately and dignified rhythm; it insists upon correct emphasis; it gathers in its movement beauty and expressiveness."

Here we have, stated in no uncertain language, the characteristics of the "super" hymn tune.

We are told further: "Very many tunes—those which have become exceedingly popular by virtue of repeated use and association—cannot possibly survive these restrictions. The 'hundred best' would not include the innumerable little sentimental part-songs which some half century ago were added to our hymnology. The bulk of tunes by Dykes, with their repeated notes feebly supported by an unskilful and sometimes perfunctory harmonization will not find place."

An effort being made in England to get rid of Barnby's "Sarum" does not seem to be seconded in the slightest degree on this side of the water, where no hymnal provides an alternate.

Mr. Bannard renews the attack. He says: "Barnby's 'For All the Saints,' with its reckless disregard of emphasis must surely give way."

This whole question is fringed with difficulties. It would indeed be most instructive if we could have a compilation such as that suggested by Mr. Bannard. But there would certainly be "squabbles" among the judges. One of the few hymn tunes that is now almost universally printed without an alternate is Wesley's "Aurelia." Possibly it is the most popular tune in existence—not merely with congregations, but with musicians.

Yet when it first came out it was bitterly assailed by one if the most able critics in London!

If such a "row" could be created in 1868 over one single tune of importance, what on earth would happen over one hundred "best tunes" in 1923?—*New Music Review.*

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Now and then one hears a minister announce the opening hymn in some such way as this: "Let us begin our service by singing hymn number so and so." The inference is, of course, that the organ prelude was not a part of the service. But is it not? If the organist is not convinced that it is, how can he possibly put his soul into it? And if the audience is not convinced that it is, how can it be expected to be worshipful and attentive while it is being played. If the organ prelude is not a real part of the service, then what business has it there at all? The organ prelude will be what organist and minister and congregation make it, and it can be made a most useful and helpful part of divine service.

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Take a music bath once or twice a week for a few seasons. You will find it is to the soul what a water bath is to the body. This elevates and tends to maintain tone to one's mind. Seek, therefore, every clean opportunity for hearing it. Let music be as much a part of a day's routine as eating or reading or working.—Oliver Wendel Holmes.

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**The temperance movement is growing** among associations of Japanese young men. There are at present in Japan 236 associations, embracing a total membership of 117,962, working for the cause of temperance.

**In the fifty-third general assembly of** Illinois, two dry enforcement bills were passed and fifteen wet nullification bills were defeated. The first of the two dry bills was the poison liquor bill which makes the seller of any poisonous liquor for beverage purposes causing death, guilty of murder. The second one provides revenue for the enforcement of prohibition.


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## Church News

(*Continued from page 798*)

Keldsen, Northern Baptist Seminary, at Glasgow.

Rev. R. O. Shannon has taken up the work on the Crow Reservation at Lodge Grass and Wyola, and Rev. W. L. Wilson has taken up the work at Hardin. Rev. S. A. Nelson, reservation colporter, is to have a new car this summer and will continue to serve the scattered white people who live among the Indians.

Secy. John S. Stump of the Home Mission Society will spend two weeks in Montana beginning July 22, accompanied by Secretary Cress, and will visit the following places in the interest of church edifice matters: Billings, Wyola, Hardin, Miles City, Roundup, Lewistown, Belt, Great Falls, Valier, Missoula, Darby, Manhattan and Belgrade.

Rev. George MacDougall has closed his work at Lewistown and Rev. G. J. E. Keetch will close his work at Eureka on Aug. 1.

Rev. H. P. Crego of Lewistown is spending the summer in Illinois; Rev. R. B. Thomas of Roundup is spending two months at Portland, Ore.; and Rev. C. B. Stephens of Bozeman is in Ohio for the summer.

Miss Mary Sundell will supply the church at Laurel for the months of July and August.

### State Convention

The annual meeting of the Montana convention was held in the Broadwater Hotel, Helena, June 19-21. It was the largest body of Baptist delegates ever assembled in the state. The attendance was more than 225.

The annual sermon was delivered by Rev. George MacDougall and the annual report of the board of managers was given by Secy. G. Clifford Cress. Mrs. Edker Burton of Moscow, Ida., was the speaker for the women's work. Secy. J. C. Robbins of the Foreign Mission Society also addressed the meeting.

The following officers were elected: Pres., Rev. Henry Van Engelen, Missoula; corr. secy. for the ninth time, Rev. G. Clifford Cress; treas., Judge Jack Briscoe, Lewistown; director of women's department, Mrs. R. R. Rathbone of Dillon.

The treasurer's report showed all obligations paid and a balance on hand to begin the new year. The New World Movement receipts were approximately $12,500. Montana is still subnormal in its economic conditions as an entire state.

The convention passed a resolution denouncing the Dempsey-Gibbons prizefight; approved the denominational objectives for the current year; and without an opposing vote adopted the proposed denominational program for 1924-1925 as promulgated at Atlantic City. The churches in the state are led by earnest and capable men and there are fewer pastorless fields than at any time in the past five years. The program for the year includes a new pastor-at-large, an evangelist, four district missionaries, four colporter-missionaries, (one designated for urban work only), one woman field missionary, and about fifteen missionary pastors.

Montana won the banner offered by the Publication Society in class III in the bigger and better Sunday-school campaign. The women's department showed decided advance in organization and accomplishments. The membership report showed a small net gain. There will be a united effort of all our forces to make the evangelistic results of the year and the offerings for missionary work the largest in our history. The hope is also expressed that the good crop conditions this year will enable a number of our churches to put on building campaigns. The convention has only three or four adequate edifices in the state.—G. Clifford Cress.

**The New Jersey Branch of the Women's** International League for Peace and Freedom has sent a short letter to the clergy of that state urging them on July 29, the day following the anniversary of the outbreak of the world war, to preach a sermon on the most effective way to obtain world peace.

**The federate school of missions held** its seventeenth annual assembly June 23-30 at Mt. Hermon, Cal. The enrolment was 208. Mrs. John Snape presided one day. Mrs. Lena Leonard Fisher, professor in the department of missions of the University of California, was the lecturer. Other teachers were Mrs. R. W. Blosser of San Francisco, Mrs. T. H. Hageman, Dr. Francis Russell, Dr. Hugo Harvey Guy, Mrs. Adelaide Aldrich and Mrs. David M. Thomas. Missionaries were present from Alaska, Korea, Colombia, South America and the Soudan. Dr. David Starr Jordan of Stanford University lectured on "Japan and the New Internationalism."

## Obituary

### RUSSELL TRUE STIVERS.

**Russell True Stivers** was born at Hornell, N. Y., May 5, 1844. At the age of five he removed with his parents to Seneca County, Ohio, where he grew up and as a boy attended the local academy.

He was baptized into the fellowship of the Baptist church at an early age. As a young man he attended Hillsdale College, Hillsdale, Mich., and later Western College, then located at Western, Ia. On December 26, 1870, he was united in marriage to Miss Eunice Barber, of Linn County, Ia., who died July 19, 1906.

For many years Mr. Stivers was engaged in missionary and evangelistic work in northern Iowa, organizing hundreds of Sabbath schools, delivering thousands of sermons and addresses, and traveling more than 100,000 miles, largely with horse and buggy. He was eminently successful as a promoter of Sunday-school and missionary work, and lectured widely on religious subjects. He was pastor, for a time, of the First Church of Nashua, Ia.

On June 23, 1915, Mr. Stivers was married to Miss Rachel Alice Maxson of Marble Rock, who was a congenial helpmate. Monday, June 11, 1923, he suffered a stroke of paralysis and passed away Friday, June 15, at 1:15 a. m. Funeral services were conducted by Rev. Carl Smith, pastor of the First Church of Marble Rock, and Doctor Tandy, pastor of the First Church, Mason City, Ia.

The deceased is survived by his wife, Mrs. R. T. Stivers, by his three children, Effie L., Lucien B., and Ernest D. Stivers, by a sister, Mrs. Jeannette Yost and by a brother, George Stivers.


# Perpetuate the Work of Evangelism

The schools maintained by The American Baptist Home Mission Society are training the future preachers, teachers and Christian leaders of their groups.

The entire student bodies at El Cristo College, Cuba, and Bacone (Indian) College, Oklahoma, have been won to Christ. The American Baptist Home Mission Society's Mission schools for Negroes also are permeated with the revival spirit and are training thousands of Christian workers.

**YOU** may have a part in the advancement of Christian Education in the Mission Fields of North America.

By means of Legacies and Annuity Agreements many have planned to perpetuate the general work of this Society. For these friends and others there is offered the opportunity to make MEMORIAL GIFTS through Legacies and Annuity Agreements that will help endow our great mission schools.

The missionary institutions for which the American Baptist Home Mission Society is responsible are:

**FOR NEGROES:**

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**Bishop College, Marshall, Texas.**
**Jackson College, Jackson, Miss.**
**Morehouse College, Atlanta, Ga.**
**Shaw University, Raleigh, N. C.**
**Storer College, Harpers Ferry, W. Va.**
**Virginia Union University, Richmond, Va.**

**FOR INDIANS:**

**Bacone College, Muskogee, Okla., with students representing twenty-three Indian tribes.**

**FOR LATIN AMERICANS:**

**Colegios Internacionales, El Cristo, Cuba.**

**FOR FOREIGN SPEAKING AMERICANS**

**The International Baptist Seminary, East Orange, N. J., and its Spanish-American Department, Los Angeles, California.**

## *A Suggestion*

***In making your will we hope you will make a bequest to The American Baptist Home Mission Society and also a bequest to one or more of the above Mission Schools.***

**For booklet, sample contract and survivorship rate table, kindly address Secretary Charles L. White, 23 East 26th Street, New York City.**

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## The American Baptist Home Mission Society

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**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

Volume IV July 29 No. 26

# The Baptist

Published Every Week by the Northern Baptist Convention

## Perpetual Love

CHRIST'S love is a *perpetual love.* "I have loved thee with an everlasting love." It is perpetual in that it goes backward through the eternities. This is a dateless love. When did it begin? "I have loved thee"—march out on that verb, travel over thousands and thousands and tens of thousands of years, and you will never get to the end of that verb. His love did not begin on the cross, that was the noonday splendor of eternal love. His love did not begin in a carpenter shop; that was the rough manifestation of a love that, like himself, was without beginning and is without ending. His love did not begin in the manger; the manger was the note first heard on earth of a song of eternal love, that had been singing in ages beyond human thought.

It is perpetual, also, so far as the future is concerned. It is the only thing that does abide. We talk of the "everlasting hills;" but they are not everlasting..... Nothing on earth abides.....Nothing abides but God and his love. He is the same yesterday, today and forever. God abides, with a heart tenderer than a father's and a pity gentler than a mother's. He whispers, amid the trials of life, "I have loved thee with an everlasting love."

*—Robert Stuart MacArthur in "The Crowns of Christ."*

## Fresh from the Field

**The Y. M. C. A. campaign to raise** $525,000 for a new building at York, Pa., has gone over the top by a surplus of $65,000.

**Dr. Rushbrooke has received a letter** from Sofia stating that the new Baptist Chapel in the Bulgarian capital was dedicated on Sunday, June 10, in the midst of the revolutionary turmoil.

**The honorary degree of doctor of human** laws has been conferred upon W. C. Pearce, associate general secretary of the World's Sunday School Association, by Susquehanna University.

**Resolutions have been adopted by the** First Church of Cameron, Tex., requiring that members who have been absent from the community for a period of one year or on the inactive list for that length of time, make an explanation to the church before a letter be granted them.

**Feeling that material recompense** above that required for meeting the needs of living in a reasonably comfortable fashion should not be the motive of the minister, Rev. A. B. Philputt, pastor for a quarter of a century of the Central Christian Church, Indianapolis, recently refused an increase of $1,000 in his salary.

**Rev. Walter Wynn recently began his** twentieth year's pastorate in the Baptist church of the town of Chesham, England. The occasion was marked by collections and donations toward the building and extension fund, amounting to more than $5,000.

**A tornado sweeping through Adams** and Bowman counties, North Dakota, did much damage to homesteads and resulted in the death of seven. The loss is estimated at $150,000. This is especially hard on the farmers of this section of the country as they have had poor crops for several years due to successive droughts.

**Scholarships totaling $10,000 and** ranging from $200 to $1,000 each have been announced by the American Child Health Association for nurses qualified in child health work. The courses will be taken in colleges, normal schools and university departments of nursing and will include obstetrics, pediatrics and orthopedics, with practical experience. The scholarships will be for the school year beginning next fall and during the summer schools of 1924. Detailed information may be obtained by communicating with the headquarters of the association, 370 Seventh Ave., New York City.

**The stereopticon department of the** General Board of Promotion has prepared two new lectures on Japan to supplement study books. These can be secured from any of the depositories after Aug. 1. "Child Life of the Nation" is the title of the new Home Mission lecture picturing the work done by Baptists among children in the country districts and in the cities. This may also be secured from any of the depositories. After Aug. 15 the lecture on church vacation schools can be booked from the following depositories: New York, Boston, Philadelphia, Granville, Chicago, Des Moines and Portland.

**The Baptist Church at New Mill,** Tring, England, celebrated its two hundred and sixty-eighth anniversary June 10. The church was formed in 1655 with six members. The first pastor, who was later arrested and put in jail, with his congregation often went into the woods at night for worship. Rev. F. S. Kemp is the present pastor.

**Dr. W. S. Cummings, of the Univer**sity of Redlands, Cal., has undertaken a five weeks' lecture tour in Esthonia and Latvia prior to attending the Stockholm meeting. Doctor Cummings will confer the degree of doctor of divinity on Rev. John Alexander Frey, principal of the seminary at Riga, on behalf of the university.

### A Man's Prayer

Lord, if one boon alone be granted me,
Let me but choose what that one boon shall be;
I shall not ask to live 'mid sheltered bliss,
In soft security—but only this:

Let me be not a coward in the strife
That sweeps across the battlefields of life;
Let me leave not for other lives to bear,
The burdens that were rightfully my share.

Let me not whine, nor seek to shirk,
But cheerfully bear my full load of work;
Then place a friendly shoulder 'neath the load
Of one who, fainting, falls beside the road.

Let me, oh Lord, be clean and unafraid;
Let me go forth to meet life, undismayed;
Until the final hour of life's brief span,
Let me walk upright—let me be a man!
Thus let me live that when, the day's work done,
I pitch my tent toward the setting sun,
Lie down to rest, and from my labors cease.
My soul, within its house, shall be at peace!

—Will Thomas Withrow
*in American Israelite.*

**The Academy of Arts, Sciences and** Belles Lettres of Paris, France, has elected Dr. John T. Christian of the Baptist Bible Institute, New Orleans, a member.

**L. Wilbur Messer, for thirty-five years** general secretary of the Y. M. C. A. at Chicago, died July 15. When Mr. Messer came to Chicago, the Y. M. C. A. work was being carried on at Farwell Hall in four small buildings. It was under his leadership that the present headquarters and office building on La Salle Street, the Y. M. C. A. Hotel, and activity buildings in different sections of the city, were erected. Mr. Messer's interest in the welfare of young men was worldwide. Because of ill health, he resigned the early part of this year.

**It is reported that Dr. E. K. Sprague,** chief public health officer for the port of New York, has received orders from Washington to the effect that in the future beer will be barred as medicine from all steamships entering or leaving the United States.

**The cornerstone of what is declared** will be the finest Baptist church building in the South, both from an architectural standpoint and in the appointments for taking care of all the activities of the church, was laid recently at Knoxville, Tenn. The structure is being erected by the First Church at a cost of more than $500,000. Dr. F. F. Brown is pastor.

**The commission on the church and** social service of the Federal Council of Churches has arranged a list of men and women prominent in fields of social work who will be available this autumn and winter to speak in churches on themes connected with the relation of the church to community life. The commission will be glad to send this list to directors of forums. Address the Federal Council, 105 East 22nd St., New York City.

**Edgar V. Gage, father of Albert H.** Gage, director of religious education in Chicago, and Mrs. Albertha Hotaling, wife of Rev. Ira A. Hotaling of Homer, N. Y., passed away at the home of his daughter in Homer, July 10, 1923, on his fifty-fourth wedding anniversary. Mr. Gage was seventy-eight years of age. He was buried from the Baptist church in Worcester, N. Y., of which he had been a member for many years.

**At its recent meeting the board of** bishops of the Methodist Episcopal church, after listening to reports from the rural field, officially went on record as favoring the organization of cooperative associations or corporations for the marketing of farm products and the purchase of farm supplies. Methodist ministers were urged to cooperate with such organizations where possible and it was suggested that in certain types of communities the church might well take the lead in the organization of cooperative enterprises. This is the first time that a purely ecclesiastical body has recognized the relations of the church to the cooperative movement and the economic and spiritual implications in this movement which give it significance from the religious point of view.—Federal Council Research Bulletin.

**The Jewish Education Association has** been making a study of juvenile delinquency in its relation to the decline in religious education among Jewish children in New York City. The association found after careful investigation that 90 per cent of the children who came under the observation of the courts, police and other official agencies, had little or no religious education. In neighborhoods where religious schools are few there is a higher percentage of delinquency, whereas in other poor neighborhoods with religious schools, the percentage is lower. To counteract this trend, the Jewish Education Association this year is planning to take 10,000 children off the streets and place them in Jewish religious schools. In this work the association will be supported by the authorities and business men's organizations.

(*Continued on page* 804)

# The Baptist

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*Committee on* THE BAPTIST
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## The Spirit and the Letter

Out of our many thousands of subscribers, there is an infinitesimal per cent that persists in striving at the letter and, apparently, missing the spirit of the items and articles that appear weekly in THE BAPTIST. In great haste they send in by telegraph or special delivery the news that in such and such an issue was printed an "o" for an "e," or a comma where a semicolon should have appeared—and not a word about all of the good things that might be stimulating their spirits if their letter-blinded eye did not conceal from them the treasures before them. We might add that more often than not the spelling and diction of their own correction deserves the severest criticism. But another case of the mote and the beam.

## Killam's Kollum

### So Say We—

If you've got a thought that's happy,
Boil it down;
Make it short, and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.
Take out every surplus letter—
Boil it down;
Fewer syllables the better—
Boil it down.
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.
Skim it well, then skim the skimmings,
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it down.

—*The American Friend.*

### Back Talk

We hail it with glee. Pats on the back are sometimes encouraging and occasionally soothing, but even a slap—an open and above-board one—is better than silence. Silence, eternal silence, is a cold, nerve-racking thing. It is the most potent vanquisher of a verbal enemy that we know of. It simply keeps him guessing. We don't want silence from our readers any more than a minister wants silence during the testimony service of a prayer meeting. We want to know what you are thinking about what we are giving you in the way of weekly pabulum. We're trying to keep the denomination informed as to its incomings and its outgoings, and, as well, we aim to give some strong, spirit-life-building stuff. If you like it, we like to know it. If you don't, we don't mind knowing that, either. Talk back whenever you feel like it. It will prove one thing, whether you're right or wrong, and that is that THE BAPTIST is being read—and if it is read we have no fear but there will be an ever-increasing circulation.

### A Grateful Pastor

A letter from a pastor who some months ago accepted a call to a new field says: "It was your write-up of my work in X that brought my name before the church here." He had served for years on a difficult field. He had brought things to pass. We were personally acquainted with the facts and gave them brief mention in THE BAPTIST. We are glad, although not surprised at the result.

## Fresh from the Field

(*Continued from page* 802)

**Dr. E. M. Poteat has joined the faculty** of Shanghai College, China. He has accepted the chair of philosophy and ethics.

**Louis Couperus, Dutch novelist died** in Amsterdam, July 17. He is best known by his "Small Souls" series. Other of his works are "The Footsteps of Fate," "Majesty," "The Law Inevitable" and "Ecstasy."

**It is announced that Prof. J. Enrique,** Zanetti of Columbia University, has been appointed by the league of nations to a committee to investigate chemical warfare.

**From the published reports it would** appear that no recording secretary was elected for the Publication Society. This grew out of the fact that the printed ballot was incorrect, as it omitted the office and name of the nominee for recording secretary of the Publication Society. Dr. William H. Main was regularly elected to this office.

**It is reported that a group of 139** students of the University of North Dakota were asked eight quotations from the Bible. Only 8½ per cent of the students passed an average of 75 per cent, the average for the whole group being less than 40 per cent. Less than 50 per cent could give ten books of the Old Testament, while 7 per cent could not name a book of that portion of the Bible.

**The cornerstone of the new Osgoode** Church building, Vernon, Canada, was recently laid by Sir Robert Borden. The new edifice will replace the old historic Baptist church which had stood for over half a century but which was razed in order to use some of its material in erecting the new building. It will cost $15,000 which has already been subscribed by members of the congregation which numbers 150.

**The National Education Association** of the United States recently closed a week of meetings and discussions at San Francisco. The official program was a comprehensive one. Among the most interesting of the joint meetings was that with the American Classical League. The place of Latin and Greek in modern education was championed by many speakers. The United States commissioner of education is in favor of making Latin a compulsory study in the public schools.

**A new work by the Evangelistic Committee** of New York and vicinity is the maintenance of a gospel automobile. It has a daily schedule of not less than nine meetings and it reaches thousands of people in various sections of the city. The automobile runs from the Battery to the Bronx, from Washington Heights to Brooklyn, in Queens and on Staten Island. Its motto is "Proclaming the gospel of salvation to the masses of the people."

**The General Board of Promotion is in** receipt of many resolutions passed by associations and organizations assuring it of hearty support and cooperation in the payment of unpaid pledges. Among those received, were assurances from the Buffalo Association, French Creek Association, Pa., board of directors of the Massachusetts convention, Rhode Island Ministers' Conference, executive committee of the Rhode Island state convention, Rhode Island state board of promotion, board of managers of the New Jersey state convention and many others.

**The Publication Society** has made Rev. George L. White, of Los Angeles, its western representative. He will serve the society in the west in all matters relating to its varied interests. In addition to his duties as western representative, he will direct the society's correspondence study department for the entire territory of the Northern Convention.

**Before the war there was a Sunday** school with a membership of more than 2,000 in Kessab, a mountain town about thirty miles from Antioch. After the Turks ravaged the town, there were only fifty children left in the school. Kessab formerly was one of the strongest centers for evangelical work in Turkey and North Syria.

**Under the auspices of the Inter**collegiate Cosmopolitan Club of New York City, an international student assembly has been formed. The assembly is composed of students from the universities and professional schools of the city and come from seventy different nations. One-third of the members are women. The purpose of the assembly is to exchange views and get the general sentiment of the members on international problems through frank discussion, and to show that a cooperative world is as possible as a cooperative family. Information regarding the club or the assembly may be obtained by addressing the director, 2929 Broadway, New York.

### The Pebble

MY newly graveled path was rough that day:
One pebble, larger than the others, lay
Too near my feet, and with disdaining shoe
I struck it sharply and away it flew;

And as it sped, its quartz-veined surface flashed
A thought that left my blinded soul abashed:
A dullard's instant, only, do we take
To spurn what God worked centuries to make

—Anna Rozilla Crever,
*in Christian Century.*

**On June 11, the general assembly of** the Presbyterian Church in Canada, voted in favor of uniting with the Congregational and Methodist churches of the Dominion, which had already voted in favor of the union. Legal action through parliamentary bills will be taken for putting the plan into effect.

**Dr. Lathan A. Crandall, at one time** editor-in-chief of THE BAPTIST, died July 20 at his home in Chicago. Funeral services were held at the Hyde Park Church, Chicago, Sunday, July 22, and at Trinity Church, Minneapolis. Doctor Crandall was a graduate of Hillsdale College and began preaching in 1874. Among the churches of which he has been pastor are the Trinity, Minneapolis; Euclid Avenue, Cleveland; Memorial, Chicago; Twenty-third Street, New York. For the past two and a half years Doctor Crandall has been one of the ministers of the Hyde Park Church.

**According to a statement in an Indiana** paper, after forty years of prohibition, Kansas last year had seventy-seven empty jails.

**Usually Cambridge University, Eng**land, bestows honorary degrees only on eminent scientists and scholars. However, it is going to confer an honorary degree on a house-painter, who, though he has never been in school since he was eight years old, has written essays that have won thirty-six certificates in the correspondence work of Cambridge. He attended the university extension lectures for twenty-seven years.

**Dr. James Harvey Hollingsworth,** of Blanchester, Ohio, whose article "Without the Shedding of Blood There is no Remission" appears in this issue, died July 5 at the age of seventy-four. He was an alumnus of Hillsdale and Newton. During his ministry of forty-three years he had served sixteen churches in Massachusetts, New York, West Virginia and Ohio. He is survived by his wife, two sons and two daughters.

**Mr. Lewis Benedict Reed, the oldest** living graduate of New York University, recently celebrated his ninety-ninth birthday. He received his diploma from the university in 1843. In recognition of the anniversary Chancellor Elmer Ellsworth Brown sent a congratulatory message to Mr. Reed at his home in Los Angeles. Mr. Reed, who was born in New York in 1824, spent most of his life in Brooklyn, where he served as president of the Hamilton Club, the Hamilton Literary Association and the Brooklyn Baptist Social Union.

**Federal prohibition commissioner Roy** A. Haynes, recently made the statement that four times as many aliens as citizens violate the liquor laws in New York City. He also stated that not more than 10 per cent of 11,000 defendants arrested were convicted.

**The Lutheran World Convention will** be held at Eisenach, Germany, August 19-26. It is expected that 200 delegates will be present from twenty countries, seventeen of them in Europe. The United States, Canada and Australia will make up the total. With the exception of Great Britain, Spain and Italy, all the nationalities involved in the world war will be represented. Eisenach is a historic village in Saxony and has a Christian history extending back to the twelfth century.

**Official announcement has recently** been made by the board of trustees of the University of Chicago of the election to the board of Mr. Samuel C. Jennings, an official of the Columbian Bank Note Company. Mr. Jennings is a member of the First Church of Evanston.

**As a means of furthering understand**ing and cooperation between the Protestant churches of France and America, Prof. William Adams Brown of Union Theological Seminary, has delivered a series of lectures at the theological schools at Strasbourg and Paris.

**Rev. W. R. Jewell, formerly a teacher** at the Missionary Training School and acting pastor of the First Church, Joliet, Ill., has been appointed director of religious education at Immanuel Church, Chicago. Beginning September he will also have charge of a similar department at the Missionary Training School. Mr. Jewell is a graduate of Rochester Theological Seminary and at one time was a member of the faculty of Linfield College.

The Baptist

# Changing Types of Church Work

BAPTIST work, especially in the North, has fundamentally changed in the course of American history. The eighteenth century Baptist churches were predominantly of rural type, whereas the city or large-town type is most prominent today. Indeed it has been only within the past two generations, that the type has markedly changed. The very names of the churches, persisting still where the church has not died out with the changing years, tells the story, for the churches, most of them, do not bear the names of towns or cities but of the little stream near by—"See, here is water; what doth hinder me to be baptized?"

In one northern state there are still nearly a hundred churches whose names are sibilant with the sound of running water. There are Strange Creek, Spruce Creek, Singing Creek, Goose Creek, Turkey Creek, Witching Creek, Wolf Run, Middle Run, Long Run, Crooked Fork, Flat Fork, South Fork, Sandy Branch, Pack's Branch, Two Ripple, Deep Water, Jordan, Elim, Enon, Healing Stream, and scores with other aquatic designations. Or they have their names partly from the topography of scripture and partly from that prevalent in the state: Mt. Zion, Mt. Nebo, Mt. Tabor, Mt. Hope, Mt. Moriah, Mt. Gilead, Mt. Lebanon, Mt. Carbon. In some cases the names mark the optimistic spirit with which the little churches began, e.g., Bright Hope, New Hope, New Light, New Prospect, Bright Prospect, Sunday Road, Hopewell, Victory, Banner, Boomer, though certain of the names seem to suggest a pessimistic outlook from the beginning, as Jeremiah and Rainelle. There are names which tell of the intimate informality of these little bodies: Beulah Ann, Susannah, Elizabeth, Amy, Jennette, Hepsibah and Minnie Bell. There are churches whose name is a greeting, and these names are repeated in many states and sometimes in several associations of the same state—Welcome, Pleasant, Harmony, Concord, Evangel. How those names must have wooed the tired saint and the repentant sinner. But there are also churches whose names seem to have a sinister connotation, e.g., Left Hand, Cutlip, Hurricane, Big Hurricane, Volcano, Red Sulphur, Blue Sulphur and Burning Springs, though doubtless these designations are only topographical.

But all of these names suggest the rural character of the church life in the days of their inception. In segregated mountainous regions the type has remained little changed, but in the denomination at large the change is startling. The old isolation of the rural region is gone. The country and the smaller towns are almost as sophisticated as the city. Indeed our city churches are for the most part composed of those who came a few years ago from the country or town churches, bringing vigor and hope to many a congregation which was finding the battle with the strange and alien forces of city life a difficult one. The head of the greatest bank outside of New York City came from a small town in Iowa. The man called to straighten out the financial system of the national government came to the great city from a small town on the Ohio River.

The country has always furnished the most fruitful field for the securing of ministerial recruits. The small towns and the country furnish also a prolific stream of students for our state universities and for the colleges, and thence for the financial, manufacturing, professional, political and instructional tasks of the nation. But not all of these students fail to return to the farm or the smaller town. They have learned that science can work wonders with the old farm, and that the highest ability may well be employed upon the grain crops, the fruit, the stock and the poultry, with rich rewards and the most independent life. Wonderful machines facilitate the farmer's work in these days.

And the life in the rural and small-town region is no longer cut off from that of the city. The farmer can converse with his neighbors, with the near town and the far city with almost equal ease and almost at a moment's notice. He has the daily papers and all desirable periodicals, the government brings his mail to his door, and the railway and trolley have pierced their way far and near. But it is the automobile which has most fully abolished isolation, with its corollary gift of good roads.

THERE are two things which especially imperil our rural church work in the midst of, and in some measure by reason of, this astonishing rural progress in material things. One is the entrance of many foreigners into our rural life, together with the going of the bright young people of our American homes to the cities; and the early retirement of the successful farmer to some nearby town. The other is the failure of the rural church to keep pace with the general progress and prosperity of the country. It works both ways, for the failure of the church in attractiveness repels the prosperous farmer and his young people, and the drift away from the farm still further weakens the church.

## Practical Stewardship

PRACTICAL stewardship puts into every act of living a recognition and acknowledgment of the lordship of Jesus Christ. There is a theoretical stewardship which means giving intellectual assent to the fact that as the creator of all life and things, God is the owner of all and we are only possessors. Such a theoretical acceptance of Christian stewardship will not help us to make progress in life if our conception of stewardship ends at that point. It will only help us to be classed among the hypocrites who say they believe a thing, but practice something else. The average Christian is far too much of a theorist and not enough of a practicing person.

What we need today in our Christian living and in our church experience is a large participation in practical stewardship. We mean by that statement to indicate that the rank and file of normal Christian people need to apply their theories of ownership and possession to the every-day practical Christian administration of the affairs of life. Think for a moment what would happen to our possessions if we did that.

We would cease to accumulate for the purpose of becoming rich and all our efforts to make money would be for the sole and only purpose of serving God with all that came into the life. Whether we separated or used or kept or gave away one or more portions we would be revealing God in it all.

The individual climbing the ladder of fame by doing unusual things in the realm of politics, science, education or economics would be striving after a place of greater opportunity in order to be of service to his Master, and all gains would be turned into the channels of his Lord's service to make a world more Christ-like. The fly in the ointment comes when Christian people serve for personal glory and fail to let their accomplishments serve the Lord or his church in a direct way. Such people are not practical stewards; they are theorists.

Practical stewardship turns every act of living into an accounting with God so that the Lord and Maker of all gets the first and best of life's fruitage as a separated portion and also the benefit of the proper use by his steward of the remainder. A theoretical stewardship for instance makes some people give to God the first tenth of the money that comes into the life but when that first tenth has been used for the Saviour's purposes, the handling of all the remainder tends to disprove the purposes of the first act because the lordship of Christ is nowhere in evidence when the nine-tenths is being used by them.

The world of today is a wonderful place in which to make practical use of Christian stewardship and the church of Jesus Christ will make headway whenever and insofar as local church members reveal a practical stewardship of all that is in their lives.

## Summer Slackness

THERE should be no occasion for this article to be written but any one acquainted with the habits of the average church member will readily admit that it is a good word in proper season.

We were recently in the home of a church member who was soon to go away from her home in the city to spend a couple of months in the mountains. She is not rich and would not even be counted well-to-do, but must carefully plan her expenditures. Before leaving her home she figured up what would be due on her church pledges for current expenses and New World Movement for July and August and drew a check for the amount and mailed it to the church treasurer.

When we discovered what she had done, some probing revealed the fact that paying the Lord's portion in advance would leave her bank account somewhat bare but she dropped a remark which we pass on because it was worth while. "Yes," she said, "I will have to be careful of my expenditures for the next few weeks because I have paid my pledges in advance, but the fact that I must be careful about what is spent will be a constant reminder that I am a steward and a church member and therefore living in partnership with my Lord and Saviour, and that means everything in my life."

That good woman was not afflicted with summer slackness. But many a church member will leave home and church to be gone several weeks and in their absence the Lord's money will fail to come into the treasury to pay the bills for maintaining the work of the gospel at home and abroad. If you do not want to be guilty of summer slackness, follow the example of the woman described here and pay your church and missionary pledges in advance for the weeks you are to be away on vacation.

## Encourage Combinations Then

HEAT, light and power companies are growing and merging to the great alarm of some people. But fears on this score are groundless. One of the eminent economic needs of the country and of the world is an adequate organization for the production of energy for both industrial and domestic uses. Since the community knows no better way to effect such organization than that of capitalistic exploitation and combination, the practical situation is the same as if there were no better way.

We must have heat, light and power. Capital combined on a large scale is able to produce them. Give it every encouragement to do so. The sooner the business is thoroughly organized the better for everybody.

By and by the community will become sufficiently educated to run its own business and to provide for its own needs. Then it can take over the plant which its capitalists have organized. But that matter can be considered when the time comes.

Sweden, happily free from the cares of empire, is showing how great a small state may be while content to be small. Incidentally to the development of the water power, it is now proposed to electrify the railways. This proposal is the more interesting in view of the fact that the state owns the railways. It disposes of the argument that public ownership is impracticable and disastrous.

Owning railroads has not destroyed initiative in Sweden.

# A Page of Opinion

## Law Observance

IN his preface to the story of prohibition enforcement which is appearing in the daily press Roy A. Haynes, United States Prohibition Commissioner, says in part:

"The real crux of the whole matter, is found in the fact that the problem has greatly outgrown the prohibition question, for as in the 60's a greater problem than slavery grew out of that issue—the preservation of the union itself—just so a greater problem than the prohibition question has grown out of it, and that is the preservation of the sanctity and majesty of all law, the saving of the constitution, the foundation of the government itself. So all careful observers agree that America today is facing the testing time; the time when this great self-governing people is to determine whether or not a democracy is strong enough to make and enforce its own laws. That issue is paramount and dissociated from prohibition. It is no longer a question as to whether we are for or against that legislation, but it is whether or not we are for or against the constitution of the United States, and whether or not we will obey and support the laws of the land.

"The basis of all stability in all personal, domestic, business, community, national, or international relationships is the observance of covenants or contracts. Every citizen enters into a contract with his government to obey the laws of the land, and if there should be a general disregard of that contract upon the part of large numbers of our citizenship great danger to the republic would result. Therefore, the appeal today is one which should inspire every true, patriotic American. The appeal should receive such response that it should not longer be necessary to so stress the thought of prohibition law enforcement as the thought of law observance.

"In spite of cumbersome departmental procedure; in spite of imperfections here and weaknesses there; in spite of a noisy minority; in spite of unfavorable developments at times in the legislative or judicial departments of the government; in spite of all obstacles, substantial progress has been made, is being and will be made. As for the present status, let the record of accomplishments speak for itself."

## "Whom God Hath Not Joined"

UNDER this title Rev. Joseph Fort Newton discusses divorce in the *Atlantic Monthly* for June. He believes that in a completely Christian social order there would be no divorce problem, for the Christian spirit would forgive everything. The church should recognize that comparatively few marriages are truly Christian, and either make a distinction between Christian and "common" marriages, or else perform religious ceremonies only for those who profess Christian principles, and then recognize no divorce. There are many marriages, he asserts, which should not have taken place, and in some of these the marriage relation is more immoral than divorce. "The sanctity of marriage lies in a sacred union of hearts," and where there is no longer love the true marriage has ceased. The law should not go into detail, but should provide special courts with both men and women judges where such questions can be dealt with properly. "The real remedy lies in making marriage a nobler and finer thing than it is. . . . Until we have learned to live with ourselves and keep the peace, we may not hope to live with another without friction."

## England and the New York Liquor Seizures

STANLEY BALDWIN and Lloyd George share the view that America is within her rights in confiscating alcoholic liquor sent under seal into her own harbors. "The British government does not intend to challenge such action as the removal of liquor supplies from the White Star liner 'Baltic' and the Cunarder 'Berengaria,'" says the *British Weekly*. "'Medicinal stores' in abundant quantities are understood to have been left on board when the seals were broken. Mr. Lloyd George gave wise guidance on the matter in his address at the Welsh Baptist Chapel in Castle street on Sunday afternoon. He advised his fellow-countrymen to keep cool over the seizure of liquor in New York harbour. The United States, as he pointed out, are making a bold experiment to deal with one of the greatest curses of civilization. Palliatives proved useless, and America 'made up her mind with the decision, the courage and the sweep which characterises that great people to try such an experiment as has never been made on this earth before. Give her a fair chance.'"

## An Expert in Modern Dancing

YOUNG people too often think of the minister or the church that takes a definite stand against certain phases of dancing as "old-fogeyish." Surely no such attribute would be applied to one of the leaders of the day in all manner of esthetic modern dancing. This is what Irene Castle says, through the Associated Press, concerning present-day dances: "I'm horrified at the manner of dancing, not alone in New York, but in the Central West. It is simply unspeakable. It is a shame and disgrace that police have to be retained by hotels to supervise dancing, yet that is what is being done nightly in New York."

Concerning the marathon dances, a rage for which recently swept the country, she says: "What a terrible thing! Think of human beings doing such absurd things as that—like primitive creatures of Central Africa dancing and jumping until they fall exhausted."

# The Great Function of the Christian Church

By John A. Hutton

*The first sermon preached in Westminster Chapel, London, by the recently called pastor, successor of Dr. John H. Jowett, in that pulpit*
*Until I went into the Sanctuary—Psalm lxxiii:17*

THE conclusion that I want to arrive at, because it is the conclusion that the psalm arrives at, is that this life of ours is really not interpretable, in any full sense, on the plane of pure reason; that before you can begin to see a way you must take a point of view which is the point of view represented by this church. I say that is the conclusion that I should like to arrive at, because it is the conclusion that the psalm arrives at, but a conclusion by itself is really not of very much value to us.

### Processes to Conclusions

What we are interested in is not a conclusion about life so much as sympathy with our difficult processes when we are arriving at conclusions. You know how tedious it is when we who are older say to those who are younger, who perhaps present us with some difficulties in the region of faith or life—when we say, out of our apparent knowledge, "Oh, my dear young man, that difficulty of yours has been answered and answered a thousand times. So and so answered it, and did you ever read a certain book by a certain man who answered it?" I know of nothing more depressing than that sort of treatment. If the man is ingenious to whom you are trying to get this kind of thing over, he will say to you, "But, my dear sir, surely there must be something in a difficulty that has had to be answered so often as you declare." In any case, you do not help him very much, because what that man is wanting at that time, and what we are wanting all the time, is not your easy conclusions about life on the solid ground that you may have arrived at, what we are wanting is some sympathy with us who may at the time be battling with difficult waters or whose feet may be struggling in sandy soil. And so, although the conclusion is as I have alleged, we too in our thinking about life arrive at a point where thinking as a purely intellectual act breaks down, and we must have our whole human apparatus revived and strengthened by an act of faith. You may wrestle with it as long as you like, it may humble your pride, but so it is.

Now, let us work up to it. The text, I always hold, is a thing you don't set out from, but a thing you arrive at. Take this seventy-third psalm. It is one of the very great psalms. Of course, all psalms are great psalms, that goes without saying, but there are degrees in glory. Even as one star differeth from another in glory so there are degrees in the glory of the psalms. This is one of the very great psalms because it deals with great things. As always is the case when you are dealing with a big psalm, you get the conclusion at the outset, you get what the whole thing is about at the beginning. Take Psalms 23, 121, 124 and so on, and you find that it is so. "The Lord is my Shepherd, I shall not want." That is a conclusion; that is how the psalm begins, with a conclusion. Then the good man proceeds to give you the process by which he arrives at that conclusion. "I will life up my eyes unto the hills." So another psalm begins: that is to say, so another psalm concludes.

### Eyes in the Wrong Place

The good man there had discovered, after a good deal of observation of his own mental processes that what was wrong with him was just what is wrong with a great many of us; he kept his eyes in the wrong place. The whole art of life is to know what to do with your eyes, to keep your eyes on the right things. There are things that, if you keep your eyes on, as we shall see later, you break down, you do not arrive. There are other things, like the cross of Christ, if you keep your eyes on that, as the old hymn puts it, "There is life for a look." And so that good man who wrote Psalm 121 put down at the very outset, lest he should forget it later on, "I will lift up mine eyes unto the hills"; henceforward I shall go through life with my eyes directed in such a way that if God is disposed to disclose himself I shall be likely to see him; I shall not complain that I did not see the stars when all the time my eyes were on the ground; I shall keep up my head, and I shall look where, if there are stars at all, they are likely to be seen. A most sensible thing for a man to say.

Take Psalm 124, which deals with a different class of subject. "Now may Israel say: If it had not been the Lord who was on our side. . . . the proud waters had been over our souls." So the psalm begins, so it concludes, and thereafter follows a whole history of which that opening sentence is the conclusion and philosophy.

### Bold Psalms

There are great psalms, I confess quite frankly, that do not arrive at any conclusion, and these are amongst the very greatest psalms in the Word of God. You see a poor soul tossing himself on his pillow and heaving about on his bed in distress of mind, and at the end of the psalm he does not see one inch further into the darkness than when he began. And yet these psalms are some of the very greatest. There are psalms in the Bible where bolder and more daring things are said about the government of this world than you would be allowed by the law of the land to publish today. I am thinking just now of the man who wrote the psalm that begins: "We have heard with our ears, O God, our fathers have told us, the wonderful things thou didst in their days"—how thou didst so and so, and so and so, and so and so, and how thou didst promise this would happen, and that would happen, and that would happen; and how thou didst say that that would never happen, and that would never happen, and that would never happen. Then this man draws up a list on the other side. He says: "That is what our fathers have told us, now here is what we find: thou didst say that that would happen, it has not happened; thou didst say that that would happen, it has not happened; thou didst say that that would never happen, the heathen would never enter into thine inheritance; that has happened, the heathen have entered into thine inheritance." And the psalm closes. There you are. An old man, a hundred or two hundred years afterwards, coming across that psalm, did not know what to make of it, yet there it was, in the Book of Psalms, and so he wrote at the

foot, though it proved nothing in particular, "Blessed is the Lord forevermore, Amen."

Why do I say that these are some of the greatest psalms in the Bible, those where a poor soul is seen tossing on a bed of affliction and at the end of all his tossing he is as distressed in spirit as when he began? Why do I say that those are some of the deepest psalms in the Bible? Do you remember Victor Hugo in "Les Miserables" describing that wonderful Abbe, that most Christ-like figure almost in all literature? You remember Victor Hugo says this about him: "He was one of those men who could sit beside a man—the man had just lost his young wife—for a whole hour and say nothing." Now, in those great psalms I see God listening, sitting beside us when we are wild and angry and unfair, listening. He could answer us if he cared, as he answered Job, but he knows that the deepest wounds do not heal except in their own blood, and the wounds of the soul never heal except in the expression of themselves to God. And so he allows us to talk, saying our wild devastating things, that he could answer, which later on we shall be ashamed of, but he allows us to go on saying them, knowing that all expression is a relief, and that thereby we rid our souls of very perilous stuff.

### A Conclusion at the Outset

Here is a psalm that reaches a conclusion, and the conclusion you find at the very outset. The man thanks God that he very nearly did something but did not do it. A great many psalms begin in that way, with a kind of exhibition of gratitude to God for having escaped something. What was it that this man escaped? That is the whole subject. If a man were to meet you and me outside and tell us with a glowing countenance, "Truly God is good, for my feet had well-nigh slipped"—if a man were to say that to you and me, we should conclude at once that what the man was referring to was some particular breach of a command, some public transgression which he very nearly did, but which he thanks God he did not do; that he had felt the hot breath of some seduction for one awful moment; as he sees now he hovered on the edge of a horrible decision; and he thanks God that just when he was about to give himself away something happened to send him back on to the side of decency. That is what we should conclude. That is, in a sense, what the psalm is about. This good man—for I hold a man to be a good man who is fighting a battle—this good man is thanking God, not because he very nearly did something which he did not do, but because he very nearly said something, and he thanks God he never said it. You and I might think it was a less heinous offense to say a thing than to do a thing. That is where we are wrong. I really believe that the very deepest expression of ourselves is in our speech. What we say about life is the most decisive thing about us. A man does many a thing which he protests against, but if a man says a thing he is all in it at that time. So our Lord said, "By your words you shall be justified, and by your words you shall be condemned." The curious thing is that this man tells us that he very nearly said it, he tells us, indeed, that he thought the thing but he did not say it. We might say with that kind of smartness we have, "If a man thinks a thing he might as well say it." A thousand times, No. It depends upon what you mean by that. There are any number of things that visit us, you and me; they are not ours, we do not want them, they have come, we do not know where they have come from, but they visit us when we are tired, or in a certain climate, or amongst certain people, or have read a certain book, or have allowed certain things to happen within us for which we were perhaps partially responsible. But all sorts of things come. I do not know where they come from; they come from all sorts of places. They come to us; in a sense they are ours, in a sense they are not ours. One great section of our belief in God is that he can discriminate and sort out the things that are ours and the things that only simply come to us.

### Psalm 73

*TRULY God is good to Israel, even to such as are of a clean heart.*

*But, as for me, my feet were almost gone; my steps had well nigh slipped.*

*For I was envious at the foolish, when I saw the prosperity of the wicked.*

*For there are no bands in their death; but their strength is firm.*

*They are not in trouble as other men; neither are they plagued like other men.*

*Therefore pride compasseth them about as a chain; violence covereth them as a garment.*

*Their eyes stand out with fatness, they have more than heart could wish.*

*They are corrupt, and speak wickedly concerning oppression: they speak loftily.*

*They set their mouth against the heavens, and their tongue walketh through the earth.*

*Therefore his people return hither; and waters of a full cup are wrung out to them.*

*And they say, How doth God know? and is there knowledge in the most high?*

*Behold, these are the ungodly, who prosper in the world; they increase in riches.*

*Verily I have cleansed my heart in vain, and washed my hands in innocency.*

*For all the day long have I been plagued, and chastened every morning.*

### No Lower than Dust

Take this line of thought for a moment. We human beings, on any hypothesis have come a long way—descent or ascent. I personally never was very much distressed by the evolutionary hypothesis as having any devastating effect upon faith. It always seemed to me really that you cannot say anything more humbling about man than the Bible itself says. You may suggest all sorts of lowly associations that we once had, away back in the abysm of time, but even so you do not arrive at anything more degrading about man than the Bible says, which declares that man was made out of the dust. You cannot get lower down than that. The Bible, however, declares that it was God who made him, and that is the whole difference. On any hypothesis we have come a long way. Able biologists and anatomists will tell you of absolutely indisputable proof that the human body, as a physical organism, contains all sorts of queer kinds of vestige, which explains a great deal. For example, they will show you the reminiscences of the gills of a fish within a man, and all sorts of other kinds of lowly and humbling things. A great number of my own good friends allow themselves to be worked up into a great deal of anxiety about that.

I do not think there is anything to be anxious about if you take it with faith, that is to say, with humor, because, on any hypothesis, we have not stayed down on that lower level. There is no one, not even the one who would say the blackest things about us, who would say that we stayed on that purely animal level. To put it quite concretely, we have got up. It is a hard thing to get up, even once, but to get up and to stay up for millions of years, why, I should suggest that nothing would explain that but God. Still, the fact that we have come a long way, and have had perhaps all sorts of lowly associations in passing, that has left behind us a certain liability. Our past is always likely to overtake us. Sometimes a wind—which, of course, is the very heart of Tennyson's teaching—sometimes a wind from our own past, from our own biological past, even, breathes over our spiritual life, and tries with its insinuations and innuendoes to trip us up on our purely human career.

### That Which Defiles

There are low voices in literature which develop that particular line of seduction. So we live in an atmosphere where these things are offered to us. They are not ours until we make them ours. Our Lord, who is always in front of us, who seems to have understood all these difficulties that would ever occur to his faithful people, our Lord said in his infinite charity, "It is not what entereth into a man that defiles him, but what cometh from a man"—the things that he puts the seal of his personality to, saying, That is mine, that only, said Jesus, in the sight of God is his.

So this good man says that he thought certain things that he thanks God he did not say. What was it he thought? Here is it in a word. He very nearly lost his faith. That is just all. He very nearly said that life was a senseless, a rotten thing, and he tells us how it happened, and it is how it always happens. He saw what we call the inequalities of life; he saw some people, as he thought, unscrupulous, who, in the language of the world, had prospered amazingly. He saw some other people who, as the result—but all the same it may not have been true—who, as the result of their own sacrifice had not succeeded in the eyes of the world. As he gets thinking about those people who had prospered, he begins to get more and more unjust. He describes them as only a very angry man could describe them; that is to say, with great literary effect; he describes them so that you can see them. He tells you about violence covering them as a garment, and their eyes standing out with fatness; they have more than heart could wish. "They speak loftily"; they do not see the immediate thing. If anyone says, "Yes, but what about God?" they say, "God? what does God know about it?" Then they begin to talk science and philosophy, about the myriad stars, or the millions of years it took to lay the old red sandstone. We do not know for a little while what they are at, but it is just an attempt to browbeat you and me, simple people, out of our faith. Their idea is that God is such a wonderful Being, dealing with such wonderful things, so infinite, that he cannot be expected really to know or to care anything about the like of you and me. Do you see? Satan transformed into an angel of light. Satan talking philosophy and theology with a view of destroying our belief in God's particular providence. So they say, "How doth God know?" or, as the English prayerbook version of the psalms has it, "Tush, how should God perceive it?"

This good man tells us that that is how he was fixed. Life is full of it today. The great question today—you thoughtful people will agree with me—is not, Is Christianity true? but, Is Christianity possible, is it livable? That is the difficulty. We have got beyond the purely intellectual apologetic for Christianity and we are now in a far more difficult business. The Christian church has to prove, not, as in the early days, up to about the fifteenth century, that Christianity, or belief of any kind, is intellectually true, harmonious with the reach of man's mind; we have got a more difficult task to tackle in these days—to create a world in which Christianity is more credible. Do you see? Meanwhile, until that great day is arrived at, by our life and sympathy and prayers and faith, it is the whole business of our belief to make life livable for those who are still distressed.

This good man tells us the thing got so bad with him that he saw that if he kept his eye on these inequalities, and these prosperous bad people, and all that, he would really lose his faith; whereupon he did a wonderful thing, he ran into the church. I don't think you come to church properly unless you run into it in order to escape from something. I have no understanding of a faith which is not the deliverance from some confessed tragedy, some confessed bankruptcy of life. This man ran into the church in order to save his soul from the great negation. There he sat in a corner. I think there should be corners in the church. I mean places where people like Nicodemus could come and sit down without being pounced upon, and think out things.

### The Lord and Nicodemus

There are a great many people today who are in that mood who want to come to Christ by night. We must not mock them, we must not be more censorious than our blessed Lord was. He did not reject Nicodemus for coming at night, he did not say, "Oh, no, no, unless you come right into the open and wear some insignia on your coat that you belong to me-I shall not begin to have anything to do with you." That is not Christianity at all. Well, this wild man sat in a corner, and there as he sat he thought these thoughts. I do not know what he saw in the church. For all churches that have been real churches have tried to mean the same thing both before Christ and after; they have tried to deal, with respect, with the tragic movements of the human soul. The good man, as he sat there, may have seen some old saint engaged in prayer, or he may have heard from some word of Holy Scripture the story of the faithful men of old who had suffered and who would not abandon their faith. Or, on that day, he may have seen some mothers in Israel bringing their little children on the eighth day to be dedicated to the Lord. I rather think it is that, you know; and as he saw these mothers in Israel—surely the real apostolical priesthood, surely the real vessels of faith, the mothers of the human race—as he saw these simple women holding up their little babies, declaring their belief in the ultimate decency of life—that is to say, in God—something went soft within him, and he remembered that once upon a time his mother, who perhaps was now in another land, had held him up and dedicated him to God. Suddenly it dawned upon this man and he saw the whole thing. He said, I would rather be wrong with

these people—that old saint in prayer, and those Hebrew mothers holding up their babies to God and pledging thus that it did not matter what diseases their little children might have and what suffering, and how these little children might later on break their hearts—it did not matter, they were saying before God that they would be mothers to them to the end—I say, as this wild man in the corner saw these women holding up their children, suddenly his heart went soft and he said, I would rather be wrong with all these than right with those outside.

### Your Faith a Vote

Now your faith is a vote. That is what I want to get at. My faith in Christ is a vote for him. When I say I believe in God I do not mean that I have absolute mathematical demonstration that a being, having the qualities attributed to God, exists. I do not know; I would require to be omniscient in order to be quite sure of that on the intellectual plane. But you never can be certain of anything that you believe. That is why we speak of dead certainties. All certainties are dead. I don't believe a man ever lost his faith, but many a man has lost his certainties and has been the better for it. Your faith is your vote. There is a great deal of religion in voting. We do it in the shabbiest possible way, but it might be done in a wonderful way. . . . There are the two names representing conflicting views of life, and you put your cross opposite the name which you believe represents a view of life nearer to the mind of God, and you signify your adhesion by the sign of the cross, namely, that that is a view of life for which, if called upon, you are prepared to lay down your life. That is your vote, your faith.

Here is this universe capable of all sorts of interpretation. There is a great deal to be said for the view that there is nothing in life but what you see. There is so much to be said for the disheartening view of life, that God sent his Son into the world in order to tilt the balance to the side of faith. You vote for the great view. You can have any universe you like. If you vote for the view that there is nothing in life, verily you are that kind of man; but if you vote for the view that life is sacred, a sacred thing, a thing in which the fine view is always being threatened, of course, and therefore live for it and die for it, then you are on the side of the sufferers and the saints, and on the side of needing people who will lay down their lives for it, if need be, and work for it and speak for it and Christ. It is your vote. What think ye of Christ, sirs, when all is said and done? Life, character, Christianity, may be true values. Have they your vote to be true?

I do not know of any test of a church comparable to this test. It is a test which I should like to try myself by in the years that lie before me, if God should so spare me—the test that this wild man subjected the church to which he entered. There was something in that church which made his wild heart quiet, something which delivered him from the despair of the things that are seen, and something that disposed him to take a high note himself, something that made him feel that it was worth while, that the best was worth while, and that to seek anything lower than the best is a disgraceful decision for a man. The church did that. That, then, it would appear, is the function of the church. As that wild man sat there he suddenly came within sight of a holier order of living, a new system of values in which the last were first and the first were last; he came within sight of the cross of Christ, that contradiction to the wisdom of the world; and he was satisfied. He decided that he would rather be wrong with Christ than right with those who cursed him.

### The Cross in the Background

Long ago, in the old days, I suppose behind the preacher here there would be the figure of a cross, with our Lord stretched upon it, in stucco or wood. There would be the bloody brow, and the hands and the side and the feet, with gouts of blood. Our fathers took that down, I think quite rightly; but they were right only on one hypothesis. If they could do without it they were right. In those old days, anyone coming in could, in a sense, see what the whole thing was about. Well, now we have not that, therefore we must have the other. There must always be here something which softens a man's hard heart, or quiets his wildness and excess, or suggests to him something that he was forgetting, letting loose upon him a flood of most baptismal tears, in which he may leave this place a new man. The stoics knew a great deal about human nature who declared that the sense of shame is the basis of all virtues. I really believe that in the case of our blessed Lord, one great function of his sacrifice is in order to make us ashamed of ourselves. I do not know a finer feeling in the world, face to face with the cross of Christ, than just to be ashamed. "When I survey the wondrous cross on which the Prince of Glory died," I do well to be ashamed. And shame is not shame unless it embodies a holy resolution henceforward to be other and to be better.

### Psalm 73

(Continued)

*IF I say, I will speak thus: behold, I should offend against the generation of thy children.*

*When I thought to know this, it was too painful for me; UNTIL I WENT INTO THE SANCTUARY OF GOD; THEN UNDERSTOOD I THEIR END.*

*Surely thou didst set them in slippery places: thou castest them down into destruction.*

*How, are they brought into desolation, as in a moment they are utterly consumed with terrors.*

*As a dream when one awaketh: so, O Lord, when thou awakest, thou shalt despise their image.*

*Thus my heart was grieved, and I was pricked in my veins.*

*So foolish was I, and ignorant; I was as a beast before thee.*

*Nevertheless, I am continually with thee: thou hast holden me by my right hand.*

*Thou shalt guide me with thy counsel, and afterward receive me to glory.*

*Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.*

*My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*

*For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a-whoring from thee.*

*But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.*

# Is China Worth Saving?

By E. S. Burket

FUTURE generations will in all probability look back upon this age in which we are living as the greatest age in the history of Christianity since that age of ages when our Lord himself came to earth. Think of the great world-movement of the modern church under the banner of the cross! When in all history was there such a crusade for the salvation of mankind as we see today? Some of us have doubtless looked on past ages and thought, "How wonderful to have lived in those days!" Yet a greater day than that is here. For we see today the churches of Christendom organized into more than 200 missionary societies and sending such a stream of men, money and prayers into the world-fields as must make the very angels of heaven exclaim in astonishment. The Baptist forces are up among the first five of these great enterprises. The sad thing about it is that there are still a few Baptist churches and a few more Baptist members here and there, who do not know what is transpiring under their very eyes!

Consider the great missionary field of China. What sort of background have we for our thinking concerning this great land and the mighty Christian movement now in progress there? How marvelous is the antiquity of the Chinese people. Nations and whole civilizations have come and gone, but China seemingly goes on forever. No other race has persisted as a nation for so long a period as the Chinese—between four and five thousand years. This means that when our ancestors, and our ancestors' ancestors, were ranging the forests of the old country, naked and savage, Chinese scholars in their silk gowns were reading histories of their native land already many hundreds of years old. Let this fact remain in our thought of these wonderful people.

### Attitude of Superiority

What is our thought as to the intellectual attainments of the Chinese? Oftentimes we of the West assume an attitude of superiority towards the Oriental. It is only ignorance on our part which permits us to do so, for they have a literature and a philosophy of which any nation might well be proud. When Moses was leading the children of Israel out of Egypt, China had laws and literature excelling anything that proud Egypt had produced. China had state-conducted schools over 1500 years before Christ, ranging from lower grades on up to universities. There were in 190 B. C. already over 2700 books on philosophy written by 139 known authors. A thousand years ago 140 large columns were required to give just the titles and a brief description of the books on the two least popular religions, Buddhism and Taoism. The Manchu dynasty in a little over 200 years alone issued nearly 200,000 books, mostly on Confucianism. This does not include a vast number on Buddhism. Taoism and other philosophies and also light literature, novels and works on art and the drama. A digest of our western philosophy is contained in three large volumes of Baldwin's Dictionary of Philosophy. The Chinese Imperial Dictionary of Philosophy contains not three volumes, but 360! Our great encyclopedias exhaust western learning in about thirty volumes. In the Library of Congress at Washington is a set of Chinese books presented to the United States as an evidence of appreciation of the remission of the "Boxer indemnity." It is an encyclopedia compiled in the early part of the eighteenth century and contains 5,280 volumes, assembled in 528 large cases and requiring a shelf space of 210 linear feet. It has 852,408 pages. It is estimated that it contains four times as much text matter as the Encyclopedia Britannica! We read of the discovery of printing by Gutenburg in the fifteenth century. The Chinese were printing with wooden blocks nearly a thousand years before Gutenburg. So we might go on, to show in part what this great people have accomplished in things intellectual. What they have already done is a promise of what they may yet do when that mind is in them which was in Christ Jesus.

Not only should we have in the background of our thinking the work of the Chinese, but also something of their need. In spite of their great antiquity and brilliant intellectual attainments, they stand today a needy race. Think of the need of education. For centuries education has become a sort of intellectual aristocracy, beginning with the withdrawal of state support about 800 A. D. The statistics a few years ago showed that where in the United States $5.62 per capita was spent for education, in China only 7½ cents was spent. This means that only ten men in a hundred and one woman in a thousand, are able to read and write. The Chinese government has splendid plans to make education more universal in the nation and much has been done to carry them out. But internal strife and confusion have interfered to make most of the plans mere scraps of paper. It is estimated that China needs today eight times as many elementary schools and twenty-four times as many pupils as she already has. In other words, there are now in China over eighty million children of school age who are getting no schooling. Even if this were not the case, it would still be true that enough Christian schools are needed to train the multitudes of Christian boys and girls who are to be the future leaders of the coming kingdom in China. Christian leadership rarely comes from government schools.

We should have in mind, also, the lack of medical care for China's millions. Undoubtedly China has discovered many medicinal herbs which are of value in healing her sick. This we should not forget. Yet it is notoriously true that her population suffers untold evils because of the lack of modern sanitation and surgery. In spite of the fact that China has the largest population of children of any nation in the world, three out of every four, or seventy-five in every one hundred babies die before they are a year old. What an awful waste and suffering that means! Every missionary can tell of the unnumbered sick and dying, many of them neglected, most of them merely lacking sanitary methods and simple skilled treatment to get well again. Do we ever give thought to these pitiable facts?

### Spiritual Needs

What conception have we of China's spiritual needs? With all due respect to the contributions to religious life and thought of Oriental religions, it remains true that they sadly lack that dynamic power of love, that lofty purity of insight into the Father-heart of the Eternal, which make Christianity the Way, the Truth and the Life, for all men everywhere. No one who has lived in the midst of the superstitious fear which dominates Chinese people can ever forget the tragedy of life for most of them. Superficially their cheerfulness and poise is often a marvel, but as one old non-Christian Chinese lady once said to the missionary, "Underneath, the heart is all tied up into hard knots." We should never lose sight of the fact that hearts everywhere were made for God and can in nowise be satisfied except as they find him in Jesus Christ our Lord.

So we might go on to show the needs of every phase of life, social, political, economical, industrial, and alleviation of which can only be found as the enlightening power of the gospel clears away the debris of superstition, lethargy and selfishness of the old order.

Lastly, we should set up in our minds, a vivid background relative to the progress already made in China under the banner of the cross. How can we have an adequate

## Launching into the Deep

*"And Simon answering said unto him, Master, we have toiled all night and have taken nothing. Nevertheless at thy command I will let down the net."*

IN the world when a man fails, it says, "Stand aside, give another a chance," but Christ says "Launch out, you men who returned with empty nets." He always gives a second chance. What comfort and joy there is in this! This is Christ's way with a depressed worker. Those who fail he bids them try again. Has the humiliation of failure troubled you? Has the heartache of a night of fruitless toil made you sad? Have you been tempted to say foolish things and to question the worth of all you have done because of a failure when you expected success? Do not be discouraged. The price of all work that is real is heartache. All good work takes energy out of us. Christ can make you successful where you failed. His command carries with it the power to bring to glad fruition that for which you have labored so long. There are so many things needful in our lives—sincerity, earnestness, faith, fidelity and patience; but there is one thing above all others, and that is an ear to catch the word of the Master, and the faith contained in Peter's expression—"Nevertheless at thy command." What a privilege to face the world with the command of Christ, to stand before our failures and our sins and say "in my own strength I can do nothing more than I have done, but I can do all things through him who strengtheneth me!" A life that cultivates a faith and obedience like that will never fail!—A. T. Fowler.

interest in the outgoing of the kingdom in the Orient, if we are not conscious of the victories already won? Think of Morrison working seven years for his first convert, then thirty-five years for the first six! So difficult was the task that he predicted that 100 years of effort would see hardly 1000 converts. But we all know the story, how ninety-three years after Morrison first set foot on Chinese soil, or at the time of the dread Boxer uprising, there were 85,000 converts. And now today, about 100 years after Morrison made his prediction and twenty-three years after the Boxer movement, which was supposed to annihilate the Christian enterprise in China, today, we find approximately 400,000 converts in the Protestant ranks. (The Catholics claim another 1,500,000 converts). As has always been the case, instead of persecution retarding the spread of Christianity, it only made it speed up with increasing momentum. Over 35,000,000 Bibles were printed and distributed last year by the combined Bible societies of the world. And these were not enough to supply the demands! People speaking 770 different languages and dialects can now read the Bible in their own tongue. In China alone it is printed in over twenty-five dialects. Last year over one-half the number printed by the American Bible Society, were sold in China alone, or over 2,362,000 copies! It is a conservative estimate that this year in China about 5,000,000 copies have been sold by all agencies and these were not enough to meet the demands!

Think of mission schools, crowded to the doors and thousands turned away. The situation at Kaying among the Hakkas of South China, is typical of the whole of China. For over twenty-five years the students never numbered more than fifty at any one time. Many of these paid no fees. Some even were doubtless furnished with help on their rice. A few years ago the tide turned, and today we see about 650 students crowding every available space and other scores turned away for lack of equipment.

One of the most striking things in China today is the awakening to self-consciousness of the Chinese church. Just as a child one day suddenly and quite unconsciously, awakens to the fact that it is a person, a separate entity, so the Chinese church has come to that period in its history when it is becoming more and more conscious of itself as a possible power for righteousness and salvation in the nation. This awakening really dates back to 1911 at the birth of the republic, when the Christian forces of China demanded a hearing before parliament in the interests of religious liberty —with what results is well-known.

Do we know the facts and see them vividly when we thing of "foreign missions" so called? How well some of us remember hearing our fathers and mothers praying for "open doors" in non-Christian lands. Many of us also took up the prayer and besought God to open a way for us into the lands and hearts of the non-Christian world. Today what do we find? Not only has God opened the doors of entrance for us into Oriental lands. He has in many cases leveled the very walls before us! This is literally true, as witness the tearing down of the walls of the largest city in China, Canton, where a wide automobile boulevard now encircles the city instead of the old impregnable wall which was, for long, weary years, a barrier to all who would enter the city with the gospel.

Has God embarrassed us by his answer to our prayers? It would seem so unless we avail ourselves of the marvelous opportunities he has given us to go in and possess the lands and cities and human hearts for him. Let us see these non-Christian peoples in their worth-whileness as revealed in their history and accomplishments, for what they have been and are, are a promise of what they may yet become. Let us too, visualize them in their heart-appealing, mind-convincing needs; and, lastly, let us see and take courage from the fact of the truly stupendous progress that has already been made and the reasonable promise of even greater victories in the name of Christ in the days immediately before us. Where he leads let us dare to follow; nay, we dare not hold back.

# Pitfalls of Higher Education

*Oration given at Linfield College*

By Edith Maria Clark

IN these days when success in life is measured by the size of a bank account, when science and culture have largely taken the place of religion, when the Bible is considered out of date and when the divinity of Jesus Christ is denied and the divinity of men declared established, it is high time that a clear note of warning be sounded against these yawning pitfalls of error which constantly present themselves in the path of the students in our institutions of higher education.

A young man trained in the old habits of thought in the home and the village church enters a university and finds himself in a whirl of new ideas and is soon torn by unsilenceable questions. He picks up from his professor's desk a magazine bearing the name of Christian and finds there revealed to him a new and startling teaching. He is fascinated to discover "that the world is to be redeemed by man through the enlightenment of science, that in him there is a spirit moving greater than himself equal to the task, that the city of God will be built by the hand of man, taught by the truth of science and moved by the Spirit of God." He is counseled to "think of God in the light of the highest truth his mind can know and the purest ideal his heart can dream," to thus create a God from his imagination, "to obey the law written in his heart, to make his own creed out of the truth learned by living." "Why!" he exclaims, "dad never taught me that." But, then, dad had never been to college. Thus all unaware the lad steps into the pitfall. With his eyes opened now to this new doctrine, he finds what he had somehow been blind to before, that almost every magazine he picks up, and many of his textbooks, are impregnated with similar teaching discussed in masterful and convincing ways. He clings to the contents of the pit thinking them to be erstwhile buried treasure, instead of mire and treacherous quicksand.

The students of America have always been eager to embrace great movements of progress and reform, for they realize that upon students will devolve the responsibility of leadership. During the last decade of the nineteenth century, the revolutionary literature of Europe came flooding into America from the hands of Shaw, Wells, Nietzsche, Marx, Anatole France, Ibsen, Tolstoi and Dostoievsky. A new philosophy, a new psychology, a new doctrine of salvation of mankind through drastic social action now open themselves before the student with a tingling fascination. The subject of religion is declared to be entirely out of date. It is not even a private matter. It is no matter at all.

As our ministerial student looks out upon a world indifferent to religion but saturated with "new" thought and "new" philosophy, he realizes that an immense problem confronts him; that people are not interested in gospel sermons, for they are being constantly attracted in every direction by some new teaching. He looks to the religious leaders in our seminaries and in the prominent churches of our country and he finds them rousing enthusiasm and filling their churhes to overflowing by taking a radical stand on the social problems of the day, preaching a salvation of mankind through social action, using a Bible with its divineness struck out, presenting a theology with sin denied or apologized for, the cross reduced to an object lesson, culture substituted for the work of the Holy Spirit, saintship made a matter chiefly of self-development, retribution a figure of speech and the pit of perdition either filled up or spanned with a bow of hope. Is in any wonder that he loses his faith in the old-fashioned gospel and yields to the argument which the outward success of these leaders presents to him? Is it any wonder that he loses sight of the fact that no amount of soul-growth or ethical culture can bring a man into the spiritual kingdom of God?

One of the most treacherous pitfalls for the student of science is that of materialism. The tendency to this new fashion of thought has been created by science and is guided by science. Not that all scientists are materialists; but it is the materialistic scientist who would conduct the student through the path of evolution until he lands him logically and inevitably in universal materialism. The pitfall here is a failure to distinguish between the inductions of science and the inferences of a shallow philosophy. How very easily is the student led to discard all faith in the word of God as authoritative when instructed by a professor such as the president in one of the largest state universities of the nation, who in a speech to 3,500 students said, "Religion must not be thought of as something that is inconsistent with reasonable scientific thinking in regard to the nature of the universe. If you cannot, however, reconcile religion with the things taught in biology, in psychology and in the other fields of study in this university, then you should throw your religion away.

Scientific truth is here to stay." True religion and science are not inconsistent. There is nothing either unreasonable or unscientific about Christianity, for facts are always facts, and the facts of religion and the facts of science cannot be in conflict with each other. It is the guessing, the statement of probabilities, suppositions and unsubstantiated theories presented as facts—these are doing the harm. The Darwinian theory of the evolutionary origin of species, declared over 800 times by its author to be merely speculation, is still taught as fact in many of our institutions. What is the logical conclusion of the acceptance of such teaching? A denial of the truth of the biblical account of creation, the placing of the story of the Garden of Eden in the realm of mythology—in short, to a denial of the inspiration of the Bible and all fundamentals of the Christian faith. James H. Leuba, professor of psychology in Bryn Mawr College in a book entitled "Belief in God and Immortality" asserts that belief in a personal God and personal immortality is out of date and is declining in the United States. He gives information obtained from the answers to questions which he himself sent out to 5,500 scientists, practically all of the prominent American scientists. He found that more than one-half of the scientists of the United States, those teaching biology, psychology, geology and history especially, have discarded belief in a personal God and in personal immortality. Leuba also questioned the students of nine representative colleges and found that while only 15 per cent of the freshmen had discarded the Christian religion, 30 per cent of the juniors and 40 to 45 per cent of the men graduates had repudiated the fundamental principles of the Christian faith. Do not these statistics reveal the existence of an alarming pitfall of materialism, atheism and agnosticism for the students of America?

### A Subtle Pitfall

One of the most subtle pitfalls for the student of higher education is that philosophy which declares that religion and education are one and that spirituality is a matter of culture or education. Joseph Fort Newton in an article entitled "Salvation by Education," published in the *Christian Century*, declares education to be one with religion, since it is the faith that the spirit of man only needs to be enlightened to know and to serve the spirit of God. It is the dictum in this and other like statements that is so subtle. True it is and convincing that the spirit of man needs only to be enlightened to know and to serve the spirit of God, but the enlightenment can never come from man. Jesus Christ declared himself to be the light, while Joseph Newton and other advocates of his philosophy would substitute education or culture for Jesus Christ. Did education bring civilization to Christendom? Did culture bring about the emancipation of women and of slaves? Did philosophy demolish tyranny and establish upon the shores of America the principles of democracy? Where education has been brought among savages to redeem them, where culture has presumed to undertake the transformation of men into gods, where philosophy has attempted to point out a path to moral perfection, education, culture and philosophy have signally failed. Christianity, and Christianity alone, has demonstrated the accomplishment of these things through its age-long doctrines of redemption through repentance and faith in God, of belief in Jesus Christ as the only divine Man and of the attainment of moral perfection in the sight of God only through the covering of sin by the shed blood of the Savior.

Upon the higher educational institutions of our land rests a stupendous responsibility. The eager young men and women who enter college hopefully idealistic are to become the men and women in whose hands lies the direction of tomorrow's America. To insure them a leadership of true Christian character, how necessary it is for our Christian institutions to lead the way in removing the pitfalls in the path of their students by instituting a course of instruction that does not set at naught the fundamental truths of the Bible, that does not permit a so-called neutrality which excludes the Christian religion and admits materialistic and agnostic doctrines destructive of faith, that does not show itself to be Christian in name only, but that will take a definite stand and say, "As for us, we pledge ourselves to uphold uncompromising Christian standards of instruction." Neutrality will not suffice, for as surely as any college attempts to occupy middle ground, just as inevitably will positive anti-Christian teaching and ideals creep in.

American colleges must soon decide whether they are to forsake the "fountains of living waters and hew them out broken cisterns" that can hold no water. The educational world is waiting today for the emergence of institutions possessing the courage and initiative to build into the education of their students the unchanging truths of Almighty God and to uphold as their aim unswerving loyalty to the cause of Christ and his kingdom.

# "And Without the Shedding of Blood is No Remission"

By J. H. Hollingsworth

DR. WILLIAM E. GARDNER, secretary of the department of religious education of the Episcopal church, recently made a talk defending modern youth, which has aroused much comment. He believes that religion should be made to fit young people, and not young people to fit religion. A writer for a popular daily paper in commenting on Doctor Gardner's observations declares that young people do not want a personal salvation that is bought at the price of another's agony.

I regard that teaching as an insidious slur on evangelical Christianity. That heresy is not something new, fished out of the great sea of false doctrines to fit the minds of critical youth. It is almost as old as Christianity itself. Away back in 319 A. D. Arius, in opposition to Bishop Alexander, taught the limitations of Jesus Christ. Arius was tall of stature, with a downcast look: (and that is not to be wondered at), for it seems to me that no heretic could stand up like a man and look an honest world in the face. His figure was said to be composed like a subtle serpent. His address was soft and smooth, calculated to persuade, so that he had drawn seven hundred virgins from the church to his party. Look into history and into the lives of men who have taught his views, and you will find many pen pictures of the arch enemy of Christianity. You will also be reminded that the adversary does not always come as a roaring lion, but often as an angel of light. Coming thus, he most adroitly endangers the spiritual life of men. All intelligent people are aware that vicarious suffering is a mystery. Between the finite and the infinite there are a thousand mistakes, and always will be. If it were not so the finite would at once become the infinite. We cannot explain vicarious suffering, or even justify it; it is in nature, however, as well as grace. It does not make any difference whether our young people want a salvation that is bought at the price of another's agony or not—this is the only salvation they will ever find. Both natural and spiritual birth come to us from this world of mystery. The mother goes down to the gate of death for her child, and hundreds of them return not at all. The one born has no choice in the matter, it is God's idea and it cannot be improved upon by mortals. Innocent little birds are made the prey of greater ones. As in air, so in ocean. The little fish yield up their lives that greater ones may live. Dr. D. Lewis, of woman's crusade fame, spent three years camping in California. He said while there he met with a change of heart. He had been out with his rifle and had brought down a beautiful deer, possibly the mother of a fawn that was tucked away somewhere in the mountain. As he looked at this fine specimen of God's creation, the change of heart came upon him, and he said I will never do that again. Yet he looked upon the destruction of thousands of squirrels without compunction of conscience. The children of Israel having been accustomed to carnivorous habits in Egypt longed for flesh in the wilderness, so the Lord sent quails—millions of them. They were beautiful birds and it seemed a pity to kill them, but they must die that the children of Israel might live.

Hundreds of people die from earthquakes, lightning and tornadoes. It is absolutely necessary that such things come upon the world, to enable it to fulfill its mission; therefore those who thus die, die vicariously. They die that masses may live and be happy.

The writer stood recently with bared head in the presence of his brothers' graves, and the graves of hundreds of other Union soldiers and soliloquized thus: "They died for me. Many of them were mere boys, they gave their young lives that I, and thousands of others might live a long and peaceful life in the greatest country in the world." The same is true of the hosts that died during the world war, and are buried here, and where the poppies grow. They all died vicariously, that the world might be a better habitat for the living.

There are great questions that if settled permanently, must be settled in blood. Man sin was one of them. Jesus Christ settled that intricate question on Calvary's tree nearly two thousand years ago.

# Helping Prohibition, a Task for Missionary Women

By Helen Barrett Montgomery

MRS. Henry W. Peabody was recently elected president of the Federation of Women's Boards for Foreign Missions. It was not long before her deep interest in prohibition began to be seen in the actions taken by the federation. A resolution was adopted by the executive committee of the federation and presented to the Council of Women for Home Missions its adoption; then forwarded to the executive officers in our government, and to the senate and house of representatives.

The gist of this resolution was to deprecate the activities of the Anti-Volstead League and the Women's Liberty League in the interest of bringing back wine and beer. A personal letter received from Mrs. Peabody urges all the presidents of mission boards of foreign missions—some forty in number—to lay before their constituencies the need of active work in the interest of enforcing the eighteenth amendment of the constitution.

As church women we are all deeply interested in this question. It was due to the activities of great bodies of Christian people that the amendment was finally placed in the constitution, and the struggle to maintain and enforce this bit of legislation must be carried on by us. As president of the Woman's Foreign Mission Society, I am therefore urging the district, state and local auxiliaries to take every opportunity to exert an influence in the struggle. A few suggestions as to practical methods might not be out of place.

First: Let there be no annual meeting—district, state or associational—where resolutions regarding prohibition are not passed and sent to the state and national legislatures. The same kind of resolutions may be introduced at the annual meetings of local societies, and sent. It may seem that these resolutions will have comparatively little effect, but every one of them helps. In sending a resolution, it should be addressed to the House of Representatives, Washington, D. C., % Hon. John Smith; or to the Senate of the United States, % Hon. Wm. Brown. (Of course using the right name of your representative or senator.) This form of address is preferable to sending them to the individual representative or senator, because it makes the communication the property of the house or the senate, and insures its publication.

Second: When legislation, either state or national, is pending, telegrams are an exceedingly forcible method of informing representatives or senators of the sentiment of the society. A night letter of forty words can be signed with the names of four officers of a local society without additional expense. Four individuals can unite in a telegram and sign their names without adding anything to the cost. Night letters should be sent, rather than straight telegrams. These should be carefully framed, and should not be mere formal expressions that seem to emanate from one source, but should be phrased individually by the senders. Such telegrams can be sent to the secretary of state, the attorney general, the president, or to governors of states, with very great power.

Third: Through properly appointed committees, see that items in regard to the progress of prohibition, the spread of prohibition principles in the Orient, its enforcement at home, and all kindred subjects, are sent to your local press. Remember that small local newspapers, in the aggregate, have very great influence, and keep them humming with the truth in regard to prohibition.

Fourth: See that the Anti-Saloon League in your state is actively supported in its fight for enforcement.

Fifth: Inform yourselves so that you can talk at luncheons or dinners or teas, informingly and truthfully, regarding the status of prohibition. You can get material from many sources. Mrs. Peabody mentions the following:

(a) The speech of Sept. 22, 1922, by Senator Morris Sheppard, published in the *Congressional Record* of that date.

(b) The pamphlet "Hold Fast America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.

(c) The special article in the *Outlook* (New York City), of March 21, 1923, entitled, "Three Years of Prohibition."

Sixth: *You can pray.* This is a struggle, not against flesh and blood, but against intrenched wickedness in high places. We need to bring to the struggle the supernatural power of God. Organize prayer bands. Pray for public officials upon whom rests the enforcement of the law, and write them that you are praying for them. See that prayers in the interest of temperance and prohibition are made at your monthly meetings and give a period for silent prayer at your great conventions.

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**The First Baptist Church**

**Wakefield, Massachusetts**

Organized in 1804

*Into the Home Stretch:*

**This is the third Sunday of the last year of the New World Movement. Let us face our responsibility NOW—with a whole year ahead of us. We know now exactly what our task is, what we must do to meet our entire obligation.**

**Read these figures and think it over:—**

| | | |
|---|---|---|
| **Total amount of pledges** | | **$84,752.36** |
| **Paid in 1919** | **$ 4,050.84** | |
| **Paid in 3 years** | **54,325.00** | |
| **Transferred to other churches** | **1,054.75** | |
| | | **$59,430.59** |
| **Amount due by May 1, 1924** | | **$25,321.77** |

**The shrinkage in collections has amounted to about two thousand dollars per year. This means that we must get approximately $8,000 in new money during the year if we are to be a one hundred percent church.**

**Shall we reach the goal?**

Harvey J. Moore, Minister Residence, 10 Lafayette Street

Telephone Crystal 0418-R

**The front page of the calendar of a church which aspires to be a 100 per cent church in the New World Movement goal for five years ending April 30, 1924**

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Of about 300 copies of the first book known as the Mazarin Bible, printed with movable type, forty-one copies have survived. The last but one remaining in private collections in Europe was bought last week at Sotheby's, London, by the Rosenbach Company of New York and Philadelphia, for $43,500.

# The Wide Scope of a Small Church

***Embodying specific suggestions by many specialists. Paragraphs 10-13 are largely the phraseology of Rev. W. H. Thompson, director of town and country work of Ohio***

BY LEMUEL CALL BARNES

THE glory of a local church, however small in number of members, is that it can have an eye upon and a hand in wide-reaching affairs. The wide reach is not only in time and space, but also in fascinating variety. The local church as a whole or in groups can select and undertake many of the things which Christ wants done in the world.

"The world is so full of a number of things I think we should all be as happy as kings."

As a help to this happiness, the following list is compiled. It might be twice as long. But doing half of these would be the making of any church. It is not a description but only a catalog, slightly annotated.

All the items are looked at from the unselfish point of view, "thy neighbor as thyself," and they are all considered as among the possibilities of a small church.

1. *Neighboring.* Jesus himself made "neighbor" one of the two greatest words in the world. He summed all religion up in hearty outgoing toward *"God . . . and . . . neighbor."* Neighborly friendliness is what gives delicious flavor in the fruitage of every-day life. All know that. True followers of Christ go deeper still and earnestly search how to saturate with his spirit everything that goes on in the neighborhood. It is the big thing yet to be done on earth.

2. *Finding the neighbors.* It is a great help, in bringing the neighbor spirit to clearness and specific thought, to make a list of the neighborhood folks, old and young, stating opposite each name relation to church, Sunday school, philanthropy, industry, and other neighborhood activities.

3. *Inspiring reverence.* "In a corner of of my heart there is a little plant called reverence which wants to be watered about once a week." (O. W. Holmes.) Making public worship winsome and strengthening serves everything in the vicinity. "The church has influenced society most when it has been most preoccupied with the vital experience of God."

4. *Winning disciples.* Getting individuals to make their own the spirit of Christ is the fundamental social service. The testimony of a neighbor is the best sermon. Winsome life and winsome words are both essential. The good news of the kingdom of heaven on earth involves an invitation which is to be pressed for the sake of the neighborhood as well as for the sake of the individual—in fact, for the sake of all mankind.

5. *Exalting the family.* The structural unit of society, the family, is stabilized as well as made heavenly by the ministries of the church at weddings, funerals, hours of strain and hours of gladness. The occasions it furnishes for young men and women to become acquainted with each other under refining conditions are a fundamental service to the community. So is its work for little children.

6. *Training learners. Learner* is the Anglo-Saxon of *disciple.* Bible school, young people's society, study class, team play, stimulated helpfulness, are of untold service to the whole neighborhood. Initiating the habit of service is in the highest degree useful. When started in that way some of the youth of the neighborhood are sure to become servants of humanity at large in various strategic places. A majority of the great leaders came from small churches.

7. *Initiating the young in elemental living.* Team-work is the key. Boy scouts, boys' clubs, girl scouts, campfire girls, are well known ways. Twenty different types of clubs for country girls alone have been listed. There is a "Classified Bibliography of Boy Life."

8. *Approving wholesome amusement.* "Practically every young person gives the major portion of his spare time to seeking enjoyment." Whatever the church may feel compelled to disapprove, it should make itself known chiefly, not by its negatives, but by its positive sympathies with young life, smiling ten times more than it frowns. Help both silently and vocally to get good things going. Youth makes character through play.

9. *Christianizing industry.* The chief occupation of most men is earning a living or a competency. Work is a primary means of grace. How it needs to be made gladsome and altruistic by the spirit of Christ! A church may not often know the complicated factors well enough to take sides in a labor dispute. But it is its business constantly to teach the principles of justice and fraternity which alone can finally settle such matters.

10. *Furthering food production.* Feeding the famishing is Christian service—still more so is preventing their famishing. The food supply of the human family is rapidly requiring increase. Farming and garden clubs are often helpful. State agricultural colleges provide lectures and demonstrations through their extension service dealing with every phase of country life, including home economics. Where there is a county agricultural agent this service may be secured through him. When farming pays, the church and the school prosper.

11. *Securing health betterment.* State boards of health in some instances are carrying out progressive programs of service to communities in conducting better health crusades, "swat the fly" campaigns and sanitation surveys. In some places cooperation with the Red Cross in securing public health nurses is highly useful. Jesus cured bodies as well as souls.

12. *Invigorating the public schools.* Intercession for teachers and pupils is vital. The church people can do much by way of sympathetic counsel to inspire the members of the school board to secure efficient teachers, enrich the curriculum, provide adequate buildings and equipment, inaugurate a wider use of the school plant, and at the same time help to create public opinion for these things.

13. *Promoting higher education of all the people.* Many state universities furnish popular and technical lectures covering practically every department of literature, art, science, medicine, education in civics, adapted to the needs of various communities. Observe a "go-to-college" day.

14. *Encouraging the best reading.* If a half dozen homes subscribe for as many good magazines and hand them around in regular rotation, all have the choicest at the smallest cost. Most states provide circulating libraries to communities wishing them—the books being sent upon request for the express charges. This would be interesting work for the young people's society.

15. *Broadening and refining.* A church moves in the realm of idealistic thought and high purpose. It is rooted in a long history and a diversified literature. Much of it essential work is making this history and literature known, understood and heeded. Through them it reaches the heart and will. Its means of doing so expand the mind and quicken intelligence. With all this inherent no wonder that the church becomes a mother of culture.

16. *Encouraging good work.* The church is not called upon to do everything, but it can joyfully and prayerfully furnish workers for many welfare undertakings. It should obviously be the "big brother" of every good enterprise.

17. *Furthering public reforms.* It is admitted, yea, loudly alleged, by enemies of

## A Country Church Member Speaks Her Mind

PERSONALLY I believe that the pastor is the most important individual in a community and should be a community leader so far as he is fit—that there is nothing that will ever take the place of the morning service as now conducted especially if the pastor is wise enough to know that scolding in the pulpit seldom helps but that a thread of hope running through all his sermons will help everybody and be an ounce of prevention against Christian Scientists; that an element of surprise in any service, especially in the evening service will help keep up his own interest and that of his people; that something a little unusual in the evening service will help to draw out the young people—and here might come in the aid of outside organizations.

That people should be encouraged to keep flowers on the platform and to wear their most attractive garments and faces to church—for I must confess that sometimes I have gone to church too tired and discouraged to remember a word of the sermon but have remembered (even to this day) a beautiful bouquet or a pretty gown and smiling face, and, by the way, this very thing explains why some people leave their own church and sometimes go to town for Easter—they long for something new to look at. Some one has said that the more monotonous a man's life is the greater is his need for a stimulant of some kind and I am not joking when I say that sometimes people in the country, real good people too, get so deadly tired of looking at the same old hats, and pulpits, and everything that they go off to some other church for a Sunday and they feel sort of sneaking about it, too, because they do not know what is the matter with them. I believe if I happened to be a preacher and could not afford but one necktie I would leave it off occasionally just to break the monotony and would have my wife purchase hats that could be worn with the trimming on the back or the front so that she could present a different look to the congregation.

enforced temperance that it is the church people who have brought it about. Thank God! We have other vital issues to be forced; for example, industrial peace and world peace. Good roads are indispensable to human progress.

18. *Undergirding citizenship.* So many people take lightly their relationships to town, state and nation that the teaching of the prophets as to public righteousness is a profound necessity.

19. *Enriching anniversaries.* Not only Christmas, Easter, and special church anniversaries, but Independence Day, Labor Day, Arbor Day, and twenty other days may be given new zest and high meaning for the whole neighborhood. Inaugurate a community day with a picnic.

20. *Incorporating benevolence.* A church is itself a benevolent construction and it makes benevolence structural in its members. No other institution compares with it in the wide range of its benefactions. It is the best school of philanthropy, practical love of man—"thy neighbor."

21. *Making world sympathy keen.* Every continent, country, and island of the sea can be lifted above the horizon for study, prayer and good understanding. Pictures are useful. Many a small church has cultivated the interest of common people in far-away members of the human family and become a hot-bed of universal service.

22. *Cooperating with other churches.* In the thousands of cases where there is only one church in a community a manifold program may appear inviting. Where there is more than one church a primary opportunity is that of conferring together as to the welfare of the neighborhood and planning a division of labor in endeavoring to meet certain needs, and joint action in all matters in which that is practicable.

23. *Rising above race prejudice.* This is one of the greatest of miracles, especially if the races are of decidedly differing color. It is not too great for the church of Christ to perform.

24. *Neighboring newest Americans.* Almost everywhere the "stranger within the gates" about whom the Old Testament made such such careful provisions is hungry for neighborly fellowship. Practical exhibitions of good-will, teaching him English and brotherhood, making him a neighbor, can work miracles.

25. *Undertaking only such things as are adapted* to the particular makeup and surroundings of your church. Two or three things steadily pushed do more good than twenty things dabbled about. It will make a great difference in certain measures whether a small city church is in a residential or an industrial neighborhood and a small village church is concerned mainly with agricultural or with manufacturing people.

26. *Remembering and never forgetting* that the chief business of all followers of Christ individually and collectively is to make the spirit of Christ supreme in every human life and in all the relationships of life. We need to study deeply the ministry of Christ in order steadily to imbibe and to give forth the same spirit.

27. *Lifting the outlook of the whole neighborhood toward infinite horizons.* There is reality behind the phrase "a New England conscience." Many an old frontier hamlet carried on all its life "as in the sight of God," town meeting and all. Ultimately every community will do it. In our infinitely complex modern life the church is to make the sense of God luminous for every relationship with every neighbor.

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# How the Rural Church Looks to a Beginner

By A. W. Coates

AFTER three weeks on this rural field, and after studying the situation in all its broad and minute aspects, I must admit the present-day rural church looks rather interesting and encouraging. The people whom I serve here may be beyond the average rural church member intellectually and economically; the conditions which I have to face may not be a fair estimate of the strictly rural church of today, but I am fully convinced that the rural Protestant church looks hopeful and bright.

We may ask: How can we make the rural church progressive? By a reverent consideration for the spiritual life in the common places. We must assiduously see to the culture of their souls. I am inclined to think at times there is a tendency to neglect the soul's welfare. The hope of the rural church looks bright because this one aspect is being greatly emphasized.

There was a time, and is today, when the ministry preferred to locate in the town or city; leaving the country church to use those who themselves felt unqualified to work in the city churches. No church can progress beyond its ministry. If we have a country pastor who really knows how to construct a dynamic program, then the church will show the efforts being inaugurated. I do not mean myself to be an example, but I hope and pray that my conception may be more or less idealistic.

Again, our rural churches look progressive because of the conditions of their economic constituency. They have practically the same advantages and opportunities that our city people have; good roads, automobiles, electric lights and water in the homes. Then, too, we might see the fact that it is easier to arouse enthusiasm among the country people. They are not locally infested with those amusements which quite often prove a parasite to the city pastor.

Of course I am not here because it is easy. I have all the problems which human flesh can endure. I would not try to handle the work without God's assistance and the way in which the dear people stand by me.

What the rural as well as the city churches need today is a minister who can lead the people through prayer and sympathy. There is no place in our present churches for a despot. The church needs a man of God whose interest is in serving mankind, and to show to man the great love of God; above all a man who is thirsty for the growth of God's kingdom. The present-day rural minister should have the love and confidence of those to whom he administers. This attitude should not be less with the cosmopolitan twentieth century rural pastor who works with a rural constituency.

## The Position of Romanists in Latvia

IN reply to an inquiry Dr. J. H. Rushbrooke has received the following explanation of the action of the Latvian government in transferring to the Roman Catholics an important church in the capital city. It will be seen that church and state are by on means independent of one another in this newly freed republic. Very considerable educational work needs to be undertaken in Europe before the ideals of British Baptists are understood, or the actual practice of America or Canada followed. The document, which emanates from the Latvian foreign office, is in the following terms:

"The seat of the Catholic bishopric of Riga was renewed in 1918, in the time of the German occupation. In Latvia there are about 400,000 Catholics, which, numbered according to the registration-data of 1920, makes one-fourth of all the inhabitants. After the foundation of independence, the government could not think of banishing from Latvia the pope's appointed bishop or abolishing the diocese. At that time the state of the Catholic church in Latvia was such: In Riga, the newly appointed Catholic bishop—a foreigner; Courland was subject to the Catholic bishop of Kovno; Lithuania and Latgalia to the bishop of Mohilex, who resided at Warsaw and was subject to the bishop-general of Warsaw. Consequently Latvia would have three Catholic bishops—all foreigners and being in other countries, would supervise the Latvian Catholics. Such condition could not be regarded as normal. The task of the government was the following: (1) To unite the three parts of Latvia—Livonia, Courland and Latgalia—in a diocese and under the supervision of a single bishop. (2) To take steps that the present bishop—foreigner in Riga, is recalled and replaced by a Latvian bishop to whom would be subjected all the Catholic congregations of Latvia. (3) To see that the Catholic clergy get their education in Latvian schools and are not foreigners. Consequently, the aim of the government was clearly political and national. There is neither talk nor thought of supporting a special creed. The government attains this aim by the concordat which guarantees the above-mentioned demands of the government. No special privilege, which would not be enjoyed by other confessions, is granted to the Catholic church. Religious freedom is strictly observed by the Latvian government. The transfer of the church to the Catholic bishop is the government's home affair, Rome has not exerted any influence nor has she raised any demands in this matter.

"The Government puts at the disposal of the Catholic bishop one of the state's churches (St. Jacobi) which was formerly a Catholic church. For Lutherans there are sufficient churches in Riga. In the concordat it is stated that the government gives to the Catholic bishop a church according to the choice of the government and that the Catholic bishop is entitled to bring up objections only in the case of this church proving to be insufficient for his services. The transfer of St. Jacobi has been effected by the parliament guided by the above-mentioned political and national motives and accepted by a great majority of votes."

# National Religion

*"Jesus Christ is civil governor among the nations"—The watchword of the National Reform Association*

BY GEORGE E. BURLINGAME

AUGUSTINE'S splendid dream of "the "City of God" had a fresh revival at Winona during the first week in July, when the National Reform Association held its Christian Citizenship Conference, which was announced as preliminary to a world conference for which the association is preparing.

The charming and deservedly famous Christian summer resort of Winona Lake, Ind., placed all its resources material and spiritual at the disposal of the officials having charge of the extensive program for the conference; and proved its capacity to care for a large crowd, many of whom came in autos and remained only for a day or two.

On Independence Day, while the American people in general were suffering from Shelby-shock or indulging in sports and spectacles, Winona celebrated with three stirring sessions of the Conference on Christian Citizenship, culminating in an address by Citizen William Jennings Bryan on "Loyalty to Country and to Country's Lord," delivered to ten or twelve thousand people. A large portion of Mr. Bryan's message dealt with prohibition, which, he affirmed, was the longest-drawn-out contest the country ever had, and was not put over in a night. He declared that the appeal to quit drinking must go from every pulpit and from every schoolhouse in the land, if the law is to become completely effective. Discussing the ship-liquor controversy, Mr. Bryan said: "Any nation which gives the protection of its flag to a traffic which proposes to violate our laws against liquor outside the three-mile limit, cannot be trusted to obey our laws inside the three-mile limit."

### Its Organization

The National Reform Association was organized in 1863. A delegate this year from Kansas, R. N. Redpath, was present at the first meeting sixty years ago. Several national conferences have been held, the last being at Portland, Ore. The leadership of the association is predominantly of ministers of the Reformed Presbyterian Church, although many Protestant bodies are cooperating in the movement. The national headquarters are at Pittsburgh, with regional offices at Chicago, Los Angeles, and elsewhere. The association is supported largely by annual subscriptions taken in the churches, and the method of promotion and extension is practically identical with that of the Anti-Saloon League of America. There are more than twenty speakers engaged in field work for the association, including ex-Senator Frank J. Cannon, and the veteran southern evangelist, Sam Small. One of the most dramatic incidents of the conference involved the latter. On July 4 he was giving a brief talk on the significance of the American flag, when he suddenly said: "I presume there is no one present except myself who ever fired on that flag"—and went on with his recital of how he had enlisted as a Tennessee boy of fourteen in the Confederate army in 1864, and was mustered out at the end of the conflct with the 25,000 lads under fifteen who surrendered to Grant and Sherman. He told of his service under Old Glory in the Spanish-American War, and of his solemn farewell to his two sons when they went to France to defend the flag on which their father and grandfather had fired. He avowed his sincere repentance for his rebellion, and exulted in the failure of secession—and by that time the audience was wild with patriotic fervor under the simple eloquence of his confession of love for the Union. "If New York is determined to secede from the Union," he cried, "we southerners will come up and bring her back. If we couldn't lick that flag we don't propose to let any other folks do it!"

"The Bible on every teacher's desk," is the persistent slogan of the leaders of the association. They state that already more than 80 per cent of the American people have, or may have, the Bible read daily in their public schools. Such reading is prohibited by law or by regulation in Illinois, California, Washington, Arizona, Missouri, Minnesota, Montana, and Louisiana. Daily Bible reading is required in the public schools of the following states: Massachusetts, New Jersey, Pennsylvania, Tennessee, Alabama, Georgia and Mississippi; and in Washington, D. C., Indianapolis, Ind., and New York City. The Pennsylvania statute, enacted in 1913, is as follows:

> "At least ten verses from the Holy Bible shall be read or caused to be read without comment, at the opening of each and every school, upon each and every school day, by the teacher in charge; provided that where any teacher is under and subject to direction, then the teacher exercising the authority shall read the Holy Bible or cause it to be read as herein directed.
>
> "If any school teacher whose duty it shall be to read the Holy Bible or to cause it to be read, as directed in this act, shall fail to or omit to do so, said teacher shall, upon charges preferred for such failure or admission and proof of the same before the governing board of the school district, be discharged."

The session of the conference devoted to the Bible in the education of youth, was conducted by Prof. Nathaniel Butler of the University of Chicago, a member of Hyde Park Baptist Church. Doctor Butler came as the personal representative of President Ernest D. Burton, conveying assurances from the latter of his deep interest in the problem of teaching religion. At a later session the conference adopted a resolution defining its policy as follows:

"Inasmuch as this is a Christian nation, adhering to the Christian system of morals, it is the sense of this conference that those authorized to teach in the public schools should be in thorough sympathy with the ethics of Jesus as taught in the Bible; that in order to qualify as public schoolteachers they be required to pass an examination in methods of teaching moral principles; and that normal schools and teacher-training schools should be required to give a full course of instruction in the methods of teaching Christian morals to the children coming under instruction in our schools."

### Christian Public Education

Dr. Charles F. Wishart, president of Wooster College, Ohio, and moderator of the Presbyterian Church U. S. A., in an evening address of remarkable insight and interest, advanced the reasons for Christian public education. He presented as of equal importance with the factor of change in the progress of civilization, the correlated factor of persistence. "Amid all the changes that have come and are yet to come in our civilization, *we must conserve the thing that made us or we die!*" Our debt to civilization requires that we shall transmit the precious heritage of the past to our posterity. "Education is the process by which we gather up the best things of the past civilization and put them at the disposal of the future civilization."

Baptists participating in the conference program included Prof. Nathaniel Butler, Clinton N. Howard of Rochester, N. Y., and Miss Martha Kralicek, representing the Czecho-Slovakian peo-

## Fundamental Principles of the National Reform Association

1. The state or nation is itself a moral being, a personality, possessing intelligence, conscience and will, capable of right and wrong; and therefore a subject of moral law and responsible to God for its conduct.
2. Like all other moral beings, the nation is under the authority of Jesus Christ the Ruler of the universe, and therefore bound to own and serve him. The state should be religious.
3. The law of God, revealed through Jesus Christ and contained in the scriptures, is, in so far as it relates to nations, the rule of national life, the standard of national action, and should be accepted by nations as such.

### Primary Aims

1. The adoption of the "Christian Amendment" to the federal constitution, explicitly avowing the power of God and the authority of Jesus Christ as the Ruler of nations.
2. The requirement by law that the Bible shall be read daily by the teacher in every public school in the United States.
3. The requirement by law that all teachers in public schools be qualified to teach Christian morals as a condition of their appointment.
4. The enactment of laws to prohibit Sabbath desecration.
5. The enactment of a national uniform divorce law in harmony with the teaching of Jesus.
6. The suppression of the evils of Mormonism through legislation.

ple. Dr. James W. Francis was among the announced speakers, but was not present. Other men of eminence on the program were Dr. Francis J. McConnell, Rev. W. M. Bell, and a long list of senators, representatives in congress, and governors.

The National Reform Association is comitteed to a constitutional amendment as its most fundamental task. Its distinctive theory of government, affirming that the nation is a personality and should have a religion and should avow its religious belief, leads to its advocacy of the "Christian Amendment." The classic preamble to the federal constitution written by Alexander Hamilton is printed, with the proposed addition indicated in italics:

"We, the people of the United States, *acknowledging Almighty God as the source of all power, and the authority of Jesus Christ as the Ruler of nations, and of his will as supreme law in national life,* in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

# "By Scripture Verified"

By E. M. Bixby

TO some, no doubt, the doctrinal controversies occupying the mind and pen for the past months may seem unimportant, but to me they mean new life, a stronger faith and better knowledge of Christian truth and duty. Increased circulation is as beneficial as physical health.

The church of the present day seems to be losing sight of some of the old landmarks of faith and practice held by our fathers, so highly prized, not because they are of the fathers, but of God. While I entertain no fear for the safety of the ark, yet when I hear the trumpet give an uncertain sound, I feel like climbing the ancient heights, and crying "Lord, place my feet on higher ground."

In view of decaying altar fires, is it not imperative that we strengthen the things that remain, that appear ready to die, lest that blindness in part, which happened to Israel, become the inheritance of the church in its approaching Laodicean period?

Unbelief of the vital teachings of Divine truth, like dead branches on a tree, are indicative of a loss of vitality. Let us very briefly consider from a layman's viewpoint one of the subjects so frequently mentioned in theological circles, the virgin birth, or deity of our Lord Jesus Christ. Of course, we are entirely dependent upon scripture record, but as this is one of the most important doctrines of our Christian faith, we would naturally expect it to be revealed in plain and definite language, so as to avoid all uncertainty. If every important truth stood forth in as bold relief as this, the many different opinions among men might materially lessen. Matthew's account of the birth of our Lord, given by inspiration, looks plain, straightforward and convincing. There is no reading between the lines, no unwritten law in sight.

Joseph, a worthy man, was espoused to a virgin, named Mary. We understand that in Jewish courts betrothal was considered almost as binding and sacred as marriage.

Joseph perceived some time during courtship that his intended bride had, as he thought, been untrue to him. His strong character and sincere affection would not permit him openly to condemn her, so he concluded quietly to dismiss her, without publicity; but while he thought the matter over, an angel of the Lord came to his rescue. He told Joseph plainly that Mary was not to blame, that her character was above reproach, that her condition was in harmony with the fulfilment of scripture as recorded by the prophet (Isa.-7-14) "A virgin shall be with child of the Holy Ghost, a Son shall be born whose name shall be called Jesus, Emanuel, God with us." Also Isa.. 9:6, 7. So Joseph did as the angel commanded him and took Mary to wife, as previously intended, sacredly preserving her virgin purity, until Jesus was born, as Matt. 1-25 plainly states.

We have also another record, Luke, chapter 1. The writer said he had perfect knowledge of all things from the very first. Luke gives us a fuller and more complete account of the design and fulfilment of the divine purpose.—Luke 1, 26-35 inclusive. This scripture account is too plain for unbelief to make an honest plea that Jesus Christ was born of human wedlock.

In scripture, when hereditary records are to be preserved, you will perceive that the name of the father takes precedent. For instance the Israelitish nation was called the seed of Abraham, and the twelve tribes were known by the names of Jacob's twelve sons.

The scattered remnant which were to repeople the earth after the flood were the generations of Noah, and his three sons. How, then, does it happen that in Gen. 3-15 the promised Messiah is called the seed of the woman? Was it not because God, through the divine spirit and not man, was the true Father of our Lord Jesus Christ.

Jesus must have a human mother and identify himself with the race, in order to qualify for his appointed task as Kinsman and Redeemer of Adam's lost estate.

He must have a divine father and be the only son of Heaven's inherited wealth, to be able to pay the price which divine justice required as penalty for disobedience and broken law. To deny the established fact of the deity, as well as humanity of our Lord, would undermine the basic foundations of sovereign grace, pluck the scepter from the hand of the rightful King of Glory, and make the greatest plan of infinite wisdom a tragic farce.

I will not take time or space to collect the many accounts of Old Testament teachings which Jesus revealed to the two disciples on their Emmaus journey, quotations from Moses, the prophets and the Psalms, for the Old Testament as well as the New is replete with elemental truths in divine settings, that the man of Nazareth and the only begotten Son of God, were in Bethlehem's manger, through divine mystery, made forever one and inseparable. The midnight air on Bethlehem's plains was full of its music, its radiant light was seen in eastern skies, while God the Father, in audible voice proclaimed it over Jordan's waves and on mountain height.

### Witnesses

God, angels, disciples, devils, prophets, mighty works, and even nature bear testimony to its sublime and well-established facts. So important and necessary has the testimony of these witnesses been, that if they should hold their peace, the very stones would cry out. Infidelity, therefore, is left without even a brief, worthy of the signature of any person of note; and higher criticism (so-called) can take a long vacation and no one suffer loss.

With the verdict of St. Paul, a man who had seen Jesus, and heard the mention of his name at the right hand of the throne eternal, we will close, Romans 1-5: "Of whom as concerning the flesh, Christ came, who is over all, God, blessed forever more. Also Heb. 1-8. But of the Son he saith.

"Thy throne, O God, is forever and ever,
Teach us the truth, thou living Christ,
Make it so simple, plain and strong,
That nearer to Thee, shall be our prayer,
And saved by blood, shall be our song."

Poultney, Vt.

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# The Strangled Life

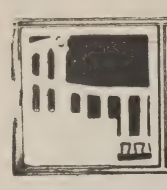
By Charles L. White

THE largest hard-wood trees in the tropics are crushed to death and dragged down to the earth by vines. The work of destruction progresses slowly. A seed carried by the wind lodges unobserved in some crevice between a limb and the trunk and takes root. As the plant grows its tiny tendrils sway in the air and the vine swinging free from the tree reaches the earth at length and roots itself in the soil. But its nature is to climb again and so it slowly creeps toward the tree to which it fastens. Then, circling the giant, it rises inch by inch, and threads its way upward among the branches sending off new tendrils which in turn girdle the body of the unsuspecting tree. The seasons pass and the vines, slowly growing large and tough, become huge cables tightening as the years go on which in the end strangle the life of the tree. At last it dies, decays and crashes to the earth a heap of broken wood tangled in the serpentine coils of its destroyer.

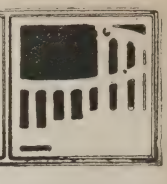
Such is sometimes the history of the faith of a man, a group, a nation. The seed of rationalism lodging undetected in some hidden recess gets its root into the soil of the intellect, where it grows unperceived at first and unheeded later, crushing out all spiritual activity and strength. It is the history of an individual life. It may be the history of a family, a community, a denomination. Reason unaided by revelation evolves rationalism and rationalism subordinates and destroys spiritual vitality. The process in its earlier stages is apparently beautiful and harmless but at last the collapse comes.

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**The Second Church, Lincoln, Neb.,** Rev. Henry G. Smith, pastor, has issued an attractive card which is distributed to autoists passing through the city. This is the first attempt made by any church in the city to reach tourists.



# The Open Forum



### UNITY

In THE BAPTIST for June 30 appeared a re-print on the Page of Opinion from the *Christian Register,* on the subject of "Too Much 'Unity.'" The utterance, of course, was timely on that page, put forth merely as one opinion. But it was, even so, an utterance so reactionary as to call for another statement of some sort on the side of "unity."

Hence I am enclosing an excerpt from the annual report of the secretary of the Detroit Council of Churches, being a quotation from Dr. Charles S. McFarland, with which Dr. M. C. Pearson began his report.

"One cannot think aright about the question of unity among the churches, without approaching it from the background of the larger question of the unity of mankind. The whole world today, as never before, is seeking unity. In spite of strife and conflict, men everywhere are looking wistfully for some principle of fellowship, some way of life by which brotherhood shall become more than an elusive dream. And the Christian church has always claimed to possess the secret of unity, and declares that "in Jesus Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free"—in a word, that all divisive barriers between nation and nation, race and race, class and class, must be transcended through the power of Christ.

"Lack of unity, then, among the churches themselves, which possess in common this gospel of unity, must always be a terrific handicap, to their bearing the most convincing witness to the world. They declare to the world that there is one God who is Father of all, one Lord and Savior, in whom His will for human life has been revealed, one Spirit that is calling us all to that way of salvation. But how can they expect to persuade the world at large of the truth of their Gospel unless the churches themselves, which together hold it, can in their relations to one another express the meaning and reality of this ideal? Lack of unity on our own part imperils the very truth of the Gospel that we proclaim."—Dr. Charles S. McFarland.

The press report of the annual report and meeting stands out as an evidence of what can be done in practical cooperation on lines of Christian unity—not union. Having read the *Christian Register's* opinion at about the same time we were holding our annual council meeting, I was struck with the contrast between one statement of opinion and the array of facts presented here in Detroit.

I understand our denomination believes in itself, but also believes equally in the kind of Christian unity, which IS a *principle,* based on scripture, and which therefore tends to remove handicaps and to furnish assets to the whole gospel program.

W. P. LOVETT.

Detroit, Mich.

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### "THE PERPETUAL CRISIS"

I became much interested in reading the article by Dr. Henry Van Dyke, in THE BAPTIST of June 30. I do not suppose that many real Baptists readily accept the sort of doctrine that is contained in that article entitled "The Perpetual Crisis in the Christian Church." It seems to me that it is such peculiar and questionable teachings that continue this "perpetual crisis," and stir the hearts of those of us who desire to believe God's Word and the statements contained therein, rather than such doubt-sowing poison-gas as the learned doctor spreads abroad by such statements as his. Far be it from me to criticize the policy or labors of the respected editor of our BAPTIST, and yet, it seems to me, that there are a lot of scriptural, Christ-honoring Baptist ministers, whose utterances would build us up in the Christian faith, and would be more acceptable to the majority of Baptists, and would encourage pastors to push the circulation of our Baptist paper.

I have no doubt whatsoever but that Doctor Van Dyke is as honest and sincere as any mortal can be, but to my mind his statements discredit and contradict plain statements of our Bible, and, therefore, I cannot accept as worthwhile the aforementioned article. On page 686, third column, we read, "The highly probable hypothesis of evolution, not yet proved," etc. The doctor suggests that certain ones "would do well to read before they talk." Apparently he has not practiced his own preaching, or else overlooked Gen. I:21-25.

To my mind, it takes just those five verses from God's Word to give the theory of evolution its deathblow. Five times in five verses we read, "after his kind," and twice is recorded, "after their kind." Then, regarding the "creation of man," we read, Gen. 1:27: "God created man in his own image," and in that one verse "created" appears three times. I may be slow of real comprehension, but I cannot fit Doctor Van Dyke's ideas into those few verses. Then, on page 704 and first column, Doctor Van Dyke suggests that Jesus "in effect" contradicted "Old Testament Scriptures," in spite of the fact that Jesus did say, "I came not to destroy, but to fulfill," Matt. 5:17-19. But any one reading Matt. 5:27 to 44, can readily see that Jesus did not contradict the "statement of old," but rather added to the admonition of law, the "second mile" of Christian grace; not contradiction, but addition. Next he questions the "oneness of Christ with the Father" by his assertion, "The dogma that the wonderful works of Christ were wrought by his own omnipotence is not scriptural." Jesus continually taught and insisted upon "his oneness with the Father," in fact that was the thing that stirred up Pharasaic hatred, John 5:18; and was endorsed by Paul, Phil. 2:6; also John in John 1:1, 9, 10.

Again, we read in Doctor Van Dyke's statement, "Finally, the dogma that Christ's resurrection body was entirely changed from the body buried in the tomb, is unscriptural." I am caused to wonder if Doctor Van Dyke has ever given careful consideration to the full account of the resurrection story. First, let us recall Ex. 12:10. God's instructions regarding the "passover lamb," the true type of Jesus, the "Lamb of God," and our passover. I Cor. 5:7. Not a particle of flesh of either was allowed to spoil, or see corruption. Then notice Acts 2:27, Peter, quoting Psalm 16:10, asserts plainly that it refers to the resurrection of Jesus, body and soul, if you please. The account of Jesus meeting with Mary, John 20:17, his admonition regarding his body. The meeting of the disciples and Jesus' words to doubting Thomas, "Come, sound the wound-scars, and know it is I." And that breakfast by the sea, John 21:9, with the account in Luke 24:36-43. After a consideration of such passages of scripture, I am fully convinced that the body of Jesus was raised up, the body that hung upon the cross, too, and no doubt later changed into a spiritual body by divine power. Mark 116:12 suggests such a change, and nowhere does it read as Doctor Van Dyke asserts, "The risen Christ passed through closed doors." But if I read correctly it is plainly stated, "the doors were shut, * * * came Jesus and stood in their midst." Now, if Doctor Van Dyke will show me my error and name the passage where it is stated that "Jesus went through closed doors," I shall be glad to humbly apologize in any proper fashion he may suggest. After some years of trying to "infer and read into" the Word, I stopped that sort of thing and began reading "what is written," and consequently became a Baptist, and I am proud of it, because I have a conviction that a Baptist is one who believes what the Bible says, and rejects all that is "inferred and supposed, without scriptural foundation." Should these remarks of mine be considered worthy of a place in your columns, I shall feel happy and honored, and also that two diverse viewpoints have received "fair play."

MATTHEW CHAMBERLIN.

Burlington, Wash.



# Religious Education



## The International Sunday School Lesson for August 12

MARTHA AND MARY

**Lesson: Luke 10:38-42; John 11:1-12:8; Mark 14:3-9**

**Golden Text: Luke 10:42**

**Introductory**

The home of Mary and Martha and their brother Lazarus was in Bethany, a town on the southeastern slope of the Mount of Olives, two miles from Jerusalem. Mary and Martha are mentioned only in the passages recorded above.

**The Lesson**

The home of Mary and Martha seems to have been a favorite resting place of the Master's. It is probably here that he stayed on the nights of the last week preceding his crucifixion. It is a homely and most human scene—Mary seated at the feet of the Guest, listening to his word; Martha busied about the house making things comfortable for him. Her complaint about the negligence of her sister so far as household duties were concerned was received by Jesus with the tender reproach, "Martha, Martha, thou art anxious and troubled about many things . . . Mary hath chosen the better part which shall not be taken away from her." The second scene is also in Bethany but at the home of "Simon the leper," healed of his disease or he would not have been in his home entertaining guests. "There came a woman"—Mary of Bethany—"having an alabaster cruse of ointment of pure nard very costly; she brake the cruse and poured it over his head." This may have been an impetuous act of Mary's rather than a deliberately planned one, as it would seem logical that she had purchased this expensive ointment for the embalming of the body of her brother Lazarus. The Bethany sisters were not women "of substance" so far as is known. Mary's act created commotion among the onlookers, whose first thought was for the waste of money—"this ointment might have been sold for three hundred shillings, and given to the poor." But Jesus was not in sympathy with them. Back of the gift he saw the heart of Mary, and he knew the preciousness of what she had done for him. "Let her alone," he said. "Ye have the poor always with you; but me ye have not always. She hath done what she could. And wheresoever the gospel shall be preached, that also which this woman hath done shall be spoken of for a memorial of her." And so it has been.

**Leading Thoughts**

1. Martha, struggling with things temporal; Mary, clinging to "that which shall not be taken away from her." 2. Mary could be extravagant of time and other precious things for her Lord. 3. Martha, too, had vision. At the death of Lazarus she said to Jesus, "I know that he shall rise again in the resurrection at the last day," and "Yes, Lord, I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

## The Re-Making of Human Nature

It is perfectly natural that the persons who are convinced that more religious education is necessary should proceed to expand along lines already familiar. Let us teach more Bible, more missions, more church history. Let us place more emphasis upon drill and memorization. Let us make Bible stories more attractive and interesting. Let us have better text books, illustrative material and more elaborate equipment. Let us employ more of the methods which have been effective in public schools—map work, hand work, dramatization, expressional activities. We must seek in every possible way to get knowledge across, to motivate the instruction by means of credits and tests. Let us have more worship, the learning of more hymns and prayers.

If, however, our religious education is admittedly inadequate, it is a fair question as to whether the present unsatisfactory conditions in society will be remedied, or in any considerable measure improved, by simply increasing the amount of the same kind of education. It may be that we need a different kind. Before we commit ourselves finally to the building up of a new institution upon the old foundations, it would be well to examine afresh the aims for which the institution is to exist. It may be that we shall discover other fundamental reasons that help to account for the inadequacy of our religious education. It may be that the present unsatisfactory conditions in society are partly the result of conflicting aims in education, of uncorrelated teaching processes, of waste and confusion due to the overlapping of agencies and programs. If so, we should hardly remedy a bad situation by devising another agency of similar type to do the same sort of thing in more vigorous and determined fashion and thus add still more to the confusion and maladjustment from which the mind of the pupil already suffers.

This may seem a harsh way of putting the case. There is no desire to speak invidiously of week-day schools, or to disparage their efforts. There are obvious reasons why their aims should be, at the start, those which have been generally assumed in other schools. The very desire for more time, which has led many to seek for an allowance of time from the public school program, has brought pressure to bear from school boards which tends to strengthen the assumption that knowledge is the important thing in education. "Produce your text books, let us see your course of study, before you ask for public school time," they say. Public school efficiency, in the popular mind, has certain tangible aspects. It is apt to be judged by the elaborateness of courses of study, as apparent in text books, "stiffness" of courses, rigidity of discipline, "high standards."

Moreover, in asking support for these week-day schools, those who stand sponsor for them must show results. The public is not content to pour money into a new venture year after year with nothing to show for it. The easiest things to visualize the conception of religious education are "exhibits" of hand work, note-book work, essays, examination papers, models, memory drills, demonstrations, dramatizations—all of which leave still unanswered that deeper question: *What have the pupils become?* How differently do they feel and act? What habits and attitudes have been established? By what motives and purposes are they controlled? It is not so easy to make a convincing demonstration of these things, nor can a demonstration be made so speedily. It may require not months, but years, to convince a community of the real success of a school, judged by such tests as these. But these, after all, are the true tests.

We plead, then, for patience in the formulating of aims. Let us not lose this fine opportunity, offered by a widespread desire for something more and better, by failing to think through our educational processes until we arrive at something better, and not merely something more. Let us insist upon a fresh formulation of our aims in religious education; first, the great, central, controlling aim by which all elements which enter into the educational process are to be relentlessly judged. And then, the subsidiary aims around which to build in detail our future systems of religious education. The survey plainly discloses the fact that this is precisely what we have failed to do as yet. But how shall we proceed toward such formulations?

Have we not a clue in the very conviction out of which week-day schools have arisen, the conviction that the state of society is becoming intolerable, but also that it is improbable? Let us set out from this point of departure and ask the further questions: In what respects is the present order of society unsatisfactory? What kind of a world would we like to create, through education? What sorts of individuals would be necessary to make up such a world? And by what educational agencies and processes may such individuals be produced?

(*Continued on page 829.*)



# The Chimney Corner



## The Turtle's Daughter

**(A True Story of the Helen Keller of Japan.)**

THROUGH the kindness of Mrs. C. H. Fisher of Yokohama the following story of a remarkable Japanese girl was sent to me for use in our columns; for this year when Japan is to be a special study in all our churches it will surely be of unusual interest to read this account of the unfortunate Miss Umeko Ishimoto, described by some one who signs herself merely "Sakai" in the *Japan Advertiser* of Tokyo.

Last year I called on the Turtle's Daughter," Miss Umeko Ishimoto of Yokohama. She was just as unfortunate in her disabilities as Helen Keller. Her hands and feet were absolutely useless and she was able to move only her neck and head. Due to the assiduous endeavors of those who cared for her she developed the muscles of her neck, face, and lips to such an extent that the mouth served the purpose of hands.

Umeko was born in Yokohama on July 7, 1884, the daughter of a certain Mr. Shigezo Ishmoto. So far as looks were concerned she had nothing to be ashamed of in any circle, but her four limbs were completely withered and of no use to her at all. She could not stretch them out. Since she thus was confined to her bed and able to move only her head, people nicknamed her the "turtle's daughter." In 1893, when Umeko was ten years of age, she lost both her parents in an epidemic. She was then taken to the municipal poorhouse, where she passed a most lonely existence.

In 1904 Mr. Takejiro Yoshino became interested in her case and brought her to his own home for more particular care. At that time Mr. Yoshino was caring for seventeen orphans, rearing them with all the kindness of a true parent. Especially towards Umeko were both he and his wife so kind and thoughtful that Umeko came to love them deeply, calling them father and mother. Here for the first time she tasted the warmth of human kindness and began to experience some joy in human life. Her former melancholy was completely transformed into something so glad and happy that she was quite like another person. The Yoshinos, being strong Christians, members of the Tobe Methodist church, always had evening prayers with the orphans. As a result of hearing Christianity explained at prayers, Umeko entered upon the life of faith. Where before she was cruelly treated as an unfortunate person, now she was cared for as the very daughter of the Yoshino. The Christians in the church took turns in calling on her and in giving her many kindly consolations. So it is no wonder she became a zealous Christian and lead a life of joy and thankfulness. Last year when I went with the pastor of the Methodist church to call on her, I went intending to sympathize with her over her piteous condition, but on seeing her deep faith, I, who had a strong healthy body, became conscious of my great lack of faith. After I had talked with her about her Christian life, I asked her:

"What verse in the Bible do you like best?"

She replied:

"I have been greatly helped by I Timothy, 6:6, 'But godliness with contentment is great gain.' "

She did not rail at the Providence that so ordered that from birth she should live a life of complete helplessness—a shut-in-life. Confined to her bed, year in and year out, with only her head showing out of the top of the bed quilts, truly she looked like a turtle's daughter. However, on her part, there was no bemoaning her lack of freedom and it truly was wonderful to think of her content and gladly thankful to pass her days from morning to night, singing her hymns and reading her Bible.

Of course, being deformed from the day of her birth, Umeko was unable to assist in doing her share of the day's work about the home. And she made good use of her time in gaining an intimate knowledge of her Bible and hymn book. But more than once did she express an appreciation of the freedom of her life in the loving care of her foster-parents and frequent sympathetic visits of the Christians. After joining the Christian church, she lost all pessimistic thoughts and in a spirit of true thankfulness attained an optimistic understanding and view of things in general.

As soon as the Yoshinos took Umeko into her home, they began to teach her the A, B, C's. At first it appeared to be a very painful task, but after learning forty-eight characters at one sitting she became exceedingly enthusiastic over her new accomplishment and applied herself with such great delight to study that she made very rapid progress. Later Mr. Yoshino taught her to write by holding a brush in her mouth and soon she could write as well as the average person, sending cards and letters to her intimate friends. Due to her zealous faith and sincere gratitude for kindness shown her, she thus made great progress in anything to which she applied herself.

By the side of Umeko's bed there were always arranged a doll, flowers, her Bible and hymn book, as well as various other things she needed. When she wanted to open a book, she did so very easily to any page with the aid of a hair-pin.

Besides her letters, the Yoshinos taught her various other accomplishments for the purpose of developing the function of her mouth. She could fold paper into various shapes, such as delight the children—storks, boxes and such things. When I called on her, I had her fold two paper storks. Holding down the paper with something like a pair of scissors, she creased the paper with a hairpin and cut off a piece about five bu (a little more than one half an inch) square and skillfully with the hair-pin folded it into the shape of a stork only two bu in size, smaller than even a person with hands could do. She received no help from any one, but in a most marvelous fashion accomplished the feat by the use of the one thing—a hair pin, held in her mouth.

By her head was a doll of three or four sun (inch) in height dressed in a beautiful kimono, which, it appears, were all made by the mouth of Umeko without the aid of any person's hands. I did not see Umeko sew anything, but I did really see her thread a needle with remarkable ease. Consequently, after seeing her fold the paper stork, I realized that it was not impossible for her to have made the kimono. According to the Yoshinos, if you gave Umeko some cotton cloth, needle and thread, she would be happy by herself sewing the whole day long. Most of the articles she made were little money purses.

The Yoshinos remarked to me on leaving, that perhaps I was surprised at Umeko's sewing a doll's kimono and little money purses, but the thing that amazed them more than anything was her ability to shave some of the boys in the orphanage. She noticed one day that the boys' hair needed attention and asked for a razor. The Yoshinos did not think that she ought to try anything like that and so at first refused, but when she still insisted that she could do it, they gave her a razor and after propping her up a little one of the boys kneeled down low by her side and she successfully shaved him. Of course, it took rather a long time, but they were certainly surprised at the fine and careful shaving she was able to do.

Due to certain considerations, towards the last of her life, Umeko was transferred from the care of the Yoshinos to the home of a certain foreigner, and finally she had to be taken back to the municipal poorhouse, where after a lonely month and year she passed out of this life in September, 1921.

When a person loses the senses of sight and hearing, the sense of touch becomes keener and the memory stronger. It was an event long to be remembered when I shook hands with Helen Keller. All the powers of sight and hearing became centered in her sense of touch. So

in Ukemo's case, the powers that were lacking elsewhere in her body, were gathered into her mouth and neck. Truly in man's body are hidden wonderful powers. Man is the temple of God.

## Miss Hiro Kawakami, of Kobe on the Inland Sea

WHEN good Captain Bickel was building the Gospel Ship years ago, in Yokohama, he found a gem in the mud, picked it up and brought it to Soshin Jogakko (the Mary L. Colby School). It was a wild bit of humanity, dirty outside and in, unresponsive to kind treatment. The captain left his gem with us and went on his way, but he never forgot the child. Money for food, clothing and tuition came regularly but that was not all. Every day in the midst of his busy life he remembered to pray for her. His good wife also carried the child on her heart and sent tender messages of love to her. It was hard to overcome the evil in Hiro Kawakami, as she seemed to have little moral sense, but one after another of the older girls voluntarily took special charge of her, and one summer there appeared, as never before, repentance and a looking upward. She confessed her faith in Jesus and asked for baptism. We kept her waiting for awhile. There were frequent lapses, but she proved to us all that she was a different girl, and one day all were glad to see her buried with Christ in baptism. She finally graduated from the high-school department, a Christian girl, trusted and loved by everybody, and went at once to the islands to help Captain Bickel.

She held Sunday schools and children's meetings and taught in the kindergarten. Later she married a Christian man, but their life together was short, as he died of tuberculosis and the un-Christian parents compelled her to even give up his name. So she is still called Kawakami.

In Kobe there are crèches where poor mothers may leave their babies for the day, as they go to work early in the morning. At a crèche where the very poorest of the poor children are cared for, Hiro Kawakami is in charge.

She writes, "I was lonely—no mother, no father, no sister, no brother, kind Captain Bickel gone, and now my husband taken. Had God indeed forsaken me? Could I have no one to love, no one to love me? Then in the darkness of my loneliness and sorrow I remembered that kind friends had been given me all my life, that even in this last sorrow and disappointment there were those who cared for me, who thought for me. God gave me this place to work. The children are the poorest of the poor but in their heart and spirit they are just as sweet and loving as are the children of the rich and prosperous. They look up into my face with a welcoming, loving smile; they wait for my coming; they love me. I will take this work that God is giving me and with his help, I will do my best for these poor children so long as I have the opportunity."

Thus the uncut gem, picked out of the mud years ago by good Captain Bickel, is shining for Jesus now, and like a magnet is drawing to herself and to Christ hundreds of little gems to sparkle in his coronet.—*Gen. Board of Promotion.*

# The Young Reserves

## The New Contest

*"LITTLE Miss Centipede*
*Went out to shop*
*And at Shoofly and Company's*
*Made her first stop.*
*Mr. Shoofly came forward*
*All becoming and gay:*
*'And what can I do for you*
*Madam, today'*
*He bowed and he beckoned:*
*He showed her a seat;*
*But the poor clerks turned pale*
*When she put out her feet.*
*'How many?' they faltered.*
*'As many as these,'*
*She replied very sweetly,*
*'And hurry up, please.'"*
(*—By Amos and Ann and Journeying Man!*)

Dear Young Reserves,

You haven't forgotten that there is a summer contest for us this year, have you? The prizes are sitting tied up in attractive bundles just waiting for the successful boy and the successful girl who submit the best story on Japan, according to the simple rules laid down in the Chimney Corner for July 7. Already one story has come in, and it evidently is going to interest a lot of you, for here are some letters which say so:

"Dear Miss Applegarth,

Although I am only ten I want to enter that new story contest. Mother says it won't be hard because there will be a lot of new books on Japan this year since everybody will be studying them. Can you tell me what some of these books are, if you please. I liked My Lord Bag O' Rice in this week's issue. You give us lots of nice things to sharpen our wits on don't you? I'm your new little friend.,

Stasia Sidney Cather, Albany, N. Y.

"Dear Miss Applegarth,

I don't know anything about Japan except that it's islands and the Japs wear kimonos. My Sunday-school teacher thinks the Japanese contest will be lovely. As I am secretary of the class she asked me to write you where we can find aid. Maybe we will all compete although some of the girls go away, and I am at my grandmother's farm in Canada all summer. But you'll hear from us later, I think.

Very truly your loving friend,
Susie Mercer, Montreal.

In answer to Susie's question and Stasia's, too, let me give you this list of books which are in the juvenile section of all public libraries:

"Ame' Sau in Japan."

"The Japanese Twins." (Perkins.)

Many books of Japanese fairy stories can always be found, as well as "Things Japanese" by Basil Chamberlain. This books is for older people, but it gives a great many interesting customs which will help you.

Then there is a new junior story book called "The Honorable Japanese Fan," which you will be studying in your Crusader and Junior B. Y. P. U. this winter. The author (whom I know very, very personally!!) has told some facts about a brother and sister called Rough River and Miss Open Sea, not to mention the baby Bo Chan. There are two dozen pictures of these polite young Japanese, and since you can buy it for only forty cents perhaps you would like to order a copy from Literature Department, General Board of Promotion, 276 Fifth Ave., New York.

Please, oh please, Susie and all the rest of you, don't call the Japanese "Japs," it lacks the beautiful dignity which is their due for being such polite and artistic people; as one Japanese girl once said to an American: "Maybe I call you just 'Can' instead American, all the same to you? No?"

Here are two more letters:

"Dear Miss Applegarth,

What do you suppose? Well it's this—I told your story 'Mother Of Pearl' in school when we had our closing exercise and everybodys' mother was there. Nobody else was a Baptist, so they do not see the Chimney Corner, and they liked the story ever so well. They laughed in all the right places. Now that I am fifteen I am supposed to take a class in Sunday school. Do you think that I am honestly old enough? I often wonder how old you are. Sometimes you sound as if you were just my age. If you ever come to Chicago let me know so I can see you. I am reading 'Freckles,' have you read it? I have also read 'Oliver Twist' and 'Vanity Fair' this year. I did not like them very much. 'Vanity Fair' had people who don't really exist now I guess. Am I too old for the new contest now that I am fourteen?

"With kind regards,
"Elsie Snyder, Chicago."

"Dear Chimney Corner,

I want to write when I grow up, so the only thing to do is to begin by writing to you. I read all your stories, and maybe some day I will do one well enough to print. Will you? I am nine. I am in Maine visiting my aunt, two uncles, a cousin and two second cousins. I like relatives. They keep a horse and two carriages. One is just a wagon for hay, etc. I like it better than the other, for the hay smells nice. We do not have hay in the city. Maine is very pretty all over. We drive over to the sea in the good carriage. I hope you are well.

"Very lovingly,
"Shirley Thorne, Portland, Me."



# Young People's Work



## Topic for August 12

**WHAT CAN BE DONE TOWARD ABOLISHING POVERTY**
**Luke 16:19-30**

What a tremendous question! People are just as insistent in the asking of it as they have been for hundreds of years. In answer to the question those who are in better circumstances are wont to reply "For the poor ye have always with you."

If poverty is to be abolished, something more than the surface will have to be scratched. Deep-rooted economic evils will have to be uprooted. Unfair competition outlawed. The power of the whiskey interests forever broken. Human selfishness will have to be overcome. If the young people of today who are responsible for the activities of the church of today as well as of tomorrow are going to answer adequately the question there are a number of things which will have to be done.

1. *Adequate study*: One great reason why there is such a meager effort for the abolition of poverty is because the folks who live on Main Street are scarcely ever touched by the infirmities of the weak who live on Siding Street. The folks from Main Street never visit their way and certainly the folks from Siding Street never make their appearance in the homes of the better class, except possibly as subordinates and oftentimes in the most menial labor. They receive their pay such as it is and go back to their dens. This is not an overdrawn picture. It can be found in nearly every town of ordinary size and in the great city areas where human beings have to live like lower animals.

2. *A program*: In addition to accurate knowledge there must be a program commensurate with the needs as mentioned above. Simply to say that various social agencies will take care is not sufficient. Jesus Christ never intended his church to do his work by proxy. The greatest element in all relief work is that of human personality. But not only must the immediate need be met. The program will call for measures of prevention as well.

3. *A passion*: It is very easy even in religion to forget how far we have come and what we might have been had it not been for the grace of God. Persons who are going out to assist in answering the question of abolishing poverty must have that same love which sent the Master to the cross. The service is in behalf of his little ones. To be sure, such work will not call forth headlines in the daily press, but it will call forth the commendation of One who lived among us, and who loved us, and who gave himself for us.

*"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."*

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

This convention has meant a lot to me. When I attended the Friday night session I was not saved, but was a backslider. After the meeting different delegates met at the Common and had a song service. I joined in with them too, and after the service I was determined to live for Christ again, and I'm still going on, thanks to the Convention.—Leo. C. Sabella.

Could only attend the Sunday services but the little Hopi Indians of my mission in Arizona will have what I got today.—Dorothy Humes.

Human intellect cannot estimate the power of God working in such a body as was represented in this convention. We can only catch the torch of our heavenly Father and bear it on.—C. B. Chapman.

Whether democracy be safe for America, or America be safe for democracy, or both, of this I am persuaded, that with all these hundreds of America's best youth consecrating themselves to Christian service, there is hope for the world.—Henry F. Widen.

As to those who received the loaves beside the sea,
So has this great convention been to me.
—Chas. H. Hesburn.

This convention has meant a great deal to me. I am not a church member, but I have resolved to dedicate my life to Jesus.—Mildred Marcy.

A Baptist convention that can compel the attendance at every session of an Epworth Leaguer must of a truth be inspired of God. . . . I have been strengthened in every way and thank God for Christian fellowship that has made this possible.—Gladys Vogt.

The convention has been the means of showing me that I can never grow old and has made the "attractive Christ" more attractive.—Joseph Westcott.

My son, who was twenty-one on July 5, opened his manhood years with you in the convention and speaks to you in my stead after forty years of service, most of it with young people.—C. S. Cregar.

What will you do when every support is taken away? Then we will cling to Christ for salvation. I will. Will you? This convention has helped me to think more of God.—M. G. Linn.

With inspiration came determination. I intend to use my talents, such as they are, for Christ, knowing that he from whom I receive them will help me and increase them to their full capacity.—Vera M. Timlin.

Spiritual realization that stewardship of my life will be controlled by Christ.—P. Walker.

This convention has fed my soul with the bread of life, thus giving me strength to go and labor in the vineyards of my Lord.—Marion V. Peterson.

This is my first convention and has meant much to me in many ways. I have resolved to go home to my own society and live and tell them about the "attractive Christ" as I have caught a newer and clearer vision of my Christ.

The convention brought me to the highest point of my spiritual joy and aspirations.—Lloyd Pobst.

Last summer I attended the Y. M. C. A. conference at Lake Geneva, Wis., and thought that I would never find such a Christ-like atmosphere again, but I am glad to say that I have just found one, and right at home at that.—Richard Knawles.

This convention has helped me to want to be a better servant for my Lord. —Louise MacMullen.

I realize more than ever before the great need of loyalty to our Christ by each member of our B. Y. P. U.'s in America.—Matie Halbrook.

## B. Y. P. U. European Extension Fund

Additional subscriptions to the fund are as follows:

| | |
|---|---|
| B. Y. P. U. Red Oak, Iowa | $ 2.45 |
| B. Y. P. U. West Concord, Minn. | 1.30 |
| B. Y. P. U. Pipestone, Minn. | 1.30 |
| B. Y. P. U. Owatonna, Minn. | 1.75 |
| Los Angeles B. Y. P. U. Ass'n. | 60.00 |
| B. Y. P. U. Atwater, Minn. | 5.00 |
| Total | $71.80 |

Below is a summary of the extension fund, to date, showing the states and provinces that have contributed, through their locals, to this work. Other acknowledgments will be made later as other amounts are received.

| | |
|---|---|
| Illinois | $182.23 |
| Indiana | 100.00 |
| Ohio | 58.14 |
| Michigan | 48.35 |
| Missouri | 48.30 |
| Washington, D. C. | 38.00 |
| New York | 13.00 |
| Nebraska | 11.10 |
| Ontario, Canada | 10.00 |
| Iowa | 9.45 |
| California | 66.75 |
| West Virginia | 6.50 |
| Kansas | 5.00 |
| Virginia | 4.00 |
| Minnesota | 12.85 |
| North Dakota | 2.75 |
| Pennsylvania | 1.25 |
| Maine | 1.00 |
| Total | $618.67 |



# Our Own Folks



## Burma

By J. Herbert Cope

In a disagreement with the educational authorities, there sprung up all over Burma a few years ago a number of independent schools which adopted the name national and refused government supervision and aid. A college was made the crown of the system. When the first enthusiasm had worn off, the schools had hard sledding financially and many were forced to close. Then negotiations were opened with the educational department with the result they are to be allowed to receive government aid on condition that they submit to inspection. It was a pill, but some of them have already swallowed it and will thus be able to carry on. There are about 100 of these schools remaining. But the intention is to continue the college independently, probably because they see no possibility of bringing it up to educational requirements. With these new schools added to the educational system, education is more and more being placed under authorities other than government. There are now twice as many Anglo-vernacular high schools in the province under mission control as under government supervision.

Those who attended the summer assembly at Maymyo are more enthusiastic than ever. It was a great time. The idea was to make it as much like assemblies at home as possible, not to ape America, but to take advantage of experience. Thus the day began with devotional classes at seven in the morning, followed by Bible classes in various languages. After breakfast came conferences on various forms of work such as Sunday schools and young people's societies. At two-thirty all work ceased and the afternoons were spent in sports and recreations. Two days or rather afternoons were spent on side trips. There were platform meetings in the evenings which this year were of a devotional nature. The leaders who attend these conferences come back enthusiastic.

At the same time, Judson College is following the example set by the colleges and universities at home. The members of the faculty hold a summer camp during the vacation which is attended by perhaps thirty students, some of whom are non-Christian. Although the spiritual tone of the camp this year does not seem to have been equal to that of last year, it was a helpful time.

When the cuts in appropriations came, the idea of reopening Hsipaw station had to be abandoned. This is one of the most difficult in Burma from a health standpoint. But voluntary contributions were made by various friends and it is now possible to carry on the work with a Burman worker and his devoted wife. It is a hard field; the Shan is not easily won. But there are entirely too few workers in that great area known as the Shan Federated States.

Last night's mail brought the Burman report for 1922. It is the best the mission has put out. Send immediately to New York for it. You will learn a lot about the Burman mission.

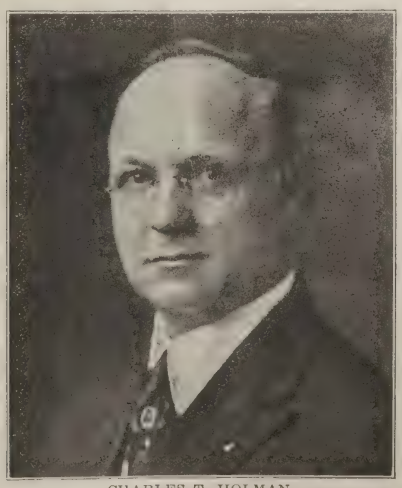
One missionary writes that he has travelled in his Ford 2,500 miles in three months. He could hardly have done that in three years by oxomobile. A motor is more needed by the present day missionary than the pastor at home. Where the roads are good everyone ought to have one.

## Dr. Holman Assumes New Duties

On July 1, Rev. Charles T. Holman pastor of the Normal Park Church, Chicago, joined the faculty of the Divinity School of the University of Chicago as assistant professor of pastoral duties and extension secretary. His appointment is in line with the recent development of the divinity school's policy of furnishing large opportunity for practical training. Prof. J. M. Artman, director of vocational training, has had oversight of students who are engaged in religious work, and Professor Holman will share in this important work. He will also visit churches, especially those whose pastors are former students of the divinity school, for the purpose of rendering help as may be desired. Mr. Holman will organize institutes and conferences, visit colleges and conventions, and give counsel to pastorless churches. In general, he will seek to act in accordance with the resolution adopted in 1922 by the Illinois Convention looking toward a "closer fellowship between the Divinity School of the University of Chicago and the Baptist churches of Illinois."

In addition to this work in the field, Professor Holman will hold classes, thus bringing to the divinity school students the sense of the real workings of the churches and the needs of the field.

Professor Holman's success as pastor of the Normal Park Church and as one of the leaders of the Baptist Ministers' Conference of Chicago, warrants that his work will be of great service not only to the divinity school but to the community at large.



CHARLES T. HOLMAN

## The Story of One Christian Home

### A Tribute to Edgar V. Gage by His Son, Albert H. Gage

Seventy-seven years ago a boy was born in a farmer home in the hills of Otsego County, New York. It was soon evident that he was handicapped. He was not so strong as his brothers and sisters, and when he started to school he had frequent attacks of severe headache. Probably he needed glasses, but they did not think of such things in those days. To his great disappointment he could not go to school beyond the little red district school of his neighborhood. He had a secret longing to be a minister, but knew that this was impossible. So he worked on the farm. There was another handicap to his secret ambition. He stammered.

When he was thirteen years old he was converted and joined the Baptist church. Every convert was expected to testify. He believed it his duty to bear witness; so he tried. Sometimes he would stand up to give his testimony and not be able to say a word, but he soon discovered a wonderful thing. *Though he could not talk with men, he could talk with God;* for when he prayed, his tongue was unloosed. Because he was denied the privilege of talking easily with men, he learned to talk with God. When he would try to give a testimony and could not, he would kneel and pour out his heart to God in prayer. Thus he developed a marvelous prayer life. He was asked frequently to pray in public, at funerals, at associations and in community gatherings. When he rose and shut his eyes, he was in the pres-

ence of his Father to whom he talked as lovingly and simply as a child. His own brother became a professor in Cornell University, and in later years said: "I would rather hear him pray than any man I have ever heard. It makes me feel that our heavenly Father is very real to hear his appeals, his confidence and trust."

When he was twenty-four he met and married a beautiful Christian girl in his own church. Together they started a Christian home around the open Bible. The children came; five strong, healthy little ones. When Sunday came they took turns about in going to church. Then a terrible scourge of diphtheria passed through that community and when it had passed the home was empty. No more the song and laughter of little voices. In one brief month all the children had gone to be with their Saviour. These good Christians did not lose their faith nor cease their prayer life. A great revival broke out in the schoolhouse. Religion and the winning of others to Christ became their solace. In direct answer to prayer, as they firmly believed, God gave them the promise of another little one. At the fulfillment their joy was doubled for there was a boy and a girl, twins. The proud father said, "God always answers better than we ask."

The boy went to district school and later to high school. His father was his closest chum and friend. They talked and planned for college almost from the boy's earliest remembrance. Each Sunday found them in God's house for worship and for Sunday school. Every day at the family altar the mother read from the Bible and the father prayed for their church and for their pastor, for more ministers and missionaries and for the extension of Christ's kingdom in earth's uttermost bounds. The boy graduated from high school at the age of seventeen. One day soon after, he told his father as they were doing chores in the barn that he had heard God call him into the Christian ministry. The father said: "I am not surprised. I want to tell you something that I never told any one before. I wanted to be a minister, but I knew I could not with my old stammering tongue. I hoped that one of your older brothers would, but God took them. I gave you to the Lord before you were born, and there has not been a day since that I have not prayed that God would call you to serve him."

The boy went to college and to theological seminary. The memory of his home and the prayers of his parents followed him and helped him. In the spring term of his senior year in the seminary there came the call of need in the foreign field. He became a Student Volunteer and applied to the Foreign Board and was accepted as a missionary to Southern India. His father and mother gave him their blessing and approval. He went to his boyhood church to be ordained. His father, though he was only a layman in the church, was asked to give the ordaining prayer. This is his prayer as he laid his hands upon the lad's head:

O God, thou didst have but one Son.
Thou didst give him to be our Saviour.
We give to Thee this, our only son.
Take him, send him anywhere thou wilt,
Only make him a winner of souls.
Oh, make him a winner of many, many precious souls.

The lad's way was blocked to the foreign field. He became a pastor in the homeland. When the father had reached his seventieth birthday he wrote this letter to his preacher boy:

"We do pray for you that you may be the means in God's hands of winning many souls for him. You and your work have been on my mind a good deal the past week. God has been good to me to let me live the threescore and ten years. I feel that God is letting me live to pray for the upbuilding of his cause and for our dear ones that they may be soul-winners for Christ. I want to be more faithful in his cause as the days go by. I wake up in the night and pray for you. God does hear all true prayers and gives answers of peace and love.

"We went to church and Sunday school today. The pastor preached a good sermon.

"How I would like to be with you for a few days to help in those extra meetings. Well, if we cannot be there in body we can in spirit. We do love you all very much.

"Good-bye.

From your loving father."

*I am a minister of Jesus Christ because that man is my father.*

(*As published in "Evangelism of Youth," Judson Press*)

## Robert Stuart MacArthur

### An Appreciation

By W. Scott

I wish to lay a red rose on the grave of Robert Stuart MacArthur. The rose is a symbol of affection; the red rose, of warm affection.

Fifty-six years ago I first met Doctor MacArthur. He was then a student at Rochester Theological Seminary and I a senior at Union College. He chanced to be passing through Schenectady, stopped over to visit the college, and it fell to me to show him about the buildings and grounds. Union College was well worth a visit. Its location was admirable, its landed property ample and its buildings, though plain, had been laid out by the French landscape architect who planned the city of Washington. Prior to the Civil War it was in the first rank of American colleges. At one time its faculty had Eliphalet Nott, Francis Wayland, Alonzo Potter and other men of great ability. The college garden was one of the celebrated gardens of the country.

I have no distinct recollection of this meeting but it must have been agreeable for the same year returning from a visit to Michigan University I was the guest of Doctor MacArthur for a night. When the time for retiring came, he took up his Bible and led in the evening's devotion. I do not recall his reading or prayer, but I have never forgotten the incident. I had roomed with a number of students during my college course but neither any of them nor myself ever offered to conduct evening worship. The only person I knew who had done that was my mother who led in family worship at home.

Doctor MacArthur was at that time a tall and well proportioned young man, graceful and quick in his movements. His face was manly and animated; his manner courteous. He was several years my senior and perhaps I always had toward him some of that feeling which a freshman has towards seniors, but on his part there was no assumption of superiority. His voice was musical and flexible; it seemed to have a quality I have noticed among some Scottish preachers, like that of the wind as it sounds through the glen—a quality that lends itself to pathos, humor, sympathy, characteristic of the Barnabas type of preachers, sons of consolation. I thought it also had a quality like the pipes without their monotony, a far-reaching, penetrating, quality which enabled its possessor easily to address large assemblages. I refer to his voice because while not the only valuable possession of a public speaker or preacher, combined with other things, is an element of power.

I was in New York on the first Sunday of Doctor MacArthur's settlement at Calvary Church on Twenty-third Street. Two of his predecessors, Doctors Gillette and Buckland, it was my privilege to know. They were older men but men of unusual ability, devotion and social charm. There were also men in Calvary Church who would have been conspicuous anywhere for their intelli to give to his character, naturally buoy- There were also women similarly gifted These all rallied around the new pastor and he was supported during a long and useful ministry by a loyal church. Of this pastorate others better qualified than I, will doubtless speak. A long pastorate, like a long life, has its ups and downs, its lights and shadows, its joys and difficulties, its houses of mourning and of feasting. Through all these Doctor MacArthur bore himself well as a good minister of Jesus Christ but I have often thought that since he bore pastoral as well as private and personal burdens, he carried far more than the average burdens of life. All this seemed to give to his character, naturally buoyant and radiant, a certain touch of seriousness and affected his attitude toward life as a whole. This kept him from abnormal ambitions to which so capable a man might be exposed and helped to ripen him as preeminently a shepherd and bishop of souls.

Perhaps a few words as to Doctor MacArthur's qualifications as a public speaker, preacher and pastor may be in place. He was an economist of time. He had a facility for despatching business in committee work, a quickness of decision like that of an efficient head of a department store or a railroad traffic manager. This trait made him methodical in the distribution of his time. It prevented much of the waste of time too liable in the variety of calls by a pastor especially at a great center. It increased also his skill in economy of time in his studies, occasional addresses, lectures and sermons as well as in personal interviews. Beside, it lessened or prevented the appearance of a hurried habit which impairs the manner of not a few men in the pastorate and other fields. Some men give one the impression they are busy, and have no time at their disposal, while they have really all the time there is. This is sometimes called "Americanitis" but it is not limited to this country.

Doctor MacArthur's printed sermons and other publications I am not familiar with and must leave to others to estimate their value. However my appreciation of him on the platform and in the pulpit may have some interest to others. His literary style owes something to Macaulay of whom he was an admirer in early manhood and possibly to some extent followed as a model as Franklin did "The Spectator." He had also a trace of the condensed epigrammatic

style of Emerson, and did not seem to cultivate the Saxon style of Bunyan, Lincoln, Bright, Spurgeon, but I speak only in a general way. How he may rank among the English speakers and preachers of the past century as a sermonizer I am not competent to judge; but I have heard him preach great sermons. On more than one occasion I have heard him preach on city missions with an impressiveness, power and understanding worthy of a Christian statesman who realized the normal function of the city in civilization and the perils which in various ways make their nest and breeding place in colossal cities. This leads me to say that he seemed more interested in the practical, motor aspects of religion than in theological, philosophical, or scientific issues with which religion has more or less to do. Here again one may fail to render justice to his eminent pulpit service for it was many sided, popular, enriched with study, sympathetic and pastoral. I have been also not a little interested in noting his rare power on the lecture platform. He gave a lecture course in Baltimore less than ten years ago on American history which he had given formerly at Chautauquas. The lectures revealed careful historical study, remarkable memory, fluency of speech, power of graphic statement, surprising physical energy. I have thought age seemed in no way to lessen his powers of public speech. This leads me also to add that I think his great power was not a simple or single quality but a complex or combination of qualities. I think of him as a radiant personality, variously and richly endowed, animated by a high lifelong motive. I, therefore, call him a shepherd and bishop of souls, and there leave it.

A word as to his genius for friendship. If you met him personally and took his hand, he for the time belonged to you. We meet persons at a reception who take our hand, and gently pass us on as much as to say—"Well, I am done with you," and you, feeling a twinge of original sin, reciprocate the unspoken thought. Not so with Doctor MacArthur. Time or separation seemed powerless to bury or lessen his friendship once formed. I have known some others who had this trait as did Rauschenbusch, one of the best interpreters of social Christianity.

It is not my aim nor am I able to estimate Doctor MacArthur's life as a whole or even to set forth the life plan which he followed. Very naturally he became the president of the Baptist World Alliance. He had broad Christian sympathies and was strongly attached to Baptist people in all lands. He served in the extensive field of a metropolitan pastorate. He never sought to found institutions or detract from the value of the existing agencies of the denomination which had been founded in prayer, sacrifice and labor. While he befriended many men who had some special religious service to render, his church was a generous and constant supporter of the great denominational enterprises at home and abroad.

There is an element that went into the building of his character on which I cannot speak. Doctor Calvert has touched this potent influence when he mentions Doctor MacArthur's early and later home. Here I may not enter. Every man who knows the worth of home can appreciate its significance. Doctor MacArthur was an inspirer of strong men, a defence to the weak, a consolation to the troubled, a benediction to multitudes.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

THE RESIGNATION OF Dr. P. H. McDowell from the pastorate of the First Church, Melrose, to accept the call of the church at Glens Falls, N. Y., comes as a surprise. Doctor McDowell has made a strong nine years' record at Melrose, broadening the activities of the church, and organizing them. He has been a recognized force in the city, and his going is an occasion of general regret. Among the ministers, he has fully mingled in their fellowship, and will be missed in conference and council. This leaves a vacancy in one of the strongest and most attractive churches in the suburbs of Boston, and New York wins a devoted and achieving minister.

THE FIRST CHURCH, New Bedford, has been celebrating its one hundred and tenth anniversary. Dr. H. B. Williams, the pastor, made the occasion one that did honor and justice to the past, and looked with hope and purpose into the future. The history was prepared and read by Miss Isabel Horr. She wrote a terse and graphic story, giving at the outset the names of "the intrepid little company that founded the church in June, 1813." Miss Horr's mention of the roster of ministers from the organization of the church to the present was discriminating and informing. It is a church with an interesting and progressive record, and one that has kept pace with the growing city, having a present membership of nearly 600. Doctor Williams confidently works toward larger things, and his people are happily cooperating. President Horr of Newton was the anniversary preacher and gave a sermon of marked timeliness, strength, and spiritual insight.

THE RUGGLES STREET DIFFICULTY is on the way to solution, but it is not yet clear what it will be. It is a difficulty wholly without friction or suspicion on either side. Under the will of Daniel S. Ford there are things in the way of legal control that the social union must do; it is an obligation. There are other things which changing conditions might make desirable, that they cannot do. Probably it is in the things that the trustees of the social union may do that some solution may be found. Doctor Ross, the pastor, has thoroughly studied the problem and has given out his printed statement, at the close of which he asked that his resignation be accepted, to take effect the last of September. The church refused to accept the resignation and asked a further consideration of the matter for two weeks. In recognition of the importance of the whole subject, Doctor Ross agreed to that. It would be a happy issue if the present leadership might be continued.

THE CORNERSTONE of the new Colonial meeting house for the church at Weston was laid with appropriate ceremonies on the afternoon of July 15. Dr. Joseph E. Perry, the pastor, made the occasion memorable. Now the superstructure will go forward with expedition, and a worthy people will soon be happy in a worthy house.

DR. ELISHA M. LAKE is acceptably ministering to the church at Roslindale, during the prolonged illness of Pastor Blakeslee. He reports good congregations.

### CONNECTICUT

REV. J. HAVERGAL SHEPPARD, pastor of the Deep River Church, takes up his new work as pastor of the Mantua Church, Philadelphia, Sept. 1. Mr. Sheppard has made a place for himself in the life of the community and is in demand as a speaker by various organizations.

THE SECOND ANNIVERSARY of the pastorate of Rev. D. A. Pitt of the Central Church, Norwich, was recently celebrated. Since the beginning of the pastorate of Mr. Pitt, 114 persons have been added to the membership. He was presented with a car by the congregation. Mr. Pitt plans to attend Union Theological Seminary during the summer. The following ministers will supply the pulpit during his absence: Revs. Frank W. Pattison, Clarence M. Gallup, Peter C. Wright, J. N. Lackey and E. S. Holloway.

### VERMONT

IN FEBRUARY THE NORTH TROY CHURCH suffered a severe blow through a disastrous fire which badly damaged the church building. However, the insurance together with the generous gifts of friends, have made it possible to repair the damage and make some alterations in the church auditorium. The church is especially indebted to the First Church of Newport for the gift of a pulpit set, and to the Blair Veneer Company of North Troy for the donation of pews for the auditorium. The opening and rededicatory service was held on June 3 and was conducted by the pastor, Rev. C. E. Gould. With the building again ready for service, the church faces the future with courage and hope.

ON JULY 27 THE ENOSBURG FALLS CHURCH celebrated its centenary. The pastor, Rev. W. W. White, arranged an interesting program in which pastors of the churches at Richford, Montgomery Center and St. Albans were present and made theri contributions to the service. Dr. W. A. Davison delivered an address on "The Church, Its Organization and Obligation to the Community."

THE RUTLAND CHURCH, Rev. George W. Peck, Jr., pastor, has sustained a loss in the death of Mr. Walter R. Kinsman, who was for many years a faithful and efficient member. Mr. Kinsman was clerk of the church and one of the trustees. He was also a trustee of the state convention for more than thirteen years. At the time of his death he was vice-president of the Baxter National Bank in the city of Rutland and president of the Rutland Rotary Club. He was formerly president of the state Christian Endeavor Society. His funeral was held July 15, Rev. G. W. Peck officiated, assisted by Dr. W. A. Davison.

REV. ELBERT J. SMITH closed his work as pastor of the Fair Haven and Hydeville churches on July 8. Mr. Smith has accepted

a call as pastor of the First Church of Iowa City and as university pastor for the state university.

THE POWNAL BAPTIST and North Pownal Congregational churches recently extended a unanimous call to Rev. C. E. Van Schaick of Elizabethtown, N. Y., to become pastor of both churches. Mr. Van Schaick is already at work on these fields. He was formerly a colporter in the state and also pastor of the Pownal and Fairfax churches.

REV. L. T. REED recently tendered his resignation as pastor of the Poultney Church and will close his work Sept. 1 in order to take up work with the Anti-Saloon League. Mr. Reed's headquarters will be at Syracuse, N. Y.

REV. CHRISTIAN PETERSON, pastor of the Windsor Church, tendered his resignation, effective Aug. 1, when he will become chaplain of the state prison at Windsor.

THE IRA CHURCH, Rev. W. G. Cooper, pastor, recently received two members by baptism.

REV. H. R. GOODCHILD recently closed his work as pastor of the Community Church at Montgomery Center, after two years of service and moved to Springfield, Mass. Rev. A. Ritchie Lowe of Nyack, N. Y., accepted the unanimous call of the Montgomery Church and is at work on the field.

AMONG THE SPEAKERS already secured for the ministers' and missionaries' conference and school of methods, which is to be held at Vermont Academy, Saxtons River, Sept. 4-6, are Rev. J. J. Ross, Rev. Alvah S. Hobart, Rev. W. H. Bowler, and Miss Elsie Kappan of the General Board of Promotion. Every pastor should plan to be present and bring his wife who will be entertained by the convention.

IT IS HOPED THAT MANY CHURCHES and every association will be represented at the New England evangelistic conference which is to be held in Tremont Temple, Boston, Sept. 9-12. An unusual program has been arranged. This conference follows evangelism Sunday, when every pastor in New England will be asked to preach on evangelism.

## NEW HAMPSHIRE

THE PROPERTY OF THE HINSDALE CHURCH, including both the meeting house and parsonage, was sold July 6. The convention had reversionary right in this property and the proceeds will go to the permanent fund of the state convention and will be known as the Hinsdale General Fund. The sale of the property seemed unavoidable as the local membership had become reduced to four members. The mortgage was paid off at the time of the sale. The convention held in trust $500 for the church and this, by terms of the original donor, will become a part of the state convention fund. The site upon which the church now stands will probably be used for a public library. Parties purchasing the property will present it to the town of Hinsdale and it is expected that the town will appropriate money for the erection of a library building. This means that the church edifice will be razed.

THE AMHERST CHURCH is feeling the stimulus of the ministry of Rev. G. F. Sibley. Three persons were recently baptized.

SUMMER PREACHING FOR SMALL RURAL churches has been more extensively arranged for the present season than ever before. This has been made possible because of the willingness of some of the pastors to extend their ministry during the summer months.

REV. W. A. PAIGE, pastor at Claremont for six years, has resigned. He will probably spend a year in Franklin before accepting another pastorate, although he will be available for supply work. Mr. Paige is a member of the board of trustees of the state convention.

THE PASTOR AT MILTON MILLS, Rev. H. Whitcomb, was recently given a $200 increase in salary.

ALMOST 100 CHILDREN have registered at the vacation school at the First Church, Manchester, Rev. C. P. MacGregor, pastor. There is promise of as successful a school this year as a year ago.

THE PEOPLES' CHURCH of Manchester, Rev. H. R. Whitelock, pastor, has opened a vacation school with a large registration. There will be a school exhibition at the close of the summer session the first Sunday in August. Mr. and Mrs. Whitelock



**The first baptism among the Swedes of America. The scene is the Mississippi river at Rock Island and the minister is Rev. Gustav Palmquist, the well-known Baptist pioneer of Sweden and of this country among the Swedish people. Mr. Palmquist is baptizing the father of Dr. Frank Peterson, of Minneapolis, who, in the picture, is the little boy looking on. The incident took place seventy years ago. The original painting, by Rev. Reynold Lund of Port Arthur, Can., has been sent to Stockholm for exhibit during the jubilee and the congress.**

will spend their vacation in New Hampshire and Maine touring in the automobile presented to Mr. Whitelock by the church. He will hold open air preaching services along the way. The last two weeks in August Mr. Whitelock will spend in Brooklyn, N. Y., and, with an automobile furnished by one of the city churches, will hold open air services in that city.

### NEW YORK

THE LAKE AVENUE CHURCH, ROCHESTER, has a radio broadcasting station where the services are sent out from time to time. While the instrument is owned by the church, the broadcasting is done through the courtesy of the Hickson Electric Company. The station is WABO.

SOME TIME AGO THE BAPTIST printed a request from Rev. H. Wyse Jones, director of evangelism, for a Ford sedan and a tent. Mr. Jones writes that several checks have been received and that others have been promised. The Glens Falls Sunday-school pledged $57. However, Mr. Jones urges haste in making remittances as the tent cannot be used in cold weather and the Ford is needed immediately. This is an urgent need and it is hoped all who can will respond.

THE SUMMER CONFERENCE will meet at Keuka Park, Aug. 20-26. Registration should be made as soon as possible. Some of the teachers are Dr. Milton G. Evans who will conduct a Bible class in the gospel of Mark; Rev. C. A. Nichols of Burma and Mrs. G. Howard Estey who will have a class in missions; Rev. F. W. Tomlinson who will have a course on the rural church; Rev. S. L. Roberts and Mrs. F. W. Tomlinson who will conduct a class on religious education; and Rev. George A. Briggs who will lecture on pastoral experience. A course on stewardship and tithing will be taught by Benjamin Starr. Miss Vivian Beard of Parkersburg, W. Va., will conduct a daily vacation Bible school for the children. There will be special features for pastor's wives. The low rate of $5.00 will be charged for room and board during the conference, thus making it possible for every pastor and his family to attend. Send registrations to Dr. A. H. Norton, Keuka Park.

### NEW JERSEY

ON JULY 6, THE ELDER DAUGHTER of Rev. and Mrs. W. P. Chase of Livingston was killed in an auto accident near Red Bank. The family has the sympathy of many friends in their bereavement. Funeral services were held from the First Church, Red Bank, and were conducted by Rev. William E. Braisted and Rev. A. H. Sutphin of New Monmouth.

A COUNCIL WAS CALLED JUNE 26 at the First Church, Camden, to examine Leonard J. Fox Ruttan, a member of Grace Church. Thirty-three delegates, representing seventeen churches, were present. The ordination took place July 6. Dr. Milton G. Evans delivered the sermon.

### EASTERN PENNSYLVANIA

TWO PERSONS WERE BAPTIZED July 15 at the Factoryville Church. Rev. T. Vassar Caulkins is pastor.

### WESTERN PENNSYLVANIA

REV. E. C. HOUCK died June 27. Mr. Houck was a Civil War veteran and was nearly ninety years old. He held pastorates at Picture Rocks, Milesburg, Westover and Brisbin. Mr. Houck was a member of the Westover Church and the funeral services were conducted by its pastor, Rev. J. A. Metzger. Other ministers who assisted were Revs. E. J. Radcliffe of Bloomsburg, N. T. Lewis of Ansonville, and Mr. Cooke.

#### Summer Assembly

The summer assembly was held at Ridgeview Park, July 9-16. There were 285 delegates present from fifty-six churches in six associations. Dr. James S. Braker, pastor of the First Church, McKeesport, was dean. Rev. Frank W. Stanton of Knoxville Church, Pittsburgh, was chaplain. One of the first actions of the assembly was to exchange greetings with Virginia Baptists in their assembly at Virginia Beach.

Some of the speakers were Dr. I. G. Mathews, Mrs. Elizabeth M. Finn, Miss Elsie Oberg, Dr. William G. Russell, Miss Margaret Holley, Rev. Douglas Haring, and Dr. Raymond M. West. Rev. J. S. Brownlee of the Reynoldsville Church preached on Sunday morning. His subject was "Jesus Advanced." Rev. Havard Griffith of Monongahela spoke in the evening.

There were forty decisions for definite service in the B. Y. P. U.; twenty-nine to teach Bible class; sixty-nine for soul-winning; forty-three for kingdom work; one for the ministry; six for foreign missions and fifteen for other definite Christian service. A tentative state B. Y. P. U. organization was formed.

## Mississippi Valley

### OHIO

THE FIRST CHURCH, STRUTHERS, Rev. A. M. Stansel, pastor, has let the contract of the Sunday-school unit at a cost of $7,033. The church has made progress under the leadership of Pastor Stansel. Sixteen new members were received July 8.

REV. WILLIAM PIEFFER, pastor of the Central Church, Columbus, for five years, has resigned in order to enter the evangelistic field. Mr. Pieffer has been in the ministry eighteen years. He will close his work with the church the last of September. The first of October he will conduct a campaign with the First Church, Mt. Gilead.

#### Dayton Association

Rev. J. C. MacFarlane, pastor of the Memorial Church for three years, recently

(*Continued on page* 832)

## The Re-Making of Human Nature

(*Continued from page* 821)

If we could but answer these questions we should be in a position to test and evaluate our materials, our methods, and our results in the teaching process.

This leads us at once to the heart of the problem. If it is our hope to improve society, then our education must be such as to lead each pupil to reflect upon, and to seek to change the world in which he is living, the real world of his every-day experience, the world in which he finds his every-day relationships to parents, brothers and sisters, schoolmates and playmates. Our education must seek to make God a real fact in every part of this experience, a reality not only to be reckoned with but also to be cooperated with and helped by—not only a fact of experience, but a potent factor in the attainment of satisfaction in living. And if we are convinced that certain attitudes and responses which children make to this world of their experiences result only in making their own and others' lives miserable, then our education must set itself to the cultivation of other attitudes anad responses and habits which lead to the opposite result.

This leads us, then, to the study of the motives from which children act to a study of the strains and problems of childhood, the instincts and desires which now control conduct, and to a study of the processes by means of which these motive forces may be transformed into others. We are concerned, in other words, with nothing less than the making and remaking of human nature, as Professor Hocking has put it, with nothing less than the transformation of instinct and the supplying of powerful new motives.—Benjamin S. Cinchester in "Week-Day Religious Education," Doran.


## Want Ads

**Wanted**—Pastor for good country charge. Salary $1,500 and parsonage including eight acres. Address W. D. Lewis, Smicksburg, Pa.

**For Sale**—A two manual, twelve stop organ, cheap. Rev. Frank W. Bevan, Greenwich, N. Y.

**For Sale:**—Portable frame chapel 25x41 with vestibule 9x9, furnace and plumbing. For price and particulars address Buffalo Baptist Union, Buffalo, N. Y.

**Wanted**—Private teacher on farm near Toledo, Ohio, beginning October. Pleasant separate house provided; good opportunity for one preferring tutoring to public school work or prevented by family cares or physical disability from holding public position. Several children. Must be competent to teach twelfth grade and lower. Salary not large, but other compensation. Give references, experience, salary expected, photograph. Address M. F., care BAPTIST.

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## Our Book Shelf

**America and the World Liquor Problem,** by Earnest Hurst Cherrington. Westerville, Ohio: American Issue Press.

This volume shows the progress of prohibition under the eighteenth amendment and the Volstead law which gives the amendment its edge. Statistical features are not overlooked but are not as full as would be desirable. The book is written largely to commend prohibition to foreign countries by showing its success and beneficence in our own country. Friends of and workers in the cause will find it a most convenient reference book on the prohibition problem, and to foreign workers in the cause it will be a vital help.

**A Short History of Our Religion,** by D. C. Somerville. New York: MacMillan.

The author enters this great field with the conviction that the Bible teachings of the past have been too much occupied with political, biographical and geographical details. He contends that the one thing that makes Bible history worth studying is the religious history which it reveals and explains.

It is not the aim of the author to sustitute any thing for the Bible itself in the teaching of religion but to present a single line of historical development that gives the proper place to Christianity. Part one deals with the Hebrew religion, out of which Christianity grew, covering the last thirteen centuries before Christ. Part two deals with the foundations of Christianity and its development as a "rebel" religion within the Roman Empire to the end of the fourteenth century. Part three contains the history of the western church from Augustine down to and including the Reformation. Part four gives the outline of the development of the religious life and thought from the Elizabethan settlement to the present day.

Parts of the book are somewhat critical yet is it written in a very attractive manner and gives a brief and most comprehensive study of this great subject. The elaborate index and table of contents makes it a ready reference work. The author being a schoolmaster has kept in mind the needs of young people.

**Christian Education and the National Consciousness in China,** by James B. Webster, Ph.D., Shanghai College, China. New York: E. P. Dutton and Co. $2.50.

This book discusses issues of deep interest alike to education and religion. Not alone in western lands are supposedly settled questions being reopened, but the Orient is seething with discussion of questions political, economical, social, religious and educational. Under it all is the urge for self-expression individually and nationally. Any suggestion of inferiority is a scourge falling on bare flesh, and the Orient is tending to resent the exotic in religion and foreign control either in religion or education. In America much of long-accepted methods in education and beliefs in religion is being challenged, and our younger missionaries and teachers, for the most part, go out to their fields not unprepared to accept new views and methods as to their tasks. It is beyond dispute that the new deference to national ideas and aspirations and a broader sympathy with the native point of view is a tendency in the right direction. Doubtless, also, there may be danger of failure to conserve sufficiently the permanent values of the past. Doctor Webster seems to be in the front line of the movement for reconstruction of educational ideas both in the West and the East. He makes valuable quotations from modern educational authorities and furnishes interesting statistics and facts from his own educational experience in China. The book is one which those concerned with missionary and educational policies in that land will not wish to ignore.

**Life of Christ,** by Giovanni Papini. New York: Harcourt, Brace & Co.

The American public is reading a life of Christ voraciously and extensively and it is reading it to such an extent that it is listed regularly among the best sellers. The atheistic and turbulent Papini, long an acknowledged literary leader of Italy, has emerged from the wake of the war with a consuming and burning passion to glorify the life of the simple Nazarene. As one first picks up the book he is fascinated with the trenchant style of the author. Many passages of the book are expressed in such a forceful way that they remain impressed upon the memory. For instance, in the introduction when speaking of "the last anti-Christ" which is obviously Nietzsche, although unmentioned by name, he uses the following words: "Nor could he ever say in what way Christ, the true Christ of the gospels, opposed himself to life, he who wanted to make life higher and happy. And the poor syphilitic anti-Christ, when insanity was close upon him, signed his last letter, 'the Crucified One'."

This life of Christ continually belches forth such barn-yard language until it reaches its height in the description of the Scribes on page 369 where he said: "And elbow to elbow with them, the arrogant Scribes, blear-eyed and scrofulous, and their faces of an excremental yellow, piecers-together of lies, belching out pus and ink."

This sort of writing, because of its unusualness and because of its "kick," first fascinates and then wearies and finally nauseates as it turbulently and turgidly rushes on for 408 pages. Giovanni's big book is being read and will be read for the same reason that the latest scandal on the front page of the metropolitan daily is eagerly mopped up by the semi-respectable smut-hounds who revel in the sinister references to the "questionable."

There is no gainsaying the fact that the book is forceful and expressive. At the very start we read, for instance:

"It was not by chance that Christ was born in a stable. What is the world but an immense stable where men produce filth and wallow in it? Do they not daily change the most beautiful, the purest, the most divine things into excrements? Then, stretching themselves at full length on the piles of manure, they say they are 'enjoying life.' Upon this earthly pig-sty, where no decorations or perfumes can hide the odor of filth, Jesus appeared one night, born of a stainless virgin armed only with innocence."

As for the point of view of the writer, he is not concerned with a critical life of the Master; he simply accepts without any reservation or any consideration the face value of the four Gospels and tries to let us see the Son of Man as the friend of the poor, champion of the masses against the classes of ancient Judea. The Master of men goes to his cross because of the subtile appreciation of the religious leaders that his religion of purity, of love, and justice would cut the foundation from under the privileged classes and cause the materialistic civilization of the time to crumble like a house of cards. The sincerity and loneliness of the Master stands out by reason of its striking contrast with the dirty environment which Papini paints.

These Billy Sundayesque pen pictures of the life of the Master, reeking with our realism of the twentieth century social filth, are translations from the Italian, but you would hardly recognize it as translation, so skilfully is it done by Dorothy Canfield Fisher. It is one of the finest works of translation that has ever been produced and not a little of the success of the book is due to this fact.

*(A discussion of this book from an opposite viewpoint appeared in a recent issue of* THE BAPTIST. *It is only fair to the reviewer and to our readers that this one should also appear.—The Editor.)*

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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## More Slams at Singers

A couple of months ago I devoted this weekly page to a personal wail on the subject of potential church singers. This article was entitled "An Irritated Organist Speaks," and dealt with the weakness of our vocal educational system in producing such a pathetic flock of would-be operatic song birds, and in developing so few well-equipped, efficient, effective church singers. Soon after the appearance of the article in these columns, it was reprinted quite extensively, notably in the June issue of *The Diapason* which put the conclusions of this organist squarely before the jury of his colleagues, countrywide. During the past few weeks letters have come and comments have drifted back; none, so far, disputing either the pathetic condition of the church music forces, the neglect of its potentialities on the part of the teachers, and the short, near-sightedness and ignorance of the new generation of singers, or the danger to the continued growth of musical appreciation and the musical standard of the church music in this country in this false attitude and neglect.

I feel absolutely safe from contradiction when I again affirm that the vocal study here today is faced in the wrong direction. Opera, that false flicker of sentimental romance, is the goal for which almost the entire vocal fraternity is aiming. Those of us who are in any way conversant with the graft, deceit and pretense with which the operatic career is enwoven, with the small opportunity for real success it offers any native singer, and with the utter madness of producing such a surplusage of anxious aspirants for a field where not one in a thousand can ever hope for an opportunity or an opening, those of us who deal with the young singer owe it to him that we keep hammering home the facts in the case.

Opera never has been, is not now, and, (in my humble opinion) never will be the normal musical fare of the American nation. Rich men abetted by clever managers have poured out fortunes during the past half century; publicity of phenomenal power has been turned loose; the metropolitan papers and the musical magazines have furnished printed propaganda without end: and still grand opera, to the man in the street, is largely foreign language babbled to music by an orchestra, accompanied by marionette acting and punctuated by many loud noises, high in pitch! And yet we have virtually every prominent vocal teacher of my knowledge actively (what to me is the fatal mistake of the whole business!) *specializing* to the best of his ability in producing potential *opera* singers. Mark that: *not* efficient singers for the church service, not soloists for oratoria or concert singers of fine art and sincerity. No,—for that sort of thing takes much time, infinite patience, definite knowledge and constant application. Too much of our energy has been expended in futile aspirations. And there will not be much change for the better until we get away from this foolish coronation of the opera artist to the unnecessary belittlement of the concert and church singer. We need to hammer home the fact that opera-singing is not great because it is, *per se, opera;* neither is a church solo or duet or anthem, or a concert group of songs on a lower plane because it lacks the odor of garlic and the blare of trombones. The vehicle is of less import than the mastery of the material. We can well afford a few less opera stars if we can gain a few more efficient soloists for the church service and the concert platform.

A couple of notes which have come to me agree in the main with the statements above; but they throw out a challenge by saying: "True! but what can we do about it? It is easy to point out weaknesses and past mistakes! Can you suggest any constructive way to turn the tide in the other direction? How can we expect to get trained church singers if the teachers know next to nothing of the demands in this field! A singer who can erupt in hysterical spasms in 'One fine day,' or 'Vissi d' Arte' is not as a natural consequence thereby fitted to present 'He shall feed his flock' or sing 'The Lord is my shepherd.'"

This page is open for suggestions or constructive comments to meet this challenge. Next week I intend to describe how we have attempted to meet the situation in our own teaching. If anyone can suggest better ways, the field is clear.

---

**The following figures are the summary** of a questionnaire sent to churches regarding gain in membership, April 1, 1923: Of the 88 county churches, 11 reported a total gain of 197 for the past twelve months, making an average of 17.9; 77 unreported, gaining at same rate would be 1,378, making a total of 1,575 for 88; 7 reported a gain of 67 during Lent, making an average of 9; 81 unreported, gaining at same rate would be 729, making a total of 796 for 88; 9 reported 76 received by confession of faith, an average of 8; 10 reported 57 received by letter, an average of 5; 2 reported 8 received otherwise, an average of 4; 11 reported a total membership of 2,426, an average of 220 plus. Of the 105 city churches, 48 reported a total gain of 2,937 for the past 12 months, making an average of 61; 57 unreported, gaining at same rate would be 3,477, a total of 6,414 for 105 churches; 37 reported a gain of 1,433 during Lent, making an average of 37.7; 67 unreported, gaining at same rate would be 2,526, making a total of 3,959; 21 reported 627 received by confession of faith, making an average of 29; 20 reported 491 received by letter, making an average of 24; 5 reported 48 received otherwise, making an average of 9; 46 reported a total membership of 25,704, making an average of 558. If county and city churches gained according to the average of those reporting, the total gain for year preceding Easter was 7,989 members. The chances are that the figure should be considerably less, as it is not likely that the unreported churches made the same average gains as the churches reporting.


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## Church News

(*Continued from page 829*)

offered his resignation. During his ministry 100 new members were received, a pipe organ installed, and the attendance increased. He will close his work next month and after a vacation period in the East will be available for new work.

The work at Colorado Avenue has been progressing under the leadership of the new pastor, Rev. J. T. Fosnight. He was married July 27 to Miss Gay at the Summit Street Church by Rev. C. E. Hall. Miss Gay for the past two years has been a worker at the Christian service house.

### ILLINOIS

Rev. W. C. Rutherford has resigned at Waukegan to accept a call from Rockford.

The ordination of Mr. J. A. Wilson took place July 13 at the Milton Heights Church, Upper Alton. Drs. H. E. Truex and N. J. Hilton were moderators, and Rev. F. W. Johnston was clerk. Rev. S. D. McKenny preached the ordination sermon. Mr. Wilson is a junior at Shurtleff College and is the pastor of the Milton Heights Church.

The First Church, Joliet, is wide-awake and progressive. It has three missions, one in Forest Park, a suburb north of the city, one in Rockdale, an industrial suburb, and one among the Mexicans of the city, where a Spanish speaking pastor is on the field. Two vacation schools were conducted for two weeks. Besides the Sunday school held at the church, four others are maintained, three mission and another in the city. The church intends in the near future to erect a new edifice consisting of three units; the church proper, Sunday-school unit and a community center. The church recently called Rev. Raymond S. Carman of the State Street Church, Rockford. The evening subjects for the month were, "Evenings with Jesus."

### IOWA

The First Church, Churdan, which was left pastorless owing to the resignation of Rev. A. C. Hageman, is desirous of obtaining a pastor as soon as possible.

Rev. Thomas Gibson, pastor of the church at Little Cedar, has accepted a call to the church at Harlan.

### MISSOURI

Rev. F. P. Davidson has tendered his resignation, to become effective Sept. 1, as pastor of the church at Savannah after a ministry of nine years. He will probably be available for another pastorate.

### INDIANA

The summer assembly will be held at Franklin, Aug. 11-19. Mornings will be given to study and afternoons to recreation. In the evening there will be lectures and music. The courses given will be of benefit to teachers, officers and young people, and all are urged to attend.

The First Church, Terre Haute, has secured the services of Mrs. S. C. Fulmer as church secretary and institutional director. She was formerly secretary of the First Church, Indianapolis, for four years, and was district representative of the Women's Home Mission Society for six years.

### MICHIGAN

Rev. Charles R. Jones has been supplying the First Church, Sault Ste. Marie, during the vacation of its pastor, Rev. Thomas B. Marsh. The church recently purchased a new site costing $5,000. In an editorial, the *Evening News* praised the cooperation it had received from Pastor Marsh in securing news. The editorial was a reply to a resolution passed by the church expressing its appreciation of the service rendered by the paper in giving the church publicity.

## Rocky Mountain States

### WYOMING

Rev. B. F. Farrar recently resigned as pastor of the church at Wheatland to accept the work of the Basin-Burlington field. He is also supplying the church at Greybull Sunday evenings and is doing out-station work at Shell.

Rev. F. J. Fitch, who graduated this year from Colgate, has accepted the call of the church at Lander.

Emmanuel Church, Casper, is making plans to enlarge its building owing to the growing Sunday school and congregations.

### MONTANA

Miss H. Mary Sundell, of the Women's Home Mission Society, was reappointed for the current year. The past year she spent with the mission churches at Valier, Glasgow and Stevensville.

The following are the dates of the annual associational meetings: Sept. 7-9, Musselshell Association, Anad; Sept. 11-12, Yellowstone Association, Billings; Sept. 13-14, Gallatin Association, Bozeman; Sept. 18-19, Silver Bow Association, First Church, Butte; Sept. 20-21, Bitter Root Association, Hamilton; Sept. 24-26, Flathead Association, Kalispell; Sept. 27-28, Teton Association, First Church, Great Falls.

## Pacific Coast

### SOUTHERN CALIFORNIA

After preaching to a large congregation at a union service July 8, Rev. George Lord, pastor of the First Church, Monrovia, passed away. He had been in ill health for some time. His former pastorates were in Ashtabula, Geneva and Lima, Ohio. He was beloved by both the church which he had served for eleven years and the community.


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**HUMILI-TEA of Heart, that Wants to Serve.**

35 young women, according to the Survey, should go this year to carry the message of hope to these thirsty millions. 8 young women only are under appointment and sailing this fall.

***Who Hindered Others?***

**CHARI-TEA of Thought, that Loves Her Neighbor as Herself.**

6 great areas comprise our Baptist neighborhood. The weary women in Japan, China, Africa, Philippine Islands, India and Europe, these are our neighbors.

***How Neighborly Am I?***

**RAPIDI-TEA of Action, that Speeds the Gift.**

$502,326.95 is the operating budget for the year 1923-24, maintaining the 25% cut of last year.
$474,202.95 is the accumulated deficit of the Society. These call for the loyal support of every Baptist and the payment of every New World Movement pledge in full this year.

***Have I Paid Mine?***

**CHRISTIANI-TEA of Life that Makes us "Workers Together with Him."**

75,000 Baptist women of the Northern Baptist Convention, living that life and earnestly at work with Him can give the abundant life to hopeless thousands in other lands.

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Volume IV August 4, 1923 No. 27

# The Baptist

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## Fresh from the Field

**Dr. Albert H. Gage**, director of religious education in Chicago, delivered three addresses at the Iowa Baptist Sunday School Assembly, Iowa Falls, Ia., July 22.

**Rev. Rex. C. A. Rexroad**, pastor of a church in Spokane, has invited the men of his congregation during the hot weather to remove their coats during the service. He said that he would appear in the pulpit without a coat.

**Rev. Orsen E. Mallory**, at one time pastor of the Dewey Street Church, Worcester, Mass., died on his eighty-eighth birthday. He had been active in church work for more than half a century and had held pastorates in Westfield and Lowell.

**The Fifth Church, Washington, D. C.**, Rev. John E. Briggs, pastor, has received 2000 members in the fourteen years of the pastorate. It supports two mission Sunday schools, with an enrolment of 2000, and five missionaries at home and abroad.

**The city of Marseilles, France**, is erecting a memorial stairway leading from a railway station, the cornerstone of which was recently laid. The monument was planned before the war, the events of which have added an incentive to its erection. The landings of the stairway will have commemorative columns and will be flanked by terraces and fountains.

**A Scotch commission of seven members**, appointed by an unofficial committee of churches in Scotland, is planning a six weeks' tour of this country for the purpose of investigating prohibition. It is expected that their report will have an effect in the Scottish local option elections in November and December.

**A distinctly student conference under** the auspices of the Young People's Religious Union was held the week beginning July 21 at the Isles of Shoals, New Hampshire. More than 250 men and women from fifty universities and colleges gathered to hear lectures and discussions on the student and religion.

**The Baptist, Park Avenue Congregational** and First Methodist churches of Arlington Heights, Mass., will unite in union services July 29-Sept. 2. On July 29 and Aug. 5 services will be held in the Baptist church, on Aug. 12 and 19 in the Methodist church, and Aug. 26 and Sept. 2 in the Congregational church. Rev. Reuben J. Davis is pastor of the Baptist church.

**According to instructions from the** pope, the famous coronation church of Saint Mathias will be closed until it has been reconsecrated because of its desecration through its use as the setting for a motion picture depicting the coronation of one of the Hapsburg kings. Permission was secured from the ecclesiastical authorities to use the church, and for one of the actors to wear the coronation robes of the archbishop. It was found that a wafer blessed by the pope had been sewed in the hem of the robe and the authorities would allow only a bishop to wear the garment. Bishop Vlascious acted the role which was so contrary to precedent, that the population stormed the building at night while the play was being filmed.

**The First Church, Chickasha, Okla.**, is planning a large building program. The Home Mission Board of Atlanta, Ga., has loaned it $30,000, the largest amount ever granted any one church in Oklahoma from the board.

**Dr. E. Y. Mullins of Louisville, Ky.**, has been elected president of the Baptist World Alliance by the third congress of the alliance, held at Stockholm, Sweden. Doctor Mullins is president of the Southern Baptist Theological seminary at Louisville, Ky., and of the Southern Baptist Convention.

**Capt. G. E. T. Stevenson, chaplain** corps, United States Navy, died July 16. He was one of the senior chaplains of the navy and previous to his appointment in 1907 had served in the Spanish-American War. Of his sixteen years in the navy, one-half was spent on sea or on foreign duty. He was a Baptist and was chaplain of the navy yard at Portsmouth, New Hampshire.

**Funeral services of Dr. L. A. Crandall**, conducted in each instance by Rev. C. W. Gilkey, were held in Hyde Park Church, Chicago, and Trinity Church, Minneapolis, on Sunday and Monday of last week. Mr. Gilkey accompanied Mrs. Crandall and three of the four children to Minneapolis where the members of the church Doctor Crandall served so many years exemplified their affection for him by many thoughtful deeds. The interment was in Lakewood Cemetery.

**A twelve-day world boys' conference** was held in June in Portschach, Austria. There were 1,000 delegates present from all parts of the world. Reports showed that Y. M. C. A. work for boys was being done in every corner of the globe. The official language of the conference, selected by a committee on which there was no Anglo-Saxon, was English. Enough money was pledged to pay six men for three years to extend the work. At the close of the conference the American delegates left by special train for Budapest and other cities in Hungary at the invitation of the Hungarian government.

**The Federal Council of Churches has** issued its year book edited by E. O. Watson. It contains a directory of religious bodies giving a full statement of history and doctrine; a statement concerning the organization, scope and work of the Council; a directory of interchurch bodies, governmental agencies and other organizations engaged in social service; a list of the names, rank, denominational affiliation, duties and achievements of chaplains in the army and navy. Forty-one pages are devoted to statistics and general information. The book is fully indexed, bound in cloth and sells for $1.50. Copies can be secured by addressing the Federal Council of Churches, 937 Woodward Building, Washington, D. C.

**The National Council of Congregational** Churches will meet Oct. 16-23 at Springfield, Mass. It is expected that 2,000 delegates will be present. In addition to the addresses which will be given, there will be important reports of various committees which have been making a close study of problems which confront the church. Among these are the commission on social service, the commission on evangelism and the commission on cooperation and federation. The denomination now has 6,000 churches and 5,600 ministers. There are 858,000 members or an average of 143 per church. During the past year 73,000 persons joined Congregational churches.

**The Anglo-Catholic Congress opened** in London, July 10. There were 16,000 delegates. The Bishop of London presided, assisted by the Bishop of Zanzibar, and the Bishop of the Russian Church in London.

**Elbert H. Gary, chairman of the board** of the United States Steel Corporation, has announced that the presidents of the subsidiary companies are to meet at once to discuss elimination of the twelve-hour day for which the corporation long has been criticized. Mr. Gary said he had called the meeting "to consider how and on what basis and when to begin to eliminate the twelve-hour day, it being our desire and intention to proceed as vigorously as possible."

**The home of Samuel L. Clemens** (Mark Twain) at Redding, Conn., was recently burned. The place was originally valued at $175,000 with the house representing a large part of this figure. It was unoccupied for many years after Mr. Clemens' death and was bought last December by Mrs. Margaret E. Givens of New York.

**A home missions field day will be held** in Rochester, N. Y., Dec. 7-10. The general plan will resemble the Foreign Missions World Conference which was held in Rochester last February, and was arranged by the Home Missions Council, representing forty-one denominational boards, in conference with the mission committee. It is expected that the pulpits of the city will be filled by out-of-town speakers Sunday, Dec. 9.

**Milwaukee Baptists are already making** plans for the entertainment of the Northern Baptist Convention next year. An executive committee of seven was recently appointed by Pres. Geo. L. Tifft of the Milwaukee Union. Mr. E. J. Steinberg, president of the Wisconsin state convention and a member of the executive committee of the Northern Convention, was elected chairman of the committee. Rev. Robert W. Shaw was elected permanent secretary. Other subcommittees are being created.

**The following is a quotation from the** *Christian World*, a London paper: "The board of managers of the American Baptist Foreign Mission Society is to be commended for the firm stand it has taken against a demand recently made by the Fundamentalist League of New York. The fundamentalists have followed up their widespread charges of hetrodoxy against Baptist missionaries in the foreign field by asking for access to the files of the society in order to confirm or refute their accusation."

**The Detroit Council of Churches is** proud of its annual report. Figures showed that this is the second year in which the goal of 25,0000 new members has been exceeded. Charles E. Clark, treasurer, reported that the total amount received for the year was $37,766. Next year's officers are: Pres., Dean Warren L. Rogers; vice-pres., Fred W. Chamberlain, Wellington M. Logan, Howard C. Baldwin, W. H. Watson, Bishop Theodore S. Henderson; secy., A. H. Finn; treas., Charles E. Clark; counselor, T. T. Lette. It would pay every church to send for a copy of the annual report which has been printed in pamphlet form and contains reports of the committees on social service, religious education and church athletics.

# The Baptist

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*Managing Editor:* Edgar L. Killam

*Committee on* THE BAPTIST

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## Who's Who in Religious Education Work

This number features religious education as it is fostered in the daily vacation Bible school. There appear names of some of the leaders of the work—Thomas S. Young, the national director of vacation and week-day schools for the Baptists of the North; Albert H. Gage, director of religious education in the city of Chicago; W. G. Towart, experienced in vacation school work in New York City and Vermont, and who has had classes on this subject at Colgate, Newton, Ocean Park and at the Boston B. Y. P. U. Convention, and also many other workers in the field. This is the first time that THE BAPTIST has devoted an issue so largely to this work. It speaks well for the progress that has been made, for only big things are worth "featuring."

# Killam's Kollum

### Such Is Our Aim

"I am enjoying immensely the timely discussions in the columns of your (*our*—Editor) paper each week. I trust that THE BAPTIST shall ever increase in power and scope as a messenger to the Baptists of the Northern Convention."—Andrew Martin Smith.

### "Reverend!"

There is a certain title
  Goes in and out me with;
Some people always greet me:
  "Howdy, Reverend Smith."

As just a common "Mister"
  I'd acknowledge kin and kith;
But I'd like to hit the man that says:
  "This is Reverend Smith."

If four things are distasteful,
  I'll offer you the fifth:
Just fancy some one told you
  Your name was Reverend Smith.

I don't object to "Doctor,"
  (Though my degree may be a myth),
But God forgive the thoughts I think
  When hailed as "Reverend Smith."
—C. M. Wilson in *Christian Century.*

### We Live by Signs

Do you believe in signs? We do. We live by them, in fact, when they are of the sort that N. B. Dorman of Iowa Falls believes in. He says: "I would not miss a copy of THE BAPTIST for anything. Call on me every time my subscription is due. With the best denominational paper in the country we must give it our support if we want to keep it the best. Here is a little sign of my appreciation attached." The support is needed and, oh, for more signs!

### "All Things Come to Him Who Waits"

"You are wrong again," writes a subscriber. (*Again!* Is it possible we have ever been so before?) "I did not overlook the subscription unintentionally. I was just waiting to be dunned. You ought to know by this time that it is my way with all my bills, and you would be surprised to learn how many I get out of paying by following that plan. You have heard of the chap who acquired a reputation for being an early riser, and after that could lie in bed all day without injuring that same 'rep.' 'That's me.' However, here's my check, and I hope hundreds of others who received your 'punch-up' will be as prompt." Here's hoping, too.

# "The America"—Another Ship of Fellowship

BY THE EDITOR

SHIPS loaded with clothing and relief for the suffering have from time to time sailed to Europe since the war. They were "ships of fellowship." The "America," the official ship for the delegates from the Northern Baptist Convention, is as truly a "ship of fellowship." More than 150 delegates to the meeting of the Baptist World Alliance in Stockholm are aboard. Their great mission, like that of hundreds of delegates on other ships, is to become better acquainted with one another and with their brethren from all parts of the world.

Oceans and seas, it is said, are nature's method of separating us from the rest of the world. It should not be forgotten that these same oceans bind us to the rest of the world. Across these seas run great ocean boulevards over which not only commerce but Christian crusaders have gone for generations, backward and forward.

### Seamen Missionaries

It is nothing short of marvelous, the part seamen played in the Christian program. Take for instance the case of our own Baptist work. It was a sea-captain, Calvin Tubbs, who brought word concerning the life, convictions, and work of Johann Gerhard Oncken, the "Father of Continental Baptists." The Foreign Society to which the message came reported the case to Prof. Sears of Hamilton and on April 22, 1834, in the Elbe in Germany he baptized Oncken and six other persons, one of whom was Mrs. Oncken. The next day he helped to constitute the First Baptist Church in Hamburg. The first Baptist missionary in Norway was Fredrik L. Rymker, a Danish sailor. He had been converted and baptized in the Mariner's Temple in New York and began his work in Norway in 1857. The Baptist work in the land toward which we are sailing was begun by sailors. G. W. Schroeder, a Swedish sea captain, was converted and joined the same church as Rymker in New York. In Gothenburg, Schroeder met another Christian sailor, Nilson by name. He was urged by Schroeder to make a careful study of his New Testament with the result that in the summer of 1847 he went to Hamburg where he was baptized, August 1, by Oncken and soon thereafter organized, with the help of a Copenhagen pastor, the First Baptist Church in Sweden, the seventy-fifth anniversary of which we celebrate this year. These are but a few cases which illustrate how backward and forward across the seas have played those influences which have had so large a part in determining the course of Christian history. They are the Vikings of our faith.

### The Steam Ship "America"

It is a great ship. We are proud to be sailing under the stars and stripes on a ship owned and operated by the United States. The length of the boat is 687 feet, its beam 74 feet, its depth 52½ feet, its displacement 34,575 tons, its horsepower 17,500. These great engines require the service of 120 stokers and burn 280 tons of coal every twenty-four hours. This steady, sturdy craft before the war bore the name "Amerika." Its officers and crew are the embodiment of courtesy and helpfulness. Its passenger list is a replica of America. We confess that we are almost ashamed to mention its bountiful table. Suffice it to say that during the first six days at sea the editor gained five pounds and some others whose names could be mentioned refused to be weighed after the first day or two from port.

### Sundays at Sea

The first Sunday at sea the ship's officers arranged the morning worship and the Episcopal service was used. In the evening a largely attended meeting was in charge of the Baptist delegates. Dr. A. W. Beaven, of Rochester, spoke on "The Church, the Pillar and Ground of Truth." It was a strong presentation of the claims of the Christian church to the loyalty and support of all good men. An offering of $100 was made for the widows and orphaned children of seamen.

The last Sunday service was a most remarkable meeting. It was in charge of Dr. Joseph Hazen of North Orange and the address was given by Dr. C. S. Miao of Shanghai. Doctor Miao has recently received from the University of Chicago his Ph.D. He gave in detail his experience as a boy and young man in a high-type Chinese home. His story and its conclusions are so unusual that we have asked him to give it to the readers of THE BAPTIST. It will appear as a feature in any early issue. One of our best-known women said as she came out of the meeting, "This is worth the whole trip." An offering amounting to $33 was taken for the cause presented last Sunday evening.

### The Grand and Glorious Fourth

The Fourth of July was filled with events celebrating the great event marking our beginning as a nation. At ten o'clock in the morning there was a grand march led by the ship's band and by the only "real" American aboard, Mr. David Paddlety, a Kiowa Indian. There was a general assembly at the stern of the boat. President Clifton D. Gray of Bates College was made chairman. After singing the "Star Spangled Banner," prayer was offered by Rev. J. C. Byrne, a Catholic priest of New York, and the scripture was read by Rev. J. W. Dickens of Louisiana.

Aboard the ship was Mr. Charles Carroll, of Carrollton, Md., a direct descendent of the Charles Carroll who signed the Declaration of Independence. He presented a copy of this historic document to Mrs. Helen Barrett Montgomery who read it. The American Creed, based on the Declaration of Independence, was recited by Marie Jean and Robert Beaven of Rochester. Rev. M. G. Perry led in community singing and Rev. J. W. Babbitt of Newburgh, N. Y., a Presbyterian minister, gave a recitation, "Old Flag." The address was delivered by State Senator F. M. Davenport, of Utica, N. Y. It dealt with fundamental questions relating to the foundation and perpetuity of nations. Senator Davenport was introduced by Judge A. J. Talley of New York. The afternoon and evening were devoted to games and social events. The whole trip reminds one of college days, for there are between seventy-five and 100 college students aboard including members of the Harvard and Yale track teams bound for contests in England.

### Worship and Conferences.

Through the courtesy of the ship's officers a parlor was set aside for the almost exclusive use of the Baptist delegates. Here each morning at 9 o'clock the greater part of the Baptist company met with such others as cared to join in worship. These meetings made a large contribution to the helpfulness of the voyage. They were all of a high type and spiritually stimulating.

There were addresses and conferences each afternoon and stereopticon addresses nearly every evening. Questions bearing on our own denominational program at home and abroad were up for friendly discussion. These conferences were informal. The personal interviews and friendly discussions in themselves were such that the trip would be justified on this account alone. There was unbroken fellowship throughout the journey. We believe this is a token of the spirit which will prevail in the great meetings in Stockholm.

### More or Less Personal

If we were to print the list of delegates most of them would be familiar names in Baptist households. In fact they are so well known that is is hard to tell anything new about them. Here are some "scraps" of news picked up on the deck.

Secretary G. P. Mitchell of Iowa is now greeted as "Cap" Mitchell. He was much at home on the ship. One cool evening he wore his long overcoat and his cap could easily, in the gathering

(*Continued on page* 860)

## Our Father's Work to Do

O Master Workman of the race,
Thou man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith
That shone Thy whole life through;
"Did ye not know it is my work
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christlike height,
That we the land may view,
And see like thee our noblest work
Our Father's work to do.

O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

—Rev. Jay T. Stocking, in "Hymns for the Living Age."

The Baptist

# A New Summer Utility

TWO important recent contributions which Baptists have made to Christian activity are the chapel-car idea, which puts a little church on railway wheels and sends it on its mission, like Philip the Evangelist going down to the road from Jerusalem to Gaza along "the way that is desert" spiritually; and the daily vacation Bible school. Both have been adopted widely among all denominations and are doing immense good.

But it is the latter which is newest and most startling in its achievements. All over our land and to some extent in other lands this unique combination of vacation and school, of religion and practical handiwork, of pastime and far-reaching purpose has been having its winning way with thousands of children in the early summer, as will be seen from this number of THE BAPTIST and from a multitude of other reports. It is a wonder-institution which to many people seems to have sprung up almost over night, though it is something like a score of years since a Baptist preacher first thought it out and then tried it out and then began its propagation. Church people are learning what it means, editors are becoming aware of it and great dailies make editorial comment on its excellent achievement; but its ultimate fame has been reached as the paragraphers have begun to make copy of it, poking their good-natured fun at it, professing sympathy with the "poor kids" in having a school thrust into their vacation, and intentionally confusing its initials, D. V. B. S., with those of a highly comfortable but distinctly unromantic summer garment for suffering man.

So far from being regarded as an infliction and an infringement on their vacation, the children—to use the expressive phrase of the man in the street—"just eat it up." And why should they not? It is decidedly a novel experience in the way of a school. It begins with bright but reverent devotional exercises and the learning by heart of passages from that Book to which our public schools owe everything and concede nothing. With a gifted leader splendid songs are beautifully sung, for a good song is not more difficult for children than sanctified doggerel. Then there is a fine young man, usually a college or seminary man on vacation, often with an athletic record, to captivate the fancy and win the affection of the boys. He can teach them yells for their own use with the regular college swing to them, he can talk and teach games and lead off in them at recreation period, and he can initiate the children into the mystery of handicrafts, which they will take up eagerly. Then, when they find that their teachers are devoted Christians preparing for a life of Christian service in our own or other lands, religion often becomes for the first time to these children a vital issue affecting themselves.

This vacation school is a boon to parents, especially to mothers to whom the long summer vacation is often a perplexing problem, not merely for the extra burden which the presence of the children at home puts upon her, but for the actual perils which the long period of idleness brings. This school takes the children for the comparatively brief period of the school's continuance and, for a part of the day, employs them in delightful and helpful ways; but it does far more than that. It leaves them with a permanent acquisition of knowledge and ability. The things that they have learned, the songs that they have sung, the plays, the arts and crafts at which they have made a beginning will be kept up by them and often form the beginning of a serious interest in valuable pursuits. And if there were no other results the giving to the child of some notion of directed play would be worth all of the trouble and expense of the vacation school. A keynote will be set by them for the whole summer, and not seldom for a whole life.

ORIGINALLY the vacation school was intended as a missionary expedient, designed chiefly to safeguard and interest the poorer children in the crowded districts of great cities. It did wonderful service in this way, for touching instances of little lives given their first glimpse of beauty and religion are related out of the experience of workers in these schools. A little child beaten first by her mother and then by the priest for attendance on the school but still unable to resist its attraction; another child of a drinking mother, the little one singing the song she learned at the vacation school, "Jesus loves me," until her mother at the washtub calls out, "Stop that noise!" The child mournfully goes to sit on the doorstep saying half to herself "It seems 'most as though nobody else did love me." The mother a little later speaks up roughly, "Go on and sing." The mother follows her child to the vacation school and then to church, a little later finding redemption and giving her little girl the love of a Christian home.

But it was found that in the average community, children from the poorer and from well-to-do homes almost equally enjoyed and profited by the vacation

school; and most flourishing schools have been maintained by churches in aristocratic suburbs. A highly successful school along the same lines has been conducted throughout the year on a week-day evening. The largest vacation Bible school in the world is that of the Aiken Institute in Chicago's crowded West Side. How it must delight the great heart of Aunt Lizzie Aiken if she can look down upon it from heaven. Surely the church has found a splendid new utility in its vacation schools.

## Leisure Time Determines Character

"THAT which a person does with his time while employed determines his bank account. That which he does with his leisure hours determines his character." The truth underlying this statement indicates the real value of a vacation school to a church. The character of children is determined by the use of vacation days. The church of all institutions must be concerned in providing for the children of the community the right kind of a vacation. With such a responsibility it is an absolute sin for any Christian church to close its doors during the summer vacation period.

Every parent knows that the children are happier and healthier during the regular routine of public school than during the free and easy days of summer when there is nothing to do. There will always be plenty of mischief for idle hands. There are always vicious men and women who delight to put evil into the mind and life of childhood.

One rainy day a taxi drove up to a beautiful home in a fine suburban community. A mother, after bidding goodbye to her two daughters, stepped into the taxi. The writer, knowing that these daughters were on their way to a vacation school, said, "Your girls seem so happy, where are they going?" "We have," she replied, "a vacation school in our town. My girls attend. This morning it was raining so I told them that they need not get up early, but they insisted upon getting up and going even if it did rain. This school is the grandest thing. Every day the girls tell me the stories which are told by the teachers. And they are making so many interesting things. I tell you, we mothers think this school just the grandest thing for our children."

In the vacation school much is made of worship, of story telling, of music, of Bible drills, of memorization, of hymns and scripture and of all kinds of hard work. The spirit of joy is well expressed by the motto of the school—"And they helped every one his neighbor. And every one said unto his brother, be of good cheer." Who can estimate the religious value of a school in a church teaching these things in an atmosphere of happiness that makes the children eager for each new day so that they can go to vacation school?

All the teachers are Christian men and women and young people, every one of whom loves children. If character is caught not taught, then the influence of kindly teachers upon the impressionable life of childhood is wonderful, "for a teacher teaches a little by what he says, more by what he does, and most by what he is."

Everything in the school is done in the name of religion and for the good of the child. Most schools are in a church building. Thus the children associate the church with their good times and learn that valuable lesson that true religion always makes people happy.

Schools are of two types, a local church school or a community school. Both types will probably continue. The local situation should be the deciding factor in determining whether a church will have its own school or whether it will cooperate with other churches in an interdenominational community school. As a rule the best results can be obtained in those churches which have resources in equipment and workers if a church should conduct its own school. Teachers can be secured more readily for such a school and the results can be conserved better. Such a school will continue year by year with its summer program.

## The Minister

DR. CRANDALL was a minister from boyhood to the day he died. He was more than pastor, honorable though that title is. His life was an incarnation of service—a ministry. It was a ministry in the primary meaning of the word, for, without consciously thinking, he ever sought not to serve himself—he made himself less, that his influence might be the more. It is the life of such a minister as Lathan A. Crandall that gives power and dignity to the Christian ministry, that cannot but inspire young men to become ministers.

Such phrases and words as "taking orders," "the cloth," parson, clergy, and so on, give an entirely different idea of the ministry from that which stands out in the life and work of Doctor Crandall. His was a life of service, helpful, unselfish, wide-reaching service, as may be discovered in the story of his career which appears in another column. When he became the first editor of THE BAPTIST he sought to make the paper the helper of every good cause, not only within our own denomination, but throughout the religious world. The success THE BAPTIST has subsequently achieved is, in no small degree, due to the efforts he made to produce a Baptist journal that should be broadminded, charitable, just, representing the best spirit of the denomination, but above all that it should minister—should serve. His pastorates were a ministry, his writings were a ministry, his whole life a service.

But not only was Doctor Crandall's life work a service but his very spirit was a ministry. Once during a fishing trip the Indians named one of the company "Boss of the Party," but Doctor Crandall became "Sunny Day." He worked, he preached, he wrote in a spirit of good cheer, a spirit which made men want to be good, because he, the man they admired for his achievements, enjoyed the religion he preached and radiated that joy. He served his fellowmen, as he served his God, with a happy heart, a smiling face, and a ministering spirit.

# A Page of Opinion

## The Bible in the Schools

A BULLETIN of the Bureau of Education in Washington sums up the legal status and current practice of using the Bible in public schools. The discussion dates back to colonial days. Two years ago the state of Washington was the scene of a battle between the pros and cons, and during the last six months California has been the center of a controversy as to whether or not the King James version is a "sectarian" book which should be barred from the schools. There are ten states where the Bible may not be used in schools. With the exception of New York and Louisiana, all are in the West. Minnesota, Wisconsin and Illinois forbid it, and also Arizona and Nevada, Idaho and Washington. Whenever special attempts have been made to prevent the use of the Bible the controversy has largely hinged upon the meaning of the word "sectarian." The bureau's investigation shows that various states have constitutional or statutory provisions forbidding sectarian instruction. The purpose appears to have been a desire to check strictly denominational instruction. But these restrictions have furnished the basis for the claim that the Bible is in itself a sectarian work. This claim when submitted to the Supreme Courts in three different states was differently interpreted. Illinois upheld the sectarian theory, while Kentucky and Texas denied it.

## As David Lloyd George Sees Question

ON every side we face questions which clearly indicate that the world is a neighborhood and that the neighbors are interested in neighborhood doings. Liquor on shipboard when foreign ships enter our ports has been seized. Some folks seem to be much excited. David Lloyd George speaking on the subject at a Sunday gathering said:

"We should keep cool. We must not get excited. It is not merely that America seeks to keep within her rights. We ought to extend a certain measure of sympathy to her in her difficulties. It is not a question of whether or not we are prohibitionists, but America is making a very bold experiment to deal with probably the greatest curse of modern civilization.

"She has tried other experiments. They have been only comparative successes and she has made up her mind with decision and courage to make such experiments as never have been made on this earth. Well, let us give her a fair chance.

"Let us be very frank. One of her greatest difficulties has been liquor which has been pouring in by surreptitious means from Europe. It is all very well for us to say this liquor is merely for our own sailors aboard ship. Fortunes have been made by smuggling liquor into the United States in defiance of a law that country passed by a greater majority than almost any great law ever passed in any country. Give her a fair trial.

"I do not say the experiment will be a success. It is just possible that America might have to modify it. But don't let us interfere with them. They are a people of more than 100,000,000, highly educated and progressive, and therefore it is in the interests of civilization that they should be allowed to have full time to test their efforts to solve the problem, which is just as much ours as theirs. If they succeed they will have the gratitude of the whole world. If they do not succeed they will find where the difficulties are and that would earn the gratitude of the world."

## The Anglo-Catholic Congress

"THE Anglo-Catholic propagandists, encouraged and emboldened by success, are becoming somewhat reckless in the open avowal of their intention to undo the Reformation," says the *British Weekly*. "They will find, however, that they will have to deal, not merely with bishops, but with the great mass of lay Englishmen and women who will not be so readily won over to Romanism or the subtle imitation of it provided by the Anglo-Catholic movement. The Bishop of Peterborough, in a letter to the *London Times*, expressing goodwill towards the congress, bluntly said that Anglicans generally do not want such worship of Mary as some of the hymns printed for the occasion express." The Bishop of London has stated that he has arranged that two of the hymns to Mary shall not be sung at the congress.

## All Serene

PRESIDENT HARDING'S release of the federal prisoners held for seditious public utterances during the time of the late war, has been received with remarkable calm by the gentlemen who are accustomed on the least occasion of alarm to prove their patriotism by eating great mouthfuls of fire. In this case they apparently cannot find the shadow of anything to be alarmed about. And fire-eating is not so impressive as once it was.—*The Continent.*

## The Volstead Vigilantes

FROM the Memphis *Commercial Appeal* we learn that in New Orleans there has been organized the Volstead Vigilantes. The vigilantes are not setting themselves up as the law, but as sympathizers with the law. When they have reasonable grounds for belief that the law is being violated, their suspicions are communicated to the prohibition enforcement officers, who conduct investigations and make arrests if justified by the evidence. The guilt or innocence of the suspects will be determined by the Federal court. And Federal courts have the reputation of grinding so fine that the guilty always tremble when arraigned.

# "Why I Keep on Praying"

*Excerpts from a sermon preached in Leyden Congregational Church, Brookline, Massachusetts*

By Harris G. Hale

HERE was a man who kept on praying.

We must grant that he kept on praying in the face of serious difficulties.

Look at some of the circumstances. We are not now concerned with Daniel's place in history. We might raise a good many puzzling questions on that subject. We are not now concerned with any critical questions of the text. We are concerned with the religious life of this man, and its noble persistence in the face of obstacles. His loyalty to prayer is a thrilling example.

His career had been one of remarkable success. As a foreigner he had climbed to great eminence. This he had done by the cleanness of his life. He had disciplined himself till his body was clean, his mind clear and his heart pure.

Now you see him coming under a new sovereign, Darius the Mede. This new monarch at once recognized his ability and value. He appointed a sort of cabinet of 120 leading men. At the head of the cabinet table sat this man Daniel.

Now begins political intrigue, a plot to overthrow him; just the sort of thing which has been in high places ever since men began to organize themselves into governments. Jealousy and thwarted ambition do their worst. These 120 men get together in a great conspiracy. They canvass Daniel's whole career in the attempt to find something against him.

But they failed.

### An Aggravation

That very integrity which thwarted them, aggravated them. Nothing is so aggravating to corrupt political ambition as the integrity of a political opponent.

These 120 conspirators were very persistent men. They hit upon a device which they thought would work. Daniel's religion should be used against him. They induce Darius to issue an unalterable decree. No one shall be allowed to pray except to the king for thirty days. The decree goes forth.

How is Daniel affected by it?

There is one thing in life which he cannot get on without. That one thing is prayer. He *must* pray, and he *will* pray. No conspiracy,

> *"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:10.*

no threat, no danger can keep him from it. Prayer is his life. It is his way of finding God. He therefore goes about his prayer life and his prayer habit as usual, undisturbed, unruffled, prepared for all possible consequences.

Suppose he had left off praying? What regard would you have for him today? Suppose his obstacles had interfered, what inspiration to religious men through all these intervening centuries would he have furnished?

Such questions shift our attention from Daniel to ourselves, and make us ask some questions about the men of today.

We of today have obstacles in the way of our prayer life and our prayer habit. What are they? Not law. I have yet to learn of any legislature which has passed a law preventing men from praying. Not political intrigue. Not physical danger. The obstacle in the way of the men of today is that they *don't have time.* They have time to attend to business? Yes. That is necessary. They have time for recreation and some pleasure? Yes. Without these they would not be fit. They have time for friendship? Yes. That is essential. They have time to read about current events? Yes. It is important to be able to talk about these. So people have time for the things which they consider important, essential, vital.

But there is no time to pray. The morning is so hurried. The evening is so crowded. It is impossible to get the family together for five minutes for the great act of worship. And so an institution which was the buttress of society is going to pieces: *there is no time to pray.*

This is pathetic, and the more so because people are so naive about it. If you ask them the reason, they tell you frankly, without hesitation and without shame, that they have no time to pray. Their minds are so occupied that they cannot fix them even for a few moments on the only enduring realities. They cannot stop to touch the hem of the garment of the Eternal, even when they know that the Eternal is passing by.

Too many people can look back to the time when they prayed more than they do now. Of Daniel it is said, "As he did aforetime." He kept on praying.

I want to give some simple reasons why we should keep on praying. The reasons which I give are only some of those which relate to the personal religious life.

I should keep on praying because I want things.

### Speaking Out

Asking for things I want is praying. The question is not now whether I ought to have them. When I want a thing it is natural to ask for it. That is an abnormal child who does not ask for the things he wants. The normal child just speaks it right out.

There are advantages to the child in speaking it right out. It brings his want to the light, and sometimes as soon as he sees it he knows he does not want it half as much as he thought he did. It puts it into relation to the wants of other members of the family. He may see at once for himself that it is a selfish want and ought not to be gratified.

On the other hand, asking for it puts it clearly before him as an objective. An openly expressed desire is openly sought. He goes to work at once to realize it.

All these advantages hold good for prayer. It is just simply normal to ask God for things you want. Wants unexpressed either pine away or fester and become diseased. Speak them right out. That is prayer. Ask for anything you want. Expose your desire to the light by putting it before God. Maybe you will at once see it in a different light, and cease to want it. Maybe you will discover how selfish it is, and know that you ought not to have it. Maybe you will want it all the more and begin at once to go after it. At any rate,

*ask.* That is the whole spirit of the New Testament. Out with it. Speak up and tell God what you want.

There are some things which you are sure to get if you ask for them. There are some prayers about which the question of getting an answer does not arise. The answer is certain. No one ever asked sincerely for forgiveness and did not get it. No one ever asked sincerely for a noble and holier spirit and did not get it. No one ever asked sincerely for a purer heart and did not get it.

I must keep on praying because I need some one to lean on.

You have sometimes seen an old person standing on the curb, watching the rushing traffic of the city street, waiting helplessly for a chance to get across, looking about for some kind person who will help. I often think how inconsiderate our modern city builders are of old people. Here is one who must have somebody to lean on.

You see children on their way to school, trying to get across the boulevard. Their little heads get confused so easily. They need some one to lean on.

You see a lame man struggling along on the slippery pavement with his crutches. He is having a hard time of it, and a dangerous. You may pass along quite indifferent, and let him take care of himself. Or you may go and kick the crutches out from under him. This is what a man does who makes light of another's faith. Or you may go to him and say, "Friend, you are having a hard time of it. Put your hand on my shoulder. Lean on me. Throw your whole weight on me."

### Feeling the Need

Is any one so self-confident that he does not feel himself, at least at times, in the position of one of these? Is any one so fully self-reliant that he never realizes that he is like the old person, or the child, or the lame man with his crutches? Do you never feel the need of the Eternal Strength to lean on? Do you never crave the Eternal Friend to help?

When you pray the Eternal Friend comes right up to your side and says to you: *"Just lean on me. Throw your whole weight on me. I will see you safely across."*

I must keep on praying because I want that which is within me to correspond to that which is outside me. This old world of ours is full of beauty, full of majesty, full of mystery. However I approach it, I am filled with awe.

If I approach the universe through mathematics, I haven't gone far before I am told of infinity. I say to the mathematician, "Do you understand infinity?" He tells me, "No." "Do you mean that mathematics deals with facts which cannot be fathomed?" He tells me, "Yes."

If I approach the universe through astronomy, I am met at once by inestimable distances. There is a vastness which is overwhelming.

If I come to the world by the way of the microscope, I discover that there may be a hundred universes in a pin's point. If I come through biology, I am in the presence of an ultimate mystery—life. If I come through psychology, I am face to face with that strange, elusive fact, common to God and man, which we name personality.

This is the sort of world I live in. These are things which are always about me. It is all so vast, so majestic, so holy. The infinite is everywhere. I am in this world as the old prophet was in the temple. I see God, high and lifted up, and his train fills the temple.

I must have something within to correspond with all this. I want the infinite. I want the eternal. I need to feel the sweet mystery of life, the majestic sanctity of my own being.

I cannot do this without prayer. Prayer brings me to the borderland of the infinite which is within, and gives me a full view of the splendor of it. Prayer gives me sight of that eternity which is in my own soul, and the glory of it. Prayer brings God into my life, the same God who is in the world about me. Without prayer I cannot correspond with my environment. So I must keep on praying.

Yet there are those who pray less than they did aforetime, and so are losing God. Of them it must have been written:

"I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy."

There is no need of getting further off from heaven as we go on. There is no need of having our heaven as far off even as the tops of the fir-trees. *If we keep on praying, it will be within us.*

I must keep on praying because Jesus taught his disciples to pray. That means all disciples, and I want to be included in that noble company.

Near the summit of the Mount of Olives is a church known as the Church of the Pater Noster. At one side is an open court surrounded by a cloister. I am glad it is open, so that the sunlight can get in, and the green things can grow there. Along the nine walls of this cloister on the four sides are tablets on which the Lord's Prayer is graven in thirty-two languages. This is the spot on which, tradition says, Jesus taught his disciples to pray. This is as good a place as any in which to appreciate the impressive fact. Jesus himself had been praying. The disciples had been deeply moved. They waited in reverence until he had finished. Then they turned to him: "Lord, teach us to pray." And he taught them. With them he included all disciples in all time. That prayer stands for the great fact that Jesus expects all disciples everywhere to pray.

### An Essential

Your discipleship means constancy in prayer. Your discipleship means the habit of prayer. Your discipleship means the spirit of prayer. If your prayer-life has weakened, your discipleship is in serious danger. *If you cannot find time to pray, it means that you cannot find time to be a disciple.* If you have not the disposition to pray, you have not the disposition of a disciple. For this is fundamental. It is essential. It is vital.

I must keep on praying because I want things, and it is natural to ask for the things I want. I must keep on praying because I need some one to lean on. I must keep on praying to get the sweet sense of mystery and eternity into my soul. I must keep on praying because I want to be counted among the disciples of the Lord.

Let no obstacle stand in the way. Don't say you haven't time, when you have time for lesser things. Don't say that business crowds it out. This is your most important business. Don't say that pleasures intrude upon your life and will not give place. This should be and may be your highest joy.

Open the windows of your soul toward heaven by prayer. Let God come in as he always comes to the praying soul. *Here is your strength. Here is your life. Keep on praying!*

# The Story of the Vacation School

By Albert H. Gage

MRS. W. A. Hawes of the Epiphany Baptist Church, New York City, became interested in the neglected children of the city streets in the summer. On July 12, 1899, she opened a school for the children. Of this experiment she writes, "The school opened the first day with an attendance of 114 boys and girls. So many children made it necessary to engage three rooms instead of one as planned. The session was held from nine-thirty to eleven-thirty each week day except Saturday."

The great value of this experiment was quickly recognized. Rev. Robert G. Boville, superintendent of the New York City Baptist Mission Society, saw the opportunity of the summer time in mission work in the great city. In 1901 he started similar schools in several mission centers. To Doctor Boville much credit for the early success of the movement is due. He conceived the idea of utilizing the idle church buildings in the summer time for boys and girls. He knew that they must have trained, consecrated and enthusiastic leadership. He turned to the colleges and theological schools to find in the Christian students of those institutions the very leadership needed.

Associated with Doctor Boville in the early days of the movement were such Baptist leaders as Dr. James A. Francis, Mrs. Mary L. Bishop, Dr. Edward Judson and Dr. Charles Sears. Mrs. Boville also put her cultured mind and her trained musical ability into the movement. To her much credit is due for the high standard of music which has characterized the vacation schools from the very beginning.

### A New Name

These new schools had to have a new name because they were so entirely different from any other experiment either in the church or the public school. A name was chosen which described the school—"daily vacation Bible school." It was daily for each week day except Saturday during four to six weeks of the summer. It was held during the vacation period. Because held during the vacation time, it was different from either Sunday school or public school. Much is made of the joy element. There is free participation on the part of pupils. A program adapted to the various ages was worked out, giving large place to worship, to story telling and dramatization, to memory work, to hand work of various kinds and to outings and picnics. There was always a Bible story and later Bible drills and memory work were introduced. It was a school with scholars, with pupils and with a regular program of religious instruction.

In more recent years several of the leading denominations, including the Baptists, have adopted the name church vacation school, thus developing the plan of a church school with a Sunday session, a week-day session and a vacation session.

In 1906, Doctor Boville organized the International Association of Daily Vacation Bible Schools. This has been a good promoting organization and it has published several excellent manuals. Schools were started in the various cities of the country and local committees formed to carry on the work. The movement spread into Canada, then to the Philippines, to Japan and to China. It is now recognized by the missionaries as one of the most powerful agencies in foreign missionary work.

At first the schools were mostly in cities among foreign-speaking people and in the congested districts. As a means of Americanization no other movement has quite the opportunity that a good vacation school has. To reach the children with a religious message and through them to reach the home is both the aim and the actual accomplishment of these schools in hundreds of instances. An Italian mother said to the superintendent of a school "I thank you for what you have done for my two boys. I want them to be *good Americans.*"

Vacation schools continued to grow slowly but steadily until about 1916. At that time the Baptists of the North through the American Baptist Publication Society included the vacation schools as part of the larger program of religious education. A national director was selected. Dr. W. Edward Raffety was the first Baptist director. He was succeeded by Charles A. McAlpine, who in turn was followed by Thomas S. Young, the present director. Each state and city director of religious education took the vacation school seriously and began to try out experiments and to promote the schools. Several strong self-supporting churches were induced to try a school. All sorts of excuses and objections were met. But in almost every case a vacation school succeeded in the strong self-supporting churches quite as well as among the foreigners or the poorer people of industrial neighborhoods. Then several suburban centers were tried. To the surprise of everybody, the very best suburban and residential centers proved to be ideal centers for vacation schools. Other experiments were made in the villages and even in the strictly rural communities—everywhere with equal success and enthusiasm. There is only one kind of a church where a school will not succeed and where it is not needed, and *that is a church in a community where there are no boys and girls.*

The Presbyterians undertook this work seriously about the same time that the Baptists did. These two denominations are at the present leaders in the movement. But each of the other denominations is seeing the value of the vacation school and is putting denominational promotion, literature and finance back of the movement.

### An Awakening

Immediately following the war the country suddenly awakened to the fact of the wide-spread neglect of religious education. At once people began to say, "We must have more than the one hour on Sunday of the Sunday school. We must have week-day instruction." Leaders in the vacation school said, "This is week-day instruction at the very season of the year when the children are free from public school and free from all other kinds of lessons." At once hundreds of churches caught the idea and began putting on good schools as a part of the local program of religious education. At the same time some of the best trained and most practical men and women of the various denominations have worked hard to strengthen the curriculum, retaining the joy elements and the expressional activities, but correlating them and making a real program that has both religious and educational values.

One other factor has contributed to the very rapid growth of vacation schools during the past two summers. The International Sunday School Association has effected a merger with the Sunday School Council of Evangelical denominations. This splendid new organization, representative alike of both denominational interests and community effort, known as the International Sunday School Council of Religious Education is squarely back of the vacation school. The International Association of Daily Vacation Bible Schools has become an affiliated organization to this new council of religious education. Wherever there is a state, county or city organization of Sunday-school workers, this organization in its conventions, literature and promotion activities is pushing vacation school.

Thus recognized as a real factor in religious education, with the backing and promotion of all the denominations, and with the backing and cooperation of all organized Sunday-school associations, the vacation school is increasing with the rapidity of a prairie fire. The time is not far distant when every church will have a vacation school every summer as a regular part of its year's program. Last year Baptists had 1,000 schools enrolling at least 100,000 boys and girls. This year early reports indicate that there will be 1,500 schools with 150,000 enrolled.

## The Pastor as Principal

THE pastor makes the best principal in many cases. Probably 50 per cent of all Baptist schools are conducted by the pastor himself. There is no service which a pastor can render to his church so important as that which he renders in the vacation school. He makes friends with the children. Through them he touches every one of their homes. He learns to include childhood in his program. He gets thoroughly acquainted with the teachers in his school. He gets into close touch with life. It humanizes him, increases his usefulness and makes him a better pastor of his people.

What an opportunity to teach the Bible through memorization, through stories and through Bible drills!

What an opportunity to bring children into the spirit and habit of real worship!

What an opportunity to win the love and friendship of the children!

What an opportunity to mould character in the character forming days of vacation!

What an opportunity for evangelism!

# Correlated Hand Work—How We Did It

By W. G. Towart

THERE never was a time when the church vacation school movement has been received so sympathetically by Christian leaders everywhere as it is today. The movement has not only come to stay but is growing by leaps and bounds, because it is meeting a long-felt need in our religious educational program. There is still room for great development in its program. The new growth that came with the slogan in the 1917 Northern Baptist Convention,—"A school in every church"—opened up many new avenues for a better religious education program. Much can yet be accomplished by enriching the devotional period. A splendid piece of work in correlation of the program is being worked out. This need has always been felt even from the early days. Many conditions existed in these early days which made it almost impossible for full correlation, especially between what was known as the teaching part which included the devotional, musical, biblical and the other part usually designated as handwork. Among these conditions was the shortage of money which limited the teaching staff and made it necessary to find some kind of occupation where one teacher could handle a large group.

Better things are ahead. We have had time to work out the problem; we are beyond the experimental period; and we are receiving the support of the church financially as well as developing a fine corps of volunteer teachers. And yet there is much to be done on the work of correlation. There are those who have no place for expressional work as it is usually designated, and there are others who apparently overemphasize it. There ought to be a happy medium between these two extremes. While I have often stated that were it not for the positive religious values and the emphasis put on the distinct religious instruction, I would not feel justified in giving the movement the time and energy I do, yet I am a strong believer in the handwork. There is a joy element in it and I think we must never lose sight of the word "vacation" which implies or ought to imply something different from what is usually linked up in the thought of "school."

How shall we correlate the second period, or what is usually known as the handwork period? First we have the correlation with the lesson of the day. This furnishes a splendid opportunity to use methods and suggestions furnished in church school handwork taught in the summer assemblies and suggested in many helpful books, but for which there is little or no time on Sundays. In the second place, we may correlate the handwork with the spirit of the school and the spirit of religious education. Work well done is a distinct piece of religious education. In the account of the creation the repetition of "and God saw that it was good" emphasizes the fact that good work is distinctly religious.

This year a fine suggestion has been made in the Christmas tree project. The idea is to have the boys and girls plan a Christmas for one of our mission stations. They make toys and gifts suitable for the Christmas party and send them abroad. Another attempt at correlation produced the following plan: The expressional work was not directly tied up with the lessons though in spirit it actually was. A danger we must avoid is to cut out our own pattern and then try to put the child into it. Sometimes we will find we are attempting to fit a square peg into a round hole.

The work of the four weeks was divided as follows: 1. Something for self. 2. Something for the home. 3. Something for the community. 4. Something for the church.

Now there will be those who may criticize the plan as emphasizing the selfish side of the child in making something for self. Perhaps it does look so, but let us examine it. Every child likes to make something for self. It is a child instinct. Let us develop it along the right channels. The first thing we made was a toothbrush-holder. Is it worth while to emphasize the care of the teeth? Educational leaders believe it is. Almost unbelievable conditions have been recorded by statistics showing that lack of proper care of the teeth caused a big percentage of deficiency in public schools. While making a toothbrush-holder you can emphasize the importance of the care of the teeth and you have created an interest in caring for the teeth. If it is true, as stated, that the proper care of teeth among school children increases the efficiency and higher standards and it is also true that "your body is the temple of God," there can be no doubt that making a toothbrush-holder and creating an interest in the care of the teeth has a distinctive religious value. Our community today has a clinic in the public school building, made possible by public subscriptions and dentists in town giving their time and service because we believe in this sort of education. Under the second project, "Something for the home," various things were made for the home including simple things by the smaller boys and girls, as door-jambs, boxes to hold knives, forks and spoons, dusters, mats, etc. Two outstanding pieces were coat and hatracks and bookracks. With the first, the lesson of neatness was taught and emphasis placed on the helpfulness we might give mother by remembering where we put things. In making the bookrack, some of the best story books stood in the rack from which the boys had to take their measurements. A story from one of the books was told during the working hour which created an interest in good books. In this way opportunity was furnished for guiding the thinking and deciding the literary taste of the boys and girls. Surely the development of neatness, orderliness and the selection of right reading have a distinct religious value.

The third project, "something for the community," opened an interesting field. We decided upon building bird houses. This necessitates an interesting study. First we must know the kind of birds that inhabit our community, then we



CHURCH VACATION SCHOOL AT AIKEN INSTITUTE, CHICAGO—THE LARGEST IN THE WORLD

must know something of their habits. Certain birds select certain kinds of homes. We must know what that kind of home is like. So many people make any kind of a bird-house, stick it up anywhere and wonder why the birds never come near it. This project calls for study of the most interesting sort and furnishes fine opportunity for teaching love, care and protection of our feathered friends for whom we believe the Heavenly Father has great love when "not a sparrow falls to the ground without his notice." Isn't this of distinctive religious value?

The fourth project was "something for the church." This not only furnished a climax for the season but also furnished a fine opportunity for cooperative work which is much needed today and it strictly biblical—"ye are workers together." The project was a library of the books of the Bible. The boys made a bookcase using three-eighths of an inch wood. The size of the case was twelve and one-half inches wide, eleven inches high and three inches deep. Two shelves were placed in the case. The case was stained a golden oak. Sixty-six blocks were made of half inch wood representing the sixty-six books of the Bible. Each block was three inches high by two and one-half inches wide. Twenty-two blocks rested on each shelf. The end of these blocks was covered with paper and the name of the book printed thereon. The color scheme used was as follows:

Five books of the law were covered with red paper; twelve books of history with orange paper; five books of poetry with yellow paper; five books of major prophets with green paper; twelve books of minor prophets with light blue paper; four books of the Gospels with white paper; one book of the Acts with dark blue paper; fourteen special letters with lavender paper; seven general letters with purple paper; one book of prophecy in gold paper.

While the boys were making the library, the girls were making a book to correspond. The cover was made of cardboard, nine and one-fourth inches by eleven and one-half inches, and this was covered with cretonne. Eyelets for the rings were put in by a shoemaker thus making it a loose-leaf book. A good bond paper was used for the leaves, the size being eight and one-half inches by eleven inches. Dennisons white linen gummed discs were used to protect the paper from tearing in the rings.

On the first page was printed "The Precious Bible" and underneath a picture of a Bible cut from a catalogue was printed "God's Holy Word." Only one side of each page was used. The third page has the following information:

**The Bible.**

The Bible is a library of sixty-six books.

It is divided into two divisions.

They are the Old Testament and the New Testament.

There are thirty-nine books in the Old Testament.

There are twenty-seven books in the New Testament.

The Old Testament is divided into five groups.

They are the five Books of Law,
the twelve Books of History,
the five Books of Poetry,
the five Books of Major Prophets,
the twelve Books of Minor Prophets.

The New Testament is divided into five groups.

They are the four Books of Biography called the Gospels,
the one Book of History,
the fourteen Special Letters,
the seven General Letters,
the one Book of Prophecy.

The fifth page had a picture of an ancient scroll and underneath it the following:

The Old Testament.

"The Old Testament is a story of God's dealings with his chosen people, Israel."

The following page had a strip of red paper pasted on it and the following was written in:

Group I
Five Books of Law.
Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy.

Five books were cut from the red paper, five inches by three inches. A piece of white was cut the same size. These were folded in the middle to represent a book and sewed with raffia. The name of the book was written on the outside. On the inside there was a brief account of the contents of the book, e. g. page 1, (white paper) Beginnings of History; page 2, Chapter 1-11, Creation—The Flood; page 3, Chapters 12-36, Abraham—his call—going to Canaan—giving choice to Lot—God's Covenant with him—Isaac-Esau-Jacob; page 4, Chapters 37-50, Joseph—his dreams—coat of many colors—sold in Egypt—kindness to his family. This book was pasted with the five others on the page in the large book. The same scheme was carried throughout this book.

Each boy and girl who participated in the project received a bookmark for his own Bible, which consisted of ribbons corresponding to the colors used in the color scheme. The religious educational value of this project is self-evident. This is only one of many projects which may not be tied up directly with the Bible lesson of the day, and yet fits in fully with the idea of religious education.

Bennington, Vt.

# Church Vacation School Attractions

By Millard L. Thomas

I call attention to four natural and impressive attractions of church vacation school work. The first of these is the child. Sometimes Christians are professedly devoted to children and yet they have no love for children and no interest in them. Some years ago in a middle west city I was trying to get help for my wife. It was hard to do so because we had three children. It seemed the only way at that time that you could get a "maid," as we call them now, was to shoot or otherwise dispose of all the children in the household. I fear that people who consider themselves greatly devoted to the education of childhood may not be so drawn to the concrete object, the real child. In church vacation school work, however, we are attracted by the children themselves whether they are poor, rich, white, black, or yellow—only just children. It is a great thing to love the children of a community—all of them—and associate together for the entertainment and religious development of any and all such children. That is one of the superlative attractions of the church vacation school. There is no race prejudice among children. Our Saviour said "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." Now the children come by hundreds into the vacation schools. We cannot get enough teachers and workers to look after them. It takes more than theorists or "master" teachers; in fact, for this wonderful opportunity, real people are needed who at least metaphorically take the children in their arms and bring God's blessings to them.

In the world war, religious workers at the front were profoundly impressed with the spirit among our soldiers causing them to call one another "buddies." In the vacation school the devotion as co-workers is always found. One of the finest young women of our bay cities has yearned to return here because of the joy she had in working with others in the church vacation school. Christian work shows no more beautiful unselfishness anywhere in the world than among fellow workers in these vacation schools. Personally, I have never attended the closing exercises of a vacation school in the past six or seven years without tears of gratitude to God for the spirit of those who have worked together to make the cause a success. It is worth all it costs of time and energy to be associated with one's co-workers in church vacation schools. These men and women and boys and girls are a choice band among the Baptists. Blessings abide upon them every one.

**A Means of Acquaintance**

Perhaps the church vacation schools do more than any single enterprise among us to bring the churches of our denomination to know one another and work together. They are not held in this work by any over-head officialism, but simply through common interest in a Christian cause. Competition and criticism are allayed and Baptist churches come together with an *esprit de corps* that is natural and pervasive. I have never been opposed to union among Baptist churches and this gets it as sure as you are born. Moreover, the vacation school makes it easy for churches of different denominations to work together without any sneering or sacrificing or re-organization. They come together in vacation school work in the only way that the Christian world can ever cooperate, and that is for the purpose of putting across a given program of effort and usefulness among them. Nothing could be smoother and more attractive to individual churches of the same denomination or of different denominations than these vacation schools. They simply do the job.

Furthermore, not a thing stands in the way when a church vacation school heads for community work. It does not boss or bother anybody or make it necessary for various councils and conferences to be called to agree upon what shall be held, or given up by the different relig-

ious organizations of the community. The vacation school comes in, and, if the occasion demands a community school, the denominations in that community join forces and cooperate in the conduct of such a school. Then, when the school is over for the summer these churches of different denominations are there in the community to conserve the results and expand the work during the whole year. No monkey wrench has been thrown into the machinery and no fine spun theories have been left floating the air, but a large number of boys and girls who have never been in any church or Sunday school and whose parents who have never been friendly to organized Christianity, have been reached and left in full view of the churches of the community. I undertake to say that the church vacation school, in my opinion, is the best and most feasible form of community church work that we have ever seen. It wishes all other kinds of work most abundant success and asks that every vacationist, when he comes home for another year's work, shall take account of what has been done by devoted Christian people among the young in these schools during the vacation period and help to conserve and expand the results.

These are a few of the attractions that every worker in the church vacation school finds and enjoys.

# Vacation Schools Here, There and Everywhere

*"There is no work in the world that pays greater dividends"*

## A School with a Radio Department

By Eugene L. Exman

"AW, GEE, this is the only place we do go where we can have fun!" gloomily commented Johnny as the last of the coping saws and paint brushes were packed away to await next summer's school. And he was not the only one of the 200 boys and girls enrolled in the Elgin, Ill., D. V. B. S. to feel somewhat despondent on July twelfth, that last day.

The Elgin school was instigated and sponsored by the First Baptist Sunday school and the boys and girls met for the three weeks and a half period in the Baptist church. Seventeen Elgin churches were represented in the enrolment, however, and two of the other downtown churches cooperated in furnishing teachers and in meeting the expenses.

One interesting feature of the school was the presentation of prizes for the best Bible and craft work done by the children. These prizes consisted generally of $3 for first and $2 for second prize, and were given by business houses of the city. It happened that the Elgin *Daily News* offered two sets of prizes, and later, when the business manager of the Elgin *Courier* was approached, he rather disgruntedly remarked that the best seemed to have been taken. He was hastily reminded, though, that most emphasis was to be laid on the Bible note books in which the junior boys and girls were retelling the Bible stories told them and pasting pictures found to illustrate the stories.

"Put us down for ten dollars" was a rejoinder that made it possible to offer three prizes for Bible notebooks and to create an incentive for careful and accurate work.

Missionary thought had an important place in each day's program, and the children, by bringing their pennies, dimes, and quarters, contributed a sum which finally totaled more than $30. On the closing night of the school a beautiful evergreen tree was fittingly decorated, and in a very impressive service, the children grouped around the tree each placing one article there that had been made during their craft periods. These were later boxed and are now on their way to India to help make a joyful Christmas for some children who have not the privileges of a D. V. B. S.

One of the most interesting departments of the school was the radio department. Seventeen of the older boys were enrolled and their work was directed by Jack Graham, a high school senior, radio editor of the *Daily News*, and manager of broadcasting station WJAS. The cut of the radio class pictured on the cover page helps indicate the great fun the boys were finding in being able to construct their own radio sets.



**Dr. Thomas S. Young, national director of vacation and week-day schools for the Baptists of the North, is one of the hardest working, one of the best loved and one of the most useful men in the denomination. He has brought to his task a deep interest in religious education and splendid preparation in schools of higher learning, in the pastorate and in the work as director of religious education for the state of Colorado. Pastors desiring the latest information on vacation schools or week-day instruction would do well to write Doctor Young, at 1701 Chestnut St., Philadelphia.**

## Vacation Schools in Iowa

THERE has been a great deal of interest and enthusiasm in church vacation schools all over the state. It is too early to know the exact number of schools but I am sure there will be a considerable increase. We are hoping for a 50 per cent increase, over that of last year. Many of them are yet in session. Nearly every day I am getting personal letters from pastors telling how well their schools are going There has been much better work done in all of these schools this year than last. I think it is due to the four intensive training schools which we put across the latter part of April. We have been able to introduce a goodly number of new schools this year, that is, in a large number of places that have not had one heretofore. In every instance, so far as I know, the proposition has been unanimously sold to the church and community. We are giving a large place to the C. V. S., at the summer assembly. Each day from nine to twelve there will be a church vacation school conducted on the ground. This, we feel, is the best way we can care for the children's program. In addition to this, Rev. Chas. Carmen will give a course for workers in church vacation school. This emphasis on C. V. S. at the assembly is evidence of the importance we place upon it in our state work. Next year we are expecting a large increase in the number of schools as well as marked progress in efficiency for we plan to put on intensive training schools on even a larger scale than this past year—Victor N. Witter, State Director.

### Rockwell City

We have but a small school here which enrolled a total of twenty-eight pupils. The average attendance was about twenty-three. This was our first attempt. We were more than pleased with results. How much the parents appreciated the work is shown by the fact that they more than paid the expenses of the school and leave a balance in the treasury for next year. The points that especially appeal to the parents is the fact that we are teaching the children to memorize the Bible, old church hymns, teaching them the Bible in such a way that it sticks in their memory, how to live and work with others through handwork and also reverence for the flag and the nation. There is something about the school that is irresistible to the youngsters.

W. J. Robinson.

### Worth a Year in Sunday School

With five teachers and five helpers, and an enrolment of sixty-seven the C. V. S. of the First Baptist Church of Northwood was a decided success. The boys and girls were enthusiastic from beginning to end. The nature of the C. V. S. program is such as to give the practical, well-rounded type of work necessary to make for interest and efficiency in religious education. We believe it has been worth a "year in Sunday school." The "object talk" each morning, the salute of the Christian and American flags, songs and memory work, the class stories and the handwork blended in such a way that the mornings slipped away in a profitable manner almost before the boys and girls had

realized. Many felt as the senior deacon did who said, "Never before in my life have I seen anything like this." We are planning for a bigger and better C. V. S. next year.—HENRY L. RUST.

**Vinton**

As a means to the creation of a lively interest, engendering enthusiasm, and getting next to the youngsters, I commend the church vacation school. It also convinces the public that the church really means business. Our school—the first for this church—continued three weeks, and increased in interest and attendance steadily, in spite of berry and cherry picking affording the boys and girls a chance to earn some money. The average attendance was fifty-eight. The cost for books, reed, raffia and sundries, was $21.88. The pupils made an offering of a pint of pennies for vacation schools elsewhere. We used the first, second and fifth themes as given in "Stories for Young Americans" for the instruction period. The pastor was superintendent, and he had eight competent volunteer helpers. On the closing day a program was given in the evening—demonstrating the C. V. S.—and a display of craft work. Parents were surprised and pleased. The unanimous desire of the pupils was, "Oh, let's have this school all summer."—W. J. COULSTON.

**Keota**

The First Baptist Church of Keota, Iowa, is cooperating in a cummunity daily vacation Bible school. Miss Winnie Teeter of Martinsburg, Iowa, a former teacher here, has been engaged to superintend the school. The enrolment has reached the 200 mark with an average attendance of 150. The churches participating are the Baptist, Christian, Methodist, Presbyterian, and United Presbyterian. The public school building is being used for the sessions of the school. The school will be of three weeks' duration, closing July 20 .

**Indianola**

This is my second year's experience as director of a community church vacation school. It is an intensely interesting piece of work which brings profitable results both directly and indirectly upon the boys and girls, the homes and the churches. Our community as a whole is thinking in terms of the community rather than in terms of sectionalism. Bible school teachers and day school teachers heartily endorse the C. V. S. The program and methods commend themselves to our homes and churches. Workers in the school are enthusiastic. Boys and girls are already asking "Will we have a C. V. S. next year? We hope so. Patrons find a helpful reaction. The C. V. S. is to have a place in our yearly church program. We're for it.—J. O. WHITE.

## Northern California

BY JESSIE HARRISON THOMAS

IN Northern California we have thirty-one vacation schools. Twenty-four are Baptist and seven are community or union schools. Eight schools have not sent in reports. Only four have reported in full. A number of them have not closed, so that it is difficult to get statistics, but in so far as we are able to get the fact there are 2,435 children enrolled.

We have schools among the Japanese, Chinese, Indians, Negroes, Russians, and, of course, our American people. In the combined schools there are about twenty-three nationalities and all creeds and no creeds. In the Japanese mission at Sacramento there are Chinese and other foreigners, and in the Chinese mission at Locke there are Japanese. These schools are a remarkable opportunity to make good American citizens of all children and to teach the word of God to all faiths.

In making his final report, Pastor L. J. Sawyer of Hamilton Square Church, San Francisco said that he "gave about twenty-five hours a day to the work," that "C. V. S. was a whole course to the helpers, an eye-opener to the church, and a big-sized lift for the pupils." The church paid the full expense and made a contribution to help such work in needy places. There were about twenty-five volunteer helpers. The principal only was paid. In the Alameda Church, Pastor L. I. Hansen and wife with all volunteer help conducted a successful school. No outside assistance was asked. In the Central Church, San Francisco, with the exception of one trained worker, the school was conducted by the members, and mainly by those who had been pupils in C. V. S. in former years. Likewise in Bethany Church, Oakland, many of the helpers received their training in their own C. V. S. The pastor of this church, Rev. L. W. Hendrickson, began making preparation for his school last winter. It was one of our great schools. Pastor Lundgren of the Swedish Church, San Francisco, was so pleased with the work that he says he will dream of it until time to begin again next year. At Eureka, Pastor E. E. Duley was his own principal and was mightily pleased with this opportunity which developed the church and advertised it in the community. And so we might go through the whole list of schools giving items of outstanding interest.

The fact is that pastors, teachers, workers, and all who have had part in the work feel that C. V. S. is one of the great opportunities for service real and lasting. Through it the children are taught, the community is reached, the church built up and Christ is glorified.

## If

BY NORMAN F. TURNER

(With apologies to Rudyard Kipling)

IF you can hold your own when all around you
Are milling youngsters by the dozen and score
If you can breathe—as they and theirs surround you
And still have courage left to smile once more!
If you can come on time when no one else does
And stick it out until the last one's gone,
Then YOU can be Principal, whoever else is
And will have won a place RIGHT IN THE SUN!

If you can boss—and yet not be a "Nero"
If you can lead—and know that you are right,
If you can work—(let others play the hero)
And then go home and work some more 'til night.
If you can get response from 10-steen nations
Who come to C. V. S. to play and learn
If you can buckle to on war time rations
You've won a right that none can ever spurn.

If you can handle boys with all their cunning,
And girls—who have some funny antics too;
And help to keep all teachers up and coming,
With you yourself, not getting in a stew.
If you can teach deportment and behavior
And throw in Bible lore that isn't dry,
And sing and play to win the whole school's favor
Why, you're the one that ought to stay close by!

If you can stand the Supervisor calling,
As well as bringing other callers too,
If all you do of planning, pulling, hauling
Does not take too much spirit out of you;
Then we are sure you're almost superhuman,
And just the stuff that's needed in this fight
So put your whole soul in—you Man or Woman
And help these many children see the Light!

(Written for, and read at, the Banquet for C. V. S. workers of Northern California, in Melrose Baptist Church, July 9, 1923.)

## A Dividend-Paying Work

BY ESTHER W. TURNER

OUT here on the Pacific Coast during the past seven years the strides in vacation school work have been remarkable. A few years ago a church that conducted a school was a curiosity. Now a church failing to care for its children in the vacation period is considered backward.

Since the newness of these schools has worn off this fact has become noticeable: when a school is put on for the first time in a church there is a marked enthusiasm among the children and workers; when a school has become a "steady" this enthusiasm is apt to wane in the case of the workers but wax in the case of the children. To keep up the interest of volunteer helpers is one of the problems confronting us. Just as the Sunday school has demonstrated its vital worth to the church so the vacation school year by year is proving its value in countless ways.

To illustrate: One small church has conducted a good live school for four successive summers. A revival last spring brought into church fellowship several young people whose first contact with the church was through the vacation school. And this same school has developed many excellent leaders as a direct result of the vacation school work. One busy mother was on hand every morning at nine o'clock with her two children at the above mentioned school. When asked how she arranged to come so early she replied, "I wouldn't miss the Bible work for anything, it helps me so much in my Sunday-school teaching."

The work of the vacation school appealed to another mother in such a way that she decided to act as principal. She had been a public school teacher and was then acting as church choir leader. So in spite of the fact that she had two little children and her own work to do she made the attempt backed by a few

earnest mothers. For her first year she often had to do her leading with the baby in her arms but the children soon got used to this innovation. She eagerly attended any meetings or classes that promoted the work. Her third school, just closed, has been very successful, testified to by a crowded church on closing night.

A certain principal was conducting a large school in a foreign section of town and she hadn't a Protestant in the school; therefore she encountered trouble in Bible verse memorizing. A friend visited the school one day and saw her difficulty. Knowing what would appeal to the children she offered a generous reward to the one first learning all the verses assigned. Picnic day came which entailed a double car ride. The friend appeared at the station. Immediately she was assailed by a good-sized Irish Catholic girl who began demonstrating her right to the reward at once. For the remainder of the trip choice New Testament verses were poured into the friend's ear and each one had its reference properly attached.

One of our older pastors whose dignity is maintained by a short white beard believes vacation schools beat all organizations for race cooperation. While on his way to his school one day a little black boy ran up to him and slipped his hand in his saying, "You're my grandpa." Teachers find the children get the meaning of what is taught in their own way. A little foreign boy gave his verse this way: "Train up a child in the way he should go and when he is grown up he will know which way to go." In one of our negro schools a little fellow thus gave John 15:1, "I am the true vine and my daddy is the husbandman."

An experiment of getting our Baptist schools together for a demonstration was tried this year both in San Francisco and Oakland with decided success. Each school was given time on the program to put on some of its best work. Songs common to all were sung and splendid exhibitions of craft work were shown. Seeing the work thus grouped was an inspiration to the older ones and served as a means of comparison for the children.

Perhaps the most momentous gathering in connection with our vacation school work in Northern California was the banquet for pastors, principals and workers held one evening just before the schools closed at the Melrose Church, Oakland. The spirit that prevailed can best be summed up in one of our school yells:

"Good, better, best,
Never let it rest
Till your good is better
And your better best."

The constructive part of the program consisted in suggestions and criticisms from many of the leaders present regarding the past and future of the work. A reporter was present to conserve them. A committee will meet later to consider these suggestions carefully and submit them to the workers at large. It is evident that in order to do better and more effective work for the kingdom some of our present methods will need attention and adjustment.

Three-day intensive training schools held in various sections have proved helpful to workers, though experience shows they are far from adequate. It is proposed therefore that weekly sessions be held for fall and spring terms and the matter of training be more thoroughly gone into. By no means the least part of the work is the developing of our young folks in service. This should not be done in a haphazard way but by a well-conducted systematic course. Being trained for the work during the winter will hold them to the task of the summer more effectively.

One of the most telling conclusions arrived at by a principal handling his first school was that while conservation is important, expansion is equally so. To attain this the work must of necessity be carried on from one vacation school period to another.

George Herbert Betts has said, "The church has never yet taken religious education seriously." When it does we shall begin to see its money applied first to the work with children. It will esteem a properly equipped classroom of more value than a pipe organ and a trained paid leader of children of more worth to the progress of Christ's kingdom than a trained paid choir leader. The work with children entails much preparation and consecration but there is no work in the whole world that pays greater dividends.



INTENSIVE TRAINING SCHOOL, KALAMAZOO COLLEGE. PHOTO TAKEN MAY, 1923.

## The Intensive Training Conference in the Colleges

ONE of the factors in the rapid growth of vacation schools among Baptist churches is the plan inaugurated by the Publication Society, through Dr. Thomas S. Young, of intensive training conferences in every Baptist college, theological seminary and training school for the purpose of preparing leaders for schools. In this way Doctor Young has been able to reach hundreds of Baptist young people in our colleges and institutes of higher learning. These have gone back to their home churches or into other communities and put on schools. This has been especially valuable to the young theological student. He begins to think in terms of childhood and service. After he has conducted or assisted in a school he is a better and bigger pastor.

Into these intensive training centers are brought pastors and interested workers from the surrounding district. From those who are prepared in this week of intensive training several are chosen by the state leaders to put on similar conferences of shorter duration in various districts or associations in the state. In this way trained leadership is provided for the schools. This trained leadership has made Baptist schools of such high grade that year by year the number of schools and the effectiveness of the schools increase.

In every Baptist summer assembly courses are now offered for workers in vacation schools. Each year this prepares hundreds of young people for leadership in their local churches.

## One Hundred Yards of Gingham

By W. James Niven

WE began the first of June and continued throughout the month. It was my first experience, but I assure you a very profitable and happy one; and I have learned that the children themselves love it.

We had the various departments, not unlike those in any other school. The big thing was the teaching of the Bible. The children learned the twenty-third psalm, first psalm and a portion of John 14, the Beatitudes, the books of the Bible and ten other verses. We had a department of basketry, completing perhaps twenty baskets and mats; an art department, supervised by an artist, who taught the children to paint designs for wastepaper baskets, bottles, etc. Ten hammocks were completed; as many woven table mats. In the wood department the boys completed ten halltrees, hot plates, breadboards, wastepaper baskets, etc. We were fortunate in having two kindergarten teachers for the smaller children.

One of the interesting features of the school was the dressmaking department. The suggestion had been made before the school commenced that we have the girls make paper dresses. I thought why not something serviceable and then proceeded to visit one of the merchants of town, who was glad to give one hundred yards of the best gingham, and to the girl who completed the most perfect dress, he awarded material for a silk dress. Eighteen girls completed their garments. It was difficult to select the winner because of the uniform excellence of the work.

This department created such enthusiasm and met with such favor among the parents that I feel it will be continued in our daily vacation Bible school work at Rochester.

The total enrolment was 150, exclusive of teachers. The daily average for the four weeks was 105 plus. We had forty different teachers who assisted during the four weeks. At no session did we have less than nineteen; all voluntary service. We were very fortunate in having for calisthenics a young woman of our church who was assistant coach for the women of our state university. Each department was supervised by a competent leader.

One Sunday evening, we gave the pageant "Happy Land" by Albert H. Gage which introduced the daily vacation Bible school in action. Some things had to be omitted for lack of time, but after this display of the work of the mind and hand, our church is agreed that the daily vacation Bible school is an absolute necessity.

Rochester, Ind.

## A Religious Festival for the Summer Time

By Frank G. Ward

THE deep-lying principles which are coming to the surface in the growth of the daily vacation Bible school may be roughly drafted in five paragraphs. (1) Were I in charge of a church I would be loath to take my vacation in the summer time; for this is the free time of the boys and girls; and, as Professor Patten tells us, it is in the leisure time that character in its wholeness is formed. As far as the young people are concerned the vacation period is the time when the church ought to be on its job; it is its opportunity. The privilege of the daily vacation Bible school is to steer these character forming days by utilizing the sense of freedom.

(2) The February bulletin of the City National Bank of New York gives two pages to an experiment in education at Horace Mann's old Antioch College in Ohio. Emphasis is put upon "self-imposed discipline in real situations." By and large our church schools and our public schools are not concerned with "real situations." In so far as this is true the pupils are not free to develop character in its wholeness. But the daily vacation Bible school is as free as the air in the parks to help the children to create their own "real situations," where right qualities of character may be developed.

(3) Purposeful activity is a third feature of the development of character in its wholeness. Much of the time in the ordinary schoolroom has to be given to learning things. But the daily vacation Bible school is relatively free from the "information bureau" limitations; it is free to furnish the activity which is the rock-bottom foundation for character making. Again, this activity must needs be purposeful. Mere "busy work" soon outgrows its attractions, even for the little folks. It taxes the ingenuity of a teacher to find the right way to give outlet to this craving,—for, what is a "real situation" with its chances for "purposeful activity" in one school might not meet the need of another at all. That is the successful daily vacation Bible school which is able to meet this demand.

(4) Social living together is a fourth feature of the daily vacation Bible school. Perhaps there is a call for more of the cooperative activity in these schools than has thus far been developed. "Self-imposed discipline" — to quote again from the Antioch College report— as children and young people shift back and forth and work together at common tasks is a method of character building which furnishes deep foundations against the social strains that we are fast coming to.

(5) Again, all of these features which make for wholeness of character are carried on under the sanction of religion. This means much. A Sunday-school picnic is more than a day in the woods—it is a religious festival; a church school camp is more than a two weeks in the open—it has a profoundly religious setting and it is permeated throughout with principles which have the trademark of Christian living. This is the heart of the daily vacation Bible school, to which it has always been true, and from which it must never depart.—(*Excerpt of an address at a joint meeting of the Daily Vacation Bible School Commission and the Commission on Religious Education held in the interest of the Chicago daily vacation Bible school movement.*)

### Who Should Not Go to a Vacation School

THERE are four kinds of boys and girls who are not wanted in a vacation school. 1. Those who cannot keep a secret. 2. Those who will not make something for mother, sister or brother. 3. Those who do not like fun. 4. Those who will not stick to the end. All others can join.

#### What Does a Vacation School Do for a Church?

1. It renders service to childhood. Civilization does "march forward on the feet of little children." The church that neglects childhood is the biggest kind of a stupid organization. The most rapidly growing thing on earth is a child. A church that does something for a child will never be forgotten.

2. It trains a body of workers for service with children. Every year scores of teachers go from the vacation school into the teaching force of many Sunday schools. In addition to this, many regular teachers get new ideas of better ways of working with children.

3. It trains boys and girls to look forward to service in their church as workers and teachers. In Bloomington, Ind., out of a group of girls discovered by the vacation school, pastor Rollo C. Spur baptized eight and some of them have become teachers in the Sunday school.

4. It discovers new children for the church. It prepares those who are already in the church for the acceptance of Christ. It strengthens those who are Christians in the Jesus way of living.

5. It makes many new home contacts. After a vacation school a pastor or church visitor has an entrance into many new homes. What an opportunity!

6. It develops an interest and good will on the part of the community in that church.

7. It makes it easier for the church to improve its Sunday school and to start week-day religious instruction.

## A Missionary Christmas Tree in July

By Charles Durden

AT a Baptist mission station in far-off Burma lives a Galesburg man named Leo W. Spring. A little while ago this missionary received a trunkful of vacation school material from home. It was the gift of the vacation school boys and girls of Galesburg, Ill.

What joy there was in gathering the contents of that trunk. There was first formed in the vacation school a mission study class of boys and girls who were already church members, and were chosen as the representatives of the various groups of the school. The rest of the school spent the same period in the study of the life of Christ. Under the leadership of an enthusiastic teacher, whose heart was full of the spirit of missions, these children were given a good course in world-wide work.

One evening a week for the vacation school period a missionary program was given. The church has two chapels or missions in the city, and one was held in each of these, with the closing evening in the home church.

The program was called by the attractive name of "A July Christmas Tree." The tree was there too, on a sweltering summer evening, the imitation snow itself well-nigh melted with the heat. The tree was decorated so that one could almost believe it was real Christmas. And the missionary himself, now on furlough, took the company on a real journey to Burma. The costumes of the missionary and his family, the songs in Burmese, the slides of the Board of Promotion, all combined to make it a real missionary night, and at the close the assembled people brought their vacation school gifts, and in the name of the Christ Child, and for the sake of the children of Burma, decorated the July Christmas tree with real gifts of love and devotion.

In different form, but with essentially the same idea, the plan was twice repeated. Three countries were studied during the school period, three countries were used in the evening Christmas tree socials, and the children established a link between their own school and the vacation school in that far-off station of Sandoway, Burma.

The plan lends itself to all sorts of variations. What more attractive than a Japanese evening on some spacious

lawn? Let the Christmas tree be a growing evergreen, decorated with multi-colored lights. Let the program be one of pageantry and missionary recitations by the boys and girls of the vacation school. Even missionary stereopticon pictures can be used most effectively outdoors. Having announced the nature of the gifts beforehand, let these summer guests fill a substantial box to reach the far-off field by Christmas.

A lawn party, a porch party, an evening at the church, all gathered about the Christmas tree in mid-summer, it catches the imagination in the difficult days, besides making an excellent variation in the vacation school program, and teaching the boys and girls practical missionary work.

## In West Virginia

By A. B. Withers

CHURCH Vacation School work has had little hold on the imagination of West Virginia Baptists until within the past three or four years. Gradually, however, our church people are awakening and there is now a delightful and growing interest in all sections of the state. Three years ago, we began holding training schools, one or two a year, lasting three to five days, to which our churches were urged to send their pastors and two or more delegates. This aroused some interest and encouraged the organization of ten or twelve schools.

This year, however, we have adopted a new plan. Instead of holding one or two training schools in as many different cities, we decided to put church vacation school work into all our institutes and our conventions. West Virginia Baptists have twenty-one Baptist Sunday-school and young people's conventions with two-day, five-session programs. We are urging all these to adopt a uniform program this year, which will include a whole afternoon devoted to vacation school work. There are addresses on "The Nature and Need of the Vacation School," "The Program of a Vacation School," a round-table discussion, and a craft work demonstration period. Nearly all our conventions have adopted this program. More than half of them have held their convention meeting, and the interest in this phase of religious education has been indeed very gratifying. More than one school has been organized, where such work was before utterly unknown, simply through the information given at these meetings. The number of our schools will be almost double that of last year.

The director has acted as a sort of superintendent's agency for schools needing paid superintendents, and he has placed several workers in charge of schools or as helpers in such schools.

We have been indeed fortunate in having the services this spring and summer of Miss Vivian Beard, a native of West Virginia, but who until recently has been in charge of vacation school work in Buffalo and other cities, having many schools under her supervision. The director makes engagements for her to go to churches, make a survey of work done and needed, and train the workers preparatory to launching their vacation school. Miss Beard has touched in this way already, a goodly number of churches and her work is bearing fruit.

In our assembly, which will be held Aug. 7-13 at Philippi, we are to have one whole period throughout the six days devoted to this and kindred phases of work, under the supervision of our national director, Doctor Young. In addition there will be craft work demonstration each afternoon.

In our Baptist girls' encampment at Alderson, Aug. 22-27, we are to have a similar program of work in charge of Mrs. Pearl Jones who has been studying religious education in the training school at Fort Worth, Tex.

With all this educational work, we ought to have a large increase in vacation schools next year.

Parkersburg.

## A Rural School

IT is gratifying to know the good work done by Miss Balch during the two weeks of the Bible vacation school at Russell, Ill. I think her works will bear fruit many years hence, as the little boys and girls whom she taught will not soon forget the things sown in their lives by her.

Some of the folks here thought it would not be worth while to have the school this year as there were so many children gone out of the vicinity, but after the school was started we found out that we had a better average attendance than last year.

You find so many people who think they haven't the time to study about God and the development of the spiritual side of life and they need the children on the farms; I think it's a mighty good way to teach them that they ought to take time to study and teach and send their children where they might hear and learn the best things of life.

Miss Balch got into a home that has never had much to do with the church and the girl at home became so interested that she worked with Miss Balch and is still working with the children each Friday afternoon. I am rather looking forward to her becoming a member of the church. I am praying for her. Will you please pray for her?

We are wondering if it would be possible to have Miss Balch next year again. Anyway we are going to ask in plenty of time.

I think that there will never be any more opposition again toward the D. V. B. S. as they all realize as never before the great need of the school and the good it can do for all of us.

L. N. Oskins.

Russell, Illinois.

(Note: Miss Mary Balch, who taught this school, is a recent graduate of the Baptist Missionary Training School, Chicago. She goes to Wyoming to take up rural work.)

## A D. V. B. S. Joy School

By James R. Shanks

OUR church vacation "joy school" ran for four weeks with fine success. I must tell you a little experience of yesterday. While talking enthusiastically about my school to a farmer friend he "'lowed" that the children were worked too hard in school and should have their summer free from school restraints. One of my boys came in at that moment looking for a box to make a tackle box from. I said "Kent, we do not have a hard school but a real joy school, do we?" He said—"You tell 'em." I felt that I had proved my point.

I wonder if our joy idea is original or borrowed. My memory is so slippery that I dare not say.

At present we have fifty-seven in the school and the average attendance is high.

Instead of closing in three weeks we ran the school four weeks. I wish we might go five and hope to do so next year.

I find that boys and girls have original ideas which they like to work out and which are of real educational value. We are to follow the plan in our basketry of letting those who can do so plan and shape their basket.

The plan of charging a small tuition fee is working well. It will help largely to meet the expenses of the school.

Our "joy school" closed with a great demonstration that captured the people. Our display of craft work was splendid. Besides many things on display we had seventy-eight reed baskets of all shapes and sizes, some of which were very artistic. Tackle boxes and auto trucks were popular with the boys.

Princeton, Ill.

# The Daily Vacation Bible School Movement in Chicago

By Emerson O. Bradshaw

"CONTRARY to the fears of the fearful, it appealed to the children so thoroughly that on the first morning there was a crowd waiting at each door before the opening hour." These are the words of Dr. Robert G. Boville, the founder of the daily vacation Bible school. It was back in 1901 when four churches of New York City ventured to open their doors to the boys and girls daily for a period of six weeks. "It appealed to the children" the founder says. Here lies the secret of the success of a movement which is now scarcely a generation old and which ranks in importance with the school founded by Robert Raikes.

Will it work in Chicago, was the question asked in the early spring of 1907. This was at a luncheon meeting of the officers of the Chicago Church Federation. Doctor Boville was at this historic meeting. He told the story of long summer vacations, idle children, idle churches, dangerous thoroughfares, children by the thousand thronging the city streets and hundreds of idle students on vacation. He also cited the experience of the churches of New York. "If it works in New York it will work in Chicago," was the decision. So, true to the Chicago spirit, a committee was appointed and operations began. Four schools were organized and successfully operated the first season. They were all in industrial neighborhoods, for it was the social service appeal that gave the movement its start in all the large cities.

The old committee, which was first appointed by the Chicago Church Federation, later became known as the Daily Vacation Bible School Association—an independent organization. As the local denominational offices become more and more active in promoting schools, it became apparent to all that some kind of

a federated plan would have to be worked out. This took place in 1917, when the old association ceased to exist and a completely federated committee was organized.

In 1920 the Daily Vacation Bible School Federation unanimously requested that the Chicago Church Federation permit its director of religious education to become the executive secretary of the D. V. B. S. Federation. A request was also made for office space for general headquarters and clerical help. All of these requests were granted by the board of trustees. For the first time in the history of the movement in Chicago a permanent year-around headquarters was established.

The new plan worked out so well and the cooperation of the denominations was so satisfactory that sentiment developed rapidly for a complete merger with the Chicago Church Federation. This took place early in 1922, when the Daily Vacation Bible School Federation unanimously requested that the board of trustees adopt it as the Daily Vacation Bible School Commission. Since the merger many of the old problems have disappeared and the movement has advanced with a new momentum.

The following table giving the gross enrolment from year to year speaks for itself.

| | 16 Seasons | | |
|---|---|---|---|
| Year | Schools | Baptist | Enrolment |
| 1907 | 4 | | 919 |
| 1908 | 5 | | 976 |
| 1909 | 8 | | 2,307 |
| 1910 | 10 | | 1,967 |
| 1911 | 12 | | 2,708 |
| 1912 | 17 | | 3,650 |
| 1913 | 21 | | 4,285 |
| 1914 | 30 | | 5,385 |
| 1915 | 48 | | 9,818 |
| 1916 | 71 | | 12,011 |
| 1917 | 72 | 14 | 12,562 |
| 1918 | 75 | 24 | 13,088 |
| 1919 | 102 | 38 | 16,271 |
| 1920 | 164 | 48 | 21,400 |
| 1921 | 192 | 66 | 26,845 |
| 1922 | 200 | 77 | 29,460 |
| Total | 1,031 | 267 | 163,652 |

Chicago has never witnessed such a spirit of cooperation and such complete harmony among communities, denominations and churches as is now attending the advance of this movement. *Each denomination promotes, supervises and finances the schools of its own constituency.* The Daily Vacation Bible School Commission, which is constituted of officially appointed representatives of the cooperating denominations plans the program, *conducts training conferences for teachers, operates a common store of materials and supplies, promotes and supervises the work in union schools and the smaller denominations, and promotes the work generally by means of publicity.*

The Chicago plan is working out very satisfactorily, and there is every assurance that from year to year there will not only be an increase in the number of schools, but a corresponding increase in efficiency and effectiveness.

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The report of the government owned and operated Swiss railways for 1922 shows a deficit of 45,513,697 Swiss francs, which is approximately $9,102,735. Passenger and freight rates in Switzerland are higher today than ever before.

# How To Do Personal Work

By Rollin H. Walker

HUMILITY is the gateway of all success in religious work. Men are forever failing to do business in the way of getting individual men to espouse Jesus Christ and lead better lives, for the simple reason that they want to do things in big meetings and in a public and showy fashion. They are not willing to immerse their whole lives in the problems of a friend or neighbor. They feel that one man is not quite big enough to absorb their whole thought, and so they end by not getting any man. On the other hand, if a man will give himself utterly to the winning of one person, the way he does that one piece of work will be an inspiration for many others to do the same thing, and it will oftimes give him material and impetus for public work that will reach many men. But he must always begin with the individual and stay with him until he gets him across the line.

In this there is no need of a strained and unhealthy intensity. We should simply go at the work of winning our one man patiently, smilingly, wisely, prayerfully and persistently. We should utilize all the help of all our friends who may in any wise be able to exert a helpful influence upon him. In the course of time a very large proportion of men who find themselves the focus of general interest, will yield to the good influence and come over to the side of God. Let us have done with our paroxysm of discouragement about the failure of the church. Let us begin on the individual, and stay with him, and if there is to be any discouragement let it not be about empty churches, but rather about the hard-heartedness of the individual man toward the conspiracy of many good people in their sane and sensible efforts to win him over to discipleship for Jesus Christ.

But suppose we have centered upon the individual. Just what is our end and aim with him? It is to make him feel that God is centering his kindly and gracious thought upon him just as we are, the only difference being that the intensity of God's interest, and its sincerity, is greater just in proportion as God is greater than man. Once bring a man to see and to feel this truth, and everything else that is good will follow. The Son of man came to seek and to save that which was lost. A man does not have to go on a pilgrimage to find God, nor grope about vainly for something intangible and unreal. "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

Now no man for one moment will believe this unless we present to him some example of the solicitude which we tell him God has for him. A God who is proclaimed from the public platform by a preacher who merely deals with men in masses, does not take hold of the conscience and the life of the individual. Jesus doubtless won many men by his public preaching, but it was only because those who heard him preach knew that the rest of his time was spent in personal ministration, and that he would be only too eager and glad to help them if they could just get near him. Our business, then, is to make men feel that Christ is near them and that they can touch the hem of his garment. And the only way we can do this is by constant, self-sacrificing, and very brave effort to touch personally and individually those with whom God brings us in contact.

How much wisdom this will take! How much sagacity! How much love! And especially with us in our extreme anxiety to be popular and not to seem queer, how much courage it will take! But if we will just center our lives upon winning the lost we need have no fear of becoming unhealthily religious. The unhealthily religious people are almost always those who are not in constant battle for the saving of aggressively bad people. They are the sheltered folk, apart from the rude shock of contact with sin. But men who are seeking to win outbreaking sinners are fairly forced to be human and natural in order to get any contact at all with them.

Let us be sure that our message is simple. Let us forever in constantly varying forms repeat the great fundamentals, such as God loves you and he expects you in return to love him and to express that love by service to your fellowmen. Everything else springs out of these simplicities. All the mystical experiences and all the theology that is necessary will naturally grow out of the thought that the kindly Christ who died for our sins represents how God feels toward us all the time,—and that therefore we must express our gratitude to him by exhibiting the same charity and mercy toward our fellow sinners.

## Latest Notes from the Field

THIRTY vacation schools in Baptist churches in the Metropolitan area of New York City.

About 200 vacation schools in the Chicago area. The Baptists lead with more than seventy schools.

Detroit reports twenty-six schools in which thirty-five different Baptist churches cooperate. There are sixty-five schools of all denominations.

Pittsburgh has more than 100 schools. Baptists, as usual, are leading.

Kansas reports more than 100 per cent increase in the number of schools.

Michigan says, "The schools at some of our rural centers are a new experiment this year and the reports thus far are very favorable."

Indiana reports, "We believe we have 100 schools. Every report is brimming over with enthusiasm. Many pastors are finding themselves in this new work. The outlook is good for 10,000 pupils in Indiana this summer. We held twenty-four intensive training conferences in various parts of the state. We now have approximately 1,000 workers and teachers with experience in school work."

Rev. E. B. Fitch, pastor of the Baptist church at Ashtubula, Ohio, is general supervisor of the three vacation schools enrolling more than 400.

New Jersey Baptists had forty-four schools last year; seventy-five this year. Illinois will have at least a 50 per cent increase in the number of schools.

Wisconsin reports many new schools and deep interest.

# The Open Forum

### WHAT IS SCIENTIFIC EVOLUTION?

The article by Ellen A. Copp in the Open Forum of June 30, contains some interesting "food for thought." Its general purpose—to secure the right kind of teaching in our schools—is commendable and timely. The need for correct conceptions and definitions is important and great. Miss Copp accepts, as the definition of scientific evolution, that given fourteen years ago by a professor in the University of Wisconsin, "Evolution is the development of organic forms by the operation of the forces of nature without design" and comments thus: "The phrase 'without design' plainly denies a plan in nature's operations. It does not recognize a creator as having any part in the development of living beings. Scientific evolution adopts, as its fundamental principle the materialistic idea of the universe. . . . It denies the existence of spirit and rejects the idea of an infinite creator." She says "a Christian need not reject the theory of a directed, creative evolution . . . but this is not scientific evolution." Her position is like that of President Mullins of the Louisville Theological Seminary, who says that the evolution of the Christian "is in the strict sense not a theory of evolution."

It would seem to be fair to look to scientists for a definition of scientific facts or theories, as Miss Copp has done and as opponents of evolution are fond of doing, selecting such definitions as seem to confirm their views. But before adopting those definitions as the only correct ones, two important questions should be considered.

1. Has the scientist, in his definition, added to the facts, or to the hypothesis concerning the facts, a philosophy which is no essential part of the facts? The scientist deals with facts and their relations. When he begins to philosophize about the ultimate cause of all facts, though of course he has a right to do this, he is out of the sphere of strict science and such philosophical ideas should have no place in his definitions. Suppose a scientist should state the definition or law of gravitation thus: "Every body attracts every other body with a force, not divine, which varies, etc." We would say that the words "not divine" have no place in the definition, not because they are not true, but because the fact of gravitation is exactly the same whether they are true or not. So evolution, if true, is a fact that remains the same whether God has anything to do with it or not and its definition should not include any statement or implication as to the relation of the fact to a divine power or personality. Evolution is neither atheistic nor deistic. The fact of evolution is the same whether held by an atheist or by a Christian; the philosophy associated with the fact is different.

2. Another thing to be considered is the exact meaning which the scientist attaches to the language of his definition. It is not easy for most people to get the point of view of true science. There is a sense, for example, in which it is true that the operations of nature are without design. We personify nature, and as such we perceive that she works with a definite purpose in view. Nature, however, is not a person, but an aggregate of forces, and as such does not design anything any more than a screw machine designs to make screws. But just as the machine in its operation shows the design of its maker, so nature gives evidence of the design of its author. When a hen lays an egg, she has no design either to furnish food for man or to hatch a chick, but both designs of her Maker are manifest. Now the scientist deals with nature as an impersonal dynamic, while the theologian thinks of the personal Being who is its author. It may be that the teacher of science sometimes confines his teaching too much to the scientific viewpoint, so that his pupils lose sight of the personality which animates nature. A student ought not to get infidel ideas with the first bulb he examines. If he does, either the teaching is wrong or his faith rests upon a false basis. And when he recovers his faith, it will be found resting on a deeper and surer foundation than before.

It will be seen that I question Miss Copp's statement that "the theory of a directed or creative evolution . . . is not scientific evolution." Even Darwin recognized the creator in the evolutionary process. I have submitted the Wisconsin professor's definition quoted by Miss Copp to one of the leading biologists of today, a professor in one of the foremost universities of America. He cites with approval Joseph Le Conte's definition, "Evolution is the development of organic beings through the operation of the laws of nature by means of resident forces" which is substantially that given above except the phrase "without design." "But" he writes, "when the definition adds 'without design' it goes further than the facts will justify and much further than the leaders of biological science, whether in this country or in Europe, would be willing to go." He also says, "There has been no material change in the position of scientists respecting the question of design in nature during the past fourteen years, though I think it is true that there has been a tendency to return more and more to the view that there is an underlying design in all nature."

Our youth should by all means be taught the truth about religion, but this cannot be done by denying or withholding or misrepresenting the facts of nature.

—Geo. H. Felton.

Berea, Ky.

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## Magic

By Ralph M. Jones

THERE is a story somewhere about a peddler in old iron. He had found an old box covered with paint. He had given six and six pence for it. One day his curiosity was aroused by the uncommon thickness of the paint; there must have been a dozen coats in all. He took it forthwith to a certain Jew, Isaac Rubens, who called straightway for turpentine, and began to work at the box with a rag and a penknife. After arduous labor a corner of the box was uncovered, and Isaac Rubens marvelled at what he saw.

"This," said he, "is a Limoges box of the very finest period. It is copper inlaid with enamel. It is a most amazing find!"

As matters turned out the box which had been bought for a song was sold for a fortune.

I presume such things happen in real life as well as in fiction. Old iron boxes become Limoges wonder-boxes, just as pumpkins become golden chariots or limousines. But in the magic realm of education (which some refuse to regard as real life) such wonders are very common. Treasures buried out of sight become suddenly visible. Talents submerged in ignorance are splendidly uncovered. Gifts that might never have seen the light of day begin to glow and coruscate. That's what education does. It does not create talents any more than Isaac Rubens created that Limoges box, but it uncovers them and makes them shine and glow. It does more than that, I know, but it does that anyway.

Education is magic.

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**Isaac F. Marcosson**, the well-known magazine writer, in a recent article in the *Saturday Evening Post* said: "One thing is certain; if prohibition went to a vote throughout the United States tomorrow it would carry. Prohibition is getting beyond the joke stage, and the joke will soon be on those well-known advocates of personal liberty."

**Among the daily vacation Bible** schools in New York is a school made possible by the generosity of gold star mothers. It was started by a mother who lost her only children, three sons, and who made a large donation. Several other gold star mothers became interested and made anonymous contributions. There are two branches, a city and country.



# Young People's Work



## Topic for August 19

**How to Get On in Life. Deut. 8:1-18**

There are very few people in the world who are not trying to "get on" in one way or another. Even the tramp and vagabond have their way of doing it. The question for most of us is: "How are we going to get on in the best possible way?" Just a few suggestions:

1. *A true view of life.* This is absolutely essential to success. In all probability the greater number of the ills of the world are due to sordid and unworthy conceptions of life. For some the great objective seems to be just pleasure, others education, others money-getting, others economic power, others political power, and so on. The eighth chapter of Deuteronomy calls us back to the very starting point of real living.

2. *A proper attitude toward others.* There are a good many people who feel down deep in their hearts that their attitude toward God is all right. They claim to be following Jesus, and yet they have not learned the meaning of the term "brother." Recently I took a long railway trip from Chicago to a distant city. I sat in the observation car wondering just how many people really contributed to my comfort and safety. A thunder storm had just cleared late in the evening, (after working hours.) I saw the track men bring out the little car and start off down the tracks. It was for my safety. There were the engineers, firemen, linemen, signal men, conductors, brakemen, porters, cooks, waiters, farmers, cattle men, etc. Probably between 500 and 1,000 people were directly concerned with my welfare. The question came back again and again—is my attitude toward these people what it ought to be?

3. *A definite purpose.* The driftwood on the river just moves on with the current. Maybe it will be cast aside and left to rot, or it may finally reach the ocean and be set adrift upon its great bosom. Such is the fate of a life without a definite purpose. Young people must find a satisfactory answer to the question, "What am I in this world for?" or "What shall I do with my life?" The heroes and heroines of the Bible are the people who loved and served to the very best of their abilities. The heroes and heroines of our great country are those who counted it a joy to serve their fellows, and who were willing to suffer in pursuit of a great ideal or life purpose.

4. *A vital relationship to the Master of Men.* The place of Jesus in history and in the life of his people does not have to be argued any more. There are thousands of men and women, who, though differing in their way of thinking about Jesus, acknowledge him as Saviour and Lord. They have come under the sway of his great personality and their lives have been changed. They have seen low ideals and base passions give way in his presence. Our achievements may not make the headlines of the morning newspapers and our fellows may not proclaim us an overwhelming success, but if down deep in our own souls there is a sense of rightness with him and a sense of fellowship with the unseen, let us take heart and be glad.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

The International B. Y. P. U. Convention has given me a broader view of the number of Baptist young people there are in North America. It has also given me some ideas how to conduct my own society.—LaVerne Jackson.

I have been impressed above all with the enthusiasm of this convention. We from Canada feel that in this coming together of all young people of America the ties of union between Canada and the United States will be strengthened more than ever before. This is like the parade of soldiers. All is enthusiasm. But the real test is on the battlefield when we must "go over the top." Our battlefield is our home town, when some of the glamour of this convention has passed. That will be the real test and may we too "go over the top" in making others long to serve "the attractive Christ."—Grace Perry.

Words cannot express my thanks to the Master for his affording me the opportunity of attending this convention. Oh, I pray that I may go back to Ohio and tell others about the *wonderful* Christ. —Lulu Swartz.

I have been impressed with the fact of so many young men and women thinking the business of the King so worth while they are willing to invest time and talents in its advancement.—Mabelle S. Mackay.

This convention has made me realize more fully than ever before that my "attractive Christ" has a place for me.—Hazel Stout.

The convention has shown me that I am fighting with one of the strongest and most aggressive armies of righteousness in the world.—Raymond Tucker.

This is my first B. Y. P. U. convention and I do not regret having attended. I believe more of the members of my society will attend next year after the inspiration awakened in those attending this year.—Grace B. Frearson.

My first B. Y. P. U. of A. convention. —but by the grace of God, not the last. —has brought to me a realization that only through cooperation of the northern, southern, and Canadian young people, can we accomplish what is intended we should.—Dewey M. Taft.

This convention has been a great inspiration to us and we intend to go back to Mt. Gilead, Ohio, and do more for our B. Y. P. U.—Bessie Beckley, Mildred Mozier, Julia Mozier.

The B. Y. P. U. of A. convention has taught me that one need not go to foreign lands to do real Christian service.

This convention, my first, has inspired me to go back with a greater zeal to do more for him and help others to see the great attractiveness of our Saviour and Lord.—Esther Olson.

It has been a great inspiration to me, and I have had a blessed fellowship with the young people.—May Thompson.

## First Church, Jacksonville, Ill.

Since the first of the year our senior B. Y. P. U. has been testing out a new form of program that is meeting with popular favor. It is nothing more nor less than the program followed in college literary societies. How long it will hold good, one cannot tell, but it is a decided change from the old group system. The program committee outlines the programs for a period of six weeks. The order is opening song, first roll call prayer, scripture reading, song, select (scripture verse response), opening reading, special music, prepared article (written or oral), extempore address, business meeting, prepared article, critic's report, open meeting and discussion, second roll call, closing song, benediction.

The president is always the presiding officer and is seated at a table beside the secretary. The latter calls the numbers as they occur. Parliamentary requirements, such as addressing the chair when rising and other similar details, are rigidly enforced. All speakers come to the front and face the audience. Reading or clipping articles from the magazine *Service* is banned. All the addresses must be as nearly original as possible. The danger of being called on for an "extempore" or of being criticized by the critic has not diminished the attendance. The meetings are full of "pep" and the audience is kept on the tiptoe of expectancy. The beauty of it is that everybody is "on the job." To put more "go" into it the organization has just inaugurated an attendance contest, with twenty-three young men arrayed against twenty-one young women. The president, Paul Gard, is the brother of Wayne Gard, who two years ago went out from this society to teach in the Cushing High School at our Baptist College in Rangoon, Burma.

A. P. HOWELLS.



# Religious Education



## Church Vacation School Reports

By Thomas S. Young

1. First Baptist Church, Mendota, Ill.: The pastor, Rev. C. T. Goodsell, conducted the school for two weeks as an experiment. He was so fully satisfied that a five weeks' school has been decided upon for next summer. Opened with enrolment of fifty-five; closed with enrolment of sixty-six; average attendance, sixty. (This is a fine average.) Thirteen volunteer teachers.

2. First Baptist Church, Hoopeston, Ill., Rev. Lester Boyd, pastor: The pastor was a worker in this vacation school, with Mrs. P. P. Gannon as principal. Total enrolment was 91; average attendance sixty. Children pled for school to continue all summer. "A strong bond of fellowship and new understanding was created between pastor and pupils."

3. Bessemer Mission, Pueblo, Colo., Rev. Antonio Jumenez, pastor: The school was conducted by the Woman's Home Mission Society. It was assisted by the Publication Society, under Doctor Ripley. Principal of school, Alma B. Clifford. Total enrolment, 137. Average attendance, 79.

4. First Baptist Church, Sioux Falls, S. D., Rev. E. J. Chane, pastor: Total enrolment sixty-five. Average attendance, thirty-three.

5. Holmesburg Baptist Church, Philadelphia, Rev. A. Z. Myers, pastor: Community school. Opened with an enrolment of eighty-six. All volunteer teachers.

6. Baptist Church, Princeton, Ill., Rev. James Shanks, pastor: "We are having a fine church vacation joy school. I am insisting upon emphasis upon the joy and finding a hearty response in the children. This is the best piece of work I do throughout the year."

7. Jerseyville Baptist Church, Jerseyville, Ill., Rev. J. B. Favoright, pastor: "Our C. V. S. was a splendid success. Had our exhibit yesterday with a *fine* display. Had a stream of folks for nearly three hours. Sold $35 worth to pupils and some friends and incidentally woke up Jerseyville some.'"

Final reports for church vacation schools are just beginning to come in to the vacation school division headquarters, Philadelphia. The prospects for the summer are for a very large increase in the number of schools over any preceding year.

The Director of Religious Education for Northern California, Dr. M. L. Thomas, sent in the following report of vacation schools.

The First Church of Fresno, Rev. T. B. Frizelle, pastor, is carrying on a community school which has enrolled over 400. Each Sunday a department of this school visited one or more Sunday schools where a demonstration was given of the vacational school program. This is a fine idea.

Pastor Licklider, of the Memorial Church, Fresno, is carrying on a successful independent school.

The Fresno Chinese Mission, under the direction of Miss Purcell, of the Woman's Home Mission Society, has a successful vacation school.

Chico, in spite of the handicap of the illness of Pastor A. D. Berry, principal of the school, is meeting with good success.

From Camden, N. J., through Rev. C. R. Hensch, executive secretary, we have reports from two schools. The first week of the Italian Mission closed with an average attendance for the week of 112. Miss Zelda B. Waters, head worker of the center under the Woman's Home Mission Society, is principal.

Highland Mission. A vacation school is being conducted for the first time at Highland Mission. There is no organized church at this point. Considering the small constituency, the attendance of an average of fifty-seven for the first week is excellent.

## International Sunday School Lesson for August 19

**STEPHEN THE MARTYR**
**Lesson: Acts 6:1-8:3; 22:20**
**Golden Text: Romans 8:35**

**Introductory**

The stoning of Stephen took place outside the walls of Jerusalem where he was taken after the charge against him at the regular meeting-place of the Sanhedrin in Jerusalem. The time was probably 36 to 37 A. D. during the interim following Pilate's deposition and before the appointment of another procurator.

**The Lesson**

Stephen, "full of grace and power, wrought great wonders and signs among the people." This is always likely to make enemies among a certain type of people. Stephen's persecution rose up from among those that were of the synagogue of the Libertines, the Cyrenians, the Alexandrians and of Cilicia and Asia. They revolted because they "were not able to withstand the wisdom, and the Spirit by which he spake." Then they went about stirring up the people against him, setting up false witnesses and suborning men to say they had heard him speak blasphemously against Moses and against God and that he said that "this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses hath delivered unto us." Among these people contempt of Moses was equivalent to contempt of God and this was punishable by death. During his trial those who watched Stephen "saw his face as it had been the face of an angel." Stephen's defense aroused his enemies to fury so that "they gnashed on him with their teeth." But Stephen gave no heed to them for he "looked steadfastly into heaven and saw the glory of God." When he told of his vision they "rushed upon him with one accord; and they cast him out of the city and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul." This is the first mention of the Saul who became Paul the apostle. Stephen's last words were those of his Master for whose sake he died, "Lord, lay not this sin to their charge."

**Leading Thoughts**

1. Calmness is the state of a Christian who walks with God. 2. Death of the body means little to those who live for the spirit. 3. "Blessed are they that are persecuted for righteousness' sake."

## Harvest Time in Hungary

By Attila Csopjak

Hungary is an agricultural country, therefore the harvest is of great importance. The result of it shows the economical increase or decrease. The harvest time begins ordinarily the last days of June. But the spiritual harvest of the Baptist mission comes before that time. Baptisms are frequent occurrences in several places in the country, and often take place during the year. But in the villages in summer one gathers the fruit of the spiritual work of the winter. With the Whitsuntide holidays the baptisms begin and last many weeks. Our newspaper, the *Peace Messenger*, was often informed this year of baptisms in the whole land. Our preacher in one town one day baptized sixty-nine persons and in another town, fifty-nine in two days. The result of the four weeks after Whitsuntide was approximately 400 souls which makes 4 per cent of all our members. We now hope that the result of the whole year will be more than 12 per cent. It was the same last year. In the beginning of the year 1920, the number of Baptists in our little country was 7,000; at the end of 1922, about 10,000.

There is religious liberty in our land. The interest for the gospel is very great in several Catholic villages. In Allas, a neighboring town in Roumania, our brethren are persecuted. There are 6,000 Hungarian speaking Baptists but our newspapers and books did not have permission to pass the frontier. Notwithstanding this, the work of our mission showed progress. The little army now has a printing office and has newspapers which compensates for the deficiency.



# The Chimney Corner



GOD hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men-of-war, all bannered gallantly,
The little fisher-boats and barks of pleasure.
On all the sea of time there is not one
That sailed without the glorious Name thereon.

So I, that sail in peril on the sea
With my beloved, whom yet the waves may cover,
Say, God hath more than angel's care of me
And larger share than I in friend or lover.
Why weep ye so, ye watchers on the land?
The deep is but the hollow of his hand.

—Carl Spencer.

## The Little White Ships of the Inland Sea

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

THE last of the little articles we have been printing about Japan will deal with the Baptist gospel ship, the Fukuin Maru of which we have all been so proud for the last twenty years, for it has been a dream come true. For Dr. R. A. Thomson it was who began to dream a dream of getting in touch with the million lonely unvisited islanders living in isolated hamlets tucked here and there in the folds of green hills. It was Mr. Robert Allan, of the Allan Steamship Line of Scotland, who made the dream a reality by giving to our Baptist Foreign Mission Board $15,000 for a gospel ship. It was Captain Luke Bickel who was peculiarly fitted for this unique missionary task by his training in the British Merchant Marine and later in the London City Mission, who was made captain of the new vessel.

In 1899 the little white ship began her maiden voyage. First months were anxious ones. The crew, by necessity a group of picked-up rather than picked men, were rough Japanese sailors who drank and gambled. They were not long in daily contact with a man of Captain Bickel's character before a change was noticeable. One after another the entire crew was converted and the men became an aid rather than a hindrance to the work which their captain was trying to do.

At first the strange ship met with opposition from the islanders who were rather proud of their independence and isolation. But the coldness soon thawed before the geniality of the captain and his wife and the insistent friendliness of their little son and daughter. Mr. Harrington has written an ideal biography "Captain Bickel Of The Inland Sea" showing the rare winsomeness of the tall captain—his letters to his children alone are little gems, while the actual work on the islands is a romance of the gospel magic. Towns that had signed documents swearing not to let the "Jesus Man" enter were flung wide open when the ship's flag appeared in port. All these towns were systematically and regularly visited; Christian libraries scattered freely, until today over 50,000 persons have regular preaching and over 3,500 are enrolled in fifty-two Sunday schools.

In 1917 the little white ship became a ship of mourning. The pioneer captain, the friend of the islanders, had been guided by the great Pilot into another wider sea without horizon. Stormy days followed, for Mr. Briggs who took up the captain's work with such courage and enthusiasm was called all too soon to the captain's side. Then Captain Bickel's son undertook the work for a time so that, in spite of the storms, the work has been carried on continually until today it is one of the most unique enterprises undertaken by Baptists anywhere in the world.

* * *

*EACH man is the Captain of his Soul,*
*And each man his own Crew,*
*But the Pilot knows the Unknown Seas,*
*And He will bring us through.*

*So— Ho for the Pilot's orders,*
*Whatever course He makes!*
*For He sees beyond the sky-line,*
*And He never makes mistakes.*

—JOHN OXENHAM.

### INCIDENTS OF THE INLAND SEA

AN ignorant jinrikisha coolie named Ode San became converted at the age of sixty-seven and returned from the mainland to his native village to preach, as he said. Since he could not write, could read the Bible only by spelling out each word and spoke most crudely, Captain Bickel was somewhat dismayed at having him the first representative of Christianity in his town. Three months after his conversion, the captain received a card, saying "Come preach." He went and found an audience of 400 waiting for him.

How had Ode aroused this interest? He had gone to a house where a sick man lay and offered to help the wife in any way he could. He had drawn water and carried wood until the man was well. He had visited all the sick of the town and offered help in the same way, preaching by his kindly acts and simple words. When he announced a meeting, 400 of his townsmen responded. He has spoken personally to 58,000 people and has opened up four islands since his conversion, so now they call him "Pilgrim's Progress"!

A JAPANESE school principal was baptized and immediately lost his position. All work was refused him and his relatives and friends waited for him to reject his new belief in the face of poverty. They were dumbfounded when he returned to town after a short absence and began selling pencils and paper. Their jeering ceased immediately. He is now an honored and successful evangelist among his own people.

* * *

*God's ships of treasure sail upon the sea*
*Of boundless love, of mercy infinite,*
*To change their course, retard their onward way,*
*Nor wind nor wave hath might.*
*Prayer is the tide for which the vessels wait*
*Ere they can come to port. And if it be*
*The tide is low, how then canst thou expect*
*The treasure ship to see?*

# The Young Reserves

## The Pirate Party

BY PEGGY

UP here in the mountains where we are staying we have just had the loveliest party given for us, and I thought perhaps the other Young Reserves would like to read about it. It began, as lots of nice parties do begin, with a box of candy! For the young lady who gave the party had a box of candy given to her on her birthday, but it wasn't so much the candy that started the party as the box itself, for it was called a "Pleasure Island Box" and was decorated with pictures of terrible pirates counting gold ducats stored in deep barrels, while other pirates sailed over turquoise seas and brandished frightful swords. The candy in the box was wrapped in either gold or silver paper to represent hidden treasure, and was put in bags, exactly like booty taken on the high seas! It was all very ex-

citing, and when the young lady promised to give a Pirate Party on the first rainy afternoon, we all fixed our eyes on the sky and for once in our lives wished it would rain. But it didn't, not for two solid weeks of fourteen days, until we began to be really most impatient, and the Young Lady finally agreed to have it anyway. I guess the farmers were glad that we didn't wait any longer, because it rained the next day!

Well, we certainly had fun. First there was a guessing game called "The Cruise of the Phantom Butterfly" to:

1. An island which never changes color?
2. An island which is always being newly discovered?
3. Another which offers frozen refreshments?
4. One which ought to interest young ladies?
5. An island which is the square of a square?
6. Another where only the "Four Hundred" are welcome?
7. An island where birds chirp?
8. An island full of small canned animals?
9. An island where it is always December twenty-fifth?
10. An island which is always angry?

You will probably want to guess these puzzles yourself, so the answers won't appear until next week; they are all real islands and we were glad we knew our geographies so well.

The second game was very mysterious—a big chart of an island called: "Pirate's Treasure Chart" with hidden treasures of precious stones and metals concealed here and there all over it, like this: 1. LODG. 2. VIRLES. 3. PROPEC. 4. CNIZ. 5. SLAPER. 6. MADISON. 7. BRUISE. 8. TEASZOP. 9. DARMSLEE. 10. MUNPTAIL. 11. THYSTEAMS. 12. QUOITSSURE. 13 ALCRO. 14. PRISSHAPE.

The game was to dig up the meanings of these curiously spelled words, and it didn't take Bill but one second to see that number one meant *Gold*. Can you guess the others?

I forgot to tell you what funny prizes we had, and what a search we had to discover them, for they were hidden all over the hotel room where we had the party, and we had to follow orders, climbing over trunks, under beds, around chairs, turning somersaults, etc., before we located the cunning little presents we were given. One of these made us all laugh and hold our breath, for it was the original Pleasure Island pirate candy box, only this time it was full of little candy "life-savers," which we had to fish up with a string and a bent hairpin before we could eat them. It looked so easy, but try it yourself some day!

The third game was written on a piece of paper cut out in the form of an old-fashioned frigate, with full sails and a high poop in the back. On the other side it read as follows:

**"Ships Scuttled By Pirates in July, 1923"**

1. A ship full of men and boys?
2. A ship full of comrades?
3. A ship full of people praying?
4. A ship full of lovers?
5. A ship full of people related to each other?
6. A ship full of men belonging to the same business firm?
7. A ship full of pupils?
8. A ship full of people with possessions?

We "scuttled" these ships more easily than we thought we could, for every word ended in the word ship.

Then after that we played all our favorite games. Pirate Francis suggested drawing "Head-Body-Legs" in sections, each pirate drawing a third without seeing the other part. Pirates Robert and Junior thought "Up Jenkins" the only sensible game, and we made the ceiling ring as we slapped our hands down on the table. As for me, being a girl, I liked "Twenty Questions," and so would everybody else except the supper bell rang just after we had had our own pirate refreshments, so the party broke up and the pirates returned to private life in the twinkling of an eye—very pleasant quiet individuals, I assure you!

Dear Young Reserves,

This is what happened to a boy I know. He went to the seashore with his father and he wanted to see a pirate. He knew all about pirates and hidden treasure and how to scuttle ships, and he thought that if it was anywhere it was by the seashore where pirates could be found. So one day when he saw an old fisherman down by the shore mending fish nets he went up and asked if he had ever seen a pirate, please!

"Sure!" said the fisherman, "I got one down to my shack. Want to see him, sonny!"

"Sonny" wasn't quite sure whether it was safe to see pirates too near to, but he thought he would run the risk, so he went with the old salt asking a million questions on the way: was the pirate old? Had he ever killed any one? Did he have ear-rings in his ears? Did he have a sword and everything? Did he swear? Now the fisherman said "no" to all the other questions, but to this last one he said a hearty "yes," for when they reached the shack, lo and behold the *pirate* turned out to be a—*parrot!* If you say the two words you will see how much alike they sound, but I doubt if you are as disappointed as that small boy was! Miss Applegarth thought maybe you would like to hear this true story from

Your grown up friend,
B. J. W.

## B. Y. P. U. Convention Impressions

This is my first convention. I come from Joliet, where we have two pens. If we had the men attend this convention, Joliet could tear down the pens or give them to the city.—Fred Scheffler.

"I can do all things through Christ which strengtheneth me." This convention has helped me to realize the large number of Baptist young people who are trying to do this in our great country.—R. A. Lee, Swedish Baptist.

This has been my first convention but it was so wonderful and great and made me so enthused that I was greatly disappointed when I had to miss some of the meetings. I had the responsibility of bringing back to our superintendent some ideas to be used in our young people's society and I am sure that a very well-rounded talk was given which greatly helped me. I am now eagerly looking forward to next year and hoping that I may be able to go to Denver where I will attend every single meeting.

It has meant a wider vision—has caused me to strengthen my determination to serve, to renew my consecration, and made Jesus my Saviour more real to me than he has ever been before.—M. A. Woodward.

This convention has surely made us feel more deeply the attractiveness of Christ and his need of us. I hope we have that creative and contagious faith that is necessary to give it to others. I also hope that some of those who catch the faith will come to the B. Y. P. U. of A. convention next year to receive the inspiration that will be there. H. E. S.

My determination to follow my Lord, "the attractive Christ," to the completion of my Christian mission, has been given new life.—William Binkley.

This convention has given me a greater vision for Christian service and has brought me into a closer fellowship with "the attractive Christ."—Mildred Hasty.

This convention has meant a world of help and inspiration to me and I will try to make "the attractive Christ" more attractive to others.—Graeme Aldrich.

The Christ has a greater attraction for me as a result of the convention. I shall work more earnestly for Him.—Jennie Davis.

It has brought me closer to Christ.—Hazel Daniels.

This is the first B. Y. P. U. convention I have ever attended. I appreciate the wonderful opportunity it has given me for fellowship with Christian young people. It has been a wonderful inspiration to hear the addresses given by the best leaders of young people, chosen from an entire nation.—Robert M. Kinkaid.

During this convention I have come to realize, as never before, the world's great need of Christian young people and will put forth every effort possible to help those of my local society to see this need, too.—Velma Bushnell.

During this convention, in answer to our prayers, Christ has become *the supreme attraction* of our lives. Shall we not begin to pray now for his presence in power at our 1924 convention?—Thelma Williams.

As a member of a Baptist church I would have felt that I was not living up to my allegiance to him if I had not attended this convention. I shall endeavor to spread his light wherever I am.—A Massachusetts Christian Endeavorer.



# Our Own Folks



## Lathan A. Crandall

**September 20, 1850—July 20, 1923**

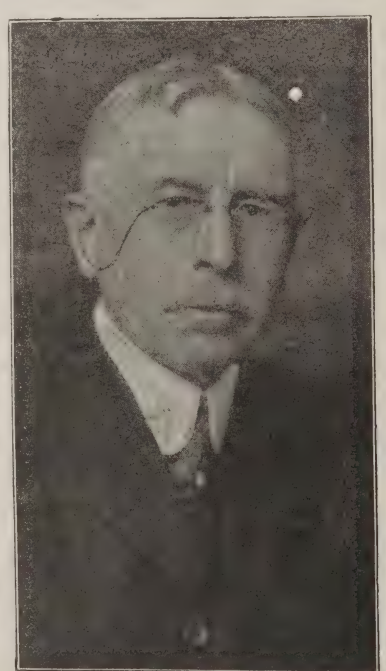
The passing of Doctor Crandall removes from among us one of the best known and most beloved of our denominational leaders. He was a true minister of the gospel of Jesus Christ. He served his churches, his denomination, his God, with faithfulness, efficiency, common-sense, and prophetic vision. He was a wise leader. He was an excellent writer. He was a true man. He was a dependable friend.

Lathan A. Crandall, son of Rev. John M. Crandall, was born in South Plymouth, Chenango County, N. Y., September 20, 1850. He was a country boy, trained by good parents in thrift, in the homely tasks of a modest home, loving the open spaces and the blue sky, mingling with other youth of a rural neighborhood and sharing in their sports and their duties. He was educated first in the country parsonage, then in one of those now-almost-forgotten "seminaries" which gave young people a vision. He prepared for college at Whitestown and Penn State College, and was graduated at Hillsdale College (Michigan) in the class of 1873. He entered the pastorate of a church at Mt. Pleasant, Wis., near Racine. Later he was pastor of the church at Fairport, N. Y. Feeling his need of better training for the ministry, he entered Rochester Theological Seminary having as a fellow-student Ernest D. Burton, now president of the University of Chicago. There followed pastorates at Owego, N. Y.; the Twenty-third St. Church, New York City; the Euclid Ave. Church, Cleveland; the Memorial Church, Chicago; Trinity Church, Minneapolis; and for the last few years at the Hyde Park Church, Chicago, as fellow-minister with Rev. Charles W. Gilkey. For over forty years Doctor Crandall led his people, in country parishes and in great cities, with such devotion, sympathy and kindliness, that he was never forgotten and always loved. He was respected and beloved by men and women; he was idolized by children. He was a leader of his people as well as a preacher of ability.

That quality of leadership which was exemplified and developed in his churches was early discovered by widening groups in denominational organizations which are ever seeking for such men as Lathan A. Crandall to guide and expand missionary and educational enterprises. For twenty years he was a member of the board of managers of the Foreign Mission Society. He was recording secretary of the Home Mission Society. He helped to bring into existence the Baptist World Alliance; was a member of the committee in London, in 1905, which produced its constitution and served as chairman of its American Executive until his death. He was for years a trustee of the Baptist Theological Union, the corporation having primary control of the Divinity School of the University of Chicago Upon removing to Minneapolis he was elected a trustee of Carlton College, Northfield, Minn., and, unless the writer is mistaken, a trustee of Pillsbury Academy. For years he was a trustee, too, of Frances Shimer Academy at Mt. Carroll, Ill. He was a lecturer at the Baptist Missionary Training School, and lecturer on colonial history in the university extension division of the University of Chicago.

At that notable period of Baptist history when years of advocacy of greater cooperation of missionary agencies and their better coordination had led to an insistent demand for a new and adequate organization of our denominational forces, Doctor Crandall, naturally and inevitably, became one of the leading spirits of that small but aggressive band which against opposition and misunderstanding made possible the formation of the Northern Baptist Convention. His wisdom, conciliatory advice, his good sense and his wide experience were invaluable in creating that great and greater-growing union of our denominational agencies.

"And what more shall I say? For the time would fail me to tell" of the committees of importance with perplexing problems to solve on which he served for many weary hours; of the miles he traveled on the King's business; of the funds he begged for the poor, the helpless, and the downtrodden; of the thousands of letters he wrote with his own hand to aid good causes and to extricate good men from bad situations. He spared not his strength or his time for every good cause which came to him for assistance.



LATHAN A. CRANDALL

One cannot but wonder how Doctor Crandall was able to perform so many public services, and perform them so well, without neglecting his regular round of pastoral duties, but he had well learned the formula. For years he was a regular-each-week editorial writer on *The Standard*. He was the editor-in-chief of THE BAPTIST during the first perplexing, strenuous year of its existence, a twelve-month filled with daily problems presented for solution with no precedents for guidance. He wrote one of the most charming books on outdoor life, "Days in the Open," a classic of its kind, besides the "Life of Henry L. Morehouse" at the request of the Home Mission Society. No autumn was quite complete which did not find in *The Standard* a description of the summer's quest for trout or bass.

Lathan A. Crandall was a *Christian man*. He won men to him. He influenced men to "follow after righteousness," young men and those of mature years. They believed in him and trusted him for he was true, honest, above hypocrisy, manly, a lover of nature, a golfer, a fisherman. He ever inspired confidence in men, women and children. His mind was open. His heart was "on his sleeve."

But last of all, and most of all, Lathan A. Crandall was a *friend*. Once admitted to the delightful fellowship of his intimate acquaintance, one knew one was there to stay. He was not one of the "slap-you-on-the-back" kind, who loudly proclaim admiration, and then fail to smile on a later day. He remained friendly. He was admirer and defender of his friends. He loved to do friendly deeds and to write friendly letters. In his going to be with the Lord whom he loved and served, he will find friends to greet him, for the friendships he inspired and cultivated cannot end with death, they are immortal.

One must not enter the sacred circle of Doctor Crandall's home—a home bright, happy, love-inspiring, and love-creating. He was twice married: to Mary Nichols in 1872 and, after her death, to the present Mrs. Crandall, (Nellie Hart) thirty years ago. Four children survive.

At the funeral held in the Hyde Park Church building on Sunday, July 22, a large company gathered. President Burton, a friend of over forty years, bore testimony to the power and value of his ministry, to his wise vision, his interest in people. Mr. Gilkey recited the significant facts of his long and useful public career of more than fifty years, and dwelt upon his beautiful, courageous spirit during the years at Hyde Park Church.

J. S. D.

## Summer Conference in Porto Rico

By Herbert Ford

The fourth annual summer conference of the evangelical churches of Porto Rico (the Porto Rican Northfield) was held at San German, June 21-28. The program was of the usual high standard. We were blessed by the ministry of two speakers from outside the island, Dr. F. W. Burnham of the Disciples' Missionary Society, and Rev. C. S. Detweiler, superintendent of the work in Latin America for the Home Mission Society. The former was obliged to express himself through an interpreter, but his messages were appreciated. Mr. Detweiler, by reason of his long missionary experience in Spanish-speaking countries, was perfectly at home in the language of the people. To the profit of all, he gave a series of morning studies on Hebrews. Miss Manuela Gonzalez, teacher of the Bible in the Polytechnic Institute, gave a study on Jesus as a teacher.

The distinguishing characteristic of this year's conference was the strong missionary note. The opening address was given by Doctor Burnham, and consisted of a view of the march of the kingdom of God throughout the world. The address of the second evening was delivered by Rev. Angel Archilla who had just returned from an evangelistic tour of Venezuela, where he accompanied Evangelist Strachan.

The third night Mr. Detweiler added to the missionary enthusiasm by his message on the triumph of the evangel of Christ in Central America. An interesting event followed his address, which he closed by referring to a young Porto Rican who had offered himself as the first candidate for missionary service from Porto Rico to Central America. The audience demanded that the young man come to the platform, and Jose Delgado, the first Baptist student to complete the full educational requirements, modestly stepped forward and was greeted by the audience.

The Sunday night address was given by the Hon. Emilio del Toro, chief justice of the supreme court, who based his address on Fosdick's "The Meaning of Service," a book which Judge Toro had been using during the winter as a text for a class he had taught in the San Juan Y. M. C. A. The following night Rev. Agustin Arenales, now touring the American countries as the special representative of the Protestants of Spain, gave a stirring address on the gospel in his land. Tuesday night Doctor Burnham spoke again.

A pageant, commemorating the silver anniversary of the beginning of Protestant work on the island, was given the last night. It was written and directed by Miss Lydia Huber, the Baptist missionary from Santurce. The medical work was presented by Doctor Wycoff, a medical missionary, assisted by graduate nurses from the Presbyterian Hospital. Our Baptist colporter, P. A. Dieppa, did his work on the stage just as he does it daily. Pupils and teachers from the Polytechnic Institute, the Blanche Kellogg Girls' School and the Evangelical Seminary demonstrated the educational work.

Last, but not least, something should be said about the athletic and recreational features of which Mr. W. G. Coxhead and Mr. H. T. Hitch of the Y. M. C. A. were in charge. Special praise should be given to Dr. P. W. Drury, executive secretary of the Evangelical Union, who acted as general manager of the conference, and to Dr. J. W. Harris, president of Polytechnic Institute, where the conference was held.

## Julius A. Johnson

Julius A. Johnson, a prominent Baptist layman of Chicago, died at the Presbyterian Hospital, on July 20, following an illness of more than five months. Mr. Johnson was born at Jackson Mich., March 10, 1858. He was the son of Rev. Julius E. Johnson, a chaplain during the Civil War, and Martha Farnum Johnson.

He was graduated from Wayland Academy, Beaver Dam, Wis., in 1875, and from Brown University in 1882, with the degree of M. A. by the university. He was a member of the Phi Beta Kappa and Delta Kappa Epsilon fraternities; also a member and ex-president of the Chicago Law Institute and a member of the Chicago, Illinois and American Bar associations. He was admitted to the bar in 1886 and practiced in South Dakota and Illinois, being at the time of his death senior member of the law firm of Johnson, Moran, Paltzer & O'Donnell. He served as county attorney of Cook County from 1889 to 1901. In private practice he specialized in corporation and taxation law, having been connected with many important cases in these fields.

Mr. Johnson was married in 1889 to Esther S. Boise, daughter of Professor Boise, of the old University of Chicago, a distinguished Greek scholar and author of textbooks on that language. He is survived by the widow, three brothers and a sister.

Mr. Johnson was for more than twenty years a member of the board of trustees of the Englewood Baptist Church and part of that time served as president of that board. For almost thirty years he had taught Class 17, the men's Bible class of that church. He was a trustee of the Baptist Theological Seminary of the University of Chicago, a trustee of Wayland Academy, an ex-president of the Chicago Baptist Social Union and a member of the Chicago Baptist Executive Council.

The funeral services, held at the Englewood Baptist Church Sunday afternoon, July 22, were largely attended. The Chicago Bar Association was represented by a committee of distinguished lawyers. The service was conducted by Smith Thomas Ford, D. D., of Wheaton, Ill. The floral tributes were many and beautiful, including pieces from the boards of trustees and deacons of the church, Class 17 and other organizations. Interment was at Ann Arbor, Mich.

## Dr. Jacob G. Schurman at Shanghai College

The former president of Cornell University, Dr. Jacob G. Schurman, now United States Minister to China, recently gave an inspiring and interesting address to the students and faculty of Shanghai College. Pres. F. J. White, in introducing the speaker, referred to Doctor Schurman's noted interest in the Chinese people and said that he was not only the representative of the American Government to China but that he was also one who represents China to America. The speaker said he had taken pains to learn something about China by traveling far and wide through all its provinces.

"The young men and young women," continued Doctor Schurman, "who have the privilege of a higher education in China today are the elect of the world. There is much in the ancient religions of China and in her books of philosophy which is excellent. I am a constant student of them and I find material for inspiration and for spiritual stimulus. But in the religion of Jesus Christ there is additional truth which is referred to when Jesus said: 'I am come that you may have life and that you may have it more abundantly.' Christianity has to give China this more abundant life.

"If ever there was a time when China needed help from outside to develop her educational work, it is now. There is a vast work to be done in China to educate the 90 per cent of illiterates in a population which constitutes one-fourth of the population of the world. Both radicals and conservatives in China must feel thankful to those who are establishing schools here.

"As to curriculum, the old educational system of China had much in its favor. It consisted of training in the classics and was in some respects similar to the old time educational system of the West. It also had its limitation. It limited the horizon of its pupils to what was in the classics. It developed the power of memory and taught men to conserve the past. But it did almost nothing to train the faculties of observation and the powers of exactly recording these observations. That is what is most needed in China today.

"One of the best means of learning to observe and to record one's observations accurately is by the study of modern physical science. Whenever a teacher can stimulate a student to be self-creative so that he has the power not simply of imitating or of recalling but of creating a solution for some original problem, then he will really be in a position of helping his country."

Doctor Schurman quoted the words of a professor of philosophy who had been at Cornell University over twenty-five years and said that of all the students who had studied at Cornell the ablest one was a Chinese, now Doctor Hu Suh of Peking. This shows what the Chinese mind can become when it obtains western training.

"It is an old saying," continued Doctor Schurman, "that China needs leaders, men of initiative, for the salvation of the country, politically and otherwise. China's material industry needs men of education who are willing to do the common tasks. Leadership does not mean standing by and directing. So also leadership in political life does not necessarily mean holding office. What every democracy needs is enlightened public opinion among the rank and file of the business men, traders and agriculturists which would establish a stable and efficient government."

In closing Doctor Schurman said, "Keep in mind this high calling. Prepare yourselves to be leaders in whatever you undertake. Create a sound public opinion. Help your countrymen to become, not good Americans but good Chinese. I envy you your opportunity and your responsibility. May you realize both your opportunity and your responsibility."

# Church News by States

## Atlantic Coast

### MAINE

After a pastorate of six years, Rev. Henry C. Speed has resigned from the First Church, Houlton, to become pastor of the church at Middletown, Conn. During his pastorate the church building was remodeled, additions built for Sunday school and social purposes and a large sum subscribed to the New World Movement.

Rev. Woodbury S. Stowell, the son of Rev. A. S. Stowell, was welcomed to the Sedgwick field, which furnishes an unusual opportunity for service.

Executive Secretary Irving B. Mower led the Maine delegation to Stockholm. It was his duty to convey special greetings voted by the Swedish Baptist Churches centering in New Sweden, Me.

### MASSACHUSETTS

Three persons were recently baptized at the Central Church, Middleboro. The following ministers will supply the pulpit during the absence of the pastor: Revs. George F. Beecher, Otis W. Foye and C. P. Christopher. The pastor, Rev. Charles Raymond Chappell, will spend his vacation in New London, Conn,, and will preach at the First and Huntington Street churches, New London, and the First Church, Hempstead, N. Y.

### CONNECTICUT

The First Church, Bridgeport, is making extensive improvements on its building, which will cost $6,000. A new lighting system will be installed, the organ enlarged and equipped with an electric motor, and the edifice entirely redecorated. During the absence of the pastor, Rev. Chas. A. Decker, the following ministers will supply the pulpit: Rev. W. C. Chappel, Geo. D. Adams, Donald B. MacQueen and Thos. Johnson Bolger.

### NEW YORK

Sunday, July 22, Rev. Donald McIntyre of the First Church, Ingersoll, Ontario, supplied the pulpit of the Prospect Avenue Church, Buffalo, of which Rev. G. A. Leichliter is pastor.

### WEST VIRGINIA

Some of the objectives adopted by the Temple, Charleston, for the following year are 200 new members, average attendance of 100 at prayer meeting, capacity attendance at both Sunday school and evening worship.

### EASTERN PENNSYLVANIA

Rev. Will H. Houghton, pastor of the First Church, Norristown, has received a call to the pastorate of the First Church, Norfolk, Va. Mr. Houghton has been pastor of the First Church for nearly four years.

### WESTERN PENNSYLVANIA

Under the leadership of Rev. T. W. Evans, the Sharpsburg Church is making a place for itself in the community. All departments of the church are in a promising condition. A new pipe-organ with chimes was recently installed. Plans are being made for an evangelistic campaign to be held the latter part of October. The church is especially to be congratulated for its progress as Sharpsburg is a Catholic industrial center.

## Mississippi Valley

### OHIO

Rev. E. Otheman Smith, pastor of the Tabernacle Church, Chillicothe, during August will supply the Covenant Church, Chicago, for the fourth time.

### ILLINOIS

Dr. C. E. Beavers, an active member of the church at Barry, died July 18. He had served as deacon and teacher of a men's Bible class. Mr. Beavers also served three terms as mayor of Barry.

Rev. R. T. Gasaway of Joliet has accepted the call of the Carlinville Church.

The Antioch Church, which has been pastorless for some time, has called Rev. I. C. Lough for half time. Mr. Lough recently closed his work at Pierson.

Rev. Fred Crown of Detroit began his pastorate at Cornell July 1.

Rev. John W. Merrill, district superintendent, made a hurried trip through the Bloomington Association recently. The church at Danvers is now pastorless. It wants a strong resident pastor. The Towanda Church has called Rev. A. W. Fuller of El Paso for half time. The church at Pontiac is seeking a pastor. The churches at Lexington and Chenoa are repairing their buildings. The association will meet at Clinton, Sept. 4. Doctor Aitchison will be one of the speakers.

The heirs of the Ellen Myers estate bequeathed the First Church, Big Rock, $1,000. A resolution was recently passed by the church expressing its appreciation of the gift and its assurance of the careful handling of the money.

Rev. Orville Hendrickson has resigned as pastor of the Campbell Hill Church.

Dr. E. P. Brand, Rev. V. Colbert and the superintendent of the southern district recently took a trip visiting the historic places of interest in Baptist history. The most important of these were the home of Rev. James Lemen where the first Baptist church of Illinois was organized; the home of Rev. John M. Peck, where Rock Spring's Seminary, now Shurtleff College, was organized; Fountain Creek, where the first baptism took place; old Bethel, the oldest meeting house in the state; and New Design, where the first church building was erected.

Evangelist F. M. Dunk recently held a meeting with Rev. F. W. Johnston at Staunton. As a result, twelve persons were baptized and others joined the church by letter.

The White Hall Church remodeled its building at a cost of $20,000. Dedication exercises took place June 24-July 1. Among the speakers were Rev. L. H. Koehler, Dr. A. E. Peterson, Dr. E. P. Brand, Dr. F. A. Risner and Rev. N. J. Hilton. The church subscribed $1,000 over the amount necessary to complete the building.

A council was called recently by the Frankfort Heights Church to examine Orville Hendrickson. Rev. T. O. McMinn preached the ordination sermon. For the past year, Mr. Hendrickson has been pastor at Campbell Hill and Denmark.

The work at Bunker Hill is progressing under the leadership of Rev. J. J. Schuler. Two persons were recently baptized.

Evangelist J. N. Edmentsen of Mt. Vernon has been supplying the Grand Avenue Church, St. Louis, Mo., during the summer.

Rev. Norris L. Tibbetts, of Greenwich, N. Y., has accepted a call from the Hyde Park Church, Chicago, and will become one of its ministers Sept. 15. Mr. Tibbetts is a graduate of Harvard and of the Union Theological Seminary. He has been pastor of the Bottskill Church, Greenwich, for four years.

Rev. W. R. Yard, pastor of the First Church, DeKalb, has accepted a call to the First Church, Marshalltown, Ia., and will begin work on his new field Sept. 1. Mr. Yard has been pastor at DeKalb six years.

#### Summer Assembly

The fourth session of the summer assembly, held at Shurtleff College, Alton, came to a close Saturday noon, July 14. The attendance has increased from ninety-six in 1920 to 306 this year. Of these, 251 received certificates, having taken and handed in creditable notes on at least twenty of the lecture periods. Of this number, forty-two were second year students, and seventeen received credit for the third year's work.

Rev. Louis H. Koehler of Normal was director. Mr. Harold J. Howard of Mt. Vernon was recreational director. Special speakers for the week were Rev. C. C. Long, Drs. A. E. Peterson, Shailer Matthews and W. E. Raffety. Rev. Albert H. Gage was unable to attend because of the death of his father. Rev. Francis C. Stifler conducted the services on coronation night. Thirty-one young people pledged themselves to some form of life service.

Dr. Charles Durden gave courses on community mission service and Christian doctrine; Mrs. R. B. Favoright led a group in the discussion of the church school; Mr. Holmes gave two courses on the church school and the administration division; Rev. O. R. McKay conducted a class in the principles of religious education; Mr. Edwin Phelps led a class on the B. Y. P. U. organization; Dr. W. E. Raffety lectured on group psychology; Rev. F. C. Stifler taught a group on organizing the local church for missions and conducted the vesper services; Rev. W. R. Yard gave the Bible courses.

Special credit should be given President Potter and his office force, and the women of the Presbyterian and Baptist churches who served the meals.

### MICHIGAN

The First Church, Kalamazoo, has contributed $37,239 to the New World Movement. In addition, large donations have been given to the new buildings and endowment of Kalamazoo College. During the ministry of Dr. E. W. Powell, 200 persons have been added to the membership. In the program which has been adopted by the church, the following goals were set: 200 additions to the membership, 150 attending prayer meeting, thirty in teacher training courses, 150 in the men's class, 100 subscribers to The Baptist and *Missions*, 100 personal workers in evangelism.

### WISCONSIN

A council was called July 21 by the Danish Church of Camp Douglas for the purpose of examining Mr. Einer Jensen. Rev. I. Fredmund of Viborg, S. D., was elected moderator, and Rev. Arthur Woods of New Lisbon, clerk. Rev. Arthur Woods preached the ordination sermon.

Whether Baptists can afford to lose churches in strategic centers like county-seat towns, was one of the big questions which faced the state convention with reference to the Elkhorn Church. This ques-

tion grew more acute after a survey revealed the fact that there were many people outside the membership of the church who could be recruited if they could be reached and put to work. The state convention and the Home Mission Society in cooperation with the dwindling membership decided to keep the church alive and make it a thriving institution in the community and denomination. As a result, Elkhorn was selected as a demonstration church by the country life department of the Home Mission Society. Four years have passed since that decision was made. The church building, which was in bad condition, has been repaired; a community house costing $20,000 has been erected and will soon be paid for; the membership has increased until it now numbers 140; there is a Sunday-school enrolment of 120; a B. Y. P. U. with a membership of thirty-three is doing promising work. The experiment was to cover a five-year period and according to indications the undertaking will more than justify itself before that time. The pastor, Rev. Ralph Mayo, also ministers to the Millard Church, seven miles away. This church now has sufficient equipment to carry out a successful program.

## KANSAS

EVANGELIST WILLIAM S. DIXON, Wheaton, Ill., recently closed a two weeks' campaign with the First Church, Tribune.

THE FOLLOWING ARE THE DATES of the meetings of the associations: Aug. 21-23, Oberlin Association, Gem; Aug. 22-24, Wakeeney Association, Wakeeney; Aug. 22-24, Upper Solomon Association, Codell; Aug. 27-29, West Central Association, Dodge City; Aug. 28-30, Fall River Association, Hamilton; Aug. 30-31, Southwest Association, Elkhart; Sept. 4-5, Solomon Association, Beloit; Sept. 6-7, Jewell Association, Smith Center; Sept. 10-11, Republican Association, Belleville; Sept. 12-14, Miami Association, Centropolis; Sept. 17-19, Missouri River Association, Immanuel, K. C.; Sept. 19-21, Kansas River Association, Emporia; Sept. 24-26, Chicaskia Association, place not furnished; Sept. 27-28, Blue Valley Association, Marysville; Sept. 28-30, Northeast Association, place not furnished; Oct. 2-4, South Central Association, Goshen; Oct. 16-18, Convention, Wellington.

## IOWA

### Des Moines

Rev. J. A. Pettit recently moved from Chariton to Des Moines. He is to be a financial secretary in the field for Des Moines University. Two of his daughters will attend the university this fall.

The B. Y. P. U. organizations of the city, in cooperation with Des Moines University, entertained the Baptist C. E. delegates at a box dinner on the campus of the university July 7.

Rev. W. C. Deere of Cedar Falls was a visitor at the C. E. convention and at Des Moines University recently.

All of the pulpits in Des Moines were supplied by delegates at the C. E. convention Sunday, July 8. It was a great day in all the churches. W. J. Bryan spoke at the fair grounds to 35,000 people in the afternoon.

The ministers of Des Moines and their families held a picnic supper together in McHenry Park the 16. It was the occasion of the departure of Rev. H. R. Best, Forest Avenue Church, Mr. Holsaple ,anti-saloon director of Iowa, Mr. Merle Scott, Y. M. C. A. secretary of Des Moines, and Rev. A. V. Hart, Highland Park Christian Church. An unusual fellowship exists between these different church bodies in the city.

Among some of the speakers at the summer assembly are Douglas Haring, Miss Alice Brimson, Miss Myrtle Huckelberry, Miss Helen Hershey, Rev. J. L. Barton, Mr. Geo. E. Merrill, Revs. W. H. Thompson, J. W. Weddell, and Albert H. Gage, all from outside the state. Besides these, there will be a number of prominent leaders from Iowa. The assembly is held July 18-29.

### Commencement at Des Moines

Commencement exercises at Des Moines University were held May 31-June 6. The events of the program, the spirit animating the entire week and the quality of the addresses delivered, are abundant proof that this university is assuming grown-up proportions.

While Des Moines is a standard college of liberal arts, it is a co-educational institution and is situated on the edge of a rapidly growing city of 150,000. Dean Raymond N. Carr of the conservatory of music has closed his second year with the university and the growth of the fine arts department has been unusual during that time. The conservatory has completed its most successful year.

The university gave Des Moines a treat in the festival of music on Thursday and Friday nights at the opening of commencement week. The commencement fete was held Saturday evening. Through the cooperation of the engineering department the campus was illuminated for the occasion.

Sunday, June 3, was baccalaureate day. President Million's subject was, "The Significance of Graduation." The last vespers program of the year was given in the afternoon. While it was held under the auspices of the student Christian associations, the


# Loyalty Luncheons

UNDER THE

# Women's Continuation Campaign

**Oct. 15—Nov. 16**

***Do we care*** that Baptists in Europe are perishing of poverty, famine and persecution, that our churches are battling for their very life against fearful, overwhelming odds?

that there are not funds to send doctors, teachers, preachers enough to supply the demand of the awakening millions on the mission fields?

that millions of people in our own country are unchurched, 27,000,000 children without religious instruction, ignorant of the gospel of the love of Christ Jesus their Saviour?

***Do we pray*** that the needs may be met to the full measure of our responsibility?

that the workers may be provided?

that the churches may be roused from indifference to purposeful action?

***Do we give*** because we are asked by some one else?

because our church is pledged to support the denomination?

because life itself has become a prayer for the redemption of the world for which Jesus Christ died?

***Care really***
***Pray earnestly***
***Give lovingly***

that the first million dollars may be brought in at the time of the Loyalty Luncheons to be held throughout the Northern Baptist Convention territory.

**BAPTIST WOMEN— DO WE REALLY CARE?**

address was delivered by Dr. Howland, Hanson, professor of Bibical literature and director of religious life.

On Monday evening, the alumni banquet was held with the senior class as guests of honor. Hon. Charles E. Hunn, of the class of '89, president of the board of trustees of the university and one of the leading attorneys of Des Moines, was toastmaster. The address of the evening was delivered by Rev. M. R. Shipman of Trinity M. E. Church. President Million gave a summary of the financial progress of the university during the past two years and a brief statement of the present financial status. The ceremony of welding the link also occurred. A chain and anchor were given by an engineering class of Highland Park College many years ago. Each year the graduating class adds a link to the chain to symbolize the unbreakable connection between the alumnus and his alma mater. Hans Pederson, '16, state sanitary engineer, was the speaker.

The final meeting of the entire board of trustees was held the day preceding commencement. The board is planning as never before to develop a state-wide constituency in Iowa.

The outstanding address of the week was delivered Wednesday evening by Dr. Clarence A. Barbour, president of Rochester Theological Seminary. His subject was, "The Lure of the Undiscovered." The awarding of diplomas, the announcement of scholarship awards and other special honors closed the commencement exercises. After the close of the program the customary president's reception was held.

## Want Ads

**Wanted:**—Pastor by Sept. 1 by Federated Church in Western Kansas. Church established in 1916; in good condition; practically only church in small city; agricultural community; splendid grade and high school; healthy climate; salary $1,800 and parsonage; full particulars upon inquiry. Address A. G. care BAPTIST.

**Wanted:**—A church by minister with ten years' special school training for the ministry; thirty years' experience in the pastorate; holds A. B. and B. D. degrees; sound in the faith as held by Baptists. Address L. D. care BAPTIST.

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# Rocky Mountain States

## COLORADO

FIVE PERSONS WERE RECENTLY ADDED to the membership of the First Church, Sterling. The church is cooperating with the other churches of the city in holding union services on the court house lawn Sunday evenings. The pastor, Rev. Emmanuel Payne, is in his sixth year of service.

## ARIZONA

WHEN REV. LEE I. THAYER, who has labored among the Hopi and Navajo Indians for thirteen and a half years, resigned to become general missionary to the Mono Indians of California, Mr. R. E. L. Daniel, general superintendent of the reservation, presented him a purse containing $130. Rev. B. H. Stokely of Redlands, Cal., will succeed Mr. Thayer.

# Pacific Coast

## OREGON

HAROLD L. PROPPE was ordained July 6 at the First Church, Independence. President L. W. Riley was moderator, and Rev. J. C. Tibbits, clerk. Rev. W. T. Milliken preached the sermon. Mr. Proppe has been pastor of the church at Independence for three years.

WHEN PRESIDENT AND MRS. HARDING visited Portland, the stand from which the president viewed the patriotic parade was erected against the wall of the White Temple. Later, Dr. Thomas J. Villers, at the invitation of the city's committee, offered prayer to an audience of 30,000.

## SOUTHERN CALIFORNIA

THE ONTARIO CHURCH has a ninety-nine year lease on a two-acre tract in Cucamonga canyon, where a camp has been held for three years. The attendance has increased from twenty to fifty young people. On the program were Rev. R. E. Day of the First Church, Riverside; Prof. E. B. Van Osdel of Redlands University, and Rev. F. T. Barkman, who is working among the sailors at San Diego. The afternoons were devoted to recreation. This church is the first to put on an assembly for ten days for its young people. Rev. W. Earle Smith is pastor.

## Obituary

### GEORGE BENSON BEGLEY

**George Benson Begley** was born at Easton's Corners, Ontario, Canada, Sept. 5, 1854, died in Seattle, Wash., July 3, 1923, following an illness of five years. Funeral was conducted by his pastor, Dr. A. M. Bailey of the First Church, Seattle, of which Mr. Begley had been a member nearly twenty-two years. He was married July 31, 1881, his wife being the general director of the Woman's Home and Foreign Mission work in West Washington for thirteen years.

Mr. Begley believed drink was the enemy of man, business and society, and from early manhood fought it in every possible way. As editor of the local paper in the town in which he lived in Wisconsin, he was able, with a few of like mind, to secure local option in his township. At that time this great-hearted servant of God prophesied that the day would come when prohibition would be nation-wide. This prediction seemed utter folly even to his friends.

He was faithful in attendance, devoted and self-sacrificing in giving to his church and its enterprises; never missing prayer service or Bible class if permitted to attend, as well as the regular Sunday services, and was faithful and true to all his pastors. Mr. Begley was a lover of nature and took great delight in viewing the wondrous and varying beauty of Puget Sound and the Olympic Mountains, of which he had an unobstructed view from his home. Music and flowers were also his delight. As one thinks of the quiet worth of this splendid man of God, one thanks God for him and prays that many more may become, with God's help, like him.

He leaves to mourn his loss, besides a large circle of lodge, business and church friends, a brother, T. R. Begley of Missoula, Mont.; a sister, Mrs. E. J. Carpenter of Seattle; two sons, Neal H., of Seattle, and G. V., of Tennessee; and his wife and companion of nearly forty-two years.

### ENNO S. UDEN

**Enno S. Uden** was born Aug. 19, 1850; died at his home, Hastings, Neb., May 23, 1923. In August, 1909, Mr. and Mrs. Uden moved from Glenville, Neb., to Hastings, where he immediately became connected with the First Church. He was made deacon and treasurer. He was a man of retiring nature and modest disposition. His character was one of sterling worth and absolute integrity. As a church member he was deeply interested in the advancement of Christ's kingdom. He gave liberally and at all times lived a devoted, consistent Christian life.

As a citizen he was loyal to all the institutions of his country, obedient to its laws, and a steadfast friend to law and order, often assisting and contributing to civic interests. As a business man, having engaged in the mercantile business, and as a banker, he was conservative and diligent, never seeking to profit by another man's loss. His services will be greatly missed in the church and community.

Of his immediate family, he leaves to mourn his loss his widow, one son, Lewis E. Uden, and two brothers. The funeral services were conducted by Dr. J. M. Wells, president of Grand Island College. Many personal friends and business interests were evidenced in the floral tribute.

### MRS. SARAH M. GLEASON

**Mrs. Sarah M. Gleason** was born Oct. 26, 1842. She was baptized and received into the membership of the Mahomet Church, March 1, 1857. On Aug. 19, 1863, she was united in marriage to Rev. Stewart Franklin Gleason, one of the pioneer Baptist ministers of Illinois. Mr. Gleason was for many years secretary of the state board of missions, and served as pastor of the Mahomet Church for twenty-one years. He died Sept. 15, 1905.

Mrs. Gleason was the oldest member of the Mahomet Church and after her baptism she manifested a deep love for its services and had been very generous as a supporter of its various needs. She was patiently awaiting the call to come home to rest, which came as a dove of peace early in the morning of July 5, 1923.

## The "America"

(*Continued from page* 836)

darkness, be mistaken for that of an officer. A gentleman approached him with questions about the boat. He answered promptly and with a tone of assurance. A moment later the man turned to Dr. C. L. White and said, "What is the captain's name?"

Mr. and Mrs. D. J. Pulliam of Colorado have been for years identified with our Baptist work. After the Stockholm meeting in addition to visits to the fields of Baptist work they will make a study of the sugar beet industry in various parts of Europe.

The delegates aboard the "America" want Dr. J. H. Franklin to know that they are not unmindful of the vast amount of work which he has done in arranging for their comfort and convenience. He will be presented at Stockholm with some little token of their appreciation.

On shipboard we found a good definition of a Baptist. We overheard Dr. John Snape of Oakland, Cal., say: "A Baptist is a cosmic democrat under no obligation to any other man to account for his faith with a creedal statement but willing always to give a reason for the hope that is within him to any man that asks it, provided he does not demand it."

In one of the conferences Dr. Curtis Lee Laws said that he had crossed the Atlantic nine times and that the present was the most enjoyable trip of all except that of one year ago which was his wedding trip and then he was sick all the way across. This statement was evidently made to offset an earlier remark to the effect that last winter he spent two months on a pleasure trip in the South at which time he left Mrs. Laws in New York.

Miss McVeigh with earnestness said "I have a new favorite Bible verse. It is to be found in Revelations 21:1—'There shall be no more sea.'"

We have earlier called attention to the unusual celebration on the Fourth of July. We wondered at such an outburst of patriotism until we discovered that a large part of the ceremony was in honor of the birthday anniversary of Mrs. M. Grant Edmands of Pasadena.

Mr. and Mrs. R. H. Ismon were in the party. Mr. Ismon, in addition to his duties as treasurer of the American Can Company, has a reputation as a first-class sermon taster. More than one preacher has become familiar with a certain yellow traveling bag. This bag was described in the *Standard* some years past. We understand that this same bag was carried to Peoria some months ago and soon thereafter Dr. Joseph Hazen became pastor at North Orange, N. J.

## The Twenty-Ninth International Christian Endeavor Convention

A great deal of enthusisam was shown in Des Moines, Ia., on the morning of July 4 as the delegates gathered at the coliseum amid the flying of flags, banners and mottoes. Dr. Francis E. Clark, father of the organization, opened the convention. Prof. H. Augustine Smith, director of music, presented a pageant of the history of our country. More than 15,000 delegates were registered. The usual addresses of welcome were given by the mayor of the city, local pastors and others.

The address of President Clark was received with interest by the large audience. It is estimated that 300,000,000 persons have come under the influence of the Christian Endeavor within the past two years. It was emphasized that the organization was not for the purpose of practical Christianity and a united effort to enlist all young people in the great reforms of the time.

The general secretary, E. P. Gates, who, by the way, is a Baptist, reported 10,917 new members within the past two years. He reported that a number of denominations had united with the Christian Endeavor Society making a total of eighty participating denominations at the present time.

Wayne B. Wheeler, general counsel for the Anti-saloon League gave the address of the first day. He spoke of the necessity of supporting the eighteenth amendment to our constitution, and called upon the delegates to support President Harding in his endeavor to enforce the law. Another speaker for the enforcement of prohibition was Rev. Lionel Fletcher, the representative from England and Australia to the convention. William J. Bryan at the closing session Sunday afternoon at the fairgrounds, left the impression on the 35,000 people present that the country was dry and would never again return to its former traffic in the liquor business. It is evident that Mr. Bryan will not permit the democratic party to have a "wet" plank in its platform in the next election.

A number of new features were prominent, among them, the Temple of Fine Arts under the direction of H. Augustine Smith, and the pageant at the coliseum. Only delegates were permitted to hear the speakers at any time. However, loud sounding devices were used, so that crowds gathered on the streets and listened to the program that was going on within the coliseum. It was something new in religious gatherings. The parade that formed at the Capitol buildnig Sunday afternoon and marched down one of the main streets of the city, gave evidence of the fact that enthusiasm can enter into a meeting of delegates representing Christianity, as well as into a political campaign or a meeting of a fraternal body. Banners, flags, uniforms, all united to give the Christian Endeavor Society a new meaning to the thousands who watched the parade on the streets. The next convention will be held in Portland, Ore., in 1925.

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# Two Remarkable Achievements

The year 1922-23 will be remembered in Baptist history as a year of two remarkable achievements in the foreign mission enterprise of Northern Baptists.

**1. It Was a Record Year in Evangelism**

The statistical reports from the 10 mission fields showed that more than 17,000 converts were baptized upon their confession of faith in Jesus Christ. *This is the largest total in a single year in the history of the Foreign Mission Society.*

**2. It Was a Year of Substantial Reduction in the Deficit**

The deficit of the Foreign Mission Society which amounted to $914,000 at the beginning of the fiscal year was reduced to $661,000. This reduction was made possible through provision in the budget and through substantial savings in expenditures and was accomplished with a minimum of curtailment to the work of the missionaries.

Through your contribution you have had a share in these achievements. Your continued support is needed during the current fiscal year.

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## Our Book Shelf

**The Crowns of Christ,** by Robert Stuart MacArthur. Philadelphia: Judson Press. $1.75.

The author of this collection of sermons needs no introduction to Baptist readers, so much was he "one of ours." His recent death makes the volume especially dear to the public whose love and admiration he has. The sermons appearing in "The Crowns of Christ" were selected by Doctor MacArthur himself as representative of his best work. This alone is all the commendation they need.

**The New Poetry, an Anthology of Twentieth Century Verse in English,** edited by Harriett Monroe and Alice Corbin Henderson. New York: Macmillan. $3.50. $3.50.

What is the new poetry and wherein does it differ from the old? The difference, says the introduction—and both the general introduction and the introduction to the present edition are treatises that will have careful reading—lies not merely in diction though *deems, 'neaths, forsooths,* etc., do not appear; the difference is one of form. There is a striving for a concrete realization of life, an ideal of simplicity and sincerity. "It looks out more eagerly than in. It becomes objective." There are lovely things to be found in this new poetry; rugged, virile things, and often a hard realism. The book is bound to give pleasure to lovers of true poetry, but there is to be found little substance therein for the spirit of man. He will not turn to it for comfort in times of sorrow or distress. While there is much to commend in the new poetry, the fault is that it seems, for the most part, to have lost sight of God.

**The Faith that Overcomes the World.** Studies in Spiritual Psychology. Macmillan Co. 1.25.

For the ends of this discussion, the author defines the "world" not as that evil object the master had in mind when he said, "I have overcome the world," but as that to which the Bible refers as the whole visible and moral universe realized and experienced through the senses. Nor does he identify faith with the conventional meaning of trust and confidence: he interprets it as a "dynamic consciousness realizing the reality of the unseen." We confess the definition is a little elusive to us at first reading: but the author explains and amplifies the terms as he proceeds. In that "world" he discovers the evils of fear, ignorance, failure, sin, sickness and death—all the exhaustless sources of the ills, miseries and sorrow of men. Then, a chapter, or discourse, is devoted to each one of those evils and "faith" is shown as overcoming and destroying them. The contents of the book are unusually well clothed in lucid expressions and crisp sentiments; the ideas are fresh, unique, and even inspiring. Every chapter or lecture hints at a splendid sermon that might wing out of it, showing new colors and uttering refreshing notes. We have laid the book aside "for further consideration and use."

**As It Is in England,** by Albert B. Osborne. New York: Robert M. McBride & Co.

"I have omitted London," says the author, "because it is too vast a subject to be combined with others, and I have made no reference to other cities because cities such as Liverpool and Manchester do not interest me. I have gone where best can be found those places that give England her individuality . . . the islands of the Channel . . . and Cornwall . . . the remoter villages." And so he takes the reader charmingly through the England which every traveler would know, but which so few come to know because it is not a part of guide-books. Mr. Osborne is an artist with words—there is a suspicion that he has been as well an artist with the brush. He exhibits the most delicate of pastels, as: "The color scheme of the world here is a pallid one. The dawn comes upon one unawares, unheralded by the flash of crimson or of gold; a dawn of pale, soft hues and a still earth and a sea that quietly holds the fragile opal tones of the sky. The land is in silvery grays and cold greens, unrelieved by yellow walls or roofs of red, and all day long there is a thin wash of white over the blue sky, which reflects in a chilly way upon the sea, except at times when a deeper blue comes up from the depths as they are stirred by the southwest wind." There are water colors and glowing canvasses as well. It is a delightful book to own.

## "It Is to Laugh"

"For what is Rhode Island celebrated George?" asked the teacher. For a moment the child was silent, then replied, "Rhode Island is celebrated for being the only one of the United States that is the smallest."

---

Moses Junior—"Fader, a shentleman in de shop vants to know if dot all-vool unshrinkable shirt vill shrink?"

Moses Senior—"Does it fid him?"

"No; id is too big."

"Den it vill shrink!"—*Continent.*

---

Two little boys who had been naughty all day were told by their teacher that they must stay after school and write their names five hundred times. One of them began to watch the other unhappily. "Why don't you write, Tommy?" asked his teacher. Tommy burst into tears. "'Tisn't fair!" he said between his sobs. "His name's Lee and mine's Schluttermeyer!"

---

A well-known business man has a little daughter who has the making of a great financier in her.

One day her father called her to him. "My dear," said he, "a man this morning offered me this room full of gold if I would sell little brother. Now, that means gold enough to fill this room from wall to wall and from floor to ceiling. If I sell little brother for that sum I shall be able to buy everything in the world you want. Shall I sell him?"

"No, papa," answered the little girl promptly; and then, before her delighted father could embrace her for expressing so much unselfish affection, she went on, "Keep him till he's bigger. He'll be worth more then."



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# OUR MUSIC CORNER

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In last week's issue this page was occupied by some reflections and statements about the status of the music of the church service, its deficiencies, its possibilities and the glaring need for precise and definite constructive teaching to eliminate the weaknesses. As I stated, the main defect lies in the fact that the main trend of the vocal pedagogical system is along the line of opera. Almost every young singer of any promise is taught to look upon church singing, and concert and oratorio work as being second-class, inferior to the high field of grand opera. And either consciously or otherwise, the entire viewpoint is colored to the point where the same student, laboring under this mistaken obsession, prefers to pose as a possible aspirant to the tinsel stage rather than to fit himself to be a capable church and concert artist!

All of us know the budding aspirant who throughout the high school period, and probably a few years later, has rendered yeoman service in the small-town choir, giving pleasure and inspiration to many and reaping the reward of genuine service. Comes the time when it is possible to realize a great ambition! The young singer goes to Chicago, New York or some other metropolitan center, and for a time is lost in the maze of studios and the wide eddies of the musical tide of such a place. Then, later on, the more or less finished product comes home—usually on a flying visit. The church choir is now patronized as a dull refuge for plodders, sacred songs and anthems are flat and dead, the songs by our own composers and couched in our own tongue are of an inferior grade—foreign-tongue arias and noisy shriekings in various and varied keys have supplanted the intelligible and appreciated simpler songs of yore. That the picture is not overdrawn, I *know*. Too many times have I seen this change come about under the tutelage of the foreign teacher, and, what is worse, the *native* teacher who has imbibed the attitude of the alien. We are producing too many mediocre would-be operatic aspirants, who are fitted for nothing else. It is high time we all realize that most of these failures, with the proper training and perspective could have been made capable, efficient church-singers and concert artists. It is entirely a matter of direction and curriculum.

In our own studio we are attempting to meet the problem in a sane way. We get no particular place by simply abusing present conditions. The first thing to do is to show the young student how the musical efficiency and habits of correctness necessary to the church singer are a splendid foundation for success in the less provident field of opera. The energy and drudgery entailed in developing necessary musicianship are not sidestepped by specialization in opera. And the average student can "cash in" more quickly if he will equip himself to meet the definite demands and openings in the church field, rather than to pursue exclusively the operatic will-o-the-wisp.

I think that, all things considered, our clientele of pupils differs little from that found in the other studios. The greater part are wide-awake young people, active, ambitious, and willing. Almost all have high school education or better. Analyzing the procession as we have handled it for the past fifteen years we can say that its biggest asset has been fine natural voice, enthusiasm and grit. On the debit side is ignorance of the English language, a poor acquaintance with the treasures of our literature, indefinite perspective of the artistic field, lack of technical knowledge and musicianship—all exaggerated by impatience.

During the past few years we have evolved a definite system to meet these liabilities. A repertoire class introduces the student to the riches of the song-literature, and affords an avenue for the definite study of musical history and appreciation. A regular series of public concerts gives the outlet and proving ground for the more theoretical work in the class, and also the means of acquiring poise and mastery of self when on a stage. An ensemble class teaches the students the requirements of efficient part-singing and makes them familiar with the technique of conducting as well as the fine things of the choral library.

Besides the private lessons in voice and piano, class lessons are held, four people per class, where opportunity is provided for discussion as to the psychology and application of vocal principles. A valuable side of the work is that of what we loosely call the theory class. In this is taught a thorough knowledge of harmony, counterpoint and musical form, together with applied analysis. This is expanded by practice in sight reading and solfeggio.

Last, but not least, is the church class. In this we study anthems, sacred solos, duets, etc.; the various church service lists are worked over; that great array of hymns universally used are learned. And that much-neglected field of responses and chants is industriously tilled. Actual practice is gained by special services in various churches to which we have access as well as in my own church.

We in no way attempt to hinder the pupil from studying opera roles. But we put that specialized field in its proper balance with the rest, not to the exclusion of everything else! If our pupils can go out from us with finer ideals than when they came, with better equipment to meet all the different problems which arise, with a sane balance based on accurate knowledge, and an increased flow of ambitious aspiration—then the game is worthwhile, and the artist can be depended upon to find his best field of usefulness.

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**The church at Wicklow, Canada,** celebrated its one hundred twenty-fifth anniversary recently. The church was organized in 1798 under the leadership of Reuben Crandall, a boy eighteen years old, who went to Canada as a licensed preacher from Nine Partners, N. Y. He went on foot, crossed the St. Lawrence River near Prescott and traveled westward until he reached Cramahe and Haldimand townships. Rev. L. H. Coles is the present pastor of the Wicklow and Colborne churches.


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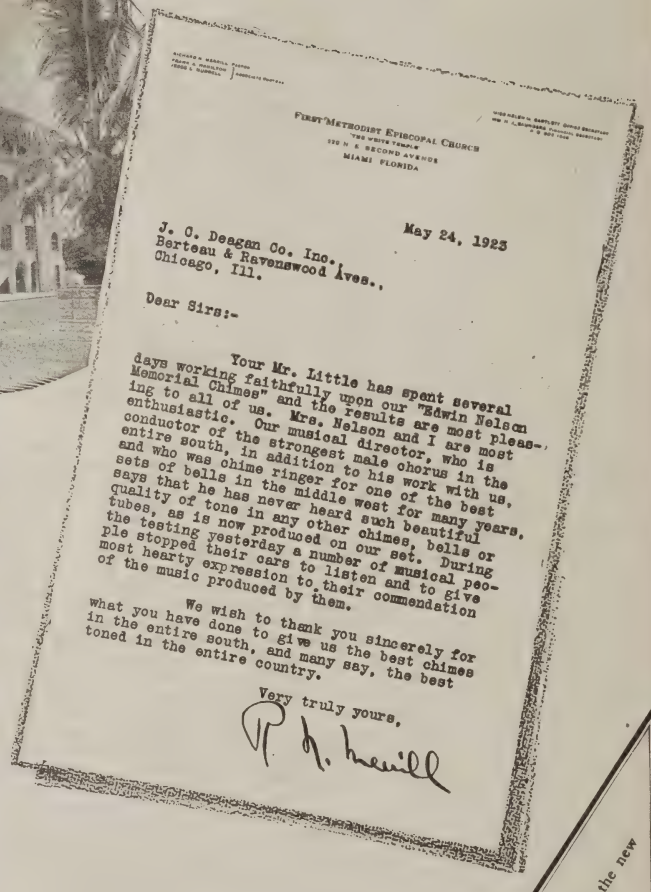
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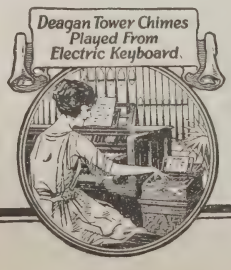
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# The Baptist

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## A Prayer

WE thank thee, O Christ, that thou didst come into the world to light man's way through it to the Holy City, and though the way lies through the Slough of Despond and hard by Doubting Castle, and up the steep Hill of Difficulty, yet he who suffered in Gethsemane still lives to help us, and the light of Calvary shines through dark days and starless nights and makes the way over the river Jordan bright and safe to the city of one song, where they sing only the songs of the redeemed.

Let no man unmake himself by blindness of unbelief. Heal the eyes of his understanding. May he stand in the sunny windows of God's love and truth and find this earth to be but one apartment of the great house of God and the vestibule of heaven. Amen.

*—From "Prayers of John Wanamaker."*

## Fresh from the Field

**Rev. M. F. Johnson has resigned the** pastorate of the Rock Church, Middleboro, Mass. His future home will be with his daughter who lives in St. Paul.

**The "Baptist Advance" reports the re**cent baptism of Mrs. Susan Pruitt, when she united with the Baptist church of Caesar, N. C., at the age of 103.

**Rev. J. H. MacDonald has resigned** the pastorate of the First Church, Wolfville, N. S., Canada, because of ill health.

**The Baptist church of Shirley, Mass.,** after being closed for services for three years, has voted to turn its property over to the state convention.

**During the vacation of Rev. George A.** Lawson, the pulpit of Union Square Baptist Church, Somerville, Mass., will be supplied as follows: Aug. 12, Rev. Percy W. Back; Aug. 19, Rev. B. T. Livingstone; Aug. 26, Rev. I. P. Chadbourne; Sept. 2, Mr. Lewis Smith, the singing evangelist. The regular services continue during the summer. September 9 Mr. Lawson will begin his fifth year as pastor.

**Rev. George L. Hibbard, senior pas**tor in the Worcester Baptist Associatian, Massachusetts, and for twelve years pastor of Newton Square Baptist Church, of Worcester, has resigned and accepted a call to the First Baptist Church, Bradford, N. H., the only church in Bradford and attended by people of all denominations.

**Toronto, Ont., has been chosen by** the Baptist World Alliance as its meeting place five years hence. The choice was made before final adjournment of the present congress after representatives of Washington, D. C., and Atlanta, Ga., had withdrawn in favor of the Canadian city.

**Japanese students in Tokyo who are** opposed to the use of liquor have formed a Students' Anti-Liquor Federation, and at a recent first meeting of the federation nine leading universities, colleges and schools of Tokyo were represented. Dr. M. Yanagisawa, who attended the International Education Conference in San Francisco as one of Japan's delegates, has accepted the presidency of the new federation.

**The Holy Land Pilgrim and Tourist** Society of America, 350 West 87th St., New York City, has been entrusted to take care of the practical side of a special tour to Jerusalem, arranged by Archbishop Panteleimon and other prominent Americans. A ship with accommodations for about 1,500 passengers will sail on Oct. 10 from New York to Jaffa, the port of Jerusalem, and back to New York in fifty days with stops at the Azores, Lisbon, Alexandria, Jaffa, Beyruth, Smyrna, Pyraeus and Naples.

**The Quaker Mission in Poland is** planning to erect a small model ophanage, agricultural and training school for child welfare workers. The government will provide both the land and buildings. The institution will be directed by an American or English welfare worker and will be conducted along modern lines. It is estimated that there are 300,000 orphans in Poland. The Junior American Red Cross will cooperate with the mission.

**The First Church, Danville, Ky., will** observe its hundredth anniversary Sept. 9. Former pastors have been asked to be present at the exercises.

**Only 1,671 of the 170,000 active clergy**men in the United States paid a tax on incomes in excess of $3,000 last year, while at the same time more than 21,000 lawyers and 20,000 doctors paid such a tax.

**The Christian Temperance Society of** China has been reorganized under the name of the Total Abstinence Society of China. A monthly magazine, the *Awakening China* will be published at a cost of 1 cent per copy.

**Although President Roosevelt was a** member of the Dutch Reformed Church, the Episcopalians of New York are erecting a church costing $125,000 in his memory at Forest Hills. The cornerstone was recently laid. A window in the tower will depict incidents in Roosevelt's life.

### Anxiety

*"Casting all your anxiety on him."*
—1 *Peter v. 7.*

O soul of mine, how dull and slow thou art!
When God says "all," why shouldst thou read "a part"?
Cannot the One whose power the world upbears
Conduct in wisdom all his child's affairs?
Then close thy sleepless eyes and take thy rest
As trusting babe upon the mother's breast.
Rejoice the ocean bears thee and thy barque;
To love there is no problem and no dark.

—Elizabeth Cheney in *British Weekly.*

**The Palestine Exploration Fund an**nounces that subscriptions have been received sufficient to make it possible for excavations to be begun the coming fall on that portion of Jerusalem known as the City of David. Professor Macalister will be in charge of the work at its commencement. It is anticipated that discoveries will be made which will add much to what is at present known of the early life of the Israelites.

**Rev. I. T. Jacobs recently resigned** the pastorate of the Belmont Church, Roanoke, Va., to go to Wheeling, W. Va. In but three years at Roanoke there were received 563 new members; the Sunday-school increased from 745 to 1206; the missionary offerings grew from $2417 to $4280, and local expenses from $7017 to $11,525. A twelve-room parsonage has been built. Mr. Jacobs has the distinction of being the first pastor of the combined First and Temple churches which merged March 13, 1923 following the resignation of the late Dr. George E. Lockhart, pastor of the Baptist Temple. The consolidation was preceded by the resignation of Rev. A. D. Hilton, pastor of the First Church, who accepted a call from the First Church of Marietta, Ohio. The merger gives the First Church one of the largest congregations in the city.

**As soon as a pastor is secured for the** Royal Center Church, Ind., Rev. Arnold C. Westphal will assume his new duties as pastor of the Epiphany Church, Chicago.

**The son of the former Philippine rebel** leader, Emilio Aguinaldo, Jr., recently graduated from Phillips Andover Academy and will enter Annapolis in the fall.

**A Christian reading club has been or**ganized in Kumanato, Japan. Members pay five cents per month fee and thus are entitled to become regular readers.

**The seven-year-old son of Dr. Frederic** C. Spurr, the English preacher, was drowned July 14. A memorial service was held July 17. Both Mr. and Mrs. Spurr bore the shock bravely and attended the Alliance meetings in Stockholm.

**The Cannon Street Memorial Church,** Birmingham, England, is planning to erect a new building because of its enlarging work. The church, which was the first of the Baptist denomination in Birmingham, was organized in 1737.

**Rev. J. M. Fowler, pastor of the He**bron and Brushy Fork churches, Ind., died suddenly at his home July 16. Funeral services were conducted by Rev. B. E. Antrobus assisted by Revs. W. T. Seyburn, F. D. McFadden, G. C. Mitchell and C. M. Dinsmore.

**Mrs. Maud Howe Elliott, daughter of** Julia Ward Howe, who married a British subject in Rome twenty-five years ago, is now an American citizen. She was recently naturalized under the act of Congress permitting American-born women who had married foreign subjects to regain citizenship.

**The American Federation of Labor in** a recent proclamation has requested that the Sunday before Labor Day be specially observed. It defines the goal of the labor movement as "a great union of expression in behalf of a higher, nobler life for the masses of our people—a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth."

**It is claimed by the Moody Bible In**stitute, Chicago, that it is the only educational institution in the world which includes a Jewish course in its curriculum. Instruction is provided in Yiddish, the modern Jewish dialect, as well as in ancient Jewish history. Rev. Solomon Birnbaum is the director. There are now three and a half times as many Jews in New York City as in Germany, as many in Chicago as in Great Britain, while the number in Philadelphia outnumbers all of France.

**Chinese women who invest in indus**tries, industrial banks or promote such enterprises, will be decorated with Phoenix medals. According to the regulations of the Chinese Ministry of Agriculture and Commerce there will be five classes: First class for those who invest $200,000 or more of their own money or raise $1,000,000 or more from others; second class for those who invest $100,000 or more or raise $500,000 or more; third class for those who invest $50,000 or more or raise $200,000 or more; fourth class for those who invest $10,000 or more or raise $50,000 or more; fifth class for those who invest $5,000 or more or raise $25,000 or more. These medals have in the center a green phoenix on a red disc with a golden margin, which is surrounded with four

(*Continued on page* 868)

# The Baptist

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*Committee on* THE BAPTIST

EMORY W. HUNT, Chairman

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### Summer Sermons

You may take a vacation from church, but THE BAPTIST has no intention of abbetting its readers in taking a vacation from sermons. If the pastor is in Stockholm or back home to see the folks, or on a fishing trip, and no supply has been secured to take his place, there's nevertheless the weekly opportunity to sample a first-class sermon if you have THE BAPTIST. The pastor needs a rest from the regular routine of his work, but real heart-and-soul religion never takes a rest any more than a tree planted by a flowing stream takes a rest from developing. It draws minute by minute sustenance from the life-giving fountain and "its leaf does not wither."

## Killam's Kollum

### Count Your Blessings

If you were to pay your subscription to THE BAPTIST in German marks it would take 550,000 of them for an annual subscription. Think of the work involved in counting all that money. We will take your check for $2.50 for a full year's subscription to THE BAPTIST. To draw this check will take you but a moment and then you can take the rest of the time to count your blessings. These are worth more than German marks.

### The Laymen Movement

"Actuated by the spirit of service and by a firm belief that the teachings, spirit and example of Jesus Christ can and should be made a part of the every-day lives of men"—thus reads the preamble to the statement of purpose of the National Council of Northern Baptist Laymen, of which R. O. Jasperson is executive secretary. The statement of purpose complete appears in this issue. Read it and the article accompanying it.

### Tools of the Trade

"The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character."—Babcock. Do you know of any good lawyer who does not take a legal magazine? Or any physician who does not subscribe to a medical journal? Doesn't the up-and-coming storekeeper read his trade paper? Do you know of any progressive Baptist church that isn't placing big emphasis on subscribing for THE BAPTIST? You can't go very far without the tools of your trade.

### Yes, "They Ought To"

Rev. John R. George, field missionary, has the right idea as to what will hold new converts to the Baptist belief. He writes: "I have just assisted a little church, Cloverland, Wash., in a three-day meeting. The church has received a number into its membership by baptism. I told these new converts that next to being baptized they ought now to subscribe for THE BAPTIST and *Missions*. I am therefore sending you five joint subscriptions at the combined rate, $3 per year." It is such a spirit as this that clinches the matter. Once the faith has been accepted, the members want to get in touch with denominational activities. There is no better means than that which Mr. George suggests.

# Christianity's Work for the World's Boys

By Howard B. Grose

THE Lausanne Conference filled the most space in the papers, but it was not the most important conference in Europe this year. That place belongs to the second World Conference of Y. M. C. A. workers among boys, held at Portschach in the Austrian Alps. At Lausanne a treaty was finally signed by the Turks and the allied powers, securing a compromising peace for the Near East; a treaty satisfactory to no one save the Turks who won all they demanded, and giving no guarantee of safety for the Armenian refugees. At Portschach the future of civilization was under consideration, for in the right development of the world's boys all the issues, moral, social and religious, national and international, of peace and war, are involved. Lausanne marks a temporary truce between forces inherently hostile; Portschach dated a new era in organized effort for the physical, moral and spiritual betterment of universal boyhood and young manhood, and cemented ties that will make for international peace and good-will.

"The Boys' Workers Conference was a wonderful triumph," says Dr. John R. Mott. "We had present about 1,000 delegates from forty-eight countries. The work of the six commissions marked the taking of advance ground. The open forums and the ample opportunities for fellowship accomplished a great service in the binding together of the leaders of work with boys all over the world. Really creative work was done. The conference did not meet a day too soon so far as initiating processes for rehabilitating the shattered boy life of Europe is concerned."

No observer who has studied conditions in Europe at close range will question this statement. Nothing is more pathetic or prophetic of ill than this shattered boy life, submerged in a morass of immorality and hopelessness, its ideals dethroned and its ambitions annihilated. It was good, therefore, to gather the workers from all parts of the world together to take account of conditions and needs, to incite new hope in the most discouraged places by recounting the bright spots and the cumulative successes in the world field as a whole. Thus the strong imparted new courage and impulse to the weak, and a sense of solidarity brought support and inspiration not to be measured. There was a buoyancy of spirit at the close in marked contrast to the more somber mood at the opening of the conference, and the joyousness of brotherhood discovered and established in Christian faith was everywhere in evidence. The findings reflected the determination to advance with a comprehensive program for the boys of the entire world. Money was pledged to put six men in the field for three years to extend the work under direction of E. M. Robinson, of the American International Committee, who will remain at Geneva for this service.

No action of the conference, however, could exceed in value the reports of the commissions which had for three years or more been studying the boy life in all nations. For the first time in history it was possible to get a true and comprehensive picture of world boyhood conditions and needs; and in addition, a reliable account of the work that is being done in boys' behalf. These studies are intensely interesting, as they are at times distressingly enlightening. They disclose the astonishing amount and extent of the organized work of the Y. M. C. A. in its world outreach. An analysis of the reports will present many surprises. It is shown, for one thing, that boys are boys the world over, and are responsive to the same appeals and character-building influences. Church workers should secure the reports and findings from the Y. M. C. A. headquarters, 347 Madison Avenue, New York City, in order to understand the world problem and see the relation of the local churches and community to its solution.

The reports make clear how the Y. M. C. A. as an efficient arm of the church, has entered the doors into non-Christian lands opened by Christian missionaries, and given to thousands of boys the benefits of western civilization, how it has also been welcomed in lands where the people were not accustomed to associate the Christian church with social service. The association ideal of the fourfold development of the whole man, physical, mental, social and spiritual, from the moment when the adolescent takes his direction toward usefulness or destruction, has made a strong appeal. In some countries, notably China, the work has spread with astonishing rapidity. As for the general position of the Y. M. C. A. abroad, where its welfare work during and after the war gave it such favorable reception and opportunity, Doctor Mott says "Our work over here has certainly found itself, and is affecting profoundly the ideals and character-building processes of the new and of the reborn countries of Europe and the Near East."

The Portschach Conference with its motto "The hope of the world," meaning of course, the boy, sounded a note of hope for the world's boys that will reverberate through the nations. It sounded also a clarion call to every nation, church and Christian to dedicate time, thought and means to prepare the boyhood of today for the righteous manhood of tomorrow that shall abolish war and establish peace and brotherhood.

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## Fresh from the Field

(Continued from page 866)

white peonies with green leaves and golden stems. The first class medals will have eight pearls studded between the peonies; the second class, six; the third class, four; the fourth class, two; and the fifth class none. They will be awarded to women industrialists upon the recommendation of the general chambers of commerce.

**The fourteenth National Sunday-school convention** was recently held in Japan at the Reinanzaka Church, Tokyo. There were more than 200 delegates present representing 103 branch associations which would correspond to county or district associations in the United States. Since the world's Sunday-school convention, which was held in Tokyo in 1920, the Japanese have been able to finance their own national Sunday-school work.

**Rev. Frank H. Levell of Bloomington, Ind.,** for the past three years alumni secretary of Indiana University, is planning to reenter the pastorate.

**A memorial to Dr. J. B. Gambrell will** be erected by the First Church, Saluda, N. C. The church has asked 50,000 Baptists in the Southern Convention to contribute $1.

**Rev. B. A. Pugh, pastor of the Central** Church, Muskogee, Okla., has received a call to the First Church, Jonesboro, Ark.

**Services have been resumed in the** church at Cochrane, Canada, after a six months' scourge of fever has passed. There were 1,000 cases in the town with 125 deaths. The church lost nine members. Rev. A. T. O. Marks is pastor.

**Dr. Fridtjof Nansen, the Arctic explorer,** will visit the United States and speak at the eighth annual meeting of the American Council of World Alliance to be held in Philadelphia, Nov. 13-15. Since the armistice Doctor Nansen has devoted most of his time to the humanitarian work of the League of Nations.

**June 23, the cornerstone of the new** $500,000 structure of the First Church, Knoxville, Tenn., was laid. Rev. F. F. Brown is pastor. The church, when completed, will probably be one of the finest Baptist churches in the South.

**The National Association of Organists** will meet Aug. 28-31 in the Eastman School of Music, Rochester, N. Y.

**Rev. Rufus Keyser, pastor of the First** Church, Stockton, Calif., was selected chaplain for the Y. M. C. A. boys, numbering about 100, who camped at Dorrington in the high Sierras. Before the camp closed, every boy accepted Christ as his personal Saviour. Many of them declared their purpose to devote their life to some form of Christian service.

**The establishment of the first juvenile** courts in Japan was recently reported in a Japanese paper. During the first three months of their existence, the two courts in Tokyo and Osaka have handled 1911 cases, of whom 1755 were boys and 156 were girls.

**The Tokyo municipal statistical bureau** has announced that there are 193,849 women working for their living in that city. Analysis shows that the largest number are women who have their own business such as stores and hotels.

**Church leaders of the country will discuss** international relations from the Christian point of view at a conference to be held at Chautauqua, N. Y., Aug. 20-24. The meeting will be under the auspices of the commission on international justice and goodwill of the Federal Council of Churches. Some of the speakers will be George W. Wickersham, Pres. Henry Noble MacCrackin of Vassar, Dr. Sidney L. Gulick, Dr. George R. Montgomery, Prof. Irving Fisher of Yale, Harry W. Holmes, Bishop Wilbur K. Thirkfield and Rev. Peter Ainslie.

The Baptist

# The Summer Assembly

THE Chautauqua idea, developed something like a half-century ago by the late Bishop John H. Vincent of the Methodist Episcopal Church, long before he attained to episcopal dignity, has pretty thoroughly captured America. It is doubtless an outgrowth of the old-fashioned campmeeting, which still lingers in some parts of America, and that doubtless goes still farther back to the great outdoor gatherings where Whitefield and John Wesley stirred the souls of listening thousands and changed the character of Anglo-Saxon history; and still farther back to the great outdoor meetings which gave birth to the crusades with their seemingly futile yet tremendous consequences; and farther back still to the Jewish feast of tabernacles and the wilderness—assemblage of Israel which that feast commemorated. But indeed it may be traced to human tendencies reaching far outside of our own or any religion, to the tendency to revert for a little from the familiar routine of life to the forest and nature with its freedom and appeal to dim ancestral instincts sleeping within us.

The name Chautauqua is of course taken from the beautiful lake where Dr. Vincent's assembly gathered. The name was extended to apply to the circles and reading courses formed in communities throughout the land for the extension throughout the year of the impulses started at the Chautauqua summer assembly. More recently it has had a wide—perhaps its widest extension—in its application to a type of entertainment covering a week or less, wherein lyceum bureaus furnish speakers, singers and other entertainers, such as they had been and are still furnishing for courses extending throughout the year. It is really a marvellous thing. In many hundreds of communities, some of them small villages, a huge tent will be set up, large audiences, secured by a previous sale of tickets, will be gathered perhaps from a radius of many miles about, as is made possible by the automobile, and notable speakers and singers who could never otherwise be heard in these communities are brought to their doors. In addition to these developments of the Chautauqua idea it is significant that the original summer school itself by the New York lake was considered of sufficient importance for that great, if not the greatest, educational genius of America, Dr. William R. Harper, to accept the headship of it for years, while he was a university president.

But the direct offspring of the original Chautauqua is the summer assembly of today. After some years of uncertain success the assembly idea seems to be more firmly established than ever. The Sunday school, the young people's movement, the missionary education movement, and the organized denominational work for the training of the young people in its history, principles and methods, cooperate in these movements, as a rule, in the states which hold their separate assemblies, while certain centers, like Lake Geneva, Northfield and Silver Bay, are notable for their gatherings of students. In our own denominational state assemblies it has been found desirable to hold the assembly on the campus of the Baptist state college or academy. There is a campus with dormitories and assembly rooms otherwise unused in vacation, and many a recruit for a college course is gained, while the assembly is always the most fruitful source of volunteers for missionary and other distinctively Christian work. The occasion is utilized for the meeting of various committees, and for personal interviews, with unusual leisure and favorable surroundings, on all sorts of subjects. Setting-up conferences for all manner of commissions and committee work are more feasible here than anywhere else.

With their mornings devoted to studies and lectures of real value, yet under most inspiring natural conditions; with their afternoons of recreation and competitive games; with their evenings of popular entertainment; with the stunts, the fun, and the quiet talks of the closing hour about the campfire, religion is deconventionalized. Life purposes are formed and life gets itself a larger meaning. The assembly is a landmark in many a life.

## The Summer Sag

HOW shall we be rid of the summer sag or slump in our giving? Theoretically, offerings to our great missionary work should be fairly even throughout the year, for expenses keep up and income should be regular. A yearly church budget of $12,000 or $1,200 should mean $1,000 or $100 a month paid in as promptly at the beginning as at the close of the fiscal year; in midsummer as in winter. However, a peculiar psychology affects the thing. Even in business and legal affairs some allowance must usually be made for human nature; collections are good at certain times and "slow" at others.

But in religious finance we enter the realm of the voluntary instead of the compulsory. At any rate, it is voluntary at its beginning, for no one is compelled to take upon himself the obligations of religion. But

when he has once done so he assumes a higher than legal obligation. Just so in family life no one is compelled to enter the bonds of matrimony, but when he has done so his obligations under this new bond become higher and more imperative than ordinary business obligations.

And in religious finance we enter also into the realm of the emotions. All religion moves in the realm of the emotions, and properly so, though as with some other human instincts there is danger of their being overloaded. But it is emotion which gives to religious service its fire, its enthusiasm, its ability to achieve the unachievable. What great missionary offerings have been made under the stress of some crisis in the work! What heroic deeds are accomplished by a little band in a church-building enterprise!

But the religious pledge does not have the legal sanctions of a note at the bank. The giver of the latter knows that all the power of the law will be back of its collection, and the bank protects itself in advance by collateral or endorsements. But who ever knew of a missionary subscription being collected by legal process? Possibly such a subscription may have been collected from an estate whose other legatees sought to defeat the subscriber's wishes, but that is quite another matter.

The earlier months this year show, as usual, a pitiful shrinkage from their proportionate part of a year's giving. It has been so for a century, but the very largeness of the budgets these days makes it more difficult to catch up if one has once fallen behind. An amount that might be paid if given in regular weekly instalments may be almost impossible if neglected for a few weeks. The small boy remarked out of his bitter experience, "I don't see how anybody can comb his hair every day; I only comb mine once in six months and it nearly kills me then!"

Our church people do not realize what a sag it makes in the national treasury by the simple neglect of those going on vacation to provide for the regular upkeep of their offerings in their absence. This in the aggregate prevents the church treasurer from sending on the proper sum to the state director and the director from sending to national headquarters and the general treasurer from distributing to the missionary societies and they are unable to send the amounts so sorely needed by the missionaries all over the world.

The remedy is to consider Christ's work a preferred claim, as he indeed directs us to do, with the promise, divinely fulfilled throughout two thousand years, that all other needful things will be added unto us.

## Shell-Shocked Humanity

An English writer in the July *Atlantic*, writing under the heading "Shock and Religion," takes the term shell-shock and the pitiable experience which it describes as applying in a wider sense to the world-wide tendencies, which no thoughtful person can have failed to notice, alike in the case of individuals and of masses and even of whole nations, to lose control of themselves and to be at the mercy of strange weaknesses, fears and reversions to barbarism. These tendencies have been especially manifest since the war, in its modern and frightful form, brought many soldiers to a general breakdown of self-control, not only through the trying experience of exposure to heavy gun-fire but from many other experiences which broke down the victim's morale and at times his sanity. It may be questioned, however, whether the world was not before the war verging upon the condition described and whether the war itself was not one effect, as well as a partial cause, of present conditions.

The writer of the article in question, himself for years a military officer, speaks of the fact that regiments well-officered and disciplined were largely immune to cases of shock, such as raw troops, imperfectly governed, suffered from so severely. He suggests that the cure for the widespread breakdown of morale in the world may similarly lie in the leadership and steadying influence of religion. His diagnosis seems indisputable and his remedy commendable until we come to examine what it is that he means by the term *religion*, and then it seems rather likely that he is himself furnishing an illustration of the symptoms he sets out to cure.

It may seem ungracious to pass so harsh a judgment upon so mild-mannered a writer and one with such amiable intentions, but a physician would be likely to feel some impatience with any one attempting to cure a case of corrosive poisoning by administering bread-pills and spring water. To the bewildered, sinning, suffering world in its hour of defeat he points, not to God, not to Christ, but to some vague "mother-world," which he identifies with God, "the two being inseparable." This of course is pantheism. He gives two reasons for our loving the world, "first because she is so lovable; and, second, because she loves us. And the grounds for saying this are, that whenever there is the slightest risk or chance of our having to leave the world, we realize how sweet and fair she is, and cling to her with all our might; and we find at the same time that she is clinging to us, folding us closely to her and striving to keep us with her." So, then, *our fear of death is the foundation of our faith!* He would have, as "even wild tribesmen on the Indian frontier have mullahs and bands, holy men and music to rouse the religious sentiment and fan it to fervent heat."

The trouble with all of this is that it represents a wide-spread tendency of the times—perhaps of all time—to abandon the definite promises of the Christian religion for nebulous mouthings which when examined resolve themselves into nothing. There appear to be many who adopt literally the sentiment which the humorist put into the mouth of Mrs. Partington, "I do so love to hear a populous minister dispense with the gospel!"

Nay, it is old mother-world herself who is suffering shell-shock and needs, O so woefully, a help outside of herself from him who made this world and all worlds. "God is our refuge and strength, a very present help in trouble." It is Christ who says, "Come unto me all ye that labor and are heavy laden and I will give you rest." "Lord, to whom shall we go? For thou hast the words of eternal life."

## Our President

THE flags of a nation are at half mast. The hearts of a people are saddened by the realization of a great loss—for "our" president has gone from us. In a peculiar sense he was "ours," for he was a Baptist—a member of Calvary Church, Washington, D. C., under the ministry of W. S. Abernethy.

Through a life of service Warren G. Harding rose to greatness. His townspeople at Marion, Ohio, loved him—a worthy tribute to any man. To most of those of his own generation he was known as "Warren." And he loved the "homefolks." When he left the office of his newspaper the *Star* for his inauguration as President of the United States, he shook hands with every employee. It was such little unassuming kindnesses, so frequently manifested, that made the President so beloved a man.

At a most difficult time Warren G. Harding assumed the duties of President of the United States, and he performed a stupendous task. It was done quietly and without the blare of trumpets. He arose to opportunities offered him. He associated himself with political giants, but he was outshone by none of them. He was a constructive statesman, building always on a sure foundation. He was a man of vision, cherishing ever a picture of a world in harmony, with peace guaranteed by the mutual pledge of nations working together. He was brave, tolerant, fearless, forceful, clear-sighted, far-seeing, conservative, lovable. When history writes the record of his achievements there will be revealed the great and kindly soul of a great executive.

President Coolidge will maintain the policy of President Harding who, during their years of close association, has had his loyal admiration and support.

## Expectancy and Achievement

WITHOUT expectation there is seldom any worthwhile achievement. This is practically true in every phase of life. It is particularly true of the spiritual life and of church affairs.

We were visiting a home where there were several healthy, normal children with all the propensities that go with such a state of childhood. These children responded to the leadership of their parents in a remarkable way, and when we probed the reason for the obedience the mother said, "That is simple; we have from the start raised our children with the expectation that they will do as we direct them to do." A successful teacher said the identical thing concerning the method he used to produce excellent results with a large and lively group of students.

The science of psychology teaches its students that same general principle. In fact, you will find it prevails in almost every sphere except in our local church life, where much of the spiritual upbuilding is done and must continue to be done under the plan of the Lord.

The average church membership is allowed today to do about as it pleases despite the teaching of God's Word and the covenant obligation of the church. Recently we heard a prominent church leader say that whenever the local body seriously undertook to build into the life of the membership an expectation of participation in worship, in service, in witnessing and in giving, it never failed to produce a marked advance in the productivity of the church and in the spiritual growth of the individual members.

As it now is, we have no sense of discipline among the members because we have never expected discipline from them. The church in its local work needs a sense of discipline in order to secure a goodly measure of achievement at home and abroad. Church leaders must themselves have a sense of discipline so that they may be able to produce achievement in their own lives as well as in the lives of those over whom they have been appointed as leaders. Our cause needs achievements in order to honor and serve our Lord and Master. Let us create the expectation of achievement and the Lord will lead us on to great victories.

## Justice Taft Plays the Game

THE editorial written by ex-President Taft and published in the *Philadelphia Public Ledger*, shortly after the eighteenth amendment had been ratified, threw confusion into the ranks of the liquor dealers. Mr. Taft had not favored prohibition; but his editorial defended the amendment as the fundamental law of the land, which must be obeyed by all true citizens.

From that attitude Mr. Taft has never departed; and at the alumni luncheon at the latest Yale commencement his address was a vigorous plea for a return to the Anglo-Saxon principle of respect for law. Press reports state that Mr. Taft "referred particularly to prohibition, which, he said, had become important because it served as a test of the principle of observance of all law. Mr. Taft said prohibition has been legally adopted by a large majority and that there was not the slightest indication that the eighteenth amendment would be repealed. 'I was opposed to prohibition,' said the Chief Justice of the United States, 'but the vote was against me and those who felt as I did. Now that the law is there, I claim to play the game.'"

By what possible subterfuge can lesser lights in official America justify their connivance at bootlegging, their opposition to enforcement codes, their overt contempt for the prohibition laws; when America's supreme judicial authority, himself a former president, thus challenges his fellow-citizens to "play the game?" The law is there—and it must be respected and vindicated and enforced, or it must be ignored and defied and nullified. The game is on; who lines up to play for Old Glory? The eminent Chief Justice has framed a slogan for the crusade against lawlessness, well worth memorizing and sharing until it rings from the Statue of Liberty to Golden Gate: "Now that the law is there, I claim to play the game."

# The Supremacy of Jesus

*Hebrews 1:1-12*

By S. Fraser Langford

WE are slow to believe that the book of Hebrews fulfilled its function when it was read in the ears of a group of Hebrews in the city of Jerusalem, who had been tempted to return to Judaism because they had been disappointed over the delay in the return of Christ. It has a heartening message for Christians of every age. A great purpose has prompted its writing for it was done to check faint-heartedness, change unbelief, and to prevent a relapse into apostasy. It is the summons of a battle leader to his fighting lines to hold fast under fire. And to do this he paints a picture of the peerless leader of man. You will remember in the poem on "Sheridan's Ride" how "the wave of defeat checked its way there because the sight of the leader compelled it to pause." And it may be that the portrayal of Christ in the opening chapters in the book of Hebrews will stiffen the courage of those who are thinking of laying down their arms, or of hauling down the flag, for in this book the Christ is shown as the overcoming one: as overcoming impurity by purging—1:3; as overcoming death by immortality—2:9; as overcoming defilement by sanctification—2:11; overcoming alienation by propitiation—3:17; as overcoming temptation by divine reenforcement—2:18. This is the wonderful Saviour whom the writer portrays, the one who meets every need, who stands every test and who endures every strain.

### The Spirit of Sacrifice

There are reputed pictures of Christ, but it is questionable as to whether they are authentic. The description of Josephus is about as authentic as any. Jesus did not seem to be greatly concerned as to the perpetuation of his portrait, but he did seem to be concerned that we should remember his personality. He seemed to be more concerned that we should remember him as the Way, the Truth and the Life than that we should remember the color of his hair or his eyes, or his height. So, when the Greeks would see Jesus he gave them the central principle of his life—the spirit of sacrifice. And this portrayal of Jesus which is described in the book of Hebrews follows the same attitude. It is drawn for those who are faint-hearted because they had no visible priest or altar. It is drawn for those who would walk by sight and not by faith. The first picture presents him as

### Supreme Above the Prophets

*Heb.* 1:1-3. *God having of old time spoken unto the fathers in the prophets by divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the work of his power, when he had made purification of sin, sat down on the right hand of the Majesty on high.*

Some time ago it was my privilege to visit the Boston library, where the mural decorations of Edward A. Abbey are found, together with the picture of the prophets by Sargent. In this group one can see Isaiah's seraphic air, and as you look upon the group your conception of the strength and dignity of the prophets is greatly increased. The modern estimate of the towering strength of the Old Testament prophets is becoming increasingly manifest in the writings of the great thinkers of the day, for they conveyed to their times a prophetic message far in advance of their age. They were divinely inspired men who were blazing the trail toward God. Nathan was blazing a trail toward personal holiness when he dared to rebuke the king: Samuel was blazing the trail toward national righteousness when he asked Saul, "What meaneth this bleating of the sheep?" and Isaiah was blazing the trail toward the vision of the Messiah. All these men were great, but the greatness of Jesus is greater, for he had the brightness and the glory of God and the expressed image of his person; and it is he who upholds all things by the word of his power; and it is he who has purged us of our sins and who has now sat down at the right hand of the Majesty on high. Our second picture of Christ presents him as

### Supreme Above the Angels

*Heb.* 1:4-7. *Having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? And again, I will be to him a Father, And he shall be to me a Son? And when he again bringeth in the first born into the world he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire.*

It would be hard to say what is the greatest thing that the angels have ever done. How glorious and majestic these ambassadors of God must be. It was a great thing when the angels stood in the door of Abraham's tent to warn him of the fate that was to overtake Sodom and Gomorrah. It was a great thing when the angels hastened Lot. It was a great thing when the angelic deliverer led Peter out of prison. It was a great moment in the life of Mary when the shining visitor from the skies said to her, "Fear not, Mary, for thou hast found favor with God. Behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

### The Multitude of Angels

John exhausted the power of language in trying to describe the multitude of angels that stand around the throne. Rev. 7:9-12: *"After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cried with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honor, and*

*power, and might be unto our God for ever and ever. Amen."*

Perhaps their tribute of praise was the greatest thing they ever did, or ever will do. No wonder the great artist, Doré, loved to paint great circles of angels. Some one has said that the greatest thing that angels ever did was the giving of the law to Moses—that law which was ordained through angels (Gal. 3:19). But Christ is greater than the angels, for nothing that they ever did approaches what he did on Calvary's cross. It is no wonder that the angels bowed in worship before him. It is no wonder that the angels announced his birth. It is no wonder that the angels came and ministered unto him after the temptation in the wilderness, for he, the Son of God, was to perform the greatest deed that ever the world can know—the deed of dying for the sins of men, and the deed of rising from the dead. It was an angel who smote the army of Sennacherib, but it is Christ who smites the army ot Satan. It is no wonder, then, that we should hear these words, "Let all the angels of God worship him." The third picture presents Christ as

### Supreme Above Kings

*Heb.* 1:8-9. *But the Son of God he saith, Thy throne, O God, is for ever and ever; and the scepter of uprightness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

The spade of the excavator is uncovering the glory of many an ancient kingdom. Buildings of almost appalling magnificence are being revealed. The work of Carnarvon and Carter in the Valley of the Kings has shown us the throne of Tutankhamen, a throne which makes every modern throne look insignificant through its embellishments of gold. The throne of Attila was a throne of power. The throne of the Caesars was a throne of power. The throne of Napoleon represented more concentrated power than Europe had known for centuries; and yet Napoleon was compelled to admit that the throne of Jesus was a more enduring throne than his own. He reviewed the empires that had been founded and analyzed their foundations, saying, "Upon what did the creations of our genius depend? Upon force. Jesus, alone, founded his empire on love and to this day millions would die for him."

Daniel with prophetic vision saw the fading glories of successive kingdoms. *"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan.* 2:31-35. He saw the gold head of the Chaldean Empire. The breast and arms of silver represented the Medo-Persian majesty and might. He saw the belly and thighs of brass, as a picture of Greek civilization. He saw the sturdy legs of iron, representing the Roman empire marching through the world. He saw also that the toes of the feet were part of iron and part of clay, prophetic of the Eastern and Western empire, and with prophetic vision he looked forth to those days when the God of heaven was to set up his kingdom which shall never be destroyed. He saw the stone that was cut out of the mountain without hand, break in pieces the iron, the brass, the clay, the silver and the gold. And he added, "the dream is certain and the interpretation is sure."

> *"He that watereth shall be watered also himself." But the reverse is truth also. He that watereth not, shall be withered himself, and he that seeketh not shall himself be shut out of sight—shut into the perpetual prison-house. And that prison opens here as well as hereafter: he who is to be bound in heaven must first be bound on earth. That command to the strong angels, of which the rock-apostle is the image, "Take him, and bind him hand and foot, and cast him out," issues, in its measure, against the teacher, for every help withheld, and for every truth refused, and for every falsehood enforced; so that he is more strictly fettered the more he fetters, and farther outcast, as he more and more misleads, till at last the bars of the iron cage close upon him, and as "the golden opes, the iron shuts amain."*—John Ruskin in "Sesame and Lilies."

And then John on the Isle of Patmos carried on the vision, which completed the revelation, describing that time when the kingdoms of this world shall become the kingdoms of our God. No wonder that the writer to these discouraged Hebrews inspired their courage afresh, and inflamed their hearts with a high enthusiasm, as he described the throne of Christ that they had begun to serve. "Thy throne, O God, is for ever and ever; a scepter of righteousness for a scepter of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God has anointed thee with the oil of gladness above thy fellows." It is before this throne that all men must stand to give an answer for the deeds done in the flesh. Here the kings and the minions of the earth and the paupers and the profiteers must stand before him who is no respecter of persons, for he is appointed to be the judge of all the earth.

The last picture of Christ which the writer presents to that vacillating group of Hebrew Christians presents him as

### Supreme Above the Universe

*Hebrews* 1:10-12. *And thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: They shall perish; but thou continuest: And they all wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: But thou art the same, and the years shall not fail.*

I can easily imagine that by this time these Hebrew Christians have lost the thought of retreat. Their hearts are now beating high with hope, and they are ready to follow on in the steps of the conquering Master of the universe, for so he is described in this closing picture. The heavens are described as the work of his hands. We must always think of the hands of the worker as greater than the things the worker makes. The universe is a cause for wonder and amazement,

but the Christ who made it demands our adoration. David Thomas asks us to take the microscope with Lauwenhoeck and with him discover a thousand million animalculae whose united bulk will not exceed the size of a grain of sand, and all having a distinct formation with all the array of functions essential to life. Take the telescope and survey the Milky Way and you will see the central suns of a million systems, all larger than the solar economy to which our little planet belongs. Yes, it is a marvelous world, but it is a world of continuous change; it is a passing glory.

"Change and decay in all around I see,
O thou who changes not, abide with me."

George Lorimer while crossing the Atlantic one day was permitted to witness a scene which surpassed in beauty his fairest dreams. He describes it as follows:

"Clouds lay on the horizon verge dark and forbidding. The atmosphere was charged with moisture and the declining sun was veiled from sight. But as the good ship plowed her way, leaving behind her silver furrows, a rainbow suddenly appeared spanning the ocean, forming a radiant arch through which she drove as though impatient to pass through it to a calmer sea. As she advanced the golden gateway receded and still receded. Another bow was formed and yet another; the circle was evanescent, it came and it went. But as we turned with disappointment from the prow of the vessel, we beheld the sun as it shone in the west, resplendent, gorgeous fire as it has shone on weary mariners in the ages gone, and as it shall shine on the ages yet unborn. So the Son of Righteousness who radiates all will shine on forever. Rainbows perish, but suns endure."

When popes are laid away to rest solemn priests chant the lines, "*Sic transit gloriae mundae*"—"so pass the glories of this world." The Alps crumble, attrition wears them down; pyramids endure for centuries, but go at last. Steiner describes the broken columns of Greek temples "standing up like worn out teeth in the sunken gums of time." The very heavens shall be folded up like a vesture by the unseen hands of God and laid away, but Christ is the same for all the years and shall not fail—"Jesus Christ the same yesterday, today and forever." He was great in the beginning—great as a world builder; he was great in the mid-riff of history as the Redeemer; he will be great in his return, for he is coming as the King of Kings. No wonder that Christ is great, his throne endures—1:8.

His salvation is eternal—5:9.

His priesthood is unchangeable—7:24.

His redemption is everlasting—9:12.

His kingdom is unmovable—12:28.

His covenant endures—13:20.

"Jesus Christ, the same yesterday, today, and forever."

If Christ is supreme, then we must exalt him with more vigor and with greater self-abandon than we have ever known. We can exalt him as the solution of the world's economic woe. Never was there a more propitious time to set him forth as the solution of all our needs. Ellwood in his book, "The Reconstruction of Religion," says that many social thinkers of the present see that the world needs a rebirth of vital religion. But many of these fail to see that a foundation was made in religion and ethics by Jesus surer than the foundaiton laid by Copernicus in astronomy. They look for a new religion, but they need not do so.

### Prayer

*O CHRIST, our divine Lord, restore to thy people a conquering faith in thee; a deep and vital belief in thy redemptive work and an abandonment to thy glorious and gentle rule, so that in this time of the world's misery and travail, men may behold in the renewed life of thy church a new coming in power and great glory of the Son of God. Come to us Lord Jesus and make the desert rejoice and the wilderness to blossom as the rose.*

—Frederic C. Spurr.

In the summer of 1914 Professor Ellwood heard a great social thinker say in London, "I saw no way out of the present crisis in our civilization unless there should perchance again arise a religious leader of the simplicity, dignity and exaltation of the character of Jesus of Nazareth, who could lead the nations to peace, justice and brotherhood." But Professor Ellwood told with much more insight into our social and moral problems, as well as into the nature of Christianity, how Henry C. Emory of Yale University has said, "We are told by some writers that the world is waiting in an agony of expectation for some great philosopher who shall bring to it the new message of salvation. If so, the world is wrong, for it has no message to bring from its manifold years save that had nineteen centuries ago from the profoundest of all social philosophers, the Man of Nazareth."

And we must exalt him as the one through whose leadership the swords will be beaten into plowshares and spears into pruning hooks.

David Lloyd George said, "Diplomacy has failed. The only thing that can save us is the religion of Jesus Christ." We must exalt him also as the Saviour from sin. Like John with a renewed insistence and emphasis, we must point to him and say to a sin-sick world, "Behold the Lamb of God, slain from the foundation of the world."

Dr. E. Benjamin Andrew described the battle of Sadowa, July 6, 1866: "When the pickets closed in the morning Von Moltke saluted King William and said, 'Today your majesty will win not only the battle, but the campaign." At noon it did not seem so. The troops of Frederick Charles were withering under hot Austrian artillery fire, the hottest fire of the century, save that at Gettysburg. It seemed that in a few minutes they must give way. Hark! What means this cheering? On the left new cannons boom and the Austrians' fire slackens. Von Moltke knows that the Crown Prince has arrived with fresh troops. He has stormed the height of Chlum. He enfilades the whole Austrian line. Benedict is beaten. On, on to Vienna, the war is ended."

Brethren, our war is not yet ended, but the reenforcements of heaven can be released for us if we but have a greater faith in our peerless leader and in his conquering power. It is not for us to despair in the delay of his coming, or the efficiency of the gospel to meet the needs of the world. It is for us to reaffirm our faith in that gospel and to proclaim it with a greater efficiency, and with a greater power than we have hitherto used. It is for us to seek the divine empowering before each day's battle, and to move forward in his name, conquering and to conquer in the name of the conqueror Christ.

Redlands, Calif.

# The Purpose of the Laymen's Council

By R. O. Jasperson

AFTER reading the statement of purpose of the council, one is prompted to remark, "Very commendable aims, very, but how can this all be brought about?"

In the light of the apathy exhibited by large numbers of men who belong to the churches, this is a logical question, but a question that cannot be answered in a word nor in a day.

When the National Council of Northern Baptist Laymen counselled together concerning the tasks for which the organization was created it was evident that some statement was necessary, not that the adoption of such a statement in itself would solve the problems with which the council was confronted, but to lay down some sort of ground work upon which to plan its future efforts.

### An Answer

The statement is not a creed, although there is an expression of belief in the first paragraph, a belief that Jesus taught certain practical principles which can be applied by men in their daily lives. It is not a platform. Platforms are used for a variety of purposes. Politicians often use them as something to "get in" on, like the platform of a street-car. Platforms may be used to *stand on* to reach after higher things.

The statement is exactly what it purports to be, nothing more, nothing less. It is an answer to the question, "What does the National Council aim to do?"

To arouse among laymen a desire to accept service is a task of formidable proportions. The quickening of the spiritual life of the churches may be said to have the elements of both cause and effect, for if men are brought to the point where they are willing and glad to assume tasks in the church the result is bound to be a quickening of the spiritual life in the church. And, on the other hand, a quickened spirituality in the churches is bound to result in more men asking for opportunities to serve.

Many of the tasks of the church, men's tasks, are now assumed by a faithful few. The tasks are many, but if they were passed around, each carrying a part of the burden, none of them would be heavy or difficult. When one man is obliged to assume a number of duties, the combined weight becomes heavy.

Fifty men each toting part of the load now borne by five men would not only relieve the five, but would be developing the forty-five for greater service.

What is meant by accepting service for the Master? There was once a group of men who resolved among themselves to go to their pastor and ask him for something to do. "What can we do?" they asked. "What is there for laymen such as we to help you or to promote the cause of Christ?"

"Well, it would be a fine thing," said the pastor, "if you men would come to prayer meeting and help make that a success. You know these meetings are poorly attended and men like you can help greatly by your presence and participation."

The men agreed that this was important and they attended prayer meeting and took part in the worship, but they were still unsatisfied. They felt the stirring of the Spirit in them and wished to undertake other tasks that would provide an outlet for the energy they felt within them.

The quickened spirituality in these men caused them to seek work for themselves that would be an expression of their having accepted service for the Master. Much of this same attitude is evident among Baptist laymen today. The determination to give vitality to the laymen's movement, to find out what there is for men to do and if possible, how to do it, is the spirit back of the laymen's movement.

Men are asking for work to do. In a sense, we have an unemployment situation. When unemployment in the business world looms large, congress acts. It becomes a matter of grave concern among statesmen. Unemployment spells calamity.

Unemployment in the Christian life is equally menacing. The words "mischief" and "idle hands" are as closely associated as any in the language.

In seeking to arouse among laymen a desire to take upon themselves tasks of the church, there is a twofold purpose. One is to increase the efficiency and effectiveness of work already under way and carried by a relatively few. The other is to enlist more men and thus render a service and add to the joy of those who are missing the exaltation and spiritual uplift that comes from taking definite tasks in the work of the kingdom. With more men at work, more tasks are possible.

In every church there is a group, usually a very small group of men who are doing most of the work. These men find it stimulating and satisfying or they would not continue year after year in the harness. A sense of duty alone would hardly hold these men continuously to their tasks. Duty alone carries men a long way, but tasks undertaken with no other motive than to still the voice of conscience, can hardly be carried to completion with the degree of success that follows when tasks were undertaken in a spirit of enthusiasm and devotion.

### Work of the Kingdom

We speak of the work of the kingdom. The term kingdom is most expressive and creates at once a picture of what Christian work aims to bring to pass.

If the laymen's movement serves to translate into laymen's language the work of the kingdom it will serve a useful purpose. When men get together for the avowed purpose of promoting mutual goodwill and understanding in the name of him who taught brotherhood among men, they are promoting the cause of the kingdom. When they get together to buy a flivver for the pastor, or raise his salary, they are doing the work of the kingdom. When they resolve to get under the task of providing a new organ, or a new church edifice, or resolve to put some of the things they have learned in business into the raising of funds for missionary enterprises and for other similar undertakings to which the denomination is committed, they are advancing the cause of the kingdom.

The statement of purpose will help laymen to visualize some of the tasks before them. The National Council is devoting its energies toward providing suggestions for men's activities which will attract more men to the work. When the men already members of churches begin to enlist for active service, the tasks of the churches which now seem mountain high will be as molehills and the augmented man power will soon ask for greater tasks to test its strength.

## Statement of Purpose

ACTUATED by the spirit of service and by a firm belief that the teachings, spirit and example of Jesus Christ can and should be made a part of the every-day lives of men, the National Council of Northern Baptist Laymen has for its goal and purpose:

1. To arouse among laymen a desire to accept service for the Master, and quicken the spirituality of the churches.
2. To show men how they may serve their local church, their state associations and the denomination.
3. To encourage men who are nominal church members to take upon themselves tasks for which they are especially fitted.
4. To seek especially recruits among our young men to enlist them for responsibilies of the future.
5. To stimulate a greater interest among men in the missionary enterprises of the denomination, in its educational undertakings, in its various activities, in its form of organization and its financial needs.
6. To study how to overcome the reluctance felt by many men in undertaking church work.
7. To encourage men to undertake works of practical Christianity in the name of the church in their own communities.
8. To encourage and aid existing organizations of Baptist laymen in every way possible.
9. To urge and aid in forming groups of laymen in every church where none now exists.
10. To create and mobilize a great and militant body of Baptist laymen who will "hold up the arms" of their pastors and by their lives and conduct give evidence that they have taken the Master into full partnership.

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**We live and love in little byways of** truth and virtue, and not in the great highways of the exceeding broad commandments of God.—Jowett.

# A Dead Church or a Live One

*The annual sermon preached at the recent meeting of the Clear Lake Association of Northern California.*

By Clarence I. Ford

YOU will notice that I have selected my text from a book in the Bible that not many people read and still fewer understand. It is true that this book is, on the whole, decidedly the most peculiar and difficult book in the scriptures, but with all the difficulties which you may experience as you go through the book, you cannot help getting many helpful messages if you will read a few of the opening chapters, for there you will find something on the very order of what we are going through with in the meetings of this association. Tomorrow and the next day a goodly portion of our time will be spent listening to the letters from the ten churches of the Clear Lake Association. The letters have, of course, been written by the various church clerks themselves, and, naturally, the best side of the churches will be mentioned. But I can't help wondering just what the messages would be if, instead of each church speaking for itself, we could receive and read a letter from Christ himself to the various churches of the Clear Lake Association. We find something very similar to that in the second and third chapters of Revelation, for we can read Christ's messages to the seven churches of Asia, or as we shall call them here, the Asiatic Association. This is the one and only instance we have on record of Christ sending out letters and special messages in quite this fashion to individual churches, and it certainly pays every man, woman or child who is the least bit interested in Christ and the church to read these messages, for we find that our Lord speaks plainly and does not in any way use the least bit of camouflage. He commends where commendation is deserved; he rebukes where rebuke is needed; he warns where warning is needed; and somehow as we read the message to this church and that, more than once we can hear a voice speaking within us and saying, "Thine is the church." Of course, it would be out of the question for us to think of considering the messages to all the various churches, but there is one message in particular which I should like to discuss, and that is the message to the church at Sardis, "I know thy work, that thou hast a name, that thou livest and thou art dead. . . ." If I were to ask you what you considered the duty of the shepherd you would doubtless say,

### Shearing the Woolly Ones

"To feed the flock." That is true, but is that all? Certainly not. He should shear the woolly ones, skin the dead ones and warn them all of the dangers that are lurking all around. So let it be with my message to the churches of the Clear Lake Association. If you have grown woolly with wordliness, I'll have to shear you; if any of you are really dead, I'll have to skin you; but I hope I shall only need to warn you. So let us take a look once more at the message to this church at Sardis and see if we cannot profit by the mistakes that were there made.

You will notice first of all that the church had the reputation of being a live and flourishing church. It was undoubtedly the star church, from man's viewpoint, within the Asiatic Association. I can just imagine how from year to year when the representatives of this church came to the associational meeting they would always give in a glowing report of the things which the Sardis church was accomplishing. The church letter from Sardis probably had more to say than three or four other church letters put together, and the representatives of the other churches would sit up and take notice, and would say, "Oh, if *we* only had a church like that!" And men would shake the hand of the pastor or slap him on the back and say, "How do you do it? Our pastor can't do anything like that." I know just how they do, for I have been in associational meetings myself where one church would stand out superior to others, according to its letter, at least, and the other churches' representatives would go wild about it; and I don't suppose that human nature has changed very much in the last two millenniums. Therefore, I believe that such is the way they used to act about the Sardis church. So we see that this particular church had an enviable reputation; it could always get away with its glowing reports, its pastor was classed as a wonder, its members congratulated themselves on belonging to such a promising church; and no doubt they believed themselves that the church was on the boom; and yet the Lord, who alone is capable of passing the true judgment, said to this church, "You're dead! What little life there is left in any way is almost gone. Watch your step or you'll be in your grave before you know it."

> **Text:** "And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, and thou hast a name that thou livest, and thou art dead."—(R. V.)

Now, how in all this world can a church, with such a reputation as the Sardis church had, ever be given such a judgment as the one pronounced here? Well in just about the same way as any other church can do so today—by overemphasizing the machinery of the church and the outward appearance of things, and neglecting those inward forces affecting the heart and soul. There is all too great a tendency today to judge a church largely by the equipment which it possesses. This is a day of great building enterprises. The old-time one-room building is rapidly being discarded, and large, beautiful, artistic structures are being put up instead. All of this is good and I would not for one moment stand in the way of that which would add to the efficiency of a church. I know from experience that when several Sunday-school classes meet in one room there is bound to be more or less confusion. Therefore, I like to see a church which has sufficient energy to erect a first-class building. I believe that no one should ever think of dedicating and consecrating to the work of the Lord a building which is less beautiful and less efficient than the home in which they live, although I must admit that I have seen that very thing more than once.

I also believe in having good music in the service. I believe that music was the very first form of worship; and, in order to help out the music, a good piano or pipe organ is a valuable asset. I have heard the pipe organ severely criticised. I heard one man say that it reminded him of about forty fog-horns. But to me, it adds greatly to the spirit of the worship. I believe also in a trained and efficient choir, with special music at all services. The hearts of sinners can often be reached through song when all other agencies fail. The church that pays particular attention to the music is doing a good thing and should be commended therefor.

### D. D.'s and Other D's

In addition to efficient equipment, a church might be fortunate enough to secure as its pastor a man with a wide reputation, with a D. D., a Ph. D. and maybe several other D.'s on the end of his name. Some churches would never consider a candidate unless they could call him "Doctor," for they believe that such distinction adds greatly to the efficiency of the church. But you can overemphasize all this equipment and leadership. Any church can secure the same if it has sufficient funds. While it is true that some churches prove themselves worthy of the highest of commendation by the expenditure of large funds, yet in other places such is not the case at all. Sometimes we find churches which are fortunate enough to have within their membership men of large means, men who could give a thousand dollars any day as easily as some others could give a dollar; and the same rule might apply to friendly supporters on the outside, men who never go to church but who look upon the church as a valuable asset to the community and are therefore willing to support it. As long as gifts can be made without a real sacrifice you will find in some communities churches whose treasury is always well supplied, and that is all that is needed to equip a church in an A1 condition: all it takes is money to put up the building and buy the organ, and if efficient singers cannot be found among the members, all it takes is money to hire some from the outside. In many cases money goes a long way toward securing the prominent pastor. Some people seem to think that which money can buy is all that is needed to make a live church. This may give the church a great reputation among men, but the Lord, who can look beneath the surface, might still say of that church, "You're dead! There's no life in you." I've seen many a church in recent years, most thoroughly equipped, of which I believe that the Lord has said that very thing. Equipment will add to the efficiency of a live church, but it will never put life into a church that is dead. You will have to go much deeper than that to find life.

There are some churches whose con-

stituents realize that equipment, valuable as it may be, is not enough and they seek to add to the equipment other things. I well remember congratulating a certain pastor and his wife on the large building and splendid equipment which their church possessed, and the wife said, "Yes, and now if we can only fill the auditorium we'll be all right." I have noticed that many people measure the strength of the church by the attendance at its services. To secure good attendance is a worthy motive, and I, for one, am always pleased when I can look out over my congregation and see a large number present. I well remember when I held one of my first charges how discouraging it was to see a mere handful out to the service, two or three dozen at the most, while the Methodist preacher in the same town used to have a packed house regularly. I believed that I was just as spiritual a man, if not more so, than my fellow-pastor; and it was generally admitted that he was a very poor speaker, so that even if I was no better I couldn't have been much worse; and still his audiences were always at least three times as large as mine and sometimes more so. Seeing such goodly congregations, he doubtless considered his a live and flourishing church. But it so happened that just as soon as high school was closed and his two pretty daughters left town, he suddenly discovered that he could not so much as round up a corporal's guard to come out and hear him preach. Therein hangs the tale. He had the daughters to draw the crowd, while I had none. Many men still believe that attendance is the main strength of the church; and when a missionary church is asked to report to the state convention, care is given to find out how the attendance is averaging. But attendance can be overemphasized. A great number may attend for something other than religious motives. A church may be packed in attendance and still be dead in the sight of God.

### Members and Life

There are some who do not place so much emphasis on attendance, but rather upon the membership which the church is able to build up. If you will follow our religious papers closely you will notice that a pastor's reputation is usually judged largely by the net gain in members. It is nothing uncommon to see some such report as this, "During so many years of his pastorate the Rev. Mr. Blank has doubled the membership of his church." When any such remark as that can be made of any man it gives him and his church, as well, a reputation of being alive and on the job. Time after time since I have been in the pastoral work when I have attended conferences, conventions, or associational gatherings I have been asked how many members my church could number. Inasmuch as the Clear Lake Association has fewer members by far than any other association of Northern California some of you doubtless consider this the weakest and the deadest association, but such need not be the case at all. It is one thing to have *members*. It is quite another thing to have *life*. While I was in one of my pastorates the other church of the same town secured as its pastor a young man just out of the theological seminary and he came to town full of his brilliant (?) ideas and began launching a campaign for members; and from all that I could see, members was all he was working for. He did not try to proselyte from my church, but almost everybody else in town, even if he had not been inside of a church in the last thirty years, received an invitation—not to come to his services, but to join his church. Some laughed at the idea, but others responded, and on one Sunday he received enough new members into his church to double his membership. For a few days he was treading on air. In fact, he had so arranged it that they were all received the Sunday that the state convention secretary of his denomination was present to watch him receive them. It gave him a great standing and he thought that he was going to do wonders. But it so happened that his new members came and took communion about once, and that was the last he saw of most of them. Two or three months later he was telling me about how discouraged he felt over his work as pastor, and I said to him, "But you've built up a good membership, haven't you?" And he said, "What's members if there's no life to them?" By this time his eyes were open, and he realized that it takes more than members to make a church. You can be so eager to gain members that you receive them into the church before the Lord has even received them into the kingdom of God.

Neither is a church or association of churches sure of being alive because of its creed, although a great many people actually think that there is something vitally wrong with a church that does not preach the second coming of Christ several times every year. Now I believe in the second coming myself, but I'm far more interested in hearing a message about the Comer than I am about his coming. When I sent my wife a telegram telling her that I was coming home from the war she never worried about how I was coming. It mattered not to her whether I came by rail or airplane, just so I came, and the true watcher for the coming of the Lord will feel the same way about it. Fortunately, that doctrine is not so much a bone of contention as some might think it to be, but there are other doctrines which many think are the sole assets toward the building up of a live church. At our last annual convention an attempt was made to secure the adoption of the New Hampshire Confession of Faith as the authorized Baptist creed, and because it was voted down many people feel as if the Baptist denomination has lost its great ideal. Now, while I personally like the creed and the doctrines for which it stands, nevertheless I object to a convention or even an association adopting any cast-iron creed, for I believe that such an adoption would only tend to stir up strife and discontentment. I'd much rather rightly divide the word of truth than to wrongly divide the brethren. And when so much attention is given to the creed there is too great a tendency to overlook the weightier matters of the law, as Christ said to the Pharisees. A few months ago a Chinese convert writing to America said that if the Baptists of America didn't quit wasting so much time wrangling over fundamentals they would forget the greatest fundamental of all, which is Christ's command to carry the gospel to all creatures. We might hold to the most orthodox creed ever framed and still not be a live church, for we might believe only with our heads, and before there can be any real life such as God can see we must believe with our hearts.

### An Enthroned Christ

What, then, is needed, if wealth, equipment, attendance, members, and even creed will not do? There must be, first of all, an enthronement of Jesus Christ. *He* must be first and foremost in all things. I truly believe that if Jesus Christ should step into many a church today he would not find a single welcome. Why? Because other things have been given first place. When we think so much of creed that we emphasize creed above everything else, then we have given creed first place, then we worship creed and the Lord can never bless us, for that is modern day idolatry. If we think about numbers all the time, then numbers take the place of Christ. If we think about equipment and all that sort of thing, *it* takes the place of Christ and no church is a live church that subordinates Jesus Christ to anything else, no matter how important that may be. When God said, "Thou shalt have no other gods before me" he had just as much reference to the modern day idols which some churches worship as he had to the heathen gods of the nations round about. An old negro man once went to the pastor of a rich, fashionable church and applied for membership. The pastor was horrified. It was preposterous; it was out of the question; it could not be thought of. So the pastor, not wishing to hurt the old man's feelings, said: "Well, Rastus, I think you had better pray about it awhile. You might be jumping at conclusions too quickly. Come back again in about a week and we'll talk it over then." When Rastus came back he said: "Well, sah, Ah prayed and Ah prayed and de good Lord says to me, 'Now, Rastus, don't you bodder yo' head one bit 'bout gittin' into dat air church; Ah's been trying to get into dat air

## The Gull

By Martha Newton Lamson

SEA gull with thy broad wings spread,
Tranquil eye and lifted head,
Thou seem'st not to know base fear,
As through mists all gray and drear,
Thou aloft dost soar.
Thou wert born the air to mount,
Thy brave heart takes no account
That uncharted is thy path,
Or that storms pursue in wrath.
Lost in cloud thou canst not be,
Since the Power safe leadeth thee
To thy far-sought shore.
So may not my spirit rise,
Trusting on its wings, to skies
Far beyond the gull's brief flight,
To the spaces infinite,
E'en beyond the dome?
Mind may roam the firmament,
Though untracked is the ascent,
Unafraid as is the bird,
Winging through the mists unheard,
Knowing by an instinct true,
That some Power guides me and you,
Earth-tired souls to home.

church mahself fo' de las' twenty years but Ah ain't had no luck.'"

The Lord Jesus Christ should be first in the church and I know that when he is honored and upheld men and women will come to church to hear of Jesus. Don't tell me that men and women have all outgrown the old gospel of Jesus Christ and want something new and more modern. The main reason for so many empty churches today is because there has been too much of worldliness dragged in and too much of Christ crowded out. There is one verse of scripture which can never be too strongly emphasized and that verse is found in Matthew 17:8, "And lifting up their eyes they saw no one save Jesus only." "Jesus only"—that is what the church needs; that is what the church has always needed—"Jesus only." Men and women can get enough of worldliness outside the church. They come to church for something else, for something better, for something more satisfying. There is no lasting satisfaction in the world or the things of the world, and men and women often tire of those things and come to the church seeking something better. Can we furnish it? *We can.* Let us preach Jesus only and if we do that, even plain, ordinary men from the lowest ranks of life can come forth and become a power for good.

If you want the churches to be live churches don't forget that they must first of all be Christ-exalting churches, churches that are built and established on him and him alone, and working for his glory. Let this be said of the churches:

"On Christ, the solid Rock,
we stand;
All other ground is sinking
sand."

Wherever I'm pastor, Christ shall be first, for in no other way can a church hope to come to the place where it can be pronounced alive by Christ himself, and he alone is capable of passing judgment; his judgments alone will count in the end. In the text we certainly find him passing judgment upon the church at Sardis when he says, "I know thy works." He knew that they were not putting him first, and their failure to do this was showing forth its results in all the works of the church which really counted.

When Jesus Christ really is enthroned and made first then there will be undertakings requiring faith. Then we shall ask great things of God and expect great things from God. If Christ is first there will be faith enough to raise the necessary funds for carrying on the needed work for the upbuilding of the kingdom's interests both at home and abroad.

The church that is always behind in its finances, whether local or benevolent, is the church where Christ is not first. Where he is really first he will be given the first fruits of our labors and not the few crumbs that fall from the table; and this will be done, not to make a big showing but because of our love for Christ. . . . Without faith it is impossible to please God. If Christ is first, the first manifestations will be seen in works of faith, in undertakings which faith alone can launch. When works of faith are seen then we can rest assured that we have signs of life and will not fall into condemnation. Again, if Christ is first it will be seen in the perseverance in the works of faith that are undertaken, perseverance in the face of apparent defeat. A live church is a church where members are not easily discouraged, a church that will not lose heart the moment it meets with opposition and apparent defeat. The devil can always be counted on to start something whenever a church begins to show signs of life. Let a church go on peacefully from year to year, everything running pleasantly and smoothly and without a sign of care, and you can mark it that the church is dead. When, on the other hand, the church struggles on in the midst of adversity, that is a pretty good

(*Continued on page* 896)

# The Too Much Promised Land*

***The Arab fears he will be crowded out. The Zionists are gaining control of the land and, more important, of the water. Palestine to have irrigation and waterpower***

By Elizabeth Titzel

THE Jews have come home. After centuries of wandering and oppression, they have returned to the Promised Land. They are there, so many of them believe, in fulfilment of a promise made by God to his people, made through the prophets of old and repeated down the ages in synagogues and Jewish homes in every land; more immediately, in fulfilment of a promise made to Baron Edmond de Rothschild, the great Zionist of France, by Lord Balfour on behalf of the British government. What a history is behind the careful, official phrasing: "His Majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people and will use their best endeavors to facilitate the achievement of this object: it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The Jews have come home. About 26,000 of them have entered Palestine since the signing of the armistice. Added to the Jews already there, they form a small minority of the population. Of roughly a million inhabitants, official estimates show one-seventh to be Jews. The Jews themselves, seeking a larger proportional representation in the elective assembly, claim that the population numbers well under a million and they accordingly are one-fifth of the whole. One-fifth—but they seem to predominate. In traveling through the country last summer, I could not shake off the impression that there were more Jews than Arabs. The Arabs somehow melted into the background, were part of the landscape. The Jews were conspicuously present—active, aggressive, foreign, agents of change. The signs of their activity seemed in their incongruity more numerous and more important than they really were. The tree-shaded Jewish villages, built after European models at intervals during the past half-century, stood out, little oases of green in a parched landscape, while the huddled, shadeless Arab towns of mud and stone were part of the hills among which they crouched. The gaunt machinery, the scientifically constructed stables of Jewish agricultural colonies were conspicuous in a plain where Arabs plowed with wooden plows and beat out grain with mallets and housed their asses in corners of their own dwellings. Jewish factories, angular structures belching smoke —there were only five in all Palestine, I found, with a capital of over 5,000 pounds, and yet the smallest of them seemed big in a land of one-man industries. And how modern and enterprising seemed the Jewish shops with glass display windows just round the corner from a rabbit-warren bazar! Jewish schools, Jewish hospitals, Jewish infant welfare stations with blue trimmings that might almost have been translated over night from New York to the Holy Land—signs in Hebrew characters forbade one to overlook them. They were conspicuously Jewish—that is, conspicuously foreign.

The Jews have made themselves at home in Palestine, and they take on an air of glad proprietorship that to one who knows their history is very touching. "This is our home," they say proudly. And they talk of a new Jewish culture, a new Jewish civilization that will regenerate Palestine—the entire Middle East. Jewish culture. Jewish civilization. The Arab stiffens. "This is my home," he says. "The Balfour Declaration? A new bit of western impudence. What right have the British to promise the Jews a home in our land? Their doing so is a direct violation of a promise they made to us in 1915, when they told King Hussein, *sherif* of Mecca, that the Arab countries should have self-government in return for Arab aid against the Turks. And now the British explain to us that we cannot have self-government in Palestine because it might interfere with the carrying out of their promise to the Jews. The Promised Land, indeed."

The Arab looks at the newcomer coldly, with hate and suspicion in his eyes. He is often bitter and unjust. And the Jew puts on the ineffectual armor that he has used against injustice and hostility down the ages. A sort of defiant arrogance. He himself has a word for it. *Chutzpah,* he calls it. It expresses itself in loudness, in swagger, in contemptuous impudence, in an assumption of proud superiority toward the enemy. It collapses at the most critical moments and miraculously mends itself. And it covers a quivering sensitiveness.

So the tension grows. Nothing is too bad to believe of the other side. The wildest rumors are circulated as true, circulated by the irresponsible and the

*(*Excerpts from an article which appeared in a recent issue of "Asia." Published here by special permission.*)

responsible, by the ignorant and by those who should know better. There is a story afloat in Palestine to the effect that the government investigated all the rumors current during a certain period and found that 93 per cent of them were false. I should have fancied the percentage higher. No one keeps any perspective in his picture. I was once invited to tea by a handsome, childlike Arab woman, who had lived for some time in the United States, but loved the lazy luxury of her own land. We sat in room stifled with bad modern furniture and meaningless bric-a-brac, and over an appallingly long series of delicious cloyingly sweet cakes, she voiced her views of the political situation. "Those Bolshevist Jews," she confided, "they are bad. You know what they do? They put poison candy in the streets so that Christian children they pick it up and eat it." A few days later I met in a business-like office in Jerusalem an intelligent young American Jewish welfare worker, with whom I was to visit Jewish institutions. "Miss Wein was stoned again today," she said, with an air of patient martyrdom. I was horrified. I pictured Miss Wein beset by an angry mob. I learned that an urchin, the son of a prominent Arab politician had shied a stone at her as she passed his father's garden.

### All Too Human

At the end of my first two weeks in Palestine, I thought that all the meanness in human nature had been concentrated in the Holy Land. I had romanticized the Arabs, as an Occidental tends to romanticize the Oriental, as an American tends to romanticize any people clamoring for independence. I found the Arabs all too human. They poured into my ears tales of the baseness of the Jews that were puerile in their pettiness and for the most part obviously untrue. They uttered noble catchwords learned from the West, "liberty," "democracy," "self-determination," "the fourteen points," with small, if any idea of their inner meaning and often with the very transparent intention of saying something to please the ears of the American journalist. Most of their leaders were politicians with all the unpleasant traits of western politicians, and an added naivete that prevented them from concealing the petty personal motives, the self-seeking that lay behind their devotion to the cause. Some of them were venal, some merely pathetic, belonging to neither the East nor the West, the old or the new, jerked hither and yon by custom and opinion. Few among them had any vision of an indigenous civilization—the ideal of most was a hand-me-down western culture. None among the many to whom I talked had any broad conception of government. "The East for the East," they said vaguely. And there it ended.

I turned to the Jews. Here was theory concerning government in bewildering abundance. Their notions of the Palestinian state varied from a constitutional democracy through state socialism to pure communism. After the melancholy apathy and nervous ineffectiveness that seemed to mark most of the Arabs, the enthusiasm and vigor of the Jews were refreshing. There were splendid characters among them, men and women working—and working hard—for the sake of an ideal. But I soon found that in the majority the ideal was dwarfed to a dangerous brand of national egotism. The Jews were the chosen people destined to rebuild the East—on a Jewish model. . . .

Palestine is not a desert. It is thickly populated. Barren as it is, it supports twice as many persons per square mile as does the fertile United States. Most of its inhabitants are content with a meager, hand-to-mouth existence. They must be. Though methods of agriculture are wasteful, though only one-fifth of the tillable land is tilled, it will take many years and a great expenditure before the denuded hills and the impoverished valleys can yield enough to support the present population according to decent standards—not to speak of the three million persons that liberal estimates give as the maximum future population of the land. And long before that time comes, the Arab fears he will be crowded out.

For the Zionists are gaining control not only of the land, but of the water. No one who has not been in Palestine can fully realize what that means. I was there in the height of dusty summer. I learned to appreciate the symbolism of such a phrase as "waters of life," for save in the fortunate vicinity of springs, there were no green, growing things to give relief from the monotony of hard sunlight reflected from bare pink and yellow hills. Irrigation will mean enormous gain in productivity and in sheer livability; water-power will make possible the establishment in a fuel-less land of small industries that will furnish employment and raise the standard of living. And Palestine is to have both. The Jordan and its tributaries and the waters of the Auja, in the vicinity of Jaffa, have been turned over to a company formed by a Jew named Pinhas Rutenberg for irrigation and power development. Some say his scheme is sound. Some hold it to be fantastically visionary. Some say he himself is a solid citizen. Some rise to the heights of anathema and call him a bolshevik. You can find supporters for all sides of an argument in Palestine. So far as I could ascertain, his project is feasible from the point of view of an engineer and promises to save Palestine in the future from the waste involved in a multiplicity of projects destined for the same end. There is vision in it, as in many of the Jewish enterprises in Palestine. It is estimated that the rivers of Palestine, if fully utilized, are capable of furnishing regulated energy to the amount of one million horse-power, and sufficient water for irrigating one million and a quarter acres of land. It may be, as opponents of the scheme charge, that the returns of the Rutenberg company will be extremely meager for many years to come—that the project is too ambitious to be anywhere near self-supporting in a country in the stage of development of Palestine. But investors in the company are said to be for the most part people such as will find a romantic pleasure in losing money in the Holy Land. So the financial aspect of the scheme does not matter greatly. What does matter to the Arab is that the control of the waters of Palestine has been given into Jewish hands. For seventy years this company has the exclusive right to build generating stations, transmission and distribution lines, electric tramways.

### A Thousand and One Stories

"The Jews are gaining control of the land. They control the life-giving water. They control the government. What chance have we?" So say the Arabs. In Palestine, I listened *ad nauseam* to claims of how the government discriminated in favor of the Jews. I was told that the department of public works awarded contracts to Jewish bidders, though Arabs bid low. I was told that the Palestine railways discharged Arabs to make place for Jews. I was told that an Arab could not find justice in the courts. I was told a thousand and one stories; some of them had not the slightest basis of fact, and some of them were perversions or exaggerations of actual cases. My impression of the government of Palestine was of an honest government. I do not mean to say that there may not be meretricious individuals, both Jews and Arabs, in government employ. Palestine is not Utopia. Certainly there are Zionists in official positions who let their zeal for their cause run away with their discretion, as there are Arabs who have learned too well the methods of a Turkish bureaucracy. But on the whole I think the government of Palestine is honest in the performance of its duty as defined by the mandate for Palestine.

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## Nicodemus, 1922

By C. B. Hilton

(A study for the religious metaphysician. Or perhaps for the psycho-analyst.)

ARE you every tired of living? Yes, living.
Not an ache in nerve or muscle anywhere
But vast dissatisfaction in your soul?
If so, you have no patience with a fool who says,
"All's for the best in the best of possible worlds."
Transcendent problems do not trouble you;
For instance, what and where is God?
But you would like to solve with certainty
The lesser riddle, who and why am I?

When I feel so my antidote is Job.
The drama of the misery of man;
Job, who endured a thousand unexpected,
Unexplained calamities unconquered.
I like Job's dogged assurance in affliction
That, though all the world may be dead wrong,
Jehovah is magnificently right.

But most of all I covet for my own
The friendship of the man of Galilee,
Who rested at the well near Sychar, too tired
To walk another short half-mile to supper;
Who lay exhausted in a fishing boat
Asleep, unmindful of a hostile storm
Until awakened by the human cry for help;
Who stumbled in the street beneath a cross,
And later hung thereon and quickly died;
Who rose, refreshed by two days in the tomb,
And ate broiled fish for breakfast with his friends.

These facts give comfort and a gleam of hope
That somehow, with a mastery divine,
All things will work together for our good
And in the end life's pathway lead to God.

# Evidence That God Lives

*The Alpha and Omega, who is and who was and who is to come—the Almighty*

By Andrew Martin Smith

AN attempt to argue for the existence of a living God would appear almost a needless waste of time and space in view of the abundant evidence that "he ever liveth"; and yet even Christians need to be reminded from time to time that God is not dead. God's own statements concerning himself should be sufficient to cause hope to spring up anew in the heart of every believer in his Word.

### Evidence From His Word

"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." Rev. 1:8.

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

"Jesus Christ is the same yesterday and today, yea and forever." Heb. 13:8.

"I and the Father are one." John 10:30.

"Every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, for ever and ever." Rev. 5:13.

These and other passages of scripture lend assurance that there has never been nor will there ever be a time when he in whom "we live, and move, and have our being" is not alive, awake, and cognizant of human affairs. Society today presents such a complex problem of industry, education, politics, bolshevism, alliances, compacts, bootlegging, breaking of law and the Sabbath, and here and there a little of the good, that unless we fortify ourselves we may forget that God is an important factor in world history—that there is a divine end toward which the world moves.

### The Bible Has Stood The Test

Time and usage have proved the validity of God's Word. Genesis was almost 3000 years old when Columbus discovered America. For three millenniums the psalms of David have held the chief place in devotional literature. The ninetieth psalm is attributed to Moses who lived 3500 years ago. Isaiah's vision of "the Lord sitting upon a throne, high and lifted up," has for 2700 years added new glory to man's conception of his God. The New Testament writings have weathered the storms of criticism for nearly 2000 years. No other book has had such a perilous journey through so long a period of time, and yet come out so intact. Time has not aged the sacred writings. For ethical, moral and spiritual instruction they are unsurpassed. It is still "good news" to every one that believeth.

The old Book enjoys a popularity which is common to no other writing. More copies of the Bible than of any other book, have been maliciously destroyed, and still it has the widest circulation. There are 60,000,000 Bibles in 770 different languages. Every great library has its quotations; every famous art gallery contains paintings which have been inspired by the sacred scriptures. It is like the Irishman's fence which he built three feet high and five feet thick. When asked if he was not afraid that it would turn over he replied, "Faith, and if it does it will be two feet higher than it was before." Spurgeon said, "You talk about defending the Bible! It's a lion! Open the cage and let it out!" Our Lord Jesus Christ, ths strong Lion of the tribe of Judah, defeated Satan with "It is written."

### Evidence From Nature

"In the beginning God created the heavens and the earth." Some say it was 6000 years ago; others, three or four billion. We are inclined to believe that both figures have missed it by a few thousand or millions of years. However, at whatever distant point in time that creative work of God began, he set in operation laws of nature which are still operative today. The flowers blossom and the trees bud the same as they did of yore. The pollen is carried in the same manner from one flower to another by insects, birds and the winds. The rain falls, the winds blow, and the seasons come and go as yesterday. Species follow after species, and the birds sing the same song. Amid an environment being changed by the hand of man and time the laws of God go on the same.

### Evidence From Growth in Christian Activity

The Christian church, in its simplest form, may be said to have begun with twelve men, and one of these was a devil. Christianity has always been hindered by about this same or even a larger proportion of the unfaithful. The work took more definite form at Pentecost when we hear of 120 assembled in the upper room for prayer, and of 3000 who "were added unto them in that day." Soon the church at Jerusalem had grown to number about 5000 men, but at its best Christianity was a hated, despised, outlawed religion.

It is true there had been Christian expression before the choosing of the twelve and Pentecost. John of the wilderness had awakened Jerusalem from its spiritual lethargy with the startling admonition, "Bring forth therefore fruit worthy of repentance." Isaiah had invited "every one that thirsteth" to "come, buy wine and milk without money and without price." Moses, Joshua and Elijah had drawn a distinction between service for God and that for the idols of heathen nations. Abraham "believed God," "Enoch walked with God" and Adam early received the promise of the triumph of the seed of the woman over the serpent. The entire Jewish nation, however, did not at any time number over a few million people.

Today there are 47,461,558 members of religious bodies in the United States. This is an increase of 1,220,285 over the previous year, or a gain in one year of 10,000 times the number present in the upper room at Pentecost. Recent figures show that there are 8,167,535 Baptists in the United States. Two hundred years of Baptist labor in America brought the first million, twenty years more the second million, ten years the third million, eight years the fourth million, nine years the fifth million, seven years the sixth million, five years the seventh million, and three years the eighth million. Our God is marching on! Christian progress is evidence sufficient that God lives.

### Evidence In Christian Experience

God is working on the hearts of men in a mighty way. An average of 3,343 joined the churches in our country alone each day during 1922. If they can be considered truly converted, there was a pentecostal blessing 365 times during the year. A great outpouring of the spirit of God at the Southern Baptist Convention at Kansas City led to provision being made from individual subscriptions to send out ninety-six missionaries over and above those whom the board is able to support. The presence of the same spirit was felt at the Northern Baptist Convention at Atlantic City. Rev. Socaciu, a Baptist worker in Roumania, writes, "I have come in the midst of persecutions and terrors from a land of freedom and peace (America), but the Lord needs me here and I am to stay in my country no matter what comes. I am ready to die for the gospel.—The church buildings, in many places, are too small to get in the crowds which seek to hear the gospel." The best evidence that God yet lives is that his spirit still bears witness with our spirits.

## Lighted Lanterns in Open Doors

**LIKE looking through a great black cylindrical tube with jets of light shooting into it at irregular intervals was this Chinese street on the evening before the greatest festival day of the year, New Year's Day. Although the weather was very cold, doors were opened wide and in their very "mouths," as the Chinese say, hung one, sometimes two lighted lanterns, paper things, reinforced with bamboo splints, and red candles, omens of happiness, burning brightly within. So, they say, are the good spirits shown the way and welcomed with a warm welcome to abide with the family for many moons. By the same token, the evil spirits, fearful of light, and loving darkness, are driven away.**

**Just now China's mental doors are wide open in the darkness and all who are bearers of light may enter and abide there. The light of the gospel is entering multiplying doors and there are none shut against it. As the good spirit of God comes in the evil spirits of superstitious fear go out in haste, never to return. This is the way his kingdom is won.**

—F. C. Wilcox

# Dignity at a Discount

*A story about the former Baptist governor of Massachusetts who was the first president of the American Baptist Missionary Society*

By W. H. Morse

"IN my time, sir, the office of governor of Massachusetts was an office of dignity!"

It was a pompous old gentleman who one morning entered the law office of George Frisbie Hoar in Worcester, and in a tone of mingled disgust and disdain spoke to the young lawyer.

"Good morning, Governor Lincoln," Mr. Hoar replied, rising and extending his hand.

Into his hand Levi Lincoln thrust a small handbill.

"Sir," he said, "in my day the chief magistrate of this commonwealth was dignified! His arrival in any town was an event of the greatest importance. Sir, he traveled in his carriage, and with suitable attendants. It was only on great occasions that he appeared in public. But now! But now, sir! What have you in your hand? A dodger. A handbill scattered all about the streets of our city of Worcester, left in the stores, poked under house doors! See what is on it! It is a notice of something that is there called 'a temperance tea party' to be held tomorrow in the afternoon in some small hall or some like place! Read that! 'Music by the Peak sisters.' 'His excellency, George N. Briggs will address the meeting. Admission, 10 cents.' Think of it, sir! Think of it!"

### Disdain for Simplicity

Levi Lincoln was not alone in looking disdainfully upon the simplicity of behavior of Governor Briggs. His familiarity with all classes of people did not tally well with the idea of the conduct of the head of the commonwealth. But in the course of his long incumbency of the office the people became accustomed to it, and when, in 1850, he was succeeded by George S. Boutwell, who revived the traditional idea of dignity without discount, there were not wanting those who missed the governor whose only boast was that a blacksmith-shop was his alma mater, and the Baptist church membership his highest honor. How the precisians did indict him! "Speaks at temperance rallies!" "Never wears a collar." "Shakes hands with nobodies." "Refuses to dance." "Leaves the meeting of the council to go to prayer meeting in some Baptist church." "Puts himself out of business on Sundays, so as to go to church." "Makes so much of the niggers."

If one count was more exasperating to sticklers for the proprieties than another, it was the last named. With Governor Slade of Vermont he was particularly interested in encouraging white teachers to go South to teach the slaves. In Pittsfield his house was always "next door" to negroes. When the migration to Liberia was in vogue, he interested himself in sending to the African republic, Gerard Finnemore and his wife, members of the Pittsfield Baptist church, who came to be important personages in Monrovia. When David Jaques, an East Pittsfield negro man, was so unfortunate as to be sentenced to the Lenox jail for debt, the governor went to his rescue. When Carline Sanders, a negro boy with a propensity for mischief, developed an interest in other people's personal property, and in strong drink, the governor interceded for him, ineffectually, however, as the negro, now an old man, has been for many years a familiar figure in the county jail.

Another in whom the governor took particular interest was Festus Campbell, an educated negro, some time valet for David Campbell, and later for many years proprietor of a greenhouse.

"Well, how do you do, Porcius Festus," the governor would say, greeting him. "How is Caesar today? What appeals?"

This was not mere persiflage, for Festus was the governor's agent in finding out deserving people who were in need. And it was to such that the word "appeals" referred. One of these "appeals" was of more than ordinary interest.

An enterprising Irishman, whose name was Fogarty, was accustomed to drive a herd of hogs from York state into Massachusetts every spring, making sales as he did so. The drive started from Troy, and in due course reached Pittsfield, and went on until all were disposed of, to

> SELF is the only prison that can ever bind the soul,
> Love is the only angel who can bid the gates unroll;
> And when he comes to call thee, arise and follow fast;
> His way may lie through darkness, but it leads to light at last.
> —Henry van Dyke.

Westfield and Springfield. One Sunday morning in May, Fogarty appeared at the door of the First Congregational Church while Dr. John Todd was preaching. Constable Fairbanks, noticing the man standing there, went out and spoke to him. He was much excited, and said that he was waiting for John C. West, chairman of the board of selectmen, to leave church, as he wanted to speak with him. Mr. Fairbanks replied that Mr. West was not in his pew. Fogarty then inquired where he might find one of the other selectmen. He was told that one of them, Chauncey Goodrich, was a Baptist and was always at church on Sunday morning. Fogarty thereupon proceeded to the Baptist church corner and there waited. While waiting, out of the church came Governor Briggs, who, from the window had seen the man.

"Saw you out here," he said. "Waiting for some one inside?"

"Yes, sorr, it is Mr. Goodrich," the hog-driver replied.

"He is in there," was the reply. "Step in, and wait for him."

And before Fogarty could offer any excuse he found himself sitting beside the governor in his pew, listening to the Dr. Lemuel Porter's sermon.

After the benediction the governor found Mr. Goodrich for him.

"It is for this same," Fogarty said, "My naygur has run away, and do yez suppose ye could git the feller for me?"

"Your negro?" Mr. Goodrich said. "Ran away?"

At once the governor was interested. The plaint sounded very like the "runaway slave" charge.

"What, Fogarty, you got a negro? Brought him into Massachusetts?" he asked.

"Sorr, it wurr this way," Fogarty said. "I wurr in Tr'y, and askin' a man to hilp dr-rive fur me. Whin I see a lettle black, havin' a box with a pole to it, who stood foreninst me. The same, sp'akin' odd, said he woulld come 'long, an' helup. So we strick a barggin. He did. I rode mostly in my buggy, and carried his box, and he drove. Friday we come in here to Bateses stable wid the hogs. Sat'day he wur there. Now he is gone, and his box. Will yez git him fur me?"

"Not hardly a runaway slave!" commented the governor. "A man you hired."

"He did not steal anything from you, did he?" asked the selectman.

"No, sorr," was the reply. "But the tuk his box and is gone. I want him!"

Just then Festus Campbell came out.

"Festus," said the selectman, "seen anything of a stranger negro?"

### "He Ought to Go to Church"

"Why yes," Festus replied. "This morning I came across a man carrying a green box, on Fenn Street. He was evidently one of those Santa Cruz men that we sometimes see. I spoke to him, and although I could not understand him well, I thought at any rate he ought to go to church, so I went with him as far as the Second Congregational and there left him."

"The same!" exclaimed Fogarty.

"Mr. Fogarty, may be the darkey does not care to work for you any longer," Mr. Goodrich suggested.

"But he must, that's all!" the drover returned.

"Had you paid him?" asked the selectman.

"No, sorr. I brung his box all the way for his drivin'. And of coorse the nade of payin' him after my doing him that good turrn, is nothin'!"

The men talked together for a few minutes, and it was agreed that Festus would find the missing man, and bring him on Monday morning to the town hall, where the selectmen would adjust the matter. The evidence was strong that the drover had got out of paying the man, and that he had deserted.

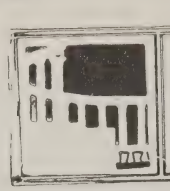
The next morning Fogarty was at the town hall, and the three selectmen were present. Punctual to the hour appointed Festus came alone.

"I had no difficulty in finding the man," he said. "He is not a colored person. I find that he is an Italian, a hand-organ man, and has his instrument with him. He complains that Mr. Fogarty would not pay him, and he left him. He is under no obligation to return."

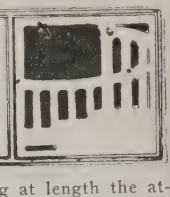
"Where is the naygur?" asked Fogarty, still excited.

"He is at my place," Festus answered

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# The Open Forum



### "THE PERPETUAL CRISIS" AGAIN

Although I could not endorse all of Doctor Van Dyke's address reprinted in THE BAPTIST of June 30, I was glad to read it. Doctor Van Dyke and Mr. Bryan do not seem to differ much in their personal beliefs. Both are orthodox. Doctor Van Dyke's views of scripture are less legalistic and he would not limit the views of others to so narrow a range as Mr. Bryan. Both are great men. However, the article in criticism of Doctor Van Dyke's address in THE BAPTIST of July 28 seems to obscure the thought of the original writer. Probably Doctor Van Dyke will never see any of these articles. What a loss to him! I am convinced that the veteran teacher, Mrs. Ellen A. Copp, is right in declaring that there should be a clear, concise definition of evolution. If the definition she quotes as scientific is the only correct one it is anti-Christian. It is: "Evolution is the development of organic forms by the operation of the forces of nature *without design*." Of course Doctor Van Dyke does not use the term in that sense. No doctrine of evolution has been proved, but there is a doctrine of evolution that is not opposed to an orthodox interpretation of Genesis though it differs from Mr. Chamberlin's. Take this as such a definition: "Evolution is the development of organic forces under the creative impulse and constant guidance of the Supreme Being." It is not at all probable that the early chapters of Genesis were ever intended to be understood in a narrow, literal fashion, but even so this view of evolution is hardly at variance with Genesis. Genesis does not say how God made different kinds of life after their own kind, whether by instantaneous fiat or by a long-continued process. It does not say how the physical man was made. Surely man's body was not made in the image of God, for Jesus said that God is a spirit. "No man hath seen God at any time." The Christian view of evolution is consistent with the statements of Genesis. Personally I doubt evolution being the final solution of the great problems of being.

Then as to Christ's teachings in regard to the Old Testament, while Jesus indeed made no effort to destroy the old law and always observed its ceremonies, he certainly knew that his teaching would in time overturn much of the Old Testament. It is practically impossible to read such passages as Matt. 5:38,43; Mark 10:4-9; Heb. 7:18, 10:4 and believe that all the Old Testament was the word of God in more than a very limited sense and that Jesus did not mean to abolish some of its teachings. However, Doctor Van Dyke was considering a wider question—that of the inerrancy of scripture on all subjects. It nowhere claims to be infallible in history, geography, geology, chronology, etc. To have been absolutely correct on all such subjects would have defeated its purpose and made it unintelligble for thousands of years. It was God's plan that man should make discoveries and investigations for himself. But the plan of salvation man could never have discovered. Hence divine revelation. This view is not doubt-provoking but absolutely orthodox and Bible-honoring.

Now as to the resurrection. Evidently there is a misprint in stating what Doctor Van Dyke said. He doubtless really said "The dogma that Christ's resurrection body was entirely unchanged from the body buried in the tomb, is unscriptural." The different accounts taken alone give us different impressions of his resurrection body. We must of course reject the view that it was only an influence and a memory that survived the tomb. He lived again, but he does not seem to have lived with his disciples as before. He appeared and disappeared suddenly in a closed room, undetected as he walked along the road to Emmaus, vanishing suddenly, manifesting himself unexpectedly beside Lake Galilee and at last disappearing out of the sight of his disciples. But he also ate with his disciples and invited Thomas to thrust his hands into his side, though he does not appear to have done so. To what extent his body was physical does not appear. When the change to the immortal body took place is not clear. We speak of a spiritual body, but that expression means different things to different people. It will hardly be settled in this world just what the nature of his body was, but we know that when he shall be manifested we shall be like him. We know that then we shall see him face to face. Meanwhile, without dwelling too much on things that are beyond our power to know we should proclaim Jesus as the Saviour of men. Whether he did his mighty works by his own omnipotence or whether, as Paul seems to indicate (Phil. 2:5-8), he laid aside in his earthly life his infinite attributes and worked by the power of the Father matters little. In either case Jesus is "the effulgence of his glory, and the very image of his substance."

GEO. B. HOPKINS.

Freeport, Ill.

### CERTAIN QUESTIONS

There appeared in THE BAPTIST of July 7 a contributed article from Mr. Sherwood Eddy professing to set forth a movement in India leading to the acceptance of Christ by multitudes there. But the article is mainly made up of an attack upon the British government of India, partly in Mr. Eddy's own words and partly by quoting at length the attack of Mr. Gandhi upon the government, as his method of defence when he was arraigned on a charge of sedition.

One cannot avoid wondering whether the editor of THE BAPTIST consulted some of our veteran missionaries in India before giving publicity to Mr. Eddy's attack, and the more especially since many score of our own missionaries are working in India under the protection of the British government and in many ways in close cooperation and mutual sympathy with its officials. Mr. Eddy went once to India as a missionary but for some reason did not stay. Now he is an itinerant lecturer, and, like so many other transients, seems to have picked up the reports that happened to come to hand and without careful discernment retails them as solid truth to innocent hearers or readers. I well remember the indignation with which one of our own Baptist veteran and deeply revered missionaries in India spoke to me of globe-trotters among our countrymen who make a tour through the country and proceed forthwith to tell us how India ought to be governed by the British.

Mr. Gandhi is an Indian political agitator. He may be ever so sincere but his statements, like those of most men of that sort, are extravagant. He does not advocate violence but the movement he aroused went beyond his control, as any one acquainted with such things could see it would, and threatened to become a mass movement of violence. When Mr. Eddy says: "We are witnessing today the remarkable spectacle of a vast nation, or sub-continent of 320,000,000, whose leaders have in principle repudiated physical force and accepted vicarious suffering as their national program," he is guilty of a grand extravagance. One might ask whether India has no other leaders than the followers of Mr. Gandhi, whether what Mr. Eddy says is true of all Gandhi's followers, and whether it is true that these 320 millions have actually accepted his program. Such questions answer themselves.

It is quite likely that the British government of India has committed many blunders and done many wrongs. Sometimes we accuse our own government at home of doing such things and, quite likely, at times with reason. The English are often severe self-critics. They realize, as others cannot, the magnitude of their task in India. They know the jealousy with which some other peoples watch their doings. They seldom offer a defence but leave their work to tell its own story to intelligent and fair-minded people. Possibly they have lit-

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# Religious Education



## "What I Would Like to Say to My Boys' Sunday School Teacher

By Henry T. Colestock

With the Sunday-school teachers of my children I would like a serious and friendly chat. Speaking for myself and other parents, I would say to these teachers, in whose hands is the religious education of the boys and girls of the community entrusted, that they should never forget the fact that the children in their classes will most probably go through high school and what they teach in the Sunday school should harmonize with the education they will later receive from the high school.

Just why should the Sunday school teacher keep this in mind? Because there is danger of one set of ideas being taught in the Sunday school and quite another approach to the same subject matter coming to the pupil in the public schools. If the church and the public schools do not give the same interpretation to life the pupil is thrown into confusion and doubt, with the result that the pupil abandons and becomes indifferent to whatever does not fit into his public school presentation of life. For the teaching of the church, with its one or two hours a week, cannot hope to withstand the teaching of the public schools where the ideas of the two may not be in full and complete harmony.

But is there danger of such lack of harmony? Indeed there is grave danger. Here are the roots of the whole problem of the fundamentalists. Here is where Mr. Bryan would safeguard the church by requiring the public schools to conform to the teachings of the church.

Why not secure harmony of teaching between the public schools and the church by the method Mr. Bryan and his fellow fundamentalists advocate? Why not require the schools to conform to the ideas of the church? If either must adjust itself to the other, why not the schools to the church?

On the surface it would seem that such an adjustment would be the right and proper solution of the problem: we love and venerate the church—let the church set the standard to which all public schoolteachers must conform; of course, such control of education would not stop with the public schools, it would soon include all colleges and universities as well. . . . .

Why not? Because every page of history cries out in protest against it. Our modern civilization is the fruitage of intellectual freedom. No other single element lies so largely at the base of the splendid achievements which crown the efforts of mankind today. Intellectual freedom is the mother of science; intellectual freedom is the parent of political liberty; intellectual freedom is the only pathway to solution of our present and future problems. As we value our heritage from the past; as we hope and plan for the future we must not, we dare not imperil our intellectual freedom.

Because when we begin to limit the teachings of the schools on one subject, the whole range of thinking is endangered. Science could make no further progress. Champions of the larger vision of truth would again face imprisonment and the stake.

For these reasons I would like to help keep the schools and colleges free from ecclesiastical control. Loyalty to our fathers demands that we should preserve the heritage they have passed down to us.

Of course the church also must have its freedom. Intellectual liberty demands this. Nevertheless, herein is a problem: if the church teaches one view of life on Sunday and the schools teach another view of life the rest of the week—there can be only one result; namely, the church will lose the loyalty, affection and confidence of the coming generation. So far as confidence and loyalty to the church has been lost, such a condition is a direful calamity. No parent can look upon such a trend with indifference. But confidence and affection of the growing generation can be held only by teaching modern interpretations of truth.

In behalf of the boys and girls of the present who need the church relationship even more than any preceding generation, I urge pastors and Sunday school teachers to give careful thought to the ideas they present; because if these growing children lose confidence in you they lose confidence in the church. The church of today can ill afford to alienate from itself the men and women of tomorrow by maintaining or even seeming to maintain an unfriendly attitude to modern ideas.—Excerpt from address delivered at the Lewisburg, Pa., district Sunday school convention.

## International Sunday School Lesson for August 26

**BARNABAS THE GREAT-HEARTED**
**Lesson: Acts 4:36; 11:19-30. Golden Text: Acts 11:24.**

**Introductory**

Chiefly we hear of Barnabas as associated with Paul. He it was who introduced Saul to the Christians at Jerusalem. Paul was his companion when he journeyed to Jerusalem with relief funds for the poor. When the two returned to Antioch, where Barnabas had previously been sent to investigate the work among the Gentiles, they were set apart by the church for missionary work. Barnabas was Paul's companion on Paul's first missionary journey. He did not accompany him on the second journey because of the difference arising between Paul and Barnabas as to whether John Mark should accompany them. The slight breach between them was later healed. Antioch was the capital of the province of Syria and a most famous city of the ancient world.

**The Lesson**

Barnabas, so surnamed by the disciples, was a man who was interested in the poor. Early in the history of the church he sold a piece of property and brought the money to be distributed among the poor.

The stoning of Stephen resulted in the dispersion of the disciples, preaching the word to the Jews. But upon arriving at Antioch men of Cyrus and Cyrene preached to the Greeks also with the result that "a number believed and turned unto the Lord." Here, then, seemed fertile missionary soil, and the church at Jerusalem sent Barnabas who "was a good man, and full of the Holy Spirit and of faith: and much people were added unto the Lord." Then Barnabas went to Tarsus after Saul and brought him to Antioch. For a year they worked together in this city and the "disciples were first called *Christian* (Christ's men) in Antioch." To Antioch came Agabus, a prophet from Jerusalem and told of the great famine which would come all over the world. This came in the time of Claudius. A relief fund was raised for the poor every man contributing "according to his ability" and this fund was sent to Judea by the hand of Barnabas and Saul.

**Leading Thoughts**

1. "He was a good man"— a desirable comment on one's character to have passed on down through the ages. 2. He was "full of faith"—in God, yes; also in his fellowmen. 3. He was ever ready to serve.—his God; and his neighbor.

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**The Sunday-school room, which is the** first unit of the $70,000 building being erected by the Tabernacle Church of Wilkes-Barre, Pa., will be dedicated next month. Rapid progress is being made on the building.

**In a survey of conditions surround**ing infant life made by the United States children's bureau, a special study in Gary, Ind., showed that infant mortality bore a close relation to economic conditions among the workers. Thus, when the breadwinner's wage amounted to not less than $1,850, the infant death rate was 89.4; when earnings were between $1,050 and $1,850, the rate rose to 127.1; when the income fell below $1,050, the rate increased to 137.8.



# The Chimney Corner



## Out of the Pigeon-Hole

THERE is a certain Desk; and in that Desk is a certain Pigeon-Hole; and in that Pigeon-Hole go certain Fascinating Scraps of Paper which may prove interesting some time to Chimney Corner readers; a few of these "scraps" are given herewith to show what possibilities there are in human progress! For instance, this:

### Let There Be Light

IN 1816 a New England newspaper summarized the arguments — torrid and portentous—then prevailing against the introduction of gas for street lighting. They contended that:

Artificial illumination was a human attempt (doubtless inspired by the devil) to interfere with the divine scheme of things wherein it had been ordained that it should be dark at night.

Emanations of illuminating gas were injurious. Lighted streets would incline people to remain late out of doors, which would lead to an increase in ailments of various kinds which were "known" to be caused by "exposure to night air."

Fear of darkness would vanish, and drunkenness and depravity increase.

Horses would be frightened and thieves emboldened and aided in plying their nefarious craft.

If streets were illuminated every night, such constant illumination would rob festive occasions of their charm.

However, this diabolical innovation persisted, and the evil predicted did not come to pass—much to the disappointment of the prophets. Gas gave place to electricity, a far more brilliant street illuminant, in most communities.

Now, even the strictest theologians do not cavil at brilliant illumination of the streets at night. Youth and old age, promenading under the white lights, have no fear of illness from "night air." The police and public officials generally know that good street lighting is one of the most effective deterrents of crime.

### The Daily Miracle

YOU wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the manufactured tissue of the universe of your life. No one can take it from you. It is unstealable. No one receives either more or less than you receive. Waste your infinitely precious commodity as much as you will, and the supply will never be withheld from you. Moreover, you cannot draw on the future. Impossible to get into debt! You can only waste the passing moment. You cannot waste tomorrow; it is kept for you.

ARNOLD BENNETT.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

### The Rain Prayer

"LORD, LORD, dar's a drought in dis dry land,
Famin' is feared here for beast and man,
My Lord, oh, won't you raise up yo' han'
An' sprinkle de rain on dis heah lan'?
My Lord! Yo' good Book's full of rain—
From kiver to kiver and back again—
De reign of David and de reign of Saul—
De Bible tells us about 'em all!
For heah in de One-Eyed Kings, I see
De story of David and how he
Had a reign in Israel forty year
An' furderer mo' it do appear
He'd a reign in Hebron for seven year—
And many mo' in Jerusalem—
De oil roll down to his garment's hem!
But, Lord, we don't want no rain like dat!
We don't want no swisher-swasher—oh!
We don't want no gully washer—Oh!
We des want a drizzly-drazzly shower
Dat'll scarcely hurt de cotton flower!"

MARTHA YOUNG.

### Envy

OH, de gol' fish say to de pollywog
"You's gwine for to turn to a long-laig frog,
You can't be handsome an' swim like me,
An' be raised as a pet; 'cause, don' you see,
De time is certainly boun' to come
When you gotter git out o' dis' quarium."

An' de pollywog say to de gol-fish: "Sho',
You ain't tellin' nuffin I didn't know.
I'd rather hop than swim, I vow,
An' I doesn't like de comp'ny much, nohow.
I'se jess bin waitin' f'um day to day
For my laigs to grow, to be on my way."

Now frogs is frogs, an' fish is fish,
An' it's nuffin but foolishness to wish
To be changin' round like de white folks do
An' dream dem dreams what can't come true.
So honey, you stay whah you done belong,
And do yoh bes' an' you can't go wrong.

### The Diary of a Bible

Author Unknown. Bible Unidentified. Was it yours?

Jan. 15—Been resting quietly for a week. The first few nights after New Year's my owner read me regularly, but he has forgotten me, I guess.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

March 7—Clean up. Dusted and in my usual place again. Have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner led meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 1—In grandma's lap all afternoon. She is here on a visit. She let a tear-drop fall on Col. 2:5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13, and the last four verses of the fifteenth chapter.

May 7, 8, 9—In grandma's lap every afternoon. It's a comfortable spot. Sometimes she reads to me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me goodbye.

June 3—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again, and in my old place. Quite a journey, though I do not see why I went.

Aug. 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5—Clean up. Dusted and set right again.

Sept. 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30—Clean up again.

## Dizzy Doings on My Desk!

THE pencil has made quite a number of pointed remarks about the sponge being soaked all day, and the waste basket being full. The scissors are cutting up and the paper weight is trying to hold them down, while the paste is sticking around to see the stamps get a good licking. The ink's well but appears to be blue, while bill is stuck on the file and the calendar is looking fresher after having had a month off. The blotter is lying around taking it all in.

# The Young Reserves

## The Heroine Who Fell Among Thieves

By Margaret Applegarth

IT sounds rather biblical to call her the Heroine - Who - Fell-Among-Thieves, but as a matter of fact the thieves fell among her—which may not be a strictly grammatical use of the word "among," although a perfectly *truthful* use for suddenly there were about two hundred robbers on her front lawn where none had been before: bag and baggage they were there, with donkeys braying and babies wailing and confusion galore. Suppose you had been in the heroine's shoes, how would you have felt?

Suppose you looked out of your window one afternoon and saw the vacant space across the street filled with strange, wild-looking folk and disconsolate little donkeys, and suppose that when you asked a nearby policeman about them he answered, "Oh, that's Gang No. V of the Erukalas. They are thieves and we are here to watch them, and we sleep by them all night to see that they don't go off committing robbery." Suppose! Would your first impulse have been to ask them all to come, bag and baggage, fifty donkeys and all, and stay in your grounds, where they would be more comfortable? And when you had gathered them all there, would you have gone to the district superintendent of police and asked him to give you all those people to look after, instead of sending them to the mica mines? And when he said, yes, he would, provided you would take not only this group, but the whole tribe, which numbered about two hundred families, what would you have said? What Miss Bullard, a dauntless little missionary in India said was, "All this seems so like the working of God's plan for the saving of these poor, down-trodden, wicked men that we cannot refuse." So she set them to clearing a piece of ground which was overgrown with cactus, not because they were good and efficient workmen, but because they must be taught to work. Meanwhile word was sent out to other members of the "Red Thieves' Tribe," that any who cared to come would be very welcome on the mission compound. And the invitation was promptly accepted. Men, women, children, cattle, sheep, goats, dogs, cats came pouring in.

Miss Bullard had indeed fallen among thieves you see, and when she wrote home to American Baptists she said: "How can one describe these wild-looking creatures? Many of the men have hard faces, showing that crime is not a new thing to them. Others again have bright faces and it is hard to believe that they have ever done such wicked things. The women are so uncivilized that they are dirty and unkempt in the extreme. . . . The children are bright little things, as scared as little rabbits at first. . . Dirt and noise seem to be the words that best describe the Erukalas."

But today? Ah, *today*, if you visit Kavali you will see a sight sure to thrill good Baptist eyes—two thousand robbers now in our care; two thousand robbers living quietly in small mud huts with straw roofs; two thousand robbers in a village without walls, choosing their own members to act as a committee for the settlement of all disputes; two thousand robbers diligently earning an honest livelihood, the men by building roads and farming, the women weaving on their looms, and four hundred children boarding in Miss Bullard's school. For from the ages of six to fifteen it seemed wisest to separate the children from their parents, for old habits should not be passed on, of course. So while we leave our heroine making them robber-proof, suppose we see what the criminals themselves are doing in charge of Mr. Samuel Bawden.

Each morning at the settlements (for there are three,—Kavali, Allur and Bitragunta) is begun with roll call and prayers at which every member must be present or accounted for. After the devotional exercises the announcements for the day are made and then the people separate to their various working gangs, each in charge of an overseer. The streets are patrolled all night by special constables, who are trustworthy members of the settlement and receive their appointment upon recommendation of the manager. The penalty for running away from the settlement is severe, for any member found outside the ninety acres of Kavali without written permit is given a jail sentence.

But do not think from this that we Baptist jailers are hated. There is the case of Mr. Bawden's ring to prove the contrary! But first you ought to know that Mr. Bawden is a hero, his services to India have been so notable that the British government recently conferred upon him the Kaisar-I-Hind medal, which means "emperor of India" medal. The ex-robbers at Bitragunta wanted to see this medal, and begged Mr. Bawden to stop off—and would you believe it—he was greeted at the station by four hundred persons, all decked for the occasion with flags and banners and flowers! Some of the people had walked eleven miles to Kavali to borrow a wagon which they decorated with palm leaves, water lilies and flags, and in this the Bawdens were escorted two miles from the station to the settlement. There was a band and a program of songs, dialogs and recitations! But I think you will like to hear the rest as Mr. Bawden himself tells it:

"These people in their extreme poverty had taken up a subscription and bought a necklace for Mrs. Bawden which one of the women hung around her neck with many expressions of affection. I was surprised with a gold ring. They had inquired of Mrs. Bawden to find out the size of my finger and had asked her to design a "B" which they said stood for Bawden and Bitragunta; then they had sent to Nellore, thirty miles away, and had a native goldsmith make the ring. I put it on my finger before them, saying that I should certainly remember them every time I looked at it and should tell the folks at home about my friends in India. As highly as I value the medal from His Majesty King George V, I prize the ring still more, for it stands to me as a token of love and esteem of those whom their own people have despised and rejected but whom God has reached out his arm to save.

"When I took charge of the work in 1914 the district magistrate, a strict Brahman, said to me: 'Mr. Bawden, I have no faith in your Christianity's doing these people any good. You cannot reform the adult criminal, but at any rate it will do them no harm and putting the children in your school will help to wean them away from the habits and thoughts of their parents. The only thing we can do with these adults is to keep them under the restrictions of the settlements until they die off and the new generation may be saved for better things.' I did not argue the matter with him, for I knew better than he what Christianity could do. Seven years later when introducing my successor to the government official at Madras who is in charge of the police administration, I had the pleasure of telling that gentlemen that we had seen two hundred of these former criminals converted and baptized and that I thought fully 30 per cent of our people could be released with safety to the community. Our work can be counted as successful."

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**The Spingarh medal, awarded each year** for distinguished achievement by a negro, goes this year to G. W. Carver of Tuskegee Institute in consideration of his work in agricultural chemistry, his lectures promoting interracial good-will in the South and his recognition by the British Royal Society.

**An intensive movement to instruct** laymen in religious work, and workers in the handling of boys and girls of the teen age, is being organized in Hartford county, Conn. Various religious bodies will unite to conduct a central school during the fall and winter. The school will be in charge of Rev. F. W. Raymond, Glastonbury, Conn. The chairman of the general committee in charge is Rev. L. H. Dorchester, pastor of the First Methodist Church, Hartford. Participating in the movement are: The Hartford Council of Churches, the Episcopal Diocesan Council, Hartford County Sunday School Association, Hartford Christian Endeavor Union, Baptist State Convention, School of Religious Pedagogy of the Hartford Theological Seminary, Young Men's Christian Association and Young Women's Christian Association. Instruction will be given in Sunday-school work, mission work, social service and young people's recreation. Some of the instructors will be paid workers, but most of the faculty will give their services.



# Young People's Work



## Topic for August 26

**THE CALL OF THE IMMIGRANT**
**Deut. 10:17-19**

### Materials

"Jottings from the Note-book of a Christian Americanization Secretary," 5 cents; "The Conquest of Volunteers," 3 cents; "Katie," 3 cents; "Mobilizing Forces for a Better America," free; "Knock at the Door," free; "My Friends," 3 cents; "Almanac," free; "Garden Catalog for Human Flower Gardens," free.

The above material may be secured from the General Board of Promotion, 276 Fifth Ave., New York City; 143 N. Wabash Ave., Chicago; 313 W. Third St., Los Angeles, Calif.

### "Americans from the Other Side"

A small boy of dark skin was asked, "Are you an Italian?" "No," he retorted, "I'm an American from the other side."

For years we have been confronted with an invasion of European and other foreign peoples. Until about 1880 the majority of these came from the Protestant countries of Europe. Then came an influx, sometimes a million a year, chiefly from Jewish and Catholic sections. The war stopped the flow for the time being. When the literacy and quota laws were enacted, the percentage of Catholics decreased, since these laws favor immigration from Protestant northern Europe. Statistics prove that for the present, people from the Protestant countries of Europe come and stay here permanently, whereas the increase is not so great from other countries.

### Christian Americanization

The fine art of being a good neighbor is learned by many Americans through enlistment in the work of Christian Americanization. These volunteers usually work in connection with the local Christian Americanization secretary or some mission agency ministering to foreigners. They go into the home to teach English to the mother, to initiate her into American ways of living, to help her solve the problems that constantly arise in her unfamiliar surroundings, to interpret to her the things she cannot understand. Thus the volunteer wins the confidence and friendship of her needy neighbor and through her wise helpfulness and guidance leads her to understand and to love America. Thus also she prepares the way for the time when she may, without offense, speak of the Friend of Friends, Jesus Christ.

### Some Incidents

The following incidents are told in *Missions*:

*Winning a family.* A Newark volunteer had been praying and talking of Jesus to a Polish woman and her husband. Many things had to be explained. Her foreign-speaking friend declared, for example, that at the last supper Judas stole a roll from the table when Jesus was not looking and then denied it. This is only one slight case of the way in which the foreigner gets things twisted. The true story was told, and then they all knelt down on the miserable basement floor to pray. Word by word the volunteer taught her friends to talk to Jesus, and they, sobbing, followed her. The entire family, mother, father, and four children, now attend the mission Sunday school.

*Christ in every home.* Outside the city of Pontiac, Mich., a new settlement of Roumanians, Bulgarians, Hungarians, Germans and other nationalities had sprung up. No church ministered to them. They could go up town to churches of their own faith and language, but only the faithful would go so far.

"No one is doing anything for these people," said the school principal. "They couldn't be in greater need of uplifting influence if they were in the heart of Africa."

A desire to serve their neighbors, to reach out in friendliness to new Americans, led the First Baptist Church of Pontiac into this community. First, splendid Baptist women were interested to go into the homes of some of these new Americans and teach English. Poverty was there, too, during the last hard winter, when unemployment was prevalent. American friendliness soon made an opening in such a community.

Then, word went around that there was to be a community night at the school. "No money—pictures and singing—good times." The community was stirred. Long before the hour set, little groups started toward the school building—women with shawls over their heads, carrying their babies, the older children following in single file. Something of the feeling of the community was apparent when a woman whispered as she went out, "We're so glad you'ins came down here. We thought every one had forgotten us."

Thus began the community nights, which have constantly increased in interest and attendance, with programs sometimes given entirely by the foreign neighbors. The mission is growing spiritually, numerically and financially. Classes in English for adults are maintained and those who attend are learning rapidly. Many conversions have resulted from this community work.

*Nationality nights.* Miss Mary E. Comstock, Americanization secretary for New York City, planned a series of nationality nights.

The program given in November was Italian. The second, Czecho-Slovakian, was held in an American church, and many were drawn who might not have attended had they been obliged to travel to a down-town East Side district. The valuable support of the Russian department of the International Seminary at East Orange was enlisted for Russian night, and a striking picture of Russian Baptist work in all its phases was presented.

When it came time to prepare for the Hungarian dinner, an enthusiastic group of people was found in Mr. Dulitz's field, who put all their strength and energy at the secretary's disposal for the success of the Maygar cause. At one dinner, several Chinese university students caught the spirit of the plan and welcomed the opportunity to present to their American friends a picture of real China.

The usual evening's program has included a dinner at which representative national dishes are served, followed by an exhibition of arts and crafts work and a lecture on some vital topic in connection with the country concerned.—Adapted from *Service*.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

This being my first B. Y. P. U. convention, I have had a lot of inspiration and helpfulness from it. I will surely attend the next one. God bless the wonderful work.—Maynard H. Hammond.

This being my first B. Y. P. U. convention, I was very much impressed.—Elwood Hovey.

I was not disappointed in my first B. Y. P. U. convention. I expect to attend next year and bring some of our society with me. Christ Jesus has been made more attractive to me.—Elizabeth Canavan.

A renewed and greater faith in Christ, and the desire to teach and serve others.—Sec. Davis.

It has made me realize all the possibilities of service for young people and that the best joys have come from serving Christ.—Beulah Thomas.

Although I was here only one day I received a blessing from the sermon of Dr. Taylor. His talk should have opened the heart of every Christian. This is the first convention of its kind I have attended, but it will not be the last.—John Sanders.

This convention has meant a final decision of service for Christ. "Here am I, send me."—R. O. Bancroft.



# Our Own Folks



## Boston Letter

By Charles H. Watson

### The Clarendon Street Church

The name of this church is rich with precious associations, and brings back the names of Baron Stow and A. J. Gordon, princely preachers and leaders. The entire district where the noble church stands, had at the time that Rev. W. Harry Freda came to the pastorate, greatly changed. It had lost its old family type. It was nested with boarding houses bringing in an ever-changing population.

But changes are busy, and it really looks as if the former more desirable "church" neighborhood were coming back. Family after family of church people have bought homes around the meeting house, and are coming back into the sanctuary. Of course the old status will not completely return. But this partial renascence brings solid encouragement. Pastor Freda fits the task so perfectly that his promises to be a long reign. Success on this field demands the rare combination of spiritual and social sense. The pastor has it. His nature is rich in practical brotherliness. A real passion to help is constantly finding its own way. The church gives ample scope and assistance, accepts the unusual when it is wholesome, and all with confidence and success work together. It will be interesting to watch the old church come back into its second glory.

By the way, Dr. and Mrs. George W. Coleman are workers here. Always the riddle is—which is the sturdier end of that strong team? The writer recently "listened in" when one who "knows," confidentially informed him that "Mrs. Coleman had George beaten to a frazzle!"

### A Good Man for Peabody

Sometimes a church suddenly becomes famous for wisdom. The church at Peabody has just given us one of those pleasant surprises. Think of unanimously calling a minister who is venturing on the shady side of fifty! But a man is only as old as he *is*. Dr. A. E. Scoville is the good man for Peabody. Fourteen years he was at Melrose, where he led in building that sanctuary. Since 1915, he was professor of theology at Richmond Theological Seminary. Resigning that position, he returned home to New England, the land of his fundamentals and his loving friends. It is a happy arrangement for both church and pastor. A leader, and teacher of rich experience, and pronounced ability, will be environed with an appreciative church and community. There will be substantial results of this union.

### A Veteran Retires

Rev. Millard F. Johnson, graduate of Brown 1876, of Newton 1879, classmate there of Pres. G. E. Horr, Dr. E. F. Merriam, Prof. Albion W. Small, Dr. Richard Montague, and other good ministers, retires from his church at Rock, Middleboro, and goes to live with a daughter in St. Paul, Minn. In a marked degree, Pastor Johnson joined the scholar with the practical and won the abiding confidence and gratitude of churches at Nashua, N. H., and Medford, Dorchester, and Middleboro, Mass. He is one of the men who will be missed in the councils of our state work, and our schools.

### Summer Preachers

Vacation time always brings to us distinguished visiting preachers, some to face large congregations; others to run the risk of small ones. It is a risk in the modern summer, or rather in the average modern church. These are only a few of the names that a long catalog would contain: Dr. John W. Ham, of Texas, at Tremont Temple; Dr. W. W. Bustard, there a Sunday, also at Dudley Street Church; Dr. Walter Woodbury, of Minneapolis, delighting the First Church during the entire vacation of the pastor; Dr. Elmer W. Powell, of Kalamazoo, coming back to his old pulpit in the First Church, Cambridge; Dr. F. J. Goodchild at the Dudley Street Church; Dr. A. C. Dixon at Tremont Temple; Rev. W. Harry Freda at First Church, Arlington; Dr. Emory W. Hunt at Newton Center; Dr. A. E. Scoville in his old pulpit in Melrose; Dr. A. Ray Petty, of New York, at Brookline; Rev. I. W. Williamson, of Canada, at Clarendon Street; Rev. Samuel Russell of Buffalo, at Dudley Street.

Many pastors in the vicinity reciprocally accommodate each other in supplies, and more than ever churches in towns and neighborhoods unite for the season by an arrangement that gives each pastor six weeks vacation, yet saves the churches the expense of outside supplies. It must be said that the general summer let down grows apace, and often raises the question whether the occasion of it all is fag or fad. Let us give fag full credit in modern conditions.

### Ford Building

Our vacationists returning will meet a pleasant surprise in Ford Building, and especially in the more familiar halls. For the first time since the building was finished eighteen years ago, the halls have been furbished up and redecorated. The edifice is solidly built in every detail, so that even after the wear of the years, many will be surprised that it needed an over hauling anywhere. No radical changes have been made; it is merely a picking up and freshening of things. This fact points to the advantage and economy of sound construction. Where will some of these "pretty" houses, built for sale, be in eighteen years? Some one told Doctor Watkinson that a certain new house had been blown down before it was papered. "That explains it," said the witty doctor, "It needed the paper to hold it together!"

### Borrowed Prophets

Some of the best of our prophets are borrowed; also some of the worst. The best of them we are ambitious to keep. The worst gladly would we return to their sources. We could hardly do without the contribution of able and consecrated men that come to our pulpits from Britain, Canada, and the southern states. Not producing all of our own ministry in the northern states we are fortunate to catch the overflow of devoted and adventurous young ministers coming from other sections. Hundreds of them are admirably serving our churches and schools.

But there is another brand of prophets to whose bulging prominence and overlordship we are too hospitable. Sometimes he comes from England, and acts as if sent by the Lord to lay down the law to us. Sometimes from Canada, and long before he gets naturalized, tells us in what we are undemocratic, and just where are the rotten spots in our theology. Too frequently he comes from the South with his frenzied "orthodoxy," orders off our leaders, seeks to boss our boards, and cracks his overseering whip over our backs after the manner of the old time slave driver. Our patience is excessive, and our hospitality also. We have opened to him our largest pulpits, bribed him with our biggest salaries, and tempted him to assume that we needed and merited his corrections and castigations. Thus encouraged, he has gone so far as to call attention to his self-exaggeration, and convince us that he is not what he is cracked up to be. It is against nature for such prophets to decrease. They swell, even without encouragement. Has not the time come for us to hearken to our own prophets? They understand us, observe the Christian proprieties, and do not take so many liberties with us.

### Rev. Frank Milton Holt

This downright good minister is at Ocean Park, recuperating rapidly after his surgical exploit, and becoming better than ever. Pastor and Mrs. Holt remind you somewhat of the Coleman quandary—which is the bigger worker? The church at Reading, that had them eleven years, would answer—"What difference does it make, when they pull so gloriously together!" It will be a wise church that connects with that team.

## Nebraska Letter

By R. R. Coon

So successful was the B. Y. P. U. assembly last year that it was decided to hold a similar gathering each year. It was also decided to make the permanent meeting place the grounds of Grand Island College. The destruction of the college gymnasium and the power house by a wind storm will not prove an inconvenience to the meeting of the assembly. Repairs on the ruined buildings are now in progress and the power house will be finished before school opens.

William Jewell College at Liberty, Mo., had a special commencement week ending the thirty years' presidency of Dr. J. P. Greene. He leaves the college in its most flourishing condition with bright prospects. He goes to California for a year.

### Our Pastors

They come and go. Rev. H. M. Wyrick closed his pastorate at Fairbury, an important church, and has gone to

Louisville to finish his seminary course. Rev. H. F. Smith has left Western and has gone to Corryton, Tenn. Rev. W. F. Robbins moved from Arthur to Waukonda, S. D. Rev. P. O. Silvara labored two years at Arnold and vicinity. In that time a large community church was built and three outstations for preaching were established. A fine opportunity for an advanced work awaits one looking for an arduous task.

At a recent meeting of the state administrative committee, Rev. B. H. Ward of Superior was elected state evangelist. Mr. Ward is the song leader in the B. Y. P. U. assembly. The election is timely as two good evangelists were allowed to be drawn to states north of us. Rev. R. R. Richards the past year conducted eight revival meetings in South Dakota. Rev. E. W. White did similar work in North Dakota. These workers are helping solve the rural problem by aiding the country churches. Rev. A. P. Broyles of Beatrice has accepted the call of the church in David City. Rev. T. S. Kesterson moves from Herman to Glenvil. Rev. E. E. Shoufler is coming from Michigan to the important church at Hastings where Rev. B. P. Richardson served for seven years.

Not many churches have a real dedication service twice in seven years. The church at Loup City has that distinction. Seven years ago it entered a new house of worship. In a short time it was destroyed by fire, but with faith and determination the church unitedly set its face to rebuilding a better edifice. On Sunday, June 24, this new house was dedicated. Dr. George Sutherland, who in time of deep discouragement put iron into the blood of the people, preached the dedicatory sermon. Rev. J. L. Dunn is now in the tenth year of his pastorate.

## Iowa-Chicago Letter

By J. W. Weddell

Iowa is a park, where it is not a farm. Missionary Brown, whose son became the head of the New York Central, used to tell us on his frequent visits to Davenport that when he and his wife first came to the far woods and fields of bonny Iowa, it did not look like wild land, wilderness and prairie mixed, but like a beautiful English manor already laid out for occupancy. Then the homes and cities came in and changed it a bit, but all for the better.

### Iowa Falls

No prettier place in the country is to be found than Iowa Falls, where Baptists, 1,800 strong, a tremendous outpouring, held their summer assembly. Here is a comely and triving town of 4,000 with a church to match under the management of Rev. W. A. Simmons. "And yet," said an old resident I met, "when I came here over sixty-five years ago there were but log huts to be found." But the river and the rapids drew the settlers, as they had drawn the Indians before, and the mill, early erected on the tide of the waters, was a place of necessary resort from near and far.

It is the lift of the spiritual currents that draws the people now. I have been meeting them in the quiet vesper service from evening to evening on the brow of the hill that we call Prospect Point. It is a spectacle of sylvan serenity and devotion to move men's hearts. This was but on the side; the main program was the course of lectures and studies for ten days under competent instructors on the tented heights overlooking the Iowa. Chancellor V. N. Witter with Pres. A. W. Caul and departmental secretaries Mate Goodell, Viets and Fletcher have learned how to put together a series of recreative and stimulative events that draw great companies of campers from all directions.

This year Douglas Haring, missionary to Japan; Albert H. Gage of Chicago; John L. Barton of Omaha; W. H. Thompson of Ohio; Miss Alice Brimson of Americanization work in the Lakeside city; Howland Hanson in the Bible chair; and Clark R. Parker as director of music. were the drawing cards. As regular lecturers there were Chas. A. Carmen, J. O. Gould, Geo. K. Merrill of New York, Walter Hutton of Des Moines, Myrtle Hershey of Decatur, and a group of special speakers on the evening program, such as Pres. John W. Million, S. P. Fogdall and W. W. Ainsworth of Des Moines.

### Summer Schools

They are everywhere today, but none greater in numbers, in attendance or in influence than the great gathering at the state university. Hot, yes; but the frequent breezes tempered the heat. Did they come from Kansas? I pass on to you what Chancellor Lindley said in his address. "Down in Kansas when the wind blows a man's hat off, he doesn't stop to run after it but just reaches up in the air and gets another." And, O, the wealth of library lore this wealthy state is acquiring. I saw a new invoice of the valuable old Broadmead Documents and other original "Liberty of Conscience" writings that had just been discovered and brought in from London. Colgate or Crozer ought to requisition them.

### Iowa Items

Pastor Best leaves Forest Avenue, Des Moines, for the Northwest, which will welcome him back to the Dakotas in the early fall. Rev. W. G. Hooper is the successful pastor of the Peoples' Church near Ogden. He has made it the center of a broad community service. Rev. L. E. Viets, well known to Denison people, is making a fine success of his Boone pastorate. Dr. S. E. Wilcox, after his retirement as state secretary, following upon Doctor Bartlett's incumbency, is making his home at Des Moines.

His previous pastorates in Iowa were at Muscatine, Osage and Boone. His pastorates out of the state were at Omaha and Homer, N. Y. Rev. Charles Carmen of Grinnell is a leading spirit among the young people of the state. Rev. R. E. Williams of the First Church, Waterloo, is also active among the B. Y. P. U. He expects to see a new house of worship for his people in the near future, as does Doctor Roger at Muscatine.

Secretaries Mitchell and Lagerquist were delegates to the World Alliance at Stockholm.

On July 29, Rev. E. J. Smith took the pulpit among the saints and the students at Iowa City, and your correspondent goes home to see the folks at Morgan Park.

## Back on the Field

Getting back into one's missionary stride is no easy task. The easiest and most comfortable part by far is slipping again into the old well-worn clothes one considered with contempt as the "things to be left behind" on the eve of a furlough. Style in China has the pace of a turtle. Almost anything not worn out marks a man as being up-to-date.

Scarcely four months have elapsed since Mrs. Wilcox and I returned to China. Yet in that time we have seen the question of union with the Presbyterian Mission in high-school work for boys taken up anew and satisfactorily solved. Beginning with the spring term we shall conduct together a junior and senior high school enrolling 300 students and elementary schools attached to the high school enrolling at least 200 more. Thus the largest school in Ningpo will be a Christian school. The new school takes the old name of the city of Ningpo, Sze Ming, meaning the four brightnesses, referring to the encircling mountains. I have often prophesied that the school will add a new brightness to the city of Ningpo and have suggested as its real name, Wu-Ming, the fifth brightness. We pray that it may have the inner light of Christ.

Close upon the heels of our return came a week end of special meetings conducted by an able pastor of the Methodist Mission. The spirit of Christ was in the message and the boys responded, twenty-nine of them asking for baptism. A week later a group of grave Christian boys and their teachers gathered in the chapel for the formal examination of the candidates. As each candidate arose he was questioned by his fellow students as to his knowledge of the Bible, doctrine and conduct. No board of deacons could have more seriously undertaken this task and certainly not as discriminatingly examined each boy with reference to his actual conduct among his fellows. The Christian students by majority vote recommended twenty-three out of twenty-nine to the church for baptism. The deacons of the church wisely decided that they could not improve upon the examination already given and approved the recommendations of the teachers and students.

At one of the student prayer meetings each one who desired arose and told the others why he became a Christian. Story after story contained one remarkably similar statement. "Pastor So-and-So came to preach. I heard his doctrine and believed." I was struck with the utility of preaching as a vital factor in these boys' religious experiences. The transcendent beauty of Christ's character captures the boys' allegiance at an early age. As effective as your missionaries are in making known the new life in Christ, their work is sadly handicapped by the great amount of attention and effort given to correcting the deficiencies in material equipment. As I survey the work of each year I conclude with a sigh, oh, for the day when carpenters and masons and tinsmiths may pass out of my life and students and teachers with their higher needs may more completely come in!

F. C. Wilcox.

River Bend, Ningpo, China.
March 1, 1923.

## Duly Emphasizing the Word

By Fred Scott Shepard

The Baptists of Canada are giving emphasis to the study of the Bible and consequently report many additions to the churches from the ranks of the Sunday schools. *The Canadian Baptist*, their leading denominational paper, recently made the following statement as to the

purpose of the Sunday school: "The Sunday school is a place for gospel teaching with the Bible, which is the Word of God, as the text book. The central thought and purpose of this school is that through the use of this book the scholars may be made wise unto salvation. The problem of the Sunday school is to mould the complex nature of youth into Christian life and character, instilling into the minds of all a sense of duty, leading toward the development of better citizenship, higher ideals, nobler aspirations and the Christianizing of mankind. The organization is based upon a standard which is voluntarily accepted by officers and teachers and the maintaining of this standard is the fulfilment of the purpose of the school."

At a recent meeting of the Toronto Baptist Sunday School Teachers' Association, it was reported that there were 9,999 scholars on the rolls of the fifty schools of that city, with an average attendance of those reporting of 6,788 and an aggregate in the year of 359,764. Twenty-eight schools said they had 1,676 scholars who were members of their churches; thirty-seven reported home departments with 250 visitors and 2,200 members, while thirty-two schools showed 1,564 members on the cradle roll and sixty-two visitors.

Baptists are conducting four Sunday schools for Indian children on the Six Nations Reserve, near Brantford, Ont. Four thousand Indians are located on this reservation, living on an area about twelve miles square, 1,000 of whom are reported as being pagan and worshipping much as their fathers did.

It is said of the Sunday school at New Liskeard, Ont., that it has become a beehive of activity. To accommodate the increased number of classes, it has undertaken to secure additional class-room space by excavating the basement, the work being done largely as a labor of love. The Bremer Church of Galt, Ont., with a membership of only forty, has a Sunday school in which the regular attendance is over 200. Recent decisions for the Christian life in the school at Sault Ste Marie, Ont., resulted in eight scholars being baptized and uniting with the church, while an equal number took the same steps at Port Arthur, Ont.

# Church News by States

## Atlantic Coast

### MAINE

EDGECOMB CHURCH: Rev. F. W. Hovey, pastor, recently baptized four candidates at the conclusion of an evangelistic campaign conducted by Pastor-evangelist Evans. Mr. Evans also assisted Rev. C. H. Berry, Boothbay, with good results.

THE FIRST CHURCH, NOBLEBORO, has extended a unanimous call to Rev. G. W. Collins, of So. Windham. This is the oldest church and one of the most important fields in the Damariscotta Association.

NO. NOBLEBORO CHURCH: A recent quarterly meeting was largely attended. Rev. E. L. Sampson of So. Jefferson arranged an interesting program on the rural church.

FIRST CHURCH, CALAIS: Pastor W. F. Grant is on vacation in Europe, where he will visit his relatives and his old home in Wales.

SECOND CHURCH, CALAIS: A successful daily vacation Bible school is one of the features of the summer work of Pastor Boardman and his church.

CHERRYFIELD CHURCH: Pastor Brown is emphasizing personal evangelism and has conducted a vacation school for the children.

THE ANNUAL MEETING OF THE NEW England Conference will be held at Jordan Memorial Hall, Ocean Park, Old Orchard, Aug. 29, at 2:30 p. m., for the receiving of reports, the amendment of the by-laws, the election of officers and the transaction of any other business that may be deemed advisable.

### NEW HAMPSHIRE

AN ORDINATION SERVICE was held in the First Church at Peterboro, July 18. The council met in the afternoon and listened to the statement of Brother H. E. Danielson, a recent graduate of Gordon Bible College. At the service of ordination, Pres. Nathan R. Wood of Gordon Bible College preached the sermon. Mr. Danielson has supplied the Peterboro Church nearly a year.

THE FUNDS OF THE FIRST CHURCH of Sanbornton, amounting to $11,690, have been placed in the hands of the convention as trustee. This church has not been very active of late and is able to conduct services only in the summer. It has also voted to give the convention reversionary right in its real estate consisting of meeting house and parsonage.

A NEW PIPE-ORGAN will be installed in the church at Rochester during this month.

THE BRADFORD CHURCH has been without a pastor since last fall, but has now settled Rev. G. L. Hibbard who comes to the state from Worcester, Mass.

### MASSACHUSETTS

REV. H. E. LEVOY has entered his third year as pastor of the Beth Eden Church, Waltham. During his ministry, ninety-eight new members have been received.

### NEW YORK

MRS. AUGUSTUS H. STRONG and Miss Nellie G. Prescott of Rochester, expect to sail Aug. 18 from Montreal on the "Doric" for Liverpool en route to Rangoon, Burma. Mrs. H. E. Goodman, Mrs. H. W. Peabody and Miss Prescott have been appointed by the W. A. B. F. M. S. to visit and study the work of the society in four British Indian fields. Mrs. Goodman has already sailed for Europe in order to attend the Alliance meetings. The party plans to reach Rangoon in time for the All-Burma Conference which opens Oct. 10 and to remain in British India until March 1.

DURING SEPTEMBER, Dr. C. A. Barbour and Rev. C. H. Moehlman will occupy the pulpit of the Lake Avenue Church, Rochester.

ROCHESTER HAS SUFFERED A LOSS in the death of William Hartman, which occurred at Verdun, France, while he was on a vacation trip with his family. He sailed on the "America" June 28. His pastor, Rev. Clinton Wunder paid this tribute to him, "Mr. William Hartman was a Christian gentleman. He was a tower of strength in the Baptist Temple and a loyal layman upon whom I had come to lean heavily for counsel and aid. As chairman of our building committee, he furnished the zeal and untiring enthusiasm that made possible our decision to erect a new temple and that caused us to raise successfully the initial sum of $260,000. Mr. Hartman's passing has made of our new building enterprise a fitting and proper memorial to him."

### WESTERN PENNSYLVANIA

REV. ARTHUR F. PURKISS has resigned as pastor of the Dormont Church, Pittsburgh, to become executive secretary of the Christian Laymen's Association of Pittsburgh.

### EASTERN PENNSYLVANIA

THE WAYMART CHURCH is making progress under the leadership of Rev. Curtis K. Shoup. This church and the Presbyterian church unite in Sunday-school work and prayer meetings. Mr. Shoup also serves the church at Maple Grove. He was ordained at Waymart, July 11.

REV. JAMES W. CLAYTON tendered his reignation as pastor of the church at New Britain, July 22, to become effective Sept. 17.

### NEW JERSEY

REV. A. R. DEMOTT, formerly pastor of the Bloomingdale Church, has accepted a call to the Calvary Church, Hackensack, and will begin his new work Sept. 1.

## Mississippi Valley

### OHIO

FUNERAL SERVICES FOR DR. T. H. MCAFEE, pastor emeritus of the Trinity Church, Marion, were held July 23. Dr. Daniel F. Rittenhouse of Columbus preached the sermon. A message of condolence was received by Mrs. McAfee via radio from President Harding at Cordova, Alaska.

MRS. G. M. PETERS of Cincinnati, died July 4 at Aix-les-Bains, France. Both Mrs. and Mr. Peters, who died four years ago, were active in religious and educational affairs. Mr. Peters for some time was president of the board of trustees of Denison University and was a contributor to its endowment funds. Mrs. Peters at one time was secretary of the local woman's missionary organization, and was an active member of the Walnut Hills Church.

ON SUNDAY, JULY 29, the new $100,000 house of worship of the Calvary Church, Youngstown, was dedicated. Rev. J. H. Lord is pastor. Dr. H. C. Rowlands was the speaker both morning and evening.

### ILLINOIS

MR. H. E. BOLLINGER was ordained at the Elmwood Park Church, Chicago, July 25. Pres. George W. Taft of the Northern Seminary delivered the ordination sermon.

MR. FRED S. DONNELSON was ordained July 26 at the Messiah Church, Chicago. Dean Jacob Heinrichs of the Northern Theological Seminary preached the sermon. Rev. J. C. Dent was moderator, and Rev. Wilfred Noble, clerk.

Rev. Mawlon C. Tunison of the Baptist Temple, Logansport, Ind., has accepted a call to the pastorate of the First Church, Elgin, to succeed Rev. A. D. McGlashan. Mr. Tunison has served the church at Logansport for the past five years. His other pastorates have been at West Hartford, Conn., Worchester, Mass., and Ft. Wayne, Ind. He will begin his new work early in September.

Evangelist William S. Dixon of Wheaton will lead the music in the evangelistic campaign at the Woodlawn Church, Chicago, Sept. 23-Oct. 7. Rev. M. P. Boynton is pastor.

The Austin Church, Chicago, has secured Mrs. Adda H. Smith as pastor's assistant. She was formerly secretary to Dr. C. A. Brooks and to Doctor Case. She will begin her new work Oct. 1.

Pastor Fred Albert Isler, Oglesby, was ordained July 27 by a representative council of the churches of the Ottawa Association. Rev. George R. Wood was elected moderator, and Rev. Harry E. Miles, clerk. Rev. L. P. Cassel preached the sermon.

Rev. A. W. Fleischman, pastor of the First Church, Sterling, closes his work Aug. 26 to become a teacher in the theological department of Virginia Union University, Richmond.

The First Church, Moline, has called Rev. Walter Ingram of the White Temple, Mitchell, S. D.

Rev. G. W. Chessman of Benton Harbor, Mich., has accepted a unanimous call to the First Church, Peoria, and will be on the field early in October.

Rev. Martin S. Bryant, university pastor, Champaign, especially requests that parents, pastors and friends give him the names of any Baptists who will attend the university this fall. This should be done before Sept. 1 so that he may have time to mail them an announcement of the services of the church before the university opens. He also asks that an invitation be extended to them to visit him at his study. Mr. Bryant may be addressed at 807 S. Fourth street.

At a joint service of the Messiah and Grace churches, Samuel A. Ogg, pastor of the latter church, was ordained July 26. Dean Jacob Heinrichs delivered the ordination sermon.

Edwin H. Kinney, son of Rev. Bruce Kinney of the Home Mission Society, was killed in an airplane at the Rantoul flying field, July 19. As a reserve officer in the aviation service, he was attending the annual summer training encampment. Mr. Kinney was born in Chicago, January, 1895. He graduated from Denison University in 1917 and for a year was registrar of Lake Forest Academy. During the first year of the New World Movement he was private secretary to Dr. John Y. Aitchison. In 1920, he began his business career with the Johnson Fare Box Company of Chicago. Mr. Kinney is survived by his wife, Mary Martin Kinney, daughter of Rev. J. M. P. Martin of Grand Junction, Colo., and a two year old son. The family were members of the North Shore Church, Chicago, where the funeral services were held July 23 and were conducted by Rev. W. H. Jones.

### WISCONSIN

Rev. Eugene Mintz, pastor of the Baptist Temple, Oshkosh, is attending the summer quarter of the University of Chicago, Sunday, Aug. 5, he supplied the pulpit of the Englewood Church, Chicago. Sunday, Aug. 5, he supplied the August he will fill the pulpit of the Wilmette Church. Rev. John Balfour of Lansing and Professor La Rue of Wayland Academy, will supply his church during his absence.

### MINNESOTA

Rev. Arthur C. Smith, pastor of the First Church, Brainerd, for four years, has resigned to accept the position of associate to Rev. E. H. Rasmussen, promotional secretary. He will begin his work Sept. 1.

### KANSAS

Rev. W. N. Reynolds recently resigned as pastor of the church at Minneapolis and is available for service elsewhere.

### NEBRASKA

Rev. H. P. Cox, after an absence of several weeks because of illness, was able to preach at the Tecumseh Church, Sunday, July 22.

## Rocky Mountain States

### COLORADO

Rev. J. Walter Field, formerly pastor of the Farnam and Antelope Center churches, Neb., accepted the call of the First Church, Brighton, and began his new work July 29.

Pastor Crosby at Ft. Collins is regaining his strength and by the first of September expects to be able to push the work of the church with vigor.

Rev. Walter I. Fowle was asked to deliver a series of popular lectures to the students of the State Teacher's College on the general subject "Jesus Christ and the World Today."

The Church at Johnstown has called to its pastorate Mr. Hargrove, a student at the state university at Boulder.

### UTAH

Utah Baptists are rejoicing in the fact that a number of their mission fields which have been without pastors are to be supplied in the near future.

Rev. Ivan C. Whipple entered upon his duties as pastor of the Moab Church on July 1. He has already made plans for an intensive work for the autumn months. The village of Moab lies in a fertile valley of the Colorado River in southeastern Utah and is an important center. Mr. Whipple will be the only Christian minister in a great area comprising more than 11,000 square miles.

Rev. Thomas Anderson of Omaha began work at Magna on July 22. The prospects for Baptist work in this little mining city are more encouraging than for some time in the past. The community is growing and labor conditions are improving.

Rev. Alex Rexion began his work as pastor at Murray on August 5. He will carry on this important work in connection with his service as instructor in Westminster College.

Lester T. Randolph came to Salt Lake City, Aug. 1, to give part of his time as bookkeeper in the office of the supervisor of missions and the rest of his time to the care of the Taylor Avenue Mission.

Rev. M. L. Rickman is now serving as state missionary and is rendering good assistance in the development of the mission fields.

The first unit of the new building which is to house the Burlington Church of Salt Lake City, is nearing completion and will probably be dedicated in the early fall. The church, under the leadership of Rev. Henry Jacobs, has been putting forth heroic efforts under adverse conditions and with this new building will be able to render much larger service than ever before.

The First Church at Ogden is erecting the first unit of its new $100,000 church home. Under the leadership of its pastor, Rev. L. A. Garrison, the church has made good progress and with a new building Baptists in Ogden will have a large opportunity.

Two successful church vacation schools were recently conducted, one in the Rio Grande Church of Salt Lake City and the other in the First Church at Ogden. The pastors of these churches had the assistance of Miss Hazel Boyd of Plainfield, Ia.

## Pacific Coast

### SOUTHERN CALIFORNIA

Rev. Chas. A. Fulton of Colorado Springs and Rev. F. O. Belden of the First Church, San Diego, exchanged pulpits during July.

Rev. Geo. M. Parks, formerly pastor at National City and for the past year educational director of the First Church, San Diego, has recently been called to become associate pastor of the First Church, San Francisco of which Rev. James West is pastor.

### NORTHERN CALIFORNIA

On July 4 the son of Rev. and Mrs. Charles R. Eastman of Turlock was drowned. Mr. Eastman, who is pastor of the First Church, has continued his work with utmost devotion.

As a mark of appreciation, the church at Willows sent its pastor, Rev. J. C. Garth, to the Stockholm meeting. He will also visit the chief points of interest on the continent and in the Holy Land. Mr. Garth has served the church ten years.

### SERVICE DEPARTMENT

Rev. L. J. Anderson, for the past six and a half years missionary and evangelist in New England, is now located at Rio, Wis., and does general evangelistic work in the middle northwest.

Mr. John Imrie, singing evangelist, of Topeka, Kans., has open dates after Aug. 19.

Rev. C. R. Luther, evangelist, is now located at Seattle, Wash., and has open dates after Oct. 1.

Rev. L. D. Lambkin recently closed a series of meetings at Detroit. He has open dates for the fall and winter and may be reached at Decatur, Ill., Box 549.

Rev. J. L. Rayburn, general delivery, Kansas City, Mo., would be glad to negotiate with any pastor or church desiring the help of an evangelist. References given.

## The Gospel for Neglected People

By Charles L. White

The Home Mission Society and the Publication Society, working together in cordial unity, are determined that so far

as their resources will allow under the blessing of God they will not overlook the people in the sparsely settled regions of widely neglected areas, but that they will give them the gospel with as much care as it is taken to those who can be more easily reached in the settled communities. How to reach these widely scattered populations is a problem not easily solved. It is often impossible to establish churches and in some cases even Sunday schools cannot be organized, and yet it is encouraging to discover that Christian men and women are quite evenly distributed among the sparsely settled areas of the nation. These people are spiritually ministered to by the colporter-missionaries who offer for sale evangelical literature and copies of the scriptures, which they give away if the people are not able to pay the cost. These devoted men also conduct religious services in the homes, schoolhouses, and barns, and hold personal conversation with those met by the wayside. They conserve such contacts and endeavor to bring these isolated people into relationship with, and under the watch-care of, Baptist churches. One of the great problems of modern church life is to discover fresh methods for preserving the spiritual experiences of those people in the neglected areas. It is surprising to discover how successful among such people.

Then too the annual vacation school and the week-day school of religion are opportunities which should feature on every rural church program. The returns more than warrant the effort. Children will walk long distances and only sickness or compulsion will keep them away from vacation school. The great majority of them will also improve the opportunity of the week-day school. The importance of religious education and the inadequacy of the work in the past; the additional time which the new plans furnish and the greatly increased quality of work done should stir the church to action. It will cost something and take the consecration of time on the part of some, but the returns will more than justify the cost. Churches serving rural fields should promote these. Usually facilities can be found either in church or other buildings. If not they should be provided as soon as possible. They can be at a small cost.

The educational curriculum offers a wide range of opportunity—Bible study, church history, civic righteousness and Christian missions come within the list. Tracts and literature, stereopticon lectures and movie films; pageants and dramatization all add to the possibilities for putting the program across.

In community and world service the possibilities are equally great. Through its own initiative and through cooperation with other agencies it can promote a constructive program. Better farming, better schools, better neighbors and a better community conscientiousness lie within the range of service. Building the community, the state and the nation lie not outside the realm of Christian duties and church service. It does not in time of war. It should not in time of the greater warfare of peace.

In the specifically social and recreational fields the opportunities are as inclusive as the number of groups to whom the church ministers. That church fails which does not map out a positive constructive program to serve the social needs of young and old both. Play, relaxation and change are blessings from the Creator. Until the church provides or sees that the provision is along clean and moral lines it will not cease to commit sins of omission. Its opportunity is to teach to "do" and not to condemn with "don'ts." There is no graver need and no greater place for a play program than in the country.

But no rural church program can be complete without a well-planned worship schedule. There should be opportunity for all ages to come into close touch and fellowship with their Maker. Natural and normal expression needs to be given to the children as well as to the adult. Children's sermons, well organized worship programs in the Sunday school, hymn selections adequate to a natural expression of the different groups will aid materially. All this is basis and no church can adequately serve its constituency and its head—Jesus our Christ, without such a broad and inclusive program. Rural America is awakening and in her church life is coming into her own.

# Things as They Are

By Lida S. Ashmore

JUDGED from what is published in the home papers the conclusion is inevitable that China is a moribund old land that is seeking to borrow enough money to buy a lacquered coffin, and to pay the astrologers who must find a suitable grave site, where the "wind and water" will be propitious.

The Canton correspondent for one of the Hongkong daily papers seems to carry out this valuation of China. It reports that the teachers of the government schools in Canton at a meeting decided that if half of their back salaries then due them were not paid by a certain date, all the government schools would be closed May first.

Sun Yat Sen, who just now is in power at Canton, in order to raise money for the "pacification" of the southern provinces, has sold a number of pieces of public property at private sale. This procedure being objected to, some of them, notably the agricultural station and the Taifat Buddhist monastery, were withdrawn and resold at public auction. The center of the monastery where the idols are kept is to be preserved. If only the old temples were sold and dismantled not much regret would be felt by China's well-wishers, but the agricultural station goes too. The students in the college there have petitioned that the school be kept up.

It is difficult to keep in mind the different factions that are fighting. It simply is the ability to remember the names of the generals, for there is no "cause" nor any principle involved. It is simply the prestige of the generals involved that men are called on to lay down their lives. If this is kept in mind there is no wonder why certain armies mutiny and go over to the other side. It goes without saying they want to be on the winning side, for what do they fight for except for their food and pay and the loot to be had from the fallen city.

War conditions here in Swatow are quiet just now, but have been acute during the last few weeks. For many months four and sometimes five Chinese gunboats have been anchored in the bay above Swatow. When Sun Yat Sen returned from Shanghai he ordered these gunboats to Canton to join his navy there. But the anchors were left in the mud of our bay and the officers amused themselves turning on their searchlights. They kept a vigilant eye on our mission compound and often we were awakened in the night by the bright dazzling light coming into our rooms.

Then one day two large gunboats came up the bay and anchored just opposite our house. These did not acknowledge allegiance to any one, not even a successful general, but belonged to the "independent" navy. What would the gunboats do which were anchored a mile or so up the bay? One of them went away, two of the smaller ones we found anchored down here near the two large "independents." Then one morning when we were on the veranda looking the situation over, the last of Sun Yat Sen's gunboats here in the harbor came slowly down the bay and dropped anchor just a little above the others. The "independents" now numbered five boats—three large and two small ones. All the foreshore was guarded by the soldiers who held Swatow and these stood only a few feet apart. Not a man from the gunboats was allowed to put foot on shore, and thus a battle was forestalled and Swatow saved from a bombardment.

We have had no end of armies here under different generals. As the armies are not under the jurisdiction of the civil governors, they have no backing of the government, for the pay of the army. When an army comes and takes possession of a city and occupies all the large houses whether the owners are there or not, they must have money to carry on. They peacefully consult with the chamber of commerce, the heads of the different guilds and the charitable institutions and tell them how much money they must have each month. As they have the army which can be turned loose on the city and the civil governor has nothing to enforce his will, the amount demanded is raised and given. We often hear that an army has mutinied because it has not been paid for months. Well, the general has a big fat bank account if the men who carry the guns have no money. It is a tiresome monotonous refrain, this asking for a foreign loan. Right here in Swatow the next to the last general who held the city was here about two months. He kept his army up and deposited in his own name in a Shanghai bank over $1,000,000, at least that is what one of the men who is at the head of one of the associations who had to contribute the money, told one of our missionaries. One of these associations has to furnish $50,000 a month to the last occupant of Swatow. China has, so it is said, 1,500,000 men in the different armies. When one of the generals can deposit for himself over $1,000,000 within two months, I beg of you, don't spend any pity on the *poverty* of China. Rather pity her that she does not have honorable men who are willing to put aside personal ambitions and work for the good of all.

A few years ago one of our missionaries was in Canton and called on one of the Christian government officials of his acquaintance. This man told him that money was then *in hand* to build a railroad from Canton to Swatow and on up to Amoy. He showed surveys of

the route, but—the government fell and with it all this money went too. This is true of the Bund in Swatow, which was to reach from the old city down the foreshore to the fort, and would give a frontage for the rapidly growing city.

The charitable guilds and chambers of commerce in Bangkok, Singapore and Penang where many of our Tie-chu men are living, have sent generous contributions to the Swatow typhoon sufferers. One general here asked to "borrow" this fund for his soldiers. The man who had the money in hand went into hiding and thus saved the money for the cause for which it was given.

The papers have been full of the Liucheng railroad outrage, when so many foreigners were captured for ransom, among them being a major and a captain and other prominent people. Now today, May 15, the Hongkong paper brings the news of a very successful raid on the steamship Tai Shun of the China Merchants Steamship Company, a large steamer from Hongkong to Shanghai via Swatow. When about to enter Swatow the pirate passengers who had planned the attack perfectly, attacked the ship. After getting it in their control they looted the passengers and strong room. After having a chicken congee dinner served by the Chinese stewards at the point of the guns, they shot at a junk, forcing it to come alongside. They loaded their loot, estimated to be worth about $60,000, into the junk and taking the captain and some of the sailors aboard they made for the shore. The captain and sailors were sent back. They did little bodily harm to the passengers.

With no efficient government either in the north where the railroad outrage was so successfully carried out, nor in the south, where this later piracy has followed an earlier one on the steamship "Suian," what can China do? At one time recently we had three generals here in and about Swatow. All were for Sun Yat Sen, yet each of them was fighting the others.

When an army moves from one place to another, coolies are caught and commandeered to do the carrying for the army. A short time ago a cook in mission employ was seized. He managed to get off by the payment of a bribe. It is not safe for our Chinese to move about in the streets of Swatow. The steam launches are taken for the transport of soldiers just now. There is a rumor that they are fighting up in the Hakka country.

Small independent armies seem to be springing up everywhere.

Nothing but Christ in the hearts of the Chinese can save dear old graft-ridden and army-ridden China.

Swatow, China.

May 15, 1923.


## Want Ads

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## With French Baptists in the Devastated Area

ON Ascension Day the French Baptist Union met in a little town, La Fère, about eighty miles from Paris, for the annual gathering, and for the purpose of reopening the Baptist chapel which had been destroyed in the war.

We made an early start from Paris, and were surprised to see a large number of Baptist friends in the train, including the choir from Pastor Vincent's church in Paris. From Compiègne onward the towns were badly smashed, but the countryside seemed fertile. To the English visitors it all brought back sad memories of a few years ago.

The new chapel of La Fère was open to receive us on arrival, and we were delighted to see the building choicely decorated and with tip-up seats. My companion, Mr. Scott Wells, the new accountant of our B. M. S., could not help quoting on entering, after seeing the desolation outside and comparing it with the decoration inside, "The desert shall blossom as the rose." Old friends were greeted, including some from our own Breton mission, and we settled down for the opening service. The very first act was a quarter of an hour for free prayer, in which several took part. We listened throughout the service to anthems sung by two choirs present. Pastor Vincent carried the new Bible to the pulpit, and Pastor Pelcé, of Roubaix, reminded his hearers of the history of the church. It was one of the oldest Baptist churches in France. The days of persecution, when the doors had to be closed and when the members had to meet in the woods for worship, were the best days of all. Pastor Andru, an old student of Regent's Park, had been minister for many years, but the home call had come a few months before the opening. Surely he knew about it all and he was glad. Doctor Lewis, the American Baptist representative, and other visitors brought greetings.

The French Baptists are justly proud of the fact that the church has been restored without the help of foreign funds. The building is in a good position on one of the main squares, and near the barracks, and, given an earnest minister, ought to be a source of light and leading to the whole district. For the time being the church is supplied by a neighboring minister and by students from the Baptist school at Paris.

The annual assembly of the Baptist Union followed. A notable feature was an address by one of the Baptist students on "The Social Aspect of Christianity." We could hardly conceive of one of our English students addressing the venerable English Baptist Union. Business and other matters were discussed, and the proceedings brought to a close in time for us to get back to Paris by 10:30 p. m.

There are now twenty-three churches affiliated with the French Baptist Union, staffed by nineteen active ministers, one of whom is an English woman, Miss Pedley, who has started a Baptist church near Havre.

There are also seven students in the little Baptist school at Paris. These students join others at the Paris mission house and at the theological faculty for some of their studies.

The French Baptist Union is helping to support Baptist work in the Cameroons, and last year it raised 14,000 francs for this purpose. The Paris Evangelical Missionary Society is responsible for this field.

Of late years the Union has passed through dark days. Churches were destroyed by the war, congregations were scattered, and, later, certain churches cut off all connection through theological controversy. But we believe that bright days are ahead, and that, as the little church of La Fère has been restored from the ruin of the evil times that are passed, so the Baptists of France will also taken on new life, and go forward to win their fellowmen to the standard of the Son of God.—C. H. JENKINS in *Baptist Times and Freeman.*

## Dignity at a Discount

(*Continued from page* 881)

quietly, "and if I might suggest, it seems to me Mr. Fogarty should pay him something."

With reluctance the drover gave Festus a dollar for the man, and left the hall bemoaning the loss of the "naygur" and the dollar.

The Italian, well remembered as the first organ-grinder to visit the town, was there for some time. There was a general interest in him, and Mrs. Ensign H. Kellogg had him to play for a children's party on her lawn on one occasion. Among those interested in him was Governor Briggs, and when the man expressed a desire to go on to Boston, the governor took him with him. Presumably Levi Lincoln would have had another attack of disgust had he seen the chief magistrate sharing his car seat with an Italian! At this distance of time the man's name is missing, but he was known in Boston, as he had been in Pittsfield, as "Persip," the organ-grinder. Scant of welcome by the Catholics, he was found out by a Methodist minister named Steele (presumably the Rev. Daniel Steele), and became a Protestant, returning to his native land subsequently, and avowing a purpose of "telling Ahmereecah and Jesus Christ" to his relatives and friends, for whom he felt the Protestant Italian's solicitude.

Hartford, Conn.

## The Open Forum

( *Continued from page* 882)

tle to learn from our experience, possibly a good deal. Be that as it may, they are on the job in India and seem to be trying to do it well, even if they receive no thanks.

It is not for me or any one else who has not an expert's knowledge of India's life and history to seek to condemn or to acquit Great Britain of injustice to the people of that country. She is certainly giving India self-government, as we westerners understand that term, increasingly. I met American missionaries in India who thought she was going too fast in that direction, especially in giving the natives the control of education, as she did in passing the Montague Act. I do know that I met hundreds of missionaries in that country and, so far as my memory goes, they were to a man in sympathy with the British and believers in the justice and humanity of British rule, on the whole. India has had the misfortune to have been subject to conquests by foreign peoples for many, many centuries. Britain has had the misfortune of being the most recent of those conquerors. Whatever may have been the motives of the men who made the conquest of India in the last two centuries, the thing is done and there is now nothing to be done for India by running away from the task the conquest brought. Let us whose experiences in this direction have been limited and not altogether happy, be not too ready to condemn.

Before accepting Mr. Eddy's statements one might well propose certain questions. For example: Is life less safe, is there more violence now in India than before the British took possession? Is there actually less self-government there now than before? Are famines more frequent and more terrible now than then? Is less care being taken to feed the people? Has caste, the great foe of India's progress, a mightier power now? Are the people less intelligent, is there less provision for the education of the low castes and outcastes? In short, is the penetration of India by western religious and intellectual life, by western economic and social influences, by western ideals of government and western conceptions of the worth of the common man a loss or a gain? Great Britain has had a hand in it all and we Americans are also responsible in no small degree for the changes in India and for her serious problems.

GEORGE CROSS.

Rochester, N. Y.

## Our Book Shelf

**The Hawkeye,** by Herbert Quick. Indianapolis: Bobbs Merrill. $2.

Of the dozens of works of fiction that sift through a reviewer's hands in the course of the month, it is rarely that he finds one with real meat and muscle to it—food for the mind and the spirit, and a grippingly good story as well. "The Hawkeye" is such a story. It is primarily the life of Fremont McConkey (and incidentally much of the life of Kate McConkey, his mother), born in Iowa in the year 1857, passing through childhood, almost as undesired and unheeded and unguided as the tumble weeds that drifted over the early prairies, through the years to middle age. So interwoven is the life of the boy and the man with the growth of the state, that much of the political life of Iowa is pictured. The reader follows the development of the Iowa boy physically, mentally and spiritually and, as well, the development of a state. The writer is full to overflowing of the story he has to tell. There is no padding or searching for material, there are no bare bones of a plot poking through a frail covering. The characters are real because they have actually lived or are the counterparts of living men, women and children. The author is a part of the soil of Iowa and his book bears the clean, wholesome earth odor.

**To Start the Day,** by John Timothy Stone. New York: Revell Co. $1.50.

A volume of meditations and devotions by the pastor of the Fourth Presbyterian Church, Chicago. Doctor Stone gives a key-thought supplemented by a passage from the Bible and a stanza from a hymn.

**Stories for Young Americans,** by Albert H. Gage. Philadelphia: Judson Press. 75 cents.

The aim of this course is to help children live the normal life in their homes, out-of-doors, at work, at play, and in church. The book falls into three parts: The organization and conduct of the school, with a daily program for children of the junior age; sixty stories are told in full, and a closing pageant; expressional activities. There are two missionaries stories for each of the five weeks, and a Bible and a character story for each day, three of the Bible stories being dramatized.

**The World's Great Religious Poetry,** edited by Caroline Miles Hill. New York: Macmillan Co. 836 pp.

The poems in this anthology have been arranged in twelve divisions under the twelve religious concepts: Inspiration; the search after God; the existence and idea of God; faith; God in nature; God in the life of man; prayers; worship; comfort in sorrow; conduct of life; death and immortality; the nature of the future life. Each of these divisions is indexed, so that the poem for the time and the place is immediately available. There is also another index listing the poems by their first lines.

"The most obvious facts about this collection of poetry," says its compiler,


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"are that it is not all great and that it makes strange combinations and sequences. It ranges from the Psalms of David and the Hymn of Cleanthes to the latest free verse. The great hymns that are translated from the Latin and the most radical of the twentieth century verse are alike only in that they show human feeling about the concept that is the foundation of all religion. Many poems that are far from being great belong here because they are significant. . . . A cursory view of other religious poetry shows little that is not based upon the biblical poetry, but the spiritual assets of mankind have never been gathered together that we may see what they are." This the editor has begun in compiling this anthology. The book furnishes food for the soul of man. It is a treasure-trove for every lover of inspiring verse. The type and binding of the book are of the best.

**Can We Dispense with Christianity,** by F. W. Butler. New York: Doran. $2.

We readily accept the publisher's statement that this is a brilliant defence of Christianity. In forceful rheotric and captivating style the author restates the familiar arguments for the foundation verity of the great religion; he considers the objections of critics, doubters and disbelievers and answers them in approved polemic style and makes a "clear case" in the judgment of, at least, its friends. We confess a distaste for the term "a defense of Christianity." It is itself the best defence. Attacks on its aims, spirits and ideals are rare and are not worthy of the advertising they get from answering them. However, as the book is written from an Anglican viewpoint, we are less sure of our objection We are not quite satisfied with the assumptions of the author that there is among our young people a drifting away from sympathy with Christianity and belief in its faith. The sin of the age is not in objections to and disbelief in the tenets and ethics of the divine religion but it is indifference to it, created by the many colored materialism of the times. Not the brain of the age is the greater foe of Christianity, but its defective moral sense, perverted conscience and selfish love of pleasure.

**Men of the Inner Jungle,** by W. F. Alder. New York: Century Co. $2.50.

This is a narrative of the expedition made by a mere handful of white men into the inner jungle of Borneo. The natives are not cannibals, like Mr. Alder's New Guinea acquaintances, but are warlike head-hunters; trustworthy once their confidence is gained, but in the meantime apt to take sudden and mysterious revenge for unintended slights and, for the individual case, under but precarious control by the Dutch. Their general supervision is excellent, and the Dutch officials' attitude of concern for the safety of the white men all it could possibly be, but still—anything is likely to happen, and the punishment does not help the victim. So there is in this account daring adventure as well as picturesque amazing fact; there is easy, humorous, colorful narrative; and again there is wonderful photographic illustration—the book altogether deserving even a wider popularity than the author's previous one attained.

**Pearls from Patmos,** by J. J. Ross. New York: Fleming H. Revell. $1.50.

The "pearls" are gathered from chapters 1-3. The volume is divided into four parts; the first serves as an introduction to the whole book in which a careful presentation is made of the author, writer, theme, style and importance of the contents. Doctor Ross' unusual gift for analysis and apprehension of salient points is conspicuous. The first three verses only are considered in this part. Interpretation and discussion of verses 4-8 compose the second part under the heading "The Glorious Greeting." As we would expect, this part discusses the character, office and work of Christ as presented by the symbols of the text. The third part treats verses 9-20 under the caption, "The Vision Victorious." The fourth part under the title, "Letters from Heaven" (comprising nearly two-thirds of the volume) discusses the famous "letters to the seven churches." The author interprets the number "seven" in this connection as a sacred number which makes those churches representatives of the church in all ages; hence the far-reaching and general application of the letters to all times and conditions. The substance of the letters he classifies into their commendations, complaints, counsels and promises.

From a literary viewpoint, the book is written in the lucid and chaste style characteristic of the author. We read one hundred pages at the "first sitting." There are some earmarks of repetitions and ejaculations which impress us that the contents had been delivered as expository sermons of which method of sermonizing the author is a master. It is remarkable how the scripture passages under the cunning hand of the trained student yield thoughts, meanings and suggestions that are fresh and vital so that they throb with new interest and power. The explanations and interpretations he gives of the abounding symbols of these chapters are in the main natural and acceptable but occasionally they strike us as strained and overworked, and the inferences fanciful; but they are not violently torn from the text or out of harmony with the spirit of the context. The author sees meanings in the symbols not so plain to the average Bible student. The eisegesis is more manifest than the exegesis.

The letters to the churches (or "from heaven") are considered with unusual ability. The historical element is not overworked, possibly economized because of the principle on which the author interprets the term "seven churches." We have read books and sermons by various authors on these "messages to the churches" and we aver that few of them equal and none exceed in ability and interest the addresses or lectures of this volume. The teacher and preacher will find in them suggestions and instruction that abound in inspiration feeding the religious heart as well as the knowledge-seeking mind. The premillennial views of the author are never concealed when pertinent nor obtruded Not a flavor of the controversial is noted The book is one of unusual merit.


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## "It Is to Laugh"

Teacher (to a little girl)—"Name a useful animal, Mary."

Mary—"A man."—*Judge.*

Married in Nebraska.—Joe Corey, a hustling business man on Northern avenue quietly slipped off to Alliance, Neb., and on Tuesday last became a benefit.—*Western Exchange.*

"Papa, did Edison make the first talking machine?"

"No, son, God made the first one, but Edison made the first one that could be shut off."—*Baptist and Reflector.*

Even a newspaper office must be haunted by a bit of humor. "Isn't there such a word as acumen," asks the feature writer. "Certainly not," replied the Scrooge. "If there was we wouldn't be in the newspaper business."—*Buffalo Evening Times.*

A Highlander from Tobermory asked at the Oban railway station the price of a ticket to Killin.

"Hoot awa'," replied Donald, "it's far ower dear; I'd rather walk!" and off he started.

He had not proceeded far when the train came tearing along, whistling as it neared the station.

"Ye needna whistle for me!" said Donald. "I made ye and offer ance, and ye wadna tak' it; sae ye can gang on. I'm no comin'."—*Canadian Magazine.*

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## A BLOW AT NATIVE COMPOSERS

There appeared recently in a monthly musical magazine, which purports to interest itself in the progress of the American composer, an article calling the attention of music clubs all over the land to the existence in New York of a lending library, where music may be rented at a moderate cost. The article then went on to point out that this was the clubs' opportunity to "have access to and the use of an unlimited répertoire of music." It dwelt on the fact that the present price of music is very high, so high that the small club is unable to purchase the music it desires. The plan suggests that for one-fifth the cost of purchasing the music, the club may rent it from this library.

Let us examine the case calmly. The library is within its rights when it rents out to clubs non-copyright musical compositions, such as Rossini's "Stabat Mater," Grieg's "Landsighting," Cowen's "Rose-Maiden," three choral pieces that come to mind as we write. But the seriousness of the situation is brought about by the fact that these libraries do not only concern themselves with such works. Let one of our American publishers issue a cantata for mixed voices by a native composer, say George Chadwick or Henry Hadley, which has a performance at some festival, Worcester, Maine or Cincinnati. The library purchases a set of 100 vocal scores and puts them in stock. A choral society in Illinois, which has for years rented standard non-copyright works from the library, hears about the cantata and applies for it to the library. It receives it, and although the printed copy states clearly that "orchestral score and parts may be had of the publishers," the library supplies the choral society with a set of orchestral parts made by some musician engaged by the library to do the job.

There is a distinct violation of our copyright laws in this procedure, which makes the practice one that must be condemned from an ethical viewpoint. Artistically it is equally pernicious, for the composer's own orchestral setting of the work in question is not brought to a hearing. The work is performed; the critics hear a spurious orchestral version, made by Mr. Jones or Mr. Smith at so much a page. If the instrumentation be good, the composer receives praise which is not due him; if bad, he is damned for something with which he has had nothing to do! Surely an unjust arrangement from start to finish.

It is high time that our publishers took this matter in hand. They can forbid, we are certain, the orchestrating of works of which they are the owners of the copyright. The house of G. Ricordi, publishers of the most important modern Italian stage works, has demonstrated that with vigilance it is possible in any country to protect one's copyrights. All those singers who have had orchestral scores of the favorite arias from the Puccinni operas made for them by able musicians in this country have soon learned to their grief that excellent as the scores may be, they cannot be used and that the American Ricordi house will confiscate them as quickly as it learns of their existence.

Again, the American composer suffers when a lending library rents out vocal scores of his cantata. The revenue which a composer gets from high-class music is, as all know, very small. If he writes a successful cantata he deserves the 7 to 10 cents royalty on every copy sold. But if a lending library purchases 100 scores and rents them to choral societies, which would otherwise buy them, his returns from the sales of the cantata will be seriously interfered with.
—*Musical America.*

## NEW PARK AVENUE BAPTIST CHURCH SUNDAY AFTERNOON PROGRAMS

Installation of the four-manual Hook & Hastings organ in the New Park Avenue Baptist Church, New York City, was made the occasion of a series of musical events of unusual interest. On Sunday afternoons at 4:30 the organist, Harold Vincent Milligan, conducted a series of programs known as "The Ministry of Music," unique in the fact that although scheduled as regular services of the church, there is no word spoken, the entire hour of the service being devoted to music.

The Park Avenue Church, in the heart of New York's most fashionable district, is considered one of the most beautiful edifices in America. Its lines are pure Gothic and its proportions are similar to those of the famous Sainte Chapelle in Paris. The main auditorium is acoustically perfect and the organ is exquisitely voiced. The music of the organ, together with vocal and instrumental soloists, combines with the beauty of the building to preach a sermon without words.

The "ministry of music" was made possible by the interest of John D. Rockefeller, Jr., who is a member of the board of trustees of the church. Mr. Rockefeller is well-known as a music lover, being one of the principal guarantors of the Philharmonic Orchestra, the New York Oratorio Society and the orchestral concerts at the Metropolitan Museum of Art. He has presented the Park Avenue Church with a carillon, which will be the largest in the country. It will consist of forty-two bells, comparable to the most famous carillons of Belgium.

"The ministry of music" was tried out, at the suggestion of Mr. Milligan, as an experiment and proved a most gratifying success, the capacity of the church being taxed every Sunday afternoon. Even in the face of a severe blizzard on the second Sunday, the church was filled. The soloist assisting Mr. Milligan on the first program was Livio Mannucci, violoncellist. Cecil Arden, mezzo soprano, of the Metropolitan Opera Company, sang Jan. 14, Helen Jeffrey, violinist, played on Jan. 21, and the soloist Jan. 28 was Mildred Dilling, harpist.


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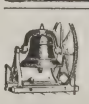
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## A Dead Church or a Live One

(*Continued from page* 878)

sign that the church is alive and carrying on a good work; and this will be true of any church where Christ is first and all the work of the church is done for his glory.

When Christ is placed first, then it will also be manifested in works of love, in works where there can be no hope of personal gain to ourselves, in little deeds of love and kindness that will never be known to the world at large or to any other churches. John says, "We know we have passed from death unto life because we love the brethren." The church that puts Christ first will be a church of love and a church of love will hate no one, will therefore have no internal troubles, but will have a spirit of sweet harmony. The church of love will hold an open door of welcome to all, regardless of station, or character, or creed; and that church will be a live church and will meet with the approval of Christ. When I see cliques and factions within a church, I question whether that church has life.

And, last but not least, the church where Christ is first will be a church where the members are consistent in their lives; where they will not profess one thing and do another; where they will not make vows to God and forget them the next day or in a few weeks or months at most. God's word says, "Pay thy vows unto the Most High," and I cannot find a single passage in all the scriptures giving the right to break our vows to suit our own convenience. Men know very well that they would have no use for God if his word could not be depended upon. But many people never seem to think that God has a right to expect them to keep their promises to him. The heathen Romans of ancient days could put some of the twentieth century pillars of the church to shame in the value they placed upon their word. Well do I remember the story of a Roman who was taken prisoner in battle and sent back to Rome to urge the Romans of ancient days to sue for peace. He was promised his life and freedom if he would bring about peace. He was sent only on condition that he give his word of honor to return with Rome's message, whatever it might be. He knew that Rome would win the war if she continued the struggle and he told them so. Therefore they decided not to make peace and he prepared to take back the message. His friends said, "You mustn't go; they'll kill you. Let another go with the message." And a Roman soldier said, "Shall a *Roman* not keep his word?" And back he went to a certain death, because he dared to keep his word—and a heathen too.

But today, what? Look at the churches all over the land! Look at their members, some in prominent positions! Men and women pledge to God to pay certain sums of money into the church treasury both for local and beneficenct work, and then forget all about it and never meet their pledges. At the time of a revival the heads of families will vow to God that they will set up a family altar, and then forget all about it in a few weeks. Young people will renounce the dance and other harmful amusements, and then go right back in less than six months. And so I could go on and enumerate things which I have seen with my own eyes since I have been in the work of the gospel ministry. And as I look back upon those who forget their vows to God, I sometimes wonder at the patience of God. Only once in the New Testament times do we find anyone committing so great a sin that God struck him down dead in punishment therefor and that was the case of Ananias and Sapphira. And what was their offence? Only this: *they lied to God*—just the same thing that many are doing today . . . . .

We are living in a critical time. The church of Jesus Christ is facing the greatest challenge of the ages. Civilization, education, arbitration, legislation, league of nations, all have failed to solve the great problems of this world, and men are now looking as never before to the church; and the church is realizing as never before its place in this world. Shall we face the challenge with courage or shall we falter and fail? The church will never fail that puts its trust in Jesus Christ. According to his own word, the gates of hell shall not prevail against the true church.

## Those Loyalty Luncheons

By Helen Barrett Montgomery

We are just entering the home stretch. The last year of the New World Movement is already begun. This means that we must put forth every ounce of strength—physical, mental and spiritual, to see that our beloved denomination ends the year with honor and not with dishonor.

Your continuation campaign committee has not been idle. It planned a great plan which was submitted to the various organizations involved in the New World Movement and was by them approved and later incorporated and adopted as a part of the program of work for the year by the Northern Baptist Convention. This means that all loyal women may go ahead in the full assurance that they are playing the game in the fullest sense when they throw themselves whole-heartedly into the promotion of the loyalty luncheons—the first number in the year's campaign of promotion.

Remember the loyalty luncheons are not for the purpose solely or even chiefly of aiding the work of the women's societies. They are for the purpose of stimulating the women and through them, the whole church to renewed loyalty to the whole great task of the denomination. "Women's sphere is atmosphere." We hope through these great gatherings of the women to create such a warm, loving, prayerful atmosphere that the churches will rise to the completion of the thing to which they set their hand at Denver.

There are to be eighty of them held in strategic centers, the larger cities in our territory. Five teams have been chosen to cover these eighty luncheons. Each team is to consist of four people, a national officer or board member of the Home and Foreign societies and of a missionary of each board. These women are to present to our women the needs and the opportunities of our Baptist work.

Following the eighty loyalty luncheons after an interval of one week will come a series of echo luncheons held in about 800 of the smaller cities and towns. These echo luncheons are to be grouped about the cities in which the loyalty luncheons are held, and are expected in their turn to draw in the little villages and hamlets. So we plan to get the message and the impulse to every woman in every church.

There is one rather unique feature by which it is hoped that each echo luncheon will supply its own speakers' team. Each city or town selected to hold an echo luncheon is to be invited to select four women and send them in to the nearest loyalty luncheon. Here they each take notes on one of the speakers with a view to impersonate her at their own echo luncheon.

In 1911, when we held the series of interdenominational jubilee luncheons, there were many such echo luncheons. One woman wrote me that she had the fun of impersonating me, and that if she did say it as shouldn't, she thought the speech lost nothing by being repeated.

In towns where the women are too distrustful of themselves to provide these four speakers, a team will be provided from the city in which the loyalty luncheon was held.

A complete agenda is being prepared for local committees that will outline for them just what committees they will need and what these committees will need to do in order to make the luncheons a big success. Copies of this will be furnished freely to all centers where loyalty or echo luncheons are to be held or to isolated churches that may wish to arrange for one.

It is proposed that the first half of our year's offering be brought in at that time. You know that our objective is $2,000,000; $1,000,000 is a big objective, but we can reach it if we work and pray and count on the help of Almighty God.

It is planned that on the evening of the day on which the luncheon is held there be a mass meeting at which time each church shall announce the amount of its gift to the continuation campaign. The campaign director of each church will come to the platform, tell the name of her church and the amount of its gift. At the time of this ingathering there will be such a release of love and gratitude and consecration as shall set the bells of heaven ringing.

Many inquiries have been received from the women whether what they give on the continuation campaign could count on their church allotment. It was decided at the last meeting of the continuation campaign committee that inasmuch as this is the final year of the New World Movement during which all possible effort must be made to bring in the whole amount now due and payable, all contributions received by the woman's continuation campaign through the loyalty luncheons or otherwise shall count on the allotment of each local church, for the causes included within the national budget adopted by the Northern Baptist Convention at Atlantic City for 1923-1924.

If we are to have this ingathering it means that women must begin to plan *now*, to give *now*, to pray *now*—at once—or even sooner! This thing cannot be worked up in a hurry. It is no spasm. It is the beginning of a year's campaign that is keyed to victory.

In all cities where Bible and missionary conferences are to be held the loyalty luncheons will take place on the first day of the conference when the women's program as arranged by the continuation campaign committe will be put on with certain features added by the Bible and missionary conference team.

Volume IV August 18, 1923 No. 29

# The Baptist

Published Every Week by the N[illegible]ptist Convention

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A GENERAL view of Stockholm, Sweden, situated at outlet of Malar Lake into Baltic Sea. Built partly on a number of islands, partly on peninsulas cut off from the mainland by deep fiords, while the waterways both towards the Malar and sea lead through labyrinths of fiords and islands. Stockholm has been called "The Venice of the North," although actually it is only partly insular. It is celebrated for its beauty and the remarkable physical characteristics of its situation.

# Pre-Congress Meetings at Stockholm

*The General Baptist Conference of Sweden and the Seventy-Fifth Anniversary of Baptist Work.*

AMERICAN delegates who reached Stockholm several days in advance of the meeting of the Baptist World Alliance were fortunate. They were given opportunity, if they cared to embrace it, of attending sessions of the annual meeting of the General Baptist Conference of Sweden, as well as the celebration of the seventy-fifth anniversary of the organization of the first Baptist church in that country. It will be possible in this article merely to refer to several of the outstanding features of these meetings.

The Swedish Baptist Conference was in session July 17 and 18. On July 18, representatives of American Baptists were received at the morning session, when the Bethel Baptist Church was crowded to its doors, with people standing in the aisles almost to the pulpit. Dr. James H. Franklin, representing the Foreign Mission Society, and Dr. Frank Peterson and Dr. G. A. Hagstrom and others representing the Swedish Baptist churches of America, were given a very warm welcome. At the afternoon session President E. Y. Mullins of the Southern Baptist Convention brought greetings from the Southern Baptists and referred feelingly to his experience in Sweden in 1920 when he was here with the late Dr. J. B. Gambrell. President Bystrom's introduction of Doctor Franklin, who had visited Sweden on other occasions, was full of appreciation of the relations which have existed for so many years between Swedish Baptists and the Foreign Mission Society. Doctor Bystrom spoke with real affection of the various secretaries of that organization which have shown an interest in Sweden during the last fifty years or more, calling by name such men as Warren, Murdock, Duncan, Barbour, Mabie and Haggard. Secretary Franklin told of the great joy American Baptists have experienced in being permitted to cooperate with the Baptists of Sweden.

### A Great Missionary Meeting

The concluding session of the annual convention was a great missionary meeting, when fully 2500, or possibly 3000 people crowded the floor and the two galleries of a very large church building for an ordination service for seven newly appointed foreign missionaries, three of whom have been designated for service in China and four in Central Africa. Brief addresses were made through interpreters by Secretary Fullerton of the Baptist Missionary Society of London, Secretary Franklin of our own Foreign Mission Society, and Secretary Love of the Foreign Mission Board of the Southern Baptist Convention, as well as several Swedish brethren, and the new missionaries themselves. After the brief ordination service for the seven missionaries, Dr. C. S. Miao of China, a delegate to the meeting of the alliance, spoke briefly but beautifully. He received an ovation from the large audience. American visitors and others have been delighted, as well as surprised at discovering the very notable record already made by the Baptists of Sweden in their foreign mission work. They now have under appointment 108 foreign missionaries—one for every 600 members of their churches. Secretary Franklin declared that this record places the Baptists of Sweden in the lead of all of the Baptists of the world in their foreign missionary zeal. He added that it was worth crossing the ocean in order to ascertain that inspiring fact.

The celebration of the seventy-fifth anniversary of the founding of the first Baptist church in Sweden was held on July 19. The large Immanuel Church building, seating 2500 people, was none too large for the crowds which attended. The morning and afternoon sessions were devoted to a review of the history of the Baptists of Sweden, but the evening session was devoted chiefly to hearing fraternal messengers bearing greetings from various boards, some of whom were as follows: Rev. Frank Peterson, and Rev. J. O. Backlund, representing the Swedish Baptist Conference of America; Dr. G. A. Hagstrom, the American Baptist Foreign Mission Society; Dr. J. H. Franklin, the Northern Baptist Convention; Dr. D. G. Stevens, the American Baptist Publication Society; Dr. Charles A. Brooks, the American Baptist Home Mission Society; Dr. C. S. Miao, the Baptists of China; Rev. J. A. Ohrn, the Baptists of Norway; Rev. P. Olsen, the Baptists of Denmark. There were also representatives of several other European countries.

Beautiful indeed, were the memorial services held on July 20 by the Baptists of Sweden at various graves in the cemetery just outside the city of Stockholm. At noon, a multitude gathered at the grave of Dr. K. O. Broady and unveiled a granite stone. The Swedish societies brought flowers, and representatives of the Foreign Mission Society, in the name of American Baptists, placed a large wreath of roses and sweet peas on the grave, bearing this inscription in letters of gold on silk ribbon: "In imperishable and loving memory of K. O. Broady, and with gratitude for his life and labors as a servant of Christ." From the grave of Dr. Broady, who died only last year, the large company moved to the graves of such early pioneers as Wieberg, Palmquist and Drake. The hours spent in the beautiful cemetery will never be forgotten by the multitude which represented all sections of Sweden and several foreign countries.

The American Baptist delegates who attended some of the pre-Congress meeting were deeply impressed with the character, ability and enthusiasm of their denominational kinsmen in Sweden.

# Greetings at Swedish Celebration on Behalf of the Northern Baptist Convention

*This was translated into the Swedish language*

BY JAMES H. FRANKLIN

I AM highly honored in being asked to serve as the spokesman of a committee appointed by the Northern Baptist Convention of America to bring the greetings of that body to the Baptists of Sweden upon this auspicious occasion. At the last meeting of the Northern Baptist Convention, formal resolutions were adopted which have been translated into Swedish. Those resolutions I now have the honor to present to this notable gathering of the Baptists of Sweden.

Please believe that together with the formal resolutions, we bring also the most affectionate greetings of our people. We know the story of the suffering of pioneer Baptists and other dissenters in Sweden. That story is very much like the history of our own Baptist forefathers in America who oftimes suffered imprisonment and other afflictions for our distinctive denominational principles. Strange as it may seem today, the Baptist pioneers in almost every land have suffered in order to secure complete freedom of soul. They have suffered for such principles as the right of every man, however humble, to worship God according to the dictates of his own conscience; for a regenerate church membership; for the baptism of believers only; for an open Bible in the hands of every man, and the right of every man to interpret that Bible for himself under the guidance of the Spirit of God; for the right of every man to come to Christ for himself without the intervention of church or priest or any other human authority.

Happily, in Sweden as in America, and in many other countries, the days of persecution are passed, but we must still stand resolutely for the great principles which have been distinctive with us. We rejoice that in seventy-five years you have made such splendid progress. Within seventy-five years your numerical growth has been as great as was that of the Baptists in America during the first 150 years of their existence.

But you have made progress in other ways than in mere numbers. Last evening at your great missionary meeting, which was one of the most inspiring I ever attended, a significant fact was revealed. It was discovered that the Baptists of Sweden now have under appointment 108 missionaries of their own to foreign lands. This means that for every 600 members of your churches, or less, you are supporting a foreign missionary. In this respect you seem to be leading the Baptists of the world. It was worth crossing the Atlantic to secure that fact.

Your splendid achievements in Sweden, in Africa, India, China and elsewhere, should prove an inspiring example to Baptists from every section of the world who are about to assemble here for their third world congress. It is to be hoped that these representatives will return to their countries to exhort the people in every land to follow your

(*Continued on page* 928)

# The Baptist

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*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST
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### Sign Language

In Europe we have found it necessary to use "sign" language a great deal. With it we have managed to get along pretty well. We have found that a smile and a frown mean the same in German or Swedish as in English. We have found also that apparently unintelligent beings have become the most discerning of mortals by the use of the "monetary" sign. How an American dollar can talk. Even a deaf and dumb man understands its language perfectly. Kind reader, during the editor's absence as at other times THE BAPTIST understands its dialect. If your subscription expires during the summer "Pin your check, etc." The office will do the rest.

## Killam's Kollum

### The Echo

Those who were going to Stahholm instead of going to Stockholm may feel reconciled when they read this number of THE BAPTIST, for it is a reverberation of the big meeting that should thrill their hearts and souls and set their minds actively to work trying to grasp the thrilling significance of it all. Yes, they may feel reconciled—then again they may get an inkling of what they have missed. Perhaps the latter sensation will be a more valuable one than the former. But there's another World Alliance meeting coming—five years from now. And it's going to be right next door—Toronto, Canada.

### "Back Talk"

It's coming. We like it. "Here's my response," writes D. W. Hoyt of Worcester, Mass. "Began my subscription January 1. Am more than pleased with THE BAPTIST as the organ of the *denomination* and not of any party or group." And another, who says he's not to be published, wants to know: "Why does THE BAPTIST contain so many articles from the *fundamentalists'* point of view and so few from that of progressive scholars and educators?" And still another says: "You're doing just what a denominational paper should do. It's evident that you're giving in an *unbiased and unprejudiced manner* the thoughts of the best men on the mooted questions of the day." They've *told* you.

### Making "THE BAPTIST" Do Double Duty

We never keep the best things that come to us. We are not selfish. We pass them on. Sometimes we pass on the worst ones, too. A subscriber living in the capital city of Illinois writes:

"Please find enclosed stamps for which send me two copies of THE BAPTIST, June 2 and June 9. I send my copies after reading to a sister out West, but I feel I must have these two for more careful reading than I was able to give them, and felt I could not keep her waiting for hers so long. I wish to thank you for our fine paper—the best church paper I ever read, and it gets better and better all the time. You are doing a great work and I pray our denomination will fully appreciate it, encouraging your heart and holding up your hands. We surely have reason to be proud of our BAPTIST and *Missions.*" It's a good thing to pass THE BAPTIST on. We like to have it read to tatters. Of course there's a simpler way than sending copies out of the home and not having them handy when you need to refer to them, and that is make a present of a subscription to those who look to you for your copies.

## Fresh from the Field

**Rev. J. E. Naylor of Chautauqua, N.** Y., has been appointed evangelist in Minnesota for eight months beginning September 1.

**Mrs. S. B. Lingle, Chicago, has presented** to the office of THE BAPTIST bound volumes of the *Christian Times* dating from 1861 to 1867, and of the *Standard* from 1867 to 1870. This borders on treasure trove.

**Upon the occasion of President Harding's** visit to Seattle on his return from the Alaskan trip, Rev. Ambrose M. Bailey, pastor of the First Church, was invited to deliver the invocation at the stadium before an audience of 40,000.

**Rev. J. J. Ross, pastor of the Ruggles** Street Church, Boston, has accepted the call of the First Church, Vancouver, B. C., and will begin work on the new field in the fall. Mr. Ross is well known in Canada having held pastorates at James Street, Hamilton, and Dovercourt Road, Toronto.

**Dr. A. E. Booth, of the First Church,** Beaumont, N. Mex., recently resigned his pastorate there.

**The church at Fayette, Ala., is planning** to erect a new house of worship. Rev. N. R. Stone is pastor.

**It is reported that a death mask of** Napoleon has been discovered in a small shop in Paris. Two similar masks are in the possession of the Army Museum in Paris. The museum will seek to prove the authenticity of the mask.

**Dr. Cornelius Woelfkin, pastor of** Park Avenue Church, New York, will supply the pulpit of the City Temple, London, Aug. 12-Sept. 2. An arrangement has been made with Doctor Norwood, pastor of the City Temple, whereby he will occupy Doctor Woelfkin's pulpit for two months next year.

**The people of the United States pay** more than a million dollars a week for chewing gum, according to the National City Bank of New York. The value of the output in 1921 is more than double that of 1914, the first year in which the government secured official statements of the amount turned out by the factories of the country.

**Because of his unselfish devotion to** the community of Bethlehem, Conn., Rev. C. H. Beers has suffered a physical breakdown. His ministry is considered unusual in the history of church or missionary work in that state. It has in some respects been pioneer work, but no farm house was too remote or isolated for Mr. Beers to refuse to visit. It is said that it mattered nothing to him what the church affiliations of a needy family were; he was always ready to be a general counselor and friend.

**The following description of Stock-**holm appeared in the *Spectator*: "Uproot half Venice from its piles and perch it upon granite cliffs and you will get a fair notion of the capital itself. Next figure to yourself a race of men, rather taller and fairer and healthier-looking than the English, graced with the hospitality of Americans, the efficiency of Germans, and the manners of Southern France; imagine all the girls fresh and frank-eyed and upstanding, every fourth woman worth turning round to look at, and you have an idea of the Swedish people."

**Rev. John H. McLean, pastor of the** Calvary Church, Minneapolis, will be the preacher at the West Somerville Church, Mass., while the pastor, Rev. Frank M. Swaffield is on his vacation.

**Dr. Algernon Coleman, professor of** French in the University of Chicago, has been appointed director of the American University Union in Paris for the year 1923-24, and will sail for France Sept. 1.

**Rev. E. E. Dudley has resigned as** pastor of the Park View Church, Norfolk, Va., and will devote his entire time to evangelism.

**Mr. Carl E. Olson, a student in Bethel** Academy, St. Paul, is supplying the church at Rutland, N. D. Mr. Freeman, the blind evangelist, will hold meetings at the church during September.

**Rev. Nestor Nesdoly, general mission-**ary to the Russian Baptists of North Dakota, recently closed his work and moved to Blaine Lake, Sask., Can.

**Monday, Aug. 13, the eight-hour day** went into effect in the Gary steel mills. President Harding was a strong advocate of the shorter day.

**Leland Stanford University is the re-**cipient of a $600,000 fund for the establishment of a chair for the study of spiritualism. The money was derived from the estate of the late Thomas Welton Stanford of Melbourne, Australia, a brother of Senator Leland Stanford.

**On a recent Sunday at Calvary Church,** New Haven, Conn., the pulpit was occupied by Rev. Arthur S. Phelps of Berkeley, Cal., in the morning, and in the evening by his brother, Rev. Dryden W. Phelps. Prof. William Lyons Phelps, another brother, preached at the church a short time ago. Their father, Rev. S. Dryden Phelps, was pastor of the First Church, New Haven from 1844 to 1873 and was editor of the *Christian Secretary*, a paper published by Baptists in Hartford.

**Edward W. Bok has added $20,000 to** the original sum of $100,000 offered for the best peace plan. In addition, four prizes of $5,000 each will be given.

**Rev. Vernon H. Cowsert of Clovis,** Cal., recently spent three Sundays with the First Church, Vancouver, B. C. Mr. Cowsert is spending his vacation in Toronto.

**The ministerial association of the** Swedish Baptist Conference of Nebraska at its annual meeting passed a resolution reaffirming its faith in the fundamental beliefs of Christianity.

**Dr. Roscoe Murray, pastor of the** First Church, Mannington, W. Va., was suddenly killed July 30. Doctor Murray was well-known in the state both as a pastor and as an evangelist.

**Dr. J. J. Cloar, pastor of the First** Church, Texarkana, Tex., died while abroad in attendance at the World Alliance meetings.

**Dr. E. W. Parsons of Rochester Theo-**logical Seminary has been ill in Toronto since last May. The degree of LL.D. was conferred upon him last spring by McMaster University of which school he is a graduate.

**Baptists of Verdun, a city of 30,000 on** the outskirts of Montreal, have erected a new house of worship. The church was organized in 1909 and has a membership of 172. Under the leadership of the present pastor, Rev. William A. Price of Ohio, $16,000 was subscribed over a five-year period. The building has a seating capacity of 400, pews instead of chairs and a new semi-indirect lighting system.

**The Baptist Church at Tiverton,** England, has acquired an old book issued in 1658, entitled "A Plain Discovery of the Unrighteous Judge and False Accuser" which deals with the life of the church about the year 1655. The traditional date of the founding of the church is 1607, and it is hoped that other documents will be found substantiating this claim. Rev. Walter Owen is pastor.

**Laymen played a large part in the** celebration of Independence Day at the Baptist Orphanage and Home of western Pennsylvania. Dr. H. W. Ewalt of Pittsburgh, a layman, had charge of the general activities and was largely responsible for the success of the undertaking. Large delegations from the western part of the state attended and took part in the festivities. The Wilkinsburg men's Bible class unfurled a large silk American flag with H. W. Bartle, president of the class presiding at the ceremonies. A program of old-time songs was given under the direction of H. W. Tully.

**Dr. W. Edward Raffety, editor-in-chief** of the Publication Society, is to become head of the department of religious education at the Baptist Institute for Christian Workers, Philadelphia. Last year, Doctor Raffety delivered the lectures on this subject at Yale and was invited to do so this year, but declined in order to become associated with the Baptist Institute. The Publication Society has released him so that he may devote sufficient time to the course. He will be assisted by other members of the editorial staff.

## World Alliance Impressions

By LIZBETH HUGHES, BURMA

SOME asked for impressions up to the present. They come so fast, one is swept away to make room for new ones. Every place I have gone in auto or tram, I have been struck with the unusual cleanliness of the city and the geniality of the people. They bear with us wondrously as we rush about tongue-tied with exclamation marks for our badges. We always get the information we ask for and the friend who gave it, gives with it a smile that seems to suggest that the favor is his, not ours! The parks show that the soul of the people loves beauty —loves it scattered and not collected in one spot.

I have had two distinct impressions of Swedish coffee being the best this side of Burma and the home cooking of our hostesses fit for ye gods! I am deeply impressed with the fact that hospitality is lavish despite the work it entails.

Then there is the biggest impression of all, that this alliance is getting at the root of things. Christ is being enthroned and several speakers have stressed the great fundamental truth that Christianity must show a better front to the world if the world is to acknowledge his sway. Doctor Truett's alliance address was inspired of God. It was his message to the Baptist world in the hour of the world's crisis. If Christ does not get a square deal from the Christian nations, the missionary may well despair of the task of displacing pagan creeds by the pure gospel of Christ that is absolutely able to save unto the uttermost "all that come unto God through him."

The Baptist

# The Baptists of the World

THERE has been some confusion of terms in speaking of the great world-gathering of Baptists in Stockholm this summer as to whether it is properly called the "world alliance" or the "world congress." As we understand it both are proper designations, the former referring to the organization, while the quadrennial meeting is properly referred to as the world congress. There is something inspiring in any great gathering of people; the greatness of this congress consisted in the wide inclusion of diverse peoples united not in race, language or government but solely in the maintenance of certain great religious principles.

The gathering was not a great body in point of numbers, but its significance lay in the fact that it represented probably ten or eleven million members and a constituency of twenty-five millions, the members themselves having every one of them been baptized on his personal profession of faith. This principle of believer's baptism or regenerate church membership, which affects so powerfully the quality of the church itself, and the companion principle of the separation of church and state, which sets free both church and state for a nobler development than can be in any other way attained, make the gathering in Stockholm of immense significance alike to religion and civilization.

For about three centuries the denomination has had a visible, continuous and connected existence under the name Baptist, though its roots reach farther and, under some form or other, back to New Testament times. For the first two of these centuries the growth was small and was largely confined to England and America, but in the third century it has increased not simply in arithmetical but in geometrical ratio. This increase has been chiefly in the United States, where the membership has doubled about seven times since the year 1800 and has actually multiplied itself eighty times in that period. Elsewhere than in the United States, and especially in continental Europe, Baptists are sorely handicapped. In many lands their growth is hindered by the existence of powerful state churches, in others where a nominal religious liberty exists, there is a pervasive and politically strong sentiment for the decadent traditional religion on the one hand while on the other is a rank and vituperative atheistic communism contemptuous of all religion. Baptists flourish either under persecution or absolute religious liberty, but under a patronizing toleration they languish. Religious snobbery is the most subtle and effective poison gas with which to attack them. Yet growth under these conditions while not rapid has been of a sturdy sort. European Baptists are such from conviction, and in no part of the world is it usually the fashionable or politic thing to be a Baptist. If, when and where such a thing ever comes to pass through our great success in America it will be a sad day for the denomination.

It is an interesting and important thing to ask the reason for the vast disparity between the visible progress of the denomination in this country and elsewhere. It most certainly is not because we are better Christians or Baptists than our European brethren; they have suffered and sacrificed for their faith far more than we have ever done. Is it not rather the demonstration of the divine blessing upon obedience to the two great principles set forth at the beginning of this article?

Our land has been a sort of laboratory for the working out of the problems of religious liberty. Here there has been permitted the freest differentiation of religious life and organization. The result has been several hundred different religious bodies, each free to demonstrate its worth and to win adherents. Some denominations have profited largely by the enormous immigration of past years; some by strongly centralized and ably managed organization; but the great majority of these many religious bodies have failed to grow or largely to affect the life of the nation at large. Out of them all the Baptist denomination has grown from nothing to number about eight millions of members, making it almost if not the greatest Protestant body, and it holds an honorable position in educational, evangelistic, missionary, reformatory and patriotic service. It has had almost no growth from foreign lands by immigation and it has had no strong centralized government to direct in its upbuilding, nor imposing ritual to attract adherents. When the Pilgrim and Puritan colonists settled New England any stray Baptist who appeared among them was to them "as an heathen man and a publican."

BUT when a handful of these outlawed Baptists obtained a bit of land and set up the smallest of American states it did so on the principle of the absolute separation of church and state, and the absolute freedom of the individual to hold to any religion or none. It held to this principle and finally the Baptists secured its adoption in the fundamental law of the republic itself. As there were hundreds of other denominations, so there have been hundreds of other colonizing and political experiments on the American continent. Does not the amazing success of this denomination and this republic largely spring from their common adoption of this great principle?

We shall listen and read eagerly as the story of Stockholm is told, and the report of Swedish, German, French, Czecho-Slovakian and Russian Baptists will thrill us, as did the sight of those strong-featured men with scarred faces and bodies at Philadelphia in 1910, who came "bearing branded in the body the marks of Jesus." And we shall pray that over all the world there shall prevail those principles of a regenerated church membership and of absolute religious liberty which have so blessed our nation and our denomination.

## The Religion of Our Presidents

THE sudden death of the beloved and honored President Harding which shocked and saddened the world, intimately affecting the destinies of all nations, comes very close to the hearts of our denomination, for it has removed a brother Baptist.

In the earlier days of the republic—in fact, to the Civil War and beyond—our presidents were not usually active church members. It almost seemed to be taken for granted that no one so active in political life as to be a candidate for the high office could be at the same time a member of a church. There was, of course, no legal pronouncement on the subject and perhaps not even discussion of it. Some of the presidents were nominal members of some church, and others like Lincoln and Grant while in office gave evidence of an acceptance of religious principles. Grant at the close of his life was received into the Methodist Episcopal church, and some other early presidents were consistent Christians as well as church members; but for more than forty years now no president has been elected who was not a member of a church, save one and he subsequently united with the church.

It is a significant thing, that with no requirement affecting the subject and, as before, without even a discussion of the subject as far as is known, the nation has, without infringing on its great constitutional guaranty of absolute religious liberty, come for nearly a half-century to choose for its highest office men openly belonging to some religious body. Garfield had been a minister and a college president, Harrison was a Presbyterian elder and Bible-class teacher, Cleveland was a minister's son, McKinley was a Methodist, Roosevelt and Taft were both active church members, as were Wilson and Harding. President Coolidge is said to be an example of the typical New England conscience and almost of Puritanism, and to be a staunch Congregationalist.

Still more significant is it that recent presidents have repeatedly preached sermons, from the pulpit and other platforms, worthy of any minister of the gospel. Roosevelt, Wilson and most recently President Harding have repeatedly done this. It is a touching memory of our lamented late president that more than one of the utterances on what proved to be his last journey were practically and sometimes avowedly, brief sermons, though sometimes delivered from the rear of a car platform. More and more our presidents have come to feel that the religion of Jesus Christ is the supreme need of the nation. Doubtless, also, the fact that since the civil war three of our presidents have been assassinated and an attempt made on Roosevelt's life, while the enormous burdens of the office have broken or shortened the life of every one who has held the high office, has deepened the serious feeling of the presidents themselves and made them look to God both for themselves and for the people.

One of the beautiful and touching things connected with the life of President Harding was the fact that when, shortly before his inauguration, his own pastor was stricken with paralysis and unable to perform the duties of his pastorate, so that the church was compelled to secure an associate pastor, President Harding himself assumed the support of the invalid pastor, whose death preceded that of the president by a few days only.

Our country may take hope in the fact that, moved by some great common impulse, the people have long been choosing for its highest office men of God.

## The World Alliance

THE BAPTIST of this week is devoted in part to the meetings of the Baptist World Alliance at Stockholm. We hope that all our readers will give a careful perusal to the accounts of that notable gathering because, unless we are greatly mistaken, it was a meeting fraught with vast importance to world progress and peace.

The prevalence of political and economic problems in the nations of the world today, and particularly in Europe, make it plain that somehow the leaders of the various peoples must depart from their former methods of secret diplomacy and political negotiation and find a new basis upon which to arrange for peaceful intercourse. The hope of the future rests not upon armies and navies, but upon a proper acceptance of the principles and practices of the Lord Jesus Christ. Furthermore, the peace and prosperity of nations in the future must rest entirely upon justice and brotherly love and not upon smart political tricks that are aimed to put a nation or people under the dominance of some other nation which desires to exploit another country for selfish gains. The only conclusive method by which the nations can rid themselves of the old practices and establish new ones that are fair to all is found in the acceptance of the ways of Jesus Christ. The only real basis upon which such a future can be built is upon the teachings of Jesus Christ. The Baptist churches are built upon the teachings of the gospel of our Lord and Saviour. Our Baptist history and heritage are of tremendous value just now, because our principles will not allow any union of church and state. We are, therefore, clear of political entanglements and can give heed to the basic needs of peoples and help them to find a solution based upon the gospel.

Our democracy is also of unusual value at this stage of world progress because it can help to produce a Christian internationalism built upon brotherly love in the Lord Jesus Christ.

The aim of Baptist churches was not to build up a great ecclesiastical machine by means of the meeting at Stockholm; it was simply a bringing together of some of the leading spirits among the Baptists of every nation in order to make each more helpful to all the others while Jesus Christ is preached everywhere.

## Interference

THE radio enthusiasts bitterly complain of the confusion caused by the various and conflicting sounds which come to them out of the all-embracing ether. Personal messages, stock reports, operatic music, weather reports, the turbulent cacophony of a jazz orchestra, a bedtime story for very small children, a sermon by Dr. Boanerges—are likely all to be blended in a sort of auditory hash. The result of a half-hour's desperate listening may be more discontinuous than a page of the dictionary, more confusing than the attempt of seven children simultaneously to explain "just how the quarrel started."

In the weird new dialect of radiography, with which the dictionaries and cyclopedias have not yet caught up, we read of wave-length limits, heterodynes, tuning for inductance, widened wave-bands, radio-frequency amplification and the like, until we the uninitiated are mystified, humbled, helpless. But out of it all we gather the fact that the principal difficulty is the elimination of noise and of interference from conflicting messages, so that one will get a better ratio of signals to "strays." The receiver endeavors to select the proper currents and to "shunt" the interfering and non-significant ones. Moreover, we learn that summer is distinctly less favorable than winter to radiophony; transmission range is decreased and atmospheric disturbance or "statics" make it more difficult to hear weak signals.

All of this is eloquent of a church's difficulty with its members, especially in summer-time. The church's transmission range is decreased just when the members are farthest away. Various influences, atmospheric and otherwise, "interfere" in summer with the church's message, though it is sent out continuously through the year. But the difficulty is not confined to the summer-time; to a greater or less extent it appears at every season. Scripture, by the way, calls Satan "the prince of the power of the air," and the apostle declares that "we wrestle not against flesh and blood but * * * against the spiritual hosts of wickedness in the heavenly places," i. e., *in the air.* At any rate it is a fact that the influences of religion, if they get through at all to the individual soul, must run a gauntlet of "interference." To the soul which might be listening the brazen sounds of a jazz orchestra will drown the gentle strains of a hymn; the sounds of vaudeville or of a sensational play or the voluminous piffle of a Sunday paper will make the preacher's message as ineffective as a violin solo in a boiler factory; and the languorous days themselves seem to furnish but the shortest transmission range for the things of religion; the very atmosphere seems filled with the devil's static.

The remedies most effective alike with radio and with religion seem to be found not so much in the sending as in the receiving. There must be a "selective" interest on the part of the individual which will enable him to single out the worthwhile and significant things and to "shunt" the frivolous, the unworthy, the corrupting. "Whatsoever things are pure, lovely, honorable, just, of good report * * * *think on these things.*" An old proverb says, "You may not be able to keep the crows from flying over your head but you can keep them from building nests in your hair!" You may not be able to prevent evil thoughts from crossing momentarily the field of your consciousness, but you can keep from harboring them.

All successful life is an elimination contest between good and evil, between the worthwhile and the worthless, between the purposeful and the merely casual or clearly frivolous. Like the radio fans we must seek a better ratio of signals to strays; of really significant things to the petty futilities which are perpetually trying to crowd into our range.

## Is the Dog a Waster?

DOUBTLESS when riding on the trains through the farming sections of our country you have often seen a shepherd dog come out of a farm yard and rush along after the train. Many, many times we have seen this happen and always we wonder what the dog would do if he caught the train. Would he bite it, or would he jump on it and take a gay doggy ride or would he just sit down beside it and pant hard and let it alone because he did not know how to make use of what he had caught. We suppose the last would be the case, but it does make quite an interesting sight, while it lasts, to see the dog expending himself as he runs after the train and we hope it does do the dog some good to get the exercise, for it does not harm the train. However, a quest is foolish unless its goal is justified by proper utilization.

We have seen a local church come rushing out to win the world about it. With tremendous energy the gospel of Jesus Christ has been preached and many have given witness to its saving power. Then, joy of joys, many have been won to a confession of sin and a profession of faith in the Lord Jesus Christ. What then has happened? Well! we are sorry to say, the church having secured many additions to its members, has sat down and slowly but surely has lost its joy and power in service; while those who joined, to an appalling extent, have lost their joy little by little, until through lack of utilization and development they permanently disappear out of the life of the church. Did I hear some one say, "Pessimist"? Well, you are wrong. The watchman on the tower who sees a sad danger impending and helps to avert loss and sadness would not be dubbed a pessimist. We are just a watchman on the church tower calling out to see if your church has justified its quest for souls by the way you have utilized and developed those who came into your membership. Or have you made the quest a foolish one, because when the goal was within your grasp you lost it finally by a failure to utilize and develop that was sad beyond the words of earth to express?

The dog may be foolish to run after the train, but the church is not foolish to win souls when it helps to save them for eternity by utilization and development under the guidance of the Holy Spirit.

# A Message of the Baptist World Alliance to the Baptist Brotherhood, to Other Christian Brethren, and to the World

*Stockholm, Sweden, July, 1923*

THE Third Baptist World Congress meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering nine millions of baptized members, and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, proclaim this message of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will, this unity may be deepened and strengthened among Christians of every name.

### The Lordship of Jesus Christ

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the scriptures of the Old and New Testaments are divinely inspired and are our sufficient, certain and authoritative guide in all matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the Divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the church. Hence, the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

### The Nature of Baptist Unity

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within the church. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles have their own personal convictions upon nonessentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

### Christian Unity

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, his sinless life, his supernatural works, his deity, his vicarious atonement, and resurrection from the dead, his present reign and his coming kingdom, with its eternal awards to the righteous and unrighteous.

*LET us not fear that God's revelation in nature will conflict with his revelation in redemption. Christ is the key to both. Slowly science is fashioning a crown for him. Slowly economics and sociology are fashioning a crown for him. Slowly psychology and biology are fashioning a crown for him. Slowly his people are fashioning a crown for him. He who went forth with a single crown will return crowned with many crowns. All the armies of truth shall follow him, and on his vesture shall be written his name: "King of Kings and Lord of Lords."—From address by Dr. E. Y. Mullins at Baptist World Alliance.*

To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of his teachings, inspired by a common vision of the ends of the kingdom of God, and issuing in a free and voluntary cooperation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits cooperation so far as there is agreement, and abstains from all coercion beyond this point.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer. We cannot unite with others in any centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. As Baptists understand the New Testament, all believers being priests unto God, the ministry can possess no sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spirit-

ual equals of other believers in the church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide.

### The Baptist Faith and Mission

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, whose deity, atoning death, resurrection from the dead, and whose second coming and lordship in the kingdom of God constitute and qualify him for his work as its Founder and Mediator. God calls all men to salvation through him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church, as made up of the regenerate, is competent to conduct its own affairs. It is, therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conception of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity. Voluntary and not compulsory baptism is a vital spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

*NONE has such spontaneity of action, such untrammeled energy and buoyancy as men who have acquired the freedom that Christ, the Son, gives. Look at Paul. He abounds in images which suggest spontaneity and exuberant joy. See him yonder when like a mighty swimmer rising above the billows of adversity and difficulty he exclaims, "I can do all things through Christ." Hear him as he spreads the wings of devotion, and in a splendid flight of mystic passions he shouts, "For me to live is Christ, and to die is gain." Observe him as he is caught in the mighty grip of moral enthusiasm and self-conquest, exulting in the joy of battle, "Thanks be to God, who always leads me in victory, through Christ." See him again as he is impelled onward, the embodiment of flaming love and quenchless hope and deathless ambition, running the Christian race as one who treads the air, and exclaiming, "Forgetting the things that are behind, I press toward the mark." — From address by Dr. E. Y. Mullins at Baptist World Alliance.*

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to him, as set forth in the gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the gospel to every creature is of permanent binding force. The necessity for education, philanthropy and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

### Religious Liberty and Its Applications

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defense of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: first, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of church and state, because the church rests upon the spiritual principle of free choice, while the state rests upon law with an ultimate appeal to physical force. It is inconsistent with special favor by the state towards one or more religious groups and toleration toward others, because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democ-

racy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the state in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious beliefs and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists, as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities but to God.

### Religion and Ethics

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's kingdom. He is to reign in all realms of life. His will is to rule in the family, the church, in industry, in society, in the arts, in the state, and in international relations.

### Family Life

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the scriptures should not be shifted to the school or to any other agency. Divorce is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow, and the purity of home life should be safeguarded in all possible ways.

### Christianity and Social Questions

There is widely apparent in the churches today the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow-workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

*DID we in our own strength confide,*
*Our striving would be losing—*
*Were not the right man on our side,*
*The man of God's own choosing.*
*Dost ask who it may be?*
*Christ Jesus, it is he,*
*Lord Sabaoth is his name,*
*From age to age the same,*
*And he must win the battle.*

*And though this world with devils filled*
*Should threaten to undo us,*
*We will not fear for God hath willed*
*His truth to triumph through us.*
*The Prince of darkness grim,*
*We tremble not for him,*
*His rage we can endure,*
*For lo! his doom is sure.*
*—Martin Luther.*

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial and family relations. While not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be cooperation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.

### Christian Stewardship

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possessions, "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as he commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law but under the gospel. But surely their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths or even more of his income.

### The Sabbath

We recognize and reaffirm with vigor the sanctity of the Sabbath all work except works of necessity and mercy should be avoided on the Sabbath day. God has appointed

## Broken Walls

*The wall of Jerusalem is broken down.—Nehemiah 1:3.*

*THE strength that once was our defense may yet our weakness be;*
*The future years will find the flaws the present cannot see.*
*A thousand things we build in faith and live to mourn their fall,*
*For each Jerusalem outlasts its man-constructed wall.*
*We hedge our narrow lives about with dogma, doctrine, creed,*
*For they, like walls that cities build, are found to serve a need.*
*The walls about Jerusalem could keep the stranger out,*
*And creeds may shield the shrinking soul from piercing winds of doubt.*
*The race survives its theories; they crumble with the years,*
*And the objects of our faith and pride turn the objects of our tears.*
*But then with tools and weapons new we bend our mental skill*
*To the task of building newer walls the newer needs to fill.*
*—Roy Ivan Johnston in "Texts."*

one day in seven as a day of rest and worship and it should be observed by all men in accordance with the divine command. We condemn as un-Christian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter of free and voluntary action. Laws to compel such observance are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

### Temperance

We record our conviction that the modern movement to curb traffic in strong drink for beverage purposes is of God. We believe that governments should recognize the movement, and that instead of deriving support from it through taxation, should abolish this traffic.

### Baptists and Loyalty to State

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is a necessary result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the state and of the church. Baptists believe that the state is ordained of God. It is established to restrain and punish the evildoer and for the protection of human rights. It is, therefore, essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic and religious rights of all.

It thus appears that the work of the church and the work of the state lie in different spheres. In the one case it is a spiritual, in the other a political task. There is no antagonism, and there should be no conflict. Each should freely pursue its own tasks in its own department of life by its own means and methods. Neither should seek to thwart or hinder the other. The members of the churches should obey the laws of the state as loyal citizens or subjects. The state should protect the rights of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the state, therefore, is never justified except when the state usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.

### International Relations

Nations are morally bound to each other. The state like the individual must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can be no real conflict of interests between various governments. Secret, selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unify in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the gospel of Jesus Christ. The new birth by God's Spirit creates divine love within the soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ, by men everywhere, and practical application of his law of love.

We favor cooperation among the nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideals of the great prayer which the Master taught us to pray: "Thy kingdom come. Thy will be done on earth as in heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of Man. It is another day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and ruin. We believe that the simple message of the Baptists, with its union of gospel ethics, of faith and practice, with its note of freedom, democracy, spirituality and gospel, will find an answering chord in this new world.

## A Message to Parents

By Harry Emerson Fosdick

*WE have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. The worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church. Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable. Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth." Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say: "Come and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.*

# The Baptist World Alliance Third World Congress

*Stockholm, July 21-28, 1923*

BY THE EDITOR

"GAY Stockholm, with its many waterways and fine architecture, is one of the world's most beautiful towns" writes H. Goddard Leach, the American author in his book, "Scandinavia of the Scandinavians." Wherever one turns he is sure to find waterways and outside the "City within the Bridges"—the old city—broad streets flanked by rows of well-built houses. Stockholm is built on no less than thirteen islands. And there are flowers everywhere.

From the point where the waters of Lake Malaren flow out into the Baltic through Norrstrom—a waterway only a few hundred yards in length and split into two channels—the Stockholm of today spreads in all directions. At its very heart on an island on Lake Malaren and the Baltic stands the Royal Palace and the Parliament and other buildings of state.

For more than 700 years Stockholm has been the capital of Sweden. It is, however, a modern city compared with Sigtuna and Upsala, both farther inland on the deep fiord of Malaren, which extends westward some eighty miles. There are nonetheless in Stockholm itself, signs of what to an American is antiquity itself. On a small island near the old town and connected with it by bridge is an old church dating from 1280 when King Magnus Ladulas caused it to be built in connection with a monastery. It is called the Riddarholmskyrkan. Here lie buried all the Swedish rulers from Gustavus Adolphus, with the exception of his daughter, Queen Christina. Here the delegates witnessed one of the most touching ceremonies of the week when in the presence of a vast throng representatives of the congress placed a wreath on the tomb of Gustavus Adolphus. Mr. Corwin S. Shank, president of the Northern Baptist Convention, spoke.

### A Fitting Meeting Place

At Philadelphia in 1911 it was planned that the third meeting of the Baptist World Alliance should be held in Europe. It was expected that the gathering would be in Berlin. During the years which have passed events have made it even more fitting that Europe should be the meeting place, and the celebration of the seventy-fifth anniversary of the beginning of Baptist work in Sweden was a factor which led to selection of Stockholm for the great convocation.

To interpret such a meeting is a most difficult task. We cannot on paper reproduce the setting of the conference. There are individuals and groups from every corner of the earth. We read that on the day of Pentecost there were Parthians and Medes, and Elamites and dwellers in Mesopotamia and all the rest gathered in Jerusalem. Here in Stockholm there are fully as many tribes and nations represented. They have come from Finland, Esthonia, Latvia, Lithuania, Poland, Russia, Jugo-Slavia, Hungary, Czecho-Slovakia, Austria as well as from the missions fields and countries where our work has been longer established. They have come with their peculiarities of dress and custom, with their own methods of religious expression, with many differing languages but with common love and loyalty to Jesus as Saviour and Lord. A report can give words and statistics, but it cannot convey the tone of the voice, the gleam of the eye, the passion and gestures of earnest souls struggling to give expression to aspirations, hopes and experiences born of the Spirit of Christ. Much less can we put in black and white song, that universal Esperanto of the Christian life. How these European Christians can sing! The Lettish choir was one of the features of the convention. Those who heard it do not wonder that the police held up traffic so that the members might have right of way through the streets of Stockholm as they marched to the Congress Church.

### A Capacity House

When the hour came for the formal opening of the congress every available seat in the church was filled. Rev. J. Bystrom, chairman of the Swedish executive committee and president of the Baptist Union of Sweden, called the meeting to order. A choir of 200 persons sang the opening song in Swedish. Rev. W. Y. Fullerton of London led in prayer. In his address of welcome Chairman Bystrom called attention to the unparalleled events which have taken place since a dozen years ago the congress met in Philadelphia. War has shaken the whole world. Kingdoms have trembled and fallen. Ancient thrones have crumbled. But there is one King and one kingdom which have been unmoved. Baptists are a part of the kingdom that abides. Millions have been added to our churches during the period of upheaval. Mr. Bystrom gave most cordial welcome to the delegates from "the land of Washington, Lincoln and Harding." He was proud to have as the guests of his country those from the land of "Carey, Spurgeon and Lloyd George." He welcomed his brethren from Germany and acknowledged the debt Swedish Baptists owed to Baptists in that country. He extended his hand in greeting to all who had come to the land of Gustavus Adolphus. He summoned all to the task of evangelization of the world.

The welcome which had every evidence of utmost cordiality was not alone the greeting of our fellow Baptists. Upon the platform were members of the royal family—Prince and Princess Bernadotte and the Prime Minister of Sweden, Ernst Trygger. The latter addressed the congress. He said "We clearly see in our social life movements which tend to break up our social structure. These downward tendencies have followed the war. It is of first importance that we solidify all the forces which tend to hold fast those elements of civilization which generations and centuries have built up. If religious tolerance and understanding are lacking civilization is breaking up. In Sweden there is freedom of conscience. Sweden has given the world some great men. We are thankful to God for those who have opened our minds to the essential things in life. This congress is favorably received by us because your ideals are ours. I extend to you a hearty welcome to our country."

To these greetings Rev. W. E. Bloomfield, president of the Baptist Union of Great Britain and Ireland responded. "We are indeed glad to be in your beautiful country. You have shown us how to combine the beautiful with the practical. We appreciate this welcome. Not always have Baptists been thus cordially received by officers of state. All nations are coming to see that truth will prevail where freedom is complete. Baptists honor governments. Governments are ordained of God. We do not trespass upon them except when governments trespass upon the inalienable rights of men. We are glad to be in the land of Gustavus Adolphus. We rejoice in the Reformation. Baptists are thorough-going children of the Reformation. No monarch ever uttered a truer word than that of the King of Sweden to his people in 1920 when he said "Whole hearted daring in following Jesus Christ is that alone which will usher in the kingdom of Christ."

A delegation from the Free Churches, which number 170,000 members, extended welcome and Dr. George Truett responded to the welcome.

### The Cathedral of Upsala

The archbishop invited Baptists to hold a service in the Cathedral at Upsala on Sunday evening. This invitation was accepted and at the appointed hour Rev. J. H. Shakespeare of London spoke. The service was attended by from five and six hundred. Before proceeding to the cathedral, the delegates were invited to tea by the members of the Upsala Baptist Church. The kind hospitality of the Swedish was greatly appreciated by English and American delegates. Doctor Shakespeare was assisted in the service by Rev. Doctor Bystrom, president of the Baptist Union of Sweden, and Rev. Dr. J. C. Carlile, ex-president of the Baptist Union of Great Britain and Ireland.

The sermon was based on Luke 9:62. Doctor Shakespeare said that the church existed to bring in the kingdom of God. There were to special tasks to which the church was called in our day: To promote the peace of the world, and the unity of the church. The two were vitally connected. Warring churches could not preach peace to a divided world. The road to peace and unity was a hard one; but we would not turn back. The Archbishop of Upsala closed the service with the benediction.

Not alone in formal ways did the citizens of Stockholm extend their welcome. The morning newspaper on the day the congress opened printed its editorial in both Swedish and English and each day furnished the latest news in English. Large front page space was given in every issue to the proceedings and messages of the congress. Through Secretary Shakespeare, David Lloyd George sent greetings as follows: "Please convey my warm greetings to

my fellow Baptists gathered in Stockholm for the third world congress. I trust that their deliberations may promote the cause of peace among the nations so that they may see in time the rocks upon which civilization is being driven. May a new faith and determination enable them to face the problems of the future."

Rev. W. S. Abernethy of Washington read a letter from President Harding. "I shall be glad if you will find opportunity to convey to the Baptist World Alliance the greetings of a fellow Baptist and express for me the hope that we shall have throughout the world a continued growth in that religious devotion which makes a finer brotherhood of men in a conscientious worship of God. I believe with all my heart that nothing is more needed in the world today than the practical application of the spirit of Christ."

A letter from Dr. John Clifford was received with great applause. While not strong enough in body to make the trip to Stockholm his message shows a wonderfully clear mind and a keen interest in the problems which the Christian forces face. His analysis of the situation and his suggestions for meeting it are well worth most careful thought. He said:

My dear Doctor Shakespeare,

You suggested that I should send a message to the Baptist World Alliance Congress about to meet in Stockholm, and I count it a real joy to comply with your request.

First of all I am sorry that bodily strength is insufficient to justify the effort to attend, or I would most eagerly avail myself of so great a privilege.

With exhilaration and delight I recall our World congresses in London and Philadelphia, and our European congresses in Berlin and Stockholm. They were unforgettable occasions, and formed a fine preparation for the discharge of the new duties that have been placed upon us by and since the war—duties of relief of the necessities of the people in the areas desolated by the war; and of the further obligation and privilege of guiding our churches passing into new conditions in the difficult and different situations created by the political rearrangement of Europe.

For the work of relief our churches, especially in the United States, have contributed magnificently; and it is hoped the need for that aid will not continue much longer.

But the second task urges itself upon the churches represented in our congress with indescribable force. One of the primary needs of Europe, in my judgment the primary and most urgent need, is the Baptist interpretation of the Christianity of Christ Jesus in the New Testament. For more than thirty years that conviction has forced itself upon me. God calls us to it. This is the day the Lord has made for us, and sad will be our lot if we fail him in this hour of pressing need. The dominance of Roman Catholicism in some areas, of the Greek Orthodox Church in others and the prevalence of the ideas and practices of state control of religion notwithstanding lip-services is rendered to freedom of conscience; these three facts constitute an imperative demand for our witness (1) to the absolute and unchallengeable authority of the Lord Jesus our Redeemer over the thought and life of the individual, with its implicate, (2) the complete liberty of conscience in religion (3) our insistence on personal faith in and experience of the grace of the Lord Jesus as the basis of the Christian church; (4) the autonomous character of societies so composed; (5) the thorough-going repudiation of a sacerdotal ministry, and of the rites of the churches as "vehicles" of divine grace; (6) the three great universalities (a) of the love of the Father for all men, (b) the sacrifice of Christ for the sins of the whole world, and (c) of the gift of the spirit to convince the world of sin, and lead it to the acceptance of the divine standards of righteousness.

That is the teaching needed, and that is the teaching we are bound to give; and this congress ought to give a decisive and mighty impact to the adventure already initiated to carry Europe forward to original Christianity.

The fathers and founders of the United States left Europe to find freedom for the incalculable human soul. They found it. Roger Williams made it the cornerstone of Rhode Island. It is now the duty of the millions of Baptists in the states to join with their brethren from Britain and all over the world to give that real liberty to the countries they were forced to leave.

This is the God-given task of this congress. God wills it. We can do it. May we have faith and courage and zeal enough for a full response.

I am, with most affectionate greetings to the congress,

Yours very sincerely,
John Clifford.

After prayer by Rev. J. R. Edwards of London there was a roll-call of nations. This can better be imagined than described. When the name of the country was called the delegates from that country rose wherever they happened to be seated. One of their number acted as spokesman. The time was limited. There was opportunity for but few words. Sometimes the speaker shared his brief moments with the members of his delegation who sang some one of their songs. There was something which stirred the hearts of even caloused editors as these men and women gave testimony, many of them having come to their faith and continued therein through great tribulation. Some of them had been in prison and exile for the gospel's sake. They had known the loss of friends and in many cases those of their own households had become as enemies to them. Again and again we caught this refrain. "And the greater the opposition, the more painful the persecution, the more the churches grew." Attempts at suppression only resulted, as in the days of the apostles, in a greater spread of the message of Christ as Saviour. Churches were scattered but the members went everywhere preaching the word. As these men testified we began to understand the prayer of an old pastor whom we knew in our youth. He often prayed that the church might be saved from flabbiness. He prayed for the sinews of faith which were born of hardship.

We shall pass over the response to the roll-call from those countries from which we hear constantly and confine ourselves to those newer areas where the Baptist faith is just gaining or regaining a foothold.

From the brief reports of these who answered the roll-call and from the report of the Baptist commissioner for Europe we hope to give the reader some conception of conditions in the various European countries especially as they affect our Baptist work. Rev. A. Wiegand of Vienna answered for Austria.

### Austria

The first Baptist church building in Austria, erected with the help of the German Baptists of America, was dedicated at Ternitz in December last. The church at Vienna meets in a hired hall, which is ill-adapted and inadequate. Progress has always been slow, and at the close of 1922, over fifty years from the formation of the Vienna church, there were still only 217 members in the land. Since the war complete religious freedom has been secured, and under competent leadership the situation in Austria should show a decided improvement. It is interesting to know that this Baptist church never existed as a church in sight of the law. It was a temperance society and when this was suppressed a young people's society.

### Germany

Rev. A. Hoefs of Cassel, editor of the German Baptist paper gave a rather



**CHOIR FROM LAVTIA. DR. S. W. CUMMINGS OF REDLANDS AND DR. JOHN A. FREY OF RIGA, IN THE CENTER.**

depressing report of conditions and prospects in Germany. The report of Doctor Rushbrooke, is however, rather more hopeful. He says:

"Our hearts are stirred by the immense burdens under which our German brethren, through no fault of their own, must now labour. We congratulate them on an increase of over 4,000 members during the past two years, their total being 53,900 on Dec. 31, 1922. Their organization is as efficient as ever; Cassel in publication work, Hamburg with its seminary, Berlin and other countries with their deaconess work, are but examples of the lead that the German Baptists have given in Europe. It is to be hoped that the way will soon be opened for the resumption of their interrupted foreign mission enterprise in the Cameroons, and that the pressure of economic need will be eased. Meanwhile, the countrymen of Oncken may rest assured of their place in the regard and love of their fellow-Baptists, by whom they will not be forgotten or neglected during these trying years."

### Finland

There are two groups of churches: The Finnish-speaking and the Swedish-speaking. Baptists of Sweden have undertaken to assist the latter, those of Great Britain the former. There are no considerable recent developments calling for notice. Each of the assisting groups has established contact with its constituency, and is affording some measure of financial help. The condition of the Finnish-speaking churches was found far from satisfactory: a fanatical "pentecostal" movement following the war, and an internal political struggle, had gravely disturbed the denomination and even destroyed several of the smaller churches. The mischief is now checked. The chief need of both groups is an effective training of young preachers and evangelists, and preliminary steps have been taken towards providing this.

There has been a small advance in membership during the last two years, the total now being 2,928 as compared with 2,853 at the close of 1920. To those who realize the critical situation of two years ago, such figures are encouraging.

### Esthonia

Here the Baptists of the Northern Convention of Canada and of Britain, cooperate. There has been a marked revival of religion in the land. The membership of Baptist churches has more than doubled since 1910, and growth has been accelerated since the close of 1920. The membership which then stood at 3,423 is now over 5,000. The Free Churches, which are Baptist except in name, and have about 2,000 members, are not included.

The chief development in Esthonia has been the establishment of a seminary at Kegel, which was opened in February, 1922, and in which fifteen students are receiving training. Rev. A. Podin is the rector, and Rev. Martin Schmidt the chief theological tutor.

The Esthonian Baptists are distinguished by an enthusiastic evangelistic temper, and by the courage and energy with which they are setting themselves to establish their churches on a self-sustaining basis, and to take full advantage of new opportunities. Miss Corius, who is now receiving training at Havelock Hall, London, will shortly undertake a work for women and children in Reval, the capital city.

### Latvia

The same groups cooperate as in Esthonia. Except for heavy emigration, the Lettish statistics would be still more encouraging than they are. They exhibit, however, a really remarkable advance: at the close of 1920 they were 8,099 Baptists, two years later 9,312. In respect of the number of its churches the denomination stands third in the land, only the Lutheran and the Orthodox churches being more numerous; it also represents an influence in public life quite beyond its present numerical strength.

Through the support received from the cooperating boards, Lettish Baptists have been enabled to open a seminary in Riga, of which Rev. J. A. Frey is rector. The premises of the German church (whose members had almost vanished during and since the war) have been secured, and there the tutors and students of the seminary serve also as preachers of a newly-formed Lettish church, while the reduced German congregation meets in the lecture hall. The number of students is sixteen.

Lettish Baptists are distinguished by their concern for education: in Libau they have recently established a high school.

### Roumania

In the enlarged Roumania which has emerged from the war there are some 25,000 Baptists, over 2,000 baptisms having taken place last year. In the old Roumanian kingdom there are but few, though growth has recently become rapid; in Bessarabia there are groups of Russian Baptists; but the main strength of the denomination consists in the several thousand Roumanian Baptists dwelling in Transylvania and the Banat (transferred from Hungary after the war) and in a few thousand Magyar Baptists in the same regions.

The outstanding facts of the past two years are: (1) All the Baptists in the land have been united in a single union; (2) through the financial support of the Southern Baptist Convention a seminary has been opened in Bukarest, in the premises of the German church, with about fifteen students; (3) through similar support a building fund has been initiated; (4) a vigorous publication work has been developed in the Roumanian and Hungarian languages; (5) the attitude of the Roumanian government towards religious minorities is gravely unsatisfactory, and the persecutions it has fostered or tolerated will form a subject of consideration at the congress.

In no continental field, except Russia, have conversions been more numerous during the past quarter of a century than in the territories now included in Roumania; and through the assistance and counsel of the Southern Baptist Foreign Mission Board, there is every prospect of still more rapid advance.

### Bulgaria

The statistics reveal only about 350 Baptists, but the figures alone give no true idea of the situation. It is but lately that organization has been seriously undertaken, the leader in this being the Rev. C. E. Petrick, formerly a missionary of the A. B. F. M. S. in India. Chapels are being erected, and an energetic campaign has been opened. The German Baptists of America furnish substantial help. A bright report from Bulgaria when the fourth world congress meets is confidently expected.

### Jugo-Slavia

The older Serbia is without Baptists, but there are small Baptist groups (German, Hungarian, Slovak and Croatian), in the territories transferred from Austria and Hungary. These have lately, under the guidance of the Southern Baptists of America been united into a union which has 709 members. The new organization is setting to work hopefully and energetically; two Jugo-Slavian evangelists from America are serving in the land; and the grants of the foreign mission board have already enabled church building to be initiated. What has hitherto been accomplished must, however, be looked upon as merely the laying of foundations.

### Hungary

The 16,832 members in 1910 were reduced to 7,542 in 1920, as a result of loss of territory; but by the close of 1922 conversions had furnished a net gain of about 1,700, and the total stood at 9,209.

A vigorous evangelistic spirit characterizes Hungarian Baptists, and the Southern Board, which is assisting them, has every reason to rejoice in the prospects. The outstanding facts in recent history, due to the initiative of the board, are (1) the founding of the seminary in Budapest under the rectorship of the Rev. A. Udvarnoki, which has now twenty-two students; (2) the acquisition of a site in Budapest for a central church, seminary buildings, and denominational offices; (3) the establishment of a church building fund; (4) the firm organization of the entire work, with the disappearance of the unhappy divisions of earlier days, so that the brethren are now endeavoring to establish their relations with the government on a basis that shall conform to generally accepted Baptist principles.

### Czecho-Slovakia

Here the Baptists of the Northern Convention and Britain are cooperating, and the Swedish Baptists have also assisted in educational work. The membership is very small in proportion to the population; but in this instance again it is emphatically true that mere figures do not tell the whole story. Growth is rapid, the membership having doubled since 1920, though the increase is in part due to the inclusion by the union of congregations hitherto separated. The country is fortunate in possessing a group of young leaders of exceptional power. The literary output of the Baptists is of high quality, and their Sunday-school publications have found wide acceptance outside the denomination. The seminary, under the rectorship of Doctor Prochazka, is doing good work, not only for Czecho-Slovakia, but for the Czech-speaking congregations in Poland. The Woman's American Baptist Foreign Mission Society has by its contributions made possible the opening of the Peabody-Montgomery Children's Home at Hlebsebe, near Prague. The organization of deaconess work has been undertaken in Brunn. In Bratislava work for fallen and endangered women has been undertaken, and there are proposals for the founding of a second orphanage for Slovakia.

Interest in religion is intense. The very numerous secessions from the Roman Catholic and Orthodox churches have resulted in the formation of a semi

Protestant body, the Czecho-Slovakian National Church, but multitudes have for the time merely unchurched themselves.

Baptists in the land are alive to their opportunity, and their prospects in the larger cities are especially bright. The church at Prague appears to be on the verge of new developments. The congregation at Brunn has outgrown its accommodation and badly needs new premises; in Bratislava a new church building was dedicated in 1922. A church building fund has been established through the gifts of the American Baptist Foreign Mission Society, which has also provided capital for the publishing enterprise.

### Lithuania

In this Roman Catholic country there are found comparatively few Baptists of the national stock. The majority of the 446 members are Lettish, and are located near the northern border. The recent addition of Memelland to the republic has, however, had the effect of increasing the proportion of Lithuanians; and under the leadership of a young Lithuanian recently appointed as evangelist (Rev. T. Gerik), a Baptist union is now in course of formation. It is unfortunate that there is still no Lithuanian-speaking church in the capital city; and one of the earliest results of the assistance by the same boards that are cooperating in the neighboring republics (Latvia and Esthonia), should be the initiation of a Lithuanian mission in Kowno.

### Poland

Here the American Baptist Foreign Mission Society has undertaken to assist the Slav work, and the Rev. K. W. Strzelec has represented the society from 1920 onwards. The German work is assisted by the German Baptists of the United States. Outstanding features of the last two years have been:

(1) The development of the Slav work (Czech, Russian and Polish), which is becoming relatively much more important. Of nearly 1,200 baptisms in 1922 some 500 were of Slavs. Independent and rapidly growing Polish churches exist in Lodz, Warsaw and elsewhere.

(2) The remarkable publishing enterprise known as "Compass," founded and carried on by Baptists in the land, and issuing literature in the various languages of the country. No finer example of enterprise and self-help has lately been offered in Europe than the organization of "Compass."

(3) The acquisition of the fine Peabody-Montgomery Hospital in Lodz, and of the Deaconess' Home in the same city, through the generosity of the Woman's American Baptist Foreign Mission Society.

(4) The scheme (still under consideration) for the opening of a seminary to train Polish, Russian and German preachers. It is hoped that this institution will come into existence before the close of the present year.

Poland is one of the most promising fields in Europe. The membership has increased by baptisms during the past two years from 7,600 to 9,000, and the decision of the "Evangelical Christians" in June of the present year to join the regular Baptist organization will add some 2,000 more. (These are almost entirely Russians, living near the eastern frontier.)

As already stated we have purposely omitted reports from those sections of the country where the work has been longer established or is already familiar to most of our people. In the countries named you will find evidences of the way in which not alone Baptists but the nations themselves are trying to find themselves and to adjust themselves to a measure of freedom in both church and state to which they have not been accustomed. They face grave problems and need the help and encouragement of others as did Sweden itself seventy-five years ago.

Great meetings were held in the Congress Church on Sunday. In the morning Rev. W. A. Cameron of the Bloor Street Church, Toronto, was the preacher. We hope to give this sermon to our readers at an early date.

In more than a score of churches in Stockholm addresses and sermons were delivered by members of the alliance.

## Impressions

By Mrs. W. A. Montgomery

**MY first impression is of the exceeding beauty, dignity and strength of Stockholm, of the cleanliness and order of its streets, and the charm of its life.**

**The Alliance Congress makes its profoundest impression through the diversity of its component elements that seem to blend into a spiritual unity. My deepest sense of this was in the prayer service of Tuesday in which scores spoke to God in their own tongue. I wish that we might have more intercession even if we had to curtail formal addresses. It is in spontaneous prayer that our hearts will be welded together for our world mission.**

Perhaps the most outstanding feature of the day were three great platform meetings which were held in the parks. Large choirs and bands called together many thousands of people who gave close heed to the messages which were given in Swedish through interpreters.

We have already called attention to the service in the cathedral at Upsala. The young people's meeting filled the Congress Church and an overflow meeting was held in the First Church.

In striking contrast to a common habit of neglecting the early devotional meeting, Monday morning found the Congress Church filled for the first hymn. Rev. Thomas Woodhouse of Brighton, England, led the meeting.

Rev. C. E. Benander called the congress to order promptly at ten o'clock. A hymn was sung. In every case where one of our Swedish brethren led a service the full hymn was used. They do not seem to have formed the habit of saying "We will sing the first and the last verses." We confess that the general impression was good. Would it not be better for us to sing less hymns and give to them more careful attention? Words of regret at the loss of Dr. Robert S. MacArthur, the president of the Baptist World Alliance, were spoken and the names of others who had been active in former meetings, whose faces we shall see no more, were mentioned.

Atttention was called to the motto of the meeting: "Baptists facing the future." Rev. W. T. Whitley was named as minute secretary of the conference and a committee on nominations and one on resolutions were named. A gavel was presented which had been made by the boys in one of our schools in the Philippine Islands. By unanimous vote the congress then addressed the following message to the king of Eweden:

"To His Majesty King Gustaf V,
The Royal Palace,
Stockholm.

"The Third Congress of the Baptist World Alliance, numbering more than 2,500 ministers and delegates, and representing at least ten million Baptists, assembled from every country in the world, is now meeting in the beautiful capital of Sweden.

"The Congress wishes to offer its respectful congratulations on the prosperous and enlightened reign of your Majesty since you have succeeded to the ancient and glorious throne of Sweden. The Congress regards with special satisfaction and joy the full recognition and practice of the high and holy principle of religious liberty during your Majesty's reign.

"We wish your Majesty and your Royal House all happiness and prosperity, and we pray that God's richest blessing may rest upon the Swedish King and the Swedish people."

The report of Rev. J. H. Rushbrooke, Baptist Commissioner for Europe was a masterful address. Because of its importance we are giving a very full summary of this account of his stewardship. He spoke upon:

### Baptist Relief and Mission Work in Europe

I am today in form but giving an account of my stewardship. My fellow Baptists of the world conferred on me an immense honor when they chose me as their commissioner. They also cast upon me immense responsibilities. I can at least claim that I have endeavored to discharge these responsibilities and worthily to represent the denomination, and I rejoice that whatever my personal defects the work to which we set our hands in London has been—I dare to say almost beyond our expectation—effective and blessed.

I am to speak of achievements. Far greater than the material results to which I may refer, is the spiritual effect which constitutes the deepest meaning and the real glory of these three years—the realization of Baptist world brotherhood in the service of the kingdom. Measured in terms of finance, we have carried through the largest scheme of relief the denomination ever attempted, but this is nothing in comparison with the fact that the leading Protestant denomination of the world has realized its world task. The men who met in London were few in number, but they thought imperially. Their large-mindedness was matched by large-heartedness. Stirred by the appeal from their suffering brethren they fashioned their plans on a scale worthy of the great historic community they represented.

It stirs the blood to realize that during these three years American Baptists have, in noble fashion, set themselves to repay some of their debt to Europe. After all, it was in Europe that the Protestant Reformation arose, whose most thorough going and consis-

tent expression was the Baptist. The Old Continent had no ready welcome for Baptist principles but west of the Atlantic a golden opportunity was found, and there the story of two and a half centuries has amply vindicated our principles. The Baptist citizens of the great free Republic of the west have realized that Europe stands in need of the thorough-going application of principles vindicated in America, and right nobly they are setting themselves to the task of meeting the need. It is impossible for me to discuss the London Conference and its results without putting to the forefront, in the name of all the Baptists of the Old Continent, an expression of admiration and gratitude at the magnificent fashion in which American generosity has taken advantage of it.

(1) What has been done during these years? Consider first the relief effort. There are thousands of men, women and children, especially in Russia, who would not be alive today but for this. There are hundreds of European students—very few of them Baptists—whose studies could never have been completed, and who must needs have renounced their chosen career, if we had not intervened. There are multitudes of children whose health but for us would have been permanently shattered. There are evangelists and ministers whom we found staggering and faint beneath the crushing burden of debt, so that they must needs have sought occupation elsewhere. These have been saved *from* their despair and saved *for* the ministry of the gospel they love. One thinks of Poland war-ravaged, of farmers returning after the armies had passed to find house and barns destroyed, and their holdings stripped of everything. One sees them dwelling in caves living miserably on roots, without resources or hope. We have helped these to replenish, rebuild and retill. What a moving story you will hear from Hungary! Austria has been helped at long last through the League of Nations; she had not to wait so long for our help. In ten countries our Baptist people have been enabled to form relief committees that have not only assisted fellow Baptists but exhibited a human love that has overleaped all denominational frontiers. While nigh a million dollars have been expended, and if gifts in kind are reckoned probably half as much again, it has been well worth while. Heads of states have expressed their gratitude, but the simple, sometimes un-grammatical letters that have reached me from simple people say far more: and the tearful thanksgiving to God has oftime said most of all.

### Religious Liberty

(2) We have done more. America has vindicated the principle of full religious liberty and equality. Europe is far behind. Equality is scarcely discoverable anywhere, liberty is at best usually mere tolerance, and in too many lands there is not even tolerance. It was alarming to discover that in countries freed at tremendous cost in blood and tears, the old traditions of religious privilege and religious repression were still potent. True, on the whole, there has been a mighty advance since the great war. The treaties of peace, whatever their faults, had concerned themselves with the rights of minorities, and in some countries, such as Austria, these rights have been unequivocally recognized; but alas! there are a few lands in which our brethren suffer disabilities, and worse. Spain is not shaken in her medieval intolerance: In Poland Catholic mobs—too faithful to the tradition of their church—break up meetings and assault preachers. In Roumania the military authorities, the local officials and priests of the Orthodox Church, have been allowed an amazing license by a government that pays homage in words to the principle of liberty; and I have yet to learn of any official who has been punished or removed for his misdeeds.

Apart from actual persecution, laws and regulations are framed which limit or deny the rights of "dissenters" and ceaseless vigilance is called for. No task is more urgent than that which the London Conference accepted when it authorized its commissioner to represent the Baptists of the world in standing by our persecuted brethren and in contending everywhere for full liberty for them and for all.

### Widening of Spiritual Horizon

(3) The Baptist denomination exists to insure the preaching of the gospel and here above all the London Conference has represented an immense forward step. Our denomination has set up seven new seminaries in seven different countries within the last two and one-half years; these could not have existed apart from the assistance of American, British, Canadian and Swedish Baptists. Zealous young converts eager to preach are found in abundance in Europe; given opportunity of training they will evangelize their fellow countrymen as no missionaries from abroad could ever do. We are keeping preachers at all the strategic points in countries where today but for the decisions of London there would be nothing that could be called a Baptist ministry; and partly by direct subvention, partly by the supply of capital for printing enterprises, we are enabling our brethren to produce native literature for the edification of the churches. Not for a moment do we contemplate that Baptist communities in Europe will be permanently subsidized—self-maintenance and self-propagation are the corollaries of our congregational independence. Year by year we anticipate that churches will become self-supporting; but where they are only in their beginnings and where they are impoverished as a result of the war they must be helped over the present distress, and the help granted has wrought wonders. The morale of our people has been uplifted; conversions and baptisms have taken place in unprecedented numbers. Above all there has been a remarkable widening of the spiritual horizon: those who felt themselves isolated have realized that they are partners in a world-wide task for the kingdom of God.

The title of my address printed on the program summons me to speak on proposals for advance. Let me indicate some of the points for study by the cooperating boards:

(1) It is a matter for serious consideration whether the relief effort should entirely cease (as was originally intended) in November next. Our brethren in Germany and Hungary are terribly burdened, and whilst there is a most welcome improvement in Russian conditions it cannot, I think, yet be said that we have done all we should for that land.

(2) The task of representing our people to the governments of Europe is urgent as ever. It calls for a most careful study of the legal systems of the various countries so far as they affect religious freedom, and for continuous watchfulness and prompt action at need. Especially is it necessary that we should undertake a steady and patient effort to arrive at an understanding with the government of Russia which shall assure our people the full exercise of their liberties. So completely free are the Baptist people in Russia and elsewhere from identification with party political strivings that there should be no difficulty on the part of any government in conceding them full liberty. And this involves not merely immunity from active persecution, but freedom to teach to their children their religious principles to organize this teaching through the churches, and to propagate it everywhere by speech and pen.

(3) There is need for a steady development of their cooperation with the Baptists of the continent on the part of the contributing boards of Britain and America. In this connection I rejoice in the presence of Doctor Gill and Doctor Lewis, representatives in Europe, of the two American boards. In this wide field there will for many years arise problems whose solution will call for assistance from the Baptist communities of longer experience.

(4) Special attention will need to be given during the next few years to making efficient the seminaries that have opened. We have devoted teachers, but not sufficient of them, and to a large extent those undertaking the work are without special experience. A high scholastic standard is not at present attainable nor is it primarily necessary, but we must aim at securing an efficient Bible school for pastors in every land.

(5) There is a call for a special study of our literary output in Europe with a view to securing an effective presentation of the Baptist case adapted to the conditions of each nation or racial group, and effectively meeting the particular forms of attack directed against us.

(6) The question of women's work demands very careful consideration. In most Baptist communities of the continent it remains unorganized.

(7) Similarly the organization of young people is as a rule in its beginnings, and here too careful study is needed.

### Variety of Session

Variety was the spice of the next session. Dr. J. C. Carlile of Folkestone, England, read a carefully prepared paper on "Christianity and Industry." With a quiet manner of delivery he pointed out the pressing obligations of the Christian church in the face of an industrialism which more and more mechanicalized men. Dr. E. Y. Mullins was heartily applauded as he spoke on "The Baptist Conception of Religious Liberty." This address appears in full in this issue of THE BAPTIST.

In the evening Rev. Chas. A. Brooks presided. The report from various European countries was continued. Doctor Brooks said that during the year spent in Europe he had come to have a deeper appreciation of the qualities of our European Baptist brethren. Every Baptist in Europe carries a Bible. The Bible is a dangerous book to autocracy. In some places he found Baptists called

the "repented ones."—they are the apostles of the changed life. Baptists can no longer afford to be anywhere a mere party of protest. There has been and is an interchange of life between Europe and America, and America has some things to learn of Europe.

Rev. K. A. Modin of Stockholm gave a summarized statement of the Baptist work in Sweden during the past seventy-five years. It is a thrilling story of the achievements of faith. In another report of the celebration we give at length the essential facts.

### The Situation in Germany

Professor Carl Neuschafer of Hamburg Seminary spoke upon "Germany and the Evangelization of Europe." He dealt in a most scholarly way with the history of German Baptists especially as they have been instrumental in planting Baptist missions in Europe. There were many long and rather involved sentences in the paper, but Commissioner Rushbrooke delighted all by his prompt and sympathetic work as interpreter. After tracing the history of German Baptists Professor Neuschafer directed his attention to the Baptist situation at the present time. Only he who is something to himself can be something to another. If we are to grapple with the present situation there must be in us something of the original impulses which gave rise to our work—something of those impulses which moved the disciples of Jesus. We must say for good or for ill the fate of our Baptist work on the continent of Europe is bound up with the fate of the German people. A heavy burden rests on us for the future of German culture. We are enduring poverty and disgrace. We must tread a rough road and carry heavy loads, that we know. But there lives in us a strong faith that so much as concerns our God there is for our work a future. His Word restores us and cleans us. Unless all signs fail there is a longing for the spiritual experiences of the old days. A generation now lives conscious of inner emptiness and unfruitfulness, looking for some divine deliverance. We look upon the youth with hope. Their spirits are not broken like those of their elders. A great new resolve seems to be taking shape in their lives. Far be it from us to curb this optimism by our faithless pessimism. The signs of true life are that it extends itself. If there be life and truth in German Baptists I shall have no fear for the future however dark that future looks today. The nation does face dark days. But our unconquerable Christ moves forward and the glory of his conquests will outshine all those of past days. The frank statement of our Baptist professor met with a great response upon the part of the congregation.

Dr. John A. Frey of Riga told us of "The Evil and the Good in Latvia." Its very location has caused it to be the pathway of warring nations. The material losses of the war were great but the moral losses were greater. Even groups of religious people became fanatical and for a time our work suffered serious losses. Speaking of the permanent results of our relief work, he said: "The clothes brought over in the 'Ship of Fellowship' will be worn out. The 'fellowship' never."

Dr. W. O. Lewis spoke especially of the reconstruction work in France.

The next morning Rev. F. W. Simoleit of Germany presided.

Mrs. W. A. Montgomery spoke on "The New Opportunity for Baptist Women," and Principal W. E. Blomfield of Rawdon College, England, showed the intimate relation which exists between the work of training ministers and real progress in our work. He recognized a practical situation. We are not securing enough men who have both college and seminary work to supply our churches. Steps should be taken at once to establish Bible schools where a working knowledge of the Bible can be given to earnest men and women who can render valuable service especially in those countries where our work is so rapidly spreading. He indicated that the condition in many countries in Europe is very similar to that in England 120 years ago. Care should be exercised so that those who are received as students should have some ability and true piety. Those only should be encouraged to take their Bible training in the original languages who show "any rational prospects of success." Men of unusual ability should be taken into our established schools in England, America, Germany and given the best training available. Doctor Blomfield uttered a very timely word of warning. He exhorted us to hold to and emphasize the "centralities." Churches are wrecked by men with little minds, men who insist on labeling things morally indifferent as "sins." The ill educated and untutored are always a latent peril. Baptists believe in liberty but they bow to Christ. They are under law to him but they have and ever will repudiate all other lords and over lords. In the living spirit of the living God we find our guarantee against extremes but of course there always will be some "freaks."

> OH, God! that men should see a little clearer,
> Or judge less harshly where they cannot see;
> Oh, God! that men should draw a little nearer
> To one another, they'd be nearer thee,
> And understood.

At noon Dr. George W. Truett of Dallas, Texas, preached the convention sermon. For over an hour he held the closest attention of the great congregation. This sermon will be printed.

Tuesday afternoon was entirely devoted to group conferences. The women, delegates from British colonies, representatives of the mission boards and the young people report most helpful and illuminating discussion of common problems.

Sunday-school work as carried on in America and Great Britain was presented in a paper by Rev. I. J. Van Ness of Nashville, Tenn. Doctor Van Ness did not attend the conference, so his paper was read by Mr. Wilson. Rev. Carey Bonner of London was the other speaker. Since these papers dealt with the work which is so familiar to our readers we shall not report this meeting at length.

Wednesday was on the program "missionary day." It was very like other days in that all of the days of the congress were devoted to the consideration of subjects all of which have a very direct bearing upon the extension work of our denomination.

The devotional meeting was in charge of Dr. W. Y. Fullerton, London home secretary of the Baptist Missionary Society. He followed immediately with the missionary sermon. He chose as his text Psalm 117. He dwelt on the world-wide appeal of the gospel. God set the bounds of the nations. There can never be uniformity in church or world. "If I thank God that I am Irish you will doubtless thank God that you are not." We must learn to praise God as nations. Let America praise God with its inventions, Europe with its traditions, Africa with its endurance, India with its calm, China with its tireless industry and Japan with its loyalty. It is true of nations as of individuals—"You do not know yourself if you know only yourself." He then spoke of the universal sweep of the gospel—"Every man can praise God and please God." An old Welsh woman was disappointed when she found that Christ was not born in Wales. She comforted herself, however, with the statement "but he speaks to me in Welsh." Doctor Fullerton said that he was thankful that God did not speak to him in Swedish. In order he then dwelt in the individual witness of the gospel, its enduring basis and the ultimate utter sway. We are under a tremendous responsibility to those nations who do not have "a living Word but a dying Christ."

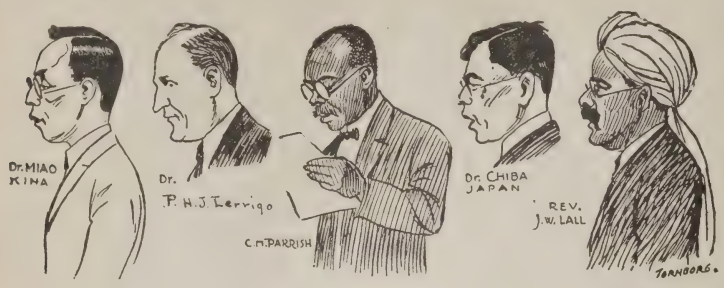
It does not need argument to show our readers how impossible it is to carry across the seas the surroundings and conditions which gave to the delegates the full appreciation of the great meetings of the congress. It is out of the question to give more than passing attention to most significant sessions and most helpful addresses.

### Less Familiar Names

With Rev. C. W. Rose in the chair, Doctor Fullerton's sermon was followed by brief addresses by Rev. A. Svard, a representative of Swedish Baptists in the Congo; Rev. F. M. Edwards, a representative of the Southern Baptist Convention in Brazil; Rev. Joseph Taylor of China; Rev. Herbert Anderson of India and Miss Hughes of Burma. With purpose we call attention to the message of those whose names are not household words in American Baptist homes. Doctor Anderson has for thirty-six years represented the British Missionary Society in India. He spoke warmly of Ghandi. "Ghandi," he said, "is far more widely known in India than Jesus Christ." The people who know of Christ say that Ghandi is like him. He stands for the unity of the Indian people. He is a powerful antagonist of intemperance and impurity. In India the dominance of western influence is checked. The eastern nations insist on their right to live their own life. Those of us who have watched the growing spirit of independence are amazed at the steady and growing demand upon the part of native churches to have the same rights of self-control and self-direction accorded Baptist churches in western lands. Our foreign societies must recognize these demands and this will open the whole question of missionary policy.

Every speaker did credit to himself and his society. We have made some discoveries in Stockholm. We hope to greatly extend the circle of correspondents to THE BAPTIST. We have some

great missionaries from whom we have seldom heard. Dr. C. H. Parrish of Louisville began as janitor in the great college of which he is now the president. We will permit the artist to complete the report of this session.




*A CROSS SECTION OF THE BAPTIST CONGRESS AS SEEN BY CARTOONIST OF STOCKHOLM DAILY*

The evening meeting was in charge of Rev. C. E. Benander of Stockholm and our honored secretaries—Franklin, Love and Wilson spoke. We hear from them often and we will pass this informing and helpful session.

The Baptist World Alliance cannot legislate for any one. Its authority is very limited. However, the delegates showed a keen interest in the Thursday morning session. It was a "business" session. The devotional service was stimulating. Dr. W. S. Abernethy of Washington was the leader of the hour of worship.

The Russian delegation did not reach Stockholm until Wednesday afternoon. One of the delegates was released from prison, where he had suffered for the gospel's sake, just in time to join the

(*Continued on page* 928)

# The Baptist Conception of Religious Liberty

*Address at Baptist World Alliance, Stockholm, 1923*

By E. Y. Mullins

THERE are three great discoveries made by every human soul which grows normally to maturity. First, it discovers the world. To the babe the world is a part of itself. Even our own mothers are at first a mere patch of moving color and a soothing sound. But when the babe tries to pluck the flame of a candle and burns its hand or bumps its head on the floor, it makes the first great discovery. It discovers that the world is different from itself. The self and the world become henceforth great realities. Later when the moral nature awakes the soul discovers God, the greatest of all realities. When a human soul discovers God the foundation for religious liberty is laid.

Men have wandered from the path of duty, civilization has gone astray, because these three realities—the self, the world and God—have not been properly related. The human problem has been how to relate personality to society, the individual life to the corporate life. But how to relate man to God comes first. It is the key to all problems. The quest for economic liberty, intellectual liberty, civil liberty, all go back to religious liberty as the root.

Look for a moment then, at the bases of religious liberty. Religious liberty rests upon man's original creation in God's image. The purpose of God in creation did not appear until the dust stood erect in the form of man, as a free and self-determining being. Man as a person created in God's image, free and spiritual, competent to deal directly with God, with an upward look, an endless discontent with the finite and temporal, a passionate yearning for the infinite and eternal; man, endowed with a conscience ringing in the soul like an alarm bell against wrong doing; man, with a will of his own which he can misuse and bring on moral ruin, but which he can surrender to God; man, with an intellect hungering for infinite truth and eternally discontented; man with a heart which no earthly object can satisfy; man, self-willed and sinful and then penitent and believing, redeemed by the power of Jesus Christ, Redeemer and Lord; man, recreated in the divine image, with the witness of the Spirit in his soul; telling him of his eternal destiny; man as a child of God seeking to walk worthily of his calling, and heir of all the ages—this is the being and these the endowments which demand that great boon which we call religious liberty.

As Baptists understand it, religious liberty excludes certain things and implies certain other things. It implies certain rights and along with these involves certain duties and privileges. Let us look at these in order.

First, religious liberty *excludes* a number of things. It excludes, for one thing, state authority in religion. The state depends on the use of force. Religion is moral and spiritual. The state uses coercion. Religion appeals only to freedom. The state deals with evildoers. Religion seeks to produce righteous men and women. The state represses crime. Religion develops character.

Again, religious liberty excludes the principle of toleration in religion. To put the power and prestige of the state behind one form of religion and merely tolerate others is not religious liberty. It is religious coercion. God has not given the state any power to compel men in religion. Equal rights to all and special privileges to none is the true ideal.

Religious liberty excludes the *right* of the state to *impose taxes* for the support of one form of religion against the conscience of the people. All honor to the heroes of passive resistance who refuse to pay an obnoxious tax, which the state has no right to impose. A free church in a free state is the goal we should seek.

Again, religious liberty excludes the imposition of *religious creeds by ecclesiastical authority.* Confessions of faith by individuals or groups of men voluntarily framed and set forth as containing the essentials of what men believe to be the gospel, are all right. They are merely one way of witnessing to the truth. But when they are laid upon men's consciences by ecclesiastical command, or by a form of human authority, they become a shadow between the soul and God, an intolerable yoke, an impertinence and a tyranny.

Religious liberty excludes centralized ecclesiastical government. Men, redeemed by Christ, regenerated by his Spirit, born of divine power and grace, are capable of dealing directly with God. Each one has a right to a voice in religious affairs. God speaks directly to men. Even the humblest believer may be a channel of the highest divine wisdom. Democracy, or self-government in the church, is the New Testament ideal. All believers are entitled to equal privileges in the church.

Religious liberty excludes priestly mediators and sacramental power of salvation. We have one priest, Jesus Christ, our great High Priest. All believers are priests entering into the most Holy Place. God's grace flows freely and directly to all who have faith and respond to his call. God has not limited the gift of his grace to any particular human channel. No group of men has any monopoly of God's grace to withhold or bestow it upon their own conditions. God's grace is direct. It is his free gift. "Let us come boldly to the throne of grace" is the injunction of the sacred writer.

Religious liberty excludes infant baptism. Baptists refuse to treat the infant as a thing. We treat it as a potential person. We recognize its will, its intelligence, its freedom. We will not rob it of the joy of conscious obedience in baptism. Proxy faith is a counterfeit faith. The New Testament recognizes only personal faith. Train the growing child for God. Lead it to Christ. As the living flower at your feet requires the forces of the boundless universe to mould and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the system, the sunlight that travels ninety millions of miles to paint its petals, the mysterious and wonderful power of electricity, and the complicated water system of the planet, to mould and shape it, so also the child

needs God's infinite truth, his boundless love, his immeasurable power and his unspeakable grace to regenerate and mould him into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for itself. To deny it these things is to rob it of its religious rights.

Consider next what religious liberty implies. First of all, religious liberty implies the greatest of human rights. Let us glance at some of these rights. The first is the right of direct access to God. No cloud, no shadow of human authority, should come between the soul and its God. The second is man's right to search for truth in religion. Jesus recognized this. He did not compel belief by divine authority. He so lived and taught the truth that men discovered his Messiahship for themselves. His revelations became their discoveries. "Who do ye say that I am?" was his question. "Thou art the Christ the Son of the Living God" was their answer. He dawned upon them like a sunburst. They discovered his glory and were lifted to divine heights.

So also religious liberty implies the right of free utterance and propagation of truth. The evil powers of the world have ever sought to stifle men. Heroes have led the way in the witness for the truth. Martin Luther is one of the greatest heroes of all time because at a supreme moment in the spiritual history of the race, with every earthly power arrayed against him, at the Diet of Worms he said: "Here I stand. I can do no otherwise. God help me."

### Let the Common Man Speak

Religious liberty implies the right of equal privilege in the church. There are no spiritual lords in the Christian religion, except the one Lord, Jesus Christ. Christ brings the common man to his rights. Under the old human systems, the church or the state was everything, the common man was nothing. The church or state was like the tree, enduring through the generations. Common men were like the leaves on the tree that fell to the ground and perished with the seasons. The state or church was like the ocean, enduring through the centuries; common men were like the waves rising and falling and disappearing forever. Christ says: "Let the common man speak. Give him a voice in your affairs. Let God speak through him."

So also religious liberty implies the right of free association and organization for religious purposes. All men with religious beliefs and convictions have a right to organize and propagate their views. There never has been and never will be any human government, civil or ecclesiastical, with any right to curb or hinder or thwart the utmost freedom of men to associate themselves together, to organize, and to propagate the truth as they see it.

And this leads to the statement that religious liberty implies the right of men to demand of governments under which they live protection in the free exercise of their religion. That government which persecutes men for religious beliefs commits a crime against God and man. That government which is partial in its treatment of religious beliefs violates the principles of common justice, transgresses eternal and inalienable human rights and defies the will of God.

Having considered what religious liberty excludes and what it implies, I consider next what are the duties imposed. Among these duties are the following:

First of all, is the duty to search for and discover the truth. God gave us the Bible. God made the world. There is no conflict between truths. The city of truth which science is building up from the earth, when completed and purified, will be seen to be a suburb of the city of God which is descending from heaven arrayed in the glory of a bride adorned for her husband. Let us not fear that God's revelation in nature will conflict with his revelation in redemption. Christ is the key to both. Slowly science is fashioning a crown for him. Slowly economics and sociology are fashioning a crown for him. Slowly psychology and biology are fashioning a crown for him. Slowly his people are fashioning a crown for him. He who went forth with a single crown will return crowned with many crowns. All the armies of truth shall follow him, and on his vesture shall be written his name: "King of Kings and Lord of Lords."

**WE have one priest, Jesus Christ, our great High Priest. All believers are priests entering into the most Holy Place. God's grace flows freely and directly to all who have faith and respond to his call. God has not limited the gift of his grace to any particular human channel. No group of men has any monopoly of God's grace to withhold or bestow it upon their own conditions. God's grace is direct. It is his free gift. "Let us come boldly to the throne of grace," is the injunction of the sacred writer.**

I name next the duty of sacrifice for truth. To discover truth is one thing. To be willing to sacrifice and even die for it is another. Christ's witnesses have ever been Christ's martyrs.

"By the light of burning martyrs Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the cross that turns not back,
And those mounts of anguish number how each generation learned
Some new word in that grand credo which in prophet hearts has burned
Since the first man stood God-conquered with his face to heaven upturned."

A third duty is to protest with all our souls against religious oppression. Baptists believe in religious liberty for themselves. But they believe in it equally for all men. With them it is not only a right; it is also a passion. While we have no sympathy with atheism or agnosticism or materialism, we stand for the freedom of the atheist, agnostic and materialist in his religious or irreligious convictions. To God he stands or falls. He will render his account to the eternal judge, not to men. So also the Jew and the Catholic are entitled to protection in the exercise of their religious liberty. Baptists do not desire to share the errors of men, but we are, and have ever been, and ever will be passionate and devoted champions of the rights of men. The supreme and inalienable right of all men is the right to direct and free and unhindered approach to God.

The next duty involved in religious liberty is loyalty to the state. The state is ordained of God. It serves a divine end and purpose. Baptists have ever been ardent patriots. Liberty is not license. Liberty is opportunity for service. Religious liberty is the prime condition for every kind of human progress. Let a man have free access to God and hear God's voice, and he will become a champion of law and order. He will become a champion of the economic rights of men. He will become an advocate of the Golden Rule in all industrial relations. He will become an evangelist of brotherhood among the nations, of peace on earth and good-will among men. He will oppose war because he knows war is directly opposed to the gospel of Christ. He will pray for his own country and for all countries. He will live and strive and pray that his own country may become a part of God's kingdom.

Finally, religious liberty involves the supreme duty of loyalty to Jesus Christ. Not license, self-will, or human will, but God's will as revealed in Christ is the goal of history and religious liberty. There is no danger in this religious liberty centered and anchored in Jesus Christ. Catholics are afraid of it and want to impose the authority of the pope and the church. Cardinal Gibbons defined religious liberty as "the right to worship God according to the dictates of a right conscience, and the practice of that form of religion most in harmony with man's duty to God." But a right conscience is a Catholic conscience, and the Catholic religion alone answers the above description as Cardinal Gibbons sees it. Wrapped up in that definition is all oppression. Gibbets and prisons and thumbscrews and racks are concealed in it. It can start martyr fires which would girdle the earth.

### Words of a Catholic

Another Catholic writer referring to the pope says: "We acknowledge that authority; we proclaim it; we embrace it, as one surrounded by dark and turbulent waters clings to a lone spar lifting to safety above the perils of the deep. We may indeed hear the siren song of liberty; we may feel in our hearts the urge of our race to be free; we may be tempted to turn and walk no more in the way pointed out to us. But we know full well that liberty without authority is the kiss of death. As a kite without a string, a ship without a rudder, a meteor that has strayed from its orbit in the skies, so is man when the tie that binds him to his Creator is cut asunder. He floats through life, a wayward and meaningless atom in the universe, his destiny thwarted, his future nothing but darkness, desolation and extinction. Oh, give us faith, that virtue which reaches down from heaven to lift the universe."

But authority here advocated is that of the pope and the Catholic church, and these are not the true authority. Jesus Christ is that authority. Unto him is committed the destinies of the human race. Let him have sway in men's hearts and they will realize their true freedom. Freedom comes only when a man finds his true object and is impelled by a higher motive. One man seems to find his object when he sits astride a splendid thoroughbred horse; another man when aboard a well-equipped yacht, sailing across the sea; another when in his green house surrounded by flowers. But none finds his soul's true object like the man who finds Christ. None has such spontaneity of action, such untrammeled

energy and buoyancy as men who have acquired the freedom that Christ, the Son, gives. Look at Paul. He abounds in images which suggest spontaneity and exuberant joy. See him yonder when like a mighty swimmer rising above the billows of adversity and difficulty he exclaims, "I can do all things through Christ." Hear him as he spreads the wings of devotion, and in a splendid flight of mystic passions he shouts, "For me to live is Christ, and to die is gain." Observe him as he is caught in the mighty grip of moral enthusiasm and self-conquest, exulting in the joy of battle, "Thanks be to God, who always leads me in victory, through Christ." See him again as he is impelled onward, the embodiment of flaming love and quenchless hope and deathless ambition, running the Christian race as one who treads the air, and exclaiming, "Forgetting the things that are behind, I press towards the mark."

The moral career of Paul reminds one of the flight of some mighty eagle, long confined in a cage and then released. At first he is uncertain of his new feeling of freedom, but at length, becoming conscious of it, the heavy eyelids open, he looks about him, his drooping wings he gathers for flight, and then with a scream of joy he soars away to the clouds. His eagle soul has found its object, God's free air. Jesus Christ is the atmosphere of the soul. In him the soul finds its true object and freedom. Men become the slaves of Christ because he makes them autonomous, sets them free.

# The Alliance Sermon

*Preached at the Baptist World Alliance, in Stockholm, Tuesday, July 24*

By George W. Truett

THE representatives of more than 11,000,000 Baptists felicitate themselves that they are privileged to gather in this Baptist World Alliance, in the strategic and commanding city of Stockholm. Baptists are here gathered from the various nations of the earth to take counsel with one another concerning their common work as the followers of Christ. It is a joyful privilege to greet fellow Baptists from Sweden, and from every other country of Europe; and from Britain and all her far-reaching provinces; from China and Japan and Africa and from the islands of the sea, and from all sections of the Americas.

Baptists have thus come apart from every quarter of the globe to get a commanding vision of the world and to seek for a fresh enduement of superhuman power for their world task. It is quite a different world from what the messengers to this alliance faced at its last meeting in Philadelphia in 1911. These recent years have experienced one of the greatest tragedies, if not the greatest, in all history. The whole world has been shaken to its foundations by the great war. We need only to remind ourselves of the millions of graves made by the war, of the financial burdens it has imposed, both upon the present and the future, of the pitiful sufferings and sorrows that have come to many lands, and of the tremendous changes that have come to all, to realize how acute is the world's need of divine help at this hour. The instability of reconstruction, the philosophies of terror and hate, industrial unrest, social discontent, the strife of classes, racial prejudices, national and international misunderstandings, disregard in many sections for constituted authority, sorrow and weariness and overwrought nerves in a high-powered world, all send their echoes around the world and suggest how great is our need for a wisdom and a power infinitely greater than our own. Such power is indispensable in order that the Christian religion may be made a triumphant reality in our own lives and, through us, in the life of a sorely striken world.

Have we an adequate message for mankind in this troubled hour? Will it be said of us as it was said of Issachar, that we were men who had understanding of our times to know what Israel ought to do? Have we a gospel dynamic that is completely adequate for the world situation today? With unfaltering conviction we answer that we have. Paul was not overwhelmed in the presence of a sinning, suffering, morally bankrupt world. He had a remedy that civil government and material prosperity and science and invention and trade and legislation and learning were all unable to provide. He had the gospel of a divine Saviour and Lord. Paul staked his all on that gospel and was triumphant in his faith. Note his sublime declaration: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Paul made this sublime confession when it meant loss of friends, separation from his family, finally, the loss of his own life. Was Paul justified in his course?

> **WE need no new gospel to win the world. The way of the cross is ever the way of triumph both for Christ and his people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty—the supreme tragedy of the world is sin. There is only one adequate remedy for sin, and that remedy is found in the cross of Christ. That cross is the sign manual in the redemption of mankind. It is the central fact toward which all previous history converges and all subsequent history diverges with its crimson tide forever. All the light of the sacred story gathers about that cross. Redemption is there and not elsewhere. The salvation of men is not to be found in creeds and ceremonies and rituals and sacraments and forms of righteousness which men perform, but it is to be found in Christ, the one mediator between God and man. Let Christianity be reduced to a mere ethic and you would immediately fling away its redeeming power. All such gospels are utterly bankrupt of the power necessary to regenerate and redeem a sinful world.**

Paul was not ashamed of Christ, the author of the gospel. Surely there is nothing in the person of Christ to cause us shame. He was both God and man in one personality—the God-Man. Never did hyphen mean elsewhere what it means here. It both joins and divides. It marks distinction and yet unity. Jesus was as really God as though he were never man and as really man as though he were never God. In the face of this great mystery, it is no wonder that Paul exclaimed: "Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory." The most stupendous truth that ever challenged human thought is stated in these brief five words: "The word was made flesh." Christianity stands or falls with the person of Christ. From the great Arian controversy in the fourth century and even back to the days of the apostles, the battle theological has been waged about the person of Christ. Historic, apostolic, supernatural Christianity stands or falls with Christ.

That Christ was more than a man is attested by his words, by his works and by his character. Note the words, "Never man spake like this man." His is the ultimate and final word upon every subject upon which he speaks. Towards man he asserts that he is the object of faith, that all human ties, if need be, must be severed for him, and for his sake even death is to be welcomed. He assumes and affirms the attributes and perfections of Deity. If men stumble at his words, he asks them to look at his works. They attest his deity. From his cradle to his grave were the outflashings of his deity. The shepherds came to worship him and the magi came with their gifts for him when he lay a babe on his mother's breast. At the age of twelve he so asked and answered questions in the temple as to baffle the superlative wisdom of all the learned men who were gathered there. Jean Paul Richter was right when he said that Jesus with his pierced hands had lifted empires off their hinges and turned the stream of centuries backward into its channel. And Leckey was also right when he declared that the three brief years of Jesus' public ministry had done more to soften and regenerate mankind than all the disquisitions of all the philosophers and all the exhortations of all the moralists since the world began.

Behold Christ in his character. His standing challenged for two thousand years is: "Which of you convicteth me of sin?" The response to that question both from friend and foe is the answer of Pilate: "I find no fault in him." He was supernaturally born, he lived a supernatural life, he was supernaturally raised from the dead, and he is this hour exerting supernatural influence and power over the hearts and lives of millions of men and women. Modern civilization would fall into a shapeless mass if Christ were taken out of it.

Christ is the universal man, blending in himself all races and ages and temperaments and types. Born though he was in the first century, he belongs to all centuries. Born though he was a Jew, he belongs to all races. Born

(*Continued on page* 925)



# Religious Education



## Facing the Facts

The study of country Sunday schools is vital. Many great problems are involved. Hitherto these problems have not been considered in a separate discussion. It was considered that the rural worker would learn the basal principles, plans and methods in general discussions and adapt these to his peculiar needs, but all too many have failed to do this.

The bigness of the problems involved grows out of the well-known fact that nearly half the population in the United States and nearly three-fourths of the people in the South live in the country or in villages. This makes it a matter of most vital importance to see that the religious life of the country people is adequately provided for.

What happens in the country affects everything everywhere. The religious life of our rural people always has and always will largely determine that of the cities. Make a test at any state convention and you will find 90 per cent of the preachers in city pulpits came from country and village churches. Study local church leadership, church and Sunday-school officers, and you will find that they, too, largely came from the country.

The country is now furnishing the leadership in education, business and politics. To find how to make out of country boys and girls the best men and women possible is to find out how to safeguard every interest of the future. It is not enough to care for their bodies through boards of health, and to develop and train their minds through fine systems of public schools. There is also a definite challenge to country churches to make adequate provision for the best religious instruction and training.

**The Challenge to Country Churches**

Conditions have changed so greatly and so rapidly in a decade that the work in country churches is no longer simply a difficult problem; it is a positive challenge to every interest. The editor of a great farm paper says, "We must give more attention to country churches. This is important, not only because it is vitally necessary for a proper rural civilization, but also because the country church is breeding the largest proportion of town and city leaders, not only in churches, but also in banks, factories, stores and municipal life."

To meet such a challenge country Sunday schools must be used to the greatest advantage. We need the wisest counsel and the most earnest cooperative effort to make them as efficient as possible. They have achieved well in the past. No man of vision will question this, but old methods must be changed to meet new conditions.

There must be created such an atmosphere for worship that the work will be effective. This work will reduce itself to just four things:

1. *Organization* to take care of those who attend. This requires trained officers to conduct the school and sufficient classes and departments to meet the needs of a graded school.

2. *A building and equipment* to meet the needs of physical comforts. There must be some attractiveness, too, if we hope to reach and hold children and youth.

3. *Enlistment,* or reaching the great numbers not now in Sunday school. This means from 50 to 80 per cent of the entire rural population.

4. Teachers who by consecration, training and experience will teach the Bible so effectively that the lost will be saved and the saved taught and trained for service.—From "Building a Country Sunday School," by E. L. Middleton.

## International Sunday School Lesson for September 2

**PAUL THE APOSTLE**

**Lesson: Acts 22:3-10; Philippians 3:7-14**
**Golden Text: Philippians 3:14**

**Introductory**

Saul was a Jew born at Tarsus, a university town and the capital of Cilicia. His father possessed the rights of a Roman citizen, so Saul was freeborn. He was educated under a rabbi and became one of the strictest of the Pharisees and a persecutor of the Christians. His journey to Damascus was for the purpose of putting Christians to death, but on the way he met Jesus, was won by him and became Paul the apostle. Following his conversion to Christianity and his confession to it at Damascus, Paul went into retirement in Arabia. Upon his return to Damascus he was subject to persecution and left the city by night. Later he, with Barnabas, was set aside for special missionary work. His three great missionary journeys cover his work in Asia Minor and Europe. His life was one of hardship, he was often imprisoned and his life was plotted against many times.

**The Lesson**

The first verses of the lesson are a part of Paul's speech to the mob which had seized him because he had been seen walking the streets of Jerusalem with Trophimus, a Greek from Ephesus, and it was thought he had violated the temple by taking Trophimus into its most sacred enclosures. "I am a Jew," declares Paul, "born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day." Then he proceeds to tell of his conversion on the way to Damascus, seizing, as he always did, this opportunity to preach the Christ.

The second part of the lesson shows Paul's estimate as to what he considers the real values in life. "What things were gain to me, these have I counted loss for Christ ....for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ." And these things which Paul was counting "but refuse" were not slight matters from a worldly viewpoint. There is reason to suppose that he came from a family of wealth and distinction and power. "I press on toward the goal," he declares, and what is the prize toward which he is bending every power of his life? "The high calling of God in Jesus Christ."

**Leading Thoughts**

1. How many of the affairs of the world today that are displacing the Christ in the lives of men are "but refuse"? 2. "I press on toward the goal"—not an easy, when-I-feel-like-it religion with this man: "I *press* on....." 3. Why is a man called to be a Christian? "That he may lay hold on that for which he was also laid hold on by Christ Jesus."

**"I think it is the duty of every man to go to church. Frequently I have to listen to sermons that bore me. But the church has contributed so enormously to civilization, its service to society is so great, that irrespective of all other considerations I feel I ought to support it and to attend whenever I can."**

—Theodore Roosevelt.

## Getting Pupils to Study the Lesson

Quite a general and a perplexing problem; how can it be solved? To the teacher a few suggestions are offered:

1. Expect it. If the faithful teacher really expects the pupil to prepare the lesson, and the pupil knows it, there is one incentive.

2. Ascertain whether preparation has been made. If it has, the scholar will be gratified; if not, he may be spurred to do better in the future.

3. Recognize the preparation made. This may be done in class work by the kind word of the teacher, or on the record of class and school, or may win honorable mention before the school at the close of the quarter or year.

4. Assign special work for the scholar to do during the week. He will commonly do it. Then be sure to call for it on next Sunday.

5. Tell the class how to study the lesson. Many follow no plan because, in fact, they know of no plan to follow. If some clear and simple method of study is presented them, they may do better.

6. Get the cooperation of parents. The pupils themselves may be asked to secure the help of their parents on some phase of the lesson; and a visit to the pupil's home will serve to deepen parental concern for the child's development in Biblical knowledge.—*Sunday School Builder.*



# The Chimney Corner



## A Rest and Change

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

*July* 30. Obviously something is about to happen in our house. Jennie has all the trunks down and suitcases are on every chair. The only words ever addressed to me nowadays are: "Where is the collar and cuff set for this dress," "Do you see my hairnets anywhere?" "Must you really take this awful pair of walking boots?" "Do you suppose I could possibly want this dress? "It's such old style, but such a lovely color. It really might come in handy—."

"Then take it, by all means, my dear," I say obligingly. "It's always been my favorite dress."

"Mere man!" snaps Jennie disdainfully. I tactfully disappear, for absence makes the heart grow fonder. This vacation business is a mystery to me anyhow. Half an hour later I hear Jennie caling me: "Adolphus! A-dolphus! Where are you? The iron and the books and the hammock are ready to pack."

Quite unexpectedly she flings open the door of the tiny foot-wide cloak closet under the stairs where I sit squeezed and compressed into as small a niche as possible.

"Adolphus!" she gasps. "Have you gone quite mad?"

"My darling," I answer soothingly, "I am merely trying, in odd moments and by gradual degrees of discomfort, to accustom myself to the cribbed, cabined and confined quarters of our coming summer experience. The rest of our house is so peculiarly palatial—"

*"Palatial?"*

"And out-spread that I am in grave danger of dying of suffocation later on unless I now spend an occasional leisure moment practicing how to untie my necktie in—"

*"Idiot!"* says Jennie with a stern blue eye. "Go and pack those books and irons and hammocks."

"Presto!" I cry and scramble forth into daylight, for a stern blue eye in our family means that Jennie's sense of humor is temporarily in cold storage.

*July* 31. The train was a soothing mass of steaming red plush decorated profusely with humanity and shoe-box luncheons. Bananas, oranges and hard-boiled eggs were being consumed audibly when Jennie and I boarded the car. Jennie shut her eyes and assumed that pained expression which one always associates with early Christian martyrs. Jennie has acquired this new expression lately and does it rather well on the *hoi polloi*. They don't seem to mind much. But I do. For in spite of the name which fond parents bestowed on me I am a democratic soul and enjoy being in the thick of the maddening crowd. Jennie's nose, however, was elevated throughout this earlier stage of our journey at such an acute angle that I feared for its return to normalcy, but when we reached the junction where we changed cars for the through express Jennie thawed perceptibly She was too sweet for words to the colored porter when he fetched a green velvet pillow for her feet.

"This is bliss after that awful car," she sighed.

It *was* rather nice—although parlor car chairs are often hotter to sit on than the day coach variety—one is more surrounded by the velvet arm of luxury.

*August* 1. We arrived late last night in a torrential downpour. I was reminded of the expression: "It was raining cats and dogs," for it seemed to me that all night long I could hear kittens and puppies descending with sickening thuds on the tin roof just outside the cubicle which a thoughtful management had provided for our use at some scandalous sum per week. It is even smaller than I anticipated.

*August* 2. Jennie says the people look nice, and had she better wear her blue sweater or the yellow one. I vote for the yellow, being partial to that color, but Jennie wears the blue. This happens every summer, when my tastes are consulted each morning and regularly ignored. Curious, isn't it?

*August* 3. Today I asked the stable boy what there was in the way of a view in these parts.

"Wal," he drawled, "if twarn't for them hills being in the way you cud see all the way to Mt. Washington."

*"Them hills"* are enough for me: miles on miles of soft green velvet in fold on fold as if some giant clerk were obligingly matching samples. Jennie says I ought to be a poet. I said that if I were we certainly wouldn't be here in this expensive cubicle. Even poets have to choose their garrets.

*August* 4. Did what I always plan to do once every summer, got up to see the sunrise. It was a gorgeous pink affair, with diamonds and pearls on every bush and blade of grass. The glory of it was rather dissipated for me by old man Whalen on whose fence I was sitting lost in wonder when he trudged along on his way to see the cows.

"Mornin'!" says he.

"Mornin'!" says I.

"Sick or in love or s'thing like that?"

"Not one on your life, sir! But early rising is good for the health."

"Maybe that's true about health," said the old fellow quizzically, "but, next to the sun, rain, and fertilizer, it's the best thing there is for crops."

(Poets—we may say in passing are born and not made.)

It reminds me of the famous British admiral who was complimented on his superb health. "I attribute it," he said, "to plenty of exercise and no banquets. One-third of what we eat enables us to live."

"What becomes of the other two-thirds?" he was asked.

"Oh, that enables the doctor to live!"

But that admiral never summered in this hotel! What a curious thing it is to leave home in the thick of the string bean-corn-tomatoes-peach-etc. season and come to the country to eat canned vegetables and preserved fruits, all at some exorbitant sum per week.

*August* 6. Jennie says she has so few clothes that she hates to think of staying here another week.

"You've worn everything only once," I comfort her, "couldn't you begin all over again?"

"I'll have to," she moans.

Curious, this happens each summer. Too much to go in the trunk, but never quite enough to wear when we get away.

*August* 13. I have paid the bill and checked the trunks. We are both brown as berries, we have worn all the clothes we brought, we have walked miles and eaten dozens of cans of last year's fruits and vegetables. We came away for a rest and change. The bell-boy has just gotten the change, the proprietor got the rest! Even when we get home we can't afford fresh vegetables for some time, but—we have had a vacation.

# The Young Reserves

## Proverbs Can't Always Be Trusted

ISN'T it a curious thing that there are proverbs which say exactly the opposite thing from other proverbs? For example, read these partners:

A bird in the hand is worth two in the bush.

Nothing venture, nothing have.

What's sauce for the goose is sauce for the gander.

One man's meat is another man's poison.

* * *

Marry in haste, repent at leisure.

Happy is the wooing that's not long in the doing of it.

* * *

Health is better than wealth.

Health without wealth is half a sickness.

Perseverance kills the game.
If at first you don't succeed, try, try again.

* * *

Hope springs eternal in the human breast.
Hope deferred maketh the heart sick.

* * *

Fine feathers make fine birds.
Handsome is that handsome does.

* * *

Fine words butter no parsnips.
Honey catches more flies than vinegar.

* * *

Appearances are deceitful.
Apparel oft proclaims the man.

* * *

Out of sight, out of mind.
Absence makes the heart grow fonder.

* * *

Fortune favors the fool.
A fool and his money are soon parted.

* * *

You can't teach an old dog new tricks.
Never too old to learn.

* * *

A good beginning makes a good ending.
Win at first, lose at last.

* * *

A man's wealth is his enemy.
Money makes the mare go.

* * *

Knowledge is power.
A little knowledge is a dangerous thing.

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Minnewaska, N. Y., August 5, 1923.

Dear Young Reserves:

You are doubtless watching our page to see news of the Japanese contest. It is impossible to give any results as yet, since all your letters and stories have had to be forwarded from Chicago to my home in Rochester and from there here to Minnewaska where I am spending the summer among these lovely mountains, resting! Probably you never get tired, yourselves, but I do; and this is the grandest place in the world in which to do nothing, because the first thing you know you are always doing—something.

Everybody has had a birthday and been given a party. Not "everybody," literally, but it *seemed* like everybody because I have been so busy making place-cards and favors and surprises for all the guests invited to these parties; you can see for yourselves that if twelve persons come to every party and there are five such parties, then somebody's fingers have been very busy cutting and painting! Did you ever look for a twig that was almost like a man in the way its little branching twigs formed arms and legs? I had lots of fun in finding dozens of twigs like this, to the proper ends of which I added cardboard hands, feet and heads. The grown-up people had never even guessed that twigs could be turned into people so easily, and they laughed a great deal over the comical appearance of these unexpected guests. Another easy and beautiful thing to do is to take a lacy paper doily putting a tiny bouquet of wild flowers through the center of it, then tying the stems with a ribbon to keep the doily in place. Queen Anne's lace, black-eyed Susans, daisies and "self-heal" form a bouquet that any florist could charge several dollars for! A third favor, simple to make, was a butterfly cut from colored paper, with a peppermint candy stick for the body. The paper wings then reared up into the air in a very airy-fairy fashion, for delicate little circles of color had been painted here and there to make the paper look more truly wing-like.

All this has nothing whatever to do with your contest entries, of course. I simply thought that if you were getting up any parties of your own you might enjoy copying these ideas. Your stories are slowly reaching me here in the mountains, and I hope that by next week the winning stories can be printed here for you all to read. Wishing each of you the best of vacations,

Your friend,

MARGARET T. APPLEGARTH.

### Queen Anne's Lace

UP through the rocky pastures,
Where the blackberry globes hang low,
A stately dame has come wandering
Back from the long ago—
Back in her sable velvet,
With its showers of ancient lace,
In its pearls and curls and ribbons
That mock her weary face.

What says my Lady Marlborough
As the queen goes here and there?
Is not dame Abigal angry?
(She has those robes to wear.)
White as the bloom of the berry,
Fine as the cobweb's trace,
Scattered on thorn and bramble
Glistens our Queen Anne's lace.

Far and wide o'er the meadow
It shines where the sunbeams fall,
It waves where the brooklet ripples,
It droops by the old stone wall;
Wherever the queen may wander,
Tired of court and crown,
Her way is marked by the lily lace
The briers tear from her gown.

# A Baptist World Exhibition

FOR many weeks a group of men and women in America and Europe made extensive preparations for one of the outstanding features at Stockholm during the week of the Baptist World Alliance. They compiled a vast amount of data, assembling photographs and outlining charts and diagrams for a world exhibition of Baptist work and progress. Throughout the United States, in Canada and in the various countries of Europe, as well as in New Zealand and Australia, Baptist organizations cooperated in gathering the material for this interesting display.

Nothing on a similar scale had been attempted heretofore in Baptist history. The visitor to Stockholm who took occassion to wander through the exhibition hall and to review the collections in the various rooms was surprised to learn of the vast geographical distribution of the denomination, from Bolivia to Japan, from Alaska to Czecho-Slovakia, from Nova Scotia to Central Africa. He became aware of the magnitude of its operations, from evangelisim to philanthropy, from printing to criminal reformation, from agriculture to architecture. He was inspired by the extent of the service which his denomination has rendered.

The committee of arrangements at Stockholm secured the use of a high-school building, situated a short distance from the great church where the congress assembled. The first floor of the building was used for the congress offices, registration rooms, information and entertainment bureaus, committee rooms and other purposes in connection with the congress meetings. The second and third floors, consisting of a dozen or more large rooms and the central auditorium, were devoted to the exhibition.

One room featured the growth of the denomination through statistical tables, graphs, diagrams and charts. The present denominational situation was compared with that over a period of years, going back as far as seventy-five years so as to coincide with the seventy-fifth anniversary of the Baptists of Sweden, celebrated during the three days prior to the alliance meetings.

Another room was transformed into a portrait gallery, in which photographs of famous Baptists of past generations were displayed. Many hallowed and inspiring memories were awakened as the visitor passed through this gallery and viewed the photographs of the men of God who served the denomination in their day and generation and whose work constituted the foundation of our present denominational life and progress.

A third room contained an exhibit of the denominational press. Here were displayed copies of all magazines, periodicals or papers published under denominational auspices, irrespective of whether denominationally owned or issued under private control. Delegates to Stockholm were greatly surprised to learn what a large amount of periodical literature is being issued by Baptists.

Naturally the missionary activities of Baptists had a prominent place. Several rooms were used for displaying types of missionary work in Canada and the United States, such as that among the American Indians, among the foreign-speaking people in the large cities and the work in rural sections and on the distant frontiers. The central auditorium room constituted the foreign mission exhibit. Each country was treated as a unit irrespective of the boards that may be at work in that country. Thus in India, the work being done by Northern Baptists, Canadian Baptists, English Baptists and Australian Baptists was grouped into one comprehensive exhibit on India. Other countries were similarly treated. A separate section was reserved for an exhibit of what negro Baptists are doing.

The several publication enterprises in the denomination had an exhibit consisting of photographs of their printing plants and a representative collection of books, pamphlets and other material that had been produced in recent years. Northern Baptists visiting Stockholm had an opportunity to see not only what their own Publication Society is doing but also the magnitude of the Southern Baptist publication work, what English Baptists are doing, and what Baptists in mission lands are doing, for the big mission press at Rangoon and the China

(*Continued on page 925*)



# Young People's Work



## Topic for September 2

**LESSONS FROM THE PSALMS**
**(9) A Singing Psalm. Ps. 96:1-13**
**(Consecration Meeting.)**

*"O sing unto Jehovah a new song: Sing unto Jehovah, bless his name; Show forth his salvation from day to day."*

Music has always played a great part in the religion of Jehovah. The Old Testament has many musical passages. These must have been sung with great religious fervor as the people of God came together for worship and for their various feasts. The singing of hymns has been one of the outstanding features of the worship services of the Christian church. We find in a very early report of an official investigation of the conduct of the early Christians these words, "They sang hymns to Christ as God."

The ninety-sixth psalm is a call to worship Jehovah. The stanzas picture the goodness and majesty of Jehovah. The power of the song increases until the very "trees of the wood sing for joy." The entire psalm should be rendered by some one who knows how to read and how to appreciate its music.

It is a long way from the music of this passage to that which we hear in many of our young people's societies, Sunday schools and churches. In many cases commercialism has gotten in its work. The song book man has practically become a nuisance and unfortunately music committees fall for almost anything that comes along, especially if it has a catchy title, and is the latest thing off the press.

The entire time for the discussion of the topic might well be given over to a few choice hymns, and a discussion of the kind of music most adaptable to young people's organizations. The society might organize a debate on the subject: *Resolved that the old hymns of the church are best suited for use in young people's societies."*

### Questions for Discussion

1. Who is responsible for the music of the young people's society? The Sunday school? The church services?

2. Should the leader of the music prepare just as definitely as any one else taking part in the program?

3. If you were a member of the music committee of the church, on what basis would you select hymn books?

4. How much time should be given over to music during the regular preaching service?

5. Is a choir ever justified in planning so many preliminaries that the minister does not have sufficient time for the sermon?

6. Granted that the proper length of time is given over to music, what should be the length of the sermon?

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

The convention has created within me the wish that I were younger so that I could engage more in this work for the young people.—W. H. Pevear.

It has made me want to live closer to Jesus.—Mrs. O. S. Vance.

The meetings which I have had the pleasure of attending have done so much for me. I feel as though I have been doing very little for my Master but I shall go back and do what God would have me do. —Anne C. Day.

This is the first time I have attended a B. Y. P. U. convention. I realize now as never before that God needs me. The inspiration I have received I will most surely pass on to others.—Helen D. Light.

This is the first convention our B. Y. P. U. has ever sent delegates to but I have received so much inspiration from it that I am going back and do my best to pass it on and see that we have a part in the ones from now on.—Zelma Snyder.

The Pennsylvania crowd may have been very noisy but they go home with enough inspiration to make the whole state wake up.—F. E. Van Kirk.

I never fully realized how much was being done toward the Christianizing of America until I came to this convention.—Thelma Parrott.

The help and inspiration which I have received from this great convention of young people is beyond measure, but I am going home with a determination to influence all young people to accept Christ as their best friend.—Muriel Brusie.

No one could attend this convention without receiving an inspiration and a desire to live a better Christian life.—Alta Higgins.

Christ is more real to me today than before I came to the convention. I intend to serve him better than ever.—Harry E. DeGroot.

It has been an inspiration to learn that so many young men are consecrating their lives to the cause of Christ.—Lizzie A. Black.

The meetings have helped me wonderfully spiritually, and I will tell of this great work in Philadelphia.—Mrs. DeGroot.

A clearer vision of my Saviour, and clear call for duty which by God's grace I will heed.—Clara M. Gordon.

The convention has proved the power of Christ to attract all who will come to him. —Ruth M. Barber.

This convention has certainly meant a great deal to me. This is the first convention that I have been able to attend, but I hope it will not be the last.—Mabell A. Steinkopf.

This convention has given me a more burning desire to serve God and come into closer communion with my heavenly Father.—Ruth E. Mahan.

This convention has shown me the need of religiously trained young people for His work.—Madeleine Arthur.

The convention has been inspiring inasmuch as it revealed to me the responsiveness of young people to the spoken word in present day terms built on the Eternal Rock, Christ.—Thomas Drever.

This convention has given me a new vision of a real Christian.—S. C. Johnston.

This convention has given me a larger appreciation of the need for and possibilities of a united force of Baptist young people the world over.—Waldo C. Machum.

This convention has made me see Christ's plan for this world a great deal clearer. As I go back to my church I shall work for B. Y. P. U. with a spirit and desire to bring other young people to know Christ.—L. D. Lippitt.

The convention has given me the desire to live more for Christ and do all I can to help others to do the same. I'll pull for B. Y. P. U.—Ramona Fans.

This is the first convention I have ever attended and I cannot find words to express how much I have gained by it. I have often been discouraged in my local union but after meeting with the best young life in America and hearing testimonies and messages I feel more competent and fitted to go back and work for the "attractive Christ."—M. Crusan.

This convention, my first, has meant a great deal to me, one of the greatest things in my life, and I hope I shall be able to attend others.—Rosalind Rood.

To me this convention has been a great awakening to the need of Christ for workers to tell the world of the "attractive Christ" and a definite consecration of my life to the ministry of the church of Christ.

This convention, my first but not the last, has meant a great deal to me, more than I can express. I am honestly glad that I have given my time to come here. —Evelyn Jackson.

## B. Y. P. U. Extension Fund

Additional remittances for the B. Y. P. U. Extension Fund are as follows:

| | |
|---|---|
| B. Y. P. U. Wellsville, Kansas | $ 2.25 |
| B. Y. P. U. Prospect Park Church, Brooklyn, N. Y. | 5.00 |
| B. Y. P. U. Deputy, Ind. | 1.00 |
| Mrs. Porter, Michigan | 1.00 |
| B. Y. P. U. Ottawa, Kans. | 2.45 |
| B. Y. P. U. Ganson Street Church, Jackson, Mich. | 2.50 |
| B. Y. P. U. Quinter, Kans. | 2.00 |
| B. Y. P. U. Ottawa, Ill. | 1.36 |
| Mr. Harold Howard, Mt. Vernon, Ill. | 2.50 |
| | $20.06 |



# Our Own Folks



## A Layman's Job

By R. O. Jasperson

Up in New Hampshire there is a little church of eighty-five members and out of that church comes a suggestion for men's work that has the merit of practicability as well as usefulness.

This suggestion is in harmony with the idea that if a man puts business into religion he will soon be putting religion into his business. This is a rule that works both ways. Start by putting religion into business. It is going to result in that man striving to put business methods into religious methods.

Here is the suggestion that comes from New Hampshire: "A first-class layman's job is to help get up a uniform system or method of church accounting which will be simple enough for small churches, yet business-like enough to command the respect of all concerned."

The writer adds, "It would help in making comparisons if there were a uniform church fiscal year for all who report to the associations and the state conventions. Possibly a conference of church treasurers at the state conventions might be of value if there were not too much said by the leader, and a real conference and discussion arranged. Why not have a conference of church officers, especially deacons, addressed by a layman if possible?"

It may be these suggestions are already in effect; if they are, this man from New Hampshire is not aware of them.

The state convention season is approaching. Laymen interested in providing something useful for men to do have here an idea to work on. Encourage church treasurers to attend the state convention. Let them discuss the subject of uniform accounting and then resolve to send a representative to the Northern Baptist Convention at Milwaukee to work out a plan to be summitted to theentire denomination.

Right here let me say a word about the Milwaukee convention. If plans materialize, there will be a laymen's contingent at Milwaukee next year which will eclipse any previous representation. Laymen with ideas of the subject of men's work will be asked to go there and work them out for practical use: There will be a conference of leaders on how to lead. There should be a conference of church treasurers on how to do their job most effectively.

If the general program committee of the Milwaukee convention accedes to the request of the laymen, Saturday of convention week will be laymen's day, devoted especially to lay problems.

The place to begin is in the state conventions. Leaders of men's groups, church officers, and "privates" as well, will be getting into step if they attend their state conventions and there plan to be well represented at the great national meeting at Milwaukee.

## The Iowa Baptist Assembly

By J. Orrin Gould

If anyone has the idea that the Iowa assembly, July 18-28, is sort of a farmer's picnic, he has another guess coming. Having attended similar meetings in five neighboring states, I am prepared to say that the Iowa assembly surpasses all of them in at least two ways: program and attendance.

### Program

The outstanding feature of the assembly was the program under the direction of Rev. Victor N. Witter, director of religious education. And what a program it was! I wish all might know of its completeness but space forbids. Four different classes were held the first period of each day, five the second period, five the third period, and one the fourth period. Three hundred and fifteen registered for these courses, the majority taking at least three subjects each day. The total registration, and many did not register, was 1825, a decided gain over last year.

An interesting discovery was the fact that the most popular courses were the young people's with an enrolment of 140. The best work done during the assembly was in the specialized classes for children's work; credit being given on the new standard course for this work—the only classes thus credited. A church vacation school was conducted on the ground, the first time in the history of the assembly.

### Faculty.

The faculty consisted of eleven leaders from outside Iowa, thirteen from the state, and four supervisors of children's play, recreation and athletics. With a single exception, all served without any remuneration except their tent and board while attending the assembly.

Special mention should be made of the work of the faculty as a whole. The young people's courses led by Rev. C. A. Carmen, J. Orrin Gould, and Rev. Douglas Haring were the most largely attended. The work of Mrs. Lewis Auten of Chicago with juniors was especially interesting. Miss Alice Brimson of Chicago conducted the woman's missionary study class. Mr. Geo. E. Merrill of New York City had a class of pastors in church architecture. Rev. W. H. Thompson of Ohio conducted a course on the rural church survey which brought forth a great deal of discussion. Rev. J. L. Barton of Omaha gave two addresses before the pastor's conference. Rev. C. R. Parker led the music. Dr. J. W. Weddell of Chicago led the vesper services.

The big day undoubtedly was Sunday when Rev. Albert H. Gage of Chicago, gave three addresses on the "Evangelism of Youth." The pavilion was more than overflowing to hear these addresses.

### The Management.

The board of managers was nearly swamped by crowds from the opening of the assembly. It was evident that interest in the work had outgrown present accommodations. At the board meeting it was therefore voted to improve and enlarge the pavilion and add a wing to the dining room, thus providing for 300 at meals at a time. The young people of the state voted to begin a campaign for funds for the permanent equipment of the assembly grounds, fifty per cent to be given to the board for general improvements, and the remainder to be used for the construction of a young people's class-room. The assembly was a city of tents.

### Awards.

Three pennants were given for the best note books completed during the assembly. Pennants were also given for the church having the largest attendance, Sheffield having seventy present. The mileage pennant was given to the Waukon delegation for 15,280 miles travelled to attend the assembly. A number of pennants were awarded for athletic events.

### Future Plans.

A great program has been launched by the assembly for the coming year. A handbook, giving the state, associational and local constitutions, the state officers, and the new standard, will soon be published. A monthly program will be sent to every B. Y. P. U. president and pastor in the state, and later an outline for the weekly meetings. All of this material is to be supplied by the office of Director Witter. A state editor for young people's work has been elected and through him a monthly news letter from all of the young people's organizations will be issued.

## A Tribute

By H. O. Rowlands

Within a few months there have been transferred from the membership of the church at Elgin, Ill., to the church triumphant three members who for many years were conspicuous for their Christian character in the community, their devotion to and service in the church.

### Mary Bateman

The first to pass beyond was Miss Mary Bateman. During my pastorate in Elgin about thirty years ago, I had the privilege of baptizing her, and her conversion was positive, marked and thorough. She was the daughter of a religious family. Her father was well known as a citizen. Mary inherited the granitic character of her father and the sweet spirit of her mother; she was a composite of the graces of both. She trained herself for a school teacher, and a position was offered her in one of the Elgin schools. After years of service as a grade teacher, she was promoted to the office of principal of one of the largest city schools.

Her spiritual experience from the day of her conversion gave her a strong influence in church circles. No woman was ever baptized into the church who won more of the affectionate trust, the esteem and the cordial friendship of all the membership than did Mary Bateman.

### Mrs. Gertrude Farnum

Mrs. Farnum was the daughter of one of the former pastors of the church, A. J. Joslyn, who later became pastor of a Chicago church. When I became pastor at Elgin, she was most active in the life of the church, especially as a singer. She sang for years in the choir as the leading soprano. Her social and religious influence was wide and her name will be affectionately cherished.

### William F. Sylla

Deacon Sylla went home in July after a brief illness. He was about eighty-

three years old, or young rather, for his eyes had not dimmed nor strength, mental or spiritual, abated. Every path he trod led him to usefulness and honor. In his young manhood he was a Union soldier, and an officer in the army. On his return he became a city alderman and later clerk of the city of Elgin, which office he held for over a third of a century until the type of city government changed. He was in the constant service of the city in private and in official capacity. For many years he was a member of the school board, until he won the affectionate title of "the grand old man of Elgin." He lived intensely in the world, but the world did not live in him.

It was as a member of the church I was most closely associated with Mr. Sylla. From boyhood he was a member of the Elgin Church and for about half a century, a deacon. His reputation for integrity, business capacity, and uncompromising fidelity to every responsibility he assumed secured for him the fullest confidence of his fellow members. His judgment was unerring and his irenic and tactful spirit saved him from the possible resentments and criticism of those who might differ from him. The confidence of his many friends and their affection for him grew almost to reverence with the passing of years.

In the long history of that church which has on its records many names of prominent men and women, none shines with greater luster than the name of Deacon William F. Sylla. Earth is better for his living and immortality more glowing since his passing into it.

## Rev. George Lord

### An Appreciation

By L. G. Clark

Just a thought concerning the homegoing of Rev. George Lord, as he was closing the evening sermon in his church at Monrovia, Cal., July 8. His text was, "Not by might nor by power; but by my Spirit, saith the Lord." He closed the Bible, stepped back to his chair and sat down repeating the text once more and then sank into the arms of the brother ministers who were with him in the union service. His last words as he went away, were, "It is glorious to be filled with the Spirit."

Last night, again, I was thinking about that wonderful evening at the close of Brother Lord's great sermon on the transcendent value of spirit force, and how his life was ever a radiant example of the truth. These words came to my mind:

His spirit-filled message well said,
His Christlike work well done,
His evening star bright as meridian sun,
His going away, the radiant splendor
Of an all glorious day.

"Let me die the death of the righteous and let my last end be like his!"

Mr. Lord was loved and honored by all who knew him. He was a great preacher and a truly great and good man. His homegoing has made a profound impression, not only upon the churches of Monrovia, but upon the entire city as well. His funeral was one of the most impressive services ever held in this part of our state. Flags were at halfmast on our school buildings and the business houses were closed during the time of the funeral services.

For nearly seven years I have had the privilege of calling him my pastor. And I am one among many who feel profoundly grateful to God for giving us such a noble friend and teacher and Christian leader. Like Joseph of Aramathea, he was "a good man, and a just." His love for Jesus and what he did for him can never be forgotten.

## Death of Rev. George Boardman Ilsley

After a trip across the continent and after attending the anniversaries at Atlantic City, Doctor Ilsley went to his old home at Limerick, Me., to visit his older brother and sister. While there, he was suddenly called by God.

Doctor Ilsley was born in Limerick, Aug. 17, 1839. He was a member of the Colby class of '63 and a classmate of Judge Percival Bonney, Rev. C. M. Emery, Col. Francis S. Hesseltine, Chief Justice Whitehouse and other notable men. He also graduated from Newton in 1866 and was ordained at Springvale where he served as pastor for seven years. Pastorates at Yarmouth and Lewiston were followed by the great work of his life in Columbia Street, Bangor, where he served for nineteen years. He was afterwards pastor for many years at Westbrook.

Doctor Ilsley was active in the work of the state convention and was its president in 1898-99. He was also superintendent of schools in Sanford, Yarmouth and for thirteen years in Bangor.

He was married in early life to Jennie D. Lowell who was his helpmate until she died in 1914, the last year of his pastorate at Westbrook. Two of his children, Mr. Reuben L. Ilsley of the Treasury Department, Washington; and Mrs. Frank W. Padelford, survive him. His grandchildren, Dr. Morrill L. Ilsley of Ashland, N. C.; Priscilla H. Ilsley, a student at Goucher College; and Norman J. Padelford, a student at Denison, will carry on his work.

Doctor Ilsley's long life of service prove his Master's word, "He that followeth me shall not abide in darkness but shall have the light of life." Maine, that was long blessed by his ministry, will long hold him in grateful memory.

# Church News by States

## Atlantic Coast

### MAINE

Mrs. Ida W. Kingsley, wife of Rev. A. E. Kingsley, recently passed away. Because of her helpfulness, her loss will be felt by the churches in Bangor, South Berwick and Hebron where Mr. Kingsley served.

### VERMONT

Springfield, a busy, hustling, growing village of 6,000 inhabitants has never had a Baptist church. About three months ago the state convention purchased a site with parsonage. Rev. Walter F. Sturtevant, assistant superintendent, was sent on the field and after about two months' labor, on July 22 a new church with fifty-six members, fifteen of whom had been baptized the previous week, was organized. State secretary Davidson was present and spoke. He also presented the constitution and by-laws for the church which is called Calvary Baptist Church. A council was called July 24 which elected Rev. W. E. Lombard moderator, and Rev. O. H. Rankin, secretary. After a statement by Mr. Sturtevant, and examination of the articles of faith and church covenant, it was unanimously voted to receive Calvary Church into the Woodstock Association. Rev. E. C. Weeks of North Springfield gave the charge to the church and extended the hand of welcome into the association. Dr. W. A. Davison welcomed the church into the state convention. The address was delivered by Prin. John B. Cook of Vermont Academy. The outlook for a strong church in Springfield is encouraging. Mr. Sturtevant will return to the field Sept. 1 and remain with the church two or three months until the right man is found to take up the pastorate. This church will offer an unusual opportunity to a man who is a builder, and is able to build up the Bible school and church membership.

### MASSACHUSETTS

Rev. Eben F. Francis, pastor of the First Church, Lynn, is afflicted by the sudden death of his daughter Ruth Isabel, wife of Mr. George E. Ehringer, executive secretary of child welfare work for the state of Oregon. Mrs. Ehringer was buried in Portland, Ore., Aug. 1., and leaves three little boys.

The First Church, Melrose, in a letter to Pastor McDowell, expressed its sorrow at his departure and its appreciation of his services in the past.

Dr. L. L. Henson, of Covington, Ky., is passing his vacation in the state and is supplying prominent pulpits. He preached Aug. 5 for the First Church, Cambridge.

Rev. Charles R. Powers closes his work at Avon as stated supply, with the coming of the new pastor, Rev. John A. Harding.

Dr. Isaac W. Grimes is supplying the Belmont Street Church, Watertown, through the vacation period.

### NEW YORK

Rev. H. B. Brown of Hamilton, Ontario, supplied the Prospect Avenue Church, Buffalo, Sunday, Aug. 5.

John C. Wiley was recently ordained at the York Church. Dr. Clarence A. Barbour preached the sermon. A. L. Boynton was clerk. Mr. Wiley is a graduate of Rochester Seminary.

### NEW JERSEY

On July 29, the new $10,000 parsonage of the Metuchen Church was dedicated. The pastor, Rev. Calvin A. Hare, and Mrs. Hare are spending the month of August at Atlantic City.

### EASTERN PENNSYLVANIA

The Brandywine Church, Chadds Ford, recently celebrated the fifth anniversary of pastor and Mrs. Floyd H. Andrus and presented them with two parlor chairs. The Brandywine Church is nearly 210 years old.

The North Church, Camden, is the recipient of $18,000 from the family of the late F. Wayland Ayer. The gift is for the purpose of entirely wiping out the floating debt of the church where for half a century Mr. Ayer was superintendent of the Sunday school and president of the board of trustees. For the first time, the church this summer held a vacation school with

an average attendance of 125. Mr. O. H. MacDonald was in charge. The pastor, Rev. James Dalton Morrison, is spending his vacation in Hawkesbury, Ontario. During August the supplies will be Mr. Willard Johnson, and Revs. Milton J. Westphal, Benjamin P. Hope and Oren H. Baker. As the result of an every member canvass $11,000 was subscribed for local work.

## Mississippi Valley

### INDIANA

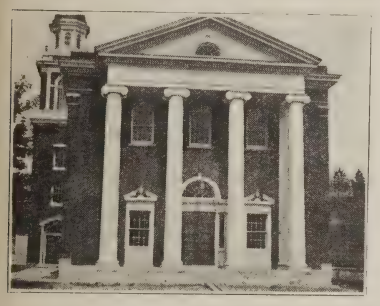
Rev. F. A. Hayward of Indianapolis recently supplied the pulpit of the First Church, Terre Haute. The other supplies are Rev. C. R. Parker of Cedar Rapids, Ia., and Rev. A. A. Cohn, Sullivan, Ind.

Rev. I. C. Overman, pastor for four years of the First Church, Greensburg, has accepted the call of the church at Shelbyville and will begin his new work early in October.

On July 29, the Mount Pleasant Church dedicated its new building. The amount needed to cover the indebtedness was oversubscribed by $500. Superintendent Morse preached the dedicatory sermon. The building is of brick and cost $6,500, $4,500 of which has already been paid. Rev. S. G. Huntington conducted the financial campaign.

### MICHIGAN

The new $75,000 building of the First Church, Redford, Mich., was recently dedi-



cated. The main auditorium has a seating capacity of 600. The old church house will be used as a banquet room. The second and third floors are especially equipped for departmental and grade work. Seatings and woodwork are finished in grey, blending with the wall and ceiling. Rev. Harold H. Davis has been pastor since June 1, 1918. The Redford Church was organized with twenty members in 1903. The membership now includes that of the Bell Branch Baptist Church which was organized in 1831.

### ILLINOIS

The church at Roodhouse recently conducted a three weeks' vacation school. The average daily attendance was 136. There were fifteen volunteer teachers while the pastor, Rev. John S. Brinkman was principal.

The First Church, Rockford, is now pastorless. Rev. E. P. Brand supplied the church Sunday, Aug. 5. The general feeling in the church is that it must have a pastor for full time for preaching and pastoral work. The field presents a splendid opportunity.

Rev. W. H. Mundell conducted a memorial service at the First Church, Baltimore, in honor of the late President Harding. The work is progressing under the leadership of Mr. Mundell.

### IOWA

After forty-seven years, the church at Storm Lake is building a new edifice costing $25,000. Rev. J. A. Harley closes his work at Estherville and will take up the work at Storm Lake Sept. 1.

Rev. J. W. Case of Ripley, N. Y., became pastor at Spirit Lake May 1 and the work has been progressing since that time. He returned to Iowa after several year's work in the East.

Rev. T. J. Gibson closed his work at Little Cedar and began work at Harlan Aug. 1.

Rev. Harold P. Norton began work at Renwick late in the spring. He recently conducted a vacation Bible school in the church.

Rev. A. W. Caul is field worker for the northwestern district. In addition to his many other duties he was one of the managers of the assembly held July 18-28. He had no small part in making it the success which it attained.

Rev. O. H. Sisson, nome after six years in Burma, was a visitor at the assembly. He will visit different churches, associations, and other organizations while in this country.

The reserve officers of the Seventh Corps area, headquarters at Omaha, Nebr., held its third annual meeting at Des Moines August 2-3. One hundred and fifty delegates were present from eight adjoining states. Rev. J. Orrin Gould was the only chaplain of the area present at the meeting. Final arrangements were made for next year's meeting at Kansas City, Mo. The C. M. T. C. is now in camp at Fort Des Moines and 1000 boys from this area are there for a month's military training. Parents having sons in the camp will receive special attention for their sons by writing Chaplain C. L. Miller, Fort Des Moines, Ia.

### WISCONSIN

The First Church, La Crosse, Rev. W. S. Stewart, pastor, is the only church in the city to continue its evening services during the summer months. All meetings have been well attended. The church has already appointed committees to prepare for the meeting of the state convention in the city in October.

### OHIO

The Madisonville Church, Cincinnati, is determined to fulfill its obligation to the New World Movement. Four special offerings will be taken on the appointed pay-up days. On Sunday, July 29, the goal set was $200. This entire amount was raised and the church is confident that the remainder will be secured. Harry S. Mabie is pastor.

### MINNESOTA

The Judson Church, Minneapolis, has extended a call to Rev. Howard Vernon of Cleveland. He will begin work in his new field Sept. 23. Although a young church, Judson has a membership of more than 500 and has an open membership representing fifteen denominations engaged in


# LOVING—LIVING—LIFTING

**the watchword for 1923-1924**

**LOVING—"We love Him because He first loved us."**

Because we love Him, we would spare nothing in proving our loyalty to Him. Our loyalty calls for our gifts. Through day-by-day use of our "Might Boxes" and gifts from our check books, Baptist women hope to present a **love gift** of $1,000,000 at the time of the Loyalty Luncheons and Echo Luncheons to be held from coast to coast in the fall. A committee on ingathering of funds is planned at every Luncheon point.

SEND FOR A SUPPLY OF MIGHT BOXES
PLAN THOUGHTFULLY YOUR OWN LOVE GIFT

**LIVING—"He lives; we shall live also."**

Because He lives, we women live today the abundant life. Living that life calls for **living prayers.** Through organized prayer groups in our churches and daily united supplication in our homes Baptist women seek to unlock the powers within the denomination and the abundant life to all the world. Every Loyalty Luncheon city will have its Prayer Committee.

FORM A PRAYER GROUP IN YOUR CHURCH
COVENANT WITH ANOTHER WOMAN FOR A PRAYER HOUR

**LIFTING—"Bear ye one another's burdens and so fulfill the law of Christ."**

Because we know the comfort of the Burden Bearer, we Baptist women would fulfill that law. It calls for a **lifting service.** The debts of our Societies, the operating budget for the year, the discouragement and added burdens of our missionaries, the weariness of a wandering world must all be lifted. The aid of every woman, in the Continuation Campaign will be a lifting service dedicated to that end. A Luncheon will be held near you. It will need your help.

BE ENTHUSIASTIC IN YOUR OWN CHURCH
LEND YOUR REAL SUPPORT IN ALL THE PLANS

## WOMAN'S CONTINUATION CAMPAIGN

**needs 700,000 Baptist women**

LOVING — LIVING — LIFTING

community service. Rev. Mark F. Sanborn was at one time pastor.

### NEBRASKA

TEMPLE CHURCH, LINCOLN, has extended a call to Rev. Ralph Daily, who recently graduated from Ewing College. Mr. Daily will continue his studies at the state university in connection with his pastoral duties. He succeeds Rev. F. W. Ainslie who resigned to become executive secretary of the state convention.

## Rocky Mountain States

### COLORADO

THE CHURCH AT SIMLA was dedicated July 2. Rev. C. B. Lewis has been called as pastor. Judge F. W. Freeman and Dr. Frank E. Eden preached at the dedicatory services. Pledges were secured to cover the entire indebtedness.

## Want Ads

**Wanted:** Teachers for public and private schools, colleges and universities. Education Service, Steger Building, Chicago; Southern Building, Washington, 1254 Amsterdam Ave., New York.

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## Obituary

### MRS. J. C. SHOFNER

**Mrs. J. C. Shofner** died July 27 at Sonoma, California, from pneumonia. After graduating from Mills College, she married Lieutenant J. C. Shofner, becoming with him a member of White Temple Portland, Oregon.

For the past four years they have been active members of the Napa Baptist Church. In her going the Napa Church loses one of its best members, for she was a woman of faith, energy, ability and consecration. She was greatly loved.

She leaves to mourn her husband, four children, Webb, Henry, Caroline, Wesley and many friends.

### ALLEN W. HEALD

**Allen W. Heald** was born in Vermont, July 30, 1838, and passed away at his home, 2101 Cass St., Joliet, Ill., July 31, 1923. Death came as the result of apoplexy accompanied by a severe fall. He is survived by his widow, Nettie C. Heald; a son, Rev. Prescott S. Heald, and wife; one grandson, John Allen Heald; and one brother, Pleasant O. Heald of Bottiman, N. D.

Mr. Heald went to Joliet in 1897 and started a linen supply company which he sold in 1919. He served as adjutant for three and a half years in the Civil War with Company K, Seventh Illinois Cavalry. He was a familiar figure in the business affairs of Joliet and took an active part in the Baptist church, of which he was a consistent and beloved member, serving as deacon for many years. He was faithful and true in every relationship of life.

Funeral services were held from the home Thursday afternoon, Aug. 2, and were conducted by his pastor, Rev. Raymond S. Carman. Interment in Elmhurst Cemetery. Final rites at the grave were in charge of Bartleson Post, G. A. R.

## Our Book Shelf

**Happy Childhood Days,** by Fannie Vail Gage. Philadelphia: Judson Press. 75 cents.

Designed for a vacation school in which the primary children are assembled in a separate department. It develps a correlated program around home life, the world of nature, work, play, and the church. Provision is made for dramatization not requiring costumes or settings. Supplemental missionary stories are presented for each of the five weeks of the course, together with two other stories for each day. Songs with the music are also given and other helps indicated.

**Unity and Rome,** by Edmund Smith Middleton. New York: Macmillan. $2.

This is a well-written plea for the organic union of all Christian church organizations under the leadership of the Roman Catholic church. The author's conclusions are bolstered up by copious quotations from the early church fathers. It is in this material, rather than the propaganda for the pope, that the value of the book lies. The author is so wholly in favor of the headship of the Catholic church that he is evidently attempting to convince us of his beliefs, rather than dealing with the matter in the more effective way of balancing the pros and cons over against each other. Argument which sees only one side to a question never settles a question. As a fervent setting forth of the "I Will" school advocating complete union with and subjection to the Roman church, this volume is of interest. That it will have much effect in producing movement in that direction is to be doubted.

**The Soul of Modern Poetry,** by R. H. Strachan. New York: Doran. $2.

Doctor Strachan has produced a volume of intense value and stimulus to all forward-looking souls interested in the newer poetry, its strivings and its achievements. Emphasis is laid upon the spiritual attitude of the poet rather than his technical type. It is a survey admirable in its scope and contents, fair and candid in the critical estimates, displaying wide reading and a fineness of perception and appraisement. Many ministers and lecturers will welcome the book for its wealth of imagery and valuable quotations. It is a fine addition to the growing list of books dealing with literature as a fine art and as a molder of spiritual aims and aspirations.

**A Modern Encyclopedia of Illustrations,** by G. B. F. Hallock, New York: Fleming H. Revell Co. $3.

This book reminds us of Foster's illustrations of the last generation and other similar publications popular in their day and generation. We were prepared to expect superiority in such a book when prepared by Doctor Hallock, and we are not disappointed, for he is an omniverous reader of prints where "illustrations" profusely grow and his experience as writer and editor has developed a keen appreciation of the best selections in prose and rhyme, both for their merits and their adaptation for days, occasions and persons. This is an octavo of 450 pages. The contents are well arranged as to topics, occasions, days and events with a copious index so that the "ammunition" needed is conveniently secured. The "foreword" of the author is a short but very practical code of instruction on the use and abuse of illustrations in public speaking. To those who need and can use such a volume, we commend this one as equal to the best we have seen, and it will prove itself a "very present help in time" of need.

**The Glory of His Robe,** by Edward John Stobo, New York: Doran. $1.50.

We prefer the subtitle to this volume to the major: "Meditations for the Quiet Hour." A series of fifty short essays on the every-day experiences and events that touch us. We never realize how interesting those things are until such writers as the author of this volume accentuate them. Mark a few of the subjects: "The Worth of a Smile," "Forgiving One Another," "Worry," "Rain and its Compensations," "Why I Go to Church" and the others quite as interesting. The author has a charming style—homely, lucid, incisive, and a faint coloring of humor that makes reading of his lectures restful as well as helpful. Keep the volume on your table, near by, as you would a bouquet of flowers.

**The Clarendon Bible: Acts of the Apostles,** by A. W. Blunt: Clarendon Press $1.50.

This volume is one in the series of the Clarendon Bible which we have previously noticed. The contents are forty or fifty maps and illustrations, ancient and modern; introduction containing a discussion of Luke, the author of the book, its sources, times and authority; the text is in the revised version with a commentary at the close. While the commentary is not as exhaustive as Hackett's and other serial works, yet we consider this one as helpful, satisfactory and complete as we have examined in many a day. We gladly commend it. The introduction is one of the best we have ever read.

## A Baptist World Exhibition

(*Continued from page* 919)

Baptist Publication Society also had exhibits at Stockholm.

Several rooms were set aside for the exhibit of the educational interests. Here the visitor viewed photographs of Baptist colleges, seminaries and training schools in various parts of the world Again he received a new and larger impression of how the denomination is meeting the task of educating its rising generation, such as he could not receive by viewing merely the work of one group in the denomination.

Other features at the exhibit included a presentation of the denominational philanthropic enterprises, such as hospitals, orphan asylums, old people's homes, etc., and a collection of curios, idols, etc., from all parts of the world particularly from mission fields where Baptists are trying to bring the gospel of Christ to people still living in darkness, superstition and sin. One of the most fascinating features was a display of Baptist church architecture. Photographs of typical church buildings in every continent were exhibited together with complete sets of drawings and architects' designs for new church buildings.

The executive committee of the Baptist World Alliance at its meeting in London last July, appointed a general exhibit committee with Dr. W. Y. Fullerton of London as its chairman. Cooperating with him were Prof. J. Nordstrom of Stockholm, Mr. Frank E. Burkhalter, publicity director of the Southern Baptist 75 Million Dollar Campaign, and Secretary William B. Lipphard of the American Baptist Foreign Missionary Society. A special committee among Northern Baptists on which the several national societies and boards, including the Board of Promotion, are represented, worked for several months compiling the material. The exhibit was arranged and open for inspection a week before the Baptist World Alliance meetings began so that the thousands of people who attended the seventy-fifth jubilee of the Swedish Baptists also had an opportunity of viewing this extensive display of Baptist activities around the world.

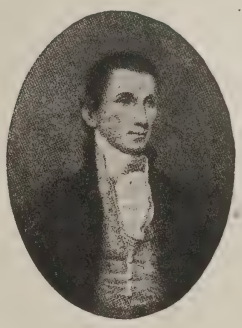
## The Alliance Sermon

(*Continued from page* 916)

though he was in Bethlehem, he belongs to all countries. And every man, be he Saxon or Teuton or Mongolian, or Slav or Latin, or whatever his race or country, who truly comes near to the heart of Christ shall thrill with the consciousness of his sympathy and divine power. Like Paul, we would commit ourselves without hesitation or reserve to the personal Christ, asking nothing more in this world and the next than to know his will and to follow it forevermore.

Paul was not ashamed of the power of Christ's gospel in the lives and affairs of men and of nations. This gospel has infallible and innumerable credentials that it is the power of God unto salvation. It has converted South Sea cannibals, African Hottentots, Indian Parias, Chinese opium sots, Korean demon worshippers, Confucian scholars, Mohammedan fanatics, Brahmin priests, Buddhist devotees, Japanese statesmen, and on and on, a list which no man can number, out of every tribe and tongue and condition of mankind. The gospel has given birth to spiritual kingdoms. It has laid the cornerstone of our highest civilization. It has founded institutions of learning. It has inspired our best literature. It has given new conceptions of sin, new ideas of beauty, and new hopes of immortality. It has changed barbarism to civilization. It has emancipated the slave. It has conserved childhood, dignified womanhood, and glorified the home. Throughout all the earth it has accomplished social and moral transformations which to the human heart has seemed impossible.

Men have sought to get rid of Christ



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in two ways, that is, by critical analysis and logical analysis. But violent and persistent as have been their efforts to destroy Christ, there he stands towering above storm-tossed sea of human doubt and speculation like some majestic rock at whose base the angry waves foam out their rage and dash themselves in vain.

Glance for a moment at Christ's achievements in history. He moves westward in the person of the apostle to the Gentiles and kindles a flame of faith in the islands of the Mediterranean. He plants his banner at Antioch. He sweeps through, and Lystra and Derbe and Asia Minor begin to bow before him. He visits Ephesus and Diana begins to totter from her throne. He crosses the Hellespont, amid the quakings of the earth, he wins trophies at Philippi. In Athens, amid the classic surroundings of the Acropolis and Parthenon, his voice is heard calling men to repentance. At length in Rome itself he grapples the world power. When the empire is broken up and barbarians come in hosts sweeping over the ancient empire Christ lays his transforming hand on their untamed spirits. Clovis is converted. The Goths are evangelized. The Franks and Gauls and Scandinavians come bending to him. England owns Christ's sway. America, through Cavalier and Puritan and Pilgrim, is founded and when the feet of these men touched American shores, the "sounding isles of the dim woods rang with the anthem of the free" and the praise of Christ.

The church is Christ's monument. It has had a long and checkered career and has often proved unworthy of its high calling, but today it is the fairest among ten thousand institutions and the chief glory in all the earth.

The modern missionary enterprise attests the deity of Christ. Only in the gospel message of a risen Christ could be found the vigorous faith that would send men into the missionary enterprise. Call over the great missionary names of Carey and Judson and Yates and Morrison and Livingston and all the rest. When did any comfortable and self-satisfied ethical culture ever produce one single person to be placed in the same category with these heroic names?

Christianity stands or falls with a world faith. Christ is not a national Saviour but he is to be the Saviour of all mankind. He is the propitiation for our sins and not for ours only but also for the sins of the whole world.

We long for enduring peace and for wars to cease unto the ends of the earth. It is most inspiring to think of that prophetic day when men shall beat their swords into plowshares and their spears into pruning hooks and when nations shall not lift up sword against nation, neither shall they learn war any more. But when did the prophet say such halcyon day would come? Not when enemies are crushed on the battlefield, but when all nations shall walk in God's paths. The most vital matter therefore in the world is for Christ's friends to lay their every power under tribute to preach Christ's gospel to every creature and to call all nations to walk in his paths. Our work shall never be done until at the name of Jesus every knee shall bow and every tongue confess that he is Lord to the glory of God the Father. We must rest not and halt not until we write his name large across the sky of the whole world, and make his voice the deep undertone of all human life and apply his principles to the solution of every problem in the world. When will Pentecost be repeated? It will be repeated when Christ's people undertake Pentecostal tasks in the old-time Pentecostal power.

We need no new gospel to win the world. The way of the cross is ever the way of triumph both for Christ and his people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty—the supreme tragedy of the world is sin. There is only one adequate remedy for sin and that remedy is found in the cross of Christ. That cross is the sign manual in the redemption of mankind. It is the central fact toward which all previous history converges and all subsequent history diverges, with its crimson tide forever. All the light of the sacred story gathers about that cross. Redemption is there and not elsewhere. The salvation of men is not to be found in creeds and ceremonies and rituals and sacraments and forms of righteousness which men perform, but it is to be found in Christ, the one mediator between God and man. Let Christianity be reduced to a mere ethic and you would immediately fling away its redeeming power. All such gospels are utterly bankrupt of the power necessary to regenerate and redeem a sinful world.

The one hope of the world lies in the reign of Christ. There are many occasions of division and rivalry among the nations. We do not disparage the work of the diplomats and statesmen, but redemption of the world does not lie in that direction. The world's hope lies in the Saviourhood and Lordship of Christ. He is not going to divide the world with Mohammedanism or Buddhism or Confucianism or any other ism that opposes Christ. His dominion shall extend over every acre of the earth.

The crowning glory of Christ's gospel is that it may be fully tested and proved in the crucible of human experience, Christ submits himself to the scientific test of demonstration by experiment. Men may call on Mohammed or Confucius or Buddha and they will get no answer. Let them call upon Christ and they will be forgiven of sin and clothed with moral reenforcement for the battles of life. Destructive criticism can not finally shake our confidence in the Bible, because in that God-given book we find revealed our own experience. With our more than eleven million Baptists we may quickly fill the whole earth with the knowledge of Christ if we will only be faithful to him. The world can be saved only by the gospel of Christ. Society is to be transformed by transforming its individual units.

Stupendous days and demands now confront us. Will we tread the paths of the cross, abjuring all selfish ease and giving our best for him? It is an hour for our rededication as preachers to the faithful preaching of this dynamic and divine gospel. It is an hour when parents should bring their children with the light and joyfully give them to his service. It is an hour when every talent of learning, of wealth, of piety, of prayer, should be laid on the altar for the winning of the world to Christ. The open door of the ages is before us. The whole world invites and challenges immediate occupation for Christ. Autocracy must go, both in church and state. Sacramentalism and sacerdotalism must likewise go—they are the graveclothes of a moribund and decadent faith. The day of the inalienable rights and worth of the individual is everywhere coming to the fore. Christ's people are to cast up the highway for the spread of his gospel everywhere. If they will only be true to their privileges and resources the name of Jesus will soon be known in every dialect under heaven.

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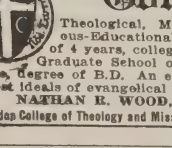
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## THE GOSPEL SONG

### An Analysis

By E. O. Sellers

That music is an essential part of man's being, necessary to his life and conduct, few, if any, would care to deny. Song or music of some sort is insepaably connected with every experience of life, from boyhood and mother's breast to old age when our barque of life "crosses the bar" and puts out to sea.

Dana in his "Two Years Before the Mast" says: "A song is as necessary to a sailor as a drum and fife is to a soldier. They can't pull in time, or pull with a will, without music. Many a time, when a thing goes heavy without a fellow yo-ho-ing, a lively song has put life and strength into every arm."

What is true of a sailor or a soldier, of social life and patriotic inspiration is also true, and in a higher degree, in the realm of the supernatural. The souls of men are not only moved to devotion and praise through music but there are also inspirational and volitional results as well,—especially in the work of evangelism. It is this that gives such power and potency to the simple gospel song.

While all persons and races everywhere respond to a harmony of sounds, yet the greater and primary musical appeal to which mankind yields is to melody—to the "tune." Nearly all of us can recall with joy the college and young manhood "barber shop chords" that accompanied our musical expressions, yet the deeper and more abiding impression was the tune.

It is this that comprises one of the chief differences between "churchly hymns" and the "gospel song." The former pay the greater attention to the harmonic content while the latter are chiefly concerned with the melodic effect.

In either case, however, there ought to be a welding of words and music, for music is but a vehicle for carrying the words of a hymn or a song to the hearts and lives of the auditors.

The gospel song is like unto the "folk songs" of every nation—simple, effective, appealing to the imagination, recalling home and the practical experiences of life, renewing and quickening our hopes and ambitions as well as immortalizing our racial and national characteristics.

The gospel song grows chiefly out of the passing experience and thoughts of the hour and for this reason, as well as its intense emotional appeal, is apt soon to be laid aside for some "new song" of grace, but this does not necessarily lessen its value and usefulness.

It is easy to criticize, to talk about jazz in our hymn books, though but few who so glibly condemn are qualified properly to discriminate or perhaps even know what they mean by their wholesale condemnation.

The church has ever had to be on its guard lest secular and vulgar melodies creep into and taint its sacred praise. Nevertheless the self-appointed mentors are often dismayed at the vitality and finally surrender to some simple melody, like one of our American spirituals, and embody it in their high-class collections.

We grant that the element of permanence is not so great in proportion among gospel songs as the church hymns. This is owing to the ease whereby a melody is constructed and the few chords or harmonies used to support it. But in a careful examination of the *greatest* of our American hymns, those abiding ones of Mason, Webb, Bradbury and others, it will surprise any one to discover their simple melodies and plain harmonies. Compare these with the *greatest* of gospel songs, such as those of Doane, Lowrey, Bliss, Stebbins and the others and little, if any, essential difference will be found.

Back of the song must be the singer, not one who merely *"sings* the gospel" but one who sings the *gospel,* not about it —a great difference.

There is an abundance of high-grade gospel music, of the right sort, embodying a positive and personal message, that is true to God's Word and Christian experience. Such songs, used by spirit-led and anointed singers and congregations are an effective volitional agency, producing spiritual results.

The songs we have in mind were not, are not, born in the theater nor moulded along the lines of the latest "hit" evolved in tin-pan-alley, New York.

There are *great* gospel songs, great not because they are popular, or have survived the test of time, but rather because in simple and direct language they contain that "indescribable something" which fastens the heart, moves the emotions and, by an appeal to the intellect, also the wills of men. Let us not lean too far on either side and certainly not sin by neglecting to make use of this great and God-given agency, the gospel song.

Baptist Bible Institute,
New Orleans, La.

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To prevent the churchyard in Vienna in which Mozart is buried being sold as a building site, a fund has been started to purchase the ground and erect thereon a suitable monument to the composer. There is nothing to mark the spot where Mozart lies; indeed the exact location is unknown.

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The arts and festivals committee of the United Neighborhood Houses of New York offers a prize of $100 for a community pageant, to be performed by the young people of the different neighborhood houses, in commemoration of the three hundredth anniversary of the founding of the city. It is desirable that there be no changing of scenery; that the time of performance be not more than one and one-half hours; that the spectacle have precedence over the dialogue, and that there be scope for dances and pantomime.

The competition closes October 1, 1923. Manuscripts should be sent by registered mail, with self-addressed stamped envelope enclosed, to the arts and festivals committee of the United Neighborhood Houses. The committee reserves the right to withhold the prize, should the manuscripts be below standard.

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## The Baptist World Alliance

(*Continued from page* 914)

delegation bound for Stockholm. These men bearing in the body the marks of the Lord Jesus should have been given more opportunity to be heard. We had address us again and again great and good men and women whom we hear and can hear in America. Most of the delegates crossed the ocean to get first-hand knowledge of conditions on the world fields and the folks were present who could have answered our questions but many of these returned to their hard tasks and persecutions without any opportunity to unburden their hearts.

We are not placing blame on individuals but we are calling attention to what seems to us the loss of an unusual opportunity and one which will not come again for many years if ever.

We heard from the presidents of the All Baptist Union of Russia and of the Evangelical Union, both Baptist bodies with rapidly growing constituencies.

With great enthusiasm the congress adopted the following resolution of temperance:

### RESOLUTION ON TEMPERANCE
**Adopted by Third Congress Baptist World Alliance at Stockholm, July, 1923**

"That this congress accords its wholehearted approval to the important work being done in the Baptist churches of the world to secure, by the adoption of the principle and practice of total abstinence and by governmental action, the total elimination of the evils wrought by the use of intoxicating drinks.

"The congress affirms this the more confidently because of the great and growing body of authentic evidence resulting from careful and impartial research pursued by scientists and sociologists respecting the facts of alcoholism, constituting a most powerful and convincing indictment of the baneful effects of alcoholic beverages on the life of mankind. The congress, believing that truth is the surest antidote to error, calls upon the Baptist churches, in conjunction with other Christian churches, to spread far and wide the truth concerning alcoholic beverages and their disastrous effects.

"The congress believes that the time has fully come for all disciples of the Lord Jesus Christ to strive their utmost to remove these evils

(a) By personal abstinence from the use of intoxicating liquors as beverages, and by seeking to persuade others to abstain from their use.

(b) By the avoidance of direct complicity with the trade in alcoholic beverages.

(c) By the full exercise of the rights and powers of citizenship in the enactment of legislation designed to effect the complete eradication of the drink evil.

"The Baptist World Alliance rejoices in the action of those governments and peoples that have already entirely prohibited, or drastically restricted the manufacture and sale of intoxicating drinks. We ask our people to consider with care and impartiality the result of these acts of prohibition and restriction, and call their attention to the fact that the liquor defense organizations of the world are engaged in a selfish and designing propaganda to discredit the beneficent results achieved. We pray Almighty God to grant his blessing on the labors of his servants in all lands, to the end that the needless and tragic wrongs inflicted by alcoholism on the peoples of the world may be speedily and forever removed."

The committee on nominations indicated that theirs had been no easy or enviable task. They, however, brought in a unanimous report which was adopted by the congress and those named became the new officers of the Baptist World Alliance. Dr. Edgar Y. Mullins of Louisville is president. The five vice presidents represent Sweden, Norway, India, Brazil and Russia. In order they are C. E. Benander, J. A. Ohrn, J. W. Lall, F. M. Edwards and Mr. Pavaloff. The European secretary, Dr. J. H. Shakespeare of London and the American Secretary, Dr. Clifton D. Gray of Lewiston, Me.

Perhaps chief interest centered in the "message" which the alliance "proclaimed" to the world. Its title is "A Message of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren and to the World." It is of great importance and is printed in full.

### Be Glad!

By David F. Nygren

Be glad!
We are not here to sigh;
A Christian should reflect the clear blue sky;
Go forth to battle praying,
Go forth to conquer smiling,
Be glad!
The world has plenty sadness of its own;
Go lift the burdens, do not add a stone;
Go forth and evil in His name dethrone;
Go forth and righteousness and truth enthrone;
Go forth and know you'll never stand alone;
Go forth into the fray,
Go forth and win the day,
Be glad!

Thursday afternoon was set aside for an "outing." Four steamboats were chartered to take the delegates to Drottningholm Castle and the Royal Parks. The boats were all filled to capacity and many automobiles were pressed into service and still there were some left behind who desired to spend the afternoon in fellowship with brethren from almost every land under the sun. The Stockholm folks had prepared a bountiful table for the thousands. It rained. It rains in Sweden without the least provocation. There was a rushing business at the cleaning and pressing establishments next day.

The closing evening was almost solely devoted to emphasizing the work of evangelism. Rev. J. J. North of New Zealand was chairman and Rev. E. A. Wilson of Dallas, Tex., Rev. L. R. Scarborough of the same state and Rev. A. D. Brown of London were the speakers.

The sessions of the congress closed Friday morning. Dr. Curtis Lee Laws spoke on "Christianizing the Homeland" and Rev. J. E. Roberts of Manchester, England, gave a searching address on the work of reaching young men and young women for Christ.

It is a most unusual sight to see the closing session of a convention with more than a corporal's guard present. This is not true of Sweden. The house was well filled on Friday morning. A resolution on international peace was adopted and the great meeting of the Third Baptist World Alliance was brought to a close. The peace resolution was as follows:

### RESOLUTION ON INTERNATIONAL PEACE TO BE ADOPTED AT THE THIRD CONGRESS OF THE BAPTIST WORLD ALLIANCE

**Meeting in Stockholm, July, 1923**

1. The members of the Baptist World Alliance meeting in Stockholm, recognize with thankfulness that there are many signs of hope on the far horizon in spite of the fact that the war spirit is still at work among the nations. The sense of the horror and wickedness of war has burnt itself deeply into the heart and conscience of all the members of our churches.

2. The congress urges the members of all churches throughout the world to pray for peace, to counterwork everything that is likely to provoke governments to act against each other; to foster kindly and just judgments upon each other; to cleanse the educational books of all nations of all racial and national antagonisms especially in their writing of history; and to kindly admiration for the leaders who devoted themselves to the deliverance of the oppressed, the healing of the diseased, and the service of all. Further, the congress believes that the cause of peace would be furthered by international church conferences and the meeting together of Christian people of different nationalities in the interests of brotherhood and goodwill.

3. The congress earnestly desires that all the nations should be brought into cooperative efforts to secure peace through a representative tribunal or court for the settlement of international quarrels.

4. This congress, representing millions of citizens and belonging to different governments, appeals to the governments of the world to make the maintenance of peace their first aim, for the sake of each nation and people, and for the sake of the happiness and well-being of mankind.

## Greetings

(*Continued from page* 898)

noble example. We can hope for nothing better as a result of the congress, than that fires of missionary enthusiasm and evangelistic fervor will break out afresh in all parts of the world.

Perhaps Nilsson, Wieberg, Palmquist, Broady and others, look down on us tonight. We believe that their spirits are with us at this hour. Surely we feel the inspiration of their spiritual presence. But I think they would exhort us not to praise them. They would ask us to exalt Christ and help to proclaim his message throughout the world. They would ask us not to glory too much in the past, but to press on to larger and better things in the future. We who represent American Baptists believe that the future of the Swedish Baptists is to be even more glorious than their past; that in cordial cooperation all who love his name are to win great triumphs for Christ and his kingdom. With our deepest affection, the Baptists of America greet you and bid you Godspeed.

AP

Volume IV August 25, No. 30

# The Baptist

Published Every Week by the Northern Baptist Convention

## A Prayer for Workingmen

"O GOD, thou mightiest worker of the universe, source of all strength and author of all unity, we pray thee for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of all must be the aim of every one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfill the law of Christ by bearing the common burdens.

"Grant the organizations of labor quiet patience and prudence in all disputes, and fairness to the other side. Save them from malice and bitterness. Save them from headlong folly which ruins a fair cause, and give them wisdom resolutely to put aside the two-edged sword of violence that turns on those who seize it. Raise up for them still more leaders of able mind and large heart, and give them grace to follow the wiser counsel.

"When they strive for leisure and health and a better wage, do thou grant their cause success, but teach them not to waste their gain on fleeting passions, but to use it in building fairer homes and nobler manhood. Grant all classes of our nation a larger comprehension for the aspirations of labor and for the courage and worth of these our brothers, that we may cheer them in their struggles and understand them even in their sins. And may the upward climb of labor, its defeats and its victories, in the farther reaches bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth, and striving together for final brotherhood of all men."

—*"Prayers of the Social Awakening," Walter Rauschenbusch.*

## Fresh from the Field

**Dr. A. J. Dickinson**, a prominent Baptist minister in Alabama, recently passed away.

**The July issue of "Postage"** a monthly direct mail magazine devotes a page to the address of Rev. Charles A. McAlpine at the convention of the Associated Advertising Clubs of the World at Atlantic City in June.

**It is reported that the last city directory** of Chicago recently issued is the largest of its kind in the world. Speaking of new Americans, the first name entered in the directory is Aaron Aaba and the last one is Roger Zzarcllo.

**Rev. Singleton Neisser died suddenly** at his home in Logan, Philadelphia, August 11. Mr. Neisser held pastorates at Tom's River, New Jersey, and at Patton, Westover, La Jose, McKeesport and Reading, Pa. He is survived by his wife and three children.

**Miss Virfsel Roe has been appointed** to the position of assistant professor of economics in Hillsdale College. She is a graduate of Franklin College and for the last four years has been a member of the faculty of Wayland Academy. Miss Roe will have charge of the commercial branches.

**Rev. T. R. Gathright**, pastor of the Wilburton Church, Okla., has accepted the call of the First Church, Aurora, Mo. During his pastorate at Wilburton, 250 new members were received. As the church is now pastorless, any one interested should communicate with R. S. Pace.

**The New England conference on** evangelism, under the auspices of the Home Mission Society, will be held September 9-12 at Tremont Temple, Boston. The following ministers will preside: Revs. W. H. Freda, C. L. White, William Reid, D. S. Jenks, A. B. Coats, W. A. Davison, I. B. Mower and Hugh A. Heath. All meetings are open to the public.

**Among the speakers at the eighth annual** meeting of the American Council of the World Alliance for International Friendship through the Churches, to be held November 13-15 at Philadelphia, are Dr. Fridtjof Nansen, Rev. Nathan Soderblom, Rev. Thomas Nightingale, Rev. T. G. Brierly Kay, Rev. Voyslav Janitch and Prof. Adolph Deissmann. The name of David Lloyd George has also been included on the tentative list of speakers.

**Plans are under way for a two-weeks'** celebration of the centenary of the organization of the Rutland, Vt., Baptist church. This will take place in November. The first week will be devoted to social activities and the second to evangelistic meetings. Mrs. Earl E. Johnson will be the historian. Among the speakers engaged are former pastors, Rev. Gibbs Braislin, Haddonfield, N. J., and Rev. Charles A. Reese, Boston, and Rev. W. A. Davison, secretary of the Vermont state convention. Rev. George A. Stilwell, superintendent of evangelism of the Northern Baptist convention, will be the speaker at the evangelistic services. The pastor of the church is **Rev. George W. Peck, Jr.**

**"Four thousand different people"** attended the West Texas encampment, says a Baptist exchange. How different? Weren't they Baptists?

**Charles L. White, of the Home Mission** Society is one of the committee of one hundred men and women appointed by Hubert Work, Secretary of the Interior, to work on the American Indian problem.

## A Social Litany

O God, the Father of our spirits;
**Have mercy upon us.**
O Son of God, Brother of all men;
**Have mercy upon us.**
O Spirit of holy fellowship;
**Have mercy upon us.**
O Blessed Trinity, wherein three are One;
**Have mercy upon us.**
From the sins that divide us; from all class bitterness and race hatred;
**Good Lord, deliver us.**
From the corruption of the franchise and of civil government; from the arbitrary exercise of power;
**Good Lord, deliver us.**
From forgetfulness of thee and indifference to our fellowmen;
**Good Lord, deliver us.**
From greed and hardness of heart against our neighbor;
**Good Lord, deliver us.**
From the fear of unemployment and the evils of over-work; from the curse of child-labor and the unequal burdens of womanhood; from all ill-paid toil;
**Good Lord, deliver us.**
From the luxury that enervates; from the poverty that stultifies;
**Good Lord, deliver us.**
That it may please thee to unite the inhabitants of every city, state, and nation in the bonds of peace and concord;
**We beseech thee to hear us, good Lord.**
That thy followers may be strong to achieve industrial justice, and to bid the oppressed go free;
**We beseech thee to hear us, good Lord.**
That the labor movement may be guided in wisdom, and that the employers of labor may fashion their dealings according to the law of service;
**We beseech thee to hear us, good Lord.**
That thou mayst help us to give all men health of body and soul;
**We beseech thee to hear us, good Lord.**
That the great command, "Thou shalt love thy neighbor as thyself," may become the watchword of the state with impelling power;
**We beseech thee to hear us, good Lord.**
That the spirit of reconciliation may be made manifest among all men;
**We beseech thee to hear us, good Lord.**
That the vision of thy kingdom, coming down out of heaven and possessing the earth, may become the clear faith of the church and that the glad day of God may dawn at last;
**We beseech thee to hear us, good Lord.**
O Son of God, the Hope of the World;
**Have mercy upon us and grant us thy peace. Amen.**

Printed by the Commission on Social Service and Rural Work of the Reformed Church.

**William Jewell College, Liberty, Mo.,** has completed the building of a model college church at a cost of $225,000. The seating capacity is 1,000.

**Rev. Harry S. Mabie**, lately pastor of the First Church, Weirton, W. Va., has accepted the pastorate of the Madisonville Church, Cincinnati, where he has already taken up the work.

**The annual assembly of the International** Association of Women Preachers will be held in Chicago, August 28-30. Eight denominations will be represented on the program, although sixteen denominations are represented in the association.

**The $2 000 debt on the First Church,** Beaver Falls, Pa., has been lifted. The indebtedness was incurred when the church was built about fifteen years ago. Rev. T. D. Rees is pastor.

**The World's Sunday School Association** will be held in Glasgow, Scotland, June 18-26, 1924. Information may be obtained by addressing 216 Metropolitan Tower, New York City.

**Rev. Charles Baistock, for the past** three years pastor of the First Church, Lawton, Mich., recently closed his work there. Mr. Biastock intends to enter college and complete his education.

**A $175,000 Japanese national Sunday-**school association headquarters will be erected as a memorial to Frank L. Brown. This project is the result of the world's Sunday school convention recently held in Tokyo.

**A stereopticon lecture on the Baptist** World Alliance Congress in Stockholm will be ready for use about October 20, and can be secured from the General Board of Promotion.

**Rumors of the death of Sadhu Sundar** Singh which spread through Britain and Europe, have proved groundless. They probably arose from the fact that his father recently died.

**The annual convention of the National** Woman's Christian Temperance Union will be held at Columbus, O., September 7-13, and will celebrate the fiftieth anniversary of the Woman's Temperance Crusade. Mrs. L. M. Kirk, Columbus, is chairman of the committee on information. The convention headquarters will be the Hotel Deshler.

**While Dr. Henry Edward Tralle was** lecturing recently at the Michigan Baptist Assembly at Kalamazoo, word was received of the death of his mother, Mrs. Cathering Elizabeth Tralle, at Los Angeles, Cal. Funeral services were conducted by Rev. Sam P. Gott at Santa Ana.

**"The President Passes," is the heading** of a page editorial on the death of President Harding in the August 9 issue of the *Canadian Baptist*. That *the* makes us feel closer kin than ever.

**Rev. James Gilbert Tedford, for thirty-**five years an active pastor in Indiana, died July 28 at the home of his brother, Rev. Ira C. Tedford, Hutsonville, Ill.

**Rev. C. E. Stephens, Bozeman, Mont.,** has accepted a call to the pastorate of the Blooming Church, Ind.

**The Southern Schuylkill Chapter of** the Red Cross, Pottsville, Pa., has given the aged women in the county almshouse twenty-two easy chairs to replace the hard wood benches.

# The Baptist

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*Managing Editor:* Edgar L. Killam

*Committee on* THE BAPTIST
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### Beginning a Letter

There are persons who have difficulty in beginning a letter. Some generations ago it was *a la mode* to begin thus: "I take my pen in hand, etc." There is an up-to-date sentence that commands immediate attention in this office. It is as meat to the body, refreshing us and inspiring us to greater efforts in every good direction. The words, thrilling as any ever penned by mortal hand are: "Enclosed you will please find my check for———in payment of my subscription to THE BAPTIST."

# Killam's Kollum

### Labor Sunday

Labor Sunday offers the church and pastor an opportunity for giving a moral and spiritual interpretation of the labor movement. It offers the church an opportunity also for presenting to the people the voice of the churches on the whole subject of labor and industry. Elsewhere in this issue we give two important papers—the Labor Day message of the Federal Council of the Churches, and the message of the Executive Committee of the American Federation of Labor.

Many pastors have found it worth while to invite some well known representative of labor to address their congregations. Many ministers' associations have cooperated with the Central Labor Union or other labor organizations in observing Labor Day. Just now the world needs a Christian interpretation of industry. We need to understand that the function of industry in service and its method is cooperation. We need to realize that labor and industry are proving grounds of the Christian spirit. Above all we need to see what are the kingdom values that men are to seek in and through industry. A valuable pamphlet on this subject is "A Christian Industrial Program," issued by the Social Service Commission. Copies can be had free by addressing Secy. S. Z. Batten, 1701 Chestnut St., Philadelphia. " What's on the Worker's Mind" by Whiting Williams gives a good statement of the causes of unrest. "The Golden Rule in Business" by Arthur Nash is a fine illustration of applied and practical religion.

### Keep Informed

"I am especially solicitous that more of the rank and file of our church shall interest themselves in the management and in the program of our great national convention," says C. Oscar Johnson, pastor of the First Church, Tacoma, Wash., at the quarterly business meeting. "It would seem fitting to me that just here I should make mention of the lack of information about the convention due largely I think to the fact that so few of our members are subscribers to the Baptist papers whose columns carry news of our convention and of our various societies. I would here and now call to your attention this rather sad defect and urge you to increase the number of papers coming into our homes." THE BAPTIST stands ready to receive the subscriptions of *all* members of the First Church, Tacoma, Wash., and of *all* the members of *all* the other churches in the Northern Baptist Convention. Likewise non-members. Less than five cents a week is an infinitesimal amount to pay for such a fund of information.

# Facts, Impressions and Comments

*Regarding the Baptist World Alliance Congress*

BY THE EDITOR

THE next meeting of the Baptist World Alliance is scheduled for Toronto. The choice of this city met with general approval although there were four or five other cities which wanted to entertain the alliance five years hence.

* * *

For the cultivation of fellowships and mutual understanding informal, unscheduled group-meetings proved most valuable. The British delegates, who chartered the S. S. "Marloch," which not only transported them to Stockholm but also fed and housed them during the week, invited one evening a large company of American delegates for a social hour. Several were heard to remark that for outspoken frankness and general helpfulness this gathering was not surpassed at Stockholm. Steps were taken to bring English and American Baptists into close touch with one another.

* * *

Speaking through interpreters was for many a new experience. It was most interesting to watch the faces of an audience as your interpreter translated your thought and words into language it understood. Not always was the reaction exactly as one expected. Speaking of interpreters, we wonder if it would not be well for some American congregations to secure the services of an interpreter. We know some ministers who, though they use beautiful English, speak in a language foreign to the thought and life of their people. It would be well to have some good man filled with wisdom to stand beside these brethren to tell their congregations what they are driving at.

* * *

Speaking once more of interpreters and interpretations let us here remark that in our humble judgment there was far too little use made of these useful agencies in the Stockholm meetings. As we understood it this was a Baptist WORLD Alliance and yet a casual visitor could easily have mistaken it for an Anglo-Saxon Baptist Alliance meeting in Stockholm. In most of the sessions we are safe in saying far more than one-half of all the people present were unable to understand the meaning and import of the addresses and matters of discussion. Be it said to the credit of these brethren that they entered into the spirit of the meetings and showed a splendid loyalty in the matter of attendance upon the sessions in the face of what to us would have been an impossible situation. We trust that this matter will be remedied in the next meeting of the alliance. We have, however, lost an invaluable opportunity of getting our message across to a larger number of foreign-speaking delegates than we will have at Toronto.

* * *

It was a strange coincidence that Doctor Lathan A. Crandall should depart during the meeting of the alliance which he had been so active in organizing. The cable announcing his death was read at one of the sessions and as one man the great audience arose and for a considerable period stood with bowed heads.

There seemed to be an unusual amount of tragedy introduced into the convention. A deep and lasting sense of depression followed the announcement of the death of Edwin Kinney, who met death in the line of duty as a member of the officers' reserve of the aviation service. His father, Dr. Bruce Kinney, is one of the most widely known men in our Baptist brotherhood. With him was David Paddelty, an Indian delegate from Oklahoma. This faithful brother in Christ positively, and with that loyalty characteristic of his race, steadfastly, refused to let Doctor Kinney return alone. They both left for America on the evening of the day on which the message was received.

* * *

Dr. J. J. Cloar, pastor of the First Church, Texarkana, Tex., died from an acute attack of indigestion before he could be hurried to the hospital for treatment.

* * *

No one present at the meetings at Stockholm can ever forget the singing. The combined Swedish choirs gave a great concert in the largest hall in the city but hundreds could not secure admission. The Russian choir was heard repeatedly with delight. The negro choir was enthusiastically received especially by the European groups who seldom have such an opportunity. In Europe the black man's color seems an asset and not a liability. And finally there was that marvelous choir from Latvia. Who can describe their singing? In almost every session they were heard with increasing interest. In the cathedral at the service at the tomb of Gustavus Adolphus an impression was made which time can never efface.

* * *

For years we have attended Baptist meetings and have been forced to the conclusion that for general efficiency and out of courtesy to the speakers scheduled for the last day of these conventions we ought to do away with the last day. We must confess that this judgment was not justified at Stockholm. The attendance held steady to the very time of the final benediction. The only vacant seats belonged to American delegates who have formed the habit of making next to the last day the last day of any meeting.

* * *

The attendance reached almost 2,500 regular delegates. They represented nearly every country on earth. It was the largest Baptist convention ever held in Europe. The daily papers gave large space and sympathetic treatment to all matters which were under discussion in the congress. The Swedish officials of both church and state did everything possible to make our stay pleasant and profitable. With uniform courtesy both the citizens and policemen bore with our questions and natural awkwardness under new conditions and with our "foreign" language. We never learned to turn to the left. We would have been killed by cars and trucks bearing down upon us on that side made blind by habits of watchfulness at home, had it not been for their consideration.

* * *

"How do they do it?" the editor asked again and again as he noted the good manners of even groups of boys. He talked, mostly by sign language, with two lads fishing in the lake. After ten or fifteen minutes he said to them, "Good bye," and to his utter surprise both boys said, "Good bye," and tipped their caps. Can you imagine two boys on the dock in an American city accosted by a "foreigner" who could not speak a single word of their language getting the same kind of treatment?

* * *

On the whole we are glad to have had inoculated into our systems the feeling that we were "foreigners." We became a bit self-conscious as we found ourselves the object of curious eyes and realized that we were as "queer" in the sight of natives as are the foreign peoples in our own country. We will, without doubt, be more watchful, for opportunities to be helpful to strangers within our gates.

(*Continued on page* 948)

## The Eternal Quest

BY F. E. WILCOX

BEFORE I could descend from the teacher's platform after I had dismissed a high-school class I was confronted by a youth with a question. In a school of two hundred boys this is not exactly a phenomenon. Not of numbers, however, or of language, or of laws was this question, but of life: "When will China ever be saved?" So here was another mental truant, gone on an illegal quest to seek some illusive cup, while I had been teaching mundane rules of English grammar. One can never be sure that back of these slant eyes, apparently so attentive in the class room, there is not going on some imaginative crusade against all the evils that keep their beloved country struggling in her weakness.

If he looked upon me as a diagnostician hoping for some bit of terse speech by which he might embellish his language I was bound to disappoint him. However he looked like stern stuff, and stern speech I gave him. "When you yourself and he and he and all the others of your fellow students come to know the will of God and are ready to do it then China will be saved."

Thus we preach to these boys. It is hard, incomparably hard, when we compare the soft moral maxims of China's intellectuals to the stern moral demands of Christianity. The drooping head of that boy as he walked slowly out of the class-room told me that it was hard.

The Baptist

# The Church and Labor Sunday

OUR denomination has had for some years in its Northern Baptist Convention a committee on social service, and it has further functioned through our Publication Society with a secretary who devotes his time wholly to the promotion of interest and cooperation in that work. For a still longer time our pastors have been wont to devote the first Sunday of September, just preceding Labor Day, to special services designed to express the interest of the church in labor and to increase the interest of labor in the church, though some pastors have been discouraged by the fact that organized labor has usually ignored these services. It is gratifying to note that the Federation of Labor has this year formally taken notice of what the churches have for many years been doing in this direction and is recommending its members to respond to the courtesy thus shown.

It behooves our pastors and churches of all denominations to take special pains this year to make more of Labor Sunday than has perhaps seemed worth while to do of recent years. It should not be a merely perfunctory interest that is shown by the churches, nor will a simple announcement from the pulpit or in the newspaper church notices do much to promote the occasion. These notices should be supplemented by invitations through the pastor or some official of the church to the labor organizations, and then all of these invitations should be followed up by what is the only sure method, namely, the men's class, or classes, or the church brotherhood should definitely arrange to invite and personally to bring by automobile or otherwise a large number of men either from organized or unorganized labor to the service. It will be the happiest sort of arrangement if the working men belonging to the church or at least to its men's class are active in securing the attendance of and extending a welcome to all the men affiliated in any way with the church or any of its organizations.

Where a church is situated in a great industrial center there are likely to be a goodly number of working men in our churches, but it is a sad and ominous thing that the toilers at hand-work, especially those connected with labor organizations, are for the most part conspicuous by their absence from the congregation of the ordinary Protestant church. It should not be forgotten, however, that this is not an isolated fact but is one phase of a far broader phenomenon. It is not only toilers at manual labor who are missed from the average congregation but other men—bankers, merchants, lawyers, clerks, and especially young men of all classes— are few and far between in the pews of the majority of our churches. It is a phenomenon of masculine human nature. But it should be particularly noted at the same time that in a goodly and increasing number of churches there has come to be a fine representation of men of all ages and all classes proving that there is no necessary antagonism between the church and the laboring man.

Undoubtedly churches have been neglectful of the interests and grievances of the working man in many instances, though it is not clear that the increased attendance and interest of working men and other men in the churches just mentioned has been brought about uniformly or usually by the pastor's specializing in pulpit treatment of labor problems. But undoubtedly the non-attendance of the laboring man at church is largely a part of the tendency of *men in general* to substitute for church attendance an attendance at some lodge or other organization of men only. Joined with this is the man's tendency to make of Sunday a day of informality, of relaxation, a day in which he may throw off the feeling of exigent impulsion associated with the task which for six days has held him fettered to his job. There is the luxury of a long, late sleep on Sunday morning, of a leisurely getting-up, of a forenoon in negligee, and the seductions of the Sunday paper with its large absorption of his time and modest demand upon his intellect. All of these things tend to keep the masculine animal from church. We heard an old Baptist deacon sum up the situation in the simple words, "They claim they kaint git thar!"

THAT is about all there is of it. Through the law of habit a mere disinclination, if long indulged, becomes an actual disability. The manual laborer and other toilers fail to realize that for a man in reasonable health the Sunday which brings a slump and a letting-down in idleness or self-gratification is less restful and leaves him less fit for Monday's job than a Sunday which brings him into a new world of association and aspiration, a day wherein he dons his best garments, a day wherein he gives his soul a chance.

Without flattering or patronizing the working man and without conceding that the only workers are those who toil with their hands (since by brain toil a man of financial genius or one of inventive genius or one with masterly ability in directing the work of masses of men may provide work and subsistence for millions), the church and the minister may make of Labor Sunday and of every Sunday a day which will unspeakably benefit every man of toil and by winning recruits from these sturdy ranks may greatly increase the church's influence and power for good.

## Let Us Have One Big Union

SOBER thinking is due at the present juncture. In considerable portions of the earth social order and peace have suffered shipwreck. Danger seems to threaten everywhere, and no man knows how near and vast the peril may be. For the evils that have come upon the world at this time, nation charges the responsibility upon nation, class accuses class, faction brands faction, and the church blames the devil. Each accuser can make out a reasonable case against the accused, and each prescribes some sort of a help for the guilty. But hells cure no ills. What we want is a way of salvation.

With religious reiteration we are told that the gospel of Christ is the remedy for the world's ills, domestic, industrial and international. So also will soap and water remove dirt. But in both cases alike the efficiency of the remedy depends upon its right application. Good sentiments are futile until they realize themselves in good ways. Mathematics alone never built a bridge, nor did the gospel alone ever save a state. A king may be as spiritual as Saint Francis, but unless he has practical knowledge of statecraft, his saintliness will not save his kingdom. The gospel, in order to be effective, must be operated by people who know how. Spirituality which exhibits itself in the mysticism of a self-enraptured "sacred ego" may have value; but a socially dynamic spirituality is that known as old-fashioned common sense centered upon the common good.

Some things that belong to the social primer are religiously, morally, spiritually and economically settled and generally overlooked. For instance, labor is any kind of human effort that produces either wealth or welfare. Any other kind of human activity, no matter how busy one may be in it, is a nuisance. A good deal that goes by the name of labor is merely larceny. All wealth and all labor power exist for the good of all people. All men have an equity in the service of any man equal to that which he claims for himself. It is not and never was true that every man is entitled either to all he produces or to all he can get by legitimate business. There is an equity of the common good to which all of us are trustees in all that we have and are; and no man can discharge that equity except by doing his best to secure for all others the good he seeks for himself.

Society exists to give effect to these principles. Every government, association, chamber of commerce, labor union and unorganized group must face this moral test: Is its aim profit or service, special advantage or the common good? Its economic test of course is efficiency. It is not enough that an individual or group here or there become moralized and efficient in its own limited sphere. Such persons and groups have always existed. What is needed is that the community as a whole be organized on the basis of Christian equity to promote the best life for all.

We are approaching that standard in fact; let us welcome it in thought and try to think it through to reality. Standard organizations of business and labor are socially useful and may be made far more so. But right here is the essence of the present tragedy of civilization: These organizations operate apart to serve group interests rather than together to serve the common interest. They "head up" nowhere. The precise and simple problem underlying economic and political peace is that of finding a way to "head up" the group organizations into a community organization for community ends.

Where is that group in politics or in business with vision enough to see that community cooperation for community ends is the only way to avert ruin; with moral courage enough to accept the common good as its principle of action, subordinating all private and group interests; and with faith enough to invite friendly counsel amongst all parties with a view to the finding of a practical program? No matter who shall move first, whether the Congress, the Federal Council of Churches, the United States Chamber of Commerce, the Federation of Labor, the I. W. W., the Ku Klux Klan or a local Kiwanis club. The field is open, and they must act together at last.

To initiate effort towards a cooperative organization of all economic groups is a natural function of the government. If these groups can beat the government to it and effect such an organization among themselves, very well; but their cooperation is the alternative of tweedle-dum and tweedle-dee. In any case it means that the symbols of state shall become, as Micah dreamed, tools instead of weapons. Within each nation and among all nations, peace waits for this.

The sophisticated may smile at these suggestions as visionary, transcendental, impracticable, "counsels of perfection." A reply is not difficult. The sophisticated gave to the world the Congress of Vienna and the Treaty of Versailles. The sophisticated never have been able to comprehend the methods of either Christianity or common sense. The sophisticated forever sneer at the Golden Rule. The solution proposed is scientific, for it proposes to deal with all facts and factors as it finds them. It is practical, for it proposes to take the next step in a process of organization already tried in successful experience. It is simple, because, however complex problems may be, their solution, when discovered, is always simple.

This path leads directly out of the wilderness. There is no other way out. And necessity accepts no excuses for delay.

## An Evaluation

THE summer assemblies and Bible institutes are a growing force in our denominational life and future. There is good reason found for this when their work is really studied and understood. The vacation element enters into the value of an assembly. Many young people have a limited chance to get away from the normal tasks of every-day life and play and change the regular routine for a period. Their two weeks or less of vacation involves additional expense which needs careful planning if future financial troubles are not to follow. The young people of today are a thoughtful, ambitious set and therefore when arranging a vacation period they want more than a "good time," they want a helpful time. The assembly meets this need of theirs in a fitting way, for the morning and part of the evening can be given

to class-room and lecture work in the company of congenial spirits at some seaside or mountain resort where the assembly is held.

The remainder of the day is spent in bathing, playing and resting under the loving but watchful eyes of older people who thoroughly understand the younger generation of this day. Under denominational supervision the expense of such an outing is kept at a reasonable figure if the advantages offered are taken into consideration. It is no wonder, therefore, that the summer institute or assembly is growing in favor with young people and that attendance is steadily increasing.

From the standpoint of the denomination which puts money and people into maintaining the enterprise, let us now see why the assembly is worth while. It offers a splendid chance to get an individual from a local sphere acquainted with a large group from many other localities. Mingling with a mass of people enlarges the viewpoint of every one and brings valuable encouragement to those who struggle in isolated places with difficult local problems. The assembly provides a great opportunity for a week's concentrated attention upon one or two books or topics. The educational value of this feature of the summer assembly is very large and has great denominational possibilities.

Next, it offers a chance to get the isolated constituency acquainted with some one or more of the big women or men of the denomination. This close-up acquaintance with a leader is very valuable to the leader and the scattered people.

Again, we find that an assembly affords a fine chance to enlist young men and women for the ministry and missionary service of our cause. It also gives a splendid chance to train local church leaders. The assembly is not troubled by church business, but all the meeting hours are used for instruction under a carefully selected leadership. We believe in the institute or assembly and hope the whole Baptist constituency will help to maintain them in many places.

## The Better Way

THE labor movement has been defined as the effort of working men to live the life of men. It is the desire to secure for their families and themselves the benefits of modern civilization. It is the determination to guarantee to every worker an adequate income, a satisfying work life and a fair opportunity in society. With these aims the churches most fully sympathize, and in many pronouncements they have affirmed their social faith.

The question of method is still in debate. There have grown up in all lands where industry has developed strong labor organizations, and these in some lands include a large proportion of the workers. At present the industrial world is divided into two groups separate and competing. Workers do not ask for charity, but they demand justice. Neither group at present fully trusts the other. And so we have a struggle for advantage and for what each group calls its rights. The labor union has many aims and purposes. But it is at present primarily a fighting organization.

In the steel industry many workers have believed that they were not receiving fair treatment. Wages were usually as high if not higher than in some other industries. But they were denied the right to organize: and many thousands of them worked twelve hours a day and a seven-day week. Some four years ago the workers in the United States Steel Company went on strike in Pennsylvania and elsewhere. There were many wrongs committed during that strike and some of these deeds make a dark page in Pennsylvania history.

Following the Inter-Church World Movement, through its department on industrial relations was issued a report on the steel strike. This report has awakened much discussion: some persons have questioned the wisdom of such investigations by the churches, but no one has invalidated any of the statements and conclusions. Still the twelve-hour day continued and many workers were restless.

Then the Commission on Church and Social Service of the Federal Council in cooperation with the denominational secretaries, made a study of the twelve-hour day. It brought certain facts to the attention of Mr. Gary and his associates. It published the facts to the churches and gave material for an intelligent judgment on the question. It pointed out the human and moral values that were involved. It joined with the Catholic Welfare Council and the Association of Jewish Rabbis in a protest and appeal. It welcomed most heartily the noble appeal of President Harding. It made public the conclusions of the engineers who had studied the question.

Within the past two months there has been a remarkable change in public opinion. It became evident that public opinion was against the twelve-hour day. Six months ago the officers of the United States Steel Company decided that it was not expedient to make the change at present. Within the past few days orders have been issued to abolish the long day in steel.

Strikes, fights and abuse accomplished little. Study of the facts, the interpretation of the human interests involved, the publication of material on which the public may base a judgment, an appeal to conscience and humanity—these have scored a great victory for justice, for labor, for the nation. There is a better way than fighting. This signal victory for the right points the way to further progress.

## Money's Worth

PROVIDENCE, R. I., is one of the cities that was mentioned by the President as spending more than their income. And the income of that city is a pretty figure, being $60.48 per capita.

On the surface, municipal bankruptcy seems to be impending. But a large part of the expenditures went for sanitation and highways, and $3,000,000 were spent on the water system.

Those Rhode Islanders spent their money and have the goods, and if the deal was a good one, they are richer than before.

High taxes may be good business. The vital question is what the people get for them.

# A Constitution for Industry

*Industry is a social function, but its status has not advanced beyond that of a private contract*

By Samuel Zane Batten

### The Social Institutions

THUS far society has recognized three great primary institutions, namely: The family, the church and the state. These are all implied in the nature of man and grow out of certain basic needs. They are means through which men cooperate in the work of life. They are, to many, experiments in the divine art of living together. They are all fields for the expression of the Christian spirit and are so many agencies through which men are to seek the kingdom of God. In the progress of time each of these institutions has developed a life and form of its own. Each has certain recognized functions and is governed by recognized ideals. Each in a sense has a method and law of its own for its guidance and conduct.

### I. The Economic Factor

Beyond these institutions mankind has certain other basic needs which underlie his very existence. Man must have food and clothing, shelter and tools. Even in the savage state he must have such economic goods as food and clothing, shelter and tools. Civilized man has a vast range of additional needs, and to supply these he requires elaborate industrial devices and agencies such as roads, factories, stores, banks, books and papers. These and allied interests together compose what we call the economic basis of human life.

The industrial order includes all of the factors that enter into the production, the transportation and distribution of economic goods. As such it holds a large place in man's life, and it may be regarded as the divine method whereby God's children are fed and provided for. From the first, the industrial order has been an important factor in man's life and progress. In these times, owing to the growing complexity of life and the increasing demands of civilized life, this factor has gained a new importance. It is now gaining a new social and moral meaning and is about to acquire, as it must, an institutional form and status.

### II. The Need of Organization

The industrial order as we know it today is largely inchoate and unorganized. Manufacture and trade have grown to colossal proportions; production and transportation have become two of the major activities of society. But the industrial order has not acquired a social meaning and moral valuation. It has not developed a body of ideals and principles for its inspiration and guidance. It has not formulated any charter or bill of rights as the foundation of conduct, or accepted any constitution as a standard of appeal. Above all, it has not developed any machinery whereby disputes may be adjusted and the relations of men be socialized. Industry is a social function, but its status has not advanced beyond that of a private contract.

The situation as we find it today is unsatisfactory. This is due in part to the nature of the state and of the industrial order. It is due in large part to the confused ideas of men concerning the meaning and function of industry. Much of this confusion is due to an anarchy of men's fundamental ideas of life and morality. In part it is due to defects in the organization of industry, or rather to the lack of organization. It is evident that something is lacking in the ideas of men and the methods of society.

### The First Lack

The first lack is a body of ideals and standards. In the past, charters and bills of rights, constitutions and laws have been developed. But these have been framed in political terms and deal almost exclusively with political rights and obligations. The civil state has framed laws for the interpretation of civil justice; it has established authoritative courts for the adjustment of human relations. But we have no charter or bill of rights for industry; we have no accepted standards, no fundamental laws, no authoritative machinery for the definition of justice, the arbitration of differences and the adjustment of human relations. We have hardly begun to stammer the first syllables of social and industrial justice.

The consequences are known to all. When disputes arise in industry, as they are constantly doing, we have no accepted body of basic laws to which men can appeal. We have no recognized court of justice to which we can refer our disputes in the confidence that they will be tried by common standards. Consequently men resort to private methods and non-lawful means to safeguard their economic interests. Workers organize, often imperfectly enough, and attempt by crude collective bargaining to secure justice. They rely on the strike as their final weapon and frequently resort to its use. Employers on the other hand, feel an equal necessity for organization to resist the demands of laborers and to protect their rights; their final weapon is the discharge or lockout. Essentially these are the old methods of the fist and the jungle, and they work disaster in society. They lead to long and bitter struggles between opposing parties, which are often attended by violence and which entail upon the people loss and suffering without redress.

### "We Are Still Uncivilized"

In the family, in church and in state, we are in a civilized order. In industry, as Secretary Charles E. Hughes says, we are still uncivilized. This uncivilized industrial order reacts disastrously upon the civilized institutions of the family, the church and the state, and tends constantly to weaken their bonds, to neutralize their benefits and to defeat their progress. This condition discredits our civilization and discounts our religion. It cannot be that mankind is willing to accept it as necessary and permanent. It cannot be that we are so lacking in social intelligence as to be unable to find a way out of such a situation.

The immediate task before society is clear. Men must recognize the fact that industry is a basic factor in society and is gaining an institutional life and organization. Industry in its vast modern organization both presents indispensable benefits to mankind and carries defects which seriously menace social order and people.

Men must now seek to understand the human meaning and social value of industry and must apply to it the basic principles of institutional order. They must translate these principles into industrial charters and bills of rights

and into industrial laws and regulations.

Society must develop adequate machinery to the formulation of industrial laws and the adjustment of industrial disputes. This may mean a council or congress made up of representatives of all parties in industry; and a court or board to which all questions may be referred; this court or board is to consider the question at issue in the light of accepted principles and by accepted standards.

In fine, industry must develop principles, standards, methods and processes for the regulation of its own life and the adjustment of all questions. In the past men have found that the state is incompetent in the field of religion and the church; and so they wisely insisted upon the separation of church and state. In our time we have found the state is not fully competent in the field of industry. Political and industrial questions are very different in content and scope. The politician is usually not more incompetent in the field of economics than in the field of church polity. The positive aspect of all this means that *industry must develop its own standards and ideals; it must adjust its own differences, that thereby it may make the largest possible contribution to the whole life of society.*

The immediate task before us is clear. It has three aspects and these may be briefly noted.

### III. The Christian View of Industry

In a resolution adopted by the Lambeth Conference in 1920, we find these significant words: "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords."

The Christian conception of industry carries certain fundamental truths. It is God's will that his people should have daily bread and all other things that are needful. God uses man in the attainment of this end; and industry is thus the divinely appointed means to the divinely ordained end. Industry we thus see is a group of people working together to secure certain essential human needs.

### For Women Who Toil

*O GOD, we pray thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish under the new surroundings the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot.*

*If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope for the enrichment of a few, lest our homes grow poor in the wifely sweetness and motherly love which have been the saving strength and glory of our country. To such as yearn for the love and sovereign freedom of their own home, grant in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into the world which we are now fashioning for others, we beseech thee that we may deal aright by all women.*—"Prayers of The Social Awakening," Walter Rauschenbusch.

Its function is service.
Its method is cooperation.
Its spirit is fellowship.

### IV. An Industrial Bill of Rights

In order that the people may establish economic justice, insure industrial peace, and promote the general welfare, it is necessary for men to frame a charter or bill of rights for the economic order of society and to establish a constitution for the governance and control of industry.

In the past, men in their struggle for liberty and democracy have framed some great declarations. These affirmed some of the inalienable rights of men and pointed the way in political progress. Among these declarations may be named the Magna Charta, the Declaration of Independence, and the Declaration of the Rights of Man and of the Citizen. These declarations have to do with the civic rights of men, and move in the realm of political action.

#### Other Rights of Men

In the course of human events it has become evident that there are many rights of men which are not covered in these declarations. It has therefore become necessary for us to define and affirm certain inalienable, economic rights of men. That is, the industrial order needs a statement of human rights which shall be at once the basis and the guarantee of a body of accepted economic principles and standards. It may not be possible to discover and define all of the rights and principles which must be incorporated in a worthy and democratic industrial order. There are, however, certain principles which have been affirmed from time to time by some of the great Protestant, Catholic and Jewish religious bodies.

A. *Opportunity.*

1. Every life is sacred and is entitled to a place in society, a good opportunity in life and full scope for its powers.

2. Equal opportunity must be secured to all for employment or for acquiring a living, for conditions favorable to health and morals, for one day's rest in seven, for adequate time for family life and civic obligations.

B. *Work.*

1. Every person is under obligation to do some useful work in society: income and wealth are moral in so far as they are made and earned and are not merely won away from others.

2. A living income for every worker is the first moral claim upon industry.

3. Industry is to be so organized as to secure as far as possible economic efficiency in production and democratic cooperation in operation and management.

4. Industry is a partnership, and that partnership should be held to include investors, managers, workers and the community.

5. Industry like government, derives its just powers from the consent of its members; its conduct should rest upon the judgment and cooperation of all parties either directly or through chosen representatives.

6. As no one can be deprived of property without due process of civic law; so no worker should be deprived of his job without due process of industrial law.

C. *Property.*

1. The earth and its resources are the common heritage of the people.

2. Values created by the community belong to the community.

3. The equity of each person in the common heritage is inalienable; but it may take the form of adequate provision for individual welfare.

4. Property is to be acquired, administered and used as a trust for the common good in harmony with human and spiritual ends and securing the best life for all.

### V. The Constitution for Industry

Having certain industrial rights which are recognized and social liberties which are guaranteed, it is possible to outline, at least, an industrial constitution.

This constitution should include:

a. Definition and guarantee of citizenship in industry by all parties.

b. Provide for the participation of all parties in industry either directly or through chosen representatives in the management and control of industry.

c. Provide for a council or congress made up of representatives from all parties, which shall interpret the principles of morality, frame laws and regulations for the regulation of industry and insure the equitable division of the products of industry.

d. Establish a court or council to hear all disputes and try all questions by the accepted constitution and laws.

### VI. The Method

We are not concerned here with any detailed statement of the machinery and method by which the constitution may be made effective and industry may be organized.

In a democracy the validity and power of government rests at last upon local autonomy and personal action. Industrial democracy must build from the bottom and grow up naturally out of the life of the people.

Each industrial plant may well adopt its own charter and constitution according to the judgment of all parties.

Each industry, as the steel industry, mining, silk weaving, etc., may well develop its own standards and regulations in accord with the fundamental principles and constitution.

There may be a federal industrial congress made up of representatives of local groups and special industries to represent industry as a whole and to frame codes and laws for its regulation.

### In Summary

The church may well charge its members to consider the meaning of industry, the principles of industrial morality and the constitutional organization of industry; and should expect its members to seek to realize the spirit of Christ in the whole process of industry.

Society should encourage the widest possible experimentation on the part of employes and workers in the field of constitutional definition and democratic organization.

The problems of society and the progress of industry can never be secured through the domination of any one group; but only in and through the cooperation of all in behalf of all.

In a general way it may be said:

That is a good policy which sees the democratic ideal and seeks to define it in industrial terms.

That is good policy for the time and place which brings employers and employes together as partners and equals.

That is good policy which makes for the common ownership of the tools of industry.

That is good policy which prepares men for intelligent and direct participation of all as equals and partners in the affairs of industry.

# Social Service Ideals

*Approved and published by the Social Service Commission of the Northern Baptist Convention.*

EVERY child has the right to be well born, well nourished and well protected.

Every child has the right to play and to be a child.

Every child is entitled to such an education as shall fit him for life and usefulness.

Every life is entitled to a sanitary home, pure air and pure water.

Every life is entitled to such conditions as shall enable it to grow up tall and straight and clean and pure.

Every life is entitled to a place in society a good opportunity in life and a fair equity in the common heritage.

The resources of the earth, being the heritage of the people, should not be monopolized by the few to the disadvantage of the many.

The stewardship of property requires the holder to supervise it for moral and spiritual ends.

Work should be done under proper conditions with respect to hours, wages, health management and morals.

Every worker should have one day's rest in seven and reasonable time for recreation and family life.

WOMEN who toil should receive equal pay with men for equal work.

Widowed mothers with dependent children should be relieved from the necessity of exhausting toil.

Employers and employes are partners in industry and should share as partners in the enterprise.

Suitable provision should be made for the old age of workers and for those incapacitated by injury and sickness.

Income received and benefits enjoyed should hold a direct relation to service rendered.

The state that punishes vice should remove the causes that make men vicious.

The bond of brotherhood is the final and fundamental fact and men are called to organize all life—ecclesiastical, civic, social, industrial—on the basis of brotherhood.

The help should be greatest where the need is sorest. What the few now are the many may become.

# Labor Sunday Message, 1923

*The Commission of the Church and Social Service of the Federal Council of Churches.*

THE twelve months just closing have been marked by industrial events which, although of less sensational interest than those of the preceding year have large significance for the industrial life of America. A period of unemployment has given way to a period of great business activity which has been marked by rising wages. The upward swing of the business cycle has greatly altered the relative position of labor and capital in industrial relations. It is conceded by industrial leaders that labor is economically in the ascendancy. Yet the sharpness of the antagonisms developed during the depression period, when great pressure was brought to bear to curtail the prerogatives of organized labor, has not worn away. Labor organizations are aggressively active, and the effort continues on the part of many employing interests to limit the power of labor organizations. Labor's economic advantage may indeed be but temporary. Its continuance and its permanent effect on the status of labor rests largely with labor itself to determine.

### The Railroad Strike

To this fact several events of the year bear instructive testimony. The continuance on several of the railroads of the conflict, now more than a year old, over recognition of the shop crafts unions has not only caused serious hardship to the shop crafts' employes but has caused very great expense to the railroads and has jeopardized the passenger and freight traffic of the country in a measure that will probably never be fully realized. The railroads which declined to settle with the striking shopmen have made a desperate effort to keep their equipment in a tolerable condition without the services of the skilled mechanics upon whom the efficiency and safety of the railroads so largely depend. Perhaps no occurrence in our industrial history illustrates better than does this continuing strike the fact that a resort to aggressive measures by either side where a great public utility is concerned is fraught with heavy penalties to both parties and to the public, and is likely to be barren of permanent results. It may be argued that it was unwise and rash for the men to strike. It may likewise be argued that the executives who refused to accept a settlement which the executives of other roads had signed, were unwarrantedly obdurate. But the important fact from the public and social point of view is that the use of economic force, even as a means of redressing admitted grievances, is an increasingly unfruitful method of settling disputes and of securing justice.

### Twelve-Hour Day

Of similar import are the developments of the last few weeks with reference to the long continued and much discussed régime of the twelve-hour day in the steel industry. Four years ago, a great strike, one of whose objectives was the abolition of this régime, proved ineffective and disastrous. In contrast with that experience a recent appeal to public opinion based not upon partisan considerations but upon a regard for the human values involved has brought an unequivocal declaration from the industry that the twelve-hour day would be presently abandoned. (On Monday, August 13, the eight-hour day went into effect in the Gary Steel mills.) The question inevitably arises whether this end might not have been accomplished much earlier by an insistent and sustained appeal to the nation unaccompanied by belligerent activities. With no desire to assign to labor a major responsibility for the prevalence of militant measures in the past, it must be recognized that at this moment labor stands in a position of potential leadership and of consequent moral responsibility.

> "THIS is the gospel of labor.
> Ring it, ye bells of the kirk,
> For the Lord of love
> Came down from above
> To live with the men who work."
> —HENRY VAN DYKE.

Of perhaps equal significance is the record of orderly settlement of disputes that has been made in strongly organized industries through jointly maintained arbitration machinery operating under an impartial chairman. The outstanding fact in this connection is the increasing dependence that certain labor organizations are placing upon research and the substitution of facts for partisan propaganda and warlike methods.

### Kansas Industrial Court

It is instructive that the unusual experiment that has been tried in the state of Kansas for the last few years in the control of industrial relations through the courts is apparently about to be set aside following a decision of the United States Supreme Court rendering its validity very uncertain. The president of the United States has recently declared himself against any effort to compel men, or any group of men, to work against their will. This statement may perhaps be taken as definitive of the American position in this important matter. There can be no question that the public interest is paramount, but it is coming to be recognized that in time of excitement and of stress, the determining factor is less the public interest than the public's immediate convenience.

### Coal Commission

Over against this verdict on the experiment in compulsory arbitration should be placed the report recently made public by the Federal Coal Commission on the anthracite branch of the industry. Perhaps more notable than any specific recommendations for control of the industry is the doctrine laid down in the report that it "cannot continue to be treated as if it were not affected by a public interest." The commission proposes a plan of control which is designed to yield a maximum service to the public and a minimum of interference with individual initiative. Can any one doubt that the great basic industries will be increasingly held to be "affected by a public interest," or that in the development of public policy with reference to them the primacy of that interest will be increasingly asserted?

This does not mean that the effectiveness of organized action by workingmen can be doubted or that the propriety of such action should be questioned. The material gains to the working people of America which have resulted from organized effort on their own part cannot be denied. The fact which must be recognized, however, is that the effectiveness of organized action on the part of any group in industry must depend in the long run upon the bearing which such action has on the public welfare. No permanent advantage can be gained by any group which does not enrich the life of the people as a whole. This has been asserted repeatedly, and often demonstrated, with regard to combinations of capital, and it is equally true of organizations of labor.

Such legitimate complaint as can be made concerning the activities of American labor unions has to do not merely with their aggressiveness, which has surely been equalled by the aggressiveness of representatives of employing and financial interests. It is rather due to the fact that in the conduct of their activities a merely defensive policy has too often predominated which has made little provision for the growing demands of the community in goods and service. Labor itself has as large a stake as any other group in the prompt and adequate fulfillment of the community's needs.

### Increased Production Necessary

It is not to be denied that the distribution of the product of labor is far from equitable, and this fact inevitably weakens labor's movtive to produce. But the basic economic fact in America today is that instead of a surplus the nation has an absolute deficit; not enough goods are produced, even assuming the most ideal distribution, to provide the material needs of all our people. The danger of overproduction is a false doctrine. There is no limit to the legitimate wants of mankind.

The responsibility for greater production rests with management as well as with labor, but no other single act would be so potent toward increased prosperity and stability in industry as a concerted effort by the great labor organizations to create an economic surplus. Given an adequate production, the intelligence and the conscience of the community must be depended upon to effect a more equitable distribution.

### Labor's Responsibility

There has undoubtedly been too great a tendency on the part of employers to make labor bear exclusive responsibility for increased output. Recurring periods of unemployment and the tendency to give labor a lower rate of return as its productive effort increased have in the past gone far to make the workers unresponsive to the appeal for increased production. Nevertheless, in the future organized labor must justify itself by functioning, as the guilds of the middle ages functioned, in creating, preserving and guaranteeing high standards of production. Union membership should have a significance akin to that of membership

in a profession. It should be a guarantee of the attainment of high standards in craftsmanship and a high order of integrity and fidelity. We are not without examples of such industrial efficiency and statesmanship. The recent experience of the railroads, which have suffered a virtual collapse of their equipment, calls attention to the debt we owe to union craftsmanship. Likewise the maintenance of efficient production by a long-tried agreement in the garment trades proves that aggressive unionism is not incompatible with industrial efficiency, loyalty to the industry and orderly government.

### Labor's Opportunity

It seems fitting and useful to call attention to these facts as Labor Day for 1923 approaches. Organized labor in America is faced by an extraordinary opportunity. The liberal policy toward labor which was adopted during the war under the patronage of the government was all but obscured during the depression period, but it is probable that in any fair test the public will support the right of labor to organize on a national basis and to bargain collectively through appointed representatives for the improvement of its own conditions. To the extent to which labor is relieved of the necessity of defending this right it may give its attention to more constructive undertakings.

There is reason to believe that organized labor is not unaware of its opportunity and the responsibility which it entails. The recent appeal of the American Federation of Labor for the observance of Labor Sunday gives a clear recognition of the spiritual factors in industrial relations and declares the essentially spiritual aims of the labor movement. This statement commands the respectful attention of the public. The public in turn will expect that the spiritual aims asserted by the labor movement will make themselves manifest in definite ways during the new period upon which we have entered.

It would be superficial to say that the continuance of strikes is necessarily an evidence of a lack of social motive on the part of the labor organizations. It is quite conceivable that serious labor disturbances may be rather the evidence of a devotion to spiritual ideals of liberty. There have been undoubted examples of highly conceived and splendidly executed struggles on the part of labor. What is essential, however, is that the aims of every act on the part of labor should square with its declared purpose of raising the standard of life of the whole community and of promoting the efforts of each in the interest of all.

### Open or Closed Shop

The long continued acrimonious discussion over the issue of the open and the closed shop cannot be settled by a few declarations of principle. It is a problem of industry itself and must be worked out with patience and mutual respect by the parties involved. Is it not clear, however, that the issue is one of freedom? Open-minded employers and representatives of the public seem to be in agreement as to the right of labor organization and the impropriety and injustice of any interference with such activity on the part of the employer. Possessed of the right peacefully to persuade workmen to affiliate with the labor movement, may not the representatives of organized labor abandon aggressive attempts, where they are now practiced, to enforce union membership through the instrument of the closed shop? The labor movement aims fundamentally to give the worker greater security of status, freedom of expression, and a juster share in the product of his labor. It can hardly be maintained that this ideal is consistent with the use of compulsion upon either fellow-worker or employer in the matter of membership in a labor union.

### Labor's Honor

The controversy over responsibility of labor organizations has too often taken the form of a demand for summary court action or for some purely legal device to insure responsibility. The liability of labor organizations for damages resulting from unlawful acts has now been established by the United States Supreme Court. There are involved in this issue questions of public policy and questions of constitutional law upon which laymen must speak cautiously. The question is one of ethics more than of law. There can be no doubt that the continuing power and influence of organized labor and its standing with the community at large will depend in great measure upon the degree to which it can be said that labor's word is as good as its bond.

The labor movement has a history of important achievement and of patriotic service. It promises to be greater in the future than in the past. But the public will increasingly insist, and the teachings of religion require, that in undertaking to serve the workers, organized labor should serve the whole people. In no other way can the interests of labor be permanently advanced.

# The Newest Nash Story

By Harold Marshall

FIVE years ago bigger men in the same line of business in the same building were calling the founder of the A. Nash Tailoring Company "Crazy Nash." He was insane enough to believe that the Golden Rule ought to be applied to business but not quite crazy enough to believe that it could possibly succeed. Brought up in a church that teaches that daily life is to be governed by the principles of religion, Arthur Nash, when he suddenly found himself the owner of a sweat shop, believed he must apply the Golden Rule to his pay roll. To him that meant a going business—going toward bankruptcy, with the hope that enough might be saved to help pay for a little farm somewhere.

Then he went out to look for the farm.

When he came back he found business coming to meet him. The touch of the Golden Rule had begun to work that golden miracle of which the worst business men dream and the best despair. *Increased wages had decreased production costs.* The story of the next five years is the most thrilling and inspiring chapter in modern industrial history. In the fiercest competition, the Golden Rule won against the Rule of Gold. A total output of $132,000 in 1918 grew to $3,750,000 in 1922, and it is already evident that it will not be humanly possible for the present great factory to take care of the business offered it for the coming year.

This material achievent is so great that it may easily blind us to that of which it is only sign and symbol—a spiritual development that leaves those closest to it thrilled and awed. For 1900 years men have been looking and longing, have been saying, "Lo, here," and "Lo, there," but the kingdom of heaven on earth has not come. Has it come now in a clothing factory? No man knows; but no man or woman who was in the Nash factory on the morning of July 3 will ever forget the great experience and much more the great mood of that hour.

### Fixing Their Own Wages

It was the semi-annual mass meeting of the workers in which by their own vote they fix prices, wages and hours for the ensuing half year. To those who watched the hundreds and hundreds of men and women slowly gather in the big workroom, there was an atmosphere of sunny serenity seldom seen anywhere in these fevered days in which we live. In that atmosphere it was the obvious thing to open the business meeting with a prayer for the realized presence of the Father and the deeper sense of brotherhood. Though salesmen from all parts of the country had gathered with the workers for the first time, as the vice-president called for the reports of the heads of departments there was neither formality nor restraint. The various executives and superintendents gave intimate family talks, punctured here and there with clever friendly comment from the workers themselves.

Finally the report of the president was called for, and as he climbed up on the work table that served as a platform there was a tender, reverent hush. Carefully and patiently he explained to them the operations and results of the previous half year. He went into intimate financial details, told them just what the profits had been and how derived. He reminded them that there had been a tacit understanding that a profit of one dollar per suit should be allowed the company out of which to pay dividends and make necessary increases. He told them it had not been earned under existing conditions of prices of wages and hours. If there were any listeners familiar with ordinary stockholders meetings, they were probably thinking this prefaced a proposed raising of prices or lowering of wages or increase of hours. As a matter of fact it was followed by this statement and recommendations:

Fellow-workers:

As your co-worker and the president of this company I have three recommendations which I wish to offer for adoption or rejection at this, our semi-annual meeting.

First, I recommend that the price of our garments remain the same as it has been for the last two seasons, namely, $23.50 per suit or overcoat at retail.

Second, I recommend a change in the hours for our women workers as follows:

Whereas, we have been working five days per week, eight hours per day, making a working week of forty hours, I recommend that this be changed for the women factory workers to five days of seven hours each, making a week of thirty-five hours, the weekly wage to

remain the same as it is now for forty hours except in cases where the next recommendation would increase the wages.

Third, I recommend that 50 cents per hour be made the minimum wage for regular women workers. In submitting these recommendations I beg the privilege of making the following statement:

I have several reasons for making this first recommendation not to change the price of our suits. I read to you the other day in a called meeting a portion of a letter from a competitor urging us to raise the price of our suits. This letter showed clearly that other manufacturers are only waiting to see what we do before they decide what price they will put on their garments. This places upon us a double responsibility. In this meeting we are to consider the interest of three parties: first, the consumer; second, you workers in the factory; and third, the investors in the company.

The consumer, the first to be considered, is not here to speak for himself, but if we are going to live the Golden Rule we must live it toward him, and do by him as we would be done by if our positions were reversed. While it is true that the woolens and everything used in suits have advanced in price, I believe that we are in duty bound to protect the public which has so loyally supported us, to the limit of our ability. I, therefore, recommend that we do not raise our price.

Regarding the second recommendation, I simply want to say that it seems to me to be absurd and an insult to the Master himself to talk about building the kingdom of heaven on earth in church and religious meetings and then when we come to our factories and industries, take the women workers, the wives and mothers of the next generation, and set them at intensive, highly specialized work, often on machines run by electricity, for even forty hours per week, which is less than in most industries.

Since we established the forty-hour week I have received a great many communications purporting to condemn it; one was a circular signed the "Housewife's Union," telling how many hours the housewife has to work, and asking why something was not done to shorten her hours. In reply I would say that perhaps something can be done, but the nonsensical fallacy of offering this as a criticism for shortening the working hours for women in a factory is readily seen when it is remembered that a very large percentage of these factory workers must go home after they have put in a day in the factory and do the tasks of the housewife.

Careful inquiry has led me to the definite conclusion that practically all the women workers in industries are really performing the duties of a wife or preparing to do so. The percentage of girls and women who enter industry as a life work and do not expect to ever have homes I believe is less than 2 per cent of the women workers. Arguments against what we are doing are based on these 2 per cent instead of the 98 per cent. It is preposterous to expect a woman in any industry to do these highly specialized jobs, working eight hours per day, and prepare herself for love, husband and family.

Regarding the third recommendation, I think no remarks are necessary. I believe that this minimum wage is required in order for a girl or woman to be decently self-supporting, and when I recommend that 50 cents per hour should be our minimum wage, I want it understood that that simply means that no wage is to be less than that, and I hope they will all be much more.

During the reading there was earnest and thoughtful attention. Then came a few moments in which inquiring looks were met by answering nods. Presently it was moved and seconded that the recommendations be adopted by a rising vote. Instantly every worker, including many who were stockholders in the company and knew that this meant still smaller profits, was on his or her feet, and the chairman declared the three recommendations adopted by a unanimous vote.

To many of us it seemed as though nothing else so thrilling as this could possibly happen, but no one can anticipate what these amazing people will do. The chairman told them that before the meeting adjourned, a representative of the New England Nash force would tell them what happened at a meeting in Boston where Mr. Nash spoke. Then followed a brief recital of how the ninety-six members of the sales force in Boston had listened to a plea for the substitution of brotherly cooperation for selfish competition in all our industrial relations, and spontaneously formed the Fellowship of the Golden Rule. He told of similar meetings held by the salesmen in Chicago and Detroit and Philadelphia. It needed no formal vote to express their approval. Workers and salesmen and stockholders and company officials and guests rose and togther repeated the fellowship pledge: "In the spirit of Jesus we unite ourselves in the *Fellowship of the Golden Rule*, pledging our utmost endeavor to make God's law of brotherhood the law of our lives."

Slowly, silently, the great gathering melted way, but some there were who found it easier to understand what happened on the day of Pentecost, when brethren were together in one place with one spirit.

# The Church and Industrial Progress

By the Social Service Committee of the Northern Baptist Convention

THE industrial question is one of the most urgent and disturbing questions before society at this time. It is here that we find the chief stress and strain in society. It is certain that we cannot have peace among men till we have solved this question. It is evident that we cannot Christianize life as a whole till we have brought industrial relations into accord with the purpose of God and the other factors of life.

### The Church's Stake

It is a fundamental truth of Christianity that the authority of Christ is supreme over all life. To the men of the world there may be lords many and ideals many; but to those who accept Christ as the Lord there is only one standard and one law. There can be no exemption from this law for anything beneath the stars. The Christian by his very faith is committed to the task of bringing every interest in life into accord with the spirit and purpose of Christ. His supreme concern is to know the will of Christ and to have the authority of Christ established in every relation and realm of his life. He has no option in this matter.

The Christ has come to be the great reconciler. He has come to bring men unto God: and he has come equally to reconcile men to one another. He has come to teach men to live as children of God and as brothers in a family. The continuance of this work he has committed to his church. It is here, therefore, to carry forward this reconciling work among men. To do this the church must know when human relations are broken and disturbed. It should seek to find the causes of estrangement and the obstacles to brotherhood; and it should do everything possible to remove these obstacles and adjust the relations of men.

Christian people are ever to seek new opportunities for expressing the love of Christ and the power of the gospel. As long as the Spirit is taking of the things of Christ and showing them unto men, as long as the ever-living vine of truth is producing a new vintage, so long there will be need of an open mind and for new expression of divine truth. Life is dynamic and not static. Truth is a seed and not a crystal. The scribe instructed unto the kingdom of God is like the householder who brings forth out of his treasury things new and old.

In all social and industrial questions there are human values at stake. Beneath the controversies that divide men today there are human hearts and wills. Behind the abstractions of labor and capital there are human beings who plan and toil. It is for Christian peoples to find human values and to consider human relations. It is for them to hold up these human values as the supreme concern, to seek to adjust these human relations in terms of justice and brotherhood.

The industrial question presents a direct challenge to the churches today and offers them a remarkable opportunity. It is a challenge to them to interpret the true function of industry and to show the human values that are involved. It is an opportunity for them also to prove that the truth as it is in Christ can give men a sense of direction and put them in the way of solving the problems of society. It is necessary for the churches to gain or regain a Christian view of industry, and then to seek to hold it true to its function. It is necessary for them to consider what changes the Christian ideal demands in industry. The Christian faith reveals its power in the life of persons; but no less it expresses its meaning in the life of the nation and in the processes of industrial activity.

Christian people believe that Christ alone can save the world from failure

and that he alone holds the key to the unsolved problems of humanity. They have therefore a duty to make clear his authority over all life and to show men how to apply his truth to the problems of society. In a word, the time has come for Christian men to apply the gospel of Christ on a scale as large as the world. So far as Christian men are concerned, they are under obligations to find out what Christianity means and to apply it to the whole round of human relations. The ideal of Christ is a challenge to men to bring the whole industrial order in its methods and motives its processes and results, into accord with the spirit of Christ and the purpose of his kingdom.

The work before the churches is complex and demands effort along many lines. One aspect of the question is, however, of special concern to the churches. There are no doubt some serious defects in the present industrial system; and these must be found and remedied. But the primary defects are in the minds of men, in their misunderstanding of the issues, in their wrong attitudes in their ideals and principles. Our first task is therefore within men; it is to create a body of Christian ideals and principles on which to build a more Christian industrial order. Then we need to consider in what ways industry in its motives and methods, its processes and results, may more fully express the Christian spirit and thereby serve the whole kingdom of God.

### Classes for Social Study

It is a large part of the church's work to win men to Christ and show them the social as well as the individual content and implication of the Christian life. The church is therefore called to interpret all life in terms of religion, and to interpret religion in terms of life. It should teach men how to apply religion to all life—personal, social and industrial—and should show men that all life is essentially religious.

That the people of the churches may be prepared for wise leadership and effective service in the kingdom of God, it is necessary that they be trained by study and disciplined by action.

In order that the churches may render the fullest service in this field it is hoped that there be:

(1) Lesson studies for classes in all grades, illustrative material for use of teachers, and guidance in expressional activities for teachers and leaders. Agencies are at work preparing these studies and material and suggestions as rapidly as possible.

(2) The use of this material by teachers and workers. The churches should be sure that their educational work is organized and adequate and that lessons in social study are used.

(3) The training of teachers of classes and leaders of activities. We commend to churches the use of correspondence courses and urge the holding of institutes as opportunity offers. The churches must train workers for the whole work of the kingdom.

### The Christian View of Industry

Industry is the cooperation of men in serving essential human needs. But industry too generally is a field of strife and confusion. Its accepted by-law is self interest and its accepted method is competition. In view of this, the church has a very clear duty. It is called:

To interpret the true Christian and social meaning of industry;

**To interpret Christian principles in their relation to industry and to show** what is implied in these principles;

To make men know what are the implications of their faith in relation to industry and arouse them to establish Christian industrial practices;

So to teach and guide men that they will know what to do in order to organize all life, personal, social, and industrial, on a Christian basis.

The church can do much to elevate the plane of economic life by honoring the men, both employers and employes, who exemplify the Christian spirit.

### Christian Industrial Ethics

In the Middle Ages and the early Reformation period, the churches made an earnest effort to interpret the religious meaning of work and to develop Christian standards for industry. But in the past 150 years, in what is called the pagan reaction, an attempt was made to exclude ethics from economics and to make it a purely naturalistic and non-moral science. The church became active in other fields, and it adopted an indifferent attitude toward economic questions. As a consequence little effort was made to show the ethical values at stake and to develop a comprehensive economic ethic. This suggests one of the supreme needs of today and indicates one of the most important tasks of the church. We can merely suggest several things implied.

Men need to realize that the function of industry is service; that its object is human well-being; that behind all industrial process are human hearts and wills; that men in industry sustain relations to one another; that the moral imperative is as wide as life and there is no exemption for anything human. They need to realize that human values are at stake in industry and that they may gain or lose the kingdom in the way they do work, pay wages, brand goods, and make profits. Men, both employers and workers alike, need to remember that to accept policies and practice methods that cause heart-burnings and division and strife is something more than a mere economic blunder; it is the very essence of sin. They need to remember that Christian men are to love their fellows in mills and factories and to seek after the things which make for reconciliation; that the peacemakers, whether in industry or in church, are to be called the children of God.

Thus far sin has been too much as an abstract idea, a theoretical term. The church must make men see that the sin is conduct which alienates one from his fellows, which causes division and strife in society. Men sin when they make their own interests supreme, whether in the mill or the prayer meeting; they sin when they form monopolies and make the child's loaf small; they sin when they break up into cliques and groups for selfish ends. They sin when they fill society with confusion and division. Behind the unrest and confusion, the social division and strife of the industrial world, lie the selfish hearts and sinful deeds of men. Men need to remember that to be righteous is to be in right relations with God and with one's fellows; in the prayer meeting, in the factory, and in the chamber of commerce. They need to remember that wrong, unjust, unbrotherly relations in industry are just as sinful as in any other relation in life. Men need an active conscience that as a flame of God will search their industrial practices through and through and bring them to the test of Christ's law. They need a discriminating and economic conscience which will make them quick to feel the inequalities and wrongs in our present system and will give them no rest till industry is in harmony with Christ's spirit.

### Preparing Men to Accept Change and Promote Progress

This is a dynamic and not a static world. In the Christian conception we are given the idea of a new social order. In our present industrial system there are many things which are unbrotherly and are working at cross-purposes with the spirit of God. We are called therefore, to accept the Christian ideal and to do what lies in our power that it may be realized. In the words of the resolution adopted by the Lambeth Conference:

"An outstanding and pressing duty of the churches is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relation the principle of cooperation in service for the common place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

"Members of the church are bound to take an active part by public action and by personal service in removing those abuses which depress and impoverish human life. The church is bound to use its influence to remove inhuman or oppressive conditions of labor in all the League of Nations covenant which aim at raising, by international agreement, the status of industrial workers in all countries."

It is something for Christian men to attack and cure particular evils; but no

## Five Hundred British Clergy Address the Labor Party

FIVE hundred Church of England clergy have presented the following memorial to Ramsay MacDonald:

"Sir: We, being priests of the Church of England, who have followed with deep sympathy the recent struggle of labor to secure more effective representation in Parliament, respectfully offer our sincere congratulations to you and the 144 members of Parliament who, under your leadership, now constitute the official opposition, a development which carries with it momentous and far-reaching consequences to the nation. As a result of this we look forward to the more serious consideration and more adequate treatment of the pressing problems and difficulties of our time, which such a combination of talent, earnestness, and first-hand experience will certainly secure. Our particular calling, with its pastoral experience, gives us direct knowledge of the sufferings and deprivations, mental, moral and physical, to which millions of our fellow citizens are subjected in our present social and industrial order, and to find remedy for which is the chief purpose and aim of the labor movement. It is therefore a matter of great satisfaction to us that this increased opportunity is now open before you in the great assembly of the nation, and we shall support actively, in whatever ways are legitimately open to us, the efforts you assuredly will make for the spiritual and economic emancipation of the people."

less must they discover and remove the roots from which evils spring.

### The Moral Conquest of Industry

Industry has sadly misread its meaning and so has lost its way to the kingdom of God. It has become a means of private profit rather than of public service; it has divided men into separate and competing groups and has sanctioned the law of selfishness as the base of their action. The economic world is filled with confusion and torn with strife because of the pagan ideals and practices that have dominated it. Men have thought of industry as a means to their own personal ends; they have believed that selfishness was the fundamental law of economics, and that they were free to do one another to the death, provided only the arena was a market and the instrument a bargain; they have forgotten that men in industry as elsewhere, are brothers; they have measured success in terms of money, and they made life consist in the abundance of the things one possesses; they have accepted an unbrotherly method and organization in industry because they believed they were under natural law and so were inevitable; they have even tried to build a home for humanity on the foundation of selfishness. And the home has collapsed around them. The prevalence of these pagan ideals and principles foredooms the industrial world to be a scene of strife and division.

Industry can be saved from failure and confusion only as it is delivered from these pagan principles and comes under the dominance of the law of Christ. Much may be done and will be done to improve industry and to relieve friction points. But one thing only can save industry from endless confusion: it must emphasize its true function and come under the power of the Christian ideal. There is little use of a direct attack on industry, for that only awakens the opposition of men, and it really builds nothing. There is another way, the Christian way; and that is to bring it under the power of a higher ideal. This moral conquest of industry means a change in the ideals and principles of men, and this brings us to the very door of the church.

The church holds in trust the one gospel that contains hope for our world. Then the church must hold up before men the great ideal of Christ; it must seek to create in men a Christian state of mind; it must interpret the true meaning and inspire men to follow the true law of Christ. The church can do much by bringing men under the power of the highest ideals; by creating in them a spirit of confidence and cooperation which will unite them in making industry a service of all in behalf of all.

By all means possible, the churches must labor to create in men a Christian conception of industry and a Christian attitude towards wealth. By precept and example, by instruction from the pulpit and studies in the Sunday school, by the lives of their people, by the spirit of humanity and generosity which they show, the churches must set forth the true meaning of industry, exalt the true spiritual values and promote fellowship in industry.

# A Spiritual Appeal from the American Labor Movement, 1923

THE following statement is issued by the American Federation of Labor: This is a notable utterance and is worthy of study.

"Having regard for the need of keeping constantly before the masses of our people the highest ideals of our labor movement and the requirement of our people for the complete fullness of life in all things, the executive council of the American Federation of Labor declares as follows:

"The labor movement of America demands for all of our people the full benefit of the life-giving forces of our marvelous civilization through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

"The labor movement of America demands for the wage earners and for all who serve usefully in any capacity, a sound and just economic basis for life and freedom in the fullest meaning of those terms.

"The labor movement of America has ever had a high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

"The labor movement of our country, recognizing the fact that all freedom and all higher development of life, rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

"The labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

"The labor movement strives for economic improvements with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

"The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the human ideal, in all of its economic, ethical and spiritual implications.

"Through the inspiration of our labor movement, the Sunday preceding Labor Day, which is the first Monday in September each year, has come into general national observance as Labor Sunday. On this day it is fitting to give thought to the aspirations of labor and to find in what way the soul of labor may give thought and expression to its longings.

"Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of labor on the coming Labor Sunday, and that the men and women of labor everywhere make special effort to cooperate with the churches and to secure the cooperation of the churches with them, in order that there may be in the churches everywhere on that day a great unison of expression in behalf of a higher, nobler life for the masses of our people; and in order that there may be everywhere a concentration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth—in those things that give flower and fruit to the greater ideals of our labor movement, the embodiment and the expression of the idealism of our people.

"May Labor Sunday each year bring home to the masses of our people the great good that humanity may yet achieve, the lofty heights to which it may climb, the inspiration and the enrichment to be found in the great American labor movement which is the hope of the millions who toil.

"We ask also that Labor Day, the great holiday of the toiling masses, dedicated to them and to their cause, be ennobled and enriched by an expression of the same spirit, the same high idealism and purpose, the same uplifting, inspiring search for all the fulness of life and the same determination to achieve triumph over all ills and wrongs through our great movement in its ethical and spiritual aspects, as well as through its purely economic operations."

## Ramsay MacDonald's Advice to Labor

THE writings of Ramsay MacDonald in the British *Socialist Review*, of which he is editor, have acquired additional interest since he became a leader of His Majesty's Opposition in Parliament. In the sixth article of his series, "The Outlook for Trade Unionism," in the February number, the editor says: "Capitalism is the existing system by which production, marketing, selling, are carried on. The working of that system keeps the community supplied with every-day necessaries, and if all that labor when fighting does is to attack the employer against whom it has a grievance by bringing the system to a standstill, it always enters the battle half defeated because it brings into the fight millions of people who feel none of the points at issue, yet feel all the grievances of a beleagured population. The spirit which is in reality that of labor, if it felt that it could afford to express it, is whole-hearted social service. Let it express it, for the expression of it, though military-minded men think it a weakness, is indeed strength in the long run, and it is the one thing that will completely change the fortunes of labor. Trade union leaders trained too exclusively in ideas of defense against grasping and encroaching employers and managers, run the risk of becoming short-sighted as to consequences—like professional military men who are the very last advisers whom anyone should consult in the problems of national security. We should all school ourselves severely into frames of mind which love work, which feel injured when we scamp work, which demand work of intellectual and artistic interest which takes pride in production. When we strike, we can strike but it is a quite different thing from a habitual withholding of a part of labor and from the encouragement of a habit to regard work as an essentially unpleasant task. As the guild in its best days watched the honest quality of production, so should trade unions meet capitalism in a final challenge, because the worker who made his demands would be a man who was fully equipped with right and not a slave thinking mainly of his chains and the hardships of slavery."

# The New Opportunity for Baptist Women

*Address delivered before the Baptist World Alliance at Stockholm on July 26*

BY HELEN BARRETT MONTGOMERY

JESUS Christ is the great Emancipator of woman. He alone among the founders of the great religions of the world looked upon men and women with level eyes, seeing not their differences, but their oneness, their humanity. He alone put no barriers before women in his religious teaching, but promulgated one law, equally binding upon men and women; opened one gate to which men and women were admitted upon equal terms.

A striking illustration of his casteless, sexless attitude is found in the story of his conversation with the Samaritan woman by Jacob's well. She was only an ignorant woman of the town, of loose virtue, and yet to her Jesus opened up the deep places in his gospel, revealing to her that which he had not yet told to any of his disciples, —"I that speak to thee, am he;" "He who drinks of the water that I will give him shall never thirst;" "God is a Spirit, and they who worship him must worship him in spirit and in truth."

### No Area Fenced Off for Men

In the mind of the Founder of Christianity there is no area of religious privilege fenced off for the exclusive use of men. In this attitude Jesus Christ stands absolutely alone among religious teachers.

The new implications in regard to the position of women had an immediate effect upon the practice of the rising Christian church. So great was the change that expressions of the new liberty had to be checked by the Apostle Paul, in the interests of the reputation of the church and the decent and orderly conduct of its business. But the significant thing is not the caution to the women, but the presence of a new driving force in the rising Christian community, revealed in the activities of the women; the seven daughters of Philip who prophesied; Priscilla and her husband, who had a church in their house, and who took Apollos and instructed him; Phoebe, servant of the church, who carried under her robe the manuscript of the letter to the Romans, and that long list of women who find a place in the closing greetings of Paul's letters.

As the up-gushing spring of the new life in Christ mingled with the turbid stream of Greek and Roman civilization, much of the beautiful simplicity and freedom of the way was lost, and women were shut up again in the prison of inhibitions and conventions. But Christianity never wholly ceased to feel the powerful upthrust of the Master. His ideals and ideas were working like yeast in the lump of Christian civilization. Today they emerge into open view in the growing power of democracy, and in the enlarging sphere of women. Back of all the urge of democratic ideals as regards state and sex, stands Christ, the Emancipator.

It is but natural that so democratic a body as the Baptists should be among the first to further and to recognize the emancipation of women. For hierarchies, of every name, have an instinctive reaction consistently opposed both to democracy and its handmaid, the emancipation of women. It has been the radical Christian groups who have seen most clearly and maintained most fearlessly the separation of church and state, and the full participation of woman in all the activities of organized Christianity.

What, then, are the opportunities of Baptist women in this great new day? I shall mention but three: Education, organization, service.

Today, for the first time on any world-wide scale, women have opened to them the educational facilities of civilization. The new generation can hardly realize what were the educational disabilities of women in the past, shut out as they were from the great universities, from the professional training schools and from the practices of the liberal arts. Most of the great civilizations of the past have builded themselves upon a foundation of ignorant and repressed womanhood and motherhood. Shut out from the kingdoms of education, art, philosophy, literature, government, and society, the mothers of men have led their cramped and thwarted lives. Civilizations builded on such foundations could not stand; they carried within themselves the seeds of death.

But now at length the spirit of Jesus has triumphed. He has said to the sleeping spirit of womanhood: "Little daughter, I am speaking to you. Rise!" And the women of the world are today stirring with a new life.

If Baptists would maintain themselves in this new age, they must heed this voice of the Master. If both boys and girls cannot be given the fullest training, then let the girls receive it first, in the interests of the race. For it is to the *mothers* that we commit absolutely the training of the coming generations during the first six most significant and impressionable years of life. Ignorant and superstitious mothers can render largely futile the best plans of education and the boldest ideals of reform. If we are to build the coming kingdom, we must begin with the women. The answer to the petition of the Lord's Prayer, "Thy kingdom come on earth," is dependent upon the Christian education and training of the mothers of men.

Although this ideal is recognized by a few advanced thinkers, it is but dimly discerned by the vast majority. The Indian women who are in training are only a fraction of the pupils in Indian schools. Even our Baptist schools have many more boys than girls. If the terrible problems of India are to be solved, we must see to it that we have as many and as thorough schools for girls as for boys; that every Christian man has the opportunity to select for his wife an intelligent, trained Christian woman. In China the number of women in schools falls short of the number of male students. In many churches in China the proportion of women church members is only one-fourth or one-half that of the men. In Africa a similar need exists; in fact, in all lands except those most thoroughly gospelized, the same bad discrimination exists, in varying degrees. The slogan for Baptist women in the new day ought to be: "Educate the women of all lands. When you educate a man, you liberate an individual; when you educate a woman, you liberate a family."

### Schools in the Orient

One of the most hopeful and significant examples of the new educational opportunities for women is seen in the founding and support of the seven schools of higher learning in the Orient, by the women's boards of foreign missions. These women's boards of Scotland, England, Canada and the United States have united in their support—some eighteen in number—of every divergence of church organization and viewpoint, but united in one purpose, to provide a Christian, trained leadership for the women of the Orient. These schools are all young; almost all of them founded within ten or twelve years. Three of them are in India, three in China, and one in Japan. They are the Isabella Thoburn College at Luck-

## Woman's Kingdom

BY EMMA L. MILLER

WOMAN'S coming to her kingdom
'Tis the year of jubilee,
May the banner of her freedom
Float o'er every land and sea.
While the cruel chains yet bind her,
In the lands of the oppressed,
Woman's coming to her kingdom
In the empire of the West.

* * *

She has stood for education
Over all this western world.
And the standard of her progress
Everywhere has been unfurled.
College doors now gladly open,
She has stood their keenest test,
Woman soon shall find her kingdom
In the empire of the West.

* * *

While we hail her larger freedom,
And believe it great and good,
May she evermore remember
Home should crown her womanhood.
Home is still her queenly province,
Lo! 'tis heaven's high behest,
May she ne'er despise her kingdom
In the empire of the West.

If for self she hoards her treasures,
Gathered at such pain and cost,
If she boast in pride of conquest,
All advantages may be lost.
If she pass not on to others
What is highest, richest, best,
Woman, too, may lose her kingdom
In the empire of the West.

now; the Madras Woman's College and the Woman's Medical School at Vellore; Ginling College at Nanking, Yenching College at Peking, and the North China Medical School for Women; and the Women's College at Tokyo.

An attempt has just been successfully completed in the United States, under the inspiring leadership of that great Baptist woman, Mrs. Henry W. Peabody, of Boston, to raise $3,000,000 for these colleges. The colleges are growing, enthusiastic, Christian to the backbone. They are destined to play a great part in furnishing to two-thirds of the women of the world, a trained and Christian leadership.

### The Field of Organization

The second great opportunity before the Baptist women of today is in the field of organization. Indeed, women have a genius for organization, as has been evidenced in the fields of temperance, suffrage and missions. It was in 1861 that the first organized woman's board of missions was founded—an interdenominational organization established in New York. Soon after the close of the Civil War, denominational boards were organized in all of the leading Protestant denominations. These all began in weakness, but in faith, with a sense of a heavenly call to carry the gospel to the women and children of the non-Christian world. Today these national women's boards number over forty, with a combined annual income of more than $6,000,000. In addition to these, nearly as many women's boards of home missions have been organized, with an income almost as great. The two largest boards, those of the Methodist Episcopal Church, in the two fields of home and foreign missions, have each an income of $2,500,000. It is doubtful if the whole field of organized enterprise in the Protestant churches of America can show anything so successful. These women's societies have a great army of volunteer workers in county, state and nation. They are able to maintain a direct line of communication with the smallest and weakest local auxiliary. They carry on schools, hospitals, dispensaries, orphanages, asylums, Bible training schools, normal schools and colleges. They send out evangelists, nurses, teachers, doctors, editors and Sunday-school specialists. They build buildings, hold property, send out and sustain thousands of missionaries. They print magazines in many languages, among them the only magazine for children in all China; they publish books; they found and supervise a great system of training classes and institutes for the study of missions in every state in the union. They have banded themselves together in a Federation of Women's Boards of Foreign Missions, and in a Council of Women for Home Missions, which they vigorously support.

Now this great organization which the women have built up in a short half century is only an instance of what women have accomplished in the field or organization. It is a stimulus to Baptist women to extend still further the field of our organization. We must harness up this woman's genius for organization to the great claims of Jesus Christ. He is the Light of the world. It is only as we make his ways and words workable in the world that we are of any deep or permanent value to the world. A warning ought to be given to the leaders of the church, not to look coldly upon this out-reaching purpose of the women. If the world outside is more hospitable to the claims of women, offers them larger opportunities of initiative, responsibility and self-expression, than does the church, then the church must bear the consequent loss of power, as it sees its members turning from its work to that which summons them with a more persuasive voice. The church—our church—needs the services of its women. Let it summon them with a generous and compelling voice, to the service of Christ.

Third, there opens before Baptist women a great new opportunity of service. God has liberated and equipped them in order that they may offer their whole mind and soul and body in the service of this Saviour in whom alone rest the hopes of the world.

The fields of our service are various. More and more the world is turning to women to be the teachers of its children. The fear lest the preponderate influence of women in the schools might tend to enfeeble and feminize the boys was proved by the late war unfounded. American and English boys in the bloody trenches of France and Belgium showed valor never surpassed. Today the call to be teachers comes to women fragrant with the sense of service and of patriotism. It does not offer high salaries, it cannot compete with the voices of the market-place calling her, but in the school room the woman of today will find one of the callings that shape the future.

A new profession—that of director of religious education—summons her. In the glare of the world war we saw clearly the desperate need of that strong arm of the church militant, the Sunday school, for trained leadership. Already a new day has opened for our Sunday schools; a new army of supervisors and leaders is being trained. This is evident, not only in America and Europe, but in Asia. The child is the key to the situation. We must put him in the midst, as Jesus did, and bid the whole world gaze on him as the hope of the future. By encouraging the little ones to come to Jesus, we shall make unnecessary much toil now needed to win men to turn from their evil ways.

The great mission fields of the world are summoning the Christian woman of today with a mighty voice. We who have received everything from Christ are debtors to all, to share our blessings and privileges and our salvation. The need of all mankind is at bottom one—the need of a Saviour. We know that Saviour. We must carry that knowledge to the uttermost parts of the world.

The *home* is calling, as never before, for women to adopt and to glorify into a vocation the one absolutely essential profession. God is calling for *mothers!* —women who shall dedicate themselves and their children absolutely to him We need to say, as Mary did: "Behold God's handmaiden. Let it be to me according to thy word!"

The profession of motherhood, being the highest in the world, is also the most difficult. It demands the abjuring of self and the daily following of Christ. It takes youth and strength and beauty, and gives toil and heartbreak, oftentimes; but its wages are eternal. To the brave soldiers of the kingdom who, turning their backs on fame and glory, shall find in a humble home their sphere of service, God himself shall stoop with a fadeless garland to place it on the brow of the mother!

# One Way of Celebrating Bastille Day in France

By W. O. Lewis

SOME of our brethren en route for Stockholm who happened to be in France on July fourteen saw how the French celebrate this day. They usually commence celebrating the fourteenth on the thirteenth and keep it up well into the morning of the fifteenth. In all the cities there is dancing out on the streets more than half of the night, and of course certain liquids not easily obtained in prohibition countries are partaken of freely. But there are some people in France who celebrate it in a different manner. This was true especially in Roubaix this year.

Roubaix is an industrial city of 130,000 in northern France, about six miles from the Belgian frontier. The city was not bombarded during the war, but much of the machinery was taken from its factories and conditions were not altogether pleasant during the four years of occupation. The city is nominally Roman Catholic, but the vast majority of the working classes have no sympathy for the Catholic church. Many are inclined toward socialism and even communism, and are without religion. One reason they are so is that their employers are strong Catholics and do all in their power to win the laboring class to the church. Recently when the Jesuits held a great celebration in honor of the Sacred Heart, many employers gave their employees a holdiay on full pay to enable them to take part in the celebration. There is only one other Protestant church in the city besides our Baptist church.

Our church there is forty-five years old, but has made little progress because it has never had a regular place of worship. It has been driven from one rented hall to another. During the war some of its members died of privation, and many were scattered never to return. There are at present thirty-five members, among whom are not over six or seven heads of families. One sister who died during the war left a small sum of money to be used to get a permanent place of worship. A little American Baptist money was added to this. A piece of property was bought which needed much repairing and remodelling to make it into a suitable place of worship. But the amount on hand was too small to finish the necessary repairs. The little flock was almost in despair. When they reached the limit of their resources, they did not know what to do. They had paid a fair share of the salary of their pastor; they had taken a generous collection for our French theological seminary; and in their poverty they had made great sacrifices for the completion of their building. They held a special prayer meeting to pray about the matter.

The pastor, Rev. Paul Pelcé, soon after this prayer meeting told one of

our French laymen about the situation. This layman said:

"I have the answer to your prayer in my pocket."

"How is that?" asked Brother Pelcé.

"Here's the answer to your prayer," said the laymen handing over a check for 20,000 francs.

This layman is a skilled engineer. Recently a representative of a foreign corporation doing business in France asked his advice about some matters of a technical nature. The advice was freely given with no hope of reward. The foreign corporation profited by this advice and saved thousands of francs. The company felt it was nothing more than fair that it should share what it had saved through this advice with the man who gave it. A representative of the corporation again approached our Baptist engineer and told him how the company felt about it. He replied that he had given his advice freely with no expectation of pay, and that he would take nothing for his personal use. But he said there were causes in France dear to his heart and if they cared to give him anything, he would turn it over to one of these causes. They gave him a check for 20,000 francs, and it was this sum that enabled the church to complete the reconstruction of its place of worship which has cost 160,000 francs. The money will be paid back into a building fund to help other churches in like circumstances.

The chapel was near enough to completion to be dedicated July 14. Representatives from our churches in northern France were there. The B. Y. P. U. profited by the occasion to hold a convention in connection with the dedication. The pastor of the other Protestant church in Roubaix, who was unable to be present, sent a letter of congratulation in which he said he hoped the time would soon come when there were ten Protestant churches in Roubaix instead of two. Dr. J. T. Proctor consented to give a part of his sight-seeing trip with a party on the way to Stockholm to attend this meeting and to speak about the progress of the kingdom in China. Altogether July 14, 1923, will long be considered a memorable day by the Baptists of northern France.

# Steps to Christ and Service

By C. S. Miao

**THIS article is the substance of an address delivered on board the "America" on Sunday evening at a general religious meeting. It made a deep impression upon the hearer. It is a straightforward statement of the steps which led a Chinese boy to Christ and later to dedicate himself to Christian service. Doctor Miao has recently received from the University of Chicago his doctor's degree and high honors as a scholar. He goes back by the way of Stockholm to China where he will give himself to the work of religious education. With his own boyhood experiences vividly before him he will be able to render a far-reaching service to his people and to the kingdom.**

MANY of my American friends who have deep interests in me like to know my religious experience. They are especially anxious to learn what my present religious attitudes are as the result of my four years' studying in America. It is for the interest of my dear friends that I have attempted to give the following sketches. As I do not want to overburden them with a detailed autobiography, I have tried only to point out a few high spots of my religious life in order to give them some ideas as how I have passed through some of the crises.

Probably it is proper to start my story with a picture of my early environment. I was born and brought up in a middle-class family. Being a business man in Shanghai, my father had picked up some brand new ideas. While others were dealing with the traditional religious customs reverently, he would treat them in such a way that could only satisfy his personal tastes and meet his conveniences. In spite of all oppositions and ridicules he would not allow his two daughters to have bound feet. His most cherished ambition was to give both his daughters and sons education, for he believed that it was much safer and more beneficial to give us education than money. My uncle is a Confucian scholar. He has a natural outlook toward the universe. To him the greatest thing in the world is to be a gentleman. It was in his school where I started my classical education. It was he who often took me to the Confucian temple. And it was my greatest joy in those days to spend most of my time in making imitative temples of Confucius.

When I was twelve years old, my father suddenly took me out of my uncle's school and put me in a Roman Catholic school in Shanghai. Indeed I was very much excited in the first few days at the school, for everything was new to me. But soon I found out that there was a great similarity between the images, pictures, candles and elaborate rituals in the Catholic church and those in Buddhist or Taoist temples. And I could not understand why the priests should call Buddhism or Taoism idolatrous religion and claim the superiority of their religion at all. To me they were all on the same boat. Among many pictures which I used to see in the halls, that of the devil had attracted most of my attention. It had long horns, sharp claws and a body as red as a steamed lobster. I was scared when one of the priests told us that the devil might appear in any night as it used to do in the past to drag people from their beds to the hell. We were also told that if we would make a sign of cross or had a picture of Mary or some other saints with us the devil could not do us any harm. I was so disgusted with such a religious life that I wanted to quit the school as soon as possible. But my father would not allow me to do so, for he was very much afraid that I might get a habit of changing schools too often. Furthermore he thought that the school with rigid disciplines was the very place for his son. However I had waited and waited until I saw there was a fat chance for me to get out of that school. Some of the bigger boys had started a strike. Although I did not understand the real cause of their strike, I was ready to walk out with them. My scheme indeed worked very well, as I was immediately fired by the school authority.

My father was so angry with me that he would not give me any advice as to which school I ought to go to. I had therefore to confer with some of the big boys who had been dismissed with me from the Catholic school. They told me that they were planning to enter a school near Yangtsepo and asked me to go with them. I took my entrance examination there and was accepted. But to my surprise I found out after a few days in the new school that I was again in a Christian environment. We were required to attend the chapel every morning, the Sunday school and service every Sunday, and to study the Bible like other subjects on the week days. I did not like such a compulsory religious education, but I could not complain to my father or change my school again because that time I chose the school myself. The only way to open my safety valve was to study the classics as hard as I could and to join the gang that would kick the Bible as a football and make fun with the poor Christian students. I was closely attached to a Chinese teacher who was a scholar as well as a gentleman. Besides these I was very much interested in the natural science. What did I care about becoming a Christian? Why should I give up everything we have in our civilization? Did I want to be one-hour-a-week religious man? Why should I be a tool of some missionary or preacher who would proudly take the number of baptisms as the idex of their work? Did I like to go to a church that had no interest whatsoever in the young people? Did I want to listen to a preacher whose sermon was as dry as dust and whose accent was more like that of a missionary than that of a Chinese? With these and many more objections in my mind, I was always ready to walk out from the chapel with other boys whenever in a revival meeting an untactful evangelist would say that those who did not want to become Christians could leave that room.

It was not until my junior year when I first time heard a prophetic message. Mr. Sherwood Eddy came to address to all students of the city of Shanghai. He wanted us to be real, good Chinese citizens. He told us—in a language that we could understand—the various social, industrial, political, and educational problems that we had to face and solve if we wanted to save China. And he was brave enough to say that unless we had the sacrificial spirit of Jesus Christ on the Calvary our sheer intelligence could not do much good to China. It was that frank and simple talk that had set me to think very seriously about the meaning of becoming a Christian, that had extended my spiritual as well as my intellectual horizon, and that had started my experimentation with the teaching of the talents. I discovered that the more I would forget myself and work for the welfare and happiness of others,

the stronger I could be spiritually and the more abundant life I could get. It was that satisfactory experimentation that led me to become a Christian.

After graduation I remained in the college teaching in the department of physics. I was indeed very happy with my new job, for I liked very much to work in the laboratory. But soon Mr. Eddy came to Shanghai again. This time he picked me up as his interpreter. We had gone to many schools in Shanghai. The eagerness of the students in looking for light and their readiness to respond to Mr. Eddy's appeal were of an inspiration as well as a revelation to me. I began to ask myself what my life job should be and how I could serve Christ and China in a most effective way.

The result of my meditation was that I gave up my teaching and came over to America for advance study in religious education. I entered the University of Chicago simply because she was one of the leading universities in America. I did not know it was a "dangerous place" until one of my good missionary friends kindly gave me a tip. I still had some uncertainty about entering into ministry, and the prevalent theological quarrels had but added another impetus to my uncertainty. Many a time I was ready to quit my study; for I could not see that was the kind of message I ought to bring back to my people at home, that was the kind of profession I wanted to learn, and that was the kind of religion which the world needs.

However I had made up my mind that I wanted to study the life—the best life—of American people. Since then I have met and listened to many greatest preachers America has, visited the strongest and the most active churches and Christian centers there are in America, associated with the creams of young people from different parts of the world, and got a personal touch with the strongest professors in the university. I have been kindled by their zeal, inspired by their noble personality, and strengthened by their faith in Jesus Christ and their loyalty to the kingdom of God. I have now a Bible that is not only living but also most interesting, the Christ whose teaching is simple but profound, whose religion is not one-hour-a week but twenty-four-hours-a-day religion, and who is not a metaphysical or theological figure but my real Master and Saviour. I can bring back to my people now something that is not what we can debate about, but vital and practical; not to destroy the best in our civilization but to add that which we have not to our spiritual life.

# A Bible Study on Divine Healing

By A. B. Reese

DOES the Bible teach the healing of the body by anointing with oil, laying on of hands and prayer as a general practice in the church? This is a fair question and one that should receive careful investigation before answering. Many good people honestly believe it does, many others just as good and just as honest, believe it does not.

As one of those who find no authority for this practice in the Bible, I wish to make a statement of the reasons which cause me to reject it and I hope they will be received in the same spirit of devotion to truth in which they are given.

The Bible is a sufficient rule for our faith and practice. To be correctly understood it should be interpreted by the following rules: First, who is speaking; second, who is spoken to; third, the subject spoken about. When this rule is observed it will throw light on many otherwise dark sayings of scripture. We shall use this rule in the study of our present subject.

There is no place recorded in the Old Testament where this doctrine was ever taught or practiced. In the New Testament there are two texts which some believe teach it. Mark 6:13 and James 5:14-15. Let us now examine these texts each in its turn. Mark 6:13 is the only text in the Bible where the anointing with oil is recorded in connection with the healing of the sick. In this text the evangelist is giving a report of a special mission on which the apostles had been sent by Jesus. A record of this mission is found in Matt. 10:1-15; Mark 6:7-14; Luke 9:1-9. You will observe that none of these give Jesus as authority for this anointing. If Jesus authorized it the scriptures are silent, and we frankly admit that we do not know. But this we do know, for on this point the Bible speaks plainly, this was a restricted mission (Matt. 10:5-6)—a mission restricted to "the lost sheep of the house of Israel." Had Jesus intended this anointing to become a practice in his church, he would not have restricted it (on this, the only occasion on which the anointing of the sick with oil is mentioned) to any particular class, but would have made the mission and anointing as broad as his church in the world.

Let us now examine the other text, James 5:14-15. To whom does James write these words? He does not write them to the church nor to the elect nor to the saints, but to the "twelve tribes scattered abroad," James 1:1. Evidently another case of "the lost sheep of the house of Israel."

Paul had founded churches among the Gentiles, in which churches those scattered Jews had their membership and were causing divisions, trying to compel the Gentile Christians to be circumcised and keep the whole Jewish law. (Read Paul's letter to the Galatians.) In Paul's first letter to the Corinthians (11:18-20), he refers to these divisions as unfitting the church to partake of the Lord's Supper and after naming other sins he says (1 Cor. 11:30): "For this cause many are weak and sickly among you and many sleep." Paul's letter to the church and James, letter to a faction in the church were both written about the same time, namely, the year 60. It was for this sickness of which Paul writes that James prescribes a remedy—a sickness visited on those who suffer as a punishment for their sin, sin against Christ and his church.

The thought James wishes to convey in his letter is this,—if these scattered Jews are ready and willing to repent, God is ready to heal and pardon. If we would apply this scripture to ourselves, we must first find ourselves in like condition to those to whom it was written for in no other way can we claim the promised healing. Had James intended this as a general practice in the church for all manner of disease, he would have written to the church and not to a faction in the church who are justly suffering for their sin. Had the church ever practiced it there would have been a record left to us, of some time, some place where it did so. As there is no such record, we may be sure, this doctrine was never taught or practiced in the early Christian church.

Let us now take a look at the other side of this question. The Bible does teach, both directly and by inference, the use of medicine as God's way to heal the sick. When God would heal Hezekiah. Isaiah prescribed a plaister of figs (2 Kings 20:7; Isaiah 38:21). When he would have Moses compound an anointing oil the formula given contained five ingredients, each a medicine (Ex. 30:22-26). Solomon says "a cheerful heart doeth good like a medicine" (Prov. 17:22). Jeremiah alludes to the healing qualities of the balm of Gilead (Jer. 8:-22). Ezekiel tells of a tree whose leaves shall be for medicine (Ezek. 47:12). Jesus tells us the sick need a physician (Luke 5:31) and taught the Pharisees they ought to tithe mint, rue, anise, cummin and all manner of herbs (Matt. 23:23); Luke 11:42). Most of these were of no value except as a medicine. He also commends the good Samaritan for pouring oil and wine into and binding up the wounds of him who fell among thieves, saying, "Go, and do thou likewise." (Luke 10:15-35.) Paul prescribes a remedy for Timothy's stomach's sake and other infirmities (Tim. 4:23). Let us now examine this case in particular. First it was about the year 66, or six years after the Epistle of James was written; second Mark, the one who gave us the only record in the Bible of anointing the sick, is the companion of Timothy. Luke, the beloved physician, is with Paul (2 Tim. 4:11). Timothy from a child, had known the Holy Scriptures (1 Tim. 3:15). He was pastor of the church at Ephesus, and had the Bible taught or the church practiced healing according to the rule laid down (Jas. 5:14-15), Timothy would have been both preaching and practicing it. Why, then, this advice from Paul? There is but one reasonable explanation, James' advice to the "twelve tribes scattered abroad" did not reach Timothy's case and this doctrine was never taught or practiced in the church.

### Confirming the Word

I wish to call your attention to the fact that divine healing is placed among those signs which were given to confirm the word (Mark 16:17-20). By prophecy and miracle we know the Bible is a revelation from God to man, for by these very signs has he sealed it. The prophetic office of Elisha was confirmed by miracle and healing (2 Kings 2:14-15; 2 Kings 5:8). In like manner was Jesus recognized as a teacher come from God (John 3:2; John 5:36; Acts 2:22 and many other texts).

God could sustain us as well without food as heal us without medicine, but he does not. He will not use supernatural where natural means can as well be used in carrying forward his purpose in the divine plan. The supernatural never has and never will be used for any other purpose.

There are some real cases of what is

(*Continued on page 958*)

# The General Board of Promotion of the Northern Baptist Convention

***Financial Needs from May 1, 1923, to April 30, 1924***

| | |
|---|---|
| 1. Operating Budgets | $ 8,409,096.00 |
| 2. Indebtedness | 1,853,685.37 |
| 3. Underdrawings | 1,848,740.30 |
| 4 Contingent Fund | 50,000.00 |
| Total needs for the year | $12,161,521.67 |
| Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 between the states on the percentage basis of their contributions to the New World Movement in the three previous years.
Column 2 indicates the amount due by July 15 this year on the basis of the churches paying one-twelfth of Column 1 each month.
Column 3 shows the amount collected from May 1 to July 15 of the current fiscal year.
Column 4 shows the amount collected to July 15 last year.
Column 5 indicates the percentage relation of collections to July 15 this year to collections in same period last year.
The order in which the states are listed is determined by the percentage relation of amounts collected (Column 3) to amounts due (Column 2).

| RANK | STATES | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|
| 1 | Missouri | $ 74,200.00 | $ 15,458.34 | $ 14,725.83 | $ 8,450.58 | 174.26 |
| 2 | Arizona | 28,500.00 | 5,937.50 | 2,693.11 | 651.48 | 413.38 |
| 3 | Delaware | 14,200.00 | 2,958.33 | 1,320.17 | 1,066.88 | 123.74 |
| 4 | Michigan | 360,000.00 | 75,000.00 | 33,371.20 | 24,844.35 | 134.32 |
| 5 | Nevada | 5,300.00 | 1,104.17 | 477.71 | 451.12 | 105.89 |
| 6 | New Hampshire | 130,700.00 | 27,229.17 | 11,552.28 | 11,419.94 | 101.16 |
| 7 | New Jersey | 714,100.00 | 148,770.83 | 56,298.59 | 23,982.82 | 234.75 |
| 8 | New York State | 1,167,800.00 | 243,291.67 | 90,394.00 | 77,875.64 | 116.07 |
| 9 | Pennsylvania | 1,104,500.00 | 230,104.17 | 82,992.51 | 77,721.73 | 106.78 |
| 10 | Connecticut | 340,600.00 | 70,958.33 | 25,042.06 | 15,733.20 | 159.17 |
| 11 | Indiana | 385,600.00 | 80,333.33 | 25,545.40 | **7,469.41 | 342.00 |
| 12 | Wisconsin | 137,900.00 | 28,729.17 | 8,717.38 | 5,638.63 | 154.61 |
| 13 | Rhode Island | 203,600.00 | 42,416.67 | 12,700.98 | 12,828.77 | 99.00 |
| 14 | Nebraska | 133,100.00 | 27,729.17 | 7,937.95 | 11,306.88 | 70.20 |
| 15 | Vermont | 120,900.00 | 25,187.50 | 7,120.53 | 6,804.68 | 104.64 |
| 16 | *Oregon | 105,500.00 | 21,979.17 | 6,202.00 | 3,739.01 | 165.87 |
| 17 | Kansas | 261,000.00 | 54,375.00 | 15,234.59 | 10,229.84 | 148.92 |
| 18 | Illinois | 679,300.00 | 141,520.83 | 39,482.85 | 32,553.64 | 121.29 |
| 19 | Maine | 199,000.00 | 41,458.33 | 11,342.58 | 13,253.62 | 85.58 |
| 20 | Utah | 3,700.00 | 770.83 | 210.74 | 118.47 | 177.88 |
| 21 | Wyoming | 12,600.00 | 2,625.00 | 703.26 | 805.14 | 87.35 |
| 22 | Minnesota | 230,200.00 | 52,125.00 | 13,889.47 | 12,361.37 | 112.36 |
| 23 | Montana | 22,300.00 | 4,645.83 | 1,186.81 | 1,766.27 | 67.19 |
| 24 | *Colorado | 144,100.00 | 30,020.83 | 7,641.65 | 6,315.75 | 120.99 |
| 25 | Idaho | 29,700.00 | 6,187.50 | 1,531.87 | 2,858.48 | 53.59 |
| 26 | Washington, East | 84,100.00 | 17,520.83 | 4,195.88 | 2,889.86 | 145.19 |
| 27 | Massachusetts | 1,023,600.00 | 213,250.00 | 51,031.82 | 54,458.85 | 93.71 |
| 28 | South Dakota | 66,000.00 | 13,750.00 | 3,280.12 | 3,248.55 | 100.97 |
| 29 | Ohio | 734,900.00 | 153,104.17 | 32,054.49 | 37,716.47 | 84.99 |
| 30 | *District Columbia | 43,800.00 | 9,125.00 | 1,038.70 | 20.00 | 9,193.50 |
| 31 | Iowa | 278,200.00 | 57,951.33 | 11,280.09 | 15,872.39 | 71.07 |
| 32 | Washington, West | 109,100.00 | 22,729.17 | 4,259.02 | 5,426.14 | 70.49 |
| 33 | California, S. | 615,700.00 | 128,270.13 | 23,428.81 | 10,885.72 | 215.23 |
| 34 | West Virginia | 246,600.00 | 51,416.67 | 9,220.89 | 14,023.10 | 65.75 |
| 35 | *California, N. | 191,400.00 | 39,875.00 | 6,230.00 | 5,348.59 | 116.48 |
| 36 | North Dakota | 37,500.00 | 7,812.50 | 1,219.99 | 1,366.37 | 89.29 |
| 37 | New York Metropolis | 1,412,500.00 | 294,270.63 | 22,083.65 | 17,059.91 | 129.45 |
| Miscellaneous | | | | 5,368.00 | 7,360.49 | |
| Total | | $11,472,000.00 | $2,390,000.00 | $653,800.98 | $545,924.74 | 119.76 |

*July 15 collections not included.
**Amount of collections to July 15, 1922, not complete.

## Facts, Impressions, Comments

(*Continued from page* 932)

Doctor Rushbrooke commended America for its "moral leadership and idealism" and pointed to its prohibition laws as an example. He expressed the feeling that courtesy and good sportsmanship should lead the British Embassy in Washington to respect the law of the land. This statement met with tremendous applause. We could not but wonder what in the minds of Europeans was the effect of the drinking of beer and light wines by Americans in Europe. Will such a course tend to increase respect for us and for our laws? Some folks seemed to interpret Doctor Rushbrooke in this wise: "Let the British in America do as good Americans do and let Americans in Europe do as they please."

* * *

We heard a great deal about the peril to civilization of European politics and secret diplomacy. We wonder if Baptist politics and secret diplomacy are less perilous to true Baptist democracy. It seemed strange to us to see the pictures circulated of men supposed to have been nominated for high positions in the alliance before a *nominating* committee had so much as been named. What are nominating committees for? To rubber stamp journalistic candidates we judge.

* * *

We rejoiced in the fact that when an opportunity was given for prayer our brethren from Russia, Roumania and other European countries who had but little opportunity to speak before men could not be kept from speaking to God. We must say that we had too few such prayer meetings in which together we might pray. These folks by hardship and suffering have learned to pray mightily. It did us good to hear them with earnestness, though in words we did not understand, call upon God for help.



# Religious Education



## The Hindering Good Man

Nearly all churches and Sunday schools are more or less familiar with him. One finds him in offices for the duties of which he has little capacity, but once entrenched in that office there he sometimes remains for years. One finds him in the person of the Sunday-school superintendent who is a man of irreproachable character, but who has not kept abreast of the times in his reading or thinking, and who is hopelessly antiquated in some of his views. He has no use at all for such "new-fangled" things as class organization, graded lessons, graded schools or any modern thing that has come into the Sunday school in the thirty or more years that he has been superintendent. He opens and closes the school today exactly as he opened and closed it thirty years ago, and as his father opened and closed it before him. Only recently it was said of a superintendent of this kind:

"You know that he has been superintendent for thirty-four years, that no one would think of suggesting a change, although ours is the deadest Sunday school in town. But what can we do? Mr. Blank never hints at resigning and no one has the courage to suggest that he do so. He is such a good man!"

Visiting a men's Bible class once very large and flourishing, it was found to be small and of little value as a community force or a help to the church and Sunday school. Investigating as to the reason for this one of the members said:

"Well, the plain fact is that we elected the wrong man leader of the class when it was organized. He was known to be one of the very best men in our town so far as character was concerned. The class grew all right for a time in the first enthusiasm of organization, but after awhile the men began to drop out, and I feel sure that it was partly because of our leader, who was also the teacher, and was not qualified for either position. Our class constitution does not put any limit to the time any one should hold office and ours is a case where a limitation of that kind would have been a good thing, although there are times when it works ill by ousting really capable men from office."

It would not be at all difficult to cite other instances of men holding important offices in the Sunday school almost solely on the claim that they are such "good men" that no one can think of having them removed and they are too obtuse to be aware of their own limitations. The writer knows of a weak little Sunday school having for a superintendent a woman who has held the position for forty-three years and who announces that she wants to "round out a good fifty years" before retiring. She will have reached the age of eighty when that times comes. But she is good and she "means well," two reasons for keeping in office many a hopelessly inefficient officer or teacher in the Sunday school. It is easier to state these facts than it is to suggest a remedy. Superintendents who have been tactful enough to remove "good" people of this kind from office without creating a "rumpus" would do well to make known their methods for the benefit of other superintendents who are often sorely perplexed in regard to what to do in situations of this kind.—Paul Creighton in *Organized Class Magazine.*

## Are You a Teacher or a Leader?

The junior teacher should not be content with simply teaching her class. She should be the class leader. The teacher who comes into the Sunday-school room just in time to take charge of the lesson period and leaves as soon as it is over may be an excellent teacher, so far as imparting the lesson is concerned, but she is not a good class leader.

The teacher should sit with her class from the moment Sunday school starts till the very close. She should be there in her place to greet the children before Sunday school opens and to speak to every member of the class at its close.

If she is going to be the best leader possible for her charges she will be present at the church service, and, if possible, sit with her class during church.

Much of reverence and love for church service can be taught by the teacher who considers that her job is not done till church services are dismissed. She can set the children in her charge a good example in reverence by bowing her head during the worship period and sitting in perfect repose. She can lead them to pay attention to what the teacher says by asking them from time to time for their interpretation of parts of the sermon and by calling attention to particularly good parts that she thinks might apply to the pupils' own lives. She can make some credits possible in class work for church attendance. She can speak a word for the church service on every occasion.

The teacher who stays with her class can watch that every child takes part in the singing and in the responsive readings and all the other parts of the general service. If any do not she can speak to them privately and make it a point of honor with every one of them to do what they can to help the school out.

Of course the teacher will strive to know her pupils outside the Sunday relation. She will meet with them as often as possible on week days. She will know the things they are interested in and will strive to be interested with them. No teacher can be a leader unless she is thoroughly in earnest and on the lookout all the time for better methods and better things to bring to her class. This does not mean she must spend all her time on her class. Few could do that, but the class should be in her thoughts many times a day and in her prayers always.—C. Grace Moreland in *Junior Teacher.*

## International Sunday School Lesson for September 9

**JOHN MARK**

**Lesson: Acts 12:12, 25-13:5; 15: 36-40; 2 Tim.: 4:11**

**Golden Text: Ecclesiastes 9:10**

**Introductory**

Ten verses in the Bible supply us with what we know of Mark. He was a nephew of Barnabas the great-hearted whom we studied two weeks ago. Paul refers later to Mark as his fellow worker. Mark's mother was a wealthy woman of Jerusalem whose first name was Mary.

**The Lesson**

Following their mission of carrying the funds contributed by the Christians of Antioch to the poor of Judea, Paul and Barnabas returned to Antioch where they were two of the leaders at the church. They took with them John Mark. During special services the church at Antioch felt inspired to send forth missionaries to the Gentiles, and Paul and Barnabas were consecrated to this work. They sailed for Cyprus, taking John Mark with them. But when Paul suggested a revisiting of the churches founded on their previous visit, he did not wish to have John Mark accompany them, probably because the young man had left them previously when they reached Pegra. This difference helped to make a breach between the two older men which later was healed, although this was the end of the joint work of Paul and Barnabas. Barnabas left Paul then and went into Cyprus with John Mark. He had faith in his nephew and later this was confirmed by the work of Mark. Paul also saw that he had been mistaken in his estimate of the young preacher, for through Timothy he sent for Mark, saying in his letter to Timothy, "Take Mark, and bring him with thee; for he is useful to me for ministering."

**Leading Thoughts**

1. The ministering Mark whom Paul desired was no doubt the result of the faith the great-hearted Barnabas had in him. 2. Faith in a man binds him to fulfill that faith. 3. Mark might have withdrawn from the work rebuffed; instead he went with Barnabas, took his second chance and made good. 4. There is always a second chance for the man who is sincere and who has the humility to take it.



# The Chimney Corner



## Fall Styles for Church Members

YOU must please forgive this tale. It is horribly personal. Not that I am in it myself, and perhaps you won't find yourself in it, either; but in case there are places where you wince, just grin and bear it. *He* had to! Ministers are doing it every day and especially on the seventh day of the week.

The truth of the matter is that the church in question ought not to have expected him home for Labor Day Sunday. You and I, of course, belong to churches well enough versed in kindliness to realize that any minister would naturally dread beginning anew on that day of inevitable let-down due to absentee week-enders. But "they" did not realize. He sometimes thought with exasperation that "they" never would realize anything of his real problem: he trudged uphill and downhill on his idle vacation days, laying best-laid plans for his winter's work, as pastors will, making lists. . . .

But into every plan there leaped the specter of future conscientious objectors. Deacon Hard-shell, Mr. Trustee Nothing-Changes here, Mrs. Ladies-Aid We-Never-Have. . .

"I'll make another list," he kept murmuring during those enchanted days of sapphire skies and emerald hills. Each new day saw new deterrents added, until the lists had grown shockingly complicated, and the glory of a vacation was clouded by the salary-payers back at home. It was with considerable private amusement therefore that—two evenings before Labor Day Sunday—in a village not far from his hotel, he attended a traveling Chautauqua and, in listening to a performance of "The Mikado" heard Ko-Ko sing:

*"As some day it may happen that a victim must be found,*
*I've got a little list—I've got a little list*
*Of social offenders who might well be underground,*
*And who never would be missed—who never would be missed!*
*There's the pestilential nuisances who write for autographs—*
*All people who have flabby hands and irritating laughs—*
*All children who are up on dates, and floor you with 'em flat—*
*All persons who in shaking hands, shake hands with you like that—*
*And all third persons who on spoiling têtes-a-têtes insist—*
*They'd none of 'em be missed—they'd none of 'em be missed."*

On and on the Lord High Executioner proceeded, naming pet aversions of his own; there was one clap in the audience which expressed more rapt appreciation than any of the bucolic audience could possibly understand, and even on returning to his hotel the minister had not done with applause, for hardly had his head touched the pillow that night than he began making lists recklessly: "I've got a little list—I've got a little list."

"Who's on it?" asked the Lord High Executioner curiously.

"The People Who Persistently and Insistently Sit on Back Seats in the Synagogue," said the minister, carefully noting some names.

*He's got 'em on the list—He's got 'em on the list—*
*They'll none of 'em be missed—They'll none of 'em be missed,"* chanted the gleeful Ko-Ko.

"Oh, but they *will* be missed," groaned their pastor in an agony of truest devotion, "Some of my best friends, so-called, sit back there; but they haven't yet gotten into close enough sympathy with me to put themselves in my place and realize what a ghastly sensation it is to shout a sermon across a forest of wooden pews to those rear seats. Some day they'll have a dawning glimmer."

"Who's next?" asked the Lord High Executioner.

"The People Who Come to Church Late," wrote the pastor, sighing.

*He's got 'em on the list—He's got 'em on the list—*
*They'll none of 'em be missed—They'll none of 'em be missed."*

"Missed?" ejaculated the poor minister, "Why, if they didn't come, the janitor and I would be doing duets all morning long. But there's a world of wasted preparation poured into opening exercises, and untold anxiety while I sit there counting noses."

"Discourteous, to say the least. And inefficient. Who's next?"

"The People Who Never Sing in Church."

*He's got 'em on the list—He's got 'em on the list—*
*They'll none of 'em be missed—They'll none of 'em be missed."*

"That's where you're sadly mistaken, smiled the pastor, "for we'd miss those silent souls frightfully, but I'd rather hear a person sing off-key than to see him simply stand and stand and stand. Moreover, sir, there's an element of communion and fellowship that steals over a person while singing that can never come from merely looking at the printed verses. I wish I could painlessly extract all self-consciousness from the people who are afraid to sing and all indifference from the persons in whose hearts hymns are not spontaneous outbursts of joy."

"Next?"

"Well, I believe that next I will list the People Who Never Close Their Eyes During a Prayer."

*He's got 'em on the list—He's got 'em on the list—*
*They'll none of 'em be missed—They'll none of 'em be missed."*

"Look here, my friend, that little refrain of yours is singularly inappropriate, for not only would they be sadly missed from my church, but they little dream what they themselves are missing: a heart that never sends forth its little ship of desires and thankfulness into God's great ocean of plenty is indeed stranded on a lonely desert island. Even if the minister fails to pilot their cargoes into channels of blessing, their closed eyes alone might steer them into some silent haven of communion, of separation from earthly sights and sounds. It is not a pleasant feeling for any pastor to feel that his auditorium is full of persons so out of tune with the Infinite that God's work is not their work; they cannot even spare five minutes to commune with him over the affairs they share in common."

"Anybody else?" sighed the dream-voice.

"Alas, yes; the People Who Want to Leave It to George!" sighed their pastor, writing fast as the names came to his mind. For behold, they were legion!

*"He's got 'em on a list—He's got 'em on a list—*
*They'll none of 'em be missed—they'll none of 'em be missed."*

"This nightmare has gone on long enough," said the loyal man of God, forcefully bringing himself back to consciousness, for full well he knew that if he lost from his membership all the persons who wanted "George" to do it instead of themselves, his pews would be deserted, his church doors nailed up. With the nobility of kindliness which his members took for granted, he said humbly:

"There's so much good in the worst of us,
And so much bad in the best of us
That it doesn't behoove any of us
To find any fault with the rest of us."

And with that, he slept! For it is written of God in the Bible that "he giveth his beloved sleep." But if you are on this pastor's list, his sleep could be made more refreshing by adopting a new fall style!

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

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Alice for the first time saw a cat carrying her kitten by the nape of the neck.

"You ain't fit to be a mother," she cried scathingly. "You ain't hardly fit to be a father!"—*Youth's Companion.*

# The Young Reserves

## Contest Award

IT has been the most interesting day possible reading over the Japanese stories which you have entered in our summer contest. The stories have never been so well done or so carefully prepared, it was a real joy to read them and I do wish it were possible to award prizes to every single Young Reserve who competed. It was interesting to find how many sets of stories came from one town. From a certain Sunday-school class came four stories, all very, very short however, so brief that they could hardly be considered among so many splendid long stories. Then from Genoa, Nebr., came three stories all of them fine—one from Hazel Young, one from Hertha Pope, and one from Nina Anderson. They were very well done and the fact that there happened to be no boys competing this time has led me to decide to send the boy's prize to these three girls! The girls' prize goes to Frances McNutt of Worcester, Mass., who sent the following story:

### My Little Japanese Friend

By Frances Athlene McNutt
(Age 10 years.)

When I read that there is to be a story about a little Japanese girl or boy, I at once thought of my dear little friend Susie King Ju. I want to tell you all about her. We always called her Susie King because that sounded more like an American name, than Susie Ju. Susie is now ten years old. She was born way over in Japan and came to America when she was a wee little girl, with her father and mother. Her father had business in Worcester and they moved here and that is how I became acquainted with Susie. She started at once to come to our Sunday school and she was in my class. My mother was the superintendent of the department. Everybody loved Susie from the beginning. She was very bright and cheerful, and could speak, read and write English as well as any of the children in our department. If any of the teachers wanted anything nicely done, they always called on Susie. Once when our church had a White Christmas program, Susie was trundled down all dressed in white, in a white covered wheelbarrow. You see this was Susie's American "jinrikisha." All around her, in the wheelbarrow were bags of rice, gifts to the church from her Japanese friends. She climbed out on the platform and sang, "Jesus Loves Me This I Know," one of her favorite songs. Susie was a very sweet singer.

But once there came a sudden change in Susie's life. Her father got sick and the doctors told him he would have to go back to Japan where he might get well. He had a little farm in Japan, but it was way off from any Christian church or school. They did not want to take Susie there. Her father and mother wanted her to grow up to be an educated woman and a good Christian. They asked our church to take care of Susie for them. How could a good missionary church refuse to do this for such a fine little Japanese girl as Susie? A good home must be found for her, where she would not be lonesome, and could go to school and church.

Her father, mother, little sister and baby brother went way off to Japan. I am glad Susie did not have to go. Since I know Susie I have been interested to read about Japan. I have read about some things that do not make little girls very happy over there and I should not want it to happen to Susie. In a book I have just read, "Little Sister Snow," the little girl knew only about a god called Buddha and he did not answer some of her prayers which she wanted answered so much. Then her father decided to have her married to a rich man when she was only eleven years old. Of course there are many lovely things in Japan, too. The mothers love their little children just as they do here. The little girls wear such beautiful flowered kimonos often made of silk. They have such pretty parasols and fans, too. I would like to see their stores, over there for even here in America they have such odd little things that they make themselves. The flowers must be lovely, especially the cherry blossoms, chrysanthemums and wistaria. I think it would be fun to live in paper houses. But they do not know or talk much about Jesus or God.

So Susie was sent to a good home in Maine, where two other children live. Our church takes all the care of her, sends money and clothing. I get letters and cards from Susie and she is happy as a little lark. She loves her school and Sunday school. Last year at Christmas time the primary department sent her a big box of Christmas things, and we had heaps of fun getting it ready. This is real missionary work and Susie is getting along fine, but I wonder when dear little Susie's father, mother, sister and brother will be able to come back to America. I know Susie will be glad and so will I. Won't you?

### Our Youngest Contestant

You will notice that Frances, who won the prize, is ten years old; but a little six-year-old girl sent me the following letter:

"Dear Miss Applegarth:

"I read the story of the Japanese Fan. I know the pictures by heart. I wish all the Japanese had Bibles. I pray for them at night. I love them. I love you, too. Goodbye.

Your little friend,
Alice."

Isn't it the loveliest letter? All printed in big square letters, with one or two E's facing the wrong way around, like this Ǝ, exactly as I used to make them myself. I am so sorry that "Alice" could not print all of her name, for I would like to write to her, if some one in her family will send me her name and address. The letter had an adorable little Japanese girl at the top, with a fan in her hand; but although she looks so attractive she can't speak any English or tell me more about Alice! Contests are great fun, aren't they?

M. T. A.

## B. Y. P. U. Convention Impressions

The messages of the various speakers would bring out the best that is in us and fill our lives with the "attractive Christ."—Tom Riches.

This B. Y. P. U. convention has meant a world of good to me and has inspired me to establish in the hearts of my fellowmen the word of God.—Joseph Small.

The "attractive Christ" has grown more and more attractive to me during this convention and I shall return to my society with a firmer zeal for Christian work.

This convention is the first that I attended, but by the grace of God it will not be the last.—Pauline Fitzgerald.

If only it might be the privilege of everybody to have the opportunity of receiving the inspiration which I have received from my stay in Boston attending this convention. Christ has been made more attractive than ever before to me.—Lois Brown.

After attending this convention and seeing the hundreds of Christian young men and women I have determined to (by God's help) live a better life.—Iona Spainhauer.

The big thing the convention has done for me is to awaken a realization of what wonderful possibilities are opened to us as Christians when our lives are fully surrendered to God.—Pauline L. Munday.

Conception of the B. Y. P. U.—the young disciples of Christ.—L. E. McAllister.

Although this has been my first convention, I am quite sure it will not be the last. I have received a great inspiration which I shall carry back to my local.—Lillian Hopkins.

We have received the ammunition, now we go back to use it, and may its use result in something besides a report.—Wm. Johnson.

When I try to express the inspiration I have received from this my first convention, words fail me.—Beth Wing.

A reconsecration to an attractive Christ whose great power can only be felt by the world when he may work through us so that we may live and help others live.—Minnie Macauley.

This convention has proved to me there is work for each of us to do. By the grace of the Heavenly Father I am determined to do my best for him.—Julia McCrory.

This convention has given me more inspiration than any other convention I have attended.—Elva McDaniel.



# Young People's Work



## Topic for September 9

**DIFFERENT FORMS OF GAMBLING, AND THE EVIL OF IT**

**Prov. 16:8; Jer. 17:9-11**

*"Better is a little, with righteousness, Than great revenues with injustice."*

There must be something measurably fascinating about a game of chance, else so many people would not take part in the game. Gambling is carried on from the flip of the coin on the corner lot, up through the baseball parks, around the race tracks, into the fashionable parlors, into the stock markets, etc. It has sometimes been named as one of our great national sins. Some forms of gambling:

1. *Games of chance.* They are numerous—cards, dice, machines at race tracks, etc. How easy it is for young people to fall into the gambling habit! During the war boys and girls, men and women simply went wild over crap games. It was no uncommon thing to witness games going on right out in the street, with but little interference.

Under this head would fall the pernicious schemes sometimes fostered at fairs of different kinds. Tickets are sold with a chance, say on an automobile. And, the suckers bite, good, bad, and indifferent. I have heard supposedly good church members boast that they came pretty close to winning.

Again, there is the criminal business carried on even by some ecclesiastical organizations. Little children are sent far and wide selling tickets with a chance on various things. It would seem that the courts of the land would stop this business of making criminals out of the childhood of the country.

2. *Playing for a stake.* Practically the same thing, of course. But, there is a group of people who are mighty big sinners, and they think they are respectable folks. At least, they do not go to jail. At the same time if a poor black man is caught in a crap game in the back alley, he goes to prison. I have reference to that group of so-called society women who meet in fashionable homes and play for prizes of one sort or another. They play with the same zest as the blackleg gambler plays for his money, and in my opinion, they are just as great criminals. Think of the influence upon the childhood—upon such childhood as may be found in such homes, for, fortunately, they do not have many children to be spoiled.

Probably it is not necessary to discuss those forms of gambling ordinarily thought of as so outrageous. We need to turn our attention to the evil of the thing.

These various games of chance have a very deteriorating effect upon character. The desire to get something without giving value received is essentially dishonest. One cannot engage in this sort of thing without becoming a thief and a criminal, it makes no difference whether he be a professional, or a so-called highly respectable individual. The preachers and leaders of young people today can render a great service by preaching old-fashioned honesty in no uncertain terms.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

It has meant a reconsecration of my life to my work at the home church.—Florence Cookson.

I had determined to give my life in full time service for our Master before coming to the convention but I am going back with more courage to go on and a stronger determination to go where he wants me to go and to do what he wants me to do. The fellowship of those who are his servants and the realization of his need of me to help them bring his kingdom here to those who do not know him has a grip on me which it is impossible to get away from. —Sadie A. Raycraft.

The strength and union of the young people and God's help to people—Alice Sanders.

It has been an inspiration to me to be in this great convention and to realize anew the great possibilities wrapped up in our young people. God grant that they may have a vision of the great work and its needs.

I have watched our delegates outside the halls and I am convinced our young people have that consciousness in them which was also in Christ Jesus.—Ellsworth O. Birber.

This has been my first convention and I thank our Father God for having brought us together in such a great Christian fellowship. These few days spent here in Boston have been the greatest days of my life.—Susan Thurber.

A great inspiration, a quickened appreciation of the value of these annual conventions to the young life of our denomination.—Rev. W. C. Whataker.

My first convention, has meant more than I can say, and hope I won't miss another one.—Grace Wright.

The attractive Christ—our vision splendid. Loyalty to Christ—our motto glorious. Service for Christ—our task victorious.—Helen Morse.

These meetings have meant to me an inspiration, especially Doctor Taylor's address.—George Mackie.

The convention was very inspirational to me and taught me to go forward with "the attractive Christ" through the coming year.—Chas. J. Haas.

This is the first convention that I have attended and I hope not the last. I will go home to my people with more faith and I will be ready to do all I can.—Frances Brockway.

The convention has meant so much to me that words cannot express my feeling—H. Benner.

Heaven to me. All for Jesus. God bless you.—E. A. Tracy.

The convention has meant the greater consecration of my *whole* life to "the attractive Christ."—Susie Rock.

I only fear that I'll not do justice to the messages I have received.—E. McDaniel.

This convention has meant much to me in encouraging me to go on in the work for Christ even to the end of the world.—Elizabeth Marcy.

This is the first convention I have ever attended. I certainly have enjoyed every address I have heard.—G. Irwin.

A great spiritual uplift.—J. R. Quick.

This convention has given me a greater vision of Jesus Christ.—M. B. Gossner.

This is my first convention but not my last. I have enjoyed it very much.—Sylvester Wells.

More friends; a greater vision of the power of young people for Christ; a determination to help them to do more for him.—Elgin Smith.

This is my first convention but I hope not my last. The speakers have given me a great inspiration.—Clifford Baker.

This has been a great day for me. I have got enough spiritual food to last me all my life.—Ada J. Porter.

The convention has brought me the realization that the B. Y. P. U.'s of America can accomplish anything they undertake for *our* attractive Christ.—Eva McDowell.

I have received an inspiration during this convention that I hope will enable me to help to make Christ more attractive than ever before to the Baptist young people of Washington, D. C.—Bert Starnes.

The convention brought to me a clearer vision of "the attractive Christ."—Helen M. Clark.

This great Boston convention has helped me to see the Christ in a more attractive light; it has caused me to gain a fuller conception of my duty as steward—as steward of my time, talents, and life, which all belong to God.—Stella Mae Adamson.

This convention has given me the greatest inspiration of my life, and caused me to promise my Lord and Master that I will use this inspiration at every opportunity.—Tate Culberson.



# Our Own Folks



## Fifteenth Annual Czecho-Slovak Convention

By M. B. Listiak

The fifteenth annual Czecho-Slovak Baptist Convention was held at Cicero, Ill., June 30—July 5.

The convention opened Saturday evening. Rev. J. Fort, pastor of the Third Bohemian Baptist Church, extended a hearty welcome to the delegates and guests. Following the addresses, each delegate was called upon to make a short speech. On Sunday, July 1, the pastors were invited to preach at the different Czecho-Slovak Baptist churches of Chicago.

The first two days, July 2 and 3, were devoted to the addresses of the convention, the themes of which were "The Gospel." Each session was opened by a prayer service. Rev. G. M. Hadraba spoke on "The Gospel and our Time;" Prof. J. J. Zmrhal, on "The Gospel and Education;" Rev. S. J. Herban, president of the convention, on "The Gospel and the Preparation of the Minister;" Rev. V. J. Vita, on "The Gospel and Modern Inventions;" Rev. E. Catlos on "The Gospel and Its Power in our Age." A discussion followed each address.

Inspirational addresses were given by our American brethren. Dr. B. Otto, in his address, on "The Gospel of Christ," struck the keynote of the convention. Dr. A. H. Gage gave an address on "Evangelism of Youth." At a special celebration held in honor of John Russ at Havlicek Tyrs Hall, Dr. E. Burton, president of the University of Chicago delivered an address on "Christ as a Thinker," which dealt with the remarkable career of Jesus.

Evenings were devoted to evangelical services. Rev. J. Kejr, one of our oldest pastors, preached Monday and Thursday evenings, and the church was filled at every meeting.

Fourth of July came in the midst of our convention week, so we turned out 1,000 strong to an old-fashioned picnic. Thursday, July 5, was devoted entirely to business, and one of the main features of the convention's program was the organization of the women. The convention feels that this step was a necessary one and is confident that the women will do more and greater work for the spreading of the gospel, being united. A plan has also been proposed for a similar organization of the Czecho-Slovak young people, which will undoubtedly be accomplished at the next convention.

A spirit of brotherly love was prevalent throughout all the problems that came before the convention, and those of us who were present felt a desire to make the coming year a greater one in His service. This convention was the largest in the history of the Czecho-Slovak Baptists. There were present twenty pastors, sixty-two delegates, and forty-five guests. During the past year, there were 175 new conversions.

The convention for 1924 will be held at Cleveland, Ohio. Rev. S. J. Herban was again elected president, Rev. E. Catlos, secretary, and Frank Leiner, treasurer.



GRAND ISLAND COLLEGE CAMPUS AFTER THE STORM

## Restoration of Grand Island College

The work of restoring Grand Island College gymnasium will be postponed until after May 1, 1924. The reason for this is that the Northern Baptist Convention is seeking to raise over $12,000,000 during the present denominational year. This is next to the largest sum that the denomination has raised in a single year. Part of these funds will go to the college.

The college, of course, is disappointed in the delay. In fact, steps had been taken to put on a campaign to raise funds in the near future. The governing board of the Grand Island Chamber of Commerce and the executive committee had endorsed the plan of the college to restore the buildings destroyed by the tornado, and had planned to assist in raising the needed funds. Before putting on the campaign outside the city with the Baptist churches, it was necessary to secure the consent of the leaders of the Northern Baptist Convention. This permission was asked from the secretary of the Board of Education who replied as follows: "As to your suggestion regarding an appeal in the state of Nebraska on a special campaign this year, I am compelled to say that I hope this will not be undertaken by Grand Island College. At Atlantic City the convention in a whole-heated way indicated its intention to get back of a big program for this last year of the New World Movement, and it outlined its efforts in a determined and satisfactory way. I have strong convictions that if nothing occurs to interfere we shall be able to collect more money than we have collected any year save possibly the first. But if we are going to succeed in this effort there must be no side issues, and we have a feeling that an appeal for $25,000 among the Baptist people of the state during this year would be a very great mistake. I think it would seriously militate against the success of the campaign in Nebraska and would militate also against Grand Island College."

President Wells conferred with business men of the city interested in the project and also called a meeting of the executive committee of the college. The necessity for delay is deeply regretted. The new heating plant and gymnasium are greatly needed but the men consulted realize that the college should fully and heartily cooperate with the Northern Baptist Convention, and should do nothing in its own separate interest to endanger the full success of the larger campaign. The improved financial condition of the college is due to funds received during the past few years from the Baptist denomination and a part of the funds of this year's campaign will go to the college. The men who have been consulted have, therefore, advised that the campaign be postponed until after the New World Movement period, which is May 1, 1924. The only way that the funds could be received until after that period, is

through voluntary personal gifts and in loyalty to the denominational program the college feels it should not seek such gifts, but should rather assist the denomination in every way possible to raise the $12,000,000 budget.

The college, meanwhile, must be heated and the old heating plant is being rebuilt so that it will serve for a year or two. In order that the dormitories and the administration building may be even warmer than in the past, metal weather strips are being placed on all the windows in the boys' dormitory, on some of the windows in the girls' dormitory and on fifty-four of the windows in the administration building. The repairs which are being made during the summer vacation will put the buildings in the best condition they have ever been. The interior work consisting of painting and papering has been done in both dormitories. New furniture has been purchased and a large refrigerator has been built in Hibbs Hall which will improve the services of the dining room.

## Laymen's Sunday, Sept. 30

By R. O. Jasperson

While the lines of communication from the National Council of Northern Baptist Laymen to the state organizations and thence into the individual churches are as yet incomplete, nevertheless word has gone forth and it has been widely received that Sunday, September 30 is to be Laymen's Sunday. It is to be a day for stressing the new laymen's movement, creating the necessary atmosphere, recruiting men for definite tasks and laying the foundation for future effort.

The National Council does not seek to command but to suggest activities for men. Leaders of men's groups who are truly concerned about providing activities for their men will see the value of this rally and make plans to make the most of the opportunity. Pastors who often wrestle with the problem of getting more men into active service should welcome the occasion because it is designed specifically to enlist the man power of the churches more fully in carrying the tasks of the individual churches and of the denomination. If we are to have a laymen's movement worthy of the name it must start somewhere and the best possible place to start it is in the local church where the work is to be done.

Throughout the Northern Baptist area on that day, if only the active men assemble, there will be a total of 183,000 men in the pews to learn that a laymen's movement is being conducted. Here is the way we have arrived at the figures. Roughly, we are told, there are 1,267,000 Baptist in the area. Of these 325,000 are non-resident, on the books, but absent and supposedly not functioning. This leaves 940,000 and of these it is estimated that 400,000 are non-participating. Thus we have 550,000 live, active Baptists and we are told 34 per cent of these are men, which gives us 183,000.

The above sifting process has been pretty severe, no doubt, but it serves to give us some idea of what we have to work with. All organizations of men throughout the Northern Baptist area are asked to participate, use their own resourcefulness and energies to secure a large attendance, and to plan the program for the day along with the general lines suggested by the National Council. Wherever possible laymen will seek permission of their pastors to have a layman on the platform for a ten or fifteen minute address, to be followed by a sermon by the pastor especially for men.

It is to be the occasion for recruiting the men's Bible classes, men's clubs, brotherhoods and other organizations. It is to be the occasion for arousing a consciousness among men of the part they can play in advancing the welfare of the church, the state and national conventions. It is designed to focus attention for one day on the men. It is to be the starting point for future activities. It is to be a notice to the Baptist world that Northern Baptist laymen are organizing and that the slogan in future will be "Let Me Do It." It is to develop points of contact between the national, state and local bodies. If present facilities for getting information down the line are defective, this will provide a test to show up the weak spots. To be strong, we must know where we are weak.

On that day presidents of men's organizations will, if they make the most of the opportunity, have some definite plans for the coming season's work, for which they can call for recruits. It is to be a call to arms, but when men are called to arms it is customary to tell them what they are to take up arms for. World affairs are such as to challenge the best thought of every man in the world. These world affairs relate to the nation, the state, the city, even in the ward and precinct. President Harding says: "I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war, and we would have a new hope for humanity throughout the globe. There never was a greater lesson taught than that of the Golden Rule. If we could have that one faithfully observed I would be willing to wipe out the remainder of the commandments."

This should suggest to men in our churches that they study how to bring the spirit of the Master to bear upon these affairs. Men's organizations in our churches may well plan their activities to include the wider application of Christian principles in civic affairs. If they attack the problem with the intelligence usually displayed in business, they will find a way to impress themselves upon affairs outside of the church.

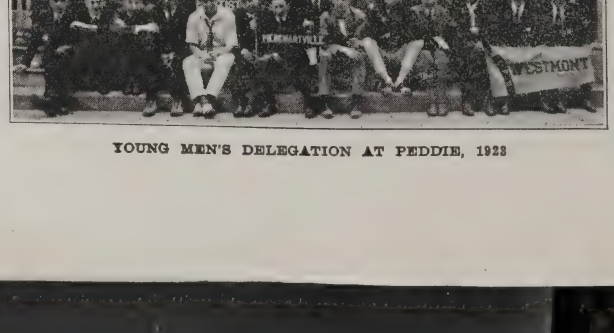
Laymen's Sunday should stimulate men everywhere to align themselves with the forces for good, and should bring home the realization that the impulse back of the every great forward step since the time of Christ had its genesis in his teachings.

## New Jersey Young People's Assembly

The ninth annual young people's summer assembly opened June 30 at Peddie School, Hightstown, with an address by Rev. Paul Hayne of Haddonfield, setting forth the keynote of the assembly, "Training for Service."

On Sunday morning a demonstration Sunday school was conducted with classes for beginners and primary workers under the direction of Mrs. L. L. Pinkham; young people, Rev. Isaac Higginbotham; teachers, Mrs. E. M. Finn; and adults, Rev. C. E. Tilton. At the close of the Sunday-school period the delegates marched to the First Church where a sermon was delivered by Dr. J. R. Wood on "Eternal Life." In the afternoon enrolment and organization of delegation meetings took place. At seven o'clock the vesper service was held in the Greek Theater and was conducted by Rev. H. E. Owings, pastor of the Hightstown Church. At eight o'clock a communion service was conducted by Dr. C. E. Goodall, executive secretary of the convention.

The assembly proper began on Monday morning with a chapel service lead by Dr. C. E. Goodall. Forty-one courses covering the fields of Bible, missions, Sunday-school and young people's work were offered to the delegates. The total enrolment including the faculty was 287. A series of vesper services was held at seven o'clock under the direction of Dr. I. G. Matthews, Revs. Albert E. Bretschneider, C. H. Frank, G. D. Allison and W. S. Booth. The evening address on Monday was delivered by Rev. D. G. Haring who brought a stereopticon message on the people of Japan, their habits, customs and religion. On Tuesday the young people listened to Rev. Harold C. Phillips. Thursday evening was devoted to life conferences and forward step. Group conferences were carried on, the girls meeting under the leadership of Mrs. E. M. Finn, and the young men under Dr. G. D. Allison. After the conferences




YOUNG MEN'S DELEGATION AT PEDDIE, 1923

the young women marched to the chapel and were followed by the young men. There was no break in service and as they came to the chapel they were met by the assembly pastor, Dr. R. M. Traver, who conducted a series of devotions. Rev. O. W. Henderson, pastor of the Grace Church of Trenton, challenged the young people to a life of service for their Lord and Master. The power and spirit of this service may be gathered from the following returns: thirteen dedications to missionary service, thirty-three to other Christian work, two to the Christian ministry, forty-four to Christ, 130 to practical service in the local church.

On Friday evening, the last one of the assembly, Dr. J. Y. Aitchison, brought the young people face to face with their responsibility in the great denominational task.

New Jersey is proud of the assembly and especially the character of work that was achieved by the young people. Out of 246 student delegates, 244 took four courses and passed in notes on all those courses and were granted certificates. Such work and training cannot help but have a marked influence upon the churches represented at the assembly.

### A Letter from Latvia

Dr. S. W. Cummings, professor of Bible and missions in the University of Redlands, writes the following from Riga, Latvia, to President Duke concerning the conferring of the degree of doctor of divinity on Rev. John Alexander Frey in behalf of the university: "I write to report the meeting held yesterday afternoon for the special purpose of making formal announcement of the conferring of the degree upon Mr. Frey, and the presentation to him of the diploma. It was a time of marked importance to the Latvian Baptists, and was a great red-letter day in their history. As far as I know it is the first D.D. presented to anyone in this country from America. There was a very large audience present including many Baptists from outside points and prominent men of the city. The president of the University of Latvia, a government institution, accepted an invitation to be present and preside. Being called out of the city he sent the dean of the theological faculty to represent him. The department of education in the government sent a representative. The pastor of a great Lutheran cathedral here in the city accepted a place on the program. The city and other interests were represented. I called upon the minister of the United States to Latvia who gladly accepted an invitation until he found he had an engagement with the prime minister out of the city. He said he was keenly disappointed at his inability to be present. I think the university may well be satisfied in granting this recognition of a worthy Baptist abroad.

"I am about closing up my special mission prior to going to Stockholm for the congress. I have had wonderful experiences and I believe the time has been spent to good advantage. In the two weeks in Esthonia I gave four addresses before their annual convention, visited and preached in many of their churches, spoke to a large audience in the biggest theater in Revel, the capital, laid the cornerstone of a new church, visited and spoke to the inmates of four prisons, and also did the same at a leper colony. In Latvia our meetings have been of a marked order. In all I have spoken to twenty-eight audiences in nineteen days, traveling by rail, by steamboat and by horse. We have covered all the large cities, some of the towns and the country districts. I have been in many places where they never even saw an American before. In some country districts they left their farms at the busiest time of the year, and gave up the day, driving as far as twenty-five miles to attend the meeting. Many of the scenes around these country churches represented market mornings in the cities with the crowd of horses, wagons and people. At one country church where the service was held at twelve o'clock noon, I had a choir of over 200 that was made up of representatives from seven country churches that had come for miles to attend. In all I preached to nearly 25,000 people. Not only were Baptist churches open to us, but I preached to two Lutheran churches; in one, a great cathedral, to 5 000 people, and in a Greek Orthodox church. Hundreds stood in the meetings expressing a purpose to live the Christian life."

# Church News by States

## Atlantic Coast

### MAINE

Saco: Rev. Harold W. Curtis, for four and a half years pastor of the Main Street Church, has resigned in order to accept the unanimous call of the church in Rumford. Mr. Curtis is a graduate of Newton in 1916, and after a short pastorate in Pittsfield and Lanesboro, Mass., he entered the Y. M. C. A. war service. He has always been active in young people's and Boy Scout work. The Main Street Church has been built up in every department during his pastorate.

Bar Harbor: Rev. Chas. W. Turner has resigned the pastorate of the church in order to become the superintendent of the Sea Coast Mission. This mission sends its yacht, the "Sunbeam" and other boats to small hamlets among the islands and on the mainland, and its missionaries preach the gospel to those who otherwise would have no opportunity of hearing it.

East Wilton: In accord with the findings of a council called by the East Wilton Church, Mr. Warner T. Gifford, of Bates College, was ordained, July 10. The sermon was delivered by Rev. J. Chas. MacDonald of Auburn. Mr. Gifford accepted a call to the church at Kennebunkport and has already begun the duties of his pastorate.

### CONNECTICUT

It is a matter of interest that Rev. John Hunter Stearns has reconsidered his resignation and will remain with the Montville Union Church for the present. The expression within and without the church from all sides was so great that Mr. Stearns was constrained to regard the wish and will of the people. Mr. Stearns has been on the field less than a year, but in that time good work has been done in the church and community. On July 29 the pastor baptized ten persons. During his pastorate there have been thirty-seven additions to the membership. The eightieth anniversary of the church will be celebrated by meetings in October.

Willington: On August 2, Mrs. Annie A. Preston, long a resident of Willington Hill, passed to her eternal rest after a two weeks' illness, at the age of eighty-two. Mrs. Preston made for herself a place in the literary world. Not only was she a regular contributor to such dailies as the *Hartford Courant* and the *Springfield Republican,* but articles and poems from her pen found their way into leading magazines. She was a member of the West Willington Federated Church. The Golden Rule epitomized her philosophy for the solution of all problems looking toward the securing of world peace. The funeral services were held on Monday, August 6. Rev. Wm. V. Allen, assisted by Rev. Earle W. Darrow, a former pastor, officiated.

Hartford: The friends of Rev. Manford W. Schuh, pastor of the Memorial Church, were shocked to learn of the sudden death of Mrs. Schuh, at the House of Mercy Hospital, Pittsfield, Mass. The family were spending the summer in Westboro, the childhood home of Mrs. Schuh, when she was suddenly taken ill. She was forty-one years old, a graduate of Dana Hall and Wellesley College, and a woman of rare Christian character and delightful personality, deeply interested in all phases of church work. Funeral services were held in Westboro, Saturday, August 11.

### NEW JERSEY

The work at the First Church, Bayonne, has progressed during the summer. New members were received at both the July and August communion services. The church was closed for two weeks for repairs but will be reopened Aug. 26, when Pastor C. H. Rannels will return home.

## Mississippi Valley

### INDIANA

Mr. G. C. Brenneman, a recent graduate of Rochester Theological Seminary, has accepted a call to the pastorate of the Immanuel Church, Fort Wayne.

### ILLINOIS

Pastor L. P. Cassel, of the First Church, Utica, for four years, recently resigned and is already on his new field as pastor of the First Church of Rocky Ford, Colo.

### WISCONSIN

Dr. William T. Dorward, for twelve years pastor of the Tabernacle Church, Milwaukee, will supply the First Church, Madison, until a regular pastor is settled. Mr. Dorward recently returned from Camp Douglas, where he encamped as chaplain of the 120th field artillery for two weeks.

### MICHIGAN

The First Church, Bay City, has suffered a loss in the death of Joseph H. Belknap, who had been an active member for many years and had served as deacon.

### NORTH DAKOTA

The Minot Church has made some needed improvements upon its property.

Rev. John Melmaker recently closed his pastorate at Glenburn and departed for California.

PASTOR-AT-LARGE H. H. GUNDERSON and Mr. Olaf Seivertsen recently closed a successful tent meeting at Coteau.

ROGER WICKSTRAND, student supply at Coleharbor, is extending the influence of the church by adding an outstation at Ingersoll.

THE IMMANUEL AND FIRST SWEDISH churches of Fargo recently conducted a joint vacation school.

MISS LOTTIE LUND, an evaneglistic singer in the service of the state convention, has been appointed postmistress at Power's Lake and has entered upon her new duties.

### IOWA

EVANGELIST C. E. HILLIS of Kahoka, Mo., began a series of revival meetings with Dr. Frank A. Case of the Galilee Church, Des Moines, August 19.

## Rocky Mountain States

### COLORADO

REV J. WALTER FIELD, formerly pastor at Farnam, Neb., received a unanimous call to the First Church, Brighton. He had previously supplied the church for three Sundays.

### EASTERN WASHINGTON

A RECEPTION WAS TENDERED DR. and MRS. JOHN NEWTON GARST July 30 by the Baptists of Spokane. Words of welcome were spoken by acting Mayor J. C. Argall; Dr. S. L. Divine, president of the ministerial association; Dr. A. H. Bailey, secretary of the state convention; Rev. A. B. Waltz, a Baptist pastor of the city; R. A. Koontz, president of the board; Mrs. R. L. Bogardus, president of the Woman's Union; Miss Hazel Sorenson, B. Y. P. U. president, and C. E. Brown, Sunday-school superintendent.

## Pacific Coast

### WESTERN WASHINGTON

PROF. H. D. BENNINGHOFF was a speaker at the Seabeck Missionary Education Movement Conference, which was held recently at Hoods Canal, near Seattle. Miss Belle Crawford gave the opening address on her work among the Kiowa Indians.

### NORTHERN CALIFORNIA

#### The Assembly at Asilomar

The summer assembly of Northern California and Nevada was held at Asilomar, Cal., July 20-30. The committee reported 328 paid registrations on the grounds. Probably that many more were visitors.

The assembly day began with a voluntary morning watch on the beach at a place called God's Temple. Scores of young people attended these meetings to sing and pray and read the Bible together. Family prayer was always conducted at the breakfast table. Then came conferences of the faculty and executive committee. Educational work occupied five periods during the forenoon covering the following subjects: Bible, principles of young people's work, Sunday-school methods, mission study, church vacation schools, denominational life and church night.

A word about the faculty members some of whom were Rev. Louis J. Sawyer, Mr. Hugh W. Thomas, Miss Sallie Lee Hackley, Miss Myrtle M. Love, Dr. A. W. Rider, Miss Naomi Fletcher, Rev. Dean Hamilton, Rev. Thos. F. Frizelle and Mrs. Norman F. Turner. All were capital teachers. Recreation and inspiration meant much to the assembly. Here is another galaxy: Rev. Harry A. Kern, director of recreation; Mrs. F. I. Drexler, camp mother; Rev. C. Aaron King and Miss Margaret Wickliffe, directors of music; and Rev. Geo. F. Phillips, James S. West and Theodore Fieldbrave, evening speakers. Mention should also be made of Mr. Hugh W. Thomas, commander of the good-night parade.

Sunday was an inspiring day at the assembly. Doctor Rider delivered the assembly sermon, while Rev. Thos. B. Frizelle preached the life-work sermon. When the invitation was given thirty-seven young people offered themselves for life service. A distinct attraction on Sunday at Asilomar was the model Sunday school and young people's meeting.

The most important occasion of the summer assembly was the state B. Y. P. U. convention which met Saturday and Sunday evenings. Mr. Clyde Howden is the new president.

Commencement exercises, held July 29, closed the assembly. Dr. Orville Coats made a brief address before the credits were awarded. Twelve credit cards, eighty certificates and ten diplomas were given. The faculty had graded 1,789 papers. This years' assembly was considered the best numerically, physically, financially and spiritually.

### SERVICE DEPARTMENT

EVANGELIST H. P. HOSKINS is acting as stated supply for the church at Charlevoix, Mich. He will return to evangelistic work in the fall and is already booking churches.

REV. GEO. L. COLLINS, 446 Harrison, Hillyard, Wash., is open for another pastorate. He will be glad to correspond with the secretary of any church.

CHAPLAIN WELLS has open dates for the fall. He can be addressed at the National Military Home, Leavenworth, Kansas.

## Obituary

### ZONA DARNELL READING

**Zona Darnell Reading** was born at Centerville, Iowa, Dec. 9, 1886, and departed this life at her home in Churdan, Aug. 6, 1923, at the age of thirty-six years, seven months and twenty-eight days. Her father, L. F. Darnell, survives her, Mrs. Darnell having gone on in 1906. In 1910 she was united in marriage to Waite Reading at Centerville, Iowa, and removed at once to Churdan where she made her home. There were born to this union three children, Luther, twelve years old; Roll, eight; and Bettina, six. These three children, her husband, father, one brother and one sister, a missionary in China, survive her.

Zona Reading transferred her membership from the Presbyterian church to the Baptist church when she established her home in Churdan in order that she might more completely unite herself and husband in definite Christian service. Her influence brought Luther into like fellowship. Her Christian activities were not confined alone to her home church, having served for several years on the board of the state convention and interested in every advance program regardless of denomination and affiliation. Her positive Christian character was a vital factor in every Christian enterprise with which she identified herself. She belonged to the community, in its educational work, club life, musical circles, and in the example of her home environment. She gave herself unstintedly to friends. Her home was the center of her keenest interest, and she was a real mother to her children. Her influence upon her husband was most wholesome. Her years have been few, but the contribution of her service to the world has been large. The funeral service was held from her church and was in charge of her friend and former pastor, Dr. A. C. Hageman of St. Paul.

### REV. SINGLETON NEISSER

**Rev. Singleton Neisser** died suddenly at his home in Logan, Philadelphia, Saturday evening, Aug. 11. He was born in Philadelphia, Feb. 24, 1877. He united with the church when he was about fourteen years old and was baptized by Dr. Russell H. Conwell on the opening day of the Baptist Temple, March 1, 1891.

His education was secured in the public schools of his native city, Temple College and Crozer Theological Seminary from which latter school he graduated in June, 1902. On Sept. 5, 1904, he was married to Miss Laura Mae Benson, a teacher at Girard College.

Mr. Neisser held pastorates at Tom's River, New Jersey, and at Patton, Westover, La Jose, McKeesport and Reading, Pennsylvania. While pastor at McKeesport he was chosen a member of the first commission council of that city and served as commissioner for four years, superintending the department of streets and public improvements.

Mr. Neisser had been an invalid for more than two and a half years. He is survived by his wife and three children.

### MRS. LUCRETIA WHIPPLE

**Mrs. Lucretia Whipple,** wife of the late O. M. Whipple, passed from this life March 9, 1923, while visiting a nephew at Lansing, Mich.

Her life's example will ever be uppermost with those with whom she mingled. It was a round of service for her Master. For over forty years she served untiringly and uncomplainingly in the First Church, Novi, Michigan. Her memory will continue to grow in the church and the surrounding community.

## Industrial Japan

IN 1914 the Japanese government was in danger of bankruptcy but with the increase in exports over imports from 1915-1918 the national debt was reduced until it is now the smallest among the allied nations. Within twenty-five years there has been a tenfold increase in her foreign trade and a 400 per cent increase in the volume of business done by the banks. The per capita wealth which was $250 in 1904 was estimated at $765 in 1919 and the national wealth at $43,000,000,000. Yet with this tremendous increase in wealth, in 1918 92 per cent of the population had an increase of less than $250 per year. In the slums of Tokyo, Kobe and Osaka thousands of people are crowded into little alleys with one room hovels for entire families. Osaka and Kobe have the highest death rate in the world.

Working conditions in Japanese factories and mines are very bad. The ten to twelve-hour day is prevalent though a few progressive employers have granted the eight-hour day. Many of the cotton mills still keep the fourteen to seventeen-hour day. Child labor is general. Wages are very low (though we have not at hand the means of comparing "real wages" in Japan with those of the United States). Women workers receive an average of twenty cents a day. According to a study made by one of the leading economists of Japan the average wage in Tokyo is less than fifty cents a day with a minimum of twenty cents and a maximum of one or two dollars a day for skilled labor.

The labor movement is growing slowly with much opposition. The first unions were started about forty years ago under Christian leaders. Most of them are now under radical leadership. Labor unions have no legal status, so that the number of unions and their membership fluctuate with conditions in the country. The latest returns give 300 organizations with 365,700 members. The employers have several organizations with large sums of money for propaganda. There are some forty radical groups in and near Tokyo which have been much affected by the Russian revolution. The labor movement is

greatly hindered by laws which decree jail sentences for strike-leaders. The police, labor spies, and gangsters are used to break up the unions.

The labor leaders are chiefly state socialists, guild socialists or communists. One of them is reported as saying: "To be frank with you we are all radicals and out to abolish the present system, because the government, the capitalistic courts, and the business men are all united against us. We have arrived late upon the scene in the labor world and we have started with advanced ideas and principles. We are persecuted, hounded, and betrayed, but we will win." —Sherwood Eddy in *International Trade-Union Movement.*

# Key Books and Pamphlets on the Industrial Problem

*For students and readers.*

### Minimum List of Books

For an understanding of the social books: "Causes and Cures for the Social Unrest," by Finney. Macmillan, $2.

Getting the mind of labor: "What's on the Worker's Mind?" by Whiting Williams. Scribner's. $2.50.

From the point of view of progressive politics: "Liberalism and Industry," by Ramsey Muir. Houghton Mifflin. $1.75.

For a grounding in economics: "Economics for the General Reader," by Henry Clay. Macmillan. $2.50.

For religious teaching: "The Church and Industrial Reconstruction," by the Committee on the War and the Religious Outlook. Association Press, Paper. $1.

For Christian social reconstruction: "The Reconstruction of Religion," by Ellwood. Macmillan. $2.25.

For critical estimate of present system: "The Collapse of Capitalist Civilization," by S. and B. Webb.

### Minimum List of Pamphlets

"Constitutionalism in Industry," 10 cents; "Recent Tendencies in Bringing About Improved Relations Between Employer and Employee in Industry," free; "The Wage Question," 10 cents; "The Social Work in the Churches", 50 cents; "The Denver Tramway Strike", 15 cents; "The Coal Miners' Insecurity", 50 cents; "A Christian Industrial Program", free; "Report of the President's Second Industrial, 1922," free; "Progressive Christianity", 5 cents; "Report of the Commission on Social Service, 1922-1923", free; "Profitism, Slackism, and You", free; "The Church and the Industrial Problem," the Archbishops' Fifth Committee, 50 cents; "Representation in Industry," by John D. Rockefeller, Jr., 1918. J. D. Rockefeller, Jr., 26 Broadway, N. Y., free.

### Additional Books for Reading and Reference

"Labor in the Changing World," by R. M. MacIver, E. P. Dutton, 1919. $2. "The Aims of Labor," by Arthur Henderson. B. W. Huebusch, Inc., 1918. Cloth. $1.; paper, 50 cents. "Industry and Humanity," by W. L. Mackenzie King. Houghton Mifflin, 1918. $3. "Wealth and Income in the United States," by W. I. King. Macmillan, 1916. $1.50. "The Acquisitive Society," by R. H. Tawney. Harcourt, Brace, 1920. $1.40. "The New Social Order," by Ward. Macmillan, $1.50. "If America Fail," by Batten, Judson Press. $1.60. "An Introduction to the Study of Labor Problems," by Watkins. Crowell. $3. "A Living Wage," (new edition), by John A. Ryan. Macmillan, 1920. $2.25. "Instincts in Industry," by Ordway Tead. Houghton Mifflin, 1918. $1.40. "Organizing for Work," by Gantt. Harcourt, Brace. $1.25. "Industrial Government," by Commons. Macmillan. $3. "Man to Man," by Leitch. B. C. Forbes. $2. "Trade Unionism in the United States," by Hoxie. Appleton. $2.50. "Increasing Human Efficiency," by Scott. Macmillan. $1.25. "The Normal Life," by Devine. Survey Company. Macmillan. $1.50. "Self Government in Industry," by Cole. G. Bell and Sons. Macmillan. $1.75. "Citizens in Industry," by Henderson. Appleton. $2.25. "The Town Laborer" by Hammond, Macmillan.

### Social Study Courses

"What is the Christian View of Work and Wealth?" Association Press, New York. 85 cents.

"The Christian Ideal in Industry." Lessons for Adult Classes, etc.

"The Industrial Order," in "The Bible and Social Living." Graded Lesson Series.

"The Work in the Churches," by Holt. Pilgrim Press. Cloth, 60 cents; paper, 35 cents.

"Christianity and Economic Problems." Page, editor. Association Press. 50 cents.

"Christianizing Community Life," Ward-Edwards. Association Press. $1.25.

## Our Book Shelf

**The Understanding of Religion,** by Edwin Tenny Brewster. New York: Houghton Mifflin Co. $1.50.

We read this volume from "cover to cover." It is from a literary viewpoint well prepared and presented. Its rambles in science, history, literature and theology afford the author unlimited sources for observation and inferences, even of notions and fancies. These are largely decorative. The volume is also interesting and attractive to read, even as a wide-awake industrious incendiary is always more interesting than a dozen plodding and laborious architects and contractors toiling to build a school, a hospital or a home for the general good. Our versatile author lets himself loose among the faiths and religions of the ages, prancing like the famous "wild man of Borneo" with a torch in hand, burning and destroying everything the hearts of ages have held sacred. No vandal ever had more fun in tumbling down and smashing the statues and edifices of ancient Rome than this erudite writer has in annihilating what myriads of the best men and women that ever lived, loved and trusted more dearly than life. He is as sarcastic as Mephisto. In the well-rounded sentences are fermentations of exaggerations and distorted presentations that might awaken the envy of a Blatchford or an Ingersoll. If there is one constructive paragraph in the whole book it has eluded our attention. His torch is a sheaf of negations and cynicisms. What if such talents could take a constructive bent! If his torch would only light the way to some restful Utopia—but it does not! The volume closes with a sigh of despair and resignation suggesting that the only thing a wayfaring man can do is but trust the general consensus of the "learned and pious experts of the theological faculties." The strangest thing about this book is that publishers of the character of Houghton Mifflin Company should foist it on the public "as a notable aid for the understanding of the Bible!"

**The Apostle Paul and the Modern World,** by Francis G. Peabody, New York: Macmillan.

Realizing that there are more than 2000 volumes dealing with the life and letters of the Apostle Paul already in print today the author feels that recent discoveries portraying the nature of the Roman empire in Paul's time afford a basis for further writings. No one can read this carefully written and most scholarly treatment of the life of Paul without being convinced that a real contribution has been made in this field. Doctor Peabody undertakes to show that there is a real Paul whom hitherto we have not been able to separate from the complex environment of his time; a real Paul whose authority and leadership can be felt in the solving of present-day problems; that far more potent than the thing he said and did was the power of his personality; that like the Master we can behold him not primarily as a source of dogma, not as a personality waiting to be defined but as a person whose very power is transforming as it is brought into touch with the modern world. Possibly no one statement contains the vision of the author more than the following. "If religion is to survive in the modern world it must be not through consent to dogma, but through consecration of life." A complete index makes the book most convenient for reference work.

## Want Ads

**For sale**—100 acre farm, 12 acres in fruit, all good land and well watered. Natural gas. One-half mile from Denison College. J. A. Riedle, Granville, Ohio.

**Wanted**—Public speaker; man capable interviewing executives and organizing committees; must have A1 references and broad experience in addressing audiences; straight salary. Address N care BAPTIST.

**Wanted**—Man for clerical work in elevator office. Also woman stenographer. Good wages for right parties. Baptist preferred. Write James Kerr, Box 103, Melvin, Mich.

**Wanted**—Teachers for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

**Wanted**—A pastor by small town church. Apply, stating experience, training, salary expected, to DeLoss Grantham, R. No. 5, Hartington, Neb.



## A Bible Study on Divine Healing

(*Continued from page* 947)

known as divine healing today, we do not doubt, but they are not so numerous as many believe nor will they compare with the cures wrought by Christ and his apostles. These were complete and instantaneous and had no failures to record. Those Christian ministers who contend the Bible teaches this mode of healing fail in many cases, and they are those where God would get the most glory. In fact, they can claim no more wonderful results than the Christian Science practitioner, who denies the divinity of Christ and affirms that all pain, sickness, suffering and death are only illusions of the mind; nor are they greater than that other school of philosophy which claims as its source of power autosuggestion, or the using of the subconscious mind. What we believe is that all such cures as are really accomplished are wrought by the same cause, namely, the power of mind over matter, will over weakness, or the getting of such control over our will power and vital forces that nature can do an efficient work.

Let us then use the means God has so bountifully given, seeking his blessing on their use and with thanksgiving, remember that the effective, fervent prayer of a righteous man availeth much and that the power of such a prayer is limited only by the will of God and the measure of our faith (1 John 5:14-15; Mark 11:24).

Bandon, Ore.

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# Carry the Battle to Bethcar

***"And the men of Israel went out of Mizpah and pursued the Phillistines and smote them until they came under Bethcar"—1 Sam. 7:11***

BY J. W. WEDDELL

"HOW is it with you?" I said to a young man once, met by the way. "It's 'all the way to Bethcar' with me," he said with a bright face, and I recognized him as one of the young men who had come out in the deep, stirring revival at Lewisburg (Bucknell) in 1896 when the motto was "Carry the battle all the way to Bethcar," and victory crowned the efforts with forty converted. Every member of the senior class took his stand.

What was the secret of it? Wholehearted, thorough-going work. We carried the battle to Bethcar, and to every man seeking a new consecration of himself, wonderful conquest was given, and the enemy was driven out of the land. Here was a fight to the finish.

Get the scene before you: Israel had been having a hard time of it; half victory at the best since Eli's day; very much as it is today—a few saved, a half-hearted battle, no victory, the enemy made to hold us in derision; we get things ready, and Philistines sweep down, and take it all away. But one day there was a change. God sent Samuel, the people rallied, Philistia marched over the hills on the old plan, and the stragglers at home watched for them to come back laden with their usual booty. But look, something has happened. Here they come, and they are running, and Israel is after them. The cry goes up: "Their God is in their midst! Up and away, flee for your life!" Away they fly, driven by Israel, on to Bethcar, on the far border of the land.

That is what we want—to establish a new coast line and rid ourselves of the border foes. Carry the battle to Bethcar! We want to do it for the sake of the *church*, which has become so mixed up with the world that you cannot tell the line of demarcation. We need today to establish a new frontier. It ought to be farther on than ever before.

Our fathers drove the aborigines back, and back and back, pushing new settlements and civilization all the way and all the time. So ought it to be now, and in two respects. We ought to be carrying the banner of Christ farther and farther into the enemy's country and pushing our frontier posts farther and farther on. We ought to be establishing ourselves more and more in high ethical living, or as our fathers called it, "holiness unto the Lord." Our standard ought to be higher than ever. "Be ye perfect" is the ideal. We must do it for the sake of ourselves as *Christians*.

Who is there that is living a thoroughly happy Christian life? We have lost the old exhilaration of living. Who is it that is a thoroughly useful, fruitful Christian? I will tell you the truth. We have left too many of the enemies' ramparts untaken. We have too many enemies inside the border. As of old they become thorns and pricks in our eyes. They keep us down and in subjection when we ought to be victorious and rejoicing. Enough of this, make thorough work, clean work. The Chinaman said he came "clean out." Come out clean and whole—"Lord open the door or I perish!"

We need it most of all for conquest and for soul-winning. The church is not itself that is not continually gathering converts. The Christian is not happy and successful who is not adding stars to his crown.

Something is wrong, radically wrong. What is it but that we have hidden our swords because the enemy is left in the land to browbeat us and hold us in subjection and fear? Away with him. He has no part with us. Out with your sword and drive the Philistine out of the land. Clean out, till thou comest to Bethcar.

*How shall we do it?* The Scripture tells us very plainly. They brought the neglected ark back and set it up on its base where it belonged in the midst of the people. The ark was the receptacle and vehicle of the divine disclosure. The old Book is what it represents to us. Long enough has it been given over to the enemy. Get it back, put it on its bases, a four-square book. Believe it, respect it, love it, exalt it, make it light and lamp and pledge and potency of victory. Sweep doubt out of your mind, drive peradventure away. Take the sword of the Spirit which is the Word of God in your strong grip and go forth. Carry the battle to Bethcar.

They put away the *strange gods*—i. e. the ways and fashions of the world, the things on which the world relies and which the world loves. There needs to be a new clearance today. Every age has its marks of worldliness, this age as much as others.

Every age must make a new slaying of Philistia and a new demolishment of its idols and gods. Out with them today, the whole bundle of them; dash their idols in pieces, stride resolutely over them. Carry the battle to Bethcar.

They gathered together with Samuel to Mizpah, that was the place of prayer and consecration. The place of utter and complete devotion. There they fought the battle on their knees. There they bound the sacrifice to the horns of the altar in a conscious and visible surrender of themselves to the Lord, and there they made a new self-dedication and strengthened themselves for victory, then arose and drove the enemy to Bethcar.

Do you want it friends? Have you had enough of defeat? Do you want victory? Come then gather in new surrender about the altar of prayer and consecration. Come to the front in acknowledgement of weakness and loss. Come for new endowment. Pray for the baptism of the Sprit and fitness for service.

# OUR MUSIC CORNER

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## SOME FINANCIAL COMMENTS

The vexed question of organists' salaries is continually coming to the front. It would appear from advertisements that church officials are becoming more reasonable (we almost said liberal) in this country. In parishes of importance the stipend of the organist is about one-third of that of the rector—although this rule has many exceptions. The influence of the cinema theaters in drawing musicians of ability from the churches has something to do with the matter. We think, however, that the ratio we have just mentioned holds good in parishes of any prominence.

The fact that a great number of clergymen are underpaid is, therefore, of definite though melancholy interest to organists.

It was stated recently by Mr. W. H. Hays, who is a lay commissioner of the Presbytery of Indiana, that ten thousand Presbyterian clergymen receive an average salary of $34 per week. Unless we are in error Episcopal clergymen receive less than that.

Mr. Hays did not mince matters. We quote: "Clergymen are asked to lead us to the kingdom of heaven. In our joys and perplexities and griefs we ask them to interpret to us the laws of eternal life. But we say to them, you shall not only show us the light; you shall not only serve us and our children day in and day out, but you shall know poverty and want; your wife shall work from early morning till late at night; she shall have no help; she shall wash her own dishes, sew her own clothes and her children's clothes, or be dependent upon the generosity of parishioners for their cast-off garments. And all the while she shall serve the parish. She shall be the leader among the women, at her husband's right hand, the first in good works. Together you shall receive, to keep you and your family clothed and fed, about $30 a week—scarcely more than the wage of the garbage collector, one-half the wage of a carpenter, one-third the wage of a mason. For a builder of the walls of the temple, one-third the wage of the bricklayers of an apartment house."

Rather strong language! If not particularly encouraging to would-be clergymen, what must it be to young organ pupils who are destined to receive two-thirds less than their spiritual shepherds?—*New Music Review.*

## ALFRED HOLLINS

By Roland Diggle

I do not think I should be far wrong in saying that perhaps the most popular and best-loved recitalist in the British Isles today is Alfred Hollins, the celebrated blind organist and composer of Edinburgh. We, in America, have been suffering from so severe a case of "Frenchitis" that we have forgotten that in England are four or five of the most brilliant organists living. Chief among these is Mr. Hollins. Those of us who heard him when he was in America some twenty years ago have not forgotten his splendid artistry and his wonderful improvisations. Perhaps the best picture of the man can be obtained from the following tribute to him written by his friend, the Rev. W. Fiddian Moulton:

"To those who know him, Alfred Hollins is one of the outstanding phenomena of the musical world. So artistically gifted, so sublimely courageous, so many-sided, he indeed merits the designation applied to him by W. T. Best—Alfred the Great; and when to these public manifestations of quality there is added the infinite grace of a humble, buoyant, unselfish, spiritual personality, you have a man of very big moral calibre, as well as an artist with dazzling gifts. Blindness came upon him so early that he may be said to have been born blind, and yet he has not only surmounted all technical difficulties, but has developed a special sense which is perfectly uncanny in its operation. He describes with accuracy and vividness the scenery of the countries he has passed through; when I was with him at a friend's house he was absorbingly anxious to 'see' some new incubators which his hostess had put up, and it was deeply interesting to watch him examine them, and he who has never seen the light of the sun has written that loveliest of morceaux, 'The Song of Sunshine.' The psalmist speaks of idols which 'have eyes, but they see not.' This distinguished man has not eyes, but, lo, he sees!

"On the organ seat this sense is amazingly manifest. Mr. Hollins never gives a recital upon an organ which he does not know, but that is only because by the time he has been at an organ for ten minutes he does know it. I have watched him play at the opening of a large organ fitted with 'transformers' and all the other devices for tone-grouping—sixteen in all—and he never stumbled over them, neither did he ignore them as many a player would have done when coming just for the day. But he availed himself of all the help they could give him, and never once forgot which was which. His wonderful manipulation of complicated instruments, his satisfying sense of tone-color, his remarkable gift of contrapuntal treatment, shown in his extemporized interlacing of themes—these and many other qualities would, under any conditions, have marked him as a genius, but in his situation they also witness to the wondrous scheme of compensation whereby the nerve force debarred from entering its normal channel is sent by God to reinforce the rest."

Of his compositions one need say little, for they are known wherever the organ is heard. Many of them have become standard works, notably the Overtures in C minor and C major, the Spring Song, Intermezzo in D flat and the charming Allegretto Grazioso. There are others that deserve a much wider hearing. Is there a finer piece of organ writing than the Theme, Variations and Fugue? It is worthy a place on any program. Then there are the Concert Rondo, Scherzo and Minuet, and for the church organist the delightful Morning Song, Andante in D, Pastorale, Epithalamium.—*The Diapason.*

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Music is the art of the prophets, the only art that can calm the agitation of the soul; it is one of the most magnificent and delightful presents God has given us.—Luther.

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# The Social Creed of the Churches

***Action taken by the Federal Council of the Churches of Christ in America at a special meeting held at Cleveland, Ohio, May 6-8, 1919.***

*Resolved*: That we reaffirm the social platform adopted by the first Quadrennial in Chicago, 1912, and ratified by the Second Quadrennial in St. Louis, 1916.

That the churches stand for:

1. Equal right and justice for all men in all stations of life.

2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

3. The fullest possible development of every child, especially by the provision of education and recreation.

4. Abolition of child labor.

5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. Abatement and prevention of poverty.

7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. Conservation of health.

9. Protection of the worker from dangerous machinery, occupational disease and mortality.

10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

11. Suitable provision for the old age of the workers, and for those incapacitated by injury.

12. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised. Facing the social issues involved in reconstruction.

*Resolved*: That we affirm as Christian churches:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance and experimentation in profit sharing and cooperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

## "If I Had a Billion Dollars"

WHAT is characterized as "an unpublished letter" by former Secretary of the Interior, Franklin K. Lane, dated Dec. 18, 1915, and addressed to a correspondent in Washington, is printed in the *Nation's Business* for June. It follows:

"I have your note asking me what I would do if I had a billion dollars. My mind is not large enough to understand what a billion dollars is, but I think my first duty should be to spend some portion of it in trying to make people of the United States understand that I should not have a billion dollars. It is not good for any one man to have that much money. Then, I have a notion that with what I had left I would go out to such states as Idaho, Nevada, Utah, Arizona and Mexico, and build great irrigation works, divide the dependent lands into small tracts, clear and level the land, and then say to any competent farmer who came along that I would build him a home and furnish him implements and stock, if he would pay me 3 per cent interest upon investment. I would generate power at the dam site that would heat and light a house, chop the feed, run the sewing machine and cook the meals. I would make the school the center of the community life, teaching two things primarily; how to make a farm successful and the value of living in democracy. I would have a business manager selected by the community who would buy and sell for the community, and he would have as much brains and be paid as good a salary as the traffic manager of a railroad. The school would have matrons to teach the women how to care for children, as well as farmers who would teach the men how to care for hogs.

"And this is not much of a dream, because this is the very thing that I would do if I had the money on our reclamation projects and our Indian reservations."

# A Voice From Japan

BY SHOZO HASHIMOTO

**Mr. Hashimoto, a Japanese Christian, graduated from Newton in June and has returned home. He attended the Atlantic City convention and, expecting to speak, wrote out his brief address. He was crowded out of the program, but we think our readers would like to see his message to his American brethren.**

I STAND here as a loyal witness to the salvation of Jesus Christ, our Lord, and to the splendid work of the missionaries in Japan. I stand here as a link between America and Japan, which have been friends since the days of Perry's expedition and should be eternally united by a thousand ties of fellowship and love.

Attending this great convention, I feel a wonderful joy and hope, for here I see the vision of the conversion of the world. Truly, my heart is burning among you who "expect great things from God; attempt great things for God."

Friends, we are living in a new world. When Columbus discovered this continent, historians called it a new world, but that world was not so new as the one in which we now live. This is the entirely new world of transportation, communication, neighborhood and brotherhood. Consequently, our tasks and problems are tremendously great. That is to say, the harvest time of the kingdom of God is coming, and you surely realize that in the harvest time we need more hands.

It is true that the Burmese, Chinese and Japanese churches are coming to independent self-consciousness, self-support, self-government, self-propagation, which is the token of your achievement, but that does not mean that missionaries are not needed and are no more welcome. No! We need you more and more, perhaps in a different way or of a different kind. I sincerely hope you will "come over and help us."

Open the map of the world and on the east coast of Asia you will find the beautiful country of the islands. That is Japan, the "Golden Gate" of Asia. Its noble Fujiyama, the Hermon of the empire, is the pride of all the Japanese, and has made them artists. All of Japan's good seaports are facing the Pacific Ocean and all its peninsulas are stretching their hands toward America. They are indeed waiting for your coming with expectant eyes and longing hearts. Why can you not hear their earnest voices?

In spite of their many shortcomings I, as a Japanese, have a great hope and faith in my people and most unselfishly ask you to pray for my native land.

Lastly, I wish to thank you personally for your great help financially and spiritually for my studies in America the last two years. Now I am going home with strong conviction to be a servant of Jesus Christ our Saviour, and a preacher of the gospel. I appreciate your Christian kindnesses and pray God's blessing upon you and America forever and ever.

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**The Y. M. C. A. has opened a vocational school at Sofia, Bulgaria. There are 330 students, mostly refugees. The Bulgarian government is studying the school with a view to establishing similar training for the young men of the nation.**

Volume IV Septemb[illegible] No. 31

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# The Baptist

Published Every Week by the Northern Baptist Convention

UNIVERSITY OF ILLINOIS
SEP 1 1913



THE new one-million-dollar Baptist hospital of the Northwest to be erected in the near future in the Twin Cities. The general plan of the building is along the line most efficient for administration—that of a cross. A solarium is at the top of the building. It will be an institution that will be a contribution by Baptists to the ministry of healing.

## Fresh from the Field

**The Baptist World Alliance calls upon** mankind to "quench the worship of military heroes." Amen, say we! And perhaps men are more ready to do this than we imagine.—*Unity.*

**Are we living in an age when men are** more serious than women? Dr. John A. Hutton of Glasgow, successor to Doctor Jowett in Westminster Church, London, made a statement to that effect in a recent address.

**Rev. T. B. Hughes of Damariscotta,** Me., has accepted the combined pastorate of the Baptist church at Kennebunk, Me., and the United church, Alewine, Me.

**Friends of Fanny Crosby, the blind** hymn-writer who died at the age of ninety-five eight years ago, are planning as a memorial to her the erection of an old people's home in Bridgeport, Conn. "Safe in the Arms of Jesus" and "Rescue the Perishing" are two of her many hymns.

**Members of the First Church, Middletown,** Conn., have secured an option on residential property, with a view to taking it over for a parsonage for the new pastor, Rev. Henry Speed of Houlton, Me., who will take up his work in Middletown this month.

**As a protection against the possible** extermination of many varieties of wild flowers, the Sunday-school board of the Ambridge, Pa., M. E. Church has adopted a resolution against the use of rare wild flowers and tree branches for purposes of decoration.

**New York has 142 radical Sunday** schools where children are taught to despise the American flag, Dr. B. L. Scott, Pittsburgh, stated during the Christian Citizenship conference recently completed at Stony Brook, N. Y., under National Reform Association auspices.

**Among the graduates at the recent** one hundred and thirtieth convocation at the University of Chicago were six Chinese, two Filipinos, one Greek, three Japanese, one Panamaian and one Syrian.

**Rev. Smith Thomas Ford, Wheaton,** Ill., for many years pastor of the Englewood Church, Chicago, has accepted the position of professorial lecturer on pastoral theology at the Northern Theological Seminary, Chicago. He will take the place of Dr. James P. Abbott who, because of advancing years, will become professor emeritus. Mr. Harold D. Hayward has been appointed instructor in biology.

**Rev. A. W. Fleischman, pastor of the** First Church, Sterling, Ill., has been elected professor of systematic theology and professor of Greek in the theological department of Virginia Union University, Richmond, Va. Mr. Fleischman is a grandson of Dr. Konrad Fleischman, for many years pastor of the First German Baptist Church, Philadelphia. Doctor Fleischman and Dr. Augustus Rausenbausch were the pioneer leaders of the work among the Germans who came to America during the middle of the last century. Mr. Fleischman is a graduate of the Northern Theological Seminary of the class of 1920. Rev. Miles Fisher, also a graduate of the Northern Seminary, has been transferred to the chair of church history in the Virginia University.

**Among the subjects which the assembly** of the League of Nations will discuss at its September meeting in Geneva are the opium question, Greek refugees, Austria, disarmament and the Saar administration.

**Reports from the Pan-Presbyterian** Alliance conference held in Zurich indicate a small attendance of Americans, but the large gathering of Europeans indicates a growing feeling of brotherhood.

**Plans for closer cooperation between** Canada and the United States in prohibiting the smuggling of liquor into this country, will be worked out in an international conference to be held early in September.

**A bill taxing foreigners remaining in** France more than a week, 1,000 francs for each head of a family and other persons 200 francs each, has been submitted to the finance minister by a deputy.

**Dr. Seth Reed, of Flint, Mich., is per**haps the oldest minister in the country. He is now a retired Methodist preacher and has passed his one hundredth birthday. His entire ministry has been in the state of Michigan, where once he was a circuit rider.

**"Here is a news item that ought to** put a good many people, especially women, to thinking," says the *Christian Evangelist.* "At a Molly Pitcher meeting in Philadelphia 'more than 150 women, half of whom puffed leisurely on cigarettes, applauded the denouncement of prohibition as a *terrible curse.*"

**The spire of the new First Methodist** Church building, now nearing completion and known as the Chicago Temple, rises majestically above Chicago's noisy Loop, and is a thing of beauty and inspiration to all beholders. A cigar store desired to rent space on the first floor at a goodly figure, but was refused.

(*Continued on page* 964)




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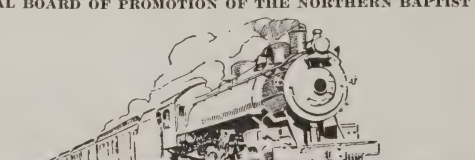
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**American Baptist Publication Society**

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# The Baptist

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### Who's Who

Bernard C. Clausen, who gives us "A Living Wage for Christians" in this issue, is minister of the First Church of Syracuse, N. Y. Lester G. Simon of Tremont Church, New York City, is responsible for "Aerated Religion." Payson Lee Curtis, who discusses "The Religion of the Small Town," is minister of the United Church at Garrettsville, Ohio. W. O. Lewis is special representative of the American Baptist Mission Society in Europe—these are a few of the many who have helped to make this number such a good one.

# Killam's Kollum

### Choice Pickings

"THE BAPTIST isn't everything I would like it to be, yet I would hesitate to say my individual wishes would make it better should I see them go into effect. I am like the farmer's cow—I eat the good hay and leave everything I do not appreciate for those who like it. By so doing I realize that the $2.50 does not begin to pay for all the good I get."—H. Grimwood, Erie, Ill. What one discards another may accept as the choicest pickings, so there's no waste apparently —"nothing left but the squeal."

### No "Jollying"

"Certainly I want THE BAPTIST—I do not how I could do without it. I am afraid that if I said all the good things I have a mind to say, you would think me sincere—merely 'jollying' you. But I am not. . . . I am using all of my influence to get THE BAPTIST into the homes, for I know you can do more good than I can," writes Rev. Frank Day of Hannibal, N. Y. We want to do all the good we can in every way we can to all the people we can at all the times we can. Give us more opportunities. Get THE BAPTIST in all the homes you can.

### Prepositions and Prayer

"How few realize the awful responsibility that rests upon an editor's shoulders! He is supposed to know everything when in fact———never mind that. I greatly desire information on a matter that I discovered in THE BAPTIST of such and such a date where in the items from such and such a state it is stated that such and such a minister offered prayer to an audience of 30,000. My query is, "Did that prayer arrive at its destination?"—thus writes an earnest inquirer. That long dash in the second sentence above relieves us of the responsibility of answering. Prayers are made *to, at, before, over, above, for, with* (and sometimes *without*) audiences—depending entirely upon the mood of the one who is doing the praying and what he is after. If subscriptions to the New World Movement fund, or a building fund or to THE BAPTIST are his goal he no doubt does pray *to* his audience—and let's hope the prayer arrives. A mean man might pray *at* an audience; one who delights in verbiage is likely to pray *over* and *above* the audience; another who has a wandering fold pleads *for* them; the perfunctory prayer prays *before* an audience; and the one whose prayers reach their highest destination is the one who prays *with* his congregation—carries their inward longings and strivings along with his own up to the throne of grace.

## Fresh from the Field

(*Continued from page 962*)

**Rev. Sabine Baring Gould, author of** the hymn "Onward Christian Soldiers," recently celebrated his eighty-ninth birthday.

**Prof. John R. Brown of Rochester** Theological Seminary is now general secretary of the United Charities of St. Paul, Minn.

**A nation-wide drive on behalf of religious** education is scheduled by the Sunday School Council of Religious Education for Oct. 14-21.

**The city of Toronto, Canada, gives** free transportation on street-cars to those who are totally blind.

**The "Dearborn Independent" states** that in America there are 1,500,000 unable to speak the English language, and 3,000,000 more who cannot read it. There is work for some one to do!

**Once more has Lady Astor demonstrated** her true womanhood. Through her efforts a bill prohibiting the sale of intoxicating liquors to persons under eighteen years has passed the House of Commons by a majority of 257 to 10.

**It is pertinent for one to ask why any** church should run down at the heel, or look like the last rose of summer. God's temple is worthy of our best attention.—*Religious Telescope.*

**Dr. Henry Frederick Cope, well** known in the field of religious education, died at Little Point Sable, Mich., on Aug. 3. Doctor Cope came to this country from England in 1891. Besides being the author of numerous books, since 1907 he has been general secretary of the Religious Education Association.

**That President Harding was esteemed** by the Jews is evidenced by the fact that the United Jewish congregations of Milwaukee recently decided to raise enough money to have his name inscribed in "The Golden Book" which is kept by the Jewish national museum at Jerusalem.

**The signing of the Lausanne peace** treaty establishes harmony between Turkey and the European powers, and gives Turkey just about what it wanted. The signers of the treaty were Great Britain, France, Italy, Japan, Roumania, Greece and Turkey. The Armenia problem has been left unsolved.

**Bates College, Lewiston, Me., was** featured in the September issue of *The American Magazine.* The debating team of the college, composed of three students, won a decisive victory over the team of the University of Oxford in the first college debate ever held in this country between England and America. In six years Bates College has triumphed over Harvard, Yale, Cornell and Pennsylvania universities, and has never suffered defeat.

**"The American Baptist Home Mis**sionary Society now maintains a number of directors of town and country work in various states of the Union. These men are trying to standardize the latest methods in the conduct of such churches. Conferences are conducted in various parts of the state in which rural pastors assemble to learn of the latest and best things for their work. Rev. William H. Thompson, of Ohio, has a circulating library on rural problems for the benefit of the pastors of the state. Under his leadership fifteen men made surveys of their parishes during the past year. From his office goes a considerable volume of literature on the new rural movement."—*The Christian Century.*

**Harold C. Jacquith of Darien, Conn.,** managing director of the Near East Relief in Constantinople, has been made a commander of the Order of King George I by the Greek government in recognition of his work on behalf of the Greek refugees from Smyrna.

**The Tabernacle Church, Waco, Tex.,** will celebrate Sept. 14 the completion of its new building, which was built almost entirely by the free labor of the members. The main auditorium will seat 2,000 persons as will the roof garden. The Sunday-school department is equipped to accommodate 2,000 pupils. Rev. A. Reilly Copeland is pastor.

### Tell Him Now

IF with pleasure you are viewing
Any work a man is doing,
If you like him or you love him,
tell him now;
Don't withhold your approbation
Till the parson makes oration
And he lies with snowy lilies
o'er his brow,
For no matter how you shout it
He won't really care about it;
He won't know how many teardrops you have shed;
If you think some praise is due him
Now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than
money
Is the comment kind and sunny,
And the hearty, warm approval
of a friend;
For it gives to life a savor,
And it makes him stronger, braver,
And it gives him heart and spirit
to the end;
If he earns your praise, bestow it;
If you like him, let him know it;
Let the words of true encouragement be said;
Do not wait till life is over
And he's underneath the clover,
For he cannot read his tombstone when he's dead.

—*Boston Transcript,* Author Unknown.

**"There are too many vacant churches,"** says the *Herald and Presbyter.* "There should be none. One vacant church is too many. If any church cannot have services for full time, let it accept half time from some minister. This will be bearing witness for Christ, and will afford opportunity for the families and children of the community to hear the gospel preached."

## A Correction

In "A Message of the Baptist World Alliance," on page 905 of the Aug. 18 issue of THE BAPTIST, third column, line fifteen from the top, the word "defense" should be "defiance."

## Report of Northfield Conferences

BY EDWARD F. LOOMIS

Baptists were again prominent this summer at the religious conferences at Northfield, Mass., which have been conducted along interdenominational lines for more than forty years since founded by the great evangelist, Dwight L. Moody. In practically every one of the six conferences, Baptists were either first in numbers or second to the Congregationalists, in the center of whose stronghold the conference grounds are located

The season at Northfield this past summer opened on June 25, when the young women's conference convened, and closed on Aug. 20, and the Massachusetts Christian Endeavor Institute closed its seventeenth year. In between came the Women's Interdenominational Home Missions Conference, the conference of women's foreign missionary societies, and the General Conference of Christian Workers, the most important of the group, at which five prominent British speakers and several from this country were present. Rev. James Reid of St. Andrew's Presbyterian Church, Eastbourne, England; Dr. John A. Hutton, successor to Dr. J. H. Jowett at Westminster Chapel, London; Rev. Lionel B. Fletcher of the Wood Street Congregational Church, Cardiff, Wales; Rev. G. Hartley Holloway of the historic Above Bar Congregational Church, Southampton, England; and Rev. Charles Englis, a British evangelist once associated with Dwight L. Moody, were those who came from across the water. Dr. Henry Sloane Coffin of Madison Avenue Presbyterian Church, New York City, and Melvin E. Trotter, evangelist, were the leading speakers from this country.

Doctor Hutton is a Northfield favorite, a man of the intellectual type, who has written more than twenty helpful religious books—yet who possesses unusual power in presenting his message. His course to ministers upon St. Paul's Epistle to the Corinthians was interlarded with bits of sage advice for meeting ministerial problems.

The simple and only test of theology is in its soul-winning power, according to the message brought by Rev. G. Hartley Holloway. He preached the doctrine of the interdependence of man, which means the interdependence of nations.

Mr. Reid was entrusted with the task of making two addresses each Sunday for three weeks before an audience of 2,500 at each meeting in the big Moody auditorium. Mr. Fletcher has had evangelistic experience in Australia and Great Britain, and his message had a decided old-fashioned evangelistic trend, although he was not backward in placing emphasis upon the need for Christ's social ideals. Doctor Coffin also accented the same need which he described as paramount at present.

Among the leading speakers to address the Christian Endeavor Institute, the last conference of the summer at Northfield, were Dr. Dan A. Poling, associate president of the United Society of Christian Endeavor and Dr. J. C. Massee, pastor of Tremont Temple, Boston.

The Northfield schools, Mount Hermon and Northfield Seminary, are to reopen for the fall term on Sept. 11, each with a registration of about 500. Profits, if any, from the holding of summer conferences at Northfield help reduce tuition and living expenses at the schools so that deserving and needy young people can get the benefit of a Christian education.

The Baptist

# The Recreation Road to Learning

THE story is told of a colored lad assisting in the preparations for a Christmas entertainment who found great difficulty in getting the Christmas tree up a narrow stairway until it was pointed out to him that instead of attempting, as he had been doing, to take it up bush-end first he should turn it about and take it up butt-end first. The almost impossible job then became simplicity itself. The tale is a great pedagogical parable.

We are finding out that education may be hindered by being made unnaturally and unnecessarily difficult; that in education as in mechanics there is such a thing as working at an advantage or at a disadvantage. Educational, like physical forces, in general tend to follow the path of least resistance. So education today attempts, somewhat more effectively than in some other ages, to find and follow the aptitudes of the human mind generally, of special classes and ages also, and even as far as possible the varying aptitudes of the individual. Here is where we strike the recreation road to learning. Aptitude will be shown by interest in a study, and what interests us most we remember best and enjoy most. Learning then becomes a pleasure, so that to a certain extent the enjoyment of a task may be a test of its fitness.

But there are natural aptitudes which do not at all tend to progress. If students are allowed freely to follow their own inclination in the selection of their studies too many would wish to major in athletics or social life and minor in mandolin or college yells with a concession to literature in the way of a library course in recent detective fiction. Not to jest about it, the human nature in all of us tends to make us, where it is possible, elect what the student terms "soft snaps." The result if unhindered would be to graduate too large a proportion of apostles of rest, specialists in inertia, connoisseurs of leisure; for as the immigration officials would say, the quota for these classes is already filled, with a long waiting list. And so our educational institutions do not leave the student to an absolutely free election of his studies; certain courses are prescribed, and in the electives there is usually the wise advice of an instructor to supplement the judgment of the student.

It is probable that the old saying, "There is no royal road to learning" expresses a great truth. Easy learning like easy money is a delusive and elusive thing. The effort, the steady application, the discipline of hand, brain, and heart; the capacity for sustained mental toil and for the elimination of side-issues; the concentration on a single essential point or a single process until the desired result is secured —these are things not to be accomplished off-hand, nor is there always much fun in doing them. In fact the only easy learning and the only real money which comes easily and consents to linger with us for an appreciable time are results of stored-up effort; they are interest on a capital fund of steady hard licks; they are brought about by the subconscious, automatic but sure repetition of processes that the brain and hand have long practiced, until a definite modification of nerve-cells, a definite path in the brain, has been formed, such that the process is carried on swiftly, accurately, and apparently with little or no effort. The deft, sure movements of the skilled surgeon, occupying but a few moments, but saving a life—and perhaps bringing an enormous fee; the facile and astounding feats of an expert gymnast; the ability of a speaker or writer in some emergency to extemporize literature or oratory of genuine and permanent worth, are all usually cases where one is simply realizing dividends on a previous investment. They are not gifts nor treasure picked up by the roadside; they are *payments for value received.*

True enough, there are certain marked natural aptitudes for artistic or mechanical or literary achievement which are rarely met and which are called genius. These enable one person to do with ease what seems a matter of extraordinary difficulty to another. Some one asked such a genius if it was not very hard to perform his special feat of exquisite artistry and received the oft-quoted answer, "No, it's either easy or it's impossible." It is what old Horace meant two thousand years ago by his assertion that poets are born, not made, *nascitur non fit.* But geniuses are rare, while many have potential talents of a high order which may be elicited and developed by persistent practice, and not otherwise. Indeed, genius itself has been defined by one who was credited with its possession as consisting chiefly in "a capacity for taking infinite pains," and by another as "the ability to toil terribly."

THAT which is the snare of the elective system in education, besets also the newspaper, which is master of the psychology of human interest but which is tempted to cater to the less worthy human instincts, to its dislike of serious thought and its liking of the sensational and the sensual. Magazines and books yield to the same lucrative lure. Even the pulpit sometimes yields to a suggestion to substitute the sensational for the spiritual, to provide an entertainment instead of a saving message.

But there is no sanctity in stupidity and no virtue in dullness or abstruseness. We rejoice in the present

tendency to make religion attractive, to make the Sunday school bright, interesting and charming; to have public worship appeal to the intellect and the sense of the beautiful while it uplifts the soul and stirs the conscience; and to have the prayer meeting a delightful social function as well as a spiritual comfort and stimulus. The great Lincoln highway of learning, secular and sacred, is built and traveled with toil and purpose and cost, yet the pleasant recreation road is one of its important feeders—for the children especially; but for us all an occasional detour by it will prove that a longer way around may be the quicker way home.

## Our Task

ON every hand we see today the need of the gospel of Jesus Christ but just now we have in mind the particular need revealed by those who earn their living by labor in the various skilled and unskilled lines of work.

No man or woman who toils in the shop, factory or elsewhere need ever be ashamed of the fact that they earn their living by the sweat of their brow, for the greatest man of all the ages, Jesus of Nazareth, the only begotten Son of God, was a carpenter in Nazareth. We honor and respect any one who gives a good honest day's work to an employer and expects to be treated in return in a good honest way by his or her employer.

We want to point out several facts to the employer and the employes, for upon them both depend very largely the issues of prosperity and progress both in our own country and around the world. We refer not alone to financial prosperity but also to the spiritual prosperity in peace and brotherhood. Wherever people work for or under the direction of others the first great need is for a spirit of justice to be in all their dealings with each other. We do not refer to the justice of wordly tribunals, but to that godly justice which emanates from the gospel of Jesus Christ. An onlooker is greatly puzzled these days to place the blame for many of the troubles which constantly agitate the world of labor. Many God-fearing workmen place the blame upon the union leaders, but if they are right those same Christian workmen must be reminded that they are partly responsible for putting and keeping their leaders in their places of leadership. Others place blame upon the employer or employes and cite various injustices as the cause of the various troubles. We do not attempt to fix the responsibility for whatever troubles there are, but we do know that most of them could be cured at once if both parties would deal with each other in a true spirit of Christian justice.

The second observation we have to make concerns the spirit of cooperation. So long as employer and employe are lined up in different groups there will be many troubles. Whenever the gospel spirit of brotherhood comes into action and both employe and employer are united for cooperative service the troubles of capitalist and laborite will be largely solved. Both parties are essential to each other and neither can expect to prosper for any length of time without the cooperation of the other. It is becoming increasingly evident that modern society will no longer permit the capitalist to exploit labor for unjust and selfish gains. It is just as evident that labor can no longer limit output and delete the efficiency of the best men in order to put them all on the level of the least competent. Cooperation, therefore, is greatly needed to solve these matters of large importance to a vast group of worthy working people. But it must be Christian cooperation built upon the basis of the brotherhood of man in the spirit of Jesus Christ.

We believe in organized labor just as we believe in the employment of capital, upon a proper basis. But we deplore the improper use of the labor organization for unjust and selfish ends just as much as we despise the capitalist whose only goal is to pile up personal gains at the expense of those in his employ. Whenever a true spirit of Christian justice and cooperation upon a basis of brotherhood rules the world of both capital and labor, we shall have taken a long step forward. To produce this spirit of Christian brotherhood with its justice and cooperation is part of the task of every child of God and of every local church. Let us get at our task, to delay is dangerous.

## The Up and Down Church

THERE is far too much variation in the life of the average local church. A pastor comes to the place of leadership and the work of the church gathers headway and some real progress can be counted. Then the pastor is called to some other field of labor and in the interim between his going and the coming of the new man, most of the progress made under the leadership of the former pastor is lost. Then the new man must begin afresh to build up the work to where it was when the other man resigned. This sometimes takes a year or more and during that period valuable possibilities are lost to the life of that local church.

We want to suggest two remedies for this unfortunate situation. The first remedy we believe to be the development of trained lay leaders. No pastor has any right to do so much of the work of a local church himself that the lay forces find no place for the development of morale and experience. A wise pastor, instead of doing the work, will spend his time in training the men and women in his membership to become capable workers and leaders. Then when he resigns from the field he will leave behind him those capable of sustaining the work, and that is one of the great achievements of a pastorate. The second remedy we suggest is a set of standardized methods for doing the essential things in the life of a local church. We refer to such tried and tested methods as an every-member canvass and then a system whereby every church member is grouped with a small number of other members and the group is placed in charge of a deacon or deaconess. Then lay officers are supposed to help all in their group to maintain a worthy standard of worship life, or service, of witnessing and of giving. We have lately heard of some members where this simple method has been used for a number of years with evident worth-while results.

# A Page of Opinion

## The Labor Party Moves on Disarmament

THROUGH Mr. Ramsay Macdonald, the labor party expressed itself in the House of Commons on July 3, by the following motion: "This house deplores ıe enormous and growing expenditure on the naval nd air forces and on other military preparations ·hich is beginning once more a competition in armaıents and is depleting resources that should be availble for expenditures on education, public health, and imilar social and human services, and, recalling the ledges of political leaders and the expectations of the ation that the great world war was to end war, urges ıe government to take immediate steps to call an ıternational conference to consider a program of ational safety based upon the policy that by disarmaıent alone can the peace and liberty of small and ırge nations alike be secured." He said that it must e a subject of the most profound regret in all parts f the house that today the expenditures on preparaons for the next war had mounted up to such colosal figures. The time had come for the house to say uite definitely whether it meant to ask the governıent to pursue an unbroken and unsleeping policy or peace or not. Leading politicians in 1914 and 915 said they were asking the nation to enlist in a ·ar to end war. That was now the most sacred of all ledges—a pledge given to the dead. * * * Paıiotism was not enough. It was quite true that the ıere existence of a nation might be kept by military xpenditure; but the mere existence of a nation was nly justified in so far as that nation meant the moral nd intellectual qualities of its own people and meant great moral lead to the other nations of the world.

—*London Times*

## "Honesty in the Pulpit"

REV. HARRY EMERSON FOSDICK, preaching recently in the First Presbyterian Church, New ·ork, on "Honesty in the Pulpit," said in part:

"The problem of the ministry in the matter of honsty is very difficult. For one thing, the minister is public speaker, and that is a dangerous thing to be. 'he whole possibility of glowing and effective public peaking depends upon the sympathetic response of ıe audience. In consequence the pressure is contantly on the minister to give the people what they ·ant. In theology, in social and industrial questions, ı international affairs, he is tempted not to speak ·hat he really thinks, but to give the people what ıey want. . . .

"Presumably the minister is a family man. He has wife and children whom he loves. He is dependent nancially on the good-will of his congregation, and goes hard with his conscience sometimes when he aces the possibility of proclaiming a disturbing ruth. . . . .

"The minister is not only a public speaker and usually a family man, but he is a gentleman. And gentlemen never like to be the cause of a disturbance. . . .

"Elemental truth and candor are important in any realm, but there is no realm where the lack of them is so fatal as in religion.

"This, then, is the appeal to the church: Make it easier, not harder, for your ministers to think freely, bravely, truly about the deep concerns of the spiritual life. . . .

"But whenever you find a minister trying to think through the truth of Christianity in terms that can be apprehended by modern minds and lived in modern circumstances, you would better back him up, for he is doing constructive work."

## Given to Hospitality

HOSPITALITY is commendable, but there is a time for all things. That visiting may be a real detriment is contended by E. L. Middleton in his recently published book, "Building a Country Sunday School": "Sunday visiting is one of the greatest barriers to country Sunday schools. All of us from the country know the monotony and humdrum life in the separateness of the homes. The right kind of social life ought to be cultivated, but not at the expense of Sunday schools. We violate two of God's laws by Sunday visiting. We do not keep the day holy and we fail to assemble ourselves together.

"The coming of the automobile is adding to this difficulty. While we are getting so many people to pledge money for the kingdom we need to get some pledges to use automobiles to carry ourselves and others less fortunate than ourselves to Sunday school. The beautiful country hospitality often becomes a real sin in keeping many people away from Sunday school and preaching services."

## The Tendency in Fiction

Anent the trend of much of the modern fiction of the day, the *Lutheran* says: "Is it not true, that (with few rare exceptions) the tendency of modern fiction writers is to present pictures of the odd and abnormal, and to hold up what is exceptional as representing what is general? Especially is this the case where writers, who do not know what Christianity essentially is and who are indifferent as to its claims, set themselves up as teachers of religion. Most of them have scarcely touched the hem of the garment of Christ's teachings, and yet fling their satire at those who are ready to make every sacrifice of what the world highly prizes to preach unto men the unsearchable riches of Christ. They stand in marked contrast with the old masters of fiction who, even when they made no special claims as to religious profession, had some respect for it and drew true and faithful portraits of Christian character."

# A World Policy for Baptists

*An article inspired by the Congress of the Baptist World Alliance and first published in "The Baptist Times and Freeman."*

By Gilbert Laws

THE primary need of the Baptists of the world is *cohesion.* There are no insuperable obstacles to the achievement of Baptist solidarity on a world scale, and therefore with patience and good will it can and ought to be secured.

The Baptist is a true catholic. His faith has nothing merely national in it; he has not been in the way of using racial or geographical adjectives in definitions of his spiritual fellowship. His organization is not wedded to the name of any human founder, nor is it formed with a view to easy alignment with patronising governments. He believes intensely that both his faith and his polity are not after man but divinely given in the New Testament. Whenever any new light on the New Testament shall show him any defect in his faith, his practice or his polity, he is not merely at liberty to revise them, but is positively bound by his principle to do so. By his principle, therefore, he is at one with every Baptist on the globe. He is cohesive by nature and by principle, and our world leaders should plan to give his cohesion expression.

### Where Baptists Flourish

The Baptist people are found in many lands; they can and do exist and flourish under any political regime that does not attempt to coerce conscience—a monarchy in Britain, a republic in America, a commune (or whatever it is) in Russia—it matters not, Baptists will obey the powers that be and give tribute to Cæsar, while reserving for God that worship and obedience which no state can either compel or justly proscribe. As there is nothing in their faith or polity to hinder Baptist world unity, so there is no hindrance in the variety of governments under which our people live.

The spirit of the Baptists is unworldly, their emphasis falls upon personal religion, as is inevitable from their making conversion the organizing principle of their churches. With all respect to those ardent political reformers whose names are honored now where once they were roundly abused—and, in any case, are safe from reflection at our hands—we take leave to say that political action was never more than a Baptist byproduct, and must not be elevated into a staple of our output or regarded as a model and ideal for general imitation. The Baptists place the emphasis upon conversion, devoutness, evangelical obedience and holiness of life, all of which make for cohesion with the like-minded of every land.

*THE first World Congress in London, 1905, with the second in Philadelphia, 1911, and two European Congresses in Berlin and Stockholm, 1908 and 1913, have created the beginnings of a world consciousness in Baptists which we hope to see greatly deepened through this first post war rally, the Congress of the Baptist World Alliance at Stockholm, July 21-28, of the Baptists of all nations. We venture to say that the time is very near when the fraternal fellowship illustrated in such gatherings as these will lead to a demand for the formulation of a world policy, capturing the imagination, constraining the conscience and commanding the will of all our people.*

If the Baptists of the world can achieve cohesion, it follows that they will thereby preserve *distinction.* Our distinctive witness must be preserved in every land because we have received of the Lord that which we deliver unto men, both in the way of saving doctrine and sacramental practice. We can do no other way, so help us God—as Luther would have said. We have nothing we can give away, nothing to bargain with in the ecclesiastical market. Our fathers scraped all the rubbish clean off the rock and built only upon the immovable foundation. With an irreducible minimum of essential principles the Baptist gives liberty and love and goodwill to all who differ, but never yields an inch on his fundamentals; they are not his to yield.

Our continued existence as a distinct Christian community, universal in character and without racial barriers or limits, is, furthermore, a reasonable proposition because of the antiquity of our origin. The true place of the Baptist in the expansion of the Christian church is not what uninstructed people imagine it to be. He is not a poor relation of that tepid state Protestantism which allowed itself to be modified by sixteenth century princes who cared nothing for divine truth, but cared much for church lands, plate and jewels which the Reformation threw into their greedy hands and those of their flunkeys and favorites. The ancestry of the Baptist is more ancient than that, and in many respects more honorable. He was in existence outside popery before Luther had left the cloister, and felt the cruel weight of the German princes whom Luther urged to stamp the Baptist into the earth.

### Not an Offshoot of Puritanism

Nor is the Baptist a mere offshoot of English Puritanism. His root was firmly fixed in the continent of Europe and his branches were spreading long before English Separatists were planted as cuttings from English Protestantism.

The Baptists are an embodied spirit, and if the earthly house of their present denominational tabernacle were dissolved, their spirit would weave around itself a new body, and it would repeat this process any number of times, if necessary, simply because the Baptist faith is an original, essential and inevitable interpretation and expression of Christianity.

The Baptist, in his distinctiveness, stretches out pathetic hands toward his fellow religionists in other countries, craving their countenance and fellowship, for few besides his own folk show him any hearty affection. Many there are at home here who will steal his people, profit at his expense, snap up eagerly the good workers and givers they can detach from him, and give fair words in cheap exchange; but they love him not.

On the continent, especially, from Roman Catholic contempt and heavy-handed Greek Orthodox oppression, from atheistic and materialistic and semi-barbarous environments he looks to British and American Baptists to stand by him and with him in his grave struggle for his soul, and for a polity and a fellowship which shall express his convictions and nourish his faith.

Cohesion and distinction, by logical necessity, lead to *aggression.* Aggressiveness is a necessity of life to the Baptist. He has had a bitter struggle for existence, for toleration, for liberty to utter his convictions; and still he must be doing, he must be fighting—like Bunyan for liberty to preach, like Fuller for the heathen, like Knibb for the slave, like Spurgeon for the faith, like Clifford for the bottom man, like Lloyd George for his country. His revered names, his typical personages, are all fighters. The Baptist lives in his armor and sleeps upon the field.

In places where the Baptists are not aggressive it is a hard matter to keep them alive. It would be invidious to mention names of countries, but Dr. Rushbrooke can tell us of fields where considerable imported labor and financial aid have had but the poorest result, because the people on the ground have no spirit of aggression. On the other hand, there are fields, like Russia, for example, where heroic labors and sufferings have been performed and endured, and where the results have matched the labors. The labors and results, we do not hesitate to say, are worthy to stand beside anything that history knows; yea, anything that holy scripture itself records.

We must go ahead on the continent of Europe. We venture to declare the great hope we cherish concerning Russia, the new nations that once were Russia or Austria, and the East of Europe generally. It is this: No reformation has touched that vast region yet and a spiritual reformation is due, overdue perhaps. The Greek church has had a fearful shaking at the hands of Lenin and his agents, with which sort of shaking we have no sympathy. But another shaking from a spiritual source will come, and our hope is that the eastern reformation shall be thoroughly scriptural, evangelical—in a word, Baptist! Why not? The Swiss Reformation would have taken a Baptist form if Zwingli had not bargained for magisterial support and trimmed to please the authorities of Zurich. And what nearly happened then in the Alps may really happen now farther east in the more favorable conditions of twentieth century civilization and scholarship. Why should we not aspire to guide on evangelical lines the religious development of those nations whose incomplete civilization and education afford such an opportunity?

We must go ahead on the mission field and in order to that advance, and to make it possible we must go ahead at home. We must believe in ourselves, our principles and our calling more and more. We do not advocate proselytizing, and have no desire to force our views upon unwilling fellow Christians. God knows there is a field for advance in the vast multitudes of the careless and indifferent people all around us and in the rising generation in our Sunday schools. How skilfully we Baptists can plan for funds! What labors our leaders have undergone, and what sacrifices our people have made for our financial efforts! Can we not plan and labor and sacrifice for the salvation of the lost at home and the heathen abroad with comparable skill, initiative and devotion? When it can be said with any truth that Baptists are good at raising money, but poor at saving souls, Ichabod may be written upon our portals. * * *

We must raise our flag higher, believe in and propagate our distinctive principles more boldly and imitate the loyalty of our American brethren whose decided attitude on Baptist principles has apparently aided rather than hindered their rapid growth in numbers and influence.

# Strengthening the Cause

THE third meeting of the Baptist World Alliance, held July 20-27, in Stockholm, Sweden, brought together more Baptists than have ever met at any one time in the European continent. The total enrolment was upwards of 2,500, of which the largest group was from Sweden, followed by the Baptist Union of Great Britain and Ireland and the Northern Baptist Convention with 481 and 480 delegates respectively; and by the Southern Baptist Convention with a delegation of something less than 100. Too much praise cannot be given our Swedish friends for the way in which they entertained this great body of guests. The press of the city paid far more attention to the daily proceedings of the congress than would have been the case in either the American or English capitals, and it is safe to say that for the first time in history the Baptist cause got on the front page in the press of Europe. The importance of this cannot be overestimated in that part of the world where Baptists have still to suffer for conscience' sake and where they belong to the feeble and socially insignificant religious minorities. The influence of the Stockholm Congress will be felt for many years to come, although it is doubtful if any immediate effect will be had upon those governments where the ruling castes are still as arrogant and autocratic as they were previous to 1914.

### What We Can

*THE common problem, yours, mine, every one's.*
*Is, not to fancy what were fair in life*
*Provided it could be, but, finding first*
*What may be, then find out how to make it fair*
*Up to our means: a very different thing.*
*"My business is not to remake myself,*
*But to make the absolute best of what God made."*

Robert Browning.

The Baptist World Alliance has been a sort of quinquennial talk-fest, the last five-year period having been of necessity stretched out to twelve years because of the great war. That there is a place for such a talk-fest no one can doubt. It gives an opportunity for mutual acquaintance which ought to be both illuminating and chastening. It ought to be illuminating to a Baptist who has set a great store by anti-alien-immersion to discover large sections of Baptists who have never heard this doctrine, and who, when it is ex-

plained to them instantly repudiate it as something utterly un-Baptistic. It is chastening to a Baptist who knows only theoretically that his spiritual ancestors had to bear in their own bodies the marks of the Lord Jesus to see and talk with many living Baptists who have suffered one or another kind of martyrdom in order that they might remain true to our Baptist heritage. The Baptist World Alliance, in bringing together from the ends of the earth many types of Christian experience, keeps us from becoming provincial in our Baptist point of view.

It was natural, in view of the world situation, that the chief interest of the congress should have been focused on Europe. As the years go by, however, it is inevitable that we should more and more take into consideration other continents. Otherwise the name, Baptist World Alliance, will have little justification. One of the purposes in meeting in Stockholm was to strengthen the cause on the continent. This same motive was dominant in the selection of Toronto for the meeting in 1928—to help the Baptists of Western Canada where they are relatively weak. One of these days we shall have a meeting of the Baptist World Alliance in India or China. Then this organization—hitherto somewhat too predominantly Anglo-Saxon—will become really international and ecumenical.

### The Horn of Angel Gabriel

So far as the program at Stockholm went, our British brethren repeated what they did at Philadelphia twelve years ago. For clear-cut thinking, careful preparation, and well-balanced appeal to heart and head, they easily took first place. The congress was very definite in its adherence to the time-honored Baptist position as to credal statement. The only unpleasant incident was that of a brother whose zeal for credal statement blunted his ethics so seriously that the entire audience was under the necessity of howling him off the platform to prevent further larceny of precious minutes which did not belong to him. Several other speakers had such aural difficulty in giving heed to the bell announcing that their time was up that we feel prompted to advise a larger horn for the Angel Gabriel, for if they chance to be delivering addresses on the last day, some of them will fail to respond. In spite of minor faults like these, and possibly a slight diminution of interest toward the end, most of the sessions were on a high level. Indeed, it was difficult to reach a higher plane than that of the opening sermon of the congress by Doctor Cameron of Toronto. This will appear in full in THE BAPTIST.

Could there have been larger opportunity for personal fellowship during the congress, more would have resulted. It was unfortunate that our British friends lived on board their ship, the "Marloch," and were somewhat inaccessible. One of the "high spots" not on the program was a visit of about seventy-five Americans to the "Marloch," with free and frank interchange of views, much more significant than the ordinary "hands-across-the-sea" affairs with which some of us are familiar. The next program must provide definitely for groups like these to get together—especially where different languages are spoken. There should be fewer set addresses, larger opportunity for discussion from the floor and more fellowship apart from the formal sessions.

The street outside the great Immanuelskyrkan was constantly filled with a picturesque and varied throng. It was Babel in miniature, but with this difference: Every one spoke the language of the kingdom. The one word that everybody understood was "hallelujah." Christ was the great magnet which drew all these people together from the ends of the earth. As we looked into their faces, particularly those from Czecho-Slovakia, Roumania and Russia, and saw how solid and substantial on the one hand and how devoutly spiritual and terribly in earnest on the other were these good Baptist brothers and sisters, we felt that we of America in our relatively comfortable circumstances had much to learn from them. Much as we have a right to be proud of the Baptist fathers, we have quite as good reason to be proud of our Baptist cousins across the sea. We have much to learn from them.

The Baptist World Alliance has to solve the problem of its relation to the several missionary societies which have for many years been working here and there throughout the world. By reason of its history, and also because of developments in Europe due to the great war, it is natural that its chief emphasis has been European. This will no doubt be the case for some years to come. The alliance was never intended to function as a super-missionary organization, but it nevertheless has a very definite place in our Baptist life. It brings Baptists of rather varied types together; it makes them more sympathetic with each other's problems; best of all, it is of the greatest assistance in giving them a world outlook. Those who felt the atmosphere of the Stockholm Congress came away with a new confidence in the Baptist cause and a new pride in their spiritual heritage.




Drawing by Henry N. Kost—Courtesy "Union Signal."

# Near East Relief—A Close Up View

By George W. Chase

WHEN during the past year I responded to appeals in behalf of the Near East Relief work, I did not dream that I should soon have the opportunity of actually witnessing some of the activities of that beneficent organization. But this summer there came to me the unexpected opportunity of spending two months in classic Greece, and along with the thrill of inspiration that the sight of the ancient monuments and storied scenes brings, I have found a source of equal interest in meeting the devoted men and women who are administering America's splendid contribution to the work of relief and reconstruction in the war-devastated regions. I want to pass on some of my experiences to the readers of The Baptist, so that with me they may realize more vividly just what is being done with their generous gifts.

I found the Athens headquarters of the organization in the old royal palace in the heart of the city. This building, once the residence of the kings of Greece, has been turned over wholly to various philanthropic organizations, of which the Near East Relief is the most important. Passing the tall soldier at the entrance, uniformed in the gorgeous and fantastic blue and crimson and gold of the royal guards, I climbed a marble staircase and came to the corridor lined with the offices occupied by the headquarters of the N. E. R. Each room was a place of steady activity and every one seemed very busy, but in view of the magnitude of the business transacted by the organization the total number of the personnel was surprisingly small. Evidently there are no drones in that hive, but only earnest workers. Outside the doors were clustered groups of pathetic refugees. (The number of these poor people in Athens mounts into hundreds of thousands, and terribly strains the resources of a city impoverished by the costly war.) Within, it was delightful to see wholesome American faces and hear the sound of our native tongue.

### Introductions

A bright faced young woman answered my inquiries and told me that Mr. Acquith, the head of the work, was at present in Beirut, and referred me to Mr. Morris, the assistant director, who gives his whole time to the work in Greece. Mr. Morris is one of those Americans whom it does you good to meet. A journalist before he entered the Near East Relief work, he hides beneath an offhand, breezy exterior a heart warm with human kindness and a tremendous enthusiasm. His good sense and humor, his tact and ready sympathy and his practical efficiency make him an ideal administrator.

By great good luck for me Dr. John H. Finley of the *New York Times* the well known educator and former college president, was in Athens looking over the activities of the N. E. R., and Mr. Morris invited me to accompany himself and Doctor Finley in a two days' trip by automobile to visit some of the orphanages; for the distinctive work which the organization is doing in Greece is to care for the orphan children of Greeks and Armenians who perished in the terrible massacres in Asia Minor.



**Shoemaking is one of the leading industries in the Near East Relief orphanage at Jebail. The boys particularly like to make hob-nail shoes.**

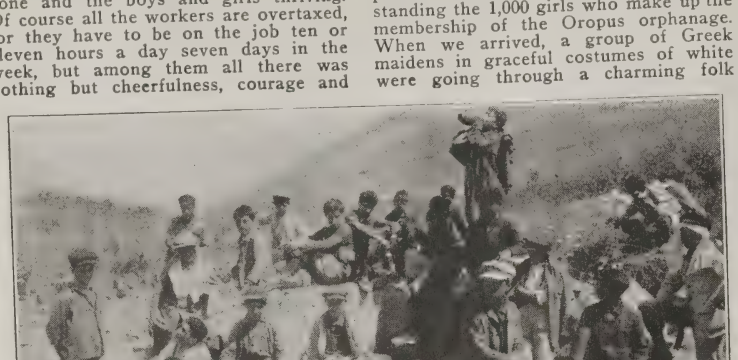
There have been about 16,000 of these orphans under the care of the N. E. R. in Greece. Nearly 4,000 of these have found homes in Greek families who have adopted them or have been apprenticed for a term of years, leaving about 12,000 still in the orphanages. This number is likely to be increased again soon by one or two thousand who are yet to be brought to Greece from Constantinople. The children are distributed among a number of orphanages on the mainland of Greece and on the islands of Corfu and Syra. The number ranges from about 2,500 at the Corinth orphanage down to less than a thousand at Corfu.

Our first day's excursion was to Corinth, by way of Eleusis and Megara. Besides Doctor Finley, Mr. Morris and myself we had in the party two prominent journalists—Mr. Maurocordatos, the Greek representative of the Reuter news agency and the Associated Press, and Captain Elliardi, correspondent of the *London Times*. I shall never forget the beauty of the scenery as we skirted the shore of the Gulf of Aegina. We passed the scene of the Battle of Salamis, and Eleusis, the place where the Eleusinian Mysteries, so significant in the religion of ancient Greece, were celebrated. Modern Greeks believe that the rites of masonry were derived from those of Eleusis. We took time to visit the ruins of the temple of Demeter. There are still altars carved with sacred symbols, fragments of exquisite sculptures, and a marble stairway winding down to the temple. Next came Megara, noted for the picturesque costume of the women and their wonderful Easter dances. Here in the village square we were welcomed in English by a Greek who had spent many years in the states. He regaled us with fresh cheese made from sheeps' milk, a toothsome brown loaf of bread made from wheat home grown and baked in a beehive-shaped oven in the courtyard, and long snaky cucumbers. Then on, along a narrow shelf between the mountains and the sea, with constant views of emerald, sapphire and turquoise waters and beyond them the pale blue range of the Peloponnesus. Crossing the canal which cuts straight as an arrow across the Corinthian Isthmus, we were soon at the modern village of Corinth. I wish I could stop to tell of all the interesting things we saw on an excursion which we made to the site of old Corinth, at the foot of Acrocorinthus. There are very interesting ruins, including the famous fountain of Pirene, an ancient temple of Apollo and the market place where Paul's feet doubtless daily trod, also glimpses of the peasants harvesting their grain with sickles and threshing it by driving teams of horses round and round the threshing floor, much as they did and do still in Palestine. Returning to New Corinth we came to the orphanage which occupies the spacious site of a government barracks just opposite the village. The ground is perfectly level, the soil dry and sandy, and fresh breezes temper the heat of the sun. The long barracks buildings formerly occupied by soldiers have been turned over to the orphans, and are used as schoolrooms, dormitories for boys, store rooms for food, etc. Besides these a long wooden mess hall has been built, and smaller buildings for kitchen and laundry. As soon as possible another building will be constructed to shelter the girls, who at present sleep out in the open air—a thousand of them—in a great square, beds for the older girls around the outside and mattresses for the younger ones in the center. This arrangement is not really a hardship in the summer, as it almost never rains and the spacious grounds make it possible to have this sleeping place at an ample distance from the buildings. Everywhere were the children, from tots of three or four years up to boys and girls of fourteen or fifteen. They all radiated happiness, contentment and well-being. Some were helping in the laundry and the kitchen, others in relays were pushing the sweep of the well so that a constant stream of water might be supplied—for it is the purpose to have each child at work for about four hours of the day and at school for an equal period. The work arrangements are not yet fully organized, for it is only four months since the grounds were taken over, and material and equipment of all kinds had to be assembled.

### A Pitiful Lot

The children too on their first arrival were a pitiful lot, exhausted and listless after the horrors of a four weeks' march from the interior of Asia Minor to the sea, and a large proportion of them suffering from trachoma, favus and scabies. Many are still on the sick list, but they are being cured as rapidly as possible under the care of a skilful and faithful Armenian physician. This doctor, with Mr. Myers, a modest young American in charge of the construction work, a lady in charge of the hospital and Miss Cushman the superintendent of the orphanage, with her two assistants, make up the entire staff. They are aided by about twenty-five native assistants, some of whom teach the children and others have charge of various parts of the work. Although this small

number of people care for 2,500 children, it is evident that the work is being well done and the boys and girls thriving. Of course all the workers are overtaxed, for they have to be on the job ten or eleven hours a day seven days in the week, but among them all there was nothing but cheerfulness, courage and enthusiasm, the spirit of Christian soldiers who sing as they fight. We can indeed be proud of these brave, plucky representatives of our finest American Christian manhood and womanhood, who are giving a new demonstration of consecrated efficiency and joyous self sacrifice.



**A call for luncheon at Cavalla, the ancient Neapolis where Paul landed in response to the call "Come over into Macedonia and help us." One thousand boys and girls are quartered here under the care of the Near East Relief. Most of them came from Anatolia.**

We stayed long enough to see the eager children marching to the mess hall where they were fed simply but abundantly. They are very fond of shredded wheat biscuit, but have not yet learned to like cocoa. We visited the hospital, where we admired alike the patience of the little sufferers and the serenity and competence of the lady in charge. I must not take time to tell of our ride back to Athens in the evening, and our supper in the village square of Megara, while the population of the village looked on and Doctor Finley and I ate from a single plate and shared a napkin between us. I must omit also the details of our trip the next day up over Mt. Cithaeron, through the quaint village of modern Thebes, through pastoral scenes to Chalcis, where there is an orphanage with 1,500 boys, and then down to Oropus. We arrived there about an hour before sunset. As we approached the buildings we had a glimpse of the youngest children in dainty light blue uniforms, playing on the sea beach. Then our car entered the lovely gardens in which the buildings of the orphanage stand. Leaving the car there we went on a little distance to an open field where all the children were gathered for sports and dances. Seldom have I seen a lovelier landscape. We were in a hollow surrounded on three sides by soft hills, where fields of deep green alternated with golden wheat-fields and with fresh ploughed red soil dotted with trees of luxuriant foliage. On one slope far away huddled a flock of sheep. Behind us was the calm sea with the mountain of Euboea rising over beyond. And here, all around a great oblong carpeted with soft clover were sitting or standing the 1,000 girls who make up the membership of the Oropus orphanage. When we arrived, a group of Greek maidens in graceful costumes of white were going through a charming folk dance. Then a group of Armenian girls, also robed in white, performed an elaborate and beautiful dance in the course of which they waved to and fro long wreaths of green leaves. They were followed by a band of young girls who gave a most spirited and amusing dance which they learned from the Kurds while they were marching to the seacoast of Asia Minor. Then came sports —relay races and ball games, under the charge of the physical director, who is a graduate of Wellesley. The zest and the "pep" with which the girls entered into these was just like that of American college or Y girls. Then there was a song sung by a large number of fresh girlish voices to one of our familiar Y. W. tunes. The company broke up and the girls trooped away to supper while we sat on the shady veranda with Miss Corning and the delightful young women who are her assistants. Presently we were regaled with a genuine American tea, where we were made to feel quite at home, with conversation in which serious and intellectual themes mingled in just the right proportion with jest and mirth. It was with reluctance that we bade farewell to this abode of peace and beauty, and set forth on our lovely moonlight ride back to Athens, over the wooded mountains and past the noble groves of the summer palace of Tatoi.

Henceforth Near East Relief will be no more an abstract thing to me. It will stand for the finest Christian manhood and womanhood consecrated to loving service, for happy children, being trained under wholesome influences for future usefulness and worth. We can rest assured that the dollars we give are being made to do their very utmost. The workers are all living on salaries which mean nothing more than bare subsistence. Supplies are purchased and distributed with intelligent forethought and the steamer Parnassus owned by the N. E. R. cruises from station to station (all are on the sea in order to be easily accessible) replenishing supplies.

There is a splendid *esprit de corps*, a loyalty to the cause and to one another that unites all the workers. The cost is kept down to $5 a month for each child, and yet out of that small sum (and Greece is at present an expensive country in which to live) all are fed wholesomely, clothed cleanly and neatly, tended in sickness and provided with good schooling and preparation for life. With all humility and gratitude I thank God that I am an American, that it is my countrymen and countrywomen who are doing this noble work and that you and I may help in assuring its continuance.

Lewiston, Me.

# A Noble King

*Address at the mausoleum of Gustavus Adolphus, Stockholm, July 2*

BY CORWIN S. SHANK

ON the battlefields of Lutzen, 1632, in defence of Protestant Christianity, there fell, while fighting hand to hand with his foes, the noble King Gustavus Adolphus II, whose glorious deeds have attracted the attention of the world, and in humble recognition of which we today solemnly garland his tomb. That day and the thirty-four years of his reign are pregnant with significance, surpassing in importance any like period of time as it affects the freedom of religious thought and worship of mankind throughout the world.

Gustavus Adolphus came to the throne when but seventeen years of age and was at once plunged into war against the Danes, Russians and Poles to vindicate the work of his father, Charles IX, and his grandfather, Gustavus Vasa. These nations were all superior to Sweden in wealth and population. It was during the reign of his grandfather, Gustavus Vasa, that the first determined stand was taken against Roman Catholicism, and with the same daring a success that has ever characterized t Gustavus dynasty, in two years and half the founder of this noble ho forced the Danish king southward acr the channel and became the first m arch in Europe to break all relati with Roman papacy and declare Protestant Christianity, thereby mak Sweden the first Protestant Europ country.

Roman Catholicism was not to easily pushed aside, and after colo ing religious forces in Poland, ag Sweden was vexed with religious c quest, so that between the years of 1 and 1600 it became the dominant q tion of the times. Duke Charles, af wards Charles IX, youngest son of G tavus Vasa and father of Gusta Adolphus, summoned the ruling pow of the realm and there was passed the Reichstag a law declaring Swede Protestant country. This only serve fire the opposition of the Catholic

ernment beyond the Baltic, and it was following the battle of Stangebro, 1598, that Gustavus Adolphus undertook to establish on a sure foundation the work of his noble ancestry. This he accomplished after no small amount of sacrifice and effort, but, standing, as he believed, upon a principle held sacred by his fathers, he not only made Sweden free from the power of the Roman church, but gave to it a position in history that has justly entitled him to be regarded not only as the greatest of Swedish rulers, but as one of the outstanding historical figures of all time.

He possessed personally a measure of piety that endeared him to all with whom he came in contact. He was known, as have been all of Sweden's rulers down to this day, as a man whom any subject, whether noble or peasant, might approach with perfect freedom. He possessed the vision of a statesman who could look down through the corridors of time and estimate the strength and the weakness of his nation, and cope with the problems that certainly lay in its pathway. Although the Danes had been driven back to the south, and the Russians pushed from the eastern shores of the Baltic, he saw with the eye of the prophet that unless he again took the sword against Catholicism the victories of the past would be lost to his people. The Austrian emperor having marched to the shores of the Baltic, Gustavus Adolphus again, in 1630, with an army of but 13,000 men, crossed the sea, struck a staggering blow to the on-coming forces, and within one year, in a great and decisive battle at Breitenfeld, victoriously defeated the enemy, destroyed forever the last great plan of the Hapsburgs for a universal Catholic empire, and this noble Protestant King of Sweden was for the time master of the whole of Germany. The Austrian army attempted to swing its forces from the south against the Swedish army, and it was while meeting this attack, Nov. 6, 1632, in a fierce hand-to-hand conflict on the field of Lutzon, that Gustavus Adolphus fell. His army pushed on and followed the riderless charger of the king to victory.

Although this war did not end until 1648, the friends and adherents of Gustavus Adolphus, in cooperation with France, under Richelieu, were able to bring about the Westphalian Peace Congress, which brought to an end the religious wars in Europe. Since that day, religious liberty has been a growing reality, and the noble king of Sweden has been enshrined in the hearts of men everywhere as the hero who valiantly offered up himself as a sacrifice that nations might be free.

There seems to be an eternal fitness in Sweden's flag, the cross. It was unfurled alone as staggering blows were struck against the Danes, Russians and Poles. It advanced over the hills and through the marshes to meet the enemy at Breitenfeld and Lutzon. It served as the shroud of Gustavus Adolphus as he was borne by his sorrowing army back to his native soil. This cross of Sweden, emblematic of freedom and a willingness to sacrifice, stood for centuries as the beacon light to the nations of the world, bidding them to follow in Sweden's footsteps. No longer, however, does this flag float alone as significant of the principles for which it so long stood and for which noble monarchs died. It is still leading on, and today as we gather at this tomb the flags of all nations wave with the cross of Sweden; their folds are lovingly entangled as the breeze catches the spirit that was set loose by Gustavus Adolphus, and the world hails him, not only as the king of Sweden but also as the monarch who set free the world from the bondage of religious intolerance.

Nor indeed does the riderless charger that left a king dying upon the battlefield any longer lead an army of but 13,000 souls. The spirit of this monarch rides on before the millions of Protestants in every land under the sun. It is fitting that we, the representatives of this great body of people, should lay a wreath upon his tomb.

O king, rest on, take thy sleep. Thy spirit still lives in the hearts of the peoples of all lands gathered here at thy tomb; thy cross, that of the Man of Galilee, is being carried by the millions of Protestant Christians throughout the world who are marching on with a tread that sounds like the voice of many waters that cannot be turned back.

# Saving Eleven Thousand Lives

*The story of Baptist relief in Russia.*

By W. O. Lewis

THE Baptists of the world are entitled to know what was done with the money they gave toward relief work in Russia last winter. Let me outline briefly the general plan of distribution. First of all, a certain sum was set aside for the feeding of students in the universities. The rest was divided into two almost equal parts, one part being used for food packages which were sent to various groups of Baptists and evangelical Christians during the winter and for the purchase of seed for farmers in the spring. Although most of this was used for Baptists, many others were assisted. With the other part of the money, help was given to all in need in a district stretching to the east from Melitopol. This is not a large territory compared to the whole of Russia but there was no needier field, for it had already suffered much from the World War and civil war which followed even before the famine came. During the summer of 1921 there was a drought, during the winter that followed there was practically no snow and during the summer of 1922 there was scarcely any rain. When I visited the region in April, 1923, we were actually supplying food to 11,000 people!



**Some of the 20,000 Near East Relief orphans removed from the interior of Turkey to Syria and Greece. Many of these children walked 500 miles to the coast.**

### Where Is Melitopol?

Some of my readers may not be sufficiently acquainted with Russian geography to place this district. Melitopol itself, a city of 18,500 inhabitants before the World War, is on the main railroad line between Moscow and the Crimea and was a sort of center for the trade of the German colonies in the district. The region in which we conducted relief work stretches eastward from Melitopol and lies just north of the Sea of Azov. If you have access to any of the famine maps made last year, you will find the Melitopol district at the southwest end of the worst famine belt stretching from the Volga to the Black Sea. There are few trees in the district. It reminds me of the plains stretching from the middle of Kansas westward. When there is rain, this is a fertile grain country. A small fish like a sardine that the Russians call kumsa comes into the Sea of Azov to spawn and is caught in large quantities. But the same year that the rains failed, these small fish, upon which the people depend for a part of their food supply, did not appear. So, with all reserves gone and land and sea refusing to yield, thousands starved before help came.

### What It Means to Feed 11,000 People

But what does it mean to feed 11,000 people? Does it mean that 11,000 of the poorest were picked out and given enough to keep them from starving while

all the others were able to get along without help? No, it was not as simple as that. To show our method let us take a typical case,—that of a family consisting of a husband, wife and three children, five in all. They have a small quantity of flour (if we may call it that) made by grinding up the hulls of sunflower seeds, grass, weeds and a little rye. They also have a few chickens, a dog and a poor lean cow. If all this is eaten it will keep the entire family alive during the winter months but about Easter time there will be nothing more and the entire family will die of starvation. If some members of the family eat enough and save enough food to keep them alive until the next harvest, the others will starve to death a little sooner. But if enough food can be supplied to this family to keep one member in good condition until the next harvest, the extra food will enable all five of them to live. I feel perfectly safe therefore in saying that in feeding 11,000 we kept alive considerably more than 50,000 people who would have been dead by this time unless some one else had fed them. We not only kept these people from actual starvation but we also enabled them to keep alive a few horses and cows which will make it possible for them to put in larger crops and thus increase their chances of taking care of themselves during the coming year.

**How It Was Done**

The American Relief Administration and the Nansen committee had been working in the district before we assumed the responsibility. A well-educated lawyer (lawyers of the old régime in Russia have little chance of making a living from their profession now), the son of a Baptist preacher and a man of sterling character, was appointed to look after the details for us. A large vacant store was chosen as a warehouse. This was filled with flour, rice, corn grits, sugar, canned milk and other things bought from the American Relief Administration at wholesale prices. Our relief work was under the wing of the American Relief Administration, though we were allowed large liberty in administration. They kept check on us however, and could have stopped us if they had felt at any time that we were not acting according to the general principles of the agreement with the soviet government.

Many of the citizens of the community cooperated with us. One of the men who helped us most was a broad-minded Jewish banker. When our Baptist lawyer was compelled to be away this banker was practically in charge. Among others whom we could always rely upon for help in distribution were the Molokans, a denomination resembling the Quakers. The doctors and school teachers were glad to work with us and the few Baptists here of course helped all they could. The general needs of each village or group were studied and a certain amount of food alloted. Men came into Melitopol once a month and hauled the allotment out in wagons. Every effort was made to see that what we gave actually reached the people for which it was intended. From time to time there was inspection and the reports were checked up.

Besides the warehouse where the food was stored, we had another place in Melitopol which was used mainly for the storing of clothing. Both Northern and Southern Baptists sent clothing for distribution here. The homes for the famine orphans received a generous share of these supplies.

# Back to the Hills

BY CHARLES L. WHITE

ONE day a great desire came to an honored minister to return to the home of his childhood. He arrived unheralded, a stranger to all, longing to drink again from the old bucket that hung in the well near the elm tree.

After a quiet night at the village inn he strolled out to the old farm where he was born and walked again the paths he had trod with children whose names even he could not recall. Other boys were driving the cows to pasture, fishing in the stream and gathering nuts for the winter. Strangers were working in the old fields, hallowed forever by tender associations, and he found an Italian family with eight children dwelling under the old roof.

Diligent inquiry revealed the fact that only a few who were there when he was a boy were living in the community. With these he talked over again the years that had passed.

It was Friday when he arrived in the village, and the next day after roaming over the pastures and hillsides which he had not seen for forty years, he called upon the pastor, a young man who had just entered the ministry. At the parsonage he found an aged woman who had been his teacher when he was a little fellow in the Sunday school. She had come in from a farm several miles away to pass the week end with the new minister and his young wife. Late into the evening they talked and lived over again the years of long ago. The Sunday that followed will never be forgotten by the little congregation on the hillside. About sixty persons were present and the visitor preached the sermon.

Among many other things he said: "The mountains round us look smaller, and the river seems narrower than when I was a boy, but the mountain peaks of scripture truth seem higher and the river of life broader than in the early days. Here I was led to Christ. At this altar I came forward and surrendered my life to God. While sitting in one of these pews I heard his call to preach the gospel. Very often when I have been pursuing my ministry in distant parts of the world, I have thought of you all, and at such times a great peace and fresh power came into my life. It has seemed all these years as if in some spiritual way I have been blessed by the ministry of this church, and that in a manner which you did not know, you were supplying me with strength."

As he said this the white-haired friend with whom he had passed the previous evening at the pastor's home, dropped her head on the pew in front and wept. When she raised it her face shone with a new light as she drank in the message of the preacher. She felt she had not lived in vain, although she had been hidden away in the hills, toiling at tasks far different from those which she had earlier selected. Indeed, she had been keeping the divine appointment during all these years though saddened by a disappointment that had left her alone and heavy-hearted.

For over forty years she had prayed for this man and had followed his ministry in special intercession at the throne of God. His life had been very fruitful, but little did he know how large a share she had in it all. When she bade him goodbye she told him about it, and he went away from the scenes of his boyhood confident that among the greatest of the unrecognized gifts that God had bestowed upon his life were the unselfish prayers of this lonely saint, hidden among the mountains.

The mission of the church is to produce leaders, and one leader trained in a little rural community, in the wide world may chase a thousand, and two such leaders may put ten thousand to flight. The little boy in the Sunday school of the church where the sky line runs high may some day be an eminent leader in the Kingdom of God and stand in the front of the battle for righteousness.

What happened in this boy's early life has been repeated a thousand times in our country. He was a barefoot lad and climbed the hills until at length he met Christ and his feet became shod with the preparation of the gospel of peace. Later he went away to an academy and never returned because his family moved from the community during his period of study.

When he entered the ministry he was called to a work far from his birthplace, and for four decades he toiled right manfully. Again and again the breadth of his wisdom widened, and he became a spiritual leader. Indeed, for many years he had a large share in training young men for Christian service. Heavy burdens were borne, and he continually did his work with increasing ease and joy.

Meanwhile the little church far among the hills ministered to groups of young people who almost always went away into the wider world. This rural church has, to a great extent, trained leaders for city congregations, and has given a large proportion of her sons and daughters to guide the spiritual and educational forces of the world.

The privilege of every such church is twofold. Not only may it introduce the boys and girls in the congregation to Christ, and train them for noble service, but if the church does the best work for them, it will always remember that its most important ministry is one of intercession for these young people after the providence of God has thrust them into the larger world. The ministry of intercession of the rural church for those who were born under its roof and are battling for righteousness beyond its vision is a ministry which the quiet of the hills, the strength of the surrounding mountains, the delicacy of the drifting clouds, the blue of the heavens and all the voices of nature together encourage it to perform.

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**Rev. Charles S. Keen, who died recently in China from typhoid fever, had been for ten years principal of the language school of the University of Nanking, where missionaries of many denominations study the Chinese language.**

**Before returning to America, Al Jolson, well-known comedian, is reported to have said, "I'll joke about anything but prohibition in the future. Prohibition is the best thing that has ever happened to America."**

# A Living Wage for Christians

*The average wage of a Christian is exactly one-fortieth of a soul a year.*

By Bernard C. Clausen

THE greatest game in the world is business. And the richest thrill which life holds must come to the man who plays a fine, rule-abiding, sportsmanlike game and wins. It is a thrill which no mere preacher can ever share. Two years in big business taught me that before I began to preach.

To be able to keep costs down, prices low, dividends attractive and quality excellent, is no mean achievement in these madly competitive days. To search the world for raw material and buy it skilfully at decent advantage; to complete a product which can compete with others in the same class on the basis of price demand; to balance the factors of production so that with price still competingly low you are enabled to attract capital for supporting your enterprise by the profit you pay; and at the end to be able to sink back with the assurance that you have not cheated in quality, that your labels have not lied, that no shoddy goods nor poor workmanship will be revealed in the tests of use—this game brings its own reward in joy. At least, it did in days gone by.

### Is the Zest Gone?

The most amazing thing to me about modern industry is the apparent loss of the game's thrill. I think it has come about because competition has fixed the lines of its four fundamental demands, and has erased that sense of creative energy in the organization of production. Men have no choice now. They must keep costs low, prices right, dividends attractive and quality high, or they will be throttled by economic pressure. The rules of the game have become prison laws, and men are locked up in cells of competitive necessity. It is no wonder that the zest has gone from the sport of business.

There is one field however where the competition which is the life of trade may yet have its place. It is the field of wages. These industrial generals who simply must keep prices low and costs moderate and dividends steady and quality high, are allowed free scope in one sphere of the problem. They may have the supreme sport of doing all the necessary things, and at the same time paying good wages. And the old thrill will come back if they are vying with one another in the quality of life they produce for their workers.

### A New Industrial Idea

This is a new concept—the living wage. It is to our shame that the concept is new. We have allowed economic law to force industry into obedient respect for costs and prices and dividends and quality, while the greater spiritual law of decent life has been silent by default. It is for the church to insist that no industry be allowed to survive in self-respect while it erects its structure of success upon the broken bodies and shattered lives of its employes. It is for the church to point to this new sport for ambitious millionaires—the sport of adding to all their other products the product of happy life for the workers.

I have recently read a paper-covered book issued by the Ford Motor Company, celebrating Ford's pride in his achievements. Of the sixty-four pages, twenty-eight are given over to his pride in his car and his factories. Intricate descriptions of processes and results fill the pages. But the remaining thirty-eight pages out of sixty-four treat of his pride in his men. The words describe his joy in the wages he is able to pay, his insistence that once a man enters his shops he be given a chance to make good in every department of the works until he finds some place where he fits, and that no employe be discharged until he has failed to fit anywhere. The story of his school for foreign workers, the description of his attempts to fit crippled veterans somewhere into his industrial process—these things reveal a man who has found intense satisfaction in this new sport. He is aglow with the joy of making men. Ford men seem more important to him than Ford cars. Does that surprise you? Your very surprise is a commentary on ordinary industrial callousness. Who first taught mankind the monstrous lie that human life could be outweighed by any product?

## Earthly Immortality

By Charles C. Earle

WORK hard today, and pray,
Be resolute and say,
"I will not fail in work of mine
Though I must strive till bright stars shine
And midnight falls."

Tomorrow when the sun
Shines on thy duty done,
Thou wilt rejoice, and gladly sing,
To thee sweet peace thy task will bring
And rest complete.

Thy finished work abides
Thy toil doth crystalize
The thoughts of brain
And acts of will,
Thy very life continuing still
Beyond life's span.

### What About the Church?

The church must assume responsibility for insisting that the living wage is a proper and necessary industrial concept. It has been exaggerated and caricatured almost beyond recognition. But the idea is fundamentally correct. Below a certain level of economic compensation, life is an intolerable, beastly drudgery. No industry has a right to crush life into that drudgery. If an industry menaces the level of costs, price, dividends or quality, it is automatically ruined by the operation of economic law. It cannot maintain its market. If industry for the sake of costs, prices, dividends or quality, menaces the level of human living, the church must lift its voice in rebuke. Such an industry cannot maintain its self-respect.

More important than that, if the industry refuses to hear the voice of the church, then Christian sentiment, after fair warning, has a right to call a strike that will insure just action.

I am about to call a strike today—a strike for higher wages on behalf of the lowest paid workers in the world. I shall demand decent compensation for a down-trodden class.

### A Strike for Ministers?

You may surmise that I refer to the ministers. I might make out a fair case for them. For it is a mere matter of statistics to establish the shameful facts. In the recent railroad strike, four classifications of employes went out, demanding higher rates of pay. Three of these classifications were at that time receiving higher annual wages than the average annual salary of the ministers in the highest paid denomination in America. I am not insisting that railroad men should not strike. I am insisting that ministers have a fair case themselves.

But there is a class of workers which interests me far more than the ministers—a class now attempting to survive on pitiful starvation wages. Something must be done for them. I call a strike involving all CHRISTIANS!

### Starvation Wages

What are the wages of a Christian? The answer may be put in one word—souls. Do you remember the old days when the coming of a new pastor was regularly preceded by a prayer from a deacon, "Lord, give him souls for his hire." That prayer reached deep into the reality of Christian compensation. Do you recall that prophetic allusion to the Christ, "He shall see of the travail of his soul and be satisfied." It was another picture of the same truth. Jesus was to look back upon the issues of his life, and be content with the wages for his efforts. And these wages were to be paid in the currency of souls redeemed.

What, then, is a reasonable minimum wage in souls? Let us be very modest. Think how long a year is. Think how many people throng around us, who know not the Christ. Surely a decent wage cannot be less than one soul a year won to Jesus.

Now consider this fact. What is the actual average wage of a Christian? Exactly one-fortieth of a soul each year. Statistics point the way to accurate computation. This is the mathematical fact. The average Christian receives just one-fortieth of a minimum expectation needed to support decent life. He must live forty years before he wins one soul to Christ. And this without allowing for the stupendous contribution to the general average recorded by those magnificent evangelists and fishers of men who number their returns by thousands each year.

Is it any wonder that life withers and dies? Are we surprised that Christian societies and churches and individuals are spiritually starving? They simply cannot exist on such ridiculously low pay.

### Why Faith Is Jaded

I am not now considering the problem of evangelism in the midst of the great need of the world. I am not now discussing how much sinners need a savior, nor how much the church needs new supplies of personnel and power.

I am thinking about how much Christians need the wages of evangelism; how we are deprived of our just returns in souls for our hire; how we starve in the famine of spiritual drought. We have forgotten how it feels to be re-created by the experience of soul-winning.

There was a day when Jesus, worn by a long journey through the hot sun, sat on the wall of a well outside a Samaritan city. His shoulders were drooping with fatigue, his hands hung limp, there was no sparkle in his eyes, his voice was hoarse and tired, as he sent his disciples into the village to buy food.

When they came back with their purchases they were amazed at the change in him. He was a new man. He sat erect and ready, his shoulders straight, his eyes flashing, his voice vibrant and eager.

Jesus, Master, tell us, what has given you this new strength? What has re-created you?

He has talked with a sin-stained woman, and has claimed her life in fealty to the things of God. Only this. But it has transformed him.

### Re-Creation

I have seen Billy Sunday stagger from the conclusion of a sermon, utterly exhausted. No shred of energy left. Then the old trombone began to play, and the invitation hymn floated out like a cloud of sweet incense, and people began to come down the saw-dust trail. A flood of power swept into that limp body, his eyes brightened. Billy leaped to his feet and grasped outstretched hands with a fervor of joy.

O you jaded faith! O you whose lives have withered into dry hopelessness! O you to whom Christ's figure seems a misty thing of distance and doubt! Try this experiment. Find some one who knows less about Jesus than you do. Begin quite simply and frankly to speak a word of testimony for him. Waves of joy and strength will engulf your soul. You will begin to collect your just wages.

A strike then! Up with the red flag of rebellion! Down with this cowardly laziness which robs us of our just deserts! Away with this devil's device called modesty which makes us dumb before our brother's need. Let us free ourselves forever from these sneering cheats who starve our lives. We shall gain our rights! A living wage for Christians!

# Aerated Religion

*"There are degrees of natural influence, from the quarantine powers of nature, up to her dearest and gravest ministrations to the imagination and the soul."—Emerson*

By Lester George Simon

WANDERING is good for the preacher when it is done in the open air and not in the unfenced fields of thought while delivering a sermon.

Herein are contained the reactions of one who consents to the urge of the "wandering foot" and takes extensive hikes along back roads and mountain trails. So keen is his delight in such uncharted freedom, and so powerfully does adventure work upon his fancy that he finds thought and feeling occasionally tending toward sublimation. With an adieu to routine and the familiar, he dons knapsack and ultra-slow boots—not the seven-leagued kind—and goes forth as conscientiously as Abram who heard the voice of Jehovah calling him out from kin and country to a land whither he would show him. Abram received the blessing: so does this pilgrim.

To pretend that leisurely vagabonding in the open country will in every case give spaciousness and tolerance to thought, sanity to religion, quickening to the imagination, and optimism to vision, is undoubtedly to claim too much. But perhaps a modicum of the claim will stand, and it is sure to be an increasing modicum as we come to a fuller knowledge of the therapeutic value of open-air treatment for both body and soul.

One must go forth with faith and feeling, for these are means of seeing. Life holds much for him who has capacity to give response to things. One sits at home reading with rapt attention the entrancing description of a bit of mountainous country. It is covered with romance and beauty. He longs to go: he *does* go. Arrived there, he sits before the landscape, a disappointed pilgrim. The dullness from which he fled is with him here. The panorama is just so much rock, earth, forest, and sky. The glory visible to the author fails his eyes. Why is this? It must be remembered that the author carries something within that becomes a part of everything he beholds, and if we lack his appreciation, his lighted mind, his enthusiasms, we shall see only the commonplace. The panorama furnishes much, but the romance and feeling that clothe it are his who has seeing eyes.

Nature is not God's "second best," after the collapse of an original paradise. It does not bear the curse, nor is it the unbaptized pagan thing some would have us believe. Rather, it is holy in view of its origin and ministry. They say it has miserably failed in its service to unenlightened portions of the race. But so-called heathenism is not the black thing once pictured. A fairer scrutiny and judgment will show a commendable education rendered humanity by nature. Her laws are reliable and serviceable. She gives an unfailing foundation for life, honest teachers, unforgettable lessons, useful secrets. She has so disciplined man in the school of mystery and struggle as to sharpen hope and response to the highest. She has nourished a natural soundness in life that lies as an adjacent substratum to the higher soundness. "First that which is natural, than that which is spiritual." Conceived as subservient to the higher order, she appears but another transfiguration robe adorning the God of wisdom, power, and love.

Nature's appeal is spiritual. The recurring miracle of springtime is a divine call to the deepest within one. It is an affair lifted out of the physical and is surcharged with spirituality. It takes hold on the feelings and evokes a response of soul—"deep calleth unto deep." These things without, as well as the moral law within, inspire reverence.

Religion needs nature's best ministries. The rock book and the other inerrant records of nature will furnish a commentary both critical and expository on the divine being and activity. Blot from the psalms the great open spaces and you will rob David of that spaciousness of thought so vividly felt in "Who hast set thy glory above the heavens. . . . When I consider thy heavens, the works of thy fingers, the moon and the stars which thou hast ordained." The open country does push back the horizons. It is conducive to high thinking. It awakens the incipient poet and philosopher in susceptible souls. It dredges the mind's channels and makes them navigable for big thoughts. Prof. Charles Foster Kent in a recent article stresses the sacrament of nature thus: "Most of the world's prophets have been men of the out-of-doors. They have lived so close to God that they needed no ritual or symbolism. Today the majority of men live in great congested centers, out of touch with nature. There is need, therefore, that the church supply that lack even though it be through imperfect symbolism. With true insight the medieval church met this need. It built the naves of its great cathedrals so that they represented the branching trees. As the light of the sun came through the richly colored windows, it suggested the green of springtime, the gorgeous tints of autumn, and the resplendent glory of the sunset. The rich tones of the great organ recalled the still richer melodies of

## Town Waif

THEY talked of flowers, at school—of birds that sing,
Of grass, so soft and comforting and green,
Of running brooks that babble over stones,
And fish that leap. I wonder how they look—
Themselves, not pictures living in a book!

I'd love to press bare feet into the grass.
At night, they say, it's cool, and wet with dew!
I've heard that winds blow freshly on your face,
All full of flowry, piny smells . . . and dreams.
And oh—I'd love—I'd love to see a cow!
And baby chicks, alive—and hills, with sheep!
And butterflies, with splendid shining wings!

I dream sometimes that I have really gone
Far out into the country . . . Seems to me
If God was real he'd make my dream come true. . . .
I waken all a-shiver with delight,
And quick, oh, quick—I close my eyes again
And try to go on dreaming! Once I did—
Two cool, sweet country dreams—in one hot night—
One hot and dreadful . . . dreadful city night!

—Barbara Young,
*in New York Times.*

nature. Here the dwellers in hovels and palaces forgot their unnatural and distracting daily life and felt themselves in the presence of God." True! And since nature may so powerfully assist worship, let us not depend too unduly on the substitutes. Throughout all the changes of the centuries nature has remained available and continues to offer herself on terms equally free to all.

A good ramble will aerate a man's religion. An excursion among the silent forces and symbols of the Divine Worker will inspire wholesome religious conceptions and feelings. Suffocation, whether physical or spiritual, is relieved by "more air." Making all allowance for fancy, I have an idea that exposure of the soul to the great solemnizing objective mysteries of God will tend to make us immune to sectarian thought. Lamb once said, "I am an Englishman, Londoner, Templar. God help me when I come to put off these snug relations, and get abroad into the world to come." It may be that getting abroad into the larger world that now is, into the great open temple of God, will tend to discourage cramped processes of thought and strip us of snug relations. We shall come to feel our common humanity and shall cease that fractional thinking wherein we deal with men only in terms and labels. When applied to a man no label covers the entire case. Fairly exposed to the expansive influence of far vistas, divine dimensions, elemental might and mystery, we shall pass over the unworthy divisive thoughts and terms. Thought finds it difficult to follow again the old narrow courses.

Happily there is an increasing group of those who show an esthetic interest in nature. With larger capacity to feel the holiness of beauty we shall be richer in heart and mind. The shame which the adult has been inclined to feel in the indulgence of the esthetic faculty is passing. Mr. A. Clutton-Brock does well to insist on the exercise of this faculty in his "The Ultimate Belief," where he reminds us that when Jesus bade the people "consider the lilies of the field," he assumed they could appreciate an absolute beauty which makes the garish glory of Solomon's royal raiment pale into insignificance. We do well to remember that it was Jesus who put lilies and birds and fields into the New Testament.

I think it inheres in a wholesome soul sometimes to delight passionately in the mere joy of living. God pity the man bereft of such moments!

"How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy."

Dear old Theocritus will gladly stand with Browning on that creed. I have sometimes envied that delightful pagan his simple joy and abandon. Free from all melancholy, in him the warmth of the Sicilian midday sun, the peacefulness of sunny Sicilian fields, and the freedom of the Sicilian hills have conspired to produce an unalloyed *joie de vivre* which pours itself into simple and beautiful pastorals loved after two thousand years. Had he known Jesus, who loved the sanctuary of nature, he might have said "Verily, thou persuadest me to be a Christian."

The man of large out-of-doors appreciations, large stores of earth lore and healthful interests, is rich indeed. He is not dependent on others for amusement. Drop him off at any crossroads and he will find ample and entertaining employment for resourceful, curious and instructed faculties. A fossil is a teeming history to him. A new form of life, with its curious habits, will fill his inquiring mind and imagination to bursting. After announcing to a friend a proposed trip to Gaspe, he remarked "Well, and what is there to see and do after you get there?" He would think the trip worth while if there were one of the seven wonders of the world, or an exposition, or the newly discovered treasures of a Tutankhamen at the end of the journey. But, do the flora, fauna, local legends, history, customs and industries of a land apart from the traveled highways count for nothing? In any corner of the world there are more than seventy times seven wonders. Life has become lamentably warped through a failure to see it whole.

There is a happiness in "going on," especially in care-free gipsying, with no set course and beckoning goal to arouse the demons of haste and anxiety. "To travel contentedly is better than to arrive." I recently heard a missionary with two score years of service to his credit say that if he could have a thousand lifetimes on the earth, he would gladly devote them all to missionary work and thus postpone, by God's grace, going to heaven.

And there is no real discomfort to the contented adventurer. The effort and inconvenience incidental to progression are mere play. The true pedestrian walks from sheer delight. Break his contact with mother earth and he is as helpless as Antaeus in the same plight. Furthermore, this world of wonders has time to enter his senses on intimate and revealing terms, and is henceforth a part of him. His course across the earth and years is not run in unholy hurry.

Thus I find passage to the Fortunate Isles. Thus I find a philosophy that accepts the universe. Thus I find simple and durable pleasures, and emancipate myself from dependence on sterile ready-made amusements and the ecstacies of restless emotions. Thus I find much that is companionable and helpful. How? I search out a congenial friend and we take a leisurely walk over the mountains. Then, airwashed and purged of the ill humors of the driven life, you may write me down as a man whose sufficient delight and wealth is in loving God, his creatures and his creation.

# The Religion of the Small Town

***"God and man working together are making and remaking the small town"***

BY PAYSON L. CURTISS

THERE is a popular saying that "God made the open country, man made the city and the devil made the small town." One evening in the city I was watching a basket-ball game where there was too much wrangling. The referee stopped the game and said in anger, "You fellows cut out this small-town stuff." "Small-town stuff?"—was he fair to the small town? "Main Street" is a book describing some very small people living on the main street of a small western town. Is the book true to life? Religion in small towns is often pictured to be narrow, anemic, provincial and full of petty dissensions. How about it?

My first comment is that small towns are as different as people are different. Some towns resemble "Main Street" about as much as William Taft resembles Tom Thumb. There are scores of villages in America where culture and refinement and education are almost at their best; where the men and women take the best magazines and read the best books; where there is cultivated a love of the best music and the young people are earnest and ambitious. The presence of a small college or group of strong churches or some splendid schools or a few strong leading families has lifted the level far above the city average. There is a quality of life in some of our great Americans—Longfellow, Whittier, Hawthorne, Margaret Sangster and their present-day successors—that points not to the confusion of the city but to the restful culture and literary riches of village life.

I am writing from a small town in northern Ohio. Four miles away is Hiram College and the people in both towns and in the country about here are mostly native Americans and almost entirely Protestant. They are intelligent people, sons and daughters of pioneers who came from New England to settle the Western Reserve. Their churches have had an honorable history and have been ministered to by able men who have gone to or come from the large city churches. I do not say that these towns are typical of the American small town—no one type of small town is typical. But I am convinced from a fairly wide observation that they represent a far from insignificant proportion of the small towns from the Dakotas to Maine.

In these small towns religion has a fair chance to be much above the average. For one thing the distractions are a little less distracting and the noise not quite so noisy as in the city. Neighborliness and friendship and helpful worthwhile conversation have here their best chance. Strong men and capable women learn here to know each other better. Sharing their best in conversation these men and women of refinement give sanity and stability to the religious life. There is very little gossip or small talk at least among the well-to-do church people. For seventy-five or a hundred years one or two or three churches of high grade have been building their ideals into the common life of the community. School men and women of ability and devotion have been leaving their influence. The result is that the church life is wholesome and an inspiration to the whole town.

Religious fads do not thrive in such towns. Freakish phases of religion have a far better chance in Boston or Chicago or Hollywood. The best methods of religious education have been adopted in the Bible schools and when week-day religious instruction was introduced into four grades of the public schools last year the voluntary response was almost 100 per cent. The saloons were banished years ago and last fall the drys were three to one ahead of the wets. When Frank Crane credited the eighteenth amendment to the little church on Main Street he must have headed the list with the church leaders in these prosperous, forward-looking small towns.

There is good reading in two books recently published by the Federal Council Committee on Social and Religious surveys. "Churches of Distinction in Town and Country" gives the life stories of fourteen especially successful churches in small towns and the open country. "Tested Methods in Town and Country Churches" tells more briefly the story of forty successful churches. Here are small towns with big ideas and ideals. Here we have moderate-sized churches with splendid visions and large programs. Out in a little Ozark plateau village is a Methodist Episcopal church which has recently lifted the town into a new class. Before the new day church life in this town was at low ebb; the church buildings stood neglected and in poor repair; denominational feeling ran high and church attendance low. Then there came an optimistic, friendly, forward-looking young minister who was sent here to build up a "demonstration parish." A peaceful revolution followed which changed radically the program of the church and the spirit of the town. This "small town stuff" began to give place to broader ideas and a healthier outlook.

Up in the Boise Valley in Idaho is another church which caught the vision of doing big things in a small town and imparted that vision to the town. In the early days when pioneer miners and land owners were building the town there was no adequate church leadership. Church people followed the old grooves of denominational thought and preference with the result that a few little groups were pulling in as many different ways while most of the people were on the side lines watching the show. Here was the setting for plenty of "small town stuff." A few men, and especially women, including some valuable new comers got together on a new program. A future lieutenant governor in leaving his former Illinois home resolved that the new church in the new town should have his first consideration. "Before we go out to Idaho to develop that country, I want a distinct understanding that we join the church and boost that too. I do not want to raise my family without a good church. We all want to get in and help." A group of newcomers fell in line and theirs became the "church of the open door" in a small town. Its ministry became a permeating and determining influence for culture and broad ideas as well as vital religion. The community moved up into another class. And there are other communities changing class or remaining for generations in the upper grades because of the churches in their midst.

The church is a big factor in determining the character of the small town. Wherever there are prosperous churches, and not too many, teaching vital religion in modern terms you may look for a sample of American civilization at its best. Economically, socially, morally, spiritually the signs in these favored towns are encouraging and looking upward. President Roosevelt in his instructions to the Country Life Commission set up in 1909 said "The country church of the future is to be held responsible for the great ideals of community life as well as of personal character." And Governor Gifford Pinchot of Pennsylvania, a member of that commission, believes that the forty successful small town churches referred to above are accepting this responsibility successfully and pointing out the solution to one of America's important problems. There is need of a new appraisement of the church in the small town and a new rating of its ministry. When that is done the time may come when the saying at the beginning of this article may be changed to read "God made the open country, man made the city, and God and man working together are making and remaking the small town."

# "An Address to the Rulers of the World"

***Unanimously issued July 7, 1923, by the Consultation Christian Citizenship Conference held under the auspices of the National Reform Association at Winona Lake, Ind., July 1-8.***

"HUMANITY is staggered by the possibilities of another world war. Homes in every land, over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heart-break and suffering. The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism which would make the world a fairer place in which to live and end war for all time.

"None of these hopes have been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties.

**THIS message was cabled on the day of its adoption to the rulers of what the National Reform Association deemed the leading nations of the world. Following this it was to be put in printed form and sent to each of the eighty-three ruling heads of the world, all the members of the cabinet of the President of the United States, the entire membership of the United States Congress and to the governors of the States of the Union.**

"Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed.

"The time has come to try Christianity. It has never failed in any field when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself.

"The nations of the world must depart from selfish individualism and inhuman isolation. They should unite in creating new standards which are based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty. Loyalty to him should be the chief desire of the nations.

"It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. There is only one morality, one honor, one righteousness. We believe that the state belongs to God, and that he is the ultimate source of all civil and political authority.

"We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the use of the sovereignty and authority which he has vested in it.

"We believe that God's judgments can be averted only by national repentance for sin and by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all the peoples.

"We further believe that civil rulers are his ministers as certainly as are the rulers of the church, and that these rulers are directly and immediately responsible to him for their official conduct.

"It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves, as far as their civil lives are concerned, that present day world conditions have become so chaotic.

"We, therefore, an assembly of 2,000 Christian men and women, constituting the Christian Citizenship Conference, coming from many parts of the United States and representing many different nationalities and practically every Protestant ecclesiastical organization in this country, as well as officially representing the governors of twelve sovereign states, who have been in session at Winona Lake, Indiana, U. S. A., for the period of a week to discuss these problems, unite in asking the rulers of these United States and of the world to join in setting up the kingdom of God on earth, acknowledging Jesus Christ Lord of lords and King of kings, so that justice and happiness and brotherhood and peace may prevail throughout the whole earth."

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**The number of cases of alcoholic insanity has more than doubled in Germany since the war. Probably some of the increase is due to after effects of the war. According to a German paper, the alcoholic insane in Berlin in 1921 were nearly double the number in 1917, while in Baden and Munich the number was trebled.**

# An Open Letter to an Unknown Millionaire

***Written to the "Advertising Fortnightly" and republished here by special permission***

By Ray Giles

AS THE letter is an open one and will be read by many besides yourself, certain statements must be made to avoid misunderstanding.

The letter is not written from any denominational standpoint, nor in the least spirit of criticism of any denomination, church or other effort to promote Bible study. The writer acknowledges that his acquaintance with the Bible is far from complete. The thinking which prompted this letter includes such points as these:

1. We live in an age when the "practical" is glorified. The Bible has been criticised as "theoretical" largely because its practical nature of idealism is overlooked. Bible advertising as suggested here aims to present with particular emphasis the more transparently practical teachings of the Bible.

2. The multiplicity of denominations arises from differing interpretations of Bible passages. In your Bible advertising we would aim to present ideas or texts which are so plainly put as to make various interpretations difficult or impossible. A fresh and thoughtful reader of the Bible often feels that he will get further by *living* up to the simpler teachings than by bewildering himself with attempts to interpret the more difficult points or accept certain statements which lie outside the range of his present understanding. So we want to present the most easily understood texts which invite the reader to act. The mission of Jesus seems to have been to lend impulsion to doing rather than speculating, dreaming, or mere familiarity with texts. "But be ye doers of the word, and not hearers only, deceiving your own selves."

3. It is possible to advertise churches so thoroughly that the unthinking feel that it is more important to go to church on Sunday than to try to live up to the Bible on *every* day.

4. The broad and spiritual success of the church depends upon the public acceptation and appreciation of the Bible. In a certain sense, then, Bible advertising is more important than church advertising. The church without the Bible would be a failure, while the Bible without a church would still remain the outstanding instrument by which man attempts to understand the Infinite.

5. The questions arise: Has the Bible been advertised adequately to the present generation? and: *Can* it be too heavily advertised at *any time?*

6. Finally, it is said that there is at present a most unusual interest in practical religion. Religious and semi-religious books enjoy unusually large sales. Now is a particularly fine time to advertise the Bible.

* * *

I said "advertise the Bible." I mean, rather, to help the Bible advertise itself. We might speak of the campaign as one of sampling. Let us give the public texts without personal interpretation. That is exactly what seems to be missing in the program for the spread of Christianity.

While many are gilding the lily, let us simply set the lily where it may be seen by the millions and carry its own message.

According to one writer, Gladstone had lettered across the foot of his bed, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." On awakening in the morning these words greeted him each day. The constant repetition and companionship of this single Bible text from Isaiah is said to have accounted largely for the poise, serenity and confidence which were exhibited in the life of that great statesman.

In his autobiography, Franklin writes: "My original habits of frugality continuing, and my father having, among his instructions when a boy, frequently repeated a proverb of Solomon, 'Seest thou a man diligent in his calling? he shall stand before kings; he shall not stand before mean men,' I from thence considered industry as a means of obtaining wealth and distinction, which encouraged me, tho' I did not think that I should ever literally stand before kings, which, however, has since happened; for I have stood before five, and even had the honor of sitting down with one, the King of Denmark."

Theodore Roosevelt's constant use of Bible quotations shows plainly his thorough familiarity with the Book and his acceptance of it as a practical handbook in meeting the problems of every-day existence.

We were told during the war that Woodrow Wilson read the Bible daily. Foch was daily on his knees. After the turning of a particularly dark hour into victory Kitchener said, "Somebody has been praying."

Churches today are turning to advertising as never before. But churches must necessarily advertise as individual organizations. Church advertising tends to deal with announcements of individual services, which, after all, are but passing details in the program of Christianity. Back of the churches is the Bible. That which increases interest in and acceptance of the Bible will increase interest in and acceptance of the churches.

This letter will be about advertising the Bible.

* * *

Ask a hundred men and women on the street "Who is God? What is God? Where is God? How will I know God?" and you will probably get 100 different answers. And yet most of these hundred have at some time given extended and sincere thought to the question.

Why not present the definitions of God that we have and let them make their own appeal?

For one of the series of advertisements, I would suggest a billboard on which we present the following Bible texts:

*"God is a spirit."* John 4:24.

*"God is light, and in him is no darkness at all."* I John 1:5.

*"God is love."* I John 4:16.

*"He that dwelleth in love dwelleth in God, and God in him."* I John 4:16.

It is fully understood that the quotations given here are only a few of many which would be appropriate. All we say for the advertisement as it stands is that it presents a fair idea of the Infinite and a test by which a man may know whether his life is in some measure an exhibition of his unity with God.

* * *

Has Christianity a program? What is it? Is the program inviting? We will never know how many millions have wondered about that. Yes; Christianity's program was announced very clearly by its Founder. It is expressed in a modern translation which we suggest for use in large newspaper space:

The Program of Christianity

To Preach Good Tidings Unto the Meek:
To Bind Up the Broken-Hearted:
To Proclaim Liberty to the Captives and the Opening of the Prison to them that are Bound:
To Proclaim the Acceptable Year of the Lord, and the Day of Vengeance of our God:
To Comfort all that Mourn:
To Appoint unto them that Mourn in Zion.
To Give unto them—
Beauty for Ashes,
The Oil of Joy for Mourning,
The Garment of Praise for the Spirit of Heaviness.

This advertisement has been suggested by one of Henry Drummond's essays.

* * *

How do we know a Christian? How does one become a Christian? By reading a Bible? By going to church? By praying?

There is at least a thought and a challenge in this message which you might put into print:

*"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."* Matt. 5:16.

*"If we love one another, God dwelleth in us."* I John 4:12.

*"Let us not love in word, neither in tongue; but in deed and in truth."* I John 3:18.

Yes, these sentences are being read in the churches. But the churches are not open every hour of the day, nor every day of the week. And the churches are not reaching all of the people that we can reach through outdoor and periodical advertising.

* * *

Again, there is a force to the printed word that does not always exist in the spoken word. And there is a force in sheer size of type. For example, take this statement of John's:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

We get one impression when this is printed in the small type. Now compare it with:

"If a man say, I love God, and hateth his brother, he is a liar: for

(*Continued on page* 988)



# Religious Education



## A Little Different—A Little Better

An artist friend told us once the principle upon which she worked. "I try," she said, "to make every picture a little better than the last." Her work showed it. She never allowed herself to be completely satisfied. She was always trying something a little different. Sometimes it turned out well, sometimes it didn't. But always she was learning something new. If she had lived, she would never have grown old. The spirit of youth was in her blood. She could not get into a rut. Simply because she was determined to have each picture a little different and a little better, she was bound to grow. The one fitting epitaph for her tombstone is that of the Alpine guide: "Died climbing."

How much it would mean for our church work if we took as our motto, "Everything a little different and a little better!" Suppose the teacher should say, "Every lesson a little different and a little better," what an amazing growth would result! It would mean more study, more careful preparation. It would mean a constant search for better ways of doing things. It would take the teacher to institutes and conferences and conventions and teacher-training classes. But how that teacher would grow! And how that class would grow in interest, enthusiasm, knowledge, spiritual life, numbers.

"But," you say, "would you have me constantly straining after novelties? Wouldn't that defeat its own purpose?" It would. Nothing will so quickly bring trouble as straining after novelties. That is not at all what we are urging. Read the motto carefully: "Every lesson a little different and a little better." Set up that goal and you have success ahead of you.

Suppose the class president should say, "Every class-meeting a little different and a little better," and then set to work to make his motto come true! It would mean the careful planning of each meeting. It would lead to frequent conferences upon better ways of doing things. It would lead him out to the rallies and assemblies where these things were discussed. Yes, all that would mean work, but it would also mean success. Do you crave success? Here is the pathway to it.

Suppose, again, the leaders of the young people's society should say, "Every meeting a little different and a little better!" Of course to adopt a motto is of no particular value unless you intend to follow it up. But granting that you really mean to make this your motto and to carry it out into practice, what a change it would make! In the first place, you have a new set of talking points. As you plan this new feature and that new feature, you have something worth while to invite folks to attend. Instead of berating people because they do not come, and instead of filling your meeting with groans because of the lack of interest, you would have to bring in extra chairs. Try it and see.

Your difficulty will come when you reach the place where you think further effort is unnecessary. The crowds are coming, everything is going finely, and you say, "Let us take a rest." When you say that, you deny your motto and you invite failure. And you can be sure failure will come.

This motto of ours, "Every meeting a little different and a little better," would revolutionize committee work. It would transform some committees just to have an order of business prepared in advance, and adhered to. Most committees would be shocked if they began on time and continued for a certain definite, limited time. There have been committees that have devoted about one-tenth of their time to their own business and nine-tenths to utterly irrelevant matters. Try the better way: "Every committee meeting a little different and a little better."

The Sunday-school superintendent greatly needs this motto, "Everything a little different and a little better." He needs it in his opening service. Without straining after sensation, he can make a number of slight changes to the great advantage of his service. There are still superintendents who do not pick out their hymns until it is time to begin. There are still superintendents who pray *at* their school instead of praying *with* their school.

The superintendent needs to get in touch with what is going on in the Sunday-school world. Some superintendents are like the tramp who wrote to a soap manufacturing company: "Gentlemen: Five years ago I used a cake of your soap. Since then I have used no other." So some superintendents read a book on Sunday-school work five years ago. Since then they have read no other. Five years ago they went to a Sunday-school convention; since then they have gone to no other. Five years ago they made an opening service for their school; since then they have made no other.

The superintendent can apply this motto to his workers' meeting: "Every meeting a little different and a little better." It is not enough for it to be different; it must also be better.

Everything can be done a little different and a little better by the same people who are now at work. The main thing is to realize that it can be done and that it ought to be done. The minute any person stops growing he begins to retrograde. And the one way for adults to grow is consciously to put oneself into the attitude of growth, to seek for better ways to do your work. You will find them. Your work will be better done. You will have more joy. And you will grow amazingly.—*Intermediate Teacher.*

## International Sunday School Lesson for September 16

**LUKE, THE BELOVED PHYSICIAN**

**Lesson: Luke 1:1-4; Acts 1:1-5, 16:9-18; Colossians 4:14; 2 Tim. 4:11**

**Golden Text: Proverbs 17:17**

**Introductory**

Luke was a Gentile, a native of the town of Antioch. He was a physician, "the beloved physician" Paul calls him, which alone would imply that he was a man of education and culture and also of means as the medical profession was a profitable one. He was with Paul on his second missionary journey.

**The Lesson**

Luke's life of Christ, written chronologically and only according to that which was learned from "eye witnesses and ministers of the word," was recorded primarily for "the most excellent Theophilus," that he "might know the certainty concerning the things wherein "he was instructed." But, according to the Greek custom, this was probably the dedication of the book to a friend, and Luke had as well in mind all Christians when he wrote. Nearly ten consecutive chapters of the Gospel of Luke are not found in the other Gospels (9:51-19:28). In Luke alone is recorded much of the life and teachings of Jesus which the other Gospels have not. Following the Gospel bearing his name, Luke recorded the Acts, which continue to tell of the teachings and works of Jesus, and of those who worked to spread the good news. The history covers thirty years and Luke is never at fault in his records although it was a time of many political changes. Historically, Luke comes into prominence when he begins his association with Paul. He accompanied Paul to Philippi from Troas, by way of Samothrace and Philippi. He was with Paul at the prayer meeting beside the river where Lydia, seller of purple, was converted and baptized. And with Paul he abode in the house of Lydia. And at the last, when it was a likely to be a dangerous thing to show friendship for Paul, during his second imprisonment, Luke went to him and remained with him.

**Leading Thoughts**

1. There seem to have been no buried talents in the life of Luke. 2. Culture, wealth, talent, faithfulness, accuracy—all of these Luke gave in his service to Christ. 3. "The beloved physician" earned the greatest of epithets—*friend.*



# Young People's Work



## Topic for September 16

**HOW APPLY RELIGION TO MANNERS?**
**Prov. 1:8; Luke 14:7-11**

*"And he spake a parable unto those that were bidden when he marked how they chose out the chief seats."*

It was meal time and the Master went into one of the Pharisee's house "to eat bread." The parable which he spake on this occasion might well be called one of Jesus' table talks. In a most searching way he strikes at one of humanity's greatest sins, namely, the desire to get ahead of the other fellow, even at the cost of good manners.

It has been the privilege of the writer to belong to that well-known tribe of "Gad" for a number of years. Perhaps the most interesting thing connected with travel is the insight which comes to one as he watches how "other" people "act." Of course, it takes all sorts of people to make a world, else this would be a mighty monotonous place in which to live.

"Manners" simply means our way of doing things. Just who sets the pace, it would be difficult to determine. For example, just who started the Chinese to eating rice with chop sticks? And yet, I presume "good manners" would call for eating rice in this way. Like most preachers, I have found myself somewhat at sea as to just which fork to use; as to whether it were ever permissible to use a spoon instead of a fork. In short, I really sympathized with the unlearned man who said he had read about Burbank having grown peas which could be eaten with a knife because of a flat side.

Good manners cover more than mere action. One's attitudes and motives must be taken into account. You can get a Christian's measure pretty quickly by observing just how he treats the help around the house; how he talks to the Pullman porter, or how he deals with the waiter in the dining-car.

To answer the question: Religion can be applied to manners only when there is a recognition of the value of human personality. This involves an acceptance of the teachings and principles of Jesus—a gentleman and a gentlewoman under any and all circumstances.

**Questions for Discussion**

1. Do you make friends easily? 2. Do your friendships last? 3. Are your friendships limited to your own small group, or are you democratic? 4. Do you honestly prefer to be democratic or exclusive. 5. Is your natural reaction to those who wait upon you in the stores, on the cars, etc., one of equality or superiority? 6. Do you have any racial antipathies? 7. Do you belong to any social clubs? 8. Do you help in the social service work of your church or Sunday school? 9. Do you have a number of friends of the opposite sex, or have you narrowed down to one? 10. Do you have definite ideals about the one who will be your final choice? 11. Do you live up to these ideals yourself? 12. Do you do any individual social service work; how much?

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* THE BAPTIST *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

I am determined to try earnestly to make my Christ the attractive Christ of those who do not know him wherever I go.—G. Ford Porter.

"The attractive Christ" is more attractive to me and my desire is stronger that all may realize that he is the Saviour of the world.

This convention has meant more to me than any other factor which has entered my life in making "the attractive Christ" more attractive.—Nita Trethemey.

I have received a great spiritual inspiration during these meetings, and I am going back home to do a greater work for the Master. You will find me in Denver next year, God seeing fit.—Leto J. McDonald.

To me, this convention has meant a new awakening, the first realization of my own powers and responsibilities, a real vision, a reconsecration; and it has made me determine not to cease my labors until every young person has been told of "the attractive Christ"; I feel it my duty to see that our attendance next year shall be greater, especially from our Southland.—Rowena Fairrd.

As one of thirteen from St. Louis, we have been singing ever since we left St. Louis "St. Louis will shine tonight." We are going to make it shine from now on under the leadership of "the attractive Christ."—Mattie B. Gross.

After five days on the mountain top let us not go back to the valley but with Christ be lifted up.—Mary Frances Ruthven.

The convention has made me feel that I have truly been with God and his people and made me realize more than ever the attractiveness of Christ.—Lola M. Hornbacker.

This convention has been my first convention. My C. E. Society sent me here. I am going home to take a larger part in my society. Last year I was really afraid to get up and speak. Every time I was called on to pray I began to wish that I hadn't come, but now I feel as though I could not only pray but lead a whole meeting. Now I am going home and tell my superintendent that in the fall when the meetings start again that I want to take a bigger part. This is what the convention did for me.

A bigger and better light for Jesus.—Verne Deach.

I have come to believe during the days of this convention in the Christ whom I have always tried to serve.—Edith Benjamin.

This convention has been the means of drawing me closer to "the attractive Christ" and given me a greater desire to serve Him more fully.—Elsie E. Bromfield.

A great convention supplying new ideas and making one determined to do "something more for God" and our ever "attractive Christ."—J. W. McCrossen.

This convention has meant my making a great decision. That has been on my heart for some time and that is giving my self for Life work.—Ruth Scott.

I have been much impressed with the harmonious combination of enthusiasm and reverence and worship that has existed throughout the convention. It has made Christianity seem bigger than ever before to me.—Helen A. Moss.

To me this convention has meant a renewed consecration of my life to Christ, a deeper spiritual experience, and a determination to do all in my power for our local B. Y. P. U.—Mabel Bloomberg.

The immensity of our task. Our sufficiency "in him."—W. E. Hodgson.

This convention has meant a great deal to me. I have been inspired to go into the Lord's work more deeply to serve him to the end.—Paul Schlichting.

This convention has renewed and strengthened my belief in Christ Jesus, my desire to serve and realizing the need for the best preparation possible, I am willing to wait though I am eager to go.—Ruth Irene Guttery.

This is the first convention that I have attended but by the grace of God it will not be the last as I received the greatest inspiration spiritually that I have ever received.—F. Coggin.

This convention has been to me more than I can express and as a pastor I will go back to Plaster Rock, New Brunswick, to my church with a great ambition to bring young people to Christ. It is my first convention.—Chas. E. Strothard.

"Nineteen hours a day of good solid sight-seeing, garnished with convention, and served a la Tremont."—Clyde L. Ferguson.

I am a Nova Scotian and this is my first convention. I have received an inspiration at this convention that will remain with me forever, and inspiration which I hope will be felt in my B. Y. P. U. when I reveal it at home to them. —C. W. Shaffner.



# The Chimney Corner



## Paint Did It

IT was on an evening in July that Mrs. Dolittle picked up a certain new little book (of which Chimney Corner readers will hear more within a few weeks) and on page sixty-one read the following last will and testament of Charles Lounsbury, who died some years ago in the Cook County Asylum in Illinois:

"That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this, my last will.

"I leave to children exclusively, but only for the term of their childhood, all and every flower of the field and the blossoms of the woods, with the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odor of the willows that dip therein; and the white clouds that float high over the giant trees, and I leave the children the long, long days in which to be merry in a thousand ways; and the night and the moon; and the train of the milky way to wonder at.

"I devise to boys jointly the use of the idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast; and all streams and ponds where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all the meadows, with the clover blossoms and the butterflies thereof; the woods with their appurtenances, the squirrels and the birds, the echoes of strange noises; and all the distant places which may be visited, together with all the adventures there found. And I give to the boys each his own place at the fireside at night, with all the pictures that may be seen in the burning wood, to enjoy without let or hindrance and without cumberance or care."

Suddenly the words made her think of Ted. They pictured so vividly the environment in which Ted's father had grown up, an environment the mere description of which would be meaningless to Ted.

Ted was a problem. He was everything he ought not to be: he was careless, he was rude to his sisters, he was indifferent about appearances and home duties, he seemed to feel no family ties. The mere sight of his room was a trial to the neat Mrs. Dolittle when she attacked it anew every morning—clothes dropped haphazardly, dirty collections of earth and pebbles in odd corners of the room; oh, it was deplorable the lack of interest Ted took in his home. It was a resort in which to eat or to sleep. But unloved. Talk about environment——

But the morning after she had read the penniless man's will she gazed with new eyes at Ted's littered room and familiar as it was, she was amazed at it: those odds and ends of bruised, broken furniture—an ugly oak bureau—a battered iron bed—a scarred old walnut table with a moth-eaten felt top—a spindle chair with a flapping cane seat. Oh, a depressing room with its faded water-stained paper, its dull, threadbare carpet in holes. It shocked her to see how she hated it herself, no wonder Ted hated it; no wonder he felt no incentive to consider it as anything more than a cell in which to sleep. Abominable mother that she was!

She looked with new eyes at the untidiness; that mound of paper scraps—foreign postage stamps, small lengths of strings, evidently valuable; a butterfly mounted on a cork, a moth inside a glass; a pile of pebbles, evidently precious. Did Ted have a secret personality after all? Was he trying, in spite of this unsavory room, to build an environment of his own for his queer, unfriendly, reticent little soul—a soul born to the heritage of the big outdoors but cribbed into a hideous third floor room in a deadly block of red brick city houses.

It was July. She had intended to spend the entire week canning. Ted was spending a week at a camp. Mr. Dolittle was thriftily spending his vacation at home; it slowly began to dawn on her that well-stocked pantry shelves were not to be compared with the possibilities of Ted's room. That awful room. She stood in the doorway contemplating the ugliness of oak and walnut and soiled white iron. The artist in her rose like a lark.

"Paint" she murmured enthusiastically, and hurried downstairs to consult Mr. Dolittle, who seemed to be spending his vacation aimlessly wandering around the apartment like some unhappy caged animal.

"Dory," she said, "you're a terrible parent! And so am I! We have given Dolly a rosebud room; as for the twins, they are gloriously housed amid yellow-hung draperies. But our poor little Theodore Junior, being only a boy, has to inherit the odds and ends of our two parental homes in his horrible room. It's no wonder he can't abide the place! It has just come over me like a flash and I want the full pathos of it to burst on you, too; come on up there with me."

Mr. Dolittle, somewhat dazed by this onslaught, obediently climbed the stairs and viewed the wretched room from the doorway.

"Nothing extra!" he said dryly, but added the warning: "Just remember, however, that I'm no millionaire to go buying a new outfit even if this is a regular old junk heap. I'm saving money this summer, my dear."

Mrs. Dolittle squeezed his arm: "Dory, could you spare $5 or $10 or even $15? Especially if it meant the future happiness, pride, and family devotion of Theodore Dolittle Junior?"

"If you put it like *that!*" he murmured. "But $15 won't go far, my dear."

"Oh, it will buy a quart of paint and yards upon yards of unbleached muslin. I *see* it buying them! I see them stencilled in jolly little designs. Oh, Dory, let's have some fun! Let's be undignified and original and unusual for once in our lives! Let's invest our vacation in Ted. For I think that if we paint every inch of this furniture the same color it will make a really remarkable dwelling place for a small boy. How about blue?"

"Blue?" repeated the still dazed Mr. Dolittle. "A *blue* bed? A *blue* bureau?"

"It's done in the advertisements every day," she cried blithely, "Sort of a dull Chinese blue, darling, with gorgeous gold-rose and black butterflies stencilled in the center of each big flat surface. Come on, Dory, warm up!"

Mr. Dolittle mopped his brow: "Oh, I'm warm enough!" he sighed." And I don't think it can be done. Not with junk like this."

"Watch! Look! Listen!" she beamed, and began making lists. The first thing Mr. Dolittle knew he was suggesting tan cartridge paper and in a sudden spurt of vanity boasted that he, even he, could paste it on. He knew how! Once before he was married, he had—

"Fine!" said she. And by luncheon-time the plans were so well-laid that the jubilant Dorothy, Martha and Pauline fought for their fair share of the chores.

"Not that we think it will *impress* Ted," sang Dolly.

"Or *improve* Ted!" sighed Molly.

"Or make Ted love home!" groaned Polly.

"But, nevertheless, me for stencilling the unbleached muslin for bedspreads and scarves," warned Dolly.

"The paintpots! The paintpots!" shouted the twins.

Oh, there never was a vacation like it!

"We're living advertisements for any art department," the girls would cry a dozen times a day as soiled white iron bars shone forth dull blue and lovely

under their brushes. As for the unbleached muslin, fragile-winged butterflies chased each other delicately around the borders of the curtains and hovered dreamily in the center of the bedspread, their wings of rose and blue and soft jade green—tipped here and there with gold and black. The sisters oh'ed and ah'ed all day as the heterogenous lot of furniture emerged, piece by piece, into a genuine bedroom suite of soft dull blue.

They even began to seek new worlds to conquer for the absent Ted: It was Dolly who salvaged some uniform cigar-boxes and painted them in blue with the same rose-gold-black butterfly design on top of each. She printed neat black signs: "String," Pencils," "Paper," "Rubber Bands," "Odds and Ends." She arranged the boxes in a row across the back of the blue table; she even painted the glass ink bottle so that in blue it could stand guard over the boxes behind it. She mounted a big blue blotter on a piece of heavy corrugated cardboard, with strips of unbleached muslin along each length. From her own savings she bought blue pencils, elastics, and seals at the five and ten-cent store to fill the appropriate boxes. The cumbersome old walnut table was no more! In its new dress, with its new coverings, its moth-eaten past was forgotten.

It was Polly who thought of the lamp. She painted a cooky-jar blue, with a rose-gold-and black butterfly on it. She, too, invested in wares at the five and ten-cent store, where she found lamp-shade frame, bulb and card. Stencilled muslin covered the frame, and an electrically-inclined neighbor turned the cooky jar into a bone-fide lamp to stand on one corner of the desk-table, with book-ends at the corner—book-ends made from bricks, blue-painted, with the inevitable butterflies on top. Ted's little scraggly heap of books took on new dignity when held between these bounds.

Mr. Dolittle's walls had long since emerged in their tan paper—the quaint blue furniture stood ready—the cooky-jar lamp was lighted—the shiny floor boasted a small new rug. The entire room waited.

Ted came home from camp, tanned, indifferent, bored at the smallness of the dull city world. It was bedtime before he could be lured up to his room. He went alone. But five breathless detective Dolittles trailed up the stairs on tip-toe behind him.

Ted stood in the doorway, speechless. Inch by inch his eyes solemnly took in every astonishing detail.

"Well?" queried Dolly, after a pause that had grown positively painful.

Ted turned listlessly, the spell broken. Ignoring the girls, he said to his father in a dull weary voice, as man to man: "Where've they moved me to now, pop?"

Dory Dolittle flung an arm around the small shoulders, and gulped down the marble that seemed to fill his throat: "Ted," he said huskily, "we hoped maybe you'd like keeping this same old room made over specially for you, my boy."

Ted stiffened. His eyes stared unbelievingly around, and he gave a feeble but none the less dramatic sweep with his arm, as if he tried to say something to fit the action. But words failed. The sheer beauty of it overcame him.

"Don't you like it, dear?" his mother asked anxiously.

Ted turned and flung his arms around her neck. He nearly choked her, but she loved it. He clung there for a short eternity it seemed to her. Then in a small awed voice he said the appalling words that compensated for every hour of toil: "Looks like I sort of belong here now, don't it, Mums?"

Molly and Polly and Dolly crept downstairs, crying sympathetically. But Mr. and Mrs. Dolittle went joyfully with their son into his—heritage.

# The Young Reserves

## Who?

THIS body likes to climb a tree,
Though she's but one year old—
She walks the top rail of the fence,
Was ever child so bold?
Her voice is loud, she sings at night,
She never wears a hat;
Now say the name of anything,
Her name will rhyme with "hat."

## Things I Can Make

By Peggy

WHEN I read the story "Paint Did It" I began wondering if I could make anything for Bill's room, although Bill *belongs* in our home just as much as I do, and he never, never, never feels left out. However it's always fun to do things to astonish people and so I set to work to astonish Bill. I painted a pair of glass candle-sticks to go on his bureau. The candle-sticks came from the five and ten-cent store. I painted them yellow to match the wallpaper, and I bought him yellow candles. He thought it was lots of fun! So then I stencilled a piece of muslin with black elephants walking under green palm trees with yellow bananas in them. This was really very pretty, and the cover just fitted on his bureau. I hemmed it on the sewing-machine. I made him a pillow to match, only there was only one elephant, one tree and one banana in the center of the pillow.

When Bill came home from Uncletim's farm he was really dreadfully surprised to find his room all fixed up, and Timothy said he thought it was about time somebody did something for *him*. So now I'm busy making Timothy a shoe bag to hang on his door! He will simply love it, because now his shoes are all over the closet floor and he never can decide which shoes are mates. Shoe bags are easy to make, for one piece of goods just has to be sewed in straight lines along another piece of goods to form the pockets. I am going to stencil rabbits and lettuce leaves on the pockets. Probably you can make much better things than I can.

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## Live Books on Living Topics

By Helen B. Montgomery

WHILE the texture of present-day fiction seems steadily to disintegrate, the output of books on serious topics has never been greater nor better that it is today. Side by side with the flood of meretricious novels pours forth from another fountain streams of good biography, essays, historical and scientific books. It would even seem that many readers, disgusted by the eroticism of present-day fiction, are definitely turning to other sources of supply. Certainly there is no lack of really good books.

The author of the little book, *"The Charm of Fine Manners,"* that had such a vogue, has recently put out *"The Charm of a Well Mannered Home,"* Starrett (Lippincott). To read these agreeable, sensible counsels is like listening to a gracious and well-bred woman as she opens freely to some young friend the rich stores of her experience. A subtle charm pervades the book, like fragrance.

*"Freedom and Christian Conduct,"* by J. A. W. Haas (Macmillan), is intended by its author to be used as a textbook on Christian ethics, in colleges and seminaries. There is a great place for such a book. The study of formal ethics has been neglected of late years, in our schools. The essay on *"Freedom and Religion"* is a vigorous discussion of the realization of moral freedom through the fullness of the Christian faith. The old problem of free-will receives a treatment that will settle for many minds the perplexities raised by the thoroughgoing determinist. The most valuable section of the book is that which deals with the functioning of freedom in the individual life, in the family, the church and the state.

*"Psychology and the Christian Life,"* T. Pym (Doran). The science of psychology was certain to be explored to find its relations to the Christian life and experience. Some early observers were frightened by what seemed to them its negative results and destructive conclusions. But further study has found the new science by way of being transformed into an ally of religion. While few may agree with Chaplain Pym in all his conclusions and theories, few will fail to find considerations of value in the practical task of making the Christian gospel really operative.

*"The Promise of His Coming,"* C. C. McCown (Macmillan). Professor McCown has endeavored to give the ordinary reader a historical survey of the sources of the millennial hope. He writes with the sure touch of assured scholarship, as he traces the growth of the millennial hope. Those who come to the book hoping that it will bolster up some favorite doctrine, will probably be disappointed. Others will be helped to a fresh understanding of the whole subject of millennialism.



# Our Own Folks



## A Big Baptist Enterprise

Baptists of the Northwest will, in the near future, erect in the Twin Cities a hospital costing $1,000,000. Swedish, German, Danish-Norwegian, Czecho-Slovakian conventions, and English-speaking Baptists of Wisconsin, Minnesota, Northern Michigan, North and South Dakota, Iowa and Nebraska are joining hands in the building of this edifice which will be dedicated to such worth-while Christian service. The erection of the hospital will be an accomplishment in which all the Baptists of the Northwest should have a justifiable pride. It will be a structure that will indicate in a concrete way the striking growth of Baptists in the great Northwest.

From the very beginning, when plans for the new structure were being formulated, the Twin Cities were selected for the location of the new Baptist hospital. On account of their railroad connections, these two cities, St. Paul and Minneapolis, are readily accessible to all of the northwestern states. The building site comprises eight acres on beautiful University Avenue, the arterial boulevard between the two cities, extending from the state university, Minneapolis, to the state capitol, St. Paul. The ground rises gently from the boulevard so that the building is set off advantageously to the twenty-four million, who annually pass upon this famous street. Near at hand are a number of beautiful stone edifices, among which is the new $4,000,000 Montgomery Ward northwestern distribution house.

### Not a New Field

This striking location, the "growing Midway" as it is called, is not a new field to the Baptists. Two small hospitals have been conducted here for several years. These hospitals are so limited in capacity, however, that they could never serve the growing need of northwestern Baptists. They served only as a start. The staff and the employes of these two hospitals will be retained when the new structure supercedes these two institutions.

The new hospital (pictured on the cover page of this issuc) will be fitting in its architectural expression, shaped in the form of a cross, with a solarium towering at its vertex. Not only will the edifice present a unique design but it will lend itself to ease of operation, and pleasantness and sunshine will be had in every part of the building. There will be no unnecessary ornamentation, but the structure will preserve its individuality through sturdy design, harmony in line, and clean-cut building surfaces. The general plan is along the most efficient line for administration purposes. The type of the cross has been widely endorsed by the medical profession. The administration will radiate from the center of the cross affording a strategic point of control. The type of edifice lends itself also to further development as any and all of its converging portions may be extended and still maintain the architectural unity of the structure. The preliminary plans call for a hospital large enough for economy in administration and to serve the growing needs of northwestern Baptists.

The hospital will be thoroughly equipped with every practical facility known in modern medicine. It will be an institution that will adequately serve, and become a real contribution by Baptists to the "ministry of healing."

The hospital will be erected by the Northwestern Baptist Hospital Association, whose board is composed of leading Baptist pastors and laymen of the northwest. This association was formerly the Mounds Park Sanitarium Association, a Baptist organization which was formed some twenty years ago to erect the Mounds Park Sanitarium. The new enlargement program of this hospital organization has been approved by Baptists of all groups in the Northwest. Congratulations are in order not only upon this new undertaking but as well upon the achievements of the past.

Prominent Baptist pastors and laymen are heartily back of this enterprise and are meeting almost daily in forwarding the program. The Baptist hospital of the Northwest, "The Midway," will be a long step forward by Baptists in taking their place with others in this practical Christian work.

## Warren G. Harding

### In Memoriam

By Bertha Francis-Emery

**NOT death—'tis but the glorious sunset of a well-spent day.**
**Earth's little day of struggle, storm and strife, the**
**Brief beginning of that life which blesses, through**
**God's measureless eternity.**

**Because he lived full many a starving soul the Bread of Life**
**Received. Because he lived the naked souls of men**
**Will sooner clothed be with righteousness;**
**And peace and brotherhood crowd out the curse of war.**

**Not death! A glorious commencement, with all eternity**
**Ahead in which to gain vast knowledge here**
**Undreamed of. In God's great universities pursuing**
**An onward, upward course, from "glory unto glory."**

**Not death! An honored entrance to higher halls of learning.**
**Earth's credits gained.—And now for him the Teacher's**
**Welcome words. "Well done, my son, for thee there waits**
**An entrance to the joys prepared, from the foundation**
**Of the world, for those who love the Lord."**

## A Letter from India

Dear fellow workers:

The greater part of this quarter has been spent in tents in the villages. Nearly 1,000 converts have been baptized since January 1. In December it was delightful to travel through the growing fields of Kaffir corn which was sometimes as high as my head. In February, when Mrs. Kurtz was with me on the long tour of the year, it was good to see the happy people trying to store their grain. The crops were so abundant this year that the old grain pits were insufficient and everywhere new grain pits were being dug to care for the extra grain.

We camped frequently under the lovely mango trees. In shape these are like the maples at home though they are not generally so tall. They make excellent shade. This year the blossoms were very plentiful and before we finished the tour some of the trees were loaded with green fruit the size of hickory nuts.

### Promises Kept

The fact that the people were so busy with the harvests interfered somewhat with the attendance at our meetings. Large gifts are being made for the work this year. The family that began to give a tenth to the Lord two years ago, giving Rs. 40 and Rs. 60 last year, have not gathered all their harvest yet, but the Lord's share this year is already worth over Rs. 100. The Lord has certainly kept his promise. The caste people have been watching the family during these two years and are now filled with astonishment for they have often thought it did not "cost" much to be a Christian. Several caste men have recently declared their intention of becoming Christians.

We spent part of December getting ready for the mission conference in Hanumakonda. Sixty-five people attended, the largest number we have ever had. We have 115 missionaries but the distances were so great that many did not feel they could spend so much time away from their fields or the money necessary for the high railway fares. We found that fifteen had come back from furlough during the year 1922 and last month three women returned to the work. We have never had so many workers on the field, but in spite of this some of the stations are still without resident missionaries. We were delighted to have with us at the mission conference Rev. W. H. Stenger from Pasadena and Mrs. Cohoon from Chicago. Both have for many years been great workers for our Telugu mission and have given not only money but their children and relatives. We enjoyed their visit very much.

After helping take down the tents which the conference people occupied, I made a short tour with the Ford car up on the new railway line north of Hanumakonda. It is interesting to note how the railways follow the missionaries. Thirty years or more before the railway was even discussed several of our missionaries used to camp in what is now

the railway station compound twenty miles north of Hanumakonda. There we have a flourishing church and during the year we put a tiled roof on the church building. It is the first tiled building I have been able to get erected in the Nizam's territory.

We have just returned from our association at Bapatla where we had the best meetings yet. One-third of the Christians of our mission reside in this association territory and we have more church buildings and self-supporting churches than any other part of the mission. Beginning December 1 another church began to pay half its pastor's salary. We have seventeen missionaries in the associational field, the most we have ever had. Rev. and Mrs. J. A. Curtis are just now sailing for America. The addresses at the meetings were of a high order. Sadhu Nelson was present and made able addresses in both Telugu and English. He was particularly eloquent when he addressed in English a meeting attended by all the leading people in Bapatla. Quite a number of Christians are now striving to imitate Sadhu Sundar Singh, the great Indian evangelist.

With all good wishes for the work at home.

F. Kurtz,

Madira, Deccau, India
March 14, 1923

## Dedication of Calvary Church

In July, 1919, the old Walnut Street Church of Youngstown, Ohio, was abandoned and its members joined the Mission Bible School of the First Church and organized Calvary Church.

The new building of Calvary Church was dedicated July 29, six years after the Mission Bible School was started by the First Church. The architecture is colonial in type, the building is modern in every respect. It is equipped with a pastor's study, many class rooms, recreation room, etc. Provision has been made for the erection in a few years of a religious education plant. The edifice cost in the neighborhood of $100,000.

Since its organization in 1919, the progress of Calvary Church has been marked. It now has a membership of nearly 550 and a Bible-school enrolment of 500. With its new building the church expects to render even greater service to the community. Rev. J. H. Lloyd is the present pastor.

## A Look Backward and Forward

By Janie Prichard Duggan

The following facts of somewhat ancient history, will doubtless find their way to the eye, perhaps to the heart of certain readers in the "Land of the Sundown Sea." For a recent issue of the *Baptist News*, the little periodical which tells of our church work in Southern California, contained an article relating to the present status of the Spanish-Italian mission work in the city of San Diego. As all of the workers in that mission have changed since its inception ten years ago, these lines may serve to recall the facts of the beginning of the Spanish work of our denomination in that city in the waterfront shack on Date street.

First things in mission endeavor are always interesting. But the value of such things can be proved only by their endurance and growth. And the Date Street Mission has not only endured, but prospers.

The family of Martinez in whose kitchen the first Mexican Baptist "Sunny School" was held in February, 1913, has now moved to Fresno, Cal., where mother, father and ten young sons and daughters are growing in the faith. Gone also is the poor, patched-up shack on the Bay shore at the corner of Date Street, along with other ragged edges of the old waterfront road of those days, a decade ago.

It was a very small beginning of two mothers and a dozen or so little children. A day or two before, Faustina had stood inside the wicket-gate of the shack looking up into the missionary's face with soft, trustful eyes, and had readily responded to the newcomer's question, "What is your name, little girl?"

"Blessed the day when you stopped at our gate and asked our little Faustina's name," wrote the mother Martinez years later.

After a time measles in the family drove the "Sunny school" out of the Martinez shack, and another cottage had become too inadequate for use. The ample chapel on the corner of Date and Columbia streets, four blocks from the waterfront, the property of the First Baptist Church of the city, was offered to the missionary to the Mexicans. The chapel had been in disuse following the closing of the American mission formerly held there. From that time, May 25, 1913, Doctor Geistweit and Mr. Finn, pastor and assistant pastor respectively at that time of the church named, gave sympathetic and wise support to this real opening of the Spanish mission after it was proved that there were enough Spanish-speaking people in the neighborhood to warrant conducting a mission.

At once an industrial class for little girls on Saturday afternoons was begun in the front room of the chapel which soon teemed with the dark-eyed little women at their sewing. The boys, fewer in number, helped clear, grade and plant the neglected premises outside the chapel. An English class for young working women met once a week at night, and for a time another such class



CALVARY CHURCH, YOUNGSTOWN, OHIO.

for Mexican young men was undertaken with help from the downtown church. The Bible school on Sunday mornings grew in interest and after some months a Spanish pastor was sent to the mission. Several baptisms occurred, the first being that of Mrs. Vincenta Rivas whose Christian death a year ago, was noted in THE BAPTIST. She had become well read in the Scriptures, was gifted in prayer and untiring in her efforts to show others the way.

From the beginning the work was difficult and of slow growth, though never quite failing. The first missionary was obliged by broken health to leave seven years ago; two other ladies in turn succeeded her, earnest, faithful workers among the people. Each was forced to leave after a time of service. A supply pastor died; one or two later pastors were transferred to other fields; Rev. L. E. Trozer, always the interested supervisor of the mission and frequent visitor, passed away in Los Angeles. But the mission lives and now thrives under the able leadership of Rev. A. B. Apra. A few years ago, the missionary, Miss Tourner, combined work for the Italian children in the neighborhood with the Spanish mission on Date Street. And now the article referred to in the *Baptist News* tells of the installation of a baptistry in the chapel and of other improvements under the auspices of Mr. Apra, the American church downtown, and the City Mission Society.

A picture of the new chapel being built in Chollas Valley, a suburban settlement three miles from San Diego's center, has come as a joyous surprise to that first missionary. The mission was opened in 1913 and was held in a tiny, blue, rented cottage of one room set in an enclosed but desolate little lot. Perhaps no small beginning ever entered the heart of the missionary quite as did this one at Las Chollas. This settlement was composed chiefly of Mexicans and Italians, most of whom owned their cottages and were of a thrifty sort. The children of both nationalities swarmed in the little blue house for industrial work on Friday afternoons, and it was not long before the cottage stood in a blooming garden of geraniums, nasturtiums and poppies. The children themselves kept the place neat, flourishing, and well irrigated by their own carefully constructed ditches. The pastor of the Date Street chapel held a service in Las Chollas on Friday evenings of each week and directed the afternoon Sunday school. To her great sorrow, therefore, the writer heard a year or so ago that the Chollas Valley mission had been given up. Lo, with real joy she reads of the building of a new chapel there and of the hearty interest of the pastor, Mr. Apra, in both missions and of the continued cooperation of the American Baptists of San Diego in this home and foreign enterprise. May the seed sown during ten years in this interesting work bear fruit in the lives of many of these new Americans freed from superstition and sin by the truth of God.


## Want Ads

**Wanted:** Teachers for Bishop College, Marshall, Texas, an American Baptist Home Mission school for negroes. Piano, $900; high-school chemistry, physics, science, $1,035; librarian, $900; hall matron and campus chaperon with some teaching, $900; college physics and mathematics, $1,125; for coaching athletics, $125 additional. Furnished room, board, laundry for $3.50 per week. Address C. H. Maxson, Marshall, Texas.

**Wanted:** Pastor for church at New Straitsville, Ohio. Address H. Spencer, clerk.

**Wanted:** A pastor by small town church. Apply, stating experience, training, salary expected, etc., to DeLoss Grantham, R. No. 5, Hartington, Neb.

**For Sale:** 100 acre farm; 12 acres in fruit; all good land and well watered. Natural gas. One-half mile from Denison College. J. A. Riedle, Granville, Ohio.

**Wanted:** Teachers for public and private schools, colleges and universities. Education Service, Steger Building, Chicago; Southern Building, Washington; 1254 Amsterdam Avenue, New York.

**Wanted:** Position as pastor's assistant or church visitor by young woman with training and experience. Address C, care BAPTIST.

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# Church News by States

## Atlantic Coast

### NEW YORK

RECENT CHANGES OF PASTORATE: Rev. S. H. Thorpe of Suffern has accepted a call to the Patchogue Church; Rev. W. D. Chipp of Trumansburg has become pastor of the church at Deposit; Rev. Chester C. Winter, pastor of the Cazenovia Village Church for four years, has accepted a call to the church at Interlaken.

### WESTERN PENNSYLVANIA

DR. I. G. MATTHEWS of Crozer Theological Seminary supplied the pulpit of the First Church, Seattle, Sunday, Aug. 12.

THE PULPIT OF THE FIRST CHURCH, Monessen, is vacant. The church desires to get in touch with those looking for an opportunity to fill such a vacancy. Communications may be addressed to the church clerk, Mr. W. B. Waite. Only those believing in the fundamentals of the Bible need apply.

### VERMONT

FOR SIX YEARS THE NEW PRINCIPAL of Vermont Academy, Mr. John B. Cook, served as teacher, dean of men and vice-principal of Slippery Rock State Normal School, Pennsylvania. Previous to his connection with the Slippery Rock School he taught at Keystone Academy.

## Mississippi Valley

### INDIANA

REV. C. J. CASEY has resigned as pastor of the church at Hope.

REV. A. E. CHASTAIN began his pastorate with the Forest Hills Church, Evansville, Aug. 12. As the result of an every-member canvass $1,000 was pledged toward the pastor's salary.

DR. E. Y. MULLINS recently supplied the pulpit of the First Church, Indianapolis.

### OHIO

REV. ISAAC HIGGINBOTHAM of Portsmouth, N. H., supplied the Tenth Avenue Church, Columbus, Aug. 5 and 12. Secretary T. F. Chambers of Granville preached Aug. 19 and 26.

### MICHIGAN

PASTORS OF THE STATE are invited to send the names and addresses of families moving to Ann Arbor to the pastor of the First Church, Rev. R. Edward Sayles, 215 Packard St. Names, and if possible, the addresses of students who will attend the University of Michigan for the first time should be sent to Mr. Howard Chapman, Guild House, Ann Arbor.

### ILLINOIS

SUNDAY, SEPT. 9, REV. S. J. REID will begin his pastorate with the Tabernacle Church, Chicago. For the past few years Mr. Reid has been acting as superintendent of evangelism for the state of Oregon under the auspices of the Home Mission Society.

MISS GLADYS MARSH TOPPING, daughter of Mr. and Mrs. W. P. Topping of Elgin, was married Aug. 11 to Edwin Ewart Aubrey at the First Church, Elgin. The service was read by the father of Mr. Aubrey, assisted by Dr. J. M. Powis Smith, of the University of Chicago. Mrs. Aubrey was director of the W. W. G. of the state for two years and was national field secretary for the Missionary Training School, Chicago. For the past year she was religious director of the Harlem branch of the Y. W. C. A. in New York City. Besides being a graduate of Bucknell University, Mr. Aubrey did graduate work at Cambridge University, England, and at the Universityof Chicago. For the past year he has been professor of sociology and Bible at Carleton College, but recently accepted a position as professor of psychology at Miami University, Oxford, Ohio.

### WISCONSIN

REV. ROBERT W. SHAW, pastor of the South Church, Milwaukee, is spending his vacation in Kansas. On July 29 and Aug. 5 he preached at Ottawa. On Aug. 19 he delivered the anniversary sermon at the golden jubilee celebration of the First Church, Cherryvale, where he was pastor for more than five years prior to going to Wisconsin. On Aug. 26 he supplied the First Church, Topeka.

### SOUTH DAKOTA

REV. C. ESBERN PETERS has resigned as pastor of the First Church of Madison because of poor health.

### KANSAS

ON AUG. 18, HENRY BONDURANT, a student of Kansas City Seminary, was or-

dained by the First Church, Elwood. Three deacons were also ordained. Rev. G. G. Riggan was moderator and J. H. Lusk, clerk. The candidates for the office of deacon were James Livingston, Herman Livingston and O. T. Daily. Dr. P. W. Crannell preached the ordination sermon.

### The Assembly

The Kansas Assembly which met on the campus of Ottawa University August 6-16, was in many ways the best in all the nine years since its organization.

### Program

The program showed much wise planning on the part of Miss Edna Umstot, director of religious education, and Dr. W. P. Behan, dean of the assembly. The total registration including the vacation school and visitors was 752. Special mention should be made of the fine work among the boys in Camp Tauy Jones, under the leadership of Rev. Ollver Potter. The daily vacation school under the direction of Rev. and Mrs. C. S. Osborn of Kansas City had an enrolment of fifty with increasing interest until the last day. Miss Grace Summers had charge of the craft work and basketry.

### Faculty

The faculty this year was composed of about twenty-five members. If space permitted, special mention should be made of each member. Among those from outside the state were Dr. Charles Durden of Galesburg, Ill., a favorite with Kansas Baptists. He taught New Testament, Christian doctrine, and had charge of the chapel service each day. Dr. E. B. Pratt of Denver taught the class in evangelism. Dr. O. C. Brown of Philadelphia was one of the popular men this year. His classes in Old Testament, and training the devotional life were largely attended. Mrs. J. L. Peacock of Shaw University for the home work, and Miss Mary Claggett of Japan for the foreign work, were leaders with the Women's Union. Miss Vera Rice of Minnesota, and Miss Hazel Boyd of Iowa led the young people. Prof. Paul R. Utt of Ottawa, and Rev. E. F. Muir of Arkansas City, had charge of the music.

### Next Year

A much larger program is being launched for next year. Miss Umstot will have more space in the *Kansas Baptist* each month, and in this way will keep in touch with the young people of the state during the entire year. It is hoped that the new Commons Building will be finished by next year in order to take better care of the increased attendance. The people of Ottawa opened their homes to the members of the assembly, but larger facilities are needed next year.

### Closing Scenes

The vesper service held each day on the campus proved to be the time of all the day when everyone was on the mountain top with the Master. On the last evening Doctor Behan gave the call for life service, and the response was gratifying indeed. About 200 answered the call. Many will prepare for foreign and many for home service. Three young men said they felt that God had called them for the gospel ministry.

At the commencement 174 certificates were given to those who had finished the first year's work. Quite a number received certificates for the second and third year.

### Awards

Ottawa University gives three awards each year. This year Kansas City received the pennant for the largest delegation, Wellington the one for the greatest number of miles traveled, and a small country church received the third for having the largest percentage of its membership present. This was the Bethel church in Miami Association.

It should be said that Dr. and Mrs. Charles Manley of Nellore India were, with Miss Mary Claggett of Japan, the honor guests of the assembly this year. Their presence and messages were inspiring.

## NEBRASKA

### Custer Association

The fortieth anniversary of the Custer Association was held Aug. 18-19 with the Broken Bow Church. Roy M. Lewis of Broken Bow presided. W. E. Darrow was selected temporary clerk in the absence of A. E. Pixley, who has removed from the state. I. M. Morgan of Sumner preached the annual sermon on Saturday morning. On Sunday morning W. E. Darrow delivered an address on "The Mission and Message of Baptists."

The following officers were elected for the ensuing year: Moderator, Roy M. Lewis; clerk, W. E. Darrow; treasurer, John G. Eloe; president woman's organization, Mrs. A. B. Cornish; secretary and W. W. G. director, Mrs. R. M. Lewis. W. E. Darrow was selected as representative of the association on the board of managers of the state convention. Ansley was decided upon as the meeting place for the next anniversary with R. M. Lewis as preacher of the annual sermon. A committee consisting of the officers of the association and a representative from each department was selected to encourage the work of education among the churches of the association and to plan for rallies during the year. Fred Eloe of Cumro, W. E. Darrow, Mrs. A. B. Cornish and Miss Opal Irving of Arnold were designated as a committee on promotion and evangelism. Resolutions on temperance, cooperation with Grand Island College, support of the denominational papers, the completion of the task begun at Denver were unanimously adopted.

## MINNESOTA

Dr. Geo. Earl of the Earl Clinic, St. Paul, has been elected to membership on the executive committee of the National Laymen's organization.

Rev. R. W. Babcock has begun his work as pastor of the Temple Church, Minneapolis, with a favorable outlook.

Rev. John Swanson has spent two weeks in New England visiting the Swedish Baptist Conference and giving addresses at the summer assembly at Bethel Beach.

Bethel Academy opens its eighteenth year Sept. 18. Bethel Seminary opens it fifty-second year Sept. 25. Indications are for a large enrolment at both the academy and seminary this year. Prof. Arvid Gordh begins his second year as dean of the seminary.

Rev. Carl Antonson, pastor of the First Swedish Church, Los Angeles, Cal., stopped over to visit his former parishioners in St. Paul on his return from Stockholm.

Rev. John G. Briggs, pastor of the Woodland Park Church, St. Paul, and Rev. J. J. Runyan, executive secretary of the Baptist Union of Minneapolis, enjoyed

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a two weeks' motor and camping trip through the anglers' paradise of Northern Minnesota. Mr. Runyan was invited to supply the pulpit of the Central Church of Duluth, Aug. 19 and 26.

Rev. Carl D. Case, pastor of Oak Park Church, Chicago, was a visitor on the assembly grounds during the summer.

### Mound Assembly Notes

The Minnesota summer assembly grounds at Mound have been the scene of much activity during the summer months, several groups having met there at different periods for both study and recreation.

The Minnesota German B. Y. P. U. held its first annual summer assembly July 5-11, with a registration of sixty and a program that was worth while.

The Twin City Association held its annual one-day conference on July 13 with a strong program and over 100 persons in attendance.

The state World Wide Guild house party was held July 14-18 with seventy-five girls registered from all parts of Minnesota. The girls not only had a fine time in a recreational way and in happy reunions, but were inspired and enthused by the leaders to achieve great things for the Master in their guilds during the winter. It was a privilege to the girls to have Miss Helen Hobart, national field secretary of the W. W. G., present during the entire house party, and also during the summer assembly. She presented some helpful methods for studying the home and foreign mission text books.

The B. Y. P. U. Assembly was in session for nine days, July 19-28, culminating in the state B. Y. P. U. Convention on Saturday and Sunday, July 29-30. Over 150 young people registered for the assembly.

The assembly program was a one of inspiration, study, methods, and recreation. Among the prominent speakers was Dr. Frank L. Anderson, president of the Baptist International Theological Seminary of New Jersey. His exposition of the book of Romans was an inspiration to all who had the privilege of attending his classes. Dr. Thos. S. Young of Denver, Colo., who supervises the D. V. B. S. work for the Publication Society, directed classes on the church vacation school and week-day religious education methods. "Fine Arts in Religious Education" was the theme of a series of lectures by Rev. C. A. Boyd, director of religious education for Wisconsin. Mr. Boyd has made an extensive study of suitable pictures and music for religious services, and his course was especially helpful to Sunday-school teachers and directors of music. Rev. E. A. Valiant of St. Paul was the assembly pastor and song leader.

Inspirational and helpful addresses were given by Dr. Franklin W. Sweet of Brandon College, Chaplain Rideout of the army, Rev. R. Wilbur Babcock, the new pastor of Temple Church, Minneapolis. A special memorial service was held for Dr. Lathan A. Crandall on the day of his funeral, Doctor Briggs and Mr. Valiant paying tribute to the life and work of this noted preacher.

Much of the success of the summer assembly was due to the untiring efforts and consecrated service of Rev. Arthur J. Hansen, director of religious education for Minnesota.

Mr. Richard Hoiland, president of the state B. Y. P. U., was the official manager of the grounds and hotel. He was reelected president.

## Obituary

### IN MEMORIAM

**Torrence White,** a brother beloved, a deacon of the First Church of Arvada, Colo., a wise counselor, a lover of his Lord and of his brethren, loyal to the church and all kingdom enterprises, was called to his reward July 15, 1923, at the age of eighty.

The members of the church wish to express their affection, love and appreciation of his work in the church, to extend sympathy to his bereaved wife and children, and to pray that the grace of our Lord be with them and uphold them in the hope of a blessed reunion beyond.

### REV. GEORGE BOARDMAN ILSLEY

**Rev. George B. Ilsley,** a member of the Baptist ministry of Maine for sixty years, died suddenly in his boyhood home at Limerick, Me., on July 30, 1923, at the age of eighty-four. He was born at Limerick Aug. 17, 1839. He fitted for college in the academy in his home town and entered Colby College in 1859. He belonged to one of the Civil War classes and graduated in 1863. Thirty years later Colby honored him with the degree of doctor of divinity. At the time of his death he was one of the oldest living graduates. He graduated from Newton Theological Institution in 1866.

Doctor Ilsley's entire ministry was spent in Maine. He served five churches during forty-seven years. They were as follows: Springvale, 1866-1873; Yarmouth, 1873-1879; Lewiston, 1879-1881; Bangor, 1881-1900; Westbrook, 1900-1913. His most notable work was his pastorate of nineteen years at the Columbia Street (Second) Church in Bangor. During his service this became one of the strongest churches in Maine; a new building was erected following a disastrous fire, and a daughter church was established largely out of its membership in Brewer, across the Penobscot River. His ministry was always warmly evangelistic. He had unusual power in winning men to Jesus Christ. His churches were fountains of deep spiritual power.

Doctor Ilsley was a markedly good man. Gentle in spirit, generous of heart, he gave himself unsparingly to his people. He proved by his experience the old adage that a house-going minister makes a church-going people. He won the affection of his people to an unusual degree as is proved by one pastorate of fourteen years and another of nineteen. "He lived in a house by the side of the road and was a friend to men." He had a peculiar affection for his brethren of the ministry and passionately loved their association. During his long ministry in Bangor he held many positions of trust and honor and was frequently the recipient of gifts of honor from the Baptists of Maine.

Since his retirement from the active ministry ten years ago at the age of seventy-four, he had made his home most of the time with his son-in-law, Dr. Frank W. Padelford, at Newton Centre. He was happy amid the associations of his student days and among many of his old friends.

In 1866 Doctor Ilsley was married to Miss Jennie D. Lowell of Chesterville, Me., who went to her reward in 1914. There were three children, Reuben L. Ilsley, connected with the Internal Revenue Department in Washington; Grace C., deceased in 1919, and Gertrude L. Padelford of Newton Centre.

Funeral services were held in the old home in Limerick and at the chapel in Evergreen Cemetery at Portland, the latter service being conducted by Dr. A. B. Lorimer of Portland, Doctor Ilsley's immediate successor at Bangor, and by Dr. E. C. Whittemore, secretary of the Maine Convention.

## Open Letter to an Unknown Millionaire

(*Continued from page* 979)

he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Now put the same words in the largest possible lettering on an outdoor sign, and you begin to see the difference in force and authority which large type alone can put into a text.

This may sound as though we were advocating outdoor advertising only. Such is not necessarily the case. We may want to print the Sermon on the Mount, and other longer texts which would require newspaper or magazine advertising space where the opportunity to read longer texts is more favorable.

* * *

"What relation has Christianity to my everyday job?" Another common question. Perhaps some suggestions may be found among the following:

*"They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.* Isa. 41:6-7.

Would the workmen of today, sometimes be happier if the unity, cooperation and thoroughness pictured above were equalled or approximated in their own daily work?

These texts also suggest themselves:

*"Study to be quiet and to do your own business and to work with your own hands."* 1 Thes. 4:11.

*"Commit thy works unto the Lord, and thy thoughts shall be established."* Prov. 16:5.

*"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."* Ps. 37:25.

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If a beautiful park, or beautiful pictures, or uplifting philosophy can ennoble men, what might we not expect from conspicuous posting of the basic statements of Christianity? Who can calculate the value of outdoor signs, street-car cards or newspaper space containing such texts as these:

*"Owe no man anything, but to love one another, for he that loveth another has fulfilled the law. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."* Rom. 13:8, 10.

*"He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes."* I John 2:9-11.

* * *

The attempt has been made here to indicate the value of a more broadspread presentation of teachings which have been proved practical by people of all classes, and in all walks of life.

Many newspapers are finding that their readers welcome the presentation of such texts on their editorial pages. At least one newspaper has found that the Bible printed serially is considered a very attractive feature by its readers.

To dwell further upon the possible benefits of spreading this work along the lines outlined is to question your own intelligence and desire to be of service.

## Our Book Shelf

**Seven for a Secret,** by Mary Webb. New York: Doran. $2.

A story of folks living on the Welsh borderland. They are a rough people, close to the soil and things primitive. There is no veneering to gloss over unpleasant facts either in the lives of these people or in the recording of the author. Mrs. Webb has written true to life and has done a worthy work—with the exception of the title. That is a misnomer for a strong book.

**Surprising Antonia,** by Dorothy Foster Gilman. Boston: Page Co. Illustrated by Thelma Gooch.

Sprightly and interesting so far as the story is concerned, but not a book we would recommend for our girls—"darn thing," "darn lucky," "darn that thread," to say nothing of such expressions as "keep your shirt on," "for Pete's sake," "spilling the beans," sprinkle the conversation of the three college girls, who are the heroines of the story, far too liberally. A thoroughly good true-to-life girl's story can be written without such offensiveness.

**The Story of the Hymns and Tunes,** by Theron Brown and Hezekiah Butterworth. New York: Doran. $2.25.

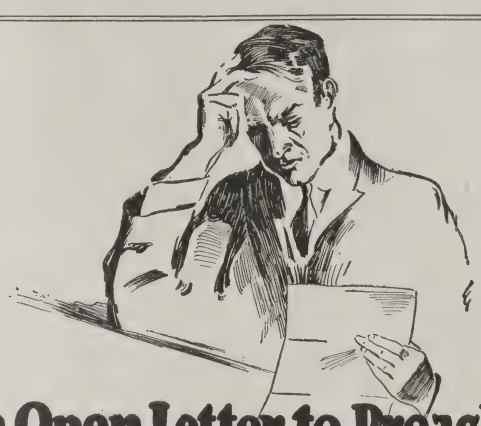
"Story of the Hymns," by Hezekiah Butterworth, published a generation ago, proved so popular that there was a demand for a new edition. While this was under preparation, Mr. Butterworth died and Theron Brown carried on the work, a part of which was to combine the "Story of the Hymns" in one volume with the "Story of the Tunes." By no means all of the hymns are reproduced in the 550 pages that make up the volume, but as many as possible of the best known ones are given. The monographs of the writers and composers are of much personal interest. The illustrations from photographs greatly enhance the value of the volume.

**The New Testament Today,** by E. F. Scott, Union Theological Seminary. New York: Macmillan. $1.50.

No doubt this little volume is a fair reflector of the mind of the age concerning the New Testament—the critical and so-called "modern" interpretation of the book. It is written in a reverent spirit and in the best literary form, as might be expected from an author of international eminence.

We suggest two criticisms: The author implies that the different views and the controversies prevailing about the sacred writings are due to differences of conceptions the New Testament writers had of the principles and teachings of Jesus owing to their bias and education which gave rise to misinterpretations of the words. We believe that a fairer explanation would be that later students and expositors of the writings by their mental differences and bias have done much to refract the white light of inspired truth into colors corresponding to their own individual notions, so that many of the alleged contradictions in this spiritual classic may arise from theological aberrations in the mental bias of critics, hence many of the so-called contradictions are subjective in the critics rather than objective in the gospel.

In his treatment of the origin, contents and evolution of the book, the author ignores or eliminates any and all oversight of the Holy Spirit that was to guide the disciples into all truth. Probably he thought the necessity of the critical spirit compelled him to such a course, even providing that he accepted such a fancy as a verity.

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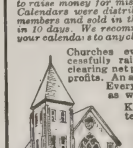
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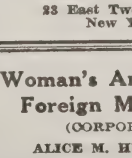
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CONDUCTED BY WILLIAM LESTER

## HAVE YOU A JUNIOR CHOIR?

The hot summer months constitute a real problem for many of our churches. This problem is likely to become most troublesome in the hottest month of them all, the month of August. Then the morning congregations may still have somewhat respectable dimensions, but what a poor showing they so often do make in the evening! It is so poor that many churches simply give up their evening services during the excessively hot season and try to get on with only the one in the morning. In the language of the automobilist, it's "hitting only on one cylinder" for the time being.

Yet there are many churches in which that cannot be wisely done. The evening service has in many cases largely become a young people's service. This is especially true, of course, of the bi-lingual churches, where the morning service is conducted in the mother-tongue of the older folk, with the consequent absence of the younger element; while the evening service is conducted in the language of our land, which lacks the religious associations that the mother-tongue has for the older generations, so that they do not feel strongly drawn to the English evening service. In all such and similar cases, when the evening service has rallied the younger generation, that service cannot simply be given up without working a severe hardship on the young people by depriving them of the service that has become peculiarly their own. How is such a situation to be met?

It is always helpful to know how it has been met by churches in their endeavor to solve their summer problems, and we shall be glad to open the columns of our reading pages to any suggestions or plans that have been found practicable. (So also will THE BAPTIST Editor) *"Manus manum lavat,"* the Latins used to say, that is, one hand washes the other. Let us practice that among ourselves and help one another all we can. Let us begin by telling how one church does it. The situation there is the one pointed out above. The evening service is a rallying-place and time for the young people. For the summer months this church has organized a large junior choir for Sunday evening work to still more emphasize the special character of this service. When the time comes for the evening service to be omitted, it is simply transferred bodily, special choir and all, to the Sunday forenoon immediately after the Sunday-school. The service is complete in all its parts, with a short sermon, the junior choir furnishing the anthem or anthems. The service is closed in the usual way and the congregation dismissed. Those who wish to can go home without feeling that they have been guilty of an impropriety. After a brief intermission, the second and usual Sunday morning service begins. That, of course, is somewhat shortened, which is usually more than appreciated on a warm August Sunday morning. It all is a bit harder on the preacher, but he can be depended on to do his part if it promises to be a solution of one of his big problems.

While the junior choir is a very important factor in this church's plan to meet the peculiar conditions of its summer work, it is a very valuable asset to any church, which can be realized on not only during the hot summer months. Such a choir will always be welcome for special occasions, and it can be used successfully now and then all through the year, quite often in support of, and in cooperation with, the regular church choir. It will give the youngsters something really worth while to do and will arouse their enthusiasm. They will be there to do their part, and they will not be there alone, for they can be counted on to see to that themselves. Where the youngsters are, the parents are also quite likely to be.—H. VON BERGE in *The Choir Leader.*

## WHAT IS MUSIC

What is music, asks the director of the Erie Philharmonic Orchestra, and he continues:

Ask one hundred persons and you will probably get a hundred widely different answers.

To some music is that which is given in restaurants with meals. To others, it is an excuse for faddishness, a place to gather in the resplendency of clothes. And to still others, it is the gift of the gods, the nearest approach to the divinity in man, that which expresses where words leave off, the shade of emotions and meanings which cannot be spoken in any tongue.

There are some who, looking down from the heights of the symphony, sneer at all which bears no foreign name, all which seems to be stamped with popularity and simplicity.

There are some who in the midst of jazz and ragtime shun the beauties of the classics, believing them to be dry and uninteresting.

But music has no nationality, and no caste. It is not divided into popular and classical by any hard and fast lines. It is impossible to tell that which is on or the other, of course, accepting the words "popular" and "classical" in the accepted use of them by the people. And music which is sincere is real. If it be of today and here—of the vaudeville or the opera—if the emotion seems sincere it is music.

Music that is sincere lives. Music which is insincere dies. The popular songs which have a brief life, and then go down to oblivion prove that they were not real. The songs of centuries live because they say something you can believe. If you like a simple song do not be ashamed of it. If you like a great symphony, do not be afraid to discuss it with the crowd. Music is coming out of its mysterious shell.

---

W. A. Clark, Jr., president of the Philharmonic Orchestra of Los Angeles, announces that the orchestra will give a prize of $1,000 for the best symphony or symphonic poem and $500 for the best chamber music composition by a California composer. The judges will be Walter Henry Rothwell, Henry Schoenfeld, Charles Wakefield Cadman, Homer Grunn and Dr. Humphrey J. Stewart. The prize winning manuscripts will be given first performances by the Los Angeles Orchestra, but the composers may copyright them for the sake of royalties accruing from their use by other organizations.

# An Open Letter to Our Pastors

**ASSUMING that our pastors are ALL readers of our denominational papers we take this sure way to your attention.**

**First, we as laymen wish to acknowledge our debt to you---a debt we never can hope to repay. You have labored in season and out of season with us, seeking to bring us a vision of higher and better things and to a knowledge of God through his son, Jesus.**

**But we have been slow to respond.** We have been commissioned, but often have failed to perform. We have regarded as duties opportunities for Christian work which we should have treated as privileges. Your consecrated patience, at which we marvel, it is our desire in some way to repay.

We are mindful of our shortcomings and seek now to pledge ourselves anew to do the will of our Father.

**Your laymen are mobilizing.** We need your leadership and your sympathetic interest in our purposes. On Sunday, September 30, the laymen of the Northern Baptist area are desirous of rallying in large numbers in all the churches, and we ask you to give us a special message on that day. Tell us how we can help you, and how we can help ourselves to do the work of the Master.

We have tried to reach the laymen of your church, but the field is very large and our means of communication are still imperfect and incomplete. If, perchance, your men have had word from us and should ask you to give them a special message, we ask you to grant their request. Should one of your laymen ask to share a portion of the time to rally the men for more active service, we hope you will regard the request with favor.

If the laymen of your church have not yet been reached, may we ask you to call their attention to the fact that Baptist laymen are undertaking to make Christ a more vital part of their daily lives and are seeking service in their individual churches as evidence of their desire to be useful.

**We, as men, want to know, most of all, how we** can apply Christ in our lives every day. Then we want to help those agencies that are dedicated to the extension of this knowledge. We want to build up the influence of our own churches. We wish to attend our State conventions in larger numbers to learn more about the larger plans. Likewise, we want to partake of the inspiration of our national gatherings and to learn more of the great aims of our denomination which can be carried forward most successfully by union of our scattered forces.

**Will you help us** in this effort to get into step with the purposes of the Master? Without your sympathetic co-operation we can do little. We want to be "Minute Men" in the service and we shall look to you for orders. May we have your orders on

***LAYMEN'S SUNDAY SEPTEMBER 30?***

**If suggestions for observing Laymen's Sunday are desired, they may be obtained through your State Laymen's Chairman, care your State Convention Headquarters, or by writing to National Council of Northern Baptist Laymen, 17 East Forty-second Street, New York, Phone Murray Hill 6074.**

## NATIONAL COUNCIL OF NORTHERN BAPTIST LAYMEN

***Headquarters,* 17 East 42nd Street, New York**

R. O. JASPERSON
*Executive Secretary*

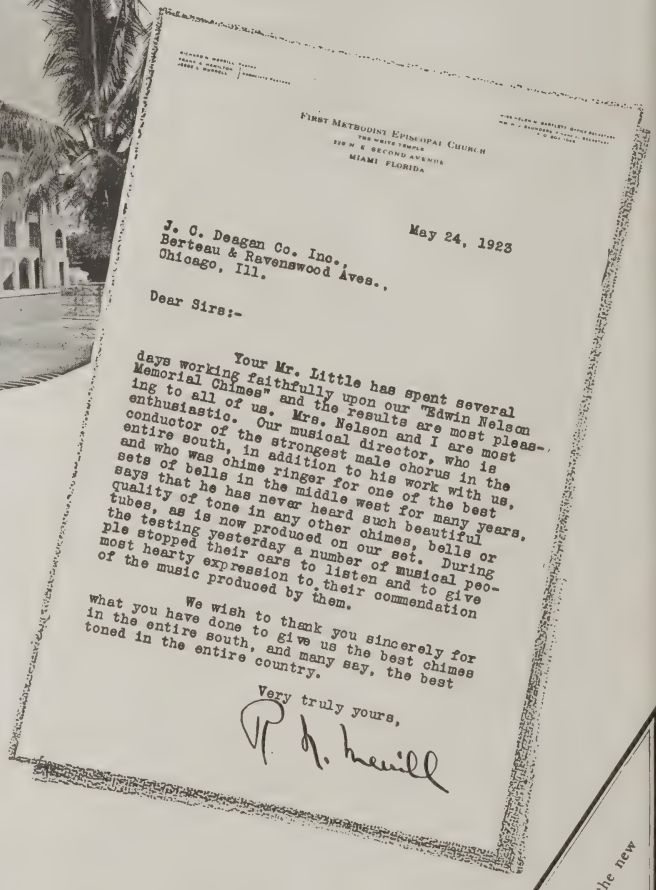
WILLIAM TRAVERS JEROME, JR.
*Chairman*

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First Methodist Episcopal Church
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May 24, 1923

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Volume IV September 8, 1923 No. 32

# The Baptist

Published Every Week by the [illegible] Convention

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## The Essence of the Christian Gospel

NOW the essence of that spirit is like its fruit—love and joy and peace. God gave these things in the beginning, and in every beginning He gives them in embryo again. A little child possesses them. Love, instinctive and uncalculating and without reserve, that is love as you see it in a child, and it comes straight from God. Free-hearted, careless joy—we delight to watch that in a child, because it is so rare, rarer than it need be in these later days. The peace of a child is, or ought to be, unmixed with fear, because some one is at hand to guarantee security. That is the peace of God. "Suffer the little children to come unto me, for of such is the kingdom of heaven." What else can that mean but that *we see in them God's spirit fresh from himself?* Jesus demands that somehow it shall be retained. "Whosoever shall not receive the kingdom of heaven as a little child he shall in no wise enter therein."

Why do love and joy and peace suffer this dimming and cramping process in men and women even of the Christian world, till in the end the spirit grows powerless against the constraints and compulsions of old age? Because we have not yet quite discovered how to let them grow. Growth demands freedom and joy. There is too much still in education which stunts both. We still prefer many of us to impose on children things of our own which we have judged to be good instead of developing the gifts God gave to them.

To Jesus this work of development was an altogether hopeful and a joyful process. Its beginnings in the gospel story are bright with the radiance of human joy. There is darkness in the gospel, but the light is stronger. It begins with the songs of angels, and it ends with the glorious adornment of a bride worthy at last of the eternal love which has sought her from the first. There is pain and sacrifice in the gospel, and there is a sternness more terrible than the terrors of the law. There is tribulation in it, there is death. But its *essence* still is *love and joy and peace,* as even older folk can understand the words.

*—The Right Rev. A. A. David.*

## Fresh from the Field

**The church at Gainesville, Fla., has** made plans for the erection of a building to cost $76,000.

**John D. Rockefeller has made the** University College Hospital, London, a gift of $6,000.

**A "No More War" parade was re**cently held in London. The Quakers had the largest representation of any body. Maude Royden had charge of one section.

**The National Baptist Convention,** negro, convenes in Los Angeles, Cal., Sept. 5-10. Dr. L. K. Williams is president of the convention.

**There are between 80,000 and 100,000** students in schools in Turkey. Paints are very seldom used in the schools although water-color painting probably will be taken up. Germany supplies most of the chalk and crayons.

**A telegram received from the Foreign** Mission Society just as we go to press: "Following cablegram just received from Japan have no reliable information concerning Tokyo, Yokohoma. As far as we know our own missionaries are all safe. Property damage not yet ascertained. Signed, Charles B. Tenny."

**The First Presbyterian Church of New** York City is to be equipped with a fire-escape, the first, it is reported, to be placed on any of that city's churches. It will be in the form of an iron stairway down the side of the building leading into the church yard. The necessity for a fire-escape is due to the drawing power of the pastor, Harry Emerson Fosdick, who attracts such crowds that such precaution for their safety must be taken.

**The first report of the Laura Spelman** Rockefeller Memorial funds brings to light the fact that in twenty years an aggregate of $186,832,574 has been pledged or paid out. The capital contained in the Rockefeller trust funds for philanthropy is at present $383,278,041, including an estimated $15,000,000 for the Rockefeller Institute for Medical Research. The total amount of gifts of the third big Rockefeller donating organization, the General Education Board is $97,216,774 in payments or pledges. Chronologically, the Laura Spelman Rockefeller Memorial is the last of the four important Rockefeller funds. Its purposes are charitable and philanthropic.

**The twenty-ninth annual Bible confer**ence at Winona Lake, Ind., was the greatest in point of attendance, sustained interest and program ever experienced. Among the speakers were: Lionel Fletcher, London; Wylie Blue, Belfast; Reginald W. Thompson, Liverpool; H. C. Morrison, Louisville; Simon Peter Long, Chicago; P. W. Philpott, Chicago; W. H. Griffith-Thomas, Toronto; John Timothy Stone, Chicago; Charles F. Wishart, Wooster; Bishop Edwin Holt Hughes, Boston; Bishop Warren A. Chandler, Atlanta; Charles R. Erdman, Princeton; Pres. M. G. Kyle, Xenia. The average daily attendance exceeded 4,500, although the registration was only 3,250. Plans have been made and speakers selected for 1924 and some for 1925. Dr. William E. Biederwolf was dean.

**The Chicago Ministers' Conference** will meet Sept. 10 at 125 N. Wabash Ave. George Martin will be in charge. The program will consist of B. Y. P. U. convention reports.

**The American Bar Association has** issued a pamphlet containing the program and suggestions for the celebration of Constitution week, Sept. 16-22. Ministers are urged to preach sermons on the first amendment to the Constitution Sunday, Sept. 16.

**Grass is growing luxuriantly on the** tops of thousands of freight cars lying in the railroad yards of the Ruhr Valley. Most of them are filled with merchandise and have not turned a wheel since the Belgians and French marched into the industrial area last January.—*Dearborn Independent.*

**Baptists of the Maritime Provinces** met in conference at the Wolfville Church, Nova Scotia, Aug. 30-Sept. 2. One of the features of the meeting was the addresses by Dr. F. W. Patterson, president of Acadia University. Dr. C. W. Rose of Peterboro, Ontario, is president of the United Convention, which was organized in 1846 with a membership of 14,177. There is now a membership of 61,000.

**In a letter to the British Weekly, J.** H. Maclean of Conjuveram, India, writes "In a recent issue a correspondent wrote: And there are 33,000 gods worshiped in India! I wonder if he would have found a single mark of exclamation sufficient had he known that the number of gods, according to a popular saying, is not thirty-three *thousand* but thirty-three *crores;* and as a crore is ten millions the number of gods is 330 millions. Perhaps it does not matter very much, for, after all, the real question is not how many gods are available for purposes of worship, or how many may actually be worshiped, but whether one believes in one God or in more than one. It is only fair to add, however, that there are many in India who maintain stoutly that there is only one God."

**German Baptist churches of Western** Canada recently held a conference at Leduc, Alberta.

**The Pabst brewery property in Mil**waukee, is to be converted into a cheese distribution depot operated by the Pabst corporation.

**An award of $25 was announced for** the best design to be used by the World's Sunday School Association in advertising the ninth convention of that association which will be held in Glasgow, June 18-26, 1924. The design selected was drawn by James Kelly of Glasgow.

**The summer school of theology held** at Winona Lake, Ind., July 20-Aug. 16, had an enrolment of seventy, forty-two of whom were ministers representing twelve denominations and eleven states. The faculty consisted of A. T. Robertson, George Stibitz, Leander S. Keyser, Arlo Ayres Brown, and Pres. M. G. Kyle. The success of the school has led to larger plans for next year with a faculty of eight professors from the leading theological seminaries.

**Without a driver is a Ford car; with**out a leader is a vigorous sewing school of Indian men and women; without a teacher is a flourishing Sunday school; without a counsellor is an active B. Y. P. U.; without a guiding spirit is a flourishing Montana enterprise. The best years of a young woman's life have been spent building up this work. She had to leave. Some one trained in Christian service must take her place. Six such vacancies as this occur this year in Indian fields under the Woman's Home Mission Society. Young women should prepare now for next year's calls.

**Dr. Charles A. Walker, of Dover, Del.,** has completed tabulation of the Baptists of the world for publication in the 1923 American Baptist Year Book. The figures show that in the United States there are 57,888 churches, 44,565 ministers, and a constituency of 7,774,862. To this total should be added fifteen bodies of miscellaneous Baptists, as reported by Dr. E. P. Alldredge, of Nashville, Tenn., superintendent of the department of statistics and survey of the Sunday school board of the Southern Baptist Convention, numbering 385,824 members, making the total in the United States 8,160,686. In Canada there are 761 churches, 680 ministers, and 135,590 members. In the United States and Canada there are 58,649 churches, 45,245 ministers, and 8,296,276 members. Central and South America, including the West Indies, as reported by the British Baptist Hand-book have 1,457 churches, 767 ministers, and 282,348 members. Europe has 5,327 churches, 3,776 ministers, and 636,246 members; Asia, 2,576 churches 1,722 ministers and 267,362 members; Africa, 375 churches, 239 ministers, and 32,763 members; Australasia, 401 churches, 322 ministers, and 31,224 members. Baptists of the world have 68,785 churches, 52,071 ministers, and a constituency of 9,346,219. Were it possible to secure accurate statistical information concerning the Baptists of Russia, who probably number 2,000,000, the Baptist constituency of the world, as Dr. George W. Truett, of Dallas, Tex., intimated in the opening sentence of his sermon before the Baptist World Alliance, in Stockholm, would exceed 11,000,000.

(*Continued on page* 996)

## Rest and Work

WHERE is rest? In what isles of the summer-clad seas?
In what garden of balm? 'Neath what sleep drooping trees?
By what still-growing waters, what lily-fringed streams?
In what meadows of silence, what valley of dreams?
'Neath what thunderless skies, by what hillsides of sleep?
On what moon-lighted mountain or star-lighted deep?
Yes, where on the earth's or the ocean's wide breast
Is the home of release and the harbor of rest?

Why, here in the corn field—and take up your hoe!
Right here in this mill—make the paddle wheel go!
Right here with your engine—up steam and away!
Right here with your sewing machine every day.
Where there's work there is rest, and it's nowhere beside,
Though you travel all lands, and you sail every tide.
Where is rest? Go to work, and your spirit renew,
For no man can rest who has nothing to do.

—Sam Walter Foss.

# The Baptist

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*Managing Editor:* Edgar L. Killam
*Committee on* THE BAPTIST
EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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### Who's Who

P. R. Hayward, author of "A Normal Religious Childhood," is general secretary of the Religious Education Council of Canada, with headquarters at Toronto. Frank L. Anderson, who contributes "Christian Education for the Twentieth Century," is president of the International Baptist Seminary at East Orange, N. J. Mrs. Montgomery, former president of the N. B. C., writes us from Europe. Laymen and pastors have been generous in sending good things—"boiled down" they usually are, hence full of nourishment. Sample them.

# Killam's Kollum

### Modesty

THE BAPTIST is read all over, although with our severe black and white face it would be difficult for you to comprehend that we are blushing—therefore we state it. We are forced to blush. We are so—so, not exactly *shy*, but modest! But we have had such good things said about us of late and such good things done to us and with us—2,000 extra copies of the Aug. 25 issue was one order alone, to say nothing of many lesser orders for that number and also for other summer numbers. And the good things they have said about the numbers "hitting the spot," et cetera! We are making the most of it, for but too well do we know that the "kick and the squeal" are lurking somewhere near to puncture any undue inflation of pride.

### Anent Pens

"I always carry my gold fountain pen with me. I can't write with anything else. Nothing like a gold pen and smooth flow of ink!"

"Well, I'll take a steel pen every time—and a stub at that——"

"I'm for steel, but not the stub——"

(Incidentally, some other folks, not Baptists, are for the *steal* but not the *stub*). This was a listened-in-on conversation. But of how little importance is the pen as compared with what it writes! Gold, steel, silver, quill, wood—the best pen is the pen that pens the best words. And if one is forced to take a stand on the question, then perhaps a partiality may be admitted, for to us the best pen of all is the one that pens a subscription to THE BAPTIST.

### A Repeater

Firms must advertise to get their first customers; but if they don't keep them there's something wrong with their policy or they're not delivering the goods. Repeat orders spell satisfaction. Mr. H. M. Remley of Anamosa, Iowa, is what might be called a repeater. He writes: "Enclosed you will please to find my check (we are properly pleased) in payment of my subscription to THE BAPTIST. . . . I have been a reader of THE BAPTIST and its predecessor for sixty-eight years, and during this time this is my fifty-first subscription. I appreciate your efforts to make a good paper and congratulate you upon your success."

## Fresh from the Field

(*Continued from page* 994)

**The religious drama committee of the** Federal Council of Churches is conducting a summer school at Madison, Wisconsin, Sept. 4-15. The enrolment is limited to fifty religious workers.

**There is probably no profile more** familiar to Americans than that on the Buffalo nickel. The original, who bears the name of Chief Two-Guns Whitecalf, was lately converted and has become a member of the Browning, Mont., Methodist church.

**By earning $89,899.58, Yale students** set a new high-water mark for summer work. Besides including the usual camp and sales positions this work covered practically every type of employment a normal individual can fill.

**Frederick Ralph Huggins, aged eleven,** has been appointed organist at Emmanuel Church, Trowbridge, Wiltshire, England. A year or two ago, when with his mother at a concert, he observed: "I'm going to be an organist," and his wish has now been gratified.

**There is in the suburbs of Berlin a** theater that takes farm produce as the price of admission instead of money. The seats range in price from a pound of butter, or its equal in marks at the current butter quotation, down to two eggs. Whether the butter and eggs are tested as to freshness has not been learned.

**Twenty-four Christian centers with** more than fifty missionaries of the Woman's Home Mission Society are doing effective work among the foreign populations of our country. Christian centers demand women of education and broad sympathies plus technical knowledge and experience in social and religious activities. The Missionary Training School offers a course that in one year will equip a college graduate with enough knowledge and experience to carry on the work of a Christian center.

**Dr. and Mrs. A. T. Robinson, well-**known stewardship evangelists, have been secured by the stewardship committee of the General Board of Promotion for a limited number of months and will be available for engagements. They spend a week with a local church and present their messages in popular form. Any church desiring these workers for a weeks' campaign, should communicate promptly with Dr. F. A. Agar, stewardship secretary of the Board of Promotion, 276 Fifth Avenue, New York City. It is advisable to make prompt application for their services.

**New college buildings have been dedi**cated at Cuttack, Orissa, the gift of the British Baptist Missionary Society to the Indian Church. The college has a wide compound of its own, extending to six acres, with numerous mango trees. It is in the heart of the student quarter of the city, in close proximity to the government college (probably destined in the early future to become a university), the government medical school, and the engineering college. The new scheme of buildings includes, besides the college itself, a house for the principal, two houses for Indian assistants, and a hostel for twenty to thirty students, together with necessary outbuildings. All these are now complete with the exception of one of the Indian staff houses and a few small outbuildings. The principal of the college is Rev. H. W. Pike.

**According to the Jerusalem corre**spondent of the *Daily Mail,* Palestine Jews continue to emigrate to the United States. More than 300 vises were granted in five days.

**More than 700 delegates attended the** eighth Scandinavian Sunday-school convention which was held in Christiania, Norway. The presiding officer was Rev. Bishop Johan Lunde of Norway. The next regular Scandinavian convention will be held in Finland in 1926.

**The Loubat prize of $1,000 has been** awarded by Columbia University to Justin Harvey Smith for his book on "The War with Mexico" which is published by Macmillan. The prize is given every five years for the best work in English on the history, geography, archaeology, ethnology, or philology of North America.

**The $1,000,000 Mormon temple at** Cardston, Alberta, was recently dedicated. Elder Heber J. Grant of Salt Lake City, prophet and president of the church, officiated at the ceremony. This is the first Mormon temple to be built outside of the United States.

**There's always a reason—but not al**ways so good a one! Dr. J. T. Tucker has indicated this on a printed leaflet of the American Board Mission in Portugese West Africa: "The printing is poor. Our former printer was killed by a hippopotamus."

**Will the prohibitionist nations unite** to defend themselves against the action recently taken by the wine-producing states to force them to repeal their prohibition laws? This was the question placed before the antialcoholism congress recently in session at Copenhagen by the president of its permanent committee, Dr. Hercod of Switzerland. The question put especially to the American delegation was "Will you advise the prohibition forces in the United States to urge the government to protest to France, Spain and Portugal against their threat of a commercial boycott—amounting to a threat of starvation—against Norway, Finland and Iceland, whereby they have compelled two of these countries either to repeal their prohibition laws or make so many exceptions that the laws have become virtually inoperative? Or, will you remain passive while other European states strangle the prohibition attempts of the small nations?"

**As an indication of deepening interest** in the religious work in the army, Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has been requested to make recommendations to the military authorities as to religious work in the camps from the point of view of the churches.

**"Pastor's salary, $1,000. Received dur**ing the first nine months, $223.91"—this was one of the replies, received indirectly by the *Michigan Christian Advocate,* to an inquiry as to why the publication did not have more subscribers in a certain district. Figures talk!

**Kate Douglas Wiggin died in England** Aug. 23. She was regarded as one of the most accomplished women engaged in literary and philanthropic work in the United States. Her first story appeared in 1878 and was called "Half a Dozen Housekeepers." Then came "The Birds' Christmas Carol" which met with unusual success. Several of her works, "A Summer in a Canon," "Timothy's Quest," and "A Cathedral Courtship" were translated into foreign languages and became popular in Europe.

## When All Is Done

By Harold J. Hamilton

**THE sun goes up and the sun goes**
**down,**
**And a thousand years are the same as**
**one;**
**And leaves grow green and leaves grow**
**brown,**
**And what is it all when all is done?**
**Aye, what is it all, if this life be all,**
**But a draught to its dregs of a cup of**
**gall,**
**A bitter round of the rayless years,**
**A saddening dole of wormword tears,**
**A sorrowful plaint of the spirit's thrall,**
**The grave, the shroud, the funeral pall—**
**This is its sum, if this life be all.**

**But it is not all—beyond this shore**
**A sun goes up to go down no more;**
**The leaves that grow green are green**
**for aye,**
**And the flowers that bloom know not**
**decay;**
**A thousand years are indeed as one!**
**But for bitterness, then, the soul hath**
**none,**
**And this is it all when all is done.**

## National Father and Son Week for 1923

ATTENTION is called to an important change of date for the observance of National Father and Son Week. This was originated in 1917 by the International Boys' Work Committee of the Y. M. C. A. fixing its dates for Feb. 10-17, covering the week of Lincoln's birthday. That period has been observed up to this year. As the movement developed, and larger numbers of fathers and sons attended the events conducted by the associations and churches alike, it was realized that closer cooperation with the Sunday-school organizations was desirable. Conferences were held, and a joint committee of representatives of the International Sunday School Association and of the Young Men's Christian Association was appointed.

In response to the desire of the Sunday-school forces the observance has been changed to Nov. 11-18, centering it around Armistice Day. The change has been ratified by the committee of reference and counsel of the Sunday School Association and Sunday School Council of Interdenominational Churches, by the International Sunday School Conference of Religious Education, and the international committee of The Young Men's Christian Association, whose boys' work committee will continue actively to promote this idea, which has become of worldwide significance.

Father and Son Week in the coming November will be the sixth annual observance. Now that it has become an established affair and of national scope, it is felt that in order to accomplish the objectives desired, the father and son idea should be an all-the-year-round program. In view of this, the father and son movement is being introduced this year with the thought that a year's program will be launched annually at the time of each Father and Son Week in the future.

The Baptist

# When the School Bell Rings

WE have before this called attention to the fact that American home life for the greater part of the year revolves around the ringing of the school bell (or the school program, since the school bell is a back number) more dominantly than under any other motivation, unless it be the universal insistency of our three meals a day. The small boy was not so far out of the way who, when asked if he could name the three graces, replied, "Sure! Breakfast, dinner and supper." Certainly his mother has to exercise faith, hope and charity to keep up the endless and exigent iteration of the three meals. Yet even the meal times of the family are subjected to the tyranny of the school program, for twenty millions of pupils and teachers set the meal hours in millions of homes for the greater part of the year. Even the schedule of the father often has to yield precedence to the school program while the mother is bond-slave to it, if she be a mother who puts the welfare of her children above social doings, her artistic, musical, political or literary longings, or the claims of some society for the prevention of cruelty to dogs and cats.

So we are a nation mobilizing each September. Families away on vacation hasten home in time for the opening of the public schools. Those engaged in some temporary summer employment cut it short and prepare to resume their studies. Railways change their summer excursion schedules and settle down to the regular regime of the year. The big stores drop the frantic bargain-sale methods whereby they have tried to stimulate the anemic summer trade and open vigorous fall and winter campaigns. Manual labor with one big holiday at the beginning of September signalizes the end of the slack summer season and the beginning of full-time service.

With all the rest the churches, and especially the Sunday schools, rally their forces with the coming of September, though the formal Rally Day usually comes later in order to serve as a peak performance and model for the whole year in point of numbers and also in order to avoid the heat which characterizes frequently the earlier half of September and to catch those who return late from vacation.

But the bulk of the population takes no vacation, or a brief one, away from home, especially since the automobile furnishes an almost constant and inexpensive vacation; the twenty millions of school children with their teachers and the millions who must adapt themselves to the school schedule, come flocking back home or from their vacation play or work in the first days of September; the minister almost invariably has finished his vacation; and business of all kinds has changed from a leisurely route step to the double quick. The church cannot afford to wait a month until a bigger showing can be made before putting on its complete schedule, making church and Sunday school fresh, vivid and appealing. There is everything in a good beginning and a tardy beginning is never a good beginning.

There will be new families, and often many of them, who have come with the approach of fall into the radius of the church's attraction. It means much to the newcomers and much to the church if these strangers are, within the first few days, sought out and welcomed. Sometimes they drop in quietly of their own accord to see what sort of a church it is. In any case it makes a world of difference whether they find church and Sunday-school services opening promptly, proceeding with brightness and business-like readiness, having a quick, cordial welcome and a fitting place for the stranger, or whether they find a mere handful of attendants and these dilatorily dropping in, classes disorganized, many teachers and officers—sometimes the superintendent himself—missing, a poor substitute organist or chorister with lugubrious singing, and in general a disheveled appearance like that of the humble home where the tactless minister has called on washday—once.

AND even more important is it that the young convert and others who perhaps came into the church in the previous winter or in the spring with a large number of other Easter accessions, who came to the summer time with its distractions and irreligious allurements before they were fully wonted to the obligations of a Christian life and of church membership, and who have come to the early fall at a critical period in their lives with great danger of lapsing into a merely nominal or even disgraceful wearing of their church-membership—that these should be provided with an attractive service at the very beginning of the fall, given some place and simple task of their own, sought out if they do not immediately appear and in general surrounded with such a wise cordiality of welcome and such sincerity of interest that the young convert will say, "If these people care so much, I must not fail them and my Master."

We appeal, therefore, for a *Rally Month* in every church, beginning when the school bell rings in the first September days, with a regular, business-like, fully equipped service in church and Sunday school, and gathering constant momentum for a Rally Day service a little later, which shall be not a spasmodic thing worked up for the day, but a model and a pace-maker for all the rest of the year.

## The Cure of Provincialism

ONE of the benefits of the recent Baptist World Congress was its inevitable broadening of outlook. With the mingling of Baptists from England, Germany, France, China, India, South Africa, Australia, and America, one would be likely to have any lingering provincialism jarred or melted out of him never to return. But, for that matter, just so far as any one ever gets a complete conception and makes for himself a thorough adoption of Christianity, he sloughs off provincialism and becomes in the truest sense a world-citizen.

Christianity started under narrowest limitations, among the Jews who had but a negligible bit of territory scarcely larger than some American counties, and the Samaritans, occupying the heart of Palestine, were held by the Jews as outcasts and aliens, while every nation and people outside of Judea was treated as beyond human fellowship or divine mercy. So strong was this feeling that Jesus himself in the brief period of his ministry did not directly antagonize it but simply implanted the principles which must inevitably and soon displace provincialism. Fortunately the record of this revolution in religious and human conceptions took place within the New Testament period and we have the record of it. Peter in part yielded to the new principle, and Paul accepted it utterly—a world-gospel, proclaiming the salvability and the potential unity of all mankind.

But all the progress of so-called civilization has not cured the nations of provincialism. The crusades went far toward bringing the nations of Europe together and begetting in them an acquaintance with and respect for Asiatic foes whom they had hated and despised as brutish barbarians. Modern invention by facilitating travel and the means of intercommunication throughout the world has broadened men's minds and made them at least theoretically aware of the common humanity of all peoples. During the recent world war when so large a number of nations, comprising perhaps two-thirds of the earth's population, were brought into the closest cooperation, it was said that "after the war provincialism will be classed among the preventible diseases." But to look now at Europe and at nations closely allied five years ago one would decide that there has been a marked and dangerous increase instead of a decrease in provincialism, for provincialism is not a matter of intelligence or wealth or power but it consists essentially in *an inability to look at world-affairs save in the light of self-interest.*

The truth is that provincialism has always been a preventible disease, but that it has been difficult to get men to take the remedy. The example, the teaching and the sacrifice of Jesus Christ hold the potency not only of the world's salvation but also of its unification. The apostle Paul was not only the greatest of Christian preachers and teachers; he was the world's supreme statesman, even though he seemed little concerned with contemporary diplomacy or politics. He had what was a higher and broader type of statecraft for he viewed the world as a unit, mankind as a vast brotherhood, and all human history from the point of view of God's throne and the divine purpose.

Today, as ever, the missionary motive and the program of Christ's parting commission constitute the surest prophylaxis against provincialism, and are humanity's single hope of world-unity and world-peace.

## Balance and Emphasis

EMPHASIS is a matter of great importance, but it is often lost sight of and in consequence things go wrong, and people also.

Certain types of mind are prone to lay emphasis upon their personal interpretation of a statement of the scriptures instead of laying emphasis upon the original statement as it has come to us in the inspired Word. Truth is often quite largely a matter of balance.

In consequence of this unbalanced and overemphasized personal viewpoint, there is developed in others divergent opinions and a lack of oneness. In the resulting atmosphere minds become obscured or obstinate because unbalanced and in the final outcome truth is made the background for an untruth and the whole cause of truth suffers greatly.

During the early ages of Christian history much emphasis was placed upon being "in the world but not of it," and the resulting conditions produced recluses and a monastic system that diverted men and women from normal Christian living and made their lives unnatural and partly impotent for dynamic Christian service and witnessing in a world of lost souls. Today we need to put a balanced emphasis upon that same scriptural truth and develop in consequence a race of Christians who live among people in the world but who live unworldly lives of Christian sacrifice and service.

We are sometimes led to wonder whether or not the churches have been placing a wrong emphasis upon salvation. In the great desire to build up the cause of the kingdom and the local church, we have often made salvation seem to be a very limited and cheap experience that begins with a birth and ends here below with a bodily death. The need of linking up all that goes on in the daily life from the date of the new birth to the time of the bodily death is obscured by the overemphasis of a phase of truth that is glorious when balanced with other truth, but is ruinous when overemphasized and unbalanced by lack of other teaching. We lose many a church member because we overemphasize the "without-money-and-without price" side of salvation, but when that gracious truth is balanced by "whosoever doth not bear his own cross—cannot be my disciple" we at once discover that while it is much less attractive at the start, it is vastly more enduring and productive all the way between the new birth and the setting free of the soul for its homing by the death of the body. We certainly think that the matter of emphasis and balance needs more attention in our Christian teachings. We must not make emphasis and balance a matter of like and dislike but a matter of inspired revelation.

# A Page of Opinion

### Avoided Individual Responsibility

THIS is an age of avoided individual responsibility. The criminal and shiftless classes are not alluded to, but our church members and "good citizens." Organizations now attend to so many things that the burden of religious and civic duties seems largely to have been lifted from individual shoulders. In many cases the board, bureau or committee is seldom rigidly checked up as to its performance of duty, so that, to a great extent it becomes a law unto itself. Both the church and the state suffer. We wail about corrupt politicians year in and year out, and yet there is probably not a political boss in the country who would not be dethroned or brought to his knees if the substantial citizens did their duty by the state in availing themselves of all the means provided for putting decent men in office, securing only sound laws, and having them enforced.

It is so in all things. Every one is so busy in his own affairs that he hopes to get out of his obligation, as a social being, to serve in any public capacity. The *Saturday Evening Post*, in a vigorous editorial on this point, makes these remarks, that might well be repeated in sermons upon our social duties:

"This is an age of high standards in which much is demanded by many people, few of whom are willing to give up anything in return. The delegation of work and inconvenience to others is becoming a social disease. Men wonder what is the matter with the church, the real trouble being that they take such a light dose of religion or church attendance that it doesn't count. Their idea of religion, of church, is to be ministered to, not to minister to others. Religion, the church, is something for the clergyman to attend to, or perhaps a few societies and guilds. Anyway, it is something for the other fellow to keep going.....

"It was a long time ago that the Apostle Paul said that the body is not one member, but many, and all subsequent efforts to delegate to others the functions of the members have proved futile. Size and complexity of organization have obscured this truth, but nothing can disprove it."

—*Biblical Review.*

### The Woman Movement Abroad

"THE most significant thing in Europe and the East today," according to Miss Sarah S. Lyon, who recently returned from a seven months' tour of Europe, Asia and Africa under the auspices of the National Board of the Young Women's Christian Association, "is the way in which the women of different races, creeds and political convictions are successfully overlooking war antagonisms, even to the point of working together under the same roof. One cannot help feeling that there may be more hope for the healing of war scars through the newly enfranchised women than through the men. This is partly because women of all creeds and classes have a common and dominating interest in the welfare of their country's children, but also because they have lived apart from politics and therefore attack the problems of state from a fresh viewpoint. Everywhere one feels the strength of the woman movement, and nowhere more strongly than in the groups of ambitious girls who flock to the local Y. W. C. A.'s."

### An Imposture that Works

WRITING of the Catholic Congress in Birmingham, R. H. Coats says in the *Baptist Times and Freeman*: "What *is* this thing in Catholicism which persists through the ages, and survives every attack to which it is exposed? Is it the pagan element in it, so dear to the natural man, and older even than Christianity itself? Or is it some leaven, some salt of the spirit of Jesus Christ, preserving from corruption what would otherwise decay? Perhaps it is a mysterious mingling of the two. Catholicism is an imposture, says Dean Inge, but it is an imposture that works—that is the strange, bewildering paradox of history. It works because its advocates believe in it. They know what they stand for and where they stand. It behooves the upholders of a more enlightened faith to show a like staunchness and intensity of conviction.

### Prepare for Peace

UNDER this title the bulletin of the Rochester church federation, Dr. O. T. Price, executive secretary, says:

"Our government is doing much to prepare the country for war. Propaganda is in the movies, in the press and in the air. What is Washington doing to educate for peace? Does any one know of anything? Eighty-six per cent of our federal budget is going for past and future wars, and 2 per cent for education, and somebody is blocking the way to every sort of international cooperation, the only hope for peace. How much longer is the church going to stand by while politicians shout, "Hands off! International relations are political issues, let the church keep out."

Is not the time nearly ripe for a religious crusade for peace, amity, international friendship, the World Court and the League of Nations? The *Locomotive Engineers' Journal* for April says:

"Edison says that London can be wiped out in three hours and that there is no way of preventing it. Bywater says that the French have now enough airplanes to lay waste half the cities of southern England, including London. The next war will be the twilight of the white civilization. The jackals and the coyotes will be barking amid the ruins of the great cities of the earth when its clouds lift for God to look down."

And still one party does nothing lest glory come to another party. "God, give us men" in Washington who will put humanity and country before party."

# A Normal Religious Childhood *

By P. R. Hayward

IF one could imagine that only one human being had ever lived in all the history of the world, the problem of human conduct and the spirit that underlies it would still have been the issue of paramount importance. When, however, there are added to that individual, on this relatively small planet, one and a half billion other people like himself, with all the new issues and complicated social relationships that are involved, then the conduct of human beings each to each and the attitudes that underlie conduct become the supreme issues of the world.

The central problem of human life becomes, then, this: How can human conduct be made stable, dependable, predictable, and subservient to certain great ends of life itself? How can man be made so obedient to certain imperial ideals and loyalties that it can be said of him, in Milton's words,

"Faithful found,
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal.
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind"?

### Under the Sway of Religion

The central determining influence in creating and sustaining moral standards has always been religion. "The constant mind," dependable and high-purposed, has always found its inner spring and stay in a religious experience and a religious outlook upon the world. I read the other day the record of a tribe of primitive people, uncivilized, as we understand it, ignorant, and yet these people died of starvation in the midst of plenty because the food within their reach was declared taboo by the dictates of their religion. I talked not long ago with a man who visited Europe and he told me that the most upright, moral communities he had found were in out-of-the-way places where the people were completely under the sway of a religion that he himself could not accept. He saw that the lives of these people were given direction and sustaining power by a religious purpose and experience. In a recent publication was the record of a well-educated, competent, successful man of business, who opened up his heart and revealed the presence there of an empowering religion at the basis of a manifold relationship that bound him to others. The most consistent and effective living is in the lives of those who in some fashion have been brought under the sway of religion. History attests this; literature affirms it; the vagrant wills of those who appear in our courts of justice give to it a sinister illustration; the president of the United States saw this when he reminded the parents of America that if their interest in the welfare of their children went no further than their minds and bodies they may be only adding to the destructive forces of society; the deepest experience of our own hearts but bears out this statement; and from every hand there comes overwhelming and imperious evidence that it is only as human lives are girded and buttressed by religion that they are equipped for worthy living.

*The power of religion in life is such that especial care should be exercised to secure a wholesome religious experience. To secure this end in childhood three essentials are urged: (1) a normal religious environment, in home, school, and community; (2) normal religious information, involving the correlation of religious ideals with sound scientific and social knowledge; (3) a normal religious training, to secure the expression of religious motives in everyday living.*

How can this necessary element become part of a human life? What is the process through which some go and thereby possess it, and missing which, others are forever denied the boon of religious experience? My topic has been subdivided into three parts and for the sake of convenience we may consider them separately, remembering always that, in actual experience, they continually overlap and merge into each other.

### Unseen Worlds of Influence

I. *A normal religious environment is a necessity.* I presume that we all look upon this as an axiom. We are part of all that we have met. And yet to the human mind in recent years there has come new and startling light upon this which is to a large extent a mystery. I have recently felt myself obligated to read many pages written by psychoanalysts and to wade through the murky records of depraved, dwarfed and twisted minds. When one of these books is finished I always feel the need of a moral, antiseptic bath and a season of fasting and prayer. And yet, in the midst of many forced and strained interpretations, there is, I believe, this invaluable guide for us in our service to childhood; the years of early life are not simply impressionable — we have always believed that, they are vastly more plastic than we have ever supposed and in ways that we have never dreamed. We have always recorded the conscious impressions for good or ill made upon young children, but we are learning now that, in addition to this, there is a vast unseen world of unconscious influence whose power no man has yet calculated and whose depth the plummet of human science is just beginning to sound. "The hitherto unobserved impressions of childhood," says one writer, "control the later development of the normal individual, even the peculiarity of his style, his choice of a vocation and of a wife, as well as the most insignificant affairs."

The effect of these facts upon the teaching of something so spiritual as religion must therefore be tremendous. A normal religious childhood demands a home life every moment and motion of which are stamping an indelible impression upon the child's soul. Not simply the establishment of a family altar, and the ethical standards that prevail in a father's business conversation are important, but also the very atmosphere itself as expressed in the tilt of the

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head, the smile, the frown, the elevated brow that expresses approval or disgust for the passing event, the arrangement of furniture, the pictures, the literature, the standard of humor, the table conversation, the dress, forms and symbols of speech, and all the manifold and intangible somethings that make up a child's encircling world. Of the school the same things are true. The standards that prevail in the community are all equally important. And what shall we say as to the possibility of teaching religion, religion in a real sense, to a boy in a Cape Breton mining town where the air is so gaseous that not a flower or a vegetable can grow in his back yard and an open gutter is the only sewer, whose father comes out of the mine at the end of a shift after a three-mile walk in a passage so low that he emerges in the open air stooped into a position that makes men look, as they have described themselves, like apes? Religion presupposes the dignity and the grandeur both of the human form and of the human soul and when our social system allows one group of men to dwarf and deform both of these in their fellows, then religion has to fight its way against many submerged, unknown, but powerful antagonists in the deep places of child nature. By the normal environment, then, we bind all the factors of life, home, school, play-ground, industry, and all, into one bundle and say that it is only as these are transformed according to wholesome standards of life that the soul of a child can become progressively and sanely religious. To establish a baby clinic is one thing; to teach a Bible story or a church creed is another; to put a youth in a factory is still another. But in the deepest sense, all are but aspects of the same thing, and that is the providing of a normal environment in which to nurture a religious life.

### Information to be Given

II. *Normal religious information* is also another necessity. This also is the right of childhood. There are two things that occur to us, perhaps, as soon as we think of this theme—in the past there has been a tendency to place too much emphasis upon the possessing of the right ideas in the field of religion, and in the present, in certain quarters, there is not enough importance given to this vital necessity. We have learned that the two notions of faith and works, as set forth in the New Testament by Paul and James, are after all but expressions of a continual conflict in the individual soul, and that as we effect a reconciliation between these two we attain into poised and satisfying living. There are those who will tell us that ideas always precede action and that according to our ideas will our conduct be shaped; these are probably "intellectuals," the simon-pure product of our regimental memoriter system of education in which the verbally nimble-witted have devised the standards by which their motor-minded fellows are dubbed forever "unlearned." In the other camp are those who claim "action precedes thought" and that it is only in accord with experience that we really think at all; these are probably those who have meditated so long upon the practical barrenness of much of our purely intellectual culture that they have spewed it out of their mouths. With these two confusing and surging currents in modern education what shall we say as to the information to be given to children? These, it seems to me, are vital:

1. We must recognize that pure information, unadulterated facts, glib, memorized knowledge, denied any contact with real experience by the law of satisfying associations, is one of the most barren possessions of life. In religion this is especially the case. The possessing of a complete knowledge of the facts and customs of the church is in no sense a guaranty of a religious attitude of life, and, lacking certain other life-building processes, is as meaningless as knowledge of myths and ceremonies of the primitive peoples of Central Australia.

### The Pet Fling

2. Information, however, is a necessity and must be provided. It will be secured whether it be provided or not. Unless the leaders in religion impart to our youth a reasonable intellectual conception of God, of his relation to his world, and of the laws by which the human life that he projected is best lived, our young people will get a distorted theology and a warped philosophy of life.

3. The information that we are to impart must be in accord with the best in the world in which our young people live and with the sane conclusions of reasoned and deliberate science. It is the pet fling of many of our modern youth that we leaders in religion, as one of them phrased it, "sidestep the scientific." Do we? If we do, it is either because we are indifferent as to the issues involved or too fearful to face them, and, in either case, we are unworthy leaders of young life.

4. Our information must be such that at no stage in this progressive grappling with the problems of life must the maturing youth say to his reasoning process, "Thus far—and no farther." There are many in our generation who will reason admirably, consistently, fearlessly, upon every question that appears—until certain problems appear—and then their sum total of philosophizing is, "Oh, well . . . you know . . .," and, *finis*. A normal religious childhood of today makes many severe demands upon us when a child of eight returns from Sunday school to declare a bitter hatred of the God who could send a flood to drown all the people in the world.

### Mastering Circumstances

*THERE is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said, "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final g—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it! Circumstances do not make character. The noblest character can emerge from the worst surroundings, and moral failures come out of the best. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to his likeness.*

*—Maltbie Babcock.*

III. *A normal religious training,* or experience, is the third necessity. Here it is that we find, I believe, our answer to the antagonism between those who overemphasize ideas and those who overemphasize conduct. The answer, or the reconciliation, is this: *It is only as ideas become incorporated into satisfying conduct and attitudes that they become vital parts of life.*

Many centuries ago some men and women got hold of an idea that they called democracy and in sundry ways and in diverse places this idea has been promulgated ever since. We have discovered, however, that it is possible for a man to gain a national reputation as an oratorical advocate of democracy and yet be a simon-pure autocrat in his own home. That is, democracy is an idea that he has never been taught to enjoy in any course of action. In thousands of Canadian communities today groups of boys and girls have been organized into variegated clubs in connection with their religious organizations, and in the activities of these clubs they receive not so much instruction in democracy or mere courses in morals and civics, but actual training in the practice of a democratic process itself. They share in an enterprise the goals and ideals of which demand of them an obedience to a democratic principle, and this obedience they gladly give even though they have never been told exactly what they do. This is real education. In order to make such a process complete there must be ideas as to what democracy means, but these ideas interwoven with experiment and experience in actual self-government, in loyalty to a majority decision, in devotion to a group enterprise, and in a shared life.

### Demand for Directed Experience

Childhood demands this sort of directed experience in the field of religion. I heard not long ago a group of small children who were taken to the platform of a great auditorium and led in the recital in concert of the New Testament parable of the Good Samaritan. They did it beautifully, of course, because they had been carefully drilled and their voices rose and fell over the vast audience as if they were one. It was a fine exhibition of verbal memory, of coordinated sounds, of vocal control, and of careful instruction, but as a bit of religious education, it meant, under the best interpretation, little. Contrast with this that scene from the classic of our childhood, "Little Women," where the March children come down to their Christmas breakfast only to find it packed up by their mother and the maid, ready to be carried to a poor family just discovered down the street, and where the children delightedly make the most of a makeshift meal of bread and milk and trudge off as gay as larks to carry their food and some toys to those less fortunate than themselves. They do it with real pleasure, with a satisfying experience, and in so doing have been really educated in the meaning of a great parable. This is what I mean by an idea that has become a vital part of life through being worked into a satisfying experience. This conception of a vitalized education is with considerable rapidity making its way into the teaching of our so-called secular subjects and must be given its place as rapidly as possible in the teaching of religion.

> *NOT on the vulgar mass*
> *Called "work," must sentence pass,*
> *Things done, that took the eye and had the price;*
> *O'er which, from level stand,*
> *The low world laid its hand,*
> *Found straightway to its mind could value in a trice:*
>
> *But all, the world's coarse thumb*
> *And finger failed to plumb,*
> *So passed in making up the main account;*
> *All instincts immature,*
> *All purposes unsure,*
> *That weighed not as his work, yet swelled the man's amount:*
>
> *Thoughts hardly to be packed*
> *Into a narrow act,*
> *Fancies that broke through language and escaped;*
> *All I could never be,*
> *All men ignored in me,*
> *This, I was worth to God, whose wheel the pitcher shaped.*
>
> —*Browning.*

I may in closing make some suggestions as to ways in which a normal religious training can be provided.

1. Every possible effort must be made by all the agencies that touch home life to bring to bear there the influence of religion as a formative power in the lives of children.

2. For certain sections of our population we must strive for a larger amount of time to be given to religious education. This is particularly the case with our Protestant and Jewish people, with whom this amount of time is much less than is the case among our Catholic people. Week-day religious instruction, the midweek activities of boys' and girls' clubs, the daily vacation Bible school movement, and other lines of effort, seem to meet this need.

3. There must be among us all a better use of the time now at our disposal for instruction in religion. We must emphasize in our training a less intellectual and a more practical aspect of religious truths. We have too often judged the value of a process in religious education by a question as to what it has taught a child to know about religious things, while in the future we must ask more, what has it led a child to do and to become?

### Submerged in Materialism

4. We will need to extend our teaching of religion to new groups not now reached, in any effective way, by any of us. The great danger facing our civilization today is not that one religious group among us is going to gain some advantage over the others, but that the very outlook of religion itself, religion and the idealism that it involves, may become submerged in the tide of materialism, selfish nationalism, group hatred engendered by class conflict, arrogant wealth, and social injustice that seem to be involved in our very social fabric. This is our danger, and to meet it there must be mobilized all the people, of all agencies and of every creed, who believe in the supremacy of the moral and the spiritual in human life. With this in view, then, I appeal confidently, not for this detail of practical method or that, but for a willingness to face the fact of the centrality of religion in life, the fact of the imminent danger facing the wills and spirits of our childhood, the fact of an urgent and serious responsibility resting upon those who deal in any way with children, and the fact that, as go the motives, the purposes, the ideals, and the habitual tendencies to action of the childhood of today, will go the civilization of tomorrow.

# Christian Education for the Twentieth Century

*Address before the one hundred and third annual meeting of the Connecticut Baptist Education Society.*

By Frank L. Anderson

THE subject to which we shall give our attention has three organizing ideas. There is the word "education" which is the more general thought. "Christian" expresses at least quality and point of view; while "twentieth century" relates the subject to the life we now live. Without any further preliminary we shall proceed to discuss the theme before us.

I.

It is easier and more profitable to describe the educated man than to define education. President Nicholas Murray Butler in introducing his famous address on "The Meaning of Education" says, "It seems to be a fact that when a term is somewhat unusual and remote from our experience and our interest, we are apt readily to be able to assign to it a definite significance and a concrete meaning; but when it is a term with which we are familiar in our every-day experience and conversation, we often feel its significance and its import, and yet find great difficulty in logical or in scientific terms." Education belongs to that class of familiar terms and ideas. The lawyer in the parable asked for a definition of "neighbor;" Jesus described the behaviour of a man who may in justice be called a neighbor. With your permission I shall follow the Master's method.

### A Lover of the Truth

We are wise if we heed the concise statement of Professor Horne, "Education is not a creator; there is but one Creator. Education is a developer," and, "The brain cannot be born again through education." Educational means, be they the world of nature or the world of persons, merely awaken the latent capacities with which we are born, develop them to their utmost possibility in order to fit into the place which God in terms of heredity has appointed us. Education means then "the world at work developing a man into the fulness of his stature." The normal man has capacities to know, to feel, to do, to be. These capacities are educable, they yield to the wise means selected by society for their growth.

1. *The educated man is a lover of the truth.* He would rather be right than be honored. He seeks for the truth as the man in the parable sought for the precious pearl. He will subordinate all temporal interests to his loyalty to the truth which he has found. But there is a vast difference between *professed* love of truth and the actual love of truth. Too many men are more ready to declare their allegiance to truth than they are to give time for careful study and search. Such men are hypocrites. There are men, many of them, in the pulpit who condemn what they have been too indolent to investigate. They bear false witness against their fellows. They send forth pronouncements on every subject imaginable from microbes to mountains, from evolution to spiritualism, without the most painstaking investigation before they speak. They are like Macaulay of whom Lord Melbourne said, "I wish I were as cocksure of one thing as Macaulay is of everything." In many, too many instances, it does not take a long search before we discover that the preacher was merely illustrating the omniscience of the grossly ignorant. I am reminded of a letter Sir Thomas Moore wrote the governing body of Oxford University. Referring to one of a group of men who opposed the study of Greek and the pursuit of a liberal education, he said among many other wise and sharp things valuable to us today as well as in the days of the Reformation, "What right has he to denounce Latin, of which he knows little; science of which he knows less; and Greek of which he knows nothing?" By way of contrast one who, heart-broken over the death of his only son and not being able to affirm what he would gladly have done, faith in the doctrine of immortality, said, in view of all these circumstances and emotions, "I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me, one after the other, as the penalty, still I will not lie." He classified himself as an agnostic. The man in the days of Sir Thomas Moore classified himself as a Christian and a defender of the truth. Any truthful man, who places the one by the side of the other, will respect the agnostic and despise the hypocrite who passed judgment on what he did not know nor understand.

Our schools, our churches, Christian men and women, especially, should recognize that the loyalty to truth—the truth that is a result of slow, cautious search, is of more value than any mass of general information accepted without asking the question "Are these things so?" The people of Berea attained the rank of nobility because they put even the apostle's teaching and preaching to the test of investigator's scalpel.

Think not that this spirit need be directed only towards that which has "grown gray with the years." There is just as much demand for this spirit with respect to the new. James Anthony Froude says, "Out of every hundred new ideas ninety-nine are generally nonsense. The odd one will be the egg which contains the whole future in it, but until the exceptional egg proves its vitality by breaking its shell, the wisest cannot forsee how it will develop." We should be very patient with many fool notions that are new for the sake of that one among the many that may repay us for all our pains. But there are those who will accept any view that is youthful and reject any idea because it is old. On the other hand men of the type of the man against whom Moore wrote would destroy the valuable with the worthless, using no selective process of testing what is true or what is not true. Age is the one criterion.

I question whether there is a class of men—with the possible exception of advertisers and politicians—who is tempted and falls as often as the minister does in the matter of pronouncing hasty judgments on various questions—scientific, political, economic, as well as religious and theological, his special field. Even in his special field he too often speaks before he has mused over the facts which he may have discovered.

### Openness of Mind

2. What we have considered is fundamental in all education for it is fundamental in all of life. Closely related to this love of truth is *openness of mind,* the spirit of the learner or the disciple—spirit. Jesus sent his followers out to make "disciples of all nations." They were not sent to make teachers, or leaders, or even preachers. They were sent to make disciples. What other religious leader was ever as bold or as wise as he? Mohammed called for assent, unquestioning assent. Jesus expressed confidence in the teacher and in the learner. Without disciples there could be no success and without the teacher there could be no disciple. The Messianic movement would win or fail with the issues of so simple a relationship. Jesus' criticism of the Pharisees was their shut mind, their unwillingness to be disturbed, their sense of having attained, their stand-patism. They were learners no longer. No wonder that Jesus would have his followers different. No wonder that the follower of Jesus is not only a believer, important as that is, but more especially a learner—one whose belief broadens, deepens, with the years—belief that is like a living seed cast into the ground, not like beautiful, cold marble, or a rocky and inspiring, but lifeless Gibraltar.

This spirit of the learner, this openmindedness, is critical, cautious of what it accepts. It is linked with that love of truth and hatred of the superficial, the false. Professor Dewey in his last thought-awakening volume says, "Docility is looked upon not as ability to learn whatever the world has to teach, but as subjection to those instructions of others which reflect their current habits. To be truly docile is to be eager to learn all the lessons of active, inspiring, ex-

**As the living flower at your feet requires the forces of the boundless universe to mould and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the system, the sunlight that travels ninety millions of miles to paint its petals, the mysterious and wonderful power of electricity, and the complicated water system of the planet to mould and shape it, so also the child needs God's infinite truth, his boundless love, his immeasurable power and his unspeakable grace to regenerate and mould him into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for itself. To deny it these things is to rob it of its religious rights.**

*—E. Y. Mullins in World Alliance Address.*

panding experience." Learning, education, then, becomes mere imitation, the more exact the better, of others, of teachers, of prophets, and apostles. Their thoughts are put into concise forms called creeds and the learner is asked to accept and commit without presuming to ask any questions. He surrenders his individuality to what is given him to learn. This view of education we find among all ranks and in all walks of life. We find it in economics, in political science, in art, as well as in theology.

### Conformity Stifles

Open-mindedness is towards the past as well as towards the future. It does not mean anarchy, bolshevism. It does not reject imitation and substitute invention for all of our life experiences and attitudes. Professor Witmer in a brilliant article in the July, 1922, number of the *Scientific Monthly* answering the question "What is Intelligence?" reminds us that "successful living is at least ninety-nine parts in a hundred conformity and constraint; only a very small fraction of 1 per cent of a man's life can, at the very best, display freedom of thought and action." Because that percentage is so small the reason is all the more urgent that it be allowed to function. Nature has set itself against imitation, conformity, as the sole guide. No seed can reproduce the parent absolutely. No child is exactly the copy of the parent. Variation has a recognized influence in all new life-forms. Copying is not permitted in nature. It is not possible. There is ever a new element that makes the organism different. Nature is open minded; it is expectant. It looks into tomorrow for some slight modification that was never before a fact. The mind, the spirit of man, educated according to the laws of education written in the book of nature insists on the open mind through which the new may enter and find friendly treatment. Let those who advocate the open mind, remember that conformity, imitation, express the major experiences of our lives. Let those who plead for conformity, imitation, remember that these cannot be made to express all of life. A small percentage, at least 1 per cent must be given to the new, to man's originality, to man's open mind that lets in the new. Discovery, creation, adventure, faith, must not be stifled by conformity. The Jesuit education calls for 100 per cent conformity, loyalty to what is given. There is no room for the open mind. Rational education leaves the "east window of divine surprise" open. Professor Tyler in his "Anthropology" referring to Egypt says, "The priests of Egypt, who once represented the most advanced knowledge of their time, came to fancy that mankind had no more to learn, and upheld their tradition against all newer wisdom, till the world passed them by and left them grovelling in superstition." They once had the open mind and then shut it and Egypt became a mummy.

3. We must note one more basic characteristic of the educated man. He has a sympathetic appreciation of all that is good, true, and beautiful irrespective of their origin or source. This world is more than an objective fact. This is a message brought to a world in the grip of logic and fact by Emerson especially in his "Nature." In fact it permeates all he wrote. He says, "Nature always wears the color of the spirit." "The charming landscape which I saw this morning, is indubitably made up of some twenty or thirty forms. Miller owns this field, Lock that, and Manning the woodland beyond. But none of them owns the landscape." "There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title." He even says, "Most persons do not see the sun." It is the spirit of him who *loves* knowledge who *loves* the beautiful, who *loves* the good. It is the spirit of him who dares say, "We look not at the things which are seen, but at the things that are not seen." The educated man is somewhat of a poet, He senses the deeper values of life. He finds the soul of nature, of man. Turner, the great painter, showed a painting of his, a sunset, to a friend who remarked that he never had seen a sunset like that. The painter made answer by saying, "Don't you wish you could?" One morning I stood looking over the Grand Canyon. For a time I could not speak. After a while I said to an employe, "That is wonderful!" His reply was a tragedy, "Yes, it is a deep hole." He saw the Grand Canyon in terms of fact; others saw it in terms of appreciation. A college student may take all the courses of the college and even graduate with honors without having his soul trained to appreciate, to love knowledge, poetry, history, philosophy and science. When he leaves college he throws away his books and his educational means. His inner life has not been awakened; his soul has not *felt* the meaning of what he has studied. A recent writer on education speaking of education and appreciation, says, most truly, "Education releases us from the tyranny of the external world and enlarges our inner world of freedom." * * * "We should get education above all other getting in order that we may be born into our great modern world, move in its cosmic currents, sit in its grand amphitheater, and see and appreciate all that is going on and thus enter into our splendid birthright. Then, truth, goodness, beauty stir our deepest spirit and we become their missionaries, apostles, ready to offer our lives in their service. Appreciation, sympathy, is the soul of the true, of the good and of the beautiful. We are mastered by them, they enlist our lives as their prophets. They seize us and send us forth into the arenas of life where like gladiators we fight in their defense and enthronement in human character personal and social.

II.

We are now prepared to answer the question, what is the relation between education in this more general view and what we speak of as Christian education? Look back to the three characteristics which we have noticed; love of truth, openness of mind, and appreciation of what is good, true and beautiful making education something so large that the mind, the emotions, and the will are all involved in this process of the education of man. It seems that we have discovered that general education is not far from the kingdom of our Lord and his Christ. What does it lack?

In his famous epoch-making book, "Education of Man," Froebel wrote, "The spirit of God rests in nature, lives and reigns in nature, is expressed in nature, is communicated by nature, is developed and cultivated in nature."—p. 154. It is essentially the same idea or feeling the psalmist tried to express when he sang, "The heavens declare the glory of God and the firmament showeth his handiwork." This was the inspiration of Browning when he wrote,

"God is seen God
In the star, in the stone, in the flesh, in the soul and the clod" and
"If He thunder by law, the thunder is still his voice."

You are familiar with the experience, the regeneration if you please, of Horace Bushnell. He describes it in this one statement, "The change was into faith—a sense of the freeness of God and the ease of approach to him." He found that religion—vital religion—meant an expanding horizon for all life and that there was to him at last a living recognition of an "over-ruling control of his fortunes." His wife wrote of it, "The greatness of this change and its profound reality made him a new man, or rather the same man with a heavenly investiture." "The same man with a heavenly investiture"—that summarizes the experience. The thought also helps us to see the relation between general and Christian education. Christian education means not so much new facts, new material, rather is it the same facts, the same material "with a new investiture." Let me place side by side two statements relative to the same fact. Speaking of the divine control of the wind the psalmist speaks of God as the one "who hath gathered the wind in his fists." John Tyndall writes, "The Italian wind gliding over the crest of the Matterhorn is as firmly ruled as the earth in its orbital revolutions round the sun." The religious man affirms that God controls: the scientist looking at the same wind would affirm that the wind is absolutely in the power of forces that determine its velocity and direction.

### "See Him Work!"

John Burroughs in closing an article in the *Independent* a few years ago speaking of such men as Sir Oliver Lodge, says, "Such minds * * * feel justified in thinking that something which we call 'the hands of Nature' play a part—some principle or force which the hands of men do not hold." At another time he speaks about the behaviour of living cells. He says that they act as if guided and directed by an outside power—a power not latent i

## Faith in Our Fathers, Living Still!

**THE spring which supplied the home of Roger Williams with water is still flowing. An elderly gentleman, visiting it recently, was greatly affected by the associations of the place, and expressed a desire to drink from the spring.**

**The attendant said: "The water is not now used. There is doubt of its purity. One takes a risk in drinking it."**

**But the faithful saint replied: "Water that was good enough for Roger Williams is good enough for me, and I'll drink it."**

**And he did.**

—U. M. McGuire.

the cell itself. He asks what that power is. The Christian may speak of "the hands of nature"; he can also call those same hands the hands of God. Burroughs speaks of "the hands of Nature" while the psalmist speaks about the fingers of God making the heavens. Burroughs asks who or what orders the cells to act in a given way. The Christian sees God at work in and by means of those cells. A teacher of biology as he was showing his student, a friend of mine, by means of the microscope how cells divide, exclaimed, "See Him work!"

"Some call it evolution
Others call it God."

The student of the history of mankind from the earliest times—when men had neither fire nor tools—tells us how man has passed through various stages from savagery and barbarism till he began to write and record his deeds, and thence till he stands the possessor of the civilization of the twentieth century. All of this can be done without affirming the reality of any divine presence or guidance in the long *via dolorosa* of the millenniums. A Christian studies the same facts, digs into the same caves, explores the same ancient cities. He affirms the truth of all the conclusions of his fellow-workers in the same field. But he does more; he affirms that God has been in the process working towards an end or at least towards something higher.

### Religion Affirms

Religion affirms a *person* at work—in nature and in all the life of man. It is more than a point of view. It is a positive belief in the fact that there is a Being who neither slumbers nor sleeps, that is, he is incessantly busy night and day, year in and year out throughout the millenniums of human history and the countless millions of years since that beginning when he created the heavens and the earth. General education does not necessarily affirm such a person. In fact we should not ask any science to affirm what religion alone can postulate and declare. The astronomer may sweep the heavens with his telescope and find no God. His conclusion is right, with that telescope he cannot find a God for no God can be discovered in that way. A student for the ministry whom I knew a few years ago decided to study medicine. He dissected the human body and found no soul there and so lost all faith in the affirmations of religion. He knew not the difference between the field and methods or religion and the field and methods of science. Man can no more find God by means of a telescope than a man in a dissecting room can find the soul at the point of a scalpel or dissecting instruments. God is a spirit. He evades the telescope as absolutely as love evades the analysis of the psychologist. God cannot be discovered even at the end of a syllogism. The Christian affirms that the power that created and sustains the universe and guides the course of human history is like Jesus Christ.

General education and Christian education are joined together in reality and should not be divorced. The denominational or Christian college has a special mission in our American life especially in view of the separation of church and state making it a difficult task to teach religion in schools supported by general taxation. The Christian conscience can demand that schools supported by general taxation shall not countenance teaching that is anti-Christian. If there is no legal right to teach religion in the schools there is surely no right to teach anti-religion.

Christian people must be cautious and slow in drawing conclusions respecting the teachings, however. When earnest, good people attempt to make illegal the teaching of the doctrine of evolution, for instance, in public schools, grammar and college, they go beyond their rights or at least beyond the point of wisdom. Evolution joined with the great fact of God at work and in human nature helps the Christian to grasp more fully not the fact of God, but the method of God.

**WHEN Pastor Tsoh, of the East China Mission, was holding a series of meetings in Huchow he was invited to speak to the students of a young ladies' school. During his address he told this story:**

**"Some years ago in the city of Soochow there was a woman who possessed a very fine pearl. One day she unknowingly dropped it on the floor. It was swept up and carried out with the dirt and dumped in a pile of trash outside the back door.**

**"A ragpicker came along, raked the pile over, gathered from it all the old pieces of cloth, and went his way. Then a paper-gatherer came along, collected all the scraps of paper that he could make use of, and departed.**

**"Finally the woman discovered her loss. Investigation seemed to point toward that pile of dirt. She very carefully searched the pile and recovered her lost pearl.**

**"Young ladies, what did you come to this school to get? If you are looking for rags you will get rags; if you are looking for scraps of paper you will get scraps of paper; but I beseech you that whatever else you get, you do not overlook the one pearl of great price that is to be found here."**

The Christian needs the biologist and the biologist needs the Christian. When they work together a larger and fuller view of God, of man, of nature will be forthcoming. The ways of God will be better understood and God will come closer to man and the laws of nature will be seen as the laws of God, and a larger and fuller education of man in the school of God and of nature—the two not separated—will be the result. "The statelier Eden" will be achieved by men who do the will of God when they are obedient to the laws of nature and fulfill the laws of nature when they do the will of God. This man with the broader and deeper education may then say with Tennyson:

"I have clim'd to the snows of Age, and
I gaze at the field in the Past,
Where I sank with the body at times in
the slough of a low desire,
But I hear no yelp of the beast, and the
Man is quiet at last,
As he stands on the heights of his life
with a glimpse of a height that is
higher."

### III

The connections with the twentieth century demand but little special attention. We have throughout been conscious of speaking to the day in which we live. A few observations will be all that is necessary therefore. Kipling writes of "The Man Who Was." We are thinking of the man who is—the man who is trying to serve his own day and generation. In the Old Testament we read of a small group of men who understood the times in which they were called to play a part. Education, general and Christian, is for the culture of the man as a man, for the developing of capacities that should come to the world's light. But it is more than that. It is to fit the man into his physical, social, and religious environment as an active participant.

The age in which we live is a new age, not only in terms of chronology, but in terms of life, of vision, of responsibility. The new age calls for a new mind, for new methods, for new machinery. We must lay upon education the task of supplying these for the age in which we live and work. We must *sense* the fire of the times. We must recognize that the old methods must be changed into new, and new machinery for harvesting the grain that is ripe for the harvest now. Christian education must lead—must give spirit, vision, dynamic adequate to the task of the reapers that their work may be a song and not a wail.

We shall attend to two dominant movements, the social and the international. When we think of the social emphasis of today we must take heed lest we forget that in all ages men have tried to solve the social problem. They wrestled with it in ancient Egypt; they sacrificed life and possession for its solution in ancient Rome. The early church and the church of the medieval times was not altogether other-worldly as some try to prove. It is a mischievous habit to darken a past age in order to compliment the age in which we live. The social spirit has never been absent from man and it has never fled altogether from the church. But we are justified in saying that never before has the church set itself to the task of saving all that concerns man as at the present. The emphasis is so strong now upon the social that we may forget that unless individual men be born into a new spirit they are not capable of appreciating the kingdom of God for which they pray and strive.

### Task Is To Inspire

It takes a new type of men to lead and to follow in an age like this. Their education demands more attention to the various social institutions that function so largely today. The church has a special place today. Its task is not so much to control as to inspire, to furnish the moral and spiritual ideal and the making of the right sort of men who can put the social program across. The local church in order to do this is called upon to broaden its program of religious education so as to include a study and discussion of the great social problems of today.

The second element that is outstanding today is internationalism. The world view of religion and morals has come out of Nazareth and Olivet. Nationalism can flourish without Christ, but internationalism that grows out of an in-

ternational friendly spirit is fed by Christ. In saying this I am not forgetting the many who before Christ had a glimpse of this larger friendship. Plato in his "Republic" said that in the ideal state "Greeks should deal with barbarians as Greeks now deal with one another." Contrast this with the sentiment found in the prologue of the Salic law, "Long live the Christ who loves the Franks." That is nationalism appropriating and monopolizing an international Christ. That is a part of the world of humanity playing world politics under cover of religion. Even big American newspapers print a slogan, "My country, right or wrong."

To overcome such selfish, narrow nationalism is a task that challenges the wisdom, devotion and determination of all men and women who are big enough to serve their fellows without being disloyal to their own people or to their own flag. The education that will be at least partially adequate will demand a revaluation of the contributions of all the nations and peoples to the sum total of human welfare. It means that here in America with the millions of foreigners we have a chance to show whether or no our democracy is of a class or of the Christ.

This education calls for more knowledge relative to the factors that produce peace or war. We cannot bring about the right relations by placards nor even by slogans. We need to pay more attention to the embodiment of the international mind in organization, in foreign policy. We may have a spirit, but the spirit must have a body through which it will speak and function.

Here I close. We began with the individual; we end with the world. We began with general education; we end with the Christian view of the world. The work is tremendous, but the spirit and power of Christ working in and through the church and other divine institutions is sufficient. God give us men who will learn in the school of life, inspired by the ever-present spirit of Christ, who gave himself for the individual and for the world.

# Excavating the Home Town of Abraham

REPORTS of the discovery of the ruins of an ancient tower at Kish in Mesopotamia coupled with slightly earlier discoveries at "Ur of the Chaldees," home city of Abraham, bring into the daily papers mention of regions and facts long known through the Bible, says a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

The pick and shovel already have carried secular history back to the period of the eleventh chapter of Genesis, have found evidence to reconstruct the daily life of the times of Abraham, and have revealed the essential differences of customs in the Tigris Euphrates delta from those of Tutankhamen's time along the Nile. The familiar story of the tower of Babel gives the clue to one such difference. In the Biblical narrative the children of Noah said to one another, "Let us build us a city, and a tower."

The temples of Egypt had a succession of chambers on the ground level; characteristic of a Babylonian temple were its chambers arranged vertically, each successive story being a little smaller than the one beneath. In modern parlance, Egyptians tended toward bungalow architecture; the Babylonians had the first skyscrapers. Babylonia of Abraham's time may be thought of as a land dotted with busy towns, each walled around with brick, and having a tower as pretentious as it could afford.

The writer of Genesis makes another significant statement when he records that those early Semetic peoples "had brick for stone, and slime they had for mortar." There being no stone in this region the use of brick was general; the absence of both stone and wood had a marked influence upon the dwellings. Roof-beams were scarce, hence the rooms were large and narrow, even in the palace of the city's priest-king, which usually adjoined the tower.

Politically, Babylon was not yet a nation. Ur, Umma and Lagash were city-states comparable in their pride and prowess to Florence, Venice, and Milan of medieval Europe. How they came to clash is easily understood by noting their plan. In the center were tower and palace, around these were dwellings, and this cluster of buildings was rimmed with cultivated land. Beyond this cultivated belt was the pasture land, netted with irrigation canals, always held in common. As the towns grew and more grazing land was needed trouble arose. "And there was strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle."

The contrast between this town life period of Babylonia and the empire of Egypt was as great as that between our own New England communities of the mid-eighteenth century and the regal splendor of France under Louis XIV. This "small town" period of Babylonia disappeared, however, with the conquests of Sargon, King of Akkad (not the Assyrian) who ruled nearly 2,500 years before Tutankhamen was interred.

Further explorations among the remains of the city of Abraham probably will be secondary to the greatest single find in this region—the code of Hammurabi. This scholarly king ruled in Babylon about 2,300 B. C., and the laws he codified are proof of a high civilization built up through many centuries before his time.

Occasional reports of a new find in Mesopotamia, the cradle land of our civilization, give an impression that modern knowledge of the Babylonians and Assyrians is sketchy. On the contrary, from thousands of clay tablets which have been recovered and read, the 2,000-year span from Sargon, down through Hammurabi and Tiglath-Pileser to Ashurbanipal, can be sketched more completely and accurately than the annals of many comparatively modern states.

The interest these records hold for modern man lies in the fact that, while many latter-day customs, ideals, and modes of thought date back to Jewish life of Old Testament times, these Jewish ideas were derived, in turn, from the far earlier Babylonian civilization. One of the surprises these clay documents afford are the striking likenesses of a civilization of 4,000 years ago to that of the twentieth century. One scholar avers that "a right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe" because "in Babylonia life in Abraham's time was practically as thoroughly organized and as carefully regulated as it is in our own."

Another astounding revelation of these writings, according to Albert T. Clay, is that Israel, instead of being one of the foremost nations of antiquity, was a small power, relatively inconspicuous. Moreover, instead of the Patriarch Abraham belonging to the beginning of time, humanly considered, it is now found that he occupies a middle chapter in the history of mankind.

"But above all else," this writer continues, "one of the greatest surprises is that the earliest peoples, instead of being barbarous and uncultured, were civilized and possessed a culture of a high order. In fact, the greatest creations of the Babylonians in literature and art belong to the third and fourth, and perhaps earlier, millenniums before Christ."

"Even the ills of present day civilization existed in Babylon. Raids on gay road-house parties were common. Wine selling was regulated and the enforcement was put squarely up to the vender. One section of the penal code provided 'If a wine merchant has allowed riotous characters to assemble in her house, and those riotous characters (she) has not seized and driven to the palace, that wine merchant shall be put to death.'"

A maid might sue for breach of promise, a landholder had to pay a heavier tax if he did not cultivate his allotment guardians were provided for estates of widows and orphans.

Formal contracts and deeds had to be attested by a notary, and in swearing the person taking the oath raised his right hand. An official copy of the transaction, on a clay tablet, with the notary's attestation was deposited in the temple, the court house of those days.

There was an excellent reason for paying one's rent promptly in Babylon, for creditors could seize one of the debtor's household for a hostage and hold him until a satisfactory settlement was made. Interest rates were rather discouraging also, "the usual rate" referred to on clay tablets being 20 per cent. Instead of a penalty of 10 per cent as provided in modern notes if legal steps must be taken to collect, Babylonian notes provided for the doubling of the debt.

Mounds and occasional masses of brick work laid bare by winter rains and ditches which hint at the canals of an elaborate irrigation system, are the only surface traces left in lower Mesopotamia today of this splendid civilization

## The Yellow Daisies

I had believed love vast and tragic,
Surging music heard afar,
Something misty, mystic, glamorous
Dim and lofty as a star.

We have found out love together,
(All my empty dreaming done),
Sturdy as the yellow daisies
Growing in the sun!

—From "Sea Changes"
by Muna Lee.

# On the Trail of the Baptists

By Helen B. Montgomery

WHEN we left Stockholm our Baptist enthusiasm was at a high pitch. We had seen Baptists out of every nation and tongue and tribe; we had joined with them in prayer and in song. (Who that heard it can ever forget the "Crown him, crown him, crown him Lord of all" as sung with one voice and one heart though in many languages?) and our determination was to seek out the meeting places of Baptists in every city that we visited.

We found ourselves in Berlin. We had glimpsed something of the splendor of the city when we turned our footsteps to find the First Baptist Church. Finally we found an unpretentious facade, discovered that the courteous gentleman before us was the pastor, but learned that the service had already been held earlier in the day.

"The young people are having a meeting, though. Won't you come in?" said the pastor.

The three of us, Doctor Beaven, Mr. Montgomery and I, followed him and several nice young chaps who suddenly seemed to materialize across an inner courtyard, and into a long rather low room in which were gathered about a hundred young men and women. They were sitting at long, narrow tables eating a simple evening meal of black bread and coffee. The pastor rather apologized for the small number, saying that it was summer; but I thought of many big American churches and wondered if they could show as many young people on a Sunday evening in August.

The three Americans were invited to the platform and then the president of the society, a fine looking young business man, introduced the foreigners and even spoke through an interpreter. It was a great meeting, not because of the speeches, but because of the singing, the spirit, the responsiveness of those young people as they faced the fact that the young people of the world must undertake its restoration.



SUNDAY-SCHOOL CHILDREN DRESSED FROM THE "SHIP OF FELLOWSHIP"

Our next contact with the Baptists was in Czecho-Slovakia, at Prague. We left Nuremburg one morning and arrived in Prague early in the evening after a never-to-be-forgotten journey through Bohemia. We had thought Germany beautiful and picturesque, but as the train rolled through Bohemia all our adjectives were worn threadbare. Stream and dense forests with upspringing young forests on every side; golden fields of grain alternating with green fields of beets and crimson fields of clover seemed like some rich, oriental carpet spread over hill and plain. They have no dividing fences, the fields are much smaller than ours, laid out in curving parallelograms, and the effect is picturesque in the extreme.

The day following our arrival was Sunday, and I found myself with a full program. It had been arranged that I should speak at an English service in the morning at St. Martins-in-the-Wall, at the First Baptist Church at three in the afternoon and at a mission at Pankrac, a section of Prague, in the evening.

The morning service was a union service maintained for English-speaking Protestants. It was held in the oldest church edifice in the city, built in the twelfth century, and since the war, turned over for Protestant worship by the government. It was in this church that the "cup" was first offered to the laity in the celebration of the Eucharist. The afternoon service in memory of President Harding was held in this same church. There was a large audience, among them twenty-four university men from the different colleges of America who, under the auspices of the Y. M. C. A., were making a pilgrimage of fraternity among the different universities of Europe.

In the afternoon I went to the First Baptist Church where both Mr. Montgomery and I spoke. On the street except for a tablet there is no indication that there is a church building. It was against the law, when the church was built, to have a Protestant place of worship openly. After going through a corridor, you come out into a garden and through to the church building, with a pleasant auditorium built at heroic sacrifice by a noble band of Christians.

Here we joined in the inspiring music to old Bohemian airs; united in prayer though we understood not a word of it, and both spoke briefly. When the people knew that we had had a little part in filling the ship with fellowship, their expressions of gratitude were touching. One old man pointed to the coat he wore and kissed my hand. Many old women kissed my hands, as they did my husband's, with tears.

The best of all, however, was in the evening, when Mr. Novotny, the brother of Mrs. Kolator and son of the apostle of the Baptists, took us with a party of friends, out to Pankrac, one of the poorest suburbs in Prague. Here his mother had visited among the poor and established a little mission and here the First Baptist Church now maintains a mission. The beating heart of the mission is in two believers, one a Mr. Novotny and the other Miss Mary Kadlecova, the church missionary.

A picture of Miss Kadlecova and her cooking class of girls, and of her Sunday-school class were given to me with the one showing the two little children dressed from the Ship of Fellowship, in an envelope marked, "From grateful children of Pankrac."

We found the people thronging into a little hall on the third floor of a tenement house. Several of the children, boys and girls, had donned the picturesque Bohemian costumes in honor of our coming. All, big and little, old and




A COOKING CLASS IN ONE OF THE POOREST QUARTERS OF PRAGUE. THE TEACHER IS MISS MARY KADLECOVA. (MARKED BY THE X.) SHE IS THE BACKBONE OF THE MISSION.

young, sang with such vigor and enthusiasm. They sang with a rythm and expression and modulations which I think you would fail to find in a similar crowd at home, drawn, as they were, from the very poorest classes. Both Mr. Montgomery and I spoke and Mr. Montgomery received an encore—that is, they begged for more. Two little girls came forward and gave us flowers; we wrote in innumerable autograph albums and escaped with eager embraces and hand kissings. We both said it was one of the best evenings of our life.

The next day we went out to the Peabody-Montgomery children's home. The house in which we took dinner with Mr. and Mrs. Kolator formerly belonged to Doctor Novotny and was the scene of the birth of the first Baptist church in all Bohemia. We saw the place in the river where Mrs. Novotny was baptized and where later Doctor Novotny baptized the sixteen charter members of the church. We say also the communion cups and plate with which he administered the Lord's supper to the sixteen in the historic house. It seemed beautiful to think that the Kolators are living in this very house consecrated by the fact that here lived and worked the great man and his wife, who under God, laid the foundations of our Baptist work in Bohemia.

# The American Amalgam

By Charles L. White

EVIDENCES that New York is a foreign city multiply on every hand. The sidewalks of Fifth Avenue below Twenty-third Street during the noon hour are crowded densely with more Jews than Jerusalem ever had at one time in one street.

All unconsciously a man passes in this great metropolis into Italy; a few minutes later he is in Germany; two avenues farther east he enters Hungary; he takes his luncheon in Russia, his dinner in Bulgaria; he has his shoes polished in Greece, spends the early hours of the evening in Spain, reaches Portugal at ten o'clock and has his midnight meal in Chinatown. He has inquired the way a hundred times of Irish policemen. Every fourth face he has met during the day bears the marks of the Hebrew race, and the next morning when he comes to his office in an electric car he observes that many among the twenty-three others who occupy it with him there is only one "American," and he is a negro.

He searches carefully at the newsstand among the foreign journals for a newspaper printed in English, and all day long he hears a babel of tongues. The newsboy cries "The Hebrew Journal" at the door of his office when he goes home at night, and the next afternoon this Jewish printer wishes him a "Merry Christmas!" He finds that the same printer has made a fortune in original designs in Easter cards.

Wherever he goes in the foreign quarters of the city he finds evidences of thrift. Although there is squalor there is very little destruction. Poverty may prevail in some parts, but it is well hidden. The children are dirty, but are warmly dressed. Many of the people live from hand to mouth, but most of them have something with which to buy their food. He concludes that the environment of these people is better than they had before, and that each one probably feels that he has come to live in a paradise where he has food, attention, opportunities for improvement, amusements, careful treatment when sick, good schools, and unrestricted opportunity to climb the ladder of fame and fortune. He observes that nearly all the children are in school and learning English.

And yet he sees many things that remind him of Europe. He notices the women and children looking into the ash barrels in the early morning, peering into the bags of refuse for paper, books, broken umbrellas and chipped crockery. In the barrel on his sidewalk at night he places old screens and cracked dishes, and awakes in the morning to find them gone. Wooden boxes, old staging, everything of the slightest value disappears while he sleeps. Women search for discarded fruit at the markets, and have in their aprons an assortment of scarcely germ proof vegetables and eatables. He finds these foreign women working in the office building, cleaning, scrubbing, and singing at their work. The heavy baskets and bundles of wood and paper on the heads of the men and women in the foreign quarter remind him again of what he has seen in French, German and Italian cities. He does not see the donkeys harnessed to the milk wagons, but he sees men taking the place of horses in little two wheel vans.

The architecture of Italy, Germany and Spain is not here now. Art, music and sculpture have not yet arrived among these foreigners, but who can tell what such Americans will do? When the mental and spiritual awakening of these people shall come may we not have artists, musicians, architects, sculptors and poets who will bring to America its golden age in literature, in science and in art? A century from now when the amalgamation has progressed to a suitable degree we may have a president with the blood of a dozen nationalities in his veins, but he is likely to be a good Presbyterian, or perhaps a better Baptist. He is the son of a Russian banker in New York City, and has already gained renown as a sculptor, artist, poet, astronomer, logician and musician, as Leonardo di Vinci did in Italy so long ago. His wife is the daughter of the Hungarian pastor of a great church in the South, who preaches in four languages if necessary, and who is proud of his German mother, Italian grandparents and Spanish forefathers. In that day the forces of Protestanism will have so completely coalesced that a solid front will be presented to the forces of Romanism. Doctor Clifford's prophecy will not then seem to strange as when a century before he said that in the United States God is slowly at work, making the ideal man.

## A Few Feet of Film

By Frances L. Garside

A New York newspaper writer driving overland from New York to the Pacific coast was surprised at the number of young women he passed on the road, all with their faces turned west, and appalled when they told him their stories.

A few were hiking to the Pacific coast for their health's sake, with some definite objective: a visit to a relative, or to friends, or with sufficient means to see the West with a hotel background. These were in the minority; the great majority of these girls had barely funds to last the journey out and planned when they reached their destination to become stars in the movies. Of their ability they had no doubt; they did not question the prospect of securing work.

When the newspaper writer reached Hollywood, he heaved a sigh of relief when he saw a building bearing the words, "Studio Club" and swinging under them a blue triangle. "I am glad," he said, "the Young Women's Christian Association reached Hollywood first, for those girls will surely need all the Christian assistance and influence they can get when they arrive here penniless and find their hopes of employment shattered."

The secretaries in charge of the Studio Club have as thrilling experiences as though they, too, were before the camera. They never know when a day begins what story of distress, of misfit ambition, of hopes so exaggerated they cause many a smile, will be poured into their ears before the day ends.

The Studio Club is a harbor for girls who have employment before the camera, and a refuge for those who seek it, can't find it and are helped to get employment more suitable to their ability. Also when girls arrive penniless and without having notified their parents of their destination. A little sympathy, a warning and the girl is glad she is going back to home—and safety. It becomes a way-station home.

Here are a few feet of the film of the club director's day—not before the camera, but as she lived them:

Several of the girls joined the cast of the Demi-Virgin, struggled with rehearsals and buying clothes, one girl spending $75 for a wig. After playing two weeks the show closed and no wages were paid for the second week. Indignation, sympathy, resignation and humor were registered for an occasion like that.

Eight girls worked from 7 p. m. to 6 a. m. in a mob scene at Universal City in "The Hunchback of Notre Dame" on a set with 2,000 people. The secretary stayed with them till two in the morning, sharing their midnight lunch. Hearing experiences of the girls who were two weeks in the desert where Mr. DeMille directed 2,000 people and twice as many animals in the filming of scenes for "The Ten Commandments."

More thrills when hearing the applications of girls who want employment; one girl, formerly a dishwasher, crippled and unattractive, who wanted to be in the movies; another girl from Arkansas, another from Kansas, others from as far away as New York, seeking employment to tide them over till the day the appeal comes to them to become movie stars, and glad to take any work in the interim. Another thrill when a woman asked for help and protection, saying her husband who is in the picture at $350 a week was neglecting her and her two children to go with a young girl, and she thought when "Will Hayes was appointed that he was going to look after things like that and see that they did not happen."

All ages—young girls, mothers with pretty children and women so old they really should know better, drift to Hollywood to find the pot of gold at the foot of the rainbow. There are few locations where the need for a Y. W. C. A's. protective influence is greater.

# Heroes of Golden Deeds

By Julia W. Wolfe

THE late Andrew Carnegie rendered no more signal service to the cause of peace when he provided for the erection of the splendid Temple of Peace at the Hague, as a fitting home for the International Tribunal, than when he provided, by his gift of $5,000,000 for pensions for heroes and heroines of peace. The great service of this munificent endowment was in the new emphasis which it placed. It said that from then on the men and women who have shown their courage and devotion in saving life were to be applauded and rewarded as truly as the men who have destroyed life. It passed no judgment upon the battlefields of history. The generous giver, when he made his original and prophetic gift, doubtless felt, like others of us, that the battlefield has been the theater of infinite faithfulness, self-sacrifice and service, of the highest heroism often as well as the deepest horror. But he clearly felt that the esteem and glorification of the soldier has been paid out of all proportion to the honor paid the heroes of other battle-fields, whose service done to no accompaniment of fife and drum or waving flags, often imposed greater risk, demanded a higher courage, and had a vastly nobler and more useful end. The soldier who risks his life to save the state, or at the state's command, is a proper pensioner. But he is no more truly a public servant, nor the exponent or agent of patriotism, than the statesman or the teacher; and the policeman, the engineer, the fireman, and the surfman, faithful and firm at their dangerous posts place us under equal obligation and deserve as well at our hands. Haltingly and at scattered points the community is beginning to recognize this fact. Until it recognizes it everywhere and in adequate measure, we are debtors to the general individual pioneers who emphasize at cost the needed lesson.

### Laws and Songs

The old saying of Andrew Fletcher, that he cared not who made the laws of a people if he might make the songs, is famous. A people's statues—their choice, or the choice imposed upon them, of the men and women to be publicly honored—are as important and influential as their songs. Yet there is hardly any matter concerning which the world is so backward, where it has so seldom shown a high degree of enlightenment, where it is so often barbarous.

Just a comparison: In Boston is a fine statue of General Banks, also a great equestrian statue of General Hooker. These statues quite dwarf the modest statues of Daniel Webster and Horace Mann. Not but that we have great respect for the memory of General Banks and Hooker, but why not build great monuments to Emerson, Lowell, Whittier and Longfellow? There are, in that city, statues of General Glover and Colonel Cass, of whose services not one reader in a thousand could give the slightest account; but there is no memorial of John Adams or John Quincy Adams, the two great Massachusetts presidents of the United States.

The case in our national capital is yet worse. The streets and squares of Washington swarm with statues; but it is no exaggeration to say that three-quarters of them are of generals and admirals, and most of these men of whom even the high-school boys and girls of the city know but little. There is next to nothing among them to remind visitors that the nation of Washington and Jefferson and Franklin—whose judgment of war and of the proper prominence of the soldier in their new Republic is remembered by some of us—ever produced a poet or historian, a scholar or teacher, a painter or sculptor, a philosopher or philanthropist, a statesman or a man of science worthy of notice, or that up to date it really honors, enough to spend any money to show it, any vocation save the warrior's. It is the measure of our barbarism.

Yet what opportunities and beckonings our rich American history and our national capital offer for the sculptor and the man of wealth and the proud nation! We do not forget the noble Washington and Lincoln memorials, nor the fine monuments in Boston, New York and elsewhere. We are thinking of the things which are there and ought not to be, and of the things which ought to be there and are not.

Two memorial groups which we would like to see erected in Boston are the illustrious group of Boston men who in the years before 1775 did so much to shape the American mind for independence, and the equally memorable group who in the next century did so much to arouse the nation against slavery.

And the heroes of science—what a noble army! It would seem that every city in America would erect a monument to the memory of Dr. James Carroll, who gave his life that yellow fever might be wiped off this earth. At Johns Hopkins Hospital in Baltimore there is the only monument we know erected to his memory—a bronze tablet.

Going back in history we might mention many heroes and heroines of golden deeds—John Eliot, the apostle to the Indians, Mary Lyon who gave a college for girls, Peter Cooper, the generous giver, Dorothea Dix and Clara Barton, angels of mercy; General Armstrong of the Hampton Institute; Colonel Waring, the man who made New York clean, and hundreds of others in every city of our country.

### Memorials to Mercy

We think that in the future the mercy and righteousness and wisdom of humble men will have far more memorials than in the past; that moral character and social service, rather than power and show, will be what men and states will elect to honor. This is what democracy commands and what democracy means.

In London there are some beautiful and eloquent public memorials of humbler heroes of peace, consummate illustrations of fortitude and self-sacrifice. They are memorials of a kind hardly ever seen before in human history; and they are a cheering earnest of the new emphasis which we shall see in ever greater fullness in the awards of honors, as the humane and discriminating spirit which begins to inform the world does its more perfect work.

If Christ came to Margate, on the Kent shore at the mouth of the Thames, he would find what we call a truly Christian monument. It is what they call at Margate the Surf Memorial. It is the bronze statue of a man belonging to the life-saving service, peering anxiously out from the shore, which he patrols, into the dark mists above the angry sea, in whose breakers his fellowmen are in danger. Half a dozen of the Kentish surfmen lost their lives to save

(*Continued on page* 1024)

## The Nameless Saints

WHAT was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands
Builded by his hardened hands.
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise?. Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—Edward Everett Hale in "The World's Great Religious Poetry."

# The Nurture Process in Missionary Education of Children

By Flora James Collyer

AUTHORITIES are calling attention to the strength of native Christian leadership in foreign lands. It is believed, however, that native Christians in foreign lands will desire for many years the cooperation of missionaries in the work of evangelization. It is also believed that financial aid in this work will be necessary for many years on the part of Christians in our own land.

Not only are there non-Christians in foreign lands, there are non-Christians of every race in our own land. As the need of missionary effort and financial support decreases in foreign lands, missionary zeal may spend itself in increased measure at home. Thus there will be continuous need of missionary education—education that fosters the desire to relieve suffering, to uplift, to Christianize, wherever there is need. Since the children of today will be the missionary forces of tomorrow, it is important that careful thought be given to the missionary education of the child.

Too often education is confounded with instruction. During the last fifty years radical changes have taken place in educational methods. Educators have been harking back to the methods of Jesus. The etymology of the word education ever reminds us that education is a leading out—a developing process. It cannot be imparted. It must be gained. It is a function of teachers and parents to guide in the acquisition of education. The active principle in true education is self-expression.

Normal growth, whether mental, physical, or spiritual, is from within outward. It is the result of assimilation, not of accretion. If we supply necessary conditions, normal growth will ensue. Such growth is the result of nurture. Jesus used the nurture method in his teaching. Paul recognized the validity of the nurture method when he urged parents to *nurture* their children in the "chastening and admonition of the Lord."

### Stunted Growth

In the physical world, food, light, atmosphere, and exercise are essential to nurture. Patterson Du Bois in his treatise of the nurture method of education translates food as such formal instruction as the child can assimilate; light as pictorial illustration and imagery; atmosphere as environment; exercise as the pupil's self-activity in effort to apply the truth. If we violate nature's method, we have stunted growth and abnormalities.

The Baptist denomination has published a plan for graded missionary education. It includes stories for children and excellent pictorial illustrations. Thus it provides the first two essentials of nuture. Atmosphere, radiating from environment, is the result of all the subtle influences of home and church.

Missionary education is a phase of religious education. Religious education has to do chiefly with soul-life. Broadly speaking it is concerned in fostering faith, hope, and love. It is easy to teach catechisms. But in teaching catechisms there is no self-expression, no soul-activity, no nurture, *no true religious education.* Similarly there is no *missionary education* in abstract memorization of missionary texts. Preceding memorization, a text should be clothed with meaning by some illustrative picture or story, or by participation on the part of the child in some suitable missionary activity. Only thus will there be any quickening of soul-life through memory work.

The best approach to the child's soul-life is through the avenue of feelings. Doctor Montessori says: "The child cannot know God. He can only feel after him." True it is that long before the child has learned to think, reason, or judge, he has learned to fear, hate, love and sympathize.

It is a common mistake for a teacher of children to overestimate the effect of a missionary story. Not infrequently the reaction of her effort upon herself is substituted for the supposed reaction upon the child. Again children are often subjected to a program heavy to the point of weariness, and outside their realm of appreciation. Regardless of the fact that their geography in day-school has to do only with their own state and country and a few generalities about the world as a whole, we talk glibly to them about India, China and Japan. In response to the question, "How many are sorry for the children in China?" there may be a sea of hands. Knowing that their teacher *expects them* to be sorry, it is easy for them to imagine that they are sorry. There is danger of such expressions breeding artificiality and hypocrisy.

Sympathy means literally a *suffering with another.* The so-called sympathy that ends in passivity is not sympathy. True sympathy will express itself in action. Sympathy presupposes interest. The young child's interest centers in the immediate and tangible. The child must actually *see* suffering and hear the cry of distress before he can *feel* sympathy. Perhaps nowhere are inconsistencies more often in evidence, and psychological laws more often violated, than in this connection. We show the child the curious shoes worn by children in foreign lands without first having shown him the curious ragged shoes worn by children in his own town. We try to instill into him an interest in the little dark-skinned children of Africa, while our influence is such as to cause him to shun the dark-skinned children of his own neighborhood.

There are embryonic impulses of sympathy in the youngest child that await development. Hence, the culture of sympathy best begins at home. Every awakened impulse of sympathy should spend itself in self-expressional activity.

Sympathy begets sympathy. The tenderness of the mother in caring for the babe nestling in her arms is reciprocated by the little one, and the culture of sympathy has begun. Under guidance of parents this culture should continue in many commonplace ways through the earlier years. While still very young the child can help care for a baby brother or sister. He can place water for thirsty birds, and assist in binding up the kitten's injured foot. *With his own money* he can buy a toy, and from his own flower-bed pluck flowers for a sick play-mate. He can carry a glass of water to father or mother when they are ill, or a bowl of soup to a sick neighbor. If he has made a purchase for the missionary box, he should have the joy of placing the article in the box himself.

### Practical Teaching

If children have had a part in purchasing material out of which clothing is to be made for other children, the material should be shown to them. They will take special interest in saying a word about trimmings and buttons. By all means the opportunity should be given them to thrust their hands into the warm woolly mittens that are to keep other children's hands warm. If it is argued that attention to such seemingly trivial matters is a hindrance to adults, who are chiefly responsible for the care of the sick, the making of clothing, and the packing of missionary boxes, the reply is that it is *fundamental* to a full and rounded development of the germ of sympathy dormant in every human breast. To fail here is to repeat the error too often made by teachers and parents in our own childhood days. If we would have greater missionary zeal in the future, whether it spends itself abroad, or at home, our children must be better and differently trained than were we. Greater thought must be given to the culture of sympathy.

## A Definition of America

IN the heat and the strife of the war I was asked once to give my definition of America, and I said to the men: "To me America is infinitely more than an aggregate of 110,000,000 men; to me America is all that the submerged races of the world wish to be and cannot; to me America is the concrete realization of what the ages have hoped for and labored for." That was my definition I gave to them.

It is a definition. It is a creed. It is a challenge. God built a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and pillared it with thundering mountains. He studded it with soft flowing fountains and traced it with long winding streams. He graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and the glory of hope within their souls. And out of the labor of men and the bounty of earth, out of the prayers of men and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it "America!"

*—Rabbi Abba Silver.*

Sympathy cultured in relation to the immediate, easily transfers itself to the remote. Passing from the immediate to the remote should be natural, not forced. The child himself will open the door to the greater outside world. Then, and not until then, is the time to enter. Not with too much eagerness, but with careful discrimination, teachers and parents should proceed with the child into his new and larger world of interests. The time will come when missionary bedtime stories may be told with good effect about children in other lands, and beautiful songs sung about the world-children.

If the nurture process in missionary education is rightly pursued, response will be the natural result. There are two types of response—personal service on missionary fields and response in the giving of money. Personal service must be backed by financial support. Hence, there is ever a compelling need of money. The effort on the part of adults to obtain as large amounts of money as possible often results in injustice to the child through violation of the laws which govern a proper culture of the giving spirit.

Money dropped into the missionary box on Sunday is usually taken as an expression of the child's interest. This may be far from the fact. The child may contribute liberally because he wishes to please his teacher. He may take delight in seeing the box running over full merely because it makes his class the "banner class." He may contribute generously because he wishes credit for having made the largest contribution. Again he may drop a large number of pennies into the box merely because he likes to hear the jingle of money. The pleasurable sensation which he evinces from any of these operations is often mistaken for missionary interest.

That the child, whatever the motive, who regularly drops his money into the missionary box Sunday is forming the "giving habit" is a commonly accepted belief. Can one form the "giving habit" when he *gives* nothing? In the majority of cases the money which the child contributes Sunday is not his own money. It was given to him by his parents just before he started for the church. Dropping it into the box is a purely mechanical act. True giving implies ownership, sacrifice, and sometimes struggle. In giving another's money there can be no sacrifice, no *self*-expression, no soul-culture.

To nurture the giving spirit, and to form the giving habit, children should drop into the contribution box, with knowledge as to how it is to be used, not another's money, but money taken from their own allowance, their own savings, or their own earnings. *To contribute cheerfully of one's own* is the final and natural expression of a soul educated along missionary lines by the nurture process. *It is the climax of a true missionary education.*

# The Ol' Clo' Man

***Emptying the clothes closets of America to clothe naked Russia***

BY S. H. KIRKBRIDE

A familiar figure on the streets of London and the great cities of the continent of Europe, and in the pages of literature in a bygone day, was the "old clothes man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' clo'! ol' clo' to sell!"

These men made a precarious living, going from door to door, begging and buying worn and cast-off garments which they cleaned and mended and sold at small profit to the dwellers in the slums. Today our cast-off clothing is sold by Ladies' Aids at "rummage sales," gathered up by vans of good-will industries, or taken by second-hand dealers who make their business known through newspaper advertisements.

But I have found a new type of "old clothes man." A few weeks ago, we received a letter from Charles Hanson of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast-off clothing. Because so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

His object in writing us was to know if the American Bible Society would not make grants of the Holy Scriptures in the Russian language, so that he might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people be warmed by the clothes given, but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give." "Often the missionaries do not have time to talk to every one of the needy about Jesus, then these Bibles and Testaments will do the work instead."



Of course we could not resist such an appeal as that. So we set aside $500 for this purpose and immediately sent him an initial grant of 800 pieces of Russian scriptures. By this most humane and Christian cooperation we shall get the Word of God into thousands of Russian homes.

It is very probable that many persons who get their impressions of Russian conditions through the daily press judge all the Russian people by the Soviet government. This would be a great mistake. The present government may burn Jesus Christ in effigy, put to death many religious leaders, show their contempt for religion and by every means in their power seek to make Russia an atheistic and religionless country; yet this class, so far as numbers are concerned, is a minority, while the great mass of the Russian people is ineradicably religious and docile, and a deeply pious people.

### An Apportioned Gospel

Several facts have come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine-stricken land that in spite of their poverty and lack of even the bare necessities of life, as high as $100 has been paid for a single Bible. But more astonishing than this is the story, learned from another source, of the means adopted to put the book to the utmost possible use. I have been told that when a Bible is secured in a region that is destitute of the scriptures, the book is taken to pieces and a Gospel or a small portion is given to one congregation, another Gospel or part is sent to another body of believers, and thus the book is broken into fragments that as many hungry souls as possible may get at least a crumb of this "living bread." One instinctively thinks of Christ's taking the loaves of the lad and breaking them and with them feeding a multitude.

I was in a general conference on Russia some time ago, and a part of each day was given over to testimonies by Russian Christians. Without a single exception in the many experiences I heard, every man attributed his conversion to a Bible or Testament that had been put into his hands by a Bible colporteur.

Russia truly has many needs today. Christian nations may fill many of them. Surely not one of the least of the needs of her people is the Word of God in the mother tongue. Christian people have the means, the Bible societies have the printed Word and the soul of suffering Russia may be strengthened and saved by the cooperation of these two forces.

These supplies are made ready and sent to Russia in charge of missionaries who personally give them away or supervise their distribution. Mr. Hanson and his co-laborers have already sent many bales of clothing, each garment containing a piece of the scriptures.

We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "old clothes man."



# Religious Education



## A Brief Course in Pedagogy

I ought to say at the outset that what I say is not plagiarized, and is not original. I once had a relative who was state secretary for the Sunday-school association of a western state, and my guess is that I got it from her. In any case, here it is among my Sunday-school notes. It is too good to be neglected and forgotten, and I am handing it on to you.

If your teaching has fallen into a slump try these "Seven Laws of Teaching." If they are in a book of pedagogy somewhere, the chances are that none but the experts know it. And I am putting them all here in the space of one short magazine article.

The first rule of teaching is to adapt your message to the class you are teaching. Teach babies as babies. That is the law of the kindergarten. Give them handwork. Keep them busy. Speak to them of the sweet, beautiful facts of outdoor life, of God and his love, and of behaviour.

Boys of scouting age delight in adventure, in sport, in being put upon their honor, in the heroic. The age of high school and university demands a consideration of the relation of Christianity to philosophy and science. Adults will be more concerned in the practical application of truth to life. The teacher who cannot adapt his message will fail.

The second rule of pedagogy is the rule of illustration. The wave of attention in the best minds is not over three minutes, so psychologists now discover. How to lengthen the power of attention and to increase it is the problem of the teacher. The vaudeville promotor does it by a continually varied bill, no number of which exceeds twenty minutes, and every number of which is replete with change.

Jesus adopted the principle of the parable in his teaching, not always to obscure his message as some interpreters think, but on occasions to make plain his message. He would challenge attention and arouse the will. He did this by stories. The mind that would not listen to reason, nor understand the subtleties of philosophy, would thus be aroused, stimulated, impressed, and invigorated into moral activity. It is undeniable that we remember stories longer than we remember sermons. Therefore use illustrations, taking precaution to see that they are fresh and that they illustrate the point you wish to drive home.

The third principle to bear in mind in teaching is variety. The English have a saying that a man would gag if served quail thirty days running. I am not sure, it may be ten days. A housewife diligently thinks to serve tempting, new, fresh, dainty, appetizing dishes. Yet it is not unknown that we who serve the bread of God serve prayers worn threadbare, less ornate than those in an Episcopalian prayer-book and just as repetitious; that we use no originality in the making of our programs, and repeat like a parrot or a victrola teachings in regard to lessons that were old to our grandfathers. Jesus is the same yesterday, today, and forever. Yet he has in him such inexhaustible depths for discovery that to eternity he will be our Revealer of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Therefore to be repetitious or tiresome in the presence of such dazzling and rich abundance is to be guilty of the sin of ignorance when one follows a Christ of truth. Jesus himself, as if to illustrate this law, was once asked about the kingdom. "The kingdom," said he, "is like a seed." "The kingdom is like leaven." "The kingdom is like a pearl." And so he goes on giving seven comparisons of the kingdom, and one feels that he does not stop then because the comparisons have run out. The kingdom to him was the biggest fact of life, and he says so in effect by the richness it produces when his imagination begins to play upon it.

Again, the rule of teaching demands cooperation between teacher and pupil. The lecture method may lend itself to certain temperaments and conditions, but it is not the ideal method of teaching for a class of vigorous minds. Minds follow addresses, Holmes suggests, as smaller birds follow crows—now behind, now ahead, now making a savage dart to take a peck of exception at the speaker. Questions and answers are inevitable, and are the only fair method and the only method sure of securing placement in the minds of the major idea one has for inspection and acceptance. Only birds with white livers admit of the forced method of feeding. Of course this means that the teacher will be possessed of logic and tenacity which does not permit the class to run away with the discussion.

Still another law is that of system. In the tender story of the travelers to Emmaus we are told that our Lord opened the scriptures to them and showed them how on every page of scripture were his own bloody footprints. Thus to those early followers the post-resurrection appearance and teaching of Jesus made the Old Testament a cohesive unity. Such the Bible must be. The teacher who does not find in it a simple unity of one God, one Saviour, one redemption, one struggle against sin, one power in prayer, one fellowship in the Spirit, one purpose of life here, and one sublime assurance of life beyond death, is to be pitied as one lost in mists and bewilderment. Try therefore to tie your lessons together around the one common center of the gospel and one blessed Person—our Lord Jesus Christ.

Less time is required to mention the law of review. We remember by listen-

(*Continued on page* 1024)

## International Sunday School Lesson for September 23

**TIMOTHY, A GOOD MINISTER OF JESUS CHRIST**

**Lesson: Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6, 3:14-15**

**Golden Text: 1 Tim. 4:12**

### Introductory

Paul's second letter to Timothy was written in prison at Rome, where Paul was expecting execution at any moment. It is the last letter written by the apostle. It was on Paul's second missionary journey that he chose Timothy as his companion, but it is probable that Timothy's conversion dated from the previous journey.

### The Lesson

Timothy was the son of Eunice, a converted Jewess, and the grandson of Lois. From early childhood he was taught from the Old Testament. His father was a Greek. Timothy had a good reputation in his home town and Paul decided to take him as a helper. Therefore he circumcized him "because of the Jews that were in those parts; for they all knew that his father was a Greek." That Paul never regretted his decision to make Timothy his companion is amply testified by his epistles. To the Philippians he writes, "I hope to send Timothy shortly unto you, that I may also be of good comfort when I know your state. For I have no man likeminded who will care truly for your state. For they all seek their own, not the things of Christ. But.....as a child serveth his father, so he served with me in furtherance of the gospel." In his last letter to Timothy he salutes him, "My beloved child"—this from a man not demonstrative. That letter must have been treasured by the young disciple. It breathes joy in the young man and gratitude for all he has been to Paul and to the cause. It reminds him of his godly mother and grandmother and then comes the word, "But abide thou in the things which thou hast learned....."

### Leading Thoughts

1. *Abiding in the things we have learned* is sometimes the most trying test set us. 2. "He is well reported of by the brethren"—he was ever Timothy the dependable. 3. Are the Pauls of today watching their congregations with a view to possible Timothys?



# Young People's Work



## Topic for September 23

By C. T. Holman

**GEMS FROM BOOKS WE HAVE READ**
**Proverbs 25:11; I Timothy 4:13.**

*"A word fitly spoken is like apples of gold in network of silver."*
*"Give heed to reading."*

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."—Bacon, "Essays."

"In science read by preference the newest works; in literature the oldest. The classic literature is always modern."
—Bulwer-Lytton, "Caxtonia."

——"Studious let me sit,
And hold high converse with the mighty dead."—Thompson, "Seasons."

"Widely and indiscriminately as Johnson read—ranging, as he did, over all the fields of literature—he did not commend his example to others. 'Beware,' he said, 'of the man of one book. Beware of the man who knows anything well. He is a dangerous antagonist.' What was it but his profounder knowledge of history, of American politics, than any other man had, that made Horace Greeley so formidable an opponent? That profound thinker, Hobbes of Malmsbury, used to say, that if he had read as many books as other men, he should have known as little. It may be doubted whether the facilities for obtaining books in these days are not a curse to many persons rather than a blessing. Certain it is that the literary giants of old were very differently situated in this respect, and that this was, in no small degree, the secret of their greatness. The very scantiness of their library, by compelling them to think for themselves, was an advantage—just as, by the law of compensation, financial poverty is often a blessing in disguise."—William Mathews, Essay, "One Book."

"No self-denial in a self-centered life? A self-centered man surrenders the spiritual insight which can perceive life's worth and beauty, and the spirit of friendliness which alone can make friendship possible; he loses the thrill of saving men, the joys of cooperative fellowship, the ennobling influence of a conscious share in the coming kingdom of righteousness upon the earth; he surrenders the possibility of fellowship with God. In a word, he denies himself everything that makes life significant."—Harry Emerson Fosdick, "The Meaning of Service."

"In general, I have no patience with people who talk about 'the thoughtlessness of youth' indulgently; I had infinitely rather hear of the thoughtless old age, and the indulgence due to *that*. When man has done his work, and nothing can anyway be materially altered in his fate, let him forget his toil, and jest with his fate, if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of fortune hangs on your decisions? A youth thoughtless, when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless, when the career of all his days depends on the opportunity of a moment! A youth thoughtless, when his every action is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in *any* after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless, his death-bed. Nothing should ever be left to be done there."—Ruskin.

"Christ claims our love in many a strange
disguise;
Now fever-stricken on a bed he lies,
Friendless he wanders now beneath the
stars,
Now tells the number of his prison bars,
Now bends beside us crowned with hoary
hairs.
No need have we to climb the angel
stairs,
And press our kisses on his feet and
hands—
In every man who suffers he the Man of
Sorrows stands." —Anonymous.

"For hence—a paradox
Which comforts while it mocks—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not comforts me:
A brute I might have been, but would
not sink i' the scale."
—Browning, "Rabbi Ben Ezra."

"Sweet are the uses of adversity,
Which like the toad, ugly and venemous,
Wears yet a precious jewel in his head;
And this our life, exempt from public
haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."
—Shakespeare, "As You Like It."

"The experience of Christians through the centuries, and even of many outside of the church, testifies to the essential truth of the claims which Jesus himself put forth. In his life and teachings men have found not simply their best comprehension of the Divine, and of personal redemption from low and mean social tendencies, but an unfailing source of aspiration and enthusiasm for a better social order. 'Each new crusade in the long strife for human betterment,' Professor Fitch truly says, 'looks in sublime confidence to him as its forerunner and defence.' None can deny accordingly that Jesus as an ideal figure has, as a matter of fact, established his leadership of all who look for a human society based upon love. There is no hope of the realization of a social life dominated by love without Jesus, for there is no one to whom the world would turn for such a vision if his leadership were denied. And in making himself the moral and social leader of mankind he has surely become the Redeemer and Saviour of his fellow-men. These facts must be acknowledged by all who would pass judgment upon the claims of Jesus; and they are the chief scientific ground for recognizing the validity of his claim to be in a spiritual sense the Saviour of mankind."—C. A. Ellwood, "The Reconstruction of Religion."

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in* The Baptist *to James Asa White, General Secretary 143 N. Wabash Ave., Chicago.*

## Convention Impressions

This is my first B. Y. P. U. convention. It has been a great inspiration to meet with consecrated young people and I am determined to serve Jesus better in the future at home.

At the Boston convention I received a greater spiritual feeling than ever before in my life, the realization of my duty to God, and the privilege or doing all I can in my own church and young people's union.—Wm. J. Lusk.

This great convention has given me the determination to go back to my local society and give my very best to the work of the B. Y. P. U. and Jesus Christ our Saviour.—Florence Whealan.

This great convention has made me see what a great place I hold in this world; that unless I do the work God has put in the world to do, his plan will be incomplete.—Ellen Anderson.

I was just lately led to Christ and this convention meant more to me than words can express.

The convention has meant more than words can express, and it is my prayer and pledge to make "the attractive Christ" my study and work, and thank God that I am living in this age.—J. F. Harris.

This is my first convention and I thank God for *all* inspiration. My Lord and Master has meant more to me in the past year than heretofore and this convention is the climax.—Marjorie Crawford.

This convention has brought to me a newer and greater vision of "the attractive Christ."—Clarence Tetreault.



# The Chimney Corner



## The Home of the Brave

### I. The Summons

PAULETTE placed the two newspapers on the breakfast table with her usual deliberation: *Le Matin* to the left of the plate, the Paris edition of the *New York Herald* to the right, and on the plate itself she laid the most perfect rosebud to be found in the garden. Then, as the punctual footfall of Monsieur was heard on the old stone steps on the stroke of nine o'clock, she pattered to the old brick kitchen and received from the hands of Pierre the shining silver breakfast tray. She reached the breakfast room again just as Monsieur was about to seat himself.

*"Bon jour, Monsieur!"* she bobbed, setting the slender old coffee-pot on the table beside him.

*"Bon jour, Paulette!"* he answered, smelling the rose absent-mindedly and threading it in his buttonhole. "You spoil me! How am I to exist when I no longer have roses as a first course?"

"Monsieur shall have his rose as long as Paulette Dubois lives," the little old woman beamed. It was, curiously enough, a set remark between the two of them—a daily habit.

"The post . . .," he suggested presently, with that semi-expectant air of the sojourner in a strange land.

Paulette pattered back with letters. "Oh, but uninteresting!" she chuckled "As Monsieur has repeatedly said, letters with a business address in the corner are of a great dullness. And see, a printed address! *"Voila!"*

"Exactly!" he laughed, taking the letter, "especially from one's lawyer, Paulette. How dull for me if I find, for instance, that I am disinherited, or that my money has been squandered by my devoted offspring, or that my wife wishes a divorce, or——"

*"Ciel!"* gasped Paulette, her hands upraised. "To hear Monsieur talk! Disinherited—with parents dead these fifteen years. And as for offspring, it pleases you to be droll this morning, with never a wife nor a child to your name."

Monsieur smiled at her over the tops of his reading-glasses: "Run along, Paulette," he said kindly, "I have no doubt it's nothing but a publisher suing me for plagiarism."

Paulette poised on one broad straw sandal: "A disease, perhaps?"

"Deadly!" he replied, tearing open the envelope.

Paulette chuckled. She knew the wrinkles around his eyes—this was another of those delightful oddities. She must tell Pierre. They stood on the black and white tiled floor with shining crosses as their background, as they talked him over, this amazing Monsieur who had rented the little villa for a month and had stayed on and on—five years.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

Meanwhile Monsieur was equally diverted by his note:

Dear old fellow,

This is to acquaint you with the latest. Veronica is having a grand tea-fight and coming-out party at this very moment. She is surrounded by acres of floral donations, and looks about forty years old as far as poise goes. Her parties have filed a whole colyum lately. I wish I had an ugly duckling content to be a pal forever, without all this going on. But she's still a very nice little Very, and would send you some affectionate regards if she were not in the thick of the madding crowd at present.

To get down to brass tacks, Ricky, I am really writing about your sister. What in the name of sense shall I do with the woman? She has descended upon this town unexpectedly and is absolutely determined to live in the old homestead on Mansion Avenue. I've been telling her for the last week, day in and day out, that Mansion Avenue is entirely given over to foreigners now, and that except for number 281 the neighborhood is nothing but a howling slum. As far as I can see she shouldn't live there since she's sure to be robbed some fine evening, or catch a germ, and in any case she still has two good eyes to see the sights around her, and those sights *are* sights, I tell you. But you know Patricia. Unbudgeable, she sat in my office yesterday afternoon and regaled me with the history of the Braves—hadn't old Nathaniel Brave lived at 281 Mansion Avenue? Hadn't Ephriam Brave lived there before him? Well, if it was good enough for them, it was all right for her. One didn't have to associate with neighbors, if undesirable.

"They are!" I vowed.

She assumed her most ancestors-in-the-Mayflower expression, and said she had fully made up her mind. So then I packed her into my Caddy (Cadillac, in case you report me to the S. P. P. C.!) and whirled her down there to see with her own eyes and smell with her own nose. But she had such an incurable attack of homesickness that she saw the whole thing through rose-colored glasses. "When Ricky and I were little we used to do thus and so here," she would recall; something to remember about every doorstep and cellar door. Of course if she were humanitarian or octogenarian or any other pleasant "arian" it would be all right, but she's the same old queen of a grand dame, and she can't be fitted into the picture puzzle of Mansion Avenue.

She thinks, God bless her, that if she once gets settled there you may at last be inveigled to come over here, Ricky. Like a dunce I said sarcastically that if anything *could* bring you, her persuasiveness would. Consequently she's determined to try it out; and I honestly believe, old man, that she's doing it as much as a lure to fetch you as a fulfillment of any desire on her own part to relive the scenes of her childhood. Ricky, it's your turn now! Think of Patricia Brave in with several dozen Uncle Abies selling off second-hand clothes, and all the Jacobs and Moseses and Aarons.

While we clean the place out she's gone to Canada for the month of August with the Van Ostersees. But September will see her installed, writing letters from the paternal roof-tree to wheedle you back to your "home, sweet home."

"The pen is mightier than the sword?" I shan't believe it until I see you, in flesh and blood, on this side of the Atlantic brothering this lonely spinster-lady. It's a bit forlorn, Ricky, to have pursued the social bee for all these years and then find that the honeycomb is—empty husks.

Very's orchestra is jazzing a welcome for you at this very moment. My dear boy, come home!

Your devoted
Rupert E. Antisdale.

Richard Brave laid down the letter with a sigh. He looked out through the long French window into his delectable garden drenched in sunshine and roses. Paulette was picking lettuce for the inevitable noon *salade*. This little corner of France—how very dear it had become! But a small breeze playfully rustled the sheets of his letter, reminding him of a motive.

"Yes, at last, a motive!" he sighed, and folded the sheets carefully. "I shall have to go over and rescue Patricia from that unspeakable slum. I'll hold this place, of course, and keep on Paulette and Pierre. I can do my best work here, of course——" His eyes wandered around the quaint interior, so very dear to his heart. A hasty vision of the marble mantelpieces of Mansion Avenue made him shudder.

"But my poor Patricia," he smiled. "She knew I'd be drawn to the old place, if once she moved in. I'll try to book a sailing before the usual August tourists go junketing home again. *Home!* Well!"

*(To be continued next week.)*

# The Young Reserves

## Sick-a-Bed Sister Swallows a Pill

By Margaret T. Applegarth

ONE hot sunny morning Broom-Sticks started to sweep the floor just as usual when suddenly she was really . . . too . . . tired . . . out . . . to sweep . . . another . . . stroke. She was aching! She was quaking! She was shaking! One minute she felt burning hot and the next minute shivering cold, so she quaked and ached; and the only thing to do was to curl up in a dark corner of the House Where the Brownies Lived, and cry. You would have cried, too. For it was really a terrible ache.

By and by along came granny: "Get up, you lazy good-for-nothing girl," she called, astonished to see the busy Broom-Sticks lying down, in the middle of the morning. But Broom-Sticks simply could *not* get up; granny leaned over and found that she was really sick. Now I dare say that you have been sick yourself, haven't you? So you will be interested to know that it is quite different to be sick in *India*—oh, quite different! Maybe you think it is a very unpleasant pastime in American, but oh! it is far, far more unpleasant in India. For there lay poor Broom-Sticks having chills and fever, as even you have surely guessed. But granny did not call it chills and fever. No, indeed!

"There is an evil spirit in this foolish Broom-Sticks," she sighed. "We must frighten him away." So in just a few minutes there were granny and mother and the aunts and the cousins and the older sisters banging brass kettles and clattering clay pots and clapping their hands, howling in a perfectly frightful uproar—trying their best to frighten away the evil spirit in Broom-Sticks. But he would not be frightened! No, he did not seem to mind the terrible racket at all, for the poor little patient grew hotter and hotter instead of better and better.

"I guess we shall have to *shake* him out," sighed the wisest aunt.

"Yes, shake him out!" repeated that room full of grown people, who really ought to have known better. But they shook poor Broom-Sticks,—they shook her and shook her and shook her until she saw stars, and the floor seemed to fly up to the ceiling! It is really very wrong to be shaken so roughly when you are burning hot all over, but that was the best they knew how to do; and just as they all sat back to catch their breath somebody noticed that Broom-Sticks was going to sleep.

"*She must not go to sleep!*" they cried in a horrified chorus, so granny said that there was only one thing left to do, and I think your eyes would have grown as big as saucers if you had seen her poke an iron into the fire. Hotter and hotter and hotter it grew, until it was sizzling red; and then, can you believe it? They held that iron against the dear little arm of poor Broom-Sticks. I simply can not begin to tell you how it hurt! Shan't we skip over this sad part of the story, for it seems really wicked to make Broom-Sticks suffer any more, but they were all doing the very best that they knew; yet the House Where the Brownies Lived was full of sighs and cries, full of sobs and wails . . . wouldn't you just love to be able to tell them that such shakings and burnings are utterly useless? Yes? Well you *did* tell them! For surely you haven't forgotten our own Dr. Fidgety-Finger-Man, the one who wrote us a letter last Sunday, you know.

I think the Saviour must have led him past the door of the House Where the Brownies Lived. "Dear me!" said our doctor, "I hear a very sick child crying." For of course any doctor knows a *sick* cry from a *well* cry; so into the hut that was full of wails he marched, and when he saw the dirty floor and sick little, burned little girl on that floor he sighed twenty fierce sighs all at once: "Stop this! Stop this!" he called, in his most mind-me-at-once voice.

So granny stopped. Mother stopped. The aunts stopped. The cousins stopped. You could have heard a pin drop in that little hut just then, every one was so completely astonished. Our doctor saw at a glance that these relatives had made the poor brownie sicker than any brownie he had ever seen before: "She must come to my hospital," he ordered, and although nobody knew what a hospital was they decided it would be a good place to get rid of their little sick nuisance. So Broom-Sticks was carried there in a basket!

I do hope you are not supposing that it was some grand big place like our hospitals in America. For the truth of the matter is that we Baptists did not send enough money to India to build a really nice hospital. We sent just enough money to build a funny little mud hut hospital, just one big room, divided in half by screens, with rows of cots along each wall. Indeed, you might think from the hospital we built that we didn't expect anybody to get very sick in India, ever! But that was very foolish of us, for people get exceedingly sick in India—sick like Broom-Sticks—and nobody ever knows what to do for them. They try shaking them and burning them, they try noisy noises, they try blowing red pepper up their noses to make them sneeze, they try keeping them awake when they long to sleep—indeed, they seem to try every *wrong* thing hoping that it will be the *right* thing, of course.

So if ever we needed to build a big hospital, a nice hospital, a proper hospital, it was in India. But we sent so little money that it was into our tiny mud hut hospital that Broom-Sticks was carried and put to bed.

She spent about a week just sleeping and sleeping and sleeping. Nobody was especially surprised, for there were the burns to be healed and the shakings to be forgotten and the fever to be cured. So our little sick-a-bed sister groaned and moaned in her sleep to her heart's content until one morning when she opened an eye and wondered where in the world she was! Perched up in the air this way, with the floor way down below her! And on this queer white softness! Oh, it was enough to frighten a brownie blue; so she cried. And it was a *well* cry, not a *sick* cry; so loud and lusty that a lovely brown nurse came bouncing down the rows of cots as quickly as possible.

"'Sh! 'Sh! she smiled, "there's nothing to frighten you dear child. You are perfectly safe; you are getting well."

"This is *not* a safe place," wailed Broom-Sticks. "How can it be safe when I'm perched up on this dreadful soft white thing half-way between the roof and the earth? Why, I may roll off any moment! I want to lie on the floor, I want to get right down off this awful softness."

The little brown nurse gave a soft giggle: "Nonsense! You must stay there until the doctor Sahib tells you you may leave."

So Broom-Sticks lay still as a mouse. She felt as you would feel if someone laid you up on the roof! It was a very risky feeling, but she tried to act like a heroine, and before very long she forgot all about herself because of the stories she heard from the doctor's wife. Such astonishing lovely stories about Some one called Jesus. She had never dreamed that there could be a God like the Saviour, and like all the other sick patients she listened and listened and listened. There were stories about shepherds, stories about angels, stories about a Baby born on Christmas Day, stories about five loaves and two fishes, stories about lame people and blind people and lepers. There seemed to be stories to fit *everybody*, so one day Broom-Sticks had the courage to pipe up hopefully: "Oh please, Mem Sahib, is there a Broom-Stick person in your Bible?"

Our missionary was dreadfully afraid that she would have to disappoint the dear brownie until suddenly she remembered the story of the Woman Who Lost a Piece of Money. Perhaps you remember it, yourself: how this poor woman had ten pieces of silver, but one day when when she counted them over she found that there were only nine left. "One is lost!" she cried, so she took her broom and swept every nook and cranny of her house—swept and swept and swept, until at last she found that one little piece of silver.

"Oh! Oh! Oh!" cried Broom-Sticks, clapping her hands, "that sounds exactly like me! Indeed it does! For often and often I sweep and sweep and sweep, looking for something that is lost. And I don't give up until I find it, either. Isn't it perfectly lovely that there's someone just like me in your Bible?"

"Not a bit surprising, though," said the White-all-Over Lady softly, "for there's a story to fit everybody in God's Bible. And I hope that you will never forget that the Saviour does just what

(*Continued on page* 1021)



# Our Own Folks



## Boston Baptist Social Union and the Ruggles Street Church, Boston, Mass.

By J. J. Ross

So many inquiries have come to me from within and without our convention area that I find it necessary to make the following brief statement. When I accepted the call to the Ruggles Street Church, I was under a wrong impression about a good many things which were taken for granted. The fault was entirely my own, for the reason that I did not make a personal thorough survey of the whole situation before considering and accepting the call. I thought of the church only in its past history and great work of former years. However, let me say that within the last three months thorough investigations have been made and a good many facts have been brought to light that were not clear previously. After several conferences between representatives of the church and the Boston Baptist Social Union—conferences in which an excellent Christian spirit was manifested throughout—I personally, without the advice of the church, or the Social Union, and without the knowledge of either institution, sought expert legal advice upon the subject of the will of Mr. Ford, especially on the points of the will that relate to the Ruggles Street Baptist Church. I requested the law firm to make a careful unprejudiced investigation into the whole subject of the will, and to render me a written, unprejudiced judgment upon the whole matter, which they did. I submitted the judgment of the law firm to the Boston Baptist Social Union leaders, and they have approved of it as correct in practically every particular. I read the same to our committees and church, and thereby they have been made to see things which make them aware of their true situation as a church, and also places the Boston Baptist Social Union in a much better and more favorable light as administrator of the Ford Trust. As a result of the investigations certain things were made manifest.

We found in the first place that there are certain things that the Boston Baptist Social Union *cannot* do, they being bound by the will and the law of the state. They cannot surrender the control of the work for the reason that the will puts into their hands and under their authority not only the control of the trust, but the *unlimited control of the work as well.* Years ago, on the expressed request of Mr. Ford, the church, by vote, conveyed its property to the Social Union, thus making its property a part of the trust. By thus conveying its property the church voted away its rights, freedom and independence as a New Testament organization. The Social Union cannot, even if they wish to do so, reconvey the property to the people, for since it became a part of the trust by law it cannot be separated from it. Furthermore, the Social Union cannot change the relations that exist between them as a legal cooperation, and trustees of the Ford Foundation, and the church as beneficiaries. The relations that exist between the union and the church were created when the union, as an incorporated body, by vote, accepted the trust. The Boston Baptist Social Union therefore, is not responsible directly for the "relations" that exist. Again, the Social Union cannot discontinue the work, but must carry it on either at Ruggles Street or some other locality within the city of Boston, where the homes of working men and their families are found. And, neither can they change the general character of the work which must always be religious, educational and benevolent. We found also that the union cannot hand over to the treasurer of the church the money for the church to be administered by him and our executive committee. The union must pay the workers and all other agreed bills of the church directly, and that without giving the church a report of the same.

These are some of the things that the Social Union *cannot* do. But there are certain things that the union *must* do in order to carry out both the spirit and letter of the expressed wishes of Mr. Ford. They must control the work as well as administer the trust. Not to do either would be a neglect of specified duty. Referring to the work carried on when Mr. Ford died the will says most emphatically, "I leave to the said Boston Baptist Social Union *its full control.*" In the direct control of the work the pastor, deacons and church, as a whole, have absolutely no legal voice. The Social Union must also spend the net income from the Ford Foundation on the work at Ruggles Street Church until they "deem it practicable to change the location." Any other use of this income would be a violation of Mr. Ford's last will and testament.

If there are certain things that the Social Union cannot do and certain things that they must do, so the investigation makes clear that there are certain things that the Social Union *may* do. In these things the Social Union is given its freedom, either to do or not to do according to its own best interest and judgment. In this exercise of freedom, according to my judgment is the only hope of the church and work in this or in some other locality. They may renovate the buildings which are now in a most delapidated condition. In comparison with the elaborate buildings erected in recent years for institutional work the equipment of Ruggles Street is not only poor in the extreme but utterly insufficient for the tasks that could be performed. It is a great pity that Ruggles Street Church cannot have a great modern, perfectly adapted building for its manifold activities. They should have this building, and it ought to be known as the "Ford Memorial Church." There are signs now that all of the buildings will be put in as good a condition as possible. But this will not give new buildings, will not change the location—which is in the African belt, and the poorest section of the city—and neither will it modify the relations that exist between the church and the Social Union. The Social Union hopes to have these improvements all completed by the end of September when steps will be taken to secure another minister. As I said the Social Union may change the location from Ruggles Street to some other place within the city of Boston. The "practicability" of this change is entirely in the hands of the Social Union. Such a change is most desirable and will be inevitable in the very near future. But there are no signs or promises that it will be undertaken soon. Further, the Social Union may expand or contract the work carried on, the extent of the work being determined always by the limit of the net income from the Ford Foundation. Moreover, as trustees of the property they have the right by law to close the doors of all the buildings at any time; this, of course, they would not do unless it were absolutely necessary.

We found also that the Social Union, in conjunction with the church, may devise a plan of work whereby the church, in consideration of the financial support it gives, shall exercise and enjoy certain very definite privileges. In this connection several more members of the union should be active members of the Ruggles Street Church. As it is at the present, the Ruggles Street committee of the union, is a body of Christian men, Baptists, members of other Baptist churches, having no vital connection with the Ruggles Street Church. If more members of the Ruggles Street Church were on the Ruggles Street committee of the union there would be a better feeling and it would provide for a better understanding between the two cooperations. It would go a long distance in allaying suspicion, clearing the atmosphere, and removing much of the resentment. As it now exists the church is a mission of the Social Union, with control practically and almost entirely outside.

The Ruggles Street Church has had a wonderful history, and literally thousands of people have been converted to Christ through its ministry. It would seem that ever since the death of Mr. Ford, about twenty-three years ago, the work carried on by the church has been on the decline. This is due largely to a change of constituency, that part of the Roxbury district becoming the colored belt of the city. When Mr. Ford died there were twenty full-time workers on the staff: seven years ago there were fourteen full-time workers on the staff. At the present time, in addition to the pastor, there are four. In winter time there are five or six additional part-time student workers, which merely give the appearance, to a degree, of the old time work being done. In 1916 the attendance of the Sunday school ranged between 1,300 and 1,600, the school having an enrolment in that year, in all departments, of 2,200. At the present time the enrolment of the school in all de-

partments is about 600. Seven years ago there was a class of women 400 in number and a class of men 400 in number. Both classes now, taken together, would not exceed 150 of an enrolment. Also, seven years ago, there was a Young Women's Association with two full-time paid secretaries, with a membership of 308. In that year the officers of that association made 1,587 calls and held over 3,000 consultations. It gave relief to 598 families, aided 1,114 in sickness and brought 165 into church membership as well as secured 194 new scholars for the Sunday school. It also placed 144 young women in positions. There is absolutely nothing now of this Young Women's Association in connection with the church. Thus it can be seen that the work at Ruggles Street has been gradually and rapidly on the decline. It is hoped by many that the time has come when the work will start on the upgrade.

In conclusion let it be carefully noted that the Boston Baptist Social Union is bound absolutely by the express terms of Mr. Ford's will. Possibly many members of the Social Union, and *certainly* many members of the Ruggles Street Church, would prefer to have the "relations" different, but they are powerless to change them. The work to be carried on, according to the will, is not a work to be done *by* the church, nor so much, *through* the church, or *in cooperation with* the church, but rather a work done expressly *for* the church, and for the working men and their families in the community. All the responsibility of the work, according to the will, is entirely upon the Boston Baptist Social Union and the Ford Foundation as held in trust by them. The will requested the Ruggles Street Church to do only one thing, and that was to convey their property to the union, which it did. The church cannot assume the control of the work, demand legally the return of the property, change the location nor be responsible for the upkeep of the buildings. Neither can the church in full independence engage any of its workers. The church can make known to the Social Union its satisfaction or dissatisfaction. The church also has the legal right to request of the union an accounting of the trust should they fail voluntarily to present the same.

I make no criticisms of the Social Union. Much could be said, both pro and con, concerning their administration of the trust and their control of the work, but this would be to no benefit. Personally the Social Union treated me with kindness, respect and Christian courtesy. I have profound admiration for Mr. J. F. Rood, the president of the Social Union. I affirm my respectful love for and confidence in the people of the Ruggles Street Church. There are truly some great souls in that assembly of God's people. I never saw people more solicitious of one another and more gracious toward the Lord's work in particular. They love the truth of God and they love the work of God, and woe unto that man who takes up ministry among them, if he do not give them the truth, the whole truth, and nothing but the truth. I wish for the Ruggles Street Church and the Boston Baptist Social Union, with their great privileges and under their great obligations much blessing and success from the Lord. We take leave of the church with real and profound regrets, and pray that He who holdeth the seven stars in His right hand and walketh in the midst of the seven golden lamp-stands may send them a pastor better fitted than I am to work under such relations.

## Boston Letter

By Charles H. Watson

### New England Evangelistic Conference

It was a happy thought to begin what has come to be the church year with such a conference as the program promises us in Tremont Temple, Sept. 9-12. One advantage of such a conference is that it will shorten the interval between the let-down of the vacation and the real grip upon the year's work. Every working pastor knows something of the too long effort to regather the church forces after the slackening vacation. True, there are some welcome helps while the summer period is on, like the well-conducted camps, hikes, vacation schools, "ocean parks," but the size of the summer congregation in the average church shows us how completely we are in the arms of a lassitude from which we cannot be expected suddenly to awaken. So, welcome such an awakener as the evangelistic conference!

### An Unusual Program

The department of evangelism in our Home Mission Society is responsible for the unusual program. Doctors H. F. Stilwell and York A. King make a sharp pair of shears when one wants a scheme for successful evangelistic arousement cut out.

The general daily topics are: Monday, "A Look upon the Fields"; Tuesday, "Concerted Action"; Wednesday, "Preparation and Conservation." Each day the quiet hour and devotional exposition will be conducted by Dr. J. J. Ross and B. T. Livingstone. Each of the New England secretaries, with Drs. C. L. White, and H. F. Stilwell, is to preside at the different sessions.

At the forefront on Monday morning will come Dr. J. C. Massee on "How I Keep my Net Full of Fish." As an initial note in such a conference, what could be better? Then in the survey of the fields will come representative speeches from each of the six New England states, and from the great city, the session closing with York A. King on "Cooperation in Evangelism."

At the evening session, Dr. J. B. Ranger speaks on "Personal Preparation for a Revival," and Dr. H. F. Stilwell on "The New Call to Evangelism." This will be followed by a conference of all the evangelists and state workers.

### Concerted Action

On the morning of Tuesday, we have Doctor Lackey of Hartford on "The Challenge of Evangelism," Doctor McDowell of Melrose on "Evangelism in the Bible School," and Doctor Brooks of Dudley Street on "Evangelism in the Local Church." In the afternoon we have Rev. W. L. Pratt of Boston on "Evangelism in the Association," Dr. J. H. McGee on "Evangelism as a Statewide Movement," and Hon. Henry Bond on "The Laymen in Evangelism." Then follows discussion by speakers representing the state groups.

On the evening of Tuesday, Dr. Edward Holyoke speaks on "Evangelism the Supreme Task," and Dr. Charles L. White on "Promoting the Evangelistic Spirit."

### Preparation and Conservation

Wednesday, the closing day, seems cumulative. Preparation of the community, of the church, and of the pastor, Rev. G. W. Peck, Jr., Rev. Isaac Higginbotham, and Dr. John M. English taking the three parts in their order. This will be followed by a discussion on "Conserving Results" led by Rev. R. A. Sherwood and Dr. D. A. Pitt.

In the afternoon, Dr. D. H. Clare of North Adams speaks on "Evangelism Fundamental in the Life of the Church." Then follows a devotional period of two hours in the "Secret Place" for prayer and self-searching.

At the closing session Doctor Stilwell speaks again on "The Reinterpretation of Evangelism," also Doctor Massee again on "The Evangelistic Message, the Gospel Dynamic." The conference is at Tremont Temple where it ought to be, and the reader can easily understand upon reading over such a comprehensively admirable program why we are eagerly anticipating the conference, and why we consider it an awakening opening the church year. In a subsequent letter we shall try to visualize this timely and noteworthy gathering that so completely assembles and inspiringly utilizes our Baptist leadership in New England.

### Ocean Park

Up to nearly the 1,000 mark was the great conference of Baptist workers at Ocean Park, combined with the Newton summer school. It is proceeding now as I write, and there is inspiration in thinking of the combined summer attraction that is so fetching to church workers, teachers, and ministers. One thing, during this curious season that August has supplied, they have not suffered from "the heat thereof," nor from any terrors aside from autos. Here in the suburbs we have had mountain air and ocean breezes in daily and brilliant succession, and under several nightly blankets; and we have not envied the saints who have spent their substance in riotous travel only to achieve the mountain frost and the seaside shiver. But, wherever we are, the "autos" are always with us.

### Andover

Andover has always been a name to conjure with. Not particularly to Baptists, however. Yet some of our most gifted leaders, in the earlier period before our own great schools had developed, went thither to quaff deep draughts from the great springs of Biblical learning that were centered there, and who became so well equipped to lead us in the founding of our own schools. But in a sense we have increased, while Andover has decreased. The old buildings are there, truly. And the academy is there with its swarm of active and promising boys. But, after all, where is the old Andover? Is it only a tradition? Are you haunted with the thought of halls deserted, and only the memories of old masters fallen asleep? As you walk about the old shrines and "tell the towers thereof," only the spirits of Moses Stuart, Austin Phelps, Edwards Parke, William J. Tucker, and the other worthies, hover about you. But there is something gratefully prophetic in looking at the old home of Harriet Beecher Stowe, where, as a professor's wife, once in the early morning, she sang "Still, still with thee, when purple morning breaketh!"

### The Baptist Church

Though in the nature of things, the old church has been over-shadowed, it has not failed to bear its witness through

the years. Curiously enough, it is placed all away from the scholarly shades, down among the modern democracy, just where a Baptist church ought to be. It is right among the stores, and in the heart of the through traffic where you can't escape it—a decent brick meeting house looking as if there were some who loved it. Rev. C. Norman Bartlett, a graduate of Colgate and Gordon, is just gripping the task of leadership, and they speak of him with discriminating appreciation. He is a thoughtful and gifted young minister, with manifest spiritual interests, knowing when a point is made, and accustomed to study.

**The Tragedies of the Summer**

Every summer we have come to look for the unexpected. Along with relaxation, and the joy of the glorious out-of-doors that vacation brings, comes the sudden shock of sorrow. Tragedies amid the wonders of Alpine Switzerland have thrown gloom over wide circles in Boston and suburbs; and sudden death coming to the homes and hearts of some of our ministers during the rest period of summer, has filled us with sympathy.

The death of Mrs. B. T. Livingstone, the wife of our former state secretary in Rhode Island, and present head of our evangelistic association, comes with painful surprise to our Baptist family in New England, where for her character, consecration, and unusual gifts, she was so greatefully cherished.

Rev. Manford W. Schuh, of the Memorial Church, Hartford, and formerly long-time pastor at Westboro, Mass., is under a crushing affliction in the sudden death of Mrs. Schuh. She was a devoted church girl at Westboro, and married her young pastor there. During his long service she held the confidence and affection of all of her familiars in that parish. That fact is sufficient tribute to the rare Christian elements that were blended in her beautiful character. Mrs. Livingstone and Mrs. Schuh were of a truth "elect ladies."

## Nebraska Letter

By R. R. Coon

**Pastoral Mention**

Rev. F. C. Barrett passed away at the Wheatland Hospital, Wheatland, Wyo., June 18. Since 1904 he has held several pastorates in Nebraska, leaving Oxford last April in the hope of improving his health. He was truly a faithful minister. He leaves a wife and eight children who have the Christian sympathy of many friends. Rev. J. A. Sandefur has accepted a call to the church at Superior. Rev. H. B. Ward, who resigned to become state evangelist, has moved to Grand Island. The church at Norfolk, had a good year, with all lines of work prosperous. Pastor H. T. Gilbert supplied the First Church, Lincoln, July 22-Aug. 19. Rev. F. W. Benjamin is supplying the church at Arnold.

**Grand Island Association**

The forty-ninth anniversary of this body was held in Kearney, July 31-Aug. 2. This association has twenty-one churches, the largest in point of churches, the fourth in the number of members, and the fifth in contributions, local and missionary. Rev. J. C. Bukoutz was the song leader. The total attendance was more than 100 though somewhat lessened by the B. Y. P. U. Assembly meetings which began that week. More than half of the churches are pastorless, which fact called for the following strong appeal to the convention: "As an association we ask the state board to appoint a district missionary whose district shall include this association; whose duties among others shall be to supply regular preaching and as far as possible pastoral service to all pastorless churches in his district, under the direction of the state secretary." Some extraordinary efforts were deemed necessary to sustain the feeble churches.

There were speeches aplenty. Rev. J. L. Barton, pastor of Immanuel Church, Omaha, gave several addresses and a drama sermon. The speech of Dr. George Sutherland was a strong plea for the weaker churches and a call for help in their behalf. The woman's meeting was well attended. Mrs. Jeff Yelton, of Lincoln by her charts and a well-prepared program, conducted an interesting meeting. At the same time a separate men's meeting was held.

The church school, the young people and Christian education, the rural church, men's meeting, each had a session for addresses and discussion. At the opening service Rev. J. L. Dunn preached the annual sermon. The closing session was "An Evening of Dramatics;" a play, a pageant and a drama sermon by Rev. J. L. Barton, "Under Southern Skies."

An association of twenty-one churches and having only six settled pastors ought to present "an open door" to some young ministers who will enter it with the missionary spirit. Some of these fields have no regular Protestant service.

Kearney is now one of the most important fields in the state, and seems ready for a long and successful pastorate by Rev. D. I. Coon. The State Teachers' College located there enrolled over 2,000 pupils during the past year. Its president, Doctor Martin, gave a short address of friendly greeting.

The next anniversary of the association will be the fiftieth. By vote, preference was given to hold that meeting in Grand Island. the place of organization, Sept. 11, 1874.

**Young People's Assembly**

This met in Grand Island, August 4-12, and was interesting and informing to children, young people, teachers, ministers, all of the 200 delegates who attended and many more from the home town. City rides, hikes, banquets, pageants, plays, stunts and campus games were but "toothsome side-dishes" to the studies, discussions and addresses that formed the solid but attractive features of the assembly. The program illustrated the consummate skill and planning of the director, Rev. J. D. Collins. For once thirteen seemed to prove a fortunate number. Of these three instructors were from the home town, six from outside but in the state, three from other states and one from a foreign land. Subjects, live and practical, were opened and discussed by teachers made competent by training and practice. One was able to attend ten exercises a day—and many did—concert, study, lecture, sermon; but so varied that attention was paid to all. The music was unusually good. The college buildings, freely offered, gave abundant accommodations for the many classes and exercise. The Publication Society had on display a large and attractive collection of literature. The women's and young people's tables presented a rich assortment of publications illustrating lines of Christian work.

This assembly, meeting annually, on the college grounds, should be a means of leading many a young man and young woman to that institution.

## Burma

By J. Herbert Cope

Letters are full of vacation experiences. Most of the missionaries seek the hills during the hot season while others prefer to remain at home. All write of happy times. They do not loaf; the younger and sometimes the older as well put in solid hours of language work while all indulge in study of some kind interspersed with recreation. The opportunity of getting away in this manner is appreciated. What the early missionaries did who had to remain in their hot stations all year round, one can scarcely imagine in these days of railways, ice, electric fans, etc. All are back at work and the school work is well on for the year.

And speaking of schools, the new agricultural school at Pyinmana opened a month ago. Twice as many applied as could be accommodated. Some had to be rejected. Mr. Case says he had an old Karen Christian tell him they have wanted for many years an agricultural missionary. And Burma needs something of that nature if the reports that California rice is beginning to win the Chinese and Japanese markets is true. The time has come when the Burman must prepare to fight competition.

There is continual emphasis in mission work on specialization. We have our evangelist and now comes the special work at the agricultural school. This month the Sunday-school missionary is announcing the first quarterlies in the various languages for the three departments although the adult quarterlies are suffering from the lack of ones to prepare them. Thus Sunday-school work will be developed along the lines of that at home. There will always be the need for the station missionary but the need for men in special work will increase.

Reports continue of the effects of the debt at home. The missionaries have had to throw the burden on their people and they have responded. It was debts at home which started the Bassein Christians years ago on their wonderful movement of self-support which gains impetus with the years. And now another Karen mission, that at Moulmein where this year they became self-supporting, ended the year with a good sized balance in the treasury.

Mrs. Gibbens has been ordered home for an operation, so Mongnai is without a worker for the time being. Miss Has well, one of the pioneer missionaries one might say, of Burma, passed away in the past month. She has not been actively connected with the mission for some years so turned to the orphans of Burma and founded the asylum which has later been taken over by the convention. She was a tireless worker and many will miss her.

## A Tribute

By James Fisher

The following tribute to the Rev. W. Hughes and Doctor Clifford by the British secular press, is worthy of perusal by American readers. Under date of June 29, 1923, the *Northampton Mercury*, the county weekly paper says:

"Twenty-five years ago Rev. S. W. Hughes commenced his ministry at the Baptist Chapel, Walgrave, and the occasion was celebrated at Walgrave on

Thursday, when Doctor Clifford, the grand old man of the Baptist denomination, was the distinguished visitor and speaker.

"The anniversary services opened in the afternoon, when Rev. S. W. Hughes preached to a large congregation on the theme, 'The Wonders of Christ.' Several pastors were present and took part in the service. According to English custom a tea followed the service, at which over 300 visitors were served in the Episcopal church schoolroom, which was granted for the purpose by the vicar, Rev. Wathen Wigg.

"The great event of the day was the evening meeting presided over by Rev. Evan Williams, pastor of the Fuller Church, Kettering. Greetings were extended by officers of the Walgrave, Market, Harborough and Christ Church, Sixways, Birmingham, where Mr. Hughes had held previous pastorates. Then came Doctor Clifford. He said it was a great pleasure for him to be present at that anniversary and to listen to the statements of his friend and pastor. 'For eight years it had been his joy to recognize Mr. Hughes as his own pastor.

"'I am only a young man' said the doctor, midst laughter. 'Only 87. Why should I not anticipate living another 5 years? My grandmother lived until she was ninety-nine and one-half, and voted for such longevity I certainly ought to do better than she did. What is the good of coming after your grandmother if you can't do better than she did?'

"The unfortunate phase of getting old he said was that his machine was his master, but still he was getting old happily, joyously, and optimistically; getting old with the full assurance that the world was going on from good to better, from better to best, and the best was yet to come.

"'We must never be content with yesterday. The semi-jubilee is preparation for the work to be done in the next twenty-five years, years of great importance; tremendous problems to be solved nationally and internationally, and with greater difficulties to be mastered. There must be personal evangelism, personal effort to save others, and the building up of Christian communities, linked together to carry the gospel to Europe and to the ends of the earth.'"

"Following the presentation of a silver tea service to Mr. Hughes, subscribed for by friends from the different pastorates, Mr. Hughes thanked all those who had so thoughtfully expressed their regard for him and Mrs. Hughes, and said it would confirm in them the trust that they had always reposed in those friends, whom he regarded as God's great gift to him.

"He then fell into a reminiscent frame of mind recalling a number of unusual experiences through which he had passed in the different pastorates, and especially at Walgrave as that was his first pastorate. He then went on to show the tremendous progress which had taken place during the twenty-five years. He described his open-air meetings on the Northampton market-square, when Blatchford troubled him terribly, and his hecklers quoted the *Clarion* and bowled him out many times. But he had lived to see Blatchford write 'The Confessions of a Changed Man,' in which he said: 'I have to confess that my materialistic philosophy has broken down.' Mr. Hughes cited many other cases and examples of interest, and closed by saying that they must now proclaim afresh and anew the whole gospel of Jesus of Nazareth."

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

Rev. J. J. Ross, of Boston has accepted the call of the First Church of Vancouver, B. C., and will begin his work in that city and province of the Dominion, the first Sunday in October. The *Canadian Baptist*, the *Globe* of Toronto, and the *Daily Province* of Vancouver all assure Doctor Ross of a hearty welcome back to Canada, the land of his birth.

### EASTERN PENNSYLVANIA

Rev. Frank B. Ward of the economics department of the University of Pennsylvania, filled the pulpit of the First Church, Ridley Park, Sept. 2. Rev. Wayland Zwayer is pastor.

### NEW YORK

Dr. Henry W. Tiffany is resting at his home at Harper's Ferry, W. Va., before taking up the pastorate of the Church of the Redeemer, Brooklyn. Doctor Tiffany was formerly pastor of the church at Lexington, Va.

### WEST VIRGINIA

Rev. Joe W. English has resigned as pastor of the First Church,, Elkins, in order to re-enter the evangelistic field.

## Mississippi Valley

### OHIO

Rev. O. E. Miller, formerly of DeGraff, recently accepted a call to St. Paris.

#### The Summer Assembly

More than nine hundred persons attended one or more sessions of the assembly which was held on Denison University campus, Granville, Aug. 3-12. There were 448 registered in the training school.

A successful annual convention of the state B. Y. P. U. was held during the first three days, when there were addresses and conferences on subjects relating to the young people. The more prominent parts were taken by Revs. Earl E. Harper, Auburndale, Mass., A. M. McDonald of Cleveland, J. H. Oxreider of the Bengal-Orissa Mission, C. M. Eddy of Denison University, Miss Nellie Dunham and brethren Bates, Bowen, Bond, Webb, Exman, Holmes, and Chambers. Miss Edith L. Place, the state president, was in charge. Hereafter, the B. Y. P. U. will hold its annual meeting at another time and place, thus giving the privilege of entertaining the convention to different groups of young people. This change was made only after conference with the assembly leaders. The change will also give more time for assembly training school work. The new officers of the Ohio Union are: Pres., Marion Wright, Hamilton; vice-pres., Carl Landane, Cleveland; secy. Miss Joy Bethel, Rio Grande; treas., Mrs. Clara W. Lloyd, Granville; transportation manager, Rev. C. J. Bowen, Granville; state booster, Rev. Geo. W. Bates, Toledo.

The Ohio life service league held its meeting on Sunday afternoon, Aug. 5. President Kenneth Masteller and the secretary, Miss Helen Wickes, were in charge. Rev. Isaac Higginbotham of Portsmouth, N. H., gave the address. The new officers of the league are: Pres., Miss Maxine Gordon, Toledo; vice-pres., R. L. Dalbert, Cincinnati; secy.-treas., Miss Leola Black, Zanesville.

The training school occupied the week beginning Monday, Aug. 6. There were twenty-six instructors and conference leaders in charge of forty-one class periods each day. The Bible, missions, stewardship, Sunday-school work, B. Y. P. U. work, church history, church music, evangelism, psychology, pedagogy, story telling, pageantry, rural church work, week-day religious education, church vacation school, Christian Americanization, new American leadership, social service, W. W. G. work, women's missionary work, recreational activities, young women's life problems, young men's life problems, normal missions course and a series of methods courses for children's division workers, were the subjects and work presented in lectures and conferences from day to day.

The morning prayer meetings in the halls, dormitories and cottages under the general direction of Rev. C. M. Bond and his helpers were sources of spiritual helpfulness. The vesper services were also high points in the program. Dr. F. G. Cressey, the W. W. G., the life service league and others were leaders.

Pres. R. O. Carver and his helpers in the administration office, together with College Treasurer E. E. Hopkins and Dean W. A. Holmes, Registrar R. W. Edmondson and assistants, Mr. Dorman Richardson, Miss Joy Bethel and Mrs. Clara Lloyd, comprised a busy force during the ten days.

On the closing Sunday morning, recognition services were held in the Baptist church, when the graduating class of 251 persons, listened to a sermon by Pres. H. T. Houf of Rio Grande College. Twenty-two diplomas were granted for the completion of three years' work. Two persons completed the post-graduate work, and seven others were registered for post-graduate work. Carefully kept records from day to day showed that there were 10,414 lectures attended.

It was the general opinion that this was the best assembly session ever held by Ohio Baptists. The lecturers and conference leaders to whom credit is due for their good work are as follows: Prof. H. H. Severn, Prof. Geo. Platt Knox, Rev. Isaac Higginbotham, Miss Helen E. Hobart, Miss Lyde Jenkins, Mrs. Dorman Richardson, Rev. Miles W. Smith, Mrs. Vernon S. Phillips, Miss Nellie M. Dunham, Miss Mabel Shepard, Miss Agnes Shepard, Rev. Geo. H. Young, Mr. Walter B. Brent, Rev. C. H. Stull, Dr. U. M. McGuire, Rev. W. H. Thompson, Rev. Earl E. Harper, Mrs.

R. A. Horn, Miss Edith L. Place, Mrs. R. B. Smith, Mrs. D. A. Terradell, Mrs. F A. Lippert, Rev. Robert J. White, Rev. A. M. McDonald, Miss Meta A. Stevens, Rev. J. H. Morton. Many others were called on to assist in the work.

A successful boys' camp was in charge of Rev. Clive McGuire of St. Paris, and Rev. W. E. Bridge of Canton. There were forty boys from different parts of the state. Their tents made quite a little summer town in a grassy plot in the edge of the woods on the back of the campus. It is the purpose to build up this work for the training of the boys of the churches. The camp is supported by the assembly.

### MICHIGAN

Rev. Harold J. Hamilton, formerly pastor of the First Church, Rochester, has accepted a call to the pastorate of the First Church, Charlotte. Rev. N. D. Potter of Lansing, formerly pastor at Kingsley, will succeed Mr. Hamilton.

The church at Lawton has secured Rev. A. F. Malmborg of Ceresco as pastor. The church was left pastorless recently because of the resignation of Rev. C. W. Biastock.


## Want Ads

**Wanted:** Teachers for Bishop College, Marshall, Texas, an American Baptist Home Mission school for negroes. Piano, $900; high-school chemistry, physics, science, $1,035; librarian, $900; hall matron and campus chaperon with some teaching, $900; college physics and mathematics, $1,125; for coaching athletics, $125 additional. Furnished room, board, laundry for $3.50 per week. Address C. H. Maxson, Marshall, Texas.

**Wanted**—Teachers for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

**For sale**—100 acre farm, 12 acres in fruit, all good land and well watered. Natural gas. One-half mile from Denison College. J. A. Riedle, Granville, Ohio.

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Season 1923-24 Thirteenth Year
T. M. HOFMEISTER, D.D., LL.D.
Evangelist
South Solon (Madison County) Ohio


The First Church, Lansing, has taken on new life since the coming of Pastor Ralph W. Hobbs. The church has a splendid opportunity for service. Mr. H. B. Pilcher is the new director of religious education.

### KANSAS

The Kansas City Theological Seminary begins its twenty-second year Oct. 2. The women's training school will begin its eleventh year.

### MINNESOTA

Rev. J. E. Naylor has accepted the position of state evangelist under the Home Mission Society and the state convention. He will conduct evangelistic meetings Sept. 1-May 1.

### IOWA

The Danish Church of Cedar Falls was recently organized into the Calvary Church. It will entertain the Danish conference this fall. Rev. J. D. Vinding is pastor.

The First Church, Waterloo, is the recipient of a gift of $10,000 from Mrs. Childs for a new pipe organ.

### INDIANA

The annual meeting of the state association of negro Baptists was held with the Trinity Church, Jeffersonville, Aug. 7-10.

#### Summer Assembly

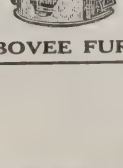
The Indiana Baptist Assembly recently closed its eleventh annual session. It has come to be an efficient and permanent factor in the educational work of the state convention, and is held at Franklin College. Each year the assembly spirit grows; each year the young people grow nearer together in denominational fellowship; each year their vision of kingdom work enlarges.

This year some new plans were tried which proved successful and will be repeated. The daily grading of note books proved a laborious task but was abundantly worth while. The pupils developed unusual interest and skill in taking notes, and teachers were heartened to see that they had succeeded in putting their messages across in an understandable way. Teacher training work was done for credit the first time this year. One course in the teaching values of the Old Testament and one in Sunday-school pedagogy were followed by an examination. Twenty-eight passed the examination and received the customary credit card for their work. This will count on their standing as candidates for a teacher training diploma. One hundred and seventy-one received certificates as the result of taking approved notes on the lectures. Fourteen received diplomas for three years' work. Approximately one-third of those in attendance were visitors and did not submit notes for grading. Yet they received the messages of the teachers and were benefitted by them.

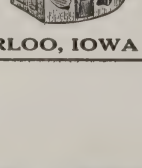
The spiritual value of the work appeared in services of prayer held by the life service league before the vesper service which was conducted by Rev. F. A. Hayward. For a large number, it was the occasion of a rededication of themselves to the Master and his work.

The occasion closed with the annual state convention of the B. Y. P. U. of which Rev. Ford Porter is president. It was a meeting of power in which Rev. F. K. Singhiser of New York was the outstanding speaker. Assembly and convention combined to make a helpful time for the young people of the Hoosier state.


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# Pacific Coast

### NORTHERN CALIFORNIA

Great prominence was given in the secular press to the funeral service of President Harding conducted by Rev. James S. West of the First Church, San Francisco. The prayer he offered was widely copied.

A farewell reception for six outgoing missionaries who sailed from San Francisco on the "President Wilson," Aug. 23, was held at the Hamilton Square Church, Rev. Louis J. Sawyer, pastor, on Wednesday evening, Aug. 22. The missionary party consisted of Miss Marian Reifsneider, Mr. and Mrs. P. Ray Gleason, Mr. and Mrs. W. C. Whitaker, Jr., who go to Burma, and Miss Lea Blanche Edgar, who is assigned to Kinwa, China.

Rev. Omar H. Goslin of New Jersey has taken up his duties at the University of California. There is the largest enrolment of Baptist students that there has ever been.

During the three months' absence of Dr. C. W. Brinstad in Europe, Rev. Clark H. Bancroft of the department of town and country work acted as executive secretary of the Northern California Convention.

#### Berkeley Divinity School

The opening exercises of the nineteenth year of Berkeley Divinity School were held in the chapel of the school on Monday evening, Aug. 20. Prof. John W. Bailey, formerly president of Colorado Woman's College, Denver, Colo., professor of New Testament interpretation, gave the opening address on the theme "The Scientific Spirit and the New Testament Message." The scripture lesson was read by Rev. Omar H. Goslin, student pastor for Baptist students at the University of California. Addresses of welcome were extended to the incoming students by Rev. James S. West, pastor First Church, San Francisco, on behalf of the churches of the San Francisco and the East Bay region, and by Chaplain W. Raymond Hall on behalf of the student body.

There will be, during the present semester, evening sessions for those desiring training for Christian service who cannot attend day classes. Another important feature will be a series of fortnightly lectures open to the public, on the general theme "The Church and The Pulpit." Dr. John Snape gave the first lecture of the series on Thursday Aug. 30 on "The World's Baptist Alliance."

President Hill is at present in England. From the English Lake Distric

he writes: "Please tell our friends that we are having a very wonderful time."

There are eighteen students in the entering class this year, the largest in the history of the seminary.

### SOUTHERN CALIFORNIA

Rev. John Marvin Dean of the First Church, Pasadena, conducted the city's memorial service for President Harding. Mr. Dean is president of the Protestant Pastors' Union.

## Obituary

### REV. WILLIAM HENRY WILSON

**Rev. William Henry Wilson** died suddenly at his home in Youngstown, Ohio, July 1. Mr. Wilson was born in London, Ontario, Aug. 1, 1847.

He held pastorates in Nebraska, Kansas, Oklahoma, Pennsylvania, and Ohio. The last one was at Garrettsville, Ohio. He retired from active service in 1916.

### CYRUS CLARK BOYNTON

C. C. Boynton was born in Vermont Aug. 16, 1843, and died at his home, 836 So. Bonnie Brae St., Los Angeles, Cal., Aug. 19, 1923. Baptists of Vermont knew him as prinsipal of Leland and Gray Seminary, Townshend, from 1876-1883. From 1883-1887 he was superintendent of schools in Lebanon, N. H. In 1887 he moved to Pasedena, and two years later to Los Angeles, where he served the First Church as deacon and in 1898 as chairman of building committee. Later, he was one of the founders of Temple Church, and during its twenty years of life, has given his time, energy and thought unsparingly to its upbuilding, serving as trustee, deacon, chairman of music committee, chairman of pulpit committee, and as director of the Auditorium Company, which owns the building occupied by Temple Church.

He passed away quietly on Sunday evening after a brief illness. He leaves a widow and five children, all active Baptists.

### MRS. EMMA O. WILKINSON
**An Appreciatoin**

When, in the morning of June 26, Mrs. Emma Otis Wilkinson, the beloved wife of Rev. Arthur L. Wilkinson, stepped out of the land of heartache into the land of unalloyed bliss, there passed one of earth's choice spirits.

It has been my great privilege to know Mrs. Wilkinson intimately, practically all my life, as teacher, pastor's wife, hostess and as guest in our home, a loyal, helpful friend at all times, to whom, to-day, I bear loving tribute. I was always impressed, as were all who know her, with the unostentatious integrity and genuineness of her Christian character. She was endowed with remarkable beauty of person and grace of carriage, as well as with distinguished intellectual and social gifts, and a most winsome personality, a combination that constituted her a representative of the highest type of Christian culture.

In every pastorate held by her husband, by reason of her unusual natural gifts and deep consecration, she was a great help and inspiration to all, and was always greatly loved and honored. No one ever came to her for counsel who was not the better and stronger for the interview with her. Few persons could so tactfully effect reconciliations and renew broken ties of friendship as could Mrs. Wilkinson. Another outstanding quality was her skill in avoiding the betrayal of dangerous confidences, sometimes injudiciously or even unwittingly reposed in her, without any sacrifice of truth.

Through a long period of invalidism, following years of devotion to her aged mother, she was ever patient, though sometimes enduring excruciating pain, and seconded, to the best of her ability, the efforts of skilled physicians to restore her health, although herself confident that it could not be done. Her devotion to her family and delight in her grandchildren and great grandchildren were deep and strong. But, when summoned from above, she quietly left the family circle and entered into the rest prepared for those who love the Lord.

Earth is richer because Emma Otis Wilkinson lived here; Heaven is dearer because she has entered there.

Troy, Ohio. Florence Emma Martin.

## Sick-a-Bed Sister

(*Continued from page* 1015)

the woman did who looked and looked for her lost piece of silver: the Saviour has been looking and looking for you, dear! He has *missed* you!"

"Oh really? Really?" asked Broom-Sticks in an awed sort of way. "I shouldn't think he would care much about *me* when he has so many fine people like you."

The white lady laughed: "Ah, but remember the Broom-Stick woman—didn't she have nine fine pieces of silver all safe and sound? Yes, but she simply had to sweep until she found the *lost* piece, too. And you, Broom-Sticks, are the Saviour's little lost piece."

Broom-Sticks beamed all over her pretty brown face: "Well, I'm all *found!* And I guess nothing will ever be quite the same again."

And nothing ever was. So aren't you glad that we gave our New World Movement offerings to build even such a small little hospital over in India? I am!

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# From Maine to California

State Conventions cultivate earnestly all benevolences. They have become our single collecting agencies. They receive from the churches their missionary, philanthropic and in large measure educational offerings, and forward the same. These added duties are discharged with fine fidelity to every interest.

## A Mighty Missionary Force

From Maine to California the field workers, evangelists, associational missionaries, missionary pastors and other helpers of over thirty-six State Conventions preach the gospel in frontier places, organize new churches, revive the discouraged, strengthen the weak and build up the home bases for world conquest. The State Mission Enterprise is a great factor in our denominational advance.

## Facing Financial Straits

Our State Conventions share with others the financial strain. They accepted their 25% reduction in budgets and now receive only their pro-rata share of collections. Like all other missionary interests their needs are increased. They ought to enlarge, but instead some are threatened with retrenchment. Shall we hold them long in suspense? Or, will the offerings of our churches quickly lift their great tasks?

## *"Make America Christian"*

**Financial needs to April 30, 1924, $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

## Our Book Shelf

**Prayers of John Wanamaker,** with an introduction by A. G. MacLennan, New York: Revell. $1.25.

John Wanamaker was active superintendent of the Sunday school of the Bethany Presbyterian Church, Philadelphia, of which he was the founder, for more than sixty years. The 150 prayers published in this book are the prayers which he uttered in connection with this work. They are the thoughts of a child in close touch with the Father.

**The Beloved Disciple,** by Alfred E. Garvie, principal of Hackney and New Colleges, London. New York: Doran. $2.

A scholarly study and exposition of the Fourth Gospel. It is not our province to discredit or endorse its presentations and interpretations. It is an erudite discussion of the Johannine Gospel adapted to the classroom more than to the average Bible reader. We confess to a surprise that we should have pretended to understand, enjoy and spiritually feed on this great book when there are so many alleged misconceptions, difficulties and misinterpretations obsessing its pages which should have made us more discriminating! But then—.

**Caste and Outcast,** by Dhan Gopal Mukerji. New York: E. P. Dutton.

It is looking into the heart of India to read this book; for out of the heart of a pure Hindoo the book was born. From a consecrated Brahmin of Calcutta to a "red" soap-boxer in San Francisco, and from a petted baby in a Hindoo home to a graduate in rationalism at an American university, and all the way between those extremes runs the gamut of Mr. Mukerji's remarkable experience. He tells his own story with the naivete of an oriental discovering America, and with flashes of insight that reveal an alert and philosophical observer of the ways of the world. Withal, the story is so gossipy, so discerning, so sympathetic and so finely told as to constitute a revelation of the soul of India to American readers in beautiful English language.

**The Burden of Unemployment,** by Philip Klein. New York: Russell Sage Foundation.

It is called "A Study of Unemployment Relief Measures in Fifteen American Cities." It is all of that and more. Causes, cases, diagrams, methods of study and relief, agencies cooperating on this work, and a multitude of other things that go to make up a real compendium of instruction and reference, are here placed in convenient form in the reader's hands. Naturally such a work ought to conclude with "Conclusions"; and here the discussion is most interesting and fruitful for the general reader who does not care for the technical aspects of the subject. And of twenty-two formal results of the study, the two underscored by the author as most vital are proposals for "some form of committee for the continuous survey of local economic conditions," and "long-range planning of public works by each community to stabilize employment." "Russell Sage Foundation" is sufficient guaranty of the high quality of the work as a whole.

**Christian Ways of Salvation,** by George W. Richards, professor of church history in the Theological Seminary of the Reformed Church in the United States. New York: Macmillan. $2.50.

The "ways" discussed are: The way of Jesus, of the apostles, of the ancient Catholic, the orthodox Catholic, Roman Catholic, evangelical ways (Luther, Zwingli, reformed) and of the humanists. A comprehensive index follows.

The discussion is not a mere cursory history of the views of those bodies but an expert critical survey of their doctrines and principles, wherein they failed and erred. He submits as a "credible creed," a confession of faith submitted to the United Free Church of Scotland in 1921—not as yet adopted, but is being considered. We mark this "confession" omits the Westminster sections on the virgin birth, election, the inerrency of the scriptures, and the doom of the ungodly; otherwise it is conservative and evangelical. The volume congests into a scholarly digest the "history of Christian doctrine" as presented by great religious bodies through the centuries and is a most convenient and readable handbook on the subject.

**The Moral Life of the Hebrews,** by J. M. Powis Smith. University of Chicago Press. $2.25.

A most interesting book on a much mooted subject. It discusses the morals the Hebrew race in preprophetic times, in the prophetic period and in the age of Judaism in the post-exilian ages. It marks the evolution of the ethical standards of the race from the Yahvistic times until the advent of the Messianic age. Of course its data is the Old Testament history and literature on which it throws a flood of light. On the subject matter duscussed, it is a valuable commentary.

**Education and Training for Social Work,** by James H. Tufts, professor of philosophy in the University of Chicago. New York: Russell Sage Foundation.

"A whole group of Indians might starve; a single Indian never." This quotation from Doctor Eastman throws into light the motif of the book. The investigation is built for the purpose of answering the question, "What education and training are needed for social engineers" including, of course all kinds of work directed to making modern civilization of the single life as the Indians were, and proportionately effective. Written by a college man for college men and women, it is chiefly interesting as a study in educational method; but it will also help to answer a question asked of this reviewer with increasing frequency by young men and women: "What is the outlook in social work as a calling, and what preparation ought one to secure?" An interesting comparison is presented of social work with teaching and the ministry as callings, somewhat creditable to all of them alike. Prime recommendations are, "improving the staffs and equipment" of existing schools for such education, and "offering fellowships and scholarships under rigorous standards."

**Alaska Our Northern Wonderland,** by Frank G. Carpenter. Garden City, N. Y. Doubleday, Page & Co. $3.

If you haven't been to Alaska, you'll feel as though you had been there when you have read this book. If you have been there. it will be like a revisit to this northern wonderland—a land of surprises—continually the unusual is met. Flowers and fruits and glaciers seem to hobnob with each other. A few random quotations: "Many of the icebergs are the size of a New York office building. Baby icebergs (such as those pictured) are lassoed by steamers for their ice-chests. "Pitching hay on the interior farms of Alaska is just as hot work as in the fields of Virginia." "The Alaska-Yukon boundary is the longest straight international border line ever surveyed." "The streets of Juneau, the capital, consist of more than ten miles of planked roadways laid up hill and down. It is planned to replace them with macadam made from the tailings of the gold mines of Douglas and Treadwell." "On the way to Mendenhall Glacier cows pasture on rich grass in the shadow of snow-capped mountains." "Small fruits and vegetables in southeastern Alaska grow to twice the size usual in the states." "The Eskimo children are never punished because these people believe that the soul of some ancestor, dwelling in every child, will haunt the harsh parent." Mr. Carpenter has the gift of seeing things and of making his readers see them. They travel with him. When he describes Alaska, he takes no single phase of the country; he treats it in detail which details combine to present the country as a whole—commercially, geographically scenically. He reveals the people by showing individual types; he tells of the Indians and their customs; he guides the reader through the salmon industries; the fur business; the gold mines The book is handsomely bound and is beautifully illustrated from 123 orginal photographs. It also has two maps in color.

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# OUR MUSIC CORNER

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## ORGAN OR PIANO?

The question of church facilities is always a serious one, especially as touching the music, dealing, as we must, with two strongly opposing factors, the radicals, who are ever eager to adopt every new idea or tool, and the conservatives, who oppose in principle anything not known in "their day." It is to the level-headed, loyal-hearted "moderates" that the pastor turns in his extremity. These counsel thoughtful, unselfish deliberation.

As to mechanics, there would be no question could every church install that king of instruments, a pipe organ. Its influence on the emotions is marvelous. Well do I remember my first experience with one. Let me preface the incident by stating that, soon after my marriage and departure from the old home, the "little white church" in which I had been baptized, enrolled as a member, received my first communion, played for Sabbath school almost ever since I could reach the pedals and counted it a dire calamity if I had to miss choir practice, this place of such sacred memories, burned to the ground from an over-heated furnace imperfectly installed.

The news reached me during my first attack of homesickness because of the thousands of miles between me and my dear ones. It was the straw that broke the camel's back. "By Babel's streams I sat and wept," even though a bride, who had accompanied her minister-to-be husband on his second theological seminary term in Pittsburgh, Pa.

I had been so eager to hear the wonderful organs my husband had told me about, but, just then, the squeak of the perennially loose pedal on the little old chapel organ back home was the only music I cared to hear. My husband urged me to go next morning to hear a favorite professor who was to preach in what I understood was a strong anti-instrumental church. It had been, until very recently, but he purposely permitted me to remain ignorant of the change so that I would have a pleasant surprise.

Well, I was surprised all right and so was he, to an amazing degree. My midwest rusticity was so overwhelmed by all the silk-lined, gold-plated, stained-glass magnificence about me that I was stunned into mute adoration. Deep in my heart was an under-current of grief because of that untrustworthy furnace back home.

Gradually I became aware of a peculiar throbbing under my feet. Was there a furnace down there? The throbbing increased and a weird, far-away whistling and jingling was heard. Someone must have become aware of the situation and had gotten busy down there; but what silvery tools they used! Never had I heard such musical chains and pipes about a furnace. I was secretly greatly alarmed, but no one else seemed at all disturbed so I gripped my Psalter and sat still. I remembered city people were very indifferent to fires, trusting to their excellent fire-fighting facilities.

But listen! Human voices crying—calling! The very floor was rumbling and heaving and I distinctly *smelled smoke!* (So much for the imagination.) Why didn't somebody do something? Were they all asleep or was I going crazy? My husband sat as impassive as the rest, but my very flesh was quivering and tingling while something within me seemed determined to soar up and away and drag my shaking body with it.

A sudden burst of splendid harmony brought me to my feet, ashen-faced, wild-eyed,—to be promptly pulled down by my embarrassed husband who whispered, "It's the organ." Only my red-headed temper kept me from fainting and only the sacred surroundings saved somebody swift punishment; but I soon forgot and forgave everything on the earth, earthy. In fact, I wasn't there! My soul and I were up buzzing around the ceiling, hobnobbing with the little mural angels until the last note quivered into silence, when I felt myself slowly sink back into my pew.

There's no music like it on earth and if there's something more wonderful in heaven, that's my destination. What a pity that small town and rural churches must, perforce, forego the inspiration of such a miracle worker. Right here I find argument for the one strong community church, making possible better and more attractive means for worship.

It is a far cry from such a masterpiece to the ordinary chapel organ, yet there are many really excellent little instruments, sweet-toned and helpful, if properly played, but even the finest instruments demand that. The deep, sustained tones of an organ are best for congregational singing. Also, the organ, even a small chapel one, is more churchly, more dignified.

But there is a feature of the praise service other than congregational singing, and one which adds so much of beauty and interest—solos. Most of these are written with piano accompaniment utterly impossible of organ execution, because of the latter's limited octaves and different touch. Also, the piano, being stringed, is best with the small volunteer orchestras which are such an attraction to young people and a valuable aid in holding their interest in church work. Again, organs are more difficult to play and few master them because pianos are more generally found in homes.

So I should say, both if possible. If that is out of the question and there is a difference of opinion as to the choice of instruments, let me beg of you make haste slowly. Take into frank consideration the ability of your singers and accompanists, the character of your "specials" and the attitude of the congregation. It never pays to ride, roughshod over any one's scruples. In church affairs majority rule is not always safe or Christian. The minority should be granted kindly consideration, for it is life principles with which we are dealing, and consciences should not be lightly regarded.

Keep in mind the big purpose of your music, of the service, of the church itself—to *win souls for Christ.* Observe the spirit, subserve the tool. Better no instrument at all than disrupting dissension.

Have I answered my question? No. It is unanswerable—for an outsider. Only those immediately concerned can do this. Others can only make helpful suggestions, which is the why of this article.

But *sing,* anyway, accompanied or not. Some of the finest music I ever heard was in an anti-instrumental church. A fine choir of forty led, really led the big congregation, and how they all sang! Why, the very walls throbbed and thrilled with that noble volume of song. Those singers were self-sufficient because of long training; but most congregations need all the mechanical assistance they can get, and the best, and they should have it.—Paula Revere in the *Choir Leader.*

---

**Dr. Sidney L. Gulick,** secretary of the American Federal Council of Churches' Commission on International Justice and Goodwill, who has spent the last year in China, Korea and Japan in developing more effective contacts between the Christian forces of East and West, has returned to the United States. Dr. Gulick's last weeks in the Far East were spent in China, where he met Christian leaders in the more important cities and attended the meeting in Shanghai of the National Christian Council of China formed last year.

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## A Fraternal Visitor from England

By H. Jeffs

MANY American congregations and audiences will have the opportunity during the fall of sampling the spiritual and intellectual quality of Rev. Thomas Nightingale, secretary of the National Council of the Evangelical Free Churches of England and Wales. The council was created thirty years ago to bring into fellowship churches that were essentially one in their standards of the faith, in spite of "diversities of operation" in their ecclesiastical methods. Before the council they were as isolated "ships that pass in the night;" since they have been a fleet. That Baptist prince of preachers, Doctor Alexander Maclaren, said at a meeting in connection with the council's annual convention, "The Free Church Council may not have razed the denominational walls that shut us away from each other, but it has removed the broken bottles from the tops, and has so lowered the walls that we can shake hands and talk to each other over them."

Mr. Nightingale is not himself a Baptist, but he is the close friend and loyal colleague of great Baptists. It was to and through the National Council that Dr. John Clifford made his appeal for a campaign of "personal evangelism"—an appeal that was warmly responded to, and has resulted in a distinct rise in the spiritual temperature of the churches, and a definite deepening of their spiritual life. The president of the National Council in the current year is that world-traveled Baptist, Rev. F. C. Spurr, who fulfilled great ministries at Collins-street Church, Melbourne, Australia, Regent's Park Church, London, and is now cutting out a place for himself at Birmingham. With Mr. Spurr, Mr. Nightingale in the early summer stirred up Devon and Cornwall with their rousing preaching and speaking.

The church of Mr. Nightingale's allegiance is the United Methodist, smallest of the three Methodist bodies in Great Britain, but distinguished for its success in raising scholarly, evangelical and energetic pastors. Mr. Nightingale himself was in the front rank of the younger middle-aged men, after having ministered to a thriving institutional church at Walthamstow, in north-east London, and a church at Southport, on the Lancashire coast, exacting in its requirements with its record of great preachers, when he was persuaded three years ago to undertake the secretaryship of the National Council. The glow of its early ideals had faded out of the council's sky, grey hairs were showing prematurely on its head, and its knees were becoming feeble, as the consequence of certain political divisions before the war, and of the disintegrating effects of the war itself. Mr. Nightingale by his own faith, audacity and constructive policy, has restored the council's faith in itself, and made it a force to be reckoned with not only for united evangelism, but for making the united impact of the churches felt on such questions as the liquor traffic, the gambling evil, social purity and war. Through platform and pulpit deliverances, and the broadcasting of leaflets by the million, the council is encouraging and assisting the churches to make their voices heard and heeded by politicians.

As preacher and speaker Mr. Nightingale is radioactive. There is no danger to heavy-eyed Eutychuses under his ministry. He gives out himself without stint—a self in which humor, and the gift of flashing epigram, are component elements. He is a young people's man. He has just completed his year as president of the National Council of Christian Endeavor, and it was a year of exhiliration to himself and to the young people.

"But is he sound in the faith?" some fearful saints, trembling for the ark, may ask. Well, Mr. Nightingale preaches with his whole heart the gospel that is "the power of God unto salvation of all them that believe," the gospel of him who is "pure unbounded love," but who is all purity and all justice, the gospel of the Christ of Nazareth, of the Mount, of Gethsemane, of Calvary, of Olivet, the crucified but risen and reigning Christ at the right hand of the Father Eternal, but at the side of every man and woman who craves for love that is more than human and for power that can make them "more than conquerors." Such soundness should be good enough for American Baptists.

## Heroes of Golden Deeds

(*Continued from page* 1009)

other lives, in such a terrible ordeal a few years ago; and their names are inscribed upon the pedestal of this statue, which is their memorial. Their names do not matter, but their memory is kept green. All along the New England shore and the New Jersey shore, their brothers are pacing up and down every night of the year, under other names, keeping faithful watch through the darkness and the storm for the safety of your brother and mine. How often do we think of them in our quiet beds? One cry upon the midnight air, one rocket shooting yonder to the sky, and, in spite of every pulling thought of the woman or the children in the little home, the boat is launched against a fiercer foe than that which the "six hundred" faced at Balaklava, too often with a proportion of fatality as great. Too often, also their names then remain written in sand or water. It would be well for us, if along with the names of infantrymen and cavalrymen and artillerymen, we could write them oftener in bronze and granite.

## "It Is to Laugh"

"We want your eggs and want them bad. Porter & Young," says a display advertisement in the Le Roy (Minn.) *Independent.*

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The Boy Grew Older.—"And has he learned to talk yet?"

"My, yes! We are teaching him to keep quiet now."—*Life.*

---

"Oh, no!" solioloquized Johnny bitterly, "there ain't no favorites in this family. Oh, no! If I bite my fingernails I get a rap over the knuckles, but if the baby eats his whole foot they think it's cute."—*Ladies Home Journal.*

Stranger to industrious boy: "Is your mother at home?"

Boy: "Say! Do you suppose I'm mowing this yard because the grass is long?"

---

A prospective customer wrote to a firm whose advertisement never seemed to change:

"Have noted your picture of that pair corduroy pants in *Home Magazine* for past four months. More I see of them better I like them. If not sold as yet, please enter my order for same."

---

Helen was attending her first party. When refreshments were served she refused a second helping to ice cream with a polite "No, thank you," although her look was wistful.

"Oh do have some more ice cream, dear," her hostess urged.

"Mother told me I must say, 'No, thank you,'" explained the little girl, "but I don't believe she knew the dishes were going to be so small."—*New York Evening Post.*

---

One day, hearing an assistant say to a customer: "No, we have not had any for a long time," the proprietor, unable to countenance such an admission, began to work himself up into his usual rage.

Fixing a glassy eye on his assistant, he said to the customer: "We have plenty in reserve, ma'am—plenty downstairs!"

Whereupon the customer looked dazed: then, burst into hysterical laughter and left the shop.

"What did she say to you?" demanded the proprietor of the assistant.

"We haven't had any rain lately."

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## A Brief Course in Pedagogy

(*Continued from page* 1012)

ing once and then recollecting. Protestants run the danger of losing much that is valuable in the mental life because they idly suppose no effort is required to remember these deepest things of the spirit. If we taught the multiplication table or any other part of our day-school work in the same way that we teach our Bible, the day schools would be in the condition of some of our churches.

The last law of teaching is definiteness. Be definite. Have one central fact you see yourself. See it. Drive it home. Get your man. Observe the rhetorical laws of brevity, simplicity, and clarity to do this. But get him. The lawyer said, "What must I do?" Jesus said "But if thou wouldst be perfect." Another lawyer another day, "But who is my neighbor?" and there followed the story of the Good Samaritan. Another day it was the Samaritan woman. Said Nathan to David, "Thou art the man."

Don't be a blunderbuss, scattering your shot, aiming at everything, hitting nothing. Remember the one aim of all teaching is to secure personal acceptance of Jesus Christ. If you get your class to do that you are a successful teacher —Ambrose M. Bailey in the *Sunday School Worker.*

Volume IV September 15, 1923 No. 33

# The Baptist

Published Every Week by the Nor[illegible]st Convention

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## Jehovah's Immutable Throne

THE Lord reigneth; he is apparelled with majesty;
The Lord is apparelled, he hath girded himself with strength.
The world also is established, that it cannot be moved:
Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.

Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is mighty.

Thy testimonies are very sure;
Holiness becometh thine house, O Lord, forevermore.

—*The Ninety-Third Psalm*

## Fresh from the Field

**The First Church, West Sutton, Mass.,** is remembered in the will of Daniel Hutchinson of Phoenix, Ariz., a former resident of that city. The amount named is $5,000.

**Final statistics in the work of the** Foreign Mission Society for the last year have been completed. These show a total number of 18,415 converts baptized on confession of faith in Jesus Christ. This is the largest number ever reported in a single year in the history of the society.

**The First Church, Cleveland, Ohio,** had as its summer supplies Rev. R. M. Traver, East Orange, N. J.; Rev. C. J. Oxley, Utica, N. Y.; Rev. A. M. McDonald and Rev. H. S. Foster, the assistant pastor. The pastor, Rev. David Bovington, returned to his pulpit Sept. 2.

**Every available seat was filled and** many stood at the doors during the first service after the return of Rev. J. C. Carlile at Folkestone, England. Doctor Carlile had been away from his pulpit for several months due to illness but his loyal people had "carried on" during his absence. They did everything within their power to let him know how glad they were to welcome him home.

**In Iowa we note that Rev. J. H. Perry** has accepted the call of the church at What Cheer. He was formerly an Iowa pastor but has been serving the church at Greenville, Mich. Rev. F. W. Madson has accepted a call to the church at Spencer.

**Rev. E. R. Curry reports that the** church at Bozeman, Mont., has had a good summer. Nine new members were received during August, six by baptism. The church regrets the loss of Rev. C. B. Stephens, who has removed to Bloomington, Ind.

**A special meeting of the board of managers** of the Colorado Convention and pastors of the state will be held at the First Church, Denver, at an early date. It is expected that Dr. John Y. Aitchison will be present. Rev. W. F. Ripley, who has been keeping his hand on promotional matters during the absence of Secretary Palmer, reports that the receipts from Colorado churches show an increase of 25 per cent over those of the same period a year ago. There is a fine spirit of cooperation and the year promises to be the best of the New World Movement period.

**A number of our exchanges seem to be** greatly exercised over certain "changes" from the original draft of the Baptist message to the world as printed in this country and that finally adopted at Stockholm. The *Illinois Baptist* says: "Yes; but the original draft of the message as it was published in the Baptist Standard was so modified, that Dr. J. H. Shakespeare could accept it and vote for it and still hold his notions of church unity, etc. . . . It took hard work in the committee to fix the message so that he could submit to it." It seems to us that if any mistake was made it was made by the journals of this country printing the message before it had been acted upon by the Alliance. A Baptist body frequently objects to ready-made measures.

**The Judson Church, Oak Park, Ill., is** making splendid progress under the leadership of Rev. J. C. Dent. The church is only two years old and was organized with a small number of constituent members but the membership is now 130.

**Rev. Russell H. Bready, pastor of the** Central Methodist Church of Pontiac, Mich., is one of the city commissioners. He has been very active in a campaign for law and order and petitions have been filed seeking his recall. The church folks are standing back of him and have secured a large petition asking conference to return him to Central Church that he may continue the fight.

**After having served in the active min**istry for fifty years, Rev. A. S. Pettie has resigned as pastor of the First Church, Hickman, Ky. The church has by unanimous action asked him to reconsider his request. Does not look as if he would ever reach the "deadline."

### With Nature

THE woods are full of voices everywhere;
An hundred chipmunks' sharp, quick tones are there;
The cricket's chirp, the partridge's drum
The harsh-voiced crows which go and come,
In nature's song agree.
The breeze that wanders through the firs,
The rustle of each leaf that stirs,
Are whispering to me.
So, when swift impulse leads in ways unknown,
I follow on without a thought of fear;
God reigns, and I can never be alone,
With nature near.
—Thomas Coleridge.

**Rev. C. S. Knight, pastor of the First** Church, Pontiac, Mich., spent his summer in California. The young people of the church have taken a keen interest in the work during the summer. Ten delegates were at the Boston convention, three took the work at the summer assembly at Kalamazoo, two attended the Rhodeheaver school of music at Orion. The church will have twenty of its young people in university and college this year. Five of the number are preparing for the ministry. Miss Ernestine Fisher has just left for India where she will do educational work. All in all this record seems to indicate a live church.

**Some months ago we published an** article from the pen of Rev. V. W. Dyer, pastor of Immanuel Church, Rangoon, Burma. To this article there were some strenuous objections upon the part of certain individuals. Upon our return from Stockholm we found a number of letters bearing upon the discussion growing out of the article. Rev. W. H. Duff, secretary of the Burman mission, sent us a signed statement bearing the names of twenty-six missionaries of the American Baptist Burman Mission, which indicated that from the point of view of those on the field, Mr. Dyer did not go too far in his contention concerning conditions there. We also received a number of communications commending THE BAPTIST for the independent stand taken in the whole matter.

**The pulpit of the City Park Church,** Denver, Colo., was supplied Sunday Aug. 26, by Rev. Charles A. Carman, of Grinnell, Ia. For ten years this was the church home of his uncle, Rev. John C. Carman.

**Rev. A. E. Scoville recently resigned** as professor of theology at Virginia Union Seminary, Richmond, to become pastor of the First Church, Peabody, Mass. For fourteen years he was pastor of the First Church, Melrose.

**Under the will of Jennie E. Streeter,** the First Church, Winchendon, Mass., will receive $1,000 to provide a permanent fund in memory of herself and husband. If the church should cease to exist, the money will go to the Home Mission Society.

**Rev. Robert H. Sherman, pastor for** many years of the church at Clinton, Conn., recently died at the home of his son in Glastonbury, Conn.

**The old brownstone church of the** South Baptist Society, Hartford, Conn., is being demolished to make way for the building to be erected by the Central Baptist Church, a consolidation of the South and First churches. The new structure will cost $475,000 without the equipment. The main auditorium will seat 1,600 persons.

**A huge granite monument marking** the site of the first normal school in America, has been erected by the people of Concord Corner, Vt. The inscription on the monument is as follows: "The State of Vermont erects this tablet August 15, 1923, on the site of the First Normal School in America, opened March 11, 1823, by its Founder, Reverend Samuel Read Hall, LL.D., Originator of America's System of Teacher Training, Author of the First Text Book on Teaching in America, Pioneer of the Use of the Blackboard as a School Room Appliance." A six-day centennial celebration was held Aug. 11-16. One of the chief features of the exercises was a Sunday-school convention of seven public sessions. Thus tribute was paid to the church in establishing educational institutions in America.

**Only 24 per cent of Chicagoans are** white Americans of American parentage. Three-fourths of us are immigrants. All of us are children of foreigners some generations removed. The Chicago Association of Commerce has analyzed our city's melting pot in the following manner, as published in the *Chicago Daily News*: The racial division of the city's population is as follows: American, 642,871, 23.80; Polish, 319,644, 11.81; German, 285,216, 10.55; Russian, 230,668, 8.55; Swedish, 154,051, 5.72; Irish, 154,919, 5.40; Italian, 129,815, 4.80; Czechoslovakian, 116,115, 4.30; Negro, 109,458, 4.05; Austrian, 72,531, 2.69; English, 67,907, 2.51; Canadian, 62,006, 2.30; Hungarian, 61,847, 2.29; Norwegian, 53,891, 2.00; Lithuanian, 43,274, 1.60; Danish, 29,450, 1.09; Greek, 27,017, 1.00; Scotch, 26,094, .96; Jugo-Slavian, 22,211, .82; Dutch, 22,165, .82; Roumanian, 11,644, .43; French, 11,379, .42; Swiss, 8,662, .32; Belgian, 7,900; .29; Canadian French, 6,039, .23; Indians, Chinese, 3,078, .11; all others 30,855, 1.14; total 2,701,705, 100. The Jews, though a distinct racial stock are not mentioned in this list, but are included chiefly in the Polish, German and Russian figures. They outnumber the Italians or Irish or Swedes —being estimated at 285,000.

(*Continued on page* 1028)

# The Baptist

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*Committee on* THE BAPTIST
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### Who's Who in This Issue

W. F. Bostick is pastor of the First Church, La Porte, Ind.

Morgan L. Williams is director of religious education in the state of Michigan.

John G. Briggs is president of Pillsbury Academy, Owatonna, Minn.

Edwin M. Poteat occupies the chair of philosophy and ethics in Shanghai College, China.

Dr. George E. Burlingame, well known as a Baptist pastor, is now one of the secretaries of the American Bond.

# Killam's Kollum

### "When I Was Abroad"

"When I was in Europe" this summer THE BAPTIST came from the press just as it had done week after week from the beginning of its life. "Who is running THE BAPTIST while you are away?" was asked again and again. There was only one answer. A faithful office force carried out the plans laid before we sailed and where these plans miscarried made others which proved better than the original designs. In the newspaper and on the letter heads we publish the names of the editors, but the success of their efforts depends in no small measure on the folks whose names appear only in the list of the "office force." In the church work a vacation time shows just as clearly that although the bulletin board carries the name of Rev. I. Am It, the influence of the church is measured largely by the quality of the work done by those whose names appear only on the clerk's records. Many men who have gained a reputation as great business men would be helpless without their associates in inconspicuous positions. Well, at least give us who are so largely figureheads the credit for a measure of good sense in choosing and training our fellow-workers.

### Reverse the Order

We remember hearing a certain agnostic tell several hundred persons how he would improve the world if he were the Lord. He would make health contagious, just as if it were not. He would do a great many things. We have felt that almost any of us could add something to his list. For one thing, we have always felt that the competitive tests were on a wrong basis. It has seemed to us that we ought to be rated by what we do not know rather than by what we do. It is discouraging to take account of our stock of knowledge and see the residuum over against the universe of which we have but the faintest conceptions. Let complete ignorance equal 100 per cent. Most of us could then be rated as 99 plus or something like that. In the matter of a small segment of knowledge like that of the history of our own Baptist denomination it would be a relatively easy thing for most of our people to stand high. We are not authorized, however, any more than was the agnostic to remake the world. It will still remain true, notwithstanding our vain wishes, that in a democratic body like that of the Baptist denomination, success will be possible to the extent that we have the intelligent and prayerful cooperation of the rank and file of our membership. If we are to have intelligent cooperation THE BAPTIST and *Missions* are indispensable.

# The Japanese Disaster and Baptist Missions

*A Statement by the two Foreign Mission Societies.*

SINCE the announcement of the terrible disaster in Japan telegrams and letters have been pouring into the office of the American Baptist Foreign Mission Society requesting information regarding the safety of the missionaries. Fortunately Dr. Charles B. Tenny, secretary of our Japan mission, was able to get a cablegram through to the Foreign Mission Society by the morning of Sept. 4, announcing that so far as was known our missionaries were all safe. This message was telegraphed immediately to the families of all the missionaries usually stationed in Tokyo and Yokohama and it was given as well to the denominational journals and to the daily papers. We are grateful that whatever may have been our property loss, the information received thus far indicates that the missionaries are safe. As rapidly as more detailed information is received it will be given to the families of the missionaries and to the public press.

In view of the interruption of some of the cable lines and the congestion of business over the lines which are still in operation, it may be several days before we receive more detailed information. From the press reports, however, as well as from Doctor Tenny's cablegram, we are hopeful that none of the missionaries suffered personal injury. Probably many of them were in the hills for their vacations and were just on the point of returning to the cities when the colossal disaster occurred.

It appears that our own society was the first to receive a message from its missionaries in Japan. Indeed, Doctor Tenny, by forwarding his message through Sendai, seems to have reached us even before the diplomatic representatives in Japan were able to communicate with their governments. Doctor Tenny's cablegram was as follows:

"Have no reliable information concerning Tokyo, Yokohama. As far as we know our own missionaries all are safe. Property damage not yet ascertained. Tenny."

It is utterly impossible for us at present to make any statement regarding the losses sustained by the two Foreign Mission societies. Having reason to hope that all the missionaries are safe, our chief anxiety is relieved, but we have reason to fear that the property loss will prove severe. The daily papers report that the destruction is complete in certain wards of the city of Tokyo. In such wards were the famous Tabernacle, where the work has been led by Dr. William Axling; the kindergarten conducted by Miss Minnie M. Carpenter and the residences of Rev. and Mrs. William Wynd and Dr. and Mrs. D. C. Holtom.

In wards where the destruction was reported as severe, but not complete, were the new church building Yotsuya, a part of Mr. Wynd's field, the Young Women's Dormitory under the direction of Miss Gertrude E. Ryder and Miss Amy R. Crosby, and the residence of Dr. and Mrs. William Axling. In one of the wards where the losses were less severe is located the Kindergarten Training School under the leadership of Miss Ishihara. In Ushigome ward, which is not mentioned in the press reports as suffering great loss, are the following buildings: The Japan Baptist Theological Seminary, Scott Hall, Alvah Hovey Dormitory, a second dormitory and the residences of Dr. Charles B. Tenny and Dr. H. B. Benninghoff.

If the press reports are true the mission residences on the Bluff in Yokohama, two occupied by the families of Messrs. Henry Topping, Royal H. Fisher and J. F. Gressitt, have been completely destroyed, and the Memorial Church building which was in process of erection in the heart of the city. The concrete buildings of the Mabie Memorial School were so far removed from other structures that unless they were injured severely by the earthquake itself they probably escaped damage from the fires which appear to be chiefly responsible for the destruction. The same would be true of the Mary Colby School at Kanagawa just outside the city of Yokohama. Miss Clara Converse was for many years the principal of this school which recently has been under the direction of Miss Minnie V. Sandberg, Miss Agnes S. Moline, Miss Evelyn B. Bickel, Miss F. Marguerite Haven and Yamada San.

It may be several weeks before we shall have detailed information regarding the loss sustained by our misson and the churches. Meanwhile, it is urged that our people do everything in their power to relieve the general suffering in Japan regardless of the interests of our own particular work. It seems certain that hundreds of thousands of the Japanese people, and probably a good many of the missionaries and other resident foreigners, have suffered the loss of all their possessions, even if they themselves escaped injury.

It will be understood that the above paragraphs represent merely our best conjectures in the light of press reports as to the possible effect of the disaster on our own work in Japan. Doubtless mission boards in general and Japanese Christian churches have suffered severely, but perhaps in the providence of God the catastrophe presents an opportunity for a fresh demonstration of the spirit of Christ on the part of individuals, nations and denominations.

The American Baptist Foreign Mission Society are being represented in the interdenominational conferences in which steps are being taken to enable the churches of America to serve most usefully at this hour to meet the needs of the Japanese people as a whole. Our denomination will be kept advised, not only of the latest news from Japan, but of all practicable relief measures.

Meanwhile it is hoped that our people will respond generously to President Coolidge's appeal for immediate relief, and be prepared later to give liberally for the reconstruction and restoration of our own work.

James H. Franklin,
Foreign Secretary.
Mrs. F. G. Long,
Acting Foreign Secretary Woman's Board.

The following telegram was received two days after the foregoing was written:

Following cablegram from Japan arrived today: All our missionaries are safe. Sarah Curtis Home School also. Tokyo tabernacle totally destroyed by fire. No further details available. Signed F. M. Derwacter. Cabled from Kobe. This is only partial report of our losses. Deeply grateful that all missionaries safe.

American Baptist Foreign Mission Society, William B. Lipphard.

## Fresh from the Field

(*Continued from page* 1026)

**Rev. W. Marshall Craig, pastor of the** First Church, Petersburg, Va., has received a call from the First Church, Gaffney, S. C.

**The late President Harding's name is** among those of four proposed recipients of the 1923 Nobel peace prize. The statutes permit post-mortem awards. Others proposed are Jane Addams, former Premier Nitti of Italy, and Elsa Brandstrom, Swedish Red Cross delegate.

**Rev. Charles A. Carman, pastor of** the First Church, Grinnell, Ia., has been notified of his election to the office of state chaplain of the American Legion, department of Iowa, by the convention in Mason City. He has been chaplain of the post at Shenandoah and for two years of the post at Grinnell.

**In addition to being in his office every** day during the summer, Dr. William H. Main of the Publication Society preached every Sunday from June until September with a single exception. He is devoting much of his time to the program for the one hundredth anniversary of the society, which occurs next year.

**There are a large number of pastoral** changes this fall. In Michigan Rev. Albert E. Cook accepts the call of the church at Rockford; Rev. A. F. Malmborg accepts at Lawton; Rev. L. A. Meade of Grand Ledge resigns to enter evangelistic work; Rev. A. Longfield resigns at Hickory Ridge and accepts at Nashville.

**The Norwegian Lutherans of America,** numbering about 400,000 propose a memorial in Washington to be dedicated in 1925, the centennial of the beginning of Norwegian immigration to America. It is to be built by contributions from all parts of the country. It is reported that the project has the enthusiastic support of the church leaders.

**Rev. Stewart G. Cole has resigned as** pastor of the church at Vermillion, S. D., to become professor of religious education and chaplain for Baptist students at Carleton College, Northfield, Minn. He will also superintend a community school of religious education for the children of the city. Mr. Cole attended both McMasters University, Toronto, and the University of Chicago.

**An experiment is being tried out at** the First Church, Upland, Pa., of which Rev. A. E. Look is pastor. Upland is a mill town. There are many in the community who do not attend church services. With the assistance of a student from Crozer Seminary, the church has inaugurated a service for young people under fourteen years of age. The response has been thus far very satisfactory. We ask Pastor Look to tell the readers of THE BAPTIST the story of this effort.

The Baptist

# The Baptist Program

THE Baptist program is always an attempt to find an equilibrium between the principle of individualism and that of cooperation. We dare not abandon that right of private judgment and individual initiative which has been the concomitant and largely the cause of our growth, together with the still more fundamental principle of the supreme authority of Christ and scripture. Yet there has been from the very beginning of apostolic history a tendency on the part of some persons to disregard the duty of cooperation with others and to make a man a law unto himself, that is, to make him lawless. Sometimes it has masked itself under the euphemism of being guided directly by the Holy Spirit; at other times it has frankly declared that all law was abolished and that the usual moral distinctions were done away with. More frequently still it has frustrated all plans for enlargement and wider usefulness until those who thus overemphasized individualism dwindled into insignificance.

Baptists should have a program. The individual Christian should have a program for his own religious life and activity. It should not be a rigid planning of every detail like those enforced by monastic orders and by the Jesuits; but it should be a definite assignment of religion to its proper importance in the individual life and such planning as shall assure this. The private devotional life, religious reading, public worship, the giving of a proper proportion of one's means to religious purposes, clear and constant testimony to one's faith in devotional meetings and in all the relationships of life, though often by what one does and is rather than by words—these should be provided for in the individual Christian's program for himself. It will strongly affect others for good, but its chief reason for being is in the fact that it is the personal expression of the individual's own religious life and of his relation to his Lord.

Then there is the duty of each local church to have a program. Until recently most Baptist churches have pursued a policy of opportunism, with no fixed program and no definite objective. Each pastor, especially after the interregnum which usually occurs between pastorates, has been expected to formulate his own plans and to carry out his work in his own way. Often it has been difficult to find out just what the previous plans of the church had been. The members would answer vaguely, "Oh, he used to do so and so, or was it so and so?" There was in so few churches an established church program which did not depend upon the whim of successive pastors. There have always been notable exceptions to this condition, yet they have been comparatively rare. The pastors themselves have often had no definite program. They have repeated the sermons which had seemed most effective elsewhere; they have had an occasional revival meeting; they have utilized any striking occurrence for a sermon; they have perhaps had a course of popular Sunday evening sermons, including a series on love, courtship and marriage; and then there have been enough of appeals from popular causes and for special days to occupy all of the Sunday services for the year, if all were admitted. You intelligent readers of THE BAPTIST may never have belonged to such a church, but those who have wide acquaintance with the churches at large will recognize the sad accuracy of the description in thousands of cases. Rather recently it has come to be the rule that our churches have each a program and often the same program of action, for mission study, for religious education, for community work, for current expense and beneficence; and deacons, trustees and other representative committees are organized and have regular meetings. Perhaps the pulpit work of the average pastor has a less definite program now than has the average church.

AND our denomination should have a program unified, definite, cooperant. The most of us remember when the work of the denomination was in the hands of separate societies, generally with sympathetic feeling for each other and often composed of much the same constituency, but with different officers and managing boards, usually with separate headquarters. One would do business from Boston, another from New York, another from Philadelphia, another from Chicago. Each state convention was wholly independent of the general missionary societies and of all of the other state conventions. There was no method of expressing the aim of the denomination as a whole, and each society was organized to care for its own special object alone. We have spent some time during this summer in reviewing the records of the denomination a generation ago and for the last decade of the nineteenth century. What a sensation it would have produced among us then if we could have foreseen that the uncorrelated, disjunct operations of our denominational societies would in two or three decades have merged into a great movement where the total beneficence of the denomination was regarded as a single task, the amount being raised as a single fund, yet without destroying the integrity and objective of any of the cooperating societies? And what would they have said, in the presence of their almost constant running into debt, with budgets amounting only to a few hundreds of thousands of dollars, to know that the denomination would by this

time have subscribed fifty millions for its unified beneficence for four years?

For this year we are finishing up that task, carried on amidst momentous happenings, world disturbances, financial slumps in our own nation, and carried along a path previously untrod by ourselves or any others. Let us attack it confidently, finish it up worthily, and plan for shining years ahead.

## Our Immediate Task

EVERY local church has at least four types of people among its membership. There are the lost members. No one knows where they are or anything about them. They may be dead physically as well as spiritually. This group of members is a sad commentary upon the careless habits of lay and pastoral officers as well as a serious drawback to the growth of a local church which reports a certain number of members but must deduct this list of people from all their calculations for worship, attendance, service in the community and for the production of money. Fifteen per cent of the average membership, we are told, must be included in this lost list.

The next group is made up of the non-resident members. The church officers know where some of them live and a feeble effort is occasionally made to reach these. Largely, however, the attitude of the local church is "let them alone." Quite often the element of fear and cowardice rules the actions of church officers when fronting the problem of the non-resident members. These people are not only a serious drawback to any forward movement in the church where they hold membership, but by their un-Christian, non-church habits, they seriously menace the progress of the local church where they now reside. More than 20 per cent of our enrolment can be placed in the non-resident class.

The third group of people we need to consider is made up of those in the membership of a local church who could attend with regularity but do not. They could give time and energy to helping in the serving life of the church, but they decline to do so on various pretexts. They are able to bear their share of the monetary needs of the church and its missionary impacts, but if they give at all it is in a very small and uncertain manner. This group is made up in an average church of about 25 per cent of the membership of the normal local body.

We suppose by this time that the reader is counting up the percentage of the membership that is left to form the fourth group. Forty per cent remains to make up that group of people who in a large measure try to fulfill the purposes of a real Christian life and of church membership. They attend more or less regularly the services of worship, they serve in the life of the church by teaching, visiting and office bearing. They give about 85 per cent of all the monies paid into the church treasuries for the various purposes of the organization. We think of this group with kindling love. They are the strength of today and the hope of tomorrow for the cause of Christ.

Perhaps you are now asking why we have presented here this study of facts. Because in this number of THE BAPTIST we are making a special presentation of the task that confronts our local churches this fall and winter. We need twelve millions of dollars to do the work of the year in addition to the monies for current expenses, but that is not our real task. Our real task is to project the officers of the local church with the work of leading the 40 per cent of live members in a spiritual approach to secure the recovery or elimination of the lost members, the realigning of the non-resident members so that their growth in grace can be safeguarded by fellowship and teaching and finally the revitalizing of that third group of irregular members. That is the real task that confronts us and when we have done it the income will be more than adequate to meet all the needs, local and abroad.

The task will not be done or even attempted unless the pastor leads in it all and keeps in the closest possible touch with God. We are convinced that the 40 per cent of members will follow the lead of their pastor, because they are really seeking the way of their Lord and Saviour. We know, yes, we repeat, we know, that with the pastor and the 40 per cent of members united under the leadership of the Holy Spirit a very large part of the other three groups can be brought back to real service for Christ and his church.

## A Welcome Word from Japan

EARTHQUAKES, floods and fire have laid waste a great area in Japan. Now famine and plague are doing their worst. More than 7,000,000 persons lived in the devastated area—the most populous portion of Japan. In the face of conflicting reports we are forced to believe that the loss of life is enormous. The property loss is beyond computation. Japan staggers under its stunning blow.

Since the first word concerning the terrible catastrophe, we have been anxious concerning friends and missionaries in the stricken area. Up to date two brief cablegrams have come to hand. One we printed last week. That message is supplemented by another from Kobe signed by F. M. Derwacter. "All of our missionaries are safe. The Sarah Curtis Home School and the Tokyo Tabernacle are totally destroyed by fire. No further details are now available." Our property loss is heavy, doubtless much heavier than we imagine. We have no word as to the fate of our native constituency. We are deeply grateful that the lives of our faithful missionaries have been spared.

America has set herself to the task of meeting speedily the pressing needs for food supplies and money. It is enheartening to see something akin to the enthusiasm of the great relief measures so familiar during the period of the war. America will send and spend millions for the relief of our stricken neighbor. Christian America will not forget that Japan will still need the Bread of Life when this crisis is past. The schools, hospitals and churches must be rebuilt, and that right soon.

# A Page of Opinion

## Editorial Responsibility

THE editor of the *Churchman*, one of the highest-minded and ablest-edited papers that comes to our table, finds it necessary in a recent number to disavow responsibility for statements made in reprinted or contributed articles that do not necessarily express the editorial viewpoint. "In every issue of the *Churchman*," says our contemporary, "there appear in our news columns and special articles statements with which the *Churchman* is in complete editorial disagreement." This is something that the average editor would like to iterate and reiterate.

It would be preposterous if an editor, especially of a great denominational newspaper, should seek to admit to his columns nothing except that with which he personally agreed. He is bound to exercise a certain discretion and limitation in considering what he deems the interest of his readers and the practical importance and value of anything submitted. If he is fair-minded, however, he will be under obligation often to print statements of opinion diametrically opposed to his own.

Yet how difficult it seems for readers to grasp the reasonableness and necessity of this. We have been told that a Congregational deacon recently discontinued his subscription to the *Congregationalist* because the editor *reported* an interesting and important address by Senator Borah. As a matter of fact the *Congregationalist* was not presuming either to endorse or to question Mr. Borah's statements, which were recorded as matters of public interest and importance.—*The Congregationalist.*

## The Cost of Chaos

WITHIN an hour, in a few square miles between the sea and the hills behind Tokyo and Yokohama, the earth is rent asunder by what the law knows piously as an act of God. Lives reckoned in hundreds of thousands are extinguished in a breath. Two great cities of the East, the capital of a world power and a magnificent seaport, are wiped completely from existence. "Japan," says its foremost newspaper, "has been put back a generation in one afternoon."

The superstitious will discern here the working of inscrutable destiny, the wrath of some invisible Providence. It is reported from Tokyo that thousands of natives, driven insane by what appears to be the pursuit of inexorable fate, anticipate the horrors of starvation and disease by hurling themselves into rivers and the sea.

Yet the single great lesson to be derived from this unprecedented visitation is that nature at its worst has proved itself less an enemy to man than man himself.

Japan assumes the tragic task of counting its almost incalculable dead. Still when the toll is complete probably it will be found the dead number fewer than one-fortieth of those whose lives were sacrificed in the hideous folly of the World War. The debt which suddenly burdens Japan is almost nothing beside the appalling war liabilities which will oppress the world long after this generation is gone. The property loss entailed is the merest drop in the bucket beside the cost of chaos created by man at war in the last decade.

If man were able to stem earthquakes and tides, as he dams rivers to protect his life and goods, no expense or labor would be too much to insure this security. Yet he has proved himself incapable of harnessing forces of his own making, the cost of which in lives and property and retarded progress immeasurably transcends that of the deadliest caprice of nature.

If wars, instead of lasting years until mankind has come to accept them as an incident of existence, were held in one afternoon; if nations herded men and property together for generations with the expectation that one day the whole would be wiped from the face of the earth by war, every capacity of man would be employed forthwith to obviate such senseless slaughter. Yet that in the end is what war amounts to.

The whole wide world, stunned by the enormity of the catastrophe in Japan, recovers momentarily to organize relief for the salvage of lives of innumerable thousands exposed at once to the horrors of pestilence and famine.

Is there any reason why this same great organized impulse may not be perpetuated and employed until the infinitely greater horror of man-made war is banished from the earth?—*Detroit News.*

## The Importance of Right Living

THE power of character arises from its truthfulness. Circumstances form the character but, like petrifying matters, they harden while they form. Since character is higher than intellect, a great soul will be strong to live, as well as to think. It takes a great deal more grace to serve God in the place where we have to live than it does to shout with the crowd when enthusiasm is at its height. Every Christian is producing two sets of influence. Two currents of power issue from him which set in motion the wheels of life about him. One is the unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does for a special purpose. Now these two currents that flow from him may be opposed to one another and then the influence of his character will contradict the influence of his words. But when the language of his nature is in harmony with the language of his lips, when character and conduct cooperate to express life we learn to appreciate by observation and reflection the importance of right living.—*The American Friend.*

# Love Discerning

*A sermon preached at Union Church, Chefoo, China*

By Harvey Reeves Calkins

TRUTH is never exclusive but always inclusive. Yet we insist upon our petty weights and measures, like fishmongers at the market haggling over halibut and cod. "Either I am right or you are right," we say, fuming, "and if I am right then you are wrong!" But we err grievously. Good men who study the word of God and thoughtfully discern the movement of human history, yet find different answers to the same questions, have no right to use the fishmonger's petty logic of *"Either, or";* rather shall we learn God's larger judgment, which ever standeth thus: *"Both, and."*

### What a Man Believes

Bernard Shaw might not care to be quoted in the Chefoo Union Church, yet this word of his goes into the deep things of life: "What a man believes is not to be ascertained from his creed; it is to be ascertained from the assumptions on which he habitually acts." It is not an English preposition that divides Christians into that bizarre classification of "pre" and "post"-millennial; nor are they separated by the shadowy vastness of the prophetic scriptures. It is this: A divergent philosophy of life and action which predetermines their attitude toward every social problem and toward every world movement. The kingdom of God upon the earth—is it a slow development at the hands of Christian men or is it a swift creation at the word of the returning Christ? In futile debate it is insisted that here are two interpretations mutually exclusive and that a deep, dark cleft divides them; it is not discerned that "the rock strata miles deep unite again," and these two truths are one. And because of this the unity of the kingdom eludes our vision. We leave the central lode that dips deep into the hills and follow deceptive veins that lead us into blind endings. And these seem to branch out indiscriminately upon the right hand and upon the left.

I.

Here are two ideas which constantly allure those among us who maintain with stout insistence that the kingdom is a gradual development upon the earth, already in process, and some day to be consummated through a victorious and united church.

1. To many of us history seems to be an evolution in human society and hence an unseen movement of hidden forces. For instance, it is easy to observe that the Gaul whom Caesar conquered was a loose aggregation of contending tribes, while the France of Charlemagne was the beginning of a nation. We therefore are disposed to argue that this change has resulted from the silent penetration of Roman law among petty feudatory states. In truth it *was* the penetrating instrument of Roman law that recreated not only Gaul but all of Central Europe, but a penetrating instrument lies inert and rusting upon the earth until it is lifted and projected by a powerful hand and masterful mind. It was Charlemagne himself who wrought out roughly the foundations of a state. The literary Renaissance did not come from the twittering of birds; men thought, then wrote. The Reformation of Germany was the flaming torch that Luther caught from Savonarola as he in turn had lifted it from the falling hands of Huss. Methodism was not the fine flower of English nonconformity, it was a new hammer of the Lord. The American Republic did not wash up from the Atlantic Ocean. The China Inland Mission did not emerge unseen from Mr. Ruffles' boarding house near Soho Square. Men hoped, men wrought; so was a new nation born and an apostolic faith reborn. The movement of history is a martial movement.

The obsession of historic evolution leaves us as soon as fact and reason are marshalled against it; nevertheless it flows back like an atmosphere, and dulls to laziness if not to sleep our sense of immediacy. In particular the peril of it is in our schools and colleges; young people come under Christian influence yet fail to find the magnetic Christ. That we are indifferent is unthinkable, we simply are not keen. We judge that Christ will win in the long run, yet it is in the short run of actual school days that stalemate is established and atrophy begins. Clear-seeing psychology no less than Christian loyalty demands of us an insistent *now*.

2. And this brings me at once to the second word which I would speak. As we dwell fondly upon some final and sure triumph of Christianity, the ineffable Christ fades from mind and heart; the awareness of himself grows dim and distant and all but disappears. And this peril does not grow less even though we are devoted to his kingdom.

### Mysticism Is Pagan

Right here I would protest against a slipshod undiscernment which makes awareness of the present Christ identical with mysticism—that tenuous and occult thing which dreams and drifts in the shadowy unseen. Mysticism is pagan, always. It speaks of the over-soul. It dreams of the divine essence which permeates the worlds. It seeks by abstraction and meditation to throw itself *en rapport* with mystic mind. The philosophy of it is pantheism and the practice of it means the obscuring of personality. To one who has felt it and fought it in the Gangetic plain it seems an atrocious thing that mysticism should have been baptized with a Christian name and introduced into Christian teaching, and that, in Christian experience, it should have been confused with personal fellowship with Christ.

Without controversy the secret of personality eludes us. Whether we speak of ourself or our friend, or the majestic Christ, the meaning of personality is shrouded—shall we not say is glowing—with luminous mystery. Yet we know that we *are*, that our friend *is*, and that our fellowship is of the spirit and not the body. I do not hesitate to say, though the science of the human spirit awaits a suitable textbook, that we would do well to dismiss our classes in arithmetic at least once every week and take up the more practical subject of I myself. It would help us, as well as our children, to avoid crass stupidity when we read the thrilling words of our Lord, "Lo, I am with you." A spirit is a person, Christ's spiritual presence means his personal presence, the presence of him himself.

II.

It is a unique comment on our constant ability to miss the middle way, that, while some of us thus leave the central lode, allured by blind endings on the right, others among us appear not to have learned wisdom, but wander into the same unprofitable drifts as they stretch out upon the left. Please note them once again.

1. If historic evolution is a fancy of the mind, surely historic devolution, or world decay, is a morbid imagination. One hesitates to name even the most patent example of world betterment lest some fluttering rag shall banish the beggar once again to his primeval slum—or, like the factory girl who dons her finery but forgets her nails, lest we shall have to blush for the barbarism that continues to shame our civilization. . . .The fact is we are better than our philosophy: we really have no desire to live again in our ancestral caves. Modern Englishmen are better men than were the ancient Britons, and that is the whole of it. If building up strong manhood which yet can be pitiful and gentle is not the building of the "kingdom," then all one can say is that *this* is what the kingdom is intended to produce whensoever it shall be builded. "The flock of my pasture are men," saith the Lord God.

Not Christ's Program

The point of what I am saying is this—to live in the midst of this thrilling generation, yet to withhold sympathetic and cooperative world service, on the ground that "world betterment is not Christ's program for this dispensation," is to inherit bread from our fathers and bequeath to our children a stone. Even to doubt the fact of world betterment is to throw the force of one's personality against it. Let me tell you a story.

The Rock Island Railway is afflicted with a long and steep grade as the lines approach the state boundary from Kansas into Colorado. At the top of the grade stands a watering tank for replenishing the boilers. It is a mark of high efficiency if an engine driver can lift his load of transcontinental freight to the top of the grade without dividing his train in two sections. One day a gale was blowing from the northwest; it caught the train aslant and staggered it. The engine groaned under the terrific strain. The fireman crowded the furnace and flung wide every draft. Inch by inch the shrieking wheels crawled up the rails until at last the undivided train reached the top of the grade and the engine stood beside the watering tank. The engine driver stepped down from his cab and greeted the head brakeman, who was coming up from the rear.

### The Greatest Lesson

*LORD,*
*Teach us to love,*
*Teach us to love in perfection*
*Obeying thy great command*
*That we love even as Christ loved us:*

*Lord,*
*Teach us an utterly selfless love,*
*A love that is empty of restless and grasping desire,*
*A love that is full of service, humbly and faithfully done,*
*For those whom we love:*

*Lord,*
*Teach us patience in love,*
*Endurance, q u i e t n e s s, strength:*

*Lord,*
*Teach us to love as thou, the eternal Lover,*
*Lovest us, lovest thy world,*
*With a wide, all-giving, generous passion:*

*Lord,*
*Teach us thine own eternal love.*
*—Kashmir, "The Guardian."*

"Well, Charley, that was one close call! It looked as though I never could lift her to the top; but Bill crowded in the coal and I crowded on the steam, and here we are! Did you think we were going to make it?"

"No, I didn't, Steve, and that's a fact! I was dead sure we were coming to a stop most any minute, so I had every brake set tight to hold her!"

2. Then regarding the present Christ of experience, I would add one single word: The very friends of Jesus are peculiarly liable to mimify his present power. Professor Cairns, in "The Army and Religion," makes this ominous statement—"It is not part of the genius of modern Christianity, as a whole, confidently to expect great spiritual victories. We thing evil stronger and God weaker than did our Lord and his disciples. This is the first difference of conviction between us and him. Both of us can not be right. To return to Jesus Christ here means revolution." If Christ's victorious life for the world must be postponed to another dispensation, then the logic of it is inexorable: we shall have neither faith nor disposition to press world redemption in this. We may indeed preach the gospel, but our witness will lack creative faith; we shall not know the passion of the love of Christ which hopes and works and dies, still hoping. We shall not expect, and therefore shall not attempt, to reshape a nation's thinking.

III.

But let us turn from these disappointing veins and drifts and follow the central lode of Christ's good news. How it dips into the mountain with its weight of golden promise! How it flowers upon the surface of the hills! My purpose is not to measure it (if that were possible!), nor even to assay it, but to indicate the direction of it as it concerns the philosophy of life and history of which we have been speaking.

1. First, and eternally, the cross of Christ is the apex of human history. It is not a divine expedient, not an exhibition, not an episode; it is Incarnate God taking upon himself "the iniquity of us all." The theme is too awful for a Sunday peroration. We constantly make the cross a doctrine in theology, whereas it is a culmination in life. How glibly we can give a Bible reading on the death of Christ—without a heartbreak. We have symbolized the cross, and apostrophized it, but how often we have failed to find it. Christ was not taking the *penalty* of man's sin, the very suggestion of vicarious penalty means the degradation of righteousness. Let us keep to the scriptures: "Who his own self bare our *sins*," is the teaching. Christ was not bearing the penalty of the thing; he was bearing the horror of the thing itself—as love must always bear the shame, the deep darkness, of what it loves. And that is why the cross means life, eternal life. For Christ not only bore our sin, he bore it away. That is the salvation we have received and that is the good news we are sent forth to preach.

2. And what is preaching? Is it proclaiming? Sometimes. The mere announcement of the good

news to waiting and prepared hearts means the acceptance of it. But this is not often so. "Disciple all nations," commanded our Lord; "teach them," he said. Did you ever teach? Then you know that teaching is not giving out lessons; it is leading out minds and spirits. Delivering Christ's message is not like delivering potatoes in a bag. The message is not "delivered" until it is received. "But men will not yield to gospel truth." Men *will* yield, late if not soon, in this generation or the next, if not the father then the son; prayer and patience and love that suffereth long and is kind will exorcize any devil, or any legion of them; for the mouth of the Lord hath spoken it.

### What Preaching Is

3. What is preaching? It is delivering Christ's message. Therefore it is assembling an audience—for what preacher can preach without an audience to hear? Delivering Christ's message means removing barriers to the acceptance of it, ignorance that brutalizes and poverty that degrades. It means reshaping slanted foreheads and lifting up bended backs. Oh, it is weary work assembling a congregation, a generation of men who will listen intelligently to Christ! When we compare one day with another, or this year with last, it might seem that we are not succeeding at all; that we are losing rather than making progress. Try the centuries. War still shakes the earth, but war is now a nation's shame and not its glory. Lust remains, but men dread to have it known. We have lost the solemn Sabbath of the Puritans, but we do not disfigure Melrose Abbey now, nor burn witches. Ministers of the church can no longer preach on Sunday and lie drunk on Monday and get away with it. The rape of the Sabines was the theme for poets' songs, but the rape of the Belgians was the call to liberation. The Bible continues to be attacked, as it always has been, but it is no longer chained. The world's workingmen are frothing with bolshevism but the peons of other centuries knew not they had a soul to froth! New thought troubles us in China, and in India, but thank God that mental inertia at last is broken and men are *thinking*—for that is all God asks, that men shall think, even though that thinking shall at first be nine-tenths folly. "Come now, and let us reason together, saith the Lord." What a day for preachers who know the mind of Christ and can tell it!

By little and by little "the thoughts of men are widened." By little and by little Christ is getting an audience in the world, the largest and most sympathetic audience he has ever had. By little and by little the City of God is rising above the ruins of past centuries. The progress is so slow and so uncertain that only the patience of God would seek to measure it. And yet the angle of increase is established and can be discerned. We ourselves can roughly compute it—from Herod to Hildebrand and from Hildebrand to Cromwell and from Cromwell to Roosevelt. If we could know the human differential we might even foretell the century of human deliverance—

> "And one far off divine event
> Toward which the whole creation moves."

4. What then? Have we said it all? Are we to work and wait and watch through weary centuries until "the earth shall be filled with the knowledge of the glory of the Lord?"

It is here that some among us (many of us, I fear) err grievously, not knowing the scriptures and not discerning the exultancy of Christian philosophy. And it is here the church pays a grievous penalty for the fading of the peerless Christ from personal experience. We discern the meaning of the kingdom in human society, and we are, I trust, devoted to establishing and extending that kingdom upon the earth; but the kingship of Christ himself loses its thrill of personality. We even look foolishly annoyed when one among us talks of "bringing back the King." O friends, shall we not discern? Shall we not have done with our fishmonger debate of "pre" and "post" and discern the heart of the so-called second coming?

The philosophic center of Christianity is personalism, and personalism demands the manifestation of God in history. Thoughtful Christianity is prepared, philosophically, for any "coming" whatsoever, demanding only this—that the "coming" fulfill all righteousness. To look for our Lord's return in supreme personal forthshining is not only philosophically sound, but it is what one would expect the divine Christ to do.

And here, perhaps, some among you will cease sympathetically to listen. But I plead your patience during these closing moments. I plead that you will not consider it unreasonable that the personal Christ shall personally manifest himself. I know what you would say—that the Christ of history and of faith is not concerned primarily with miracles, and with dramatic spectacles not at all—that he is the Christ of justice, of mercy and of service. And with this interpretation of Christ and of Christianity—the "modern" interpretation, if you please—I agree perfectly. But hold to the divine *personality;* do not, I beg of you, make the living God a sublimate of ethics and philosophy. And do not destroy the authority of the Christian scriptures, for the hope of Christ's appearing thrills in all the New Testament teaching. That "blessed hope" was a joy to the Apostle Paul during days of bitter trial. So it has been during all the centuries. So it is today.

As to the personal appearing of our Lord, it need not surprise us that the words of the angelic messengers concerning the coming again of "this Jesus" should be taken to mean his actual physical return. We still are far away from the mystery and glory of personality. Lovers and believers of God's Word need not stagger here.

*LORD, keep us steadfast in thy word,*
*Curb those who fain by craft or sword*
*Would wrest the kingdom from thy Son,*
*And set at naught all he hath done.*

*Lord Jesus Christ, thy power make known,*
*For thou art Lord of lords alone;*
*Defend thy Christendom, that we*
*May evermore sing praise to thee.*

*O Comforter, of priceless worth,*
*Send peace and unity on earth;*
*Support us in our final strife,*
*And lead us out of death to life.*

—MARTIN LUTHER.

The inspired scriptures come to us from God himself. They speak that which is true. But these scriptures were not written for angels, they were written for men. Therefore they use the language of men. They speak of things that it hath not entered the heart of man to conceive, therefore they use the perfect language of picture and illustration—a language that can be neither parsed nor analyzed but that conveys the perfect truth. They unfold the mystery of primeval sin, and call it the eating of forbidden fruit. Could any high argument explain what one vivid picture makes so clear? They speak of God sitting upon the circle of the earth; they tell of clouds and darkness round about him; they even say that Moses was permitted to look upon his back! Yet do such words mystify us? Are they not, rather, luminous with the light of God himself, enabling us to realize his personality, his majesty, his nearness? Though they are weak human words yet they visualize the invisible. And shall we with spiritual vulgarity seek to peep behind the canvas? Shall we scrape the colors from the picture and seek to analyze them?

### He Shall Shine Forth

On the other hand, I need not remind you that the manifesting of "this Jesus" of which we now are speaking is not the manifesting of himself within the believer. Nevertheless, it is the "same Jesus," who now manifests himself. He shall shine forth—"as the lightning cometh out in the east, and shineth even unto the west."

I shall not speak of times and of seasons. It is the church, his bride, that shall call Christ in glorious forthshining, and to the bride has it ever been given to "name the day." She might have named it any day in all these centuries. There is no ethical quality in duration. God is not glorified nor is man ennobled by merely waiting for that which shall surely come to pass. It is *uncertainty* that makes time tremulous; it is *contest* that makes the hours so big!

When unto the principalities and powers has been made known "by the church" (Ephesians 3:10) the manifold wisdom of God—that is, when in the wisdom of God it has been fairly proved and fully demonstrated that the blood of Jesus Christ his son actually cleanseth men from all sin, that righteousness actually exalteth a nation, that his church actually can be presented to himself a glorious church not having spot nor wrinkle, then will the conflict in "the heavenlies" be accomplished; he himself will "cut short the work in righteousness." Swiftly then shall the City of God be builded in human society. It will not be a strange, unheard of city. It will be that just and merciful social order which Christ taught upon the earth, which, with such slow and halting faith, we have sought to realize: *his kingdom.* So quickly will it arise among men it can only be described as "descending out of heaven from God." Happy the man, the worker-together-with-Christ, whose work will bear the scrutiny of the Master Builder; who has not mingled building-stone with wood and hay and stubble. O the joy of laying down the lines on which our Lord shall build!

### "Our Refuge and Our Strength"

**Psalm 46**

*THOU art our "refuge," O our God!*
*When tempests wild surge 'round the soul;*
*We bide us 'neath thy shelt'ring rod,*
*While raging seas around us roll.*

*Thou art our "strength," when weakness holds*
*Our trembling frame in fetters strong;*
*A "present help," thine arm enfolds*
*With tender succor, all day long.*

*When fear surrounds, as doth a foe,*
*And earth seems sinking 'neath our feet,*
*"God is our refuge" quells our woe,*
*And calms us with assurance sweet.*

*"Be still, and know that I am God!"—*
*"The Lord of Hosts is with us still!"—*
*Yea, though we feel his chast'ning rod,*
*We'll trust his love, and fear no ill.*

*Our "God is in the midst," we know,*
*And, trusting, we shall not be moved;"*
*Our "God shall help," as swift, as slow;*
*His word is sure; his promise proved.*

*"God is our refuge and our strength,"—*
*Through blinding tears we sing this song;*
*His wisdom we shall prove, at length,*
*And praise him with the heav'nly throng.*

—JENNIE WILSON-HOWELL in *Boston Transcript.*

### Christ Waits for Faith

And, finally, I shall not speak of the "mystery of iniquity," that vivid characterization of evil. Christ will deal with wickedness, yet wickedness will not call him. His church will call him. He waits for faith. Will he find it upon the earth? Great forward movements for his kingdom have begun with promise, then faltered by the way—the Reformation, the Wesleyan revival, the movement of modern missions. More depends on a united church in China, in India, than any of us dream. Can we fellowship with men who love our Lord yet do not speak our shibboleth? Can we walk with men who love his words yet read it in a language new to us?

Divine personality is a stupendous truth. But dimly, yet, are we able to apprehend it; and to understand it, not at all. Yet here is the mystery and the glory of "the appearing." It lies deep hid in the personality of Christ himself. One day on the slopes of Mount Hermon that personality shined forth. Shined through the flesh that veiled it. Shined through the common linen garments until they became "exceeding white as snow, so as no fuller on earth can white them." Christ's personality that day was unveiled. So it shall be again. Christ shall shine forth and "every eye shall see him."

And in that City of God upon the earth we shall sing the old old story. The Lamb shall be the light thereof. The cross shall lift up our head.

# Realizing the Program of Jesus

*"The kingdoms of this world shall become the kingdom of our Lord and of his Christ and he shall reign forever and ever."*

By W. F. Bostick

THE first word of comfort Adam uttered to his spouse after their expulsion from Eden was: "Well, Eve, this is indeed an age of transition." No preacher since Adam has so keenly felt the infallibility and inspiration of that utterance and its application to the present as the preachers of today.

It is a commonplace to say: "Our age shows a decline in the authority of the Bible, the church, the home, the Sabbath, the preacher." Man has so suppressed the call of duty and ignored the rights of others by asserting his own rights that for a large percentage of our church members, Sunday instead of being a day of "rest and gladness" is a day of "speed, hurry, pleasure, and feasting."

### Muscles and Empty Stomach

We are wondering "Why the increase in crime, why the disrespect of law, why our resistance against evil diminishes?" Did you ever hear of men keeping up their muscles on empty stomachs? Many of us are trying to keep up our moral fibre on an empty pew. Our Christian salt would have a little more savour in it if we could endure an hour and a quarter in a place of worship as readily as two hours and a half in a place of amusement.

Our belief in hell fire and brimstone has vanished; our old sense of fear is gone, both the fear of God and the fear of hell. But we have forgotten that man's soul is a "broadcasting station" from which silent messages are emenating in successive waves over our invisible nervous system, leaving ever deeper impressions of our thoughts and deeds upon ourselves. No man can get away from himself. Here is the new hell for the old, "for whatsoever a man sows that shall he also reap." Our materialism says: "We are more interested in the means of living than in the meaning of life." I pray you, what are the means of living in bolshevism where the meaning of life has gone?

Let us examine for a brief moment the program of Jesus and the challenge of Jesus for this changing social order.

Jesus came into a world far different from ours. It was a comparatively small world in which the means of intercommunication were slow and limited at best. Ours is a known world, accessible the globe around, with ever increasing means of communication. His was a world of monarchy, ruled by conquest and force, ours is increasingly a democratic world. His world was only beginning to get a smattering of science. Ours is a world with a scientific world view. We have wrested one secret after another from the world till we are masters of land, sea and air. Our view of history, the origin of man and institutions, has been greatly widened and changed from the view held by the world Jesus lived in.

We live in a world that has infinitely multiplied the wealth, comfort and privileges of certain classes and has stirred with increasing unrest those who are in a less favored social strata of society. Has Jesus a program for this world? "Lord, to whom shall we go? Thou hast words of eternal life."

We believe the program of Jesus has elements that are eternally adaptable to this and any and every age to come. Jesus was an idealist, as such he emphasized the priority of the spiritual in man's interpretation of nature; God, not law, clothes the lilies and feeds the sparrows. Man is a spiritual being with a soul worth more than the world. Jesus emphasized the spiritual view of life over against the material view. He emphasized the moral over against the ceremonial in religious observance. "Not what goeth into a man defiles him but what comes out of a man's heart defiles him." He emphasized the priority of the practical over against the speculative. He would not speculate about the end of the world, but told men to be good neighbors. How to organize a social order where brotherly love ruled was his passion. Christ's emphasis on the spiritual, moral and practical view of life is vital today.

### The Superlative Man

Jesus defined for us the superlative man: "He that will be greatest let him be servant of all." The superlative law: "Thou shalt love God with all thy strength and thy neighbor as thyself." The superlative loss: "What shall it profit a man if he gain the world and lose his soul?" The superlative good: "Seek first the kingdom of God and his righteousness." The superlative achievement: "Greater love hath no man than this, to lay down his life for his friends." The superlative bondage: God's will—"Take my yoke upon you." The superlative commission: "Go ye into all the world and make disciples of all nations." The superlative challenge: "If any man will come after me let him renounce himself and take up his cross and follow me."

### The Father of All

Jesus taught that God was the Father of all men and that all men were brothers. Men must so love God their Father that they will treat all men as brothers. "If ye forgive not men their trespasses neither will God forgive you." He called this new social order where love was to be the rule, the kingdom of God. That kingdom was here when he was on earth, is here now, and spreads just as fast as men everywhere come under the sway of Christ's spirit. To extend this kingdom world-wide through the spread of Christ's teaching and spirit is the eternal task of Christ's followers. Service, love, character, righteousness, self-sacrifice, the doing of God's will, the spread of the kingdom, the willingness to die for ideals and the salvation of men—on these things Jesus let the stress of his thoughts and actions fall repeatedly until on his cross he could say: "It is finished." It was finished so far as his life on earth was concerned, but it is the eternal, unfinished task that confronts each successive generation. This unfulfilled ideal for which we spend ourselves is our very life and breath. Well did a socialist reply when asked, "What do you think of Jesus Christ?" "I think so highly of him that if men would follow his teachings he would transform the world." And John Stuart Mill, who was not an ardent admirer of Christianity, said in appreciation of Christ and his program: "The best life that man can live is so to order his life that Christ can approve it."

### Realizing the Program

How can we hasten the realization of Christ's program? It will not be realized by merely taking off our hats and bowing to the ideal; we must take off our coats, roll up our sleeves and work for it. This program will be realized from the pulpit point of view to the degree we leave out of our preaching the non-essential, the speculative and the unpractical elements of theology and stress the things Jesus stressed. It will be realized from the point of view of the church member to the degree men and women see that they are God's stewards of time, their natural and acquired gifts, talents, and their money. "Let this mind be in you which was also in Christ Jesus." That mind was possesser of certain rights, but he emptied himself of his own rights and instead asserted the rights of others.

As long as the pew says, "I have a right to do as I please with my time, my service, my money, my interests," the program of Jesus halts and goes limping. If I must be thrown with human beings in my business to such a degree during the week that it is a cross to go to church and teach a Sunday-school class or to assist in some other way in putting across Christ's program, and if I flee from that program to the woods or to my bed and newspaper I should remember that I am not worth the name Christian and respectfully ask my name to be dropped from the church roll. I should remember that salvation comes only by way of the cross. As in the first century so in this twentieth century the program of Jesus challenges us to the cross. Are we willing to bear his cross after him?

The realization of the program of Jesus today calls for a heroic faith. Jesus came to his ministry with a faith in God, faith in himself, faith in his gospel and faith in man. He believes without a doubt in the responsiveness of man to the gospel message. The greatest tribute to that faith is seen in the sneer of his enemies. "Behold he eats with publicans and sinners." Jesus believed in the latent efficiency of man; he transformed fishermen into apostles. "Follow me and I will make you fishers of men." He believed in the dependableness and loyalty of men to his great commission. As I see him with outstretched arms saying "Go ye into all the world," and then see him vanish, I understand his great faith in us. He believes in us, in our response to his message, in the possibility of our lives under the influence of his spirit, in our faithfulness to carry out his program. Surely we will not disappoint our Lord.

# Present-Day Equipment

***"Be diligent to show thyself acceptable unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15."***

By John G. Briggs

THE apostle Paul is writing to a young Christian concerning his equipment for service; the counsel is apropos today. "Be diligent" in getting the preparation, "make haste" in the operation; there is to be no loitering along the way, every moment is to be utilized in fitting oneself for the task before him.

Every rabbi was obliged to learn a trade. To learn a trade, he served a period of apprenticeship under some capable instructor; the skill of the apprentice depended not only upon the skill of the instructor but upon the attention and diligence of the pupil. The apostle was anxious for this young Timothy to learn to be acceptable to God in his preparation. In our solicitude to be active, we often forget the training; being comes before doing, or it must come in the doing, at least. The self first needs to be disciplined. In the midst of the conflict, the great warrior of the New Testament shouts, "I beat my body and bring it into subjection, lest, after I have preached to others, I myself may be a castaway." Often in fighting an evil people manifest a worse spirit than the evil itself. If a man have not the spirit of Christ, he is none of his. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." That which we are often speaks so loud that people cannot hear what we say.

### Good for Something

But there is something more than being good in this present-day equipment. One must be good for something; other things being equal, the Christian worker with a well-stored mind is the better qualified to serve. While Paul was in prison he sent for his books and his parchment. There was no time to be lost. Dante and John Bunyan learned the lesson. Every person should ask himself concerning his opportunities for qualifying for life.

The Christian church has never lacked outstanding defenders and interpreters of the faith in critical periods. Believing as we profess, that God is love, Immanuel, the power dwelling in the very center and soul of man and in the world, we need not become discouraged as to the outcome; yet we are to be coworkers with God. "My Father worketh hitherto and I work," said Jesus. To be effective co-workers we must know the laws of action which God has written in human nature. John Wesley, Spurgeon, Moody, we designate as religious geniuses because, without long and laborious study, they understood the motives that lay behind human actions. Thanks be to psychologists many of those motives which once were so hidden from the most of men are now thoroughly understood if one will take the pains to learn.

Underlying all actions there are three laws which it behooves every parent and every Christian worker to know if he is to be acceptable unto God. In the first place every person is seeking satisfaction. King Solomon is an illustration of the various ways men seek satisfaction. Neither wealth, fame, pleasure nor learning brought repose to his soul; only the Lord could do that. Jesus said "Come unto me all ye that labor and are heavy laden and I will give you rest." Paul is ever calling attention to that "peace that passeth understanding." Many a one has discovered that "his soul is restless 'til it rests in thee." Sir Henry Jones in "The Faith That Enquires" says we should preach and teach with the firm conviction that no one can find real and lasting peace outside of God in Christ.

### "I Have Kept the Faith"

By Arthur E. Cowley

TO keep the Faith—what does it mean?
This word we glibly say,
As if it were an easy task
The Faith to keep alway.
Does it but mean allegiance
To man-made creed or form:
Just nod of head, assent of will,
To some external norm?

Ah, no, for Life itself reveals
That man may do all this,
And yet go blind through all his days
And Faith's true glory miss.
To keep the Faith means that, supreme
Within the heart we hold
A fellowship with Christ the Lord
Which speech can ne'er unfold.

And we keep the Faith, so we
With reverent soul must give
To fellowman, the same great right
By his own Faith to live.
For Faith thus kept will show how God
Spoke in the past to men,
Yet it will hear anew today,
His voice as they did then.

For Faith must venture toward the dawn,
Truth aging, lay aside,
To keep the Truth that ages not
And shall for e'er abide.
And set of sun will prove to all
Who keep the Faith the best—
They who through Christly deed and life
Its keeping manifest.

In the second place, every one is an adventurer, or has been one. Homer's masterpiece relates the story of the man who loved to wander in youth, but in old age was content to abide in the shelter of his home and friends. Some scholars now hold that the American Indians probably came from an island in the Pacific Ocean. There they lived on some island wondering what lay beyond the horizon. Finally the wanderlust seized them and they started in their little sailboats; the west wind caught and drove them until they landed on the Pacific coast. The same adventurous spirit lays hold of the boy on the farm or in the town or city after he has roamed over every rod on the farm or has investigated every alley in the city and he wants to migrate somewhere, usually west. To be a successful director of such mystifying motives, we should understand this spirit, calling it by the correct name, and seek to satisfy it in legitimate ways. The teaching of immortality appeals to some from this standpoint. The world will not soon forget the words of the hero on the sinking "Titanic" who said to a friend that the outlook was the most thrilling adventure in his life.

In the third place, every one seeks recognition. You say that statement is too bald and selfish in meaning. Yet it is the truth. Seeking recognition lies at the basis of ambition, envy, jealousy, hate and a whole brood of sins and virtues. A certain lecturer visiting in a town where he was brought up was persuaded to accompany a former schoolmate in buying a coat. After the woman was disappointed again and again in the fitting process, the clerk finally said, "that one makes you look distinguished"—that was the coat she bought. The salesman understood at least one actuating principle of human nature.

### "Self-Respect"

A milder and more acceptable word is "self-respect." It is the basis of all advance. So treat your pupils that it will enhance their self-respect. A social worker in the hall of a tenement house in New York city was taken for a servant girl by a well-known man and was greeted with words of such disrespect that that uplifter of humanity has never since been able to look upon him as a gentleman, to say nothing of being a Christian. "Give diligence to show thyself acceptable unto God."

In the first part of the text, the preparation is emphasized, while in the second the action is emphasized. The instrument is polished to be used; the organism is grown to be of service—"a workman that needeth not to be ashamed." It is an established truth that it is hazardous to one's inner life to allow the emotions to be aroused unless action follows.

Much harm comes from emotions being misdirected or suppressed. The emotion of fear is a terrible enemy. If you do not believe it, read "The Conquest of Fear" by Basil King. It has been proved that the hypnotized person's strength is lessened by one-third when the thought of fear is injected into the acting mind, but the person's strength is increased by more than one-third when the thought of strength dominates the consciousness. Often we cause the defeat of young Christian workers because we set them at too difficult a task. Many a fine colt has become balky by being hitched to a solid load. A prepared worker should be set to work at such work as he or she is capable of doing. Still we must not stress too strongly the human limitations, for God works mightily in the person who allows the working of his

spirit. If one doubts the power of the gospel, induce him to read "What Is there in Religion" by Henry Sloane Coffin, then let him go to work again knowing he may become "a workman that needeth not to be ashamed."

The third part of the text suggests the instrument or the force to be used: "rightly dividing or rightly handling the word of truth." The Vulgate translates it, "to teach the truth correctly and directly;" to proceed by straight paths, to hold a straight course. What is it to teach the truth "correctly?" Luther said Zwingli was not a Christian because the latter could not say "this is my body" literally. Luther would have anathematized most of us. We agree that the phrase was not interpreted "correctly."

Baptists, at least, do not accept literally, "this is my body;" we interpret quite alike the Lord's Supper; we accept the power of the resurrection and Christian experience; most of us agree with Dr. E. Y. Mullins, that we should be ready to work with him who accepts any one of the three views concerning the coming of Christ; we believe that God is living and that he is striving to make himself more real to us; my neighbor tries to make his dog understand his own signals, but the master cannot impart to his pet all that is in his mind. Is not God's revelation to us hindered by our own limitations? If we could better understand the mind of God as revealed in Christ, doubtless many of the difficulties would disappear. After the writer, Giovanni Papini, felt in the uniqueness of Jesus some precious but indefinable spell of divinity, he has not ceased to sing his praise, because he has felt his continual presence. Would we not be making great strides in peace and progress, if we would ever hold before us the difference between fact and theory? Many know Christ as a fact, in whom they live and whose presence is as the breath of life; he is in the world in tremendous and transforming power. Men of all shades of belief recognize that. When one seeks to formulate a theory of that mysterious life, the theory may serve him and a few others as a confession of faith, but the explanation may not satisfy another who has received just as impressive a revelation of the Living Christ. Here are Canon Gore and Dean Inge, called the spiritual and intellectual giants, in the same historic branch of the church yet their systems of theology are diverse. In Mark's account of the appearance to the two, we read, "He appeared unto them in another form." If we kept this passage before us, we would be better able to accept the genuine type of a man's Christian experience though we might not accept his interpretation of the same.

Again, the Christian worker needs to divide the word aright concerning God's presence with men. Our interpretation determines our attitude as one of pessimism or of hope. In the seventh chapter of Romans, Paul's better man struggles with the baser man. Yet apparently there was no time in his life when the spark of life was entirely snuffed out. It was dimmed; the spark needed to be connected with the great Dynamo in order that it might flare forth in brightness and in glory. Jesus knew what was in man. He might deny, betray, even crucify him; yet he knew that there was something good in man, that there was a touch of the divine in him. A Hamlet may lose faith in his fellowmen; a benefactor like Timon may die cursing the ungrateful, but Jesus understood human nature better. He knew "there is a light that lighteth every man that cometh into the world. That mean, dirty boy may seem to be hopeless but some day you may find that he has a tender spot for his mother who has passed on. That is the spark to work on and through it you may cause to come to the boy a glow of the Great Light.

Finally, no more assuring truth can possess us than the consciousness that we are living in God's world, that his power and love are unlimited. He is the "infinite and eternal energy;" he is the "power that makes for righteousness;" he is "the strain in the atom;" he is the "active principle that subsists in all things;" he is Wisdom, the Absolute, and at the same time, Love.

Thanks be to the Christian interpretation of those scientists and philosophers who are doing so much to make this world more intelligble to us and to make it all aflame with God. We have long been using the word Immanuel and now the scholars verifying the teachings of the scriptures are making the meaning more real to us in that God is in man's nature and in his moral strivings. Even this material world which seems often "red in tooth and claw" is a good world, the very best for man and it would be a blessed reality for us if we could feel as Browning:

> "The thing that seems
> Mere misery, under human schemes,
> Becomes, regarded by the light
> Of love, as very near, or quite
> As good a gift as joy before."

# An Interview with the Southern Baptist Commissioner of Europe

By Lee Lewis

"MY field begins on the west with Spain, takes in Jugo-Slavia, Roumania, Hungary and Ukraine. My position is that of representative of the Southern Baptists in these small but important fields," said Rev. Everett E. Gill, in his office in Lausanne, Switzerland. "My position demands that I visit all sections of my large field, so I have located in Lausanne."

A glance at the map of Europe reveals that Lausanne is about midway east and west as well as nearly midway north and south, in Europe.

I was especially interested in seeing Doctor Gill, since in 1900, when he was pastor of the Calvary Baptist Church in Hannibal, Mo., he came to the Vermont Street Baptist Church, Quincy, Ill., and held revival meetings. It was in these meetings at his invitation that I yielded to the claims of Jesus Christ, and confessed him publicly, by immersion, one cold February night. Since his Hannibal pastorate, Doctor Gill has held several others, and has spent about seventeen years as Southern Baptist representative in the ancient city of Rome, Italy.

It was cold in that fireless study. The heat is turned off in Switzerland about April 1. The cold was still turned on, however, and to me, after six years in Burma, the room was quite chilly. When I entered, Doctor Gill greeted me with, "Come in and sit down. Keep on your overcoat, for you will need it." So once in a while in the interview I got up and looked at the map or the books, or the typewriter, in order to keep my blood astir.

In answer to my question about recent developments in Baptist work in Europe, he said: "Our chief task is the strengthening of the hands of the nationals, and not to send over a lot of Americans to do the work for them. We need an educated ministry. To that end, we have made modest beginnings in organizing theological seminaries. The school in Rome is over twenty years old. Budapest, Hungary, Seminary was begun in 1910. One in Barcelona, Spain, was started last year only, and the school in Bukarest, Roumania, is in its infancy. My task in Europe, you see, is not that of an ordinary missionary, or that of a mission society secretary, but simply that of representative of the Southern Baptist Foreign Mission Society board of managers. I have to do with the various executive committees in these countries. They receive the money from America through me, and administer it themselves. They make a budget and submit it to me. I pass it on to the board in Richmond, Va. They approve it. I make an annual report to Richmond. So, you see, the work is done by the various national executive committees. They are being trained to do it. I offer advice freely and give them the results of our experience in America, but they are actually doing the work.

"Jugo-Slavia has two new meeting houses to report this year; one being in a small village and the other in a large center. With the aid of our loan fund, church buildings may be erected and the loan paid back within ten years. We loan this money without interest to a recognized group for a contracted period of time. When one church pays back the money by installments, we loan this same money to another group and thus the work grows. The rate of interest in some of these countries is 15 per cent, but we loan money to a church and charge no interest.

"The Baptist work in Hungary was founded by the great Baptist apostle of Europe, J. G. Oncken. They have lost one-half of their members by the peace treaty. In other words they have decreased from 20,000 to 10,000. Nearly all the work is self-supporting, and there were 1,000 baptisms in 1922. A new training school for women has been started and the theological seminary at Budapest has twenty men enrolled."

He said that in Roumania they have a growing work which must be done in four languages: Roumanian, Hungarian, Russian and German, named according to largest number of members. Each holds its convention meetings and selects members for the all-Roumanian central executive committee. "It is with this central committee, that I have dealings," said Doctor Gill. "In spite of persecution, the work has never been

so prosperous or the workers so zealous. Since the war severe persecution has been endured. The state or Orthodox Greek Church has not been friendly in this richest of all Balkan states." But owing to the efforts of Doctor Rushbrooke, Doctor Gill and native leaders, persecution has about subsided. The new constitution which has just been adopted by parliament, ostensibly grants full religious liberty to all. The total membership of 23,000, welcomed 3,000 by baptism last year. Here too, the building and loan fund is in action. "It has been demonstrated," concluded Doctor Gill, "that a strong self-supporting national Baptist church can arise in an European Latin country."

Doctor Gill was the first Baptist to enter Russia, since the revolution, for he went in as a worker of the American Relief Administration. At this time he was able to confer with, and give much help to, the leaders. In Russia, two large Baptist bodies work side by side. They preach the same message and have the same confession of faith. They will be united in one organization soon, and will be the largest continental Baptist group. Soviet officials estimate there are three and one-half million Baptists in Russia, but a safe, conservative estimate is upwards of one million. When these two groups, the All-Russian Baptist Union and the All-Russian Evangelical Christian Union, are united, they will make undoubtedly, the third, or perhaps, the second largest Baptist body in the world.

After fifty years of Baptist work in Spain, by ten different Baptist bodies of several lands, there are but 4,000 church members. There were 100 baptisms in 1922. One of the many beneficial results of the London Baptist Conference of two years ago, was to leave Baptist work in Spain to be advised by the Southern Baptists of America. Nearly all the eight other societies have discontinued their work in Spain. The new theological seminary at Barcelona will greatly assist in the evangelization of Spain by training leaders.

Doctor Gill is of the opinion that a church of about 200 members should be able and willing to support its own pastor in nearly all of the countries of Europe. He believes that churches should be helped until they can become self-supporting and that they in turn should begin home mission work on their own account. Help direct to weak churches in supporting their pastors, should diminish as the years go by. However, in three departments he believes help must be continued for some time. These are the departments of schools, publications, and chapel building loan fund. He believes in Sunday schools, for he said at the conclusion of our talk: "One of the first of our great tasks is that of finding a way of getting the world of information and inspiration of our Sunday schools into the life of these beloved, but untrained Baptist churches."

Tharrawaddy, Burma.

# Stripped for Action

By Edwin M. Poteat

It is a military phrase, and on that account I do not like it; but it is a precise description of the requirements laid on Christianity as it confronts the non-Christian world. Dr. P. T. Forsyth in his powerful book "The Church and the Sacraments" (Longmans, Green and Co., 1917) says our Christian faith is in a struggle for life "on a scale and depth which has not been seen since the second century. We are at a far more critical juncture than the Reformation was. The Christian Church is in the first mortal battle since the early centuries against paganism in thought, conduct, and religion. * * * * There is no compromise at last between the egoist spirit of the proud world and the sacrificial gospel of holy love, between the obedience which is the first thing with Christ and the independence (rising to self-will) which is the first with the world. It is war. And the social order evolved by egoism cannot surely be mightier in the end than the moral order and society of the Cross, if our clans do not fail it by ignoring or thwarting each other in the battle." (pp. 107, 108).

He is speaking of conditions of both thought and life in Europe, including Great Britain; he was not thinking of mission lands. But what he says fairly tingles and twitches with new and portentous meanings when applied to the present situation in China, for example. Not the least disturbing feature of the situation is that so few appear to feel how serious it is. The same Doctor Forsyth has somewhere said that the first qualification for handling a difficult subject is the ability to see how difficult it is. I have now spent two years in China, in association with missionaries the latchet of whose shoes I am not worthy to unloose; and I should set down as a first qualification of a missionary the ability to see how deep the Christian proposition is and the imagination and sympathy to feel how radical and sweeping is the transformation required to meet it.

I have seen a battleship stripped for action. It was bare of every hindrance. It looked bare and grim. It seemed to say, "I am steel and intelligence, and my heart is fire. I am ready for destruction." I could willingly see every one of them sunk in the depths of the sea, and they will be if Christianity prevails. But if Christianity is to prevail it too must be stripped for action. It must be reduced to final simplification. "No soldier entangleth himself"—an army blanket, a water flask and his rifle and he is ready.

Here one comes upon all those books and articles—their name is legion—which try to tell us what is the essence of Christianity. What indeed is the final simplification? What must be set down as surplusage, impedimenta? Have we any excess baggage? And who is qualified to give authoritative answer to these questions? Ritschl with his aversion to dogma attempted to pare down Christianity to make it acceptable to a scientific age. The paring process is still going on. And in the hands of many successors of Ritschl what remains bears but slight resemblance to the religion of the New Testament.

Now when all is said and done, the New Testament is and forever must remain the source book of the Christian religion. Prof. James Moffatt in his Hibbert Lectures (1921) "The Approach to the New Testament," sets down on his frontispiece this sentence from Percy Gardner: "It is now unthinkable that any Christian should either reject the New Testament as the norm of his faith, or should try to add to it." What is Christianity? It is the religion of the New Testament. Augustine said: "We do wrong to the Old Testament if we deny that it comes from the same just and good God as the New. On the other hand, we do wrong to the New Testament if we put the Old on a level with it."

There are few indications today that men are trying to make additions to the New Testament; there are many indications that they are disposed to make subtractions from it. They are seeking for the irreducible minimum which may still be entitled to the name Christianity. "Rabbinic eschatology" is especially difficult for some. In my humble judgment we shall have to content ourselves in the end with the statement that Christianity is the religion of the New Testament. Here are our original documents and they will not budge. Nor will they stoop to the attempt to conciliate minds puffy with pride and irritated by their high demands. Christianity is stripped for action when it comes with nothing but the New Testament in its hands. Here is the final, the only authoritative simplification. It is a mistake to try to go beyond this.

I venture in conclusion to raise three questions. Must Christianity, especially in non-Christian lands, consider these items as hindrances to the most effective action?

1. Where in the New Testament do we find denominationalism? "To the one God, the one Gospel, the one Christ there can be but one answer—the one church. That unity was not put together by organization. The church is not an organization but an organism. It was born one. This "distinctive Christian idea of the church makes mere denominationalism intolerable" (Forsyth, "The Church and the Sacraments," Chap. III). Parties arise who "claim to have a special guardianship of the evangelical principle. * * * * The attempts to establish purity of communion by the vote of the communicants, however worthily meant, have only issued in the formation of sects. And while these have had their providential value for the church, they tend if they are left to themselves to fall to pieces in a new Babel. For the exclusion of those deemed to be Babylonians does not destroy the Babel in the souls of those who are left within. Separation begins to divide the separate themselves and reformation goes on to change the most reformed." (Ibid. Chap. IV). And the process is of course endless! The New Testament had "the idea of one Christian people. * * * It was called a church, an Israel, a flock, a brotherhood, and all these terms mean the same thing —a chosen people of God united in Christ, and living in his choice, his

grace, his love, his Holy Spirit as each soul's new life. It was a sporadic unity. * * * * the body of Christ" (Ibid. p. 62). Can a missionary church be anything less; can it be anything more?

2. It will be inferred from the above that the unity of New Testament believers was not constituted in polity but in spirit; and therefore that the slogan "No bishop, no church" is wholly alien to its atmosphere. And here I quote a recent word of Prof. David Smith: "Here (Acts 20:28) overseer (R. V.) is the word usually rendered bishop, a term which should be expunged from the Bible and replaced wherever it occurs by overseer. In the apostolic church there were no bishops in the later ecclesiastical sense. The word is a corruption of the Greek *episcopos* * * * * which was properly a pastoral term. * * * * Here is the New Testament idea of holy ministry (1 Peter 5:2-4) Christ is the Chief Shepherd; and he has many flocks and has entrusted each to an overseer—an undershepherd, appointed by the Master, the Chief Shepherd of the sheep (Heb. 13:20) and responsible to him."

3. My third question as to excess baggage refers to infant baptism. Doctor Forsyth, in the book which has suggested this article, has written the best argument for infant baptism I have ever seen. He calls himself a "modern paedobaptist" (p.168), and is willing to make two "great concessions" to Baptists. "First, there is no infant baptism in the New Testament. I mean in the practice of the New Testament. It is within the principle of the gospel, but not in the New Testament use * * * * The New Testament *practice*, here as elsewhere, is that of a a missionary church" (pp. 168-9). The other concession he makes to the Baptists is adult baptism, but he throws into a parenthesis ("The question of immersion matters nothing")—this after writing on the preceding page—"the baptism not into Christ merely, but into Christ's death, not simply by self-sacrifice but by burial with him and the rising with him to newness of life" (p. 167).

On page 198 he says: "The point of origin for infant baptism is obscure. As I say, it is not in the New Testament. 1 Corinthians 7:14 even excludes it. Perhaps the growing influence of the heathen mysteries helped, since children were initiated there * * * Only in the third century however, did it become quite universal, and especially as the church became identified with the nation or a whole people."

On another page he asks: "Would Christianity really be reformed by abolishing infant baptism? * * * Is that the only way to keep magic out?" And he thinks that this would "reduce the church to the permanent condition of a missionary church only, amid a quite pagan society" (p. 201).

This, of course, amounts to an argument for dropping infant baptism on the mission field. A recent issue of a Chinese Christian monthly—*The Life*—(Apr. 1923) carries this argument to a demonstration to the Chinese mind, uninfluenced as it is, by the history and traditions of our Western Christianity. The article is written by a student who has had all his education in Christian schools but who is not a baptized Christian himself. He asks: "Isn't Christianity a matter of belief in the truth? Does not the church seek true believers? What do these infants understand of the truth—how can they believe in the Lord? I truly believe that this business is of harm both to the church and to the child."

Certain it is that Christianity on the march to the conquest of the non-Christian world is hampered and hindered by excess baggage. Are our home churches willing to see her stripped for action?

Shanghai College, June 20, 1923.

# The Two Merchants

BY MORGAN L. WILLIAMS

THE rumble of the train lulled my senses, and suddenly I was again amid the bustle of a great store. By my side stood the merchant prince graciously saying to me: "We take delight in showing you our business. Here are counters of costly goods, and clerks trained to sell them to the public. Every article is carefully priced. In fact we never demonstrate or display our goods without advertising the price; and we say nothing of prices unless we lay the goods before our customers."

We advanced upstairs, and this merchant continued his conversation. "Our advertising is constant and educational. The buying public must be led to appreciate values. Unless we set forth the worth of our goods in terms of the dollar sign, we couldn't do enough business to keep open. Did you overhear the conversation of those women?" he asked as I marked his keen appreciation of his business. "One shopper said 'I refuse to buy a suit for less than $40, and the other woman replied: 'You are foolish, I can get the best quality for less.' The first woman represents our buying public generally. The price of a gown marks its value for her. She is more concerned with the dollar sign than with the quality of the goods. And we try to educate such people in trusting our judgment as indicated in our prices."

Suddenly the merchant vanished, and I found myself in a great building with beautiful stained glass windows amid an atmosphere of quiet and reverence. Instead of counters of goods in the great store, it seemed as though a strange merchant with his arms full of precious things was passing down the aisles and among the many people in the pews trying to distribute them. Most of his customers silently took what he handed them, and a bit later I saw some well-dressed gentlemen pass to all a little basket in which were dropped, as I suppose, pieces of money. And I thought, "This is a queer business! I must talk with this merchant."

"You are doing quite a business here," I ventured to remark as this man plainly dressed in a long coat cordially shook my hand.

"I should like to do a bigger business if I had the chance," said he.

"But haven't you the chance?" I questioned.

"My friend," he replied earnestly, "we are greatly handicapped for money. We can hardly pay running expenses, and moreover we are behind right now in paying maintenance bills and salaries."

"But why is your business in such a bad way?" I ventured. "You offer the people the best goods surely."

"Yes, I do that as God knows, yet the multitudes do not often come to this place and the gifts of those who do come are hardly adequate." He explained. "Yes, you have guessed aright, we set no price on our goods. My father who was in this work before me, offered untold values without money and without price. The people are free to show their appreciation by such gifts as they choose to bring."

"Certainly then the success of your enterprise depends on the appreciation of the public; and what are you doing in training the public to appreciate the splendid goods you offer them?" I queried. "Are you thoughtful and persistent in reaching the public by use of the press? Are you telling them what they should know?"

"Well, hardly," he replied with a slight tremble of the lip. "I have hoped that the goods would advertise themselves, or that the good people would pass the word around. Perhaps this side of our problem has been neglected."

My interest was intense as I asked further, "What are you doing among the children who may become your best customers in the future? Can you teach them to value this enterprise and eventually give in return for what is done for them in such amounts as shall finance the work at least?"

A smile played over the kind merchant's face. "Come with me. I'll show you what we have been doing" said he as he led the way down to a room where many children were gathered around earnest teachers. We watched the school for a few minutes, and I could not repress this question: "What appreciation do the parents show for this splendid work?"

"Oh, it is hard to say," he answered, "I hope very much; but they seldom visit the school, and their gifts would not keep the work going."

"And what value are the children led to place on this work and this institution?" I asked impatiently. His reply was a request that we wait and observe the ceremony as the children gave their gifts.

It was a pretty sight, many little folk marching around the room past an offering basket where each placed a penny or more as they sang, "Hear the pennies dropping." Yet I could restrain myself no longer, and I prayed "O, Lord, open this man's eyes that he may see." And it seemed as though I rushed out of the place smitten with the conviction that while the outside world demands dimes and dollars for its service, this institution is content that children give paltry gifts passed to them from their parents—gifts which every little child knows are not adequate to buy a stick of candy or a package of gum. It is little wonder that children grow up with penny notions of the value of this work.

As I rushed out into the busy street a bell in the tower seemed to be ringing and I knew that I had been in a church; but I do not recall the place or the name of the preacher, for the trainman rudely shouted my station and aroused me to other realities.

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Let every one remember that he who violates the laws of the land tramples on the blood of the fathers and tears asunder the charter of his own and his children's liberty.—Abraham Lincoln.

# The New World Movement

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.*

## A Brilliant Victory Promised

**The first message of Corwin S. Shank, president of the N. B. C., to the churches**

Never has the great Baptist denomination entered upon a challenging task with finer zeal and more promise of accomplishment than this year. There seems everywhere to exist a grim, silent and determined purpose to make this a record year. The roll call may not be made on earth at the close of this year which will mark the end of the alloted New World Movement but there surely will be bulletin boards in heaven. That is where *doing* not *talking* will be reported. That is where we will get data making up the balance sheets that God keeps. When we shall have raised our $12,000,000 this year, as we surely will, we can say that the whole task for these five years has been more of a success than we planned when this program was set up. We have been taught that true success lies in that deep and powerful force we call spiritual values. This we are receiving. The church that is not in "with bells ringing" will be wearing crepe.

There is a chorus of jubilation everywhere promising that we shall see sinners converted by the thousands, our churches deepened in faith, our mission lines flung further to the front and the full $12,000,000 raised. With God in heaven looking on, reviewing our efforts I do not think there will be even one church that will not look up and say, "I come and bring my full share of what is thy due." The angels will then rejoice. So shall we.

## If

A NEGLECTED, lonely little orphan in far away Alaska will be fed, clothed and told about Jesus for a week *if* you are interested—and send $2.

The rent on a native school building in Masaya, Central America, can be paid for a month—*if* we receive a check for $25.

A month's gas, oil and upkeep for a Ford car on an Indian reservation is assured—*if* you care to the extent of $18.

The salary of a first-year native probationary nurse in Puebla, Mexico, will be provided for a month—*if* the mail brings us $5.

Natives in many villages of Central America will hear the story of Jesus for the first time—*if* $12 is secured for our missionary's monthly traveling expenses from outstation to outstation.

Eight dollars a week will enable a sewing teacher in a Christian center to teach a group of little girls who never owned a nightgown—*if* you care enough to send it.

Six hundred dollars will deliver a Ford car to a footsore missionary in some lonely area—*if* you turn fairy godmother to her.

A Chinese Christian teacher on the coast will take the message to her own people for a month—*if* $60 comes to our treasury.

Twenty-one dollars and seventy cents will pay the salaries of all the teachers at Mather School for a day—*if* this call touches your heart.

## A Cycle of Prayer

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice"

Special topic for emphasis during September—Facing the task: Rallying the forces of the local church for the season's work.

Our Work and Workers Abroad

15th day—India, including Assam, Bengal-Orissa and South India
16th day—Burma.
17th day—China.
18th day—Japan.
19th day—The Philippines.
20th day—Africa.
21st day—Europe.

The undernourished little children in our day nursery at Ponce, Porto Rico, will be given milk and crackers for a day—*if* $2 is provided.

Two dollars and fifty cents pays the day's expenses of a missionary home on furlough—*if* you are interested in providing rest for her.

All our schools in Central America will run smoothly for a week—*if* you apply the words "freely ye have received, freely give" and send $250.

Many foreign mothers will learn that America is truly a Christian country—*if* you provide $75—the salary of an American secretary for a month.

A kindergarten among little Porto Ricans in Santurce will be maintained through your interest for a month—*if* you sign your name to a check for $50.

Seventy-five dollars a year will provide a scholarship in our boarding school in Santa Ana for a bright-eyed Salvadorean—*if* you are interested in her struggle for an education.

The interest on our borrowed money will be paid for a day—*if* you care $33.77 worth.

Christian training will be provided a keen Porto Rican girl—*if* you adopt her for a month at an expense of $15.

Our whole big program in church, mission, school and hospital will be projected for another twenty-four hours *if* God has blessed you richly—and you wish to further his work with $1,027.39.

All these items are included in the regular operating budget of $375,000 for the Woman's Home Mission Society for the year 1923-1924. This budget will not be wholly raised unless the denominational goal for the year is attained.

## Companionship

NO distant lord have I,
Loving afar to be;
Made flesh for me, he cannot rest
Until he rests in me.

Brother in joy and pain,
Bone of my bone was he.
Now—intimacy closer still—
He dwells himself in me.

I need not journey far
This dearest friend to see.
Companionship is always mine,
He makes his home with me.

I envy not the twelve;
Nearer to me is He;
The life he once lived here on earth
He lives again in me.

Ascended now to God,
My witness there to be,
His witness here am I, because
His spirit dwells in me.

—Maltbie D. Babcock.

## The Objectives of Co-operation

*"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."*
*Rev.* 11:15

I. To reach every member of every church with the call to active service and to an acceptance of definite part in providing the money required for our local needs and for our world-wide missionary enterprise. This means that every member of a Baptist church shall be

(1) An informed member.
(2) A praying member.
(3) A giving member.
(4) A Bible student.
(5) A soul winner.
(6) An exponent of Christ's teaching in community life.

II. Financial objectives, in the interest of securing the funds required to meet this year the needs of our

7 national societies and boards
36 state conventions
17 standard city mission societies
52 schools and colleges
3 foreign-speaking conferences and other organizations.

A. A total of $12,161,521.67 cash paid in by April 30, 1924.

B. Payment in full of pledges made between April 1, 1919, and April 30, 1924.

C. The observance of an underwriting period in each church:

A simultaneous canvass during the fifteen days, December 2-16, with the definite aim of completing the underwriting of the church's share of the $12,161,521.67. All pledges to be paid on or before April 30, 1924.

D. The observance of four pay-up days in each church:

1. Was Pre-pay-up Day, June 24 to pay in advance amount due first quarter, ending July 31.
2. Pay-up Day, October 28. Pay amount due to end of second quarter.
3. Pay-up Day, January 27. Pay amount due to end of third quarter.
4. Pay-up Day, April 27. Pay amount due to end of fourth quarter.

# An Interview with Gypsy Smith

By George E. Burlingame

GYPSY SMITH arrived from England in mid-August to begin another evangelistic campaign in this country, where he is almost as well known as in his native land. He has been visiting the United States for the past twenty-nine years, and has conducted missions in many of the largest cities in the country with blessed and abiding fruitage for the churches where he has ministered.

The Gypsy spent a few days at Indianapolis, immediately after his arrival, as the guest of Mr. Henry E. Ostrom, son of the veteran evangelist of that name. On Sunday, Aug. 26, he preached to an enthusiastic congregation of 10,000, in the Cadle Tabernacle, where the Northern Baptist Convention met in 1922. The great Gypsy Smith choir, organized for his Indianapolis mission two years ago, has continued its work in the tabernacle, which was built as a consequence of the Gypsy's work there; but serious dissension has developed and the choir has been disrupted and its affairs carried into the civil courts.

The Gypsy was manifestly greatly distressed over the existing trouble, and as he faced the choir, all again in their old places, reunited for the moment by their love for him, he poured out his heart in a passionate plea for their reconciliation and for the eradication of all bitterness and misunderstanding. The announcement was made from the platform that the tabernacle management had offered the building to the Indianapolis Church Federation for another Gypsy Smith campaign next winter if the evangelist can be secured; and efforts are being made to complete plans for such a campaign under his leadership.

The Gypsy, although preparing for an auto drive to St. Louis on his way to Wichita for his first mission, generously gave an interview to the writer, who had a joyous share in the Gypsy Smith Mission in San Francisco in the winter of 1911-1912. The Gypsy was informed that he was being asked to talk for the churches of the Northern Baptist Convention through their official denominational organ; and he was manifestly pleased to give his impressions and to voice his convictions concerning the several matters discussed.

The interview is reported here substantially as he replied to the inquiries propounded by the interviewer, and for convenience is cast into direct discourse.

"I have been preaching the gospel for over forty years, beginning at seventeen. I spent three and one-half years in work with the army during the war, and since then I have given each winter, save the last, to evangelistic work in America. I left home Aug. 8 to fulfill engagements made long since for meetings in the United States, beginning at Wichita, Kans.

"If I had not been definitely committed to these engagements I should have been loath to leave England at this time, for the 'pull' is just now very strong there in evangelistic work, and my missions during the past year have been marked by deep spiritual interest. It is yet too early to say what permanent residuum the war has left in the spiritual life of England. Of one thing I am quite confident: the churches blundered when the soldiers came back after the war was over. They had been through harrowing experiences and were ready to respond to a spiritual ministry. The churches seemed to think that what they wanted was a good time and so they feted them and entertained them, and the men said to themselves, "Is this what we have been fighting to preserve?" Just here the churches lost their opportunity. The present trend is hopeful, and for the most part the churches are better attended than before the war. Yes, there is a decided turn for the better.

"My work for the past year has been with my own church (Methodist), and has been carried on in eight leading cities: Sheffield, Bradford, Bolton, Newcastle-on-Tyne, Central London, Plymouth, Glasgow, and Hanley (the "Five Towns" of Arnold Bennett, in the pottery district). In all these meetings the churches generally have cooperated, and there has been a splendid fruitage. As I have already said, I could not have considered leaving England when the interest was so promising, if I had not been bound by engagements of long standing.

"This campaign of which I have spoken began at Hanley, where I had served four years as pastor, going there at twenty-two. Here, and in all the other cities named, I found that converts of the earlier missions which I had conducted were the leading men and women of the churches today; while the youth who knew of me only by hearsay were ready to welcome me on the testimony of their fathers and mothers who had been led to Christ under my ministry years ago.

"Lord Birkenhead's statement in a recent address in America, to the effect that self-interest is the dominant principle in national life, is in flat contradiction to the spirit of Christianity, and does not represent either the attitude of the British government or the predominant conviction of the English people. There have been three great men in history. Greece had a great man, who said, "Know thyself." Rome had a great man who said, "Control thyself." But the great man of the ages is the Jew of Nazareth, who said, "Lose thyself." The law of self-sacrifice, not the law of self-interest, is the true principle of national life. That law has been in operation in England in our recent labor troubles in a very potent fashion. Last year when the country was threatened by a general strike which would have been ruinous, the labor leaders themselves finally said, 'We cannot let this thing come on and bring disaster; we must avert it somehow;' and they adopted an attitude of conciliation which saved England from the threatened catastrophe.

"Lloyd George has not 'shot his bolt,' and will be heard from again in British politics. When he resigned from the premiership, the *Daily Mail*, which had opposed him during his official career, said of him that he is the greatest Britisher in 500 years. Labor, which is at present the opposition, has in Ramsay Macdonald an able and conservative leader, and the labor party is liberal and votes with the liberals on many questions. England is keenly watching the workings of prohibition in America; and Lloyd George is right in saying that if it succeeds in America it must come in time in England as well. The triumph of Lady Astor in carrying her bill through the parliament despite the opposition of 'the trade' is symptomatic of the growing demand in England for control of the liquor traffic and for its ultimate abolition. The Free Churches are a unit in their advocacy of prohibition, and it is certain to come with us, as it did with you, along the line of local option and finally complete suppression.

"My engagements for missions in the United States as far as definitely determined are: Wichita, Kans.; St. Joseph, Mo.; Roanoke, Va.; and Chattanooga, Tenn., which carries me to Feb. 15. As far as methods of preparation for my missions, or methods of conducting them, are concerned, I have made no essential modification from the plans I followed ten years ago; I am simply more and more assured and more firmly convinced of the blessing of God under these conditions. As to particular emphasis on any one factor in evangelism I can only say that all such factors need emphasis: the use of the scriptures, personal testimony, preaching, intercession, gospel song, and a consecrated spirit-filled life. I avoid all fads, and give myself to the fundamental realities of the gospel.

"As to new translations of the New Testament, such as that just announced by Doctor Goodspeed of the University of Chicago, I want to say that I keep Moffatt's version by me constantly, and read from it in my meetings. Doctor Moffatt—I call him Doctor Jim, and he works with me in my meetings when I am at home—is one of the very greatest scholars in Europe, and his New Testament is the most accurate translation in the language. The English churches love and trust him as a great Christian leader, true to Jesus Christ and thoroughly sound in the fundamentals of the gospel.

"As to the my own ministry through the forty years since as a gypsy lad I

## The Gypsy's Message to the Baptist's Readers

**PREACH Jesus and the resurrection. No man can preach Christ who isn't in love with him. To talk about love one must be a lover; and when any man can say with Wesley, with all his consecrated, enlightened, redeemed manhood, 'Jesus Lover of my soul,' he can preach him. But to preach about Christ when the heart is not in love makes the words fall like gravel instead of the gentle rain."**

began to preach Christ, I will tell you the secret of my success: *I behold a new Saviour every morning. I have never yet lost the wonder element of my salvation.*"

Practically every topic of this interview was introduced by the interviewer, and the Gypsy was answering questions put to him. I asked him, in closing, for a brief message from his heart for the readers of THE BAPTIST, and he said: "Preach Jesus and the resurrection. No man can preach Christ who isn't in love with him. To talk about love one must be a lover; and when any man can say with Wesley, with all his consecrated, enlightened, redeemed manhood, 'Jesus, *Lover* of my soul,' he can preach him. But to preach about Christ when the heart is not in love makes the words fall like gravel instead of the gentle rain."

# Preaching Today in America

***A foreigner's first impressions of pulpit oratory in "the land of the free," as recorded in the "Boston Transcript"***

THERE was once a budding author who published a book running into ten volumes, entitled "Twenty-four Hours in India." I do not wish to court a similar reception and so I hasten to say that what I am about to write must be considered only as a series of impressions which have not, as yet, solidified into beliefs. First impressions are not necessarily right, though occasionally they contain a modicum of truth. At all events it may be of interest to those who are interested in church work to learn some of the impressions a stranger from another land gathers on seeing the churches in operation in America.

Entering through such a doorway as New York City a visitor is impressed by the many noble church buildings, and wherever he goes in the United States this impression remains. It would scarcely be fair to compare the church buildings in a comparatively new country such as this with the product of the age which built the cathedrals; and yet with commendable zeal many beautiful places of worship have been erected in this land. It is true that occasionally architectural monstrosities offend the eye, but they are not peculiar to any land. One feature especially stands out in connection with the church buildings in this land and that is, their extraordinary adaptation to the needs socially and spiritually of the people. But apart from this adaptation, America may, with some degree of pride, point to many beautiful church structures. One immediately gathers the impression that here are to be found many people who hold the church in high regard.

Nor is this impression dissipated on visiting the churches. Naturally some preachers by reason of their superior gifts attract more than others, still, on the whole, attendances at church services are somewhat better than I have found elsewhere. In addition, one cannot but be impressed by the alertness, the resourcefulness and the vigor of the American pulpit. And yet in spite of these things the churches in America appear to be failing in their ministry of the Word. In this country, more perhaps than in any other, the churches have yielded unconsciously to the spirit of the times. They have accepted, unknowingly perhaps, the ideals of the world and have sought to impose them on Christianity. This, of course, is true of the churches in other lands. Eucken, for example, speaks of "the cry of an age rent inwardly asunder, its heart at enmity with the work of its hands." Organized Christianity has not been able to answer that cry, because it has itself yielded to the same pressure of the world that brought forth the cry. As Eucken points out, "the labor of the preceding centuries, nay, of the last few decades, has indeed been immeasurably fruitful. It has given birth to a new culture and to new views of the universe.

> **"FIRST impressions are not necessarily right," says this observer, "though occasionally they contain a modicum of truth. At all events it may be of interest to those who are interested in church work to learn some of the impressions a stranger from another land gathers on seeing the churches in operation in America."**

But its triumphal progress has not implied a simultaneous advancement of the inner life; its dazzling victories have not been won for the spirit and substance of man. We have become the mere tools and instruments of an impersonal civilization, which first uses and then forsakes us." We are, of course, accustomed to ascribe to the introduction of machinery the beginning of the modern factory system with all its horrors and inequalities in the distribution of wealth, which make for unhappiness. All this is true, but perhaps a greater evil has been introduced by it into human society through our adoption of what may be called "machinery ideals." In some respects we have been hypnotized by the cold-blooded and brutal ideals of our engines of commerce.

But let none of us suppose that all this stands for real progress. Our very machines may blast us. In the United States more perhaps than in any other land the churches have yielded to the spirit of the times and have been captured by the ideals of the industrial world. Nor could one expect to find that the churches in this land would be immune. Here, for example, in this youthful and triumphant republic which has grown great commercially by systematizing its business, it can only be expected that the churches will be infested with the same spirit as that which has made for commercial success. Hence one cannot but be impressed with the splendid equipment and the intense organization of the various departments of church work. But it does seem a pity that the churches have apparently adopted only one factor of good business and that is quantity production and not quality production.

After all it is not the quantity of Christianity which is to save the world, but the quality of those who profess it. Organization can never take the place of life. The second factor which apparently has operated to a considerable extent in the American churches is what I may call the political factor. Naturally one great problem which confronts a republic such as this is the moulding of the heterogenous mass of humanity into a homogeneous whole. There must of necessity be some common point around which these must be gathered. That point is the national play. The focussing of all eyes on that play and giving to it its full need of reverence is a vital work and at the same time a noble work. But it is not primarily the church's work. The function of the church is to focus the eyes of all on the cross of Christ. In this respect I must confess that I have found it a difficult matter in the American churches at times to see the cross of Christ for the Stars and Stripes. Whether the churches recognize this or not a stranger attending many of the church services will gather this impression that the churches have been captured by the state ideal. I am well aware of the fact that in making good American citizens—citizens of enlightenment, politically and socially, the churches are doing a noble work. But while the church through its ministrations will always make good citizens they will become so simply because they have been made Christians.

As I read my New Testament it seems to me that Jesus insisted on certain fundamental principles. He placed first of all, sorrow for sin, and then a forsaking of sin. He demanded love for God, and, after that, service for man as a result of our love for God. But the chief fundamental, if I may use that term, is sorrow for sin. It comes somewhat in the nature of a shock to find that there is a tendency, in the churches, at all events those I have attended in America, to put the emphasis on service for man. Indeed in the services for public worship I have heard little or nothing about the great fundamental principle enunciated by Jesus. I take nine services at random from my notebook, and I find that in only one case was the soul made to feel its need of pardon: simply and plainly without any denunciation on the part of the preacher, the soul was made to feel its unworthiness, its need of God and then, cleansed and pardoned, desired to express an adoring love in service.

The minister in this case was an imported Scotchman.

Of course it may be argued that I have been singularly unfortunate in my choice of preachers. My reply to this is, that I have sought out the men who are the acknowledged masters of the American pulpit. At all events, it would seem that quite unconsciously the political ideal or citizenship ideal if you will, has captured the pulpit to a very large extent and to some degree destroyed the true spirit of worship. If I remember rightly, Mr. Austin Freeman some years ago complained that the church was carrying too much luggage—that the body of truth carried by the church was too large and that much of it should be scrapped. Possibly Mr. Freeman was right, but you cannot dispense with man's absolute need of humbly confessing his sins without destroying one of the great purposes for which the church gathers in public worship. The impression, however, gained at many church services in

America is this, that whilst the promise runs, "He healeth those that are broken in heart and giveth medicine to heal their sickness," yet the churches are offering to the worshippers all the effervescent monstrosities of the soda fountain instead of the spiritual medicine they need, and what is more to the point, what they want.

Maybe this wrong emphasis and its resultant loss in worship accounts for the many incongruities one encounters so often at church services. I have listened at times to a perfect orgy of sentimentalities, every emotion has been tickled but the will has not been stirred. I have listened with amazement to a well-known preacher state why Miss So and So was a better actress than Miss This or That, and my soul has shrieked out, "My God, is this the gospel our ministers are expected to proclaim?" I have listened to many semi-political addresses and social talks. Some of these addresses were brilliantly delivered and would command attention on any public platform. And some of them were of such a standard that one wondered if the minister's knowledge of spiritual truth were as poor as his knowledge of science, and race movements and political and social economy. Two great examples of the incongruous, however, stand out in my mind with startling clearness. The first was a large church, where an especially large congregation gathered. The occasion was the annual memorial service of some friendly society. The music was all pitched in a minor key as befitted so solemn an occasion. The address of the minister, however, was in a class by itself. The whole domain of domestic and foreign politics was his playground. Boodling editors, boodling politicians, grafters, bolsheviki, all called forth the fiercest invective. Running through this wonderful speech was a rich vein of humor. The audience was in a fever of delight from its beginning to its close. And then in order that the occasion for which that audience of over two thousand people might be fittingly commemorated, the memory of the sacred dead was appended to that amazing address like the wart on Cromwell's nose. For certain reasons I abstain from mentioning the church. It will be sufficient for my purpose to state that the preacher has an international reputation.

The second example of the incongruous occurred recently. I happened to attend a church service in order that I might hear a sermon on the topic, "The love that survives a thousand shocks." Now, in the church calendar, which I held in my hand in order to follow the service, was the following announcement:

> Have you a good second-hand suit of clothes, suitable for a clergyman, to whom the missionary box is to be sent, chest measure 40 inches; also for his son, a lad seventeen years of age, average size; also a woman's coat, size 38, or any other clothing suitable for his family? If so, send them at once to the church, etc.

I must confess that on reading this announcement the ponderous platitudes of the preacher fell on one pair of ears that were deaf. Here was the case of one who for the sake of his master was having a full share in "the love which bore a thousand shocks" whilst a well dressed congregation could sit unmoved in the presence of such a system and by its apathy could contribute an additional shock to that thousand. The well dressed congregation faded out of sight and the vision of that missionary's home appeared—a home bare almost to the point of poverty. I could see the wife who needed a coat so badly that she was ready to swallow her pride and to accept somebody's thrown-aside garment. Once she loved pretty things but hopes long deferred have well nigh blotted all that out. She still works on bravely with her husband for the God they both love.

I thank God for the vision of the man and woman out in the firing line of the kingdom, having fellowship in "the love which bore a thousand shocks." It has given me the impression that in spite of all which may seem amiss in the churches I have visited, the churches still have power to produce some wonderful saints. But the gross stupidity and the brutal ignorance of such a church system which permits these saints to labor under such conditions can only denote a lost sense of values and the dethronement of a true Christian sentiment.

# The Practicalness of Jesus

By O. P. Eaches

IT has been held by many that the teachings of Jesus are impractical in a work-a-day world like this. They are too idealistic and visionary except in a millennial age among first-class saints. An examination of the life of Jesus as given in the Gospels reveals him as a leader of men, wise in judgment, adapting means to ends, sane in his methods, an executive knowing how to use men and agencies to bring about efficiency. Jesus was in himself a Palestine Home Mission Society, reaching all the towns and villages of his home land. He worked in a sympathetic way laying plans, appointing agencies to bring about the desired ends. He sent messengers ahead of him to prepare lodgings for him, contributing thereby to personal comfort and larger results. To a confidence in a Father's guidance and watch-care were added his personal piety and his planning power. A visionary, one-sided leadership would not have added business forethought to God's plan to widen his kingdom.

The spreading of Christianity was aided by a Benjamin-Franklin-like sagacity (Luke 9:52). He was preaching in the open air in the method of Whitefield and Wesley. He was sowing spiritual seed, that, through the truth presented men might be led into discipleship. It was the part of wisdom in Ezra's work to have a pulpit higher than the people that they might hear his message. In a like emergency Jesus constructed a pulpit so that he could be heard by hundreds instead of by scores. He got into a boat and pushed from the shore. This was not an act of omnipotence, or genius, it did not require the fulness of the Holy Spirit. It did reveal him as a person of large good judgment, one who could make circumstances serve him.

He was a leader who knew how to utilize agencies at hand so as to bring about larger results. He claimed equality with the Father and he studied the details of daily life. There came a time in Jesus' ministry when the strain of work began to tell upon the physical nature. He had the limitation of a human nature that could break down under a constant pressure on the nerves. It was the part of wisdom and reason to husband his strength to care for the body for the sake of a world's redemption. A Middle Age piety that delighted in emaciated bodies and tortured physical nature would have thought it unworthy of a saint to leave his work to reconstruct bodily strength. Mark 6: 21-22 speaks of a time when they had no leisure even to eat. Then Jesus proposes a vacation "Come ye yourselves apart into a desert place and rest awhile." They all needed quietness, rest, sleep and the strength that comes from the hills. The spiritual mindedness of Jesus was consistent with and contributed to a rational concern for their bodies. In that same spirit our Foreign Mission Society furnishes rest places in the hills of India and grants a furlough every few years.

In feeding the five thousand, there was the divine power, the sympathy that would not let them faint by the way, the kindly helpful spirit and at the same time, the orderliness and systematic method of working. They were seated in groups of fifties and hundreds. Jesus' life was what it was because it paid attention to the details of life. The general and the business man make their large plans successful by giving attention to the minute things. A church will have larger spiritual results through paying attention to ventilation and ushering. Jesus knew how to make all parts of his life conduce toward spiritual results.

In his own personal methods of work he showed his accustomed wisdom. He never heard or used the word psychology, but he was a trained psychologist. He suited his teachings to their ability to receive them. It is a significant expression in Mark 4:33, "He taught them as they were able to hear it." The teaching concerning his sufferings and death he did not give until the closing part of his ministry. The doctrine of the cross would have been too heavy a burden for them to bear at the beginning of their discipleship. The larger teachings were for larger minds. In all his ministry he showed a supreme desire to do God's will and exhibited at the same time, the controlling principle of adapting his ministry to surrounding circumstances and the capacities of men. He was not a visionary teacher, he never forgot that his feet were on the earth and his work among men. The practicalness of Jesus is everywhere shown in the Gospels. He did not go through life by the simple push of omnipotence. He prayed and planned and studied the best method of doing things, the art of a fitting approach to men. That was tact that led Paul to address his cultured heathen audience at Athens "I percieve that you are very religious." That same tactfulness and good judgment formed an integral part of Jesus' ministry. He knew how to reach men and bring things to pass through his open-eyedness and his reason.

Haddonfield, N. J.



# Young People's Work



## Topic for September 30

**SCHOOL DAYS IN CHERRY BLOSSOM LAND**

**Prov. 4:5-7**

**Materials.**

"From The Himeji Gardens," 3 cents; "Waseda," 10 cents; "Our Girls' Boarding Schools in Japan," 5 cents; "The Mabie Memorial," 5 cents; "Woman's Christian College," free. These may be secured from the literature department of the General Board of Promotion, 276 Fifth Ave., New York City; 143 North Wabash Ave., Chicago; 313 West Third Street, Los Angeles, Calif.

**Education, Plus or Minus Christianity**

Japan is the most literate of all non-Christian countries. A complete government-controlled educational system, comprising nearly 28,000 schools and culminating in six universities, is effectively administered, and all the schools are overcrowded. The desire to learn is universal. Even the jinrickisha man, about the lowest type of laborer, reads the daily paper while waiting for passengers. Japan is able to boast that practically all its children of school age (six to twelve years) are under instruction; and that 98 per cent of its population can read and write.

Why, then, is it necessary to establish schools in a country so awake to the advantages of education? The answer lies in the non-Christian character of the public schools of Japan. The worship of the emperor is general. School children are taught to bow before his portrait, for "the emperor is heaven-descended, divine, and sacred," and "by obedience to that which the emperor commands we develop and perfect our lives. The standard of right and wrong, good and evil, is found only in the imperial will."

It is obvious that Christian leaders cannot be advantageously trained in non-Christian schools.

Another reason for mission schools in Japan is their value as an evangelistic agency. In the higher schools a gratifying number accept Christ before graduation.

The comparative weakness of Baptists in Japan, and their relative lack of outstanding leaders in public affairs, may be traced to the slowness of our denomination in establishing schools.

**Types of Baptist Schools.**

Because of the fact that practically all Japanese children from six to twelve years of age are in government schools, missionary educational work is confined largely to kindergartens and to higher schools for girls and boys. Through the kindergartens hundreds of homes of all classes are reached, and many doors are open to the gospel. We have three boarding-schools for girls, and one, the splendid new Mabie Memorial School, for boys; also a training-school for kindergarten teachers, another for Bible-women, a theological seminary for training pastors, and a share in the Woman's Christian College of Japan.—*Adapted from Service.*

## Good-Bye

**I am writing this little note to express my sincere appreciation for the many courtesies extended me by the young people during my term of office as general secretary of the Baptist Young People's Union of America, and to say "Good-bye." I expect to take up my work as President of Colorado Woman's College, Denver, Colorado, about the first of September.**

**Assuring all the young people of my very great love and continued interest, I am**

**Very sincerely yours,**
**James Asa White.**

## The 1924 Convention of the Baptist Young People's Union of America

This meeting should be held in Denver for the following reasons:

This invitation was placed before the board of managers at St. Paul a year ago.

The convention has met eight times (one-fourth of all its meetings) between Chicago and the banks of the Missouri River. It has met in all the region west of the Missouri River *only twice*. It is time to come west again.

The Baptists of Colorado and of Wyoming heartily join in this invitation.

The governor of Colorado and of Wyoming, United States senator, United States congressman, Denver City administration and various civic organizations of Denver have concurred in the invitation.

The unexcelled convention hall in Denver where the Northern Baptist Convention met in 1919 has already been reserved from July 2 to 14, 1924. There is no better place on the American continent to hold the B. Y. P. U. of A. convention than this hall. It was here that the New World Movement was formally launched. Who knows but that young people meeting in this same hall might catch a great vision that would lead to still further denominational advance?

Summer railroad rates lower than the usual certificate plan rates are always in force from practically every part of the United States to Denver.

To come to Colorado would give our young people a great opportunity to "see America first." It would be an ideal vacation.

The coming of B. Y. P. U. of A. to Colorado would mean an inestimable stimulus to the life and work of our Baptist young people in all the Rocky Mountain region. We believe that in fairness to all parts of our constituency the invitation to come to Denver in 1924 should be accepted.

W. F. Ripley.

## Convention Impressions

This is the first convention I have attended and I am so full of new ideas that it will take me a week to tell them all.—Mary L. Kelley.

The B. Y. P. U. of A. has presented to me a vision of a world-wide task.—Harold A. Lumsden.

This convention has been a great inspiration to me because it has brought Christ nearer to me. I realize more fully his need of me as a worker for him.—Leola Williams.

The Boston Convention has made very clear to me the need of the modern world and my duty and privilege in helping it.—James W. Dahir.

This is my first B. Y. P. U. convention but it has indeed been a great blessing to me. I have enjoyed it all through. My vision has become clearer and I can say "I'll go where you want me to go."—Rose M. Nason.

After attending this my first B. Y. P. U. convention I feel that we have a right to our place as the greatest, biggest, and best of the Protestant church bodies in America and if the delegates at this convention hold the enthusiasms they have obtained here we will continue to lead them all for some time to come. Praise God for it all.

The convention has awakened a desire in my heart to make "the attractive Christ" more attractive and real to my fellowmen whether he be white or black and with God's help I hope I shall be able to show some one the way to Christ. —Clara B. Creed.

The B. Y. P. U. convention held in Boston this year has given me more inspiration—which covers a threefold subject: religion in the spirit of "the attractive Christ"; historic inspiration, inspiration of the most complete modernation of Boston.—V. H. Cookson.

This is my first convention. I have enjoyed it very much and am so glad I live here in Boston. I am glad I know of the one Saviour, Jesus Christ.—Lydia Graumann.

This has been the most inspiring convention I have ever attended and has led me to surrender my life to God in service.—Florence E. Hyam.



# The Chimney Corner



## The Home of the Brave

### Chapter II. Home, Sweet Home

THE Princess Maria Teresa Alicia de Beppo was strangely clad on the morning of the thirty-first of August. As much of her dress as could be seen in a front view showed a very faded plaid, which reached only to her knees, below which were two thin little legs in tattered stockings and shoes much stumped at the toes. The back view of the princess was equally curious, for, hanging from her shoulders, was a thing that looked exceedingly like a dust-sheet; but it cavorted majestically behind her as a sumptuous calico train—a royal robe, indeed; while on her head was a big gold crown that looked suspiciously like a brass jardiniere turned upsidedown. A giant palm leaf fan, with wood shavings gracefully decorating the width of the curve, cooled her heated cheeks—ah, she was a very solemn and impressive sight as she marched majestically around the big deserted room, holding long and interesting conversations with imaginary grand dukes and gallant generals, conversations brought to an undignified end by the abrupt entrance of a gentleman with a suitcase and a satchel.

Although it was surely the place of royalty to utter an astonished "Sir?" at such unsolicited interruptions, it was the gentleman who did the ejaculating. He stood startlingly still for a second; then he said, dazed:

"Shades of my ancestors! Who are you? And what are you doing in this house?"

The princess longed to bolt through the door, but unfortunately the stranger filled that only outlet to an embarrassing situation.

"Well?" he repeated. "Who are you? Or better yet, who do you *think* you are?" It was the twinkle in his eye that saved the day, as far as the princess was concerned. With a return of her former dignity she replied:

"I'm the Princess Maria Teresa Alicia de Beppo, and I bet youse an agent or something, hey?"

"Especially an 'or something,'" the stranger replied, somewhat in doubt how to treat this amazing young lady. Bowing to her politely he continued: "But perhaps your highness would prefer to have me withdraw?"

The princess giggled: "Say, I'm on to youse!" she chuckled "To first I got an awful scare, but sooner I sees them bags I knows youse the plumber. Say, my mommer she wants as how you should fix them tubs quick—she can't make no washings mit the water running no wetness from them pipes. You get a hustle on, mister."

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

"Mister" grew red in the face. And weak. His bags dropped from his hands as he leaned limply against the door jamb. "This is priceless!" he murmured —"The Princess and the Plumber!"

But the princess was plainly disgusted. I am sorry to state that she resorted to an unpleasant bit of slang in her boredom: "Aw, dry up!" she yawned, "sooner my mommer gets them pipes fixed, sooner you can get away. See? Get a move on, and follow me."

With an absolutely perfect manner she led the way toward the basement. Passing through the well-remembered kitchen the stranger caught sight of pantry shelves where the cooky-jars of other years had had such an irresistible charm . . . he stood gazing at a certain mottled jar . . . but the princess had small use for reminiscing plumbers: "Step lively!" she admonished briskly. "For the land sakes, fetch your bags along mit. Mommer ain't feeling any too swell today, so get a move on!"

It was at this juncture that the stranger weakly abandoned the role of plumber. "Mommer" began to appal him.

"Look here, princess," he said confidingly, "I'm not a plumber! In fact, my dear, I own the house." Then, adapting a touch of local color, convincingly added: "See?"

But the princess was still bored. "Smarty!" she sneered, "sooner I ever heard tell of this house, I heard how it belongs to a awful swell lady mit rings-from-diamonds and dresses-from-silk. And she aint never got her no husband —so youse nutty, mister! There!"

"Yes, but I'm the swell lady's handsome, haughty brother," the stranger further confided, with a keen remembrance of a phrase from Laura Jean Libbey's novel. "Of course, you may not consider me handsome enough for the part, princess, but nevertheless—"

"Fishing, ain't you?" Sneered the princess. "Well, I got no time to waste on compliments. Mommer she'll have an awful mad if you don't fix them pipes real quick."

It was at this point that a lady appeared through the pantry door, lured by the voices.

"Ricky," she called, "where are you?"

Richard Brave turned to the princess. "Beat it!" he ordered tersely in the princess' own idiom. "She'll wipe up the floor with you if she finds you here, my dear."

Something solicitous in his tone led her to obey, but unfortunately her train proved an entangling alliance; for, in turning to flee, it wound itself around her feet so that she stood rooted to the spot, literally petrified by the astonished stare of Miss Patricia Brave.

"And who may this person be, Ricky?" she asked in a frozen sort of voice.

He laughed. "That depends on one's point of view, my dear sister. To me, she is the Princess Maria Teresa Alicia de Beppo; to you, I'm afraid she will always be merely the laundress's daughter. You will be concerned to know that on account of a recalcitrant plumber, the laundress can't launder today, which is unfortunate as "mommer" ain't feeling none too swell anyhow."

"You silly!" laughed his sister, "You haven't changed your manners, have you, Ricky? But why is the amazing child tangled up in this absurd calico piano cover? And why the brass jardiniere?"

"You're the amazing one, Pat! Can't you recognize a court train when you see one, or a crown?"

"Oh! And the wood shavings?"

"Ostrich feathers, darling!"

"You're absolutely absurd to foster such nonsense, Ricky. We don't want laundresses' daughters to feel so free with us. Run along now, little girl; and you can leave your train behind. I presume it belongs to our piano, anyhow, doesn't it?"

"Yes, mum," said the princess, meekly unpinning the borrowed plumage.

But Richard Brave, with gentle irony, stopped her: "Patricia, do all your friends come by their trains any more honestly than she? Suppose we pretend that the piano belongs to you and the piano covering to me, which leaves me free to give the princess a slight token of my re———"

But up from the cellar steps emerged a voice! A truly terrible voice!

"Sophie! Stop ya gabbin'! Send down that plumber like I told ya of!"

Sophie, awestruck at the double catastrophe of a cross householder and a crosser parent, unwound her feet and swam to the cellar door to explain the situation. Miss Brave linked her arm in her brother's and led him into the front hall.

"'Mommer' must be an awful character!" he groaned, with a regretful glance behind at the princess. Then, in the hall, he said: "How do you like home, sweet home, Pat?"

She kissed him affectionately: "I shall like it, dear boy, if you don't get familiar with all the neighbors and laundresses and their daughters. And of course I think we really should have waited until after Labor Day to take possession, for none of the servants can come until then; we'll just have to camp out until

they arrive; but you didn't want to wait, so this is the penalty—an empty house, possessed by laundresses' daughters. But I will say this for Rupert Antisdale and the scrubwomen he engaged, they've cleaned this place up! You wouldn't know it for the same house it was six weeks ago. Of course the new wall paper helps, too. Come on, let's have a tour of inspection. See, he's even had the grandfather clock repaired. Ricky, do you remember the time we played hide-and-go-seek, and I hid in the case of the clock and ruined the works by pulling on the pendulum?"

"Um'm!" murmured her brother; but he was gazing out of the window. "Patricia, our day is done down here. Take one look at this neighborhood! When I saw the calico princess ruling our parlor, I knew it. I can't think why *you* don't see it whenever you look out of the windows."

"I don't look!" she said, as if that were the final answer. "If a Brave can't live in the old Brave homestead then I think this country has come to a dreadful pass. We are what we are because of families like ours, and it's high time that some of us who have been bulwarks of our land should show what's in us. I don't care a fig for the neighborhood! I'm a Brave, Ricky."

He looked at her quizzically. "I wonder!" he answered gently.

(*To be continued next week.*)

# The Young Reserves

## When Our Teacher Had a Party

By "Peggy"

WE had no least idea, when we were invited, what kind of a party it was going to be, so some of us wore our best Sunday clothes and some of us wore our every-day dresses, feeling very uncomfortable about it. But as a matter of fact, it really didn't matter at all for Our Teacher had a small brass bowl in her hands, full of slips of paper. She told us to close our eyes, reach inside the bowl and choose a paper, which would tell us what to do next.

Oh, such a clatter as we made then! For one slip of paper said: "Your name is Kuppamal now, my dear. If you know how to read, please run upstairs and find your name on a box on the guest-room bed. This box contains your Hindu sari. Put it on at once!"

Another slip of paper said: Your honorable new name is Wang May May, and your Chinese suit is in a box on the guest-room bed marked with your name. Dress up in it right away."

A third slip said: "Honorable Little O Shika San from Japan, you will find your new kimono in a box marked with your name on the guest-room bed."

There was a slip for "Laughing Water, one little Injun maid," one for "Dukhi of India," another for "Little Miss Robinson Crusoe," another for "The Blue Cotton Nurse." You can see for yourself that it was immense fun to rush upstairs and find out what our new clothes were going to look like on us. We really hardly knew ourselves when we suddenly found that we were Chinese, Japanese, Hindu, American Indians and nurses. We wanted to know all about each other at once, so Our Teacher finished pinning us into our new clothes, then we scampered down to the fireside where we sat in a circle while she told us stories about ourselves!*

O Shika San of Japan discovered that she worked in a factory, Dukhi found out that she had been hungry for days and days, Miss Robinson Crusoe discovered a tell-tale footprint, Wang May May heard about a most peculiar squeak in her wheelbarrow. I was Kuppamal of India and was surprised to find that my name meant "rubbish heap" and that I had the flu! Poor me! Our Teacher had us act out our stories while she told them to us, so there was a lot of commotion all the time, of course; and then, after we had become well acquainted with *ourselves* we played a game about our new countries.

For instance, for India, we had a "Hunt in a Hindu Jungle."

1, Soongome. 2, Padrole. 3, Talligora. 4, Present. 5, Lulgborf. 6, Kacopec. 7, Trapor. 8, Noocrips. 9, Obar. 10, Pedicteen. 11, Somsoup. 12, Ocrab. 13, Peelthan. 14, Repthan. 15, Yemnok. 16, Tophyn. These are all Indian animals, snakes, birds, etc., well known to you, but misspelled. Perhaps you will want the fun of puzzling them out yourself, so the answers will be given next week instead of now.

In China, you know, they greatly "venerate old age," and are exceedingly polite to old people. So the game for China was called a "Chinese Age Contest."

1. In what age did the Chinese grandfather's house stand?
2. At what age did Chinese grandparents marry?
3. What age shows how brave he is?
4. What age does he worship in the gaudy temple?
5. What age was he afraid of from evil spirits daily?
6. What age will grandpa receive when he dies and his spirit "enters" on wooden ancestral tablet?
7. What age does poor meek grandma endure?
8. What age do Chinese birds wear?
9. What age does the Chinese missionary need on his travels?
10. What age did the village carpenter build for him to live in?
11. What age did he use to write to us about his village?
12. What age will grandpa reach if he lives long enough?

Although these are all truths about the Chinese they are also all words that end in "age." Watch for the answers next week.

For Japan the game was very interesting: "Missing Letters In a Japanese Home." x stands for the missing letters to be guessed:

1. Max—underfoot in every Japanese home.
2. Lxxe—no Japanese can live without it.
3. Xoxe—the more the Japanese take from it the larger it grows.
4. Rxox—it's all over a Japanese house?
5. Xoxs—found in Japanese suburbs?
6. Xraxt—gives the Japanese a cold, cures a cold, and pays the missionary's salary?
7. Bxaxtx—desired by homely Japanese girls?
8. Xexthexs—often called down in Japan?

Xaxy—gets a good backing from an older Japanese sister?

10. Xixrxkisxa—a grown-up Japanese baby carriage?

For the American Indian game we were each given a feather and a pin; then, just as in "Tailing The Donkey," we were blindfolded, turned around rapidly several times, and headed for a picture of an Indian chief on whose war bonnet we were supposed to pin our feathers. Only nobody did, of course!

But the nicest game of all was following Miss Robinson Crusoe's footprints which suddenly appeared all along the floor leading from the room where we were playing back to the dining-room. There were little remarks on every footprint; for instance: "Please rub the place where you feel hungry." "Please pat the red gates through which you can let some food enter." "Please wiggle the red sentinel who guards those gates." "Please flicker the ten assistants at the ends of your arms which will lift the food up to the gates." By the time we had obeyed all these orders we had reached the dining-room where the nicest kind of a party spread was laid out for us.

The Blue Cotton Nurse went around and gave us each a candy pill from an enormous pill-bottle so that what we ate could not possibly make us ill! After which we ate and ate and ate, until it was time to go home.

We think our teacher was very wise to have this kind of a party, because the next Sunday when our Sunday-school superintendent asked us please to listen while he told us about "The New World Movement of Northern Baptists" we all sat there more interested than anybody else could possibly be when he spoke of "China," "Japan," "India," "Africa," "America." You see, *we had belonged* to those countries for one glorious, blissful afternoon, and we said to Our Teacher: "Can't we do something special this year for the New World Movement? Now that we've *been* heathen we know what it means so much better."

So next week I hope I can tell you what she said, and what we did!

**The stories about these characters are in "Friday's Footprints," Publication Society.*



# Religious Education



## Six Reasons Why Your Church Should Advertise

**1. To enlarge its membership.** Of course, that is the one obvious reason—the fundamental reason. Every church wants to increase the roster of its members. And just as a business house must advertise to sell its product and increase its list of customers, so must the church advertise for that same obvious reason—to "sell its product" and to increase its "customers."

**2. To inspire its present members.** The church that advertises is unquestionably the church that is alive—not only alive to reach onward and increase its membership, but alive *within*, because the spirit of advertising reaches both ways. And the people belonging to the institution that is truly alive are always proud of it.

**3. To deepen its influence in the community.** Your church should advertise for an even larger task, i. e., to influence your community in a broad and enduring way that simply church membership alone cannot compass.

In other words, you cannot hope to gather in *every* individual and *every* family in your community. There will probably always remain some unchurched. But they can be influenced. Your church can be a power of good in your neighborhood with its advertising.

**4. To cooperate in the united evangelical campaign of the other churches of your city.** The united evangelistic drive has undoubtedly become an institution in our own church. So, get in the game—take your part in the advertising of your community drive or campaign, whether cooperative advertising or individual advertising. It is the cooperative spirit that wins.

**5. To get the unchurched element to thinking.** Your church advertising reaches and influences many a man and woman who never enters a church door—make no mistake about that. You can never reach those people through the accepted channels of church services, sermons, etc. But those people read advertising and you can get over to them many a definite thought about the value of the better life if your church will advertise.

This is extremely important. Remember that your church advertising reaches an element *that you can probably reach in no other way.*

**6. To keep abreast of modern times.** Advertising is modern salesmanship. It is mass selling. And the church must keep modern. Else it hardens and crystalizes into mere formality—simplicity going through the motions, as it were. The church as an institution, is peculiarly susceptible to this danger.

To keep alive, keep modern.

Advertising helps mightily therefore, to keep the church modern in spirit and abreast of the spirit of our times.

## Duties of the Superintendent

What are the duties of the superintendent?

This officer himself, the pastor, the school, the church, the people want to know. Listen again to the voice of experts:

Foster says the superintendent is to superintend the school, arrange the school in classes, choose teachers, open and close the school, plan details, direct others, have right ideas, determine the religious atmosphere of the school.

Spilman says that during the week he should plan constantly for the school, do some visiting, conduct (or least attend) the teachers' meeting. During the Sunday-school session he should be on time, call to order promptly, conduct opening exercises, while lesson is being taught supply teachers, welcome new scholars and visitors, sound warning bell five minutes before close of teaching period, and conduct closing exercises.

Semelroth says in general he is to lead the school, interest teachers, study methods, develop workers, visit parents, teachers, scholars. In the school before opening—be on time, have all things in order, greet attendants; during opening—direct the service, place substitute teachers, counsel with teachers; during lesson hour—observe all things, inspection, visit special classes; during closing—direct service, review lesson, present the week's work.

Peters says that in the school he is to begin on time, lead general exercises, have oversight during class work, use blackboard for platform review of lesson, and make closing exercises helpful. Out of the school he is to prepare for work of school by holding cabinet meetings, weekly teachers' meeting, visit pupils as often as possible, read and study along the line of his work, attend Sunday-school institutes and conventions, and prepare all details of work in the school.

"Who is sufficient for these things?" And yet, dear fellow-workers, we can be all we ought to be and do all we ought to do through Christ who helps and strengthens us.—*Sunday School Builder.*

## The Good Teacher

*THE Lord is my teacher,*
*I shall not lose the way.*

*He leadeth me in the lowly paths of learning,*
*He prepareth a lesson for me every day;*
*He bringeth me to the clear fountains of instruction,*
*Little by little he showeth me the beauty of truth.*

*The world is a great book that he hath written,*
*He turneth the leaves for me slowly;*
*They are all inscribed with images and letters,*
*He poureth light on the pictures and the words.*

*He taketh me by the hand to the hilltop of vision.*
*And my soul is glad when I perceive his meaning;*
*In the valley also he walketh beside me,*
*In the dark places he whispereth to my heart.*

*Even though my lesson be hard it is not hopeless,*
*For the Lord is patient with his slow scholar;*
*He will wait a while, for my weakness,*
*And help me to read the truth through tears.*

—HENRY VAN DYKE.

## International Sunday School Lesson for September 30

**REVIEW: GREAT MEN AND WOMEN OF THE NEW TESTAMENT**

**Golden Text: Hebrews 12:1**

**A key thought to each of the quarter's lessons:**

Lesson 1: "This is he of whom it is written, Behold, I send my messenger before thy face who shall prepare the way before thee."

Lesson 2: "How is it that ye sought me? Know ye not that I must be in my Father's house?"

Lesson 3: "Thou art Peter, and upon this rock I will build my church."

Lesson 4: "Love is of God; and every one that loveth is begotten of God, and knoweth God."

Lesson 5: "He saw a man, called Matthew, sitting at the place of toll; and he said unto him, Follow me. And he arose and followed him."

Lesson 6: "Mary Magdalene cometh and telleth the disciples, I have seen the Lord."

Lesson 7: "Mary hath chosen the good part which shall not be taken away from her."

Lesson 8: "He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."

Lesson 9: "He was a good man, and full of the Holy Spirit and of faith."

Lesson 10: "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

Lesson 11: "Take Mark, and bring him with thee; for he is useful to me for ministering."

Lesson 12: "Only Luke is with me."

Lesson 13: "I have no man likeminded, who will care truly for your state . . . ye know the proof of him, that, as a child serveth a father, so he served with me in the furtherance of the gospel."



# Our Own Folks



## Wisconsin News and Notes

By Robert W. Shaw

Now that the vacation days are over, Baptist churches are getting back to normalcy. Each one of the churches will observe some sort of a rally day during this month. Under the direction of the Baptist Union the Milwaukee churches are undertaking a large program of advance.

### Conventions

During the summer the Polish and German brethren have held two conventions within the state. The Polish brethren had their gathering at Pound, where we have two Polish Baptist churches and a German church. The First Church of Pound is said to be the largest Polish Baptist church in the world, having over 300 members. The German brethren held their young people's convention at Wausau the latter part of June. The programs at both of these conventions were of a high order. Speaking of conventions reminds us that next year Milwaukee is to entertain the Northern Baptist Convention. Plans are already being made looking toward the work of entertainment.

### Death of A. LeGrand

Adrian LeGrand, father of our state superintendent, Dr. A. LeGrand, passed away the last week in August, after a long illness. Mr. LeGrand was a unique character of sturdy Dutch stock. For more than thirty years he was sexton of the First Church of this city. Several years ago he told the writer that he considered his life's ambition realized in the preparation of his son for the ministry, and those of us who know both the father and the son can appreciate the modest pride which the father took in his son's leadership and ministry. The sympathy of the Wisconsin brethren goes out to Dr. A. LeGrand and the family in their bereavement.

### Some Pastoral Changes

Rev. John Schroeder has resigned as pastor of the Raymond Church and returned to South Dakota. Rev. O. P. Lovik has accepted the work at Omro, having resigned at Rio and Wyocena. Rev. R. H. Crawford has accepted the pastorate of the Juda Church, resigning at Pewaukee and Merton. Rev. G. D. Hargis of the Walworth Church has resigned, as has Rev. L. Kitznuller of Dodgeville.

### Building Improvements

During the past year there were many churches which improved their property. On July 1, the Wild Rose Church rededicated its building, having spent nearly $6,000 in improvements. Dr. A. LeGrand, F. F. Parsons, E. G. Mintz, W. W. Woodward and the pastor, H. E. Mansfield, took part in the services of the day.

The church at Big Bend is in the midst of rebuilding its plant.

### Kingdom Enlargements

Among the churches reporting additions by baptism are Evansville, five; Green Bay, eight; River Falls, six; Warrens, two; Tabernacle, Milwaukee, West Allis report baptisms, while Immanual and North Avenue of Milwaukee each report eight and six respectively. Doubtless there are many other churches which have had baptisms, but they have not been reported to the writer.

### Other Notes

Dr. W. T. Dorward is the stated supply at the First Church, Madison, until its new minister arrives. It is reported that Dr. N. B. Henderson, of Minneapolis, has accepted the call to the Madison Church. This is an important field.

The honorary president of the state convention, Mr. E. J. Lindsay, recently celebrated his eighty-fifth birthday. Mr. Lindsay is still active in the work, serving as a member of the board of managers and on the executive committee. His son, Mr. Frank Lindsay, is a member of the finance committee of the Northern Baptist Convention.

Rev. R. L. Lindsay, who was recently laid aside on account of illness, is back at his post at Delavan and planning for an aggressive year of work.

The Green Lake Assembly was a decided success. Full reports are not at hand and will have to be given later.

The state convention will meet with the First Church of LaCrosse, Oct. 15-18. A strong program is being prepared. One of the features will be the Bible and missionary conference to be held in connection with it.

## An Important Appointment

By Charles A. Brooks

In connection with the sessions of the American Baptist Home Mission Society at Atlantic City, Rev. John M. Hestenes, who spoke of the work in our Christian centers, was introduced as the newly appointed director of Christian centers for the Home Mission Society.

This appointment is of more than passing interest and deserves special notice, not only because of Mr. Hestenes' marked fitness for the position, but also because of the importance of the work he has been called upon to direct.

Mr. Hestenes has had several years of experience during which he has won distinguished honor in the direction of social center activities in congested sections of Chicago. For the past four years he has been the director of Brooks House at East Hammond, Ind., where his personality and influence have been a determining factor in shaping the life and activities of that community, and where he has become a recognized factor in the public life of the city of Hammond.

His characteristics qualify him for directing the policy and helping shape the program of our growing Christian center activities. Mr. Hestenes is a Baptist and has refused more advantageous offers to work with other denominations because he has preferred to serve with his own brethren. But he is not so narrow a denominationalist as to prevent the heartiest and most cordial recognition of and cooperation with those of other faiths, which is imperative in a sincere community effort.

I, personally, have been impressed with his high human sympathies and understanding of mind and heart. His strong, genial personality wins the confidence of all the right-thinking and forward-looking people of the community. He is a hero to the boys, a brother to the working men and comrade to the business men who have the community spirit and who desire to serve. With a deep religious faith and conviction that only in the redeeming grace of God is there any possible solution of our perplexing social problems, he never "soft pedals" in any degree the Christian note and message.

As a denomination we have frankly committed ourselves to a thorough going and vigorous program of Christian service and interpretation of the gospel through these centers in our industrial and polyglot neighborhoods. But there is no magic in names and no miracle working power in houses and programs and each community has its own peculiar problems so that it is impossible for us to superimpose a standardized cut and dried program from headquarters upon some distant community.

The Woman's Home Mission Society has its district directors of the general work, including the woman's work in Christian centers.

The Christian center work in nearly every case is carried on in direct cooperation with the local state or city boards and Mr. Hestenes will be the Home Mission Society's representative to confer with them and with the local women in developing plans and helping solve difficult problems. He will continue to make his headquarters at Brooks House, East Hammond, but will be directly related to the department of city and foreign speaking missions.

May I add that at the meeting of the Home Mission Board at Atlantic City, it was voted to make the title of the general workers (who are each specialists) in this department, uniform. They are all to be known as directors of the Home Mission Society's work in their several fields: Rev. Charles R. Shepherd, director of Chinese work; Rev. E. R. Brown, director of Mexican work in the United States; Rev. E. W. Moore, director of negro work; Rev. Theodore Fieldbrave, director of work among the Hindus; and Rev. J. M. Hestenes, director of Christian centers.

## A Virile Christian Layman

By Thomas H. Sprague

We can ill afford to lose any of our virile Christian laymen whose influence is so greatly needed in these days, both for the strengthening of the kingdom forces and the maintenance and extension of our denominational program. Such a loss, however, has come to us in the passing on to the unknown of Mr. K. Allen Lovell of Pelham, N. Y., formerly of Philadelphia, Pa.

Mr. Lovell was born in Huntingdon County, Pa., July 20, 1841, and died Aug. 28, 1923. Early in the Civil War he enlisted in Company E, 122nd Regiment,

Pennsylvania Volunteers, taking an active part in the battles of Fredericksburg and Chancellorsville.

Mr. Lovell studied law in the office of Hon. John Scott of Huntingdon, and began to practice in 1865. He was twice the choice of his county for presiding judge, and once for state senator.

Being identified with the Baptist denomination, he had for a great many years taken an active part in the Christian church. For twenty-five years he was superintendent of the church school of the First Church of Huntingdon. His contribution both through the impact of his personality and his consecrated service in the helping of the weaker churches of Huntingdon County can never be estimated. Later, having removed to Philadelphia, he became vitally interested in the work of the Chestnut Street Church and at the time of his death was the senior deacon. He was also a member of the board of trustees of the Pennsylvania state convention.

Mr. Lovell was respected as a genuine Christian gentleman. His culture, courtesy and sterling character won the deep admiration of all who came in contact with him. His judicial temperament combined with his unwavering integrity and unsullied reputation made him much sought after for counsel and advice. While he had real convictions concerning Christian truth, he had charity for those differing from him in their interpretation. For him the great essential was the possession of the spirit of the Christ rather than mere creed or dogma. His vital fellowship with his Lord was beautifully expressed in the words read at his funeral services taken from "The Sure Guide."

"So, whether on the hilltops high and fair
I dwell, or in the cloudless valleys where
The shadows lie, what matters? He is there.

And more than this; Where'er the pathways lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need."

Mr. Lovell is survived by his wife, who was Mary G. Leas, daughter of the late Judge William B. Leas; four daughters, Mrs. Charles A. Campbell, wife of Doctor Campbell, pastor of the First Presbyterian Church of Elizabeth, N. J.; Mrs. Horatio C. Wood, Jr., of Philadelphia, Pa.; Mrs. Thomas H. Sprague, wife of Doctor Sprague, pastor of the Emmanuel Baptist Church, Ridgewood, N. J.; Miss Mary W. Lovell of Pelham, N. Y.; and two brothers, Dr. Albert G. Lovell of Maryland, and Mr. J. Barton Lovell of Denver, Colo.

Funeral services were held in Philadelphia, and owing to the absence of his pastor, Doctor Baldwin, were conducted by Dr. Charles A. Soars, assisted by Rev. B. F. G. McGee, a former pastor. The interment was at West Laurel Hill Cemetery.

## Church Celebrates Sixtieth Anniversary

By Charles H. Easley

The First Church of Golden, Colo., is sixty years old. It is the oldest existing Baptist organization in the state of Colorado. The members with their families and guests celebrated the occasion in special services on Sunday, Aug. 11. Dr. Joshua Gravett, for over thirty-two years pastor of Galilee Church, Denver, was the honored guest of the day. Doctor Gravett aided our pastor in special meetings thirty years ago and has met with us on frequent occasions since. On the day of celebration he delivered an inspiring sermon at the eleven o'clock service and in the afternoon interwove another message in his historical sketch. At 12:30 a basket lunch was served on the church lawn to more than 100 persons.



There are fourteen members living who cast their lot with this church thirty years ago, eight of whom attended the meeting. Deacon James A. Lewis, who was present, but is now a member of the Fruitdale Church, was baptized in the First Church in May, 1878, forty-five years ago, and remembers all of the early pastors of the church. His brother, Paris E. Lewis, was baptized the following year and has the distinction of being the oldest in point of membership of those now living. The last of the charter members to lay down the work for a crown of glory was Deacon Seth Lake, who died Feb. 8, 1888, the year of our twenty-fifth anniversary. Kind words were spoken of a large number of those who, in the early and later history of the church, were its trusty burden bearers.

Our sister, Susan Hubbard Martin, wrote a poem "Sixty Years Ago" especially for the occasion, which was read during the afternoon session and was well received. The church was never very large and because of changing population was frequently called upon to dismiss members, at times almost to the breaking point. But there is consolation today in the fact that some of these dismissed members became the most efficient founders and sustainers of Baptist churches in others parts of Colorado, some of which have far out-grown the little First Church at Golden.

The church at present enjoys the largest membership ever attained, about 175, forty of whom are non-resident. Under the pastoral care of Rev. Walter L. Jaeger the church is carrying on a forward campaign. Our slogan for the year is sixty accessions for our sixtieth year, and it is not an impossibility for more than half that number have already been received since the beginning of the year.

### Sixty Years Old

By Susan Hubbard Martin

*I'M sixty years old but it doesn't seem long*
*Since my walls first went up in his place.*
*I've been happy in him as I've sheltered in turn*
*The saints of his love and his grace.*

*When the Lord of the harvest called some of them home,*
*How I mourned o'er each desolate pew;*
*How I yearned for the voices I'd never hear more,*
*But his will must be done—that I knew.*

*I've never had beauty as some churches have,*
*I've always been humble and small.*
*But listen, from here have great ministers gone,*
*Who obedient were to the call.*

*There are mothers who daily teach children to pray,*
*And that they by his blood have been bought.*
*They can teach them, because in these sacred walls*
*The same truths to them were once taught.*

*In far away countries where mission fields lie*
*There my children are serving each day—*
*Telling the story and healing the sick,*
*And pointing in love to the Way.*

*I am sixty years old, oh, but with what joy,*
*Do I think of the years that are past.*
*For my work is a work that is not of this world*
*But will through eternity last.*

*I'm only a church that is humble and plain.*
*But for the best things have I stood.*
*For peace and for pardon, redemption from sin,*
*For all that is noble and good.*

*I greet you with gladness—I bless you each one,*
*The faithful, the fervent, the true.*
*And this is my message I leave with you now,*
*The Lord requires service from you.*

## The Memorial Service in Westminster Abbey

By Arthur T. Fowler

American visitors are very numerous in London this summer. The Baptist Congress at Stockholm has added to this number so that one is constantly seeing familiar faces. The sudden and unexpected death of President Harding has made a profound impression upon the British people and upon London in particular. The outstanding event of the past week was the service in Westminster Abbey in memory of Mr. Harding.

The service was as simple as it was impressive. For nearly five minutes the vast congregation, which filled the noble edifice, stood with bowed heads while the strains of the Dead March in "Saul" came from the organ. The service began at noon and long before that time the Abbey was filled. An overflow service was held at the same time in St. Margaret's Church nearby, which was also crowded. A large number of Americans were present and many were in deep mourning. The members of the

American embassy were in evening dress. The only color amid the somber throng was the color of the attaches of the diplomatic corps of other countries with their gold braided uniforms. The Duke of York represented the king, wearing the full dress of the Royal Air Force. He came up the center aisle accompanied by Canon Carnegie who is also chaplain of the House of Commons. As the last strains of Chopin's Funeral March died away, there was a profound stillness. The vast congregation and the shafts of sunlight streaming through the windows made a most impressive and wonderful scene. The rose window over the western entrance never looked more beautiful. The choir chanted an anthem, "I am the resurrection and the life." When its fine melody was finished, the twenty-third psalm was sung. Then the twenty-first chapter of the Book of Revelation was read. The congregation joined in the hymn "Lead Kindly Light" sung as only an English cathedral congregation can sing it. It was as the voice of many in one universal aspiration. The address by Canon Carnegie was short and to the point. Among other things he said: "Two great nations connected by ties of kinship and fellowship stand in spirit by Warren Harding's graveside today and wish him Godspeed in his new enterprise. It is fitting that in this church, which is the central shrine of our parent lineage, Americans and British should unite in giving religious expression to the sentiments of mutual good will and sympathy which are aroused."

The service lasted just forty minutes and concluded with the playing of the Dead March in "Saul." This was followed by the muffled peal of the bells of the abbey, and the service in memory of our late president was over! President Harding was held in high esteem over here, and sympathy has been expressed by British people wherever Americans have gathered!

London, Aug. 11.

# Church News by States

## Atlantic Coast

### EASTERN PENNSYLVANIA

THE FIRST CHURCH, PITTSTON, is the oldest church in the Wyoming Valley, having been organized in 1776. Rev. M. H. Jones has been the pastor for eight years. Under his leadership, the church has made progress.

### NEW YORK

THE FIRST CHURCH, PENFIELD, unveiled a new bulletin board in front of its building on Aug. 26 as a memorial to its late pastor, Rev. George A. Keetch, who died last February after a pastorate of two years. Mr. Keetch was a senior at Rochester Theological Seminary last year. The church called Rev. Finley Keech, a member of this year's middle class at Rochester, as pastor, and he has already begun work on the field.

## Mississippi Valley

### OHIO

REV. T. M. HOFMEISTER has devoted the past several months to the building of a country home at South Solon, Madison County. He has reentered the evangelistic field.

THE FIRST CHURCH, COLUMBUS, suffered no summer slump. Congregations and receipts equalled those of previous months. The church building was recently redecorated. Rev. Daniel F. Rittenhouse is pastor.

### ILLINOIS

REV. AND MRS. M. C. TUNISON recently moved to Elgin where he will be pastor of the First Church. Practically all their household goods were destroyed by fire while being moved in a van, but members of the congregation contributed articles to furnish the parsonage.

DURING THE SIX YEARS that Rev. W. C. Rutherford has been pastor of the State Street Church, Rockford, there have been 375 additions to the church membership, 220 by baptism.

### ILLINOIS

THE CORDOVA CHURCH, the only place of stated worship in the Cordova community, is marshaling its forces for a three weeks' evangelistical campaign. The pastor, Rev. Frank Woodhull, will be assisted by Rev. Leslie D. Sander of Indianapolis.

REV. CHARLES LEWIS of the Bethel Church has announced Sunday, Sept. 16, as Rally Day in the interests of Sunday-school and young people's work. The speakers will be Rev. Donald H. MacGillivary and Rev. Louis H. Koehler.

THE CHURCH AT MORRISON, after being closed for a thorough over-hauling which includes a new roof, decorating and rearrangement of the baptistry, had a reopening. Rev. Andrew Martin is closing his work at Morrison. He is planning to attend Colgate University.

REV. A. W. FLEISCHMAN of Sterling, after a successful pastorate of three years, has resigned. He will, after a short vacation, begin his new work as a member of the faculty of Virginia Union University, Richmond, Va.

THE PLANO AND SOMONAUK CHURCHES, under the leadership of Rev. W. H. Dickman, are progressing. A spirit of cooperation is evident. The parsonage has been redecorated and a new furnace installed.

REV. WILLIAM MCINTOSH resigned at East Alton and moved to Colorado. The East Alton Church called Rev. Robert Leitz as pastor. He is already on the field.

THE KEMPER CHURCH has called Rev. L. H. Williams to become pastor for half time. Mr. Williams is also pastor for half time at Rock Ridge.

REV. W. E. PIKE recently became pastor of the Trinity Church at Benton.

THE O'FALLON CHURCH has raised its pastor's salary $200. The church did this in order that the pastor, Rev. O. E. Myerscough, might move to Alton and attend Shurtleff College. Mr. Myerscough has been serving the O'Fallon Church for two years and attending McKendree College at Lebanon. He will enter Shurtleff as a junior.

REV. F. W. JOHNSON has been serving the Staunton Church for nearly a year. A parsonage has been built and the work of the church has prospered. The church has voted to permit Mr. Johnson to attend Shurtleff College and continue as pastor. O'Fallon and Staunton recognize and appreciate the services of these young men who serve them as pastors and who desire to fit themselves thoroughly for the Lord's work.

THE BLUFFDALE CHURCH has made a number of improvements on its building.

THE CARROLLTON CHURCH has organized a brotherhood with a membership of thirty-three.

REV. W. W. MARSHALL of Wales will assist Rev. J. W. Gillispie in special meetings this fall at Olney.

THE BENTON CHURCH recently suffered a loss in the death of its senior deacon, Wesley Payne. He had served the church as deacon for over forty years.

REV. FRANK CHAPMAN assisted by Rev. T. O. McMinn held a two weeks revival meeting with the Blue Point church in Wayne County. The meeting resulted in ten converts.

THE MAKANDA QUARTERLY CONFERENCE was held at Creal Springs Aug. 24-26. Sermons were delivered by William Brush, C. F. Stalker, J. W. McKinney, and J. D. McMinn. An address was given by Rev. T. O. McMinn held a two weeks' revival Task." Two timely topics were presented, "Preparation for the Ministry," and "Prayer." The following officers were elected: Pres., C. F. Stalker; secy. William Coleman. The next meeting will be held with the Carterville Church.

REV. C. A. GORDON passed away at his home at Ava on Aug. 25 at the age of eighty-one. He had been a minister of the gospel for fifty-five years and was held in high esteem and love by his brethren. Funeral services were held at Campbell Hill. Rev. T. O. McMuinn presided, and Rev. J. H. Barwill preached the sermon. Fourteen ministers were present and made brief remarks.

MR. ROBERT CRAIG held special meetings with the Pleasant Point Church, five miles north of Greenfield. There were a number of professions.

THE GREENE JERSEY COUNTY ASSOCIATION was held with the Barrow Church Aug. 28-29. It proved to be one of the best associational meetings held in years. Two hundred thirty delegates and visitors were registered. The introductory sermon was preached by L. E. Ellison and the doctrinal sermon by Minor Goodsell. J. A. Carwile delivered a sermon on Tuesday night. Dr. A. E. Peterson delivered two helpful messages. Miss Grace Finney of Burma told of her work on the foreign field. The closing session was given over to the B. Y. P. U. The young people put on a fine program on the general theme "The Relationship of Home and Church." J. A. Carwile was elected moderator for the coming year and Miss Anna Williams, clerk.

### IOWA

REV. GEORGE H. THOMPSON, harp evangelist, supplied the pulpit of the Walnut Street Church, during the vacation of Pastor MacDonald. He is now free to conduct evangelistic campaigns.

REV. R. B. DAVIDSON, pastor of the First Church, Ames, and university pastor for the state college located there, is anxious to secure the names of all Baptist young people who expect to attend the college the coming year. Pastors and parents who can furnish such information are asked to com-

municate with Mr. Davidson at once. Experience has proved that unless the student is reached during the first thirty days, it is difficult to establish a religious connection.

### MISSOURI

Evangelist George W. Griffin of Denver recently concluded a successful series of meetings in the state. He will spend the fall and winter in Missouri and Illinois.

Rev. Warren P. Clark has resigned at Chillicothe after serving nine years and is pastor of the Robberson Avenue Church, Springfield.

## Pacific Coast

### NORTHERN CALIFORNIA

Rev. John Snape, pastor of the First Church, Oakland, is preaching a series of Sunday evening sermons on "What I Saw in Europe."

### SOUTHERN CALIFORNIA

John Marvin Dean, pastor of the First Church, Pasadena, has been preaching a series of ten sermons on ten great chapters of the Bible. Unusual interest has been manifested in this series.

Dr. H. A. Hultan of Oklahoma City has accepted a call to the pastorate of the First Church, Monrovia. Doctor Hultan supplied the church during August. Monrovia furnishes an excellent opportunity for service.

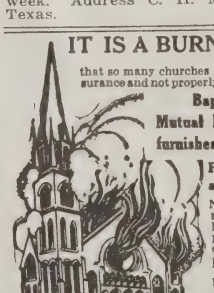
David D. Ward, for many years Sunday-school missionary of the Publication Society in South Dakota and California, will spend a few weeks this fall in visiting friends in Iowa, Illinois and South Dakota. He is at present superintendent of a Sunday school in Pasadena.


## Want Ads

**Wanted:** Teachers for Bishop College, Marshall, Texas, an American Baptist Home Mission school for negroes. Piano, $900; high-school chemistry, physics, science, $1,035; librarian, $900; hall matron and campus chaperon with some teaching, $900; college physics and mathematics, $1,125; for coaching athletics, $125 additional. Furnished room, board, laundry for $3.50 per week. Address C. H. Maxson, Marshall, Texas.

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## Rocky Mountain States

### WYOMING

The fifth annual summer assembly was held in Hyattville, Aug. 5-12. The faculty consisted of Dr. W. F. Ripley, Hal P. Fudge, Miss Mary Sundell, C. M. Thompson, Jr.

### COLORADO

The Harry O. Anderson evangelistic party of Berkeley, Cal., recently closed a series of meetings with the Mt. Hermon Church, Denver. The result was 141 decisions. The party will conduct meetings at the Galilee Church, Sept. 23-Oct. 15.

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## The American Baptist Publication Society Centennial

As nearly every Baptist knows, Feb. 25, 1924, is the one hundredth anniversary of our Publication Society. It has been a century of unusual development and increasing efficiency. The society intends to make much of this one hundredth anniversary, making known the facts of growth and the great need of further enlargement.

Dr. L. C. Barnes is finishing a history of the one hundred years which will be a book of outstanding merit. It will tell the whole story of this important work, and will be illustrated with photographs of our distinguished workers.

The board of managers has appointed a centennial committee which is now busily engaged in making plans for this important celebration.

The board of promotion also appointed a committee to cooperate with this centennial committee of the Publication Society.

Dr. Charles N. Arbuckle of Newton Centre is preparing an elaborate pageant for presentation at the great meeting to be held in Philadelphia, Feb. 25, 1924, and to be repeated in large centers within the territory of the Northern Baptist Convention. This pageant will also be the feature of the Publication Society night at the Northern Baptist Convention meeting in Milwaukee.

The plans now being put into operation include the issuing of a monthly bulletin called "The Golden Century." The editor of this bulletin, which will be published for at least one year and a half, will be J. Sherman Wallace. Members of the centennial committee will be contributing editors.

It is planned to make Feb. 24, Publication Society Sunday through the Northern Baptist Convention.

A summary of the hundred years of history is being prepared and will be mailed to the pastors of the Northern Baptist Convention with the request that they speak of the work of the society both as history and prophecy. There will also be a stereopticon lecture prepared, with slides illustrating the work of the one hundred years.

Among the outstanding events of this centennial year will be the publishing of the four gospels translated by Mrs. Helen Barrett Montgomery, with a great New Testament reading campaign seeking for 100,000 readers of these gospels, fixing in their minds the matchless life of Christ by the time the International Uniform Sunday School Lessons begin on the same topic, July 1, 1924.

Doctor Conwell has contributed a manuscript of special sermons which will be published in book form as one of the features of the celebration.

An effort will be made to reach a million Baptists through the radio with Doctor Conwell, or some other widely known man, to deliver the address on the Publication Society on a Sunday near the one hundredth anniversary date.

The society is preparing a beautiful calendar with an unusually fine artistic drawing illustrating the outstanding features of the society's work, and also a memorandum book containing an outline of its history.

It is hoped to have a column every week in our leading denominational papers which will tell the story of a hundred years' achievement.

An effort will be made to have in the daily press some of the outstanding stories which have so much of human interest in them.

Every letter and every package sent out by the society, and a large per cent of the periodicals printed bear the seal with which this column begins.

## Our Book Shelf

**Leeden's League,** by James Albert Knowlton. Tipton, Ind.: J. Otto Lee.

A closely-printed spiritual allegory of nearly 200,000 words. The author has undertaken the meritorious task of producing a contemporary "Pilgrim's Progress," although we dare not predict for "Leeden's League" either the fame or the persistence in literature of John Bunyan's masterpiece.

**The Magyars in America,** by D. S. Soudars. New York: Doran. $1.

The editor of this admirable series of surveys of foreign-speaking groups in America, Dr. Charles Hatch Sears, has already fulfilled his promise to publish six of the studies projected by the Interchurch World Movement. This is volume six, and it is written by a Reformed Church secretary familiar through long experience with the Magyars, of whom there are in America nearly 500,000 of foreign birth and parentage.

The European Magyars, although a minority of the Hungarian kingdom, are the most aggressive element of the population. Doctor Soudars tells us that about 25 per cent of them are Protestant, chiefly of the Reformed Church of Hungary. He computes 46 Roman Catholic congregations in America, in eight states; and about 200 Protestant congregations. The Magyar immigra-

tion is found chiefly in New York, Ohio, Pennsylvania, New Jersey, Illinois and Michigan; although St. Paul and Los Angeles each have 2,500.

This careful and comprehensive study of this racial group in our country, with its discussion of the problem of religious work for these people, is indispensable to pastors, teachers, and missionaries in whose fields Magyars are found. A complete list of Magyar Baptist churches (20) and missions (25) is given.

**Why Not Try Christianity?** by Samuel Zane Batten. New York: Doran. 15 cents.

The books of Doctor Batten have been in our review column so often that their trend and errand are quite familiar. This pamphlet is a vigorous plea for applied Christianity in the life of the world, its civilization and progress. It is written with the vigor and virileness that characterize the writings of the author and it will immensely please many people. It would be a godsend to civilization and especially to the church if a leader could be found with the ideals of Doctor Batten and with the ability to make them real and practical. The latter is the consuming need of the times.

**Spain in Silhouette,** by Trowbridge Hall. New York: Macmillan. $3.

To understand the Spain of the present, one must understand the Spain of the past. Such knowledge Trowbridge Hall possesses. Partly because of this, his book is so delightful and informing. He has a pleasing habit of dropping out of the present into the past and parading historical scenes of centuries ago before the reader with a realism that makes old history live. Mr. Hall's is not a Baedeker trip, nor, as may already be inferred a Baedeker account. For nearly a year he lived in Spain, traveling through the entire country, studying the people, lecturing and writing. His book catches the spirit of the land of *manana,* where nothing is ever done today that can be put off until tomorrow—whose ideal of happiness is to do nothing. It is more than a mere geographical or historical treatise: it is as well a psychological glimpse of a people fascinating for their background, for their picturesqueness and for the peculiar capacity for pleasure.

**Church Life in the Rural South,** by Edmund deS. Brunner. 370 Seventh Ave., New York: Committee on Social and Religious Surveys.

This book is the result of an intensive study of six counties in the South with a comparison with sixty-four other counties from the same region. It is one of a series of volumes on the town and country church throughout the whole country. Every rural pastor should read at least one of these books. Doctor Brunner has a way of giving convincing statistics in a readable manner, and his recommendations are always valuable. In the 2,415 churches covered in this survey 15 per cent of evangelistic meetings held had no results, yet the churches in city and country are growing more rapidly than is the population. The country churches have a grip upon the people which is difficult to explain. The main part of its program is the preaching. Very few of the Sunday schools make mission study a part of their work. A large per cent of the churches have only once a month preaching. Modern equipment and cooperation among the various organizations is almost unheard of in many localities. There is, however, a transformation taking place. There is being shown an effort to have a better educated ministry. More interest is being shown in religious education, in the economic situation, in good roads, health and education, and also the churches' program. The book is understandingly illustrated.

**Churches of Distinction in Town and Country,** by Edmund deS. Brunner. 370 Seventh Ave., New York: Committee on Social and Religious Surveys.

A book long needed. We like to think there are churches which are doing a big work for the kingdom. These fourteen churches convince us. The volume is as interesting and as helpful as an autobiography of a successful man who struggled up from poverty. The ministers who are described are of the kind who "worked to protect their parishioners' water rights just as faithfully as he preached the ten commandments." How these men accomplished what they did inspires any Christian worker and also gives practical ideas. The churches have been chosen from a large field. There is the small rural church, the church taking care of the migrant laborer, the student-supply church, the large parish with several ministers working together, the denominational community organization, and churches for negroes, Indians, mountaineers and churches on a circuit. All have successfully carried out plans for developing the religious life of their communities, and in every case the community has rallied to the church.

**Alexander Duff,** by William Paton, acting secretary of the India National Missionary Council. New York: Doran. $1.50.

This is the second volume in the new modern series of missionary biographies published by the student Christian movement of Great Britain, Ireland and the United Societies for missionary study. It has been the aim of this series to give a fresh interpretation and a fuller understanding of the great personalities who have done outstanding work in the cause of foreign missions. Mr. Paton maintains this aim as he tells in a stirring way of the life of this great pioneer of missionary education. He shows that there is a striking similarity between the problems that faced Alexander Duff in India in 1836 and the great crises which must be faced in India today. Those interested in biography as well as the student of missionary education and policy will find this work not only intensely interesting but refreshing and instructive. This is also a helpful book for class study.

**Social Service Through the Parish,** by Jeffrey R. Brackett. 281 Fourth Ave., New York: The National Council.

Doctor Brackett shows an appreciation of the importance of the individual in social service. Attention should not only be paid to the individual who is unfortunate, but each church should make an effort to enlist each Christian in some phase of social work for that one's own soul development. The book is easy to read, and is full of practical suggestions which will help any size church to put into practice the teachings of our Master. Chapter six is well worth studying by all Christian organizations because of its descriptions of


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plans which have already been proved workable. The whole field of social work deals with persons and families, the neighborhood, the mass and research. These four divisions are treated by methods adaptable by any church. It is a sane, and sensible book which one would expect coming from a leader in the Episcopal church.

**The United States and the League,** by Thomas H. Dickinson. New York: E. P. Dutton & Co.

Frankly, clearly, temperately, respectfully, it is argued that the United States is bound by the highest considerations of morals and of international politics, to join the league. Facts herein presented make the American who cares for the respect of the world feel uncomfortable. "The League of Nations was defeated by a senate which was overwhelmingly in favor of a league of nations." "There has never been a popular referendum on the league. The election in 1920 was not such a referendum." "The circumstances of the composition of this treaty, the wide scope of its provisions, and the high hope which has been raised for a rebuilt world combined to make this defeat one of the tragedies of history. "You should know that if you do not get this League of Nations you cannot within the span of your short life-time see another." And the book tells you why.

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**The Religious Experience of John Humphrey Noyes,** by George Wallingford Noyes. New York: Macmillan. $2.50.

A biographical study of the early life of the founder of the Oneida Community; a book for the man of leisure, the specialist, and the reference library, rather than for the busy pastor or layman, whose reading must be more severely selective. John Humphrey Noyes was a convert of the great revival of 1830-34. He became an advocate of perfectionist doctrines, and with a group of his fellow-converts founded a Community at Putney, Vt., in 1838. The volume under review deals with his experience and his theology only to this point in his life story. A second work covering the history of the Putney and Oneida movements is promised by the author.

## America's Twin Gifts to China

I MET him on a miniature steamer which plies daily between the coast of China and the principal island of that group known as the Chusan Archipelago. Quite the polite thing by way of a casual introduction is a presentation of the open cigarette case. On informing this wellbred, thoroughly educated Chinese gentleman who happened to be my traveling companion in the unpretentious first cabin that my habits were contrary to his in this respect, he remarked rather naively, "So the teacher does not always practice his precepts to his pupil."

This seemed enigmatical enough to warrant a question for information.

"I beg your pardon, sir. I am aware that you Chinese are noted for your intellectual subtlety, and I confess to be proprietor of a large stock of Western dullness of mind. Will you please explain your statement?"

"What!" he exclaimed, "Don't you know that America is teaching the Orient to smoke the cigarette?"

He was in the tobacco business, it appeared, and was quite familiar with the customs reports on quantities and value of imports in his own business. I was poorly equipped to argue and could only take refuge in the exception of the case, which part I had played when I first declined the offer of a cigarette. I went home humbled and decided to know exactly if our country, as this native had stated, was in truth teaching the Orient the use of the cigarette.

My search for facts seemed to indicate that the Chinese had adopted the republican form of government and the cigarette as the twin gifts of the western world. At the time of the revolution in 1914 the importation of cigarettes barely amounted to 600,000, perhaps enough to supply the foreigners in China and the Chinese in contact with them who had adopted the foreigners' method. But by 1919, in spite of the tremendous growth of native factories for the manufacture of cigarettes the number of cigarettes imported into China from the United States had increased thirteen times!

While this increase was taking place in China, the United States was exporting cigarettes to eighty countries but to none of them did she export as many as to China. In fact, China is the best customer of the American cigarette companies, purchasing in 1922 70 per cent of the total number exported.

American cigarette companies are excellent teachers for they succeeded in selling no fewer than eight and one half billion in 1922, thirteen times as many as in the year preceding the war, a sale of twenty-one American cigarettes to every man, woman and child in China. They showed a customs value of $24,000,000, eight times as much as in 1913. This importation took place in spite of the fact that nearly all foreign tobacco companies have their own factories in China and, as previously stated, a great development has taken place in native establishments.

New evils for old may seem to many to be a sign of advancing civilization. Those of us in China who seek to bring to China first the good news of the gospel and only secondarily those western ways of living and working which will make the gospel more effective look with chagrin upon the share our own country has in introducing the cigarette habit into this country.

(*The figures given above are taken from the "Trade Record" published by the National City Bank of New York.*)

## "It Is to Laugh"

A rural editor thus writes of a society wedding: "The groom's gift to the bride was a handsome diamond brooch, besides many other beautiful things in cut glass."

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"My body is in the valley," sings one of our younger poets, "but my soul is among the mountain tops." Apparently one of these sad cases of a poet being unable to keep body and soul together." —*Life.*

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Ikey (eagerly): Fadder, I vos in de woods an' I saw a nest full of young birts an' dey did nothing but sing "Cheep! Cheep!"

Cohenstein: Mine cracious, Ikey! Get all dem birts you can. I'll hang dem in der front of der store and let dem holler 'bout der goods.—*Boston Transcript.*

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A man was suffering with toothache. The only other person in the room was his matter-of-fact aunt. Presently the man burst out, "Oh, I wish to goodness people were born without teeth." His aunt glanced up from her paper. "A moment's consideration, my dear Alfred," she said, "will remind you that that is precisely what does happen."—*Tit-Bits.*

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"Ah," said Granny, "times have changed sadly since I was a girl. Nowadays girls don't seem to know what needles are for." "That we do, Granny," said sweet sixteen. "They are what we use to make the gramophone play, of course!"—*London Post.*

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"Johnny," said his aunt, "did you enjoy the book I sent you on your birthday?"

"Haint looked at it yet."

"Why, how is that?"

"'Cause ma said I'd have to wash my hands when I read it."—*Boston Transcript.*

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"I'm afraid, dearest," said young Mr. Justwedd, "we shan't be able to afford any help at first."

"Oh, Tom, whatever will the neighbors say if they see me doing my own work?"

"Why, darling" he replied, genuinely puzzled, "whose work do they expect you to do?"—*Boston Transcript.*

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## PROBLEMS OF SMALL TOWN ORGANIST AND CHOIR-MASTER

The problems confronting the organist and choirmaster of most small town churches with volunteer choirs of mixed voices are many and varied. Probably the most disheartening feature in the management of the average choir of nonsalaried adult singers is that of tardy and irregular attendance. The writer has resorted to every known expedient within reason to encourage punctual and regular attendance and has only partly succeeded in bringing about the desired result.

As is usually the case, the least desirable voices, that is, those possessing a limited range or inferior tone quality, or worse still, that breed which lacks the ability to read a note but whose all-consuming ambition is to sing solos, are usually most in evidence at rehearsals and services. To handle such a situation with as little friction as possible, the organist and choirmaster needs to be a diplomat of the first water, and to possess the patience of a saint. The really worth-while singers in most choirs are generally the most unreliable in point of attendance, and to win them over requires an overplus of persuasion and coaxing on the part of the choirmaster. Coercion and threats seem to avail nothing. Timely praise, with a dash of flattery, sometimes raises the enthusiasm a degree or two. But the rank and file of choristers nowadays seems to have no definite object in view in becoming identified with a church choir other than to exchange gossip or meet their friends in social intercourse.

Some years ago I gave a fifteen-minute talk on harmony and the rudiments of music, with blackboard illustrations before each weekly rehearsal, which seemed to encourage punctuality and regularity in attendance for a time. The "know-it-alls," of course, were usually conspicuous by their absence, while the worth-while element took the instruction with profit. To further encourage interest I provided at least one new anthem for study each week, and scheduled a musical service at least one Sunday evening a month. Those possessing small but sweet voices, and ambitions to sing solos, were given a try-out at these special services. One or two cantatas a year, either Lenten or Christmas in character, with a spring or fall musicale, likewise helped to hold the interest of a majority.

It pays to keep an accurate attendance record and to reward faithful members at the close of the year. Some years ago I gave to every one of over thirty singers a gift each Christmas, of chocolates and oranges, at the close of the morning service, in addition to awarding prizes of bound volumes of church hymnals or oratorios. I likewise persuaded the music committee of the church to present to every chorister on this occasion a book of fiction or verse.

I do not believe in governing a volunteer choir by too many hard and fast rules, mainly because of the difficulty of enforcing them. Choirs usually have one or more cliques, or have several members from one family among the singers. To give offense to one means to incur the displeasure of perhaps two or three others in the choir. It requires no little tact and lots of forbearance on the part of choirmasters to get members to live up to any fixed set of rules.

When I took charge of my present choir, it virtually became necessary to effect a complete change in the organization, and to insist upon obedience to certain rules. Singers came and left the rehearsal room at will. Talking during the rehearsal hour was considered to be quite as necessary as singing. Choristers blurted out their likes and dislikes of the music we happened to rehearse, without the least regard for my feelings. Grouping of the voices had never occurred to them—a bass, perhaps, sitting between two sopranos. I saw that some discipline was needed; so I drew up the accompanying set of rules and posted them in the choir room:

1. Reularity in attendance at all services and rehearsals is expected of every chorister, if the standard of the music is to be maintained or bettered.

2. Punctuality in attendance is likewise desired of every member of the choir. Rehearsals are to begin promptly at 7:45 o'clock every Friday evening and to last about one and one-half hours. If a few choristers persist in coming in late others will follow suit. Rehearsals are then interrupted, causing loss of time and energy of those who are punctual.

3. A reverent attitude in and about the church is earnestly requested. Loud or boisterous talking, laughter, shuffling of feet preparatory to singing the processional, or upon dismissal after the singing of the closing verse of the recessional is irreverent and uncalled for.

4. Neatness of your hair and footwear greatly enhance the appearance of our choir, particularly while in procession.

5. Proper care of vestments, hymnals, anthems and other church property entrusted to you is earnestly requested.

6. During the service, and while seated in the chancel, avoid unnecessary talking or doing anything that will attract the unfavorable attention of the rector or congregation to the choir.

7. Join heartily in the recitation of the psalms, prayers, collects or other recited portions of the service, both for the good it will do you and for an inspiration to the rector and the congregation. Should any incident out of the ordinary occur during the service, please do not allow reverence to give way to mirth. Levity has no place in the sanctuary, much less during the service.

8. Be charitably minded one toward another. Avoid giving offense among yourselves, either by word or deed.

9. Esteem it a privilege to be permitted as choristers to lead the congregation in the singing of God's praises. Let us be thankful for the talents he has given us, and use them in the furtherance of his work here in the church.

10. A careful record of the attendance of every chorister will be kept. Those who fail to measure up to their responsibilities and privileges by habitually missing rehearsals and services without cause, will have their names erased from the choir register.

11. The organist takes time each week to prepare typewritten programs of the Sunday music, and it is his wish that choir members refer to them more frequently. Anticipate what is to follow during the progress of the service, and arrange your music accordingly. Kindly take the trouble each week also to read the announcements at the bottom of these programs.—*The Etude.*




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T. M. HOFMEISTER, D.D., LL.D.
Evangelist
South Solon (Madison County) Ohio

# Church Atmosphere

By W. L. MUSICK

A MAN'S love for his church depends in a large measure upon the relationship established between himself and his fellow members. The friendships formed in church life and work are among the most sacred and enduring into which the soul of man can come, and are superior to those of club friendships where the church friendships are promoted as they should be.

An audience is a crowd, but a church is a family. One naturally loves to be in the atmosphere where the soul can live and grow. It is the business of the minister and the laymen to build this relationship into the membership and create this atmosphere.

It is easier to convert people than to educate them. Converts are many but the real workers are comparatively few. Only a small percentage of those who start in the Christian life ever reach spiritual maturity. One reason is that the atmosphere is often so cold that the new convert becomes chilled. This applies equally to new members, even those who are not recent converts, and to the membership in general.

The minister who does not make this "building the church"—developing this proper, invigorating atmosphere—his real business, is making a fatal mistake, but he cannot do it alone. This spirit must be developed by the cooperation of all. All are not trying to do it, but it is a great opportunity for all who are workers and who are interested in establishing this relationship, to teach and lead all the rest of the church family into it.

A church made up of people of but one social class or grade is a church doomed to a shortage on spiritual experience. A church of the rich only is not the ideal of the Lord Jesus, neither is a church wholly of the poor. It is when the rich and the poor can sit down together that they come to value each other and realize that the Lord Jesus is the same to all.

The purpose of the church is to knit together the lines of those whom the distracting forces of the world have driven into the attitude of doubt and uncertainty. Confidence is established and faith strengthened when the laborer and the capitalist, the rich and the poor can come together and join hands before the cross of Jesus.

In the church people are converted and led to accept Christ as their Saviour, then should follow the efficient building or knitting into the social fabric of congenial brotherhood, for a strong spirituality. The greatest foundation for this is efficient preaching of the gospel, emphasizing the saving power of the Lord Jesus, and the spirit of love essential to spiritual growth and power.

The minister can preach the gospel with greater and increasing power when the conditions are right, when the atmosphere of the church is altogether favorable. It is then that the gospel sermon is a real feast to the souls of the church family. With such a condition and atmosphere, the church has the leaven that will leaven the whole lump.

Brotherhood is a spiritual creation, the unity of those who have been re-created in Christ, the fellowship of souls based upon real fellowship and vital relations with the only begotten Son. The redemption of people is carried on by this knitting together of Christian hearts and lives; without it faith is empty, hope is dimmed and love is starved.

The church is the school ordained of God for the carrying on and developing this unity of purpose, softening antipathies and eliminating all antagonisms. When Jesus selected twelve men of widely differing stations, temperaments and ideas, he contributed much to the solution of the social problem in every city. It is the united power of all the elements of the brotherhood of the church family that helps the minister to kindle the fire that blazes forth into the powerful gospel sermons that draw all people to Christ.

As shown in the case of the apostles, love when it is once kindled travels far and influences all civilization, but it must first be kindled. It is the great purpose of the church to kindle this love; to do this it must knit together the lives and souls of its members, and create this relation of true fellowship and helpful church atmosphere.

Evanston, Ill.


# COUNTRY CROSS-ROADS *and* CROWDED CITIES

The State mission work of Northern Baptists extends from the cross-roads of the open country to the very heart of the crowded cities. It is a constantly enlarging and upbuilding force.

### Work of the Pioneers

"Let us go into the next towns," said Jesus. Missions are always projecting adventures into new territories. The Colorado Convention organized eighteen new Baptist churches last year. Another western state reports twenty strategic opportunities for immediate advance. Now is the frontier confined to the West. New England is now a field for new pioneers.

### Revisits and Revivals

The counsel of Paul is still good for our practice: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." To rally a discouraged church is often more difficult than to start a new one. Each State has found the process essential in its plans for the development of self-governing, self-supporting and self-propagating churches.

### For New Americans

In addition to its work of aiding feeble churches, Massachusetts now supports twenty-eight missions to new Americans. Wisconsin, Minnesota and the Dakotas serve the Danes, Germans, Italians, Norwegians, Poles and Swedes. Our Pacific Coast forces labor effectively with Chinese, Japanese and other Orientals. The Mexican population stretches from Kansas City to Los Angeles. All the complexity of World Missions is found in some of our states.

### Help Us Safe-Guard the Future!

If Baptists are to make missionary conquests at home and abroad, they must not fail adequately to support their State Mission enterprise with all its varied responsibilities and all its manifold tasks.

***"Make America Christian"***

**FINANCIAL NEEDS TO APRIL 30, 1924, $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Volume IV September 22, 1923 No. 34

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# The Baptist

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Published Every Week by the Northern Baptist Convention



THIS restful spot in North Dakota is dedicated to the Walhalla Martyrs. The grave of Elijah Terry, the first martyr and a Baptist, lies in the same plot, divided by the walk, with the graves of two Presbyterian missionaries' wives, one of whom died of exposure the year after Terry's death. The other was shot by Indians the following year as she was standing near the window, holding her infant child in her arms. In the plot back of this lie two Presbyterian missionaries who died natural deaths.

## Fresh from the Field

**The "Baptist New Mexican"** devoted all of its Sept. 6 issue to Montezuma College.

**Rev. John K. Goode, pastor of the** Clemson College Church, S. C., has accepted the call of the Salem Church, Salem, Va., and will begin his pastorate Oct. 1.

**Dr. F. A. Agar's new book "The** Deacon at Work" has just come from the Judson Press. A working board of deacons can make or remake a church. Why not see that the deacons in your church have a copy?

**Prof. John W. Work of Fisk Univer**sity has been elected president of Roger Williams University at Nashville, Tenn. Professor Work is the leader of the famous Fisk Jubilee Singers. He has been for more than twenty-five years a member of the Fisk faculty.

**"The movement away from the** Roman Catholic Church in Czecho-Slovakia is gaining momentum" says Sherwood Eddy who has been studying the conditions there. Since the war more than 800,000 persons have withdrawn from the church and formed a new national church.

**Marcus Garvey, president-general of** the Universal Negro Improvement Association, who has been in jail since the early summer, has been released on bail. He was convicted for use of the mails to defraud in connection with the mythical Black Star Steamship Company.

**Church leaders at a "specially urgent"** meeting of the administrative committee of the Federal Council of Churches held Sept. 7 condemned the "hasty and ruthless measures" taken by Italy in retaliation for the "wanton murder" of the Italian commissioners on the borders of Greece and Albania, as being "without justification" and as endangering war. They called upon the two governments to have the matter settled by such "impartial tribunals as already happily exist." Some of those who took part in the meeting stated that the League of Nations and the Permanent Court of International Justice were the tribunals meant.

**What is America's attitude toward** the problems of Europe? Secretary Hughes in a recent address said: "Our attitude is one of independence, not of isolation. Our people are still intent upon abstaining from participation in the political strife of Europe. They are not disposed to commit this government in advance to the use of its power in unknown contingencies, preferring to reserve freedom of action in the confidence of our ability and readiness to respond to every future call of duty. They have no desire to put their power in pledge but they do not shirk cooperation with other nations whenever there is a sound basis for it and a consciousness of community of interest and aim. Cooperation is not dictation, and it is not partisanship. On our part it must be the cooperation of a free people drawing their strength from many racial stocks, and a cooperation that is made possible by a preponderant sentiment permitting governmental action under a system which denies all exercise of autocratic power."

**Miss Winifred Myers, who for the** past two years has been pastor's assistant at the First Church, Topeka, Kan., has been secured for a similar position in the First Church, Seattle. Dr. A. M. Bailey, pastor. The church has planned a series of loyalty luncheons and expects to meet one-half of its $27,500 missionary quota by the end of October.

**Dr. John Snape of the First Church,** Oakland, Cal., is evidently making use of information gained in Europe this summer. Note the subjects of some of his sermons and addresses: "In Paris on Bastile Day," "At Quentin Roosevelt's Grave," "Where Edith Cavell Fell," "What I Saw in Germany."

**Summary of Presbyterian Church** statistics for the year ending March 31, 1923: Synods, 46; presbyteries, 301; candidates, 1,187; local evangelists, 171; licentiates, 253; ministers, 9,979; ordinations, 183; ministers received, 102; communicants, 1,803,593, increase of 46,675; ministers dismissed, 43; ministers deceased, 200; elders, 47,703; deacons, 19,089; churches, 9,706; churches organized, 82; churches dissolved, 95; contributions, $45,377,166.

**AFTER this manner therefore pray ye:**
**Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.**
**Give us this day our daily bread.**
**And forgive us our debts, as we also have forgiven our debtors.**
**And bring us not into temptation, but deliver us from evil.**
*—Jesus.*

**The Presbyterian Board of Foreign** Missions is threatened with a debt of over $1,000,000, it is reported. Three reasons are assigned for this condition. The inroads made in giving to regular objects by the appeals of the Near East Relief, the controversy over fundamentalism and the vast number of special appeals which have been made to the churches. The home board is in much better financial condition.

**Dr. Charles L. Goodell of New York,** secretary of the commission on evangelism of the Federal Council of Churches, will give the keynote address at the Union Chicago ministers' meeting, Sept. 24, speaking on "Pastoral Evangelism." Dr. Floyd W. Tomkins of Philadelphia, representing the Protestant Episcopal church, will speak on "The Spirit of Evangelism." The national evangelistic secretaries of the different denominations will be formally introduced. Every pastor in Chicago should be present at this meeting.

**Prof. E. O. Sellers, of the Baptist** Bible Institute, New Orleans, writes: "I must tell you how I look for your paper each week. It helps me to keep in touch with friends and work of former years. Am greatly enjoying the work down here where we are not disturbed as you seem to be in the North." The Baptist Bible Institute recently closed its fifth year. It has already nineteen buildings including the homes for the professors and married students. Its library numbers 40,000 and is constantly growing. The faculty numbers eleven professors and six assistants.

**Rev. H. B. Cox of the Calvary Church,** Davenport, Ia., has the hearty cooperation of his church. During the summer extensive repairs were made on the church property.

**Did you ever hear of Transjordania?** Well, Transjordania is the name of a new semi-independent state in East Palestine. It was recognized by the British government "subject to the approval of the League of Nations." It has an Arab population of about 350,000.

**According to statistics gathered by the** International Labor Office at Geneva, Germany leads in the number of soldiers disabled in the world war receiving pensions from the government. France and Great Britain are second and third respectively. Italy stands fourth and Russia fifth. In the United States 157,000 receive pensions.

**War talk is a mania with some per**sons. War does not settle our disputes and jealousies. It does, however, exact a terrible toll. Remember that in Germany alone 1,808,000 men fell in battle and 4,250,000 were wounded. And the lot of those who fell in battle is envied by many of those who remain only to suffer a sorer fate.

**Methodist conferences are being held** throughout the country. Hundreds of ministers will be sent to "greener" pastures and hundreds of congregations will hear a "new" voice in the pulpit. We have always had a little prejudice against the Methodist system of placing ministers but there certainly are advantages. Just think of the Baptist churches and ministers that long for a change and have to await an act of Providence!

**The new Baptist Temple, Indianap**olis, Ind., has completed the first of its triple unit building and the first services were held Sept. 8. The Temple Church is a direct product of the work carried on by the Federated Baptist Churches of Indianapolis. This federation is composed of all the Baptist churches in the Indianapolis area, with Rev. F. A. Hayward as executive secretary. Mr. Geo. F. Woody is president of the federation. The organization of the Temple Church took place a little more than a year ago as the result of several important features in Baptist life. The first was the call, and an urgent one, on the part of the Baptist people living in the area of the Riverside Park for a church. The first service held was a daily vacation Bible school, planned to be held in a little store. Inability to engage the store resulted in the school being held and carried on with success on the front porch of Mr. and Mrs. John L. Mertz on Herschell Avenue. A building formerly used for a plumbing store was then obtained, and remodeled for services and the new church was organized in this building. The Northwestern Baptist Church was asked to unite in the new work and others unchurched asked to place their memberships in the new work. The name Temple Baptist Church was adopted; a budget set up which included current expenses and $200 for missions for the first year. Rev. Joseph Belcher, formerly of the Southern Avenue Church, Indianapolis, was called as pastor and the program opened happily. The time for a new church came. The beautifully located site on the Parkway Boulevard was

(*Continued on page* 1060)

# The Baptist

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*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST
EMORY W. HUNT, Chairman
CLARENCE A. BARBOUR HUGH A. HEATH

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### Who's Who in This Issue

J. O. Hassler is a member of the faculty of the University of Oklahoma — department of mathematics.

G. H. O'Donnell is pastor of the Goshen, Ind., church.

Dr. Charles H. Parkes writes on a subject to which he has given careful study. He is a Chicago physician.

W. E. Darrow is minister to the First Church of Ainslee, Neb.

# Killam's Kollum

### Editor Phelps on the Stand

The *Michigan Christian Advocate* has served the Methodists of that state for half a century. "No man ever went to his task with more of combined eagerness and dread. It was a harder task than had been advertised, and bigger than his fondest dreams had pictured it." He then tells of three things which he felt he could never accomplish. He could never "feel" like an editor; he felt sure he would run out of copy and he knew he could never live cooped up in a city. He has been made to feel his part. He is swamped with copy and is still alive in spite of living in Detroit.

There were three things he expected to accomplish almost at once. He was sure he could "run up" the subscription list. He had underestimated the combined effect of the radio, the auto and the movie before which the reading habit has evaporated. He thought he could easily make the *Advocate* "the circulating medium in the church, discussed in prayer meeting, debated in board meeting, consulted in Sunday school and study class." He felt sure that it would be easy "to intensify the pastors' old time cooperation" in the subscription plans of the paper. Then follows a word as true as ever came from the pen of an editor of a church paper.

"The *Advocate* owes practically everything to the pastor, and goes up and down with his cooperation or indifference. If he is too big to bother with it, then the *Advocate* list drops in an inverse ratio to his greatness. If he is too busy to bother with it, somebody else with a half-passion does a half-job and we have a half-list. If he is too small to do it, then our list dwindles with him. If he is blind to his chance for an assistant pastor, then our list fades to the vanishing point. A careful survey of the lists reveals the fact that the big churches that need an assistant pastor the most are the ones where the *Advocate* is pushed the least.

"When the pastors neglect their own child, the *Advocate*, this fight will be over. No adjectives therefore are quite adequate to express our appreciation of the average pastor—who loves the *Advocate* with all its faults—puts it into his homes, and teaches the people to read it, gently leading them from the worship of the McNutts, Jiggses, Sapps, and Gumps to a diet of the *Advocate* brand."

### A Restoration

Having permitted our brother John G. Briggs to enjoy the presidency of a college for a week, we now restore him to the pastorate of his St. Paul church.

## Fresh from the Field

(*Continued from page* 1058)

chosen and the Indiana Baptist Convention aided in securing it. A financial canvass was made and this building costing about $20,000 is the result.

**Presbyterians of the South report** steady increase in receipts for foreign missions. It is said that if gifts for this cause continue to show a proportionate gain for the remainder of the year it will be possible to maintain the work and at the same time greatly reduce their debt.

**Three new dormitories for women to** accommodate fifty to sixty students have been remodeled during the summer under the direction of a committee of women commissioners appointed in June by the Hillsdale college trustees consisting of Mrs. Lorenzo E. Dow, Mrs. Albert L. Walrath, and Mrs. Walter H. Sawyer.

**Dr. John R. Mott estimates that the** loss to the Y. M. C. A. in buildings alone in Japan will be above $1,000,000. There is no question that the loss will prove the greatest ever suffered by the association in its world-wide work. The Y. M. C. A. makes no separate appeal for relief funds but throws its strength into the efforts of the Red Cross.

**Mr. Willfred O. Mauck succeeds Prof.** D. M. Fisk at Hillsdale College with the title of assistant professor of history and acting head of the department. This is an especially pleasing appointment since Mr. Mauck, the only son of President emeritus J. W. Mauck, will enter the service of the college just after his father, beloved "prexy" for over twenty years, is relieved of the onerous duties of the presidency.

**Dr. Bruce Kinney writes:. "I feel** under obligation to deny the exaggerated reports that have filled the papers about the wealth of David Paddelty who accompanied me to Stockholm. To the average reporter an Indian is wallowing in petroleum wealth. Very few have any considerable wealth of income. David has a small acreage of ordinary Oklahoma land with eight children. He has never had a drop of oil on his land nor a cent of oil income. He has been pestered with letters and telegrams asking for large gifts and I have been besieged to assist in separating him from large sums which he is supposed to have. The sooner our people know the truth the better for all concerned."

**On Sept. 15 the Chaplain's School op**ened with thirteen new chaplains for the regular army and one for the officer's reserve corps enrolled. The school continues for three months at Fort Wayne, Ind. The courses cover the subjects of army administration, problems and methods of chaplain's work, military law, military courtesy, map reading, the organization of the army, regulations governing field service, educational and recreational activities, military hygiene and first aid, identification and burial of the dead, psychology and sociology related particularly to soldiers and the history and character of American institutions. Among the number of students we find the names of two Baptists, Stanley C. Ramsden, Fort Hamilton, N. Y., and Charles M. Griffin, Spartansburg, S. C.

**The Wilkinsburg Church, Pittsburg, is** to lose its pastor, Rev. F. L. Carr, who has resigned to take up general work under the General Board of Promotion. He will make his home in Providence, R. I.

**The Home Mission Board of the** Southern Baptist Convention has made a loan of $30,000 to assist the First Church of Chickasha, Okla., to build its new building.

**Rev. Charles Boyd, of Milwaukee,** director of young people's and religious education of the Wisconsin Convention has accepted the call of the Temple Church, Detroit, Mich., to become its executive secretary. He will begin his work Oct. 15.

**Cablegrams as follows have arrived** just as we go to press: The Mabie memorial school wrecked. Several Japanese killed. Four Yokohama churches and five mission residences destroyed by fire. Other Tokyo and Yokohama property seriously damaged. The woman society property Kamagawa, also the Scott Hall damaged. Six women missionaries lost their homes and all personal possessions.

### Love

By Luella Kilpatrick

LOVE is the haven of a mother's arms,
The trust that closes a baby's eyes,
The peace of infinite lullabies,
A sure defense against all harms!
Love is the secret and the sign—
Love is divine.

God's love it is that through the years,
A sun of ever-radiant gold,
Has shone alike on young and old,
O hope of man against all fears!
Love is the secret and the sign—
Love is divine.

**Prof. C. A. Henderson, of the Babson** Institute, in his new book "Personal and Business Efficiency," says: "The efficient life never really begins until an emotion begins it. To be pushed from behind by our instincts is not enough; we must be pulled from before by our emotions. To satisfy some resentment or pride or affection we will gather ourselves together and work, but not till then."

**"The Chicago Tribune," in a recent** editorial entitled "Monkeying with the Bible," almost weeps to think of Moffatt and Weymouth and Ballantine and last of all Goodspeed "tampering" with the King James Version of the New Testament. This act in the eyes of the *Tribune* seems to rank with the crime of tampering with the constitution in the case of the eighteenth amendment.

**According to the "Western Christian Advocate"** the average age of the active pastors, probationers and supplies in the West Ohio Conference is fifty-two years. This does not include those on the retired list. Attention is called to the fact that in Bishop Asbury's time the ministers were nearly all young men, unmarried and militant itinerants. The question as to the why of this shift is raised. Is it due to increased educational requirements which throws the period of active work forward; or are the younger men shunning the ministry; or is the ministry such an easy berth that men do not die as in other callings. We imagine that no one of these factors tells the whole story. At any rate the Advocate says "Page Dr. Osler."

**The Normal Park Church, Chicago,** has extended a call to Rev. Milton McGorrill, associate pastor of the Temple Church, Brooklyn. Mr. McGorrill was for several years connected with the educational work of the Publication Society.

**Miss Helene Burniaux, a Belgian girl,** has been elected president of the International Federation of Working Women which recently concluded its third biennial congress at Schoenbrun Castle, Vienna. Miss Burniaux succeeds Mrs. Raymond Robins of Chicago.

**The San Francisco Bay Cities Bap**tist Union, the Northern California Convention and the American Baptist Home Mission Society, have finally secured title to a desirable piece of property for a Chinese boys' home. Three thousand one hundred and fifty has been subscribed to improve the property and the Chinese are ready to give $4,000 to equip the building. The work will be pushed rapidly forward to completion.

**Evangelist George R. Stair who re**cently preached for three weeks at Wharton Grove Camp, Weems, Va., has returned to his summer home, Emery Mills, Me., where he will continue until he leaves for Warsaw, Winona Lake, Ind., to begin a union campaign of all the churches Sept. 30, to continue five weeks. Mr. Stair's present engagements promise him a busy season.

**Miss Vera Rice, a graduate of the** Chicago Kindergarten College, the Baptist Missionary Training School and Denison University, has become associated with the Temple Church, Brooklyn, of which Rev. E. L. Dakin is pastor. Miss Rice is well known in the Middle West having served as director of young people's work in Wisconsin.

**Rev. Floyd Adams has accepted the** call of the Lincoln Square Church, Worcester, Mass., and will close his work at the Strong Place Church, Brooklyn, on Oct. 31. In his letter of resignation to the church he said:

"I congratulate you upon your achievements in the face of peculiar problems. The changed conditions in the region of our church have made the opportunity very different from that of former years. Now the large opportunity for service is in ministering to the needs of the immediate community while at the same time caring for the members who through affection, loyalty and tradition still retain their membership with us though removed from the neighborhood. You have responded nobly to this urgent need by using the church building and grounds for community purposes and by purchasing adjoining property for a community house which is now open and running successfully with a good staff of employed workers. Your institutional activities in the buildings and on the playground, summer and winter, have given you the hearts of the people. They know that this church is here for service as well as for services.

The work among the new Americans is most helpful and you have an opportunity to build up one of the strongest Italian Baptist churches in America. This beautiful Gothic auditorium will be thronged again with earnest worshippers, not of the same type as filled it in former days, but people whose souls are just as precious in the sight of our loving Master."

(*Continued on page* 1088)

The Baptist

# One Cent a Million

ONE tragedy among the results of the world war, and one of the most spectacular, has been the depreciation in values which has befallen the currency of various lands affected by the war. American money almost alone has held its full face value, becoming the standard of world values, and commanding a premium everywhere throughout the world. But in Russia roubles have decreased in value and multiplied in quantity until they are handled in bales. France and even England have suffered much in the process of declining values, though England has recovered rapidly.

Germany, however, land of prodigious industry, of remarkable prosperity and boundless reaches of intellectual, financial and military achievement down to the year 1914, although its homeland was never invaded or desolated by the enemy in the late war, has yet, like Russia, seen its unit of currency, the mark, depreciate disastrously under the constant issue of paper money from its presses, the mark falling steadily as the issues mounted higher, those for a single week of late being reckoned in trillions of marks. A trillion, it must be remembered is a million million. As a result the steadily sinking mark on its abysmal downward journey has already passed the point where it was quoted at the rate of one million for a cent of our money, whereas a decade ago and for long years previously the German mark was worth almost one-fourth of an American dollar. Marks at a cent a million! That seems to us almost like a decimal fraction of nothing.

There have been tragic results of this stupendous financial debacle. Many elderly people of refinement who had investments sufficient for their support in a modest way saw their income dwindle and vanish. Creditors were repaid in almost worthless money, while debtors were practically relieved of their obligations and enriched by the disaster. Suicides were many, and many nobles and the professional classes were made paupers. The greatest damage, however, was caused by the utter uncertainty in values which prevailed, and this is the horror of horrors in an earthquake, that the fundamental thing physically in all our personal and inherited experience, the solidity of the earth under our feet, suddenly fails us as *terra firma* pitches, sways and yawns open before us.

But we need not be too pharisaically complacent here in prosperous, well-stabilized America, where every coin and piece of paper money is worth its full value. Are there no instances of depreciation in values amongst us that compare with those of the German mark or the Russian rouble?

What of the values of speech? A word may be such a potent or such a futile thing. The fitting word spoken at a critical moment, the felicitous putting of a thing; the one choice expression out of a possible score of prosaic or awkward or offensive ways of speaking; the crystal-clear sentence where most would have been obscure; the thrust of a keen, penetrating phrase instead of the dull, untempered push of a poor wit; the kindling flame of the proper characterization of a wrong; the fine appreciative word for a noble soul or a noble deed; the felicitous wording of that which has been the unspoken sentiment of millions; the winning word which turns a human life from sin into God's pathway of peace and forgiveness —what values may be in these simple words, composite of heart and brain and breath!

But think of the countless words, trillions of them, splattered out over the world daily from the lip and the printing-press. How many of them have held to their proper value? How careless the most careful of us seem. There is such a constantly-augmenting mass of slipshod speech, of hurried, inaccurate, ignorant speech; of angry, spiteful, profane, scurrilous, salacious speech; of obscure, deceitful, slanderous, brutal speech. But for the most part it is the unceasing stream of thoughtless speech that increases the volume but debases the value of human utterances until the words which should be worth their weight in gold drop to less than the low point of the mark or the rouble.

AND what of the value of church membership? Christ recognized a variation in value even among genuine members of the kingdom in his parables of the talents, the pounds and the seed sown on good ground, but he also relegates to outer darkness the one who simply neglected to produce any profit from the treasure entrusted to him by his lord. Doctor Aitchison gives Doctor Agar as authority for the statement that only about 40 per cent of our church members in residence, and only about one-third of the total membership of the denomination are givers of record either to current expenses or missions. There are no statistics available, but how large a number of church members have never in all their lives brought in a single new recruit for the kingdom. What decimal fraction will represent the value to the church of one of these non-participating members?

## Fellowship

HATRED and not love has ruled the world during the past few years and the consequent wreckage is on every hand. Nation is steeled against nation. Because hatred rules instead of love in national circles, recently when so-called peace came in place of

war, even those nations that were allied in the midst of conflict became in a greater or less degree lined up against each other; and their hatred has grown apace with each passing month.

This lack of love, of fellowship, makes a sorry spectacle for the God of love to look upon after all that he has done to teach and bring mankind into a state of mind and heart where brotherly love and real fellowship could rule. By fellowship we mean love expressed in common united service. We feel inclined to face the facts just now and seek to determine the causes that have produced national and individual hatred, thereby banishing love.

A nation is an aggregation of individuals. If enough individuals are ruled by love and have the courage to let love rule them and theirs in contact with their fellowmen, no nation would be in a position to make hatred the path of its individual goals. If love ruled in the individual life, the national goals would be different because the impact upon other individuals and nations would not permit of unjust or unwise self-aggrandizement, or of selfish prosperity at the expense of others.

We ask ourselves again and again why so many individuals in so many nations that boast of a knowledge of Christ and whose cities and lands are thickly dotted with churches are ruled by hatred instead of love and therefore have no fellowship with each other. Is our Christianity a fraud or mockery? No, a thousand times no! Is our church life as we now develop it, unreal? Or has the practice of Christianity been lost in a crude desire to be a saved life in the next world only? We tremble in soul when we face such queries. The church of Jesus Christ must get at its task more effectually, with more dynamic, with more positives and with reality now as its goal. Unless it does this promptly individuals who are to be ruled by love will not be produced in this and the next generation and mankind will not have fellowship with their kind, but hatreds will go on and the world will be sorely torn asunder.

As individuals we need a real fellowship with each other in order to build a nation of brotherly minded people. We can never get such a nation until we forsake politics and our personal likes and dislikes in a love for people who need us and need the loving Christ who transforms us.

Let us begin with our own heart and life and enthrone love there in order to produce a real fellowship. Then let us spread, aggressively the leaven of love and thus banish hate from among us. When we have actually done that we shall soon have a nation ruled by a Christlike fellowship and we can altruistically help other nations to reach the same plane. We shall have to sacrifice some greatness of a certain kind in order to do this. The church must lead in it all, and our Christianity must be practical and be applied to life now.

The church is made up of you, my readers. Let it help all of us to produce a world of fellowship as well as individuals who have fellowship with all men everywhere.

## The Restless Club

MOST of us belong to the "Restless Club." We became members as we became members of the race. We were born into the club. From the days of tireless infantile activity until this day we have proved our qualifications for membership.

The motto of the club is "Any place but here." Ministers hang the motto over their study desks and gaze upon it as they write influential friends for assistance to get away from their present parish into another where they will again soon tire.

Every man thinks his own task peculiar in its difficulties and handicaps. If he could only be in the shoes of some other man he would be both contented and useful. But would he? Contentment is not a matter of surroundings and circumstances. It is a state of the heart. Contentment has to be cultivated and nurtured. "I have learned," said a very wise teacher, "I have learned in whatsoever state I am therewith to be content." Contentment is a great accomplishment attained by few individuals who pass through the degrees of the Restless Club and find at last in a clear sense of God's over-ruling presence and in a deep conviction of a mission and a commission from him the true meaning of "now" and "here." And even these past masters of grace should not be chided if now and again they desire to depart and to be with Christ, for the true members of the "Restless Club" have their citizenship in heaven.

## Eighty Cent Wheat

IN our twentieth century Babel, it is comforting to find one thing in which there is common agreement, namely, that the farmer is not getting a square deal.

In fact, the real farmer, who makes his living by digging in the soil, always was economically an under dog. He who can hitch up with his farming some other profitable occupation may save himself, but not as a farmer.

This is the meaning: How many men start with nothing, do nothing but work on a farm, rear a family, and come to old age with a safe net income of $1,000 a year? Is that figure too high for an income to support two old people, the farmer and his wife, who can work no longer?

It is no answer to say that multitudes of people in other callings fall below that standard of income. How much is the farmer helped by knowing that some miner or steel worker lives in a shack, or that some quarryman went to the poorhouse or the potter's field?

What is the farmer's remedy? Politics may help if rightly selected and applied. But an occasional political spasm, without a clear, consistent and steady program, is like a man trying to pull his feet out of the quicksand by standing on his head.

The real remedy is hard to take but certain to cure. It lies in a regimen of education and organization and neither can be taken as a drug.

# A Page of Opinion

## We Wonder, But We Trust

AN earthquake shakes more than the crust of the earth, and disaster always tries the foundations of our lives.

Yesterday, in Detroit, a little six-year-old boy, running merrily home from his first day at school was struck by an auto and his skull was fractured. That household is just a little miniature of the sorrow that has swept over Japan.

And everybody is asking that old unanswered question as to why God permits these terrible disasters. It is not so easy as some would maintain who have not felt the iron in their souls. Neither is it to be solved by a child's simplicity. A little girl was about to say her prayer one winter night and her mother said, "Clarissa, put on your kimono or you will catch cold." Instantly she replied, "Do you think that God would be so *mean* as to let me catch cold while I was saying my prayer?" And yet, while her reasoning was dead wrong, her fundamental faith in the fatherliness of God was dead right, and we do not get beyond it.

Thank God, we have passed the stage of trying to think of God as thus visiting his wrath upon his world for their sins. We know him too well for that!

But the mystery of the release of these terrible forces of nature remains still a mystery. We have to fall back by faith on the fact that God still rules his own world; it has not run away from him; he has not run off and left his world.

We still trust in the dark that the hand that guides the worlds is still a father's hand and go forward on that basis.

We shall hear of a thousand evidences of divine love, that will come to us from the zone of sorrow. The world is startled a bit from its forgetfulness of God and the terrible price has some compensating values. Love and mercy will spring up everywhere and our better natures will have a better chance.

God bless the Red Cross that is trying to do the task of rescue speedily and adequately. Blessings on our mission board that is wiring relief to the folks we sent from our own homes.

By faith, we still maintain that this is a good world, considering what worlds are made for.—*Michigan Christian Advocate.*

## The Real Cure

IN Babson's reports Roger W. Babson says: "Many times we have diagnosed certain industrial troubles as spiritual rather than material. By that we meant that the motives and viewpoints of the people involved were wrong. Consequently they found themselves in difficulties. Probably at least two-thirds of the troubles of this world are spiritual. Certainly 95 per cent of our social evils, and I hesitate to say how many of our political troubles, would immediately disappear if people really believed the religion they profess. The relations between capital and labor, the struggles between nations, and the conflict between individuals depend upon whether or not the parties involved have the right spiritual insight. Physicians are also agreed that a very large percentage of our bodily ailments would be avoided if we were at peace spiritually.

"This is what we mean when we say that lack of religion is responsible for most of the world's troubles. From this standpoint it is interesting to see the tremendous amount of interest which Coué has created by demonstrating the effect of mental peace on bodily welfare. *Aside from the question of divine healing it is assuredly a fact that the gospel of St. Paul, which most people have heard preached from their childhood, contains all and more than Coué or any other scientist has ever offered.* The moment, however, that some one comes along with only a part of the same story dressed up in scientific language, every one hails it as a new discovery.

"The reason is that the majority of people have come to look upon their religious activity as an abstract duty rather than a source of practical power. Even the ministry itself seems to have lost sight of this most important phase of its work. If it had not, every minister in the country today would be on his toes proclaiming that faith in God will do all and more than Coué can offer. The fact is, however, that practically all of the Christian ministry are willing to stand by and let Coué monopolize the most valuable part of their work. *It is true that the love of God is the only solution of our greatest troubles. When our churches really wake up and show people how to secure this great power we shall hear no more about lack of interest in religion!"*

## Public Ownership

PUBLIC ownership is coming forward as a candidate for study and discussion.

Two years ago Detroit took over its street-car lines. Chicago is moving in the same direction. Toronto owns the greatest hydro-electric system in the world. New York city owns and operates the greatest waterworks on the continent. Of cities in the United States, 2,318 own and operate their electric light and power plants and over 4,000 their water-works.

The Canadian government has one of the greatest railroad systems in the world, comprising 22,600 miles of track.

The United States government owns 1,000 miles of railroad, the army, the navy, the Panama canal and the postal system.

And who owns the highways, the streets, the state and municipal buildings, the public schools, the public forests and parks?

The growth of this movement presents a new group of problems, and promises great industrial and social changes.

# The Coming of the Comforter

*An exposition of John 16:7-13.*

By G. H. O'Donnell

IT was the last night of the earthly life of our Lord. He had gathered his little group of close disciples together into that upper room somewhere in Jerusalem. There he had washed their feet to teach them the lesson of true humility and true service. There, too, he had established the memorial supper, which they were ever afterward to observe in memory of him, that supper which sets forth in symbol the fundamental truth of the gospel, that Jesus is the Bread, the Wine, of life to all who believe on him. Then he gave to them his farewell address. A very prominent emphasis is given in this address to the promise of the coming of the Comforter, as he called the Holy Spirit. It is his words concerning this promise that we are to study.

> *NEVERTHELESS I tell you the truth; it is expedient for you that I go away, the Comforter will not come unto you; but if I go I will send him unto you.*
>
> *And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.*
>
> *Of sin because they believe not on me;*
>
> *Of righteousness, because I go to the Father, and ye behold me no more;*
>
> *Of judgment, because the prince of this world hath been judged.*
>
> *I have yet many things to say unto you but ye cannot bear them now.*
>
> *Howbeit when he, the Spirit of truth is come, he shall guide you into all truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come.*
>
> —John 16:7-13

### Calamity or Blessing

These words were spoken to men who were about to lose by death the dearest, closest, most inspiring friend they had ever had, or might ever hope to have. How they had learned to love Jesus as their Shepherd, Comrade, Companion, Teacher, as the very Light of their lives. All that life had come to mean to them, it had come to mean through the gracious words and the inspiring presence of this One who now told them that he must part from them by death. What wonderful words had been his! What infinite, tender sympathy! What perfect gentleness! Yet what an imperial demand his high and holy life had made upon them! The presence of the only man who never knew the taint of sin upon his conscience, who never disobeyed God, and so could look with perfect vision upon the face of God! Could it be that such a one was to die? Was he to leave them alone, desolate, orphans in the world? No wonder sorrow filled their hearts, sorrow so exceeding great that none thought to ask him whither he was going!

Now to these sorrowing disciples came the words of this wonderful promise. It was as if he had said to them: "You, my disciples, have the wrong conception of my departure. You think it your greatest calamity, when in reality it is your greatest blessing, the most wonderful and blessed thing that could happen to you. For, if I go away, I will send the Comforter to be with you, the Holy Spirit, and he will be your Companion and Helper and Comforter forever. He will be to you all that I have been, and more."

### Why Such a Blessing

Why was the departure of Jesus and the coming of the Comforter to be such a marvelous blessing to them? Because:

(1) In no other way, perhaps, could the conception of the kingdom of God as material, temporal and worldly, be rooted from their minds, and replaced by the true conception of that kingdom as spiritual and inward, as Jesus had constantly taught. Even after this night they still clung to the worldly conception of the kingdom, as is witnessed by their question at the very foot of the mount of the ascension, "Lord, dost thou at this time restore the kingdom to Israel?" But after Jesus had risen from the grave, after the Holy Spirit had come into their lives with his enriching, sanctifying power, after they could look up to a Christ at the right hand of God, then they could understand the spiritual nature of the kingdom which Christ had come to establish.

(2) As a human Christ, even though at the same time Son of God, he could hope to reach a limited number only of the vast number of mankind. Then he would remain forever inaccessible to the multitudes who could never hope to know him personally. Then he would inevitably have given the kingdom a local, temporal center. But as the risen, spiritual Christ, seated at the right hand of God, and represented on earth by the Comforter, he could be equally near, and equally accessible, to every person of every nation, age and time. Thus his going was in reality his coming to be with them, as he had promised, even unto the end. What they had thought their greatest calamity was their, and humanity's, greatest, profoundest blessing.

### What the Comforter Is

The word translated "comforter" in the English version means a helper, an intercessor, one who acts as an advocate. Jesus has just given no encouraging picture of the future of the disciples. He has told them that the world will hate and persecute them as it has him, that they will be excommunicated, even killed, because of their position as his messengers. But in all of these trials One will be ever by their side, sustaining, helping, comforting. The Holy Spirit is the constant Companion, Advocate, Helper, Guide and Protector, of all who have surrendered their lives to Christ.

Notice, too, that the coming of the Comforter is expressly stated to be to his disciples. "It is expedient for *you* that *I* go away, for if *I* go not away, the Comforter will not come *unto you;* but if I go, I will send him *unto you.*" It is nowhere stated in these verses that the Holy Spirit comes to the world. On the contrary this is ex

pressly prohibited. The Spirit is coming, as Jesus is here speaking of his coming, only to the disciples of Jesus Christ the Lord. But the work of the Comforter for the world is to be done because of and through his coming to the disciples. "And he, when he is come (unto you), will convict the world." What a holy position is that of Christians! The Spirit of God comes into our lives and then through us reaches out to the world which knows not God and brings to that sin-cursed world the conviction of sin which leads to the cross of Christ and forgiveness. Upon our lives as Christians Jesus our Lord founds his words for the conversion of the world. How the Holy Spirit works in the world apart from the lives of Christians we know not. But we do know the gracious truth, that only as our own lives are filled by, possessed by, this Comforter, will he shine forth in glory and power upon the world.

### The Threefold Conviction

Notice the threefold conviction which the Holy Spirit brings to the world. "And he, when he is come, will convict, i.e., show to be guilty, the world in respect of sin, and of righteousness, and of judgment." It is wholly in regard to Jesus Christ that this conviction consists. The sin, the righteousness, the judgment are directly connected with Jesus. In other words the Spirit is to convince men that Jesus is the Christ who is able to forgive their sins and to impart righteousness to them. Jesus is the Christ—this is the message of Christianity to the world. All other doctrines spring from this fundamental. This is the message of the New Testament. It is likewise the message wherever Christianity has been vigorous and victorious. The Lord Jesus is, and must forever remain, the changeless message of the ministry and of the Holy Spirit to the world. We may phrase that message to suit the thought of our times, but we dare not compromise. The characters and destinies of men are determined solely by their attitude toward him. The work of the Holy Spirit is to convict men in respect to him.

(1) Of sin. "Of sin, because they believe not on me." This is the great sin, refusing to believe on Jesus Christ, refusing to surrender one's life to him. No one has ever yet been able to point out defect in either the teachings or the character of Jesus. He is the one and only Perfect One. In him goodness becomes so transparently clear that the blindest cannot fail to see it. So, to refuse to believe in Jesus means that one refuses to believe in what he recognizes as the only perfect revelation of God and the only holy way of life. It means that one deliberately chooses the evil knowing it to be evil, that he prefers his own sins to forgiveness in Christ. Hence this sin of unbelief in Christ is the deadliest of all sins. It is the root sin from which all others spring.

*LORD, for the erring thought*
*Not into evil wrought,*
*Lord, for the wicked will,*
*Betrayed and baffled still,*
*For the heart from itself kept,*
*Our thanksgiving accept.*
*For ignorant hopes that were*
*Broken at our blind prayer,*
*For pain, death, sorrow sent,*
*Unto our chastisement*
*For all the loss of seeming good,*
*Quicken our gratitude.*
*—William Dean Howells in "The World's Great Religious Poetry."*

(2) Of righteousness. "Of righteousness, because I go unto the Father and ye behold me no more." The righteousness of Jesus is proved by his going to the Father to sit at his right hand forever more. He is no longer to be in the world. Hence the world will be without its only perfect man. "Ye behold me no more." The righteousness of Christ is the only righteousness to be had. The world lacks this, and so it stands convicted, clothed in its garments of filthy rags. Those who believe in the risen, exalted Redeemer alone are sharers of the righteousness of Christ. They are not of the world although they are in the world. The unbelieving world will see in the lives of the disciples the righteousness of Christ, and will acknowledge its own lack thereof.

(3) Of judgment. "Of judgment, because the prince of this world hath been judged." Satan, the prince of all things evil, was judged when Jesus died and rose again. All who have not accepted Christ, (the world as the word is here used by John), are citizens of Satan's kingdom of evil, and hence when the sentence of judgment was passed upon the prince, it included condemnation for all of the citizens of his dark kingdom. Satan, and all of whom he rules, stand judged by the death and by the victorious resurrection of Jesus the Christ.

This is the work of the Holy Spirit through our lives, to convict the world of these three things, the three great realities of life; of sin, the deadliest, most horrible thing in the world; of righteousness, the most beautiful, radiant, glorious thing in the universe, the white and holy life of Christ; and of judgment, the righteousness of Christ triumphing over the deadliness of sin. That judgment may not yet have been enacted upon unbelieving men. But one day it shall be. Then those convicted of the sin of unbelief in Christ will enter the outer darkness, and the righteous shall shine forth as the sun in the kingdom of their Father and of their Christ.

### The Constant Revealer

One more work of this Comforter in our lives must be mentioned. "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth." How? "He shall take of mine and shall declare it unto you." The Comforter is to be the constant Teacher of our lives in spiritual truth. But notice that it is of the things of Christ that he teaches. Through all the Christian centuries the Holy Spirit is constantly revealing the meaning, the fulness, the supremacy, of Christ to us.

What a glorious thing it is to go all along the years with the presence of the Comforter within us, making our hearts to sing and our faces to shine with that holy companionship. What a wonderful thing it is to listen throughout all our days to the still small voice that ever speaks in the souls of men, and which gradually deepens and strengthens our experience of the risen Christ, until at last we see him face to face and become like him yonder in that eternal land.

It is a mighty partnership which Jesus gives to us in the Comforter. God grant his Holy Spirit to us all in full measure, that we may share in like full measure the winning of the world to the Lord Christ, the one and only Saviour, to whom be glory and honor and dominion world without end.

# Work of the Church School Among Students in Higher Institutions of Learning

By J. O. Hassler

### I. Principles

1. *A new definition of church school.*

Many definitions of the church school and its functions have been put forth by our leaders in religious education. Each emphasizes certain viewpoints. I have tried to assemble into one statement a comprehensive definition of the church school and its functions which, I think, adequately sets forth a true conception of what the modern church school should be and what I firmly believe the future church school will be.

The church school is the main educational department of the church and its functions are to recruit members of all ages, win them to Christ, develop them into intelligent, consecrated, missionary Christians and train them for Christian service.

What is the work of such a department of the church among students? We will take up first the second function named in the definition—that of evangelism.

2. *Educational evangelism.*

To the old methods, tried and effective, of convicting sinners by bringing them dramatically face to face with the hideousness of their sins and emphasizing the power of an avenging God and the inexorableness of the final judgment has been added the newer methods of educational evangelism. The church has begun as never before in the nineteen centuries of its existence to heed the Lord's command, "Go ye, therefore, and teach."

By teaching the truths of the Bible and their relation to life we awaken the individual to an intelligent realization of his responsibility to God. He is encouraged to seek intelligently a solution of his life problems. Surely Paul meant this when he said to the Philippians, "Work out your own salvation." Emphasis is being placed on a calm quiet decision of the individual, based on previous instruction concerning the fundamental principles of Christian faith. This does not presume to omit the emotional, for when we have known him with our minds—his omnipotence, his grace, his mercy, his long-suffering—we will love him with our hearts and let his love and power come into our lives to transform them and supply them with a never-ending source of spirituality and zeal for his cause. If we take the emotional out of religion we will lose some of our enthusiasm, but we cannot win educated thinking young men and women by methods solely emotional. The college age is the age of the intellectual type of conversion as contrasted with the emotional type of early adolescence. Having escaped being swept into the kingdom on the tidal wave of adolescent emotion, and now living in the age of doubt and criticism, our unchurched college student is not likely to arrive at a decision unless he is convinced intellectually. My opinion is that it is through the methods of educational evangelism that we must reach the college student and the church school is the logical department of the church through which it should do the work of evangelism in this field.

3. *Development of Christian lives.*

The performance of the third function (as given in the definition) of the church school involves two great principles, namely, theory and practice. An athlete may study the theory of football until he has it letter perfect, rule book and all, and yet be worthless on a team if he has not practiced. Again, a fellow of mighty strength, with hardened muscles and no knowledge of the game, if substituted suddenly for a regular player in a game would certainly jeopardize the team's chance for success. In training the team the coach gives the lessons and the players at once put them into practice. Drill must be had. The same dual training is necessary to develop useful Christians. If we teach missions and overlook an obvious chance to do missionary work in our college town, or neglect to train in missionary giving, we are likely to develop insincere lives. Religious instruction without practical application is incomplete. So is religious piety without a corresponding activity commensurate with the person's ability. The best way to warm one's self up in the Christian faith is to work. Our young people should be taught by actual practice to realize the value of activity in keeping one's faith. An active church member will become a praying church member because he will feel the need of prayer. If he is conscientious his Christian life will become more exemplary because his prominence in religious activities will make him careful about the kind of influence his life exerts. The instruction that should accompany his practical training will teach him this. While the church school has not by any means the monopoly on the jobs to be done in a church, it does have a broad enough field to do the major part of this religious training by practice.

It requires a stretch of the imagination to suppose that a student whose relation to the church for a period of four years has been passive will go back to his community and home church and assume that portion of leadership that is due him because of his education with the enthusiasm and intelligence that he would if he had been in the work all the time at college. If we produce useful Christians among our college students, we must use them in the church while they are in college and by this means develop their Christian lives. The church school has a very large share of this work to do.

4. *Training for service.*

The discussion of the development of Christian lives dovetails with the discussion of the fourth function of the church school—training for service. One involves the other. It seems to me that the opportune time to train for Christian service is at the time a student is getting his education. In most cases at this time he is away from his home church. To the church at the school town then falls the responsibility of giving this training. It should have a very important place in the school's program.

A few years ago I was directing the teacher training for a church school in a middle western state. In securing recruits for our classes we found a dearth of young people of college age, for practically all of the young people of the church went away to college, and the teacher training classes consisted mainly of junior and senor high-school students. Many of my students could complete only one year of the required three-year New Standard Teacher-Training Course before going away to college. I had letters from some who went to denominational schools telling me of the continued training they were receiving in the college. None of those who went to state schools received such training. There are very many more of our Christian students in the various state schools than in the denominational colleges. The church school in a state school town that does not feature courses in training, both for Sunday-school teaching and other church duties, is not meeting its full responsibility.

In justice it should be said that policies should be pursued by the denominations of the state Sunday-school associations that would furnish assistance to these churches in the school towns that have this extra burden thrust upon them.

### II. Methods.

5. *Plan of organization of church school for work among students.*

## In Patience Wait

By Fred Scott Shepard

*Though the vision tarry, wait for it.—Hab. 2:3.*

My restless heart impatience feels,
I long to see and know;
The Lord so strangely with me deals,
I know not how to go:
But as in doubt I hesitate,
I hear a quiet voice say, "Wait!"

I see so much of sin and shame,
Of sorrow, loss and grief,
I am perplexed. Where is the blame?
Can no one give relief?
As in a maze I thus debate,
I hear again the message, "Wait!"

My troubled soul would flee away
In solitude to rest;
Forget the troubles of the day—
Life's vain and weary quest:
Oppressed by fear, almost distrait,
My heart finds comfort in God's "Wait!"

I would more active be—alert
To need of things around,
But find my ev'ry way begirt—
With hindering causes bound:
Impatient of my untoward fate,
I hear this word, "They serve who wait!"

So then, my Soul, wait on the Lord,
According to his certain word,
For waiting brings reward at length,
Of clearer sight and added strength.

There should be a distinct college department with separate period of worship the same as the usually organized departments. Of course there would be occasional days when the whole school would unite in worship. I don't think that any nationally prepared plan of grading by ages (seniors, intermediates, etc.) should be allowed to separate these college students in two departments. The most ardent enthusiasts for standardized grading could not refuse the church schools of the college towns the right to vary from the standard plan in order to organize to the best educational advantage. It is actually done with success in many places. An attendance of thirty is sufficient for a separate college department. If there are as many as fifty in the department I would have five classes, first-year men, first-year women, upper classmen, upper classwomen and a training class. The training class should include only Christian members who feel a desire for purposeful study and preparation for teaching in the church school or doing some other form of church work. If the size of the department does not allow five classes I would have three, first-year, class, upper class and the training class. I believe that more effective work can be done both in recruiting and in the quality of instruction if we have separate classes for freshmen even at the loss of the chance to segregate the sexes. I believe further that the doubtful gain in a complete grading of the upper three years is more than offset by the power attained by large classes that could be had by combining the upper classmen. They do mingle considerably in their courses in college.

6. *Courses of instruction.*

No plan of lessons based on a six or seven-year cycle should be used. We have the college student for four years and if any cycle at all is to be used it should be a four-year cycle. Again, the uniform lessons are chosen to satisfy the religious needs of all ages and we have not all ages in this department. It is as if in the college we should teach them "hit or miss" lessons from kindergarten stories up to courses in philosophy and after four years of it call it a college education. There should certainly be no course given during those precious four years that does not minister directly to our purpose of making well-rounded, consecrated, purposeful Christian men and women. We must have Bible courses that emphasize truths helpful in a college student's life. We must have courses (not one lesson each month or quarter) dealing with missions, church history, church management, questions of recreation and the problems relating to a choice of one's life work. In treating the last topic we must not forget that recruits are needed in the ranks of Christian workers, preachers, missionaries, etc., and none are more desirable than consecrated conscientious college graduates. From the Association Press and various denominational presses can be had textbooks covering courses planned for young people of the college age.

The training class will study those topics which have to do with preparation for teaching in the church school and it is highly desirable to add courses in training for leadership of the young people's societies, Boy Scouts, Camp Fire Girls and similar organizations. It would improve the efficiency of the churches of the future to give courses of instruction on the duties of various church officers.

7. *The teachers.*

The most vital problem about the organization of this department is the selection of the teachers. They may or may not be teachers in the college; they must be consecrated Christians. They should be such as could give time to the outside recreational activities of the students. Granting at the outset that they should be educated, I believe that their personalities and plain human characteristics should be more seriously considered than their degrees. I would avoid the stiff, learned, hyper-critical professor who is rather vain of his liberal beliefs even though he may be a prominent member of the church. A students' class is no place for a teacher to criticize. The students will do that; let the teacher be careful.

On the other hand, I feel that dogma and adherence to fixed doctrines are out of place. We ought to be training independent thinkers as the colleges are doing and it is no encouragement to independent thinking to have it appear that one's religious beliefs have already been thought out by some one else and need only be adopted in some kind of a statement of faith. Our college students haven't the reverence for their ancestors and ancestral beliefs that the Chinese have. It is largely because we improve on the ideas of our ancestors (we have dropped witchcraft among other things) that we stand today without a peer as the foremost Christian missionary nation on the earth. It seems strange that some people will pay money to send missionaries to persuade other people to study, think and arrive at a conception of God which differs from that of their ancestors and deny the same privilege to their own and neighbors' children. Do not misunderstand me to mean that college students should be encouraged to look with suspicion on everything of the past and to think out new and varied beliefs. I mean that they should be helped to adjust their conceptions of God and things fundamental to Christian faith to their growing store of knowledge, to harmonize the teaching of the Bible with the truths of science as they honestly find them in their study and research in the college. If we can not do this much for them we will lose them. A teacher with a consecrated life, a burning evangelistic message, a noble missionary vision and a generous, charitable, tolerant attitude toward the beliefs of others can safely do this. Of all the people with whom the college student comes in contact in the church during his student days none can have more influence on his Sunday school class if that teacher be of the right kind.

8. *Recreational activities.*

The church is realizing more and more the need of ministering to the play life of its members—especially its young people—and has begun to promote recreational activity, usually through the church school. It does little good to train a person's mind and body for efficiency in performing certain tasks in life and then let him waste his energies in his leisure time because he has not been taught wholesome and restful recreation. Again our old team, theory and practice *alias* precept and example, must be called in. Neither moral warning against certain recreations nor positive instruction along the lines of pure wholesome recreation will be sufficient. The youth must be trained by example in the art of play and recreation. The organized classes of the church school or the organized departments of the church school are very convenient agencies for this training.

### III. Results

9. *Recruiting made easy.*

I have purposely postponed the discussion of the first defined function of the church school, recruiting, so as to place it under the head of results. If the school organizes and develops a strong college department, with that *esprit de corps* and loyalty to things collegiate that is so easily instilled in college students, selects the best available teachers, gives courses of instruction that appeal to the intelligence of the students while satisfying their desires for spiritual help, and furnishes for them wholesome recreational activities, recruiting members will be an easy task. The class organization is the proper agency to do this recruiting.

10. *The finished product.*

What kind of member should the home church expect to receive back from the college church after four years? If we consider the results of one year in a certain state school town (where there exist no separate college departments in the church schools) then

## "An Arsenal of Dislikes"

By Edwin M. Poteat

**Mr. George Wyndham was Chief Secretary for Ireland under Mr. Balfour as Prime Minister. He was a gentleman, a literary man, an able administrator and a sport. In writing of the French Legitimists he said, "Apart from an arsenal of dislikes they were unconscious of the universe."**

**By which he meant that they lived in their prejudices, in their disagreements, in their dislikes. These filled their horizon, were indeed their universe.**

**"I do not like you, Dr. Fell.**
**The reason why I cannot tell;**
**But this I know, I know full well—**
**I do not like you, Dr. Fell."**

**I presume we all have our likes and our dislikes. But when we allow these latter to shut out the universe, and then proceed to make them our arsenal, that is, our guns and ammunition with which to shoot up the town, the government, the denomination, the Christian church—well, to put it as mildly as possible we are making fools of ourselves!**

**And did not our Lord more than hint at this folly when he held up to ridicule the man with a stake sticking in his eyeball who proposed to pick a mote out of his brother's eye? There is no conceit so protruding as that of the man who so relishes his dislikes of other people as to feed his soul on the luxurious fare of always trying to set these other people right. Mr. Wyndham has told such a man where he may expect to find himself—apart from an arsenal of dislikes he will become unconscious of the universe.**

five out of every six sent away would come back without having had appreciable contact with the church school's influence, for the statistics actually compiled at the end of the year showed an average attendance at Sunday school by students of 17 per cent of the various denominational enrolments in the state school. Four years of negligible contact with the church will not develop a useful Christian life. If the church school does its full duty under the plan of work I have outlined, I believe this ratio would be reversed and there would go back to every church five well-trained, clean-minded, vision-filled Christian students for every six sent away to college. It is also assumed that many who would go away to college not Christian would come back useful Christian members of the church. A student trained as the church through its school should train him would be the kind of Christian that prays, "Thy kingdom come" and goes out immediately to help make it come; that prays for the heathen and reaches for his pocketbook; that says, "Nobody can come between an individual and his God. Every one should have the right to his own convictions. Luther, Calvin, Bunyan, Roger Williams, Wesley, Campbell and others were heroes of the faith," and proceeds to drop the word heretic from his vocabulary; that does not believe that the New Testament aims to outline details of business organization and methods of the church for twenty centuries in advance to fit the modern changing conditions of life; that feels it his duty to help his church and his God win men to Christ; that realizes that his church must not consider the life to come to the exclusion of the life that now is; and that believes the old adage, "'An ounce of prevention is worth a pound of cure," applies to sin and therefore furthers all projects that lead to conservation of child life and preservation of the ideals of youth. Such a person would be a valuable church member and a valuable citizen.

# Keeping the Missionary Personnel Fit

By Charles H. Parkes

DO we recognize the importance to our whole Baptist missionary enterprise of keeping its personnel fit?

Great effort is exerted to fill the ranks of the missionaries. This recruiting activity, beginning at the annual meeting of the Northern Baptist Convention, extends through the different organizations in all the churches among Northern Baptists, reaching out to the smallest woman's society and B. Y. P. U. unit in the most remote rural district of the country. In our desire to secure life service we emphasize the great good to be accomplished among the peoples in the faraway places of the world. We show what wonderful things may be done in the slums and the crowded districts of our home industrial centers and among the isolated peoples under the jurisdiction of the Home Mission Society.

These glowing pictures are all very well, provided the physical requirements of the individual recruit to withstand the undermining effects of the work involved are given the requisite consideration.

Our great industries have long recognized this fact in their operations. They spend vast sums of money on initial physical examinations of all employes, and on subsequent periodic physical examinations. Expert care is provided for personal injuries. Inspections of housing and living conditions are made and improvements instituted. Provision is made for cleanliness, sane recreation and physical development. These activities are given the prominence of departments, so important are they considered.

The motives involved producing these innovations need no comment here. Suffice it to say that the industries admit *it pays* to raise the mental, moral and physical efficiency of its personnel.

To show that the value of the care of the physical well-being of the peoples to be reached is duly recognized, it is only necessary to call attention to the medical missionaries and nurses sent out, the hospitals built and maintained in the Orient and other fields reached by the Baptists, and the medical work in the Christian centers. Looking at the question from a materialistic standpoint alone, it would seem that the evangelistic effort follows the medical.

Recognizing this fact, it is appalling to realize that as yet we have not advanced to a point where the mainstay of the work, the missionary personnel, receives anything like adequate attention to its physical needs.

Investigation of this question brings the information that in one of the general boards during the last three years progress along this line has been made. Doctor Lerrigo is entitled to credit for this advance, in developing the requirement of an adequate physical examination on entrance into service. Considerable progress in the examination and care of returned missionaries attached to his particular board is also noted. The Woman's Foreign Board has advanced to a point of adopting Doctor Lerrigo's methods. These signs of progress are encouraging, but they are altogether too slow. The reason for this delay must be found and corrected.

This article is intended to call the attention of the rank and file of Baptists of the North to this great and important question.

Turn your sympathetic imagination to the physical needs of these missionaries, going to all kinds of enervating climates. If in their systems there is the slightest mark of tuberculosis, it will explode promptly into consumption. If there is the least beginning of a goiter, it will develop rapidly to a point where the individual becomes a mental and physical wreck. If there is an old chronic appendix, hernia or gall-bladder disease, isolation far from medical aid will take its toll in death. A run-down, tired-out physique, mingling with the slums of our cities, where all kinds of disease and infection run riot, needs no further comment to tell the story of the future of the individual, if below par physically.

The most casual thought given to the few details enumerated above will indicate what should be done before the missionary is accepted for service. It is appalling how careless we have been and are of the welfare of our missionaries. We are more than a big business enterprise—to do things because *it pays*. We have induced these people to go into the far countries for us, and should assume the obligation of their care.

This does not mean that we must spend vast sums of money and build big institutions. Let us apply prophylaxis to this question. First, see that the individual is physically fitted for the work; then, before he has worn himself to a physical wreck, give him an opportunity to learn his exact physical condition, and, if there is anything wrong, see that he gets proper medical attention. Under any circumstances, give him adequate facilities for recuperation during his periods of rest.

Let me ask you: "Are we fair to the missionaries? Do we recognize the importance to the whole Baptist missionary enterprise of keeping its personnel fit?"

## The Silent Revival

WE have recently been impressed by the Gothic elements introduced into the architecture of some of our office buildings. They bring touches of the religious sentiment into our business environment and this has suggested to us something still more significant.

We have rejoiced to note the revival of high moral principles in business. No one can doubt that there is a growing desire to obey the law, and not grudgingly but gracefully. The Golden Rule in business is in many places becoming popular. We are informed that a Christian merchant in New York recently dismissed the head of a department because he advertised for sale on a certain morning goods which were in transit to the city and which did not arrive at the time they were expected. Any salesman promising to deliver that which he has not in stock in that store is not tolerated for a moment, and if he misrepresents articles which are for sale he is instantly dismissed.

A business man of wide experience was asked in recent years to address a woman's club in a thriving city on "Dishonest Men I Have Met in Trade." They expected to hear an exciting story. The gentleman, however, declined the invitation, replying that his business life had indeed brought him into touch with all classes, and yet, he assured the women, although his transactions with thousands of different men had run into the millions, he had never met but two men who were dishonest.

A wholesale merchant who deals extensively with the representatives of a race that is commonly thought to be inclined to dishonesty, informs me that he is personally acquainted with at least a thousand of these men by name and has had extensive and constant business relations with them for many years. He assures me, however, that they are quite as honest as those men of his own race with whom he has had business relations. He declares that he has sometimes been badly deceived by his own people but has very seldom been disappointed in his financial dealings with the representatives of this race of strangers.

Religion is doubtless filtering into the regulations of business, and we hope that the religious architecture noted here and there in our modern office structures foreshadows the widespread attainment of spiritual ideas. The gothic arch that overtops the doors through which the feet of our business men enter, foreshadows, as we trust, that day when the feet of all shall be shod with the preparations of peace as they enter with clean hands and pure hearts into the modern temples of mercantile life.

# North Dakota Baptists Celebrate Two Anniversaries in 1923

JUNE 28, 1923, was the seventieth anniversary of the martyrdom of Elijah Terry, the first Baptist, as well as the first Protestant missionary in Dakota Territory. He was massacred by a band of hostile Indians at Walhalla in 1852. Terry came to North Dakota from St. Paul, where he was a member of the First Baptist church.

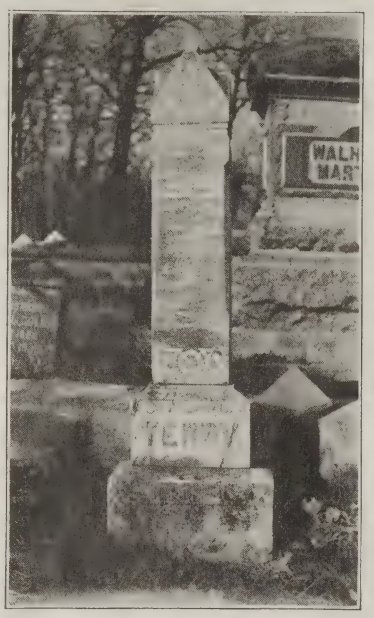
May 13 was observed by Dakota Baptists as "Elijah Terry Memorial Day." Upon this day all of the churches in the state made contributions toward a fund to provide a suitable memorial of Elijah Terry, consisting of an oil painting, to be presented to the National Baptist Memorial. Roger Williams Church, Washington, D. C. It is hoped that the painting will be completed in time to be exhibited at the meeting of the North Dakota State Convention in Fargo, Oct. 3-7. This will be the fortieth anniversary of the organization of the convention and extensive plans are under way to make this one of the memorable events in North Dakota Baptist history.

## The Martyrdom of Elijah Terry

By J. E. Naylor

BACK in the time of the Hudson Bay Company, in the days of the hardy pioneer, a young Baptist missionary fell suddenly pierced by eight arrows and one bullet. The missionary's name was Elijah Terry; the date, June 28, 1852; the place, Walhalla, at that time a thriving trading post where Indians, half-breeds and whites brought their buffalo hides and other pelts. Two Baptists, Terry and Tanner, were the first non-Catholic missionaries to work in what is now known as North Dakota and Terry was the first martyr; others followed.

It happened on a bright morning in June. Terry, accompanied by a Frenchman, went into the woods to cut timber with which to build a schoolhouse. He was singing an old church hymn as he




walked down the path that wound among the trees when, without warning, a party of Sioux Indians in ambush fired and Terry fell upon his face pierced with the arrows and his shoulder broken by the bullet. When his companion, who escaped brought back help, they found the savages had scalped their victim and on turning the body over, saw that two of the arrows had driven completely through, entering the back and the points coming out in front.

The day after his death, Tanner with much persuasion gained permission of the priest to bring the body into the Roman Catholic Cemetery, there being no other burying ground in Walhalla at that time. Years later when the shallow grave was discovered, it was found almost under the fence among the unbaptized children and heretics. Next to him was the body of a half-breed who had been killed in a drunken brawl. A few years ago, the body was removed to the beautiful spot shown in the photograph on the cover page. This restful place has been dedicated to the martyrs. The grave of Elijah Terry is divided by the walk from the graves of two Presbyterian missionaries' wives. One died of exposure the year following Terry's death and the other, the next year, was shot by the Indians as she was standing near the window in her home holding her infant child in her arms. Buried in the plots back of this lie the bodies of Presbyterian missionaries who died natural deaths.



**In 1852 this old building was a trading post. It has since been a store and is now a barn. Terry lived here, and it was from this building that he went with his ax on his shoulder across about one-quarter of a mile of open prairie and into the timber where he met his death.**

## Pershing's Interest in Boys

GENERAL JOHN J. PERSHING'S interest in boys is eloquently expressed in a letter accompanying a gift of a large silk American flag to the Second World's Conference of Y. M. C. A. Workers with Boys, held May 30 to June 11 at Portschach, Austria, with approximately 900 delegates present from nearly fifty countries. The flag of each nation represented was hung in the auditorium, specially built for the meetings. The letter and gift from General Pershing were sent through Dr. John R. Mott. The letter follows:

"It is a pleasure to be given the privilege of addressing this brief message to you who are charged with such all important responsibilities. The citizens of tomorrow are moulded through the influence, teachings and directions of today. We have confidence that with your wise counsel and guidance the boy will not only profit in the present but will be better prepared to meet the problems and opportunities that are certain to confront him in the future.

"If I may be permitted, I trust you will accept this American Flag as an expression of my deep personal affection for, and interest in, the boys of every land, and my cordial good wishes for the highest success in your deliberations."

Another American flag was presented to the conference by the Rotary Club of Washington, D. C., Secretary of the Navy Denby as a member of that organization placing it in the hands of William Knowles Cooper, secretary of the Washington Y. M. C. A., who took it to Portschach.

**Twenty-two Mexican Baptist churches** of Texas, which reported to the recent Mexican Baptist State Convention, contributed $12,560.25 during the past year for general denominational work, such as local improvements and support and missionary work. Five young ministers were ordained and eight new churches organized among the Mexicans. This general work is under the direction of the home mission board.

# Seekers After Truth

*"Ye shall know the truth and the truth shall make you free."*

By W. E. Darrow

SAID Jesus, "And ye shall know the truth, and the truth shall make you free." Such is the promise to all who continue in his word and who are his disciples indeed.

In early years the writer became a disciple of Jesus, and has been ever since a seeker after truth. The time came when he sought through training in a theological seminary the preparation needed for the full work of the gospel ministry. At the time he was quite immature in character and conviction, awkward in manner and speech, yet anxious for light, clear and certain, upon the verities of the Christian faith. Notions and opinions, some good and some not so good, these gathered by him in the earlier years from various sources, needed to be tested as to their trustworthiness and value, and in the seminary he found abundant opportunity for their examination and separation. Without the collegiate training afterward received his task was far from easy, but the result was satisfactory in every particular. Good men in the faculty of the seminary, such men as Dr. Ebenezer Dodge, Dr. H. Harvey, Dr. S. Burnham, Dr. A. M. Beebee, Dr. W. N. Clarke, Dr. W. H. Maynard and others, left their impress upon his life and ministry.

### One Teacher's Influence

Of the influence exerted by Dr. W. N. Clarke we wish specially to speak. This teacher was in the second year of his service as professor of Christian theology when we entered his class-room. Already, the air was full of rumors as to his teaching, and we were not a little suspicious, ready to combat vigorously every approach to the truth from other than the accepted order. His winsomeness, his clear-cut statement of truth, and his fair-mindedness, won us from our ultra-conservatism, though some things he told us have not yet been accepted by us; not that they are untrue, but we have not yet grown into consciousness of their validity. He stressed the things vital in theological thinking and indicated plainly what was opinion merely. On such broad basis we have been able to erect the structure of our own thinking, and it has stood securely amid the changes of the years. Well do we remember our first day in his class-room. He told us a little of the conflicting opinions current at the time and suggested the two ways in which we must deal with them: we must either keep the window closed against their approach, or let them in for examination and sifting. As men charged with the duty of leading the religious thought of others, we must put them to the test. If we were going to fall, it was better to fall then than later, but no fair and thorough examination should lead to such an outcome. How often we have wished all teachers of truth might have the benefit of such instruction. It is true that many people misunderstood him, misconstrued his teaching, actually opposed his leadership, but as a pioneer soul he has blazed a trail that many others have followed and his influence abides in ever-widening power, wherever his teaching is really known and appreciated.

Recently, a young man of our acquaintance, once a member of a church in a neighboring state, to which we ministered, wrote us about the teaching and influence of a certain school, here nameless. He felt that it was offensively narrow in its sympathies and spirit. To it he came in the hope of getting the preparation he needed for the work of the ministry. He came to its from a school decidedly undenominational in character, where evangelism is stressed, and properly, but where many vital Baptist doctrines are discredited and discouraged. At our suggestion he changed from the undenominational school, but he is very much dissatisfied with his selection. Our advice was in behalf of another institution better suited to his need.

The experience of this young man, no doubt the experience of many others similarly situated, has led to the preparation of this article. Religious institutions of various grades and tendencies over the land are bidding for patronage, each claiming to be simon-pure in its loyalty to truth and essential Baptist conviction. Some of them are broad-guage, others narrow-guage, still others no guage at ... opportunity here for any and eve.. type of theological thinking and temper. If an earnest seeker after truth could know in advance just what these various schools really are, and if he were able at the time to make decision in harmony with his own peculiar need and desire, the harm to him and others might not be so serious. Unfortunately, where a wrong choice has been made, the life is colored ever after by the influence of the school attended. In time, every seeker after truth will come to know its fuller meaning, but some never persist to the end. Therefore, the need of the most careful training and the wisest caution. No one should give out as true any opinion unless he has first tested for himself its meaning.

It is our profound conviction that the positive note should be sounded in the class-room as well as in the pulpit, and that vital truth should be clearly indicated. Why, for instance, stress evolution, favorably or unfavorably, and forget the fact that man was not man until after God breathed into his nostrils the breath of life and man became a living soul. Let men differ as they please with respect to the evolutionary process, that is a question of biology, of method in creation. Man is from God, whatever the process. Why debate as to the time in which the Almighty made our planet ready for human habitation? The Genesis story states that the day and night of twenty-four hours length did not begin until the fourth day of the creation period. What about the length of the days that preceded? Civilization has undoubtedly advanced since the first man appeared on our planet, but human nature is just as sinful, just as prone to go astray as in the beginning and still needs Christ as a personal Redeemer. There may be particular time and manner as to our Lord's coming again, but whatever our conviction as to the method we should all have our lamps trimmed and burning, ready for his return.

### We May Well Rejoice

Naturally, an individual or a school stresses certain particular teachings and thereby the thinking of our age is enriched, only that truth be presented. Like the tacking of a sailing vessel, the thinking of the Christian centuries has veered from one extreme to another, but the progress of Christianity has been straightforward. Who is able to control the process? What organization or school, however orthodox and conservative? Why think and act unkindly toward another whose shibboleth may differ from our own, if only he is essentially right in his conviction? The fact is, we all differ from each other in training, in temperament, in thinking, in tendency. The wonder is, not that we differ, but that we agree so greatly as we do. And however Christ is presented, whether of envy and strife, or from higher motive, we may well rejoice that Christ is preached and glorified thereby.

In the face of so much human need there should be no misunderstanding of our marching orders. We should, indeed, teach the young converts to observe all things commanded — baptism, church order, etc.; but the direction to evangelize the world is also fundamental and forcible. While we are discussing matters incidental and subordinate, the world of today, for which we are responsible, is passing away. Let us follow the things that make for peace whereby we may edify one another. In theological quibble, even about things vitally important, we may lose sight of the Christ, whose we are and whom we serve. No matter how big or narrow the fence around our thinking, there is always more on the outside than within it. Some other brother or sister ma

THE human mind has a fondness for applying long names to small things, and expressing its more important concepts in words of a single syllable. Monosyllabic terms are vocal with the interest of the ages. There is that greatest of all thoughts, God. There is that ever expanding realization, world. There is that perplexing problem of the past and present, man. There is that accusing sense we have been unable to rid ourselves of, sin. There is that continual incentive to pondering and reasoning, hope. God, world, man, sin, hope—what greater thoughts have ever stirred the human intellect, what factors figured larger in the spiritual progress of the ages? These five great monosyllables have been spelt and respelt, as it were, one age handing down the correct spelling to the other age, and no age satisfied with the orthography of its predecessor, but bent on learning to decipher the terms anew and grasp their fundamental meaning.—F. W. C. Meyer.

have a segment of the truth of God, to which we ourselves may be stranger. Let us receive the truth of God, in the love of it, wherever we may find it, separating it from the dross with which it may be surrounded, digging for it as for hid treasure. Let us make it to glow in loving and living Christian service, for the power of truth over us is not so much the straightness of our conviction as to its meaning as the sweetness of our living under its influence.

# Social Unrest and the Church

THERE is a marked demand in the public libraries of the country for books and magazine articles discussing the industrial unrest which is the most conspicuous fact marking our time, and the propaganda which urges a reorganization of the existing social order, Dr. Howard Agnew Johnston, president of the Chicago Church Federation, says: Moreover, it is significant that a large majority of the people seeking this material are not found in the membership of the church. This is one of the weaknesses of the church.

With the amazing growth of industry, with unprecedented accumulation of wealth in the hands of a few, and the rapid increase of power in the hands of the many, we have the combinations of capital and the organizations of labor as the significant storm signals of the time. These organizations and combinations may be quite unobjectionable in themselves if they be inspired by a right spirit. All too often they are not thus inspired, and we behold bitter antagonisms finding expression in various ways that hurt and hinder the progress of the social order.

Every intelligent and fair-minded student of the world's life knows that there must be some readjustment in our social conditions and relations. It must be recognized at the outset that extraordinary progress has been made in the last century. The value of personality, in contrast to property, has steadily been emerging into the place of recognition. Had Karl Marx had the slightest notion that such progress could have been realized within the interval since his life, he would never have written his famous attack on capitalism. He did not believe such progress could be realized without a revolution. The fact that it has been rapidly changing conditions of the people for the better, admitting that much yet needs to be accomplished, should of itself lead us to be patient while persisting in the effort to have the spirit of Jesus Christ find increasing place in the program of those who seek the fullest possible solution of the problem.

For the only solution of the problem is to be found in the application of the principles found in the teachings of Jesus Christ and the injection of his spirit into the lives of individuals and groups seeking to help along the increasing progress toward a righteous readjustment of conditions and relations between employers and employes. Roger W. Babson is right when he asserts: "National resources, available labor and capital are important, but these things are of little value until they are released by people filled with the spirit of God." W. L. MacKenzie, in his book, "Industry and Humanity," is in accord in the statement: "A solution of the problems of industry is not to be looked for in forms. Something more vital than forms is needed. A new spirit alone will suffice."

Just at this point the duty and privilege of the church appears. It would be a mistake for the church to identify itself with any political platform, or economic program; for these can never solve the problem apart from the true spirit of brotherhood. Instead of the cynical cry of Cain: "Am I my brother's keeper?" there must be a new cry: "I am my brother's brother." Judson G. Rosebush, president of the Patton Paper Company, Appleton, Wis., has become a conspicuous figure among leaders in the realm of industry in the effort to infuse this right spirit into the discussion and the endeavor to find the way toward a better understanding. He recently said: "Of all the criticisms leveled against modern industrialism, none is so basic as the allegation that the underlying mental trouble with the capitalist-labor controversy has been its militancy, its total absence of cooperation and fair-dealing all round."

The message of the church must challenge men on all sides of the controversy to cultivate a willingness to appreciate the other man's point of view. Today they do not want to see the other man's position. They distrust each other. They see nothing good in the other side. We know that both are wrong in this attitude. Both are far better than their opponents describe them to be. But they must cease to stand apart in the spirit of bitter, uncompromising criticism and condemnation. This message of the church must strive to reach the leaders of both sides. For manifestly the character of the leadership of the movement will go far toward determining its outcome. Unless that leadership shall become increasingly Christian, it will never realize the desired end of justice and fair play.

"Thou shalt love thy neighbor as thyself" is the basic principle on which the program must be established. If men refuse to recognize their neighbors, as the man in the gospel did, there must be a growing demand in the influence of the church that such recognition be given. The consciences of men must be stirred. We believe they still have consciences, and that they will prove amenable, if only the church shall speak out within its clear prerogative to urge the principles involved in the spirit of Jesus. Mr. Baldwin, the British prime minister, has given the world an illustration of the way a Christian statesman may help to heal the hurt. Let others follow in increasing numbers. The one only and adequate hope is the program of Jesus Christ.

# Opportunity

By Luella Kilpatrick

TO BE a part of the world at this, the greatest moment of its existence, when the prophecies of past ages have in part been realized, and the future is limited only by the range of man's imagination; to see rich and poor, Jew and Gentile, black and white, pass in procession before us, the greatest moving picture of the age-long drama of life—this is the first great opportunity.

Our duty is not merely to live, however; we must also act. Each must take his rightful place on the stage—to do the heroic deed—to speak the words that may change the destinies of nations; to invent what seems impossible as others have done in the past; to sacrifice willingly, and, if need be, to lay down life for a friend; in sum, to leave the world better than he found it.

The second opportunity ready for each to grasp is the opportunity of achievement. The only life worth while is the life of vision. The only man who advances is the man who looks forward to a new day. The apostle calls the star that leads him hope. Without hope achievement is impossible.

Opportunity comes to every man; success only to him who has the wisdom, energy, courage, and determination promptly to grasp and utilize his chance.

At the beginning it is best to be modest in one's demand. On the other hand, a lazy waiting for one's time to come is a dangerous invitation to indolence. Nor should one expect to be helped along, to be coddled. Some young people are so often befriended that they do not have to look out for themselves at all.

Opportunities that are too plentiful are often not much appreciated, and consequently are not improved, and so are lost.

As the Far East offers unusual business opportunities to young men, so it offers great opportunities for young women along educational and social service lines. "There is just one opening," Robert Gray was told; "if you can leave for the West in two days, we can promise you a good salary and promotion." The young man doubtless preferred to stay at home. Yet there had been no such opportunity for a year and there might not be again. However, he had a certain duty to his present employer, who would be left in an unfortunate position because there was unfinished work on young Gray's desk.

"I cannot accept the position," he said. "I must finish certain work on my desk that no one understands. If I leave it, it means the loss of advantage to the company that I meant for them to have. To go would be to destroy the results of my year of work with them."

Robert Gray never attributed his achievements of after years to the fact that his character won recognition when his work had failed. He believed that his decision had been natural, a casual act.

No act is casual; what seems so is merely the attracting force of the life at the center. The Christ-light is not an outside factor from which to gain rapture in special moments of meditation. With Christ in the heart and mind, every emergency is met with the right principle and every act of the temporal life is spontaneously pure.

To those who go the way of lost opportunities for acquisition of knowledge, of mental discipline, of preparation for useful service, of winning fame and fortune, all count as nothing when laid over against the delirious pleasure of a single forbidden hour. Opportunities lost, generally speaking, are lost forever.

"A thousand years a poor man watched
Before the gate of Paradise;
But while one little nap he snatched
It oped and shut. Ah! was he wise?"

The final opportunity is the opportunity for service. He who is willing to serve should create the opportunity to do so.

When the great war came on, Catherine Booth might have said: "These men do not need nurses, the war department provides nurses; they do not need entertainment, the Y. M. C. A., etc., provide that; they do not need preaching, the chaplain will attend to their religious needs; the Salvation Army is not needed at the front; I will stay home." What she said was "I will bring the influence of home to these young men suffering the hardships and character-racking terrors of the war;" and she created her opportunity and magnificently dedicated herself to service.

The real proof of a Christian is how he meets this test: "Do I avail myself of all my opportunities of daily Christian service?"

In our actions we should all be Christian ministers. It is not necessary for us to get up into pulpits and proclaim the truth of brotherly love. Our lives will be our sermons, and we shall exert an influence for good that will shine out as a beacon in a world that would, without such opportunity-bearers, be ever dark.

# A Lesson in Grammar

By Mrs. Helen S. Brown

GOD exhausted language in revealing to men his love and nearness. By means of it, from the mouth of prophet, priest, king and Christ himself he brought himself down from an infinite distance into the intimacy of life's daily round. Every part of speech has contributed its share in giving us a close up of our loving heavenly Father. How well he knew that life would offer some struggles before which the stoutest hearts would quail unless his presence was made real. He knew that as courage or fear dominated our natures we would advance or retreat, "for nothing routs us but the villainy of our fears." Hence we have the priceless "fear nots" of the Bible and the ringing calls for courage!

It is through the use of that little, insignificant part of speech, the preposition, that God has so made his presence felt as to take all the fear out of fearfulness and leave the fullness of a perfect trust. Our grammars teach us that a preposition is a word which shows the relation between its object and some other word in the sentence. With that in mind let us see God as our teacher pointing out his relation to us, the objects of his love. The promises cited are only suggestive of the many.

First, God is *within us.*

"Christ *in* you, the hope of glory."

"Now I no longer live, but Christ liveth *in* me."

No one is so sure of the home citadel that a strong defense is not needed there.

Second, God is all *about* us. Recall for a moment Moses' beautiful metaphorical picture of God's protective care *over* and *under* us.

"As an eagle that stirreth up her nest,
That fluttereth *over* her young,
He spread abroad His wings, He took them,
He bore them *on* his pinions."

Again,

"Who is *over* all, God blessed forever."

There is another preposition that makes even earthquakes on land and tempests at sea, powerless to harm.

"The eternal God is thy dwelling place.
*Underneath* are the everlasting arms."

We use grammatical license here, changing underneath to a preposition by supplying "us" which is understood.

The three cited below, show how impossible it is for the enemy to overpower us on either flank, in the front, or rear.

"Because he is at my right hand, I shall not be moved."

"As the mountains are round about Jerusalem,
so Jehovah is *round about* his people."

"The angel of Jehovah encampeth *round about"* them that fear Him, and delivereth them.

All these promises bring out the matchless beauty of the name Immanuel—God with us. That presence within and all about us means love, understanding and infinite power. It doesn't mean that the conflict is eliminated, but it does mean that with him we are invincible. Elisha could not be terrified by the threatening hosts at the city's gate for he saw that the mountains beyond were filled with heavenly hosts.

A seamstress, after years of close work with her needle, had trouble with her eyes. She consulted an oculist. "Have you windows in your sewing room that give you a good view of the sky and distant hills?" he asked. "Yes," she answered. "Then frequently lift your eyes from your work and let them rest on those far away scenes." She followed the advice and was cured. There is rest and assurance in lifting our eyes to those "hills whence cometh our help." Paul summarizes in one sentence the thought of all these references.

"And your life is hid *with* Christ *in* God."

Los Angeles.

# An Interesting Contrast

By Rollin H. Walker

THERE are two notable passages, one in the Old Testament and the other in the New, presenting opposite sides of a great truth. The first is found in the prophecy of Amos, and is that terrible passage where, referring to the immoral and paganistic people of God, he says, "Though they, dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and it shall bite them."

This is Amos' way of saying that a man cannot run away from his skeleton, and that when the people of a nation are saturated in sin there is no place that they can go that prevents God's mighty universal laws from working upon them and making them feel the results of their sins.

The Israelites felt then, as pagans do now, that the gods might be deceived, or that a person could get out of the territory of a god, just as Jonah imagined he could do when he took ship for Tarshish to flee from the presence of Jehovah. One of the fundamental tasks of the ancient prophet was to seek to make Israel know that the moral law was unescapable.

The truth which God has given the modern world to know about the absolute and unvarying uniformity of natural law, has made it much easier for us to believe this great principle, although even yet men do not half realize that the breaking of an obligation or a social injury is certain to cause terrible results sooner or later in the life of the man who is guilty.

And now for the opposite side of the shield. If one will turn to the eighth of Romans, he will find that great passage where Paul says, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul has realized the presence of a new type of natural law, and has come to know that the law of love and the law of protection for any man who believes in the goodness and mercy of God as revealed in Jesus Christ are just as inexorable and unescapable as is the law which punishes the guilty offender. An accident is impossible in the universe. God always punishes the guilty; God always protects the righteous.

Of course this does not always seem to be true. The guilty seem to escape; "their eyes stand out with fatness, they have more than heart can wish." And the righteous seem to be punished. As Paul says, quoting the old prophet, "For thy sake we are killed all the day long." Nevertheless, when time has its opportunity to work out the inevitableness of law, it will be found that the man who, in faith and sincerity and humility, shelters himself under the protection of the Most High is unsinkable. No submarine in the angry ocean of life can send him to the bottom. And on the contrary, no powerful protection of huge brute force can prevent the august laws of righteousness from working for the destruction of the immoral and the selfish.

There is a tendency in our modern thought to say that Paul's great law of love has supplanted Amos's terrible conception of Nemesis. But this is not true. In fact, the inevitableness of the operation of the laws of grace is based and founded upon the inevitableness of the operation of the laws of punishment. The universe of love is built upon the reenforced concrete of the universe of law. We must have Amos in order to have a firm hold upon Paul. And to this agrees the whole teaching of Jesus who, while he spoke the tenderest words that ever fell from mortal lips, also, beyond all question, uttered the most terrible and awful warnings

# Learning to Pray

THE department of prayer and stewardship of the General Board of Promotion is constantly bringing together some personal testimonies in the two fields. Experience is the best teacher, and these experiences of learning to pray are full of instruction for others.

Naturally they are published anonymously, under an understanding of the department with the writers, but they are vouched for by the department as the testimonies of men and women widely honored among us, who, for obvious reasons prefer that these inner aspects of their life should not appear over their own names.

## Prayer More Than Petition

"FROM infancy I have been in the school of prayer. In earliest years I learned by imitation the posture and formulae of prayer to which I am now accustomed. In early boyhood I chose Jesus Christ as my teacher. During all subsequent years he has been interpreting to me the meaning of prayer, as he taught his first disciples. He has taught me that prayer is far more than petition, or asking, as white light is more significant and more inclusive than the colorrays that compose it. Petition has been only one of the many attitudes of my soul towards God and Christ. As years have multiplied in the school of prayer with my Saviour, I have been learning more and more his character and purpose, until now I know that one petition that God answers is prayer for pardon and righteousness. I have learned, too, that my dominant desire is, or ought to be, for light.

"'I ask no dream, no prophet ecstasies:
No sudden rending of the veil of clay;
No angel visitant, no opening skies;
But take the dimness of my soul away.'"

## A Valley of Decision

"I THINK that I began really to pray when I was ten years old. My father had died two years before, and my mother was left with the responsibility of the spiritual welfare as well as the material care of her two boys. With her we went continually to a series of meetings held under the leadership of Moody and Sankey. One night, as a result of one of Mr. Moody's messages, there came to me such a realization of the direct relationship between this life and that which is to come that I cried out in my soul that I might be found worthy to be with my father who had gone from me after a life for which there could be but one destination. If I mistake not, that was my first real prayer, though the habit of prayer at night and morning had been fixed in me from very early days.

"I suppose that I prayed in some more or less meaningful way from that time until I was seventeen years of age, but there was no positive decision for the Christian life until the age of seventeen. I was to begin my life in college the next day. Wisely and tenderly my older brother presented to me the alternative of beginning college life with or without a positive and definite decision for Christ, with the probable consequences of the choice. That was my 'valley of decision.' I can see now that the seven years which had preceded had been leading me steadily to the decision which was then reached. Quietly and definitely I then decided that I would enter this new and significant stage of life's journey as a Christian, and this decision was sealed in prayer. That hour with my brother and with the Master I can never forget.

"Then came four years of college life. During all of the years the ministry as a life calling pressed hard upon me, but I had other tastes and ambitions and I steadily fought what I now see to have been God's call. In my pravers during the college days I think there must always have been a reservation as to my life work, for not until after the college course was done did I give him the key to the last room in the house. Then came a new experience of the profit and power of prayer. I hope that by God's grace neither the profit nor the power have been wholly lost in the years which followed.

"During a somewhat varied and exacting work for the more than thirty years which have passed since college days, prayer has been a real factor under many circumstances. I have absolute confidence that I have seen men and women converted in answer to prayer; that I have seen stubborn and hard hearts softened and changed through prayer, and that many a time what looked like a closed door has been opened through petition to him who holds the stars in his right hand. When I have been willing to do his will, he has not failed to realize in me the promise which he made that I should know of the teaching. When the promise has not been realized. it has been because the condition has not been fulfilled."

## Its Practical Efficacy

"WHEN did I learn to pray? I have not learned yet. Sweet, helpful, powerful as prayer often is, any experience of mine has touched only its outermost fringe. The philosophy of prayer never troubles me. I realize the philosophical difficulties, but have always been enabled to rest upon its practical efficacy; somehow it does move the arm that moves the world, as I have found not once or twice. I cannot point to any one moment when I discovered a hitherto unknown major secret of prayer. Sorrow has made it more sweet, bringing Jesus near. Great perplexity has driven me to it. My task for eighteen years has called especially for dependence on God and constant recourse to him. Great comfort has come, as well as marvelous answer. I have never been able to argue much with God in prayer; perhaps not to plead as much as I ought. It has always seemed that he knew before I spoke, and while he wanted me to speak, and speaking was a real and efficacious thing, I could just make my request known, and leave it; or refer to it again, as one of Jehovah's remembrancers whose renewed reminders are not vain repetitions. Prayer as petition is very precious; prayer as communion still more—the two inextricably linked. In private, ejaculatory prayer, the swift arrow flight upward, *inward*, yields the greatest reaction of assurance and power. The degree varies too, greatly. Sometimes the answering manifestation of God's presence in Christ swells and lifts up like a tide; but the assurance of his presence does not ebb, however, the feeling may. And greater than prayer is he."

## The Soul's Hospitality

"I cannot recall a time when I did not believe in God. From my early childhood I was taught to speak to him. I cannot now imagine myself living for twenty-four hours without doing so.

"When I have done anything that my conscience condemns I get no peace until I have frankly spoken to my heavenly Father about it and asked his forgiveness. It would seem strangly unnatural to begin a day without asking for his constant presence and help. Facing serious responsibilities I am drawn irresistibly to pray. Before any important decision I ask him to guide my judgment. With reference to all my higher hopes in life I feel helpless to realize them except as I draw wisdom and strength from God through prayer.

"Of course, such prayer would be impossible unless God were really there! No sane man would fool himself into talking habitually to any one who did not answer. But he does forgive and he

## A View of Prayer

By J. V. Whiting

PRAYER is an interchange of thought and life between God and the human soul.

Prayer is not merely asking for something. Asking is but an incident in the prayer life. It is said, "Enoch walked with God." Perhaps it could be said with equal truth, "While Enoch walked he talked with God." Of an old Bible scholar it is said, when he had finished the day's work, he read a bit of scripture and closing the book exclaimed, "Lord, we are on the same old terms," and fell asleep.

A child in the home lives the home life of father and mother. He thinks as they think, feels as they feel, and talks as they talk. He is a part of the home life. What needs he has he voices with confidence of getting: "Father, I must have some school books." "Very well, son, I will see that you get them." But the big thing to him is that he has this father and mother whose life he shares.

One who gets to the heart of living, says at the close of the day, "Father, this has been a good day because it was your day and my day; we lived it together." In the morning he starts out to work and says, "Father, you are with me. All is well today—I know it now, for you are with me."

So does prayer ennoble, inspire, spiritualize all the life.

gives the assurance of it. He does guide and strengthen and help in a thousand ways. And he speaks to one and meets one's every need as only a divine friend could do.

"In my experience, prayer is not conquering the divine unwillingness but laying hold of the divine willingness. It not so much puts God on my side as myself on God's side. Prayer is the act of appropriating the constantly extended mercies of our Father. God is ever seeking entrance into the human heart (John 4:24; Rev.3:20). Prayer opens the door. Prayer is the soul's hospitality to the unseen Guest and Friend. Intercession is the wireless message sent by my soul to another through the ether of God's love."

# Every Man's Inheritance

By Frank S. Harwood

*"WE ourselves will go ready armed before the children of Israel, until we have brought them unto their place: we will not return unto our houses, until the children of Israel have inherited every man his inheritance.". Numbers 32, 17-18.*

The Israelites had come by the tortuous way of the wilderness to the very border of the Promised Land. It had required the most skilful leadership on the part of Moses to preserve morale among these insurgent tribes. Now that they were about to enter into Canaan their troubles were not over for from this time they would be without the proved generalship of Moses and the difficulties would be none the less. If ever a strong united spirit was needed among the Hebrews it was now.

But what should be proposed to Moses but a request which if granted would divide and weaken the forces! And at such an inopportune time! It was like the request the two disciples made that one might sit on one side and one on the other side of Jesus when he came into his kingdom. The petition to Moses and the petition to Jesus were prompted by selfishness and shortsightedness, and were both completely out of place. But Moses and Jesus each used the occasion to send home to the unenlightened hearts a great truth. This was the thing desired of Moses. While encamped on the plains east of the Jordan, it occurred to the two tribes of Gad and Reuben that as they possessed much cattle it would be a very satisfactory arrangement for them if they could be allowed to remain right where they were and not have to go across the Jordan, for the plains were well adapted for grazing. And so they asked if they might do this.

At once Moses saw the folly of any such course and replied with the question: "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" The great leader knew that in taking the land of Canaan there would be fighting and they would need no discouragements from the ranks. Probably the two tribes had not thought of this. Then they proposed to leave their families and flocks on the plains and to have the men accompany the other tribes in the conquest of their inheritance. This modification of their request was acceptable to Moses who urged them to fulfil their word, promising them the land which they had chosen if they did as they promised. He assured them, however, that if they did not keep their word they would be sinning against God and their sin would find them out.

There are several things about this incident which reveal human nature as it is and as it may be. One thing is the fact that Gad and Reuben felt that they had gone far enough and were now ready to enjoy the fruit of their labors, with little thought of how their action would affect others. This spirit is characteristic of every one who has not tasted of that abundance of living of which Jesus spoke. This is the spirit of the person who has not outgrown the mechanical idea of religion. He reads a chapter of the Bible every day. He has not done his duty if he does not read the chapter, and he has done his duty if he does read it. He does a good turn for some one every day. If he forgets it one day he has not done his duty, but if he does one good turn he has done his duty. Probably he who reads one chapter will read more, and probably he who does one good deed will do more, but human nature is too quickly satisfied with its accomplishments. We are all tempted to say: "Let this land be given unto thy servants for a possession, and bring us not over Jordan." What is the difference between the most of us who live the average life, and the few of us who live the unusual life? Is it not that the most of us have done "that which it was our duty to do" and have never known the intoxicating joy of the few who give themselves hilariously?

That was an arresting question which Moses asked: "Shall your brethren go to war, and shall ye sit here?" Their answer was a modification of the original request which brought out the true Christian spirit. Of course, they did not know it was the Christian spirit for they knew nothing of Christ, but the spirit they showed is Christian wherever it is found and by whatever name it is called. They said: "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: we will not return unto our houses, until the children of Israel have inherited every man his inheritance." Where can you find a nobler statement? Is not this an ideal example of unselfishness and cooperation? For it was no small thing for these men to leave their wives and children and possessions to spend weary years in a hostile land for the sake of helping some one else into an inheritance. Perhaps no greater sacrifice, except death, can be asked of a home-loving man than to leave home for a long time to serve others outside the family. Many are doing that now and no doubt great will be their reward. What must be the agony of heart of those missionaries who must leave their children in the home land not seeing them for years! Dan and Reuben caught the larger spirit. It dawned upon them that not only were they responsible for their own wives and children, but also they owed something to all the rest of the race. And so an entirely new purpose filled their minds. They were converted by the words of Moses.

It is an encouraging thing for Christian workers to think of the great change which Moses' word produced in these people, for it reminds us that many are the hearts which might be changed if some one would only speak the needed words. Blessed is the person who knows how to speak the word in season. It is well said: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" for it surely takes wisdom to do the work of changing lives. People are not easily convinced. But it is encouraging to think that if they are tactfully shown what their spirit really is and what it might be, that some, at least, will be noble enough to act as did the tribes of Gad and Reuben.

Surely it is a wonderful work our Lord has given us—it is to help every man to come into his inheritance. Can it be that any one else will not reach the mark because we think we have gone far enough?

## Migratory Workmen

A study of the migratory birds and as to why they travel from one place to another, makes a very interesting subject. Barn swallows and chimney swallows leave in the latter part of the late summer because they have a long journey before them, as they spend their winters in Northern Africa. The golden plover travels each year from the Arctic circle to Patagonia and returns by another route.

It is also interesting to remember that large groups of men also roam from one part of our land to the other, and many of these journeys are made with almost the regularity of the birds, that come and go. The Navaho Indians and some other tribes go from the valleys to the mountainsides each summer, and wander from place to place in search of the best pasture land for their flocks and herds. Many other Indian tribes are broken up into small groups, and pass from one region to another, where the vineyards and harvest fields need workmen. There are also certain tradesmen who have the tramp habit. Barbers, masons, carpenters, blacksmiths and other workmen, governed by a desire to see the world, travel from one city to another, staying a few months in each place, and seldom find it difficult to secure work. Salesmen travel widely also from one part to another, and certain of their routes extend from the Atlantic to the Pacific Ocean.

The bringing of workmen from various parts of the country to another to break up a strike; the moving about of pleasure hunters from the North to the South and from the East to the West; the movement to have college students work on the farms, which are often located a thousand or more miles from their homes and the bringing of the negroes each summer from the South to work on the farms in Connecticut and elsewhere, tells the story of what is going on each year.

All these movements and mixtures of men at once lead to social and spiritual situations and call for fresh initiative and intelligent work on the part of Sunday schools, young people's societies, brotherhoods and churches. Without doubt God is at work in all these changes and migrations of men. Dr. J. C. Clifford once said that in America "divine forces are making the ideal man."

# The New World Movement

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.*

## The Strategy of Cooperation

"So built we the wall; . . . for the people had a mind to work."

—*Nehemiah* 4:6.

### Inspirational Activities

Loyalty Luncheons for women in about 60 centers throughout the country.

Echo Meetings for women at 1,000 points, bringing echoes of the Loyalty Luncheons.

A series of significant three-day Bible and missionary conferences at about thirty strategic centers for purposes of inspiration, information and organization.

Bible and missionary rallies at 200 or more points for presentation of the denominational task.

### Method

Setting-up meetings in each state, association and local church for the purpose of acquainting workers in each field with the plans for the year's work and placing responsibility for carrying them out.

A chain of selected leaders from every local church through the association and state convention to the organizations that represent the whole denomination in the Northern Baptist Convention.

### Stewardship Program

**Stewardship Education.** Create new feeling and understanding about local church membership. Devise new practices to replace old ones. Study the receiving and dismissing of members; church discipline; non-resident membership; enlistment of membership for worship, service, witnessing and giving. Study how to produce continual church activity.

**Stewardship Program for October, 1923.** Sermons, Sunday school, young people's and prayer meeting topics on the following themes:

Oct. 7—Stewardship and the Lordship of Jesus.
Oct. 14—Stewardship and the use of energy, time and personality.
Oct. 21—Stewardship and money.
Oct. 28—Stewardship and the enlistment of the entire church in its task. (Another month may be chosen where October is not suitable.)

### THE LOCAL CHURCH AND THE PROGRAM

In planning its own work for the year, each local church is asked to consider these suggestions and so far as possible build them into its program. The importance of setting aside special periods for emphasis of particular types of work will be recognized fully by pastors and local church leaders. Churches will see the advantage of setting aside a certain period for acquainting their people with the facts regarding the work being conducted by our denomination as follows:

1. Our foreign mission fields and activities.
2. Our home mission fields and activities.
3. Our state convention and city mission fields and activities.
4. The missionary work of the Publication Society.
5. The importance and place of Christian education.
6. The work of the Ministers and Missionaries Benefit Board.
7. Stewardship and local church efficiency.

One of the points to be safeguarded in any cooperative program is the necessity of presenting the information about phases of work being conducted by the organizations which have been created to serve the denomination in its various fields of activity.

The General Board of Promotion has stereopticon lectures on 80 different subjects, 539 sets, and easel lectures of nine different subjects about 100 sets, also six moving picture themes for the use of churches desiring to present missionary facts objectively.

The General Board of Promotion has also interesting literature on the work of all our national societies and boards, which can be obtained from any of the Literature Bureaus.

## A Cycle of Prayer

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice"

Special topic for emphasis during September—Facing the task: Rallying the forces of the local church for the season's work.

Our Work and Workers at Home

22nd day—Negroes.
23rd day—Indians.
24th day—Orientals.
25th day—Alaskans and Mormons.
26th day—Latin Americans.
27th day—Europeans.
28th day—Rural and Mining Communities.

## Suggested Plans for Securing New Pledges to Assure $12,161,521.67

I. Underwriting period, Dec. 2-16. Ask each local church to participate in simultaneous canvass during these fifteen days with the definite aim of completing the underwriting of its share of the $12,161,521.67. All pledges to be paid on or before April 30, 1924.

II. Plans for adequate preparation for solicitation period to be emphasized in Bible and missionary conferences, rallies, state, association and local church setting-up meetings.

III. Ask local churches to conduct period of thorough preparation preceding the underwriting period.

IV. A pamphlet containing suggestions as to how to secure full participation of every member during the underwriting period to be furnished free. Pledge cards for current expenses and missionary budgets also to be furnished free.

V. The Woman's Continuation Campaign Committee will promote the use of "might" boxes for the collection of thank offerings and small day-by-day gifts. These are not to take the place of pledges, new or old.

## Where Home and Foreign Missions Meet

By Constance Jackson

THE native churches of El Salvador, Central America, struggling for existence themselves, have seen and taken to their hearts the needs of the world, and through Miss May Covington, a missionary of the Woman's American Baptist Home Mission Society, sent a check to the Woman's American Baptist Foreign Mission Society as their offering toward foreign missions in the Continuation Campaign. This money meant real sacrifice, and is only a part of what they have pledged themselves to do.

Miss Covington writes:

"One native pastor said that his Sunday school was laying by a little offering each month for a Christmas celebration, but that he was going to see that it was used for missions instead; a vote was taken that each church should make an annual offering to missions; and as the enthusiasm deepened another man, with tears in his voice, came forward and said, 'Our little offerings will not accomplish much; we must give life, and I want every one to witness the fact that this little daughter whom the Lord has given me, I now give back to him for service on the mission field if he be so pleased to use her. From now on, I shall do all in my power to educate her and prepare her for that task.' It was a touching scene, to see that father standing there with his little girl of about ten years, and almost the entire audience in tears. Then another woman spoke, saying that as the Lord had not given her any children, she would give the amount that it would have cost her to feed and clothe them, to the cause of Christ in other lands.

"At last one of the oldest believers in that church arose and brought two pesos to the desk and said 'We are making good resolutions for the future and I hope we shall carry them out, but in the meantime why not make a voluntary offering now while the fire burns in our hearts.' Then followed a stream of pesos and small change, until they had given thirty pesos, or $15 United States gold. We said this was our 'over the top' offering to help in the present financial crisis."

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**Henry L. Whitfield, who has been nominated for governor of Mississippi, is an active Baptist layman and deacon, teacher of a men's Bible class, and one of the leading educators of that state.**



# Religious Education



## The Pastor and the Sunday School

The pastor should attend the Sunday school promptly on Sunday morning. His presence will greatly encourage the superintendent as well as all the other officers and teachers and really be an inspiration and joy to the entire school. He will also be able to make a study of the school before the school opens and during the period of opening worship.

If he wants to teach a class he should do so by all means. Next to preaching the gospel many pastors get their greatest joy out of teaching a large class of men at the Sunday-school hour. Pastors testify that they have been able to broaden and strengthen their ministry in this way. Scores of men will join the pastor's class who would not otherwise attend the Sunday school. Likewise, many fine men can easily be enlisted in service to assist in building the pastor's class who could not be induced to serve elsewhere in the Sunday school.

This is a question, however, that every pastor will have to settle for himself. All pastors who teach great classes for men testify without exception that in their judgment the pastor should teach a Sunday-school class. Certainly, if teaching a Sunday-school class would interfere with the pastor's Sunday morning sermon it is probable that he should not teach. On the other hand, it is also probable that teaching a Sunday-school class would help man pastors in their preaching.

The argument is sometimes advanced that if a pastor is teaching a class he cannot give attention to the other part of the Sunday school. This is partially true; however, before the lesson period, and also after the lesson period, the pastor will have opportunity to study the school. He will also find that the weekly teachers' meeting will afford him perhaps the best opportunity to find out what is going on in the Sunday school. Well-kept records will also furnish the pastor most accurate knowledge concerning each department and class in the Sunday school.

At intervals, perhaps once a month, the pastor should have a substitute teacher supply for him, and he should go with the superintendent through the Sunday school for the purpose of making a close study of the school in operation. To be sure he should time his visits wisely, making sure that no program or class is disturbed or interrupted by these visits.

The pastor and superintendent should meet together often for conference concerning every phase of the work of the school. With the records before them they can easily get into the problems which most need attention. The method of conducting the teachers' meeting may need changing. The organization may need expanding. The pupils may not be attending the preaching service as they should. The soul-winning spirit in the school may be at at low ebb. A training school for the workers may be the imperative need. These and other vital questions would claim attention as they meet for prayer and conference. In this way the pastor will put his stamp upon the Sunday school as he can perhaps in no other way.

He will find here his best chance to exercise proper oversight and direction of the Sunday school through the superintendent. The pastor and the superintendent together are an irresistible force in building the Sunday school and in "pulling down the strongholds of Satan." In speaking of these two men, Pastor J. W. Pepper, of East St. Louis, says: "The pastor can chase a thousand and the superintendent can chase a thousand, but the pastor and superintendent together can put ten thousand to flight."

The pastor, or the superintendent either for that matter, should not appoint teachers without consulting each other. Both are interested in this vital matter and the wisdom of both is needed in the selection of the men and women who should teach in the Sunday school. One of the most difficult tasks in the work of the entire church confronting the pastor is the enlistment of men and women to teach in the Sunday school.

With the church roll before them the pastor and superintendent would be able to make a long list of capable men and women who have teaching gifts. These should be assigned to the departmental grade in which they will best be able to teach, in the judgment of the pastor. With this list in hand the pastor and superintendent should visit these prospective teachers and secure their consent to enter the work. Often more than one visit will have to be made before consent can be secured. Time for thought and prayer will be necessary before a decision can be reached. Such work pays large dividends and should constantly find a place in the activities of the pastor.

Next comes the training of these workers. Just here is one of the pastor's richest fields of labor. Certainly there should be a well-defined policy for training Sunday-school workers in every church. The pastor should be the best equipped man in the church to lead in this work. It is his place by virtue of his calling and position, and he neglects it always at the period of seeing his work suffer.—*The Sunday School Builder.*

## International Sunday School Lesson for October 7

**ABRAHAM, A BLESSING TO THE WORLD**

**Lesson: Gen. 12:1-4; 18:17, 18; 22:15-18**
**Golden Text: Genesis 12:3**

**Introductory**

The general subject of the new quarter's lesson is the missionary message of the Bible. Abraham "the hero of faith" was studied in the second quarter's lessons of this year. In today's lesson he is studied as a religious pioneer.

**The Lesson**

"Get thee out of thy country and from thy kindred," is not always the easiest command for a man to obey. But thus came the word to Abraham from Jehovah and it was accompanied by the promise: "I will make of thee a great nation, and I will bless thee, and make thy name great . . . and in thee shall all the families of the earth be blessed." The separation must come if the blessing was to follow. In this manner of choosing Abraham to go forth God was working for the ultimate blessing and redemption of the world. The second selection reveals the close relation existing between God and Abraham—that of confidential friends. "Shall I hide from Abraham that which I do?" asks Jehovah, but the question is a negative statement that nothing shall be concealed from Abraham. The third group of verses record the scene following the offering up of Isaac, Abraham's only son, as a sacrifice. Knowing the sincerity of the man with whom he is dealing Jehovah takes the will for the actual deed—it was as though Isaac had really been made a burnt offering. This act causes a renewal of the promises of Jehovah to the Man of Faith.

**Leading Thoughts**

1. It is only the man of faith who can become a "friend of God." 2. The person who is lacking in a sacrificial spirit will never be a blessing to any one. 3. "We have promised great things to God, but God has promised greater things to us."—St. Francis.

## An Interesting Observation

By H. D. Riggs

While working with the boys of the church vacation school at Warrens, Wis., and making shelves with blocks to represent the books of the Bible, we noticed that the number of chapters in Isaiah was the same as the number of books in the Bible—sixty-six. But more interesting is the fact that the portion now termed First Isaiah has thirty-nine chapters, and Second Isaiah, twenty-seven which is the numerical division of the Bible, there being thirty-nine books in the Old Testament and twenty-seven in the new. This may be used as an aid to memory.

# The Open Forum

**PLEASE DON'T ALL ANSWER AT ONCE**

What has become of our prayer meetings of late? The time was, when we gathered on a mid-week night and gave expression to our individual experiences of the work of grace in our hearts and lives, or other phrases of Christian experience—this on the part of the laity. Now, the pastor, in a "few remarks," absorbs all the time then announces a hymn to close the services. The "few remarks" may be, and often are, more edifying than the stereotyped ten minute response or prayer of a prosaic "old faithful," but are we always to sit as sponges or as spoon-fed babies? Many of us, when an occasional opportunity is offered, find we have become tongue-tied. If the best prayer meetings are those in which one has taken part (a time-honored expression), then the pastor is monopolizing all the "goodness." Is this change for the better or for the worse? If for the worse let's head it off quick, and I'll cease to be

A. KICKER.

**"HONESTY IN THE PULPIT"**

In a recent number of THE BAPTIST an article appeared on "A Page of Opinion" under this caption. The contents of the article are altogether commendable, and the eloquence, ability and sincerity of the man who uttered the sentiments quoted are unquestioned; yet the article illustrated with startling emphasis the *impassé* in which the church finds itself today. By what laws of thought a man as big as the speaker quoted can persuade himself that the promotion of honesty in the pulpit requires a congregation to accept with encouragement if not with approval whatever comes over the top of the pulpit, while no requirement lies upon the preacher to be honest enough to quit voluntarily and insistently when he has ceased to believe what the pulpit he occupies was built to promote—this is a problem too deep for solution.

We all admit that a man has no right to speculate in the stock market with other people's money and that an employe must not prosecute his private enterprises in hours for which his employer pays; but it seems that a congregation of Christians must listen with patience and without the withdrawal of support to the sentiments of Celsus or Cerinthus simply because the preacher announces them as "new" discoveries in the fields of truth. Just what brand of honesty are we expected to promote?

The church of Jesus is fighting over again the Gnostic battle. The attack is with new weapons but the issues are 1800 years old. We desire to be charitable, but it is difficult to believe that men as big as some of the radical leaders do not understand where they are trying to lead Christian thought. The opera house is open—why not be honest enough to go there when one has ceased to believe nearly everything for which historical Christianity stands? What is a "crook," if not the man who preaches one kind of doctrine and accepts another kind of pay? If the attempt to promulgate pagan philosophy in Christian pulpits is not dishonest, what would constitute dishonesty?

D. H. WOODWARD.

Edmeston, N. Y.

**THE CHURCH AND ITS COLLEGE STUDENTS**

When young people leave home to go to college it is for the most part an indication of purpose and worthy ambition. They do not go away to become "high brows" as so many of those who remain at home so often seem to think but to get an education that they may prepare themselves to live their lives and to do their part in the world's work to the best degree possible.

When young people so move out beyond the home town opportunities it is an honor to the churches which have reared them. Should the church not therefore express its appreciation of this honor by some kind of open recognition of it? It is also a critical time in the lives of the young people who are leaving. The church has a responsibility at this point which should be exercised in order to keep its young people in close and friendly contact with the church. Why should not the church or the Young Peoples' Society recognize this by having a rousing send-off social for their college young people—even though there be but one or two, or some kind of recognition of it in the regular Sunday morning service. The pastor might speak a few words letting them know that the prayers and interest of the church would follow them. He should also point out to them that in going to college the development of the religious life is fully as important as is the development of the intellectual life and urge them to affiliate themselves with their college church regularly and at once.

Another critical time is the student's Christmas or other vacation periods. The student does not come home feeling that he is above other people. More often when he finds his place in the church taken by some one else he is lonesome. Why not a B. Y. P. U. social at Christmas time for all those who are home for vacation?

The third critical time is when the college student comes home with his diploma. I know of one church which one Sunday last June had a special morning service in which it honored four of its young people who had just graduated from college and at the same time seven others who were just graduating from high school and in behalf of the church each of these graduates was presented with a copy of Weymouth's "New Testament in Modern Speech."

Are these not ways in which are brought home to a church's young people something of the call of the church and of its Christ?

Champaign, Ill. MARTIN S. BRYANT.

# Moving Pictures Have Helped This Pastor

REV. J. A. VACHON is pastor of the church at Cheshire, Mass. We learned that he made considerable use of moving pictures in his work and have asked him to tell us frankly his experience. His letter follows:

Some time ago you wrote and asked me to write an article relative to the use of motion pictures in our church. We do use motion pictures—we have not yet secured a stereopticon—but there does not seem to be very much to tell about them.

We have a machine of the safety standard type, a Victor Safety Cinema. It works very nicely and simply. It has the advantage of not requiring a fireproof booth or a state licensed operator. These operators nearly all belong to the union and demand big pay and double pay for Sunday work. One of my deacons runs the machine with the help of a young man. The supply of films has not been as satisfactory as I could have wished as there were very few biblical and distinctly religious films from which to choose from the list furnished me by the company from which we bought the machine, the United Projector & Film Corporation of Buffalo, N. Y. They do have a few excellent subjects which they advertise in THE BAPTIST and other religious papers I have seen, but these could be almost counted on the fingers of your two hands. The service I have received from these people has been very good. They have fine educational and scenic pictures which we have used very satisfactorily. How the rentals compare with those of ordinary theater type films I do not know but we find these to be fair priced though their best and newest biblical pictures are among their highest priced films. There are very few places where one can get films for this type of machine so our choice is limited. The choice is growing all the time, however, and will have to, for the theater film folks are beginning to refuse to rent to churches because they fear competition and know the churches are the first to complain at bad pictures.

There was very little opposition on the part of the people here to using pictures, though a few have stuck out until

(*Continued on page* 1085)



# The Chimney Corner



## The Home of the Brave

**Chapter IV.: The Battle of the Tubs**

Dear Rupert:

If you only knew it, my dear fellow, there's better sport down here on Mansion Avenue than in all Canada, so do come home. Our first week is not yet over, but I feel a new spice in life. Why travel after all? See America first! Especially this particular corner of America.

Let me regale you with some of our problems. The butler whom you selected for us is all that he should be—his figure is "not lost, but gone before," if you know what I mean, and he adds a butleresque dignity to our mansion. Patricia had quite set her heart on a maroon uniform with dull medieval buttons, but I think it's utterly inhuman to require anybody to be a flunky, so I thrashed that question to a finish in a really masterful way. Frankly, however, I hardly know whether the last deciding voice was mine or not, for 'Awkins informed us that 'e 'adn't never been hasked to doll up like that, and 'e 'adn't no wish to begin, hif you please. So that catastrophe is averted. He solemnly sentinels the house day and night in his perpetual dress suit. One thing I shall appreciate about heaven is that there is no night there, therefore no dress suits.

As we sat at a late breakfast on our third morning here 'Awkins was absent at the front door in brisk conversation with persons unseen—but not unheard!

I wish I could picture to you the scandalized horror on his face when he returned. Wild horses could not draw it out of him in Patricia's presence, but alone—as man to man—he opened up. It seems that three of our neighbors had come to apply for baths! Personally I think that they were entirely within their rights, for during your tireless putting of this house in order had not five very large and substantial bathtubs been deposited on the front walk, where they leisurely rested until escorted indoors and connected with the city water works? Well? What more do you want? A house with five tubs must be a public bath place for the neighborhood; naturally—

It seems self-evident to me.

Not so to 'Awkins.

And not so to Patricia. She quite went up in the air over it. The Great Unwashed are nearer than she supposed!

"My dear," said I, "they need not remain unwashed as far as I am concerned, for my own tub stands idle eleven and three-quarter hours out of every twelve. Allowing fifteen minutes to a bath it could easily clean up forty-seven gentlemen neighbors a day, or 329 a week, or 1,155 a year—no small contribution for one tub to make to mankind." I have really become quite serious about it. My bathtub haunts me! Who am I to have sole possession of a utility which would bring such comfort to my neighbors? Especially with four other tubs in the house also standing idle.

This is just to prepare you for the next Battle of the Tubs which will be fought on your return, for you are a man of sense, and I think you'll see eye to eye with me. Patricia is scathing in her remarks. She assures me that I've always had a 'queer streak,' and she hopes to goodness I won't let it grow on me now that I've passed my fortieth birthday. Forty is a horrible age, she said. One is either susceptible or adamant. She, she assured me, is susceptible, I, on the other hand, am adamant.

"My darling sister," I say, "you are adamant. You are as hard and as cool and as useless to this neighborhood as all five of those useless tubs put together! I, on the other hand, am susceptible. I see what a bathtub stands for, for the first time in my life, and I am determined to share my blessings."

"Tubs!" wails Patricia. "Are we to wreck this blissful being together just because of modern plumbing, Ricky Dear?"

"Not if you're sensible, Pat," I answer and stroll out for a walk. You are needed, Rupert, either as umpire or general, I care not which.

My walks in this old changed neighborhood are absolutely Rip Van Winklian. Second-hand and fruit stores two blocks away where the Brantinghams used to live! Fancy! The house where the proud Covingtons used to live is now inhabited by more families than I can count, apparently a family to a room—and the families not small.

I used to court Beatrice Covington in the good old days when I was susceptible instead of adamantine, so yesterday, after a third skirmish in the Battle of the Tubs, I went out for my usual ante-bellum stroll and saw the Covington house. For auld lang syne's sake I ventured up those appallingly steep steps and actually went indoors. It smelled like seventy boiled dinners and the hold of a ship in rough weather when the hatches are down. I even dared to knock at the door of the very room where Beatrice and I used to sit and vow eternal devotion to one another; there was no answer, so I turned the knob and walked in. But hades of my ancestors! Except for the memorable and ineffacable black marble mantelpiece the room was unrecognizable. It is appalling that people must live in this crowded way—two beds, unmade; a kitchen table still littered with unwashed dishes; three broken chairs; and junk everywhere—piles of clothes; boxes of litter; coal in one corner; and, in the sacred old Covington grate, potatoes were stored! My dear boy, I saw for the first time how the other half lives, and I went home to fight anew the Battle of the Tubs. If we're going to live in this neighborhood I, for one, am going to be a neighbor.

As I passed out of that house I heard a strange sound: a mother crooning to her child. There's just as much chance

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

## The Cottage of Content

By Carol Haynes

As I went to the village, looking for a lark,
I heard a woman singing, singing in the dark.
She stood before the window; I saw a lamp flare up;
I saw her scrub a shining pan and fill a china cup.
I saw her rinsing saucers to set them in a pile;
I watched her fold a white cloth, singing all the while.
A deep tune, a dear tune—like a lullaby:
The little leaves were listening, beneath the bending sky.
A sweet song, a slow song—I held my breath to hear;
And all the night was hearkening, and all the stars came near.

Meadow-larks and church tunes, the tricks that fiddlers learn;
There's a lot of music to make a man turn.
But there's naught can equal, when all's said and spent,
A woman's low singing in a cottage of content.

"Peace be on your threshold, and blessings good and great—"
I went bareheaded past the little gate;
I forgot the village, and I forgot the boys—
The brave streets, the broad streets, full of light and noise.
I sat on the hillside to watch the moon rise
With songs on my own lips, and dreams before my eyes.

—*Good Housekeeping.*

for that child as there ever was for me, and today I saw it out on the stoop of the Covington's house. A nice gurgling little fellow. I got to thinking of Beatrice's mincing thin-waisted effeminate boy who might have been living in this neighborhood if fashion had not moved eastward. I'm sincere in saying I think the gurgler has more in his favor! He even has the prospect of my tub, you see.

Give my love to the family, and bring them home. Canada's no place to be in September, when there's a dinner in the oven of a certain house on Mansion Avenue. Come and share it with—

Rick."

(*To be continued.*)

# The Young Reserves

## The Air-Ship Lady

JIMMIE didn't like to do it! He said he'd rather do almost *anything* than get up in a street-car and give his seat to a lady. But his father said that that was perfectly ridiculous, and that no gentlemen ought to feel that way, for ladies were ladies, whether they were young or old, black or white. They did a great many tiresome difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but of course one hoped, not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long weary years, keeping mothers indoors to watch them, etc., etc., etc. Oh, you'd love the things Jimmie's father said about the work that ladies did, and the heavy burdens they carried for all of us which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

Well, he could hardly wait for his next street-car ride, and how he did hope that the car would be full and that he would have a seat which he could offer to somebody.

It was! And he had! And he did!

She was the littlest bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take it. Neither did she gush. But she squeezed herself over in it and said: "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said: "It's very windy today."

Jimmie said indeed it was—very.

"When I was a little girl," said the old lady, "I waited a whole week for a windy day just like this. You'll never guess what I wanted the wind to do! Give it up?"

Jimmie gave it up!

She beamed at him over the tops of her spectacles: "I wanted to fly away!"

"Goodness!" said Jimmie.

"Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day for we had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as *you*. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came did you really blow away?"

The little old lady chuckled. It was a perfectly darling sound. "I'd better begin at the beginning," she said; "you see, he'd heard a wonderful thing. He heard that if you jumped off a high place with an open umbrella in your hand the wind would blow you miles and miles! Well, he was so small, and I was so small, and the umbrella was so big, that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father, we kissed our baby sister and our nurse. Then we climbed to the roof of the shed, we opened the umbrella. We both clung tightly to the handle with both hands. We jumped off into space and fully expected to be carried miles and miles and miles from home."

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady with a perfectly comical grin on her face.

"I'm sure I don't know!" Jimmie said. "Half a mile, maybe?"

"Not an inch did we *blow*, my dear boy; but the two of us went falling down, down, crashingly, sickeningly, right down into the pig pen, where the astonished pig was wallowing around in nice rich black wet mud. He didn't know what to make of an umbrella and two such muddy aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie, spellbound.

"My pride was awfully hurt," the old lady chuckled," and I broke my arm and my collar bone. As for my poor brother he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her: "You know," he said timidly, "I'm afraid maybe you *might* blow away today, it's so dreadfully windy and you're so very little. When you get off the car maybe I could come along, too, and hold your elbow on the street."

"Aren't you the politest boy that ever was! I think that would be very nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court, it's an apartment house."

Jimmie gulped. And gasped. And gurgled. "I live there too!" he said. "Your brother's the man who whittled me a boat, isn't he?"

"No doubt of it!" said the little old lady, as arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to street-car ladies because you never can tell who they are! You never can tell!

## Answers to Last Week's Puzzles

**A Hunt in a Hindu Jungle:**

1. Mongoose. 2. Leopard. 3. Alligator. 4. Serpent. 5. Bullfrog. 6. Peacock. 7. Parrot. 8. Scorpion. 9. Boar. 10. Centipede. 11. Opossum. 12. Cobra. 13. Elephant. 14. Panther. 15. Monkey. 16. Python.

**A Chinese Age Contest:**

1. Village. 2. Marriage. 3. Courage. 4. Image. 5. Damage. 6. Homage. 7. Bondage. 8. Plumage. 9. Baggage. 10. Parsonage. 11. Postage. 12. Dotage.

**Missing Letters in a Japanese Home:**

1. Mat. 2. Life. 3. Hole. 4. Roof. 5. Lots. 6. Draft. 7. Beauty. 8. Feathers. 9. Baby. 10. Jinrikisha.

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## B. Y. P. U. of A.

### Convention Impressions

This convention has meant to me a new awakening and a new vision of "the attractive Christ," a vision which with God's help, I am going to take back home and try to give to others.—Harry E. Balcom.

The convention has been such an inspiration that I desire its prayers joined with mine that my son, John J. Wade, may be led to give his life to the service of our Master, Jesus Christ.—John's mother.

I have seen a new vision and reconsecrated my life to my Lord and the extension of his kingdom on earth. I accept the responsibility that faces my generation.—May F. Crowley.

The happiest days of my life.—D. L. Murser.

Never before have I realized that God really needs young people for his work so greatly. This convention has given me inspiration to last all my life. Not only did "Acres of Diamonds" surpass my expectation but so did the convention in every respect.—Floyd Glisson.

What did I lose by coming to the convention? Nothing. What did I gain? Friendship and inspiration to go back and work for "the attractive Christ."—Dolly Heidenburg.

This B. Y. P. U. convention has given more inspiration for better Christian work than ever before.—Alberta R. Lange.

Never before have I realized the value of getting together. Most of all was I impressed by the early prayer meeting in the open air. It has been the greatest thing of my life thus far.—Harriet Davis.



# Young People's Work



## Topic for October 7

**LESSONS FROM THE PSALMS: GUIDE POSTS FOR YOUTH**

**Psalm 119:9-16, 105**

By E. A. Shulls

It will be difficult to comprehend the beauty of the psalm unless we are able to catch a glimpse of the psalmist's conception and purpose. The unnamed author has expressed his meditation in the Law of Jehovah in twenty-two sections corresponding to the Hebrew alphabet. Each section contains eight verses, every verse beginning with the letter heading the section. The apparent repetitions occuring in almost every verse, bring out the beauty and power of poetic expression by reiterating the single subject. "Its verses are like ripples of a sunny sea, alike and impressive in their march, and yet catching the light with a difference and breaking on the shore each in a tune of its own" (McLaren). Like a violinist he has produced most wonderful variations of poetical music, yet with only four strings. We stagger at the depth of thought brought out in the new setting of each verse. We are told that St. Augustine, after finishing his comments on the Book of Psalms, hesitated to express himself on this psalm and said to his friends, "As often as I assayed to think thereon, it always exceeded the powers of my intent thought and the utmost grasp of my faculties."

As we read the section (vs 9-16) which constitutes our lesson, we are impressed with the synonymous terms used to designate the Law of Jehovah. *Word*—the whole body of divine revelation, i.e, what God has spoken, the Bible; *commandments*—what God wishes us to do or leave undone; *statutes*—the line of conduct we are to pursue; *judgments*—God's standards of right and wrong; *testimonies*—God's witness in the revealed law, to sin and holiness; *precepts*—God's specific charges in all concerns and duties of life; *ways*—the course man should take to fulfill the end of his creation and redemption as made possible through him who is "the Way, the Truth and the Life." All this the psalmist concludes tends to the purifying of life and is the source of holiness to those who give heed to it. And let us not forget that the psalmist's "law of Jehovah" was not our whole Bible but in all probability only the books of Moses, the early historical books and perhaps some of the early prophetic books. Compared with our own complete Bible his was an unfinished book, yet he could find in it the source of right conduct and purity as well as guidance for life's duties (vs 105).

The psalmist does not deal merely with theories but occupies himself with the most practical problems of life. From contemplating the blessedness of the "law of Jehovah" he turns meditatively to life itself. The light of God has entered his soul and in this light he saw life from a new angle. (Compare Isaiah's experience in chapter 6). A question of grave concern now occupies his thought. How shall a young man make a clean way—with purity of life and conduct—through this defiling world? The temptations of youthful lust are besetting sins; life is pliable and will yield to influences. What lives are marred through the follies of youth! (Read the exhortations contained in the twelfth chapter of Ecclesiastes). And there is but one answer to the problem of youth. It is found in verse eleven; by shaping our conduct and life according to the "law of Jehovah." The Bible is the only source of inspiration to clean holy living. Examples of this truth are abundant. Only those seeking God with a whole heart shall find it (vs 10).

We dare not pass over the personal element in this meditation. Note how often the psalmist uses the personal pronoun. It is the personal element of the scriptures that appeals to men. The life experiences of Bible characters become our own as we learn to use their personal pronouns. Their confessions and prayers become the cry of our hearts as we catch a glimpse of our own imperfect lives.

In the last portion (vs. 13-16) the psalmist expresses his delight in having had respect unto the "law of Jehovah." Like the traveler in the Alps he has climbed the summit and looks back. How much pleasure he has had in measuring his life by the holy standards! But that is not all, he looks forward with anticipation. The statutes of Jehovah shall be his continued delight. The constant application of these principles make for happiness in life. The meditation closes with a vow, "I will not forget thy word."

## Out at Pa's

Every year, on the day when one doesn't labor, the tribe of Indians known as the "Os-ka-wa-was" or more familiarly as the "Oskies," meet at the home of Big Chief "Pa" Phelps in Wilmette, one of the Chicago suburbs. This annual "pow-wow" is always held in great anticipation by both the old and the new Oskies.

This year a group of sixty or more Indians gathered together and beat a path (by train) to the Big Chief's home. After greetings were over, the blonde Indians played the brunette ones in a game of baseball. Their strength was readily exhausted and after a strenuous hour or so of playing, they all lined up for the "eats." My! did ever anything taste so good? Even the mosquitoes hovered around waiting for their share of the feast. Salad, sandwiches, pickles, olives, cakes, lemonade, quickly disappeared and the Oskies were scattered all around the lawn, draping trees, sidewalks, swings, kiddie-kars, and steps. In spite of the fact that they were appeasing their hunger, the Oskies found plenty of time to talk between bites. Laughing, talking, joking, they could be heard for blocks around, for hadn't some of the Oskies been away for a whole year and wasn't there just lots and lots to tell them?

"Run, sheep, run!" was heard a few minutes later, as thirty of the Indians, posing as sheep (?) tried to get away from thirty more Indians. Of course, with such signals as "Boston," "Denver" and so on, the sheep tried to win. We'll not say just which side did win, though.

After being so overheated, it was proper for the Oskies to cool off, so down to Lake Michigan they went, ten or twelve in each machine. Bathing suits were donned and in a few minutes the cool waters were receiving the Indians. By the time they got back to the Big Chief's home, they were literally starved, and ready for the big feed. The "hot dogs" hadn't barked once, before they were captured. Salad, beans, fruit, cake, coffee, followed quickly. The big fire was lighted, and the Indians roasted corn and toasted marshmallows. Wild war whoops were given, and then they quieted down. Songs were sung, sweetly or reverently, as occasion required. It was indeed a wonderful sight: a hundred young people, around an immense bonfire at twilight, singing songs of praise and loyalty in honor of their Christ. In the hush that followed the singing of the "Doxology," one of the Oskie Bee Segsworth, bade them, as a group, farewell, for she is going to carry on the principles and ideals of B. Y. P. U. as she has learned them, in China. Then came that wonderful song, "God be with you till we meet again," and the loyal Oskies parted once more, filled with enthusiasm and reverence, and ready for the fall and winter work.

## Convention Impressions

This convention has helped me to more fully realize that there is nothing more attractive than having the spirit of Jesus Christ within us.—Irene Klauder.

I have enjoyed all the sessions that I have attended and hope to go to another.—Daisy Wells.

This B. Y. P. U. convention has made me desire and eager to see others won to Christ.—Ruth Reid.



# Our Own Folks



## Sixteenth Annual Hungarian Convention

By Edwin L. Kutz

Hungarian Baptists of America held their sixteenth annual convention at Cleveland, Ohio, August 21-26. This convention embraces over thirty churches and mission stations in the United States and Canada. Twenty-four churches, scattered from the Atlantic seaboard to the Mississippi River, sent about 200 delegates and as many guests. It is estimated that at the nightly evangelistic services congregations varied from 700 to 1,000 persons. The entertaining church, Buckeye Road and 118th Street, Rev. William Dauda, pastor, was compelled to request a neighboring American Evangelical church to place its building at our disposal. This was done with a grace and courtesy that we shall never forget.

The gathering was characterized throughout by genuine Christian fellowship, enthusiasm, and a spirit of progress. Far-reaching decisions were made that will render our official organ, the *Gospel Messenger* and our Sunday-school quarterly more efficient than ever. The first mentioned paper was published at a profit for the first time last year. The book concern, only three years old, declared a dividend of 5 per cent for the year. Through the foreign missionary board $1,189.42 was forwarded to different parts of the world, most of it going to crippled Hungary. This amount does not include the New World Movement pledges. The Women's League maintained three missionary pastors in Hungary last year and voted to do the same this year and to send a Christmas gift of $2.00 to every Hungarian Baptist pastor in Hungary who has suffered untold privations since the war. It is worthy of note that additions to churches by baptisms amounted to 189, or an increase of 12 per cent. Several mission stations were reported and a new church voted into the union. Our insurance and sick benefit association indicated progress. A responsible bureau for broadcasting Baptist news in Hungarian publications was organized.

For the first time in the history of the convention, several public figures appeared and spoke words of commendation. These were the pastor of a Hungarian Presbyterian Church, the Hungarian consul of Cleveland, the Hungarian alderman of the district where the meetings were held, the city editor of the second largest Hungarian daily, the editor of a local weekly paper, and Mr. Louis K. Birinyi, a distinguished Hungarian barrister who presented the congressional leaflet, "Justice to Hungary." This means that Hungarian public opinion is beginning to recognize the Hungarian Baptist movement as a force to be reckoned with.

The Women's League, the Young People's Union and the Sunday-school Association also had enthusiastic meetings which indicated vision and achievement.

Of the many inspiring speakers we will mention but one, Dr. E. McDonald, the indefatigable secretary of the Cleveland City Mission Society, who on two occasions brought telling messages of cheer and power to us.

Officers for the ensuing year are: Pres., Rev. S. Gazsi; vice-pres., Rev. S. Orosz; clerks, Rev. M. Majorcsak and Rev. Andrew Toth; treas., Rev. M. Fabian; gen. secy., Rev. S. Orosz. Next year the convention will be held at Garfield, N. J., Rev. N. Kovacs, pastor.

## Word from India

Dear home friends:

We are glad to be back in Contai again. There is no place like home, especially when it has in it the chubbiest, happiest baby on earth.

An old villager says we are sure to have a famine this year because the weather signs are identical with those preceding the two previous famines which he has seen. There were rains for about a week at the end of February and the weather was crisp and cool for a month longer than usual.

Leprosy seems to be on the increase. It was discovered that one woman here was a leper and she was told she must be examined. Immediately her temperature rose a number of degrees and she said, "I will put a rope around my neck and commit suicide but I will not go to the doctor." Another leper was informed that he should receive treatment. He answered in no uncertain tone, "I will drink poison. I will cut my throat but I will not leave my native village." After an immense amount of persuasion both decided to go to the leper asylum. There they would have received injections which probably would have prevented the spread of the disease and might even have produced a cure but they stayed only a few hours, then went into the jungle and have not been seen since.

Yesterday there was a big Hindu festival in Contai. In front of the idol house was a bamboo trapeze beneath which a fire was burning briskly. The feet of the worshippers were roped to the trapeze. With bent heads and clasped hands they worshipped the flames below them. While a native clarinet with all its shrillness mingled its notes with the angry beating of a couple of drums, a man danced with frenzy around the fire's edge. This heathen festival is supposed to last ten days. At its closing sessions worshippers walk barefooted through the fire and have spikes put through the flesh of their backs. The spikes are attached by ropes to the trapeze. The devotees swing back and forth sometimes until the flesh is torn from their backs and death is the result of injuries received.

India certainly does need Christ. There is no hope except in him. But, blessed be his name forever, the gospel was never listened to with more receptiveness than it has been this season. The story of Christ and him crucified has been constantly proclaimed to these terrifically needy souls. We have daily used one of Nelson's large pictures of the crucifixion. "I, if I be lifted up, will draw all men unto me" has been proved to be true. To all classes from the crudest jungle man to the college graduate, the sacred attraction of Calvary has made a powerful appeal.

In one village where persecutions have been rife, the Christians have remained faithful. Threat of fines, beatings and lawsuits have only drawn the servants of the Nazarene closer together. From the mouths of Hindus have come the words, "We will also become Christians." One man in this same village a year ago was an idolater in dense heathen darkness, with no hope for this life or that to come. He has now accepted Christ and during the past twelve months he has been faithful in prayer and Bible reading. A short time ago he said to us, "The religion of Jesus is a religion of great joy."

One girl from the fisher village has been very happy in her newly found Saviour and her life is a drawing power to her Hindu brother. We shall depend on your petitions to the throne that her entire village may soon accept Christ. We were encouraged when two others followed the Lord in baptism. A high-caste farmer, a weaver and a priest have all said they hope in the near future to become Christians.

There are so many who have only one step between them and eternal joy. They will take the last step providing you dear home friends will continue in persistent faithful prayer. The great need is the power of the Holy Spirit to bring conviction and decision. The victory depends on you. The battery must be charged if the lights burn brightly. We are depending implicitly on you to charge the battery.

Three of our Illinois friends on their world tour have given us the great pleasure of a visit. The latch string hangs out for all of you. Your good letters have cheered our hearts.

John A. Howard and Family.

Contai, Bengal, India.

April 10, 1923.

## Chicago-Iowa Letter

By J. W. Weddell

### Itinerary

Things move straight along among the Iowa churches. Dr. W. B. Hutchinson, who was called from Burlington to take hold of the Northeastern district of the state, has his work well in hand. He first took up the old reorganized church at De Witt, where church invigorator, Earl D. Sims with the aid of the state did such notable work, leaving the property in splendid shape and all bills paid. But of course the main thing was to get the house full, and after years of a closed sanctuary—God's judgment seems to be on an empty meeting house—this is a difficult thing to do. But Doctor Hutchinson took vigorous hold, and with his large optimism, summoned the people to the help of the Lord against the mighty; then laid hands on this pastor at large to carry on the work for a season. It has been slow and taxing, but the attendance by the end of the month had multiplied itself by seven, which is not saying very much—but something.

Doctor Hutchinson, on the other hand, lately visited Strawberry Point where

he had to close up the work, and take steps to turn over the property to the state convention, as is right and prudent. And yet that is the country church from which Doctor Clough hailed, though he did not come out and join the Baptists till he got to Burlington under Dr. G. J. Johnson's strong influence.

**My Church by the Side of the Road**

The road is the Lincoln Highway, which someone has aptly called "America's Main Street." One's experience here is interesting though novel. It is good to greet the friends from East and West as they motor through, a ceaseless procession. One that would make himself friendly will find friends everywhere and renew old friendships. Here this morning at the hotel breakfast table is a good fellow from Sioux City, our former preaching station; and here in the evening at the side is a family from Irving Park, another place of acting pastorate. They come and go daily. What I would like to see sometime is a wayside chapel kept open all the time, where any time, particularly on the Lord's day, the hastening traveler might pause and decently worship. Some of our Christian people keep their Sundays thus: why not oftener? Why not more?

Here is a little episode. The other day, at another preaching point, Doctor Conant and his wife were en route across the country. They passed the Iowa City Baptist Church at the hour of service. "Let's go in and see whether the minister here preaches the truth" our brother said unawares. The next moment as he looked toward the pulpit, he exclaimed *sotto voce*, "Wife, where do you think we are? There's W—." Well the said preacher was perhaps a bit more orthodox than usual that day; so it was all right.

Better try it, whenever the church door is open on the road. You might do worse.

**"They Know not what They Do."**

All over the country you run across "new thought" and kindred cult. I am convinced that a great number of people are led into such fads, Christian Science, for example, unwittingly, or at least at first unthinkingly. They do not know what it involves. Indeed it is a judgment upon us for our past failure to establish men and women in true evangelical doctrine. The general good habits of health and amiability so pronounced, draw many to its genial associations, who do not stop to consider the inner, rank denial of the faith. At best, as a theological system, it is distinctly unitarian in its conceptions, denying Christ's deity, and, though adopting his name, recognizing him only as climbing humanly up to the Godhead, which Godhead we may all attain by the same mere mental process. Thus all of us in a way are smaller Christs; each his own savior. Moreover they are essentially harking back with Mrs. Besant into incipient pagan theosophy, setting before them a kind of an intellectual Nirvana as regards outer conditions that really only separates them from Hinduism and Buddhism by their good-natured recognition of each other on the way. Do they know what they do?

What would you say, if it was suggested to use a Baptist church for a Christian Science service? Of course in ordinary sympathy the Christian sanctuary would at once readily be granted for a simple, Christian burial service, whoever it was that had passed away. But what if the gloss of "Mother Eddy's" interpolations and interpretations were proposed to be superimposed upon the Scripture reading? I think I know your instant answer, as I know my own.

Nothing but the word of God in an evangelical meeting house on occasions of sorrow and loss—this and nothing else! "Lord, to whom shall we go, Thou hast the words of eternal life." We close with this statement of clear fact that ought to determine the attitude of all true Christians toward Christian Science—in life or death. Christian Science has no place for the *tears of Jesus*, because, according to Mary *Baker* Eddy, *there is no suffering*. Christian Science has no place for the *blood of Jesus*, because, by the same bold mental leap, *there is no sin*. One shudders to think of it.

What is this but plain apostasy? No, as we cannot by any means get together fraternally or sympathetically in a Roman Catholic service, that puts the name of the Mary, known and loved, before the Christ, so we cannot give place to any Christian Science service, which puts another lesser Mary, however much regarded by some, between us and our divine Lord.

"For there is none other name under heaven given among men, whereby we must be saved."

## Something New in Summer Camps

By Smith Thomas Ford

Do you like to see children happy? Not only children with toy automobiles and toy horses and tricycles in summer and sleds in winter, but children from homes where they see these things only through store windows—children from no home at all, with eyes longing for love and beauty and little bodies suffering for food. This summer, if you were at Delavan Lake, Wis., where the Central Baptist Children's Home, Maywood, Ill., has its summer camp, you would see children who have forgotten their longings for impossible things because of the possible things this camp provides.

A summer camp is something new in the history of any children's home with which I am familiar. Here on an island connected with the mainland by only a causeway, are forty-two acres left as a legacy to the home by Deacon Arnold of the Delavan Baptist Church, a man who loved children. Under giant forest trees were six tents for the boys and a huge tent for the girls. Each child had a cot of his own. An administration building, constructed substantially of wood contained the mess hall, the quarters of Superintendent and Mrs. MacGillivray, the matron, and of the rest of the staff.

Connected with the camp were several vegetable gardens where the older boys practiced intensive gardening each morning. At two o'clock each day the boys enjoyed swimming for an hour under the supervision of a caretaker. From three to four, under similar supervision, the girls had their swimming hour. Play life was encouraged. Religious instruction had its appointed place not only on Sundays, but on week days. The camp was occupied during July and August by the entire staff and all the children. The Northwestern Railroad extends the courtesy of free transportation, a kindness greatly appreciated by the home board.

Next year, do as I did. Drop in at the camp unannounced and I am confident that you will receive a royal welcome. You will find a hearty earnestness in the work on the part of Superintendent and Mrs. MacGillivray, and a response of cooperation and confidence on the part of the eighty children.

# Church News by States

## Atlantic Coast

### MAINE

Pastoral Changes: Rev. T. B. Hughes, after several years of service in the old and important Damariscotta Church, goes to the church at Kennebunk. Rev. A. W. Brown of Franklin, becomes pastor at Gray. Rev. C. D. Nutter of Hodgdon, has entered upon his new pastorate at Old Town.

North Haven: One of the most attractive church edifices in the state was dedicated Sept. 2. The large expense involved in its construction was met both by the generosity of the summer people and the residents of the island. The building will be used as a community church. The title is with the Baptists; Episcopalians will have the use of the building for their services on certain days. Rev. L. G. Perry, the pastor, has brought into working harmony the religious forces of the whole community, including those who are resident only a part of the year.

Danforth: A new parsonage has been provided by the church. Five new members were recently received.

The Free Baptist and Congregational churches of Harrison are working on plans for federation.

Parker's Head, Popham, and Small Point: Prof. Herbert L. Newman of Colby College spent his summer vacation in earnest and important work on these fields. He called on the entire parish and was helpful in many ways.

Oakland: The church and community extended a hearty welcome to Rev. Francis S. Bernauer and family on Sept. 4. Deacon George B. Manter spoke for the church; former pastor Kennedy presided; greetings of the local churches were presented; Dr. I. B. Mower bore the greetings of the United Baptist Convention of Maine. This strong church with effective leadership will certainly give a good account of itself in service rendered to the community, the state, and the kingdom of God.

### NEW YORK

A community service effort is being tried out at Bolton Landing, Lake George, where the pastor of the church took over an undesirable moving picture house and with the help of a committee supervised the films. The pastor is Rev. G. J. Smith.

THE CHURCH AT ROMULUS called Rev. John Filson of Stamford. He is already on the field.

THE BAPTIST, PRESBYTERIAN AND METHODIST churches of Essex Village, Lake Champlain, recently federated and are now worshipping in the Baptist building. The Presbyterian building is used for social and community purposes.

THE BAPTIST TEMPLE, BROOKLYN, maintained its reputation for a strong preaching ministry during the summer months. Dr. J. D. Freeman of England preached during July; Dr. E. P. West of Houston, Tex., ministered the first Sunday in August; Dr. Edward C. Kunkle of the Metropolitan Board of Promotion, supplied the second Sunday; on Aug. 19 and 26, Dr. A. H. C. Morse of Denver preached; Dr. Peter C. Wright occupied the pulpit Sept. 2. The pastor, Rev. E. LeRoy Dakin, returned Sept. 9. The church will observe Oct. 28-Nov. 4 as anniversary week, celebrating the close of the first hundred years of the church's history.

AT THE RECENT MEETING OF THE JEWELL Association with the church at Smith Center, a council was called for the purpose of ordaining to the work of the ministry W. A. Howland, pastor of the entertaining church. Rev. J. D. Kelly, pastor of the Downs Church, was moderator, and Rev. H. P. Blunt, pastor of the Cawker City Church, clerk.

## MASSACHUSETTS

ATTENDANCE AT THE NEW ENGLAND Conference on Evangelism was large and representative. All of the numerous speakers were home talent except Dr. C. L. White and Dr. H. F. Stilwell who represented the Home Mission Society under whose auspices the conference was held. Dr. J. J. Ross gave three opening devotional Bible expositions.

THE FIRST CHURCH, MELROSE, will entertain the Boston East Association on Oct. 10.

DR. J. E. CUMMINGS, veteran missionary in Burma, after a refreshing vacation period in the Maine woods, has been visiting in Boston. He appears in prime condition to take up his valuable service.

DR. PHILETUS H. MCDOWELL closed his work at First Church, Melrose, on Sept. 9 and goes at once to take up his charge with the church at Glens Falls, N. Y. The social farewell of the Melrose people to Doctor and Mrs. McDowell took place on Monday evening, Sept. 10.

THE BETH EDEN CHURCH, Fitchburg, has called Rev. J. B. Crabtree to succeed Rev. B. G. Ewald. Mr. Crabtree has been pastor of the church at Truro, N. S.

## CONNECTICUT

AT THE OLIVET CHURCH, New Haven, Rev. George C. Chappell began the eighth year of his pastorate on Sept.2. During this time 153 persons have united with the church. It is of interest to note that during the first year of Mr. Chappell's pastorate twenty-four young people united with the church at the teen age, and today all are workers in the church. For the first time Olivet and the Summerfield Methodist Church held union services through July and August.

MANY OF THE PASTORS ATTENDED the New England Conference on Evangelism held in Tremont Temple, Boston, Sept. 9-12. Among those who participated in the program were A. B. Coats, J. N. Lackey, James McGee, David A. Pitt, Chester H. Howe and E. E. Gates.

CONNECTICUT BAPTISTS ON THE MOVE: Sept. 25, Ashford Association, Mansfield, First Church; Sept. 26, Fairfield Association, Danbury, New Hope Church; Sept. 30, Laymen's Sunday, throughout the state in all churches; Sept. 30-Oct. 7, Convention Centennial, Thank Offering Week, throughout the state in all churches; Oct. 1-Oct. 30, Stewardship, throughout the state in all churches; Oct. 3, New Haven Association, West Haven, First Church; Oct. 15, 16, 17, State Convention Centennial Anniversaries, Hartford, Central Church; Nov. 12, Loyalty Luncheon, New Haven; Nov. 13-14, Bible and missionary conferences, New Haven.

## VERMONT

### State Workers' Conference

The annual workers' conference for pastors and state workers was held for the third successive year at Vermont Academy, Saxtons River, Sept. 4-6. The attendance was unusually good, about 97 per cent of the 110 churches being represented by pastor or delegates, or by both.

On Tuesday afternoon the delegates gave their attention to the discussion of the purpose, value and possibility of a school of missions in each church. W. G. Towart, C. T. Brownell, C. O. Dunham, J. J. Fowler and H. B. Rankin told of their experiences in starting and conducting such a school. All agreed that a school of missions was worth while and that the results were beneficial. During the evening session the conference broke up into groups for a demonstration school of missions. The adult class met with Doctor Brownell, the young people's class with Mr. Towart, the intermediate class with Mrs. Dickerman, and the primary class with Miss Thelma Jolivette. The address of the evening was given by J. J. Ross on the subject "Life on the Highlands. The three sub-topics were "A Holy Life," "A Ready Life," and "A Filled Life."

At the Wednesday morning period, W. A. Davison presented and explained the "Report of the Committee on Future Denominational Program" as adopted at Atlantic City and also presented certain recommendations of his own. The conference voted to recommend the adoption of the Atlantic City report by the board of the state convention. Doctor Davison's recommendations were adopted unanimously.

The program was so arranged that both afternoons were devoted to sports. While the men were thus engaged, the women held a conference of the newly formed Woman's Baptist Mission Society. Miss Alma Rice conducted the devotional service. The following subjects were discussed: new societies, Mrs. H. S. Moses; Continuation Campaign, Mrs. J. A. Greenwood; White Cross work, Miss Carmen Walker; contest, Miss Ada A. Brigham; appointees of national societies, Mrs. G. W. Peck; reports of national societies, Mrs. W. A. Davison. Then followed an address by Miss Elsie P. Kappan. Miss Abbie Sanderson, daughter of Rev. E. Sanderson, pastor of the Sutton Church, was present having returned on her first furlough from China.

At the evening session Rev. H. E. Tralle gave an address on "Bigger and Better Sunday Schools" in which he made pertinent suggestions concerning suitable buildings, adequate equipment, and long-range vision in teacher training. The closing address on Wednesday evening was given by Doctor Ross on "The Ready Life."

At the business session on Thursday morning, resolutions were adopted endorsing the denominational program as outlined at Atlantic City; and urging the support of Vermont Academy. J. J. Fowler was chairman of the committee on findings.

At the closing session Doctor Tralle delivered an address on "The Preacher Himself." Doctor Ross completed his series on "Life on the Highlands."

## NEW HAMPSHIRE

A COUNCIL ON ORDINATION was called by the Penacook Church and met Sept. 4 to consider ordaining Mr Everett Leslie Washburn, to the Christian ministry. Mr. Washburn was a member of the last graduating class of Newton Theological Institution and had already become pastor of the Penacook Church when the council met. Delegates were present from the churches of the Salisbury Association. Rev. F. S. Boody of Franklin was chosen moderator and Rev. W. P. Robinson of North Sutton, clerk. Rev. S. Paul Jefferson of Framingham, Mass., former pastor of Mr. Washburn, preached the sermon.

COLBY ACADEMY BEGAN ITS eighty-seventh academic year Sept. 11. A great many im-




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provements have been made possible by a recent gift of $25,000. The faculty changes consist of one new member, Malcolm E. Hardy of Phillips, Me., Hebron Academy and Bowdoin College star track and baseball man. Mrs. Sarah Gray of Fairfield, Me., has accepted the position of preceptress. Mrs. Gray was acting preceptress during the latter months of the 1923 year. The old academy building (1837) is in the process of reconstruction and has nearly been restored to the original exterior outlines. The interior will be remodelled into four apartments for faculty and other employes of the institution.

Rev. Thomas Brewster of Worcester, Mass., has accepted the call of the church at Brentwood.

A well attended meeting of state workers gathered in Manchester, Sept. 7 for a conference conducted by Dr. P. C. Wright. It was a successful conference and doubtless will aid in the furtherance of New World Movement activities.

A recent survey of Baptist work in New Hampshire covering a period of fifty years has been made by the state office. Although the population of the state has remained about stationary for a considerable period of years, that in cities has increased while the population of rural communities has decreased. Baptist churches as a whole show an increase in membership in the face of the fact that the majority of churches are in rural communities. This favorable result would not have been accomplished had it not been for the fact that evangelism has been a constant factor in church work throughout the state.


## Want Ads

**For Sale:** 100 acre farm; 12 acres in fruit; all good land and well watered. Natural gas. One-half mile from Denison College. J. A. Riedle, Granville, Ohio.

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## RHODE ISLAND

Homecoming Sunday was observed Sept. 9 at the Cranston Street-Roger Williams Church, Providence. Rev. Horace Hartley Hayes is pastor.

## EASTERN PENNSYLVANIA

### Collegeville Assembly

The summer assembly at Collegeville, Aug. 27-Sept. 3 reached the high-water mark in attendance and interest. There were 191 full-week registrations in addition to the faculty. About forty registered for part time. The educational work was of a high order. Commencement exercises were held on Saturday evening, with Dean Romeyn H. Rivenburg of Bucknell University as the speaker. Diplomas were granted to nineteen and certificates issued to 112.

The vesper services conducted daily by Rev. Arnold E. Look, the morning and evening sermons on Sunday by Rev. Geo. B. Allison and the address by Rev. Will H. Houghton, together with the earnestness of the young people, created a spiritual atmosphere. Sunday evening five accepted the call of special life service and a large number indicated their determination to devote themselves more earnestly to definite work in their home churches.

## WESTERN PENNSYLVANIA

Rev. W. F. Rawlins, formerly of the First Church, Philadelphia, N. Y., recently began his duties as pastor of the Emanuel Church, Donora. Since his coming, eighteen persons professed conversion. A $35,000 building campaign has been started.

## DISTRICT OF COLUMBIA

On Sept. 9 the cornerstone of the $65,000 house of worship of the Takoma Park Church, was laid with appropriate exercises. On the program were Dr. Clarence A. Barbour, E. Hilton Jackson and Dr. H. W. O. Millington. Of the $65,000, $47,000 has already been raised. Besides the donations from the residents of Takoma Park, the Columbia Association gave $7,000, and the Southern and Northern conventions each pledged $10,000. Rev. William Earl Larue is pastor.

The summer supplies of the Metropolitan Church were Dr. Rolvix Harlan of Richmond College, Va.; Rev. H. I. Stewart of Richmond, Va.; Rev. H. J. Goodwin of Newport News, Va.; Dr. Henry Tiffany of the Church of the Redeemer, Brooklyn, N. Y.; and Rev. J. E. Balderson of Atglen, Pa. Pastor Ball celebrated his twentieth anniversary Sept. 9. More than 1,400 members have been received. A new building was erected in 1911 making the property value $100,000. Last June an adjoining lot was purchased for $20,000 on which it is planned to erect an addition to the Bible school house.

## WEST VIRGINIA

The cornerstone of the Temple Church Charleston, was dedicated Sept. 16. Addresses were made by Governor Morgan of the state, Drs. A. S. Kelley, W. M. Shultz and Secretary Leonhart of the Sunday-school council. Within the past few weeks $25,000 was received for the three funds. Pastors Kemper and Ostergren are enthusiastic concerning the work of the coming year.

# Mississippi Valley

## MINNESOTA

The executive secretaries of the state conventions of the Northwest, together with leading laymen of the denomination, met in conference on Tuesday, Sept. 4, in session both in St. Paul and Minneapolis concerning matters pertaining to the new million-dollar hospital which is to be erected by the Northwestern Baptist Hospital Association. The purpose of the conference is to consider plans for the erection of a new Baptist edifice and to arrange for the presentation of the hospital cause to various state conventions and gatherings meeting during the fall. John A. Earl of St. Paul presided at the morning session, Norman T. Mears at the noon and afternoon sessions, and Robert Earl, chairman of the board of directors of the hospital association, at the evening session. Considerable attention was given to the question of free beds and other philanthropic work to be conducted in the new building. Attention was also given to the matter of the training of nurses for home and foreign fields. At the evening session inspiring talks on "The Christian Element in Hospital Work" were given by Carl D. Case of Oak Park, Ill., and Earl Pierce of Brookings, S. D. The following out-of-town men joined in the conference: F. E. Stockton, S. P. Shaw, A. E. Lewis, Jay J. Allen, and J. N. Jensen. A. C. Hageman, who recently joined the ranks of the Northwestern Baptist Hospital Association, also met with the group and outlined plans for the new institution.

## KANSAS

On the first Sunday in September, Dr. John Bunyan Smith began his fourth year as pastor of the First Church, Wichita. During the three years, 855 persons have been added to the membership, 343 by baptism. Doctor Smith has held his own evangelistic meetings. In the last year not a Sunday passed without additions to the membership. The list of the membership has been revised and at present numbers 1710. In addition to this large increase in membership, the church has made rapid progress in finances. It has given to missions during the three years over $75,000, and has spent for local expense more than $60.000. The Sunday school has grown until the church proper and the two annexes are over-crowded. The church is uniting in a city-wide evangelistic campaign under the leadership of Gypsy Smith.

## IOWA

The cornerstone of the new $75,000 meeting house of the First Church, Council Bluffs, was laid Sept. 9. President John W. Million of Des Moines University delivered the address. The pastor, Rev. J. Frederick Catlin, began his sixth year of service with the church Sept. 1. During the past five years there have been 301 additions to the membership; a parsonage has been purchased and paid for; the subscriptions to benevolences have increased 300 per cent; and $30,000 has been paid into the building fund.

### MICHIGAN

THE SEBEWA CHURCH is pastorless. Mrs. Ethel Daniels, Lake Odessa, is clerk of the church.

### WISCONSIN

AFTER NEARLY SIX YEARS OF SUCCESSFUL service, Rev. Everson R. MacKinney has resigned as pastor of the First Church, Eau Claire. He has announced no definite plans for the future.

### ILLINOIS

REV. AND MRS. LEE LEWIS of Tharrawaddy, Burma, foreign missionaries for the Central Church, Quincy, were welcomed home Aug. 31. Sunday, Sept. 2, Mr. Lewis delivered a message about his work in Burma. The church tendered Mr. and Mrs. Lewis a reception.

THE BELDEN AVENUE CHURCH, CHICAGO, of which Rev. J. W. Hoyt is pastor, reports 425 additions to the church membership within the past three years. There is an average attendance of 100 at the mid-week service.

REV. W. H. PARKER begins his second year of service with the Alpha Church, Oct. 1. At a reception tendered Mr. and Mrs. Parker on Sept. 6, the church presented them with a gift of money.

#### IN MEMORIAM

**Mrs. J. E. Bush,** the devoted wife of the senior deacon of the Eastern Avenue Baptist Church, Joliet, whose death preceded hers, was called to her reward June 6, 1923.

Mrs. Bush was a woman of rare ability and beautiful Christian character, devoted to her Lord, her home, the church and the missionary cause. She served for seventeen years as treasurer of the Woman's Mission Circle, and her sweet spiritual influence was felt in the Sunday school, the prayer meeting and especially the missionary society. When she led a devotional service, it was an inspiration to all. Her reports were unique, often in the form of a poem, and while conveying all the facts, rich with humor. To listen to her accounts of the mission fields and the labors and trials of the missionaries was like being with the missionaries themselves, so deep with sympathy and understanding was her presentation. Her home was ever open for the missionaries of the church. All who entered her home received both physical and spiritual refreshment.

The members of the church, now the First Baptist, Joliet, wish to express their love and appreciation of her life and service. The world was made better and brighter by her presence. "Blessed are the dead who die in the Lord. . . . they may rest from their labors, but their works do follow them." Loving sympathy is extended to her sons and daughter.

## Moving Pictures Have Helped

(*Continued from page* 1077)

now after two years' use of them. Every one of the officials of our church, however, is in favor. This was partly accomplished by an educational work I carried on before we got the machine.

The pictures have been used on Sunday nights in connection with the evening services. They have brought in about three times as many people as we used to get without them, which was the real aim I had in using them. I always have a religious service and speak, using some lesson from the pictures shown. A recent testimony from my men is to the effect that they always go away feeling that they have been to church and not to a movie show. What more can one wish for? The pictures have increased my congregation, have brought in many children, and have usually paid for themselves from the collection. We have also used the pictures at missionary meetings, and for public shows which were wholly for entertainment purposes. They have been satisfactory in this way. We need a stereopticon to supplement the movies to use for throwing notices, responsive readings, scriptures, hymns, etc., on the screen and that they may take up the time when the moving pictures are stopped to change the reels. A machine that could combine the movie and the stereopticon features would be especially valuable. One really needs both or two moving picture machines so that there can be one running all the time, with no breaks and pauses while the films are being changed.

We believe in the motion pictures (this is the only name I ever use for them in connection with the church work), and know they are full of possibilities for good in the church. We here are only limited by money and help, I mean too little money and too little help in choosing the programs and doing the work in connection with them. The minister does about all of it now. He has a few other things to do and so this does not get done nearly as well as it should.

We use one of the best silvered screens and have splendid results. Our pictures are 8 by 10 inches. The size can be made anything you want it by getting the proper lens, and the right size of screen to go with it.


# "Like A Mighty Army"

Extending across the entire continent, the State Conventions with their army of workers, constitute a vast enterprise of denominational advance. Reports from the states clearly demonstrate the volume, the strategy, and the immense inspirational value of this work. State Missions form an important factor in the Baptist program of enlargement.

Last year the New York State Convention employed 132 missionary pastors. The Kansas State Convention joined in the support of 100. Every state had as many such workers as its resources would permit.

These self-denying men labored in the open country, in the village and in the growing cities. They led churches that were weak, or were passing through severe struggle, or were in the heroic effort for better equipment. Their fields furnished some of our most striking examples of conservation, of progress, and of missionary achievement.

To these pastors should be added the great host of evangelists, employed by the State Conventions in their various lines of activity and plans of operation. They presented the claims of Christ to hundreds of thousands during the year, and won their victories from coast to coast.

Baptists should strengthen their State Conventions by prayer, cooperation and financial support, so that this vast State Mission Enterprise, with other interests, may steadily advance in new and remarkable achievements.

***"Make America Christian"***

**FINANCIAL NEEDS TO APRIL 30, 1924, $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION.

## Our Book Shelf

**The Psychology of Power,** by J. A. Hadfield. New York: Macmillan

This is one of the "Little Books on Religion" series published by this company. Let the author speak: "Our discussion of the psychology of power has a very direct bearing on the power possessed by the Christian religion of liberating energies which can transform the living soul into a quicking spirit. I have tried to show that the experience of applied psychology, and especially psychotherapy, points toward the conclusion that we are living far below the limits of our possible selves. There are open to us resources of power available through the right use of our instincts, which if directed to noble purpose, will rid our minds of those worries, anxieties and morbid fatigues which spoil our lives and will free us for a life of energy and strength."

**The Contents of the New Testament,** by Haven McClure. New York: Macmillan.

From center to circumference here is a modernist exposition of the New Testament. The Synoptic problem finds its usual documentary solution. The author of the Gospel according to John is unknown. In fact, "Every Gospel is anonymous, and the author gives no clue to his identity." There are miracle stories but no miracles. Paul was neurotic and epileptic. The body of Jesus did not emerge alive from the grave; but personally, Jesus triumphed over death and ever lives. Second Thessalonians is Pseudo-Pauline. The letters to Timothy and Titus are of unknown authorship. Revelation is the "most ragged and blundering of all New Testament writings." And so it goes, through a regular course of scholarly expurgation. The point of view is intelligible, intelligent and apparently honest. Preachers and teachers in the churches would do well to understand it.

**What Is Mysticism?,** by Charles Morris Addison. New York: Macmillan.

This slender booklet of fifty-four pages is full of meat. It is a sympathetic and clarifying study of that tendency of the human soul which under varied forms, in many lands, throughout all ages and in widely different religions is described by the term mystic. The author perhaps best defines Christian mysticism in a quotation from his own earlier work, "The Theory and Practice of Mysticism" as follows: "Beyond or underneath the usual course of the Christian life there is in mysticism the use and development of a faculty which works best when both mind and will are in abeyance and which seems to have the power of receiving intimations directly from God."

The book points out the psychological implications of the discussion of the tendencies to extravagance to the influence of a neurotic temperament, but gives large place to mysticism as a medium of the highest and most helpful experience of God. Possibly he assigns too little importance to the necessity of correcting the extravagances of the individual mystic by the deliverances of scripture and the consensus of Christian thought and experience; but of course, it may be claimed that the essence of mysticism is its direct, immediate and individual experience of God and divine things. At any rate, the study takes hold on truths of the utmost significance to the Christian life, truths which tend to become neglected or obscured by ritualism, bondage to a creed, or by mere familiarity with the routine of a long established religion.

**The Editorials of Henry Watterson,** compiled with notes by Arthur Krock. New York: Doran. $3.50.

The middle of the nineteenth century was notable in the newspaper life of the United States by its great editors. Now, the popular newspaper is owned by a corporation and the editor is the "hired man" of the interests that employ him. Then, a great editor like Greeley of the *New York Tribune,* Medill of the *Chicago Tribune,* Forney of the *Philadelphia Press,* Halstead of the *Cincinnati Commercial,* gave those newspapers their powerful influence with the public. The newspaper was seldom quoted, but the editor was named as saying this or that. The man, not the machine, was the important factor.

The youngest and last of those influential men was Henry Watterson of the *Louisville Courier-Journal.* He was a soldier in the Confederate army. At the end of the war he accepted the results and became a loyal unionist and one of the leaders of the democratic party, especially in the South. His editorial career was contemporaneous with the tempestuous politics of the reconstruction period and he was in the midst of the fray. The editorials of this volume were selections compiled by his closest official friend, the managing editor of the *Courier-Journal,* appearing in the paper from the beginning of Mr. Watterson's connection with it about 1868. They cover the exciting years of the "reconstruction," the presidential campaigns when the candidates were Greeley, Grant, Garfield, Tilden, Hayes, Cleveland, Blaine, Bryan, Roosevelt, and the stirring events which featured those stormy years. This volume reproduces with great vividness the personalities and character of the men conspicuous in those times as statesmen and political guides, and the political principles involved. Watterson was in the hot edges of those conflicts and as correspondent, platform orator, and masterful writer, his influence was great. His editorials were quoted liberally and his voice in the councils of his party meant much in constructing a platform or in nominating a candidate. These editorials quicken into a realistic life those turbulent years, and make their history as present events. The literary reader will enjoy in them the luxuriant florid style of the Southland and the rhythmic diction of a master of the writing art. The exposures of the political trickeries of parties, the keen light shed on the foibles and errors of party leaders, the blistering rebukes of hollow pretensions make an entertaining reading.

## "It Is to Laugh"

Jack: "Where was the Declaration of Independence signed?"

Jill: "At the bottom."—*Upper Collegian*

Fussy Lady—"Oh, doctor, I felt so ill I simply didn't want to live—and so I sent for you."—*London Mail.*

A colored woman in Florida, presenting herself as a candidate for confirmation, was asked to repeat the creed, the Lord's Prayer and the commandments. She got through the first two fairly well, as somebody had evidently been coaching her, but when it came to the last she bungled and hesitated and finally remarked in a confidential tone to the officiating clergyman, "De fac' is Mistah Turpin, ah hasn't been practicin' de ten commandments lately."—*Boston Transcript.*


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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## WILLIAM BYRD ON SINGING

Modern writers on singing often employ many more words, and say very much less, than the founder of the English Madrigal School, William Byrd, wrote in 1588. In the same year that witnessed the destruction of the Spanish Armada and saved England from the blight of the Inquisition, an earnest composer worked quietly in seclusion at his part songs, as if there was no such thing as war and no enemies on the high seas.

While Drake was getting his ships together and Queen Elizabeth was in the saddle, haranguing her troops and volunteers. William Byrd set down his reasons why singing should be cultivated:

"Reasons briefly set down by th' auctor, to perswade everyone to learne to sing:

"First, is a knowledge easely taught and quickly learned wher there is a good Master and an apt Scoller.

"2. The exercise of singing is delightfull to Nature and good to preserve the health of Man.

"3. It doth strengthen all the parts of the brest and doth open the pipes.

"4. It is a singular good remedie for a stutting and stammering in the speech.

"5. It is the best means to procure a perfect pronunciation and to make a good Orator.

"6. It is the onely way to know where Nature hath bestoweth the benefit of a good voyce: which guift is so rare as there is not one among a thousand that hath it: and in many that excellent guift is lost, because they want Art to express Nature.

"7. There is not any Musick of Instruments whatsoever comparable to that which is made of the voyces of Men, where the voyces are good and the same well sorted and ordered.

"8. The better the voyce is the meeter it is to honour and serve God therewith: and the voyce of man is chiefly to be imployed to that ende.

*Omnis spiritus laudet Dominum*

"Since singing is so good a thing I wish all men would learne to sing."

William Byrd is careful not to say that instruction in singing will supply a good voice. Good voices, as he asserts, are very rare.

He also says that learning to sing is easy when the teacher is good and the pupil is intelligent.

As a stut cure, however, it will probably attract very few students, and we must add that the finest instrumental music today is a more serious competitor for public favor than it was in the days of Byrd. He, however, judiciously remarks that the voices must be good and the choir well trained to compete successfully with instrumental music.

## ARTISTS FROM THE CHOIR LOFT

According to the Bloomington, Illinois, *Bulletin* many of America's foremost artists commenced their early training in the choir loft. Among these are such singers as Louise Homer, whose father was a clergyman, therefore it was natural that the noted contralto should commence her career in church.

Merle Alcock, who has been engaged by the Metropolitan Opera Company, is another who first sang in a choir. Her father was also a member of the clergy.

Early in their careers, four of the leading tenors of the "Met" lifted up their voices in church—Edward Johnson, Mario Chamlee, Orville Harrold, George Meader. Lambert Murphy, Theodore Karle and Allen McQuahe are other members of the profession whose early training was had in a choir, as is also the popular Reinald Werrenrath.

There seems to be a peculiar something in choir training that makes opera and concert artists. What is it? They receive firstly valuable musical training, secondly tradition, and third, but most important, experience in ensemble singing.

C. Harold Lowden, composer, organist and music editor of the Heidelberg *Press*, who has been an ardent supporter of the radio as a means of disseminating good music since the first experiments proved its practicability, has lately demonstrated that it is possible to utilize the radio for broadcasting the singing of choral bodies. A few weeks ago he was requested by a station in Philadelphia to supervise a test with eight voices and replied by using the entire chorus of forty-two singers of the Linden Baptist Church, of which he is director. He finally succeeded in massing the voices in such a manner that the broadcasting was pronounced a success, as attested by 180 letters received from various parts of the United States and Canada. More recently Mr. Lowden received word from Atlanta to "listen in" in a program to be given on a certain date from that city. All the numbers on the program were by Mr. Lowden, who has published more than 3,500 compositions in various forms. The concert was given under the direction of C. E. Sheldon, city organist of Atlanta.

Every anthem is bound to have its limitations, and none can be expected to fit every possible occasion. A praise anthem may be a very good anthem even though it cannot very well be used in a funeral service. The value of an anthem can never be judged apart from the purpose for which it is written. Some anthems, it is true, are more or less neutral in character, and can therefore be used in a great variety of services. Others are more specific and for that reason limited in their usability. But their limitations may then be their very excellency. Unless a director constantly bears this in mind, he will often pass by many an excellent number, because at just that time when he is looking it over it may not entirely fit into the special needs for which he seeks to make provision, and he is judging from the viewpoint of his special need. The director who plans his choir work far ahead, is not likely to make this mistake, for he necessarily has a great variety of needs in mind and can then more easily find just the place for each anthem.





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## Fresh from the Field

(*Continued from page* 1060)

**The executive committee of the Baptist** Bible Union of America met in the Jarvis Street Church, Toronto, Sept. 11-14.

**More than ten million people in America** and Europe are now drawing pensions because of the great war. Another world conflict—and the few who were left would have to pay their own pensions.—*Christian Statesman.*

**The Home Mission Society has been** deeply interested in the development of the Jewish missionary work being carried on under the immediate leadership of Mr. Machlin and several workers under the Buffalo Baptist Union, which holds the title to the well-equipped building known as the House of the Prince of Peace. Under the auspices of the Home Mission Society Mr. Machlin has been invited to visit Denver and Los Angeles to speak in prominent pulpits. The society would be glad to have him fill appointments which may be made for him, and accept any invitations which may be proffered. He can be reached in Denver through the office of Dr. F. B. Palmer, 612 Exchange Bldg., and in Los Angeles through Rev. J. B. Fox of the Los Angeles City Mission Society, 501 Columbia Bldg. To friends especially interested in the evangelization of the Jews who have sent designated gifts for this work in Buffalo, the Home Mission Society reports it had a prosperous work throughout the summer months when a daily vacation Bible school and other activities were carried on in the House of the Prince of Peace.

**Christians throughout America were** called upon to heartily support the Red Cross appeal for Japan in a resolution adopted by the administrative committee of the Federal Council of Churches, which met Sept. 7. Messages of sympathy were also sent to the Japanese government, the American missionaries in Japan, Japanese Christian churches, and the Japanese ambassador at Washington. Reports made by various persons present indicate that as far as is known there has been no loss of life among American missionaries, but the property loss is very great. The call for help is as follows: "The administrative committee of the Federal Council of the Churches of Christ in America on behalf of its constituency of over 20,000,000 adult church members hereby expresses to the government and people of Japan the profound sympathy and sorrow of the Christian people of America as we learn of the appalling calamity that has come to their land, and suggests to our churches that prayer to God for Japan and her people be widely offered throughout our land. We urge the Christians of America to cooperate heartily in the emergency program of the American Red Cross in response to the proclamation of the president. Pending accurate knowledge of the needs for reconstructing our Christian churches, schools, colleges, hospitals, orphanages and asylums, to which it will be our privilege also to respond, it is clear that the first and immediate need of Japan is for food, shelter, clothing and medicine. For this immediate need let us respond promptly to the call of suffering humanity in the spirit of brotherhood and for the practical expression of the ideals of the kingdom of God."

# Japan Discharges Her Pledge

By D. C. Holtom

THE year 1922 in Japan has been called one of decomposition, of decay of old forms, of withdrawals and relinquishments and again, as a time when in political, financial, industrial and social fields a strong fermenting agent was working. From the standpoint of one who is interested in spiritual progress no words characterize the events of the year better than peaceful reconstruction. The peace movement has made significant conquests in the practical politics of Japan, and what is much more fundamental, in the public opinion of the nation. It is probably safe to say that there has been no year in the history of modern Japan in which the ideals of peace received more substantial confirmation than they did in 1922. This is far from meaning that the forces of militarism have been routed. Militarism is still strong and has a powerful influence in the determination of budgets. Yet in 1922 the militarists were obliged to make a partial surrender to the forces of peaceful reconstruction and peace ideals made very tangible gains in the thinking of the people as a whole.

Definite progress in the peace movement on the part of Japan began with the signing of the Shantung agreement and the naval limitation treaty by the Japanese representatives at Washington in February, 1922. Japanese newspapers, except those from a negligible jingoistic section, hailed the work of the Washington Conference with outspoken joy. One paper went so far as to declare that between Nov. 12, 1921, and Feb. 6, 1922, more was accomplished by men for the benefit of mankind than during any equal period in the entire history of the world. The results of the conference were finally endorsed by all three of the mainly political parties of Japan, a fact that is full of significance to any one who is familiar with the extent to which the opposition parties go in most ordinary issues in attempting to discredit the measures proposed by the government.

The pledges which Japan made at Washington are being discharged with honor. Withdrawals of Japanese soldiers from the Asiatic mainland began in July with the removal from Hankow of a few hundred troops who had been stationed there to protect foreign interests against possible depredations by Chinese bandits. On Oct. 25 the withdrawal of Japanese expeditionary forces from the Siberian mainland was completed, except from northern Saghalien. On Dec. 17 the Japanese garrison was withdrawn from Tsingtau, after an occupation that had extended over eight years. In this way Japan redeemed her pledge made at the beginning of the World War for a final and complete transfer to China of authority over the Shantung peninsula.

In naval affairs the adoption of the 10-10-6 ratio has already saved the country millions of yen. Certain ships have been scrapped although it is impossible to state the number and tonnage with accuracy. The militarists have proposed a reduction of the army by 56,000 men and 10,000 horses but at the same time declare their intention of making up for the reduction by an improvement in equipment. On the side of the budget, the war office declares that the sum of yen 20,060,000 will be saved during the next year by the reduction of the time of ordinary conscription service from two years to one year and eleven months. It is expected that an additional yen 50,000,000 will be saved this year because of the withdrawal of troops from Shantung and Siberia.

An economic factor has acted strongly during the past year as an influence in turning the government in the direction of disarmament. In business, 1922 was the most conservative year since the close of the World War. It was marked by a distinct business depression, by bank failures, by unemployment and by much suffering on the part of rural populations. Communities that have found themselves unable to meet the bills for the education of their children have now discovered a very practical value in disarmament. A Japanese writer in discussing this situation with special reference to the rural districts said, "Teachers were not paid the full amount of their salaries but a certain percentage, as ye 70 on yen 100. Therefore the heads o villages and town petitioned the nationa government for a grant of at least ye 40,000,000 to aid education throughou the country. At present there is no hop that this sum will be granted. Perhap yen 20,000,000 will be granted but tha will not solve the problem. The onl hope for more assistance to educatio from the national treasury is to econ omize in armaments.

## Wanted—An Idea

THE Board of Promotion is seeking a suggestion for a poster to be used in the churches during the fall and winter. Have you a suggestion to offer?

Four posters have appeared in previous years entitled, "The New World Movement," "Plough On", "What Shall I Render Unto the Lord?", "Four Important Dates." All were widely distributed and received favorable comment. This is the last year of the New World Movement, and the great task which the denomination at the Denver Convention set out to accomplish remains to be finished. The financial goal for the current year is $12,161,521.67.

In order to stimulate loyal cooperation, the payment of all pledges and the completion of the task, a new postor is desired for display in conventions, conferences, associations, church vestibules, Sunday-school class rooms, etc., and every one is invited to contribute a suggestion.

The following conditions should be carefully followed:

1. The poster should be related to the close of the New World Movement Campaign.
2. It must be brief with a minimum of reading matter and should preferably be based on one outstanding idea.
3. A picture or design or sketch adds attractiveness and if submitted should be in such form as to enable an artist to reproduce effectively the author's idea.
4. Suggestions should be submitted in the form of rough sketches, preferably 8½x11 inches in size.
5. All suggestions must be submitted to the committee not later than Oct. 1. Send all suggestions to Mr. William B. Lipphard, 276 Fifth Avenue, New York, N. Y.

The contest is open to every Baptist and any number of sketches may be submitted.

Volume IV September 29, 1923 No. 35

# The Baptist

Published Every Week by the Northe[illegible]nvention

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## Lordship and Stewardship

TO accept the principle of the Lordship of Christ and then to forsake the consequent practice of stewardship is to impugn your own intelligence or sincerity.

A simple, direct and primary effect of Christian stewardship is found in the practice of tithing.

—*Frederick A. Agar*

## Fresh from the Field

Dr. Edwin W. Lounsbury, for many years a district secretary of the Foreign Society for the lake district, died at his home in Aurora, Ill., at the age of eighty-two. Doctor Lounsbury was actively engaged as pastor of the Park Place Church.

Rev. W. E. Biederwolf, Homer and J. N. Rodeheaver, Miss Grace Saxe and Miss Florence Hay formed an evangelistic party which recently sailed for the far East. A mission of six weeks has been arranged in Australia. The tour will consume the greater part of a year. The plans for work in Japan of course have been disarranged.

According to the "Baptist Times and Freeman," Rev. Lenton Staines, one of the English delegates to the Baptist World Alliance, had the misfortune of breaking his wrist. He preached at the Devonshire Square Church and innocently chose for the scripture reading Psalm 37, a verse of which reads: "The arms of the wicked shall be broken, but the Lord upholdeth the righteous." It is always well to read the selected scripture passages before going into the pulpit.

Dr. Charles R. Shepherd, general director of Baptist home mission work among the Chinese in America, has given to the American public a timely and vitally important revelation of the secret and devious methods of the Chinese underworld in his book, "The Ways of Ah Sin," published by Revell. Doctor Shepherd was a missionary in China (Province of Canton) and knows the language and the customs of the Chinese at home. For several years he has been under the appointment of the Home Mission Society as a general worker among the Chinese in America with headquarters in San Francisco. In this capacity he has been intimately associated with the general workers of other denominations who are organized in a "council" representing the various missionary enterprises among the Orientals on the Pacific Coast and at the earnest solicitation of the council he has written this book. He has been closely related to the work of Miss Donaldine Cameron (to whom he has dedicated the book) who for many years has devoted herself to the rescue of Chinese slave girls in America. Partly because of his intimate knowledge of the language and his familiarity with the ways of the Chinese, his intimate association with the police of San Francisco, Doctor Shepherd came into first possession of an immense amount of important information concerning the activities of the tongs with their hired gunmen, the high binders and the whole secret, deep intricate and widely ramifying influences. He has been chosen by the Christian Chinese to represent them in their resistance to the imposition of levies by the tongs upon the members of various churches and other illegal and un-American practices which are carried on here in enlightened America.

Albert M. Johnson, president of a large insurance company, speaking before several hundred Boy Scouts told them how to live to ripe old age. He explained to them how an insurance company keeps its satistics and then drew some conclusions from a wide study of longevity under modern conditions of life. One should be neither rich nor poor, should marry young, be religious in a "true way," avoid attempt to become a professional or college athlete on account of undue heart strain, avoid indoor dancing and shun alcoholic liquors and smoking. If smoke one must, wait until at least twenty-one before beginning. Why should insurance companies be interested in having their policy-holders truly religious? Mr. Johnson answered the question when he said "Religious people are happier as a rule and going to church tends to make them regular in their habits."

Rev. Raymond G. Pierson received the following telegram from the Dormont Church, Pittsburgh: "The church extends a unanimous call to you to become its pastor. There was a large vote and a fine feeling." Mr. Pierson will accept. For seven years he has served the First Church, Janesville, Wis., and for eight years he was pastor of the South Church, Milwaukee. He is now in his prime and the Pittsburgh field offers him a splendid opportunity for service.

Mr. Philip Cabot's article in the August *Atlantic Monthly*, has created considerable comment in the religious press. Its title is "The Conversion of a Sinner." The *Continent* hails it as the experience of an "old-fashioned" conversion. The *Christian Register* quotes the *Continent* and informs us that Mr. Philip Cabot is the "convert" and that he is a Unitarian, active in the work and worship of King's Chapel, Boston. This is interesting to say the least.

The Catholic press is alarmed at the possibilities for harm to its members through "listening in" when Protestant services and sermons are broadcasted. The *Observer* of Pittsburgh commenting on the practice says: "There certainly is harm, and it is difficult to see that the practice is defensible. We are not permitted to take part in heretical services. One might, indeed, argue that listening on the radio does not constitute presence at those services, but for all practical purposes and intents, one is vitally, though not bodily, present when he listens in on the raido. Moreover, no one is allowed to expose his faith to the danger of being contaminated or lost. Listening in on heretical services may easily constitute such a danger. It is the common teaching of theologians that active, material, public communication in heretical worship is forbidden under pain of grave sin, not only by the law of the Church, but by the very law of nature."

Herman Bernstein, editor of the *Jewish Tribune* of New York, has recured an attachment of $115,000 in the Corn Exchange Bank of New York. This money belongs to Henry Ford and the action was taken on account of a libel suit against the automobile man for articles appearing in the *Dearborn Independent*. The sheriff has been instructed to seize copies of the paper sent into the state. The New York folks seem to be bent on helping Henry prove his point that the Hebrews control the country, at least large sections of it.

According to the "London Daily Express" there is a grave shortage of clergy in the Church of England today. Official figures disclose that there are fewer than 13,000 incumbents this year —a shortage of 8,000. This figure is little more than half the number required to carry on the work of the church. The theological colleges, moreover, are nearly empty. "Our full staff should number 21,000," said Canon Partridge, secretary of the Church of England central board of finance, to a *Daily Express* representative yesterday. "Taking a generation as thirty years, it follows that 700 men should be ordained every year. We have not reached that figure for eleven years. In 1918 there were only 114 ordinations. One of the causes of this shortage is the financial position of the professional classes from whose ranks the priesthood is usually recruited. They cannot now afford to give their sons the long and expensive training required. Another cause is the unattractiveness of the clerical profession as a career. Stipends are rarely more than £300 a year."

During the editor's absence at the Baptist World Alliance, our oldest subscriber, Miss Bashua Cornwell of West Allis, Wis., died at the age of 103 years, three months and ten days. She was baptized at the age of eleven and was therefore a member of a Baptist church for ninety-two years. For seventy-five years she lived in the old Cornwell home near Milwaukee. Who can imagine the changes which have taken place within the limits of one human life?

According to the "Wisconsin Baptist Bulletin" Rev. Norman B. Henderson, pastor of the University Church, Minneapolis, has received a unanimous call to the First Church, Madison, Wis. It is thought that his acceptance is assured on condition that the church await his coming until the spring of 1924. Rev. W. T. Dorward is supplying the Madison Church.

Secretary Charles E. Hughes says: "The American people have been inexpressibly shocked at the terrible disaster suffered in Japan. We have already given voice to our deep sympathy and we shall be prompt and generous in urgent relief measures. The historic friendship between the two peoples was cemented at the Washington conference and the noble attitude of the distinguished representatives of the Japanese government at that conference can never be forgotten. There is a universal desire among us, not only to express our grief at this appalling tragedy, but to lend in every way a helping hand to our friends who are so sorely afflicted."

In the hope of more fully informing and enlisting Baptist laymen of the South in all phases of the work of the denomination, a Southwide convention of men has been arranged to be held in Memphis, Tenn., Feb. 12, 13 and 14 it is announced by Dr. J. T. Henderson of Knoxville, general secretary of the Laymen's Missionary Movement, which is sponsor for the meeting. Memphis Baptists have already begun their preparations for the entertainment of the convention, the second of its kind to be held in the South, the first one having been held ten years ago. It is probable the program committee of the Southern Baptist Convention will arrange to give the men at least a half-day for their program at the next session of that body at Atlanta in May.

# The Baptist

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*Committee on* THE BAPTIST
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CLARENCE A. BARBOUR HUGH A. HEATH

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### Extra Special!

The issue of Sept. 29 is devoted to the experiences of men and women who have systematically practiced stewardship, some of them for many years. It is an unusual number. In its preparation we have had the assistance of Dr. F. A. Agar and his committee. We are printing only 5,000 extra copies and orders will be filled in the order of receipt. If you want ten, twenty-five, fifty or more copies we will send them at once, postage prepaid at the special rate of five cents per copy. Please send your check with the order, if possible. Of the Labor Day number we sold more than 2,000 extra copies and could have sold more. It would not be a bad idea to write your order.

# Killam's Kollum

### An Editor's Invoice

According to the Milwaukee, N. D., *Globe*, an editor once kept track of his profits and losses during the year, and gave an invoice of his business diary at the end of twelve months of ups and downs in the following manner:

Been broke 361 times.
Praised the public 89 times.
Told lies 720 times.
Missed prayer meeting 52 times.
Been roasted 431 times.
Roasted others 52 times.
Washed office towel 3 times.
Missed meals 0.
Mistaken for a preacher 11 times.
Mistaken for a capitalist 0.
Got whipped 8 times.
Whipped others 0.
Cash on hand at beginning $1.47.
Cash on hand at ending 15c.

If this editor had been running a denominational newspaper the invoices would have been longer and more pathetic. For example as far as this record goes no one ever questioned the editor's orthodoxy. In the third item a little more latitude would have been required. Still, an editor is the most envied of men. He does not even feel sorry for himself.

### The New Minister

"Having recently come into the Baptist ministry I shall want THE BAPTIST. Will you please send me the paper beginning with the June number?" writes James W. Esveld of Cadillac, Mich. With pleasure. The man who lines up in this fashion at the commencement of his pastoral work is the kind of minister the denomination needs.

### Perfectly True But——

Across the face of an envelope received at the office of THE BAPTIST appeared the following: "*Mr. Postman: You may deliver this letter to* —THE BAPTIST, 417 S. Dearborn St., Chicago,— *But you cannot deliver your soul from hell. Jesus can. Try him.*" This is one way of preaching the gospel, and far be it from us to attempt to decide on its value in the eyes of other folks. To us it had something of the same effect of the great sign-boards that often face you as you begin an unusually dangerous descent in the mountains. "Prepare to meet thy God." "Last year a number of persons were killed on the curve just ahead. Have you made your peace with God?" Like the apostle of old we try to rejoice that by all means and measures Christ is preached. The thing we started out to say, however, is that it would not look good for you, kind reader, to die with your subscription to THE BAPTIST and *Missions* in arrears.

**Dr. James S. Swartz, former treasurer** of the International Mercantile Marine, New York City, has donated to Bucknell University a 600-acre tract of land situated along the Potomac River between Washington, D. C., and Mt. Vernon, Va. The land, traversed by the interurban railway running between these cities, is valued conservatively at $60,000. It is ideally situated in the valley made famous by General Washington and will probably be developed into a suburban residential community. Doctor Swartz has been a member of the university board of trustees for nearly forty years and has been for the past seven years chairman of that body.

**The Ten Association are holding their** meetings during the month of September. Thus far they have been well attended and a spirit of optimism seems to pervade all branches of the work.

**In a recent sermon, Dr. C. F. Aked** said that "nothing in the world worth doing has been done without a touch of healthy recklessness." There are times when a pastor must throw caution to the winds and run the risk of pastoral suicide or become the willing victim of local conditions.

**"Unity," "a journal of the religion of** democracy," quotes from the letter of President Coolidge to the Southern Newspaper Publishers' Association in which he said, "Our institutions, our social organizations, our economic conditions are all of a quality and quantity which are worthy of our highest admiration." The journal is troubled about the "quantity" of our institutions and social organizations. The paper then quotes from the statement of the committee on law enforcement of the American Bar Association in which it is pointed out that in the matter of crime, the situation in the United States is "worse than in any other civilized country." While in 1921, says the report, there were 260 murders in New York City and 137 in Chicago, there were last year in London only seventeen, no one of which remained a "mystery." Here at least is "quantity."

**The Tabernacle Church of Chicago is** rejoicing in the fact that it has secured a pastor and that this pastor is Dr. S. J. Reid. Reports of good congregations and large plans for the future of the church are coming to this office. If people who need the gospel furnish the kind of a field a Baptist church wants, the Tabernacle Church and Pastor Reid have a great field.

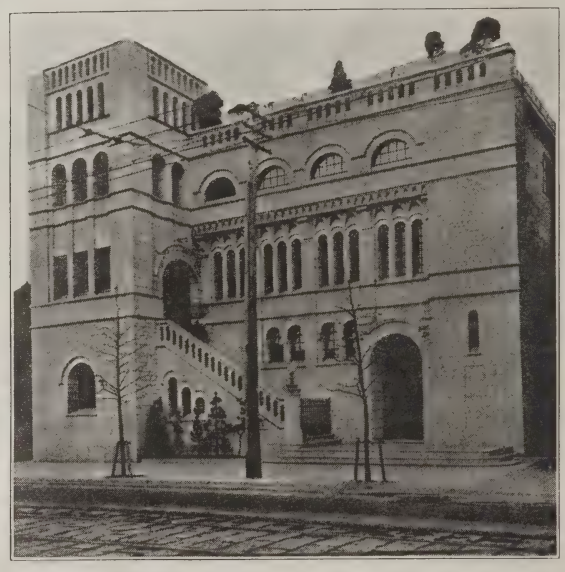
**The Old Tent Evangel closed its forty-**fourth evangelistic season Sept. 5. One hundred thirteen services were held and were attended by 145,000 persons. Among the speakers we note Congressman Upshaw, J. J. Ross, John Ham and John MacNeill. It is said that during the entire period of service more than 4,000,000 persons have attended these meetings.

**A year ago there was wide-spread in**terest in the case of Rev. J. D. M. Buckner, the Methodist minister, who was retired by the Nebraska Methodist Conference before he wanted to retire. The Congregational church at Chamberlain, S. D., has called Mr. Buckner and he has accepted the call. It is reported that his old church at Aurora, Neb., has secured a petition asking the conference for his return. He will not give his consent to the appointment even though the bishop should heed the request of the church.

(*Continued on page* 1118)


# GONE!!

## THE WORK OF YEARS DESTROYED IN A NIGHT



THE TOKYO TABERNACLE
THE MABIE MEMORIAL SCHOOL
FOUR JAPANESE CHURCHES
FIVE MISSIONARY RESIDENCES
THE SARAH CURTIS SCHOOL
THE MARY COLBY SCHOOL(Damaged)

## DESTROYED BY THE JAPAN EARTHQUAKE

**An Unparalleled Catastrophe in Baptist Foreign Mission Work**

Seven missionary families and six women missionaries have lost homes and personal possessions. Japanese workers are in dire distress. The sudden ending of Bible work, Sunday schools, Kindergartens, Preaching services is a calamity.Other property in Tokyo and Yokohama seriously damaged. Prompt help now will save decades of missionary work from total disaster.

## TOTAL LOSS NOT LESS THAN $500,000. YOUR HELP IS NEEDED

You have gave generously to the relief work of the Red Cross. Give now with equal generosity for the missionary reconstruction of Japan.

**American Baptist Foreign Mission Society**
GEORGE B. HUNTINGTON, *Treasurer*

**Woman's American Baptist Foreign Mission Society**
ALICE M. HUDSON, *Treasurer*
**276 Fifth Avenue, New York City**

***Send checks to your State Promotion Director or to the treasurers of the societies designated "Japan Reconstruction."***

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION.

# The Baptist

## An Astonished Editor

MANY elaborate and in general trustworthy calculations have been sent forth from statistical bureaus as to the amount necessary to support a family of five persons. A recent editorial in a metropolitan daily expressed amazement at the fact, which became known through the income tax office, that a certain minister was supporting and educating a family with nine children at an income about half that which the statistical computations had determined to be necessary for the number of persons. Those who know could have told the editor that there are thousands of ministers and Christian laymen who are performing this miracle and also giving a generous share of their seemingly inadequate income to the work of the kingdom of Christ. The editor was sure that the minister could earn ten times his present salary if he could be persuaded to make known the secret of his achievement. The only trouble with that would probably be that the most of those who found out the minister's secret would be like the Scotchman who consulted a physician about his ailments and was told that he must stop drinking whiskey. The Scot hastening from the office was reminded by the doctor that he had not paid for the advice and answered briefly as he vanished through the door, "I'm no takin' it!" Learning the minister's secret would not ensure a general imitation of his economic method.

The sneer of Europeans at Americans as worshippers of wealth and as dollar-mad is misapplied. We do not make presidents of our millionaires. It is in Europe that titles so frequently go to wealthy brewers. The American commonly enjoys money-making. It becomes almost a game to him. We have no "leisure class" in America except our tramps. But the American is not a penny-pincher, nor does he haggle endlessly over a bargain as is done in almost every other nation. The visitor from a foreign land does not find every hand here held out to him for tips, nor are we expert in inventing charges for trifling or imaginary services. We cannot rival the Jew, the Scot and the Chinaman in a reputation for close reckoning and sharp bargaining. No, the characteristic American fault is not so much hard dealing or covetousness as it is our reckless method of seeking money and our carelessness in its spending.

The vastness and still undeveloped resources of our country, the inventive genius and masterly financial ability of American men, the absence of an aristocracy and a large army with titles, offices and other honors as goals for ambition, may account in large part for that urge toward material achievement so characteristic of American men. One sometimes wonders what form or emphasis our Lord's parables might have taken if primarily delivered to a careless, free-spending nation like ours instead of to a nation noted through all the vicissitudes of its hundred generations of history for its acquisitive instinct.

IN many respects America is generous beyond anything known of any other people in human history. and a setting aside of the full portion which should Vast sums will be lavishly poured out in some great emergency like that most dread of historic disasters which has so recently fallen upon unhappy Japan. Millions are given by some single person of wealth for endowment or for a stately memorial structure on a great university campus. Enormous sums are given for libraries or for general education, or for the uplift of humanity. It is comparatively easy also to secure large gifts from people of more moderate means for a local hospital or for a fine church edifice, there being a mingling in such cases of beneficence with personal interest and a desire for the applause of men.

All of these things however fail to touch more than tangentially the principle of Christian stewardship which demands, first the recognition of God's claim upon us and all our resources, then the steady, conscientious and wise devotion of a regular share of our income to the distinctive work of our Lord's kingdom, and in addition an equally conscientious use of the remainder of our resources, though it may be spent for subsistence, for savings, for recreation and for other uses not distinctively religious. The Christian steward will give of his means to a distant need of the kingdom as readily as to one near at hand, to one where his gift will reflect no glory upon himself at least as readily as to a memorial window which would blazon the family name each Sunday before the eyes of himself and his neighbors, and he will give not merely when he feels like it but as regularly and generously and unquestioningly as he would pay his family bills or his taxes. He will give not the mere loose change which he happens to have about him when a call comes but will have carefully and adequately provided for it in advance.

The financing of the kingdom will never be accomplished by the wealthy alone; it will take the multiplied and continuous giving of the millions of moderate means and the tear-stained mite of the widow to make up an offering acceptable to our King and adequate to his stupendous plan for the redemption of the world. It is not so much a question of the size of our incomes; it involves a reckoning and a con-

secration of every resource, a budgeting of time, strength, influence, of all our earning and spending, and a setting aside of the full portion which should be assigned to the direct work of the kingdom. It is this which must have been the secret of that minister's and of many another devoted Christian home. If every one of us is ultimately to give an account of himself to God, we had better learn to keep accounts here and now.

## Our Stewardship Objective

ELSEWHERE we print in full the stewardship section of this year's program as adopted by the Northern Baptist Convention at the Atlantic City meeting last May.

Many people have queried what some of the items have to do with stewardship and have asserted that they belonged to a church efficiency program. They belong both to church efficiency and to stewardship, for church efficiency is just a form of group stewardship; it is the effect of a proper application of stewardship principles. As individuals we are stewards of God's manifold mercies and we shall be held to strict accountability sooner or later concerning the measure of our faithfulness. When we voluntarily associate ourselves with other individual stewards in church membership we not only are accountable for personal stewardship but also for the administration of the group activities and possibilities. We can seem to be faithful stewards in our individual capacity, but can lose the battle for the Lord because, mingling in a group, we have not been faithful stewards of our group responsibilities. Let us cite one glaring example of unfaithfulness in our group stewardship by calling to mind the fact that in the enrolled church membership in the Northern Baptist Convention we have at least 360,000 non-resident members. It is a a well-known fact that a very large per cent of this non-resident membership is committing spiritual suicide on the installment plan and the remainder of the membership is idly watching the non-residents die by inches. Yet it has been proved again and again that a reasonable amount of loving ministry from church officers and members will recover a great portion of those non-resident members and help them into a new church relationship and participation. As a group of individuals our stewardship objective is to be attained by a simple use of church efficiency.

Another fact confronts us in the objectives of this year's stewardship program. We have at least half a million members who contribute practically nothing for our missionary work or other denominational agencies supported by our program unified under the name of the General Board of Promotion of the Northern Baptist Convention. The 400,000 who may be giving money to carry on our work around the world can perhaps claim as individuals to be faithful stewards of the money in their lives. But we say with the utmost certainty that they are not faithful group stewards until they have exhausted the last resource of love and discipline to produce every one in the group as a giver of money for the support of missions and other beneficent denominational work. This group unfaithfulness reacts on individual stewardship. Here again the group stewardship objective is to be obtained by use of some simple church efficiency methods included in our program. No one must be allowed to sneer away a good method by stating, "more machinery," for our program of church efficiency never substitutes machinery in place of spirituality, nor does it put method where ministry needs to be. We know how to help the group to produce every member as givers provided the lay officers and members will use a steward's time, energy, talent and personality to that definite end. Do we lack the courage to do the work, or what is the matter with us?

We desire to emphasize one other point in the stewardship program of the year. We refer to the items which concern church officials. The average church officer is not informed as to his duties, therefore he cannot perform those duties. Here again a simple, common-sense piece of church efficiency enables the individual to become a faithful official steward by means of officers' training councils and clinics. Everywhere church officers welcome such help and profit by it. Pastors also welcome such help for their lay officials.

The stewardship objectives of the year then include individual stewardship, group stewardship and official stewardship. The program for the year is built with those objectives in mind, but a program alone will not produce any results. We must work out the program. We must study the program; we must pray it through this year and in the years to come. We have a long task ahead of us, so must get a good start this year and continue the work in the years ahead of us.

## Gone!!

"GONE! The work of years destroyed in a night." What a picture! These words in the announcement of our Foreign Society on another page tell a sorry story of the losses which have come to our work in Japan. The Tokyo Tabernacle, the Mabie Memorial School, four Japanese church buildings, five missionary residences, the Sarah Curtis School are destroyed by the earthquake and the fire which followed. Other property is badly damaged. The material loss will reach $500,000.

The citizens of our country through many agencies have given themselves to the task of providing for the immediate needs of the stricken nation. By September 20 the vast sum of $9,125,000 had been raised. Putting ourselves back of this general movement, we reminded our readers that after bread and shelter has been provided, even after the country as a whole has turned to other tasks, the Christian forces will feel the urge of a Christian obligation to rebuild the schools, churches, hospitals and to increase their ministry.

As human beings we were shocked by the calamity which befell Japan. Tens and even hundreds of thousands of men, women and children suddenly met

death. Homes are destroyed, families circles broken and there is sorrow and suffering beyond words to tell. As Christians we have an added responsibility. Bread and shelter will be a blessing to the needy in this hour of distress, but Japanese can no more live by bread alone than can we. The majority of those who perished died without knowing Christ as we know him. The majority of those who now sorrow and suffer are without the comfort Christ brings.

The foreign societies could not foresee this calamity. For these needs there is no provision in their budgets. Their work is already curtailed to meet only the most pressing claims. The call right now to our Baptist men and women is one for special gifts designated for the reconstruction of our missionary equipment in Japan. The gospel must be preached. The schools must be housed, for out of them will come the future leaders of the Christian forces of that country. Our missionaries, whose lives, thank God, have been spared, must be sheltered. Surely to the Christian the call to give the Bread of Life is as compelling as the call to give the bread which meets a passing need. "Gone!" But in this there is a mighty challenge.

## A Smoke Screen

THE late terrible world war developed some new devices designed to hamper the defensive operations of an opponent while an offensive operation was being conducted against him. One of those war-time devices was the smoke screen used by a warship to hide itself while it perpetrated an attack or made its escape from an opponent. It was a more or less successful operation, depending quite often upon some other elements that were beyond the control of the user; such, for instance, as the wind.

Lately we heard a well-known man speaking in prayer meeting. He spoke the words of a pious man with ease and apparent gusto, but the countenances of those who heard him and by experience knew him for what he really was, clearly revealed that his speech was to them only a smoke screen. In his case the natural laws governing character made the man's smoke screen of very doubtful value.

We have been hearing a great deal in recent days about theological discussions and we wonder if some of those disputations are not really smoke screens put out by some one who wants to hide while taking a fling at some one else.

Only a small part of a well-balanced Christian life consists of vocal expression and much the larger part of the fruitage of a life that is hidden with God through faith in Jesus Christ must be made up of things that we do, because we love our Lord and Saviour and therefore love each other as brethren.

We wish, therefore, that much of the theological wrangling would disappear and in its place would come a great and Christ-like effort on the part of every one who feels called upon to defend the faith to do so by first helping his own local church to become a Christ-like power in the community where it is placed to serve and to preach the truth.

We also wish that some who seem easily able to produce a flow of accusing words would turn most of them into an earnest effort to produce every member of his church as worshipping, serving, witnessing and giving. Perhaps when the theological disputants have produced their own local church members without spot or blemish, and every one in definite covenant relation with them is living right with God, then rightfully they will be in a position to become leaders, teachers and cleaners-up of the rest of us. In the meanwhile we wonder if many a theological disputant is not just putting down a smoke screen to hide in while getting away from the rest of us. Long ago our Lord himself blew away an ancient as well as the modern smoke screen when he said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

## The Power Behind Production

THE Northern Baptist Convention has by vote of its delegated constituency confronted the local churches with a budget for this current year of more than twelve millions of dollars. To some people this may seem like a staggering sum when considered in bulk, but when looked at on a per capita basis, it is a reasonable task. An average of $11 per capita per annum would more than produce the needed amount. Figuring three people in the average household would mean that a family would contribute $33 or a tenth, or tithe of $330. The average American family earns more than three times that amount and upon such a basis of missionary giving every good steward of God's monies would still have ample resources out of the tithe with which to maintain the local church and where necessary build a suitable church edifice. We know a number of churches where the per capita giving through the church treasury is over $60 a year and we recently heard of a church in the West where the giving of nearly 1,500 persons averaged more than $100 per year per person.

The New World Movement objective which the General Board of Promotion is leading us to produce, is not primarily a monetary objective. Our people have the money in hand, they are earning the needed resources week by week, they know the needs of the denomination and they have through their representatives from the local churches authorized its production for our work. With all these facts before us we must, however, clearly understand that the money will not be paid into the local church treasuries unless the individual church members are aroused by a real love for their Lord to a fresh sense of accountability. Accountability without love will not move the people to produce a worthy stewardship. Once again every life must see its Saviour and Lord face to face and catch again the glory of his work of redemption for them. To see we must first pray, pray for ourselves and for each other. When we have really prayed we will surely catch the vision. The vision will stir us up to worthy production not alone of money, but of all our other resources of life and love.

# The Stewardship of Time

By Charles A. Cook

TIME and life are alike given us of God to use for him as his stewards. We do not create either. They are a divine entrustment as definitely as were the talents placed in the hands of the servants in the parable. Time is so precious, and we are in such danger of being prodigal of it, that we need to pray daily.

"So teach us to number our days that we may apply our hearts unto wisdom." (Ps. 90:12.) "Lord, make me to know mine end, and the measure of my days, what it is." (Ps. 39:4.)

We cannot do with time as we may do with money. We cannot save it by laying it away for use in the future. Time is such a commodity, is of such a character, that if we do not administer and use it as a trust for God and his service immediately, we can never so use it. When the moment has gone it has gone forever.

Time is a sacred trust, as sacred as life itself. God has made every day of our lives precious with opportunities for speaking a kindly word, lending a helping hand, doing some noble deed, rendering some Christ-like service. The moments that are so golden should be valued in the highest degree and made much of for Christ and his church. Time becomes precious to us according to the high and holy uses we make of it. The better the use we make of it the more enhanced in value does it become. Used in winning a soul to Christ, and thereby adding a star to the Saviour's crown that shall shine forever, a few moments of time have a value eternity alone can reveal. One hour's consecrated service for Christ may turn the course of the gospel into new channels of power and blessing unto the salvation of multitudes of souls. A day's doings may affect the destiny of vast empires.

The brevity and uncertainty of time, so far as we are personally concerned, give added emphasis to its preciousness and sacredness. Because our stewardship of time is limited at most to a few short years it is necessary that we be diligent and faithful in the use of each day as it comes. Not a day should pass without some definite service being rendered for Christ. When we stand before our Lord and Master to give an account of our stewardship, it will be a serious loss to us if we have allowed any of our days to pass away without anything having been done in them for him. We have thought too little of time as a sacred entrustment for which we are responsible to God.

*STIR me, oh! stir me, Lord,*
*I care not how,*
*But stir my heart in passion for the world!*
*Stir me to give, to go—but most to pray:*
*Stir, till the blood-red banner be unfurled*
*O'er lands that still in deepest darkness lie,*
*O'er deserts where no cross is lifted high.*

*Stir me, oh! stir me, Lord. Thy heart was stirred*
*By love's intensest fire, till thou didst give*
*Thine only Son, thy best beloved One,*
*Even to the dreadful cross, that I might live.*
*Stir me to give myself so back to thee,*
*That thou canst give thyself again through me.*

### The Value of Moments

An old proverb says, "Save the pennies, and the pounds will take care of themselves." The principle expressed holds true in regard to time. Value and use the minutes, and you will safeguard the hours and the days. Safeguarding them thus they will have greatly increased worth. The aggregate amount of time lost through the period of a life, simply because some profitable use has not been made of the spare moments as they come, would be startling in its magnitude if it could be fully measured. Comparatively few men have learned the art of using the spare moments of life in a beneficial way. Great watchfulness and diligent practice are necessary to success in filling up the many unoccupied spaces in life with useful activities. But he who forms the habit of making the most of his moments greatly enriches his own life and contributes most to the welfare of his fellows. Some of the greatest achievements have resulted from a faithful, well-planned use of the short periods of spare time. A busy merchant became an efficient Bible teacher by mastering a Bible correspondence course on the train as he traveled to and from his business. William H. Ridgway, writing for the *Sunday School Times*, says in one of his articles: "Nor are these notes an eight-hour product. Every one is written upon a scrap of time. This particular one in the Atlantic City trainshed as I await the belated arrival of a train."

His gems of teaching and truth which have contributed so much to the practical, every-day application of the Sunday-school lessons, have been mined and polished in those precious spare moments. So might multitudes of others gain valuable knowledge to pass on, and thereby impart inspiration and help, by using the opportunties the spare moments furnish. Many a man has qualified himself for greater efficiency in business, and for greater usefulness in Christian work, by snatching the passing moments in a study of the best methods for the one field or the other.

"Remember that time is money," said Benjamin Franklin in his "Advice to a Young Tradesman." Just as truly it may be said, time is knowledge and wisdom, time is opportunity and power, time is skill and achievement. It may be all these, and more, as it is carefully conserved and used to advantage in these or other realms.

Some church members excuse themselves from engaging in any definite Christian work in the church by saying they haven't time. If they are sincere in making this excuse, and their time seems to be so occupied that they cannot give any of it to the Lord's work, it is because they have not learned the secret of using the spare moments of life, or they have not planned their lives with a carefully prepared schedule of daily

luties, so that they could give a portion of their time regularly to he Lord's work. One of the busest men in the country, who is at he head of the largest business of ts kind in America, and who is lso on the board of directors of everal great business institutions, inds time for a number of impor- ant positions in the service of his lenomination and in his own local hurch. He seldom fails to be on and promptly in either his busi- ess or church engagements. He loes so much because his time is arefully planned. So might mul- itudes of others do who think they ave no time for Christian work. ailure to accomplish more in life s due all too often to haphazard se of time. A carefully prepared chedule for the day would safe- uard the precious hours and se- ure gratifying results. Many a astor loses out, fails to master is task and win real victories, ecause he dawdles away his time. A carefully prepared program, rayerfully adhered to, would save any a man from failure in his ork for Christ. We need to be ore faithful as stewards of time.

We can, as a rule, find time to o the things we want to do. The xcuse, "Haven't time," is often in- incere because they who make it ave abundance of time for a mul- itude of other less important hings than the work God wants hem to do. When Christians learn o spend less time on minor and nsignificant matters and listen ore attentively to the call of God, nd are gripped more fully by the eeds of humanity, they will de- ote more time to the great press- ng work for the kingdom of God hat needs to be done in the world.

"Far beyond words to tell is the eed of willing and able men and omen who will strive with every ower they possess to serve the ingdom every day by every hought, every word, every act of heir lives."

### Using or Misusing

There will be a full and proper tewardship of time only as the life ims of God's servants are high nd God-honoring. The loftier the oal the higher will be the level of he life-plan itself and the holier vill be the use made of the hours nd the days as they pass. In our tewardship of time we must be vatchful not to divorce the use of t from the interests of the king- om of God. We are to honor the ord with our time as well as with our substance. We should conscientiously abstain from devoting our time to any uses in which it would not be possible to glorify God. We need very frequently to examine ourselves and sincerely ask ourselves whether we are making such uses of the time God gives us as he would have us make. No day snould be without its record of something done in real service for Jesus Christ.

More time needs to be devoted by God's children to Bible study and prayer. We can never make the highest uses of time unless we take time to listen to what God has to say to us and to learn his will for our lives. How much we blunder, and how often we get off on some treacherous trail filled with Satan's traps, because we do not pause long enough, or frequently enough, to discover what our heavenly Father's will is concerning the way in which he would have us go. How often we do the wrong thing, or fail to do the right thing, because we hastily choose our own way and work.

*"NO time to pray!"*
*Oh, who so fraught with earthly care,*
*As not to give to humble prayer*
*Some part of day?*

*"No time to pray!"*
*'Mid each day's dangers, what retreat*
*More needful than the mercy-seat?*
*Who need not pray?*

*"No time to pray!"*
*Must care or business' urgent call*
*So press us as to take it all,*
*Each passing day?*

*What thought more drear,*
*Than that our God his face should hide,*
*And say, through all life's swelling tide,*
*"No time to hear!"*

"There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12.) "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6.)

He who takes not time to pray cuts the line of communication with his own base of supplies and soon finds himself without the necessary materials and equipment with which to engage in battle with the enemy. He who takes time to pray makes the highest use of it, and, under the wisdom and power gained through communion with the Lord his God, will perform the task to be done not only more efficiently but in a very much shorter period. Luther used to say of his busiest days that he had so much to do he could not get through without two or three hours of prayer. Ezra the priest and scribe gained both safety and time for the 800-mile journey to Jerusalem by calling together the people who were to go with him for a time of fasting and prayer before they started.

"Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance." (Ezra 8:21.)

Individuals and churches would make more rapid progress and accomplish greater things in their work for Christ if they would spend more time in prayer and supplication. There would be fewer debts and deficits if the financial needs of the work, both in the local church and for the great missionary movements, were made more definitely a matter of prayer.

There are many illustrations of the power of prayer in meeting the problems of the church proving that time given to prayer is time saved. While much time may be spent in other efforts without success, when God's people, in full dependence upon him, spread their needs before him in united supplication, deliverance speedily comes.

In all our church work there needs to be more time given to prayer. We are losing ground all along the line because prayer is given so small a place in our lives.

The misuse and wasting of time is one of the most prevalent of the besetting sins of professed Christians. Wasting time in idleness or in foolish trivialities is a vice. "Satan finds some mischief still for idle hands to do." If all the time which is spent by professed followers of Jesus Christ in petty and senseless ways were consecrated to efforts for the salvation of the lost the world might be speedily won to Christ. A Christian man has no more right to divorce his time from the exalted world-saving service of God and devote his time

and energy to mere money-making, or pleasure-seeking, than a soldier on the field of battle has to lay down his arms and give his time to chasing butterflies or to making mudpies.

"There are thousands of young men and women in America living dull and petty lives merely because devoted to petty things. There are men sitting all day on a three-legged stool who might be founding an empire. There are women "pouring tea" all winter who might be lifting hundreds of Oriental girls into new womanhood. There are able-bodied Americans without a vision, or a task, useless as chips on the stream, when they might be directing the main currents of life for a province or a nation. Devotion to a great cause makes a great life," says W. H. P. Faunce.

During the war a multitude of the women of the country turned from the superficial butterfly life they were living and committed themselves with fine devotion to a thousand and one activities on behalf of the soldiers and their families. They used their refined abilities in beautiful war-work ministries, and it was hoped they would never return to spending their time in the trivial and profitless occupations of the past. Alas! how soon the reaction came after the war, how complete has been the backsliding to the old sinful waste of time! God has called his people to the most stupendous task in all the world, with issues that are eternal, and it ill becomes them to be spending their precious lifetime in that which is commonplace or useless. The Lord Jesus has a higher claim upon the time of his followers than any one else, or anything else, in all the world. His lordship over our hours and days should be fully acknowledged, and our lives should constantly witness to the faithfulness of our stewardship of time.

If a right use of time is to be made, there will need to be some new adjustments of heart and life to God and a schedule of duties must be prayerfully arranged. No man can make the best use of his time without a program to which he shall work. As we adopt God's program we have the promise of his presence in working it out, and then we cannot fail. Each of us may well ask, "How would my Lord have me use my time?"

### Always on Duty

When a person has once enlisted under the banner of Jesus Christ as his Lord, there is no moment in his life when he is free from the obligations and duties of that enlistment. It is not as with the armies of nations in which men enlist for a limited length of time; the Christian's term of enlistment is for life. There is no discharge for him till the Great Captain calls him home. A Christian is therefore always on duty. There is no time in all his life when he can say he is excused from the service of his Lord. Having put on the uniform of a Christian profession he is not at any time to lay that uniform aside and cease to live and act as a true soldier of Jesus Christ. Every hour is made sacred by this fact. This does not mean that every hour must be filled with praying or preaching or teaching, but it does mean that whatever he does, whether in the common household affairs, or in business, in recreation, or in social intercourse, there is never a time when he is not a Christian and when he is not to act as a Christian. He is always under orders and he is always on duty.

"No soldier on service entangleth himself in the affairs of this life that he may please him who enrolled him as a solider." (2 Tim 2:4.)

Blessed is that soldier of Jesus Christ whom his Lord when he cometh shall find on duty, whatever the duty at that particular moment may be. The good soldier of Jesus Christ will live each day so that should his Great Captain come on that day he would find him obeying his orders, doing his will. A faithful stewardship of time will not fall short of this high ideal and stewards are always required to be faithful.

There would be a more regular and constant attendance at the services of God's house, both on the Lord's Day and during the week, on the part of hosts of church members if they remembered their enlistment for Christ and were always true to the fact that they have received no leave of absence from him. Because they are always on duty they should be *always on duty.*

### Procrastination

Procrastination is still the thief of time. A slothful postponing of a service which it is one's clear and imperative duty to perform all too often ends in the work never being done. Procrastination, like a veritable thief, takes the opportunity to act right away and never returns the time he has stolen. It is gone forever. Or if, through the grace of God and some favoring providence, the postponed action may still be performed, it will be without the momentum and power of the original call and inspiration to act. A duty put off is always harder to do when at last

## Will a Man Rob God?

*WHAT about the matter of God's ownership that lies back of the prophet's cry?*

*The basal fact upon which Christian stewardship tests is God's ownership. Ownership implies property. And there is no property without ownership. The gold-bearing strata in the age-old mountains have held their precious deposits since the beginning of time, but they did not become property until they were discovered and their ownership established. There is no ownership without personality. Only persons own anything. The pagan god is impersonal. Therefore he cannot own anything. There is no place in pagan philosophy for a God who is the possessor of heaven and earth. But the Christian's God is a person. He is Jehovah the Lord. "The earth is his and the fullness thereof, the world and they that dwell therein." He created all of it. The only logical conception of God for the Christian is that being the creator he is the owner of that which he has created. God never gives away possessions in fee simple. He entrusts them to us as his stewards. What we have put into our hands now will be entrusted to others in years hence. Circumstances change. Divine ownership never changes.*

*In the beginning, when God put Adam in the garden and reserved a part of its fruits for himself, he put the stamp of his ownership upon all things. The sin of our first parents was that they took of the part that belonged to God. It was for this same sin in a later generation that Malachi cried out "Will a man rob God?" and it is this same sin today that robs the Lord's treasury so that money that belongs to him and that is needed to carry on his work is not available.*

*—Gilbert N. Brink.*

t may be undertaken. A true steward of time will not allow himself to be dominated by a procrastinating spirit. In his activities in the church he will act promptly and will do with his might whatever his hands find to do. He will neither waste his own time nor rob others of its precious moments by being late in getting to any meeting in which he is to have a part. Unpunctuality on the part of church members in meeting their church engagements is, for the most part, wholly inexcusable.

God has written the word "NOW" in large letters in the gospel message and commission. "Behold NOW is the acceptable time, behold NOW is the day of salvation." (2 Cor. 6:2.) The apostle is writing to Christians as workers together with God and is pleading for action on the ground that God's day of salvation is NOW.

### Giving Money but Not Time

Sometimes it is harder to give money than it is to do some other things. Many women in our churches, seemingly, would rather work and fuss with church dinners and fairs than give of their substance directly into the treasury of the church. They congratulate themselves on doing a great thing when by these indirect methods they raise a lot of money for the church. The fact is that if they would analyze their activities, and count all the cost of time and labor and materials, and put the value directly into the treasury, they would have contributed quite as much as they raised, and would have saved themselves the headaches and the heartaches, which too often result from such efforts.

But, as a rule, it is easier to give money than it is to give time to the Lord's work. Men will say, "Here is a check for $100, but please do not put me on a committee nor ask me to give my time in any way, I am too busy." The Christian man who realizes that he is always on duty in the Lord's army and that he is God's steward of time, and is therefore under obligation to plan and administer and use the time God gives him for his glory, will not talk that way. A successful business man who was giving liberally of his substance to the business of the kingdom and had made generous provision in his will for Christian missions, gave this testimony, "I am living more than half my time to constructive kingdom affairs, and rejoice that God has honored me by considering me worthy to be used of him in a small way." While this brother is not alone as a business man in devoting time to the affairs of the kingdom business suffers because so few are willing so to serve their Master.

### The Mystery of Love

*The love of Christ which passeth knowledge—Eph. 3:19*

*DEEP mysteries of life our minds enshroud,*
*Science, with searching glass, scarce rifts a cloud,*
*Human philosophies, though keen and wise,*
*Can for one's peace of mind no scheme devise:—*
*Oe'rbridging doubts as rainbows arch above*
*The Faith Disciple learns in trust to be*
*At peace within, and for Christ's service free,*
*"Called to be saints,"—*
*yet why did Christ call ME?*
*No condemnation waits the soul renewed;*
*Led by God's Spirit with God's love imbued,*
*Forth goes the Faith Disciple to his task,*
*Nor yet to know God's "hidden things" will ask*
*Or life's dark mysteries to understand,*
*Yearning but firm to clasp his Father's hand!*
*"Whoso hears me, believing God is true,*
*From death to life hath passed"—life ever new!*
*Christ's voice thus calls—*
*has He not so called YOU?*
*Aye then, not what but whom shall we believe?*
*Whom shall we trust and with whom choose to walk?*
*No creeds can bear the shaken, sifting sieve,*
*Or be perfected by bold critic's talk:*
*But though I sail in leaking, wave-washed ship*
*'Mid tempests wild, life's billowy Galilee,*
*Soon, safely moored, I'll end my anxious trip*
*Since "Fear not, it is I," sounds o'er the sea!*
*Life's unsolved mystery, still—*
*Why Christ loved ME!*
*—George C. Phipps in "Boston Transcript"*

One of the greatest needs of the church, in this day of urgent need and surpassing opportunity, is that a great host of Christian men and women shall recognize their full stewardship and consecrate a certain amount of time to activities directly related to the extension of the kingdom of God in the world. When the church membership is mobilized in this way Christianity will advance by leaps and bounds in the world. We plead for time to be given to Christian work and that the entire church membership be enrolled for some definite work for Christ and his church.

### The Importance of the Present

There has probably been no period of time of the same length more momentous than the first quarter of the twentieth century. The world convulsions that have taken place have been staggering in their magnitude and in their overwhelming effects upon the nations. These awful upheavals have changed the entire outlook of history, and have created an imperative call and challenge to the church of Christ exceeding what has come to it in any previous age. The torn and weary world needs the great Physician and Saviour, the Lord Jesus Christ. He and he alone can heal the sin-sick world, quiet its passions, and meet its great and distressing need. The church's mission is to proclaim Christ and bring him to men. The present call is for immediate, universal, sacrificial action. "The King's business requires haste."

The present is important as a time for greatly multiplying the efforts of the church to evangelize the world, and thereby hasten the coming of the kingdom, because if the forces of the church were fully brought under the power of the Holy Spirit, and 100 per cent mobilized for service, the ends of the earth could be adequately reached with the gospel message in much less than a single generation.

No Christian can live through these days without incurring great responsibility.

The present is a time to pray, to do, to give. It is a time for the utmost possible service to be rendered. It is a time to fill the hours and the days with self-sacrificing, Christ-like ministries. The days are passing with the swiftness of the wind. Our lifetime will soon be gone. Not a redeemed soul anywhere has enough time at his disposal to justify him in misspending any of it. We are to be faithful stewards of it all.

*(From "The Larger Stewardship," published by Judson Press.)*

# The Testimony of Tithers

*"Thy prayers and thine alms are come up for a memorial before God."*

## Testimony of a Tither

By Edward O. Elliott

I have been a tither for over thirty years and my experience has been that God does literally bless financially, those who tithe, as he has promised; and that a tither is much better off than he would have been by following the usual spasmodic way of giving without system which almost invariably means giving less than is God's share.

Giving has become a genuine pleasure and when calls are urgent, I gladly increase my offering over and above the tithe, if possible. On the other hand, I can with a clear conscience refuse to give where I feel it is not wise or best.

Tithing relieves me of the necessity of spending my time in the many fruitless and inefficient efforts to raise funds usually followed in the average church. This has given me more time for self improvement, resulting in increased earnings and a larger "tenth" for the Lord and time for the other more important work of the local church, denominational, social service and missionary activities.

As a direct result of tithing, I budget my income, reducing to a system, household expenditures, and permitting me to lay aside a substantial sum every year as a saving and capital investment.

Lastly, interest follows gifts and my vision has been broadened to take in the whole world as his kingdom.

Philadelphia.

## My Experience

By Winfield S. Booth

I practice Christian stewardship because I believe in it. I am deeply conscious of my indebtedness to God for his saving grace through the gift of Jesus. While I do not possess the gift of prophecy, preaching or healing, I do have the very willing desire to return to God at least a portion of the prosperity he has bestowed upon me.

I was born of Christian parents, who were devoted to the extension of God's kingdom, so that very naturally I was early attracted to the church. During my thirty-nine years of membership, the practice of tithing was not mentioned in our church circles. Fortunately, matrimony brought me a tithing Christian as helpmeet. Then my consciousness was awakened to the fact of stewardship.

The benefits of the acknowledgement were instantaneous. I cite a few.

An unkept promise of the corporation I was with, was promptly executed, bringing an increase of 20 per cent in income. God acknowledged our faithfulness to his trust. This was quickly followed by three substantial increases in one year.

Many harrowing experiences of unfaithfulness on the part of co-workers were before my eyes, but God shielded me from harm and brought to me higher honors and more substantial successes. Frequently when the clouds were darkest, an abiding peace seemed to envelop me and always the clouds dispersed, leaving me with a greater loyalty and faith.

Our corporation consolidated with a rival, and the title and standing for which I had faithfully striven and served thirty-three years to attain, was revoked. I was again in the ranks. In four months the title was restored with 25 per cent added to my income and additional honors and privileges were extended to me. Many difficulties were removed and the work was lifted of objections.

## The Testimony of a Tither

By O. R. McKay

**After an experience of thirty-five years of tithing, I have been asked to tell why I adopted the custom. I do not recall the particulars of my decision beyond the fact that I felt I ought to do it. I had been led while a student in the seminary, to believe that tithing was God's method and I had no other alternative. I felt it was one way to pay my full obligations to him. Since that time, I have changed my views on that point, and now regard the tithe as the minimum expression of duty while the full obligations can be expressed, but never discharged, by tithes and offerings.**

**But whatever the theory or motive, I am satisfied and pleased with the results of tithing. It has given me a vested interest in all the great benevolent enterprises of the present day. I have a business interest in local gospel work, in missions far and near, in education, in social service, in relief enterprises, in fact, I have preferred stock in all of the great enterprises of the church.**

Indianapolis, Ind.

I simply take these favors as so much added honor to my God and his service. My tithing is practical. I keep strict accounting of all income and expenditures—not only my salary, but income from investments and estate and from whatever other sources it is derived. We thus have ready funds for our benevolences and church, and a consciousness of a square deal with God.

## A Concrete Example

By F. A. Agar

If every Christian and church member would separate a minimum of a tenth and use it for gospel purposes, the average local church and its work around the world would make extraordinary progress. Let us examine one case taken from the churches that have been handled by the writer in the course of a wide and long experience. Look thoughtfully at a country field where a rural church was at work.

116 people were enrolled as members.
$1274.40 was paid for current expenses.
$207.11 was paid for all missionary purposes.
46 were listed as regular contributors to one or both funds.
9 of the 46 were not church members.
$303.54 additional was paid for Bible school expenses, young people's work and Women's Union.

A total production of $1,785.04 came from a list of thirty-seven church members and nine non-members. Most of the thirty-seven member contributors represented a family and so included the giving of sixty-one people. That left fifty-five church members who gave nothing of record and as the loose money only amounted to $34 a year, it could truthfully be said they contributed practically nothing, as visitors gave some of the loose change. We now have the situation before us as it was when the field was visited.

A careful survey determined that there were thirty-two heads of families and eleven other wage-earners represented in the church membership; not to mention a few others who picked off a little egg-chicken-butter money on the side, and were not counted because they did not have the head of the family in the church membership.

It was agreed that the average income of thirty-two families was $1,400 net a year, which totals $44,800; and that the eleven others who earned some money would average $275 per year apiece, which foots up to $3,025. The total earnings, therefore, were $47,825. A tenth of that sum would be $4,782, while the total amount that had been contributed the last year was only $1,785.04, which showed that God's people had been withholding more than $2,996.96. A proper every-member campaign produced a number of tithers and a lot more contributors, so that over $3,270 was produced the following year, and listed more than a hundred individual contributors. Current expenses consumed about $2,000 of this total production, and $1,270 went for missionary purposes. The next year the increase in missionary money brought it up on a level with the amount spent for maintaining the local field. God's people were still withholding money required by the Lord to be paid for gospel purposes, but the little story shows what can be done practically anywhere where spiritual methods and teachings are applied to a local situation.

Withholding God's money is destroying the power of many a local church and many an individual Christian.

New York City.

## My Experience

By John Ruthven

I BELIEVE in and practice Christian stewardship because in actual trial I have found out it *pays*.

A few years ago, with a family to educate, I found out that it took more money than I was making. I pondered and prayed over the situation awhile and in some mysterious way there was brought to my attention again—I had heard it before many times but had

given it but a passing thought—the verse reading "Give, and it shall be given You." I was deeply in need, and I said I will put that to the test. I said to my Master "Lord, if you will give me more money I will give you more." Now it is strange, but through a chain of circumstances I was given an increase in salary. I kept my word, but did not come to the tenth at that time. Later I wanted to send my oldest daughter to college. I could not see the "wherewith" at all. I went through the same schedule. Why shouldn't I? It worked before, so I said "Lord, give me more money. I need it—you know I need it, and I will give you one-tenth, at least." I began at once, and laid away one-tenth and my income has increased all through the years, enough to provide what was necessary, and my youngest daughter graduated from college the sixth of last June.

In regard to stewardship of time, I have never withheld my time. I have found so much joy, pleasure and profit, mentally and spiritually, in giving thought and time, to the One who has done so much for me, that I have no inclination to withhold it. I give it because I find it pays. It has been my lot to travel over this country quite extensively and I enjoy it. Before I gave my life to Christ I had tried out probably every amusement that the world uses to seek pleasure in and I *know* now that no amusement compares in any way with the supreme joy of having *one*, just *one*, young man or woman, tell you, that they are happier and better because of your witness for Christ. When one really knows what Jesus has done for him, time, energy, talents and money are all joyfully set apart for his service and carefully used.

Washington, D. C.

# Some Experiences in Tithing

By Jessie L. Burrall

IN Calvary Baptist Church of Washington, D. C., there is a Sunday-school class composed of business girls. The class was organized in 1917 and grew rapidly to a membership of hundreds. When the attendance reached 300, about half of the girls decided to become practical tithers—to give to the Lord regularly the first tenth of their salaries. The experiences of many of those girls have been remarkable. The average salary was $100 a month, truly a meager one in a city like Washington. Many of the girls were sending money home regularly or were helping younger brothers and sisters through college and were literally compelled to consider carefully the expenditure of every cent. Yet not one of them regretted the step she had taken. All were joyous tithers and reported actual happiness as a by-product of their stewardship of money.

A few cases will illustrate. Miss Blank received a salary of $125 per month. She had always felt poor. She was accustomed to put in a nickel at Sunday-school class, and a dime at church both morning and evening. She was considered a fine type of Christian girl. She had often felt she should be a tither but never actually became one till she joined this class. Soon she was a different girl. She became radiantly happy and found herself interested in the church and in missions as never before. She no longer felt poor, but realized how rich she really was. She felt that the strange new happiness came from joining others through her money in the great task of bringing the world to Christ. She was one of a band of "workers together with him" and felt her communion and fellowship as never before.

Miss Dash was not so fortunate. Her salary was only $85 a month and she was sending $25 a month to a sister in college in the far West. In Washington, that meant real, pinching poverty to get along. She felt she *must* become a tither, yet lacked the courage. Suddenly she stepped out on faith, realizing that the "law of the Lord is perfect." She trusted him as never before. That meant $8.50 per month for the kingdom, for she did not tithe the leavings of her salary, but brought the first fruits. Nor did she cut down the portion allotted to her little sister. She felt she must not compel another to do her tithing for her. So she had left $51.50 a month to live on. In a few weeks her salary was reduced to $75 a month. She regretted the decrease in her tithe but stood her ground on the principle of stewardship. Now she had only $41.50 for her living expenses. But with happy tears in her eyes she told of the joy of a real steward. She could not understand it, but her money *seemed* to go so much farther than ever before. She found a nicer room at a lower rent than one would believe possible, and in many other ways she felt the blessing of the Father. Later her salary rose again and is at least $90 a month now. She rejoices in her increased tenth.

These are but two chosen almost at random out of 150 girls who became tithers. How did stewardship affect the class as a whole?

Financially, the results were marvelous. One hundred and fifty tithers on an average salary of $100 a month, gave a staggering total of $1500 a month or $18,000 a year! The girls were strongly encouraged to send the bulk of it to the church in which they held membership, yet the amount was so large that the class through its share, accomplished an unheard of amount of real missionary work. They adopted their own missionary in a neighboring city, and paid her entire salary. In ten minutes one Sunday morning, with no special appeal, except a short explanation and the passing of pledge cards, they pledged $3100 to the missionary budget of the church. And on those pledges they paid $3230! They gave a little bit more for love. They believed not only in the tithe but also in the offering over and above the tithe.

The next question is, "How did they stick by the tithing? Was it just a sudden enthusiasm or did the tithing spirit last?"

After the war many of the girls went home. Many of them spread the good news of tithing in their own churches. Occasionally we still get fine reports from that. But the class continues to grow and prosper. Four or five hundred attend regularly and many new tithers have been added to the list. The class budget is about $10,000 a year and gifts always exceed the budget. The class is deeply spiritual and the Lord is adding to the church regularly from that class. Under the fine loyal teaching of Mrs. Abernethy, the girls are ever reaching new goals.

Why do not all Sunday-school classes adopt tithing as a regular feature of class teaching and activities? Because they have not thought about it. Classes tend to follow their own programs instead of swinging into the big world-keeping work of the entire church and denomination. But to take active part in the far-flung work of our great Baptist denomination gives a thrill secured in no other way.

How shall classes go about it? We need first a series of talks by the teacher on tithing. He or she must secure from headquarters all the leaflets and helps so generously offered. The material must be read and absorbed in order to prepare the scriptural basis for dealing with the tithe and stewardship. Of course tithing is only a little part of the principle of stewardship given by Jesus, so why stumble over such a *little part?* Begin with the tithe and do not stop with it. It is easy to talk stewardship in general. Paying the tithe is often the first real test of the principle.

Is your class a tithing class? Are you the teacher? Send for the literature today. Are you a pupil? *Send for the literature today.* Take it to your teacher. If the teacher is not interested, spread the good news *yourself.* To put tithing into *your* class is *your* task.

Stephens College,
Columbia, Mo.

# An Experience in Tithing

By H. Bainbridge

COMING to the country nearly forty years ago, the writer considers himself fortunate in finding fellowship with a church, the Union, of South Side, Pittsburgh, in which, after strenuous experiences with festivals, concerts and similar money-raising devices, the giving of the tithe had been but recently adopted as a financial standard to the exclusion of all less worthy money methods.

This governing principle in the providing of funds for the work of the church and its denominational obligations was at that time very generally adopted by the substantial membership of the church and in operation has proved to be the source of much of its prosperity.

The experience of the years confirms the wisdom of that important action, whether from a business or a spiritual point of view, and there has never been a return, or an expressed desire to return, to any less exalted ideal; although of late years the passing of the older generation and the lack of constant enforcement of the precepts of earlier acceptance, have made the practice of less general observance than heretofore.

Throughout all this period a high standard of response to missionary ob-

ligation has obtained—never higher than under the apportionment of current application—and this in spite of changing community conditions which have emphasized the problems of a downtown church and the development of a missionary center.

Answering the objection here, that the standard of giving involved in the practice of the tithe is in the nature of a restraint on free giving, and that many who do do not commit themselves give far more than such proportion—an error in perspective, the untithed dime looking as large as the tithed dollar—it can safely be said on intimate acquaintance of more than thirty years with its financial operation, current expense, special appeals, or missionary endeavor, that the larger proportion of its giving came from a minority of the membership, that minority pledged to the gift of one-tenth of its income to the Lord's work, and, further, that such were more accessible to the numerous appeals for special needs, and usually responded more generously, cheerfully and graciously, which, to the poor treasurer, meant much.

Opportunities for free-will offering occasionally furnished a plea for larger recognition, and these have demonstrated in their response, a sense of privilege and sympathy beyond a mere percentage basis.

Passing from official relationships (now sundered, which made the foregoing testimony of easy presentation) to one's personal experience, regarding which there is realized a sense of restraint, it is faithfully recorded that the giving of the original dollar out of the weekly income of ten dollars, required more determination and real sacrifice, than is now involved in tithing one's present modest salary, but this may be due in part to the formation of a habit which unquestionably recognizes the tithing obligation, and simply keeps faith.

In so ordering one's finances, the problem of the measure of my responsibility—"How much ought I to give," is comparatively easy of solution. It is simply a question of how much I have available of God's definite proportion for such a demand—but, there again, few tithers of any lengthy experience deny themselves the occasional luxury of an "over-and-above" gift to a worthy cause.

The facts are, that ready giving so multiplies appeal (How they do get to know!) that in the case of the man of moderate income, he soon finds that it won't go round, and he is frequently compelled to deny himself the enjoyment of what otherwise might be esteemed a privilege.

The adoption of the tithe (it ought not to stop there with growing ability) really makes giving a pleasant and "hilarious" phase of Christian experience, tending to a larger sympathy with the plans and purposes of Jesus Christ, a breadth of vision as wide as the whole world, and in turn brings into enlarging service for their advancement a devotion of one's time and energy—a sort of putting *one's self* back of the investment.

It fortifies the soul against the inherent tendency of contraction and self-centering which contact with the world and business generally so frequently induces, and, by providing ahead for specific responsibility, saves much conflict of conscience and mental perturbation.

It is not contended that it is the high road to wealth and the enjoyment of riches; that it is a guarantee, even, of unbroken prosperity. At least it has not been in the experience of the writer, and yet the testimony is unhesitatingly given that the giving of the tithe, maintained for thirty-six years, has more than justified the confidence then placed in what was accepted as God's appointed way.

The fluctuations to which the industries of the country are liable usually affects salaries promptly and react slowly; even a tithe giver can scarcely hope to escape the common lot.

## My Testimony

By Emory W. Hunt

**MY thought about stewardship seems to be fixed as a part of my Christian experience. I am neither my own Master nor owner.**

**And, for a Christian with my income, a tithe appears as a useful index of what I should devote to the Lord's enterprises.**

**In these days, however, I have felt it my privilege often to go beyond the tenth for some of his alluring opportunities.**

**To me, some of the richest privileges of the Christian life are bound up with this. Without this partnership I would not feel freedom in prayer. The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." They go together. They constitute one testimony. If we have both, it is better not to send either one alone.**

**Bucknell University**
**Lewisburg, Pa.**

In this connection, a word may be said in all fairness, that pledges made when receipts were at the peak, covering a period of years, are legitimately open to revision with a reduction of income. This situation is probably shared with a number of conscientious pledgees and has necessitated, with other unavoidable calls, the meeting of an obligation demanding, in at least one experience, more than the tithe will suffice for, although in this particular instance it is the intention to redeem the pledge in full.

It is undeniably true, however, that looking over the broad space of the years, prosperity and blessing have attended from the time when, a stranger in a strange land, in a strange church, a pledge that has never been violated was made with God.

As one holds true to such a purpose, it becomes not so much a contract with God in a legalistic way, as some who oppose its adoption seem to fear, but a detail of life in service as the observance of the Lord's Day becomes a detail of life in worship.

It is not practiced with a view to reward, temporally at least, although it has its rewards as indicated. The old direct relations between God and man, when through nature's gifts, the good hand of Jehovah blessed basket and store, are no longer directly traceable for most of us; life is much more complicated, agencies much more multiplied and these not always beneficent. It is enough to recognize God faithfully and gratefully with a just proportion of what we have; perhaps by not exacting the terms of the covenant we can still lay claim to the "grace" that is in Christ Jesus.

The principle and practice of the tithe are thus unhesitatingly endorsed after these many years of experience as the best possible basis of financial relation with the work of the kingdom on earth, and it is subscribed with equal emphasis that when contracted early in life, that is, Christian life, "of such is the support and hope of the local church and the denomination."

I suppose I but share the common experience in declaring the impossibility of any return to the old method of giving—emotion, not merit; convenience, not responsibility; current ability, not obligation; but rather subscribe myself an enthusiast for "the tithe for the needs of the kingdom."

Pittsburgh, Pa.

## Stewardship Month

MANY local churches have formed the practice of concentrating the attention of their whole life for one month upon the subject of Christian stewardship. Therefore the stewardship committee has prepared a program to cover the needs of such an observance during four weeks in October, or any other similar period of time.

The suggested program is as follows:

First Sunday: Stewardship and the Lordship of Jesus.

Second Sunday: Stewardship and the use of energy, time and personality.

Third Sunday: Stewardship and money.

Fourth Sunday: Stewardship and the enlistment of the entire church in its task.

The following new literature has been prepared and can be obtained from the office of the state convention:

1. "A Stewardship Assistant for the Pastor."
2. "Lordship and Stewardship," F. A. Agar, to distribute the first Sunday.
3. "Figuring the Tithe," No. 1, Benjamin Starr, to distribute the third Sunday.
4. "Figuring the Tithe," No. 2, Benjamin Starr, to distribute the fourth Sunday.
5. "The Coinage of Life," Richard M. Vaughan, to distribute the second Sunday.
6. "The Stewardship of Life," Charles A. Cook, to distribute the second Sunday.
7. "Stewardship Programs for the Young People's Society," J. Sherman Wallace.
8. "Stewardship Programs for the Women's Missionary Circle," Mrs. James M. Pratt.
9. "Application for Membership in the Baptist League of Christian Stewards."
10. Certificate of Membership in the Baptist League of Christian Stewards."

All of these pieces of literature are for free distribution.

11. "The Ring of Rama Krishnia" by Anita B. Ferris, a play, will be furnished at 25 cents a copy.

There is still a steady demand for some of the pieces of literature used last year and a supply is available for those who desire to use any of them

# The Stewardship of Life

By John A. Earl

***Text: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap: For he that soweth to the flesh, shall of the flesh reap destruction; but he that soweth to the spirit, shall of the spirit reap life everlasting. References:—Gal. 5:19-24; Matt. 7:16; Rom. 8:5-6.***

*WHAT is life?*—If we are to be good stewards of life, we must understand something of what life is. What does life mean to you and me? Let us break it up into its component parts:

First, *personality*—that distinguishes *you* from every other living thing; your thought life, impulses, affections, ideals, desires, innate tendencies and characteristics—everything that is *originally yours.*

Second, *acquisitions*—all those things you have gained through the use of what was originally yours—physical and material, or mental, or spiritual.

Third, *energy*—power applied—the force through which your personality acts.

Fourth, *time*—the span of your existence, the yardstick of relative growth and gain—the medium through which you project your personality—the vehicle that carries you over the course of life.

Fifth, *invisible influences*—God, and his providences.

Without a clear recognition of God, the fifth element (really the first and fundamental element) in life, it is impossible to build a well-rounded, enduring structure. The other four elements are filled with meaning and carried to their highest peak of efficiency and productive power only as they are directly related to and dominated by God, the Power-house of life.

Jesus set one supreme law before our eyes—*love*—an obligation, privilege, key to understanding, the most powerful instrument God has given to man. To be a good steward, one must love. The successful man in business succeeds because of this one factor. He may not love his employer, but if not, he must love his work if he is to be successful. Perhaps most of all he loves himself. He takes an intensely personal pride in doing his work well, for the credit it will reflect on himself. While this principle holds for business as it is now organized, it cannot be applied to Christian service. No man can fulfill the obligations of true Christian stewardship if he undertakes them in this spirit; nor in the long run will his achievements justify his motives. He must set God before self. He must study to learn God's will for him; he will seek to spread the gospel, that the body of the church of Christ may be completed; he will deny himself (that is, he will die of self) that the Spirit of God may have free course in his life. Objective, not subjective love, will be the motive force—love for Jesus Christ, and an increasing forgetfulness of self.

Couple this law of love with the thought brought out in our study of the biblical basis of stewardship—that all we are, and have, and hope to be, is of God, and through God—that we are not our own, and that God has first claim, not only on us, but on all he has given into our possession—couple these two thoughts, and you begin to enter into the true meaning of stewardship—the stewardship of life. And having established the relationship of God to our lives, we can play the light of this relationship about the other factors—personality, acquisitions, energy and time.

*Personality*—all that is *originally yours*—personality is active, constantly choosing, investing—man who is said to have "no personality" has a *stagnant* personality, his talents hid in a napkin, instead of being actively working—every one of us possesses personality, original gifts from God to be invested—may gamble them away or invest them in something that looks good but has no permanence; or we may invest them wisely and add to our life. What is personality? (1) *Emotions* (fundamental); love, joy, courage, humility, loyalty, generosity, enthusiasm, ambition, and their derivatives and opposites—cultivation of positive qualities adds to personality; cultivation or tolerance of negative qualities detracts and destroys. (2) *Thoughts*: mentality, the virgin soil, with all that is planted in it—power of discernment and discrimination—the storehouse of personality, recording and digesting, retaining and rejecting, suggesting, comparing, initiating—thoughts actively controlled by emotions, and father to acts. (3) *Will*: the power of decision—will waits on and acts on conviction—a man may act against one conviction, in obedience to a more compelling (but not necessarily a higher) conviction, whether false or true. Will is judicial, it weighs and decides. We are stewards of our emotions, thoughts, will: they are to be used for and controlled by God. In his hands they become powerful instruments for good and blessing; in ours, they run amuck.

*Acquisitions—all that we gain* through the use of what is originally ours. Two classes of acquisitions—(1) temporal, the things we must leave behind, and (2) eternal, or permanent—those things that have been added to our personality by wise investment and have become a part of character—the "treasures in heaven"—or (contrast) the things that have been added through bad investment, which will rise to condemn us. We are stewards of acquisitions, whether temporal or permanent—they are added responsibilities—of him to whom much is given, much will be required—you may be content with little, and enjoy little responsibility, or you may press on, increasing your responsibility at every step, and increasing with it that hope of reward which is the legitimate, though it should not be the dominating hope of every good steward. Responsibility the price of growth and development, and acquirement—the millionaire has far greater responsibilities than the day laborer; the mental giant than the man of little education; the employer or leader than the employe or follower, because all of these have greater power, for good or for evil. They have greater influence; their methods are accepted and imitated, because they have been crowned with visible success. We are increasingly responsible, in the measure in which we have added to our original capital—law of growth.

*Energy*—applied power—the dynamic force that gives expression to personality—personality develops along the channels in which energy is applied—change the direction and force of the energy, and you change the personality—illustrate by examples of energy applied to positive (vs. negative) emotions, thoughts, decisions of the will—energy the "spending money" of personality; how are we spending it? We get what we spend it for.

*Time*—the medium of activity, the yardstick of relative growth and gain. If we recognize our stewardship of personality, acquisitions, and energy, we cannot fail to recognize our stewardship of time—its importance and value. Investment of time should be in direct proportion to the value of the activity. Too often we deliberately fritter away time on trifles, while the big task goes half done in consequence.

# Our Stewardship Program

By F. A. Agar

AT the meeting of the Northern Baptist Convention in Atlantic City last May, the General Board of Promotion presented a stewardship program which was adopted by the convention. This stewardship program had been carefully worked out by the stewardship committee under the leadership of Dr. F. L. Anderson. While the program has some things in it that are of immediate concern and execution, it also undertakes to lay down some principles and practices that will take years to produce the desired results from all the constituency of the Northern Baptist Convention.

It is proposed here and now to briefly study the main features of our stewardship program.

First, it is proposed to the local churches that they realize their group stewardship and make a study of the following things:

1. Receiving and dismissing members
2. Non-resident membership
3. Church discipline
4. Enlistment of membership for worship, service, witnessing, giving
4. Untrained lay officers
6. Deaconesses in local church

A wide clinical experience in hundreds of local churches has shown the value of such a study. The local church is a steward of all its members.

The following methods have been found helpful to meet the conditions revealed by the study just referred to:

1. An enlistment plan
   Every one coming into the church to be confronted with an enlistment for definite attendance, serving life and giving
2. The unit plan
   Grouping the membership in units of thirty-three under the leadership of a deacon and deaconess
3. Lay officers' councils
   Councils and clinics for all church officers so that they may know their duties and how to fulfill them
4. Honest church letters
   A church letter should state such facts as will enable the church receiving the member to help the individual to a good start in the new relationship
5. Non-resident member follow-up
6. An annual every-member plan
   for fellowship and money-giving

Such a program cannot be worked out in a moment in any local church. But a patient continuance in a vital group stewardship will sooner or later bring the desired results.

If the local church is to realize its stewardship, it will be because the individuals who comprise it will have a real sense of their own stewardship under the lordship of Jesus Christ and the ownership of God the Father. Another part of the program as adopted, refers therefore, to stewardship education. This is designed to create the right atmosphere in each spirit and life by various educational processes. The educational process is a long, steady scientific spiritual task, designed to follow the acceptance of Christ as Lord. It cannot be done effectively in any local church without the aid of the pastor. This fall, therefore, it is planned to conduct a pastors' essay contest with Christian stewardship as the topic. Each state convention will conduct an essay contest and suitable awards will be made to the three best essay writers. Each state will then enter its three best essays in a national contest and the writers of the three best essays will receive suitable awards. Other educational features in the stewardship program are reading contests, essay contests in other groups such as the young people's societies and the organization of study classes in connection with the work outlined by various other denominational agencies such as the department of missionary education.

It is planned to hold clinics and conferences for training in various centers. The mass of people is not to be sought after here, but the hand-picked leaders in their respective fields. Lectures upon stewardship will be given by some of the great speakers and leaders of our denomination, the attendance being carefully worked up by competent set-up workers.

Finally, by means of stewardship month and many other direct approaches, Christian Stewardship will be presented to the rank and file of our church members whenever and wherever possible. The aim will be to provide an ample supply of good literature for use in every local church. Particular attention will be paid to the teaching of tithe giving and the enlistment of individuals who will agree to give for gospel purposes at least a tenth of all their income. Tithing as a loving recognition and acknowledgment of the Lordship of Christ is a growing practice among our people. The practice by every church member would put the Lord's work upon a victorious basis both in the local church and in world areas. It pays spiritual dividends.

Our task is not an easy one, nor is it a short one. But the way is open to proceed, the minds of our leaders are turned towards the path of stewardship and the will of God is plainly in evidence as we start afresh to realize both our individual and group responsibility as stewards of the manifold mercies of God in Jesus Christ, our Lord and Saviour.

# Financial Responsibilities Then and Now

By H. E. Fosdick

IN one special realm the perils of a belated mind can be clearly illustrated. Consider the financial responsibilities which in an early American settlement a Christian might be expected to assume! To support his family, to pay taxes, to contribute to the local church, to help his neighbors in their need—whoever did these well was a good Christian and a generous man. If famine raged in India, he did not hear of it. If Turks massacred Armenians, no rumor of it reached his ears. Or if at last the news did come, of what benefit was that? No railroads, no steamship lines, no cables, no world-wide credit system that makes money fly faster than the wind, were at his service. No possibility of world-wide helpfulness was open to him; no responsibility for extensive generosity rested on him.

How many, who call themselves Christians, live in this new day as though the old days were still here! These Christians, too, support their families, pay taxes, contribute to the local church, and on occasion give to the neediest cases in their town. That is the limit of their financial output. In this modern world, they are anachronisms. They are as out-of-date as horse-cars on New York City's streets. At least a century has passed over their heads without their knowing it. For one of the miracles of our age is the power it puts into the hands of a man with a few dollars to join himself with other men who have a few dollars, and within a few hours to put the pooled resources of all at work anywhere on earth from the center of China to the heart of the Congo. One marvel of this new era is the romance of stewardship.

When an appeal for money is made in church or town or nation, it is commonly regarded as a necessity to be endured or a nuisance to be avoided. Nor is it any wonder that such distaste is associated with financial campaigns, when one considers the frequent tone of their appeal. You *ought* to give; you *ought* to be generous; it is your duty—how commonly are we assailed by such injunctions! Yet modern opportunities for money's use are more marvelous and enticing than "Arabian Nights" and more romantic than the folklore of any people. A Christian missionary, Armenian by birth, American by education, was slain by the Kurds on his sickbed in the presence of his wife. His family escaped. Once, no matter how dearly his American friends had loved him, no matter how ardently they had wished for his sake to help his children, they could have done nothing. But in this marvelous era, they at once reduce a little of themselves to monetary form, the most portable shape into which human personality can precipitate itself, and in that form they go straightway overseas to Persia and bring back their friend's wife and children to a safe home and a liberal education. One who can see in such an opportunity nothing but duty, is blind. Who would not love to play with this new white magic by which a man can put himself at work around the world?

Once in an isolated settlement of the old world of slow comunications, a man could hear of cruel need in the antipodes and could go home with nothing but sympathy to offer. Let no man in this modern world express sympathy with any need anywhere on earth unless he *means* it! The acid test can straightway be applied. For we can *do something*, no matter where the need may be. The agencies of human helpfulness now reach in an encompassing network over all the earth. The avenues are open down which our pennies, our dollars, or our millions can walk together in an accumulating multitude to the succor of all mankind. Each of us can take some of his own nerve and sinew reduced in wages to the form of money, and through money, which is a naturalized citizen of all lands and which speaks all languages, can be at work wherever the sun shines. It is a privilege which no one knew before our modern age. It is one of the miracles of science, mastered by the spirit of service, that a man busy at his daily tasks at home can yet be preaching the gospel in Alaska, healing the sick in Korea, teaching in the schools of Persia, feeding the hungry in India, and building a new civilization at the headwaters of the Nile. Consider, then, the shame of one who in such an era is still a spiritual inhabitant of an age gone by! Only a man who with generous, systematic stewardship is taking advantage of the new opportunities is fully abreast of his times.

What is true of opportunity for financial service is true of many new agencies for usefulness which the modern world has given us. Once our fathers living under absolutism could not control at all the processes of government; now a democratic state offers new chances of usefulness through citizenship and new obligations to employ them well. Once our fathers, never having dreamed of such an invention as movable type, had neither chance nor responsibility to use the printed page; now the printing press offers a supremely powerful agency of education and evangelization. Once nations, lacking all vital contacts with one another, could become international neither in their spirit nor in their political arrangements; now nations are woven by countless vital relationships into each other's

lives and these accumulating contacts offer the supreme opportunity of all history to bring in the day of international cooperation. On every side new powers and new possibilities are put into our hands. The best hopes of mankind cannot be realized save as these new powers are converted, baptized, Christianized, and harnessed for ministry to human weal. A belated mind, therefore, is fatal to large usefulness:

"New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we
ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
through the desperate winter sea,
Nor attempt the Future's portal with the
Past's blood-rusted key."

—Reprinted from "The Meaning of Service," by permission of the author and of the Association Press.

New York City.

## A Novel Example of Stewardship

By Alice J. Bostick

"WHY, Mrs. Jones," said I, "I have seen Mrs. Smith sitting beside you in church the last few Sundays. She hasn't been to church—well, in the memory of many of the living. How does that happen?"

Then I learned how it came about.

Mrs. Jones was a person of means and of social prominence, but one who put "first things first." She had decided she must be released from some of her social duties that were growing increasingly burdensome. One step in this direction was to resign from a "supper club," to which a congenial group of husbands and wives belonged and which met every two weeks for an elaborate supper at one of the homes. Mrs. Smith was president of this club. She was a person of means and social position, a Baptist, but one who had allowed her social duties to eclipse entirely her habit of church attendance. Upon learning of Mrs. Jones' resignation, Mrs. Smith called her by 'phone.

"O, my dear, what can you be thinking of in resigning from our club? Why you and your husband have been members since it was organized years ago. We couldn't think of getting along without you. It would be like a funeral without you!"

After lengthy repetitions on both sides, Mrs. Jones finally said, "Well, now, if I am as important to that club as you are trying to tell me I want to remind you that you are a member of the church and that you are indispensable to it, and besides it is indispensable to you. I'll make a bargain with you: I'll stay in the club if you'll renew your attendance obligations to the church and I'll stay in the club as long as you are faithful to the church."

So a happy bargain was struck. The gift in this case was one of social popularity, cashed in at the right time and with courage, for the good of the kingdom.

# Christian Stewardship

By Jay A. Lapham

I HAVE always liked to see business principles in the life of the church. We turn away from the theory and from the practice of the church as an organic part of the state. We do this because Jesus said: "My kingdom is not of this world." Naturally we turn to him for the principles and the plans which he wants to have rule in his kingdom.

At once we are confronted with the Golden Rule: "Do unto others as ye would that they should do unto you." But Jesus Christ goes much further than that in laying down the principles of conduct in his kingdom. We are called upon to do much better for our fellowman, when necessary, than to sound the ordinary depths of the Golden Rule; we must do good to them that hate us.

Another fundamental principle stressed by our Lord is: "Seek ye first the kingdom of God and its righteousness." In your business affairs see to it that the business of things that pertain to God—that is, to your church and various lines of benevolence at home and abroad—have the first place. Do this because your Father careth for you; he knows that ye must have food and clothing. Dare to trust your Father in heaven, for he wants your utmost confidence far more than he wants your money; but he knows that if you faithfully and intelligently handle the money that he allows you as his steward, such action will draw you close to him in confidence and in fellowship.

Now if we accept the heart of the Golden Rule in conduct toward others, and the practice of remembering God first (through church and denominational life and other calls that we find legitimately appeal to us), we have a good foundation for active life in the new kingdom. As sons and daughters of God, not the state, but the Book, the Bible, guides us in this realm of activity.

In building on this foundation we must not forget that our Lord continued to teach through the Holy Spirit after his ascension; therefore much concrete direction and instruction is found in the Acts of the Apostles and in the letters that were written to the churches. In the exuberance of their first joy, the early Christians had all things in common. Those who had much, shared with those who had little; neither did any man call aught his own. Those were blessed days of fellowship, and if it had not been for the fact that wolves in overwhelming numbers were all around the little flock, such glad days might have continued, provided that the business principles given by our Lord and his disciples had been accepted and obeyed by *all* the *professed Christians*. The church of Jesus Christ has no need to be a beggar in this old world, if it will accept and obey the plans and methods given by its Lord.

Any ten homes, limited in income though they may be, can care for another home with an average support such as they enjoy, for if each home pays a tenth for the support of the church and beneficences generally, the added home will live as well as they live. In turn, the tenth will come into the Lord's treasury from this added home to help in the current expenses of the church. None of our Lord's plans and teachings lead to sloth or indigence; nor can it truthfully be said that his business plans are impracticable. Too many tests have been made for too long a period to warrant such a statement. "Those that honor me I will honor" has been verified times without number, and God makes the statement good in money matters as well as in other promises.

Good stewardship does not permit us to consider money alone. Our time is God's gift to each of us and every hour comes from him. A niggardly meting out of minutes for the house of worship on the Lord's day and for its mid-week appointments, ill becomes a Christian man. When we consider his wonderful gifts in time, to us, ought we not to render back to him glad hours for praise and prayer? It is no little matter to use rightly all of the hours of a golden day.

Nor can we say less of our talents, in business, in tact, in organizing ability, in song, in fellowship among the poor, in visiting the sick, and much more. Browning said: "It is hard to be a Christian," and to be a genuine follower of Jesus Christ, it certainly does call for the best there is in one. But to all such there is a great reward, now in the midst of the game, and in the life unending with the great Captain of our salvation.

In my own experience, I have found much satisfaction in tithing my income. In a general way, the plan settles the foundation of wholesome business giving or paying for the great work of the kingdom of God. In the urgent days of the New World Movement it has been a privilege to pay more than the tenth. I may add that in life's pathway, in the turns of the road, I have always had openings for service to meet all my needs and more.

In presenting the subject of tithing, I have nearly always found some ready to respond, and the blessing that has come from their response, to the church and to the denomination, has been outstanding. Poor people and those of moderate income usually respond more readily than do those who have large salaries or wealth.

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**The International Society for Crippled Children** held its semi-annual meeting at Elyria, Ohio, Sept. 25-26. Its program carried the following statement: "The International Society for Crippled Children aspires to assume a responsibility. It wishes to be instrumental in effecting good. Intelligent in the application of help to those who are themselves helpless. It wishes to see repaired the tragedies of nature and accidents which are registered in the bodies of little children. It wishes to see that the bent are straightened. The broken repaired, the weak strengthened and all educated. It wishes to see measures taken through science and education looking to the prevention of the causes which have to do with the making of this condition in children."

**A questionnaire was sent out to** Japanese college girls recently to which 218 made full response. Among the questions asked was, "Do you believe in God?" Twenty-five and six-tenths per cent left a blank; 39.5 per cent said they believed; 7 per cent said they half believed; 15 per cent doubted; 8.6 per cent believed in a great power but without personality; and 4.3 per cent believed that God exists in man himself.

# Our Shattered Work in Japan

*A Statement by Foreign Secretary James H. Franklin*

IN the spring of 1922, one of our most active and highly trusted missionaries remarked that during the preceding five years Baptist work in Japan had made greater progress in certain respects than in the other seventeen years of his service in that country. This opinion was supported by many others. In the meetings of the Japanese Baptist leaders, as well as in the minds of the missionaries, a greater confidence and a new esprit de corps seemed to be discernable. The recent progress and confidence in our work in Japan are attributable largely to two developments: first, the notable increase in able Japanese Baptist leadership; second, the provision of better equipment, especially in the form of school buildings and churches, principally in Tokyo and Yokohama.

Now come cablegrams indicating that possibly three-quarters of all the property investments made in Japan by the American Baptist Foreign Mission Society in the last ten years have been lost. The reports regarding the loss of life among the Japanese Christian leaders are as yet too meager to be reliable. We interpret one of the cablegrams as meaning that three Japanese members of the faculty of the Mabie Memorial School were killed in the earthquake. Thus, for the present, the greater part of the organized work in Tokyo and Yokohama is shattered. Since these two great cities in several respects were nerve centers for all Japan, the disaster is a staggering blow to the work in the country as a whole.

In April, 1913, I heard, in China, of the loss by fire of the old Baptist Tabernacle in Tokyo. Dr. William Axling, grief-stricken, met me at Shanghai. The building which had been burned had been erected after long, patient struggle. When he had told a small group of the toil of the years, his feelings overcame him and sadly he declared that nothing was left but ashes. But not everything had been lost. The real values could not be destroyed by fire. Where the old tabernacle had stood, a far better structure was erected in which one the most aggressive Baptist churches in the far East found its home. Perhaps there was no stronger institutional or evangelistic work conducted in any building in any church in Japan. Now this splendid new building erected only ten years ago has also been completely destroyed.

The Mabie Memorial School at Yokohama, which had been developed so successfully, is likewise in ruins. It was our most notable achievement in Japan in recent years. Not only were the stately concrete buildings a matter of pride to us, but the strong Japanese and American faculty, headed by Principal Sakata, had so impressed the educational circles that government recognition was voluntarily accorded the school two years earlier than is customary. In a letter from Missionary R. H. Fisher, written on July 6, are these words: "Now at Mabie Memorial we have those very men right in the making, and some of them are mighty fine stuff. Our coming leaders are just about to begin to be graduated from Mabie Memorial (next April)."

The church building in Yokohama, which was being erected as a memorial to several well-known Baptist missionaries who had labored in that city, and was probably nearing completion, has been destroyed. Other church edifices in Tokyo are in ruins. Recently Missionary William Wynd, on whose field were several of these church buildings, wrote to the Foreign Mission Society, reporting enthusiastically the progress made in 1922 by the churches whose houses of worship have been burned. One sentence from Mr. Wynd expresses his feeling: "In Tokyo this has been a banner year for churches. All along the line there has been an advance. Never before has it seemed so easy to reach the people, never before have we seen such crowds in the churches, and never in one single year has there been such an ingathering in the kingdom."

The building in connection with the work in Waseda University, known as Scott Hall, is reported as damaged—how seriously we do not know. The cablegrams do not mention the Hovey Memorial Dormitory, which gives us reason to believe that it was not seriously damaged. The same is probably true of the buildings of the Baptist Theological Seminary.

The two residences at 75 Bluff, Yokohama, the first property purchased in Japan by the society, where many of our best-known missionaries resided from time to time, are destroyed. These residences were occupied by Mr. R. H. Fisher, Mr. J. F. Gressitt and Mr. Henry Topping and their families. The same seems to be true of the two residences at Tsukiji, Tokyo, occupied by Rev. William Wynd and Dr. D. C. Holtom and their families. We are not sure as to the fifth residence which was destroyed. The missionaries whose homes were destroyed have lost all of their personal possessions, including furniture and libraries; indeed, everything except what they happened to have with them on their vacations. While their property losses are severe, much has been destroyed which can never be replaced. Of course the boards and the friends will do their utmost to enable them to replace what has been lost. Nor must we overlook the needs of the Japanese Christian workers, who in many instances have suffered as severely as the missionaries. While our churches have cooperated heartily with the American Red Cross in its ministry of mercy for the Japanese people as a whole, we shall nevertheless need to supplement our contributions to the American Red Cross with special offerings for the relief of numerous Japanese Christian workers as well as missionaries.

Seldom, if ever, has America seen such a demonstration of sympathy as that which has been manifested by our people for stricken Japan. Representatives of mission boards have been glad to urge the churches to participate heartily in this practical expression of sympathy. The moment has now come when we must think of the organized Christian work in Japan and the need for its rehabilitation. Northern Baptists may well rejoice in the superb quality of their missionaries in Japan who, under divine guidance, will plan wisely for the future. May the response of our churches in America be so generous at this hour, and may our prayerful support be so strong that a great victory shall be won for the kingdom in spite of the suffering through which Japan has been called to pass. Perhaps in the providence of God and with the special support of the home constituency the Japanese Christians and the mission boards will rebuild their work in Japan in ways which will greatly increase their usefulness and advance the cause of Christ throughout the Orient.

A representative of the Woman's Foreign Mission Society will write specifically regarding the losses of that organization. As nearly as the two boards can determine from information now available, not less than $500,000 will be required for the proper replacement and reconstruction of property destroyed or damaged by the earthquake.

> **"I AM almost in despair of any great conquering revival of religion until the church shall give up its sinful covetousness"—Bishop Berry has abundant cause for these words of discouragement. Nearly two thousand years have passed since men began to try to follow the Christ. It is a checkered story of high levels reached and of slipping back again; of splendid challenges to great endeavor overwhelmed at last by the apathy of the crowd; of forward movements of whole peoples only to be retarded more and more and finally all but stopped by the slowly passing years that lug along their heavy burden of the past.**
>
> **We still make our chief strivings and strugglings for the treasure that perishes. Covetousness is rooted deeply in our hearts. This was the sin of Laban the deceiver; of Balaam the time server; of Achan the thief; of Saul the backslider; of Ahab the idolator; of Gehazi the grafter; of Judas the betrayer; of Ananias and Sapphira the liars; of Felix the prostituter of justice; and of Simon the sorcerer.**
>
> **The church, through the devoted lives of her sons and daughters, has an opportunity now to render a commanding service to the world. If it fails it will lose its power. "Unused opportunities always mark the line of defeat."**
>
> **Until the church shall give up its sinful covetousness it cannot render a comanding service to the world. Only when its sons and daughters have become faithful stewards of God's goodness can the blessings which Christ came to give the world be passed on to men. The Lord's work waits for a new consecration of God's people.**
>
> *—Gilbert N. Brink.*



# Young People's Work



## What My Denomination Is Planning for the Future

By H. R. Bowler

**Luke 4:16-21; Jer. 23:29**

It is important that Baptist young people should be familiar with the work of their denomination and with the plans for its future. "The child is father of the man," and the Baptist young people of today will be the denomination of tomorrow. Upon them the denomination is calling at this moment for qualified volunteers to become the Baptist preachers, teachers and missionaries of the future. Those who cannot respond to this call must furnish the spiritual and financial support for those who do, if the denomination is to continue to be a vital factor in the religious life of the next generation.

The Northern Baptist Convention has recently been giving serious attention to plans for the immediate future. The latest convention, at Atlantic City, considered in detail the report of a committee which had given a year's careful study to the problem. Some important decisions were reached. Among the significant features of the plans adopted are the following:

**1. A Year for Completion of the Present Task**

The present year is the fifth year of the New World Movement period, during which the denomination has established for itself unprecedented standards of giving and has made remarkable achievements in the extension of its missionary work. The objective for this year is to pay all current operating expenses, so as to continue our work on the same basis as last year, and at the same time to wipe out all existing denominational obligations, so that we may start the new period with a clean slate. This involves not only payment of the debts of the missionary societies and other organizations, but also the repayment to some of them of the so-called "underdrawings." The attainment of this objective will require the contribution by Northern Baptists before April 30, 1924, of approximately $12,000,000. In this task each church and each member is asked to have a share.

**2. A Future Program of Continued Co-operation**

While Baptists take justifiable pride in their honorable traditions of local independence, personal liberty, and freedom from ecclesiastical overlordship, they are learning also, in these days of a complex and highly organized society, the meaning of interdependence and co-operation. The policy of co-operation among our national, state and city missionary organizations and educational institutions, as practiced during the last four years, and to a less degree theretofore, has so commended itself to the denomination that the convention was unanimous in approving its continuance. There are to be some changes in organization, a Board of Missionary Cooperation instead of a General Board of Promotion, and a larger measure of freedom for the participating organizations in the securing of funds for their own work. While programs and undertakings covering a period of years may be projected, budgets will be approved and pledges taken for one year at a time. Educational institutions may be included in the unified budget if approved by the state conventions in whose territory they are located. In all these things the principle of cooperation has been safeguarded and confirmed.

**3. A New Emphasis upon the Local Church**

In view of its basic position in the denominational life, larger attention is to be given to the place and function of the local church. The first undertaking of the new program is to be a concerted and sustained effort to promote the prosperity and raise the efficiency of the local church. In connection with this effort, each church is asked to survey its own needs, plan wisely for the development of its work during the present and coming years, and study its relation to the activities of the denomination as a whole. By relating themselves intelligently to this work, young people may find opportunity to exercise tremendous influence for good both in their own communities and to the ends of the earth.

**Materials for Study**

"Report of Committee on Future Denominational Program." This has been published by the executive committee of the Northern Baptist Convention and distributed to pastors. If your pastor hasn't a copy, write to the office of your state convention. Concerning the program for the present year, see "Financial Needs 1923-24," "In the Spirit of Co-operation," and "Suggested Program of Activities for 1923-24," all obtainable from your state convention or from any literature bureau of the General Board of Promotion.

## B. Y. P. U. Extension Fund

Receipts for this fund during the month of August were as follows:

| | |
|---|---|
| Brainard B. Y. P. U., Granada, Minn. | $ 4.50 |
| Mediapolis, Iowa, B. Y. P. U. | 2.25 |
| ——— Minn., B. Y. P. U. | 2.50 |
| Greenwood B. Y. P. U., Pomona, Kans. | 1.40 |
| Fourth Baptist B. Y. P. U., Minneapolis, Minn. | 1.85 |
| | $12.50 |

## Convention Impressions

The magnetic power of "the attractive Christ" has drawn us into Christian service.—Doris Hanson.

A panacea for pessimism, and illustration of the power of "the attractive Christ."—W. Grimes.

This convention has meant a fuller understanding of "the attractive Christ."

The convention means so much to me. It was a pleasing surprise to see so many of the young people so interested in "the attractive Christ." I have learned so many things that are inspiring to my soul. I shall try and carry some impression back to my church and B. Y. P. U. that I hope will help to bring more of the young people to Christ.—Helena Hopes.

I surely have appreciated and enjoyed it all the way through.—Beatrice Mason.

It has meant much to me to attend this great convention. This has been the first great convention I have attended but I'm sure that, God willing, it won't be the last.—Hugh I. Blair.

This great and inspirational convention has made me more determined to bring souls to Christ.—Lucy C. Thorpe.

I have never attended a convention like this before, but it has inspired me to boost the B. Y. P. U. in the little town of West Medford, Mass.—Helen L. Greene.

The convention has given me a new vision of "the attractive Christ."—Athol H. Spronle.

This convention has taught me the great work there is for me among young people that I come in contact with.—Mrs. Agnes C. Byrd.

Just this big convention shows the world surely must grow better with such a powerful factor for spiritual life, as represented by the delegates from all over the country. The Christian church is surely alive. Bald heads and gray hairs need not rob us of the youthful spirit in Christian service.—Bernice E. Comey.

To me it has meant greater fellowship with God's people, also a greater desire to serve him.—A B. Y. P. U.'er.

To know that whatever one's occupation one can give one's self to Christ, to see and hear young people from all over the United States and Canada change from yells to reverent song and worship as well as mingling in Christian fellowship, inspired me more than I can describe.—Florence Wixson.

This convention has been my first but not my last.—Ralph Snall.

It has been a pleasure to me to find "the attractive Christ" at this convention and hope to take my inspiration back to those in my home town who were unable to come.—Mariette Ennenga.



# The Chimney Corner



## The Home of the Brave

### Chapter IV. The Madonna of the Kitten

IT was while mailing a letter to Rupert Antisdale that Richard Brave began the making of another precarious new friendship. For the post-box stood at the corner of an alley, a depressingly narrow forlorn place of smells and débris and ashcans. A stone's throw from the corner stood a small atom of humanity holding something in her arms to which she was crooning in a perfect ecstasy of delight. He sauntered toward the child curiously, and was amazed and disgusted to see her fondling the most mangy of kittens, kissing it in a veritable passion of love.

"See here!" he said, touching her on the shoulder, "you don't want to hug and kiss that mass of fleas and dirt and disease! You'll get sick!"

She looked up at him dazed: "At last I'm the parents of a living thing!" she said, carried away by the glory of her possession; then, like a flash, his likely authority dawned on her: "I ain't done nothing wrong. This here cat is mine! *See.* I found her. You just leave me be. I found her on the ash-wagon. She's most dead anyhow, but I ain't going to leave her die on me. This here cat wants love." Fiercely, ardently, passionately. The child was a flame of protective love. She buried her face in the little bundle of limp fur.

Richard Brave felt a wave of nausea. "See here, my dear," he said gently, "you mustn't do that! You really mustn't. For one thing, the poor cat needs air if she's to live, and you—you really mustn't, you know! Get your doll or something."

She looked up with a withering sweeping glance, and shook back her tangled hair as she sneered: "Sure, my doll! Youse gone nutty, mister. I ain't got nothing to make kissings over but this here cat and you just leave me be. See?" She poked out her tongue at him and wrinkled up her small nose in a perfect fury. And then, looking down, she cried brokenly: "Aw say, cat, you ain't crushed for keeps. Come on up!"

But the cat could not. Richard Brave laid a reluctant hand on it and discovered the truth: "I am so sorry," he said sympathetically, "but, you see, the poor little thing is dead already."

She clasped it closer: "Cat! Cat! Come on up!" and new kisses fell softly on it. Then she realized the truth and snuffled, whimpering: "It don't seem fair. I could have loved her well."

Brave patted her shoulder: "I know you could have, if you'd been earlier, but it's too late now, so put her down, won't you, please? And I'll make a bargain with you—I'll get you a doll if you put it down at once; a doll with clothes that button and unbutton."

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

The child squinted up at him through her tangled hair: "You old guy!" she sneered.

Brave held out his hand: "Shake on it," he said, "the word of a gentleman, I assure you. Within an hour I'll meet you here with a doll."

She looked at his hand with doubtful scorn. "You just quit kidding me," she mumbled, "I'm sick over this old cat. She could be such a nice little cat. I could have loved you well, cat!"

"I'll be back in an hour!" Richard Brave said to her apparently deaf ears, and hurried toward the car-line.

"I suppose you don't happen to know of any store where I can buy a doll, do you?" he said to the conductor.

This gentleman fixed his eyes on the ceiling and, from the reminiscences of his daily route, eventually produced a vision of a store with dolls. "Yep!" he nodded, "I know the very place."

But it was not the very place, after all. A listless clerk handed over the counter a big monstrosity in a sailor suit, saying, between orgies of gum-chewing: "Coney Island doll, special at $1.98."

Richard Brave regarded it with horror. "This won't do at all," he said, "haven't you a baby doll, something that a little girl can hold in her arms and feel that she's its mother? Something she can dress and undress, and talk to, and all that?"

The girl stopped her gum-chewing long enough to fling him a pitying glance: "Good-*night!* You'd better hike to the orphan asylum for one of them. Unless this here teddy bear will do. Kids is crazy over them. Only thirty-nine cents, too."

He looked at the brown dusty fuzziness with a sinking heart. It reminded him somehow of the kitten. "Thank you," he said courteously, "I shall have to try somewhere else."

As he walked down to the better shopping district he moralized on the problems of dolls. How could a little girl with a Coney Island doll feel affectionate outbursts of protection for it? Was there any relation between a nation brought up on teddy bears and—race suicide?

It was on the fifth floor of Hobson & Jenkins Brothers' Department Store that he found dolls enough to satisfy any purse. He confided in the clerk, who was instantly sympathetic, but thwarted the sale he was about to consumate by purchasing a truly beautiful large doll.

"I wouldn't lay myself out so much if I was you, mister," she rebuked him gently, removing the ten-dollar baby from his hands. "Now, of course, it ain't any of *my business,* so to speak, to advise a customer against his better judgment, and it't all to my good to sell you the most expensive thing I got; but if that kid never had no doll, why, take it from me, there ain't no call to give her one fit for a little millionaire. Money don't grow on bushes!" She gave him a knowing nod. "But here's a dandy little doll with real hair and a nice body, she opens and shuts her eyes, and when you lay her down she cries. Listen to her! Real, ain't it? And her clothes come on and off. All for $3.49. I tell you how it is; a kid that has a hungry heart wants something she needen't be scairt of; now this here ten-dollar doll is too grand for everyday hugs. She wouldn't feel like a honest-to-goodness mother to it. Just like you and me wouldn't feel to home with a butler! See?"

"I see!" said Richard Brave, gravely. "And I certainly thank you for telling me. You're quite right, too, the $3.49 doll will do splendidly, but shouldn't it be in a doll carriage?"

## Another Tither's Testimony

A LAYMAN

**WHEN Mrs. Jones was past fifty and had lost her husband and was feeling lonesome one Sunday evening, she heard the young people singing in their meeting and concluded that she would drop quietly into the rear of the room as a listener.**

**The subject of the meeting was tithing. After listening to the scripture and discussion and testimonies for some time she felt impelled to announce to the young people that she never had been a tither, but from this time on she would become one.**

**Some years have passed since then, and Mrs. Jones has received so much joy from her tithing that the tithe has grown to half of her income, and although she has comparatively little property and her income has been quite limited during the years since she became a tither she has had the joy of giving enough out of that limited income to found a hospital on the foreign mission field, and her experience shows how it transforms the life and Christian experience and usefulness to become a tither, even in middle age.**

The woman looked over her shoulder to see where the floorwalker might be: "Can you beat it?" she laughed. "I ought to sell you one, of course, but if you ask me, I'd wait a spell. Spring the carriage on her a little later, see? For if she ain't got a doll, one surprise is enough for today, see? Of course if you're flush and have it to shell out now, that's different. But a little goes a lot further if you spin it along, see?"

"I see!" her customer agreed, and with his usual thoughfulness refrained from charging his purchase lest the mere mention of his name might convey an inkling of his bank account! "I'll phone you some day about sending out a doll carriage, how would that be? You've been very considerate, and your philosophy interests me greatly. 'Spin it along' is a fine motto, you know. Here's the exact change. Thank you. Good afternoon."

As he walked away another clerk sauntered nearer: "Who's your gentleman friend, Nell? Some class to that signet ring, believe me! It went from knuckle to knuckle."

"I don't know his name," said the clerk, "but I bet you he's a book agent, one of those nice no-account fellows that never really get along at all on account of being too soft. Here if he ain't buying a doll for a kid in the slums he never seen before. Would have paid ten dollars for it, too. Pity! But he's a real gentleman in spite of it."

Meanwhile "the real gentleman" had taken a taxicab home, anxiously consulting his watch, for he was overdue. His hour was up! Would the little Kitten-Girl be waiting? She was! With a forlorn hope, however. She sat on an old box beside the dead kitten, her arms propped on her knees, her head propped on her fists, as she watched the limp form on which she had squandered so much devotion.

He felt a great and sudden pity for her. There was a depth of anguish in her look as she pondered over her trouble that brought a real beauty into her poor little face.

"She's lovely!" Brave said to himself. "Down underneath, she's lovely." Aloud, he called: "I've got it!"

She looked up, her eyes heavy with unbelief. But as he unwrapped the parcel her expression changed.

"Oh!" she breathed, "O-o-oh!"

He laid the doll in her arms. She smoothed the little dress gently. Then she clutched it in her arms and, turning, ran—ran like the wind. At the corner she yelled at him: "You can keep the kitten, mister." She disappeared.

His first shock was about her ingratitude; his second that she was "on" with the new love so instantaneously, and "off" with the old. The poor kitten—forgotten. But his third thought was truest: "She was embarrassed by the delicious surprise of it! She was afraid I might snatch it away! Nothing shows her approval so markedly as that hasty retreat to gloat in solitude."

He walked slowly home. "She could have come to play in our back yard. It's the only yard in the neighborhood. I wonder what Pat would do if I put a sign on the alley gate: 'This is a place where little girls can come to play with their dolls. There's an apple tree inside. It has green apples. You mustn't eat them. But come on in!' "

He smiled whimsically. Every little daughter of Eve would have come—once, anyhow. "It's a crime to waste this yard, and—my bathtub!" he smiled. "I think I must seriously speak to Patricia about it. We don't use the place ourselves. . . "

But indoors he forgot the resolve for a bewildering young lady plunged through the doorway and kissed him. "I'm Very!" she announced.

"Very—what?" he gasped, holding her off at arms' length. She was a picture.

"Very nice!" she blushed. "Come on in and talk to me. I've been waiting hours. Pat doesn't seem to be home. Are you sleep-walking, or what, Ricky, you seem so dazed?"

"I am, my dear Veronica," he answered. "Come on in and I'll tell you why. You've grown, unbelievably. You're the most beautiful young lady I ever saw."

"How true!" the vision said, and sat down. He sat down opposite.

*(To be continued next week.)*

# The Young Reserves

## Mrs. Ingall's Watch-Dog

CATS and dogs are so often mentioned in the same breath that it seems quite natural to have stories about each of them in this week's Chimney Corner, for the girls will like the cat tale and the boys will like the dog tale; for all boys like dogs—at least, the Boy Who Lives on My Street does. You see, he has one. He calls it "Dusty." But although Dusty lives in a Baptist minister's family I can't help but wonder if he will ever be quite as clever a Baptist preacher as Mrs. Ingalls' watch dog, for her dog really did preach a sermon every day. Dusty, can you?

Mrs. Ingalls lived in Burma, but one day when she was visiting in America she saw a dog in a store window. He was a fine fellow to look at and she wanted him, so she said to the man who was with her: "I wish I could take that dog back to Burma with me."

"But why?" asked the man, and when Mrs. Ingalls told him he nodded, and would you believe it? he could not get the dog out of his mind; so several months later you are to picture this same gentleman walking down the same street to buy this same dog to be sent to this same Mrs. Ingalls. No doubt she was tremendously surprised and delighted when she unpacked him, for I quite neglected to say that he was not a lively dog like Dusty—he hadn't a bone or a hair in or on his entire body! For he was made of bronze. The most sensible kind of a dog to have, some people think. Certainly Mrs. Ingalls felt that way about it as she set her new dog out on her lawn. His bronze tail was up in the air exactly as if he had been stopped in the middle of wagging it, his head was realistically cocked, his feet looked exactly as if they could run and leap and paw and scratch. But he did none of these things on that Baptist lawn, he simply stood there. Quite motionless. Quite barkless. And yet the commotion he caused!

Swarms of brown people from the village thronged on that Baptist lawn.

"Why has the white mamma put this dog on her lawn?" was everybody's question, exactly as Mrs. Ingalls had hoped. So she came outdoors to explain:

"You see, I am alone a great deal, and I need a watch-dog to safeguard me, and take care of me in the night."

*"Watch-dog?"* the people exclaimed, pityingly. "But this dog can't bark!" "This dog can't see!" "This dog can't bite!" "He can't warn you of burglars!" "He's simply no good at all; don't put your trust in him, teacher, or something will surely, surely harm you. He can't drive anything away. He's only bronze."

"Dear me!" said Mrs. Ingalls, surprised, "I can't understand your saying this about my dog. I really can't. For how about your idols? They are only bronze and wood and stone, yet you trust them to take care of you. They can't see any better than my watch-dog. They can't hear. They can't move. And yet you think they watch over you. O my dear friends and neighbors, how many, many times I have told you that the Lord God is the one true God who made heaven and earth and each of us. How often I have begged you to put away your useless, helpless idols and turn to him.

The people went home. They thought it all over. They had to pass Mrs. Ingalls' watch-dog a dozen times a week, and although he was so silent he preached at them. "As a watch-dog I'm as useless as your foolish gods!" the dog seemed to say. And it made a tremendous impression on them. They couldn't forget it. For they knew perfectly well that if Mrs. Ingalls was not safe with her dog then they were not safe with their idols. Oh, that dog certainly did his duty! There are names on the roll of the Baptist church in Burma put there because of the watch-dog's silent sermon. In fact, there's not a Baptist dog so famous the world around. If there is, please write and tell us about him, Young Reserves!



# Religious Education



## The Parent Problem

On the good ship "Sunday School" there is a bridge. From that bridge the superintendent, as captain, gives his orders. There are various decks and saloons and galleys, wherein labor the teachers, each in his department, grade and class. The pupils, as passengers, enjoy the voyage, take interest in the new sights and sounds, lend a hand at times to help the crew and anticipate the harbor where their course will finish for the year.

If the sunshine, the breezes and the jolly company were all, our parable might stop here. Who need care if the vessel never left port? But our steamer is built for the voyage of religious education; and so it must have an engine-room. Below the decks this will be; a fearsome place to visit, maybe. Yet without the generation of power the ship will never reach a destination.

The engine-room of the Sunday school is the home. The engineer and his force are represented by the parents. Progress on the voyage depends somewhat on good guidance from the bridge, more on the strong team-work of the teacher-crew, most of all on the steady work below decks of the fathers and mothers. When all work together intelligently, sympathetically, and with mutual trust and esteem, the ship moves steadily on, facing storms and other hazards, and some day will bring its company safely to port.

If this view is fair, the long voyages and slow arrivals of some of our Sunday school vessels are not surprising. We have developed all parts of our character-building and Bible-teaching mechanism, except the part that furnishes the push wherewith to keep the process advancing in the pupil's life and heart. On the work that we control, lasting one hour a week, we have engineered, insisted, standardized. On the equally significant work of many hours a week, controlled by the parents but reachable by us, we have moralized, criticized, despaired, and washed our hands of responsibility. We Sunday-school workers need to take a new attitude toward our parent-problem.

To begin with, we must realize that for every pupil visible we have in ordinary cases two pupils invisible—the parents at home; that these, being adults, are harder to teach and influence than their more plastic children; that to move them at all we must win their confidence and favor; and that whatever we may think of them and their ways, we must back their leadership and withhold all advice and assistance for which they do not themselves ask. Direct teaching of parents by the teachers of their children is therefore impossible.

But every good teacher works by indirection. He educates by illusion. The children are always finding out the deeper meanings of his assignments and proposals. He takes them on a walk, just for fun; and lo, they find and bring home some specimens that are exactly what they need for tomorrow's lesson. Let the teacher plan some bit of cooperation to be rendered by the home, hearing a story retold or a verse recited, furnishing material or equipment for handwork, making a costume, providing for a class gathering, signing or keeping a record of the pupil's attendance and work. To get any of these services from every home will mean labor and patience out of all proportion to the direct gain. But back of this direct gain that we avow is the indirect gain that will come when through the doing of this simple service for the child's religious need the parent awakens to a sense of responsibility for having an educational program of his own. The first step is to train him to help us. The second will come when he of his own accord asks us to help him.

Like the ship's company, the church and community ought to be organized for cooperation. A teacher, working thus to get parents alive to need and duty, should have help. Some of these parents attend the preaching service. Others are members of the adult class or the home department. Through these agencies or in some outside gathering it may be possible to secure a lecture and discussion on home education in religion. Working still by indirection, the teacher whose eye is on results will aim to convey to every parent the conviction that the home should have for each child its own program of religious education. Where the good work now being done in some homes can be set before others, and a discussion had, the awakening will be hastened.

In personal calls on the parents, conversation may be profitably guided into four fields. The teacher's interest in the child's moral and religious welfare may always safely be expressed. Requests for specific cooperation, with explanations in detail, may follow. Discussion of the child's characteristic faults and encouraging capacities, if tactfully pursued, will lead out the parent and enlighten the teacher. And from this it is easy to proceed to the great question, "What is this child going to be?" The chosen vocation is in itself of vast significance; but back of that is the life itself and what it shall stand for. On this the teacher has no need to speak for himself. Christ claims this child for his own. The Christian teacher is the Master's spokesman. When teacher and parent agree that the child's life must be made fully Christian, even a careless parent will gladly claim any help that can contribute to the planning of the home training which this will involve.

Our steamer has been aimlessly cruising long enough. Let us refit our engine-rooms, include them in our plans of efficiency, and for every act of heroism and faithfulness there performed render honor due. So shall we reach the haven of our desire.—E. Morris Fergusson in *Sunday School Worker*.

## International Sunday School Lesson for October 14

**ISRAEL, A MISSIONARY NATION**

**Lesson: Exodus 19:1-6; Isaiah 43:9-11; 45:20-22**

**Golden Text: Exodus 19:6**

**Introductory**

The story of how the children of Israel came to be in Egypt must be reviewed; also of their leading forth out of Egypt. There was a two months' journey through a country which required slow marches and many halts before the wilderness of Sinai, probably the plain of Er-Rahah was reached. This was a tract of a couple of hundred rods in width and two miles long.

**The Lesson**

After three months of tedious journeying the Israelites came to the Rephidim, 2,500 feet above the level of the Dead Sea, and so dry that there was bitter murmuring among the people. A battle with the Amalekites cleared the way, however, so that the Israelites gained access to the most fertile section in that region. In this delightful spot they remained for eleven months. Moses went up into the mount and communed with God. He returned with a message for the children of Israel: "If ye will obey my voice and keep my covenant, then shall ye be my own possession from among all peoples....and ye shall be unto me a kingdom of priests and a holy nation."

Israel's methods of performing its mediatorial duties is dealt with in the second section of the lesson.

The message to be delivered is next considered. "Assemble yourselves and come....who hath declared it of old? Have not I, Jehovah? And there is no God else besides me, a just God and a Saviour; there is none beside me. *Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else.*"

**Leading Thoughts**

1. As men see God in their fellows so will their eyes be turned to him. 2. It is the Christ spirit and the Christ spirit alone that can replace international hatred with the peace of love. 3. "If ye will obey my voice....ye shall be... a holy nation."



# Our Own Folks



## PHILADELPHIA LETTER

By Arthur C. Baldwin

The Ministers' Conference began its fall term on Monday, Sept. 10. The new president, Rev. Howard K. Evans of the Alpha Church, was in the chair. The program on that and the succeeding Monday dealt with the Baptist World Alliance at Stockholm. Some ten or a dozen of the brethren who were there gave brief resumes of their experiences. It was noticeable how little they had to say on the meetings at Stockholm and how much as to how the journey had impressed them and the general European situation. It is true one brother made an exception and confined his remarks to the meetings themselves. He apologized for this idiosyncrasy. The effect upon the listeners was probably the true one. At their best these great world-wide conferences, whatever they may do for the churches of the countries where they are held, have very little vital import for us here. Perhaps we have learned to be more cosmopolitan, but lessons for the mass are only slowly learned. The brethren had a good trip, however, and enjoyed themselves.

### Pastoral Changes

Among the ministerial changes that I note after a three months' absence, are the following: Rev. J. Foster Wilcox has come to the Roxborough Church; Rev. J. H. Shephard of Connecticut has begun his pastorate at the Manchua Church; the Hebron Church has welcomed Rev. John Howard Blair; Rev. Robert T. Tumbleston has moved from Chelton Avenue to the Lower Dublin Church at Busselton.

### Northeast Social Union

The Northeast Social Union held its quarterly meeting on Sept. 11 in the old Pennypack Church building, an edifice that was erected in 1707 and rebuilt in 1770. The program included an address on "Our Baptist Heritage" by Rev. Bowman L. Newkirk, and on "The Baptist Future" by the writer of this letter. This Pennypack Church ought to be a place of more interest to Baptists than it seems to be. While it is open now but once or twice a year, it has a history of activity and usefulness closely related to Baptist progress in colonial days. The little cemetery about it, now neglected, is worthy of a visit for itself alone. We Baptists are not much on the shrine business, but history is not mere bunk and there are interests and loyalties that can be developed if a proper attention is paid to what the fathers have done.

### Interesting Religious Articles

Some interesting articles on the general subject of religion are now appearing in the *Public Ledger*. This paper, which is the Philadelphia equivalent to the *Boston Transcript* and the *New York Times* (I know no Chicago equivalent, unhappily), has been calling attention editorially and otherwise to the place the churches must have in the spiritual awakening which the world is waiting for. Preachers who want something suggestive and full of pep would do well to get hold of these articles. Some of the subjects have been: "Religion, the Inspirer of our Charters of Freedom," "Religion has Demonstrated its Power as a Social Force," "Great Leadership Slogans are Born out of Religion," "Religion has been Creator of World Famous Names."

Listen to these sentences: "It is rarely ever brought out in our public histories and biographies that to a large extent the famous deeds and exploits that made heroes in all these fields of adventure had their originating impulse and stimulation in religion; in other words, that it is the peculiar office and glory of religion, that it is creative, inspirational, that it starts a shoemaker from his bench to lead a world missionary movement and begins a crusade to liberate a race and write a new code of laws for mankind out of a bush burning in the desert."

"The biography of ideas has never been written. The old Bible writers owe their eminence as historians and biographers to the lofty way in which they describe the entrance of a new idea upon the scene as a thrilling drama of divine authorship. 'There is a spirit in man,' said one of them, 'and the inspiration of the Almighty giveth it understanding.'"

"The gospel of Jesus, what is it but good news which they who have heard it are to run and tell to others who have heard it not? To make religion purely personal, individual, a matter of private belief, is to destroy it altogether. Religion has been the great organizer, the great mobilizer and socializer of mankind. It is religion that has taken the word love out of its cage of physical passion and sent it flying through the world on the wings of a more deathless ardor."

I should have said that the writer of these articles is a newspaper reporter who professes to have nothing but a newspaper man's nose for news. He is speaking of the churches and of religion objectively, as the men on the street ought to see them. He challenges the doleful habit of self-pity and criticism into which some Christian bodies have fallen. "We hear of the falling off in the church attendance, of withered treasuries, of small salaries paid the clergy and of the general loss of influence and prestige of religious faith. Speaking as a reporter and from a superficial look at the situation, I would be apt to describe the situation in quite other terms. I wonder how often it comes thrillingly home to the ordinary hum-drum believer that by his religion he has achieved membership in the most extensive, elaborate, far-flung, influential and splendid organization of men and women and children the world has ever known." Pretty good for a reporter.

### New Home for University Pastor

As the time for the opening of the university draws near, it is good to be able to report that a number of Baptist laymen of the city have contributed about $25,000, sufficient to buy and equip a home for our Baptist student pastor, Rev. Fred B. Igler. This house, at 4007 Baltimore Avenue, will be his home and increasingly a pleasant social center for all the Baptist young people who come to our schools. This is not to be confused with a guild house, for it is not that; it is to be the equivalent of a church parsonage. The social side of a student pastor's work is very important and this will give him the opportunity for the hospitable open house that has been much needed.

### The Summer Assembly

The summer assembly of Eastern Pennsylvania was held at Collegeville, Aug. 27—Sept. 3. The registration was 191 full-time and between forty and fifty part-time, which was about 100 larger than the registration last year. The courses offered were well planned and the faithfulness of attendance showed that they were meeting a real need in the lives of the young people. The careful preparations made by Dean Neisser were largely responsible for the success and spirit of the meetings. This gathering of young people speaks well for the solidity and the usefulness of Baptist hosts for the years to come.

### The New General Secretary

Rev. Rittenhouse Neisser, who served as general secretary of the Education Board of the Pennsylvania General Convention, has resigned and becomes a member of the Crozer Seminary faculty, Oct. 1. His successor is Rev. John Wesley Elliott, who has been pastor of the Central Church of Wayne, Pa., for the last four years. The new secretary will act as the director of religious education for the state in co-operation with the Publication Society. Mr. Elliott brings to this work a thorough preparation, having received his B. A. degree from the University of Richmond, his B. D. from Colgate University, and his M. A. from the University of Chicago. He has had six years' practical experience in the pastorate.

## Boston Letter

By Charles H. Watson

### The Evangelistic Conference

The New England Conference on Evangelism opened strongly on the first day, and grew in strength and interest to the end. The pre-announced program was carried through with but few exceptions, inevitable when the list of speakers is so full and the large territory drawn upon is so extensive.

It was plain that the subject of evangelism is one of lively interest, though there is more question than formerly as to the way of conceiving it, or the methods of pursuing it. There is something essentially warming about the topic, and its elucidation provokes all manner of spiritual incitement and passion. Three solid days and nights of earnest speechifying—most of it decidedly worth while—and gripping attention! Some thought two days with less spellbinding, and more free discussion and quiz, would have been better. But there will be other conferences following this one, and there may be a shift to what we call "forum" methods. They

are very effective in finding the point and sharpening it.

### The High Lights

A program so lengthy can hardly be covered in a letter. Only the high spots flash into a brief report. The attendance was gratifying, and widely representative. It was good to see so much of our Baptist New England leadership gathered in Boston by an earnest subject, and a thorough-going program for inciting spiritual activity. No element that helps in fostering the evangelistic passion and guiding it, was left out.

Doctor Massee's address was a ringing key-note at the start. It was virtually the vote of personal evangelism, showing the ways it instinctively takes when in action, as well as insisting that it ought always to be in action. Doctor McDowell of Melrose on "Evangelism in the Sunday School" was a charming expression of what in his own ministry is uppermost in thought, and continuous in action. Hon. Henry Bond, the only layman on the program, both by his platform presence, and his utterance there, raised the question "Why should it be thought an incredible thing for a layman to get into this matter of evangelism?" And he answered that question in a way that dispelled any incredibility. Dr. C. L. White, our Home Mission secretary, has to be a promoter, and loves to be one in a widely evangelistic field. Who then could better speak on "Promoting the Evangelistic Spirit," than he?

### Doctor English

It was the common verdict that Prof. John M. English in his remarkable address on the "Pastor and Evangelism" struck the supreme note. Doctor English has two essentials for such an achievement: fifty years of study, cogitation, and teaching of the subject, and a warm passion of his own for building up churches and developing efficiency in ministers. The reservoir was full and we were catching the overflow. It came to us in the well-known English method which, by the way is a model in the orderly presentation of the material of an address, and equally so in the use of voice and action in the delivery of it. But the supreme element in the English method is the unmistakable heart power. To that everybody responded. Think of a man seventy-eight years old showing all the youngsters on the program just how to do it!

The conference had unmistakable value, and a throng of ministers carried its high passion and inspiration back to their churches. Dr. H. F. Stilwell, and York A. King were the leading spirits. Both in their addresses, and their developing and guiding of the purpose of the conference, gave us invaluable service.

### A Great Address

The Ministers' Conference has the habit now of beginning the year's work with an opening address by Pres. Geo. E. Horr of Newton. They find that it insures them a strong opening. Having tasted of Doctor Horr's quality, so confident are the ministers of the delights of a deeper draught, that they come in from far and near. The address on the seventeenth was exceptional. Emphatically was the speaker in his own realm. He is a deep and penetrating student of modern history, and of the close relation of the current world to the world that has preceded it. It was called a "Talk on Current Questions," but it was far more than that. We were told exactly what the great war had brought us and made inevitable. In spite of small politics, and small politicians, the world is headed to closer international relations. The resultant effect of this upon the religious life of the cooperating countries was forecasted in realistic fashion. Then the inevitable conflict of religions would come, intimations of which we have already. The Christian attitude to that conflict was not left uncertain.

As Doctor Horr moved among these great current matters, it brought back to some of us the high days of the old "Watchman," when the illuminating editorial paragraphs on world politics and diplomacy, compelled attention and admiration.

### Stoneham

Stoneham is one of the attractive nearer suburbs. It grouped with Reading, Wakefield, Melrose, and Winchester, but is a democratic and neighborly town. Baptists have a good church there, with a modern meeting house, and an up-to-date minister. Doctor Mitchell Bronk is just entering upon his fifth year. It has been a fruitful pastorate, especially among the young people. Sunday school and young people are thoroughly organized for growth and service. Doctor Bronk brings into his ministry the fine fruits of training, and the literary acquisitions of the years. Such an equipment, going always with the practical purpose to bless the young religiously, makes a strong combination.

### Swampscott

We have a church in Swampscott that strongly lives even in a popular summer resort. It is a union of two bodies, the former regular Baptist church, and the former Christian church. It is called the United Baptist Church and is really united. In the Disciples' fashion they have the Lord's Supper every first day of the week," but in no other custom do they vary from a regular Baptist church. The pastor, Rev. L. G. Van Leeuwen, is a man of unusual equipment for a preaching and teaching ministry, and is leading strongly in a work that wins confidence and response. The expressed appreciation of his ministry is good to hear.

### The Workers' Union

Already has the Workers' Union had its opening meeting. It met in the renovated Kingsley Hall, Ford Building. With the participation of sixty churches, the union starts in on a comprehensive plan of teaching and study that will last through the year. It had stars at first meeting—Mrs. Annie G. Freeman of Reading, one of our specialists in primary work; Prof. J. P. Berkeley of Newton, and acknowledged leader in religious education; and Dr. C. N. Arbuckle of Newton, emphatically a teaching pastor among us. Dr. F. F. Peterson is the leader, and always heads the procession towards something worth while.

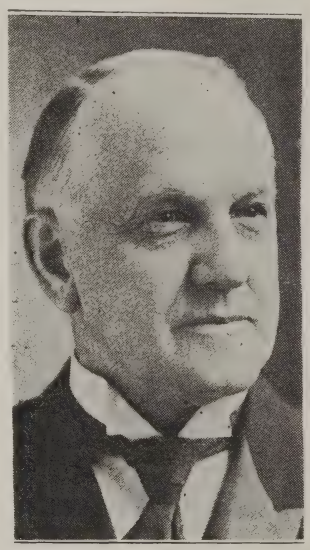
### The Great Associations

They come right along now, and promise unusual features, some of them. Here about Boston, they have an eye on each other and are alert for "features," not sensations in any way, but strikingly practical and helpful. For instance, at the Boston East that meets at First Church, Melrose, Oct. 10, there are six ministers chosen who have "done it," and each one tells "How He Did It." All of the six are modestly successful in their specialty, and had to be drafted and urged to the service of trying to share the secret. So all the ministers will be told how the devotional element was developed; how the prayer meeting became a power; how giving became a passion; how the young people were enlisted and developed, etc. That one bristlingly practical symposium will stand out this year, and be enough to put an association at the head of the procession.

## Dr. Edwin W. Lounsbury

Dr. Edwin W. Lounsbury, pastor of the Park Place Church, Aurora, Ill., died at his home in that city Sept. 15, at the age of eighty-two.

He was born in Rensselaerville, N. Y., Oct. 22, 1841. Reared in a Christian home, at an early age he joined the South Durham Church. When only nineteen years of age, this church voted him a license to preach and at once he began preparation for his life's work. For six years he studied under the special tutelage of Doctors Robinson, Hotchkiss, and Northrup at Rochester Theological Seminary.



The church of Churchville, N. Y., called him in 1862 as student pastor. In July, 1863, he was ordained to the Christian ministry. During the same year he was married to Miss Alice Cornelia Carson of Jordan, N. Y. For the next few years he served as pastor of the church in Elba and later in Medina, N. Y. Following this he went to Battle Creek, Mich., where he was pastor and built the edifice still in use. He accepted the call of the First Church of Aurora in 1872, where he remained as pastor four years. Next he accepted a call to Canton, Ohio, where he had another successful pastorate of six years. It was here that he suffered the loss of his wife. Later he was married to Miss Emma A. Seiss of Canton, who survives him.

In 1883 he went to the Linden Avenue Church of Dayton, Ohio, where he remained twelve years. During the years of his residence in Dayton he served on the board of trustees of Denison University, Granville, and it was this university which conferred upon him the degree of doctor of divinity. Just one year ago he was the guest of honor at the fiftieth anniversary of the founding of the Dayton Church.

In 1895 Doctor Lounsbury returned as pastor for the second time to the First Church of Aurora. Three years later another honor was bestowed upon him when he was elected district secretary for foreign missions of the lake district which comprised the states of Illinois, Indiana, Michigan and Wisconsin. In this position he had under his supervision between 2,000 and 3,000 churches. This necessitated constant travel in order to be in personal contact with all of these churches. For thirteen and a half years he continued in this strenuous service, holding the office three years beyond the age limit for retirement.

After giving up his work as secretary, he retired from active service, but at the request of the Park Place Church of Aurora, he consented to supply the pulpit for six months. At the end of that time he became the regular pastor and continued until a few weeks ago, when he finished his twelfth year. His failing health obliged him to tender his resignation. The church, unwilling to accept it, elected him pastor emeritus, thus releasing him from active service after sixty-two years of faithful work in the Christian ministry.

# Church News by States

## Atlantic Coast

### MAINE

Rev. Ernest M. Holman, pastor of the First Church, Bath, has resigned to take effect Oct. 14, at which time he will begin his work as pastor of the church at Camden. Mr. Holman is a graduate of Bates College. The church at Camden is well established, having celebrated its centennial in 1908. It has a reputation of taking good care of its pastors and keeping them until they hear a louder call.

### MASSACHUSETTS

#### The Barnstable Association

The ninety-second anniversary was held with the church at Mashpee, Sept. 12—13. The opening session, led by I. W. Coombs of Edgartown, was spent wholly in praise, prayer and testimony. The annual sermon was given by A. T. Ringold of Hyannis on, "The Mind of Christ in Us." The church, recently organized at Forestdale with Elizabeth B. LaFlash as pastor, made application for membership and was cordially received. An unusual feature of the afternoon was a service held in the old Indian Chuch two miles away in the woods. The service in the old church consisted of singing, prayer, and a sermon by Mr. Henry L. Bell, recently called to be assistant pastor at Brookline.

In the evening N. B. Rogers of Nantucket gave an address on, "The Young People as an Asset." Then followed the address on Sunday-school work from the point of view of the smaller schools, which was one of the outstanding features of the two days. It was delivered by Frederick T. Bailey of North Scituate.

The letters from the churches were read and breathed a cheerful and courageous spirit, though the statistics were hardly encouraging. E. B. Dolan represented the work of the state convention. In the afternoon W. Bushell of the Karen Mission, Burma, gave an account of the religious enterprises of the people among whom he had labored so many years. One of the interesting talks was that of Miss Alice S. Craig of the Italian Mission in Lynn.

Tender references were made to Willard E. Waterbury of the state convention, recalling the service he had rendered on the Cape in former years. The clerk was instructed to write him a letter of sympathy and appreciation.

Evangelism received earnest and eloquent consideration in an address by B. T. Livingston, general secretary of the evangelistic association of New England. According to the program this was the closing address, but by a hearty vote it was decided to hold an evening session at which Chester Wright, the moderator, presided. He and four other deacons occupied the platform and conducted such an inspiring and effective evangelistic service that several young people rose and acknowledged Jesus Christ as their Saviour.

The officers elected for the coming year are: Moderator, Chester S. Wright of Pocasset; clerk, A. T. Ringold of Hyannis; treas., Lawrence D. Hinckley of Osterville; auditor, Miss Bessie A. Morse of Hyannis.

An unusually interesting ordination service was held at Pocasset on Sept. 11 when Mrs. Eva M. Tedford, who had been serving as pastor there for two years, was pronounced by the permanent council of the Barnstable Association an acceptable candidate for ordination. Rev. Hugh A. Heath, general secretary of the state convention, preached the sermon.

### RHODE ISLAND

The Providence ministers' meeting was devoted for the most part to vacation experiences. The president of the conference, J. Di Tiberio, remained in the city during the summer. J. C. Hyde spent a part of his vacation at Northfield. A. C. Henderson took part in summer assemblies and fished off Cape Sable Island, Nova Scotia. Secretary Reid spent some time in New Hampshire. George Kinney preached at Greenville during Pastor Henderson's vacation. J. Stewart supplied churches and made a garden. H. J. White preached for the Presbyterians. Frank Rector preached nearly every Sunday. Hs is now in his twenty-fourth year as pastor at Pawtucket. J. H. Trenberth visited Atlantic City, Ocean Grove and other points. He attended a Harding memorial service at which 10,000 persons were present. C. P. Christopher preached at his former church in Middleboro. W. W. Barker and C. B. Osborn conducted a boys' camp. Pastor Collins was in Maine and New Hampshire and with West and Shaw climbed Mt. Washington in two and a quarter hours.

### EASTERN PENNSYLVANIA

#### State Convention

The state convention will be held in the Immanuel Church, Scranton, of which Rev. C. H. Rust is pastor, Oct. 15-18. Mr. E. S. Williams, 302 Coal Exchange Bldg., Scranton, a member of the Immanuel Church, is chairman of the general entertainment committee which includes representatives of all Baptist churches in Scranton and immediate vicinity. Rev. G. M. Reid, pastor of the First Church, is chairman of the publicity committe. It is the desire of Doctor Rust and the members of the Immanuel Church, as well as of all Baptist leaders of the city, to do everything possible to make the convention a success.

One important factor will be the matter of entertainment. Because of housing conditions it is becoming more difficult every year to find accommodations for delegates to the state convention. In view of this fact it would be well for pastors to announce from their pulpits that any delegates who do not notify Mr. Williams of their desire for entertainment at least one week prior to the convention, will run at the risk of having to find entertainment for themselves.

Among the outside speakers will be Dean J. F. Vichert; Dr. D. B. Weeks, president of Bacone College for Indians, Oklahoma; Dr. P. H. J. Lerrigo, secretary of the Foreign Mission Society; Dr. William A. Hill, who will speak on up-to-date plans for missionary education; William Travers Jerome, Jr., chairman of the Laymen's Council; Mrs. Montgomery is also expected to be present.

### WESTERN PENNSYLVANIA

The North Ten Mile Church celebrated its one hundred and fiftieth anniversary on Aug. 26. It was a great day for that old church which was organized in 1773 before the Declaration of Independence was signed, and before our nation was born. The Indians were then roaming over the hills and the valleys of western Pennsylvania. The virgin forests were untouched by the woodman's ax. Here and there were cleared spots where the Indians planted their corn, tobacco and vegetables. The anniversary day was ideal and more than 1,000 people came together for the services, which continued through the day. The anniversary sermon was preached by Rev. A. J. Meek, pastor of First Church of New Kensington. Doctor Meek was brought up in that community and had attended the Sunday school. When a lad he united with the church and later was licensed to preach the gospel. He is the only living man sent into the ministry from this old, historic church, of which his grandfather was a member more than seventy-five years ago. Rev. W. G. Carl of Wilkinsburg preached a sermon in the afternoon and in the evening Rev. W. S. Dunlop of Harrisburg preached. These ministers were former pastors of the church. Rev. S. L. Parcell, pastor of Broad Street Church, Washington, also made an address. Rev. I. Lee Basford, the pastor, presided. The church is a modern brick building with a seating capacity of about 400 and a membership of 250. This is one of the oldest churches west of the Allegheny mountains. In 1770 there were but seven Baptist churches in Pennsylvania and but ninety-seven churches in the territory of the United States. The church is located in a farming community. As far as is known, the church has given two men to the ministry. Rev. William Wood was licensed to preach in 1775, and 102 years later the church licensed Rev. A. J. Meek.

The First Church, Meadville, has made extensive repairs on its building amounting to $5,000. The entire sum has been paid or

pledged. On the reopening Sunday, Sept. 9, $2,000 was given in the offering. Rev. G. Morton Walker is pastor.

Rev. E. L. Krumreig, who recently resigned as pastor of the Bethel Memorial Church, Denver, began his new work as pastor of the Bethel Church, Pittsburgh, Sept. 1. Doctor Krumreig spent the summer in Washington, D. C., acting as executive secretary of the National Literary Society. On Sept. 13 the Bethel Church tendered Mr. and Mrs. Krumreig a reception.

### NEW YORK

The eighty-ninth session of the Essex Champlain Association will be held with the Jay Church, Oct. 2-4. On the evening of the second day of the meeting, the Jay Church will celebrate the one hundred and twenty-fifth anniversary of its organization. The church was originally composed of members of the church at Peru, who became residents of Jay in 1798. In May, 1807, the church became an independent organization and the first meetings were held in a barn on the old Finch homestead, now known as the Page farm. In 1830 the present building was erected. The granite which forms its walls was quarried about a mile from the site of the building. It was during that year that the Sunday school was organized. The church has furnished five ministers and missionaries who have helped spread the gospel. It has had twenty-three pastors, the first being Rev. Solomon Brown, and the present pastor, Rev. E. S. Greenleaf. The membership reached its highest point, 225, in 1850.

Rev. Clinton Wunder, pastor of the Baptist Temple, Rochester, returned to his pulpit Sept. 9. This marks the beginning of Mr. Wunder's third year of service. David G. Harvard, secretary of boys' work of the Y. M. C. A. of Ithaca, who has had four years of experience in the "Y," has resigned that office to become assistant to Mr. Wunder. Mr. Harvard comes to promote the religious work among the young people of the Temple and will be responsible for the management of the church school and work among men and boys. The building committee is going forward with plans under the leadership of Mr. Arthur Castle, acting chairman, and it is hoped that the present building may be vacated in February or March to make room for the construction of the new Temple to be erected at North and Franklin streets. The Sunday morning service of Sept. 16 consisted of a memorial service in memory of Mr. William Hartman, the recently deceased chairman of the building committee.

### NEW JERSEY

Rev. A. E. Rapp, the new pastor of the Summit Avenue Church of Jersey City, had an unusual experience during August and part of September. He spoke on the five steamers of the Hudson River Day Line plying between New York and Albany. Each of the boats carried from 4,000 to 6,000 passengers. The expense of these services amounted to $300 a Sunday and was carried solely by the company. Mr. E. E. Olcott, president of the line, is intensely interested in Christian work of all kinds and spares neither time nor expense to bring the gospel to the masses. He consented to run his boats on Sunday only on condition that religious services be held.

### DISTRICT OF COLUMBIA

On Sept. 13 a reception was tendered Dr. and Mrs. W. S. Abernethy by the Calvary Church in honor of their return from abroad.

## Mississippi Valley

### OHIO

#### Dayton Association

The seventy-second anniversary of the Dayton Association was held Sept. 12 at the St. Paris Church. O. E. Miller, the new pastor, had things well planned. George W. Johnson, moderator, presided. The assembly was well directed. The annual sermon was preached by M. F. Scruby of the Haynes Street Church, Dayton. The reading of the church letters showed good progress. O. E. Miller gave a comprehensive report of the denominational program of the Northern Baptist Convention. A. W. West of Troy, spoke helpfully on the stewardship of self. B. F. Farris of Union, set forth obligations, as stewards of the gospel. W. D. Chamberlin of Dayton, gave instructions on how to be the stewards of substance.

The women had an inspiring hour in the afternoon. The introduction of Miss Maddox, new worker at the Christian Service House, Dayton, and address by Mrs. H. Chamberlin, were two interesting events. W. H. Geistweit, First Church, Dayton, gave an address on the fellowship of evangelism. W. R. Sloman, Third Street, Dayton, gave a vivid account of the Baptist World Alliance.

On the second day J. M. Cosby of Tippencanoe, introduced the three new pastors of the association, namely, J. E. Fosnight, Dayton; A. W. West, Troy; and Ralph Carson, of Urbana. B. G. Bowman, of Bellefontaine, preached the missionary sermon.

The afternoon of the second day was devoted to Sunday-school problems. Mrs. Ira Crawford, who is a member of the school board in Dayton, prepared a comprehensive paper on religious education in week day schools. Miss Helen Currier of Dayton gave a demonstration of how to use missionary stories. W. E. Bridge of Canton gave two addresses. His theme to the young people in the evening was "A Christian Contest."

The next meeting will be held with the North Dayton Church. W. R. Sloman is moderator, and Rollin Beck, of Piqua, who has been clerk for several years, was reelected.

On Sept. 12, Rev. H. E. Ketcham, pastor of the Wheelersburg and Waits churches, was ordained by the Wheelersburg Church. The council was composed of representatives of the various churches the Portsmouth Association. Rev. R. E. Ketcham, brother of the candidate, preached the sermon. H. S. Tillis was moderator, and S. P. Stapp, clerk.

The Lakewood Church of the Cleveland district dedicated its new building on Sept. 23. An eight-day program of exercises was held. Not only was the building dedicated, but the church dedicated itself to six phases of Christian activity: To evangelism, with an address by Dr. H. F. Stilwell; to the Bible as the only authority, with an address by Dr. George W. Taft; to intercession, with an address by Dr. C. H. Stull; to social service, with an address by Dr. A. M. McDonald; to world-wide mission effort, with an address by Rev. C. A. Brooks; to Christian education, with an address by Dean George Platt. The building cost $110,000. Plans are being made for the erection of an educational plant in the rear of the edifice. The pastor, Rev. I. N. DePuy, is entering his tenth year of service with the church.

### MICHIGAN

#### Kalamazoo College

Kalamazoo College began its ninety-first year of activity Sept. 19. The freshman enrolment was 135. Seven new members have been added to the teaching staff. J. Maynard Street is director of athletics and assistant professor in physical education; E. B. Harper is assistant professor in sociology and education; Agnes Grenell Goss, of the class of 1912, is instructor of German; Charity C. Conant is instructor of physical education for women; Frances Diebold is instructor in biology; Ernest Wilder Spaulding, instructor in history, graduated from Dartmouth College a year ago; Thomas A. Vroegindewiej is assistant director of athletics and instructor in physical education.

A great deal was done during the summer to improve the college facilities. The dormitory for men was completely renovated. In addition to the regular dormitories for women, the college has found it necessary to rent two other houses in order to house the young women. About $77,000 has been pledged toward the new dormitory for women. The women of the state convention expect to secure $40,000 more during the coming winter. Pledges to the endowment fund equal $220,000. It will be necessary to secure $180,000 more by next June in order to meet the requirements of the General Education Board. The college authorities are hopeful of the successful outcome of the campaign.

### WISCONSIN

Milton B. Lindberg, a teacher in the Northern Theological Seminary, Chicago, was recently ordained at the First Church, Eau Claire. Dr. George W. Taft preached the sermon. Mr. Lindberg is a son-in-law of Rev. Everson R. MacKinney, pastor of the First Church.

### ILLINOIS

Rev. J. L. Watson, of Sullivan, has accepted the call of the Grand Avenue Church, St. Louis, Mo., and will begin his work at once.

The Bloomington Association recently closed an interesting and profitable annual meeting at Clinton. The program included laymen, women and pastors. Dr. John Y. Aitchison gave an address. More churches have pastors now than a year ago. Aggressive action was taken and an organization effected relative to the closing year of the New World Movement. Louis Jensen of Delavan was elected moderator and H. C. Weddington of Atlanta was elected clerk. The women of the association arranged four study periods on the new missionary book of the year, "Creative Forces in Japan."

Bloomfield is the most largely attended association in the central part of the state. The attendance was not as large this year as last, due perhaps to the feeling that the Indianola Church, being so much smaller than most churches that entertain the association, could not care for a record-breaking attendance. The way Indianola played the part of hostess, however, indicated that such fears were groundless. Among the general workers present were Mr. Koehler, Mr. Hafer and Mr. Merrill. Miss Louise Carter from Central America was a visitor with a stirring message of missionary work in that land. Dr. T. H. Marsh of Decatur told of his trip to Europe

and the Baptist World Alliance. There were a large number of baptisms in this association and plans were laid to continue more aggressively the evangelistic program of the past year. This association raised as much for the New World Movement the past year as the one preceding and took action looking toward speeding up methods so that the last year of the New World Movement will be the best. The women had three study periods conducted by Mrs. J. W. Merrill of Champaign. Mr. Marion Watson was reelected moderator of the association, and Mrs. Warren, clerk.

THE QUINCY ASSOCIATION met with the First Church of Mt. Sterling on Sept. 11, 12. The meeting was well attended. Sermons were preached by J. B. Brown of Barry and by R. V. Meigs of Quincy, by request. Addresses were delivered by E. P. Brand, D. O. Hopkins and L. H. Koehler. The annual sermon was delivered by T. Elmer Jones of Quincy. The churches reported good work. The following officers were elected: Moderator, R. T. Piper, Kinderhook; clerk, T. Elmer Jones, 2022 Chestnut street, Quincy; rec. clerk, Herbert Hendricks, Quincy.

THE FIRST CHURCH OF BELLEVILLE has been thoroughly renovated and in part rebuilt. There is widespread praise of the beautiful walls, the new balcony and the rearrangement of the auditorium. The reopening services were held on Sept. 9. The Alton Association met with the church Sept. 26-27. Rev. J. H. Martin is pastor.

REV. ROBERT V. MEIGS, of the Central Church, Quincy, is beginning his sixth year as pastor with a series of sermons on "The Real Christian and God."

### MINNESOTA

REV. HOWARD H. VERNON has arrived ready for a strenuous campaign in the Judson Memorial Church, Minneapols. He begins his work under favorable conditions.

THE LAKE HARRIET CHURCH has accepted the architect's plans for its new building and part of the money has been subscribed. Operations will begin in the spring.

THE UNIVERSITY CHURCH, Minneapolis, has been fitting itself to minister to the students of the university in the best possible way. Its building is not yet completed. The going of the pastor to the church at Madison, Wis., presents a trying situation to the church, but all members are looking forward optimistically.

REV. C. H. HILL, colporter and pastor-at-large for North Dakota, has been ill in the Mounds Park Sanitarium, St. Paul. His friends will be pleased to know that he is on the way to recovery.

THE FOURTH CHURCH, Minneapolis, is making plans for receiving the Minnesota Convention, to be held in that church early in October. Pastor Loucks is one of the busiest men in Minneapolis these days.

DR. JOHN A. EARL is back in the pulpit of the First Church, St. Paul. The members of the church are rallying for a strenuous fall program.

REV. JOHN SWANSON has resigned the pastorate of the First Swedish Church ot St. Paul. His counsel and good judgment will make him much missed among Baptist ministers of the Northwest section. Mr. Swanson leaves one of the strongest Swedish Baptist churches in the United States to become pastor at Brockton, Mass.

### MISSOURI

REV. P. D. MANGUM has served the First Church, Charleston, four years. During that time the attendance at church and prayer meetings has doubled, and the offerings to missions and benevolences have also doubled. During the last year there were 110 dditions to the membership.

### IOWA

REV. DAVID ALEXANDER, pastor of the church at Grundy Center, has returned from a visit to England and Scotland. He visited his mother after an absence of eighteen years.

THE CHURCH AT MINNESOTA recently closed a series of special meetings under the direction of Evangelist Franklin. The church received nine new members.

### NORTH DAKOTA

**State Convention, Fargo, Oct. 3-7**

Wednesday afternoon: Pastors' and Workers' Conference; Bible exposition, Rev. L. McKinnon, Page; business, appointment of committees, etc.; conference, Dr. Thomas S. Young, Philadelphia, "Week-day and Vacation Bible School Methods;" address, "My Trip to Europe," Rev. O. S. Jacobson, Bismarck; election of officers.

Women's session, Mrs. C. E. Webster, presiding; address, Mrs. Anna M. Salquist; state workers' reports; W. W. G. work, Miss Emma E. Anderson; address, Dr. Thomas S. Young; convention banquet, Frank D. Hall, toastmaster, Dr. J. Y. Aitchison, guest of honor; address, Dr. J. Y. Aitchison; address, Mrs. Anna M. Salquist, West China; address, "Baptist Opportunities and Obligations in Europe Today," Rev. W. O. Lewis.

Thursday: Bible exposition, Rev. J. M. Hupp, Jamestown; convention called to order, president R. B. Griffith, Grand Forks; address of welcome, Rev. H. R. Best, Fargo; appointment of committees; president's annual address; annual convention sermon, Rev. E. Monnes, Powers Lake; address, Dr. Fred G. Boughton, Sioux Falls, S. D.; meditation and prayer, Rev. W. A. Daniel, Minot; state superintendent's annual report, Rev. F. E. Stockton, Grand Forks; state treasurer's annual report, S. C. Hen-


# Our State Convention Enterprise

Many of the State Conventions hold their annual meetings in September and October. In establishing these Conventions, Baptists have followed the suggestions of both Scripture and good business principles. "Jerusalem, Judea, Samaria and unto the uttermost" is the divine order. "In America the State is the unit of sovereignty."

## The Program Outlined

The State Convention program is missionary, educational and promotional. It seeks to evangelize needy fields, develop growing churches, establish denominational strength and help send the Gospel message to the ends of the earth. Its work is in the open country, the camps, the villages and the crowded cities.

## A Constructive Missionary Force

Thirty-six State Conventions with their varied activities through field-workers, evangelists, associational missionaries, missionary pastors and other helpers constitute an ever enlarging and uplifting force. From Maine to California it forms an important factor in Kingdom work and denominational advance. It cultivates fields, develops resources and discovers new recruits for all undertakings.

## Help Safe-Guard the Future

If Baptists are to make missionary conquests at home and abroad they must not fail to strengthen their State Convention enterprise by prayer, cooperation and adequate financial support. In this way can they help make America Christian, insure an enduring home base and project effective plans of aid for all lands.

***"Make America Christian"***

**Financial Needs to April 30, 1924, $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

drickson, Grand Forks; brief oral reports by field workers and missionary pastors; historical reviews of the state convention, F. D. Hall, Grand Forks; the Norwegian Conference, Rev. Ole Larson, Fargo; the Swedish Conference, Rev. L. M. Stolberg, Kenmare; the German Conference, Rev. August Herring, Wishek. Elijah Terry program: Address, Prof. Benjamin S. Terry, Chicago; unveiling of portrait, R. B. Griffith; presentation oration, Duane Squires.

Friday: Bible exposition, Rev. L. R. Johnson, Bismarck; convention business, election of officers; conference, "Our Missionary Work and Program," Rev. W. O. Lewis; address, "Northwestern Baptist Hospital Association," General Superintendent A. F. Holmer, St. Paul.

Saturday: Bible exposition, Rev. H. H. Gunderson, Minot; convention business; conference, Dr. J. Y. Aitchison, leader; address, Dr. Peter C. Wright, New York City, address, Mr. R. O. Jasperson, New York city; Near East Relief report, Rev. Jacob David, Fargo; automobile tour of the city of Fargo; address, Dr. J. Y. Aitchison; missionary pageant, First Church, Fargo.

Sunday: Morning worship, Pastor H. R. Best presiding; sermon, Rev. Peter C. Wright; Sunday school; address, Dr. Thomas S. Young; address, Dr. H. R. Best; business and organization; Laymen's Rally, separate meeting, in charge of Mr. R. O. Jasperson, executive secretary, National Council of Northern Baptist Laymen, place to be announced; union B. Y. P. U., the Fargo societies in charge; evening worship, sermon, Dr. Thomas S. Young.

## Pacific Coast

### NORTHERN CALIFORNIA

THE FIRST CHURCH, SAN FRANCISCO, recently closed a "no summer slump" campaign of three months. Fifty persons united with the church during that time, and at the end of the period nine letters were on hand awaiting action. Enough persons signified their intention of uniting with the church, so that the number of new members would equal one a day for the whole period.

THE ANNUAL DINNER OF THE FIRST CHURCH, Berkeley, is an occasion for a display of the interest of the members in the varied activities of the church. More than 400 members were present at the recent dinner. Reports given showed an increase in membership of ninety-six. The outlook for the future is encouraging.

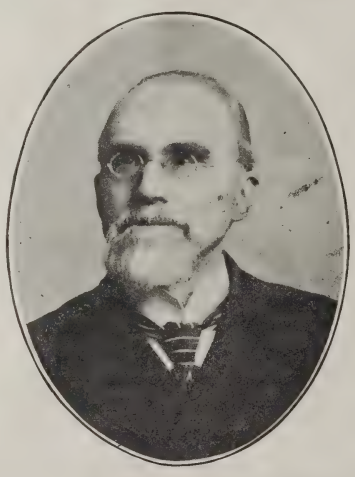
## Obituary

### REV. T. S. WOODIN

**Theodore S. Woodin** was born in Dutchess County, New York, July 17, 1835, and died in Toledo, Ohio, Sept. 9, 1923, at the age of eighty-three.

Mr. Woodin was a graduate of Colgate Theological Seminary. He married Miss Sarah Van Nostrand also from eastern New York, who died eight years ago in Weston, Mich., after they had walked and worked together for over fifty-seven years. She was an ideal minister's wife. All of Mr. Woodin's ministry was in the state of Michigan, having served the churches of Troy, Romeo, Cassopolis, Rochester, Weston, Oxford, Hastings and Parshallville, making forty-seven years of faithful and abundant labors. Failing eyesight caused him to give up the ministry. His pastorates were always fruitful in soul winning and in training young people in Christian work, especially young men for the ministry.

Three daughters survive: Mrs. F. Barnett of Pontiac, Mich., Mrs. B. Abell, Toledo, Ohio, and Mrs. G. D. Cooley, Battle Creek, Mich.



A brief service at Toledo was conducted by Rev. L. B. Stivers. The funeral was held in the church at Rochester, Mich., where he had served as pastor. Rev. F. B. Cutler, a long-time friend, paid the last tributes of love to this aged servant of God.

### MRS. JULIA H. SNASHALL

On the morning of Sept. 5, Mrs. Julia H. Snashall closed her eyes for the last time on the eyes of those nearest and dearest to her that expressed devoted filial affection. A final stroke, lasting but a few minutes, quickly took her to the side of her companion where she longed to get relief from long suffering.

Miss Julia H. Shapley was born in Earlville, N. Y., Dec. 29, 1843. Her girlhood was spent at Hamilton where she was one of the most respected and popular young ladies of the town, a devout member of one of the churches and a leader in the social and religious activities of her church. Here she met Rev. J. Snashall, to whom she was married after his graduation from old Madison University, now Colgate. This tribute, given at the funeral service, is taken from the address of Dr. H. O. Rowlands, a Colgate intimate: "Rev. J. Snashall was a brilliant scholar and eloquent preacher as well as a good minister of Jesus Christ. Mrs. Snashall's intellectual accomplishments, social refinement and above all her devout spirit and consecrated life made her a most efficient companion in her husband's ministry. The influence and efficiency of this ministry were greatly intensified by the inspiraton and spiritual zeal of his wife. Her disposition was optimistic, cheerful and sweet. She never wanted for friends and fellow-workers in any cause which enlisted her sympathy. When earth's friendships and love could no longer minister to her, out of the slumber of dying her eyes opened on the glories of the unseen holy. Earth is better for her life and immortality more attractive since she entered its portals. 'Let me die the death of the righteous and let my last end be like unto hers.'"

The funeral services were held from the home of her son, Rev. C. H. Snashall, 511 N. Ridgeland Avenue, Oak Park, Ill., Sept. 8. Her pastor, Dr. Carl D. Case was in charge, assisted by Dr. H. O. Rowlands and Dr. Benjamin Otto. Burial was by the side of her husband in Oakhills, Grand Rapids, Mich.

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## Our Book Shelf

**The Religious and Social Problems of the Orient,** by Masaharu Anesaki, professor of the science of religion in Tokyo Imperial University and of Japanese literature in Harvard University. New York: Macmillan. $1.

Four lectures delivered in the University of California, September, 1921. There is usually a charm in the literary style of an oriental scholar, especially after he has received finishing touches in an English or American university. The lectures give the reader a viewpoint of oriental religious conditions from an angle other than that of Christian missionary writers. He is not an opponent of Christianity, nor its believer, so far as we can surmise; nor does he seem to be a devotee of any religion; and yet he is in sympathy with religious life and spirit. He might be a Christian of the Tolstoi type. His presentation of Christian civilization with its business methods, progress, etc. in the orient (he does not recognize Christianity and "Christian civilization" as identical), its good and evil influences on oriental life, morally, socially and economically considered, inspires serious thinking and questioning. We read the volume through before laying it down. We shall read it again.

**Christianity and Psychology,** by E. R. Barry. New York: Doran. $1.50.

The author more than once declares himself a representative of the "new

psychology." With many readers he prejudices the whole work when he declares that the "starting point of the whole inquiry must be the whole-hearted recognition of the hypothesis of evolution in the sphere of mental and spiritual life. . . . The 'new' psychology starts from a frank acceptance of the evolution theory." The "evolution" he has in mind is of the crassest type. He out-Darwins Darwin. He writes, "From the simplest form of reflex action in the most primitive types of organism up to the God-like reason of a Socrates is one unbroken process (of evolution) occupying millions of years." Darwin would have modestly qualified such an averment with his oft repeated "probably" or "it is likely." Yet on that "theory," always an uncertain basal proposition for a system of philosophy, our author builds his system of new psychology! It will not be strange, if only on account of mental bias, if many of his inferences and averments will appear to a class of readers as fanciful. We do not undertake to discredit his conclusions, we only aver that to many his "theory" is unacceptable, hence the conclusions likewise. He writes in full sympathy with spiritual Christianity and evangelical religion. He sounds no uncertain trumpet on those subjects. The chapter on the "Danger of Subjectivity in Religion" is timely, practical and helpful. He appreciates the peril of intellectualism on the one hand and mysticism on the other. They are Scylla and Charybides. Possibly on account of the unfixedness of the term psychology, and the mystic elements that enter into it, the argument of the discussion seems sometimes hazy, lacking in definiteness, crispness and clearness. We certainly would not charge the writer with that conciseness, directness and perspicuity that chains the mind of the reader to the pages. The book must be read not cursorily and hastily, but with the attention glued to the arguments in order to understand and appreciate the contents. Parts may be read and reread with profit. The volume certainly treats a question that absorbs much of the attention of the college and seminary class-rooms and obsesses every color and form of intellectualism in religion.

**The Birth of the Bible,** by Theodore Heysham. Philadelphia: The Judson Press.

The reviewer has special sympathies in the publication of this volume for he saw it in its earlier preparation at the home of the author in Norristown, Pa., Dr. J. K. Weaver, superintendent of the Baptist Sunday school, now deceased, being the friendly medium of communication. Doctor Heysham has spent days and nights in the arrangement of maps and charts that give a lucid delineation of the gradual but providential building up of the canon of inspiration. It is but here, after several years of lecture work, in book form for the convenience of the larger company of people. The anatomy of the structure of the Bible, as it were, is given in clear outline and explanation. The author rightly says "The Bible is a record of divine (not merely human) experience. It is God seeking man, rather than man seeking God." As such it is God's inspired revelation of otherwise inscrutable things, though man acts naturally and normally through it all. It is man in contact with God and God with man. How the divine One contrived to convey his high thought to man is told in marvelous story. The similitude of two streams, Old and New Testament record, is here used till in the course of history they meet in one book, our common and received Bible. The progress of scribe and council under the divine hand is here fully portrayed and a volume is placed in our hands which will be found exceedingly valuable and helpful to pastor and people in a working knowledge and glad confidence in the Word.

**The Threshold,** by N. W. A. New York: Macmillan. $2.

The self-advertisement of this volume declares that the author, whoever she may be—is "ill, on the threshold of death" when she writes these "meditations" on the "meaning of life, nature, evolution and the future." Her illness does not hinder a flow of elegant expressions, novel fancies, and weird imagination clothed in a choice literary diction suitable to the sentiments expressed. No doubt the book will charm a type of readers as an epic on human life with the accent on its mysterious earthly close. Others are apt to regard it as a collection of morbid sentimentalities brought forth from a mentality jolted out of the usual path of human thinking and giving forth utterances that to a healthy mind seem uncanny and uninspiring. Of one feature there will be no difference of opinion—it is couched in a diction that a Hamlet, or Shelley or Keats might have adopted when they uttered similar fancies.

**Nevertheless We Believe,** by Rev. A. Boyd Scott. New York: Doran.

A well wrought-out series of addresses upon the Apostles Creed. Beginning with the first presentation upon the disrepute of creeds, the writer discusses in a scholarly and reverent manner the various themes presented by the Apostles Creed. He concludes that changes emerge but the title of the book sums up his final conclusion.


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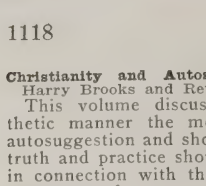
***Have you learned about the prizes offered to pastors for essays on stewardship?***

**FINANCIAL NEEDS TO APRIL 30, 1924 OF ALL ORGANIZATIONS PARTICIPATING IN THE NEW WORLD MOVEMENT, $12,161,521.67**

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**
**276 Fifth Avenue** **New York City**

**Christianity and Autosuggestion,** by C. Harry Brooks and Rev. Ernest Charles. This volume discusses in a sympathetic manner the modern practice of autosuggestion and shows how Christian truth and practice should maintain itself in connection with the practices of the exponents of a sane autosuggestion.


**IT IS A BURNING SHAME**



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**"WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY"**

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**276 Fifth Avenue, New York City**


(*Continued from page* 1092)

**In observance of "Constitution Week,"** Rev. E. L. Hamilton of Anderson, Ind., spoke on "The Constitution of the United States" using for his text Prov. 22:28. "Remove not the ancient landmarks which the fathers have set." He traced the history of the perilous days 136 years ago when the constitution was adopted, and made a strong plea for loyalty to the fundamental law of our country. The daily press gave large space to this address.

**A school of missions is to be held in** two semesters by the Wilmette Church, Wilmette, Ill. The first semester will deal with the problem of foreign missions, beginning Sept. 26. The classes are to be held on Wednesday night in connection with the regular mid-week meeting of the church. Courses will be offered for adults, young people, and for juniors. The adults will be led by Prof. Edmund D. Soper, professor of comparative religions at Northwestern University, who will give six lectures on Japan, basing the work on Fisher's book, "Creative Forces in Japan." The young people's class will use Doctor Axling's book, "Japan on the Upward Trail" and the junior will use the new book entitled "The Honorable Japanese Fan." Each session of the school will close with what is called the assembly at which on succeeding Wednesday nights, the presentation of one of our Baptist foreign mission fields will be given. The school will be conducted under the direction of the promotion department of the church.

**Rev. James A. Brown, of Indianapolis,** Ind., has accepted the call of the First Church, Boonville, and is already on the field.

**A friend, who recently called upon** Mrs. William Newton Clarke, in Hamilton, N. Y. reports: "I found her apparently much stronger than when I had last seen her earlier in the summer."

**The Chicago Baptist Ministers Conference** will be addressed on Monday, Oct. 15 by Dr. A. C. Zenos of McCormick Theological Seminary; topic, "Vital Christianity" an address given to the students of that school at its recent opening.

**Sunday, Sept. 16, was a great day for** the Temple Church, Charleston, W. Va. On the afternoon of that day the cornerstone of its new building was laid. Addresses were made by Gov. E. F. Morgan; Rev. Clarence W. Kemper, pastor of the church; E. C. Leonhart, secretary of the Kanawha County Sunday-school Council for Religious Education; Dr. W. M. Schultz, president of the Charleston Ministerial association; Dr. A. S. Kelly, of Parkersburg, secretary of the West Virginia Convention.

**Mrs. Jacob Speicher, wife of our missionary** at Swatow, is unable to return to China with her husband. The medical board of the Foreign Society recommended that she remain for further medical treatment. This decision is a sore disappointment to them. Doctor Speicher is now entering upon his twenty-ninth year of service in China.

**Rev. David P. Ward, our veteran** Sunday-school missionary, called at the office of THE BAPTIST recently. For forty-seven years he has bent his efforts toward increasing the number and efficiency of our Bible schools. His home is Pasadena, Cal.

**Evangelist H. P. Hoskins, who spent** the greater part of last year in evangelistic work in Michigan, may be reached at Lansing or at 276 Fifth Ave., New York City.

**The next great invention may be the** radioscope, says the New York Commercial. It will reproduce by wireless distant events within ten or fifteen seconds after they happen. It will develop its film direct from the receiving reel and the record will be made by the simple application of radio tone and vibration to kin-tones of light and shade. Wizards are now working to win first place with this wonderful next invention. Yet, some poor and unknown youngster may be the one to succeed. You never can tell!

**Dr. Craig S. Thoms received from** the Judson Press during the summer the first volume of his latest book, "Social Imperatives." It is already meeting with a cordial reception. One reader says of it: "It is a decidedly worth-while volume and presents its case in a clear, challenging way." This is the fourth volume from the pen of Doctor Thoms. "The Bible Message for Modern Manhood" appeared in 1912, "The Workingman's Christ" in 1914, and "The Essentials of Christianity" in 1919. Doctor Thoms is at the head of the department of sociology in the University of South Dakota, located at Vermilion, where he was pastor for fourteen years before taking up teaching. Besides his work in sociology, he conducts two courses in Bible study, one in the Old Testament and one in the New for which regular university credit is given.

**The Twenty-Fifth Anniversary of the** Italian Missionary Association was held at the Judson Memorial Church, New York City, Sept. 16-20. Italian work which began thirty years ago is evangelistic. During that period no less than 10,000 men and women have been converted to Christ and baptized into the fellowship of the Baptist denomination. Latest figures show seventy Italian Baptist churches and missions, fifty-three pastors and missionaries, 3,265 members, and 4,500 Sunday-school pupils. *L'Aurora* is a weekly religious newspaper published by the association. There is an Italian department of Colgate Theological Seminary. The Italian churches are working toward self-support.

## "It Is to Laugh"

An American called at an English hotel one day and asked what the charges were and was told that they were thirty francs on the first floor, twenty on the second, and ten on the third.

"Thank you," said the traveler and turned to go.

"Doesn't that please you?" asked the landlord unwilling to lose a guest.

"Yes, your prices are all right," was the reply, "but your hotel isn't high enough."

---

When our neighbors left for the country, Jane called, but we were not in, so she left the following note: "Will you please put out a little food for our cat while we're away? It will eat almost anything, but don't put yourself out."—*Chicago Tribune.*

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## ON AMERICANISM IN MUSIC

Art of any kind cannot be exclusively national. The creative spirit achieves the greatest success when it is untrammelled by local intentions or caste restrictions. Especially is this true of music. Perhaps no other art is as sensitive to environment and associations as the fine art of "sounded emotion," as one tender critic has termed it. Grieg wrote Norwegian music; Brahms, German; Liszt, Hungarian; Verdi, Italian; Dvorak, Bohemian; Sullivan, English; Saint-Saens, French; and so on indefinitely. But with none of these men was the purely *national* note of any great moment. The value of their work lies in the universal appeal of the same, not in its national mannerisms and peculiarities, interesting as these may be in melodic charm, in pungency of rhythms and in freshness of expression.

Although this is true, yet there is no more vital problem in the music world of today than this same urge for specialization along nationalistic lines. There is hardly an issue of any journal dealing with musical matters in this country today that has not in its pages a brief for or against the American composer and artist. Until a few years ago it seemed to be the tacit understanding that the foreign music and musician were on a higher plane, were better than those we had developed here. This was the truth years ago, for this nation was still in the birth throes; existence and expansion were the vital life interests, and the fine arts were merely trifles for leisure moments, even if they escaped the stigma of being excuses for an immoral waste of time. Of native production in painting, literature or music, there was little. And this culture was dependent for example and stimulus upon the much better appreciated artistic products of the old world.

Gradually our poets, novelists, painters, composers and performers developed their own stride, thought their own thoughts more and more and worked them out with less dependence upon the foreign modes. Naturally, those aspects of creative achievement which were most easily understood by the non-technical populace—the Poes, the Coopers, the Holmes, the Whitmans, the Longfellows and the fine array of artists and sculptors—won popular support and reaped a reward to some small extent commensurate with their labors. Native literature and art now need no "high tariff" protection against foreign competition.

But the composer is faced with a more difficult problem than the performer, the singer or the teacher. The equality as to footing and favor between the native-born and the importation is becoming a definite fact; in a few fields, such as grand opera and high-priced snobbish "society musicales," the chief requisites for success are a foreign name, a piquant reputation and a charming accent. But the American pianist, organist, singer or violinist need not worry as to his recognition if he has gift, grit, grace and patient zeal coupled with average business sense!

But we are not yet standing back of our own writers of music. And this must be done if we are to produce great master-works of music. A composer must have leisure in which to dream, to plan, to prepare. He must be assured of time, free from petty cares and interruptions, in which to carry out his ideas. And he should have an educated public, alive to the value of the great things in music and a knowledge of musical values. Today we face the difficulty that the larger part of our public is uneducated musically, some of it proud of the fact. To too many, classical music means uninteresting jingles, a mysterious fuss about something with no meaning apparent. And argument brings nothing but embattled prejudice and resistance. We have a great educational campaign ahead of us to spread the gospel of good music and demonstrate the value of the treasures of such. Music, good music, is a tremendous moral, ethical, yea, religious force whose power and possibilities we are yet but dimly aware of. We have got to get enough of it, hear enough, to make it familiar to all. The great saving grace of music is that good music fights its own battles. As a community becomes increasingly familiar with better music, the higher quality kills the lower automatically. And as the educated requirements of the audiences reach to ever higher standards, so the efforts of the composers and performers to meet these same standards will be increasingly stimulated and rewarded. The widespread web of musical clubs, of women's clubs, of choral societies, orchestras, the better class of movies, and the churches, all play a great part and could do much more in acquainting the vast public with good music.

Once rid of the fetish-worship of the foreign label—the production of native music and its valid interpretation will increase and improve. I am not advocating American music as a narrow stylist product. What I am putting up as a goal is the *best* music to be produced here. Whether our future musical vocabulary is to be drawn from the negro folksongs, the aboriginal chants and dances of the red men, the hill songs of Kentucky and the Ozarks, the varied swirl of polytongued folk song as found in the crowded quarters of the great cities, no man knows. All have their partisan advocates. My own feeling is that out of the great melting pot of life here will come a musical idiom which will be the precipitate of all of these varied ingredients. We must know the best of the old, sympathetically study the old world new, but, both as a matter of sentiment and good hard sense, put our concentrated encouragement and energy back of what we can produce here. That it will pay, I am convinced; pay in profit and in well-being.


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# The General Board of Promotion of the Northern Baptist Convention

**Financial Needs from May 1, 1923, to April 30, 1924**

| | |
|---|---|
| 1. Operating Budgets | $ 8,409,096.00 |
| 2. Indebtedness | 1,853,685.37 |
| 3. Underdrawings | 1,848,740.30 |
| 4. Contingent Fund | 50,000.00 |
| Total needs for the year | $12,161,521.67 |
| Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 between the states on the percentage basis of their contributions to the New World Movement in the three previous years.

Column 2 indicates the amount due by August 15 this year on the basis of the churches paying one-twelfth of Column 1 each month.

Column 3 shows the amount collected from May 1 to Aug. 15 of the current fiscal year.

Column 4 shows the amount collected to Aug. 15 last year.

Column 5 indicates the percentage relation of collections to Aug. 15 this year to collections in same period last year.

The order in which the states are listed is determined by the percentage relation of amounts collected (Column 3) to amounts due (Column 2).

| Rank States | 1. | 2. | 3. | 4. | 5. |
|---|---|---|---|---|---|
| 1. Missouri | $ 74,200.00 | $ 21,641.68 | $ 14,819.57 | $ 10,791.39 | 137.33 |
| 2. Michigan | 360,000.00 | 105,000.00 | 43,750.74 | 39,834.00 | 109.83 |
| 3. New Hampshire | 130,700.00 | 38,120.84 | 15,022.05 | 16,657.65 | 90.18 |
| 4. New Jersey | 714,100.00 | 208,279.16 | 76,993.70 | 68,858.14 | 111.81 |
| 5. New York State | 1,167,800.00 | 340,608.34 | 125,657.35 | 112,329.12 | 111.87 |
| 6. Wisconsin | 137,900.00 | 40,220.84 | 14,810.02 | 16,190.76 | 91.47 |
| 7. Arizona | 28,500.00 | 8,312.50 | 3,003.03 | 1,815.44 | 165.42 |
| 8. Delaware | 14,200.00 | 4,141.66 | 1,490.55 | 2,007.37 | 74.25 |
| 9. New York Metro | 1,412,500.00 | 411,979.16 | 146,066.71 | 154,758.43 | 94.38 |
| 10. Indiana | 385,600.00 | 112,466.66 | 39,447.98 | 13,386.79§ | 294.68 |
| 11. Pennsylvania | 1,104,500.00 | 322,145.84 | 112,667.36 | 111,654.20 | 100.91 |
| 12. Vermont | 120,900.00 | 35,262.50 | 11,362.98 | 11,434.55 | 99.37 |
| 13. Connecticut | 340,600.00 | 99,341.06 | 31,572.87 | 29,575.81 | 106.75 |
| 14. *Nevada | 5,300.00 | 1,545.84 | 477.71 | 451.12† | 105.89 |
| 15. Kansas | 261,000.00 | 76,125.00 | 22,938.48 | 25,550.37 | 89.78 |
| 16. Maine | 199,000.00 | 58,041.66 | 17,280.48 | 20,691.48 | 83.51 |
| 17. Idaho | 29,700.00 | 8,662.50 | 2,333.93 | 4,170.26 | 55.97 |
| 18. Illinois | 679,300.00 | 198,129.16 | 53,095.71 | 53,498.34 | 99.25 |
| 19. Nebraska | 133,100.00 | 38,820.84 | 10,372.02 | 13,799.39 | 75.16 |
| 20. Minnesota | 250,200.00 | 72,975.00 | 19,303.30 | 13,517.79† | 142.80 |
| 21. Massachusetts | 1,023,600.00 | 298,550.00 | 76,794.47 | 77,548.85 | 99.03 |
| 22. Montana | 22,300.00 | 6,504.16 | 1,667.89 | 2,431.00 | 68.61 |
| 23. California, North | 191,400.00 | 55,825.00 | 14,249.42 | 8,156.48† | 174.70 |
| 24. Washington, West | 109,100.00 | 31,820.84 | 7,837.42 | 8,092.58 | 96.85 |
| 25. Ohio | 734,900.00 | 214,345.84 | 52,071.28 | 53,997.88 | 96.43 |
| 26. South Dakota | 66,000.00 | 19,250.00 | 4,617.43 | 4,176.43 | 110.56 |
| 27. ‡Colorado | 144,100.00 | 42,029.16 | 9,897.25 | 9,859.74 | 100.38 |
| 28. West Virginia | 246,800.00 | 71,983.34 | 16,361.83 | 19,200.74 | 85.21 |
| 29. Washington, East | 84,100.00 | 24,529.16 | 5,561.84 | 4,855.20 | 114.55 |
| 30. Iowa | 278,200.00 | 81,141.66 | 18,253.92 | 24,071.96 | 75.83 |
| 31. *Rhode Island | 203,600.00 | 59,383.34 | 13,200.98 | 12,983.61† | 101.67 |
| 32. Wyoming | 12,600.00 | 3,675.00 | 779.51 | 805.14† | 96.82 |
| 33. California, South | 615,700.00 | 179,579.16 | 37,351.77 | 22,240.89† | 167.94 |
| 34. *Oregon | 105,500.00 | 30,770.84 | 6,302.00 | 6,747.52† | 93.40 |
| 35. *Utah | 3,700.00 | 1,079.16 | 210.74 | 134.37 | 156.84 |
| 36. North Dakota | 37,500.00 | 10,937.50 | 2,035.00 | 1,803.67 | 112.83 |
| 37. *District of Columbia | 43,800.00 | 12,775.00 | 1,873.70 | 160.72† | ..... |
| Miscellaneous | ..... | ..... | 6,211.86 | 10,189.22 | ..... |
| Total | $11,472,000.00 | $3,346,000.00 | $1,037,744.85 | $988,428.40 | 104.99 |

*Aug. 15, 1923, collections not reported.
‡July 15-Aug. 15, 1923, collections not complete.
§Amount of collections to Aug 1, 1922, not complete.
†Aug. 15, 1922, collections not reported.

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Volume IV October 6, 1923 No. 36

OCT 6

# The Baptist

Published Every Week by the Northern Baptist Convention

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## A Great Soul in Prayer

O THOU who hast taught us to seek first thy Kingdom and its righteousness, teach me to say, "Give me my daily bread." Teach me to accept thy will as the foundation of my happiness, and other things as only its superstructure.

I am more afraid of the hunger of the body than the hunger of the spirit. Convince me that it would not profit a man to gain the whole world, and lose his own soul. Show me that it is only the possession of my soul that makes the possession of the world any gain.

Impress me with the truth that no *thing* can give me joy, if I myself am not already joyful. Inspire me with the knowledge that the issues of life are not from without but from within.

Guide me into the discovery that the pleasures at thy right hand are the only things that are pleasures for evermore. Amen.

—*George Matheson*

## Fresh from the Field

**As announced some little time ago,** the executive committee of the Baptist Bible Union of America held a meeting recently in the Jarvis Street Church, Toronto. "It was unanimously agreed to launch at once a new paper. One for the whole wide world. It will be known as the *Fundamental Baptist*. Dr. W. B. Riley will be editor-in-chief and he will announce an editorial staff, every one of whom is known the world around. It will not be made a junk heap. All contributions will be solicited." The first edition will be 50,000. It will be published at $1 a year. Another important action was taken but will not be announced just now. One thing at a time.

**Rev. C. J. Hill, well-known for his** years of service as colporter-missionary in North Dakota, has been obliged to go to the Mounds Park Sanitarium in St. Paul for treatment. He would be glad to hear from his friends.

**The First Church, Grand Forks, N. D.,** has extended a hearty call to Rev. A. S. Barner of Chicago. He has recently completed a four-year post-graduate course at the University of Chicago. He is a graduate of Colgate Seminary and has held two or three pastorates in the West. He began his work Oct. 1.

**Reckless driving of automobiles is** taking a terrible toll of human life. In Chicago and Cook County from Jan. 1 to Sept. 25, 507 persons were killed, the majority of them children. Most accidents are caused by reckless driving. It is a hopeful sign that the penalties are becoming more severe. In Massachusetts during August, 431 automobile licenses for driving were revoked.

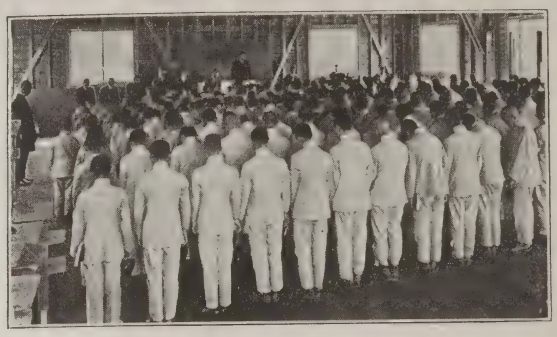
**Rev. O. P. Bishop, pastor of the Bales** Avenue Church, Kansas City, Mo., has resigned to become pastor of the church at St. Joseph, in the same state. He has served the church in Kansas City for the past six years with a large measure of success. The building has been completed, the church having spent more than $200,000 of which less than $70,000 is in the form of a mortgage. The church budget has increased from $5,000 in 1917 to $52,000 in 1923. Last year there were more than 300 members added to the church.

**Charles H. Grose, a brother of Dr.** Howard B. Grose, Mrs. Justin A. Smith and Mrs. J. W. Weddell, is the editor of the Ballston Spa *Journal*, which belonged to his father before him. He has the distinction of being for thirty-eight years the acceptable clerk of the Saratoga Baptist Association.

**Dr. Walter E. Bachman, formerly** of Fargo College, N. D., has accepted an invitation to become professor of religious education in the Biblical Seminary in New York.

**The recent sessions of the National** Baptist Convention at Los Angeles, were the most encouraging in the history of that body. The attendance was not less than 10,000 at the daily sessions, and the amount of money raised was greater than any former year, notwithstanding the fact that the year began with December and ended with September. Dr. L. K. Williams of Olivet Church, Chicago, was reelected president.


# Where Will They Pray Now?



**Voluntary Attendance at Early Morning Prayers in the Mabie Memorial School**



**The Mabie Memorial School in Yokohoma Destroyed in the Japan Earthquake**

An unparalleled disaster in Baptist Foreign Mission Work involving the destruction of the Tokyo Tabernacle, the Mabie Memorial, The Sarah Curtis School, four Japanese churches, five missionary homes and severe damage to the Mary Colby School and other property in Tokyo and Yokohoma. Seven missionary families and six women lost all personal possessions. Total loss not less than $500,000.

## YOUR HELP IS NEEDED

With prompt heroic generous action this catastrophe can be transformed into a victory for Christ and the results of decades of missionary effort conserved. You gave generously to the relief work of the Red Cross. Give now for the missionary reconstruction of Japan.

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**GEORGE B. HUNTINGTON, *Treasurer***

**Woman's American Baptist Foreign Mission Society**
**ALICE M. HUDSON, *Treasurer***

**276 Fifth Avenue, New York City**

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**Send checks to your State Promotion Office, or to the Treasurers of the Societies**

# The Baptist

Vol. IV Chicago, Ill., October 6, 1923 No. 36

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter, February 4, 1920, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

*Managing Editor*: Edgar L. Killam
*Committee on* THE BAPTIST
EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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REMITTANCES: Should be made payable to THE BAPTIST. Acknowledgment made through change of label date. If check on local bank is sent, please add exchange.

SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

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BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.


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## Exits

A certain well-known church in its publicity calls attention to the existence of sixteen exits in the church building as if it would be an inducement to church attendance. At first the publicity did not appeal to us, but after reading one of the pastor's sermons we began to appreciate the value of having one of those sixteen exits right at hand for a get-away. Talking of exits, we remark that the office of THE BAPTIST has two besides the fire escape. We feel, especially in recent years, that to have an office with only one way of escape is an unnecessary tempting of Providence.

# Killam's Kollum

### That's It

"Leadership," says the *Continent*, "is of two kinds. One leader knows what the people ought to do and helps them do it. The other knows what the people want to do and lets them do it." That's it. We have both types among our pastors. One church gets a great list of subscribers to THE BAPTIST and *Missions*. Another has less than a baker's dozen. What is the difference? Leadership. One man knows that a Baptist to be most worth while to himself and the world should know something about his own denomination and the work of the kingdom outside the three-mile limit from his church. He acts on this knowledge. The other fellow—well, both priest and people follow the line of least resistance.

### When a Knock Is a Boost

"I am one of those timid mid-western pastors who reads THE BAPTIST regularly as soon as it hits my mail box. The enclosed article from my publicity committee hopes to be edited and published. One favor only they ask—keep it out of Killam's Kollum. I suppose they meant this for humor, but publicity committees as a usual thing are poor humorists. However, I have read the Kollum from the beginning and still live. One thing I wanted to speak about for your discouragement and encouragement. Just as a member of my church does to me. Every Monday she calls me up just about the time I am trying to estimate the effect of Sunday's work and have come to the conclusion that it was a rank failure and am necessarily blue. She crowns my emotional state by telling me something worse than anything I had thought of and then tells me something encouraging before she leaves the phone. It is like an explosion of electricity in the fog. It clears the atmosphere. The point is this: A man arose in an associational meeting I recently attended and said that he had discontinued THE BAPTIST because of a certain article he did not like. Furthermore, he said that he had turned away a number of young people from our denominational schools. Well, he made nothing out of his statements except that he made a fool of himself. The result was that most all of us folks went out from that session with a greater determination to sell THE BAPTIST to every Baptist and to see to it that our young people as far as we have influence shall go to denominational schools. It would pay you to send some one about the country to say mean things about the paper. You could charge it to advertising. It is the best kind of advertising, as results show."—Rev. R. E. Williamson, Waterloo, Iowa.

**Rev. Albert H. Gage, for the past five** and a half years director of religious education under the joint appointment of the Chicago Executive Council and the Publication Society, has resigned this position in order that he may reenter the pastorate. He is now acting pastor of the North Shore Church, Chicago.

**Dr. Henry Edward Talle, of New** York City, was one of the speakers recently in the Vermont Baptist Ministers' Conference. He has engagements for the fall and winter in New Hampshire, New York, New Jersey, Ohio, Michigan and Virginia. He is to be one of the teachers in the Columbia Community Training School in New York City.

**George H. Carr was ordained at the** First Church, Marathon, N. Y., on Sept. 19. Rev. G. A. Fairbank of McGrawville was moderator, and Rev. Whitney Yeaple of Groton was clerk.

**On the calendar of the First Church,** Grinnell, Iowa, Rev. C. A. Carman, pastor, is the following suggestion: If I were the usher, I'd appreciate the folks who were willing to sit a little farther front in order that I might find it easier to seat the late comers and the strangers who are a bit embarrassed. I'm sure I would think more of the folks who remembered to put the hymn books back in the racks instead of dropping them on the seats. More than that, I would almost love the folks who would try not to block the entrance-way after Sunday school in order that people coming in might have a chance to be greeted properly. (Between you and me) I'd always feel proud if the offering plate were filled when I took it up to the altar."

**Out of the 600 negro girls in Spelman** Seminary the past year, only three are not yet professing Christians. This tells the story of the religious life at Spelman more eloquently than any words could do.

**All through the Northern Baptist Con**vention field this week little blue and white buttons are beginning to appear. They are unassuming, yet they have all the dignity that pertains to enlistment under a noble standard. They are small, yet their message stands clearly forth for the world to read: "Registered Bible and Missionary Conferences." By wearing one of these buttons you will show the members of your own church, the members of other denominations and those who acknowledge no creed at all that, as for you, you have put first things first, allowing nothing to be of more moment to you than the Bible and missions.

**Freeport, Ill., is experiencing a great** awakening in religious interest. The Protestant churches took a religious census of the entire community of 22,000, then commenced a six weeks' evangelistic campaign under the leadership of the business men's gospel team of Fairfield, Iowa. Fourteen churches are cooperating with an aggregate membership of 4564. Factories, churches, banks and private homes are open for prayer services and gospel messages. Business men are promoting the union effort and bringing Christian business men to speak night after night, Harper of Fairfield, Judge Udderbach of Des Moines, Chas. Goff also of Iowa, and numerous others. Hundreds are being reached and the building is wholly inadequate to accomodate the crowds.

**Rev. R. M. Garrett, pastor of the First** Baptist Mexican Church and superintendent of the Mexican Christian Center in Phoenix, Ariz., greatly needs good books in English or Spanish. Will our readers please mail books to Mr. Garrett, 1005 E. Washington St., Phoenix?

**Enrolling 319 licensed and ordained** ministerial students on Sept. 18, twenty-six more than on the opening day last year, and as many as the total enrolment during the whole session four years ago, the Southern Baptist Theological Seminary recorded its most auspicious opening since its inaugural session sixty-five years ago. Dr. John R. Sampey is beginning his thirty-ninth year as teacher and Dr. A. T. Robertson is starting his thirty-sixth year. Pres. E. Y. Mullins now begins his twenty-fifth year, while Dr. W. O. Carver, fresh from a year's tour of world mission fields, is entering his twenty-eighth year of service.

**The National City Bank of New York** in its trade review calls attention to the rapid increase in the exportation of the cigarette to China. "Out of the twelve billion cigarettes passing out of our port last fiscal year, nearly nine billion went to China. This big increase in our exports of cigarettes to the Orient occurs chiefly in the shipments to China."

**The motion picture bureau of the In**ternational Committee of the Y. M. C. A. has become the largest distributor of non-theatrical films. This bureau is furnishing a free service, excepting transportation, to churches, schools as well as its own institutions. If you are interested, write the bureau at 347 Madison Ave., New York City.

**Prof. Charles Homer Boynton of the** General Theological Seminary in New York, was honored during a recent visit to Jerusalem by having the Order of the Holy Sepulchre conferred upon him by the Orthodox Patriarch of Jerusalem. This honor, one of the oldest and most prized of the gifts of the Christian church, has been conferred upon few Americans. Professor Boynton's visit to the Patriarch was made on behalf of the American Committee on Preservation of the Sacred Places in the Holy Land of which he is secretary.


# Our Stewardship Program

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|---|---|
| **INVOLVES** | every member of every local church throughout the territory of the Northern Baptist Convention. |
| **INVITES** | loving participation by every member on the basis of the blessings he or she has received from God. |
| **INDICATES** | how every member can do his or her part through prayer and gifts to make an efficient local church and to preach the gospel throughout the world. |
| **INDUCES** | in every church, systematic and regularly planned church worship, Christian service, personal witnessing and proportionate giving. |
| **INTRODUCES** | spiritual principles into the life of every church and real efficiency into all its work. |

The month of October has been suggested for the promotion of a Stewardship Program in every local Baptist church. Copies of literature and all material needed will be furnished on application to State Promotion offices.

***Have you learned about the prizes offered to pastors for essays on stewardship?***

**FINANCIAL NEEDS TO APRIL 30, 1924 OF ALL ORGANIZATIONS PARTICIPATING IN THE NEW WORLD MOVEMENT $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION.
276 Fifth Avenue New York City

# The Baptist

## New Duties of the Church

THE changing circumstances of life in different ages sometimes alter the moral quality of an act, and they still more frequently bring to light the importance of certain duties that had not been recognized previously. Familiar examples are the changed attitude toward dueling, the lottery, human slavery, and the traffic in intoxicants. These are negative changes in moral judgment; but the church of Christ is also along positive lines finding new duties appearing and placing peremptory obligations upon us. Our fathers cannot be greatly blamed for not having considered them as duties, but when once they have been clearly brought above the horizon and pointed out we can never again ignore or repudiate them.

It is not necessary, as certain radicals assert, to make a total shift of emphasis in religion from an attempt to secure the conversion of individual souls to an attempt to secure the reconstruction of society as a whole. It is not necessary to raise a sharp issue between the duty to save souls and the duty to save society. Probably the most of Christians will admit that Christianity has both functions; but the Scriptures and the whole philosophy of the Christian religion undoubtedly place the emphasis on a radical change in individual souls, and contemplate the betterment of the world through the multiplication of redeemed lives and also through the gradual predominance of Christian principles. These principles are the master motives of the highest civilization as well as of the individual life. Governmental business and social affairs will find their highest attainment and fullest success only when they have conformed to the principles set forth by Christ centuries ago. It would not require the universal acceptance of Christ as Saviour and Lord to ensure the triumph of Christian principles in society as a whole; but it will require the leadership of the organized Christian forces of society and of great Christian citizens and patriots to secure such a result.

It would have seemed strange to Christian leaders of a century or two ago to see some of the present activities of the Christian churches. The suggestion of missions to the heathen was by most Christians considered an impertinence and a usurpation of the divine prerogative. Less than a century ago a Baptist church in Ohio excluded a member for joining a temperance society. But the churches have come to consider not merely personal abstinence but the total abolition of liquor traffic a part of their duty as Christians. Still more recently the churches have dared to align themselves against the divorce evil, against child-labor, against all exploitation of human labor by greedy employers, and in many other instances to express their convictions and to direct their influence as powerfully as possible in matters that to our ancestors would have seemed beyond or contrary to the proper functioning of a Christian church.

One of the most striking examples of this change of outlook is in the adoption for home mission study classes this year by the united missionary societies of America of ex-President John H. Finley's book, "The Debt Eternal," which is an appealing and utterly convincing presentation of our obligation to child-life for its protection from disease and abusive labor conditions and for ensuring to the children their proper heritage of home and church nurture, of play and instruction. It sets forth unanswerably, yet with beauty and tenderness, the church's duty in the matter. Yes, that is to be our home mission study book this year. Lowell had prophetic vision when he wrote more than two generations ago,

"New occasions bring new duties; time makes ancient good uncouth;
He must upward still and onward who would keep abreast with truth."

## A Rally Day

THERE is good Christianity and common sense in the idea of a Rally Day for the forces of a local church after the vacation period in the summer. A well-planned Rally Day program for the Bible school, the young people's society and for the morning and evening services of worship, helps to concentrate attention afresh upon the value of worship and study with the people of God in the church of Jesus Christ.

A vacation period combined with hot weather is very apt to cause a loss of interest and therefore a lessening sense of value in the routine of life, but the Rally Day program should restore the routine of spiritual habits if they have been lost during the summer months.

Another value derived from a Rally Day program is a rising tide of enthusiasm for the spiritual exercises in church life. Enthusiasm is essential to growth in grace. The absence of enthusiasm is the cause of much of the failure in local church work, its presence is a mark of progress and denotes unity of purpose. Enthusiasm is very contagious, hence the value of a Rally Day program.

The plans and program for a Rally Day in the local church need to be carefully and prayerfully worked out. Mere movement or added mechanism will not get anywhere. The union of like-minded people who love Jesus Christ, who aim to follow the lead of the Holy Spirit and who definitely seek a united goal, will surely bring a new measure of success to the forces of a local church.

One other thing we desire to point out in connection with a Rally Day in the local church. Circumstances may have combined to lead some people out of the line of attendance and participation who were either too weak or ashamed to return under normal conditions, but who, when approached in connection with the special effort of a Rally program, would quietly drop back into their former activity.

## The Week-Day Church School

PERHAPS it is safe to say that the week-day church school is beyond the experimental stage and that it has demonstrated its value as one of the educational factors in a modern local church. We wish, therefore, to point out several things in connection with the establishment and maintenance of such schools.

Education must never be made a substitute for the act of God called regeneration. The local church must teach its constituency concerning the way and will of God, but in the case of the unsaved the processes of education must only be used to bring them to the knowledge of their unsaved state and their consequent need of salvation through the redemptive work of the Lord Jesus Christ. After regeneration has taken place, the church school can be mightily used to teach the saved life more about the way and the will of God. We are, therefore, strongly in favor of the church school on a week day because of the opportunity it gives to teach the young and the maturing the revealed truth about spiritual ways and things.

We next desire to draw the attention of our readers to the fact that the weak spot in the work of the average local church is in its educational processes. Anything that will help to overcome that weakness will be a blessing. In many cases a church is weak because the minister is unprepared to meet the situation that confronts him. He is an uneducated man confronting a congregation that has in it a large percentage of educated people. Perhaps he is slovenly about his study life today. Perhaps he is blind to the educational needs of his people. Fervor is useful, but knowledge with fervor is much more useful. We shall never have a local church with continued power until we have a membership educated in all the way and will of God. The key to this is in the pastor's keeping. The week-day church school will help to produce an educated ministry. About the most pathetic thing we face sometimes is a preacher with an evangelistic passion but an utter lack of knowledge to enable him to present a balanced meal of truth. All learning and no passion is of equal danger, we think. We favor a church school because it will enable the local church to focus its attention upon spiritual things between the Lord's days and thus put into the thinking of parents and children the needs of the spiritual life.

The week-day school must not be a preaching service, but a teaching ministry. The week-day school, where it is under the auspices of the public school system must meet the high educational standards of that great American institution. This will be a good thing for the educational vision of the average local church, the educational standards of which are often low or non-existent. Dangers? Yes, there are always dangers in any advance movement, but if the local church and its leadership are in right relationship with God and the spirit of truth, we can achieve advance while retaining all that is fundamental to the gospel. Dangers? Yes, but it is equally or more dangerous to refuse to profit by an advance educational opportunity. We need much more education in our church life and the week-day church school will help to give it to us.

## Leave Room for Spontaneous Service

WE believe in organization. We cannot in the church, in a day of standardized business and complex social life, ignore the best methods of co-operative work.

Wonderful things have been accomplished by the family group plan, by committees and canvasses, by roll calls and rallies. We are not leaving, and cannot leave, the work of the modern church to chance. We are here calling attention to the fact that the human heart—the Christian conscience—cannot be satisfied with a service strictly standardized.

When a Christian man sees his brother in need of counsel or clothes, he should not feel his duty done when he has notified the calling committee or the associated charities. There will be, if one is truly Christian, a personal, spontaneous giving of one's self. With the coming of improved church organization we must still leave room for and encourage men and women to speak the words and render the service which is unofficial and personal.

### Working for Fun

CAPTAIN A. V. BROWER, a millionaire, serves in the army without pay, it is said. His reason: "I get more real fun out of my work in the army than I get out of all my wealth."

This defies the conventional presumptives. How often are we assured that men will not serve the public without the incentive of profit! To cherish any higher faith in human nature is social heresy.

But here is a man actually serving the public without pay and calling it fun! And there are thousands like him. In fact the old profit incentive theory is hoary humbug. Every man worth counting gets more enjoyment out of doing something than of having something.

When those who serve find out one another and get together, those who grab will be out of a job.

## Science and Religion

DURING the past summer a joint statement upon the relations of science and religion was issued by a group of forty-five scientists, religious leaders and men of affairs. Almost every one of the men who signed the document is known nationally and internationally. We have seen only partial reports of their deliverance and so print herewith the statement in full.

Its purpose is to assist in correcting two erroneous impressions which seem to be current among certain groups of persons. The first is that religion today stands for medieval theology; the second that science is materialistic and irreligious.

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

"*The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.* Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race.

"It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

## What is Our We-Group?

ONE of the problems of Americanization is the fact that an almost impassable gulf seems to be fixed between American ideals and those of the vast foreign communities which lie like islands in the midst of our great cities. America stands for the regnancy of the individual. The corner-stone of our national existence is the doctrine that men are created free and equal as far as their political rights and their right of self-determination and individual advancement are concerned. The class of foreigners who in recent years have come by the million to our shores is for the most part composed of those whose horizon is bounded by their village and its immemorial customs, who are held to an unprogressive round of activities of a simple character, and who resent all initiative or innovation on the part of an individual member of the community. It is said that to many of those immigrants from southeastern Europe their nation means nothing to them and their village everything, a Polish or Albanian peasant denying that he was a Pole or an Albanian and declaring that he belonged to such and such a village. To him "we" meant not his nation but his village; that was his we-group.

The problem for Americanization is that it is not a simple question of teaching open-minded, reasoning and progressive people to adjust themselves to the new life around them here, but to do anything at all for simple-minded, self-centered peasants who coagulate into groups and large segregated communities, perpetuating the crude customs and backward ways of their own people and of centuries past, impervious to a progressive or American idea. There is something tragic about it all, with the exploitation of these simple folk, sometimes by big business interests here, but most often by some of their own countrymen, smarter than the mass of their people but unscrupulous in using the confidence of their countrymen to swindle them. But the deepest tragedy is the willingness to live in a mental and social vacuum, shutting themselves out from that freedom of mind and body, that power to think and decide for oneself and to progress to the highest station which is the soul of America.

But we seem to see as we look into the matter a little more deeply that these poor unassimilable peasants are not alone in suffering from the obsession of too small a "we-group." Some of the richest and most fashionable native Americans live in small groups possessed of means and moving in what is called society. They are not precisely ignorant of the existence of the millions of other people in America, but they never think of them as comprised under the signification of the personal pronoun *we*. That pronoun, their we-group, is as limited as that of a Balkan peasant village, and oftentimes it seems bound by as rigid and senseless group customs. Where that is the case, and it notably is not always so, the exclusive society group are as much in need of Americanization as the other.

But what shall we say of a local church which looks after itself and its comfort assiduously but refuses to treat seriously the need of a Christless world? In their plannings they omit or belittle everything but their personal interests. It is the most significant thing about Christianity that just to the extent that it gets thorough hold of a man and possesses him it enlarges his we-group until it no longer means his family alone, or his business partnership, or his town or his local church, but reaches out through desolate places of need and irreligion in his own and other lands until its periphery is no less narrow than the wide world Christ came to redeem.

"If God be your partner make your plans large."

## Needs Parental Discipline

WHO said that family discipline is becoming too indulgent?

A father in New England is reported to have beaten his son into unconsciousness with a rope, which indicates a need of parental self-discipline. Parents in at least sufficient number lose their temper, rant, scold, swear and cuff outrageously. The way of many a child is hindered by parents fit for a mad-house or penitentiary. Sometimes such a child falls into the hands of a board of children's guardians; sometimes into the hands of the devil—parentally damned.

A father who knows how to control himself has no need to beat his son with a rope.

# An Educational Program for the Young People's Society

By Frederick B. Igler

THE young people's society movement is a matter of quite recent growth in the life of the Christian church. The church services had developed too much into a "being-talked-at-and-talked-to" sessions, and frequently without any understanding, especially on the part of the youth, of the method of the attack or its content. The Sunday school for the most part had developed into another listening station where youth was supposed to receive moral instruction. There was great danger of our Christian young people suffering from an overdose of predigested religious education prepared after denominational formulae. The spirit of rebellion was in the air.

Careful diagnosticians of the church who were precursors of our modern spirit observing the tendencies at work in our youth, wisely decided that youth must be emancipated in religion; that service in the kingdom commenced not with maturity of years and acquired piety, but with youth; that the vigor and enthusiasm of youth must be given outlets of its own and that in some way through their own efforts, young people must be saved for the church and the kingdom. Out of such a background the movement of the young people's society was born.

The purpose of their being as conceived in the adult mind is well stated in the constitution of one of the denomiational groups—

"The object of this union shall be to secure the increased spirituality of our own young people; their stimulation in Christian service; their edification in spiritual knowledge; and their enlistment in missionary and social service activity. To promote good fellowship and a closer spiritual and social relationship between various societies of young people in this vicinity, and to hold before them a high ideal of Christian service."

Or in the Christian Endeavor pledge known to us all—

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just as far as I know how throughout my whole life I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part aside from singing in every Christian Endeavor prayer meeting unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of scripture to be read in response to my name at the roll-call."

The reading of these two objectives or purposes with which I have burdened you, especially the latter, must have convinced us all that the young people's society movement was thought of as an integral part of the church and still very much in need of adult supervision, direction and limitation and that it was trying sincerely by developing initiative and providing for expression to be a training department for lay religious leadership in our churches.

The movement took root and under the guidance of consecrated friends it spread rapidly. Just about as rapidly, however, having served its day, it became stereotyped in method and practice. The old programs savored of a sameness and a type of bibliolatry. Too frequently they provided no area for discussion and gave birth to no new ideas. They were far removed from actual, modern life and thought and were for the most part propagators of certain religious biases and denominational prejudices.

A noticeable decline in enthusiasm and interest has brought about in recent years an attempt, by large conventions, modern methods of approach and institutes, to revitalize and readapt the movement to our day, and yet just recently a trained observer and worker in the religious field has said that "The movement is moribund and will remain so until it awakens to its place in the movements of our day."

It is particularly with this movement as we meet it in churches ministering to our university students that we are at this time most concerned.

The minister to students immediately faces in the local church society some real difficulties. He must remember continuously the old "town and gown" theory or fact, for the great majority (the exceptions are very few) of the societies with which we deal get their backbone and continuity from year to year in the local non-university group. Too, the student ministers must be careful of interfering in a program promulgated by the denomination with which he works, especially when its field secretaries desire to put it across on the local society. Teaching the students loyalty to the church as we hear it in some of our groups stays many an impulse toward change. Then, too, we are being reminded constantly of the differences in our students relative to the religious background from which they have come and the courses in which they are entered and the changes of mental attitude brought about by the same.

Despite these evident difficulties the student ministry throughout the country is trying to redefine and reshape the movement in university church centers so that it will make a distinct contribution to the religious education of the student group. A summary of reasons gleaned from the answers of a number of student ministers scattered over the country as to their definition of the objectives which ought to underlie the young people's movement in student centers would resolve into the following:

1. Provision for a wholesome social life.

2. Training in moral and spiritual lay leadership.

3. Training in service.

4. Education in knowledge of Christian literature and the faiths of all mankind.

5. Presentation of world and home needs in all phases of life.

5. Recruiting for definite religious life service.

7. Presentation of and acquaintance with great men and women of action.

8. Training in loyalty to normal church life.

The student ministry would combine these eight or more objectives and say: "This is what we believe ought to be the contribution in religious education of our young people's societies in university centers to our students." One student minister advanced as a compressed definition of the opportunity of our societies to contribute to the religious education of our students the following: "The teachings of Jesus at work on the background of comparative religions—"

Now as to the programs by which the student ministry endeavors to get across these varied objectives which seem to be essential in a religious educational program—There are some student ministers who still think that the best results can be obtained by sticking to the programs formulated for societies in general by national denominational boards, while others say: "We never use a denominational help because we believe in developing self-reliance and thought and, too, we want each leader to do some constructive thinking on the subject." And others—"The C.E. topics ordinarily published are not suitable for students and many of them are not suitable for anything. They are not discussable." The latter point of view seems to be the prevalent one and with this idea in mind, the programs are built up or constructed.

In the first place, our programs, to come within the field of any contribution in religious education, must be so phrased and framed as to tie up the life and thinking of the student with the problems as he meets them on the campus, class-room or city. They must be practical. For instance, an announcement reads that "Prayer" is the topic for discussion Sunday evening at 7 p. m., but as such it is far removed from the interest of the average student. Phrase it, however, "Prayer—what did it mean to Jesus? What does it mean to you? Did the "Praying Colonels" ever win a football game by prayer?" And you have made a contact with the student mind. The students' field is the world, but we must be careful to find counterparts in our subjects in student campus and city contacts.

Then, too, in the second place the program must be constructed along lines of *intellectual honesty and candor* if it will serve as an agent of religious education. There must be no pussyfooting or compromise. Many student ministers believe an aid to such honesty and candor is to have one subject or problem the dominant note of the month, and that the first presentation should be by an outsider, an expert in the field if possible who will open avenues of thought on which student leadership for the next three Sundays will prepare discussions.

Another suggests that a way to develop this honesty and candor is to have every theme presented from the point of view of the actual, and the ideal, the difference being marked and the way toward the ideal made plain. Still another student minister says we ought to be more interested in creating thought during university days than in driving home conclusions. "Our students ought to be shaken out of their mental religious lethargy. We must shock them," wrote another. Question boxes where religious problems are answered, thinks another, is a way of approach toward this intellectual honesty. The forum method has also been found serviceable. Too, the use of the study class before the society meeting where in small groups under competent leadership, the Bible, books about it, or others related to any modern problem are studied and rewritten if need be, is found the way out in some places.

A circulating library of modern books bearing on the problems of personal and social religion and the message of Jesus with an attempt on the part of the student minister to meet particular student needs ought to be a contributing factor toward intellectual honesty in making our programs really educational and religious. Whatever way we approach the make-up of our program, there is an apparent unanimity of opinion that it must be rational, intellectually stimulating and honest.

Religious education demands further that our programs be spiritually dynamic. We must get our students beyond the point of intellectual coldness or where they are mere collectors of data. Taking part in the expressive side of the meetings, or going as society groups or teams to hold services in nearby churches or institutions are helpful to students in rooting their spiritual convictions. Taking part in the staging of dramas of religious themes and characters and missionary plays is also found worth while in making permanent and serviceable spiritual tendencies. The source of all spiritual power—quiet communion and meditation, must not be overlooked.

There are many of our student ministers who are finding that a large and varied and wholesome social program is both necessary and effective in bringing to the fore this spiritual dynamic. One of our number has written: "Our primary aim in young people's society from the point of religious education is social in the larger and better sense. If our young people make the right sort of friendships in our society a Christian community or society is formed. We need have no fear as to the spiritual development of those who have such Christian associations." While another writes: "The social life of our society makes possible the expression of the spiritual dynamic which we must have."

What a variety of methods and means are used for this training in religious fellowship which surely is a phase of religious education! Suppers free and teas at 10 cents; social hours, sketches, fireside gatherings, Sunday evening church "open house," and so on ad infinitum.

"Not ours" says Henry Cope "to make these youth this or that as to party or sect, but to make them makers of a new world, to give them purpose and task that can only be conceived in spiritual terms, only carried forward in the religious motive of love. College youth needs a faith for the future great enough to satisfy imagination, high enough to call out the depths of devotion and spiritual enough to make them spiritual in seeking its splendid ends."

The contribution of the young people's society movement in our student centers to the religious education of our students will depend largely on these factors of practical coherence and interest, intellectual honesty and spiritual motivation of our programs.

## SAMPLE PROGRAM FOR YEAR'S WORK IN A SOCIETY

### Suggestions for Meetings

1. *Keep the circulating library at work throughout the year.*

2. *Remember the necessity of the opening devotional period in every meeting.*

October: *The College Budget*—(The dominant note)—
—Have an outstanding professor speak on what he did with his time during his university life—followed by forum period.
—Then for three following Sundays discuss
Why did you come to college
—what are you driving at?
—What ideals are you going to cultivate at college?
—What friendships form?
—What are you going to do with your time?
—What is the stewardship of life?

November: *Our Industrial Life and Christianity*—(the dominant note.)
—If you dare, have a laboring man speak his heart.
—You can easily get an employer to present his views.
—Have discussion on: Open *vs.* closed shop—is there an argument?
—Is our industrial system creating classes?
How can we get a child labor law past Supreme Court?
—What is a Christian attitude toward industry?
—How important is unemployment?
—Is the way of "Golden Rule" Nash, the Christian way?

N.B.—(Have a class studying, under competent leadership, a good book on this problem previous to the Society meetings.)

December: *Home Missions or a Purified Nationalism*—(the dominant note.)
—Make use of pastors working among foreign-speaking people.
—Have tours to mission centers or places where mission work is needed.
—Make use of a supper and Christmas tree and gifts for orphans. Have some of them present to make it real and let them talk.
—Have discussion center on:
—Can we win our cities?
—What is the matter with our immigration law?
—Church cooperation in home mission work? What progress?
—How does our rural problem present a home mission need?
—Is the Mormon movement a menace?

January: *A few Fundamentals of our Faith*—(the dominant note)
—Have month of discussion on
1. Why I believe in Jesus.
2. Why I believe in the Bible.
3. Why I believe in giving justice.
4. Is what I believe a true test of Christianity?

*THERE are two striking indications of Christian growth. One is humility—not humility before men—but before God. You have no more right to humble yourself before another human being, unless you have wronged him, than to allow him to humble himself before you, unless he has wronged you. But the more Christlike you become, the more you feel the need of greater Christlikeness and feel dependence on him.*

*The other mark of real growth is an increasing consciousness of power, a power whose source is in Christ "the power of God and the wisdom of God." The humbler Paul became the more confidently he could say, "I can do all things in him who strengtheneth me.". "If God be for us, who can be against us?. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?"*

*—Calendar Third Church, St. Louis.*

Have each theme presented by students, discussion following. I have found it worth while to give out to those present the pamphlets on same written by outstanding scholars and published by the University of Chicago.

February: *Foreign Missions or Christian Internationalism*—(the dominant note).
—If a live, wide-awake missionary is available, hear his story.
—Have foreign student meeting
—special invitations to same.
—Have supper for selected foreign students and representative American group.
—Present missionary play.
—Use stereopticon of foreign mission work.
—Discussion on
—Place of missionaries in the revolutions of the world?
—What is Ghandi's relation to Christian message?
—What ought to be attitude of U. S. toward Turks?
—In what country is mission work easiest?
—Shall I be a diplomat, a foreign trader or a missionary?

N.B.—(Have a class study under competent leadership for four Sundays a book on foreign missions before meeting.)

March: *Race Prejudice*—(the dominant note.)
—Get an object of race-prejudice to reveal his heart reaction at first meeting. Discussion on following Sundays of month.
—Is any people God's favored folk?
—What are the poisons of race prejudice?
—What are forms of present day slavery?
—Are there other race-prejudices than between black and white?
—Why do we discriminate against orientals in the West?

April: *Men and Women of action*—(the dominant note).
Presentation of live men and women at work now in home or foreign field or in lay service.
Have outstanding bankers, lawyers, business men and so on who are doing outstanding work in the kingdom to talk, about the stimulus by which they go forward. The idea of *contact* with these people is all important.

May: *Life and My part in it*—(the dominant note).
Get students to face up with the world's needs, and make decisions for life service on this background. Present what ought to be guiding factors in life decision.
—How can I best serve the world of need?
—What is a "call"?
—Is there place for a life decision for any other than definite Christian work?
—What is the cost of discipleship to Jesus?

# Birth Throes of a New Republic

*An interview with Dr. Jacob Speicher*

WHAT is the present militaristic situation in China?

At the present time there are three or four military leaders standing over against each other with great forces to grasp the leadership of the country. First should be mentioned Wu Pei Fu who holds in his grasp central China and faces his old enemy Chang Tso Lin to the North, and the patriot Sun Yat Sen to the South. It is said that Wu Pei Fu favors the election of Marshal Tsao Kun as president of the republic and efforts are being made at the present time to force his election by a rump parliament, a large body of the original parliament having left Peking for Shanghai, and who favor the election of Sun Yat Sen as president. The contest is largely for the grasping of the presidency and what it means in terms of special privilege, political preferment, etc.

The character of Sun Yat Sen appeals to the educated Chinese far more than any other leader in China because he stands for enlightened government. As a matter of fact all the educated young men stand by Sun Yat Sen and there is hardly a Chinaman who knows anything about America who doesn't support him. He has met with one difficulty, the going away recently of his lieutenant, Chen Kwing Ming, who played the traitor and went over to Pei Fu. This fact may cause Sun Yat Sen's downfall.

Do these contests result in bringing about chaotic conditions among the people generally?

The fact that the Chinese have had for thousands of years inherent, democratic local self-government, is the saving element of the present situation. Fighting may go on terrifically in one county and leave another county unimpressed and unmoved. There will be fighting on one side of a stream and the farmers will be planting their sweet potatoes and rice on the other side and say that the fighting on the other side is none of their pigeon. So also with the business man. Only one factor is proving to be a source of irritation to the well-to-do Chinaman and that is the bandits. They are a real menace. They will kidnap the children of merchants and hold them for ransom. But it is their own lawless element which can be subdued as soon as a regular government is organized. This has always been the case in China when there has been a change of dynasty.

What caused the president, Li Yuan Hung, to leave his post at Peking?

This was largely due to members of his cabinet who were influenced by militarists urging a change of administration, and to the pressure of the militarists around Peking. This is the second time he has resigned. He has thus proved a disappointment to the Chinese who at one time idolized the man. He was the great hero of China. The man who is now being groomed for the presidency is Tsao Kun a man who is militaristic, not of the modern type, and whose government would not by any stretch of the imagination be ever comparable with the enlightened government that Sun Yat Sen would give the Chinese. In the first place, he does not have around him the educated young men who would dare to introduce new measures in the government. George Washington, Alexander Hamilton, Thomas Jefferson were youths who dared offer their lives for new ideals and to bring about new conditions in America. So today, there is no man that has these idealists around him as Sun Yat Sen, and for that reason it would be a pity if Sun Yat could not have at least a trial at the presidency. He's the ideal of the youth of China who consider him the George Washington of the Chinese. Most of these militarists are men who were schooled according to the old traditions and for that reason there is no progress in Peking. It's different with the type of men who gather around Sun Yat Sen.

**IN this interview with Dr. Jacob Speicher of Swatow, THE BAPTIST has been able to secure some interesting comments upon conditions in the far East.**

**Doctor Speicher has already entered upon his twenty-ninth year of service in China. For seventeen years he was engaged in regular evangelistic work on the Kityang field, for five years he was connected with the China Baptist Publication Society of which he is still editorial secretary, and for the past five years he has been director of the Swatow Christian Institution.**

What is the financial situation?

The financial situation in China is almost hopeless. For some time the government has failed to pay the amounts due on bonds. The government has also failed to pay the outstanding amounts that were due to foreign governments. Defaulted payments add millions of dollars of interest to the great debt that rests upon China. There is no hope at the present time of China's enlarging her income nor of foreign nations coming together to work out the schedules agreed upon at the Washington Conference allowing the Chinese to increase their tariff on imports. Certain nations are holding deposits made by the government because of some misunderstanding between the Chinese government and these nations, therefore making the financial situation all the more strained. The condition has become so critical that all of the members of the cabinet have resigned and stepped out and only one or two assistant secretaries are holding together a form of government. It would seem to the outsider that the United States must sooner or later step in with a grant or loan to the Chinese government by which it can begin to function and pay off its immediate debts that seem to hamper the very first steps toward orderly government.

When we speak of the government, we speak of something that is almost entirely separate from the interests of the average man on the street. And here is the great menace to the continuance of a republic in China—the indifference of the average intelligent citizen. David Yui, the chairman of the National Y. M. C. A. of China, and perhaps one of its most prominent statesmen, is today doing a splendid piece of work in going from city to city arousing the interest and patriotism of the chamber of commerce of each city. It would seem to the outsider that he gets in the closest contact with the best elements of the nation and I hope he will succeed.

What is the attitude of the missionary generally to the assertion of the native leadership in the churches?

Missionaries who are really worthy of the name rejoice in the determined stand that the Chinese leaders are making today for a larger share in the development of church life in China. The missionary, if he understands his position, will say with John the Baptist, "I must decrease, but he"—the spiritual body of the Lord Jesus Christ, the church in China,—"must increase." There is great optimism among the Christian forces in China. There is no room for pessimism. On the contrary there is great optimism in China, for when speaking in terms of the kingdom of God men have a long look. When the Boxers had finished their bloody work killing 20,000 Chinese Christians and several hundred missionaries, their wives and children, it seemed as though missionary work was done to death for a generation or two, but the blood of the martyrs has always been the seed of the church of God. And so, while after the Boxer revolt there were barely 50,000 Christians left, there are today in the Protestant churches the number of nearly 400,000 Christians. This is an increase of over 300,000 Christians within two-thirds of a generation. We know from church history that in the days following the Ascension when the disciples went out, it took 100 years of work in the Roman Empire before the church of God numbered 300,000 souls. *What took* 100 *years has been accomplished in twenty-three years in China.* Of course when this number is put over against three or four hundred million of population, we at once are brought face to face with the stupendous task that awaits us. It is essential that the Chinese should evangelize their own people and the very fact that some of us who have seen the very beginnings of this work have lived to see the day when the Chinese college and seminary men are eager to take upon themselves this task and say "The task is ours," fills us with thanksgiving to God. In a religious movement a development of prime importance is strong high schools and colleges and seminaries. To think of conquering a civilized people like the Chinese with anything less than the best methods of education, is simply to fool oneself. The very best institutions in China today are the Christian institutions. They are filled to overflowing and the attendance could be enlarged twice the number if they had the facilities and money. One of the outstanding schools in China is our Shanghai Baptist College. The development of this institution under the leadership of President F. J. White has been simply phenomenal. It may be said that there are more men preparing themselves for Christian work in this institution than in any other college in all China.

# The Fall Church Program

By Arthur M. Ellis

IT is not my desire to offer a program that can be accepted as workable in every church without change. My own pastoral experience in a country church, in a small village, in a rapidly growing foreign section of a New England city, and in a New York suburban community has proved the impossibility of accepting any set program as of equal merit for all types of work. Still, such experiences have also demonstrated the fact that a program similar to the one here offered will be found valuable in practice. In other words, this is just a testimony from one pastor to his brethren.

Most pastors feel that our church year is too short, and is getting shorter each year. The coming of the automobile and the multiplication of summer pleasure resorts are, together, making for a larger annual migration of people from our city churches during the summer months. And even in the country parishes the busy weeks of the summer are relieved by Sunday trips rather than by faithful church attendance. So we are each year being faced with the necessity of planning a more enthusiastic rallying of our people for a united start as early in the fall as possible.

Personally, I have never favored beginning the church year with a whole year's work planned ahead. Such a plan is apt to produce formality of service and a lack of spontaneity that is difficult to overcome. For that reason I believe we show greater gain if we make our fall program complete in itself and as simple as possible. The following outline has proved very valuable.

1. Leader's Conference.
2. Rally Day.
3. Social Rally.
4. Fellowship Campaign and Every-Member Canvass.

### The Leader's Conference

Few things have proved of more genuine value than the bringing together of the real leaders of the church for a conference early in the fall—early enough to make it possible, at this time, to plan for the Rally Day service. It is not wise to limit the membership of this meeting to officers of the church only. It should be made representative of the entire membership: trustees, deacons, Bible school, men's work, women's work, young people's organizations, and, in addition, there should be present some outstanding members of the church who, though holding no official positions, are in reality leaders in the work.

Many men have found it valuable, at this time, to discuss a program for the year that is at hand. Each man must use his own judgment. Personally, I believe it is far more profitable to leave all detail programs to smaller committees, and at this conference to discuss definitely the Rally Day services and then spend the time in reviewing the year that is past rather than in laying detailed plans for the year that is to come—examine the work done and decide regarding things that should be tried again; frankly consider those things that should not be repeated; ask for suggestions concerning specific services, for instance:

a. What shall we consider the best plan for our evening services this coming year?
b. Are the mid-week services as useful as they should be? What changes would be valuable?
c. What organizations are most fully justifying their existence? What society is failing to fulfill its purpose? Wherein lies the remedy?

**THE author of this program is pastor of the Union Congregational Church, Richmond Hill, N. Y.**

**This program of activities was laid out for his own church and was printed by the Commission on Evangelism.**

**We find that our church workers appreciate such articles because they give hints as to the methods used by successful workers.**

### Rally Day

A full discussion of Rally Day is then in order. Plans can be made, committees formed, and the work carefully planned. In order to make Rally Day mean all that it ought to mean for the church, every organization represented at the conference should be represented on the Rally Day Committee so that eventually the service will mean not merely a rallying to the church services or to the Bible school, but will be an enthusiastic starting point for all organizations.

For instance, we have on our Rally Day committee, representatives of the men's club who not only get out a special letter to the members of the club telling them of the Rally program but who, before coming to the meeting, obtain authority from the finance committee of the club to pledge their share of rally day expenses for the joint work. The same is true of the women's committee. After the general plans have been made, each organization creates its own Rally Day machinery—which means a committee on organization. Again the men's club committee will serve as an example of what I mean. It usually consists of seven to ten members. These men select from the list of club members twenty captains and assign to each captain from a dozen to twenty men. The captain himself is at liberty to create lieutenants, among whom are again subdivided the captains' quota of members, so that with very little work for any one individual, every member of the club not only receives a letter from his officers, telling him of Rally Day and asking him to be present, but receives a personal call from a lieutenant soliciting his hearty cooperation. The same thing is done by the other organizations.

The result is that Rally Day means practically a 100 per cent start for the year and the enthusiasm thus created at the beginning of the season, itself creates a momentum that does not die out until the completion of the program. The value of Rally Day depends very largely on the degree of detailed organized effort made during these preliminary days. Use all the advertising material you can, but I firmly believe that this personal type of preparation is the best advertising any church can use.

One thing is essential to the full productiveness of such a conference—a willingness to put into operation the worth-while suggestions offered. While speaking of this matter at an association meeting recently, a layman said: "What you said about the leaders' conference appealed to me, but the holding of the conference is not enough. Our minister is the best leaders' conference caller in the state, but he always loses the minutes of the meeting—at least no one ever hears of them again until the following year. We have now come to the place where the invitation to such a conference makes us smile and causes us to ask 'What's the use? Nothing will come of it."

### The Social Rally

Too often the opening of the year's work drags because while the church services and the organization meetings start on Rally Day, or before, the social life of the church starts very unevenly. In due time each organization plans some social event, but no one of the societies reaches the whole church membership. Now say what we will concerning the place of the social activities in the plans of the church, we must admit that man is a social creature and few things do more to create his interest than opportunities to meet people and to make friends. We can well learn a lesson from the various lodges—they thrive on friendship and grow on brotherhood.

A church well known to me once had a disagreeable experience. Its membership became badly split over the effectiveness of the minister. For years the life of that church was a disgrace to the community. Finally the minister left and, of course, his successor had to be chosen. The prospects were gloomy. However, several of the men got together and said: "Before we set out to find a new minister, let us have a get-together social." They planned a great social event which most of the members of the church attended, and the result of that night's work was a new spirit in the life of that people, and when the new minister was finally called he was unanimously called and there began an era of prosperity seldom equalled in the life of any church.

Something of that kind can be done for any congregation if, early in the church year, a committee composed of the real leaders of the church will plan a general get-together social for the entire congregation. One church I know puts the task up to the young people's society. Every October a reception is given by the young people of the church, to the older people of the congregation. The Ladies' Aid supplies the refreshments and the young people provide the entertainment. It is a yearly event and is planned for and worked hard for and great is the general interest aroused by it. No charge is made so that none are so poor that they cannot attend, and no one is rich enough to buy reserved seats because there are none.

Still another church has what it calls "New Members' Evening" when the members received during the year provide the entertainment and the members received the previous year serve the refreshments. The whole membership of the church come as guests. This plan has the following advantages: First of all, it solves the assimilation problem because, in the preparation for the night the new members learn to know each other remarkably well and by the night of the reception none of them are any longer strangers to each other. Furthermore, when the entertainment is over, the older members have a fair idea of the talent that has been received into membership and consequently know just what kind of work they can expect from the new recruits, and by the time refreshments have been served both old and new members have become thoroughly acquainted.

**The Fellowship Campaign**

In order to make the fellowship campaign of greatest possible value to the church a great deal of detail work is required. Experience has proved that a good first step is to appoint a small committee of energetic men and get them thoroughly converted to the idea, and make them leaders in the whole operation.

The value of a fellowship canvass will be enhanced if the whole church is thoroughly prepared beforehand for just what is to take place. Let me here illustrate what I mean. After giving the details of such a campaign at a meeting of an association, a minister came to me and said: "I did not have your experience with the fellowship campaign. My people 'caught on.'" I asked him what he meant by "caught on" and he said: "They found out that the visitors were sent by the church and did not merely drop in for a friendly visit." In other words this minister, serving a church of about six or seven hundred, had really tried to put one over on his congregation by sending out fifty or sixty people to call on the rest of the church, with the idea that they were going to pretend that they were calling on their own initiative. Naturally you cannot put anything over on all the people. In fact, the greatest benefit of the campaign is only realized when these visitors go with the authority of the church, to call in the name of the church. For that reason a letter should be sent to every member of the congregation, telling them what you have in mind.

What are the values received from such a campaign? First: The benefit derived by the visitors themselves. Each year, after the day is over, many of the new visitors say to me: "I dreaded to make the attempt but I would not part with the experience of this afternoon for anything. It has been the most satisfying thing that has happened during my experience with the church." This is the universal testimony of men who, having been prepared for the day's work, enter into the task in the right spirit and come in contact with a people thoroughly prepared for their visit.

Second: There is created in the congregation an esprit de corps that can be obtained in no other way. The whole church appreciates the fact that an effort has been made to give them a part in the formulating of the church policies and in the offering of suggestions for the welfare of the organization together with the chance for fellowship when no financial demands are made.

Third: The creation of a list of prospective members. Such names are apt to be of far more value than are names obtained in any other way because you not only know where to go for your next new members, but you already have individuals in the church interested in winning those new people for membership. In that way it is possible to set the majority of your present people scanning their neighborhoods looking for material for which they will get the credit. It is surprising how eagerly members will go out after other people if the task is put up to them and if, in return, they know that the credit is to be theirs.

Finally, such a campaign creates machinery that can easily be used by the trustees and the committee on benevolences for the joint financial canvass with which we close the year's work.

**Reception of Members**

Four weeks before the date announced for the reception of members, a small membership committee of active men and women, working with the minister as chairman and advisor, can very quickly go over the list of prospects and by personal visitation, have the people ready for the deacon's meeting. Some formal application blank will be of great help. The ones supplied by the Commission on Evangelism can be used, but if the expense can be met, a new one ought to be printed by each church. The peculiar value of the application blank is seen, first, in the feeling of confidence with which your membership committee will work if they have a specific task to perform—it offers them an opportunity to come definitely to the purpose of their visit and, as our insurance men say, to "close the contract." Second, the prospective member receives help from this method in that he agrees to join a church that has definitely articulated its creed. He is saved from the embarrassment of feeling that by joining the church he is inheriting the prejudices or the vagaries that have in many communities attached themselves to ideas of church membership. A church that can say, "This is what we believe" and "This is the thing that we stand for in this community" will, in these days, make a great appeal to progressive men and women.

The committee should not only report the results of their work to the deacon's meeting, but should also accompany their friends as sponsors. Again the value of this method is twofold; it gives the sponsors themselves a realization of what they have done—a sense of victory; and it gives the people sponsored an added sense of friendliness—they are not going before a strange committee alone, but are going with one who has traveled that way before.

All that now remains to make the fall work complete is to set aside a definite date for the receiving of new members because, *after all, this is the thing we have been working for.* Our program will have accomplished very little if it has merely meant the moving of machinery for its own sake. The purpose of all our organizing and all our planning must be the deepening of the spiritual life of our people. But that can never take place as an end in itself. A deepened spiritual life always means active searching after those who are not yet members of the church. The locality in which we work will have to play a large part in deciding the particular method we use, but whether we are going to receive five new members or fifty, it will pay to make the date of their reception a special service, when the new members themselves will feel that their coming into the church does make a difference, not only to themselves but to the church; and the older members will be stirred to exert themselves and welcome the new comers in their midst.

I do not believe it wise to have this communion date coincide with any great date of the church year. In order to keep a maximum of interest among the people, the great days of the church year ought to take care of themselves and every opportunity to create an additional red letter day ought to be taken advantage of, because in that way you have more rallying points throughout the season.

We are now approaching the end of the year with one definite period of activity closed. One goal has been reached. And after a very brief period of rest we put into operation a carefully prepared Lenten and Easter program.

Richmond Hill, N. Y.

# Clients Who Are College Graduates

By Roger W. Babson

FOR some years this organization has been emphasizing the importance of the spiritual factor in business. This has not been done in the interests of any church or sect. Moreover, it has at times been awkward and embarrassing to take a stand on such a question. It is only human nature that, after taking such a stand, we should be seriously scrutinized and criticised. Thus not only do we get no thanks, but we have subjected ourselves to a great deal of unnecessary criticism. On the other hand, we could not have been honest with clients without frankly telling what statistics clearly demonstrate to be the fact.

If statistics have taught us any one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome and even Spain, have possessed land, labor and capital in abundance, but fell for want of this far more important quality—the spiritual factor.

I'm looking out of my window at the highway where a man is at work with a pick. The highway is the *land;* the man is the *labor;* and the pick is the *capital.* This is a perfect illustration of land, labor and capital; but it also illustrates that such a combination can be used either to destroy or to construct,—to break up the road, or to repair the road. The man can use the pick to make the ruts and holes deeper, or to fill them up. It all depends upon the purpose, the motive and the desire of the man. Purpose, motive and desire are spiritual factors and are all important. Land, labor and capital, and even education, are mere tools which can be used either for good or for evil. Two men graduate from the same law school and get the same degree.—one uses his education to *uphold* the law, and the other uses his education to help men *evade* the law. Two chemists graduate from the same technical school in the same class—one uses his training to make foods *pure;* and the other uses the same training to *adulterate* foods.

However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right Rather, the purpose of this letter is *to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges.* The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in alumni associations should at once bring this question to the front. Members of boards of trustees have a wonderful opportunity to do something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business.

Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

One thing more—do these colleges realize by whom and for whom most of them are founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah! how far some of these institutions have fallen from the high ideals for which they were originally founded. Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach,—namely, the true fundamentals of prosperity!

# German Impressions of the World Congress

By Herr Georg Hammann

THE third Baptist World Congress now belongs to the past. We have all returned to our respective fields of work, but our thoughts constantly go back to that great and memorable gathering at Stockholm. It occurred to me that it might interest the readers of your paper to know how the German delegation saw things.

About sixty delegates had been appointed and, as far as I know, all were at Stockholm except one or two who lived in the Ruhr district, and who did not get permission to leave it.

We are very grateful to our American and English and Swedish brethren for their financial help. Hardly one of us could have attended without it. It would have cost us from six to ten millions of marks, and that is more than a Baptist preacher can afford, notwithstanding the decreased value of our money.

It was very fortunate for us that the Congress met in July; if it had met in August only a few of us could have attended, as our money has decreased in value from 180,000 marks to the dollar to more than five millions to the dollar. This amounts to a catastrophe in our business life, and is the cause of strikes and plunderings and troubles of all kinds.

The greater part of our delegation met at Berlin on Thursday, July 18, and here we had a memorable meeting at the First Baptist Church, with an American party, the so-called Wicker party, consisting of ninety-nine delegates from the Southern states of the United States. The writer of this letter had to act as interpreter for about half-a-dozen of these brethren, and at the close of the service Doctor Ramsay, who presided at the meeting, with a heart full of love and sympathy, stepped to the pulpit railing where I stood, and, throwing his arms around me, and pressing me to his heart, said, "I consider myself the representative of these Americans, and I consider you as the representative of this German audience, and as such I press you to my heart."

This meeting gave us a foretaste of things to come, and I want to say right here that the same wonderful spirit of love and unity and sympathy and brotherly kindness pervaded all the meetings at Stockholm.

While the nations of the world are quarreling with each other, and while envy and hatred and strife and selfishness are rampant, and doing their deadly work, the Baptists of all lands and all nations unite in one place, are together with one accord, "like the disciples at Pentecost," and prove to the world that brotherly love and sympathy and kindness and good will among men is a reality, and not a fantastic dream of idealists. I think the angels of heaven rejoiced over this uncommon spectacle.

On Friday morning, July 19, we left Berlin on a fast train, and arrived at Sassnitz, the last station on German soil, late in the afternoon. Here we took the steamer for Trelleborg, Sweden, At Trelleborg we again took the fast train that left that place at about 10 p. m., and reached Stockholm at about noon on Saturday. It interested us very much that it became dark at about eleven o'clock, and that the new day dawned at about two o'clock. At four o'clock the sun shone brightly. We were also struck by the fact that we saw but few people at the stations and elsewhere, coming from such a densely populated country as our own, where crowds of people are at the stations any hour of the night as well as of the day. Excepting Malmo, I think that I did not count more than a dozen people on this twelve hours' ride.

At noon on Saturday we arrived at Stockholm, were met at the station by Swedish brethren and sisters, and taken to the homes to which we had been assigned.

And now the meetings of the Congress; what great occasions they were! Great crowds in that large, fine church—thousands of fine looking men and women from all parts of the world, many of them in their national costumes, then fine speeches and fine sermons from our Baptist leaders, and, above all, that wonderful spirit of brotherly love that characterized all the proceedings.

I have heard and read much about Douglas Brown and Fullerton and Carlile and Marnham and Blomfield and Ewing, of England; and of Mullins and Love and Franklin and Brooks and Truett and Gill and Scarborough, of America; and of Benander and Bystrom and Moden, of Sweden, and it was exceedingly interesting to me to see and hear these men. It was one of the greatest privileges of the Congress.

I met and talked with a number of them, and the greatest impression upon me was not made by their great speeches and sermons, but by their childlike simplicity and the brotherly and graceful way in which they treated a perfect stranger.

About the only thing that we did not like was the speech of our representative at the roll call on Saturday afternoon Mr. Hoefs is the editor of our paper and a good and able man, but in this case he missed it altogether, as well in the tone of delivery as in what he said The rest of us did not at all feel "poor" and "downtrodden," but as joyous and hopeful and enthusiastic as anyone in that meeting.

Our negro brethren from America attracted a good deal of attention, and they seemed to be very much pleased

One day I approached a group of them standing before the church, and turning to the blackest of them, asked him how he liked Sweden. His reply was: "If I had to decide about that I'd stay here all the rest of my life." I believe he meant what he said. We asked them to come to Berlin after the Congress, and take part in a meeting we had planned for Sunday. They promised to come, but did not. We wanted our people to hear them sing "Mary, don't weep and moan for Pharaoh's army been drowned;" and that song about heaven, in which they pronounced the word heaven in quite a new way by putting about a dozen m's phonetically pronounced at the end of it.

Our party had planned a visit to Gothenburg to see the exhibition, but when we heard that the communists were going to make trouble, we returned home the shortest way. Quite a large number of Americans went with us to Berlin. Some of them, especially the ladies, were anxious to know whether it would be safe to go out on Sunday. We found Berlin more quiet than usual, as a great many had gone to Potsdam, where the communists had great meetings.

Our meeting at the First Church was a great success. Doctors Truett, Scarborough, Cree, Gill and Wicker, Mr. and Mrs. Montgomery, Doctor Beaven and Senator Upshaw spoke to us; our choir sang the great Hallelujah from Handel, then we shook hands with our American friends and brethren and parted, to meet again, at Toronto or in heaven. "Hallelujah, the Lord God omnipotent reigneth," is the thought that inspires and supports us in these times of want and trouble and unrest in this country.—*Baptist Times and Freeman.*

# A Jungle Tour in Congoland

By Ruth MacDiarmid

ONE hundred and twenty miles from Sona Bata with no other white person for miles around except Mr. MacDiarmid, and he has gone on a two days' journey further on—thus I sit in a grass hut writing by the gleam of my lantern. We have been four weeks getting here and our experiences have been as varied as the ground we covered. There have been restful, cool forests, grassy plains and stretches of burning white sand where the sun seemed not quite satisfied to beat down upon us but caught us on the rebound as well. There have ben restful, cool forests, marshes where the men sank to their knees in mud and came out with leeches on their legs, little streams which we crossed on logs, larger streams bridged with poles and a network of vines, and others where we had to take off shoes and stockings and wade.

For the past three weeks we have been in Bayaka country. Our Belgian Congo Mission has had work out here only four years, I think, and even now we have comparatively few teachers. A native teacher, who goes to a strange tribe is a real foreign missionary, for he feels as far from home as we do from America. In the villages that have had no teaching, we found that the women were timid, usually taking to the tall grass as we approached. In two instances women threw themselves to the ground and rolled over in the dust. We thought they were epileptic, but were told that they were going through some fetish trick to counteract our evil influence. In one village the witch doctor, who had been imbibing palm wine, made such a fuss that the chief thanked us quietly for what we had said and for the Victrola music, and excused himself. We also went to our beds. The witch doctor disturbed the peace half the night.

The Bayakas do not bathe, they rub their bodies with soot and oil. Dirt adheres to this and then they oil themselves some more. The result can be easily imagined. Their hair receives the same treatment; consequently many of the older people are bald. These are the only cases of baldness I have seen in Congo.

Our little teachers have all been delighted to see us, for they grow homesick. One, hearing that we were not planning to visit his village, took a days' journey to beg us to come. He wanted us to see his school and said the chief would be greatly disappointed if we did not visit him. His pleadings prevailed and Mr. MacDiarmid went back with him, sending me on the way we had first planned. Mr. MacDiarmid had a hard trip for this detour gave him a number of very steep hills and his *push-push* was worse than useless. Still he felt repaid, for he had a great reception and the people always have more confidence and faith in our sincerity after we visit them. They are quick to grasp the fact that we, unlike other white people in their country, are here to give and not to get. "Surely," they say, "this spirit comes from God and people who have it must have a message worth listening to."

Our destination on the outward trip was to be Zikomba where Antoni and his family have been witnessing for four years. Many a long hard tramp we had before reaching there sometimes starting off early in the morning without breakfast and taking advantage of the carriers' first stop for rest to boil the kettle for a cup of coffee and eat a picnic lunch of bacon and eggs, then on again until noon and then perhaps until six o'clock. One day we crossed no stream from nine o'clock in the morning until we reached the village at six o'clock. We had a bottle of boiled water but the carriers had none, as no one knew the road and no one was prepared for such an unusual experience. In the afternoon when we were all huddled together in the shade of a little gnarly tree that had fought for life against many a grass fire, with the men sore of muscle and sore of spirit, Mr. MacDiarmid made them all laugh in spite of themselves by dividing our last two oranges into thirty-two pieces and passing them around with a few jestful words and antics.

That night we reached Kintombo-Yamfu, the largest village we have seen in our district. We counted 217 houses. No Protestant teacher had ever been there and except for a building with a rude wooden cross on it, one would surely think no teacher of any creed had ever entered the village. We stayed there two days, giving the carriers a little rest and twice daily preaching the gospel in a very simple way. The last evening we were there, the chief and some of his headmen came to request officially that we leave a teacher with them. Even a young man who had been on a Jesuit station for some years came and said, "I want to hear more of this teaching. I have never been told this story as you give it and I am just like the other village people, living in darkness." We were able to grant their request for we had with us a fine young man who was willing to stay where he seemed most needed. So Nsingi remained in Kintombo-Yamfu. The next morning when we left he walked a long way with us. He looked pretty much alone in the world when we said goodbye to him. He will build his house and then send for his wife and baby.

Does the gospel change the heart of the African? Antoni has given me the story of his experiences in Zikomba. For the first two years the heathen people, who of course formed the whole population, did not want him or his message. He was a stranger, far from home, yet they gave him no help whatsoever. They would not sell him food or anything else which he needed, although they had it to spare. Many a time before his first crop of beans and corn was ready, he and his family were hungry. But he stayed on sowing the seed carefully, slowly and tactfully, until gradually he could see signs of encouragement; a weakening of the old prejudice and a more friendly attitude. Last evening he pointed a woman out to me, whose face had previously impressed me, and said, "She was the first to be friendly. She loaned my wife a cooking-pot and later gave us some bread." Now every grown person in the village but one, is a professing Christian. Their bodies and hearts have both been washed. As we descended the hill into their village between two long lines of welcoming fellow Christians a few days ago, we could not help noticing the way their bodies shone. I have studied these people during the days that I have rested here with nothing else to do and I see joy and hope and the love of Christ shining on their faces.

Their village is clean. Although many of the houses need rethatching, the chapel is one of the finest native chapels in the whole district. The people said, "We wanted the church built first, for we would see shame to neglect it and make our own houses nice with our first efforts." Their houses will now receive attention. Every child of school age is in school; that includes every one from children five years old up to married

**SEVEN years ago Mr. MacDiarmid did pioneer work in the very district of which his wife is writing. He was the first Protestant missionary, either native or foreign, to give the gospel message to these people. On the tour described, he and his wife baptized 500 persons. In the whole Sona Bata region between June 1, 1921, and May 31, 1923, there were fifty-eight baptismal services with a total of 7,006 baptisms.**

men with babies of their own. Between thirty and forty have learned to read. All know by heart most or all of Mrs. Frederickson's splendid little catechism. Their gifts of money do not make a large sum when we turn it into dollars and cents, but on high where the heart is seen and understood, these mites are reckoned great.

There is no market for produce. The people have plenty to eat but no hoarded wealth. They dress principally in grass-cloth or skins of animals. A five-pound loaf of native bread sells for less than one cent. An egg costs one-third of a cent. I look at them, their children unencumbered with clothes, the older ones with so few earthly possessions to worry about, and I feel that we in our nervous haste and with our many petty cares have a lesson to learn from their simplicity.

The teacher's wife has told me how lonesome she was at first away from her relatives. "But," she said, "these women have become my own people. They have been so good to us all. My mother and sisters could not have done more."

Nothing in the world but the gospel can lift these people out of their superstition and degradation. The gospel can and does, make them new creatures.

# It Really Works

BY BENJAMIN STARR

LAST fall the pastor of one of our large city churches of more than 1100 members conducted a stewardship campaign in his church as suggested in our denominational program. I quote the following from a letter received four months later.

"One of our men turned up in prayer meeting on the twentieth of December for the first time in my knowledge. He said something like this to explain his presence, 'I realize that I have not been treating the Lord as I should. Sunday I signed one of the stewardship pledges. If I am going to be a steward in money matters, I must also be a steward with my time and my place is in prayer meeting and I want to be found in my place.' He is an able man and his influence is great and will be greater. He hasn't missed a prayer meeting since that day.

"He has recently assumed the chairmanship of our missionary committee, and is pushing the attempt to secure thank-offerings that will enable us to meet what is due on the New World Movement pledges, which would have been impossible unless he had taken hold of it.

"He is a living witness to a new interest in every phase of Christian life. Without saying a word he is having a marked influence on other men. They are saying to themselves and to me, 'What's happened to Mr. A.?' or 'Isn't it wonderful about Mr. A.?'"

* * *

Last October the writer spent a Sunday with one of our progressive rural churches to help the pastor start a stewardship league in the church. In the afternoon we drove out to see a farmer who thought he could not tithe, as he never knew what his income was. We made a few simple suggestions for figuring the tithe, pointed out the material benefit it would be to know whether his different lines of work were paying or not, and assured him that he would receive an added spiritual blessing if he would try it. A few days later he and his wife handed signed tithing cards to the pastor.

Six months later the writer met the wife and asked how they were getting along since they began tithing. Her face lit up and she replied something like this, "Oh it is simply wonderful. Now we sit down every night and go over the day's transactions, putting down every thing we have paid out or taken in, and it seems just as if the Lord was sitting right there with us and we were really doing our work together." And then she added, "My husband and I were talking it over a few nights ago and saying that we had never gotten along so well in our lives as we have since we really began taking the Lord into partnership in business matters."

* * *

In one church the writer visited last fall, a certain man hesitated about signing the stewardship card as he did not see how he could afford to tithe. He was earning $100 per month, and he and his wife were each paying 50 cents per week into the church. There was a doctor's bill of $500 that had been hanging over them for some time which they had not been able to pay. They finally decided to try tithing any way.

Eight months later we met the pastor of the church who told us they were very happy over their experience. Since they began to tithe, they have been contributing $18 per month into the church instead of the four or five dollars they used to pay. They have paid off the doctor's bill and for the first time in their lives have started a bank account. At the same time they say that they have lived better than ever before.

Their personal testimony is, "When we began to realize that we were stewards of God's money instead of owners, we began to plan systematically to use it all wisely and to be careful how we spent it." The results have been as stated above.

## A Summons to Northern Baptists

### The Bible and Missionary Conferences

Northern Baptists are entering upon one of the greatest enterprises that the denomination has ever known. As you read these lines, a movement of tremendous significance is about to begin. It is not a campaign for money, not a campaign for members, but a movement for something far more essential than either of these. It is to set in motion a vast tide of missionary spirit that will spread around the world.

Most of us have already heard of this vital movement, under the unassuming name of the Bible and Missionary Conferences. The months of October and of November are to be given over to a nation-wide series of meetings, to be held throughout the Northern Baptist Convention, with thirty-five large cities as focal centers. From these conferences a spirit will radiate that should extend to every one of the 9,034 churches in the convention field, and to every member of the denomination.

Dr. W. H. Bowler, of the General Board of Promotion, now organizing plans for the Bible and Missionary Conferences, tersely tells why it is necessary to make these conferences a success.

"The world is ripe for evangelism as never before," he points out. "Millions of men, women and children in our own country and in other lands are waiting for a tide of missionary spirit to carry them on to God. At this crucial moment, the time has come for our denomination to renew its covenant with Christ."

That is the outstanding feature of the Bible and Missionary Conferences which are about to begin. They are for the renewal of our covenant with Christ. Through our interest in them and our work for them we will show that in this modern world with all its perplexities and its complexities we still hold to our belief in the paramount importance of the Bible and missions—his Word and his work.

No efforts are being spared to secure the highest possible results in these conferences. Thirty-five conference secretaries have been chosen, picked men, appointed temporarily for this important task because of their energy, their organizing ability, and their previous successful denominational service. Recognizing the supreme importance of a chain of conferences that may be instrumental in the advance of evangelism all through the world, their own pulpits, or their businesses or their daily walks of life are *lending* them to this great task. Some of them have already begun work in the cities to which they have been assigned, and the others will shortly begin. The task that awaits them is so stupendous that they will need the help of every Northern Baptist in the entire convention field.

The Bible and Missionary Conferences will offer Northern Baptists everywhere a rare opportunity to hear some of the best-known speakers of the denomination, who will appear in the various conference centers to present the spiritual needs of our own and other lands. The list includes a score or more of nationally known men and women as well as missionaries from the home and foreign fields, who will bring vivid pictures of the millions waiting for Christ all over the world. A feast of spiritual refreshment awaits the entire denomination.

But the main issue in the Bible and Missionary Conferences is not what we can get, but what we can give. The responsibility for the success of the conferences rests not merely upon these leaders, but upon each one of us. A special task, something which no one else can do for you, something without which the Bible and Missionary Conferences cannot bring the highest possible good to the greatest possible number awaits you—and this *means you.* Perhaps the conference secretary in your

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# The Open Forum

### BETTER FIGHT DEVIL THAN ONE ANOTHER

How the Christian heart is saddened by some of the headings to articles in the Christian papers and magazines! In a Baptist denominational paper of recent date we find an article headed: "Is America Plunging Hellward." Also in a Christian magazine of reputation comes an article with headings: "The Battle Within the Churches"; "Fundamentalist versus Liberalist"; and still from another Christian magazine we get advance notice that next year at the Northern Baptist Convention will be fought the greatest battle (or war) known to ecclesiastical history.

Now, Mr. Editor, please tell me—what is to save the people of our nation for Christ if the churches are to spend their time battling over petty differences of opinion? Can we expect the young generation reared under such influence to look upon the church as their spiritual guardian? I can understand Doctor Batten's feelings when he said: "It almost makes one despair of the churches. Millions of people have been confused by the controversy." Let us pray that God may intervene, and that the sweet spirit that was so manifest at Atlantic City in our convention may continue; "that the wheat and the tares may grow up together until the harvest." Has not Christ made plain a general principle for our guidance in all doubtful questions arising between man and man and that will not retard the kingdom of God upon earth? Truly we are forced to say, "who is sufficient for these things"?

Let us cry to the only wise God for wisdom that we may deal with others as we would like others to deal with us. Would this not be real Christianity? This does not merely forbid all petty malice and a revengeful spirit; it does much more. It would settle difficult points which are continually arising in a denomination like ours, and would prevent the necessity of laying down endless rules for our conduct in specific cases. It sweeps the whole debatable ground with one mighty principle.

One fearful truth should arise in our hearts and minds: am I helping God to establish his kingdom upon earth, or am I a block? The Lord Jesus gave to us a general warning against false teachers in the church. They will rise up. They began in the days of the Apostles. Even then the seeds of error were sown. They have appeared continually ever since. We must be on our guard. There are thousands who seem ready to believe any thing in religion if they hear it from an ordained minister. They forget that clergymen are not infallible. We must weigh all teachings in the balance of Holy Scripture for guidance. May we all bear in mind our Lord's warning: "the world", "the devil", and "the flesh" are not the only dangers. There remains yet another—the false teacher. Happy is he who prays over his Bible, and knows the difference between truth and error in religion. There is a difference, and we are to know it, and use our knowledge.

The parables meant to teach us that men, really convinced of the importance of salvation, will give up every thing to win Christ for the world; and the miracles are an unanswerable proof of our Lord's divine power; a sufficiency of the gospel to meet the soul-wants of all mankind. I fear there are some who are attempting to add to the word of God. Whenever a man takes upon himself to make additions to the scriptures by word or meaning, he is likely to end with valuing his own additions above scripture itself. All false doctrines and teachings our Lord has declared should be opposed; that their final destruction is sure.

There may be some spiritual ignorance even in a true disciple of Christ. He said unto Peter, "Get thee behind me, Satan." These things are meant to teach us that we must neither regard good men as infallible, because they are good men, nor yet suppose they have no grace because they differ in their interpretation of the scriptures. He may err, but has he faith and love toward our Lord Jesus? If so, let us deal patiently with him. What he sees not now, he may see hereafter. Like Peter, he may now be in the dark, and yet, like Peter, enjoy one day the full light of the gospel. We believe that most of the advocates on all sides are good Christian men, and would not consciously do anything contrary to God's will, but would rather promote a Christian fellowship. We must believe that most of them, on all sides, are honest in their convictions; but some are in error. *Who*, we are not to judge. We should follow the light given to us through the scriptures prayerfully sought.

A. S. Winslow.

Denver, Colo.

### ONE CROWD MAD; THE OTHER SICK

A few weeks ago I sent a trifling paragraph to you about an old Baptist preacher who, upon visiting the Roger Williams spring in Providence, R. I., insisted on taking a drink from it. I thought that you might take a casual personal interest in it. You casually printed it in The Baptist one day.

Now, in consequence, I find myself in No Man's Land, with a hot barrage on either side. They are firing letters at me.

One group of critics finds in the story an unseemly sneer at the old man's reverence for the ancient religious landmarks. The other thinks that I am holding him up as a exemplary pattern of the unreasoning devotion that would drink to the memory of Roger Williams, no matter how full of germs and other things the water might be. So, one crowd is mad, and the other sick.

One disgusted correspondent exclaims: "What does the blamed thing mean, anyhow"? I am blest if I know what it means.

U. M. McGuire.

### FORMER COUNSELORS

In a recent issue you gave two items about our ministerial brethren which were of special interest to me. One was about Dr. E. M. Poteat having gone to Shanghai College, China; and the other about the death of Dr. Lathan A. Crandall, late editor-in-chief of The Baptist. Each of these men had been a former and beloved pastor of mine, Doctor Poteat in the Calvary Church of New Haven, Conn., in 1888-89, and Doctor Crandal! in the Memorial Church of Chicago for four years. When I knew Doctor Poteat he had but recently graduated from the Louisville Seminary, after four years instruction as a pupil under that prince of teachers, Dr. John A. Broadus. The fathers of both these ministers were Baptist ministers, and I recall with pleasure the very able and spiritual sermons I heard several times from Doctor Crandall's father in the Memorial Church.

James P. Cadman.

San Diego, Cal.

### LAWS OR RULES?

The word "law" means the statement of unvarying order in which events follow one another, or the order in which some authority commands them to follow. The moral law is the statement of the order in which moral events proceed. They are the expression of moral principles that are in the nature of things a part of the moral constitution of the world.

A "rule" is the specific direction concerning the way that "law" is to be applied to individual cases. A "law" is like a mathematical principle; a "rule" is the direction that the principle is to be used in solving the problem. It is a law that the circumference of a circle is about three and one seventh times the diameter. But when we want to know the circumference of any specific circle, we must follow a rule to find out.

So in ethics. It is a law of Christian ethics that we are to do unto others as we would that they should do unto us. But when we desire to know what is the right thing to do in any specific case, we must think out the problem and apply the law. When we have done that, we formulate a rule to follow.

The Bible contains—expressed in many ways—the laws of moral and religious life. They are embodied in the history and the biography of its books. They are

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# Religious Education



## Back to Old-Fashioned Work

By Benjamin Jenne

In recent years I have been much cheered by the optimistic note in the communications of Roger W. Babson, the great statistician.

But of late months I have been wondering if he would not issue a warning; and it has come. In a statement, issued generally through the press, he sounds a note of fear and admonition. He seems to think that if the younger generation is not more strictly trained to habits of industry and thrift, and more thoroughly inoculated with a sense of its responsibilities in the world, we must pass into a period of depression and possibly serious disaster.

Now this has been observed by many of us in recent times—many of us who could scarcely write or speak on the subject without coming under the imputation that we were "grouchy" toward the rising generation. I myself, have been reminded many times in conversation that the older people of every age made the same complaint about the youth of their time. But I have noticed that in many cases the very citations were of instances where the decline in the integrity of youth was but the precursor of national ruin. So the argument countered against me was usually its own cure. However, as Mr. Babson, who is accepted as the business men's guide, philosopher and friend, has seen fit to speak, we may hope that even the most careless of our observers will give some heed.

One complaint is that the youth of today is interested only in spending. It makes little difference from what source the money comes. If a boy earns a salary he wants it all for himself. If a girl is a producer, she wants to spend her whole salary on her wardrobe. In both cases if relatives can supply additional funds these are in demand.

But I differ from most of the critics in placing the moral responsibility. Some time ago I read in the *Christian Statesman* that the older people were to blame because the youth of today goes only as far as youth is permitted—just as youth has always gone as far as older people allowed. That is the exact truth, and it fixes the moral responsibilities upon fathers and mothers, upon guardians, and upon all the mature people in society at large. In one of your editorials you said not long ago: "Wake up American parents, you are becoming afraid of your own children." That is where the fault lies. Everywhere one sees that American parents are waiving their own standards in order to accommodate themselves to the whims of youth, whims brought in from the outside. After it is too late, American parents hold up their hands in holy horror and say: "We can't do anything with Jimmie or Maggie. We have to let them have their own way or they will leave home."

No nation can sustain the burden of idleness and luxury which is now saddled on the United States. The work of the world has to be done. And it is the work of the world which carries the whole tremendous burden. If we withdraw a large element from industrious life and put it into costly idleness, we are thereby doubling the weight upon the remaining moiety.

The cure for most of our economic ills, for many of our moral troubles and for some of our physical ailments, is work—old-fashioned work. No nation can long live without it.—*The Christian Statesman.*

### A Cycle of Prayer

**"Evening and morning and noon will I pray and cry aloud: and he shall hear my voice"**

**Special topic for emphasis during October—Stewardship of talents, time, mind, money.**

**Our Church**

**5th day—The Women's Societieties.**

**6th day—The Laymen.**

**7th day—The Individual in relation to the Church.**

**Our Denominational Organizations**

**8th day—The Northern Baptist Convention and the General Board of Promotion.**

**9th day—The American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society.**

**10th day—The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society.**

**11th day—The American Baptist Publication Society and the Ministers and Missionaries Benefit Board.**

## Self-Grading Standard for Church Members

Do you want to know how you measure up as a church member? Fill in your grades for the following items and you can quickly ascertain how you stand. If you do not grade 100 per cent, it is an indication that you are not a well-rounded Christian. Check yourself up, and then get right.

Daily Bible reading and prayer, 10 per cent.

Habitual soul-winning effort, 10 per cent.

Family worship, 10 per cent.

Attend Sunday services, 10 per cent.

Attend Bible school, 10 per cent.

Attend prayer meeting, 10 per cent.

Habitually take Lord's Supper, 10 per cent.

Contribute regularly to current expenses, 10 per cent.

Contribute regularly to missions, 10 per cent.

Read denominational paper, 10 per cent.

## International Sunday School Lesson for October 21

**ISRAEL IN THE MIDST OF THE NATIONS**

**Lesson: Joshua 1:1-4; Isaiah 2:2-4 19:23-25; Ezekiel 5:5**

**Golden Text: Isaiah 45:22**

**Introductory**

The time of this lesson is forty years later than the preceding one. Joshua, successor to Moses, is with Israel on the far side of the Jordan. Under his leadership the conquest of the Promised Land began.

**The Lesson**

The death of Moses was not a signal for halting in the progress of the nation; rather was it a call for action. Through the call of Jehovah Joshua was appointed to take the place of Moses: "Moses my servant is dead; now therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give to them. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." But only a small part of the territory was conquered, for this was a promise with conditions and the faithlessness of Israel prevented its complete fulfilment.

The supremacy of the religion of Israel is dealt with in the next portion of the lesson text: "The mountain of Jehovah's house shall be established on the top of the mountains . . . and all nations shall flow unto it. . . . Nation shall not lift up sword against nation, neither shall they learn war any more."

With enemies to the right of them and enemies to the left of them Isaiah's vision for Israel is nevertheless of a time when these Assyrians and Egyptians shall join Israel in the worship of Jehovah.

The position of Jerusalem is a strategic one for reaching the peoples of the world—"I have set her in the midst of the nations," near the highway between Assyria and Egypt.

**Leading Thoughts**

1. If there is no vision the people will perish. 2. Can a man be a Christian and give no thought to his neighbors on the right and on the left of him? 3. We see in Israel the beginnings of God's leading of his people. Says Emerson: "Our whole American history appears like a last effort of divine Providence in behalf of the human race."



# Young People's Work



## What Is Christian Citizenship?

**CITIZENSHIP DAY**
**Isaiah 62:1-7**

By Francis C. Stiffler

It happened in Chicago.

I glanced out of my office window. Over on one of the leading hotels, someone was raising a flag. Or rather, two flags, for as they unfolded in the breeze, there was the American Standard, and above it the flag of Japan! Plainly someone had blundered.

In a few minutes, down they came, to reappear promptly, with the stars and stripes above. Again someone had his misgivings that something was wrong. Soon came the manifest compromise; each flag flown by itself on a separate mast.

The story came out that evening. The Japanese ambassador had arrived in town—was staying at that hotel. An enterprising janitor, blessed with instinctive courtesy, but not with a technical knowledge of the use of flags in diplomacy, was doing his best! And today that janitor knows what you and I know—that *no flag is ever allowed to fly above Old Glory.* No flag—excepting *one.* The white pennant with the blue cross—the church flag—is the only ensign which, by the army and navy regulations, is flown above the national banner.

The nation recognizes that greater, broader, more universal than nationality itself, is the message of the Church.

Our nation does not expect its Christian citizens to put its claims above the the claims of Christ. It expects its Christian citizens to make the claims of the nation conform to those of Christ. Every since the great war, men of vision have been saying that there is nothing that can save the nations today, except the practice of the Christian gospel. This was the burden of a little two-page letter appearing in a recent issue of the *Atlantic Monthly* from the pen of ex-President Wilson. This was behind Mr. Harding's conviction that our nation should enter some form of world court. This is the highest form of citizenship which any government can know.

It makes the imagination stagger to think what would result if every earnest Christian citizen of the United States should do as Isaiah says in these verses—should refuse to keep quiet till American righteousness should become its great characteristic and it should serve all the nations. America has the wealth and intelligence and the power to befriend all the nations. For less than the cost of one battleship, she could institute and endow a complete public-school system in Mexico whose government it has recently recognized. Of course, there is no precedent for doing this sort of thing. No, and there was no precedent for all of the great acts of Jesus when he appeared as the Saviour in Galilee. He turned the world upside down, by doing everything in a new way.

Christian citizenship means loyalty to one's country which is bound up in the higher loyalty to Christ, against intrenched selfishness which now controls so much of our government. This means a battle royal; it means that some Christian men must get into politics, some more must get into journalism and all must be intelligent and unfailing voters. "I have set watchmen upon thy walls, Oh, Jerusalem; they shall never hold their peace day nor night; ye that are Jehovah's remembrancers, take ye no rest.....till he make Jerusalem a praise in all the earth." Christian citizenship for the young American might be paraphrased in words like these, "I have sent voters to thy polls, Oh America; they shall never hold their peace day nor night; ye that are Christ's followers, take ye no rest till America prove herself the Christian friend among all nations."

## Indiana Convention

Indiana state B. Y. P. U. held its first convention at the close of the assembly at Franklin College, Aug. 18-19. At the first session, which was opened with a praise service followed by a devotional period, a constitution was presented and accepted. The president, Mr. G. Ford Porter, then addressed the organization and appealed for full cooperation in the state B. Y. P. U. work. The evening address was given by Dr. Cromwell Kirby of Elkhart.

The Sunday afternoon session opened with an echo meeting of the Boston convention which was followed by an inspiring message by Rev. F. A. Hayward. The B. Y. P. U. of Connersville conducted a model B. Y. P. U. meeting which was helpful. The evening address was given by Rev. F. Singiser, former missionary to Burma. After the benediction the young people parted with the hope that they would meet next year in Lebanon.

Seattle Baptists should be proud of their Chinese B. Y. P. U. At the last rally they were awarded both the attendance and efficiency banners, an achievement which has been accomplished only a few times in the history of the Seattle district.

From Time to Time the writer has heard criticisms from some of the elect brothers and sisters regarding the activities of the young people who are members of the Life Service League of the Baptist Young People's Union of America. As usual, a great deal of the criticisms were just talk and were not based upon facts. We give below some items from the lives of the volunteers of Northern California and Nevada which speak for themselves.

Eva Fuller Berry, Sunnyvale, teaches a class of junior girls, who meet during the week and dress dolls for missions next Christmas. She is church and Sunday-school pianist and treasurer of B. Y. P. U.

Ethel Smith, Selma, is greatly enjoying teaching a class of four-year old boys.

T. Moore Atkinson made his decision for life service at the New York Summer Assembly in 1920. He is a student at the Divinity School in Berkeley. We also welcome Everett J. Dickson, Roy D. King, Paul Offenhiser, Sidney B. Cooper, M. S. McKericher, and Martin Leuchner, all of whom are preparing for their life work at this school. Our good friends from Southern California, Florence and Gladys Skevington, are also at Berkeley.

Ruth Cutler is quiet half-hour superintendent in the Berkeley, First, C. E. Her musical talent is used as C. E. pianist and in two orchestras playing at different services.

Baron McLean has retired from the presidency of the San Joaquin B. Y. P. U., his expectation being that he will take up college work again in the fall. Baron has been licensed to preach by his church. He is very active in local church work.

Lois Wilcox has recently been elected president of the Central Associational B. Y. P. U. Congratulations, Lois.

Earl Raisner, associational representative from Sacramento River the past year, is also active in church work. He hopes to enter college next fall.

Cora Lasher is serving in varied capacities, as follows: Sunday-school teacher, superintendent junior B. Y. P. U. and C. W. C., B. Y. P. U. group captain and stewardship committee, prayer meeting pianist. She studied at the summer assembly and put her knowledge to practical use in teaching classes in missions and personal work in her church.

Ruth Robertson, San Jose, First, teaches a Sunday-school class, sings in the choir, is a member of the evangelistic committee and assists in services conducted by the B. Y. P. U. in different places.

Gwen Thomas Bowen teaches an intermediate class and is superintendent of the cradle roll in the Santa Rosa Church.

Myrtie Jane Colburn is taking her first year of university work in the Modesto Junior College. Aside from several activities in her own church, Turlock, First, she is head of a story hour for some Assyrian children on Sunday afternoons. Real missionary work, this.

Inga Jensen is Junior B. Y. P. U. superintendent, a group captain, and member of the devotional committee.



# The Chimney Corner



## The Home of the Brave

### Chapter V. Courting Trouble

NO sooner had Richard Brave sat down opposite Veronica than he arose and pushed a button in the wall—twice. Hawkins appeared promptly.

"Tea, please, Hawkins."

"Yes, sir."

Very laughed.

"You're delicious," she said, "there aren't two men in all America who would think of anything as frivolous as tea. Oh, artists and musicians, possibly. But you're quite unique, aren't you? I might as well tell you that father is as much upset over the Battle of the Bathtubs as Patricia herself. He uses a much more uncomplimentary term than Pat used, however, Ricky!"

He laughed. "Let him! The point is, how do you feel yourself about all these five unused tubs in a neighborhood which needs them and wants them?"

Very made a little face at him: "I think you're being quite ridiculous. Fancy having every Tom, Dick and Harry trooping in to muss things up!"

Tea had arrived and they occupied themselves with details for a few moments, then, as Hawkins left the room, Richard Brave said: "My dear, suppose that when you had arrived this afternoon you had asked Hawkins if you could have a bath. He might have been somewhat surprised, but not dismayed. The tubs would all have been at your disposal, one of them, or two, or four, or five, exactly as your fancy suggested. Because presumably you have five just as good tubs in your own home. Yet for the tubless to come seeking tubs is ridiculous and unpardonable. But is it? I ask you—who is the ridiculous person in this house? People who need tubs and want tubs ought to have them."

The girl laughed. "Oh, Ricky, if you could see your own face! Tubs, tubs, tubs! You look so belligerent when you say it—as if it were a battle-cry."

"It is!" he said, taking another lump of sugar.

"And I suppose it isn't only tubs?"

He nodded. "No, the yard is the latest. It would be such a nice playground, Very. There's an apple-tree and a swing and a funny old rustic table that's been there since I was a boy. Not another yard is left anywhere; but ours is here. By rights, it ought to be used for something besides drying sheets."

"What does Pat say to the yard proposition?"

"I haven't broached it yet. It was the Madonna of the Kitten who really suggested it to my mind."

"The *who?*" she gasped.

He told her the story.

Veronica put down her tea-cup when he had finished and laid her hand on his knee: "Ricky, you used to do things like that for me when I was a little girl. I adored you for it! I used to swear I'd marry you when I grew up."

"Well, I wish you would," he smiled. "Is it too late now?"

She laughed. "Polite man! I suppose you'd take on a wife as sacrificially as you would tubless neighbors and dollless maidens. However, I've got a select group to pick from already, and you're quite safe! Although if you care to know it, I would utterly detest any Mrs. Brave, I've always known I would! And I feel it coming on more intensely than ever. The hateful critter would never understand you, Ricky. She might pretend about the tubs and the back-yard just to catch you, you big soft-hearted simpleton! But after the honeymoon—ugh! You just wait!"

"I intend to," he said calmly. "That is, unless you'll change your mind and take me as I am. Your insight into my peculiarities is so instinctive, that—"

"Let's talk sense," Very said. "I want to know what other parts of the house you think it wrong to hang on to for the purely Brave enjoyment."

"The parlors!" he cried. "Front, back, and inbetween. I have a nice little scheme for them, but I wouldn't dare to broach it yet to Pat. She'd faint."

"I have a strong pulse and a normal heart," Very assured him with mock seriousness, "I beg of you to tell me the new horror in store for this poor old house and its three parlors. What could you use them for, Ricky?"

He hesitated. A curious flush spread over his cheeks. "Courting parlors!" he answered quietly.

Veronica Antisdale stared at him. Her utter surprise showed in her face. "Did you—did you—intend to do the courting yourself, Ricky?"

"No!" he smiled. "Hardly that, my dear. I don't propose to you in one breath and arrange for further love-making in the next! But Very, you ought to take a walk with me after dark some evening. Just to the post-box and back would be sufficient. You'd be surprised to see the number of couples sauntering by with no place to go, no place to sit. I've been in their homes, just a couple of rooms for the largest of families, with no possible hope of privacy for the cultivation of friendships. And when winter comes on the streets will be too cold. They've got to go somewhere, Very. I don't know where. I don't like to think. It's a pretty significant term they use, those couples: 'Sophie is *standing out* with Josef,' they say. Standing out! They've no place to sit, and court as a girl deserves to be courted. In the very house where I used to court Beatrice Covington there are ten families living, and the sacred front parlor is now a *home* for a whole lively family of youngsters. No courting there! Well, I've got parlors and to spare. They could court decently and pleasantly in those parlors. I don't use them. Pat doesn't use them. We sit upstairs in the library almost altogether."

Very gasped. "Ricky, it's an adorable plan!"

"Of course it is! *You* don't have any trouble seeing your beaux alone, it's what a girl deserves: the right to be won in the open, with life going on around her. You see, I'd like to have a lot of coming and going here, with games and music and parties. I'm perfectly wild to try it out. Do you think it would work?"

"They'd be awkward and ill at ease at first, of course," Very said. "I suppose maybe they wouldn't want to come in. The men would hate the idea. Probably the girls rather like the other sort of thing."

"Like it? How can they?"

"Well, it would be all sort of mysterious and romantic, outdoors. Supervision wouldn't be so much fun. There wouldn't be any glamor, Ricky."

"Glamor isn't normal, my dear. They deserve something sane and sensible. They could grow to like it just as well."

"Yes, I think maybe they would. I'd love to see it tried out. I'd love to help do it. But of course Pat would faint, as you say. She wouldn't think it mattered about 'persons of that sort.'"

"Yes," sighed Pat's brother sadly, "that's her tone, and her words. I wonder sometimes what being a Christian involves. 'Thou shalt love they neighbor as thyself' is easier on the boulevard than for Patricia down here. And yet—"

Very put on her fur scarf and picked up her gloves. "I tell you what I think, Ricky, I think you're right. I haven't a particle of sympathy for Pat. She insists on coming into this neighborhood, she knows it's all tenements and factories and second-hand stores. But she thinks her pride of family will be sufficient to make her neighbor non-existent. It's absurd. It's snobbish. Nobody's too good for anybody else. Talk about being brave, who's really Brave in name and in fact: Pat, or one of those women you told me about living in one room, doing everything under the sun to earn money and make a home for *her* brave? Just think of the drudgery of it, the ugliness of it, day in and day out, with no shining light anywhere. I think it would be perfectly lovely to make this

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

house a hostess house for them, a real little 'Home of the Brave—'"

"In the 'Land of the Free,'" he supplied. And then, he kissed her. "Very," he added, "you're adorable. You've got an understanding heart. How about staying for supper and tackling the lady of this house?"

Very shivered: "Never! Face Pat? You've got to do your own thrashing out, Ricky. She's so dyed in correctitude and decorum, she wouldn't welcome any hint from such a child as I appear in her eyes. But I think it's her duty to let you try your schemes. Indeed I do!" She backed to the door, and, turning, stood face to face with Patricia Brave. "You here?" she stammered.

"I've been rooted to this spot for ten minutes, you wicked girl!" the outraged lady of the house said. "I wish I knew how much of it is flirting with Ricky and how much is real belief in his absurdities. I couldn't believe my ears!"

Very smiled calmly. More calmly than she had dared hope. "As a matter of fact, Pat, you know perfectly well that I've adored Ricky since I was a mere baby, but I wouldn't trouble to agree with him about anything whatever if I didn't want to, because he's seen me in all states of mind from the day I was born. So I'm quite sincere in saying I think he has the most beautiful and the most Christian idea for the use of this house that I ever heard of. You know as well as I do, Patricia Brave, that if Ricky lived on the boulevard he'd be thinking up difficult things to help us all, he did it in France until that whole village turned out at the station to wave him goodbye. Flowers and everything. And you couldn't praise him enough, Pat. You filled your letters with it. Yet here he is just living out his nature, the same he's always had, being neighborly to 'persons of that sort' and you're scandalized. You make me—*sick!*" And suddenly, like a streak, the girl darted down the hall; they heard the front door slam and stood facing each other. Richard Brave! Patricia Brave!

(*To be continued.*)

# The Young Reserves

## The Heroine Who Ate Some Berries

THE berries were red. And doubtless you are thinking to yourself that she was not much of a heroine merely to eat a handful or so of berries; but when you hear why she ate them, and when, and where (oh, especially *where!*) then surely you will agree with me that everybody everywhere ought to know this story and honor the name of Kapiolani.

Kapiolani was the high chieftainess of a large province in the island of Hawaii. It was the year 1824, and if you could have heard the angry Hawaiian priests scolding the people you would have understood that something strange had evidently happened. It had! For the people had all become Christians, but were still such very new Christians that they trembled to hear the name of the goddess Pélé who lived up in mountains in the boiling crater of a fiery volcano. The priests, poor fellows, did not like having the people turn Christian and they thundered the most dreadful threats: "Pélé, the all-terrible, the fire goddess, will hurl her thunder and her stones to slay you! You used to give her hundreds of hogs, but now that you are Christians you give her nothing—Beware! Beware!"

And the people trembled. For all their lives they had known about Pélé, and how, when she was angry, she would pour red-hot rivers of melted stone down into the valleys burning trees, houses and people as the lava ran hissing and spluttering into the Pacific Ocean. The smoke of the volcano could be seen day and night—oh, Pélé was so very near! They had heard her rumble! They had seen the horrible destruction she could send! And they debated—should they or shouldn't they offer her hogs as in other years? For the Lord God seemed much further away than Pélé: they were frankly terrified.

But there stepped forth a brown-faced woman with strong fearless eyes. Those eyes looked with scorn at the threatening priests of Pélé! And that was surprisingly brave of her, for only four years earlier she had been a worshipper of Pélé, herself. She had bowed down to idols and believed every word that the priests said to her. But something a missionary had told her about the Lord Jesus had attracted her and won her over completely, until at the time of this story you could have found her almost any day in the huts of her humble followers as she—Kapiolani, their chieftainess—told them of the Saviour.

It was she, therefore, who now declared: "What is this Pélé that you should worship her? I will go to this mountain of fire where the smoke and the fire are forever belching forth, but Pélé will not touch me. The Lord God made that mountain and the fire inside it. You shall see how he will protect me."

The news spread quickly that the brave Kapiolain was actually going to defy the awful goddess, and her subjects implored her not to go. But her mind was made up and she set forth, with eighty of her loyal people traveling with her. Up and up they climbed, through lovely forests to the rocky lava beds which cut their feet cruelly.

"Oh, Kapiolani, go back home! Do not dare do this awful thing!"

"If I am destroyed you may believe in Pélé; if I live you must all believe in the true God, Jehovah.

And then she drew near enough to the volcano to feel its awful fires, and hear the rumbling roar and the terrible hiss of its spitting flames! She saw some low bushes with red berries as large as currants, and she broke off a branch and began to eat them, but the scandalized priests cried: "Stop! Stop! Those berries are sacred to Pélé. She will destroy you if you *touch* them. Stop! Stop! She will breathe her fire upon you."

But she was brave enough to eat more berries! The rest she carried with her up, up, up until she reached the place where the full horrors of that terrible boiling crater met her eyes. Three miles of fiery lava forever rolling and tossing its flaming waves against precipices of rock! Three miles of bright red surging lava, red hot and smoking, sizzling, hissing, roaring, with columns of smoke belching up from those endless fires which never died down and never were still!

It was enough to startle anybody, and even Kapiolani's bravery was severely tested. But she did not flinch, although the lava must have burned her feet and cracked beneath her weight.

She came to the very edge of the crater, the place beyond which no one dared go without offering hogs or fish to the terrible Pélé. But Kapiolani not only offered neither hogs nor fish, but she walked straight to the brink of the crater, eating more sacred Pélé berries tossing the others into the lake of brimstone. It was a terrible insult to Pélé! She pulled a New Testament out of her garments and read aloud some verses and then, brave woman that she was, she climbed down over the edge of the crater and let herself down, down, down toward that roaring eternal fire that swished and swirled so angrily.

Oh, surely never was woman so sure of the Lord Jesus! For she stood down in that awful place and prayed aloud to her Saviour praising him for his wonderful kindness to her, and acknowledging him as the maker of the volcano. Opening her eyes she flung stone after stone into the roaring fires,—a most frightful insult to Pélé, of course, yet in perfect safety Kapiolani climbed to the edge of the crater and returned unharmed to her trembling subjects.

"Jehovah is the Lord God, the maker of heaven and earth!" she cried.

"Indeed he is!" the people answered, awed, impressed, convinced.

And then and there, they sang a Christian hymn, the first which had ever sounded across that seething, boiling, angry crater.

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**There are 170,000 active ministers in** the United States. According to government reports 1,671 of them paid an income tax on an amount in excess of $3,000.

**Those who have read the life history** of Dr. R. R. Moton, who succeeded Booker T. Washington as head of Tuskegee Institute, will not be surprised to learn that Tuskegee has done more than mark time since the death of its founder seven years ago. The enrolment has increased from 1,600 to 2,100, a debt of $185,000 has been wiped out, and the endowment increased from $1,800,000 to $3,000,00. Eight new buildings have been erected.



# Our Own Folks



## Annual Meeting of the Central Conference of German Baptist Churches

By Charles F. Zummach

This years' conference met Aug. 28-Sept. 2, with the Burns Avenue Church, Detroit, Mich. It will go down in the annals of the conference as the largest in attendance in its history. There were over 300 registered delegates present from the various churches outside of Detroit.

The opening sermon was preached by Rev. O. R. Schroeder, pastor of the Second German Baptist Church, Cleveland. His topic was: "The greater need of a better knowledge of God."

The reports from the churches reported progress. The amount of church building done during the past year was notable. The church at St. Joe, Mich., built an entirely new edifice at a cost of $50,000. The churches at Oak Park and Kankakee, Ill., each remodeled and enlarged their places of worship at a cost of $20,000. The Second Church, Cleveland, is undertaking extensive alterations to cost $15,000. The church at Nottingham, Ohio, has outgrown its present facilities and is erecting a larger and more modern building. Others are planning to build or remodel in the near future. Two churches have become self-supporting: the Immanuel Church in Chicago and the church at Nottingham, Ohio. One new church was received into the conference: the Immanuel Church, Bay City, Mich.

A total of 260 baptisms were reported, fifty-nine more than last year. The present membership of the conference is 5,767 a net increase of 191 over last year. Contributions from these members totaled $239,017 for the year, or $41.44 per member. Of this sum $53,125 was given for missions.

The following officers were elected for the ensuing year: Moderator, Rev. Benj. Graf, Detroit; secy., Rev. Chas. F. Zummach, Kankakee, Ill.; treas., Mr. C. Coth, Cleveland; secy., for missions, Rev. J. Herman, Benton Harbor, Mich.

The report of our seminary given by Professor Ramaker showed that there are at present fifty-six students preparing for the work of the Christian ministry. Mr. H. P. Donner, who presented the work of the Publication Society showed that our new publication, the *Baptist Herald* is meeting with marked success. Our orphanage now houses thirty orphans, (St. Joe, Mich.) while thirty-eight widows with 130 children receive a monthly allowance. Lack of funds is hampering the work of our institutions. This includes the Old People's Home in Chicago, the report of which was presented by the Superintendent, C. A. Daniel. Rev. Wm. Kuhn, the general secretary, made an appeal for an increased contribution to the denominational budget.

A new organization for young people for more efficient service was effected. The president is Mr. W. L. Grosser, sec., Rev. A. Runtz, Trenton, Ill. Professor Ramaker gave an inspiring address on the subject, "Some Spiritual Verities from our Fathers." An advisory board composed of outstanding members, laymen and women from our churches, was appointed to devise ways and means for raising the necessary funds to meet the share of the conference of the denominational budget. Nov. 11 was designated as denominational day. We are sure that our churches will rally to the cause when the need is presented to them.

We left Detroit for our respective fields of labor with a new vision of the greatness of our common cause, a new inspiration for our respective tasks, a new faith in the final triumph of the cause of our Lord Jesus Christ and a new consecration to him, whose we are and whom we serve. God willing, we meet again next year at Benton Harbor, Mich.

## Detroit Doings

By Albert H. Finn

### Fighting Lawlessness and Crime

Detroit, like every large city, especially those upon the border, is going through the throes of increased law defiance in liquor selling, banditry, and murder, so much so that the law enforcing officers have openly acknowledged their inability to cope with the situation. There has been much publicity along these lines but our Protestant pastors have come back at the impotent officials with great vigor and effectiveness. Public sentiment is stiffening up. Ringing resolutions and addresses are demanding that the laws be enforced with greater faithfulness and determination.

Our great cities are indeed the serious problems of our national life. Our American Sunday has given away to the continental Sunday which is a hilarious holiday, not a holy day. The foreign-speaking elements are so overwhelming in numbers—in Detroit over 67 per cent.

The underworld segregates in the larger cities because their prey is there and their chief support in the political gangsters. These elements on election day are always out at the polls 100 per cent, while the so-called respectable people find it distasteful and inconvenient to vote, only about 25 per cent on the average, registering their will.

Detroit has had some outstanding political battles in the past along the lines of civic righteousness. Our Baptist brethren have ever been in the forefront in these contests, but too many have thought the prohibition battle was won when the laws were safely enacted upon the statute books. Laws do not enforce themselves especially those that attack the liquor traffic with all its merciless greed and corruption. Only public sentiment, strong, outspoken, ever alert, can win the day.

The Christian pulpit, the Christian church must everlastingly be on the job of fighting the battles against sin and lawlessness and corruption. Detroit again is arming for the fray. The laws can and must be obeyed. The large majority are decent, honorable folk, but valiant leadership is needful and this we have in Detroit.

### Returns from His European Trip

Rev. H. C. Gleiss, general superintendent of the Detroit Baptist Union, has returned from his attendance at the World Alliance at Stockholm, and his later trip to Poland, Roumania, Hungary, Austria, Czecho-Slovakia, and Germany. In these countries he visited our Baptist brethren, traveling third and fourth class that he might get close to the common people, and instead of living in high-priced hotels, became a guest in homes. He met many whom he had worked with in Pittsburgh and Detroit and spoke almost every day, sometimes four times a day, forging chains of fellowship and cheering the hearts of the persecuted in their struggle for freedom in the gospel. Upon his return, he spoke before the Roumanian Conference, held this year in Detroit, Sept. 1-4, bringing to the brethren first-hand information from their kindred and neighbors in the home-land. They were deeply interested. Since then, he is in constant demand to tell bits of his wonderful story. His visit to distracted Europe is already an asset in his leadership of our foreign-speaking Baptists in Detroit and Michigan. Our work among these elements is prospering splendidly, a work among the Ukranian group having been added this present year.

The D. B. U. *Messenger* for September has been distributed among the churches. This little publication will be issued every month hereafter. Its purpose is the unification of our work in the metropolitan area.

Our Detroit Baptist churches are faithfully endeavoring to minister to all who come to the city. We know we are not doing all that might be done if pastors and churches, from which the thousands who have come to Detroit have departed, would at once advise the Detroit Baptist Union, giving names, present street address and also something of their former church relationship. These names could then be distributed to the nearest church for a follow-up. The best interests of the individual and of the kingdom would thus be conserved. Holding on the members by the home church is a mistaken idea.

Rev. F. M. Dunk, state evangelist for the Illinois Convention, was chosen to lead the campaign of out-of-doors evangelism, conducted by the Detroit Council of Churches, the past summer. It was a trying experience in many ways as there were hidden forces of opposition to open air evangelistic preaching in the downtown congested centers and parks, but Mr. Dunk made good and won the love and appreciation of all the Protestant ministry. He was also a supply one Sunday in August at the First Church.

### Some Fall and Winter Problems

The fall and winter work in the De-

troit churches is opening with vigor and consecration. Each one has its own program of advance and several are already planning for physical enlargements. I have already mentioned that at the First Church, Highland Park, under the leadership of Rev. W. G. Coltman, is studying ways and means for meeting the demands for more room for preaching services and Bible school. The church own a small vacant lot adjoining its present site, but even that appears too small. Woodward Avenue is crowded to the doors since Doctor Hoag returned from his vacation. Strangers are thronging every Baptist church as quite 100,000 additional people have come to Detroit during the past year. The problem of properly housing our Baptist negro congregations is indeed a serious problem. The present year migration from the South has brought tens of thousands. Several new negro churches have been organized and all of the older churches are overcrowded. The old mother church, the Second Church, where Rev. R. L. Bradby ministers, has purchased adjoining property for enlargement purposes. The difficulties of the Hartford Avenue Church are being adjusted and its new building will be under roof soon.

### Prayer and Consecration

It has become a custom for Baptists in the Detroit metropolitan area to open their fall and winter program with an all-day consecration conference. On Monday morning is held the Baptist Ministers' Conference each week during the working year. The consecration conference incorporates the ministers' meeting which has the morning hours. Then luncheon, followed by a session devoted to the women and their work and the Bible school. At 1 o'clock comes the laymen's program about the dinner tables, concluding with a mass meeting in the evening.

This year the morning hours were given up to a devotional meeting. Then Doctor Gleiss told of his recent visit to the Baptists of Central Europe. The fact that he visited Poland, Roumania, Hungary, Austria, Czecho-Slovakia, and Germany, traveling third and fourth class on the railroads and living with the common people in their homes, gave him an opportunity that few travelers have of sensing the heart throbs of the suffering millions of the continent. In Detroit Baptists are working among these people with large success. The morning program was concluded with an address by Rev. J. J. Ross, of Boston, on "Convicting Power of the Holy Spirit."

After the praise service, Mrs. A. A. Altobello, wife of the pastor of the Italian Baptist Church, spoke effectively on "Our Brothers from Italy." She was followed by Mrs. W. H. Dorrance, on a heart-searching talk on "The Imperfect Vision." Then followed an address on "Our Sunday Schools and Young People's Work" by Ben T. Leonard. This was followed by 'The Stewardship of Training," by Wilson A. Holmes, director of religious education for the Ohio Convention.

After the dinner, W. P. Lovett, acting as chairman, introduced Judge Pliny W. Marsh, who responded to "Some Helpful Suggestions to Laymen." He was followed by Allen B. Crow, the efficient superintendent of the First Church school who told how the First Church was endeavoring to interest the laymen. Charles T. Kingston, superintendent of the Temple Church school, discussed the relations between pastor and laymen. Three gripping addresses.

Doctor Gleiss presided at the evening mass meeting. There were addresses, the first by Doctor Holmes on "Kingdom Stewardship" with special reference to the opportunity and privileges the Bible school afforded, followed by Dr. J. J. Ross who, taking Rom. 12:1 as his text, wrought out an address on the great theme of consecration of life. It was a great day and every one of the large audience went away with new ideals and purposes for the new church year.

## Wisconsin News and Notes

By Robert W. Shaw

### Oldest Baptist Dead

Miss Bashua Cornwall, who had passed her one hundred and third birthday, recently died in West Allis. For ninety-two years she was a member of the Baptist church, having been converted when she was but eleven years of age. The family came from New York state in 1837 and soon afterward the father built a house for himself, but so constructed it that the little Baptist church organized in 1836, could use it for a meeting place. She was one of the members of this early church, the first one organized in Milwaukee. Six years ago at the meeting of the state convention in Milwaukee, she attended one of the sessions and was presented to the delegates. Miss Cornwall was an unusual woman, and had witnessed more human and material progress in her lifetime than had come to the surface in the ten previous centuries. She was the last of her family.

### Some Resignations.

Rev. E. R. MacKinney, who has been pastor of the First Church at Eau Claire for more than five years, recently tendered his resignation. His leadership with this church has been of an exceptionally high order, and the church has been strengthened and unified in many ways. His plans for the future are not fully developed, though he expects to reenter the pastorate.

Rev. R. G. Pierson, who has been at Janesville as pastor of the First Church, is resigning to take effect the first of November. He has accepted a pastorate near Pittsburgh, Pa. One of the oustanding features of the pastorate of Mr. Pierson has been his use of the moving picture on Sunday evenings. He was one of the first in this state to take this up and has succeeded with it. Each year of his pastorate has witnessed a goodly number of additions, both by baptism and letter.

Rev. C. A. Boyd, who has been director of religious education and young people's work in the state for the past three years, has resigned to take effect the middle of October. He has accepted a position with the Temple Church of Detroit, as director of religious education and business manager. Mr. Boyd has developed the art of pageantry and dramatics in the Wisconsin churches to a high place.

All three of these brethren will be missed in Wisconsin.

### State Convention

Rev. J. F. Ingram is doing field work in the state at present for the General Board of Promotion looking toward an enlarged attendance at the state convention at LaCrosse, Oct. 15-18. At this gathering Wisconsin will hold a Bible and missionary conference with a team headed by Dr. Peter Wright. The usual attendance at the state convention is about 400, but Doctor Ingram insists that we must have four times that number this year. No doubt it will be a worth-while convention.

### Dedication

The Eureka Center Church dedicated its new building Sept. 16. It was a great day for the little band of people who have worked so heroically for their new building. Those present and taking part were Dr. N. L. Christenson, and Superintendent A. LeGrand. During the day more than $7,600 was pledged and paid to take care of the building expenses.

### Other Notes

Rev. J. H. Williams has accepted the pastorate of the Calvary Church of Milwaukee.

Rev. S. W. Phelps is passing through the deep waters in the serious illness of Mrs. Phelps, who is ill with a fatal disease. The Grace Church has granted Mr. Phelps a leave of absence, and Rev. E. W. Foster is supplying the pulpit during his absence. The sympathy of the brethren go out to Brother Phelps.

## New York Letter

By Our Occasional New York Correspondent

### The Japanese Disaster

New York has taken a deep interest in the calamity which has overwhelmed Japan. Always quick to respond to calls for relief, the metropolis speedily rolled up a fund for the Red Cross exceeding four millions, and that is not the end. Now the Salvation Army, which was not content to join the Y. M. C. A., Y. W. C. A., and all the other religious and philanthropic organizations in giving through the single channel of the Red Cross, named properly in President Coolidge's appeal as a governmental agency, has been conducting its street campaign, with five millions as its goal. Of course individuals with a chronic objection to earning a living by honest means have taken advantage of the generous spirit by attempting to solicit "funds for stricken Japan," but the police have been rather keen in stopping these frauds. The one thing evident on all sides is that the unparalleled catastrophe, with its inconceivable loss of life and property, has created a sympathetic feeling that will make it much more difficult for the anti-Japanese papers and politicians to foment trouble between the nations. The Japanese are said never to forget a benefit or kindness, and in this case the blessing of giving will react in full measure upon our people.

Our Baptist foreign mission boards and secretaries have been keeping close watch for opportunities to aid. With the other foreign boards they have joined in urging liberal giving to the relief fund, and have made no separate appeals. Until the general relief fund has been raised there will be no attempt to divert gifts to denominational needs. Meanwhile, the board will undoubtedly see to it that immediate necessities are provided for, in the case of our missionaries who have lost everything practically except the clothing on their backs. Details are eagerly awaited. The first and best news was that the missionaries were alive and uninjured, and that has been confirmed. But when it was made known that Yokohama was simply wiped out, such wreckage in a moment could hardly be imagined. There was a hope that the famous Bluff might have

escaped; but the stunning news came that the Bluff, on which the homes of many of the missionaries and other foreigners were located, had slipped down out of existence. It was on the Bluff that the lamented Dearing lived, in the home that was the haven of so many visitors from America and other lands. Then it seemed to some that surely the high plateau on which our Mabie Memorial Boys' School had such a wonderful site was beyond the reach of the fire; but earthquake and fire between them spared not such a shining mark and only ruins tell the story of one of our latest and finest missionary enterprises, while who shall find out what has become of the nearly five hundred boys that made up the classes. And what of the faculty? What, too, of the other splendid school, the Mary Colby School for Girls, a pride of the Woman's Foreign Society? But one cannot go on in the list, with its destroyed churches and homes of missionaries and native preachers and workers, and the unknown loss of life among the members of the churches. Equally difficult is it to realize that our Tokyo Tabernacle, workshop and life-laboratory of the genial and indefatigable Axling and his wife and other coadjutors, has been temporarily snuffed out and its beneficent activities suddenly stopped; while this is only one of the total number destroyed. First the missionaries and native workers must be relieved, then the question of reconstruction will come. New York Baptists will join as readily with all others of our constituency in this giving, when the time comes, as they have in response to the immediate relief call.

In this connection, I had an interesting interview the other day with Soichi Saito, the Japanese General Secretary of the National Committee of the Y. M. C. A. in Japan. I should say that he represents the best type of native Christian leadership. Sturdy of build, rather short of stature, with head firmly set on broad shoulders, a face expressing resolution and firmness, eyes bright with intelligence, and an enveloping smile, he was good to see and exemplified the character that is the hope of the new Japan. He said he was on the steamship between Southampton and New York when the ship's barber, who had heard the radio message, sought him out and with face full of sympathy told him what had happened. The kindness and delicacy of it deeply touched Mr. Saito. Everywhere, he said, he found it the same. The passengers could not do enough to show their sympathy, and when they knew that his family was in Tokyo they tried to comfort him in his distress. In New York he had been in an atmosphere of brotherhood from the moment of arrival. It was more than ten days before he received a message that his family was saved. The strain was evident, and he could not adequately express his gratitude, he said, to the circle of friends he had found.

The Japanese ambassador at Washington, Masanoa Hanihara, received Mr. Saito and Mr. G. S. Phelps, General Secretary for Japan of the International Committee of the "Y," as representatives of an organization whose worth is fully recognized by the leaders in Japan, and wished them every success as they went back to rebuild and restore the broken work. Two points he emphasized—that the greatest need of Japan in this period is strong upright character, and he was much concerned for the young men and women in this regard; and second, he most earnestly desired that Mr. Saito should carry back to the Japanese people the message of the kindness and sympathy and good-will of the American people.

Mr. Saito said further that the ambassador was deeply impressed with the account of what happened when Doctor Mott, who had hurried home from Canada when the news of the disaster came, met the two secretaries who bear the heaviest responsibilities in the stricken empire. As Mr. Saito tells it, the first words of Doctor Mott after greeting them, were an invitation to a Bible study and not to a discussion of relief measures. Giving his Bible to one of the party, Doctor Mott asked him to read the ninetieth Psalm, "Lord, thou hast been our dwelling place in all generations. . . Make us glad according to the days wherein thou hast afflicted us." Then he asked another to read of the meeting of Jehovah and Elijah, of the mighty wind and earthquake, and after the earthquake a fire, but Jehovah was in none of these, but in the still, small voice. Thus they began at the divine source of strength and comfort and assurance. Mr. Saito felt profoundly that turning to the sacred word, but he did not know how characteristic it was of the Christian leader.

The two secretaries have started for Japan to give aid as they may in relief, and then to carry the cheer and courage and faith that shall do more than anything else to restore the broken morale and awaken hope in the native constituency. Of course the immediate needs of the American and native workers will be met, and clothing is on the way. Then with customary promptness and carefulness in planning, the association will undertake the rebuilding of its seven or more destroyed structures in the two cities. Such men as these will help to cheer our missionaries also, and I discovered that both of them happen to be Baptists and members of Doctor Axling's Tabernacle, hence co-workers with him and eager to see his work reestablished.

### The "American Translation"

The secular papers have taken to printing prayers and Bible verses, and may soon print the Bible. For instance, I note that the *Editor and Publisher,* house organ of a large publishing service, contains a page advertisement stating that it has exclusive newspaper rights to the "American Translation" of the New Testament by Prof. Edgar J. Goodspeed, and offers this translation for serial publication in such newspapers as wish to subscribe for the right. The editor urges the papers to do this, as a means of getting the New Testament read by thousands who otherwise could not be induced to read it. One could wish that the publicity announcements were of a different stamp, and I feel sure that Professor Goodspeed would wish so more earnestly than anyone else. By and by we shall have a "business man's translation," and a "workingman's version," and of course a "woman's translation," and so on ad infinitum, since there is no law against it. But all these will have their little day, as phases of a restless period, while the New Testament and the Old—the Bible—in the King James' Version or the Revised, will serenely hold its place in the minds and hearts of our people.

# Church News by States

## Atlantic Coast

### MAINE

A COUNCIL CALLED BY THE CENTRAL SQUARE Church, Portland, gathered Sept. 17 to consider the advisability of setting apart to the gospel ministry, Mr. Milton M. McGorrill, a member of the Central Square Church. This church is peculiarly fortunate in that several of its young men have given themselves to the Christian ministry. The candidate of this council has been called to the Normal Park Church, Chicago. Mr. McGorrill served successfully as director of the young people's work under the Publication Society, and also as pastor's assistant in Brooklyn, N. Y. He was recommended unanimously by the examining board. J. Harrison Thompson of Portland was moderator and Clerk McGorrill of the Central Square Church was scribe. Having listened to Mr. McGorrill's statement, the council voted unanimously to advise the church to proceed with his ordination, which was done the evening of the same day. Pastor Lorimer preached the sermon.

### MASSACHUSETTS

THE BAPTIST CHURCH AT EDGARTOWN, on the tip end of Martha's Vineyard, Mass., has been celebrating its one hundredth anniversary with services of unusual interest. The pastor, Rev. E. A. Royal, read a history of the church written fifty-five years ago, which he had continued to date. He gave the first section in the morning, and the second in the evening. It will interest old-time Baptists to hear that Rev. Dr. T. Edwin Brown, formerly pastor at Brooklyn, Rochester, Providence, Philadelphia, and New Britain, Conn., preached the dedication sermon with all of his wonted intellectual vigor and eloquence, though eighty-two years of age. Former and neighboring pastors cordially joined in the festival, and made it a noteworthy event for the church and community.

REV. W. L. ATHERTON, after a pastorate of twenty-one years at West Springfield, accepts the call of the church at Marblehead. That interesting old town has a good church, ready to appreciate the ripe experience which the new pastor will bring, and to cooperate with him in building up Baptist interests there.

THE FIRST NUMBER of the Massachusetts Baptist Bulletin has appeared. It is a thoroughly up-to-date resume of state enterprises, giving all the necessary facts that do not get into the larger Baptist journals. Under present leadership there is a good deal going on that all ought to hear about. This invaluable monthly record, at 25 cents a year, ought to get into every household. It would be good for churches to put it into their budgets, and place it in every family

Why not, in this time of scientific publicity?

Dr. W. E. Waterbury, state director of the work of the convention for new Americans, is in the Baptist Hospital for treatment. Too long has he clung to heavy duty while bearing distressing family sorrows. But at last a sturdy physique gave way. There will be fervent prayer for his recovery, and a wealth of sympathy.

Echoes from Stockholm, were heard at the Boston Ministers' Conference on the twenty-fourth. Dr. Everett C. Herrick of Fall River, and Rev. Herman Litorin, pastor of the First Swedish Church in Boston, were the speakers. Both addresses were of gripping interest. Doctor Herrick seemed not to be impressed with the Christian modesty and self-forgetfulness of some American Baptist politicians at the Congress, by comparison with the admirable self-restraint, and passion for the great world cause, manifest in the European brethren. The speaker is always so sweet and so just that his impression was the more arresting. Pastor Litorin had made his first visit to Sweden, his native country, in twenty-eight years, and his new impressions of his old country and countrymen were fascinating. Both speakers agreed that Sweden could teach Americans much that they need to learn, especially in urban cleanliness and efficiency.

In spite of the Eastern States' Exposition, which was in full swing, the Westfield Association had the largest attendance in years, the enrolment being over 300. There was a spirit of devotion and optimism which has been seldom equaled in the association. Although there were only 194 baptisms, which was considerably under the usual number, the reports on the whole showed that the churches were in splendid working condition and face a bright future. Rev. G. Pitt Beers, president of the Westfield Association for the past year, was the presiding officer at all sessions. Judge John Hildreth of Holyoke was elected as president and Rev. L. T. Mallory of Springfield as clerk for the ensuing year.

William A. Grove was ordained Sept. 18 at the East Somerville Church. Nathan R. Wood preached the sermon. H. L. Hanson, James T. Rider, G. A. Lawson took part in the service.

## CONNECTICUT

Work at the Bozrah Church is moving forward under the ministry of the pastor, William B. Oakley. On Sept. 2, four candidates were baptized.

Rev. L. B. Grice, a student in Yale Divinity School, has assumed pastoral charge of the work at Niantic. He began his ministry Sept. 16. Mr. Grice is a Southerner and has had sixteen years experience as a preacher.

The First Church, Willimantic, has begun extended repairs on its edifice. The church is holding its services for the present at the Y. M. C. A.

The one hundred and fifty-first anniversary of the New London Association ws held with the Lebanon Church on Sept. 19, with the moderator, David A. Pitt, presiding. There was a large attendance throughout the day and at the evening session. The reports of the various committees indicated growth of interest in the work of the denomination throughout the entire association. The "Pop-Corn Program" which means that the young people of the Association attended Ocean Park, reported their experiences and stimulated considerable interest. The speaker of the evening was Rev. F. F. Foshay, Willimantic, who spoke on "A Complete Salvation." The annual sermon of the association was preached by Rev. John Hunter Stearns, of Montville, who placed emphasis upon personal evangelism.

The woman's hour was under the charge of Miss Alice Dean. An interesting program was presented, in which Miss Alif Stevens discussed the organization of the woman's work. Mrs. J. H. Morsehead, director of the Continuation Campaign, outlined plans for the coming year. An interesting address "On our Work in the Philippines" was delivered by Miss Florence Dowell. Mrs. Charles A. Hagberg spoke on the overseas White Cross work, and Miss Mary A. Anderson on the overland White Cross work. Mrs. C. C. Gildersleeve, associational director, discussed the various activities of the association and the method of reporting back to her of the work in the various churches. Mrs. C. E. Gardner spoke on literature.

Rev. Harry E. Olcott represented the Anti-Saloon League. The ministers who attended the conference on evangelism in Boston, reported as to what most impressed them at that conference. Rev. Chester H. Howe spoke on the "Present Denominational Outlook" and urged the churches to worth-while effort in concluding the New World Movement program. Rev. H. B. Sloat conducted a conference on the enlistment of every member in every church to assure the success of the promotional program during the current year.

New London Association is considering seriously the proposition of having a one-day meeting in the spring and a one-day meeting in the autumn, in the interests of the associational work. The autumn meeting next year will be held in the Huntington Street Church, New London, and the preacher will be Rev. G. W. Borden.

Officers elected for the new year: Moderator, Rev. H. J. Chase, New London; clerk and treasurer, Rev. Edward E. Nield, Lebanon.

Woman's Continuation Campaign: Word comes from the publicity editor of the woman's organization, Mrs. Elizabeth B. Carter, that plans for the woman's work are being carried forward promptly in all parts of the state. Key women, prayer circles and publicity women are being appointed in all the churches. It is expected there will be a large attendance of the women at the Loyalty Luncheon in New Haven, Nov. 14. It is hoped there will be a large attendance at the Loyalty Luncheon rallies that will be held in various parts of the state following the New Haven meeting.

## RHODE ISLAND

### Brown University

Brown University played the host to 225 Chinese students at the nineteenth annual conference of the Eastern section of the Chinese Students' Alliance, which met Sept. 7-17.

The conference was notable, not only for the number in attendance, but also for its comprehensive and interesting program. President Faunce welcomed the delegates at their first meeting. Platform addresses were also delivered by Alfred S. K. Sze, Chinese minister to the United States, Pres. Thomas F. I. McDonnell of the Providence Chamber of Commerce, Gov. William S. Flynn of Rhode Island, Pres. Kenyon L. Butterfield of Massachusetts Agricultural College, Rev. William H. Faulkles, Mr. John R. Freeman, chief consulting engineer of the Grand Canal Conservatory in China, J. A. L. Waddell, advisor to the Chinese Ministry of Communications, Prof. Paul Monroe of Columbia, Prof. W. H. Kenerson of Brown, and Dr. P. W. Kuo, president of the Southeastern University in China.

The delegates were divided into five groups for the professional sessions of the conference—social science, economic, political science, educational, and science and engineering group. These groups met separately. Open forums, with student papers on economic, political, educational, moral, religious, and science and engineering topics, were held and gave opportunity for free discussion. Oratorical contests were in both Chinese and English.

The serious work of the conference was relieved by a varied program of athletics, social events and sightseeing tours. A daily paper was published during the entire ten days. The conference formally closed with a banquet on Saturday, Sept. 15.

Mr. Tsao-Chien Li is president of the Chinese Eastern Alliance, Mr. Henry C. Chou is chairman of the Eastern section, and Mr. Ko Chi Chang was chairman of the conference.

## EASTERN PENNSYLVANIA

At the call of the First Church, Hughesville, delegates from the churches of the Northumberland Association met to consider setting apart to the ministry, Richard Fortran. The council voted unanimously in favor of the church proceeding to ordain the brother. The moderator was Rev. T. C. Hanna, and the clerk, Rev. H. H. Hemming.

### Bucknell University

Bucknell University opened its doors Sept. 19 to a freshman class of over 300 young men and women. Because of the lack of dormitory facilities, over 100 young women could not be admitted.

Dr. Romeyn H. Rivenburg, a graduate of the university and for many years assistant headmaster at Peddie Institute, Hightstown, N. J., entered upon his duties as dean of the college of arts.

Because of the increased attendance at the college, the board of trustees created new professorships in religious education and sociology. For the chair of religious education, Rev. Dr. L. Foster Wood has been secured. Doctor Wood is a graduate of Rochester Theological Seminary. He served one term as missionary to the Congo. Dr. Stanley P. Davies, formerly executive secretary of the State Charities Aid Association, New York City, will head the new department of sociology. He received his training at Bucknell and Columbia univresities.

Four other additions to the faculty were made. Mr. James P. Whyte, former president of the Polytechnic Institute of Billings, Mont., becomes professor of public speech. The English department will be headed by Dr. Harry W. Robbins, a graduate of Brown University. Ralph F. Hartz, who has studied voice in this country and in Italy, has been added to the faculty of the school of music.

## NEW YORK

The one hundred and sixth meeting of the Steuben Association was held Sept. 19-20 with the South Side Church of Hornell, Rev. S. S. Vose pastor. Thirty-four of the thirty-eight churches of the association reported by letter. Pastoral work has been done in prac-

tically every one of the churches with the result that pastors are settled in several of the abandoned fields. The meeting throughout was encouraging. The association meets next year with the Addison Church Sept. 18-19 in compliance with the dates suggested by the state convention. Officers for the year are: Moderator, Howard Dexter, Corning; clerk, Rev. W. H. Brown, Bath; treas., Forest Loper, Jasper; corr. secy., Russel De Long, Woodhull.

REV. AND MRS. FLOYD TALMADGE HOLLAND, of the Fillmor Avenue Avenue Church, Buffalo, N. Y., have returned from a motor vacation of 2500 miles during which they visited New York City, Philadelphia, Washington, D. C., Norfolk and Suffolk, Va. Pastor Holland supplied the Bethany, Anacostia and Kendall churches in Washington, and assisted by his wife, held special meetings at the Western Branch Church in Isle of Wight County, Va., his boyhood home. Conversions and decisions for definite Christian service on the part of the young people resulted. He also conducted street meetings under the auspices of the Central Union Mission each Sunday evening in August in Washington and addressed the prisoners of the District of Columbia Reformatory, Occoquan, Va.

## DISTRICT OF COLUMBIA

REV. HENRY ALLEN TUPPER, for nearly five years pastor of the First Church and prominent as a lecturer, writer and traveler, announced his resignation as pastor Sept. 27. Doctor Tupper has decided the coming years to work on the revision of several books he has written, and collect data for a new work which will necessitate extensive travel in foreign countries. Doctor Tupper emphasized that his resignation was not suggested in any way by lack of harmony or sympathy in the work and progress of the church. Following the announcement the advisory board adopted a resolution expressing its profound regret and asking that he remain as pastor as long as his plans would permit. Before coming to Washington, Doctor Tupper had been pastor of the Broadway Church, Louisville, Ky.; the Seventh Church, Baltimore, Md.; and the Calvary Church of Brooklyn, N. Y. In Brooklyn he served as president of the ministerial association of New York City, president of the New York Foreign Mission, and president of the Sanitarium Hospital of Brooklyn. He is the author of ten books on religious, educational and philosophical subjects, and has been prominent in the study and development of interest in Mexican affairs.

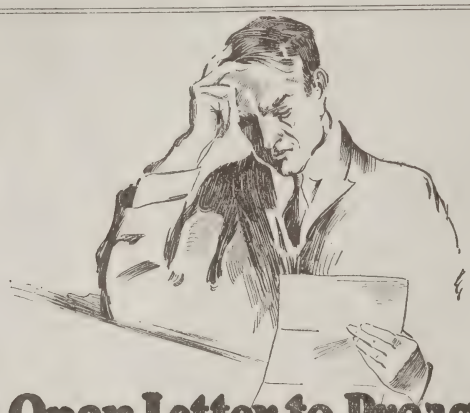
MOST ALL THE MINISTERS are now back from their summer wanderings. Doctors W. S. Abernethy, G. G. Johnson, and H. W. O. Millington and Rev. H. T. Stevenson were abroad in attendance upon the World Alliance at Stockholm. Rev. J. J. Muir spent the summer in England and Scotland and supplied two Sundays at the Paddington Congregational Church in London. His sermons were referred to in a complimentary manner in the *British Weekly* for Aug. 9 and Doctor Muir himself was described as a man with "a handsome head and a benignant expression." Rev. F. W. Johnson spent the summer at Ocean Grove as usual. Doctor Briggs kept busy in meeting supply engagements at the Madison Avenue Church in New York where Mrs. Briggs was baptized twenty-one years ago by Dr. George C. Loriner. He also preached at Durham, North Carolina and Richmond, Va. Rev. J. Compton Ball spent the summer among the Pocono Hills in Pennsylvania and reports an especially good time.

THE PETWORTH CHURCH is about to dedicate its building. More will be said of this later. The pastor, Rev. F. Paul Langhorne, was given a happy surprise recently when $1,000 was put into his hands with which to purchase an automobile. The donor's name is not known. If the donor sees Mr. Langhorne's face these days, he will be amply repaid for having given his pastor this surprise.

THE CONTRACT HAS BEEN LET for the completion of the main building of the National Memorial Church. When finished this will be a credit to the denomination and to the pastor, Rev. Gove Griffith Johnson.

RESIGNATIONS SEEM TO BE THE ORDER of the day just now. Rev. J. J. Muir, resigned the pastorate of the Temple Church the Sunday before leaving for England. The church is urging him to withdraw his resignation. His decision in this matter will be announced soon. Rev. Walter Scott resigned the pastorate of the Kendall Church during the summer and is already engaged on his new field in Virginia. The Anacostia Church has also become vacant during the summer.

THE CORNER STONE OF THE SUNDAY-school House of the Italian Mission was laid during the summer and the building is rapidly nearing completion. On Sunday, Sept. 9 the corner stone of the new church at Takoma Park was laid with imposing ceremonies. Addresses were made by Mr. E. Hilton Jackson, moderator of the Columbia Association and by Doctor Clarence A. Barbour.

# An Open Letter to Preachers on Moving Pictures—

YOU'VE heard of many churches which have successfully used moving pictures. You've probably considered them for your own church, but if you're like thousands of others, you foresaw difficulties which have thus far prevented your taking action.

We realize your position. We know it is not a simple matter to install a moving picture projector, and thereby immediately solve all your problems. It takes careful study and conscientious effort to rightly use moving pictures in the church. But when properly applied, the results achieved far outweigh the effort required.

**MAKE YOUR CHURCH FULFILL ITS MISSION**

Now here's our proposition. Your job is to make your church fulfill its mission. Ours—stripped to its bare commercial side—is to sell projectors. You can't achieve real success unless you use every known means for advancing the Cause. We can't achieve real success unless we place our projectors so carefully that they will make their owners real boosters. Therefore, our aim and yours have one common point—to find, if possible, how moving pictures can profitably be used in your church. You know more about your particular problem than we or any outsider can ever know. But for years, we have been cooperating with churches in the use of pictures, and we have come in contact with many scores of cases in which widely varying problems have been solved. We freely offer you this store of experience.

**YOU ASSUME NO OBLIGATION**

You assume no obligation whatever in allowing us the privilege of consulting with you. All you do is sign the coupon, and mail it. We do the rest, and do it in a spirit of helpful co-operation. We can't afford to sell you a projector unless you're convinced that you can use it advantageously. We know that its special features, such as the combination of stereopticon and moving picture projector, and the gold glass shutter making possible stopping on a film, and showing a "still" at any point, particularly fit it for church use. But we want you to know even more than that before you buy. We want you to know where you can get film, how you can make the pictures promote the general program of the church, and how you can pay for such equipment. Our time payment plan will interest you, and our knowledge of the experience of other churches will shed light on your problems of application.

May we serve you? Now is the time to act—when you're looking forward to a winter of renewed activity. Mail the coupon now.

**ACME MOTION PICTURE PROJECTOR COMPANY,**
**806 W. WASHINGTON BOULEVARD, CHICAGO.**

ACME

Gentlemen:

I understand you are in a position to be of service to me in my consideration of moving pictures in my church. I would be glad to have concrete ideas applicable to this particular community. Understand, of course, that I do not obligate myself in any way.

Name: .....

Address: .....

CHURCH: .....

### WEST VIRGINIA

THE LITTLE CHURCH AT MOUNT HOPE has recently finished a new campaign for $50,000 under the leadership of Dr. F. H. Divine, going over the top with $56,240. This is by far the greatest undertaking the church has ever attempted. With the people thinking in larger terms and, by the great common task drawn together in closer fellowship with God and with one another, the church looks forward to an ever-widening program of service.

## Mississippi Valley

### OHIO

A RELIGIOUS INSTITUTE held in the First Church, Newcomerstown, Sept. 20-23, was a success. It began with an address by the pastor on Thursday evening. Addresses were also given by Dr. T. F. Chambers, Granville; Mrs. Lillian E. Burt, Columbus; Rev. F. L. Fraser, Newark; Rev. W. E. Hayden, Otsego, and Rev. Chas. J. Bowen, Granville. Rev. J. H. Oxrieder, missionary to India, conducted a service on Sunday afternoon, following which an offering was taken and an amount placed in his hand sufficient to pay the expenses of educating one Indian girl for one year.

### WISCONSIN

THE CHURCH AT FOND DU LAC, Rev. Robert Gordon pastor, held services of rededication recently. The church building has been thoroughly renovated, redecorated and a new heating plant installed. At these services the pastor spoke upon "The Supreme Claims of the Church upon Thoughtful Men," and "The Significance of Jesus Christ for our Day."

### MICHIGAN

TUESDAY, SEPT. 18, was registration day at Hillsdale College. Simplification of the red tape of registration was noted this year as printed programs and a yearly handbook of the Y. M. C. A. were provided each student to acquaint him with rules for success on the campus. A committee of the Christian associations welcomed the incoming students.

REV. F. C. FISTLER, pastor at Ithaca, died suddenly on Sunday Sept. 9, aged sixty-five. Mr. Fistler was ordained to the ministry by the Society of Friends in 1891. In 1894 he came into Baptist fellowship and accepted the pastorate of the Brooklyn Church. His pastorates have all been in Michigan. For the past two years he has been at Ithaca, where he was greatly loved. He is survived by his widow and two sons.

MR. GUSTAV WEBBER was recently ordained in the German Church, Alpena, where he has been acting as pastor. Rev. William Ritzman of Bay City was chosen moderator and preached the ordination sermon. Rev. P. J. Schilling of Gladwin acted as clerk.

THE FIRST CHURCH OF LANSING is working out a program of enlargement under the leadership of Rev. Ralph W. Hobbs. Several new members have been received, and the keen interest is awakened is evidenced by the large attendance at the mid-week prayer meetings. Rev. H. B. Pilcher, a recent graduate of Newton Theological Seminary, began his work as director of religious education Sept. 1.

REV. W. H. RAUCH of Ohio has accepted the pastorate of the Waterford and Clarkston churches where he is already at work.

SEVERAL CHURCHES IN THE STATE are engaged in revival services. Evangelist J. J. Pease has been assisting at Millington; Director F. L. Currey at the Soo; Evangelists Littrell & Moody have closed a series at Milan and are now at First Church, Pontiac; and Rev. J. H. Vatcher has organized a working force in the First Church, Port Huron, and will do the preaching himself.

TWO CHURCHES REPORT decided improvements in their equipment for the fall work. At Cadillac, a new parsonage, fully equipped, has been erected at a cost of $6,500, a large part of which has been met, and the balance is well assured. At Holley, F. A. Burnett, pastor, extensive repairs have been made on the church building, so that now the auditorium presents an attractive appearance.

THE FIRST CHURCH, YPSILANTI, rejoices in the coming of Miss Ruth M. Campbell who will work among the students at the State Normal College, of whom about 100 are Baptists.

REV. A. W. LYONS closed his pastorate at Muskegon Heights on Sept. 19. He is at present in Superior, Neb.

AS A RESULT OF SPECIAL SERVICES conducted by Evangelist Earl F. Fauro with the Amboy Church, there were thirteen conversions and thirteen additions to the church.

### ILLINOIS

DR. T. H. MARSH, pastor of the First Church of Decatur, returned from the Stockholm meeting and an extended European tour on Sept. 8. On the return voyage he was asked to conduct Sunday services on board the "Leviathan." Since his return Sunday night audiences have been usually large. Plans for the erection of the new building are going forward. It is hoped to begin construction the first of next year.

FRANCES SHIMER SCHOOL, Mt. Carroll, opened Sept. 12 with all space taken, including all rooms in the new McKee Hall erected by Baptist Education Society funds. The attendance has increased both in the academy and junior college. The faculty numbers twenty-one.

ILLINOIS GIRLS, ATTENTION! Two state World-Wide Guild rallies will be held in October, the first one in Champaign Oct. 6-7. Girls from central and southern parts of the state should come to this. Notify Miss Elizabeth Cole, 705 W.



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# The Woman's Continuation Campaign
*Is Calling*
## BAPTIST WOMEN
**TO:**

**L**UNCHEONS —80 of them in as many cities, visited each by a national team of four members; followed each by ten Echo Luncheons in surrounding, smaller towns; between October 15th and November 16th.
*Look Forward to Attending the Loyalty Luncheon in Your City or the Echo Luncheon Nearest You.*

**O**FFER earnest, definite prayers for the quickening of responsibility in every church and every member. The mighty undergirding of praying women is vital to ultimate victory in the denominational task.
*Obtain a Prayer Partner and Covenant for Daily Intercession.*

**Y**IELD all their powers in this important year requiring the consecrated service of every woman. There are activities in every church waiting for workers. There are women in every church needing a real task.
*Your Buried Talents May Become Discovered Leadership.*

**A**ROUSE the interest and enthusiasm of their churches by encouraging a real program of missionary education. Does your church know the glorious achievements of Baptists; do your people understand the great Baptist objectives?
*An Informed Church Is a Working One.*

**L**AY their love gifts in the Might-Box now, that one-half the goal of the year or one million dollars may be gathered in at the time of the Luncheons. We can do it through
*Loving, Living, Lifting*

**T**RUST God for the victory. It is His Campaign carried on for His work and He Himself said, "All power is given unto me, go ye therefore . . . ." We are able because we know
*That Our God Is Able*

**Y**OU the important person in the Continuation Campaign. Some vital part in this year's victory depends upon you. Some point in the program of the message of Christ rests with you. The Lord Jesus is counting on
*You.*

**L-O-Y-A-L-T-Y**

**The Answer of Baptist Women to the call of**
**THE WOMAN'S CONTINUATION CAMPAIGN**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

Clark St., Champaign. The other, proceeding the state convention, Oct. 13-14 in Chicago, for girls in the northern part of State. For full particulars in regard to Chicago rally address Miss Florence E. Kennedy, 4834 Lake Park Ave., Chicago.

THE NORTHERN THEOLOGICAL SEMINARY, Chicago, began its eleventh year on Wednesday, Sept. 12. The first classes were held on the thirteenth. During the first week 118 students reported and registered. Of these fifty-nine were old and fifty-nine new students. About 100 of the students are young men. Several denominations are represented but the large majority are Baptists. Dr. James P. Abbott, becomes professor emeritus and Dr. Smith Thomas Ford will be in charge of the department of pastoral theology. Mr. Harold Hayward becomes instructor in biology. The former instructors will teach the following subjects: Pres. George W. Taft, history and homiletics; Dean Jacob Heinrichs, theology and doctrine; Prof. A. S. Carman, registrar, and church history and English diction; Dr. Henrik Gunderson, New Testament Greek and dean of the Norwegian department; Dr. William M. Fouts, Hebrew and Old Testament; and Mr. John W. Patterson, instructor in preparatory subjects. The following pastors also render part-time service: Dr. A. H. Gage, Rev. J. C. Dent, Rev. A. C. Drum-

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And when you make your own Our Corporate Name is:

**The American Baptist Home Mission Society**

CHARLES L. WHITE, Executive Secretary
SAMUEL BRYANT, Treasurer
23 East Twenty-Sixth Street
New York, N. Y.

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"WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY"
Mrs. Mary E. Bloomer
Treasurer
276 Fifth Avenue, New York City

**There Were Four But Now There Are Three Important Dates for Northern Baptists**

Pay-up-day July 29 has passed. Did you pay the amount due for the first quarter ending July 31? Three important dates remain.

**PAY-UP-DAY, October 28**

This date marks the completion of the first half of the fiscal year, during which one-half the operating expenses will have to be paid.

**PAY-UP-DAY, January 27**

Begin 1924 with your pledge paid in full to date.

**PAY-UP-DAY, April 27**

This is the last Sunday in the fiscal year. Pay in full balance due on your pledge to end of New World Movement period.

**FINANCIAL NEEDS TO APRIL 30, 1924, $12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION.

(*Continued from page* 1137.)

not changeable. They have "no variableness nor shadow of turning." In the application of these laws there were many rules. That men need to worship God is a law. History and individual experience both show that worship in some formal and social way is a great contributor to men's welfare. To secure that worship in its most effective way it was made a rule that men should go to Jerusalem three times a year to worship and when there they were to perform certain ceremonies. But those ceremonies were not permanent. John 4:21-24 tells us that Jesus disregarded the rule but kept the law. Paul, in Romans 14: 6, says that the keeping or the nonkeeping of days is variable, but the doing either "as unto the Lord" is constant. In Hebrews 8: 13, it is written that some rules of the past were become "old and ready to vanish away." But the law of faith was made more imperative.

It was a law of Jesus that his disciples should observe the Supper "until he come." But it was not a rule; for if it had been, we ought to observe it once a year at Jerusalem in the night and with unleavened bread. We keep the law but we ignore the rule. It is a law to "be baptized." If it were a rule we ought to go to the Jordan or the brook Kedron for it. It was a law for godly people to be circumcized. If we regard that as a rule we ought to follow it. It is a law that Christian people should be temperate in all things. If we are to take the whole Bible as a rule we ought to follow it and "take a little wine for the stomach's sake."

We all make the distinction easily between the law of right and the rules of living. We do not silence women in the churches because the circumstances have so changed that it does not bring popular reproach on the church for her to speak. This distinction is one that we ought to make in our thinking and speaking. Not to do so is liable to arouse unfounded suspicions against good men. One of our professors made the statement in a ministers' conference that the Bible is not a rule. He was at once accused by the unthoughtful newspaper men and some of the less thoughtful ministers of denying the authority of the Bible. The Northern Baptist Convention adopted a statement in which it left out the word rule and spoke of the Bible as the ground of their faith. Some shallow-minded people have said that this was an attempt to deny with weasel words the authority of the Bible. But this was not true; it was an attempt to state the facts with accurate language. The Bible is not a rule but it is a guide. Upon its laws our hope is founded, and by them we trust we are seeking to be guided.

ALVAH S. HOBART.

Yonkers, N. Y.

mond and Rev. E. A. Schulls. Prof. Milton B. Lindberg is instructor in collegiate subjects. Milwaukee Hall will be completed in a few weeks and will help to care for this large and rapidly growing student body. The crying need is for an apartment building for married students. The new dormitory cares for seventy-eight single students (men only) but almost no provision is made for the large body of married students who comprise quite a large percentage of the students. The public is invited to attend the Friday lectures which occur each week during the school year at 10:30 a. m.

### Aurora Association

The forty-sixth anniversary of the Aurora Association was held at the First Church, Joliet, Sept. 17-19. With a few minor exceptions, the published program was carried out in detail, and was unusually interesting. The first speaker was J. W. Hoyt of the Belden Avenue Church, Chicago. The presentation of the work of the Baptist Old People's Home was given by Mrs. J. W. Hoyt. The next speaker was D. H. McGillivray who told about the Central Children's Home in Maywood. Mrs. Culla J. Vayhinger gave a prohibition address on "America's Noon Hour." On Tuesday evening E. A. Gilmore of De Kalb, who succeeded J. C. Dent as state missionary for the Northern District, delivered an address. Carey R. Moser of Joliet gave a doctrinal sermon.

Plainfield was selected as the next place of meeting. Henry Clay Miller of the Marion Avenue Church, Aurora, was chosen moderator for the ensuing year.

Officers of the Women's Missionary Union of the association are: Pres., Mrs. Emma Frydendall, Big Rock; vice-pres., Miss Ruby Bartram, Plano; secy.-treas., Miss Elizabeth Hyland, Plainfield.

Officers of the B. Y. P. U. of the association are: Pres., Jack Maitland, Joliet; vice-pres., Miss Nora Carrnaday, Morris; Esabelle McCurry, Joliet; secy-treas., Earl Horton, Aurora; chairman lookout committee, Merl Sterns, Aurora.

A resolution was adopted discontinuing the missionary committee and substituting in its place a board of promotion of the association to be composed of a chairman and four members chosen annually, for the purpose of carrying out such programs as shall assist the churches in attaining the highest efficiency in all departments of church work. Raymond S. Carman, pastor of the First Church, Joliet, was elected chairman, and a member of the executive committee.

### Women's Sessions of the State Convention

Baptist women from all over the state are going to attend the state convention that meets in the First Church, Oak Park, Oct. 15-18. The Women's Mission Union of the Chicago Association has planned a reception for the women and real sight-seeing tour of Baptist institutions located in Chicago. Every delegate to the convention from churches outside of Chicago is invited by the union to be at the First Church, Oak Park, at one o'clock, Monday afternoon, Oct. 15. Autos will leave the church at 1:30 and guests will have the opportunity of visiting the Central Orphanage and Old People's Home in Maywood, Aiken Institute, Northern Theological Seminary, Raymond Institute, Olivet and Immanuel churches, closing with a social hour at the Missionary Training School. At five o'clock will be an acquaintance hour followed by supper served in the church to all delegates. At 7:00 p. m., in the auditorium, the first regular session of the Women's Mission Society of Illinois opens. Every seat should be filled at that hour for the conference period with state leaders. At 8:30 Mrs. Helen Barrett Montgomery, president of Women's Foreign Mission Society, will appear before the joint meeting of the Women's Society and Pastor's Union.

Second session: Women's meeting at 9:00 a. m., Tuesday morning, in First Congregational Church house, Oak Park. No Baptist woman can afford to miss this meeting. At 12:30 comes the women's luncheon and at five o'clock the "Loyalty" banquet, served by the women of the Austin Church. The latter is for women and World Wide Guild girls. Two missionaries and Baptist leaders in state and educational work will respond to toasts. Miss Clara D. Pinkham, president of the Baptist Missionary Training School, will be one of the speakers.

Wednesday at 8:30 a. m. and 1:15 p. m. the senior and junior foreign mission study books will be presented.

Thursday at the same hours will be presented the home mission study books. Thursday evening Mrs. C. D. Eulette, who attended the World Alliance meeting in Stockholm this past summer, will tell us "World Baptists as I Saw Them." How can the 1923 state convention be made to prove a help and inspiration

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Kalamazoo, Michigan, North Presbyterian Church, says: *"Our treasurer sent for one hundred calendars which were sold before they arrived. Afterwards sent for two hundred more which were sold quickly, and we are closing our year with a good amount of money in our treasury which we could not have had if we had not sold your beautiful calendars."*

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Sketches and suggestions submitted

throughout the year? By every loyal Baptist woman and girl praying for the state convention, planning to attend the state convention, talking about and talking up the state convention, bringing a friend to the state convention, and sending a young woman to the state convention. Will you do it? Notify Mrs. M. C. Brown, Baptist church house, Oak Park Ave. and Ontario St., Oak Park, Ill., by Oct. 12 when you expect to arrive.

## NORTH DAKOTA

Rev. H. R. Best began his pastorate at the First Church, Fargo, Sept. 2, succeeding R. W. Hobbs, now of the First Church, Lansing, Mich.

The Immanuel Church, Fargo, C. W. Finwall pastor, is preparing for a series of evangelistic services Oct. 9-28. E. W. White of Omaha will preach. Reception of new members will take place in connection with the Lord's Supper, Oct. 7.

## KANSAS

### Southwestern Section

This part of the world is not in as prosperous a condition as would be liked. A total failure of the wheat, together with the deflated prices of farm commodities, has seriously affected the work.

The Southwest Association held its thirty-sixth annual meeting with the Elkhart Church, Aug. 29-30. All but one of the churches reported additions by baptism, some of them many more than previous years. All together they reported twice the number of baptisms as during the previous year. One church sounded the note of retrenchment, which called for some pertinent remarks regarding such actions. It was stated by the moderator "that the most expensive experiment a church can make is to retrench, to close up shop during a financial crisis."

Pastor A. C. Downing of the Meade Church has tendered his resignation, to become effective Dec. 1. He is open for another pastorate.

Reports are at hand that Pastor C. W. Safford has resigned at Elkhart and has accepted the work at Wilmore and will take up the work there shortly.

Pastor Malcom has resigned the work at Plains and returned to New Mexico.

Field worker Rev. J. J. Griffin and his singer recently closed a two weeks' meeting at Golden Plains, a country church in Northern Seward County. The church was revived and will secure a pastor in the near future.

The Liberal Church has continued on the upgrade for the past two or three years. Under the leadership of John R. Pennington good work is being done. It has a good plant, and a good grip on the situation.

G. C. Faulkner is doing the work at Satanta. There is no house of worship, but the auditorium of a rural high school is being used.

Plans are well under way, whereby, the Southwest and West Central Associations together will employ an associational evangelist. John R. Pennington of Liberal is president, Ralph Kemper of Amy, clerk, Ralph Heath, Liberal, treasurer. This presents one of the largest mission fields in the entire southwest, only twenty-five churches in sixteen counties.

## IOWA

### Northeast District

A number of changes have taken place recently among the pastors in this section of the state. J. V. Wright has removed from Swaledale and taken the pastorate of the church at Sheffield. The vacancy at Swaledale has been filled by F. W. Weniger, recently of Cresco. When T. J. Gibson accepted the call of the church at Harlan, two fields were left pastorless in the Cedar Valley Association. These places have been supplied. Edward Bodenham, who now lives at Riceville, is to preach at the David Church, and Bernard Guy, of the Moody Bible Institute, is located at Little Cedar. The latter is a new recruit in the state. J. G. Barnett, who has been at Riceville and McIntire since the beginning of the year, has already secured a place in the hearts of his people.

C. S. Carroll has resigned at Fredericksburg after a fruitful pastorate of nearly six years. F. W. Ford has resigned at Central City on account of ill health. In spite of this serious handicap he has done good work there. He has not yet decided on future plans. P. H. Peterson has resigned at Cascade and gone to the Kansas City Seminary to complete his theological course. M. O. Keller, formerly pastor at Nora Springs, has removed to Detroit, Mich. The Northwest district stole F. W. Madson of Eldora, who becomes pastor of the church at Spencer.

The church at Charles City after being pastorless for over a year, has called C. R. Watrous of Seymour. He accepted and began service there Sept. 23.

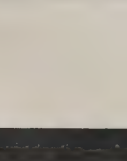
W. B. Hutchinson, the field worker, attended the Davenport Association at Camanche, the Cedar Valley Association at Dunkerton, and the Cedar Rapids Association at the Jordan's Grove Church—all good meetings and well attended. The meeting of the Dubuque Association at Manchester on Oct. 1 completed the list.

The First Church, Waterloo, will dedicate its new building in December. The total cost of the structure will be $150,000. Of this amount, $120,000 will have been used since April of this year. The pastor, Rev. R. E. Williamson, recently announced the gift of a new memorial pipe-organ.

(*Continued from page* 1136)

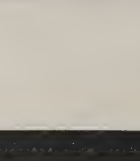
district, or the pastor in your church will draft your services as one of the five-minute speakers who will help get the country spiritually ready for the conferences before they begin. Possibly you will be asked to serve on one of the committees so necessary to organize plans for conferences. It may be that your part will consist simply in registering yourself as one supremely interested in the Bible and missions. It is certain that you will be needed for prayer. Large prayer committees are being appointed in each of the various conference centers, and this is a fact spelling inevitable success. But no mere committees, no matter how large, no matter how earnest, are sufficient. The prayer of every Northern Baptist in the entire convention field is needed today for the success of these conferences.

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**BOVEE FURNACE WORKS, 85 W. 8th ST., WATERLOO, IOWA**

Mrs. Elinor Childs of Waterloo is the donor. The organ is being built by the Moller Pipe Organ Company of Maryland, and will cost $10,000. It is a three manual, electro-pneumatic, and equipped with complete echo organ and Deagan chimes. It will be dedicated with appropriate ceremony during the week of the dedication of the building. Mr. Williamson graduated from Rochester Theological Seminary in 1922. He is also a graduate of Shurtleff College and served as a chaplain overseas during the world war. He went to the First Church, Waterloo, in July, 1922. Forty-four members have been received during the first year of his pastorate. Two six-weeks' schools of religion have been held with classes in Bible, teacher training and missions. The Sunday school will be thoroughly reorganized before moving into the new building, which will provide for the most modern church-school work.

# Rocky Mountain States

## ARIZONA

THE SECOND ANNUAL SESSION of the summer assembly held at Carr's Ranch near Roosevelt, July 27-Aug. 5, was a success in every way. The attendance was good. There were fifty-eight who paid enrolment fees of $1.00 and carried the course of study, and there were besides a goodly number of visitors who profited from the addresses given and the fellowship which prevailed in the camp. The class work and addresses were of a high order. Those who directed the class work were C. T. Garnett, Bible study; W. B. Percival, church history; Mrs. W. B. Percival, mission study book; L. M. Darnell and W. C. Driver, evangelism; L. F. Taylor, and Tallie Williams, studies in Old Testament; Mrs. Tallie Williams, religious education, and Secretary Morton, missions and denominational program. C. L. Kau was director of athletics and sports and with Jimmie Mullens helped many to enjoy the camp life. Addresses were given by W. Warner Watkins, Mr. Garnett, Mr. Percival, Mr. Taylor and others; while V. A. Vanderhoof and Doctor Rider delivered sermons. This session of the assembly in many ways was superior to that of last year. All present this year are united in saying that the assembly must be a permanent institution in the state. It is hoped that a more central and accessible location may be found for next year and that the churches may lay their plans early for a large enrolment.

MRS. TALLIE WILLIAMS of Globe has become the director of children's work under the department of religious education of the Publication Society. Mrs. Williams has had training for work of this kind and will be able to help the Sunday schools and churches of the state in their work with the children.

THE BUCKEYE CHURCH called to its pastorate Rev. A. J. Beaty of Alpine, Tex. Brother Beaty is a graduate of Howard Payne College.

DOCTOR AND MRS. DRIVER of the Chapel Car "Glad Tidings" assisted Pastor Taylor of Glendale in meetings during the early part of September. The car came out of the shops the fifteenth when Doctor and Mrs. Driver went to Casa Grande for their first car meeting for the year.

THE HOPI CHURCHES of the first and second mesas are the first in the state to take action approving the completion of payment in full on their pledges to the New World Movement and to vote approving the program of the denomination following the New World Movement. The Hopi churches lead. Can the rest of us follow them?

REV. T. E. ELGIN, OF WINSLOW reports that the Sunday school has more than doubled in attendance and that congregations have increased since they entered their new church building. The church is happy in its work and the outlook is bright. Special meetings are planned in October with Pastor Darnell assisting.

THE GENERAL BOARD OF PROMOTION has generously offered the services of Miss Anna Dahlgren of the Philippine Islands, at home in Phoenix on furlough, for deputation work in the state. She began her work Sept. 16. Many will remember having met her in Douglas during the convention.

DR. L. H. THAYER, convention treasurer, has returned from Chicago where he took a course of lectures in the Children's Memorial Hospital. This hospital receives 24,000 patients each year. Doctor Thayer reports a profitable and pleasant visit to the East and to his old home in Lima, Ohio.

REV. ALONZO M. PETTY, of Portland, Ore., general representative of the General Board of Promotion of the Northern Baptist Convention, recently paid the state a visit. He held several conferences and preached in Phoenix and Mesa.

THE SECOND CHURCH, PHOENIX, called Rev. E. E. Burkhalter, of Nacogdoches, Tex., to become its pastor. He accepted and is on the field.

REV. J. LAWRENCE BELL accepted the call of the Miami Church and is busy at work on the field. The church is paying the salary of Brother Bell in full, thus attaining self-support.

REV. A. S. WAHL OF BEVERLY, N. J., has accepted the call of the Glad Tidings Church, Chandler, and the First Church, Casa Grande, and is on the field.

THE MESA, GLENDALE AND GLOBE churches conducted successful daily vacation Bible schools this summer.

THE FIRST CHURCH, NOGALES, called Rev. Wm. MacIntosh of East Alton, Ill., to its pastorate. Brother MacIntosh accepted. He graduated from Shurtleff College in June.

## Obituary

### DR. EDWIN W. LOUNSBURY

Throughout his long and useful pastoral career, Doctor Lounsbury delighted to preach the glorious gospel in its purity and simplicity, and the people of all classes and ages delighted to hear him. He made the message so simple, clear and plain that even children could understand the plan of salvation and many were won to Christ through his efforts and developed into stalwart Christians.

He was a many-sided man, gifted in many ways, but was preeminently an evangelistic pastor, who sought above everything else the salvation of men. Every pastorate he held from the very beginning as a student pastor was fruitful in the conversion of souls.

At Canton, Ohio, he gave the hand of fellowship to 165 persons at one time. At Dayton, his next pastorate, 150 were received in the church at one time; in both cases, as the result of meetings in which he was his own evangelist and did all of the preaching. In one meeting, he preached every night except Saturday for thirteen consecutive weeks.

The funeral service was held at the Park Place Church, Aurora, Ill., the scene of his last labors, Monday, Sept. 17, at eight o'clock p. m. The service was conducted by his friend for twenty-six years, Dr. M. P. Boynton of Woodlawn Church, Chicago, assisted by Rev. W. B. Hindman of the First Presbyterian Church of Aurora. There was a large attendance, filling the church and gallery. The Ministerial Alliance of Aurora was present in a body. The text chosen was very appropriate, 1 Timothy 4:6, "A good minister of Jesus Christ." The speaker said that in all his experience of more than thirty years in the ministry, he knew of no one to whom the words of the text applied as well as to his friend who had passed on to his reward.


## Want Ads

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Give references and educational pedigree, such as name of college and theological seminary where training was received. Address W. H. Thompson, director of rural work, Granville, Ohio.

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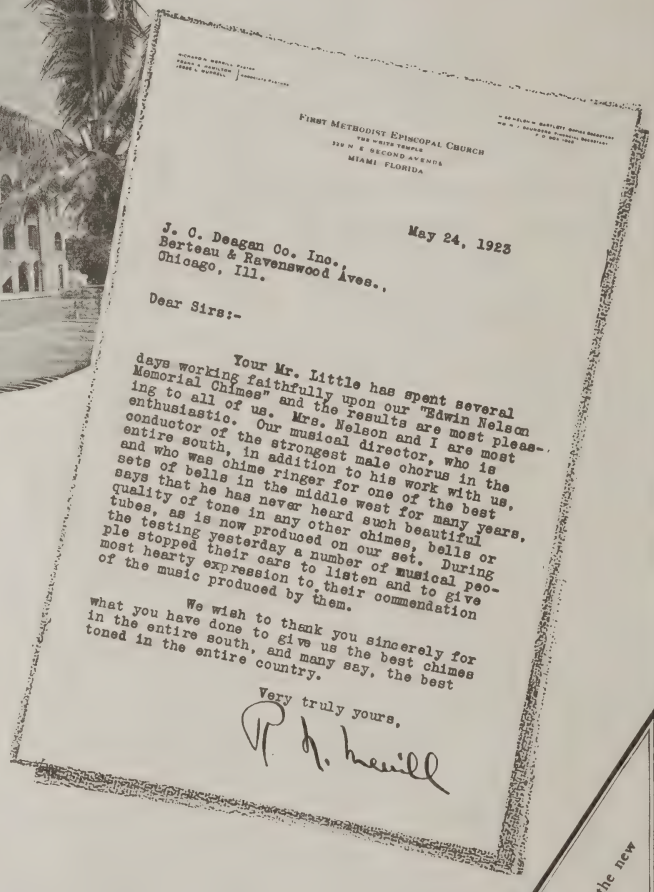
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Volume IV October 13, 1923 No. 37

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# The Baptist

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## The Great Adventure

ONLY those are fit to live who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same Great Adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first. Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual, but as a link in the great chain of creation and causation, so that each person is seen in his true relations as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole. . . . .

With all my heart I believe in the joy of living; but those who achieve it do not seek it as an end in itself, but as a seized and prized incident of hard work well done and of risk and danger never wantonly courted, but never shirked when duty commands that they be faced. And those who have earned joy, but are rewarded only with sorrow, must learn the stern comfort dear to great souls, the comfort that springs from the knowledge taught in times of iron that the law of worthy living is not fulfilled by pleasure, but by service, and by sacrifice when only thereby can service be rendered. . . . .

In America today all our people are summoned to service and sacrifice. Pride is the portion only of those who know bitter sorrow or the foreboding of bitter sorrow. But all of us who give service, and stand ready for sacrifice are the torch-bearers. We run with the torches until we fall, content if we can then pass them to the hands of other runners.

*"—Theodore Roosevelt in "The Great Adventure"*

## Fresh from the Field

**Rev. Charles L. Rhoades** has resigned at Fredonia, N. Y., after a pastorate of five years. His future plans are not announced.

**According to press reports, Rev. Elmer W. Powell** of the First Church, Kalamazoo, Mich., has declined the call recently extended to him by the Delaware Avenue Church, Wilmington, Del.

**The work of the First Church, Wellsville, N. Y.,** is opening up well under the new pastor, Rev. John Gerald York. Mr. York until recently was pastor at Grand Forks, N. D.

**Rev. R. E. Seitner** will close his work as pastor of the church at Morris, Ill., and become pastor of the church at Monmouth on Oct. 1. Mr. Lee L. Wilson is chairman of the pulpit committee at Morris.

**At the September meeting of the executive committee** of the Ministers' and Missionaries' Benefit Board, forty-three applications for beneficiary grants were approved. The total number on the beneficiary list is now 1453. At the same meeting seventy-one new applications were approved for membership in the retiring pension fund.

**Mr. Harry V. Meyer, for many years** with the Publication Society, but who resigned two years ago to accept a position in New York City, has been invited to return to the society for the period of the hundredth anniversary. Mr. Meyer accepted the invitation and began his work Oct. 1. Mr. Meyer's special work will be to assist the centennial committee in putting into operation its many plans for the observation of this anniversary, and he will also promote institutes, summer assemblies and kindred work of the religious education department formerly conducted by Rev. Thomas B. Frizelle who left the society for his present pastorate in Fresno, Cal. Mr. Meyer is a well-known layman, and in frequent demand as a speaker in the churches.

**The movement to preserve the sacred** places in the Holy Land which is being directed in this country by a committee under the joint chairmanship of Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches of Christ in America, and the Rt. Rev. William T. Manning, bishop of the Episcopal diocese of New York, was notably advanced by the recent visit to this country of Lt. Col. J. B. Barron, chairman of the Commission of Liquidation and Control of the Orthodox Patriarchate of Jerusalem under the British Mandatory Government of Palestine. Colonel Barron's visit was made at the invitation of the American committee on preservation of the sacred places in the Holy Land and the purpose of his coming was to inform the committee as to the exact situation which prevails at the present time in Palestine insofar as it affects the Orthodox patriarchate and the sacred shrines under its care. During his stay here, Colonel Barron was in conference with Doctor Mcfarland, Bishop Manning and other members of the committee and he brought much information which, it is said, will be invaluable in carrying on the effort to aid the patriarch.

**The church at Oskaloosa, Iowa, Rev.** T. A. Searcy, pastor, is planning for a series of special meetings in the near future. Evangelist Frank M. Wells will assist the church.

**At the Chicago ministers' conference,** Oct. 8, Rev. Samuel E. J. Watson, pastor of the Pilgrim Church, Chicago, will speak of the "Black Belt of Chicago." Negro spirituals will also be a feature of the meeting.

**The French and Spanish governments** are planning a railroad from Paris, via Tangier, to Dakar on the west coast of Africa. This will give easier transportation between these governments and South America, as Dakar is but one week's journey to the eastern coast of Brazil. It will put Paris and Madrid nearer to Rio De Janeiro in time than New York is.

**It is reported that among other** changes resulting from the activities of Christian missionaries and the police in San Francisco, against the Chinese tongs, many young slave girls have been sent by their owners into the smaller towns adjacent and that Chinese tailors who thrived by making dainty clothing for the slave girls are appealing to the Y. W. C. A. secretaries to put them in touch with Christian families who want clothes, their former trade having diminished to the negligible point.

**American Education Week will be ob**served Nov. 18-24. The American Legion, the National Education Association and other organizations have sponsored the movement. Sunday, Nov. 18, is styled "For God and Country Day," and ministers in all pulpits are invited to preach at least one sermon on education. Monday is "American Constitution Day," set aside for stressing obedience to the law, man's struggles for liberty, the duties of citizenship and education and the ballot. Tuesday is "Patriotism Day"; Wednesday, "School and Teacher Day"; Thursday, "Illiteracy Day," for devising ways and means for the eradication of illiteracy. Friday, "Community Day," is given over to consideration of equal opportunity in education for every boy and girl, the needs of the community as to public libraries and community center. Saturday, "Physical Education Day," is a day for the study of the value of exercise, correct posture and health habits.

**Mr. and Mrs. Harold Park Harding** sailed from San Francisco on the S. S. "President Pierce," Thursday, Oct. 4, bound for Manila by way of Hawaii, Japan and China. Mr. Harding goes to develop boys' work in the Young Men's Christian Associations of the Islands. He has had seven years' experience in Y. M. C. A. boys' work, first at White Plains, N. Y., then in the Central Branch, Brooklyn, said to be the largest in the world, and following that in Providence, R. I. From there he was called to the colors in the world war. At the close of the war he entered the boys' department of the Y. M. C. A., Cambridge, Mass., and after four years there has been called to do this important pioneer work in the Philippines. Mr. Harding is the only son of Rev. Samuel T. Harding, pastor of one of our churches in Norwich, N. Y. Mr. and Mrs. Harding are graduates of Rochester University, Rochester, N. Y. Mrs. Harding was born in Madras, India, during the missionary service of her parents, Rev. and Mrs. Herbert F. Laflamme.

(*Continued on page* 1156)


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1923

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# The Baptist

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*Managing Editor:* Edgar L. Killam

*Committee on* THE BAPTIST

EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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### No Danger Here

Mr. Henry J. Smith of the *Chicago Daily News*, speaking before the Medill School of Journalism said: "There is a point where the passion for writing may become a deformity and a disaster, for there are writers who have developed the capacity to utter a thought so completely that they can't think any more, and there are literary persons who know so much about life that they have forgotten how to live—and none can live with them, either."

It is safe to say that the editor of THE BAPTIST and his correspondents are in little danger of the fate here pointed out.

# Killam's Kollum

### Get the Scout Habit

A Boy Scout does a good turn daily. We most earnestly hope that every Baptist forms, if he has not already done so, the scout habit. There is plenty of room for the good turn. The opportunity greets every man every day. It is only a question of disposition and thoughtfulness. There are many homes—Baptist homes—which would be helped by the visits of THE BAPTIST and *Missions*. Be a good Baptist scout and introduce these journals in these homes.

### After Hearing the Editor's Story

Last night as I lay on my pillow,
Last night as I lay on my bed,
Last night as I lay on my pillow,
I dreamed of the church that was dead.

There were deacons and elders and preachers,
Lay leaders, and others who led;
There were stewards, superintendents and teachers,
And millions of members—all dead!

There were buildings of marble and splendor,
And preaching far over my head;
There was music I never could render,
But the organist even was dead.

There were fields that were vast as creation,
For the heart-hungry world must be fed;
All was ripe for the birth of a nation,
For the pessimist also was dead.

I asked, then, of one who was living,
Why all was thus seemingly dead.
He answered with little misgiving,
"CHURCH PAPERS—UNMENTIONED, UNREAD."

—J. H. Noland,
in *Southern Christian Advocate.*

### Pleased Stockholders

"As a stockholder in the corporation, I am delighted with the success of the past year under your leadership and direction."—Dr. H. B. Sloat of the Connecticut Baptist Convention. Another short but eloquent letter reads: "My dear Killam: THE BAPTIST is improving all the time."—Robert A. Ashworth. At first such wholehearted commendation filled us with fear —"Delighted"—"Improving all the time." Brethren, there is a limit and that's perfection. Having achieved such a measure of success may we not pat ourselves on the back and rest a while? Another and truer idea soon overtakes us. These kind words are the words of friends who know how far we have still to travel before we reach the ideal and they are cheering us on our road. We are glad there are so many such folks in the world.

## Fresh from the Field

(*Continued from page* 1154)

**The church at Springfield, Ohio, has** called as pastor, Rev. J. S. Braker of the First Church, McKeesport, Pa. He will begin his work at Springfield about Oct. 10.

**The church at Goshen, Ind., has called** Rev. J. C. Rhoades of Texas as pastor. Mr. Rhoades was a former Indiana man but has spent the past ten years in the South. He is already on the field.

**Mrs. M. H. Pettit, wife of Rev. M. H.** Pettit, well known as a successful pastor in Michigan, died at her home in Cassopolis, Sept. 12, after a long illness. Mrs. Pettit served in many capacities outside the duties in connection with the work of the local church.

**The last week of September Baptists** of Bloomfield, Ind., dedicated a new house of worship. A year ago, early in January their building burned and was a total loss, as the church was without insurance. The new building is of Bedford stone and pressed brick construction.

**The "Christian Register" announces a** return to the subscription price of $3 per year. A far-reaching campaign for increased circulation has been planned. It is clear that a denominational newspaper must be sold at a reasonable price and have back of it the hearty cooperation of its readers in subscription getting if it is to fill a large place in the life of a denomination. The *Christian Register* has back of its plans many of the outstanding laymen of the denomination.

**Two hundred and seventy-one men** who sell real estate, manufacture corrugated iron, probate wills, diagnose diseases, preach sermons, buy and sell securities, conduct funerals, and correct examination papers, says the *Christian Register*, 271 men engaged in widely differing businesses of life went to New Haven to tackle a few problems in promoting the chief business of life. They were delegates from 181 chapters of the Unitarian Laymen's League to the third annual chapter convention at New Haven, Sept. 14-16.

**Dr. A. W. Beaven and family of the** Lake Avenue Church, Rochester, N. Y., reached Montreal this week. He has large plans for the work of the coming year. In a letter to his church he gives a hint as to the way the summer was spent. "This letter comes from me when in one of the most interesting cities I have visited. London has captured us all. Of course, its streets and buildings have been familiar by story, rhyme and conversation since childhood—the Strand, Picadilly, Charing Cross, Westminster Abbey, London Bridge, the Bells of St. Clemens, Old Curiosity Shop, etc. Everywhere we turn some name that we have known greets us. To look at the monuments in Westminster Abbey and read the names is like calling the roll of the men we have read or heard of all our lives—Dickens, Shakespeare, Darwin, Tennyson, Doctor Johnson and hundreds of others. Places sacred to my father and therefore to me are here too—the place of his baptism, Spurgeon's tabernacle, and the spot where his mother lies buried. We shall sail from the same port in England and land at the same port in Canada as he did a lone boy fifty-five years ago when he came to America."

**The Y. M. C. A. in Jerusalem has been** given a seven-acre site. A building will be erected which will become the center of the association's activities in the Near East.

## First News From the Japan Devastated Area

THE following letter from Mrs. Charles B. Tenny is the first communication by mail which has reached the headquarters of the American Baptist Foreign Mission Society from the devastated area in Japan:

"Mr. Tenny was called to Tokyo and though the railroad was still forbidding any travel that way except for those whose families were known to be there, we have heard nothing, so presume that from his position as a missionary he was allowed through. He carried food and water for several days' supply. Almost no word reaches us yet from the devastated region but soldiers are all around gathering food and they say refugees are pouring out of Tokyo as fast as possible, but food is still sadly needed. Holtom and Patterson have returned and report the seminary and residence still standing, as also Axling's and Benninghoff's, Miss Ryders, Yotsuya and Immanuel churches and a little of the Tabernacle, also a little of the Mabie School. It is definitely known that Fishers, Gressitts, Holtoms, Toppings, Covells and Misses Carpenter, Russell, Jenkins, Kludt, W. Acock, and Newbury have lost everything. Also many of our Baptist teachers and preachers and scores of our Christians have nothing and no prospect of ever having anything again as banks and post-office records and papers of credit, etc., are also gone. And yet through it all you hear no complaint, and see no tears, but a stolid endurance on the part of non-Christians and a beautiful resignation and trust on the part of the Christians (both native and foreign). The business people are taking advantage of the ships sent to take them home but we missionaries are staying by and doing what little we can. The present plan for the Fisher, Gressitt and Holtom families is to stay in Sendai for the winter and those who were in Karuizwa to stay there for the present.

"Conditions in Tokyo are so awful that we are told women and children are forbidden to come in even if their homes are standing. Miss Carpenter was in her home at the time of the earthquake and was hurled back and forth across the room a number of times. Soon after, seeing flames on most sides of her, she made her escape with several Japanese and spent two nights in a park with scores dying about her. One missionary reports after being in it all for four whole days among the flames, the dying, and the frenzy, that he heard never a complaint, saw never a tear and heard no swearing except that of an American tourist who had lost little, but was cursing the management around him! We learn that Mr. Gressitt is doing wonderful work in Yokohama for the refugees on the American and British ships as he can interpret and adjust things because of his knowledge of affairs and people. Mr. Holtom is leaving again for Tokyo and you are perhaps getting word from there by now. At any rate we know your prayer is for Japan at this crisis and for the many broken hearts. It is a miracle that as a mission we suffered no loss of life."

**Rev. W. G. Carey of Altamont, Kans.,** has accepted the call of the church at Galena and is now on the field. The church is now on a self-supporting basis.

**Dr. Frank M. Goodchild of the Central** Church, New York, has so far recovered from his recent serious illness that he will soon sail for southern France with Mrs. Goodchild where it is hoped that his recovery will be complete.

**Rev. A. W. Mayer, of Jamestown, N.** Y., has accepted the call of the First Church, Williamsport, Pa. In Jamestown Mr. Mayer has served as the director of religious education and associate pastor.

**The international ice patrol has successfully** used T N T to keep shipping channels free from dangerous icebergs. This work was begun after the Titantic disaster. The ice patrol board recently held a meeting to make plans for next spring.

**The daily press of Madison, Wis., an**nounces the coming of Rev. Norman B. Henderson to the pastorate of the First Church, Nov. 1. He has been pastor of the University Church, Minneapolis, since 1919. He was before that time pastor of the Irving Park Church, Chicago.

**Dr. Adolf Hoel of Christiania Uni**versity, who for the past seventeen summers has been engaged in scientific exploration off Spitsbergen, recently returned after a successful and profitable voyage. He succeeded in surveying the whole coast from South Cape to Cross Bay. Doctor Hoel described the past summer in the Arctic region as perfect and one which greatly facilitated his work.

**The first week of October saw three** big rallies at the Temple Church, Los Angeles. The first Sunday was church membership rally and registration. Every member attending the morning and evening services was registered and an effort made to account for all those not in attendance upon these meetings. The mid-week meeting was a church night program and prayer meeting rally. On Friday night there was held a rally social in Burdette Hall. It is clear that Pastors Brougher and Hudson are planning for an end of vacation so far as church duties are concerned.

**A great religious awakening came to** Wyoming, writes Rev. C. M. Thompson, during the month of September. "Big Jim" Kramer was with the First Church, Casper, in a meeting. Before he had been there three days the building was inadequate. A huge tent was pitched on a prominent corner. It was packed every good night we had. Sundays hundreds stood outside the tent. Casper has thought religiously for an entire month. The chief news item on the front page of the local dailies was of the meetings. The weather was unfavorable from the start. High winds, almost gales, blew the tent down, and the terrific cloudbursts and disasters of September came during the meeting, but even these did not stop the movings of God. All the churches of the city were revived and reaped rich harvests. Practically all those who came by baptism were adults many of them strong men. About 100 will be received into the church within the next three weeks as a result of the meeting.

(*Continued on page* 1184)

# The Baptist

## Unity and Uniformity

DEFINITION is a great peacemaker; and the hasty, indiscriminate use of words scatters abroad the microbes of controversy. Ambiguity is the fruitful mother of individual quarrels and the parent of public wars and rumors of wars. Consider some examples:

There are the words *unity* and *uniformity*. Both signify oneness, yet unity means only a fundamental oneness in purpose, or a harmonious working toward a common end. Unity may characterize the working together of parts of an organism or organization or machine quite different from each other yet harmonious and not antagonistic. Uniformity, however, requires that all parts of an organism or organization or machine be alike, work alike, think alike, and not simply that they work in harmony toward a common end.

The ideal of some great religious bodies and of some smaller bodies and individuals is the securing of an absolute uniformity of belief and action in the Christian church, though the stress is usually upon outward uniformity. Said the royal wise fool James, "They must conform or I will drive them out of England." There are likewise two uses of the word unity in a religious sense. The will-o'-the-wisp idea of the Roman Catholic and many less powerful bodies and individuals is an outward unity which shall be comprehensive of all Christendom, though of vastly varying shades of belief, but which can be wielded as one body and which must bow to one human authority. After having achieved such an outward unity at the cost of multitudes of martyr lives, and after the dragging of the church through the mire of sensualism, cruelty and corruption and civilization itself into poverty and ignorance, the fatal coils of this unity were broken and cvilization was saved. It is not strange, perhaps, that the church of Rome longs for a revival of its vast though sinister power, but it is inexplicable that many who owe their civil freedom and religious liberty to Protestantism should be clamorous for some sort of return to that false unity which had well-nigh strangled the church of Christ and civilization with it.

THE unity which the New Testament inculcates distinctly repudiates the necessity of uniformity. It is a spiritual unity or unison which Christ so pathetically and with such tender solicitude urges upon his disciples in the last hours before his supreme sacrifice. The apostle Paul sounds the same note of urgency and with the same ideal of spirituality when he begs the Roman saints to be of one mind or disposition even when they cannot be of one opinion; and he exhorts the Philippians, most dearly loved of all his churches though prone to fall out with each other, to be "of the same mind," "of one mind," and to have "the mind which was in Christ," which he then explains, in the most sublime passage of all his writings, the one in which he interprets the incarnation, to be the mind or disposition of utter self-abnegation for the sake of the redemption of men.

But when this spiritual unity is emphasized, there is an insistence upon the right of certain diversities within the church. For example, there are allowable diversities of function among the church members even as there are among the members of a unitary human body. There are also permissible diversities of belief, diversities quite as marked as those between the various evangelical denominations today and in some cases more so, such for example as the difference between the Judaic and the cosmopolitan types of Christianity in the apostolic church. And there are recognized in the New Testament diversities of practice also, as set forth, for example, in the fourteenth chapter of Romans in the matter of eating meats or herbs only and in the custom of observing all days as sacred or that of the nascent observance of the Lord's Day as the one sacred day.

These variations are all within fairly well-defined limits, of course. Together with the insistence on charity for certain diversities of view among equally conscientious brethren, quite as sharp reprobation is given those who cause divisions needlessly in the church by the teaching of strange doctrines, and whenever either doctrinal opinions or personal practice goes beyond the boundary lines of Christian truth or duty, summary discipline or the withdrawing of fellowship are advised. We are non-conformists when a human conformity is thrust upon us, but we must beware of causing deformity in the church of Christ by the mutilation of its body either in faith or practice.

It seems to us that the Baptist denomination in the vast majority of its churches and members is characterized by a fundamental unity of faith and practice and its diversities are almost all of them within allowable New Testament limits. Love toward each other and loyalty to Christ should accomplish our complete unification.

### An Element of Democracy

THE local Baptist church is a Christian democracy. if it is true to the ideals of its Founder and Lord. Such a democracy must have wise and successful methods for developing its membership so that all will share in its accomplishments as well as in its opportunities and responsibilities. We are given to understand that half the membership of the average

local church does not participate in the affairs of the church or in its wider enterprises. Participation by every member is an essential element in a Christian democracy. Of course the measure of participation and its type will differ according to the conditions in the lives of the membership, but a measure of actual worship, service, giving and witnessing must be produced by every member who does not need or receive vital support from the church.

Non-participants are a sign of autocracy and are therefore un-Christian and dangerous. Those who continuously fail to meet the simple demands of their Lord and his church are living examples of the whited sepulchers about which the Lord spoke so vigorously. Outwardly these non-participants are church members and part of a spiritual democracy, and by right of free will they have chosen the Lord and Saviour to be theirs. Inwardly they decline to walk along the path of a Christian and church member and with the consent of other like-minded non-participants they thwart the will of the whole and do as they please. They have assumed an obligation but refuse to fulfill it. That is a dangerous form of autocracy because it is aimed at an eternal principle of Christian service and interdependence. We must no longer allow it to rule our local churches and destroy the integrity and the authority of a divine institution, and thereby fail in our world enterprise. The world of today needs the elements of democracy that are contained in the divinely planned institution called the local church, but we can no longer indulge the hope that the people of the world outside the church will allow the people in the institution to tell them to do what they themselves are not doing in any thorough way. Without Christian democracy the world will be given up increasingly to chaos. Such a democracy with its voluntaryism and interdependence is the hope of the world. We must preserve every element of it in the church of Jesus Christ because if any phase of it is lost there it will be lost elsewhere. We plead therefore for a new sense of discipline in order that the Christian democracy called the local church may produce every member a participant and thus lead the world away from every element of autocracy towards the Christian interdependence that willingly gives up and serves, in order that others may have and may be well served in the name of Christ.

## Magicians of the Soil

A MODERN triumph of agricultural science has been the turning of barren into richly productive soils. The agricultural chemists are magicians, for they succeed in turning sour soil into sweet; light soil to rich; and by supplying some lacking element, or the antidote to some unfavorable element, or by the quantitative process of overcoming the excess or deficiency of some element, they turn worthless into valuable and highly productive soil. More mysterious are these chemical processes than the purely mechanical ones of drainage, the clearing off of timber or stones, and the irrigation of lands lacking in moisture. Different, too, are these chemical processes which deal with the soil from the biological processes of Burbank which deal with the life forces in the plant itself.

Some years ago a friend bought in a mid-western city a spacious property and erected upon it a splendid mansion. The grounds contained magnificent trees but little grass. Our friend desired a great velvety lawn, but his neighbors who had passed the property for years laughed at his optimism. Nothing daunted he sent a sample of the soil to a noted agricultural chemist for analysis. In due time the chemist reported that all the necessary elements were present in the soil but that some of them needed to be set free. Said the chemist, "Use a ton of ground bone and nitrate of soda upon it the first year and half the quantity after that. The first year you will see little effect; the second year you will begin to see some results; the third year you will have a very fair lawn; the fourth year you will have the finest lawn in the city." We had the pleasure throughout the four ensuing years of watching the gradual but sure fulfilment of the prediction.

A human life is the most precious soil ever sown. We are beginning to discover that it is cultivable to an indefinite—almost to an infinite—extent. Refractory soils and refractory souls alike may be made to respond to the magician who patiently, devoutly and with the total power of mind and heart applied to the problem, under divine guidance sets out to analyze the soil, to discover its elements and quality, to find what of them exist in excess or defect, most of all to learn the secret of setting free the nutriment already existing in the soil of a human soul. Results may be obtained which are almost magical. To change the figure, we may watch the process of a mute soul gradually becoming articulate.

When the potentialities of intellect, heart, character and social culture in a most unpromising life are realized, the work of one who has the task of farming the field of human life is seen to be not merely the most significant and worth-while job but the most fascinating. It is the highest and most delicate form of scholarly research. The one who undertakes it is a super-specialist, for he specializes in the most fundamental of values—humanity. The parent, the teacher, the pastor are specialists in souls. If they can but keep the drudgery and nerve-strain of the process from wearing them to a frazzle, as Roosevelt used to put it, these super-specialists should be the most enthusiastic and eager of all the world's toilers. Indeed, this enthusiasm more than anything else will be likely to keep one from being knocked down and dragged out by the sheer assault and battery inflicted on him by his strenuous job. The pastor who will make individual souls and his congregation and community the subject of analysis, of constant study, of the application of the precise elements which will set free the nutriment in the soil which he cultivates will have the most absorbing interest and richest rewards here and hereafter.

How can any parent be careless?

How can any teacher be mercenary?

How can any pastor fumble his job?

# A Page of Opinion

## The American Peace Award of Edward Bok

HOW may America cooperate to bring about the peace of the world? All Christians feel intensely their obligation to further this hope of the ages.

Edward W. Bok offers $100,000 to the author of the best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world.

There can be no permanent peace without justice. We know that the ideal is wonderfully expressed in the Bible. The hope is in the heart of all Christians. Mr. Bok desires to bring the great ideal which we grasp in the spirit, down into the realm of the achievable through a practicable plan. The plan should be submitted in a paper not to exceed 5,000 words, exclusive of a summary of not over 500 and must consist not only of the exposition of the plan but the argument for it.

Why should not some of our Baptist people compete for this great award? There are four subsidiary rewards of $5,000 each.

All manuscripts must be received by 12 o'clock, midnight, November 15, at the office of the American Peace Award, 342 Madison Ave., New York City.

Let our Baptist people pray that this vision of the dawn of world peace may be advanced by means of Mr. Bok's unusual offer and earnest purpose.

## Churches and the Red Cross

GENIUS is ofttimes, among other things, a great faith. It is not infrequently the imperishable flower which springs from the dark soil of sorrow and misfortune. Of the latter Balzac says, "It makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide with me," "Lead Kindly Light," and "O Love that will not let me go," are deathless, and they have come to us out of the very depths of human suffering.

The Red Cross, national and international, has come to us "out of the very depths of human suffering." Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent of its best leadership in the furtherance of a work which perhaps more than any other, effectively demonstrates to the world at large the ideal of the brotherhood of man. The seventh annual roll-call date is Nov. 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

The human heart is the greatest thing in the world, and the power to reach the human heart is the greatest form of genius of which we know. Music may fail, art may fail, science may fail, but genius of the kindly spirit never fails. It flourishes in the summer sunshine; it makes the cold of winter time less bleak; it gilds our happiest hours with the touch of a magic wand, and it eases our defeats with its ready song of cheer. It is the friend of little children, the guiding star of youth and the blessing of the aged. It is the priceless jewel of the time in which we live and a gem of ever-brightening luster for all of time to come. Whatever life may hold of sunshine and success, or of shadows and defeat, genius of the kindly spirit is the one great deathless trophy of this life.

## "Candidating"

IN a Sunday church notice in a New York state paper appears the following: "Rev. Mr. ——— will occupy the pulpit tomorrow at both services. He is the third candidate for the pastorate of the church. . . . All members of the church are expected to hear him and express their opinions of him to some member of the pastorate committee."

This is certainly hard on the "candidate." He may not be at his best. He may have made an unfortunate choice of sermons. His strongest point, in fact, may not be preaching but pastoral work, tactful management, business sense or something entirely outside his pulpit work. But the decision regarding him is apparently to be made, so far as the congregation is concerned, on the way in which he acquits himself at two services in a single day. Probably the committee will take other factors into consideration, and probably, also, the congregation's judgment, even on so slight information is worth something. But "candidating" has its barbarous aspects nevertheless. Sometimes it does the minister an injustice, and sometimes it works an injury to the church.

—*Providence Journal.*

## What Are You?

RING LARDNER has invented a new and beautiful figure of speech. He refers to certain newspaper reporters as "typographical errors."

His phrase greatly facilitates expression and enriches our poverty of speech. Who has not wanted to say something of the sort about futile efforts of nature and art to produce men, and been unable to find the word that would exactly fit the case? But now it becomes so easy that it fairly slides off the tongue.

The farmer who refuses to learn scientific methods and insists on following the ways of his fathers puzzles us. We tried calling him a mossback; but so many classes of people invite that cognomen that it has no distinguishing significance in his case. Now, however, we have it pat as a pancake: he is an agricultural anachronism.

Many a lawyer, for further example, is manifestly a legal error. Many a preacher is a clerical blunder. Some teachers are educational vacations. The fellow who will not stick to any job but works only occasionally at odd jobs is a vocational episode.

And hosts of people without regard to their industrial calling may well be regarded as merely mistakes that happen in the best of families.

# The Major Tasks of Modern Christianity

*An address delivered before Northfield Conference for Women's Foreign Missionary Societies, July, 1923.*

By James Gordon Gilkey

> *Gallio said, If it were a matter of open wrong, I should indeed bear with you, but if these are questions about words and names, look to them yourselves! I am not minded to be a judge of such matters. Acts 18:14, 15.*

MOST of us are beginning to realize that the modern church is finding it hard to recruit able men for the ministry. Some months ago a prominent Episcopalian editor decided to ask the college students of the country directly the reason for their attitude. He sent a letter of inquiry broadcast, and the replies that came to him ought to give us all food for thought.

One young man wrote: "A red-blooded young American likes a fight. He agrees with Roosevelt that fighting for the right is the best sport the world affords. We went into the war by the million on such a program. In France I regarded the American Red Cross as the most thoroughly Christian organization I had ever known.

### Christian Cross and Red Cross

Why doesn't the Christian cross mean as much as the Red Cross? Why doesn't the church flag inspire the same love and loyalty as the American flag? I think the reason is this: Many of us feel that the average church is engaged in a useless round of drill and ceremony, polishing innumerable brass buttons. Its chief business seems to be recruiting more members instead of leading its present company into real action. The average church seems content to read creeds that are misunderstood, repress its worthwhile convictions for fear of division, and sing 'Onward, Christian Soldiers!' while its army gets no farther than the length of the church aisle. The average church seems to have no objective. It does not want to be led into battle. Why aspire to be the leader of such an army when there are so many secular organizations actually seeking leadership?"

Those brutally frank and possibly mistaken words suggest a scene in the Book of Acts. A dozen Jewish ecclesiastics are trying to interest a practical Roman official in one of their disputes, but try as they will they cannot arouse him from his apathy. At last, in evident impatience, Gallio tells his attendants to lead the wranglers away. "Gallio said, If it were a matter of open wrong, I should indeed bear with you, but if these are questions about words and names, look to them yourselves! I am not minded to be a judge of such matters."

The spirit of Gallio is rife in the modern world, particularly among the rising generation. The average American cares little about speculative theology. He cares little about denominational differences and questions of ecclesiastical preferment. He will respond to the challenge of a great moral need, but the side-issues of religion leave him cold. People today crave reality in religion, and you and I can hardly blame them for their attitude.

How are we going to interest such a generation in the church of Christ? It seems to me there is only one way. We must drop our controversies about non-essentials. We must face frankly the major tasks of Christianity, and then with all the strength and intelligence at our command we must grapple with them.

Suppose we consider this morning three of these major tasks of modern Christianity.

### Christian Character

You will agree that one of them is this: We must reestablish Christian character in a day of moral and spiritual reaction.

Two hundred years ago a boy named Nathaniel Mather was writing his diary in Boston. One of the entries was this:

"When very young I went astray from God, and my mind was wholly taken up with vanities and foibles. Of the manifold sins that I was then guilty of, none so sticks upon me as this: Being very young, I was whittling on the Sabbath day, and for fear of being discovered I did it behind the door. A great reproach to God; a specimen of that atheism which I brought into the world with me!"

Puritanism of that kind could not last forever. It put too heavy a strain on human nature. There was bound to be a reaction, and for many years we have seen signs of this reaction multiplying about us. We are living in an era that holds the Puritan up to scorn and dubs his doctrine of rigid self-control a stupid blunder.

For instance, a great many teachers today say frankly they do not propose to make their pupils study subjects which they find uninteresting. "No; let the boys and girls follow their own bent, no matter where they may go in their wanderings and no matter how many fine and well-traveled paths they miss on the way!"

### Grim Stories

A great many parents tell us that they do not propose to make their children do anything. "No let the boys and girls have perfect self-expression!" Then these parents tell us grim stories of the results of parental discipline in their youth, and add that they do not propose to give their children memories of enforced religion and frustrated desire.

Novelists by the score hold up to our admiration characters that have defied the moral principles of an earlier day, who indulge in one quaint matrimonial venture after another, and at last achieve "a glorious self-realization."

And the drama? The most popular play in New York this last winter had a scene that very clearly suggests the trend of our time. An American trader living on an island in the South Seas is talking with a doctor about the reform measures now being taken in America. The trader bites the end off his cigar savagely, spits it on the floor and says:

"Reform! That's a word that makes me spit! Do you know what these reformers are up to? They are trying to take away from other people the thing they would like to have themselves and can't get. I saw this reform business coming twenty years ago. That is why I left America and came out here."

Then the audience applauds loudly. This is an age of moral and spiritual reaction.

In such an age older people may be able to keep their footing amid the swirling tide. These older people were grounded in the moral traditions of an earlier day, and life has taught them wisdom. Life has taught them the supreme importance of self-control and self-discipline. But there is grave question what is going to happen to the younger people.

A situation like this puts great responsibility on the church of Jesus Christ. Somehow or other at these crossroads of destiny in the history of the world we must reestablish Christian character, notably the old virtue of self-control through the power of Christ.

How are we going to do it? Let the pulpit drop its discussion of non-essentials! Let it drop its preaching of debatable points that only divide Christian believers! Let the pulpit preach instead an unmistakable gospel of self-mastery, self-realization through self-control! Let us make sure that that old power to beat under the body and keep it in subjection does not disappear from the life of the new generation!

As a matter of fact, every fine thing we have can be traced to some one's self-control. We have what money we have, why? Because some people saved it when it would have been easier to spend. We have what knowledge we have, why? Because some people made themselves think when it would have been a deal easier and safer to accept without question the dictates of an earlier day. We have what moral standards we have, why? Because some people have kept themselves pure when God knows it would have been easier to let instinct have its way. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, perfect will of God!"

That is reality. That is a task for the church. When the pulpit proclaims that kind of a gospel a busy world will stop and listen.

### A Christian World

A second great task of modern Christianity is this: We must reorganize the life of the new world along more truly Christian lines.

Any one who looks below the surface of things in a modern city will speedily discover situations wholly at variance with the mind and heart of Jesus Christ. Do you think, for instance, that Jesus would approve of the conditions of child life that he would find in the tenements of your city or of mine? Little boys and girls told that they must grow up strong and physically fit, and then asked to spend their first twenty years of life in a slum! Little children told that they must keep morally straight and spiritually clean, and then forced to spend their adolescent years in a tenement! The Americans of the future told that they must be wise enough and intelligent enough to guide the destiny of the great republic, and then those same children taken out of school at eight, ten, twelve, fourteen, and put to work in cotton mills and beet fields! "Suffer the little children to come unto me!" How much chance do these tenement children have?

One of our younger poets has published a little verse called "Paper Roses." He is describing a little girl in the tenements of New York who was making paper roses. A visitor enters, and begins to talk with the child:

*"Where did you get your roses, child?"*
*"I made them in this little room."*
*"Your window happy with the dawn?"*
*"No, sir; in fearful gloom!"*

*"What gave your roses color, then?"*
*"My blood, sir, as I bent my head."*
*"Your cheek is cold and lifeless now?"*
*"No, sir; 'twas my heart that bled."*

*"One white rose in the basket, child?"*
*"Yes, sir; it crowns the whole."*
*"What is it, fragile, soft and white?"*
*"I think it is my soul!"*

What can the church do to change this situation? Let us begin by making sure that all the tenement children around our own church get a chance at life, liberty, intelligence, happiness! Let us federate our churches as soon as may be and use the money now wasted in needless sectarian competition to further the efforts for child welfare already being made among us! Then let the church of Christ stand as a unit behind the effort now being made to prohibit child labor in the United States by an amendment to the federal constitution. Here is reality. A church with such a message and such a program will get a hearing.

Do you know General William Booth's indictment of the English churches of a generation ago? He said:

"It is no better than ghastly mockery to call by the name of Christ those churches which in the midst of lost multitudes either sleep in apathy or display a fitful interest in minor rituals. Why all this apparatus of churches and meeting-houses to save men from a future perdition when never a helping hand is stretched out to save them from the inferno of their present life? Is it not time for the churches to drop their wrangling about the infinitely little and the infinitely obscure, and unite all their energies in a great effort to break the perpetuity of poverty and rescue at least a few of those little ones they say their Founder came to save?"

God knows that applies to plenty of American churches today!

Or consider, if you will, the international situation. What a corner of life into which to bring more of the spirit of Jesus Christ!

### War's Cost in Human Life

Do you know how many young men gave their lives in the last war? Suppose we could gather them all again from the graveyards of a thousand battlefields of Europe. Suppose they could march by the door of this auditorium. Suppose they could begin tomorrow morning, twenty at a time, marching all day long without a break in the line. First, the dead of Britain. There they go, twenty at a time, dawn to sunset, not a break in the line, Monday, Tuesday, Wednesday, Thursday, Friday—ten days for the British dead to pass in review! Then the dead of France. Twenty at a time, dawn to sunset, not a break in the line—eleven days for them to pass that door! Then the dead of Russia. Great, strapping fellows from the plains of Siberia and eastern Europe, twenty at a time, dawn to sunset, not a break in the line—thirty-five days for the Russian dead to pass! And then the dead of Germany. Those men loved life as much as you or I. They were sick of the war; they wanted to get home. There they go now, twenty at a time, dawn to sunset, not a break in the line—forty-two days for the German dead to pass! If that parade of spirits began tomorrow morning, the sixteenth of

July, it would take more than four months for it to pass that door! These trees, so glorious now with the green of summer and the singing of the birds, would be gaunt and bare, and the snows of mid-November would be sifting through the empty branches! That is the war's cost in human life. What a time to bring the spirit of Jesus Christ into international relationship!

In any discussion of world peace many well-meaning people miss the main point at issue. The main point is not theoretical pacificism. Most of us are inclined to think that there are times when men must fight: otherwise the will toward evil would have its unhindered way. Neither is the main point at issue immediate and complete disarmament. Most of us are inclined to think that in a world like ours, including bad men as well as good, we cannot safely dispense with all our weapons yet. But these are not the main points at issue.

What is the main point at issue? It is this: All of us know that in the next thirty years the life of the world is going to be reorganized along some line. Suppose it is reorganized along the old line, with racial bitterness, carefully fomented commercial rivalry, racial suspicion, and a pile of armament growing higher behind every frontier. You know what will happen in 1950: A little incident in some Sarajevo of the future, then a rush into war, and then with those deadly weapons of destruction given out by science, and the end of our vaunted civilization!

That is one road. Is there another? There is. It is a new road. In all these centuries of bloodshed no nation has ever explored its deep valleys and its precipitous heights. It is the road of deliberate, intelligent, carefully cultivated friendship. It is the road that may, please God, lead us and the boys who will have to die in the next war, if there is one, into lasting peace.

In such a situation has the church of Christ no responsibility? Let us do everything we can to make the world try the road of peace! Yes, let us strengthen as never before the agencies of international goodwill, notably foreign missions! Let us, above all things, train a generation that will think in terms of cooperation, not hatred: peace—not war!

Do you know Vachel Lindsay's poem, "Abraham Lincoln Walks at Midnight"?

*It is portentous, and a thing of state,*
*That here at midnight, in our little town,*
*A mourning figure walks, and will not rest,*
*Near the old courthouse pacing up and down.*
*A bronzed, lank man! His suit of ancient black,*
*A famous high top-hat and plain worn shawl*
*Make him the quaint great figure that men love,*
*The prairie-lawyer, master of us all.*
*His head is bowed. He thinks of men and kings.*
*Yea, when the sick world cries, how can he sleep?*
*Too many peasants fight, they know not why;*
*Too many homesteads in black terror weep!*
*It breaks his heart that things must murder still,*
*That all his hours of travail here for men*
*Seem yet in vain. Oh, who will bring white peace,*
*That he may sleep upon his hill again?*

What a challenge to the church of Christ!

### Faith in a Living God

Here is a third great task that we are facing. It is not enough to improve character. It is not enough to change social relationship. Somehow or other we must give this new generation faith in a living God.

Just now two new attacks on our faith in God are being made by critical young people.

Some of them say to us: "Granted there is an idea of God in the world. There used to be an idea of ghosts. The idea of ghosts produced enormous effects; the idea of God does the same thing. But there were not any real ghosts, and there isn't any real God."

Other critics say to us: "The term 'God' is a convenient way of summing up all the human efforts toward the good. 'Santa Claus' is a familiar term for the Christmas spirit found all over the world. 'Uncle Sam' is a convenient way of talking about the patriotism of a hundred million Americans. But of course there isn't any Uncle Sam, there isn't any Santa Claus, there isn't any God."

This is what many young people are saying today. What are you going to reply? How are you going to meet those two new attacks on faith in God?

Suppose we say to these critical young people: "All right! We will suppose that you have found the truth at last, that the Christians of the past, Jesus included, have all been mistaken. Do you know how the world will look if there is no God? Over a century ago, Jean Paul Richter described a world without God. He wrote: 'I have traversed the worlds, I have risen to the sun, I have passed athwart the great, waste places of the deep: there is no God. Yes, I have looked into the abyss, where the shadow cast by being dies out and ends. I have cried, Father, where art thou? But no answer came but the sound of the storm that raged on uncontrolled. There is no God. We are orphans, you and I. Every soul in this vast corpse-trench of the universe is utterly alone."

"Utterly alone"! Can you learn to control yourself on that theory? Can you try to build a new world on that theory? Can you face life bravely, face death unafraid, on that theory?

"Utterly alone!" That is a theory that will not work. We must find a way to live bravely and with unwavering hope. This theory makes it impossible to do that; makes it impossible to do what we must do. That is why many of us feel this theory must be wrong. The last argument against doubt is that it makes life unlivable. The last proof of Christian faith is that it makes life glorious.

What is our theory? It is this: "Lord thou hast been our dwelling place in all generations! Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God!"

This is our theory. Why do we think it is true? Because it works. It makes it possible to live the kind of life we must live. With the courage men call faith, we reach out our hands in the dark, sure that some time, somewhere, we will clasp hands with him.

"To trust the soul's invincible surmise,"—that is the faith of Jesus Christ!

—*Record of Christian Work.*

# They Hunger for the Gospel

*Literally by hundreds men left their farms in the midst of haying and came with their whole families to services held noon, afternoon and evening.*

IN Esthonia two Swedish missionaries began work at Eistrapa in 1874. Juren, a teacher from Sweden, was converted and gathered about him a number of believers. After a study of his New Testament he decided that he should be baptized. But by whom? These believers finally did as other Baptists have done—baptized one another. Fearful persecution followed. They were placed in chains and banished. By taking the Baptist way they put themselves beyond legal rights in that country. Early Baptist history is a history of martyrs. Since 1918 Baptists have enjoyed peace and liberty as never before. They now have an open Bible, about 5,000 members and thirty-eight churches. There were 800 baptisms last year. Baptists of the Northern Baptist Convention and Canada cooperate in the support of two seminaries at Kegel and also support three traveling missionaries. These Esthonia missionaries are heroes. They go on foot, distribute tracts, hold meetings, often without proper clothing, especially boots. They secure the major part of their living by working on farms during the three summer months.

### The "Cradle of Liberty"

The country is 200 miles long. Professor Cummings preached in the cities, towns and open country. Everywhere he met with the most enthusiastic reception by great crowds. Decisions for Christ were made in every meeting. He visited in the woods the old church where hundreds had been converted and 150 baptized. This old building is known as the "Cradle of Liberty." It is a very crude building and is shown in the accompanying photograph.

Mr. Podin, with whom Professor Cummings traveled, was given authority to visit the prisons. They held services in four different penitentiaries in which were hundreds of men and women. These prisoners gave undivided attention to the message; finally a number of them broke into weeping, and as these messengers passed through the crowds many kissed their hands. One woman prisoner asked the governor of the prison if he would permit Professor Cummings to write his name in her New Testament. Upon inquiry it was found that she was under a twenty-four year sentence for murder. The head of the prison himself was greatly moved. He came to the Baptist services that night and personally requested that Professor Cummings should write to him further about the matters of the Christian faith.

**PROF. SELDON W. CUMMINGS of Redlands University was sent by the Foreign Society earlier in the year on a special mission to Esthonia and Latvia. He sailed from New York in May and arrived at Reval, the capital of Esthonia, on June 14 in time to attend the session of the annual Baptist convention of Esthonia. Professor Cummings had a double commission, for the trustees of the University of Redlands authorized him to confer the doctor's degree upon Rev. John A. Frey, director of the Latvian Baptist Seminary in Riga. It was a great event participated in by the minister of the University of Latvia, the department of education and the city officials.**

The city of Tartu is the university city of Esthonia. In this city Professor Cummings was invited to take lunch with a delightful, cultured family. The wife was a Christian; the husband was not. Conversation in the home led to attendance upon the service, and the first to take a stand for Christ was the head of this family. The next day upon calling again, the professor was met with the holy kiss of Christian fellowship, and there was overflowing joy.

Esthonian Baptists are uniformly poor and their church buildings are very inadequate, but the devotion and loyalty of the members is most marked. Religion is the most real thing they know. They give up drinking and smoking and other habits to which they are accustomed without any requirement being placed upon them. Their religious meetings will last three or four hours, and several different speakers will preach the same night. Adam Podin is a great leader among them; he is president of the convention for the coming year. He will make good use of the new Ford car brought to him through Mr. W. T. Shepherd, of Lowell, Mass.

During his stay in Latvia, Professor Cummings was attended by Dr. John A. Frey who is well known not only in Europe, but in America as well. He was one of the speakers at the Des Moines Convention. Twenty-seven meetings were held in the nineteen days, everywhere with great crowds in city, town and country. There were more than 25,000 in attendance at the meetings during these few days, at least three-fourths of whom were not Baptists. In addition to speaking in the Baptist churches, he was given the use of two large Lutheran churches and a Greek Orthodox church. At the cathedral in Libau, where Mr. Lipphard had previously announced the coming of the "Ship of Fellowship," 5,000 people packed the building. The minister of the church publicly thanked Doctors Frey and Cummings for coming to them, and fervently prayed that God would prosper them in their work in behalf of the gospel in that land.

### Mayor and Pastor

Libau is a city of 100,000 people and a great center of Baptist influence. The mayor of the city is a Baptist and a pastor of a Baptist church. He is a man of great influence and by his means a public day school has been established for the education of Baptist children under Christian teachers. This school is supported by the city. The teachers asked for a conference, although it was vacation time, and eagerly asked questions about the school systems of America. After the conference they presented Professor Cummings with an amber necklace accompanied by this letter: "A little present from Amberland, Latvia, to Doctor and Mrs. Cummings, Redlands. To the wife who was ready to stay alone for Christ's sake while her husband brought the Gospel in a foreign land far from home. Presented by the pastor and day-school teachers of the Baptist church of Libau, Latvia, July 30, 1923."

Wherever he preached, the invitation was given and hundreds signified their purpose to live the Christian life. Perhaps the most striking reception of all was in the country districts. Literally by hundreds, men left their farms in the midst of haying and came with their whole families to services which were held at noon, in the afternoon and in the evening. The churches could not hold the crowds and the windows were taken out so that those outside might hear. In a great many sections, Professor Cummings was the first American



THE "CRADLE OF LIBERTY" FORMS THE BACKGROUND TO THIS GROUP. IN THE CENTER OF THE THIRD ROW FROM THE FRONT ARE MR. CUMMINGS AND MR. FREY.

who had ever visited there, and the communities showed unbounded admiration for America and its friendship and help. The services were brightened by the music of excellent choirs. Doctor Cummings said that he had never heard such singing, and if the Latvian choir at Stockholm was a fair sample, many will agree with him. During his visits in the rural districts, he had the privilege of living in the country homes and coming into contact with the purest type of hospitable country folks. The country has been desolated by war and these people now courageously face the great task of building a new country. Riga is a sample of the loss brought about by the war. In 1914 it was a city of 600,000 and there is now a scant 200,000. It is demolished and broken and there is nothing for the refugees to come home for. Remember Esthonia and Latvia as they struggle to build new nations, and our Baptist brethren as they endeavor to establish righteousness by which these nations shall be exalted.



THE CHOIR FROM LATVIA—UNFORGETTABLE SONGSTERS OF THE STOCKHOLM CONGRESS.

# A Modern New Testament Deacon

By C. A. Ehrhardt

THE little village of Leslie, Mich., is a place of about 1,200 population, situated half-way between Lansing on the north and Jackson on the south.

The casual visitor to this town, no matter by what road he approaches, is struck by the unusual appearance of religious mottoes and scriptural quotations painted along the wayside in conspicuous places.

These are largely the work of a man past middle age, John Stitt, who has had a remarkable experience. Converted from a life of saloon enjoyment at the age of thirty-eight, he, like the converts of early New Testament times, set about seeking the conversion of his fellowmen. By occupation he is a garageman. As a deacon in the Baptist church of Leslie, he resembles the early efforts of D. L. Moody in his direct approach and personal appeal to everyone with whom he comes in contact. Modest, unassuming, lacking the graces of a liberal education, he seeks to make up for his deficiencies along this line by his tremendous vigor and the earnestness of his effort.

His unconventional methods naturally have aroused criticism and opposition, though no one doubts his sincerity and motives. The large mottoes carried on his auto have aroused ridicule and sneers.

The placards on his home have been disfigured and distorted by vandal hands, but he goes on serenely doing what he believes is his God-given work, in his own way, trying to be just his own natural self in his work and methods.

Mr. Stitt has had many evidences of divine approval, in contrast to this opposition and hostility. Many have been led into the Christian life by the novel appeal to their hearts. A number have come to his home to inquire about religion because of the placards which are simply his attempt to give expression to his personal faith in the Bible as the word of God and to reach the human heart.

Like deacons Philip and Stephen of the Book of Acts, he loves to go out into the byways and places unfrequented by the regular ministry, to seek out the lonely individual for personal conversation about God. He is the willing and consistent supporter of the pastor of his church.

The following is his own personal account of his life and work: "I was born in Leslie township July 19, 1857, and have always lived here except five years spent in Breckinridge, Gratiot county. Many times God had spoken to me as a young man, but always I would put off the Holy Spirit by promising to act on the matter later on.

"In February, 1895, I was urged by my wife to attend a revival meeting held in the M. E. Church and conducted by Harold F. Sayles of Chicago, where God again spoke definitely to me. On February 28, 1895, I made up my mind that I would settle the matter of eternity on the next day, but a voice spoke to me three times, 'Tonight or never; tonight, or never.' This was the first time I was ever awake to my real condition. After I said 'yes' to God, I was the happiest man in Leslie. It was the greatest surprise of my life, for I always supposed that religion was something that people endured, instead of enjoyed. It seemed to me if anyone knew what joy it was to have Jesus in the heart everyone would want to know him as his personal Saviour. That night I tried to tell a friend of my new found joy and he said I was just a little excited, it would soon wear off.

"The next August there was to be a two-day farmers' picnic at Pleasant Lake. While threshing for a neighbor I had a great desire to be able to warn those attending the picnic about their future destiny and was wondering how I could speak to them about their souls' welfare, when the Holy Spirit told me I could have some cards printed and put them up on all the roads that led to the lake. After finishing threshing at 5 o'clock that afternoon, I started for the village print shop, but the devil said, 'You cannot get any cards printed tonight, it is too late.' Reaching the shop at 5:30, the printer had just completed the day's work and promised to print the cards immediately. I worked until two o'clock the next morning to put up the cards on all the roads leading to the lake. Later, I learned that two men were brought under conviction by one of those cards. One of them was converted within a month of that time and went home to glory in four weeks after he was saved. The other man told me his experience on reading those cards and was saved soon after.

"After these experiences, the Holy Spirit said, 'You can also print the message on stone bridges and fences.' Many evidences of God's approval and blessing have come to me. One man, who lives four miles from Mason, said he did not have any fear about his soul's welfare when he went to church, but when he read the message on stone it took weeks to get over the conviction.

"I next painted the message on my wagon box. After getting a car, I placed them on the car and then on my house. About a year ago, my wife asked if I had any evidence that God was using the mottoes on our house inasmuch as they were bringing so much reproach and ridicule. I said I did not know, but we would ask God if he would not make his will clear in the matter by giving us some evidence of using the messages. Two weeks later a lady from Lansing stopped and asked for a drink of water. Then she asked if she might come in and talk about the messages on the house. An hour later she was led to know Jesus as her Saviour. A few weeks later, an ex-soldier canvassing for books, came to our home and was saved. Many people who have seen the message on the house as they rode by on the electric car have later on made a personal call at our home and brought great blessing to us.

"It is my privilege to be the leader of a cottage prayer band which meets every Tuesday evening in private homes. This band by the grace of God has been able to support fourteen native missionaries in the dark fields of Africa. We have a picture of one of these workers, a black, barefooted man, but with a passion for lost souls.

"The greatest regret of my life is that I did not heed the gospel call in youth when I could have been fitted for service for the Master. As it is, I am willing to be used as chinking wherever God can use me, officiating at funerals, supplying churches, leading prayer meetings or just as a chore boy for the blessed Master."

# The Baptist Invasion of Europe

*What have American Baptists to do with the New Europe? We could not hold our hands if we would*

By P. H. T. Lerrigo

EUROPE is recovering. There can be no doubt of it. Leaving out the vexed question of the Ruhr and German reparations, there are indications everywhere that the war troubled countries are reviving. For many miles our train followed the line of the Eastern front through Latvia and Poland. Graphic souvenirs of the war were all about us. Great rolls of tangled and rusted barbed wire lay just as it had been hastily removed from the fields. Mile upon mile of overgrown trench; pitted areas where the ragged craters testified to the blasting impact of high-powered shells, and gutted and broken buildings could be seen on both sides of the railroad. But over all the softening influence of the months has woven the green tracery of leaf and bush. From Dvinsk to Vilna stretched grain fields heavy with a new crop and everywhere were the reapers, women for the most part, unshod and showing woeful evidence of poverty, but busily at work with little ancient sickles gathering the grain. Reval, Riga and Libau are not yet the busy centers that they were before the war, but they have already wrested from the tangled web of their post-war difficulties an ordered government, an industrial revival and a stable currency. There has been no serious fluctuation in exchange in the currency of Latvia and Esthonia during the past two years. Even in Poland business is not at a standstill for in spite of a fluctuating currency, they insist on making all their contracts in terms of some stable foreign currency—the Swiss franc, the British pound or the American dollar.

### Vibrant with a New Hope

Czecho-Slovakia is vibrant with new interest and a new hope. With its crown standing at about thirty to the dollar, the country is among the stable European states. There is an intelligent political interest among the masses. The novelty of real self-government has not yet worn off and there is an interest in the national outlook which partakes of the religious. The net result of the war to the Czechs is not sorrow and loss, but a new national consciousness, a new freedom and a new sense of the dignity of life.

What have American Baptists to do with the new Europe? We simply could not hold our hands even if we would. The new political and religious phenomena emerging in Europe are of the very genius and nature of Baptist principles; freedom of conscience, political liberty, spiritual awakening, democracy in government of church and state; these are the new conditions which together with the open Bible and the preaching of the gospel render the acceptance of the Baptist viewpoint by increasing numbers of people inevitable.

The great Baptist demonstration in the Protestant north of Europe was therefore most timely. It is nothing less than a marvel of missionary achievement that the Baptist churches of Sweden should have grown from their first missionary beginnings of seventy-five years ago to such strength at the present day as to be able to entertain with royal generosity the 2,500 delegates coming from all parts of the world to attend the great gathering.

There were high lights in the Stockholm convention. The roll call of the nations which took place at the earliest session is an indelible memory. As man after man of varied speech and coming from areas remote, rose and brought his thrilling message of greeting, one could not but think of the gathering to be, when the new song shall be sung: "Worthy art thou for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

Rev. C. Adorian gaily decked in national costume of white, green and red brought the message of Roumanian Baptists: "The more we have been persecuted the greater we have become."

> **"CHRISTIANITY can be to us a completed system, a pool that you can walk all around and measure and define and accept, or it can be that far nobler thing, a river, whose fountains are in the life of Jesus, whose flowing is the spirit of Jesus, an ever growing, enlarging stream. But if we do accept that second of the alternatives we must face the consequences. We cannot be static disciples of an advancing Lord."**

The new government of Roumania is an anomaly in self-determination—a new political body still retaining the encysted cancer of ancient intolerance and persecution. The vigor of the new Baptist advance has evoked bitter persecution from the ancient church. To quote Mr. Adorian again: "Men and women have been flung into prison, struck in the face, abused and beaten." There was a sob in his voice with his next statement: "Many of our sisters have been handled in an indescribably barbarous fashion." A moment of stillness followed and then a deep sigh from the audience, "Houses of worship have been broken down and the worshippers forced to pay the expense of removing the debris." But the triumphant note crowns all: "These persecutions have only led to our being better known. We are now 22,000 and over 2,000 were added to us by baptism last year."

Senor Oliveira of Brazil reported for Portugal: "Eight years ago I was sent as a missionary by the Baptist churches of Brazil. For years I was the greatest Baptist preacher in Portugal—for there was no other. Now we are twelve. The churches have 250 members; fifty were baptized last year and two new churches organized" Rev. Th. Gerik of Lithuania had another word to add about persecution. "There are churches and crosses enough in Lithuania today but very few Bibles. They have been taken and burned by the Romanists."

Poland's representative had the deep burning eyes of the religious enthusiast. He spoke of the sixty churches in Eastern Poland without a house of worship among them, of the testimony which passes from heart to heart and makes conquest of new souls daily. "Many of our brothers and sisters are living in holes, but they love God with all their hearts."

From Russia there were four representatives in the high pulpit at once Rev. Paul Pavloff was their spokesman and told of the fire which is spreading from village to village throughout the Russian steppes. Russia's deepest message, however, came to us in the song of the Russian delegates which followed the address. There were deep minor notes of heart-break undergirding the hymn, and suddenly a dominant soprano obligato which soared above the undercurrent of suffering like a paean of victory. This song is the cry of a people sitting in the darkness of the pit, "Oh Lord, oh Lord, out of the depths we cry unto thee." It is a song which has never been reduced to writing. Through the days of Russia's suffering preaching has gone forward on the street corner, in the woods and in caves. The musically untutored leaders made up their hymns as they went along. In the dark days and nights of suffering these songs have crystallized into "the cry out of the depths." It touches the heart with a deep pathos. One cannot hear it without a lump in the throat and tears in the eyes.

### Colorful

India's voice was not wanting. Mr. Swamidoss' bright pink turban accentuated his dark complexion. He was received most heartily and captured at once the sympathies of the audience with his ready wit. "Your loud applause only makes me blush. I suppose they asked me to speak to lend color to the occasion." He summed up the cry of India's deeply religious people in the words:

"Lead me from the unreal to the real
Lead me from the darkness to the light
Lead me from death to resurrection."

He expressed the conviction that Christ alone can answer India's cry. Chibas' word from Japan carried a similar burden. In these days when the need of Japan is accentuated by sudden catastrophe a deeper meaning is lent to his statement, "Japan has no problem which cannot ultimately be solved in the spirit of Jesus Christ." Similar striking sentences could be cited from other leaders of the forty nations represented. The total impression indicated that throughout the world the battle of the kingdom was going forward with courage to victory.

Another high light of the convention was the ceremony at Riddarholmskyrkan where a floral wreath was placed upon the tomb of Gustavus Adolphus who turned the tide in favor of Protestantism in northern Europe and fell on the field of battle in Germany, early in the seventeenth century. The ceremony at the great national church was an occasion of singular anomalies yet quite logical sequences. Picture if you will the stately, age-old bascilica, gray with the passage of ten or more centuries;

about the stone walls and massive pillars the tablets of the barons; the tombs of majesties and highnesses on every side; tattered and soiled banners, the trophies of many wars suspended in the groined arches above; a great picture of Christ on the cross at the front of the church; the stately tomb of the great warrior in an alcove in the side of the church; the massed audience of Baptist believers from all the world, to a man opposed in sentiment to the idea of a state church for which the beautiful ancient edifice stands, yet placing aside for the nonce this viewpoint in recognition of the great blow struck for religious liberty by the long dead monarch.

The ceremony was as simple as a Baptist meeting always is—prayer, singing, a brief address. Some wondered at the introduction of the negro melodies at such a ceremony, but is there not a logical connection between the battle fought by the great Swedish king and the struggle upward of the negro slave? Central to the whole ceremony was the figure of a Baptist layman, logical outcome of the Protestant movement, Mr. C. S. Shank, president of the Northern Baptist Convention, who gave a straightforward ringing message admirably befitting the occasion. One could not help wondering whether the ancient soldier in whose honor the meeting was held could have had any cognizance of what was taking place, and if so whether he would feel moved to thank God for the long train of historical events marked at every turn by new manifestation of Christian heroism until it culminated in the production of this new and higher type of Christian soldier, the American Baptist layman.

# The Puritan and the Cavalier

By Ralph M. Jones

THE old Puritan was a well-meaning man enough, but he was a serious man, and he made a grave mistake. Things had been going to the dogs in England. The court was gay, and society, taking its cue from the court, was gay too. So the Puritan, when he had cut off the king's head and disbanded the gay court, dressed himself in a russet garb and went about with a pail of whitewash trying to paint the world white. "If I can only live in a white world," said the Puritan, "I shall be white myself." And so anything which God had made for a good purpose, and which the devil had afterward used for a bad one, was denominated black, and out it had to go. Then Brother Ebenezer Barebones got down his Bible and his prayerbook and was surprised to find himself as bad as ever. He had taken the devil out of the world and locked him up in his own heart. Brother Barebones had never thought of that. He had been so busy cleaning house that he had forgotten to wash and shave himself. Alas!

The Puritan went out in a hurry. And the Cavalier came back in again. He came into the swept and garnished house, and began to put back into it what the Puritan had thrown away. But the *names* which the Puritan had given things were not forgotten. "These things are bad," said the gay Cavalier, "but I cannot get along without them." And so he took back his old pleasures and his old institutions and his old habits with the distinct understanding that they belonged to Satan, and Satan straightway took them over and made the most of them. Never in his life before had the devil had so good a time in England. God had sold out to him bag and baggage, with the Puritan for auctioneer, and had kept nothing back but his Bible and his prayerbook, and for these the devil had no use. Now had Brother Barebones only treated God's things reverently it would have been a good deal better for my Lord Gadabout. For when a man who professes to be very near to God, and who talks with a religious accent, declares that certain things belong to Satan, the Gentile and the Publican and the Cavalier are apt to take it for granted that the other is right; but they enjoy their forbidden pleasures just the same. Only, mind you, they enjoy them with the definite understanding that they are doing wrong. Said the Puritan: "If you want to have a good time you must scrape an acquaintance with the devil." Said the Cavalier: "Very well then. I bid you good day, Brother Barebones." . . . So Brother Barebones kept God close beside him, while my Lord Gadabout went, perforce, with the devil to the play.

Now the Puritan had read his Bible a great deal, and the Cavalier had read his only a little, but neither one had read it thoroughly enough. Had they done so they could hardly have avoided these words of wisdom from him who spake as never man spake: "There is nothing without a man that can enter him and defile him; but the things that come out of a man are the things that defile him." And again these other words so often misapplied, but so full of divine truth: "To the pure all things are pure." Both the Cavalier and the Puritan were reprehensible, but the Puritan was most to blame in that he had fastened upon the mind of England a definition which neither Christ nor Paul could have endorsed. "To the pure," twanged Brother Barebones, "the great majority of things are bad. There is only one good book, the Bible. There is only one good institution, the church. There is only one good man, the Puritan." Now the Bible teaches purity, and purity is what the Puritan was after. But purity and Puritanism, thank God, have come to mean two different things today.

The Puritan is going out. Please God the Cavalier will go out with him. To the pure all things are pure.

El Paso, Ill.

"THE little things are the large things,
Of which our lives are made;
The common things are the rare things,
More precious even than jade.
The simple things are the wondrous things
With beauty rich and strange;
The true things are the new things
That know not age nor change."

## A Quick Response to Need

By Howard B. Grose

Following swiftly upon the statement by Dr. John R. Mott, general secretary of the International Y. M. C. A., that the property loss of the association in Japan would probably amount to more than $1,000,000, came the announcement by Doctor Mott of an unsolicited gift of $500,000 by S. P. Fenn of Cleveland, vice-president of the Sherwin-Williams Co., paint manufacturers of Cleveland. The use of the gift is left to the discretion of the international committee, of which Mr. Fenn is a member, the only condition being that $50,000 of it shall apply to the retirement fund of the Y. M. C. A. of North America, and the balance be used for permanent buildings of the association in foreign lands. This is the largest unconditional gift, Doctor Mott says, received by the international committee from a living donor, with the exception of benefactions from estates and foundations. Mr. Fenn's interest in the Y. M. C. A. reaches back more than half a century. He was for twenty-five years president of the Cleveland Y. M. C. A. and a prime mover in the building of its present home, as of its predecessor.

That the gift will be used in good part to repair the destruction of the large central association buildings and seven branch buildings in Tokyo and Yokohama is a natural conjecture, but that will be for the committee to decide, and no statement has been made as yet. Doctor Mott says that these buildings in foreign cities have always been constructed as a result of joint subscriptions of the people of these cities and American donors. All operating funds for such buildings are provided by the nationals of the country concerned. This is one of the main reasons for the great growth of the association in such cities as Shanghai, Calcutta, Peking, Manila, Mexico City, Tokyo and many others.

This benefaction of Mr. Fenn's is considered by internationalists to be of great significance in promoting good will among people of different nations and races.

A story of interest relating to the early days of Mr. Fenn, and revealing the character that has made him a Christian philanthropist and successful business man, is told by Joseph H. Peck, treasurer-secretary of the Cleveland Y. M. C. A. He says that Mr. Fenn started as a clerk in a Cleveland railroad office. The other clerks made it a practice to work Sunday mornings to make up for Saturday afternoons off for baseball. Young Fenn remained at work Saturdays in order to go to church Sunday and, when asked to conform to the routine set by the ball-playing majority, refused and tendered his resignation, although he had no other job in sight. As a member of the Y. M. C. A., he not long afterward fell in with another association man, both on the way to a Y. M. C. A. convention. To him he told his plight. When the other delegate had heard the story through, he said: "I'd like to have you work for me. Come and see me when you get back to Cleveland." The train companion proved to be the late Henry A. Sherwin, then president of the Sherwin-Williams Co. Mr. Fenn took the offer and joined the corporation, rising to his present post. He was long associated with Mr. Sherwin in association projects, and crowns his record for service with this splendid gift.

# Methodists and the Amusement Question

*"Let us return to Protestantism! Let us return to Wesley! Let us return to Christ!"—Bishop Hughes.*

IT was announced recently in *Zion's Herald* that Dr. George Elliott, editor of the *Methodist Review,* had requested two writers to prepare articles for the current issue of the *Review,* one favoring the retention of the present legal paragraph in the Discipline on the subject of amusements, the second favoring the rescinding of the law or its removal to the list of counsels. Doubtless because of the impression made by his speech before the General Conference of 1916 at Saratoga Springs, Rev. Frank Neff, now pastor at Kansas City, Kan., was asked to defend the retention of the paragraph in its present form, while Bishop Edwin H. Hughes of the Boston area was requested to espouse the view which he has held for many years—that the paragraph, as legislation, is a blunder and so should be removed from the list of laws.

The two writers prepared their articles independently, so that the double treatment in the *Review,* is not technically a debate, but rather a definite defense, by each, of his own convictions. Doctor Neff has been a pastor only; Bishop Hughes has been a pastor, a college president, and a general superintendent of the church, and therefore has seen the effect of the law from several different standpoints. Both men write with strict courtesy—treating an imaginary opponent with consideration, and keeping free from invectives. If the spirit of the two articles shall be maintained in any discussion that they may provoke, whether in editorial columns, annual conferences, preachers' meetings, or general conference debates, the effect is likely to be altogether good. Indeed it would be well if the authors of the two articles would have their treatments of the subject reprinted in pamphlet form for general distribution throughout the church.

### The Bishop's Five Contentions

*Zion's Herald* it takes its position squarely back of Bishop Hughes's views. It agrees with all of his five contentions—that the legislation is unsound; un-Protestant; unscriptural, especially from the New Testament standpoint; unspiritual, and unworkable. It would likewise lay even more stress than he does upon the conviction that the legislation is unconstitutional. It entertains that the paragraph changed the General Rules without being enacted by the regular constitutional process. But Bishop Hughes's discussion relates to the merit or demerit of the paragraph itself rather than to its constitutionality.

He declares it unsound in its psychology because it is dramatic enough to attract the attention of outsiders, so that many of them know little of the Methodist Episcopal Church save that it forbids certain amusements. Thus they think of it not as a church doing "major works" but rather as a church engaged in "minor prohibitions." When it is obliged to tell outside questioners that it has this prohibition in law but that it is never enforced, the beginning with such an outsider is not at all hopeful.

It is pointed out by Bishop Hughes that no other great Protestant church has followed its leadership in dealing with amusements. In the making of such legislation it has remained alone among all the larger churches, for a half-century. Presbyterians, Baptists, Congregationalists, Disciples, Lutherans, Protestant Episcopalians, show no sign of adopting its methods of proclaiming a law to deal with the doubtful border lines of moral and social conduct. It is urged, also, that the method finds no warrant in the teaching of Christ himself, and that, even in dealing with the Sabbath question, the Master engaged in no specification of things that could not be done on the holy day. The contention is, too, that Mr. Wesley's general rule of "taking only such diversions as can be used in the name of the Lord Jesus" represents a far more spiritual program than does any legal enactment in such a realm. It is interesting to observe that the bishop urges that the paragraph be rescinded in the name of "genuine piety," and that it make its attack on worldliness, not with a bludgeon of law, but rather with the persuasions of spiritual instruction and prayer. He advocates a return to the method of John Wesley, and of Christ himself.

> THE longer I live, the more convincing proofs I see that God governs in all affairs of men. . . . I firmly believe that without his aid we shall succeed in our political building no better than the builders of Babel. We shall be divided in our little local interests; our projects will be confounded, and, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.—Benjamin Franklin.

### Why Not Expel the Law-Breakers?

Discussing the paragraph as being "unworkable," Bishop Hughes declares that it is not like liquor laws or gambling laws, which, though often broken, are still enforced every day. He asserts that in nearly fifty years of remembered experience in the Methodist Episcopal Church he has never known any member to be dealt with and expelled, as the law most explicitly demands. Then follows a discussion of two current conditions that should give the church pause.

The first relates to the moving picture shows. These did not exist when the legislation was enacted in 1872. The bishop asserts that they are doing far more harm than is the spoken drama. Yet the law in question is being interpreted as having no direct bearing upon moving pictures! If a motion were made at the coming General Conference at Springfield to add moving pictures to the list of prohibited amusements, and only the delegates voted for it who did not go to see the films, how many votes could be secured for the addition? In other words, the law forbids the less harmful, and is being interpreted as not forbidding the more harmful.

### Enforcing the Rule

The second current consideration relates to the present spirit of lawlessness. An instance is given where Methodist ministers went to the mayor of a city and protested vigorously against his failure to enforce the laws, reminding him of his oath of office. Knowing the Methodist Discipline, the mayor pointed them to Paragraph 280, dealing with amusements, and told the preachers that he would be glad to see them again when they had enforced the law for which they themselves were responsible! The church is now in the peculiar position of crying out against lawlessness, while still keeping a disciplinary paragraph that is never enforced. This is rightly called a "miserable inconsistency."

A striking part of the article gives the form of the charges that would need to be presented against a member of the church. The person against whom the charges are brought is a fourteen-year-old boy who attends a circus. He quotes this form, and one or two sentences in connection: Charge: Taking such diversions as cannot be used in the name of the Lord Jesus.

Specification: John G., a member of the Methodist Episcopal Church, did, after the warnings as provided for in Paragraph 280 had been given, attend on July 12, 1923, between the hours of two and five in the afternoon, a circus.

Bishop Hughes adds: "Let no one say that this suggestion is unfair and trivial. It is precisely what the law calls for; and it is not now, and it never will be, a workable piece of legislation."

### Constructive Suggestions

The bishop urges a positive program as follows: that Paragraph 280 be rescinded; that the earlier paragraphs dealing with counsels as to amusements be strengthened and made more constructive and persuasive; that a wholesome recreational program be adopted for the young people; and that the church go into a definite and earnest campaign for increasing the prayer life and service life of the people. He declares that when members "walk in the Spirit," they will not "fulfill the lusts of the flesh."

*Zion's Herald* confirms Bishop Hughes' statement that this paragraph has caused heavy losses without bringing any compensating spiritual gains. Doubtless Doctor Neff and those who agree with his views are correct in saying that the removal of the paragraph will lead to misunderstanding, and that many people will aver that Methodism has "let down the bars." But this temporary penalty is one that should be cheerfully borne for the sake of the long-run good sure to come from a return to Christian and Wesleyan method of dealing with the amusements of the people.

One of the brainiest and most religious leaders in Methodism writes concerning Bishop Hughes' article as follows: "I wish there were some way of putting this article in the hands of all our preachers and leading laymen. I am very confident that all of them who have the brain to think or a discriminating moral judgment, will regard the argument as absolutely conclusive. I do not think that the case has ever been more strongly or concisely stated."

With this estimate *Zion's Herald* heartily concurs—as it fully agrees with Bishop Hughes' closing words: "Let us return to Protestantism! Let us return to Wesley! Let us return to Christ!"

# The New World Movement

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.*

## Enthusiasm in the Field

FROM every part of the Northern Baptist Convention field come zestful letters from the conference secretaries who are setting up plans for our nation-wide series of Bible and missionary conferences. Without exception these leaders seem to feel that the conferences will be a great evangelistic success. All report enthusiasm on the part of the churches for this big missionary movement of Northern Baptists.

"I can hardly wait for the time to come when I shall actually begin my work," writes the Rev. R. H. Moorman of Cheyenne, Wyo., from Portland, Ore., where he will be stationed during the conferences. "I believe this Bible and missionary conference idea will sweep our churches like wildfire."

"I feel sure Utah will reach its quota of 500 registrations," says Lester T. Randolph, conference secretary in Salt Lake City. "I hope to be able to report 100 per cent registration churches soon."

"We have set our goal on an attendance of from 1,500 to 2,000, which would give us the largest enrolment we have ever had," says Conference Secretary Chester F. Ralston, stationed in Syracuse, N. Y.

"Our registration committee is to be made up of twenty-six district representatives, each responsible for six or seven churches in a locality," writes Conference Secretary Floyd L. Carr, stationed in Philadelphia, who reports an enthusiastic line-up for the conference there.

"It will be some race if we can really get them harnessed up to it, and by the help of God *we will*," writes Conference Secretary J. Franklin Day, from Los Angeles, concerning the contest which is contemplated between that city and another of much greater size.

These letters are typical of the spirit that everywhere seems to pervade the conference secretaries, the pastors and the members of churches all through our Northern Baptist Convention field. With such a spirit, the Bible and missionary conferences cannot fail to be a great success.

## Women and Stewardship

By Mrs. George Caleb Moore

THE Continuation Campaign of the women's societies has emphasized from its very beginning, two outstanding elements in Christian life and experience—stewardship and prayer. Stewardship is a manifestation in the life of a Christian of a recognized and accepted relation to God and a resulting responsibility. It follows, therefore, that the principle of stewardship must be fundamental in all plans and in every effort by which we seek to enlist every woman of every church in the world-wide work of missions.

It is of the utmost importance that in this closing year of the New World Movement, both because of its special obligations and because it is a year of preparation for a new period and new endeavors, we should keep in the forefront of our thoughts and action more strongly than ever, the principle of stewardship.

Two brief sentences from God's word may well be the foundation and also the rallying cry of the Continuation Campaign in its relation to stewardship.

*"As good stewards of the manifold grace of God."*

*"Moreover, it is required of stewards that a man be found faithful."*

If, and when, every woman in every church is truly a steward of God's manifold grace, and a faithful steward, then will our treasuries be filled to overflowing and many workers will be sent to the harvest field.

The Continuation Campaign committee pledges itself to work untiringly to this end and is assured that the women of the churches will respond in ever-increasing numbers and with deepening devotion to the call of their Lord and Master.

*"There shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13.*

**Program**

Singing—"Open My Eyes that I May See."
The Lord's Prayer in unison.
Responsive Reading: Ps. 24.
Hymn—"I am thine, O Lord."
Scripture reading—II Cor. 8:1-15; I Cor. 16:1-2.
The Christian Obligation.
(Short talk based on Board of Promotion pamphlet "All" by W. H. Main.)
Woman's Debt to Jesus.
(Short talk on what womanhood especially owes to Jesus.)
Hymn—"Jesus Calls Us, O'er the Tumult."
The Old and the New Ways Dramatized.
(See "Thanksgiving Ann," published as a one-act play, by the Layman Co., 35 N. Dearborn St., Chicago.)
Hymn—"I Love Thy Kingdom, Lord."
Exercise—"Stewards Under Other Flags."
(Have representatives costumed as Chinese, Indians, Japanese, Burmese, etc., give accounts of conspicuous giving on their respective fields.) Material may be found in *Missions.*
Hymn—"From Greenland's Icy Mountains."
Three radio messages.
(Let three members each read one report from "The Experience of Three Baptist Churches," published by the Board of Promotion.)
The Current Challenge to Stewards.
(Final appeal—based on the present needs of the Unified Budget—see statement by Board of Promotion.)
For pertinent quotations on stewardship from many sources, see "The Spirit of Service" by Julia T. Lee. Can be secured from 276 Fifth Avenue.
Prayer for Deeper Consecration.
Hymn—"Lead on, O King Eternal."

### A Cycle of Prayer

"Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice"

Special topic for emphasis during October—Stewardship of talents, time, mind, money.

**Our Denominational Organizations**

13th day—The State Conventions and City Mission Societies.
14th day—Our Denominational Press.

**Our Work and Workers Abroad**

15th day—India, including Assam, Bengal-Orissa and South India.
16th day—Burma.
17th day—China.
18th day—Japan.
19th day—The Philippines.

## Being Constrained

Harriet B. Wharton

THE Bible writers were so exact in their use of words! They chose those with just the right shade of meaning to express what they wished to leave for our understanding.

"The love of Christ constraineth us," wrote Paul, and then, "That they which live should not henceforth live unto themselves, but unto him which died for them."

"Constrained" of love—either compelled to or restrained from—his will dominating ours, urging upon our physical or moral natures to act or to forbear from acting according as is best—not for ourselves but for others.

After the miracle feast in the desert the disciples must have longed above all things to remain with their Master and talk over the wonders of the day, but Jesus, desiring to be alone, "constrained" them to get into a ship and go before him to another place. They were not so much compelled to act contrary to their own will, as, by a strong binding force, they were prevented from acting agreeably to their own desires. They realized and accepted, that his was a need to be met by loving obedience.

Later, as two disciples on the Emmaus road had walked and talked with Christ, when they reached the village where they were to spend the night, "constrained" him to abide with them. He knew their need of his company and for love of them tarried.

To be whatever we are and to do whatever we do because of the Christ love directing us is a wonderful aim for any of us, since, when this attaining has come to pass, we, like the discreet scribe, shall be, "not far from the kingdom of God."

# The Open Forum

### THE SPOON OF THE INTOLERANT CHURCH

In the brotherhood of Christian ministers of the same faith and order we have what might be termed: "big preachers" and, "little preachers." Without attempting to define either the why or wherefore of the contract, I am willing to admit that my place is among the latter class; but since the lion was rescued from the powerful net by the simple gnawing of an insignificant mouse, I dare to do a little gnawing when I see a net whose meshes seem to be gradually tightening upon the body of the church.

I have on my desk a copy of THE BAPTIST bearing date of Aug. 18, 1923. On page 907 of this number, in the second column, my attention was attracted to a brief extract from the pen of the Rev. Harry Emerson Fosdick, entitled, "A Message to Parents." The first time that I read this little quotation I liked it, and it seemed really palatable; but I read it again and found a bone: the more I read the more bones I found, until I came to the conclusion, that except I be mightily confused and void of understanding of the author's motive (for extending this message to parents) somewhere there is a net.

He says in part, "The worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church." He defines the intolerant church just a little farther on, by contrasting the open invitation of the scientist to a young man to come and study, to see what he has seen already, and to look further to see more;—to the invitation of the church that says, "Come and we will feed you opinions from a *spoon*. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results."

I have this to venture both in question and assertion: What has the church of Jesus Christ to offer to a dying world that cannot be definitely given out? Do we still have men inspired of God to write holy writings? Any opinion with regard to God's plan of salvation that is worth feeding to hungry, dying souls will be found waiting in the Bible for any one who can use the spoon. My opinion is that we have entirely too much of this cafeteria style of serving divine truth. I believe in the church that is intolerant enough to say, "Here is bread, take and eat." And I believe that the church should be intolerant enough to say, "If you don't eat, you will get no nourishment." The church should be intolerant enough to say, "No *teaching* is allowed here except such as brings you to, or agrees with certain definite statements of God's Word: (specified, predetermined conclusions.) How can a man employ his power of thinking in such a way as to reach a conclusion that has not been specified already by the Captain of our salvation? How can mortal man soar so high in the realm of divine truth, that he is able to reach a conclusion that was not predetermined before the foundation of the world? What higher results can sinful men aspire to in their thinking, than that of reaching the specified and predetermined conclusions of the Son of the carpenter; the cornerstone of the intolerant church?

What would have been the state of religious affairs today if there had not been a resurrection of the intolerant church in the fifteenth century. What would Martin Luther and John Huss, and a great host of others say, if they could regain life long enough to read an extract from a twentieth century preacher's message that says, "The worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church?" Because science so liberally offers her laboratory to those who would search for the monkey is no excuse for the church to become so *tolerant* as to declare: "Monkey or not, come on in and form your own conclusions."

Our Baptist denomination has always repudiated the intolerance that persecutes or that denies to any man the right to hold any religious views or no religious views without interference from the state. But we have never admitted that it makes no difference what one believes, or that a Baptist church may welcome those who deny the authority of God's Word. If that be intolerance, let us make the most of it.

If I have misconstrued our honored brother in his presentation of this message to parents, I desire pardon; but if he really sees in the scientific world sufficient attraction to lure worthwhile young men from the fixed standards of the everlasting church of Jesus Christ, then I say he ought to live in scientific spheres altogether, and wait until some voice from heaven speaks and commands clearly, "*Write these things, for behold all of the old things have become new.*"

—BURRELL R. HUTTO.

Mahomet, Ill.

## He Hated the Old Phrases

BY ROLLIN H. WALKER

A BRILLIANT young man said the other day, talking about the ancient creeds of Christendom, "I hate the old phrases:"

He said the words with great passion, and he surely did not appreciate the unreasonableness of his remark. No one was insisting that he should be tied down to the old phrases for the expression of his thought. Indeed, on the contrary, the man who was talking with him was a stickler for the necessity of putting new wine into new bottles. But to say that one hates the old phrases is a very different thing.

Because one realizes that Worcester and York and Chester cathedrals are very old and crumbly, and in some respects ill-adapted to modern church work, does not lead him to say regarding these old piles, rich with the associations of centuries and majestic in their hoary antiquity, "I hate Worcester and York and Chester cathedrals:" Because the old Italian masters did not understand some of the secrets of modern technique does not lead any one to say, "I hate the old Italian masters." No one would insist that all our modern art should choose the same type of subjects and treat them in the same way as did these old painters, but while we do not wish to copy the ancient Italian masters, their pictures are truly a precious heritage in the world of art.

Many a martyr has died for the ancient creeds. To say "I hate them," is to show one's self strangely devoid of the historic sense, and of a feeling for the greatness and glory of the past of Christianity. A man ought to take up an old creed of the church with the same feeling that a boy of today takes up the sword which his grandfather carried at Gettysburg or Antietam. He should not insist on using the same sword, but anything that is associated with daring and self-sacrifice is a sacred heritage of the race. There is nothing we Americans need more than a feeling of the sacredness of those inheritances of thought and faith that have been handed down to us by martyrs out of the midst of their fires.

Jesus said, "I came not to destroy, but to fulfill." Jesus was iconoclastic and progressive as no other man had ever been, and he broke away from hard and dry conventionalities, but at the same time no man ever lived who had such a sense of the sacredness of the duty of bringing to fruition all the good beginnings of the ancient prophets and seers.

Ohio Wesleyan University.



# Young People's Work



## Topic for October 28

**"THE CALL OF THE CITY"**
**Matt 25:35-40**
**CONQUEST MEETING**

*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

### Literature

"The Call to You"; "Mobilizing Forces"; "On the Top of the Hill"; "Fellowship House, Omaha, Nebr."; "Christian Centers"; "Strong Place Community House"; "Brooks House"; "Los Angeles Baptist Christian Center"; "Cleveland's Christian Center"; "Davenport House of Christian Fellowship"; "Raymond Institute"; (all free). "Yellow Hope," five cents; "Jottings from the Note-Book," five cents. The above materials may be obtained from the Literature Bureau of the General Board of Promotion, 276 Fifth Ave., New York City; 143 N. Wabash Ave., Chicago; 313 West Third St., Los Angeles.

### The Call of the City

The early city grew out of the necessities of defense against unfriendly neighbors. The modern city is a social and economic growth, holding out to the foreigner and rural dweller promises of financial prosperity, of cultural advantages, of opportunities for amusement, the appeal to ambition, the fascination of being where things are happening. As a matter of fact the city keeps all these promises to those who are strong enough and astute enough to win them in the tremendous pressure of competition. The largest fortunes are made in the cities; the world's intellectual leaders, and the outstanding men and women in the professions are the products of the city's educational institutions. Her schools offer opportunities for education to all who will take them.

### The Call of the Strangers

1. *Workers.* Every day brings an influx of young men and women from the towns or country seeking employment in the mercantile establishments, the offices and the shops of the city. Sometimes lack of opportunity along chosen lines of work impelled the worker to leave his home town. More often the lure of more money to be earned drew the worker cityward. There many unexpected obstacles loomed at every turn. The high cost of living, the press of competition, the drive of closely organized business, all demanded new and difficult adjustments.

Frequently the greatest need of the newcomer is companionship of the right sort. Loneliness reaches its apex among city crowds. The fortunate young man or woman soon finds a place in some friendly church and Sunday-school class; but for one who thus makes helpful and wholesome contacts, a score or more seek satisfaction of their social needs among questionable companions and pleasures. Even young people who were churchgoers at home find it easy to let down their standards in the city.

2. *Students.* The great educational institutions annually attract to the city thousands of students from the ends of the earth. Professional schools of all sorts, art schools, business schools, all are filled with out-of-town students who come to spend from one to four years in more or less intensive work. Only a small proportion of these enjoy the friendly associations of college dormitories and fraternity houses. The vast majority find shelter in rooming houses and food in public restaurants. Christian friendliness may find here a field for service.

3. *Foreigners.* The earlier immigrants most often passed by the cities and found their opportunity in developing the land. During the past two or three decades the trend has been toward the cities. Here the great trans-Atlantic steamers land a continual stream of newcomers, many of whom, having at last passed through the gateway of America, seek out that portion of the city where many of their fellow countrymen have already established themselves, and settle down to live the old life in the new country. America goes on around them and above them. They are in America, but not of it; they are of Little Italy, or Little Russia, or Little Bohemia. Unfortunately their experiences are those of the exploited, of those who come into contact with laws they do not understand.

### Answering the Call

Individual friendliness may do a great deal towards overcoming many difficulties arising among strangers in a large city. It is up to the young Christians to be true friends to strangers in the city, to give them work to do in the church or Sunday school. Make personal calls on any foreigners in the community. help them to know the city where they make their home.

City churches oftentimes adapt their programs to meet the needs of ministering to strangers. Dinners, either in homes or in churches, will help to get young people into the right social atmosphere. Classes in Americanization are held in various city churches for the purpose of helping foreigners.

Social service work of this sort may be done by every young people's society. There is a great field for it. Won't yours answer the call?

*—Adapted from Service.*

## Convention Impressions

This convention has made a different person out of me. I go home to make my Christ attractive to others.—Gus McClure.

I thank God there are so many young people, in this age of doubt and sin, that have Christ in their hearts and the advancement of his kingdom as their aim. —A. C. Brown.

This convention has proved to me that the least we can do is to present our bodies a living sacrifice to Christ's work. —Gertrude Price.

"Jesus, alone, can save the world but Jesus can't save the world alone." I realize more the need of our abiding Christ.—Lila Metcalfe.

"The attractive Christ" is able to satisfy every need of the young person of today.—Martha Benham.

I go back to Indiana with a new vision of "the attractive Christ" and with the one aim to bring young men and women into the kingdom service.—Clifford J. Hutchinson.

Convention means to me a deeper devotion to Jesus, a larger vision of his work, and the possibilities of young people today and in the future, a better understanding to myself, and a firm determination to be ready to act whenever I see that God would have me act in any capacity.—Mrs. Flora M. Dorman.

This convention has been the most wonderful five days of my life. I want to go home and let my friends know that "God liveth in me."—Jennie Blackburn.

At this B. Y. P. U. convention, the first I have attended, I have received new inspiration and when I go back to the intermediate C. E. society from which I come, I shall do my best to awaken new enthusiasm among our young people, many of whom will soon enter the senior society and all of whom I hope may some time have this grand opportunity.—Hazel M. Kimball.

"I've found a Friend, oh, such a Friend" at this convention.—Mildred E. Dodge.

The first and best convention I have ever attended.—A. E. Baxter.

One cannot attend a convention of the B. Y. P. U. of A. without broadening their vision and reconsecrating themselves to better serve "the attractive Christ." I am returning to Kansas determined to pass on many of the blessings I have received."—D. E. Wolgast.

I realize more than ever before that our Christ has need of us and I want to be used for him and by him.—Elizabeth Mabbett.



# Religious Education



## International Sunday School Lesson for October 28

**SOME MISSIONARY TEACHINGS OF THE PROPHETS**

**Lesson: Isaiah 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zephaniah 3:9**
**Golden Text:**

*Nations shall come to thy light, and kings to the brightness of thy rising.*
**—Isaiah 60:3.**

To understand the quotations used as the text for the day's lesson it is necessary to know what their background is. For this purpose the following is reprinted from "Tarbell's Teachers' Guide" (Revell):

**The background of Isaiah 60.1-3.** "The song looks as if it were a designed counterpart to the magnificent ode in Chapter 47. The one described Babylon's fall; the other glorifies Jerusalem's rising again. It further resembles its lyric predecessor in the looseness of its connection with the prophecies among which it is inserted, and it is not an unreasonable conjecture that both songs originally existed in a separate form.

**The background of Jonah 4.10, 11.** We have here the closing words of the Book of Jonah, which, as Dr. Joseph Fort Newton declares, "delicately, playfully, profoundly, reveal how a childish, inhuman, selfish hatred blinds the eyes of a man to the divine realities. The surly annoyance of Jonah at the withering of a gourd vine is set over against the infinite travail of the love of God for a great city. It is a blinding flash of light in which we are shown the fathomless pity of God, and his unbounded compassion for all peoples in all lands."

**The background of Micah, 4.1-3.** The first three chapters of Micah contain denunciations of sin and threatenings of judgment, and are followed in chapters four and five by words of hope and cheer. In our selection we are not now concerned with his prophecy of universal peace, but with his announcement of the coming world-wide supremacy of Jehovah.

**The background of Zephaniah 3.9.** In the first chapter Zephaniah proclaims the day of judgment for guilty Judah: in the second, Jehovah's impending judgment upon her neighbors, the Philistines, Moabites and Ammonites, upon her allies the Ethiopians, and upon her ancient enemy the Assyrians: and the first thirteen verses of chapter three, the judgment upon the corrupt ruling classes of Jerusalem. Verses nine and ten are an interlude—the surviving remnant will be purified.

It is seen that the missionary message is one of light and leading—*"Arise, shine . . . and nations shall come to thy light and kings to thy understanding."* Of compassion—*"Thou hast had regard for the gourd . . . Should not I have regard for Nineveh?"* Of one God for all the nations—*"The mountain of Jehovah's house shall be established on the top of the mountains . . . and peoples shall flow unto it. Nation shall not lift up sword against nation, neither shall they learn war any more."* Of a pure, prayerful people serving God with one consent.

## The Spasmodic Member

"Here I am again. Have to come around once in a while to see how the old class is getting on."

He hadn't been there for at least six weeks, probably longer, and yet he walked in with the same kindly grin, knowing by experience that he was assured of a welcome, and settled down in one of the choice seats quite as though he owned the place. Took just as large a part as any one else in the discussion as to the class picnic also, and was quite as ready as usual to express his opinions on the lesson, one of a series, by the way.

You have them and will recognize the type. Every class has—the man or woman who feels free to stray in whenever he or she "feels like it," and still considers himself a regular member and entitled to all the class privileges.

Anywhere else but in church or Sunday school this type of member wouldn't be tolerated for a moment. But since the Sunday School, and particularly the adult class, is a democratic, fraternal, informal, and "free" institution, we allow it and usually welcome the transgressor.

We had three or four members like that in a young men's class I was associated with for some time. And, by reason of local conditions, their "every-once-in-a-while" characteristics were particularly annoying. We were badly located in a small room which was crowded every Sunday, and which made a limit to the class membership absolutely essential. The class was even popular enough to have a "waiting-list," like some of the clubs we know. These chaps were members of long standing, one or two of whom had been regular attendants but had drifted into the irregular method. They were good fellows all round and it scarcely seemed wise to drop them. There was a problem.

*THE restless millions wait*
*The Light whose dawning*
*Makes all things new:*
*Christ also waits,*
*But men are slow and late.*
*Have we done what we could?*
*Have I? Have you?*

The matter was brought up by the president at a class-executive meeting during the week, and at his suggestion we tried to get at the reason for the objectionable course. Careful analyzation brought the thing down to the simple terms that these fellows were not sufficiently interested in the class to be loyal. As one officer said: "They're like we used to be when we played hookey from school. Don't care enough about it to want to be there."

Probably that is a fact which will stand as self-evident in regard to any of the people of this type. The next thing was to try to find a way through.

One member suggested having a committee to take turns in calling for them each Sunday. That plan might work with a certain type of class-member. It was vetoed in this case, since these were independent, easy-going young men who wouldn't stand being coerced or nursed.

Finally we hit on two things. The first was a debate to which the "sinners" were to be casually invited, and in which two of them were to be asked to take part on the subject, *"Resolved* that it is worth while to attend the class every Sunday." The two casual attendants were listed one on each side, associated with loyal members. These latter aimed to bring out the fact, in their negative and positive arguments, that we should go to Sunday school just as we go to day-school or college, not for what we got in any one session, but for the course of mental training regular attendance gave us.

The debate did some good, though its results were not permanent. But soon afterward we did hit on a scheme—we fished up jobs for those chaps to do. One was made an official welcomer; another, who played well, was made pianist; and a third was roped into a real executive job. We tried it on the fourth man too, but he wouldn't be lassoed and ultimately dropped out altogether. The other three stuck, and while there were occasional recurrences of their weakness these were not nearly so frequent or so annoying as formerly.

One most successful class of men makes the boast that every member has a job. When they get a new member they create a job, if necessary, for him. Some people in the same school accuse them of being overofficered. Perhaps they are. But they do a lot of things surprisingly well, and, what is even more notable, have an exceedingly high average attendance and a most marked spirit of class loyalty.

Can you work out some scheme like this for your class?—Edward Moore in *The Men's Class.*



# The Chimney Corner



## The Home of the Brave

### Chapter VI. Cents and Sensibility

THE morning after Veronica's visit, Richard Brave attacked his grapefruit in an exceedingly distracted manner. After three mouthfuls he laid down the spoon and looking apologetically at his sister, said: "Patricia, exactly how much income have you?"

She too laid down her spoon: "Of all things, Ricky!" she exclaimed in mild surprise. But she named the amount.

He nodded thoughtfully. Then he gave her another quizzical glance: "Pat," he said simply, "money and real estate and possessions are the very limit, aren't they? Do you mind telling me how you regard them—as if you were the owner or as if you were—the trustee?"

Deeper surprise dawned in her face: "My dear boy," she ejaculated, "have you gone daft? The money's mine, Ricky, every cent of it. It's mine to give away, give away, squander, and eventually to will exactly as I please. I'm not in any sense a trustee! What in the world makes you ask?"

"I wondered." he replied, and continued his breakfast.

Patricia Brave looked exasperated: "I wish you'd explain further, Ricky. There must be something behind your question?"

"Well, there is. It's this: we're Christians, you and I, we like to know that the Braves have had a pew in the old First Church since the year one. We like to know that Ephriam Brave was a pillar of it and that Nathaniel Brave was a pillar too. But, my dear, Richard Brave isn't much of a pillar, nor Patricia Brave, either."

"Nonsense!" she snorted, amused, "I pay my pew rent every quarter."

"Dear me, as generous as that!" he said with gentle sarcasm. Then: "Pat, did it ever occur to you that you don't actually own a blessed cent of your money or a single inch of real estate. If you trace your inheritance back far enough you'll find that you get it all from God; and our forefathers, darling, were willing enough to acknowledge that it was he who gave them power to get wealth. Last night I was reading old Ezekiel Brave's diary with its daily account book at the end, and it was a mighty stirring thing to note that on the first day of every week old Uncle Zek had taken an exact tenth of the week's earnings and given them to the Lord—for every seventh day, Pat, there was a careful addition, a careful subtraction of a tenth in the margin of that diary. I don't know when anything has stirred me more. Book after book of those painstaking accounts, covering twenty or more years, at the end of each year a little 'Vale'—'God having mercifully blessed me during these past twelve months I now herewith gratefully ackowledge his goodness by the making of a special thankoffering; and there it would be, listed: $10 in the first ledger, from a salary of $1800 a year. Then $25 from his $2200 salary; each year a slight increase with his larger salary. And the year he entered the firm of Brave & Brave Brothers, he wrote: 'Right well I know that of my own wits I can do nothing and have done nothing. I therefore pledge to thee, my Maker, this first fruits of my new earnings. Bless me in thy service, Lord. Help me to remember always, as riches come, that thine is the power and the glory.' There was $1500 in the margin for that gift. In 1887, that was."

"I remember him so well that very year, Ricky, he came to stay with us when Aunt Euphemia died. I was home from boarding school—"

Richard Brave nodded: "And that was the year his notebook said: 'Phemie left a savings account of $804.59. I have sent it to the missionary society in Boston, asking them to use it where there is special stress just now, for all her life Phemie's money has been *hands to her soul*, and now that she has gone I want her to go on blessing those unsaved persons over whom her spirit yearned. It was she who taught me that money was merely my other self—another voice to speak for me where I could not be, another pair of hands to work for me, another pair of feet to walk into the homes of persons needing me. Money is loaned me in trust by God, the real owner. How I hope little Philip and Joan Brave will remember this about their mother and me.'"

"But they both died," Patricia Brave said softly. "I remember yet how I cried to see them both so little and white and—pure."

"I remember too," Richard nodded. "Uncle Ezekiel's diary said: 'I cannot express to God the thankfulness of my heart for the loan of my two beautiful darlings. My arms are empty indeed now that they are gone. But on the way back from the cemetery we drove through Factory Center and I saw sights I shall never forget. A voice inside me said: 'There are other children.' I must look them up and do what I can at once. And Pat, his ledgers show an amazing thing—he supported orphans in China, in India, in Mexico, in Alaska, in New York, in Oklahoma, in Chinatown. The entries in his ledger are so terse you might not guess it—just: 'To G. C. in China, 'To G. C. in South India,' with a goodly sum opposite. I kept wondering who G. C. might be until I discovered it meant simply: 'God's Children.' Pat, we've got an ancestor to be proud of. It's his money we're living on. I don't know how you spend your money, but you acknowledge that you feel you own it! Pat, it's only a trust to you; it's come straight from God via that grand old man. His very spirit must be hovering in these halls longing unspeakably to arouse us to an adequate devo-

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

I HAVE shut my little sister in
from life and light
(For a rose, for a ribbon, for a
wreath across my hair);
I have made her restless feet still
until night,
Locked from sweets of summer
and from wild spring air;
I who ranged the meadowland,
free from sun to sun,
Free to sing and pull the buds
and watch the fair wings fly,
I have bound my sister until her
playing time was done—
Oh, my little sister, was it I?
Was it I?

I have robbed my sister of her day
of maidenhood
(For a robe, for a feather, for a
trinket's restless spark);
Shut from love till dusk shall fall,
how shall she know good?
How shall she go scatheless
through the sunlit dark?
I who could be innocent, I who
could be gay,
I who could have love and mirth
before the light went by,
I have put my sister in her mating
time away—
Sister. my young sister, was it I?
Was it I?

I have robbed my sister of the lips
against her breast
(For a coin, for the weaving
of my children's lace and
lawn);
Feet that pace beside the loom,
hands that cannot rest—
How can she know motherhood
whose strength is gone?
I who took no heed of her, starved
and labor worn,
I, against whose placid heart my
sleepy gold heads lie,
Round my path they cry to me,
little souls unborn—
God of Life, Creator, it was I!
It was I!

tion to our destiny as—Braves. Don't you think it's about time we did something? Looked about us a little? Found out a just return for all our privileges?"

Patricia walked around the table: "Dear old dreamer," she said, kissing his cheek. "What would you suggest?"

(*To be continued.*)

# The Young Reserves

## A "Composition" on "Columbus"

By a Little Jewish Boy

NOW you must know that the world was once divided into little chunks, and on one of these little chunks lived the Spinach (Spanish). And of the Spinach there was a Konig, and his name was Ferdinand, but for short they called him Ferdy. And there was a Queenig, and her name was Isabella, but for short they called her Issy. And there was a Subject, and his name was Christopher, but for short they called him Chris.

Well, one day Chris went down by the palace. And he said to the guarg what stands by the door: "I would have speech mit the Konig." The guarg he say "Well, you can't have speech mit the Konig, cause why he's gone walking with Issy."

"Then I go find him," says Chris. So he went down by the city and on the odder side of the road he saw Ferdy and Issy and he began making wavings mit his hands. And Issy she poke Ferdy in the ribs and she say "What for that man make wavings mit his hands?"

And Ferdy he say "I dunno, but I go see." So he went on the odder side of the road and he say: "What for you make wavings mit the hands?"

And Chris he say, "Because I should have discovered America yet once and I ain't did it yet."

So Ferdy he say "Issy, you go back by the palaces; and Chris, we go down by the wharf, and any boat that ain't working you dast have."

So they went down by the wharf, and Chris he say, "I tink I take the pink one." So they fill the boat mit rootbeer and pretzels and cruise and all those tings what you takes when you goes to discover America.

When they was out one, two, three days the sailors come to Chris and say, "Chris, we would have mutinies." And Chris he say, "We ain't got no mutinies, but they is rootbeer and pretzels." So they goes and gets the rootbeer and pretzels. Then four, five, six days more they comes back to Chris and they say, "Chris, we would have mutinies!"

And Chris he say "We ain't got no mutinies, but they is more root beer and pretzels." Well, seven, eight, nine days pass and they comes to Chris and they say "Chris, we would have mutinies!" And Chris he say "We ain't got no mutinies, and what's more we ain't got no more beer and pretzels."

Just then the guy what stands up high—you know that guy?—well, he say "*I spy a speck in the spee glass!*"

And Chris, he say, "Well, you hang on to it!" For you know, when you spy a speck in the spee glass all you has to do is to hang on to it till you comes up to it.

By and by they comes up the land for you know they is two kinds of land, the kind you comes up to and the kind you runs around on. And when they comes up to the kind of land you comes up to they find a lot of little scavages running around on the kind of land you runs around on. And when these little scavages saw Chris they say "We knows who you is. You is Christopher Columbus and we is—*discovered!*"

## Columbus

By Joaquin Miller

BEHIND him lay the gray Azores,
Behind, the Gates of Hercules;
Before him not the ghost of shores;
Before him only shoreless sea.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I say?"
"Why, say: 'Sail on! sail on! sail on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Adm'r'l, say,
If we see naught but seas at dawn?"
"Why, you shall say at break of day:
'Sail on! sail on! sail on! sail on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Adm'r'l; speak and say——"
He said: "Sail on! sail on! sail on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lips, he lies in wait,
With lifted teeth, as if to bite!
Brave Adm'r'l, say but one good word:
What shall we do when hope is gone?"
The word leapt like a leaping sword:
"Sail on! sail on! sail on! sail on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! Sail on!"

## Sail On!

Dear Young Reserves,

Probably every one of you knows that on the twelfth of October, 1492, Christopher Columbus discovered America. Probably every one of you knows that he alone in all the world believed that the earth was round; he had put two and two together—he knew, for instance, that when his father's wool carts came toward him over the rounded dome of a hill that *first* he could see the ears of the beasts, *then* their legs came into view, and *then* the cart; and in the same way he noticed that when he stood on the wharf at Genoa watching the ships come in, it was the top of their rigging which appeared first above the sea-line, then the sails showed, then the wooden sides. And when he put two and two together he decided that the world was undoubtedly round and somewhat like a hill. It was a great discovery, but *nobody believed him!*

They laughed at him. They ridiculed him. They turned deaf ears to his plea for ships. He traveled from Italy to Portugal and from Portugal to Spain pleading with people to help him discover the lands which surely, surely, surely lay on the other side of the curving waters. But he had to wait until he was a middle-aged man before three little ships were finally given him—the other stories on this page will tell you in their own way the difficulties he met and overcame in discovering our great continent.

The point I want to make for each of you Young Reserves is this: there are still parts of the world left for *you* to discover, therefore—sail on!! You needn't get any other ship than Friendship for your voyage, but oh, do sail on in it! Sail clear away world, beginning next week and see if you aren't astonished at some of the things you will discover on this very page about YOUR world. Watch! Look! Listen!

## Do You Know—

That there are seventy-five students in the Chinese night school operated by the Seattle District B. Y. P. U., and that there are thirty enrolled in the Japanese night school?

That the salaries of the teachers are taken care of by the missionary treasury of the district B. Y. P. U. and that the total expenditures for the year approximate $700?

That at Christmas the district B. Y. P. U. made 150 children from the Japanese church happy by providing tree decorations and presenting gifts, candy, and other treats?

That many of the boys who have come to understand the Word in these schools have united with the church, and one occupies a position of B. Y. P. U. president, and Bible-school teacher of a large class of boys?



# Our Own Folks



## The Maritime Baptist Convention

By A. C. Chute

The seventy-eighth annual meeting of this body was recently held in Wolfville, Nova Scotia. About 300 delegates assembled from Nova Scotia, New Brunswick and Prince Edward Island. They were entertained at the boarding houses of our Acadia schools, which afforded ample opportunity for fellowship. During last year's gathering President Cutten took leave of us for Colgate; during this, President Patterson was present and led the devotional periods with a series of addresses upon "The Church."

At the last session of the Baptist Institute, which immediately preceded the convention, Prof. W. C. Keirstead, of the University of New Brunswick, spoke upon "The Survival of the Fittest—Who Are the Fit?"

The report on foreign missions was given by Rev. H. E. Stillwell, of Toronto, secretary of the Canadian Foreign Mission Board, who reviewed conditions in India and Bolivia. The most significant event in the latter country was the opening of a school at Oruro, known as Reekie College, named after the pioneer Bolivian missionary. At the evening missionary service addresses were given by Mr. Stillwell, and three returned missionaries from India, Revs. John Hardy and W. S. Tedford, and Miss Lottie Sanford.

The cause of home missions was represented by Rev. E. S. Mason of Wolfville, Rev. E. Bosworth and Dr. M. F. McCutcheon of Montreal. Doctor McCutcheon spoke on behalf of Grande Ligne, raising the question as to whether our missionary activity among Roman Catholics was justifiable, and proving with clarity and force that it was eminently so.

The educational report recalled the special convention at Moncton, N. B., in last April, when the decision was reached against the proposed amalgamation of Maritime College, and for continuance of our work in Wolfville. Appreciative allusion was made to a series of articles running in the *Maratime Baptist* since the first of last February, and not yet quite completed, upon "The Religious Life of Acadia," recounting manifestations of God's saving grace from time to time among the students. Courses in the theological department have been enlarged and made to fit in the better with existing requirements. Dr. J. H. MacDonald has been taken out of the Wolfville pulpit and has joined the teaching staff in theology. The ruins of the old college building are now being cleared away, and the foundation is being prepared for the erection of a new structure, somewhat similar in appearance to its predecessor, but larger. It will have eight class-rooms, offices for president, bursar, and registrar and an auditorium with a seating capacity of 2000.

An attractive handbook, prepared by a committee appointed some time ago, and published by the American Baptist Publication Society which has now a branch in Toronto, was accepted as the official handbook for the ministers and churches of the Maritime Convention. It meets a need which has long been talked about.

One session was devoted to a memorial service in honor of one of the most useful men we have ever had among us, the late Dr. A. Cohoon, once our superintendent of home missions, but for the past twenty-eight years bursar of our educational institutions. In the community where he resided, in the church and university where he long labored, and in the denomination he loved, and to which he gave the most zealous and efficient service, he was a tower of strength. Addresses dealing with the character and service were delivered by Doctor Cutten of Colgate, Rev. E. S. Mason, and the writer of these notes.

A great pleasure has been enjoyed by myself and family through a visit to Nova Scotia of persons much beloved in Chicago, and among the Baptists of America who are most deeply interested in foreign missionary endeavor—Mr. and Mrs. E. S. Osgood. Associated in former years with Deacon Osgood in the Austin Church, Chicago, and not having seen him for a stretch of years, it was a delight indeed to welcome him to this part of the world, to find him with such physical vigor, and to observe that his zeal for his Sunday school and church, and for the missionary cause to which his father before him was so ardently devoted, was not one whit abated. While together for a few days we seemed to be living over again the old and happy times as we talked of our mutual friends, some of whom still remain, while many have departed. May a goodly number of blissful and fruitful years be yet granted to Mr. and Mrs. Osgood.

### Rest a Tonic

**TO those who have had a vacation, the work of the autumn will be a joy. The first task now is the personal one of shepherding the scattered flock. The second is program building. Some of the plans made as the year was closing will now look small and unworthy. The third task is one of defense—self-defense. Save time for soul growth. Reading, study, fellowship, recreation—all are essential. Get away from your task often. The world of affairs needs a little of you. Great and good enterprises need you. A "hack" is a man who sticks too close to his own job. Let the breezes blow through your garden. Thrust your church out into the strong currents of world thought and world problems. Don't worry. Don't rush about. Avoid lost motion. The Christian leader should keep a calm spirit. Have faith in God.**

—Orlo J. Price

## Burma

By J. Herbert Cope

The government has been seeking the cause of the increase in crime in the province. A committee of course was appointed and the members have been taking volumes of evidence in various parts of the country. The causes given would make a fair-sized pocket dictionary. Poverty, unemployment, aliens, corruption, underpaid police, drinking, gambling, drugs are some of the causes given, emphasis depending on the part of the country from which the witnesses come. And some have laid the blame to the lack of moral and religious instruction in the schools. This has been the complaint ever since the coming of the white man who takes a neutral position regarding religion. Another proof that there is no neutral position in such matters as religion and morals. One interesting thing suggested is that since, as in all countries prison sentence for petty crime is a failure, the culprits be shamed into obeying the laws. Whether this will take the form of stocks or not is not told. But the legislative council has its work cut out if it is going to legislate for all these suggestions.

There is an American association in Rangoon, made up largely of missionaries. Years ago it tried picnics on the Fourth. But the heavens in July weep more copiously than they smile and the picnics usually ended as they sometimes do at home, in a wetting. So now a dinner is given with speeches and fireworks and all that. A whole column and a half in the papers this year was taken up with the account.

Letters are full of school news. They open here in May and every missionary is worrying more over room for pupils than pupils for room. Education is as popular as at home. Schools which a short time ago were so proud when they passed the 200 mark, are turning away pupils when the 300 mark was reached. But the most encouraging prospect is that of the college. A few years ago there was a question whether we ought to close up and give the government a free hand. Now there is no doubt of the permanency of Judson College. The enrolment this year has passed 250 and some have been turned away. Every available house or hut on the compound has been pressed into service as dormitory space and yet there is not enough room. Unless temporary buildings can be put up during the year there will be a larger number turned away next year. Baptists have as much right to be proud of Judson as they have of Shanghai although there is little comparison in equipment. But some day Judson will have its new college. Plans are being held up by the government.

The wealth of Burma and the high salaries paid, make it a sort of melting-pot for the East. And thus the mission work is polyglot. This month the Chinese church of Mandalay dedicated its new building with appropriate exercises. I saw the building when half completed

and it must be one to be proud of. The Karen Christians had a part in the erection by adding a wing for the home of the preacher and his family. The great drawback to the Chinese work in upper Burma is that they are for the most part carpenters and move about from place to place on building operations. It is difficult to conduct self-supporting work among them.

## Aiken Institute

By N. Chapman

I recently visited Aiken Institute and was delighted to find that the work goes on with all the vigor and freshness that characterized its earlier years. The children in Aiken Institute are like "Buster Brown" and "Skeezix" in the cartoons—they never grow up. The same little pathetic faces in the kindergarten and day nursery; the same eager group in the daily vacation Bible school; the same type of women bending over the sewing machines trying so hard to learn how to make the garments they have worn all their lives but have never tried to construct for themselves. How proud they look when, under the direction of Miss Morey, the dress or apron is completed. How grateful they are for the interest that is a new form of charity to them. They have been *given* things before but to be taught how to *make them,* that is a joy that has never before been theirs. When on family night the little boy or girl is asked to recite a verse of scripture or sing a song or tell the lesson story, these women feel for the first time the pride of parenthood. They have begun to see in the child a *person* possessed of capabilities that are admired by others. Oh! the joy of bringing to pass this change.

Do you know that while for seven years the work has gone on and the neighborhood has become more and more a manufacturing center, it is still true that there are more children in the daily vacation Bible school at Aiken than in any other such school in the world? Over 1000 registered this past summer, and our first children are men and women now. During all these years there have been going out into the community, lives that have been made over. Perhaps few will know the influence of our work, or recognize the hand of the workers at Aiken who, under God, have brought all this glorious change, but in the book of remembrance kept by the angels, the record will stand and every place where these transformed lives have gone is brighter and better because our work has been done.

I tremble at the thought of the curtailing of effort that threatens the work here among the little ones. The financial stringency has made it necessary to cut off the salary of our nurse in charge of the day nursery. It is not allowable to go out and ask for funds and yet, how can we lessen our effort for the babies? Some one must take care of this salary—$75 a month for a service that begins at seven in the morning and ends at six at night. Twenty-five little ones to wash and feed and care for during all the day; every bed full at nap time and a waiting list asking to be allowed to come in. The mothers love us for the care given the little ones. They learn how to make the best of what they have by seeing the effect of intelligent care. They listen to the gospel message in the mothers' meetings, because their hearts have been won through the children. Last winter the furnaces broke down and the children were not warm enough all of the time. This year we have bought new ones to be paid for by the month. Where is the money to come from? We do not know, but we have faith to believe that the Lord will provide. For every dollar spent in the Aiken Institute since its beginning there is a song of joy in the hearts of God's people. Surely he will not let this work suffer when the land is full of prosperity and plenty.

May God lead us out into a sure place and give us this day our daily bread.

## The Passing of Mrs. S. W. Phelps

In the death of Mrs. S. W. Phelps, wife of Rev. S. W. Phelps, pastor of the Grace Church, Milwaukee, the denomination has lost an efficient worker.



Mrs. Phelps died at the Presbyterian Hospital, Chicago, Sept. 26, following a serious operation.

She was born in Oakland, Ontario, April 3, 1858. Mrs. Phelps possessed unusual executive ability. She was a member of the board of directors of the state of Michigan and field secretary and organizer of the Farther Light societies. In Wisconsin she filled a similar place in the organized work of Baptists. She was a member of the state board of managers, president of the Woman's Mission Society of the state, chairman of the state committee on young people's work, a member of the religious education committee, chairman of the Milwaukee committee on city mission work among the 100,000 Polish people of the city, and for two years she served as president of the Wisconsin Ministers' Wives Association. For many years Mrs. Phelps was a member of the board of the Woman's Missionary Society of the West Chicago District. During the term of her service as secretary of the young women's work in Michigan, she organized over 100 Farther Light societies.

Mrs. Phelps is survived by her husband and six children: Grace, Elmore, Homer, Torrence, Wendell and V. V. Phelps.

## Wisconsin News and Notes

By Robert W. Shaw

### Milwaukee Baptists Repeat

Milwaukee Baptists held their fall rally, Monday, Oct. 1, and in every way it was better than the one held a year before. Milwaukee Baptists have a reputation for moving slowly, but when they do move they create some enthusiasm. A year ago when they held their big rally it was freely predicted that it could not be done again, since a great deal of pressure was brought to bear to get results. This year there was not so much pressure needed, but the crowd was larger than a year ago, and the program was of a high order. The program was built about the idea of "An Opportunity for Advance Work." Those taking part were Rev. C. A. Boyd, Miss Leona Chase, R. O. Jasperson of New York City, and Miss Alice Brimson of Chicago. Dr. Peter Wright happened to be passing through the city and was present for a little part in the program.

Since Milwaukee Baptists, because of the New World Movement, have been able to function in a worthwhile city union, they have made remarkable advance in all lines. Advance has been made in the young people's work. All the organizations in the city now are B. Y. P. U. with but one exception. They are now concentrating upon a worthwhile service for the churches, and endeavoring to promote Baptist loyalty among the young people of the churches.

The laymen's department of the union is creating an organization that will undertake large things in this city. It means the enlistment of 100 men in city work.

The young people held their rally on Sept. 25. It was a success in every way. More than 100 were present for the supper, and probably that many more were present for the program. Rev. Rollo C. Speer was the speaker of the evening, taking as his subject, "The Stewardship of Youth." Miss Leona Chase is president of this organization.

### Some Other Notes

Word has been received by the First Church of Madison that its new minister, Dr. N. B. Henderson, will begin work with it the first of November.

It is also reported that Rev. Hugh Stewart of Rochester, N. Y., has accepted the work as student pastor at the University at Madison. We have a splendid home for the pastor there, and a large opportunity for service among onr Baptist students.

The sympathy of the brethren will go out to Dr. S. W. Phelps in the loss of his wife. She had been poorly all summer, and died in Chicago, Sept. 25 after a major operation. The funeral services were held in Milwaukee on Friday, Sept. 28, with Rev. F. K. Kamm and Dr. D. W. Hulburt in charge. A large company of friends filled the church. For a number of years Mrs. Phelps filled a large place in the work of the denomination in this state, being a member of the woman's board, a member of the board of managers of the state convention, and connected intimately with the work of the denomination in the city.

The reports coming from the Christian Life Conference which held its third annual session at Eau Claire, indicate a successful meeting. Dr. J. A. Sutherland, of California, was the chief teacher and speaker. Others taking part were Rev. Ralph Barry, Paul MacKin-

ney, Rev. Mr. Andreason, and Dr. and Mrs. Charles Manley of India. It is hoped to continue the meetings each year.

Plans for a large attendance at the state convention at LaCrosse are being put into operation. It is hoped to run a special train from Milwaukee, carrying all the people from the eastern part of the state. The main feature of the convention this year is the Bible and missionary conference. The brethren at LaCrosse are planning to take care of a large number of delegates and visitors.

## Roumanian Persecution of Baptists

Recently Doctor Rushbrooke received further evidence of the intolerant attitude of the Roumanian authorities. The most recent examples reported are:

(1) At Kischineff it is said the commandant has instructed the police, in accordance with orders from the government, to keep strict watch over the Baptists, and, as soon as anything suspicious appears, to close their chapel. The Baptists are accused of making the people rebellious; of preaching against the religion of the state; and of spreading propaganda against the worship of ikons.

(2) The pastor of the Baptist preaching station in the town of Hotin is forbidden to hold services, and placed under police supervision at Kischineff, having to report there every Sunday and have his passport viseed. For this reason his stations are not being served, and baptisms and marriages cannot take place. Other preachers, each in his station, have been cross-examined by the authorities, who are everywhere making difficulties.

(3) During the last few weeks Baptists in the little town of Floreschty, District Soroki, have been terribly beaten. They were then sent to Kischineff to be court-martialed, and are kept there in the military prison.

(4) Some Baptists from Kauschan, District Bender, went to visit acquaintances in Mansir in the same district. During supper they sang hymns and read the Scriptures, a number of people being present who wished to see the visitors. On the following day all departed. Soon afterwards the brethren were arrested on false accusations, sent with gendarmes to Kischineff and put into the military prison. After two weeks they were released, but received papers stating that the release was only temporary and they must present themselves to the local police on their return home.

(5) In the village of Fantana-Zahilor the authorities refuse permission for Baptist meetings.

## Montgomery Ward Invests $10,000 in a Baptist Hospital

A few days ago an announcement appeared in one of the St. Paul newspapers informing the public that Montgomery Ward & Company, through its northwest branch located in the Twin Cities, has headed a list of "foreign" gifts toward the new Northwest Baptist Hospital with $10,000.

The following letter, addressed to the business men of the Twin Cities who are working for the new hospital, signed by Mr. Charles E. McCoy, head of the Montgomery Ward plant in the Twin



CHARLES E. McCOY

Cities, is both interesting and encouraging. The letter follows:

"The success which has attended the efforts of our Midway Hospital campaigners in their organization work for the Baptist hospital so far convinces me that the people of the Midway district are thoroughly interested in this vital project, and will push it to completion.

"The Midway district has grown fast in a business way and in its residential character. The Baptists of the Northwest have evolved plans to build a hospital so large and fine that it would be the official Baptist hospital for five northern states, including and bordering on Minnesota. They wanted it in the metropolitan center of the area.

"They were shown the advantages of the Midway district, with its 75,000 people, its easy access to the great Northwest cities, its wide streets, beautiful homes and thriving industries, the very center not only of the Twin Cities but of the entire Northwest. And Midway won.

"And now it is entirely up to the Midway district whether or not this great improvement takes place. I believe from the response we have had so far, the hospital is sure to go over.

"Let's all put our shoulder to the wheel and make sure the Midway Hospital is built not only to serve ourselves but generations to come.

Charles E. McCoy."

## Doctor Ross Takes Up New Work

Dr. J. J. Ross, late of the Ruggles Street Church, Boston, is on his new field at First Church, Vancouver, B. C., possibly the strongest Baptist church in Canada, returning to his Canadian ministry after a service in the United States of about five years at which time he came from Hamilton, Canada, to be pastor of the Second Church, Chicago.

The event calls for more than a passing notice of a "change of pastorates." Doctor Ross served the Second Church in Chicago with exceptional success for years. He was at the same time a lecturer in the Northern Baptist Seminary and rendered a great service to that institution giving it a new standing before the denomination. He was also much in demand in speeches at state conventions, especially on biblical topics as an expositor and homilist.

Doctor Ross is vice-president of the Publication Society and of the Promotion Board of the Illinois State Convention. When in Chicago he was president of the Ministers' Conference. He has written valuable books and others are forthcoming at the request of his publishers. While the doctor is well known as a man of unswerving and deep convictions on questions that are mooted in the denomination and are stirring Baptist circles, he never has obtruded his views so as to create dissensions and divisions among his brethren. He is eminently irenic—a man of peace as well as of strenuous convictions—never compromising his convictions of truth nor a stirrer of strife. It was greatly regretted in the Middle West that he departed to Boston. It is well settled that his course in Boston has been fair, practical and honorable, however regrettable that he leaves the field. His stay in the United States has been much too short, and a future return will be welcomed with gladness. Not an association or memory connected with his name and work but what are a sweet savor among his brethren here.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

THE ONE HUNDREDTH ANNIVERSARY of the Contoocook Church, Rev. H. I. Kemp, pastor, was recently observed with services continuing through the greater part of a week. This church is responding to the work of the pastor.

THE PEOPLE'S CHURCH OF MANCHESTER, Rev. H. R. Whitelock, pastor, has exchanged its church property with the property of the American Legion. It is believed that the new quarters for each organization will be better adapted to its needs. The legion building is a new one and is located but a short distance from the present church property of the church. The new building will be occupied for the first time by the church Oct. 14.

THE TEN ASSOCIATIONS of the state held their annual meetings during the month of September. The attendance was good

and the outlook for the year is encouraging in the churches.

A COUNCIL MET with the Pleasant Street Church, Concord, Sept. 28 regarding ordination of its pastor. Services were held Sunday evening, Sept. 30. D. S. Jenks, secretary of the convention, was moderator, and E. J. Abar served as clerk. The sermon was preached by Prof. Woodman Bradbury, of Newton Theological Institution. Mr. Rockwell was in the last graduating class at Newton and began his pastorate with the Pleasant Street Church Aug. 1.

REV. A. W. YOUNG, for ten years pastor at Campton, resigned and accepted a call to the church at Bryant's Pond, Me. Mr. Young concluded his pastorate at Campton the last Sunday in September. Mr. and Mrs. Young have rendered a good service on the field where they worked so long.

REV. F. D. JOHNSON has resigned at South Hampton and will spend the winter at East Westmoreland.

THE WHITE MOUNTAINS ASSOCIATION held its annual session at Berlin, Sept. 26, and had as principal speakers, York A. King, J. W. Scott, D. S. Jenks, and Mrs. Frances Campbell. The moderator, E. M. Fuller, gave the annual sermon. Four reporting churches showed a net increase of thirty-seven in membership and thirty-one baptisms.

## CONNECTICUT

THE EIGHTY-FIFTH ANNUAL MEETING of the Fairfield Association was held with the New Hope Church, J. Edward Harris, pastor, in the Second Church building, Danbury, on Wednesday, Sept. 26. The usual routine of the morning sessions, consisting of appointment of committees and reports of standing committees was carried through with despatch. Charles A. Decker, pastor First Bridgeport Church, preached the annual sermon. The address on the New World Movement outlook was given by Ellis Gilbert. This address, together with the annual sermon, constituted a stirring challenge to the churches to do their utmost during this last year of the co-operative movement to meet the associational expectation. After a conference on the promotional work of the state conducted by the director of promotion, the association adopted a provisional plan for the enlisting of every member to complete the success of the New World Movement. The work of the Woman's Missionary Society was presented by Mrs M. C. Burt, Miss Grace Williams, Miss Cynthia Moore and others. At the evening session, D. P. Gaines of the First Church, Waterbury, delivered an address on religious education. An inspirational address by H. B. Sloat, concluded the program of the day. The new officers appointed were: moderator, C. A. Decker; sec'y-treas., Victor Scalise. The 1924 sessions will be held with Second Bridgeport Church, R. D. Trick, pastor.

## MASSACHUSETTS

THE ACADIA ALUMNI OF NEW ENGLAND has been collecting funds for the rebuilding of the main building of the college which was destroyed by fire about two years ago. Already about $2,000 has been sent. Dr. A. T. Kempton of Cambridge is chairman of the committee of alumni. The erection of the new building is proceeding. The fact that so many Acadia graduates fill New England pulpits creates a sort of obligation to help in this enterprise.

THE DIALOGUE LECTURE of Dr. and Mrs. C. R. Manley, medical missionaries at Ongole, India, gave the Ministers' Conference, Boston, an unusual privilege Oct. 7. It was an altogether novel presentation of the missionary appeal, with a strong touch of the dramatic. The quiet, natural intensity of their recital, filled as it was with the domestic agony that accompanies Hinduism, made a profound impression.

REV. W. G. HUBER has accepted the call of the First Church, Reading, and begins his pastorate there Oct. 15. Pastor Huber has served the church at North Attleboro three years. He is fortunate in following such a predecessor as Rev. F. M. Holt, and in leading a church so thoroughly organized and trained for work.

REV. FRANK M. HOLT began as pulpit supply at the Ruggles Street Church, Boston, Oct. 7. Dr J. J. Ross closed his pastorate Sept. 30.

DR. CURTIS LEE LAWS held a week of special services at the First Church, Boston, with addresses on the deepening of the spiritual life. Many friends were glad to greet Doctor Laws at the Ministers' Conference, and in the evening at the Social Union meeting. Boston has given the doctor its best brand of October weather, and a hearty and appreciative hearing.

DR. WALTER SCOTT, a long-time Baptist educational leader and preacher, is delighting many friends by a sojourn around Boston. He is thoroughly in touch with world movements, and clearly sees the larger relations of things, discoursing about them with earnest interest.

MR. JAMES P. ROBERTS, a Massachusetts attorney and once secretary of the Boston Baptist Social Union, during the summer has preached at the North Woodstock and Woodstock churches. Mr. Roberts has been asked to remain with these churches for the period of a year. The work of the churches during the period Mr. Roberts supplied was unusually satisfactory.

## NEW YORK

ON SUNDAY, SEPT. 9, Rev. Floyd H. Adams tendered his resignation as pastor of the Strong Place Church, Brooklyn, in order to accept the call of the Lincoln Square Church, Worcester, Mass. The resignation will become effective Oct. 31.

THE FIRST CHURCH, BUFFALO, has called Rev. Harry S. Palmeter as assistant pastor to Dr. Samuel Russell. Mr. Palmeter will devote a large part of his time building up the young people's work. For the past four years Mr. Palmeter has been pastor of the Hudson Street Church. During the pastorate of Mr. Russell the mortgage has been reduced from $28,000 to $10,000 and $12,000 was expended on improvements the past two years.

THE WORK OF THE LEFFERTS Park Church Brooklyn, has progressed under the leadership of Hugh Winton. A successful vacation school was conducted with the pastor as principal. A reception was recently tendered Dr. William J. Sly of Linfield College, who was en route for Stockholm. Doctor Sly's father for years was senior deacon of the church. Mr. Emil Hanke, formerly principal of Cook Academy, now Boys' Work Secretary in the New Utrecht Y. M. C. A. of Brooklyn, has charge of religious education.

CARLOS D. FULLER was ordained Sept. 28 at the Central Square. W. S. Warren was moderator, and Joseph Feyrer, clerk. J. C. Rawson preached the sermon. Mr. Fuller is a graduate of Colgate and Union Theological Seminary and is entering two years' post-graduate work at Columbia University.

REV. F. W. BLAKESLEE has returned to his pulpit in his church at Roslindale after a long absence because of illness. He seems vigorous again, is warmly welcomed by his devoted people to his able leadership, and both church and pastor take up their work together with high hopes.

THE TEMPLE ON TEMPLE SQUARE at the junction of Third Avenue and Schermerhorn Street, Brooklyn, of which Rev. E. Le Roy Dakin is pastor, is busy with numerous committees preparing for the celebration of its one hundredth anniversary. This will begin on Sunday, Oct. 28 and continue until Sunday, Nov. 4. During that week special services will be held each evening, including young people's night, men's meeting, a meeting for the women, and on Friday, Nov. 2, there will be a musical festival under the leadership of H. Aug. Smith of Boston, as a climax to the celebration. In addition to former pastors, Rev. Cortlandt Myers, Rev. George Caleb Moor and J. W. Massee, who have been invited to be present and speak, the Hon. William Travis Jerome, Jr., president of the National Baptist Laymen's Council. Dr. Clarence A. Barbour, Dr. Will S. Abernethy, will be present and deliver addresses. It is also expected that Brooklyn clergymen representing different denominations will take part during the celebration. Among the events to be commemorated will be the wiping out of the indebtedness of the church caused by the rebuilding in 1917 as the result of the fire that occurred that year necessitating an expenditure of nearly $150,000 in its rehabilitation. It is now expected that the total indebtedness which is less than $20,000 will be taken care of, and the church go into the new century free of all indebtedness.

### Colgate University

Colgate University opened for its one hundred and fifth year, Sept. 20. The address to the theological seminary was delivered Sept. 25 by Dr. William H. Allison, whose subject was "Is Protestantism Passing?"

There are sixteen men in the entering class in the seminary and a total registration in the seminary of fifty-six. No appointment has been made as yet to fill the office of dean made vacant by the resignation of Dr. John F. Vichert. Dr. John B. Anderson, who has returned from a year's leave of absence, has been appointed the J. J. Joslin professor of Christian theology, the chair formerly held by Doctor Vichert; and Dr. Thomas Wearing, formerly president of Woodstock College, Canada, has been appointed professor of New Testament interpretation, the chair formerly held by Doctor Anderson.

There were more than 500 applicants for admission in the freshman class of the college. Of this number, admission could be granted to 256. The total registration in the college is 711—the largest in the history of the institution.

The new dormitory, made possible by a bequest of the late Richard M. Colgate, and completed this summer at a cost of approximately $190,000, was ready for use at the opening of college. It bears the name of Newton Lloyd Andrews, for more than fifty years a member of the university faculty. This building furnishes housing accommodations for approximately 110 men and eases considerably the housing problem at Colgate.

The convocation address was given by Pres. George Barton Cutten, whose subject was, "The Challenge of the Campus."

### Keuka College

It is now two years since Keuka College opened, and the third class recently entered. The results have far exceeded the expectations of the friends of the college.

The registration is as follows: Juniors, thirty; sophomores, thirty-four; freshmen, forty; making a total of 104. There are but three vacant rooms in the dormitory and already twenty-one have registered for those rooms in 1924. The class-rooms are crowded and the laboratory space is not adequate. It is important that a new building be provided before September 1924 if the college is to measure up to the demand.

The trustees are planning a continuation campaign to complete the million dollar fund for Keuka. This fund will provide the new building so much needed and leave an endowment adequate to support the institution.

## EASTERN PENNSYLVANIA

Rev. W. E. Hatchman, of Jersey City, N. J., has accepted a call to the Beth Eden Church, Pittsburgh.

Library, Rev. E. Paul, Smith, pastor: The one hundred fiftieth anniversary of the organization of this church will be celebrated Oct. 19-21. Mr. Moody prepared a history of the 125 years of the church, twenty-five years ago and copies were widely distributed. No copy, however, was preserved with the church records. The church would appreciate it if someone who has preserved a copy would give one to it.

The new Rankin Christian center was dedicated Sunday, Oct. 7. Rev. A. J. Bonsall conducted the service and the sermon was preached by Rev. C. A. Brooks of New York City.

A Japanese service was held Sept. 23 at the Prospect Hill Church, Moores. Mr. K. Fuji, a student at Crozer Seminary and an alumnus of Waseda University, Toyko, gave an interesting talk. Following this, the pastor, Albert C. Cheetham, delivered an illustrated lecture on life in Japanese cities. A substantial amount was contributed by the church for relief work.

## WESTERN PENNSYLVANIA

Rev. L. A. Mantle of Obert, Neb., has accepted the call of the Mahomig, Ambrose and Chambersville churches.

### Centre Association

The ninety-third annual meeting of the Centre Association was held at Milesburg, Sept. 15. The first day was devoted to the celebration of the forty-third anniversary of the Woman's Missionary Society. Reports and discussions filled the afternoon session. In the evening, Mrs. Moody of the Congo Mission delivered an address.

The first session of the association convened Sept. 26 and was devoted to business. Officers elected for the third consecutive year are: Moderator, S .F. Forgrus; clerk, H. H. MacIlroy; treas., D. W. Brallier. A forceful sermon was preached by J. S. Bromley, Hollidaysburg. The outstanding feature of the afternoon was an address on "An Adequate Conception of Bible School Work" by Professor Van Ormer of Juniata College, Huntington.

The evening session was devoted to addresses. Professors Denaway and Johnston of the State College represented the newly constituted University Church. F. P. Lynch of the Congo Mission spoke a few words. Miss Ella Levy read the history of the Milesburg Church.

Reports of officers and committees and boards were given on Thursday. Doctor Grinnel, Altoona, and W. G. Russell, Philadelphia, both delivered addresses. The young people had charge of the evening program.

Attendance at this meeting of the association exceeded expectations. The next meeting will be held with the Logans Valley Church, Bellwood.

# Mississippi Valley

## OHIO

### Columbus

The school of missions has closed a profitable session. This school was under the direction of the Women's Federation of Missionary Societies and the Columbus Council of Churches and was the first attempt in the city to present the mission study books to the various denominational missionary societies. Thirty-five churches were represented. The faculty consisted of Mr. Edwin E. White, secretary of education of the Presbyterian Church of America, who taught the foreign book, "Creative Forces in Japan"; and Miss Ruth A. Shipley, one of the vice-presidents of the Woman's Home Mission Society, who presented "The Child and America's Future." Among those who addressed the school were Geo. Platt Knox, dean of men at Denison University and Dr. A. W. Rider of the Northern Baptist Convention.

Work in Columbus is showing a marked advance in many ways. The First Church, Rev. Daniel F. Rittenhouse pastor, has been renovated throughout during the summer months. Since the opening of the work, the middle of September, fifteen have been received into membership. The fall rally and reception to the new members was recently held.

The Hillcrest Church, Rev. E. E. MacFarlane, pastor, is busy with the new building proposition. A large moving picture theater was erected and partially completed last year but went into the hands of a receiver. This property was purchased by the Hillcrest Church and is being refinished suitably for church purposes. The building is admirably situated. This church has been growing rapidly under the leadership of Mr. MacFarlane during the past two years.

A farewell reception was given by the Central Church to Rev. William Pieffer recently. Mr. Pieffer began evangelistic work Oct. 1, leaving this important field without any pastor.

The Tenth Avenue Church, which has been supplied for some time by Dr. H. O. Rowlands, has made progress. This church is awaiting the coming of the right man as pastor to supply the needs in the university district.

Rev. R. M. Jones of Indiana began work with the South High Church the first Sunday in October.

On Oct. 13, the football team of Colgate University plays at the Ohio state stadium. In the evening a reception will be given by the Columbus Baptist Social Union to President Cutten of Colgate and his wife, together with the members of the football team. This affair will be of special interest to Columbus Baptists because President Cutten was at one time pastor of the First Church.

## ILLINOIS

The Ministers' Conference of Chicago which met Sept. 17, recorded its deep sense of loss in the recent death of Dr. Lathan A. Crandall, an honored member of the conference, and its appreciation of his service to the denomination. The conference extended to Mrs. Crandall and family its deep sympathy.

The Centralia Church is doing good work. Rev. G. H. Murch, the pastor, spent his vacation in California. Rev. E. P. Brand of Normal supplied the church the first two Sundays in September.

The Hudleson Orphanage, seven miles south of Centralia, is in the best condition in its history. The buildings that were destroyed by the cyclone have all been restored and improved. Doctor and Mrs. Hafer are both well adapted to the work. The orphanage is growing in the esteem of the people in the southern half of the state.

The Alton Association met with the Belleville church, Sept. 26-27. Rev. J. H. Martin has been pastor of the Belleville Church for five years. It has completed repairs on the building costing $4,000. The association was well attended and the reports were encouraging.

The Southern Association met with the Frankfort Heights Church. This association was organized a few years ago with four churches. It expressed a willingness for the Free Baptists to unite with it without rebaptism. The association now has fifty churches with more than 6,000 members.

Benton is a town of less than 10,000 inhabitants. There is no negro population, only one foreign-speaking church which is Catholic. It has six Baptist churches, two Primitive, two Southern and two affiliated with the Northern Convention. Rev. J. B. Little is pastor of the First Church. It is beginning to plaster its meeting house which when completed and furnished with a fine pipe organ, will cost more than $100,000. The church is anxious for the state convention to meet with it in the fall of 1924.

Rev. Chas. Biastock has accepted the pastorate of the Fosterburg and Greenfield churches. He will serve each church for half-time. Mr. Biastock is a student at Shurtleff and has had several years' experience as pastor in Michigan.

Rev. F. C. Ludecke has accepted a call to the Mt. Gilead Church for half-time. It is expected he will also serve the Willisville Church for half-time. Mr. Ludecke is a junior at Shurtleff.

Rev. V. Colbert has resigned at Edgemont, and will close his work in October. Mr. Colbert has done real pioneer missionary work on this growing field.

A three weeks' union meeting was held at Lebanon by Rev. O. L. Martin. Rev. H. H. Smith is in his third year as pastor of the Lebanon church.

The Collinsville Church has called Rev. P. H. Hughes from Portsmouth, Ohio. He accepted the call and began work Oct. 1.

The First Church, East St. Louis, is having a successful revival meeting conducted by Evangelist Charles Taylor. Mr. Taylor's father and brother are assisting him in the meeting. Following the meetings Evangelist J. N. Edmonston will supply the church for a few Sundays. The church hopes to settle a pastor very soon.

Dr. Wilson Mills of Kansas City will assist pastor R. B. Favoright of Jerseyville in a revival meeting Sept. 30-Oct. 14.

Rev. W. W. Marshall of Wales is assisting Rev. J. W. Gillespie of Olney in special meetings. Mr. Marshall recently came from Wales.

Brother P. D. Locke has returned from Michigan where he spent the summer for his health, and has again taken up the work on the Roxana field.

Rev. J. J. Jenkins has resigned at Barrow. Mr. Jenkins has served the church for half-time during the past year. During this pastorate a new church building was erected.

Evangelist L. C. Bauer of White Hall recently held meetings at Eldred and Manchester.

## MINNESOTA

### Carleton College

Carleton College has begun its year with a marked emphasis on religious unity. The faculty of the college has been strengthened by the addition of Dr. Herbert P. Houghton as professor of Greek, and Dr. Stewart B. Cole as assistant professor of religious education. Doctor Cole has become pastor of the church formed by the union of the First Congregational and First Baptist. The first Sunday of the academic year, an all-denominational chapel service was held in Skinner Memorial Chapel, the audience numbering more than 1000. The enrolment at Carleton at the end of September was 808, men being in the majority in each of the classes. Seventeen states and seven foreign countries are represented in the registration.

## WISCONSIN

Five persons were recently baptized at the First Church, Delavan. J. Winfield Scott, home missionary of the Walworth Association, spoke at the church Sept. 30. Delavan's foreign pastor, Henry Topping, is safe but his home at Yokohama is in ruins. His daughter, Miss Helen Topping recently visited the church.

## KANSAS

Rally Day was held Sept. 30 at the First Church, Clay Center, with a large attendance at Sunday school. A special collection was taken for Japan. All classes of the church have held their regular meetings and report progress.

The fall work of the First Church, Coffeyville, has started encouragingly. With other churches of the community it is entering into a union revival meeting under the leadership of Doctor Rayburn of Newton. The young people are cooperating and are supporting the pastor, Earl Riney. At the B. Y. P. U. rally held Sept. 28-29 at Cherryvale, it received the attendance banner. A junior society has been organized.

### Ottawa University

Ottawa University had enrolled on Sept. 25 nearly 18 per cent more students than the total at the close of the school year of 1922-23. Some of this gain in numbers is attributed to the summer session, which attracted a small but appreciative group of energetic students. The summer term will become a permanent feature of the work of the university, and a greater enrolment is expected to result from the larger number of courses available next year.

Fourteen colleges are represented in the faculty. They have touched school life as instructors in the high schools and colleges in sixteen states.

The new Tauy Jones Hall, reconstructed from the old Science Hall, will be ready for use by Oct. 25. The department of music will occupy it at that time. The interior has been reconstructed for that especial purpose. Sound-proof walls shut off the practice rooms from the studios and the class rooms. The cost will probably exceed $25,000. The alumni association is raising funds to defray a part or all of the expense.

## NEBRASKA

### Grand Island College

Grand Island College opened Sept. 10, class work beginning on the twelfth. The number of freshmen enrolled is sixty-four, making an increase of 25 per cent over the enrolment last year, which numbered forty-eight. The increase in the college department this year over last year is 18 per cent.

The college has received a check of $1275.14 from the estate of Nettie N. Forney of Falls City, Neb. This money will be added to the endowment funds, thus making this gift of permanent benefit to this Christian college.

The new faculty members are: Prof. Wells Smith, recently of the University of Colorado, head of the department of education; Prof. F. J. Titt, for sixteen years at Kingfisher College, Kingfisher, Okla., who becomes head of the physics department; Miss Lillian Steckman, assistant in English; Prof. Oscar Autritt, Latin; and Miss Esther Hile, librarian. Miss Hile is a graduate of Grand Island College, class of '23, and well known to the students and faculty. President and Mrs. Wells returned at the opening of school from Long Island, where they spent their summer vacation.

Several new courses have been added to the college curriculum, among them, one in surveying, and a normal course in public school music.

## MISSOURI

### Stephens College

With an enrolment of more than 650 students representing thirty-four states and one foreign country, Stephens College has embarked on the biggest school year of its history. More than 500 of the students are boarding and live in the college dormitories. The rest are day students who reside at their homes in Columbia.

The rapid increase in enrolment last year forced the erection of South Hall, a new dormitory, for the accommodation of new students, but the present year's enrolment has been so great that all the new dormitory space has been utilized and a number of large residences near the campus have been rented to accommodate the overflow. Each residence provides rooms for about twenty girls and a matron. Funds are needed to provide additional dormitory facilities before the opening of another school year.

Other recent developments at Stephens are the construction of an administration building, additions to the kitchens and dining rooms, and the expansion of the campus by the purchase of two blocks lying northeast of the main campus.

## IOWA

### Des Moines

Des Moines University opened for registration Sept. 11 and 12. Classes began the thirteenth. To date 620 have registered for the first semester. Eight new members have been welcomed into the faculty and the year's work is starting out the "best ever." Pres. John W. Million, in addition to the regular duties of his office, is much in demand as a speaker at church gatherings, civic clubs and high schools.

Chaplain J. Orrin Gould during his vacation with his family took an auto trip to West Virginia, the home of Mrs. Gould's parents. Iowa needs a hard-surfaced road across the state east and west, adding 300 miles to the national highway system. Tourists become discouraged when driving through Iowa mud which is so plentiful after a rain.

Prof. Harold P. Chaffee is the new superintendent of the University Church school and is much interested in the religious life of the students.


## Want Ads

**Wanted:** Immediately a Baptist young woman, a college graduate, for editorial work in a denominational organization. Address W care BAPTIST.

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The B. Y. P. U. of University Church had 150 persons present at the evening service Sept. 23. Miss Elsie Franklin is president.

Rev. O. C. Brown, of Philadelphia, Pa., gave a message at the University Church, Sunday morning the twenty-third. Doctor Brown knows how to inspire young people, having been pastor of the church at Lawrence, Kans., the seat of the state university.

This time of the year is given over largely to associational meetings in Iowa. The following associations have had their meetings this year: Oskaloosa, East Grand River, Danish, Creston, English River, Davenport, Southern, Central, Cedar Valley, Iowa, Washington, and Cedar Rapids. The ones soon to meet are: Southwestern, Dubuque, Northern and Fox River. These meetings began Aug. 17 and closed Oct. 7.

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The delegates from the Iowa Convention to the Alliance at Stockholm, Dr. G. P. Mitchell and Rev. A. G. Lagerquist, have returned. These two brethren are spreading the "good news" throughout Iowa and are being greeted by enthusiastic audiences wherever they go.

Rev. V. N. Witter, director of religious education for Iowa, is well pleased with the response to the "Better and Bigger Sunday School Campaign." Iowa took the banner in class two last year.

## Pacific Coast

### WESTERN WASHINGTON

THE FIRST CHURCH OF SEATTLE, under the leadership of Rev. Ambrose M Bailey, is going forward with full steam in the fall work. The church voted to raise the Hundred Million Dollar Fund apportionment in full for the year and to have the church building entirely paid for by Jan. 1, 1925. The church recently engaged as pastor's assistant Miss Winifred H. Myers, formerly a member of the First Church of Philadelphia and field secretary for the Y. W. C. A., and more recently pastor's assistant at Topeka, Kan. Baptisms have occurred every Sunday since the first of September.

### OREGON

THE FIRST OF SEVERAL CHURCH BUILDINGS to be dedicated this year was the chapel of the Aloha Church, J. E. McGuire, pastor. Two years ago the services were held in a rented hall. The enlarging work made larger quarters necessary in a short time. Lots were given to the state convention which made a gift of $550. G. L. Hall, convention missionary, assisted the pastor in a canvass of the community and the work continued to prosper. On Sept. 9 T. J. Villers preached the dedicatory sermon after Secretary Wright had secured over $900 in cash and pledges. The young people conducted the evening service. Mr. Harley Hallgren of Portland delivered the address. Services were continued throughout the week with sermons and addresses by W. T. Milliken, G. L. Hall, George R. Varney, O. C. Wright, and Owen T. Day. The value of the building and lot is about $7000. This is the only church in the community, and thus it has a splendid opportunity for service.

### SOUTHERN CALIFORNIA

REV. S. P. GOTT came to Anaheim from Arizona a little less than a year ago. The church has purchased property with a house adequate for a parsonage and room enough for the church building. In slightly over a year the church has grown to a membership of 125.

THE CHURCH AT LAHABRA has moved to a new location, put in a basement, and has a plant adequate for work and growth for several years. This has been accomplished since A. C. Earley of Minnesota became pastor a year ago. The membership is growing and all departments are making progress.

REV. M. E. BOLLEN has closed his first year of service at Fullerton. The Sunday-school department has been completely remodeled. Money has been pledged for an organ and parsonage. During the year the Sunday-school has grown from twenty-fourth to fifteenth in the convention; the B. Y. P. U. is one of the first six and the W. W. G. has taken seventh place where it was fourteenth. Eighty-three members were received during the year.

THE MISSIONARY CONFERENCE for this section will be held in Los Angeles, Nov. 14-16. J. Franklin Day of Sacramento will be in Los Angeles for a month previous to the conference to take charge of the preparations and enroll the delegates. Southern California is challenging Chicago to secure 4000 paid registrations.

### NORTHERN CALIFORNIA

OAKLAND FIRST CHURCH: The work of the autumn has opened auspiciously. The pastor is in the midst of a series of sermons on "Observations in Europe." Recently it was necessary to put an ad in the local paper reading as follows: "Capacity houses each Sunday night make it extremely difficult for the corps of seventeen ushers to accommodate those who come at all late. Come early before instructions are given to the door-man to say, 'Standing room only.'" On Sunday evening, Sept. 16, by actual count, there were 1044 persons present. The summer services were under the direction of E. A. Fridell, assistant pastor, who had full charge during the pastor's eight weeks' absence in attendance at the World Alliance at Stockholm. Eight new members have been baptized since the pastor's return and not a single Wednesday night has passed for many weeks without the reception of some new members.

### SERVICE DEPARTMENT

EVANGELIST WILLIAM PIEFFER has some open dates for winter and spring meetings. All communications should be sent to 297 West First Ave., Columbus, Ohio.

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**The following is extracted from a letter written to Doctor Rushbrooke by a Baptist evangelist in Lithuania. It aptly illustrates the conditions under which the work is carried on: "In ——— we held a Latvian meeting, well attended. After the Latvian, a Lithuanian meeting had to follow. So many people gathered together that we were not able to hold the meeting in the house and we therefore went into the garden. As I was about to begin, the police arrived and ordered the meeting to be closed. We tried to obtain permission from the superintendent of police but failed to find him at home. After this only a few friends remained in the house with whom we held a Bible lesson while the rest dispersed. The Lithuanian law of March 4th, 1920, point 15 concerning meetings states that religious meetings do not require a special notification. We have always acted according to this and held the meetings free. This was the first disturbance by the police during my work of evangelization in Lithuania. We had, however, taken too little notice of the fact that point 16 of the same law is as follows: 'Meetings in the open air are always public and are subject to the regulations concerning public meetings.' 'We had, however, repeatedly without giving previously twenty-four hours' notice held meetings in the open air which were attended by police officials. I believe we would not have had any disturbance this time either if the Roman Catholic priest had not niterferred. On that day he had at church incited the people against us. In the future, however, we will always satisfy the regulations although this will involve us in various financial expenditures." A lengthy and sympathetic description of the Stockholm Congress, covering near-**

ly a whole page, appears in a leading Lithuanian political newspaper. It has aroused considerable attention in the land. Various reports from Lithuania agree that in that Roman Catholic country there is a growing interest in the evangelical message. Methodists as well as Baptists are energetically occupied in distributing Bibles and testaments.

## Our Book Shelf

**A Friend at Court,** by Leon and Elizabeth Stern. New York: Macmillan.

A most interesting weaving together of some incidents that face a probation officer in the courts of a big city. Whether viewed from the standpoint of fiction or fact, it is worth-while reading.

**Is There a God?,** by Ilion I. Jones. New York: Macmillan.

The book contains six chapters that are worthy of a thorough reading because the mind will then be refreshed in its acceptance of the existence of God and of Jesus who reveals him.

**The Jesus of Our Fathers,** by John W. Good. New York: Macmillan.

A very thorough and wholesome presentation of a great subject. The writer believes in Jesus Christ as the Son of God and presents him in that light in a conclusive manner. The book is well indexed.

**The Essentials of Religion,** by Rev. J. Wilson Harper. New York: Doran.

The writer believes in freedom of discussion concerning the questions raised by the higher criticism. The book is worth while to any one who will read it with a mind alert to truth.

**Confronting Young Men with the Living Christ,** by John R. Mott. New York: Doran.

A helpful, forceful presentation designed to keep the leaders of a great Christian organization alert to the dynamic of the Living Christ. The book should be widely read.

**True Indian Tales from American History,** by James Otis. Boston: Page.

A book that will delight young boys because as the title indicates, the stories have a historical background. It is attractive in form, and has many illustrations. The titles are suggestive of the kind of stories: "An Island Refuge," "Ezra Jordan's Escape," "When Israel Putnam Served the King," "Defending the Island."

**Clarion Calls from Capitol Hill,** by Hon. Wm. D. Upshaw, Congressman from Fifth District, Georgia. New York: Revell. $1.50.

A selection of addresses delivered in the House by one of the notable orators of the South. The subjects discussed are in part "An All-embracing Americanism," "Flag Day Address on Labor, Liquor and Peace of Humanity," "A Plea for Sober Officials and Sober Citizens," "Tribute to Abraham Lincoln," "Christ Our Only Hope." The addresses are of a popular type, marked by the wit, pathos, crispness and fervor of Southern oratory and radiating the spirit of loyalty, humanness and religion. A speaker seeking inspiration for a public address will find here a most apt enkindling. They must have been a moral tonic where they were much needed.

**What is True Religion?** by Robert J. MacAlpine. New York: Revell. $1.50.

A volume of addresses and sermons in which the first sermon gives to the volume its title. The author is presented as "minister of the largest church in Buffalo." We can easily believe that the "preaching is attracting crowds." The subjects presented, the style of treatment in freshness and unconventionalness, if associated with popular delivery must make the preaching occasion most interesting and withal profitable to the hearers. We bespeak a welcome reception for the book.

**The Authenticity of the Holy Scriptures,** by H. E. Dana. New York: Doran. $1.

Those desiring to know the orthodox position on the subject of biblical criticism will find it carefully prepared and plainly set forth in Professor Dana's new book. The author has arrayed the leading problems involved and treated each with a purpose of being of help to the average reader. In an endeavor to make the Bible appeal not simply to the sentiments but to the most acute intelligence he submits the problem of authenticity to a three-fold test viz—the test of history; the test of science and the test of experience. Throughout the book runs a fine spirit that convinces the reader that the author is not carrying a chip upon his shoulder, but rather making an earnest effort to set forth the facts so that the busy laymen of the church may be enlightened in a short period of study.

**Old Memories;** an Autobiography, by Sir Henry Jones. New York: Doran. $1.35.

This charming little book enforces the truth which recently has had emphasis in America in connection with the president's death, namely, that many of the world's greatest moral and spiritual leaders have risen from the simplicity and obscurity of God-fearing homes in


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**THE CHRISTIAN AND HIS MONEY PROBLEMS** *Bert Wilson, United Christian Missionary Society.*
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**WOMANHOOD IN THE MAKING** *Margaret W. Eggleston*
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Delightful tales of children from other lands who have made their home in America, told with the same charm and appeal that mark all Miss Applegarth's work. An ideal Home Mission text-book for children. Illustrated. Net, $1.50

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Sir Henry Jones, of Welsh origin, was a favorite pupil of Edward Caird at Glasgow, and finally succeeded his great teacher in the chair of moral philosophy. While teaching at St. Andrews, Professor Jones had a letter from Caird saying: "I have just written accepting an invitation to the Mastership of Balliol College, Oxford. My next letter is to you, to ask if you would care for an old pair of boots. They are not absolutely at my disposal, but I shall have something to say as to their destination." Jones got the boots, and wore them with grace and dignity until his death, of cancer, in 1922. During the last two years of his life, while under the doom of death, he wrote his Gifford Lectures, "A Faith that Enquires," and along with these, the "Old Memories" as a relaxation. His chief motive in writing the latter was "to leave behind, for the encouragement of the youth of Wales and Scotland in particular, the story of his struggle for education." Its faithful portrayal of piety in the home, of high hopes and hard labor and heroic sacrifice on the part of the Welsh lad eager to learn and ambitious to serve, makes the book rich in inspiration and fascinating in interest. It is the sort of book to enrich the faith and quicken the imagination and kindle the thought of preacher and teacher. Sir Henry Jones, friend of Bruce and Dods, successor of Edward Caird, and teacher of a multitude of Scotland's greatest men in his generation, was no common man.

**The Mystical Quest of Christ,** by Robert F. Horton. New York: Doran. $3.

We fear that the ambiguous title of this notable volume may mislead some who are looking for just this sort of book. It is in fact an evangelical "Imitation of Christ." It supplies a long-standing need in non-Catholic circles of a book dealing with the Christian life and its inner motives and principles, such as abound (such as they are) among sacramentarian devotees. One may infer that Doctor Horton has taken for the text for his book, Paul's passionate rhapsody of Christian mysticism: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." (Gal. 2:20). The whole volume is but an elaboration of the cardinal truth of Christian experience there set forth: Life in Christ. It is needless to say that Doctor Horton's views are at some degree of variance with those which define Christianity wholly in terms of human fellowship and human ministry. For him all human fellowships and all service to humanity derive their motive and inspiration and highest justification in the mystical relation between the soul and Christ. This is illustrated in the chapter on *"Ethismos"*—habituation. He enumerates seven habits which go to make up the Christ-like character: Prayer, worship, service, love, testimony, forgiving, giving. "Now these seven habits form a character, a Christ-like character. These are habits of life which are bound up with Christ as motive and object. Let any one set to work to form one or other of these habits and he will find himself coming to Christ; let any one form them all, and he will find, as Paul did: It is no longer I that live, but Christ that liveth in me."

The book is a consistent whole—not a series of sermons or unarticulated essays—comprehensive, scholarly, devotional and sane. It deserves a prominent place among works on Christian experience and ethics.

## "It Is to Laugh"

The next person who interrupts the proceedings will be sent home," declared the irate judge. "Hurrah!" yelled the prisoner.—*Upper Iowa Collegian.*

The amateur hunter came back to the camp early and began walking around restlessly.

"Shot anything?" inquired the camp cook.

"I don't know," replied the amateur hunter with a worried look. "I'm waiting for the rest of the party to come in so that I can call the roll."

A man who had spent a considerable amount in decorations for his house was visited by a former friend who wore a wooden leg.

The library had been furnished with a beautiful parquet floor and the host was horrified to see the man with the wooden leg stumping over it. All he could say, however, was in the form of a gentle hint: "Hadn't you better come on the carpet, old fellow? I'm so afraid you might slip."

"Oh, no," said the guest, "don't worry about me; it's all right, thanks. There's a nail in the end, you know."

An opinionated woman of limited experience in city shopping went to buy a sealskin coat, feeling that it was a momentous occasion and that to get exactly what she wanted it would perhaps be best to be very hard to please. So, when, after trying many smaller shops, she finally entered one of the larger and more impressive stores, although somewhat awed by the long polished counters, the shining show cases and gleaming mirrors, she held to her determination to be hard to please.

After the clerk had tried at least a score of coats on her, she still shook her head dubiously over the last and glanced about her. Across the showroom stood a woman in a magnificent sealskin coat.

"Now," said the shopper, motioning toward this woman, "if you could give me a coat like the one which that lady over there has on, I'd take it. It's just the kind of coat I've been wanting. Why don't you show me one like that?"

"Madam," was the clerk's patient reply, "that's the reflection of yourself."—*Ladies' Home Journal.*


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## OTES ON HYMN REGISTRATION

An organist of some experience called ır attention to the playing of a certain ·ganist of great ability. He played all ıe organ solos with exquisite taste. His ·gistration was most beautiful. He ıd, indeed, a large and well-planned ·gan at his command, but he neither ied to use all the stops of the organ every piece, nor was he ever guilty any commonplace and crude registra-on. We were, however, painfully im-ressed by the way in which he managed s organ in connection with the hymns, ıd it was to this our attention was ılled. Here his taste seemed to desert im. He was guilty of what seemed to s as little less than atrocities. The ırprise at this contrast suggested some ote-taking as to methods of registra-on by other organists with the hope f discovering some points of value to ıe young and inexperienced organist ho often is forced to work very much the dark.

The first suggestion that we would ake is that the organist should bear early in mind that the preliminary laying over of the hymn, if it is con-dered necessary to retain that useless ıstom, should serve as a prelude to the nging of the choir and should be treat-l as such. That might seem to be a uite superfluous observation. But it is point which we assure our readers is equently overlooked. Its observance ill save the organist from a sort of lunder in his registration which we ave heard at the hands of expert rganists.

### Playing over the Melody

The point to which we refer espe-ally is the trick of playing over the elody of the hymn tune as a solo upon ome fancy stop, with the accompani-ent upon a soft stop, to be followed y the full choir singing a four-part ıorus. We have found this repeatedly here it was not to have been expected. xamples of this use are in connection ith such hymn tunes as the setting of As pants the hart"; an arrangement om one of Mendelssohn's "Songs with-ut Words," or "Approach, my soul, the ercy seat," arranged from Spohr's ell-known anthem, itself frequently ng to the words "As pants the hart." ut while these are characteristic ex-nples, we have heard the same effect connection with various tunes. The gistration of the prelude should lead to the singing of the choir and not e in violent contrast with it.

A common fault is the great variety the stops used for accompaniment to ıe choir. Some organists seem to de-ght in varying the tone color with very line. There may be some theo-·tical defense of this. The tone color as expressional value and should be sed with that in mind. Of course, that entirely true. But there rarely seems be much attempt to use the varieties tone for purposes of expression, or far as the ordinary listener can dis-over for any earthly reason except love change.

The registration for the accompani-ent of a hymn should be chiefly upon .e Diapasons and more solid stops. But as there are few organs, except those of the largest size, which have more than one open Diapason upon the Great or the Swell, an organist is forced to use other stops in combination merely for increase of force. The old rule used to be to draw both Diapasons upon the Great and increase by using octave and fifteenth. But with the average organ that would generally be unsatisfactory. Still, the organist can easily avoid strange and markedly contrasting registration when he increases the volume of tone. Variety he will use to relieve monotony, but the constant shifting of stops, sometimes almost with every line, he will avoid as being little more than a sort of nervous habit into which organists sometimes fall.

The registration of the hymn tunes does not always follow a definite scheme; it is often neither suitable to accompany the choir or to lead the congregation, though at times it does one or the other fairly well. If the organist is accompanying the choir he is apt to register as if he were playing for a congregation, and *vice versa,* when he is playing as if to lead the congregation he may suddenly change his registration for some passage that demands a subdued tone, as if he were playing for a choir, and he may even cease playing altogether. If the organist aims to have only the choir sing the hymn, he should play accordingly. He may be sure that the congregation will not join.

It is our opinion that except in very unusual cases the hymns should be sung by the congregation, led by choir and organ. That is merely a matter of ritual or liturgies. If the musical effect alone is considered, then if the choir is to sing the hymn, let the registration be far softer than is customary. Again and again we have been quite unable to hear a word the choir was singing because it was drowned out by the organ, and hardly a soul was singing in the body of the church. And yet there was not quite that uplifting volume of tone which would have brought the voices from the congregation.

Most organ registration in accompaniment is too loud for the choirs. The singers are placed, it will be remembered, in the worst possible place in the church, except the cellar, for musical effect, and their tone is neither directed nor reflected into the body of the church, but is muffled by the vestments of the choristers opposite the singers. The organs are now being better placed though there are some still tucked away in closets, and they are being built so large and with such ample resources, all heard to good advantage, that it is a pity that organists do not realize how overheavy their registration frequently is. But the fault with the hymn registration is not so much merely that it is too heavy, but that it is either not heavy enough for a congregation or too heavy for a choir.—*Church Standard.*

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Says Thackeray: Iife is earnest. Life is labor. Life is duty. Life is rent. Life is taxes. Life brings its ills, bills, and doctor's pills. Very good. But without love, life is just dead.


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## Fresh from the Field

(*Continued from page* 1156)

**Mrs. Helen Barrett Montgomery will** address the Chicago Ministers' Conference, Monday, Oct. 15.

**Rev. L. J. Schoeppler has become pastor** of the Main Street Church, Meriden, Conn. He was pastor of the South Norwalk Church.

**The work of the First Church, Leominster,** Mass., will be greatly facilitated by an addition to the building equipment at a cost of $18,000. The new building contains a gymnasium and a number of class rooms.

**The revised estimates of the losses to** the property of the Methodists in Tokyo and Yokohama is placed at $890,000 as a minimum figure. This is greater than the earlier reports showed. Bishop Welsh says that it will take $1,00,000 to put the equipment back as it was.

**The Connecticut Baptist Convention** is celebrating its one hundredth anniversary. It is proposed to liquidate the debt of the convention which amounts to about $18,000 by asking every Baptist in the state to give a thank-offering of $1—a cent for each year of the convention's service. This offering will not count on the pledges to the New World Movement.

**At the Boston South Association Rev.** W. L. Pratt gave a careful report on the state of religion in the churches. He found solid ground for a hopeful statement. The churches have a vital interest in meeting the needs of the communities in which they are doing their work. The financial condition is sound. There is a steady growth in membership. There were 291 baptisms in the churches during the past year and a net gain in membership of 263.

**Edith Mary Phelps, wife of Rev. S. W.** Phelps, pastor of Grace Church, Milwaukee, died at the Presbyterian Hospital, Chicago, Sept. 26. Mr. Phelps for years was a successful pastor in Michigan, and also served the church at Hammond, Ind., the Millard Avenue Church, Chicago, and for a number of years has been pastor of the Grace Church. Mrs. Phelps was an unusually capable church leader and served in various capacities in the general work of the denomination.

**The seventy-ninth annual session of** the Illinois State Convention will be held Oct. 15-18 at the First Church, Oak Park, of which Carl D. Case is pastor. "Together—facing our task" is the motto of the convention. The program is a live one. Among the speakers are P. H. J. Lerrigo, of New York; S. G. Neil, Philadelphia; F. W. Padelford, New York; E. Y. Mullins, Louisville; R. O. Jasperson, New York; A. M. Harris, New York; Mr. and Mrs. C. D. Manley of Ongole, India; A. E. Peterson, Benjamin Otto, F. G. Sayers, M. W. Twing, G. A. Sheets, C. D. Case, Charles W. Gilkey, A. G. Johnson, J. H. Cozad, W. B. Morris, J. L. Jackson, M. C. Tunison, E. P. Brand, A. P. Howells, M. P. Boynton, Dr. A. H. Gage and Mrs. E. D. Eulette. The annual meeting of the Woman's Baptist Mission Society of Illinois will be held October 15-16 in Oak Park. The Loyalty Banquet will be given on Tuesday, Oct. 16, at the Austin Church at five o'clock.

**Investigations carried on in Pennsylvania** to determine the amount of alcoholic beverages used for sacramental purposes brought out this interesting fact. The Roman Catholic priests are allowed fifteen gallons of alcoholic wines per year. The custom of the church is to withhold the cup from the laity. In case it is required this allowance seems to be a fairly liberal one for an individual.

**Dr. Joseph B. Hingeley reported at the** Rock River Conference in Illinois that the Methodist Episcopal Church had distributed during the past year $3,000,000 to retired ministers, widows and dependent children and that the denomination had an invested endowment for this purpose of $17,000,000. In the same conference Bishop Thomas Nicholson declared that a studied propaganda was being carried on to pack the next general conference which meet in May at Springfield, Mass. The propagandists are re actionaries who "are trying to check th progress of the church."

**The First Church, Kalamazoo, Mich** has entered upon the work of the fal and winter with a challenging program Among the items to be striven for w note: 200 additions to the membershi during the year, 150 in the prayer serv ice, every member a steward and 10 members tithers in the stewardshi league, 100 families with daily Bibl reading and prayer, 100 families wit THE BAPTIST and *Missions*, six youn men and women preparing for the min istry and missionary service. The pas three years have been among the mos prosperous in the history of the church In addition to the largest budget th church has raised $50,000 for objects out side its own needs, improved the prop erty, and added 174 members. Upon hi return Dr. E. W. Powell, the pastor, wa given a hearty reception by his people.


# MAKERS OF DISCIPLES

***"Go ye into all the world and make disciples"***

The year 1922 was another record year in evangelistic results on the foreign field. The ten mission fields of the American Baptist Foreign Mission Society reported the baptism of 18,415 converts on confession of faith.

This is the largest total ever reported in a single year in the history of the Society. Burma reported 7,452 baptisms; Assam, 13,700; South India, 1,782; Bengal-Orissa, 122; China, 714; Japan, 500; Belgian Congo, 3,862; Philippine Islands, 283.

Evangelistic results in Europe were equally gratifying, the records showing 10,086 baptisms making the total 28,501 for Europe and the non-Christian world.

The Foreign Mission Society has always emphasized evangelism as the primary aim in its work. The world task of Northern Baptists is nothing less than the evangelization of the non-Christian world.

You who made a contribution to foreign missions had a share in this gratifying achievement. Your continued support is needed to carry forward the momentum of this evangelistic movement in future years.

**Checks should be sent to your State Collecting Agent or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York, N. Y.**

**American Baptist Foreign Mission Society**

**$12,161,521.67 IS REQUIRED TO MEET THE NEEDS FOR THE CURRENT YEAR OF ALL ORGANIZATIONS PARTICIPATING IN THE NEW WORLD MOVEMENT**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION
276 Fifth Avenue New York City

BAP

Volume IV October 20, 1923 No. 38

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# The Baptist

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## Within and Without

LORD of thyself and me, through the sore grief
Which thou didst bear to bring us back to God,
Or, rather, bear in being unto us
Thy own pure shining self of love and truth!
When I have learned to think thy radiant thoughts,
To live the truth beyond the power to know it,
To bear my light as thou thy heavy cross,
Nor ever feel a martyr for thy sake,
But an unprofitable servant still—
My highest sacrifice my simplest duty
Imperative and unavoidable,
Less than which *all* were nothingness and waste;
When I have lost myself in other men,
And found myself in thee—the Father then
Will come with thee, and will abide with me.

*—George Macdonald, "World's Great Religious Poetry."*

## Fresh from the Field

**Rev. Wallace Petty, pastor of the First** Church, Pittsburgh, will be the preacher at the University of Chicago, Nov. 25 and Dec. 2.

**The ninth convention of the World's** Sunday School Association will be held in Glasgow, Scotland, June 18-26, 1924. Already there is widespread inquiry upon the part of those who are planning to attend this great meeting.

**Hon. Carl E. Milliken was the chair**man and Mr. Orrin R. Judd, of New York, treasurer of the Citizenship Conference called in Washington for Oct. 13-15. The conference was called by 756 men and women of prominence. We hope to give an account of the conference in an early issue.

**Last year 900,000 people in Baptist** churches heard the missionary message and saw the missionaries at work through the stereopticon lectures. The way churches are booking lectures this fall indicates that the number will be greatly increased. One of our speakers who uses the stereopticon, has never made an address with it in four years that he has not known of increased gifts of money when he had a chance to meet the people after the address. Many also have asked about missions as a life work.

**A few days ago a young woman in the** East sent a package of pictures from the daily paper and a package of magazines to the daughter of the doctor sent by the government to live among the Indians in Utah. In writing about them the following statement is made. "The men and boys sit around a lot and read and look at pictures. You should see them eat up the pictures and papers. One boy carries off an armful every time he comes. They like picture papers, farm magazines and any books of information that are easy to read. They like stories too." The daughter's name and address is Miss Bess Myers, Whiterocks, Utah. Do you want to contribute such papers and magazines?

**Under the auspices of the World** Alliance for International Friendship through the churches, three of the most distinguished clergymen of Europe set out this week on speaking tours which will cover almost the whole United States and last until December. The most famous member of this trio is Dr. Nathan Soderblom, Archbishop of Upsala, Sweden, and titular head of the Lutheran Church. The others are the Rev. Thomas Nightingale, secretary of the National Free Church Council of Great Britain, and the Rev. T .G. B. Kay, rector of Christ Church, Marylebone, London. Archbishop Soderblom's trip will take him to the Pacific Coast. He arrived here Sept. 25 and after speaking at several meetings in New York City left for San Francisco where he was due for a lecture at Leland Stanford University on Oct. 9.

**The First Church, Los Angeles,** has sold its property for $427,000 and has launched its "temporary building" project. Rev. Rufus Kayser has been called to become the assistant of Rev. James A. Francis.

**War-like terms are being used by the** *World's Work* in announcing a series of articles by Rollin Lynde Hartt on "Will the Churches Split?" It is said that he has visited every "front" in the present religious "war." That he has visited the leaders in the "battle," inspected the "opposing forces." He says that there is one point upon which they are all agreed and that is "there will be no reconciliation, no reunion, no treaty of peace between 'liberals' and 'literals.'" We rather like his designation if we are to have "camps" among us.

**The sixty-fifth anniversary of the birth** of Theodore Roosevelt, twenty-sixth president of the United States, occurs Oct. 27. To the end that the inspiration of Theodore Roosevelt's life shall be inculcated in the young, the Woman's Roosevelt Memorial Association has purchased the site of his birth in New York City. As the work of restoring the birthplace is finished, Roosevelt House will be opened on the sixty-fifth anniversary of his birth and will then be dedicated to the educational work among the children of America to which it is to be devoted.

**The following is from the account re**leased by the Fellowship of Reconciliation concerning its recent conference at Belmar, N. J.: "'If we really want to live in fellowship with people we will follow the way of Jesus in giving up all that secures for us economic advantage' was the challenge flung out by Dr. Scott Nearing, of the Rand School, New York. This brought out some of the most animated discussions of the sessions, many declaring afterwards that they intended to live more simply hereafter, since a sharing of goods is a necessary concomitant of fellowship."

**"President Harding's Challenge and** Our Task" is the title of a beautiful card which recently came to our desk. Mrs. H. F. Compton of Seattle, one of the Woman's Foreign Mission Society vice-presidents, was so favorably impressed with the scripture text quoted by President Harding, on the occasion of his inauguration that she conceived the idea of putting this text in a permanent and attractive form for general distribution. She painted the motto and has had it printed. The title was suggested by Mrs. Helen Barrett Montgomery. The object is twofold: (1) to have this motto text placed in homes and offices throughout the country for the lesson it teaches. (2) To raise some money through the sale of this beautiful motto, for foreign missions, as all the profits from the sale will go to the Woman's Foreign Mission Society. These cards will be on sale throughout the country; retail price 10 cents each.

(*Continued on page* 1188)


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A Thought, A Verse, A Song
By JOHN TIMOTHY STONE, D.D.
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Devotional Studies for Every Day
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By MILFORD H. LYON, D.D.
In the belief that the only solvent and remedy for present-day needs is a revival of religion—these addresses are conceived and aimed. $1.50
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# The Baptist

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*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST

EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

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## THE BAPTIST Should Be Included

Dr. Charles M. Sheldon suggests that upon his tomb be placed these words: "Here lies a man who thought he had a sermon to preach. He longed to preach it, but he was killed by the 'preliminaries'." Organ prelude, doxology, invocation, response, solo, responsive reading, anthem, hymn, duet, scripture, prayer, response, second anthem, notices, solo, offering, offertory, prayer, gloria hymn, sermon, hymn, benediction, postlude. He says that the minister watches the hands of the clock move around to about 11:50 and then begins his sermon with the knowledge that he "must close on time." If Dr. Sheldon had been a Baptist he would have said: "The pastor also knew that the best interest of the local church, the denomination and the kingdom required due consideration of the denominational periodicals."

# Killam's Kollum

## An Appeal for Aid

The *Living Church* is probably the best and most widely read newspaper among American Episcopalians. It has a keen editor and a good constituency. We quote from the front page of the issue of Sept. 8, 1923: "We desire to present frankly to you certain aspects of the conditions under which the *Living Church* is being made. The fiscal year ends May 31. For the year ending May 31, 1923, the paper was published at a net loss of $5,358.38. . . . It must be evident that this cannot go on indefinitely, nor do the publishers feel that they can bear the burden of the annual loss unaided. . . . We see no opportunity for making the *Living Church* self-supporting in the near future." The editor goes on to explain that he draws but a part of his salary from the *Living Church* since he is president and manager of the Morehouse Publishing Co., publishers of the paper. "The circulation is relatively small . . . but if it were doubled it would probably not wipe out the deficit. And our experience indicates that it will not be doubled in the near future. What shall be done about it? Something or the *Living Church* must either be greatly reduced in scope or entirely withdrawn." Then follows an appeal for "associates of the *Living Church* who will underwrite annually such deficits as may be incurred."

## Our Balance Sheet

In the light of the above it may be of interest to our readers to glance at the balance sheet of THE BAPTIST at the close of business Sept. 29, 1923.

| | |
|---|---|
| Bank balance (September interest not included) | $6,035.29 |
| Bills receivable (advertising) | 2,875.42 |
| Total bank balance and bills receivable | $8,910.71 |
| Bills payable | 4,598.46 |
| Balance | $4,312.25 |
| Bank balance Sept. 30, 1922 | $2,295.76 |

We know that this is not to our credit as a denomination. We ought to spend more on our periodicals, but it is not especially discouraging in the face of the crying need for funds for all our work. By the strictest economy we have passed through the "dry" period on our own resources and are well into our second year without any denominational "subsidy."

## Who's Who in This Issue?

W. A. Cameron is pastor of Bloor Street Church, Toronto, Canada.

Charles Brown ministers to the Ferme Park Baptist Church, London.

Albert Dawson is an author and London correspondent for American papers.

## Fresh from the Field

(*Continued from page* 1186)

**Rev. William J. Day has rounded out** ten years of service as pastor of the First Church, Winthrop, Mass.

**Rev W. A. Atherton has accepted a** call to the First Church at Marblehead, Mass. For twenty-one years he was pastor of the First Church, West Springfield, Mass.

**The First Church of Easton, Pa., has** extended a call to Rev. W. J. Barnes of Stamford, Conn., to succeed Rev. A. W. Anderson, recently appointed commandant of the state Soldiers Home at Erie, Pa.

**The Baptist Church of Wakefield,** Mass., Harvey J. Moore, pastor, is planning a musical program for Sunday evenings of the coming six months. The program will include noted musicians.

**The National Geographic Society has** sent out a party from Gallup, N. Mex., to explore the San Juan country of southeastern Utah, an almost wholly unknown part of the state. The expedition will attempt a preliminary survey of the region between the Colorado and San Juan rivers. Dr. Neil M. Judd, leader of the National Geographic Society expeditions which excavated and studied the dwellings of Chaco Canyon, N. Mex., leads the Utah expedition.

**"Things to cultivate and things to kill** in Harlem" reads the announcement of sermons to be given in the Mount Morris Church, New York, by its pastor H. G. Weston Smith. "Some things should be cultivated where they are found growing. Some things should be killed because they interfere with the growth of good things. Now and then on Sunday evening the pastor will speak on a few of such things as are not always the most easy to distinguish from each other. Here are some of them: "Ambition—Sufficiency;" "Human Interest—Small Talk;" "Conservatism—Reaction;" "Dependableness—Orientalism."

**The first echo of victory from the** Bible and missionary conferences has reached the national headquarters, at 276 Fifth Avenue, New York. It is a reverberating echo, easily resounding across the continent, all the way from Salt Lake City to New York. The triumph is the greater that it comes not from one of our largest churches in our biggest cities, but from a smaller place of worship, though one no less enterprising and determined in the work of the Lord. On Oct. 9, four days before the opening of the first Bible and missionary conference, Rev. W. H. Bowler, secretary of field activities of the General Board of Promotion of the Northern Baptist Convention, and national director of the conferences, received this wire from Lester T. Randolph, conference secretary, in Salt Lake City: "Calvary Baptist Church reached quota today. Are they the first in convention?" Doctor Bowler replied: "Calvary Baptist Church is first reported to us as reaching quota." What church in the convention field will have the honor of coming next?

**The Blue Hills Church, Hartford,** Conn., is now under the ministry of Rev. Ivan H. Benedict, recently installed.

**Rev. Alfred E. Wheeler, of the West** Acton Church, Mass., has received a call to the First Church of Framingham, Mass.

**Rev. C. L. Evarts is training personal** workers at the Blaney Memorial Church, Dorchester, Mass. Members of three neighboring churches have joined in the classes.

**The "Manchester Guardian Weekly"** in a recent issue comments on the decision in one of our Federal courts respecting the seizure of smuggling vessels of foreign registry outside the three-mile limit of territorial waters. These decisions, the *Guardian* says, are far-reaching but while distasteful to Britons need not surprise them because "the United States has been driven to these measures (which are by no means novel in its history) by the campaign of smuggling which has been largely organized from this country. As soon as our government puts its foot down and stops these systematic efforts to defeat the laws of a friendly country the United States will be under no necessity to pursue smugglers on the high seas."

### A Cycle of Prayer

"Evening and morning and noon will I pray and cry aloud: and he shall hear my voice"

Special topic for emphasis during October—Stewardship of talents, time, mind, money.

**Our Work and Workers Abroad**

20th day—Africa.
21st day—Europe.

**Our Work and Workers at Home**

22nd day—Negroes.
23rd day—Indians.
24th day—Orientals.
25th day—Alaskans and Mormons.
26th day—Latin Americans.

**Announcement is made from New** York by the international committee of the Young Men's Christian Associations of North America of the appointment of Channing H. Tobias, as senior secretary of the negro men's department of that committee. He succeeds Dr. Jesse E. Moorland who reached the retirement age Oct. 1 after twenty-five years' connection with the department. Mr. Tobias has been a secretary of the international committee twelve years, giving the major portion of his time to student work. He is a graduate of Paine College and Drew Theological Seminary. He is a member of the negro Methodist Episcopal Church.

**A cable from Dr. George B. Cressey** announces his safe arrival at Pekin, China. He spent the summer with a Y. M. C. A. party in Europe and then traveled through Russia and Siberia, ending with several hundred miles by automobile through Mongolia. After a year of language study in Pekin he will begin his life work in the Shanghai Baptist College. He is a son of the Ohio director of promotion.

**The First Church, Wichita, Kans., has** been cooperating in a splendid way in the Gypsy Smith meetings which were held in September. The membership of the church has grown steadily during the three years of Rev. J. B. Smith's pastorate. At the time of the pastor's coming, Sept. 1, 1920, the membership was 1318. Since that time 343 persons have been baptized, 512 received by letter and experience. The losses by death, letter and erasure have been 343 and eighty-nine have been placed on the list of the "missing." The present membership is 1710. The church is planning for a great year's work.

**Are you the person we want?** If so, a wonderful opportunity for life and service awaits you. We need a motherly woman with a warm heart for about twenty little Alaskan boys, and fingers deft enough to keep them clean and mended. Above all she must have a deep interest in the cause of Christ and a desire to serve him. She should be between thirty and forty, well and strong. For such a person there is an interesting position waiting as boys' matron at Kodiak Baptist Orphanage, Wood Island, Alaska. The matron has no responsibility for cooking or heavy housekeeping, and since the little family of boys attends government school every day she is in no sense responsible for their education. It is her duty merely to love and mother them, supervise their clothes and health, and bring them up with a love for Christ in their hearts. If you want to know more about this big opportunity write to Mrs. Katherine S. Westfall, executive secretary of the Woman's American Baptist Home Mission Society, 276 Fifth Ave., New York City.

**There was held in Springfield, Ill., last** summer, what is believed to be the most successful series of open air Sunday evening union church services ever held there. The services, eight in all, were held on the beautiful lawn of the high school, located eight blocks from the heart of the city, with audiences numbering from 2,000 to 2,400 at nearly all of the services. The aggregate attendance was about 15,000. These services were inaugurated in 1917, and have shown a marked increase in effectiveness each year. As in previous years, the preaching at most of the services was by local pastors. A special feature was made of the music. The total cost of the services was $2,811.81. It is interesting to note that most of the money for this purpose was given in small amounts by a large number of people. Nearly 6,000 persons were called over the telephone and asked to subscribe from $1.00 to $2.00 each. The treasurer has a comfortable surplus on hand after paying all bills.

The Baptist

# Week-Day Religious Schools

ONE of the most recent attempts of the Protestant churches aims at the supply of a vital need through the movement for week-day religious education. The need is vital though the plan presents many problems.

The need lies in the fact that the most of our churches have through their Sunday schools a scant half hour a week for teaching and that the homes do little of religious instruction. Week-day education has, in our country, come to be considered a duty of the state, and in America the state cannot teach religion. This would not be cause for regret if the churches, and especially the homes, gave religious training to their children, but as it is almost everything is taught to our Protestant children except religion. It is not that parents are wholly regardless of their duty to their children in the sphere of life that is supreme; but in the speeding up of modern life, in the pushing of the residence section of our cities far out beyond the church and the office and sometimes at a distance from the school, in the multiplication of new occupations, new social organizations and groups and new amusements, many separate interests engross the fathers, still others the mothers and others still the children until the unity and the quiet home life of other years is largely gone. Religious training by parents is a rare thing. Family worship has fallen into disuse or is a sketchy and perfunctory performance. Any movement tending further to disburden the parents of their proper responsibility would be of dubious value; but since parents do take a measure of interest in the public school work of their children it may be that a system of week-day religious education will enlist the cooperation of the parents also.

It seems to be conceded that the objective can be reached in any large and satisfactory way only through some arrangement with the public school system, since the school requires about as much of the pupil's time as ought to be given to study and since it has a preemption claim upon the child's attendance during the week days both from long-continued custom and from legal authority. It should be remarked, however, that in spite of law, custom, and common consent which all decree universal education in the United States, the enrolment in the public schools falls far short of the number of children of school age and the actual average attendance falls inexcusably far below the enrolment. Yet undoubtedly the simplest method of securing an attendance upon week-day religious instruction is to have the period devoted to it taken out of the regular time of the public school.

Perhaps the chief difficulty is in the adjustment of this type of religious education to our American ideas. Since the state took over the education of the children, education is made not only the privilege of all but compulsory to all. Yet our constitutional provision for the complete separation of church and state, a provision secured largely through Baptist leadership, makes the mingling in any way of secular and religious teaching in our schools a difficult matter and especially so for our own denomination. The Catholics, and to some extent others, meet the difficulty by establishing parochial schools, but it does not seem possible or desirable to take general education for American citizenship out of the hands of the government. The need of religious education has therefore led to various forms of utilization of the public school machinery to meet the need, without infringing on religious freedom. The Gary schools have been a laboratory for the trying out of one form of cooperation; the interdenominational Sunday School Association of Colorado began some years ago a plan of teaching certain religious subjects for which credit was given in the curriculum of the high schools of the state; and various publications of selections from the Bible, chosen with the aim of presenting ethical and religious teachings which will be wholly unsectarian, have appeared from time to time. Altogether there seems to be a growing appreciation of the need and some hopeful approximation to a solution of the difficulties.

IN a small community with a homogeneous religious character it would sometimes be almost too easy to secure the consent of the school board to the teaching of religion from the point of view of evangelical Protestants; but we must guard the religious liberty of others as well as our own. It is, however, quite possible, as has been proved in some of our great state universities, notably at Michigan under President James B. Angell, to have baccalaureate services and daily chapel in a way quite acceptable to evangelical Christians without arousing the antagonism of others. There was even held a series of evangelistic services in University Hall by Dwight L. Moody in 1890 under the auspices of the Students' Christian Association of the university, with after-meetings and conversions, no noticeable opposition being aroused.

A practical difficulty is found in obtaining proper teachers in small communities, but here again with tact and Christian courtesy the evangelical churches may combine for the greater part of the teaching work, and the pastors or some other fit person give at certain seasons distinctively denominational in-

struction. It has been tried out successfully. In the increasing adoption of the plan of employing a pastor or director of religious education by churches able to do so there is large hope for the solution of the problems involved.

But all expedients are inferior to home training. It should precede and supplement all other methods of religious culture. The supreme need is home religion.

## A Revival of Personal Religion

DURING the past few weeks we have been making, on behalf of our constituency, a careful estimate of our denominational situation. Pastors have been consulted. Laymen and women have analyzed the situation for us as they see it in their local churches. With great care state secretaries and other denominational leaders have gone over the present situation with us from their standpoint.

We believe, therefore, that we have the consensus of judgment and vision, as we write this article. Our real need is not primarily money, but a personal revival of religion. It is generally agreed that the meetings at Atlantic City were of unusual worth to our spirit of unity and our spiritual life. The denomination, it would seem, has found in the plans and programs of the year a new sense of responsibility and therefore a fresh opportunity for service of a worth-while character. A leading pastor expressed himself to this effect: "The plans and program for this year are wise and envisioning and have in them what we have long needed in my church. If my people will follow them they will have a revival of religion that will put us in a state of spiritual achievement." We heard a prominent worker discuss the program with a group of state leaders and while the money needs were strongly presented, the group left the meeting with a great conviction that the program really meant a new sense of Christian love expressing itself in fraternal ministries in every local church. One of the women, as she was leaving the room, said, "If we will only reach our people in the way outlined in the program they will be brought back to a right relationship with their Lord and Saviour and because of the new life our money problems will be solved."

In our judgment our denominational leaders have a keen sense of the real situation. In spite of the fact that we have placed upon them the responsibility of bringing in more than $12,000,000 this fiscal year, the burden of their objective is not primarily money, but a spiritual awakening of the members in every local church. The emphasis upon the Bible in the score or more of major conferences and in the hundred or more secondary rallies, is a clear indication that they see the great need for a revival of religion which can come only as God speaks to the hearts of our people. We have been busy about many good things in these past few years, but the conviction has come that somewhere in all our activities we have lost the power of God in many a local church and our people do not love one another in such a way that they feel a burden of prayer and personal ministry for each other.

There is no easy road to a real revival of religion, but there is the same old hard road of the cross of Christ. That road always leads a disciple to an agony of prayer and personal ministry in the name of Christ. Old-fashioned, you say. Yes, old-fashioned but not outworn. As old as mother love is this fraternal love in Jesus, but it is just as fresh and wonderful today as in its beginnings in the long ago.

We need a revival of personal religion in our local churches and throughout our denominational life; we are setting ourselves to prayer in order that God may have a chance to bring it to pass in our hearts and in the hearts of every other church member. After we have prayed then we will go to work with new power, and from house to house our personal ministries will spread till every church member shall have been awakened and set to work. "By this ye may know that ye have passed from death unto life because ye love the brethren." Get the church members right with God, and money in abundance for all our needs will surely come in to meet our obligations.

## Maintain Confidence

SOMEWHERE George Eliot voices warning of the dreadful sin of tearing down the altar of trust in some other heart. What inspiration and courage come to us in our knowledge that all about us are men whose hearts are strongholds of sublime faith in God! We must keep our trust in them or suffer loss.

In a very real sense the high regard in which men have held the churches of Jesus Christ has been to them a bulwark of strength in their own lives, though often they have lived and worked apart from the fellowship of church life. Every organization this country has that sets itself for the uplifting of men, the righting of wrong, the alleviation of suffering, draws helpfulness and cheer and strength from its conscious fellowship with the churches. Men who never darken the doors of a church are nevertheless touched in more or less degree by the influences of the sanctuary. Sinners are often kept by them from the limits of abandon. Now, as in the day of the Master, Christians are the salt that keeps the community from rottenness, the light that points the way in the dark.

Belaboring the churches is not a helpful exercise, either to him who engages in it, or to others. Recently a minister in Canada advised his traveling members to carry the printed copies of his sermons with them "in view of the dearth of the Word of God in the churches of the land." Apart from the egotism of such advice, one wonders how this minister, who, like all his brethren, preached every Sunday, can know of the "dearth in the land."

The needs of the time call for building in the hearts of men the altars of trust, and not tearing them down. Always the world outside the churches will interpret the mind of Christ as it observes it in the outworkings of Christian life. If creed is not crystallized into deed the world will have none of it. It is time to remember to safeguard the heritage of high regard in which our communities have held the churches. Let the champions of both orthodoxy and heterodoxy, so-called, be careful not to sacrifice our good name upon the altars of controversy. Let us be mindful to build up confidence in the churches.

# A Page of Opinion

## Prize Fighting a National Disgrace

THIS is what the Board of Temperance, Prohibition and Public Morals of the Methodist church says about it:

"Prize-fighting with its graft, fakery, greed and brutality is raging like an epidemic once again.

"Under the guise of boxing conducted for the amusement of the participants and the free entertainment of their friends, prize-fighting like the camel's nose, pushed its way into the tents of the government services during the war. The first matches were limited to a few rounds; rounds were of short duration; the bouts were between amateurs with no prizes; no admission fees were charged, and the decisions were on points. Today at various army posts men who are on the level of professional pugilists batter and bruise each other at prize fights for which admission fees are charged. In these fights the boxer may win on points, but knockouts are preferred. Gambling, always an evil in the army and navy, is the chief interest.

"It should be made plain beyond all possibility of mistake that the Christian people of the United States do not object to boxing and they know the difference between boxing and prize-fighting. A man boxes with his brother or his best friend and when he boxes he does not try to start the blood, close the other man's eye, clog his nostrils and mouth, paralyze him by blows at the base of the brain, pound the small of his back in clinches or injure his heart, liver or kidneys. When a prize fight is not a fake these things are done, and they are done with a view to financial profit."

## The Unreality of God

NOT long ago we heard a sermon by a young Baptist preacher from Wales in which he took up the assertion made by so many people in our day that "God seems unreal." And this young man told his congregation quietly and positively that it was simply because people made no attempt to keep up any kind of an acquaintanceship with God.

"Let a young man go away from home," he declared, "and never write to his father and mother, never hear from them or about them, never talk of them or think about them, and after a lapse of years there is no question about their becoming unreal to him! They exist but they do not exist for him. It is the same way with the heavenly Father."

If we never talk to God, never think about him, never listen to his voice, God gradually passes out of our lives. All psychologists agree that "the power of attention is limited in scope." If we fill the mind with one kind of thing exclusively, other things are crowded out. We fill the mind with business, with pleasure, with ambitions of one kind or another, and we have no place left for him who gives meaning to it all. It is not a question of the "unforgivable sin" or of "God turning away." It is simply a question of our having no room for him in our lives.

The text which we need to frame and put up in our offices is "Be still and know that I am God." Literally, "Cease ye," "Let your hands drop down," stop this rush and hurry. Take time for that which gives the truest happiness on earth. Know that there is a God. Walk with the Great Companion and Friend.

—*The Universalist Leader.*

## Politics

OKLAHOMA is a good subject for study.

Some hundreds of her citizens, good or bad, have recently suffered whippings at the hands of outlaw gangs.

Had this thing occurred in Sicily, it would have proved conclusively that the Italians are unfit for American citizenship.

Comes then Governor Walton declaring that the Ku Klux Klan is responsible for the outrages, that it controls the courts and through them protects the whipping parties, and that the constitutional machinery of government in that state has been superseded by the invisible power of a secret order which commits and condones crime.

Whereupon he proclaims martial law and creates a military dictatorship.

What does the Klan? With urgent reasons pressing it to aid the governor in running down the midnight marauders and to clear the good name of the order by a stand for the enforcement of law, it turns instead to denouncing and resisting the efforts of the governor to restore a reign of law in that unhappy state.

So the newspapers inform the public. But both the governor and the Klan declare that the papers are under the control of sinister influences which prevent their telling the truth.

The whole fracas emits the odor of spoiled politics. Lovers of the Republic may well study and avoid the Oklahoma example.

## A Measure of Industrial Progress

A FORTY-PAGE pamphlet on China today has been prepared by the American Bankers Association. From this we quote: "If we had to hire coolie carriers to carry freight, not to mention the 1,000,000,000 passengers which our American railways hauled in 1921, it would take twice the present estimated population of China, or 800,000,000 men, each man carrying 100 pounds 15 miles a day for 365 working days. It is also calculated that the motive power we are now using, steam and electricity, gives us the equivalent of five energy servants for every man, woman and child in the United States, which in itself is equivalent to giving us industrially the effectiveness of 500,000,000 people working without this power. The application of this statement can be appreciated in a country like China, where there has not yet been developed one horse-power of its wonderful potentialities in hydroelectric power and where steam power is only at the threshold of its possibilities in modern industry."

# The Uplifted Lord

*The sermon preached to the Baptist World Congress, Stockholm, Sunday morning, July 22. Text—John 12:32: "And I, if I be lifted up from the earth, will draw all men unto myself."*

By W. A. Cameron

IT was the hour of apparent triumph. Christ's entry into the city had been hailed with joyous acclamation. Although the procession was a humble, impromptu affair, it doubtless filled the souls of the disciples with exultant hopes and with visions of their hero ruling in majesty over the kingdoms of the world. The narrow streets had echoed to the loud hosannas of the people. Nor were the disciples the only ones deceived by the enthusiasm of the hour. When the Pharisees witnessed our Lord's welcome as he entered Jerusalem, they spitefully said among themselves: "Behold, we prevail nothing: lo, the world is gone after him."

Then came certain Greeks giving color to the same impression. When the excitement was at its height they approached Philip and expressed a desire to see Jesus. Just why they wished to see him we do not know. It may have been to satisfy an idle curiosity, or it may have been with the hope that he would speak some message that would answer a spiritual longing which even Judaism had failed to satisfy. Their visit stirred the soul of Jesus with conflicting emotions. A strange and wondrous joy took possession of him. For the moment, at any rate, he was elated. In deep spiritual ecstacy he cried, "The hour is come that the Son of Man should be glorified." What was it in this seemingly trivial incident that wrought the Christ to such intense emotion and that warranted the assertion of so positive and complete a triumph? With true prophetic instinct Christ saw the vision of a seeking world, inquiring its way to him. Here was a little band of advanced scouts preceding a host which cannot be numbered. The tendency of this handful of Greeks will become the drift of the world.

### Death and Life

It must have seemed to our Lord's bewildered followers that nations were already coming to his light, and kings to the brightness of his rising. Eagerly they seized upon the thought that the hour of his temporal sovereignty had at last arrived. They saw the kingdoms of the world and the glory of them and Christ on the throne. They saw empires wide open to such powers as his. They saw him serving God on a royal scale and making him an offering of a conquered world. But Christ broke the spell by that pregnant parable of a corn of wheat. "Except a grain of wheat fall into the earth and die it abideth by itself alone." Strange hour this to talk of death! But Jesus knew that there is no expansion possible for a grain of wheat until it is planted.

In Canada's capital, on the banks of the Ottawa river there stands a statue put up by a Harvard student. It is built of bronze on a huge granite base. It is the figure of a young knight. His hair is blowing in the wind. His head is poised upward, and he has a sword drawn in his hands. His cloak flies behind him, and he is evidently climbing the granite rock. Underneath are written these words of Sir Galahad, "If I save my life I lose it." It stands there in memory of another Harvard student, William Harper, who was walking along the bank of the river when he saw a young man and a young woman skating. They came down to a dangerous place where there was a swirl in the water. The ice was thin; it broke; and they disappeared. Harper took off his coat and went out and dove into that hole and was drowned, trying to save two people he did not know. "If I save my life I lose it." It was true even of the Son of Man. He shows how the selfless life that pours itself out, and offers itself up, and gives itself away is the life that yields the harvest of abundant blessing. For him as for us there is no royal road. The throne upon which they would have thrust him was, after all, the symbol of a very limited authority. The cross to which he resolutely journeyed was the true throne of the universe. It stood not at the end but at the beginning of things. If he had drawn these few Greeks by the magnetism he now possessed, when he was uplifted on the cross he would not draw a few but all. "And I, if I be lifted up from the earth, will draw all men unto myself."

> *"IF mankind blessed with good and filled with plenty progresses only in pride, envy and selfishness, while mankind smitten with sorrow and appalled by overwhelming distress grows pitiful, benevolent and urgently helpful, it can scarcely be deemed mystifying, even from the low-level observation post of human conjecture, that the Heavenly Father, yearning over the just and the unjust, thinks it needful betimes to punctuate his benedictions for the earth with disciplines of woe. It is kinder to smite than to let the human race unchastened go its prospering way to universal hardness of heart."*
>
> —*The Continent.*

### The Sublime Egotism of Jesus

First of all, then, I bid you notice what I shall venture to call the sublime egotism of Jesus. *"And I, if I be lifted up."* There isn't anything quite like that in all the world. If Jesus Christ is nothing more than a man among many here is presumption without a parallel in history. He is about to die and he claims that it is to be no ordinary death. He claims that his death would but enlarge his powers of offering himself to men as their spiritual food. He claims that his death is to liberate stores of vital energy which are to loosen the souls of men from their most tyrannical sins. Sidney Lanier has a poem in which he offers pardon to the great and good men of the past for the faults and flaws that mar the perfection of their record. There is something in each of them to forgive. There is something to be forgiven in Buddha:

*"I pardon thee*
*That all the All thou hadst for needy men*

*Was nothing, and thy Best of being was*
*But not to be."*

There is something to be forgiven in Dante:

*"Worn Dante, I forgive*
*The implacable hates, that in thy horrid hells*
*Or burn or freeze thy fellows, never loosed*
*By death, nor time, nor love."*

There is something to be forgiven in them all:

*"All, all, I pardon, ere 'tis asked, .*
*Your more or less, your little mole that marks*
*You brother, and your kinship seals, to man."*

Then he turns to Jesus:

*"But Thee, but Thee, O sovereign Seer of Time,*
*But Thee, O Poets' Poet, Wisdom's Tongue,*
*But Thee, O Man's best Man, O Love's best Love,*
*O perfect Life in prefect labour writ,*
*O all men's Comrade, Servant, King and Priest,*
*What if or yet, what mole, what flaw, what lapse,*
*What least defect or shadow of defect,*
*What rumour tattled by an enemy,*
*Of inference loose, what lack of grace,*
*Even in torture's grasp, or sleep's, or death's,—*
*O what amiss may I forgive in Thee,—*
*Jesus, good Paragon, Thou crystal Christ?"*

And here is the marvel of it—the poet's estimate of Christ is Christ's estimate of himself. He finds nothing in himself to forgive. He exhausts metaphors in the assertion of his unique and preeminent relation to life. "I am from above," "I am not of this world," "I am the bread of life," "I am the light of the world," "I am the door," "I am the good shepherd," "I am the way," "I am the truth," "I am the resurrection and the life." On one occasion the Pharisees were stung to madness by the immensity of his claims and they retort "Art thou greater than our Father Abraham?" And his reply is one lifting the whole controversy almost out of the range of human thought, "Before Abraham was I am." And here is the supremely wonderful thing about Jesus, that when he makes his superlative claims we do not resent it. The Emperor Julian repeated dreams that he had had in the night, and in which he saw himself clothed with god-like prerogatives and powers. But everybody felt the collossal and insane conceit of the thing. Is it not most significant that although Christ made such claims he has ever been regarded as the ideal of humility? His lowliness was the base of all his virtues. The heart of man instinctively recognizes in him the humility of the incarnate God. When we look at him through his own eyes, he is transfigured before us. His cross becomes his throne. Nothing has happened to invalidate a single claim made by him. He was never more unique and never more sufficient. Still he stands strong among the weak, erect among the fallen, clean among the defiled, living among the dead,

*"Who that one moment has the least descried Him,*
*Dimly and faintly, hidden and afar,*
*Doth not despise all excellence beside Him,*
*Pleasures and powers that are not and that are.*
*Ay, amid all men bear himself thereafter,*
*Smit with a solemn and a sweet surprise,*
*Dumb to their scorn and turning to their laughter*
*Only the dominance of earnest eyes?"*

### The Sublime Optimism of Jesus

In the second place we have in our text a suggestion of the sublime optimism of Jesus. "I will draw *all men* unto myself." It is impossible to ponder these words without feeling the sweep of the assertion. It covers all the sons and daughters of men. It includes the working man and also his employer. It includes the drunkard and also the publican. It includes the pauper and also the millionaire. It includes the pulpit and also the press. It includes the North American continent and also every other continent. It overleaps the barriers of race and caste and creed. It brings us into touch with the God who hath made of one blood all the nations of the earth. Very early in his ministry Christ said, "If ye love them that love you what reward have ye? Do not even the publicans the same?" There is no more selfish force in all the world than the love that limits itself to its own family or nation. During the days of feudalism there was intense loyalty among families and tribes, and the result was a perpetual warfare which split up society into scores of hostile camps. It was

*"the simple plan*
*That they should take who had the power*
*And they should keep who can."*

And the world has not outgrown that spirit yet because it has not learned the purpose of Christ. That purpose is not limited by personal friendships. It is not bounded by community interests. It knows nothing of party affiliations, racial prejudices or national pride. It takes fire at the thought of bringing the whole world into the loving embrace of God. It is love set free and behold what it can do!—"All men unto myself."

The secret of that optimism was an abiding confidence in God. Our faith is clouded and intermittent. It floods and ebbs like the tide. Jesus never doubted. His vision was unclouded. His trust was absolute. He saw God. He realized God. He hid himself in God. In God he lived and moved and had his being. He was no cheerful optimist who had shut his eyes to the sorrow and heart-break of the world. Never were eyes wider open than his. He saw suffering in its every form. He had ears which caught every shriek of agony, every cry of distress, every sigh of want. But he remained undaunted. He never lost heart. He faced facts as they were and he predicted grander facts which were to be. He marched breast forward. He never doubted clouds would break. He felt the fury of the storm and was certain of the calm which was to follow. He could measure the dimensions of the night and also see the dawning of glorious morning. His optimism was the optimism of God because he knew the secret of perfect trust.

### The Secret of Optimism

Then, too, the secret of that optimism was an unshakable confidence in man. Matthew Arnold says of Goethe that he was able to lay his finger with unerring accuracy upon the real seat of human mischief and ill and say, "Thou ailest here and here." The same might have been said of Christ. The difference between others and Jesus is this—that while they saw the disease and despaired, he saw the disease and hoped. Our Lord had an extraordinary belief in the spiritual competence and responsiveness of every man. One of our modern writers emphasizes Christ's "ability" as a teacher. But it does not represent itself to

me as a matter of "ability" at all, but rather as a matter of Christ's belief in them. That great sermon on the spirituality of God and the universality of worship he preached to a despised and degraded Samaritan woman. It was an amazing compliment to the spiritual capacity of human nature, even when that nature was degraded and sunken. Another writer says "He was not afraid of wasting time or truth on barren souls." It would be better to say that he was not afraid of wasting time or truth on any man for the simple reason that he did not believe that any soul was barren. In these days of radio we know that unless the transmitter and receiver are keyed together the wireless message trembles in the ether in vain. Jesus believed that the heart of God and the heart of man were keyed together, and that eternal foundations can be laid in human souls.

### The Kingdom

And, once more, the secret of that optimism was an abounding confidence in the kingdom. In the mind of Jesus the kingdom was the chiefest good of the soul and the hope of the world. The kingdom is commensurate with his reign and rule and authority everywhere. It includes the new social order where is gathered together a great fellowship of art, science, literature, music, statecraft, government, family life, everything shot through with the Spirit of God. It includes the sanctified church, the sanctified state, the sanctified family, the sanctified nation, the sanctified world. The kingdom cometh to a man when he sets up Christ's cross in his heart. It passes on its way when that man rises from the table and girds himself and serves the person next him. It comes to every man with its offer of rebirth into newness of life. It comes to society with a new order which reshapes the men and women who live under it. It comes as a protest against any features in prevailing conditions that do not disclose Christlike love. It comes with a program of social redemption to be made effective in commerce, in pleasures, in international relations and the whole of human life. It is the world-wide state, whose law is the divine will, whose members obey the Spirit of Jesus, whose strength is goodness, whose heritage is God.

Surely we as Baptists have a contribution to make in the building of the kingdom. Who knows but we have come into the kingdom for such a time as this? Many of our principles are shared with others who profess the evangelical faith. In this we rejoice and would adopt the attitude of Tennyson when his friends told him the minor poets were using his methods.

*"Once in a golden hour*
*I cast to earth a seed;*
*Up there came a flower—*
*The people said—a weed.*

*Then it grew so tall*
*It wore a crown of light;*
*But thieves from o'er the wall*
*Stole the seed by night.*

*Sowed it far and wide*
*By every town and tower,*
*Till all the people cried,*
*'Splendid is the flower.'*

*Hear my little fable—*
*He who runs may read—*
*Most can grow the flowers now:*
*For all have got the seed."*

But the seed is still ours and the world still needs it. What is that seed? An American scholar says "The Baptist principle is one, and only one. It may be stated in many ways, but it has never been better put than in that old Reformation formula: the competency of the soul before God." That includes the immediacy of the soul's communion with God. It includes the spirituality of religion. It includes the rights and responsibilities of the individual. It includes freedom from the coercion of belief, from the coercion of ritual, from the coercion of ecclesiastical authority. It includes the right of private judgment—to see and state the truth as God gives the vision. It includes the liberty and equality and priesthood of all believers. It includes these and many other things. These principles are essential if we are to have a redeemed humanity upon a regenerated earth, if we are to look forward to a time when the clash of arms shall be no more; when oppression and injustice and hatred shall have ceased among mankind; when this world of struggling men and women shall indeed recognize Christ as the Light of its light and the Leader of its thought.

And if all this means anything to us assembled in this congress it ought to mean that in Christ is to be found the deepest ground of our optimistic faith. The more we commit ourselves to him the securer will be our optimism. Christ is our great Watchman on the ramparts of the city of Humanity. Let us send up one voice to him as he stands there with his broad outlook on human life: "O divine Watchman, what of the night?" And, as we cry, the answer will come, tender and clear and strong: "My anxious disciple, the night cometh. Not yet is the perfect day. Fear not. Faint not. Fight on. Trust on. The eastern sky is brightening with the promise of sunrise. I shall yet draw all men unto myself."

### The Sublime Magnetism of Jesus

And now finally let me say that our text speaks to us concerning the magnetism of Jesus. The magnet is not only Christ, but Christ in the wonderful power of his unique sacrifice. Yea, he declares that it is in the power of that unique sacrifice that his personal magnetism is to be found. "I, if I be lifted up, *will draw*." The cross swings into view. The path of humiliation is to be the path to glory. The sacrifice is not meaningless; it has a redemptive purpose. He who went to Calvary was not the mere victim of man's hate and envy. He was the Lamb slain before the foundation of the world. The sacrifice is not something flung at the feet of an angry God to persuade him to change his mind. God did not need to change his mind. The sacrifice began in his own heart before it ever expressed itself in the perfect Life or the wondrous Death. The world could only be redeemed by sacrifice and the sacrifice that redeemed us was the sacrifice of God. And when we see Christ identifying himself with our sinful race, even to the uttermost of all that was involved in that, we know that the heart of God is thus entangled in our sorrow, and the hands of God are stretched out to save us from our sin. This is why the cross is so melting, so subduing, so morally magnificent, so mightily attractive.

There is nothing like that magnet even on the plane of common life. Sacrifice does not imply the lessening but the enlargement of life, nor should it always be associated in the mind with the thoughts of pain and sorrow. Its greatest ingredient is rather the joy of self-giving and the triumph of achievement. Properly speaking there is no such thing as sacrifice in the sense of permanent loss and impoverishment; rightly understood it is always gain, glorious gain, more life and fuller. All the world over and in every age men have instinctively felt and recognized

the grandeur of self-offering in the service of an impersonal ideal. The worst and cruellest religious observances contain something of it. In his "Tale of Two Cities" Charles Dickens makes the not otherwise very reputable Sydney Carton go willingly to the guillotine to save the husband of the woman he loved. The play in which the episode is represented is rightly termed "The Only Way." It is the only way. The only way in which God could save the world. The only way in which the soul of the race or the individual can mount to God. The Lamb in the midst of the throne has been slain in a good many altars since history began. Dickens' hero is only expressing the experience of humanity scaling the heights of divinity when he says in his dying moments: "It is a far, far better thing that I do now than I have ever done; it is a far, far sweeter rest that I go to than I have ever known." I think of Livingstone making on himself that ancient curse of Africa. I think of Father Damien becoming a leper for those who suffered from that lamentable disease. I think of Florence Nightingale carrying the burden of wounded men lying on the battlefield. I think of the men who died in the war, men from almost every nation represented in this congress, sacrificing themselves to set right a world entangled by selfishness and impeded by sin.

*"Each drop of blood that e'er through true heart ran*
*With lofty message, ran for thee and me."*

Surely there is no one so dead in soul as not to feel the magnetism of such sacrifice. But when I think of the uplifted Son of God offering himself as the supreme sacrifice, I understand how he lays his wondrous spell upon the hearts of men and draws them to himself.

### Attraction of the Cross

There is no spiritual attraction like the cross. Those who find themselves proof against many other religious attractions are drawn by this one. We Baptists may not make much of it as a visible and material sign in our church and homes. We may not wear it as an ornament on our bodies. But we are not of those who wish to make it of none effect. We know full well that the secret of its power is not bound up with any ecclesiastical exposition of it. The men who find in ecclesiastical theory and myth little to attract and much to repel, but who still glory in the cross and find the law and inspiration of their life in the faith and spirit of him who consecrated it by his death, are in our day a multitude which no man can number.

Notwithstanding all this our religion has had too little sacrifice in it. Christ's cross has been taken from his hands and smothered with flowers. It has become what he would have hated, a source of graceful ideas and agreeable emotions. There has been nothing of travail; nothing of struggle; nothing of climbing on hands and knees through thorns and briars. When Jesus presented the cross for the salvation of his disciples, he was not thinking of a sentiment which can disturb no man's life, but of a calling which is both serious and high. He knew we could get along without a creed, he also knew we could not get along without a cross. Only as we follow in his steps can we in any high degree bless our generation. We help, heal and save only as the virtue goes out of us. Self-indulgent, self-centered, self-seeking, we cannot be Christ's disciples. There is no option but to follow Christ. It is a mockery to bear his name and live the selfish life. If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him. It is the glory of the cross that it speaks to us of the service he did for us; but let us not forget that it also speaks of the service he expects from us.

*"Measure thy life by loss, instead of gain,*
*Not by the wine drunk, but the wine poured forth;*
*For love's strength standeth in love's sacrifice,*
*And he that giveth most hath most to give."*

### Alabaster Boxes

***Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin, without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.***

### The Cross the Challenge of the Future

Here then is our challenge as we face the future. The cross is the starting-point of the vastest activities of the world. It is the birthplace of the hope which crowns human life today and thrills it with divine ambitions for its onward course. It is a tremendous moral demand. Its splendid idealism may become a superb realism. Its imitation will lay upon us a terrific ethical obligation. It will open the doors of the greatest experience possible to mankind. When Samuel Rutherford was marching along in one of his grand pulpit marches, he passed away from a controversial passage to expound the cross, and one of the Dukes of Argyle who was present, was so excited that he shouted out: "Gang on, mon, you are on the right string now!" It was a great saint of another century who declared "The church of our deathbed is the church of the future." If we will but listen we can hear the echo of the feet of the multitudes who through past centuries have come to God through the royal way of the holy cross. And we can hear the oncoming tread of the greater multitudes of all nations in the days to come who are coming into the kingdom by this road. My Baptist friends, I pause to listen for your feet. Are they on this road? If they are you are destined to reach that gateway that leads to victory and to God.

# The Murren Conference

By Albert Dawson

THE conference organized by Sir Henry S. Lunn betwen Anglicans and Free Churchmen on the church and social problems, held at Murren, Switzerland, in September, has given great satisfaction to all who took part in it and promises to be productive of much good. Members of different communions who have never or rarely met before got to know and understand one another, and discovered that the things on which they are agreed are far more numerous and important than those on which they differ. As Prof. Carnegie Simpson remarked, "distant views lead to distorted views." Midway in the conference the venerable head of the church army, Prebendary Carlile, testified, "We have come to love one another as never before." A leading Baptist, Dr. Charles Brown, humorously remarked that all his life he had been mortally afraid of bishops and archdeacons and canons, but during his stay at Murren he lost all awe of them. At the close of the proceedings the Bishop of Bradford said that if such conferences did not cut very much ice in the actual results directly achieved, they generated a spirit and atmosphere through which things could be done. Doctor Perowne added: "I believe that the day of conferences in which we live is really a day when this spirit of fellowship between Christians of different communions is going to effect far more than in the old days of controversy when we all stood for great principles and thought we were going to win everybody else over to our side, and so the world would be won for Christ." A Welsh Wesleyan, Dr. Maldwyn Hughes, said there had been much talk lately about Christian unity, those who took part in the conference had realized that unity was not a goal but an achievement, a present possession, and all they had to do was to translate it into united action. "When we go home," said the rector of Newington, and his words indicate how the conference will bear fruit, "we must put into practice what we have learned at Murren." The experience of the conference indicates that similar gatherings, wherever held, would strengthen the response to the Lambeth Appeal, and help the movement towards a larger spirit of Christian unity amongst all men of goodwill. The Bishop of Bradford paid a high tribute, enthusiastically endorsed by the conference, which numbers about sixty members, to the vision, courage, and generosity of Sir Henry Lunn in creating the Gindelwald and Murren conferences.

> **"I BELIEVE that the day of conferences in which we live is really a day when this spirit of fellowship between Christians of different communions is going to effect far more than in the old days of controversy when we all stood for great principles and thought we were going to win everybody else over to our side, and so the world would be won for Christ."—Bishop Perowne.**

### United Christian Councils

The primary aim of the Murren Conference was to help to give effect to the recommendation of the last Lambeth Conference of Anglican Bishops that councils representing all Christian communions should be formed within such areas as may be deemed most convenient, as centers of united effort, to promote the physical, moral and social welfare of the people, and to extend the rule of Christ among all nations and over every region of human life. A session was devoted to the discussion of possibilities of associations of congregations. One speaker remarked that if the leaders of the churches are not careful, in twenty years' time there will be no congregations to associate! Doctor Brown said that we could not have unity on the grand scale unless we first had it on the small scale, and ever since the Lambeth Conference he had been waiting for this special part of the bishops' message to materialize. He urged Anglicans and Wesleyans, as the two largest bodies, to take the initiative in forming local councils. Accounts given by Bishop Perowne and others of work done showed that the Lambeth recommendation has been anticipated in certain localities, united councils, some of them including Roman Catholics and labor men, having been in operation there for years. At Plymouth joint committees on housing, temperance, purity, labor, etc., have been very effective. At Hull three representatives from every congregation in the city constitute the council, which did specially good service during the dock strike. In Newington twenty clergymen and twenty labor men had been brought together, and agreed upon a joint manifesto, embodying Christian principles, of which many thousands of copies were circulated. In another part of south London Anglicans and Nonconformists have worked together for thirty years, and done much to cleanse and uplift one of the worst areas in the metropolis. Such councils not only enable the Christian churches to exercise effective influence in local affairs, but also help to foster good-will and the spirit of cooperation among all Christian people, and so encourage common effort in evangelistic work. As the conference proceeded, consciousness deepened of the irresistible power of the combined Christian forces. The Bishop of Bradford thinks the time is almost ripe for them to act like a lever in society, rather than as leaven. Very impressive words were spoken by Sir Donald Maclean, the Liberal statesman: "The chance of the Christian church was never so great as now. I would say to you Christian ministers, do not apologize for yourselves half as much as you are accustomed to do. The rulers and leaders of all parties are afraid of you, because you hold in your hands, if you care to exercise it, and if you act together, a power and an influence that no party machine could stand in front of for five minutes. If you do not take the chance you have today, the trades unions will snatch the moral initiative from you, and political organizations among working men will lead the nations of Europe along the path you ought to have led them generations ago." The conference was justified in resolving that by concentrated and combined work in social and moral reform a new impetus will be given to many movements of great importance ot the world, the forces which are working for the reconstruction of society on the ethical foundations of Christianity will be greatly strengthened, and the kingdom of God will be advanced.

### An Object Lesson

Several illustrations were given of what may be done in shaping state policy and averting bad legislation when Christian bodies act together. When there was a strong agitation in England in favor of the issue by the state of premium bonds, which would involve the lottery principle, a deputation representing various churches and headed by Dr. Clifford waited upon the government of the day, and Mr. Bonar Law definitely told the speakers before they withdrew that but for their representations the government would have supported the proposal. The anti-liquor campaign provides a similar object-lesson. For a generation before the war no substantial temperance legislation had been passed in England. Eight years ago the various temperance organizations of the fourteen leading denominations, which had been working independently and advocating different and sometimes conflicting policies, formed the United Temperance Council, and agreed upon a program, the four main planks being: No sale of liquor to young people under eighteen, local option for England and Wales (as in Scotland), entire Sunday closing, and effective control of drinking in clubs. As a result of this union of forces one success followed another. Lady Astor's bill secured the first point, the duration of the drinking day has been halved, the sale of liquor in clubs has been curtailed and the "bona fide traveler" (i. e., any one who by taking a little walk could obtain liquor at any time on Sundays has been abolished. Dr. W. C. Poole the American pastor of Christ church Westminster-bridge-road, gave the conference a vivid account of the beneficia

results of the abolition of the liquor trade in the United States. Without presuming to judge the issue of American prohibition, the conference recorded its feeling that the deliberate adoption of this measure by a great people is entitled to the respect of all other nations, and it therefore strongly condemned those who, in the press or otherwise, seek to expose it to unfair criticism, and still more, those who, by countenancing the illegal importation of intoxicating liquor into the states, hamper the carrying out of the American people's decision. Especially the conference viewed with apprehension any action which would necessitate measures being taken to alter the specific character of the one great unguarded frontier of the world between Canada and the United States.

The first question to which the Murren Conference addressed itself after the presidential address, was that of world peace. The Bishop of Plymouth, who introduced the subject, said that international peace was almost the acid test of churchmanship, because the outside world is judging Christianity very largely by its supposed failure to prevent war, and also because it brings us straight up against the question whether we believe in the Fatherhood of God, with its corollary the brotherhood of man. A doctrine of brotherhood which stops at national frontiers is not the brotherhood preached by Jesus Christ. Every approximation between the churches of different countries is an asset for international peace. The conference was challenged to answer the question, "Is war ever right?" The pacificist position was ably stated by a young Congregational minister, Rev. A. D. Belden, who maintained that the Holy Catholic Church being "one man in Christ Jesus" and being bound by a sacrament or pledge that takes precedence of all others, should refuse to take part again in combatant warfare as being plainly contrary to the spirit of Christ, and in the event of war should devote all its energies and resources to the succor of humanity, belligerent and otherwise, and to the reconciliation of the peoples at strife.

But nearly all the speakers agreed that, in the circumstances of 1914, Britain could not honorably do other than she did. Dr. Chas. Brown justified wars for the defence of the weak, the deliverance of the oppressed, the championing of the persecuted and wronged. Dr. Carnegie Simpson submitted as a guiding principle: War is justified if it is necessary for an end greater than peace. Another speaker said that in God force is subject to love, and so it should be in man. The Rev. J. E. Ratenbury argued that under certain conditions pacificism is less Christian than other methods of resisting aggression. The discussion showed that Christian people are very much exercised over the problem of war and nonresistance. They have an uneasy feeling that killing is never right, and yet they cannot see how a chivalrous nation could act other than as England did in 1914. The collective mind of the conference was finally expressed in these terms: "The conference declares its abhorrence of the doctrine that war is inevitable, and holds that, unless civilization is to be

(*Continued on page* 1216)

# Before the Judgment Seat of Christ

***A sermon preached at Murren, Switzerland, Sunday, Sept. 9, before the Conference on the Church and Social Questions***

BY CHARLES BROWN

*"HOWBEIT, I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee."—Matthew* 11:24.

Most serious and surprising words, spoken in one of the most beautiful spots in Palestine.

And I suppose—for I put the paragraph near the end of our Lord's Galilean ministry—they must have startled and shocked the people who heard them.

They were spoken of Capernaum.

Capernaum was a town of average morality; it was the center of our Lord's Galilean ministry; it came to be known as his own city. Its narrow streets had been crowded when he spoke. In Capernaum people trod on one another in their eagerness to hear the words from his lips. He was their prophet. He had to put out in a boat on the sea while a thronged multitude stood on the beach listening to him. They wanted to make him king in Capernaum. It was at Capernaum that:

At even, ere the sun was set,
The sick, O Lord, around thee lay,
Oh, with what divers pains they met,
Oh, with what joy they went away.

To put Capernaum in the same category with Sodom, with its unspeakable, revolting depravity; a city on which the Lord rained fire from heaven, and to the advantage of Sodom, was enough to undo all the favorable impression that our Lord had made on the town, and to kindle the fire of resentment in the hearts of its people if they heard it. And surely they did. It seemed unfair, and yet he spoke the words; there is no doubt they are the words of Jesus, and they are introduced with this majestic formula, "I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

These are not words a speaker would choose, but the words choose the speaker.

They represent an aspect of our Lord's teaching that we would rather not look at. They are not words that we linger fondly over. You do not take this passage and frame it and hang it in your schoolroom, or bedroom or study. You take the later words that come after in the twenty-eighth verse, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thank God those words are true. He said them. The ages have proved them to be true, and their glory can never be dimmed. But they are not the only words of Jesus, and I think the evangelist is divinely guided when he puts those words in the same chapter, side by side with our text.

It is worse than foolishness for us to be eclectic with the words of Jesus, choosing here and there; and that is our tendency, to take the thing that comforts us and to refuse his commands. He attaches the most vital importance to his own words. He alone can say, "The words that I speak unto you, they are spirit and they are life."

What do we do with the commands of Jesus? Play fast and loose with them?

When he bids you forgive your enemies, are you doing it? Bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you?

Why?

That ye may be the children of your Father.

When anybody insults and maligns you, do you go and choose the nicest book you have, or some valuable present, and send it round to them?

That is what it means.

When he says, "I say unto you," let every other voice be silenced, and let Jesus speak. When he corrects Moses, as he does, listen to him. Let your preconceived ideas go. When he speaks on divorce, listen to him, and on non-resistance, on love of the brother as a vital thing.

It is the man who listens and does who builds on the rock; it is the man who listens and fails to do who is like a man who, without a foundation, built his house on the sand.

We are told that people today want comforting sermons.

God forbid that any one who speaks in the name of Jesus should ignore the fact that people are broken-hearted and suffering from strain. But there are times when comfort is not the thing. There are times when people who want comfort need to be aroused. They need to be led in the way of receiving legitimate comfort. There are times when it is quite wrong for you to caress your child; to do it then would be to put a premium on disobedience and selfishness and wrong-doing.

I know these words "Come unto me." I would flash them out as with electric light through all the dreary streets of London. I would bring them to the rich people who are blase and suffering from ennui. I would take them to the wretched and the burdened. I would call out to every man, "Come unto me."

But suppose a man refuses to come to Jesus in any effective way—and there is

no effective way to come to Christ except by the way of obedience. Am I to go on comforting him? Am I to assure him that God is good-natured, that all is well? I should be a false prophet, I should not be a true friend of the man, I should be dealing unfairly with the words of Jesus Christ. When Jesus speaks again, let every voice be silenced. The last word is always with him, and for our health and salvation let me remind you that far more of our Lord's words than we realize are words of warning, of severity, of condemnation. You might take the four Gospels and pursue this theme—the place of fear in the teachings of Jesus Christ. You have not dealt fairly with the Jesus of the New Testament. The "gentle Jesus, meek and mild" of Wesley's hymn is only part of Jesus.

Then there is the Jesus whose eyes are a blaze of indignation at the hypocrite and the formalist, and the man who causes his brother to stumble. Take the whole of the words of Jesus and do not neglect any of them. And if people will not come to Jesus, and wilfully reject him, we have no right to bring to them messages of comfort.

What do these words of our Lord indicate?

Not, as some unworthy critic has suggested, that he is suffering from pique because the people of Capernaum have not been what he expected them to be. It was there that he enjoyed the greatest popular favor that he had anywhere. They are words of disappointment, keen and bitter disappointment and grief.

He had poured out his soul on Capernaum.

### Spiritual Message Refused

We have read what he did and said to the messenger of John. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the poor have the gospel preached unto them," and it had made no difference, as if superficially the people of Capernaum were no better. That was the trouble of Jesus. There was a great spiritual purpose and passion underlying all his beneficence and they were willing to take all the material benefits he could bring, but his spiritual message they refused. It was at Capernaum that he preached the great sermon in the sixth chapter of the fourth gospel on the bread of life, and upon this many of his disciples went back and walked no more with him.

The church has been foremost in healing the sick and in feeding the hungry. All the great philanthropies of the world have sprung out of Christian faith —our hospitals and orphanages. But that is not the deepest thing our Lord came to do.

After all hunger and sickness are symptoms of a disease that lies deeper, the disease of Capernaum.

It was that Jesus was after.

Hunger is a symptom—it was never God's intention. Starvation in Russia is not the work of God, it is the work of bolshevism.

Let me say this quite deliberately, that if all people everywhere were all they ought to be, if all men would come to Jesus and take his yoke and learn of him, *there would be no hunger in the world.*

There is quite enough for everybody, fish in the seas, birds in the air, and creatures on the hillside, and the productivity of the soil. It is a question of production and distribution. There are millions of acres waiting to be cultivated. Where does hunger come from? It comes from the greed and rapacity and selfishness of man; idleness, drunkenness, selfishness. There are plenty of minerals in the world, we have only just begun to discover the treasures of this old earth, and people have been quarreling until oil and coal have become international questions, about which nations go to war, or threaten to go to war. *Hunger is a symptom that there is something wrong with man.*

**THE while I listened came a word—**
**I knew not whence, I could not see—**
**But when my waiting spirit heard,**
**I cried, "Lord, here am I, send me!"**

**For in that word was all contained—**
**The Master's wish, the servant's joy,**
**Worth of the prize to be attained,**
**And sweetness of the time's employ.**
**I turned and went—along the way**
**That word was food and air and light;**
**I feasted on it all the day,**
**And rested on it all the night.**

**I wondered; but when soon I came**
**To where the word complete must be,**
**I called my wonder by its name;**
**For lo! the word I sought was He!**

***—Phillips Brooks.***

As for suffering, I venture to say that two-thirds of the suffering of humanity might be eliminated if men came to Jesus and took his yoke upon them and learned of him, and lived chaste and natural lives, not turning night into day, and not wearing themselves out in the pursuit of money or pleasure.

He began to upbraid the city in which most of his mighty works were done because they repented not. There was the point.

It is quite obvious that the gospel of the life and death and resurrection of our Lord is not a soothing thing, but a great moral challenge and a great spiritual appeal. And the people in Capernaum had refused to repent.

What is it to repent? It is a great word. Whether we take it in Greek or Latin, mind is in it. "Thou shalt love the Lord thy God with all thy mind." To repent is really to re-think, and the people at Capernaum had refused to think.

The great need of the day is to rethink God, and man, and sin, and the purpose of human life.

We talk about the love of God. Why should God love you? What right have you to love him? What is his love? Is it mere soft sentiment? Is it not a spiritual and righteous passion to make men like himself.

Why did God become man? Why did Jesus Christ die? Do you think anybody has ever understood why Jesus Christ died? Not merely to reveal the love of God, his benevolence, to show the good nature of God. He died to redeem us from iniquity; he died the just for the unjust, that he might bring us to God.

Why should God care? We assume things, we do not look into them. Why should God care about me, with sixteen hundred millions of people to think about in this world, and nobody knows how many millions of worlds to govern?

### Why Should God Care?

Why should he care whether I tell a lie or speak the truth? Why should he care whether or not I break my heart?

It is quite obvious that a great part of the ministry and word of our Lord was to startle men into thinking. Some friends of mine are very much disturbed about modern thought. I am not in the least. I am disturbed about the modern want of thought. If only a man is thinking I do not care how wrongly he is thinking. Let him go on thinking. It is the men who do not think who trouble me, dancing all night, going from one excitement to another. They put their thinking out to be done for them; they let the *Daily Mail* do it. It is not thinking, it is an appeal to prejudice and ignorance. It is re-thinking that is needed. That is what repentance means, re-thinking. Capernaum had not repented and had not thought; it had persisted in its own ways.

It is the business of the pulpit to make men think, not merely to stir their emotions.

What is the intellectual content of the gospel? What is the gospel of the divine Fatherhood? Not an assurance of God's protection and care, but an assertion of God's authority. If you want to know what fatherhood meant look at our Lord. He never for a moment questioned or deviated by a hair's breadth from the will of his Father. It was the light of all his seeing.

What are you going to do with this challenge and this appeal?

Nothing?

That is what Capernaum did.

The sin of doing nothing is pilloried in the Old Testament and in the New. Dives did nothing and he went to hell. He did nothing for Lazarus. He thought that was a divine appointment. The people who went away into shame and darkness had done nothing.

Here is a text for you to preach from: "What shall be the end of them that obey not the gospel?" Do you see its implications? The gospel is something

(*Continued on page* 1212)

# The New World Movement

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.*

## The General Board of Promotion of the Northern Baptist Convention

### FINANCIAL NEEDS FROM MAY 1, 1923, TO APRIL 30, 1924

| | |
|---|---|
| 1. Operating budgets | $ 8,409,096.00 |
| 2. Indebtedness | 1,853,683.37 |
| 3. Underdrawings | 1,848,740.30 |
| 4. Contingent Fund | 50,000.00 |
| Total needs for the year | $12,161,521.67 |
| Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 among the states on the percentage basis of their contributions to the New World Movement in the three previous years.

Column 2 indicates the amount due by September 15 this year on the basis of the churches paying one-twelfth of Column 1 each month.

Column 3 shows the amount collected from May 1 to September 15 of the current fiscal year.

Column 4 shows the amount collected to September 15 last year.

Column 5 indicates the percentage relation of collections to September 15 this year to collections in same period last year.

The order in which the states are listed is determined by the percentage relation of amounts collected (Column 3) to amounts due (Column 2).

| Rank | States | 1. | 2. | 3. | 4. | 5. |
|---|---|---|---|---|---|---|
| 1. | Missouri | $ 74,200.00 | $ 27,825.02 | $ 18,845.23 | $ 14,255.14 | 132.20 |
| 2. | Arizona | 28,500.00 | 10,687.50 | 4,493.56 | 3,957.33 | 113.55 |
| 3. | Delaware | 14,200.00 | 5,324.99 | 2,193.25 | 2,164.41 | 101.33 |
| 4. | *Oregon | 105,000.00 | 39,562.51 | 16,225.42 | 16,316.66 | 99.44 |
| 5. | *District of Columbia | 43,800.00 | 16,425.00 | 6,538.39 | 1,322.65 | 494.34 |
| 6. | California, South | 615,700.00 | 230,887.49 | 89,212.87 | 46,131.11† | 193.39 |
| 7. | New Hampshire | 130,700.00 | 49,012.51 | 18,537.72 | 20,049.69 | 92.46 |
| 8. | New Jersey | 714,100.00 | 267,787.49 | 99,448.13 | 83,730.11 | 118.77 |
| 9. | New York State | 1,167,800.00 | 437,925.01 | 160,694.68 | 140,324.67 | 114.52 |
| 10. | Wisconsin | 137,900.00 | 51,712.51 | 18,633.01 | 19,842.85 | 93.90 |
| 11. | Pennsylvania | 1,104,500.00 | 414,187.51 | 142,811.53 | 138,194.97 | 103.34 |
| 12. | Vermont | 120,900.00 | 45,337.50 | 15,241.04 | 18,116.66 | 84.13 |
| 13. | *Michigan | 360,000.00 | 135,000.00 | 44,096.15 | 49,866.96 | 88.43 |
| 14. | Connecticut | 340,600.00 | 127,724.99 | 39,693.40 | 35,975.03 | 110.34 |
| 15. | New York Metropolitan | 1,412,500.00 | 529,687.49 | 155,877.16 | 168,640.33 | 92.43 |
| 16. | Rhode Island | 203,600.00 | 76,350.01 | 22,424.81 | 27,976.32 | 80.16 |
| 17. | Idaho | 29,700.00 | 11,137.50 | 3,207.94 | 4,192.26† | 76.52 |
| 18. | California, North | 191,400.00 | 71,775.00 | 20,539.17 | 22,788.03 | 90.13 |
| 19. | Maine | 199,000.00 | 74,624.99 | 21,279.87 | 24,151.54 | 88.11 |
| 20. | Illinois | 679,300.00 | 254,737.49 | 72,525.32 | 70,155.29 | 103.38 |
| 21. | Kansas | 261,000.00 | 97,875.00 | 27,543.67 | 31,408.60 | 87.69 |
| 22. | *Indiana | 385,600.00 | 144,599.99 | 40,279.47 | 52,576.23 | 76.61 |
| 23. | Minnesota | 250,200.00 | 93,825.00 | 25,659.50 | 25,883.65 | 99.13 |
| 24. | Nebraska | 133,100.00 | 49,912.51 | 13,569.45 | 20,042.60 | 67.70 |
| 25. | Ohio | 734,900.00 | 275,587.51 | 72,634.03 | 83,438.10 | 87.05 |
| 26. | *Nevada | 5,300.00 | 1,987.51 | 516.51 | 708.68† | 72.88 |
| 27. | Massachusetts | 1,023,600.00 | 383,850.00 | 99,613.21 | 103,520.18 | 96.23 |
| 28. | Montana | 22,300.00 | 8,362.49 | 2,111.88 | 3,092.99 | 68.28 |
| 29. | Washington, West | 109,100.00 | 40,912.51 | 10,048.71 | 10,499.99 | 95.70 |
| 30. | West Virginia | 246,800.00 | 92,550.01 | 22,163.52 | 25,146.08 | 88.14 |
| 31. | Iowa | 278,200.00 | 104,324.99 | 23,535.92 | 30,744.99 | 76.55 |
| 32. | South Dakota | 66,000.00 | 24,750.00 | 5,166.94 | 6,422.14 | 80.46 |
| 33. | Washington, East | 84,100.00 | 31,537.49 | 6,373.62 | 6,875.62 | 92.70 |
| 34. | North Dakota | 37,500.00 | 14,062.50 | 2,785.14 | 2,601.23 | 107.07 |
| 35. | ‡Colorado | 144,100.00 | 54,037.49 | 9,980.03 | 12,797.86 | 77.98 |
| 36. | Utah | 3,700.00 | 1,387.49 | 238.58 | 178.37 | 133.76 |
| 37. | *Wyoming | 12,600.00 | 4,725.00 | 789.51 | 1,285.43 | 61.42 |
| | Miscellaneous | ..... | ..... | 7,341.31 | 11,143.68 | ..... |
| | Total | $11,472,000.00 | $4,302,000.00 | $1,342,869.65 | $1,336,518.43 | 100.48 |

*Sept. 15, 1923, collections not reported.
†Sept. 15, 1922, collections not reported.
‡July, Aug. and Sept. 15 collections not complete.

# The First News by Letter Since Japanese Disaster

29 Sanai-Cho, Ushigome, Tokyo
Sept. 9, 1923

Dear Friends:—

I will begin a general letter, but do not know when it will be finished, much less when or how it will go to you. I shall not attempt to give general descriptions as the press is doing that for you and exceptionally well, I think. Suffice to say that you will read no description of the situation that gives it too bad. Words will not suffice to tell the story. If you want pictures, go to your copy of Danté's "Inferno."

We did not know anything at Sendai Beach until Sunday. We did not dream it was like this, of course. One man set out for Tokyo on other business but was sent back. Monday morning word came from the government railway officials that they would not transport us to Tokyo in any case; so we should all remain quietly where we were till we had word from them. But Tuesday Holtom of our mission and a Y. M. C. A. man were sent on to get down if possible to learn if Gressitt and others had survived. I expected to stay till they sent work back. But at daylight a telegram came( brought part way by refugees and sent on from there) that our cook's son was dead. He felt he must go to his wife; but he is old and feeble and we doubted if he could get through alone. Anyway I felt that it was urgent that I get back to help rally our forces; so I came along. We took nothing but food and water and a coat in case we had to camp in the rain outdoors. We kept pretty well to schedule till we got within fifty miles of Tokyo. Several times during the night the guards, who were everywhere, stopped the train and searched for bombers. Two or three times there were wild chases in the darkness and the train guard said two were actually captured under our car. I do not vouch for the truth of this.

### Frantic Fugitives

Stations were crowded with frantic folks waiting the coming of the refugee trains hoping their folks might come. This was throughout the night and in heavy rain. The trains were beyond description. Folks were riding on the front and sides of the engine, crowds on top of the coal car, on the bumpers, between cars, on top of cars, on the steps, everywhere. Many must have fallen off and been killed; any means to escape from the hell of Tokyo. At many stations relief companies were on the platforms with water and food.

About twenty miles from Tokyo we were told that our train could go no farther; but fortunately that was changed and we were among the very few that finally rode well down toward Tokyo. We were put off in the morning—I do not know what time as I had no watch with me—around seven or a little after I guess. We hiked from then till about noon when we arrived here safely, and tired we were too. The wire about Shige San, the cook's son, read "at the point of death," which I knew was an oriental way of saying killed or dead. We inquired immediately about him. He was killed by a falling wall at the government printing bureau, where he worked and most of the body burned up. The rest was cremated, and I have arranged for a little funeral at Yotsuya Church when conditions permit.

I have looked up a few foreign friends, all of whom had come through safely. I have been to the embassy twice, which is now at the Imperial Hotel, one of the few buildings that are useable. As the force there urged it, I was inoculated against typhoid fever and have my directions as to coming next time. I met a number of friends there, many of whom have wonderful adventures to tell. Gressitt had the narrowest escape: He was seeing a friend off on the "Empress of Australia;" it was two minutes of twelve, the streamers were flying and the gang-plank up ready for the noon gun for the boat to start. He finally was saved aboard the vessel.

All our missionaries escaped. Two of the native teachers of the Mabie Memorial School and one servant were killed in the building; some were injured, but none very seriously as far as I have heard. Miss Ishihara, head of the kindergarten training school, was not heard from for some time. She was at Zushi near Kamakura and was injured some. Pastor Bakajima and his family nearly perished in the fire but escaped to safety with barely enough on their backs to cover them. Fujii of the Tabernacle was in a nearby barber shop at the time; the house fell in the first quake and he was pinned in so that he could not escape; then the next big shake lifted things enough for him to crawl out and flee. Miss Carpenter was in the third story of the former Sarah Curtis Girls' School at Suruga Dai. It seemed that it must collapse but they could not walk, try as they would. Their was one of the first parts of the city to burn. They (she and five Japanese women) spent Saturday night in Ueno Park. Early Sunday morning they were driven from there by fire, and fled to Takinogawa on the north of Tokyo. Tuesday she heard that this place was standing and so made her way here and is living here—staying might be better.

In Tokyo besides the Sarah Curtis Girls' School, the Wynd and Holtom families lost everything; the Tabernacle was burned but the reinforced concrete part—outside walls, floors, roof and stairs—seems not seriously injured. It has not yet been examined by an expert. The Shiba, Kyobashi and Fukagawa churches were burned completely. Yotsuya church stands and was used today. The church people reported that it was injured very little, but when I examined it I was convinced that it will probably be condemned and must be torn down. I hope I am mistaken in this. Immanuel Church is standing and not badly damaged. Miss Ryder's dormitory for girls is not hopelessly damaged. If the repairs could be done now it would not cost a large sum, I think. Axling's house fared wonderfully well, so that he thinks it will not even leak badly. The Waseda buildings fared better than many. Hovey Memorial Dormitory was only slightly damaged. The upper part of the tower of Scott Hall fell through the auditorium into the dining-room in the basement. Benninghoff has consulted one of the Waseda architects as to what ought to be done to save the building. The classroom end is undamaged. I have not seen the kindergarten training school buildings, though they stand; reports from folks with no experience in building say they are not so badly injured. Our buildings here all stand. The neighbor's house fell on our dormitory kitchen but it still survives. The end of the school building towards the dormitory was in precarious condition but we have built up under it so that it seems safe now. All roofs were wrecked. Fortunately it has not rained so we have shifted things around and patched up temporary roofs over small sections where we hope to keep some things dry. This evening while I have been writing this page we have had a short shower and already it has wet through in every room. One more day would have given us a little place of refuge. Much of our stuff we have moved to the front porch where it seems it may keep dry as that has a sheet iron roof not badly damaged. I trust it will not be stolen from there. The trunks in the attic I made into one pile and covered over but that will not amount to much in a big storm. September is the time of heaviest rain in the year in Tokyo. It is a mercy we have escaped so far. I estimate that $20,000 to $40,000 would have to be put into these buildings to repair them so tha

## Where Is Heaven?

**WHERE is heaven? Is it not**
**Just a friendly garden plot,**
**Walled with stone and roofed with sun,**
**Where the days pass one by one,**
**Not too fast and not too slow,**
**Looking backward as they go**
**At the beauties left behind**
**To transport the pensive mind.**

**Does not heaven begin that day.**
**When the eager heart can say,**
**Surely God is in this place,**
**I have seen him face to face**
**In the loveliness of flowers,**
**In the service of the showers.**
**And his voice has talked to me**
**In the sunlit apple tree.**

*—Bliss Carman.*

we can go on in them even for a few years.

Travel is next to impossible anywhere in this part of Japan. Even those in Tokyo can hardly meet. A few sections have street cars since yesterday. People are carried free. But one could not hope to ride without fighting for a place and might then be hanging on outside. People do this at their own risk and the cars jump along lively when they do get under way and do not stop often. It is the only way they can do anything with the crowd.

In the past I have criticized the military machine in Japan, but one is thankful for it today. The army and navy are everywhere, doing everything. We meet men with fixed bayonets everywhere, but as they save us from anarchists and escaped criminals we are thankful for their protection. Army trucks hustle food, tents and a thousand other things all over town. Army engineers are up the electric light poles getting us lights again. Most of Tokyo has light tonight, though our place is still dark. Considerable sections already have city water, probably due to the help of army engineers.

Yokohama was much worse than Tokyo. All our property in Yokohama is completely gone except the Mary Colby Girls' School and the Kanagawa Church. I fear the school is so damaged that it cannot be used. I have no reports from any one that has seen it; so have only the information that it is standing. The Gressitts, Fishers, Toppings and Covells were entirely burned out. I have no eye witness account as to the Covells but that section is said to be all gone. Early reports were that Yokohama would never be rebuilt, perhaps could not be on the same site; but the leaders are rallying and an effort will be made to restore the city.

### Rain! Rain!

*Monday morning*: The weather man predicted fair weather for the next two or three days, but it began to rain about eight or nine last evening and has been at it off and on ever since. I was hoping for one or two more good days. We shifted things still more so as to keep them dry if possible, and I finally turned in between eleven and twelve, but not for much sleep. At two this morning I took off all the paper on the ceiling of my room, as it was falling from the rain. One big, muddy strip fell on my bed, which convinced me it was time to get busy. I managed however to keep my bed nearly dry, but if it continues to rain as it seems likely to do that room is a vain shelter. I have not had courage to look at the attic but it will be a sea of mud, if it is not already. *But we take such things lightly in Tokyo now-a-days. Life itself when it is by ones or twos does not seem as if it could ever call for headlines.*

Mails are collected from time to time from postoffices but there is no promise as to when they will go to their destination. We do not have deliveries at all. The only sure way to get a message through is by messenger as in the ancient world.

We are getting on wonderfully well in this scar that was Tokyo. It is almost a miracle that our circle is unbroken. Had the calamity come a week later many missionaries would have been killed or injured. It is a problem where all our folks can live through the cold weather. But we are setting our faces to the future though we cannot yet see far ahead.

Steadfastly yours,
Charles B. Tenny.

# State Conventions Gather

## North Dakota Convention

By Fred E. Stockton

Baptists of North Dakota gathered at Fargo, Oct. 3-7 to observe the fortieth anniversary of the work of the convention. The weather was ideal. Many drove long distances by automobile. The welcome extended by the three Fargo Baptist churches was most cordial. The fellowship was enjoyable and a spirit of harmony prevailed throughout the sessions. The program was never better and the spirit of optimism and consecration grew from day to day. The registered attendance of visitors and delegates was above 200. Several factors contributed to make the fortieth anniversary an outstanding event in the Baptist history of North Dakota.

### Elijah Terry

Special attention was given this year to the life and service of Elijah S. Terry, the first Baptist and the first Protestant missionary in Dakota territory, who was massacred by Indians at Walhalla, N. D., June 28, 1852. (An account of this with interesting pictures appeared in The Baptist of Sept. 22). An oil portrait of the martyred missionary was unveiled by R. B. Griffith, president of the convention. Duane Squires, of Grand Forks, delivered the presentation oration. The portrait is to be hung in the memorial auditorium of the Roger Williams National Baptist Church in Washington, D. C. Prof. Benjamin S. Terry of Chicago, nephew of the martyred missionary, gave an interesting address in tracing the development of Baptist work across the continent from New Jersey to the Northwest, as it pertained to the ancestors and life of Elijah Terry. During the convention, a new colportage automobile, purchased by North Dakota Baptists, to be used by Colporter-missionary Rev. Philip E. Nystrom west of the Missouri river, was formally dedicated as the "Elijah Terry Memorial Gospel Car."

Special attention was also given to the development of Baptist work in North Dakota during the past forty years. Frank D. Hall, Fargo, one of the Baptist pioneers of the state, presented a paper setting forth matter of historical interest during the past four decades. Ole Larson gave a brief account of the history of the Norwegian Conference, and L. M. Stolberg, a similar account of the Swedish Conference. These papers will be preserved for their historical value in coming generations.

### Bible and Missionary Conference

The convention this year combined in its program the work of the Bible and missionary conferences that are being held throughout the territory of the Northern Baptist Convention A Bible exposition was given each morning by various pastors of the state. W. O. Lewis, European representative of the Foreign Mission Society, and Mrs. Anna M. Salquist of West China, brought the convention reports of present conditions in Europe and China. Peter C. Wright, associate secretary of the Ministers' and Missionaries' Benefit Board, conducted the conference on the program of activities for the present year. Doctor Wright also presented the work of the board he represents, and gave a view of the work and opportunities of the denomination today.

### Laymen

The work of our laymen was given special emphasis on the program this year. R. O. Jasperson, executive secretary of the Council of Northern Baptist Laymen, and Judge Fred W. Freeman, of Denver, made addresses, calling the men of the denomination to renewed consecration and activity. The laymen's supper, attended by fifty men, was held Saturday evening. An effort will be made to secure a large delegation of laymen to attend the Milwaukee convention next summer.

### Sunday Schools

The work of the Sunday school was cared for by Dr. Thomas S. Young, who presented the value of the daily vacation Bible school and week-day religious education. The young people's special session was held Sunday afternoon. O. S. Jacobson of Bismarck, state president of the Swedish young people, presided. Doctors Young and Best were speakers on this occasion. Miss Katherine Pratt, of Grand Forks, was elected president of the state B. Y. P. U. for the coming year.

The convention banquet was more largely attended than those of former years. More than 200 were present. Judge Freeman was the guest of honor. Pres. Fred G. Boughton of South Dakota represented Sioux Falls College. The Northwestern Hospital Association was represented by Rev. J. F. Saunders and George Earl, M. D., both of St. Paul, Minn. The annual sermon was preached by Rev. E. Monnes, pastor of the Powers Lake Church.

### The Past Year

Supt. Fred E. Stockton in his annual report reviewed the work of the past year. Thirty-eight workers and missionary pastors have been on the convention pay-roll since the last meeting of the convention. The convention has paid one-half of the total of its New World Movement pledges. Evangelism has been emphasized during the past year. There have been many additions to the churches. Special attention has also

been given to church edifice work. Three new churches are now ready for dedication—Park River, Drayton and Roseglen.

### Officers Elected

R. B. Griffith, Grand Forks, who has served the convention for fourteen years as president, ten of which have been consecutive, asked to be relieved this year. The convention gave expression to its appreciation for the splendid leadership of Mr. Griffith, and also presented him with a bouquet of American Beauty roses. George B. Newcomb of Bismarck, superintendent of the North Dakota Humane and Society for the Friendless, was unanimously chosen to succeed Mr. Griffith. Frank D. Hall of Fargo has served the convention for the past six years as recording secretary. Upon his request another nomination was presented and L. R. Johnson of Bismarck, was elected to this office. Mr. S. C. Hendrickson of Grand Forks, was re-elected for the tenth year as treasurer. F. E. Stockton, who has served the convention for nearly four years, was re-elected for an indefinite period of years. H. R. Best, of Fargo, was elected president of the state pastors' conference. Jamestown was chosen as the place for the convention meeting next year.

## The New Hampshire Convention

By W. G. Hubbard

The New Hampshire anniversaries were held in Concord, Oct. 1-3 with the Pleasant Street Church, whose pastor elect, Everett A. Rockwell was ordained the previous evening. The meetings included the Ministers' Conference, the Woman's Mission Society, the Historical Society and the state convention proper. The sessions were so full that the annual sermon was postponed and then finally omitted because of lack of time. The question of an annual sermon for next year was left to the program committee with the request that the preacher, if any, shall be W. W. Harris who had been invited to speak this year. Hon. C. M. Collins presided at the convention sessions.

The opening address of the week was delivered at the banquet, Monday evening, by Dr. Woodman Bradbury of Newton, on "God Our Ally." Speakers other than state pastors were N. C. Fetter, student pastor First Church, Boston; F. J. Peters of Cuba; W. E. Chalmers of Philadelphia; Mrs. Mary E. Bloomer of the Woman's Home Mission Society; Charles L. Littlefield of Providence; C. N. Arbuckle of New Center Church; R. L. Webb of the Northern Baptist Education Society; Professor English of Newton; Miss Dorothy Dowell of the Philippines; J. H. Robbins of the Anti-saloon League; R. J. Blair, C. E. field worker; and Herbert S. Johnson of Boston. A vote was passed appointing Jonathan S. Lewis delegate to the Washington Citizenship Conference to consider the present status of the enforcement of the eighteenth amendment, and appropriating money for his expenses.

Information was presented showing that the convention treasury has been depleted the past year by the diversion of a part of its income through the workings of the present scheme of cooperation with other states in the Northern Convention. A resolution was passed which, it is hoped, will avert this danger in the future. The report of the board showed a good year. Col. Richard C. Goodell was elected president; vice-pres., John Manter and C. W. Tobey; secy., D. S. Jenks; treas., L. E. Staples.

Mr. Staples presented the convention a copy of the original New Hampshire Declaration of Faith, 1833, which he had secured from J. B. Lemon of Greenfield, Mass. In connection with this gift, the fact was brought out that what is commonly called the New Hampshire Confession is not the original declaration but is a revision by its author in 1853 on his own authority when he had left the state and was connected with the American Baptist Publication Society. However, when an additional thirty years had passed and the convention had requested its board to publish copies for sale, it was the revision of 1853 which was then published. The preface to this edition bears both dates, 1833 and 1883, and it nowhere indicates that the persons who had the matter in charge were at all aware that they were not using the original form. Probably some of them did know of the difference but evidently considered it a matter of comparatively little consequence. Indeed, the chief purpose of publishing the original declaration in 1833 seems to have been to save each individual church the expense of printing a separate confession of its own as had heretofore been the custom. Of course, questions as to the best form of statement necessarily arose as soon as the direct work of constructing the confession began. Brethren in other states who have been interested in the New Hampshire Declaration and who have read numerous articles concerning it some time ago, may be glad to have this plain statement.

## Minnesota Convention

By F. H. Fahringer

An enthusiastic crowd of Minnesota Baptists assembled in the new Fourth Church, Minneapolis, for the sixty-fourth annual state convention, Oct. 8-10. Two hundred of the 416 people registered were delegates. Every session was well attended, the evening meetings overflowing.

The convention approved unanimously the future plans of the denomination to be followed out after the close of the New World Movement. It voted to support heartily the proposed new $1,000,000 Baptist hospital to be erected by the Northwest Baptist Hospital Association in the Midway district between St. Paul and Minneapolis, to which project the business men of the Midway of other denominations have already subscribed $333,000, contingent upon the Baptists of all nationalities of the Northwest raising the balance of the money.

R. O. Jasperson gave the opening address to 450 men at the laymen's banquet Monday evening, explaining the function of the Board of Promotion with reference to collecting funds for the seven organizations of our denomination, and pledging the men to support the New World Movement. He emphasized the necessity on the part of the laymen of "telling the story," instead of letting the pastors exclusively do that important work. He urged the men to attend the Northern Baptist Convention at Milwaukee next spring.

Following the laymen's banquet, Dr. P. C. Wright gave an address on the world situation, citing the achievements of our denomination during the past four years. He also spoke of the present year's program of finishing up the New World Movement by meeting our obligations for the current year, paying the denominational debts and underdrawings, and thus closing up the work with a victory.

### The Call of the Hour

In preaching the annual sermon of the convention Monday evening, Dr. John Earl, pastor of the First Church, St Paul, said, "The call of the hour, in my judgment, is the call to the conquest of fear through the courage of faith. We fear matter, maladies, and each other. There is no conflict between science and religion because science begins in faith and reaches its conclusions in faith. The logical results of these fears are persecutions and wars. Every war that was ever started was started by the fear of one another. Fear lies at the bottom of all race antipathies. Anything that appeals to fear will never live. The theological turmoil is due to the fact that the sympathetic nervous system is being used with negative emotions. We Baptists, of all people in the world should be the last people to bind faith up in a syllogism."

On Tuesday morning, Dr. W. O. Lewis, our special representative in Europe, gave an account of Baptist work in Europe, of his work in distributing clothing to 30,000 Russians and of Baptist progress in Sweden, the Baltic states, Esthonia, and Czecho-Slovakia.

Dr. W. S. Abernethy delivered an address Tuesday afternoon, on "Wanted—A Stabilizer." He began with, "I have wandered around the world for twenty-seven years. Now I have returned home. On the spot where I stand there used to be a hen coop, and right over there a strawberry patch which I used to weed." The Fourth Church in which the convention was held was the precise site of Doctor Abernethy's birthplace. He said, "Things will not be right until the spirit of Christ is exemplified in the daily lives of the people. Jesus Christ is the only remedy. He has been tried only in spots and spasmodically. Make it possible for the power of Jesus Christ to be connected with the machinery we have today."

Rev. F. C. Rideout, chaplain U. S. Army at Fort Snelling, delivered addresses on the subjects: "Rebuilding Broken Altars" and "Man Making," the close of the morning sessions.

(*Continued on page* 1205)



# Religious Education



## Embryo Patriots

Embryo patriots, these eager children
id young folk of our Sunday schools.
espect for law, love for country, love
r all people, they must of necessity
eathe it now, lest lawlessness prevail,
d masked bands of night raiders and
e irresponsible mob law of hate super-
de law and justice and right. Let il-
strations begin close at home: Does
t the true patriot respect his own city
dinances and has he not respect for
affic regulations when the eagle eyes
the traffic officer are both on duty
ewhere? Is not the reckless violator
traffic laws who would pose as a true
triot already caught? How long does
take the heavenly recorders to make
entry? Did the Master say, "Render
erefore unto Caesar the things that are
esar's; and unto God the things that
e God's"?

In the Sunday school we inculcate the
irit of love; without this love patriot-
in is like the fine-looking English wal-
t that I picked up the other day. A
e-looking shell it was, but telltale
lles revealed the fact that a hungry
ie jay had extracted all the meat.
ithout the teachings of Christianity the
at of patriotism is extracted, leaving
ly the shell of eloquent words—spread-
gle orations, etc.—instead of the meat
"Thou shalt love they neighbor as
rself."

If Sam Jones is in the employ of Dea-
n Smith—Smith's Hardware Empori-
n—and a city ordinance is enacted that
nings must be a certain distance from
sidewalk, does not Sam at once make
ntal note of the deacon's attitude to-
rd the law? If he says cheerfully,
Well, Sam, there is a new ordinance in
erence to height of awnings. Must
the awning man and have our awn-
raised," why, that is a good patriot-
n pointer for Sam. On the contrary,
agine the deacon saying, "Don't be-
re they will enforce that ordinance; I
l take a chance." In that case might
Sam "take a chance" and leave his
rals hanging dangerously near the
ewalk of sin because of the example
him? Sin and virtue are alike in one
pect, they spring from small begin-
gs—are they not as seed sown in hu-
n soil?

neighbor's little girl went to my
k fence and shouted, in a very impo-
and irritating manner, to some Mex-
n children who lived under the hill. I
k her to task for her rudeness, say-
, "I cannot have you shouting at my
nds in that manner." Her eyes op-
d so widely that I could hardly keep
face straight as she said, with child-
emphasis, "Are *they your friends?*"
re is one of the first lessons of true
riotism, "Love toward all; malice to-
d none."

Wise was the day-school teacher who noticed a tendency to shun the timid little Mexican girl who had appeared at the school. Did she scold, preach, or threaten? No, at closing time she dismissed the Mexican girl and kept the other girls for a few moments. Then she smiled sweetly upon them and spoke of the little stranger and how certain she was that her girls would try to make the lone Mexican girl happy and contented in school. How powerful is suggestion, many times; the next day the girls were actually vying with each other in kindness although the day before they had only looked askance at the stranger. Is not an ounce of suggestion often better than a pound of preaching?—George W. Tuttle in *Sunday School Worker*.

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**SUMMER vacations are over; it is time to "Crank up" church.**

**"Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement."**

**"Blessed is the man whose watch keeps church time as well as business time."**

**"Blessed is the man whose auto brakes are applied in front of church on Sunday."**

**"Blessed is the family that can warm a church cushion as well as an auto cushion."**

**Did you ever hear of men keeping up their muscles on empty stomachs? Many of us are trying to keep up our moral fibre on an empty pew.**

**"As was his custom he entered into the synagogue on the Sabbath day." If Christ needed the inspiration of God's house, how much more do we?**

**"Ye are the salt of the earth and the light of the world." How strong will our influence remain without religion?**

**"Remember the Sabbath and keep it holy." How much of the Son do we put into Sunday?**

**"Neglect not the assembling of yourselves together." We need the church and the church needs us.**

**Do not forget to invite the other fellow too, when you come. Let us make our church the best in town. Let's go!**

*—W. F. Bostick.*

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**The religious education department of the Publication Society has received the news that 6,883 pupils have enrolled in Kansas City, Kansas, for week-day religious education. Last year, 2,103 of our Sunday schools enrolled in the better and bigger Sunday-school campaign. It is hoped that double this number will enroll this year.**

## International Sunday School Lesson for November 4

**WORLD-WIDE PROHIBITION—WORLD'S TEMPERANCE SUNDAY**

**Lesson: Psalm 101:1-8; Proverbs 23:29-35**

*Golden Text: I will set no base thing before mine eyes: Psalm* 101:3.

### Introductory

The psalm of the lesson is the prayer of a king, probably David. In it he states his purpose as to the conduct of his own life and the manner of servants whom he will choose. The pungent proverbs out of the book of that name, perhaps written by Solomon, present in unsurpassable pictures the beauty and temptation of the wine and the utter woe to which its use will bring men.

### The Lesson

1. Slander, pride, deceit, falsehood—these does the king abhor. He will have about him none who practice such sins, but will destroy them. The faithful, "he that walketh in a perfect way," they shall dwell with him and minister unto him. Thus speaks the king of old—thus speak all men today of kingly minds.

2. Note the psychological approach by the man of wisdom: "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?" Not a lovely picture that he presents by these interrogations, but an impressive one, one which no man would desire to have as typical of himself. That is, however, a matter of individual choice. Such are they who tarry long at the wine, who go to seek out mixed wine. Then comes the injunction, the picture of the wine in its redness and brilliance, and the dire results of yielding to a temptation to partake—"At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange things, and they heart shall utter perverse things." But upon awakening the man who has thus far gone on the path of drunkenness, does not realize the beast he has become; his higher nature has become dulled almost to insensibility—his first step is to "seek it yet again" and once more become a debased thing.

### To Remember

1. "I will seek it yet again" is the saddest part of the sad picture—a man enchained by an evil habit. 2. Habits are the hardest things in the world to break, therefore form only good ones. 3. It is easy to repeat tomorrow what you do today and easier to repeat next day what you do tomorrow. 4. We have begun to realize something of the blessings of prohibition; but this is not the time to rest at our ease; the fight is not yet won.



# The Chimney Corner



## The Home Of The Brave

### Chapter VII. Prisms

IT was really Veronica who settled the whole question about 281 Mansion Avenue, when she came unexpectedly for a second tea-drinking. Patricia was out. She was always out! Now that the novelty of the old homestead had worn away she was tiring of the high-ceilinged rooms, the old black marble mantlepieces and the heirlooms. She was restless, and amazed at her own changeableness, especially since it was to the hitherto indifferent Richard that the ancestral sticks and stones had become so precious.

"Actually, I am happier here than in France," he said at luncheon, the day of Veronica's approaching visit.

"You are amazing!" his sister sighed. "We could hardly drag you across the Atlantic from your rose-gardens and your old Paulette and Pierre. But now that you're here in the squalor of a howling wilderness of immigrants, you're blissfully contented. You make a new friend a day. You're impossible!"

"I know it," he sighed contritely—but contentedly. "You see, I've just discovered that I'm a person of importance, that there's a job all ready cut out for me, and for a fellow who's idled away forty years of life that's a big find. I'm going to live in this old house all the remaining years of my life."

"Well, I'm not!" Patricia Bruce ejaculated. "In this neighborhood, Ricky! You can't, you simply can't. I must have had rose-colored glasses to think it could be possible. You certainly shan't stay here alone, and I certainly won't stay with you; so the sooner you get that notion out of your head the better."

"I have such a peculiar head," he smiled, whimsically.

She left him that afternoon, and he spent the hours in a tour of inspection, the first he had made with a special new idea he had suddenly conceived. He was amazed and delighted at the things he discovered, but the delight was curiously half-hearted: "I'd hoped to have Pat to help me swing the thing!" he caught himself thinking at every turn.

It was into this state of mind that Veronica came walking.

"Miss Brave is out," Hawkins had said, adding, with an indulgent eye, "but Mr. Bruce is 'ere."

She walked in.

"Where is he?" she asked.

Hawkins cleared his throat apologetically. "Well I couldn't say for certain, Miss, but 'e's been making a tour of hinspection, as you might say, and the last 'eard of 'im, 'e was in the hattics."

Veronica laughed. "I know those 'hattics,'" she nodded. "I'll run up and find him."

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

"Ricky, oh Ricky," she called, when the fourth floor stairs were reached.

"Here!" he called. "Who is it?"

*"C'est moi!"* she answered, starting up the last steep flight to the old garret full of the most fascinating memories of her childhood.

Richard Brave was delighted to see her. "My dear Very, this is absolutely perfect of you. Do I or don't I, kiss you nowadays?"

Very lifted her veil. "Dear me, Ricky, why so polite? It's the fashion nowadays to take things, you know."

He took it. Her cool young cheek was just near enough. After all, he had helped bring her up, and she undoubtedly considered him a grandfather. It was this latter notion which colored his exposition of the situation between Patricia and himself.

"She abhors the whole place," he said, "and I love it. I love every stick and stone. I love every neighbor. I love every memory of every ancestor. But Patricia assures me that if I stay I'll be a flat failure. She thinks it's absurd—"

"Pat," said the young fresh voice through the gloom of the garret, "is an unmitigated nuisance. You make me sick, Ricky, indeed you do. Why in the world should you want Pat to continue to hang around? She'd be in the way every minute, she'd snub the lady neighbors and frighten the child-neighbors and abhor the gentlemen-neighbors. Pat's a Grand Lady and she can't forget it. What you want to find is some quiet, lively, friendly, open-minded, affectionate, beguiling, competent, all-round young woman to live here and run a sort of a social center for you. I know the very person!"

Ricky sat down on a trunk. "I'm frightened to pieces of those competent trained girls, Very. She wouldn't approve of me."

"She'd adore you," Veronica said tensely. "She'd follow you blindly through all the amazing adventures of running a Home of The Brave in the Land of The Free. She'd be a pillar and a pillow both. She wouldn't be so ultra-competent that you'd dread her. Oh, she'd suit. That kind of person realizes they have to!"

"But see here, Very, if I'm to be alone here I couldn't very well ask her to live here, too."

"Why not?" Very inquired. "It's a foregone conclusion that you'd marry her. Young, charming, competent, devoted to you, bored to death with everything else in life, why Ricky she'd gobble you up in the twinkling of an eye at your first proposal. She's been just waiting around for this chance, believe me!"

"Good gracious!" cried the startled man, "do you mean to tell me you've engaged her?"

"Oh, my, no," said Very in a suddenly small tired voice, "I thought you'd better do your own engaging, Ricky; but I prevailed on the creature to call on you and cry up her good points! You see, this is the kind of job she's always longed to tackle. And, of course, with you thrown in—"

Ricky was tremendously uneasy. "Very, are you or aren't you, joking, my dear? And when is this paragon going to pay her call?"

There was a curious silence. "She's here now," Very answered.

"She is! Then we mustn't keep her waiting—"

"No—o," Very whispered.

"Come on, my dear, let's go down and take a look at her."

Very led the way. The nearer they came to the library the slower she walked. Ricky, on the other hand, forged ahead. He wanted the absurd situation ended. He wanted this interfering, impossible applicant ejected. He swung open the library door and stalked in ahead of Veronica, the picture of dignity and business-like haste. The room was empty.

"Where is this young woman?" he inquired, looking over his shoulder.

Veronica breathlessly leaned against the closed door. "She's—*here!*" she whispered, clasping and unclasping her hands.

Richard Brave looked around the room. Then his eyes rested on Veronica—what made her so strangely breathless? Confused?

## Artist Whim

BY CHARLES WHARTON STORK

YOU want me to be a rectangle
Of smooth plate glass,
Through which the outside world
Will print itself with undisturbed exactness.
But the trouble is, my friend,
I'm a prism,
Obscuring, distorting, topsyturvying
Your nice old commonplace world,
Splintering the light of fact and scattering it.
In sunlit gleams of many tinted spray.

—*The Bookman.*

*"Here?"* he asked, blankly.

"Oh Ricky, Ricky," she panted, "you dear old innocent!" And she clung to his coat sleeve desperately. "I—I—I—"

*"My dear!"* he gasped, looking at her with amazement, while all the grandfather in him died a sudden and entirely painless death. Did she mean.....?

She did!

Quite a while later she apologized for doing it. "Especially as it isn't Leap Year. But I couldn't help seeing from the way you've looked at me—"

"Naturally!" he sighed, with a contentment that transformed him.

"You see," said Veronica, sipping the tea brought in by the unsuspecting Hawkins, "you and I aren't panes of glass, Ricky, we're prisms; We reflect a dozen aspects of life, we're ablaze with the great white light that God only puts in a very few people. It seems to me that we ought to make quite a nice—chandelier!"

It was Patricia's entrance which stopped his ecstatic answer.

(*To be concluded.*)

# The Young Reserves

## When the Great Balolo Came Up on Sunday

YOU do not know what 'balolo' means, of course, but if you lived in the Fiji Islands you would smack your lips at the very mention of the sound and wish with all your little Fiji heart that it was the "Little Balolo" in October or the "Great Balolo" in November, the only two days in the entire year when balolo ever come up to view!

For the balolo is a small sea-worm, long and thin, rather like the vermicelli which you mother cooks for you occasionally. Some balolo are fully a yard long, other about an inch. The worm has a pointed body and many legs, and lives in the deep sea near the Fiji Islands, which are in the ( ? ) Ocean—can you tell the name of that ocean? Of all curious creatures these are the "curiousest" as Alice in Wonderland might say, for they only come to the surface of the water twice in the whole year: in October just a few appear, so the Fiji Islanders call it the Little Balolo; they seem to know exactly when the worms are due by certain calculations about the position of the stars and the full moon. After that one day in October no more balolo are seen until some time between the twentieth and twenty-fifth of November, when the worms rise to the surface in such countless myriads that even "Great Balolo" hardly seems to describe the sight of the whole sea, to the depth of several inches, simply alive with these red, green, and brown creatures, which form one wriggling writhing mass and are pursued by shoals of fish of all sizes. For the fish are eager to share the feast with the islanders!

As for these islanders, they are the merriest persons you ever saw, for it is the one great wild exciting day of the year, and is looked forward to from one November to the next by everybody. For at midnight the people go out in their canoes and anxiously await the appearance of the first worms. There is a great struggle to secure these first ones which herald the appearance of untold myriads. For several hours there is the jolliest sport while every one bails up worms, trying to see who can fill his canoe the quickest.

Talk about noise! Scrambling! Excitement! And "don't rock the boat!" On that one day nobody thinks of anything but worms, for—would you believe it?—at daybreak these mysterious creatures with one accord sink down to their old home in the sea until by the moment of sunrise not a single worm is to be seen on the surface of the water; nor will another be seen for twelve entire months, when, true to its own peculiar festival, the balolo will surely return. Never, in the history of the oldest Fiji Islander, has the balolo failed to keep its date with the high tide of the full moon in November.

When the worms have disappeared, the islanders row back to shore, wrap their balolo in breadfruit leaves, cook them in ovens dug on the beach, and have a great feast. So enormous is the quantity caught that the supply generally lasts for several days, for they can be warmed up for new meals, and basketsful are often sent to friends who live inland.

Perhaps the white people do not appreciate this dainty, since all of us are rather prejudiced against worms as food, but when eaten with bread and butter it is said to be a very pleasant dish, rather like spinach with the flavor of the sea.

Now for two years it just happened that the full-moon tide occurred on Sunday morning, and of course the wicked little worms swarmed up to the surface of the water with their usual regularity. But—! But—! But—!

There had been missionaries at work in the Fiji Islands for years, and the people had gradually given up their savagery and barbarity to adopt the beautiful Christian customs which filled life so much fuller than they had dreamed possible. And one of the most precious of these customs was the keeping of Sunday. At that time there were 117,870 persons on the Fiji Islands, 100,864 of whom were Christians. So on that Sunday morning in the first year when the worms came up not a Christian was to be seen out in a canoe! Not one. The jolliness went on without them, the feasting on the beach had no Christians present! The second year the same thing happened, and you can imagine what a *real* thing their new religion was to these islanders to be willing to sacrifice their highly valued harvest of the sea in order to keep the Lord's Day holy.

Yet once upon a time an English earl who did not believe in God went to the Fiji Islands. He smiled in a superior manner when he saw the Christian natives so devoted to the Saviour.

"You are a great chief," he said to one of them, "it is really a pity that you have been so foolish as to listen to your missionaries. Here I am, I don't believe in God."

The old chief's eyes flashed as he answered: "Do you see that great stone over there? On that stone we used to smash the heads of our human victims to death. Do you see that native oven over there? In that oven we used to roast human bodies for our great heathen feasts. Now, if it hadn't been for our good missionaries, and the dear old Book, and the love of Jesus Christ which has changed us from savages into God's children *you* would never leave this spot alive. You had better thank God for the gospel; for without it here we should have killed you, roasting you in yonder oven and feasting upon your body in no time."

"Ah!" said the English earl. He, too, was impressed by the wonders which Christianity works in untamed heathen hearts.

**We keep a dog to watch the house,**
**And a pig is useful, too,**
**We keep a cat to catch a mouse,**
**But what can we do with a girl like you?**
*—Chinese Mother Goose Rhymes.*

## Minnesota Convention

(*Continued from page* 1202)

The young people's banquet on Tuesday evening was attended by 350 young people to consider the prospects "For a Greater Summer Assembly at Mound."

Miss Alice Brimson of Chicago, Christian Americanization secretary, in her address asked women to obey the call "Go ye into all the world," by ministering to the women of all the world who are in our midst. Miss Anna Salquist, for twenty-six years missionary to China, told of "Baptist Opportunities in West China."

At the special conference on evangelism for pastors, Dr. H. F. Stilwell spoke on "What Kind of Evangelism Shall We Present?," followed by a discussion. Many pastors agreed to hold evangelistic meetings this fall and through the year.

On Wednesday evening Dr. Frank L. Peterson gave a report of the Stockholm Convention. The climax of the convention was in Doctor Padelford's address on the religious educational work of our denomination.

Officers for ensuing year are: Pres., Mr. F. K. Pratt, Minneapolis; vice pres., G. A. Hagstrom, St. Paul, H. C. Hansen, Minneapolis, Mrs. George E. Young, Minneapolis; rec. sec., Arthur F. Carlton; treas., J. A. Ridgeway, Minneapolis.



# Young People's Work



## New General Secretary of B. Y. P. U. of A.

The Baptist young people of this continent have called to one of their places of most responsible leadership, a young layman who rejoices in the work that his Master has given him to do. Mr. Edwin Phelps has been unanimously chosen by the executive committee of the board of managers of the Baptist Young People's Union of America as its general secretary to succeed Dr. James Asa White. Seldom has the hand of God been more evident in preparing one of his servants for a special task.

Edwin Phelps was born in Grand Rapids, Mich., in November, 1884, but the nature of his father's work meant many shifts during his boyhood from one part of the country to another so that all chance of provincialism was nipped in the budding years of his life. Mr. Phelps spent one year in Tulane University, New Orleans, and two more in engineering in Lewis Institute, Chicago; but early in his twenties he decided for the law, and identified himself with Rummler and Rummler, patent lawyers of Chicago, with which firm he has been connected for the past fifteen years, becoming a partner in 1916. He graduated from the Chicago Kent College of Law in 1918, receiving the degree of LL. B. His law practice since that time has taken him to many parts of the country.

Mr. Phelps was converted in a Methodist church in Evanston, Ill., in 1907. In 1908, on Thanksgiving Day, he was married to Miss Vernette Van Deusen, then a member of the Covenant Presbyterian Church, Chicago, and both were baptized by Dr. John Earl on the first Sunday of 1909 as members of the Belden Avenue Baptist Church, Chicago. When their first daughter Lois was eighteen months old, they bought a home in Wilmette, a suburb of Chicago. For the first three years of their residence there they worked in the Presbyterian church, there being at that time, no Baptist church in Wilmette. In 1913, Mr. Phelps became one of the five founders of the Wilmette Baptist Church in which in subsequent years he has served as deacon and Sunday-school superintendent. Mr. and Mrs. Phelps are now the proud parents of four daughters, Lois, Ora, Ruth and Gladys.

From the beginning of his Christian life, Mr. Phelps took an interest in B. Y. P. U. work. He was chosen treasurer of the City Union in Chicago in 1909, and in 1910 began a very successful work as publicity chairman for the Chicago association. During four of those years, he edited a paper known as the *B. Y. P. U. Monthly*. He was introduced to convention work as state transportation



manager for the Toledo Convention. With three exceptions, he has attended every convention since 1912. He was chairman of the arrangements committee of the B. Y. P. U. of A. eight years.

For the last three years, Mr. Phelps has given himself to young people's assembly work in Illinois and Indiana, where he has conducted courses in B. Y. P. U. methods and in leadership, and has conducted a clinic in B. Y. P. U. work. He has also lectured on young people's work at the institutes held at the Northern Baptist Seminary, Chicago.

For the past six years, Mr. Phelps has been giving himself a liberal education in the field of literature and religious education and has assembled some very valuable material for his lectures on organization and methods of young people's work. He has been, throughout his whole Christian life, a man of three interests—his family, his law practice, and Baptist young people. He now drops one to give more time to that other which has been constantly growing in his heart. There is possibly no man on the American continent more practically conversant with the task he assumes than Edwin Phelps. Our young people will find in him, one who really understands them and is able to offer them a vigorous leadership.

## Topic for November 4

**LESSONS FROM THE PSALMS: XI. "THE CHURCH PSALM." Ps. 84:1-12. (CONSECRATION MEETING)**

By Charles Rufus Osborn

The mere thought of the temple thrilled the soul of the Psalmist. In the midst of a busy life he longed for spiritual fellowship and most of all to bring himself as near as possible into a vital contact with Jehovah whom he thought of as the living God. How would he find words to express himself today were he to enter one of our great cathedrals with all of their beautiful architecture and equipment? This brings us to another question far more potent. What mean all these church buildings of ours to the growing youth of today? Does the suggestion of them, or the ringing of the bell, awaken within them a desire to know more about God and his kingdom?

We may believe that God would awaken within our minds as great feeling of love for him at the mention of his house as was awakened in the mind of the Psalmist when he thought of the sanctuary. That gymnasium, if such our church possesses, is but a reminder that God is interested in the development of strong, healthy bodies in order that he may use them as his temples. "Ye are the temple of the living God." He would let us know at the thought of the fireplace and the reception room that he craves for each one of us the finest fellowships and rejoices in seeing us have a wholesome good time in his house. The mental picture of a class room should remind us that God is interested in our training and wishes that his following might be men and women who are mentally alert and well informed concerning the great world of need. Primarily the temple was for the Psalmist a place of prayer and worship; let us reflect upon the fact that such should it ever be to each one of us. That while we enjoy the gymnasium classes and the social gatherings, yet there is still greater joy for the one who has learned to be still and listen for a little time to that "small voice" that speaks to the hearts of old and young. We enjoy the fellowship of Christian friends in our class and church gatherings but we must learn early to cultivate a constant glowing friendship with Jesus Christ who has proved himself to be the greatest friend the world has ever known. And let us remember that if we do our part that friendship with him may become as real as any earthly friendship that we have ever had.

The great cry of the world today is for people to come and be entertained, excited, amused, but the first invitation of the church should ever be to come and worship the Lord our God. In this age when the temptation is for the church to enter into various forms of amusement let us as young people keep clear its first purpose and with consecrated lives make the church a place where men find God and are encouraged and trained in his ways. This is no easy task but demands the enthusiasm and persistency of youth. Verse eleven gives us assurance of the worthwhileness of such an effort: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Our consecration meeting will mean little to us unless we feel that we are the custodians of the greatest institution for righteousness that was ever known.



# Our Own Folks



## Boston Letter

By Charles H. Watson

### The Great Associations

We are in the season now of the associational gatherings. It was a natural growth when long ago the old, strong, Boston Association was divided into the "North" and "South." Then came later the necessary division of the North into the North and East, and the South into the West and South. Then we began to talk about the Old North and the Old South when we wanted to refer to ancient church history.

Any one of the four associations is now as large as the Old Boston was fifty years ago, and they still are growing. The meetings come at a strategic time, just after pastors and people return fresh from their vacation renewal. Immediately there is a gathering up to get ready for the association, and that is like a winding up of the mainspring for the year's work. From the angle of the average church, September and October are New Year's time—everything begins anew.

The attendance at the associational meetings will fluctuate according to the vital practicalness of the meeting. The old-time conventional program has gradually given way to a more unconventional scheme of things with more of the unexpected in it. And the unexpected usually takes the form of practical features—symposiums, debates, public classes, etc. It is not a hunt for popular features to draw a crowd, but of inspirational features that attract church workers and instruct them. After all, is not that what associations are for? The old-time convention and associational meeting with its annual hard and fast program that every one could anticipate is disappearing.

### A Bomb of Facts

At our recent big Conference on Evangelism, Secretary Dolan in his valuable report for Massachusetts, undesignedly threw in a sort of bomb when he simply analyzed for us some recent past history in mass evangelism. Secretary Dolan is himself so sincerely earnest and good-natured, so far from anything like pessimism and fault-finding, that it made his facts all the more of a bomb when they came to us backed by his smile, and by his own continous evangelistic effort that makes him so welcome among the churches.

Some of the "glory of the good old days" seemed to fade out as he proceeded to give us the totals after the great Moody and Sankey, Chapman and Alexander, and Billy Sunday and Rodeheaver campaigns, then gave us the depressing figures that accompanied the immediate years of inevitable reaction that always follow great emotional excitements. He did not for a moment discredit anybody, or intend any reflection. He had just made a close study of church conditions before, during, and after the great campaigns, and faithfully gave us the results. Cold figures sometimes seem almost cruel, but it is good that they do.

His point was that a faithful study of fifty years of evangelism among the churches much impaired our complacency concerning the certain and lasting blessing of sensational mass movements, also that it conclusively proved the larger and more abiding blessing of the steady personal and pastoral evangelism that we are pursuing now. He declared that we are on the right road, and that the golden day of the church is ahead of us. When the full report of the conference is printed, read Secretary Dolan's study. Such literature ought to be circulated.

### Something to Be Noted.

It is known to some of us that there is one disquieting element in the present denominational situation. Gifted young men, who either in college or before, committed themselves to the Christian ministry, when coming to face the present quarrelsome religious situation, have entirely given up their purpose. They say that they are willing to fight the world, the flesh and the devil, but as for fighting their brethren, that is a waste of their life which they do not feel called to make. Are they right?

### Ford Hall Forum

This Boston institution, so well known throughout the country, begins its meetings Oct. 21. The first speaker is Prof. James I. Corrigan, S. J. of Boston College. His theme is "The Social Menace of Divorce." It is significant that we confidently look for a flat-footed and uncompromising deliverance on that burning subject from a Jesuit priest. Our Roman Catholic brethren are more solid there than we are.

There are some rather pungent items in the year's program. For instance, John Graham Brooks is booked to speak on "A New Definition of Hell." An unusual evening will be that of Nov. 25, when Dr. Charles H. Rust of Scranton, Pa., speaks on "A Christian's Appreciation of Judaism;" and Rabbi Bernard Heller gives "A Rabbi's Appreciation of Jesus." That good word "appreciation" ought to be deeply explored now, when so many in the realm of religion seem ready to discard it altogether.

### Two Impressive Addresses

The first was by Dr. Albert Parker Fitch at the Social Union Oct. 1 on the prevailing attitude of college students towards religion. Twenty years of connection with two universities gave Doctor Fitch an opportunity for inside sympathetic study of the situation. He found the outstanding attitude among students was either pagan or radical, and gave a masterly analysis that was developed with faithfulness, yet with appreciation of present conditions in the world, that were unsettling and bewildering in colleges, just as they were everywhere. He claimed the inside of colleges was simply the outside intensified. There is more thinking about religion, more discussion of it, yet less certitude, because of the great wrench of everything by the great world conflict. For fifty minutes Doctor Fitch held those men as in a vise. There was not one syndicated joke, simply a swift, free, searching analysis of a matter that was considered by every hearer about as vital and worth while as it could be.

### Bishop Slattery

The other address was by Bishop Coadjutor Slattery, of the Episcopal diocese, at the Ministers' Conference on the eighth of October. It was a welcome contribution to our conference discussion. He gave us impressions of religion in France received during a recent visit to that country. Of course, as was to be expected, he saw things quite from the liturgical point of view, but apart from that, he heightened our conception of spiritual worship. Particularly did he stress a large use of our churches for private worship, being impressed in France by the always open churches and the stream of people seeking them as houses of prayer as if to satisfy a spiritual hunger. He urged a more common opening of our churches in city and village, being confident that it would foster reverence and strengthen faith. Bishop Slattery is an eloquent preacher in the best sense. Unmistakably there is behind all a good man, devoutly earnest, seeking not to excite, but to convince and persuade. There was a large attendance, and a good meeting.

### Kings Chapel

The old historic chapel is not one of the "dead ones" in Boston, so far as its open doors, frequent services, and free ministrations are concerned. Now there are daily noon and vesper services that will be continued throughout the winter, with eminent ministers officiating from England and America, and an occasional layman. The present week three laymen are to speak: Glenn Frank, editor of the *Century* magazine, Dr. John Farwell Moors, and Richard Billings of New York. Large congregations gather, and the discourses are compelling attention. There is plenty of plain speaking.

It is really noteworthy that down in the heart of a great city, on one of the noisiest corners, there should be a place so sacred and so quiet, and so frequented in the busiest hours of the day by attentive, intelligent, and reverent worshippers. It is true that world conditions bring bewilderment, but all the signs say that they also are bringing a hunger.

## Detroit Baptist Doings

By Albert H. Finn

The Detroit Baptist Association held its ninety-seventh session with the Royal Oak church Oct. 3-4. The Detroit Association is the remnant of the original Michigan Baptist Association, the first to be formed, while the state was yet a territory. The name was changed a number of years ago. The Royal Oak church itself dates back to 1839 and today is one of the most vigorous in the whole metropolitan area under the leadership of Rev. Geo. E. Dawkins.

The associational meeting as a whole was of high class. The annual sermon by Rev. Arthur V. Allen was an able and deeply spiritual message on the joy and significance of the resurrection. Rev. W. H. Bowler, of New York, of the General Promotion Board, was present and made himself vigorously felt in committee conferences and before the larger body. Wednesday evening the band of the First Roumanian Church, Detroit, met Dr. M. S. Rice, of Detroit, at the depot and marched to the church. Doctor Rice has an international reputation as a speaker. He is pastor of the Metropolitan M. E. Church, Detroit, which is just building a $1,000,000 edifice.

The association and the Detroit Baptist Union have a working agreement whereby the one gathers the statistics of the churches and offers inspirational addresses, the union being charged with all missionary and expansion work. Their fields are coterminous.

Thursday it was voted hereafter to hold one-day intensive sessions. Rev. W. G. Coltman, pastor of the Highland Park Church, spoke on "Is the Prayer and Conference Meeting Essential to Modern Church Success." He firmly believes in the mid-week meeting. Then Dr. C. S. Knight, pastor of the First Church, Pontiac, gave a great address on stewardship. Officers elected: Moderator, Rev. E. Bond Griffith; Rev. Geo. E. Dawkins, vice-president; Rev. Magnus Burgess, clerk, and C. J. Netting, Jr., treasurer; preacher, Rev. H. H. Davis. Place of meeting, Jefferson Avenue church, Detroit. Rev. W. E. Bowyer, pastor of the Warren Avenue Church was the efficient moderator this year.

Friday evening, Oct. 5, at the Y. M. C. A. there gathered a company of nearly eighty pastors, laymen and laywomen, at the invitation of Doctor Bowler, of the General Promotion Board, and Dr. H. C. Gleiss. After dinner and the business matters before the board of trustees of the Detroit Baptist Union, Doctor Gleiss introduced the subject of the Detroit Bible and Missionary Conference to be held in the Woodward Avenue Baptist Church on Oct. 29-31. Doctor Bowler presented the plans of the General Promotion Board, the objectives and the impelling world challenge that comes to Baptists in this year of our Lord. His inspiring address was most cordially received and appointed committees began to function immediately. The general committee is made up of the following: Chairman, W. W. Smith; vice-chairman, Judge P. W. Marsh, together with the chairmen of the various committeees—prayer, Robert Ernst; registration, Albert H. Finn; deputation, W. P. Lovett; entertainment, A. F. Bassett; meetings, Doctor Northrup; dinners, C. J. Netting, Sr.

The Detroit Conference will cover the following associations: Detroit, Huron, Flint River, Wayne, and Lenawee.

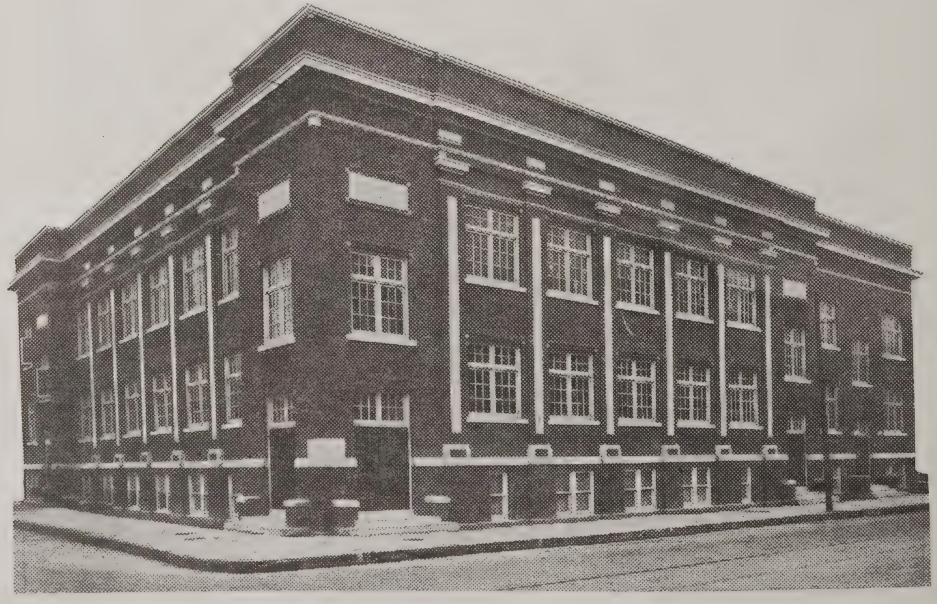
It is planned to work for a registration of 3,000.

## Muscatine Dedicates New Building

The new house of worship of the First Church, Muscatine, Iowa, was dedicated with appropriate exercises Sunday, Sept. 30. On the program were Dr. Benjamin Otto of Chicago and Dr. G. P. Mitchell of Des Moines.

The building was erected at a cost of $110,000. It is finished in antique face brick with Bedford stone trimmings. The windows of the auditorium are of opalescent glass. It is constructed along simple lines to meet the enlarging needs of all departments of the church, especially of the Sunday school. There are thirty-eight separate Sunday-school class-rooms provided with strictly modern equipment. The auditorium has a seating capacity of 750, and the balcony 250. Special provision has been made for the social life of the church, the two main features of this department being a large dining-room and a game room which can be used for a gymnasium. A uniform lighting system is installed. This is perhaps the first large building west of the Mississippi to use the indirect fixtures.

The church was organized Oct. 30, 1841 with six members under the leadership of Ezra Fisher, moderator. In 1843, after a series of revival meetings, it was decided to build a house of worship. A lot was purchased, and in 1848 the first church home of the new organization was completed and dedicated. The church grew rapidly in numbers and spiritual strength. In 1860 a lot was purchased and during the Civil War a new building was erected and dedicated Nov. 8, 1868. The continual growth made more commodious quarters necessary. Therefore, in March, 1922, a financial campaign was launched, the results of



NEW BUILDING OF FIRST CHURCH, MUSCATINE, IOWA

which determined the erection of the present edifice. The present membership is 1,220. The pastor, Rev. W. H. Rogers is now in his sixth year of service.

## Dedication of Temple Church

The new building of the Temple Church, Chicago, was dedicated Sept. 16-23. Revs. Benjamin Otto, R. A. Mac-



WESLEY F. DISSETTE

Mullen, Francis C. Stifler, J. W. Hoyt and Dr. Geo. W. Taft all spoke during the week.

The architecture of the building is of modern Gothic style of dark pressed brick trimmed with buff Bedford limestone. The roof is made of dark red tile. A luminous cross adorns the east side of the tower. A parsonage adjoins the church on the west. The windows are of opalescent glass.

Temple Church began originally from a Sunday school started in 1862. The Sunday school was reorganized several times and finally in 1870 became the Coventry Street Church. In 1881 the building was moved to North Ashland Avenue and the name was changed to the North Ashland Avenue Church. In 1892, under the leadership of Dr. James P. Thoms, the building was moved farther west to Leavitt Street near North Avenue and was called the Pilgrim Temple Church. On Aug. 31, 1919, the Pilgrim Temple and Humboldt Park churches consolidated and the new body became known as the Temple Church. In the fall of 1920 the Pilgrim Temple building was sold for $25,000. The Humboldt Park structure was razed in August, 1922, to make way for the present edifice.



Rev. Wesley F. Dissette is the present pastor.

# Church News by States

### MAINE

GARDINER, FREE BAPTIST: The enthusiasm and the strong purpose for real service of Pastor Clark are proving contagious at Gardiner. On Rally Day 400 persons were in church and 322 in Sunday school.

THE QUARTERLY MEETINGS in the different associations seem to be taking on new life. The attendance is larger and more representative than ever before, and the programs contemplate real and immediate effort in all Christian service. The meetings at Vassalboro, Canton, New Limerick, Scarboro and Tenants Harbor set a new standard of excellence and power.

#### Bates College

The college year opened with the largest attendance in the history of the school. The total enrolment is 624.

For the third year in succession Bates has met Oxford University in debate. Two years ago Bates sent a team to England and a year ago the first Anglo-American debate on this side of the Atlantic was held in Maine with a team from Oxford. This year the Oxford Union again honored Bates with the first of a series of debates with sixteen leading institutions of the United States and Canada. President Coolidge, who happens to be an alumnus of Bates, and the Prince of Wales both sent messages of congratulation to President Gray because of the significance of this contribution to the furtherance of amity and good-will between Britain and America.

The new director of religious education, Fletcher Knollin, is receiving a hearty welcome as he begins his work. Mr. Knollin was graduated at Bates, took work at the Hartford School of Religion, Chicago University, and at Newton.

### MASSACHUSETTS

THE COLLECTION OF THE FIRST CHURCH, Wakefield, for the Japanese relief amounted to $1,128. The church also recently contributed $120 for Red Cross work. Harvey J. Moore is pastor.

IN DR. ROSS'S RECENT ARTICLE concerning the Boston Social Union and the Ruggles Street Church, he referred to the enrolment of the school in all departments as being 600. He makes the following correction: "Six hundred is too high for the attendance and too low for enrolment of the school at the present time. For six months beginning January, 1923, the attendance of our school averaged 480 while for the same period the enrolment in all departments, including cradle roll and home department, was 1240. The attendance, therefore, of our school is about 33 per cent of the enrolment. We regret any false impression that has been made."

### NEW YORK

R. M. PALMER OF CASTILE recently accepted a call to the pastorate of the Union Church, Pittsburgh. Mr. Palmer is a graduate of Rochester Theological Seminary and was pastor at Castile for six years.

### DISTRICT OF COLUMBIA

ON SEPT. 27 Dr. Henry Allen Tupper resigned the pastorate of the First Church after a successful ministry of five years. Since 1918 the church has received many more members into its communion than were on the church books when Doctor Tupper's pastorate commenced. At that time the church was giving for missions and other benevolences a total of $1,650, while the amount covering the same items for this year is $10,500. The total amount for all purposes in 1918 was $7,600 while the total of this current year is $36,000. The B. Y. P. U. has developed into one of the largest organizations in the city. Doctor Tupper has taken an active interest in the mission work being done by Baptist people in the District of Columbia, and as a member of the Foreign Mission Board of the Southern Baptist Convention, he has taken a vital interest in missions across the sea. Last year, as a commissioner of immigration, by appointment of Hon. J. J. Davis, Secretary of Labor in the Harding cabinet, Doctor Tupper studied this important question throughout the Near East and his report was commended by President Harding. It is announced that Doctor Tupper expects to spend some time in revising several of his books and gathering data for a new work that he has in mind. This will take him, again, throughout many parts of the world. In these extensive tours, Doctor Tupper's resignation will be effective Oct. 31.

DR. J. J. MUIR, who recently resigned the pastorate of the Temple Church after a ministry of thirty-four years there, has withdrawn his resignation at the earnest solicitation of the church and will continue his fruitful work in that field.

AT CALVARY CHURCH, the work is opening up this fall with unusual vigor and promise. A reception was given Doctor and Mrs. Abernethy upon their return from Europe and the Burrall class of which Mrs. Abernethy is the teacher, was enthusiastic in its welcome. The morning service on Sept. 23 was designated as a service of appreciation and was a memorial to the late President Harding who, during his term of office, was a regular attendant at the service at Calvary Church. Through the courtesy of the Telephone Company, Doctor Abernethy's address was sent over the radio to thousands of listeners. A silver plate is to be attached to the pew which President Harding occupied while he was a worshipper at Calvary Church.

CAPTAIN MILTON J. HULL, for many years prominent in the United States Treasury Department and for thirty years a member of Calvary Church, recently passed to his reward.

THE INSTALLATION OF Ivan H. Benedict took place at the Blue Hills Avenue Church recently. A number of Hartford ministers assisted. The welcome to the city was delivered by M. W. Schuh, pastor of the Memorial Church. The welcome from Hartford ministers was given by Rev. Morris E. Alling, secretary of the Hartford Council of Churches, and the welcome from the Blue Hills Church by A. E. Tyrrill, clerk of the church. Following the installation, a reception in honor of Mr. and Mrs. Benedict was held in the parish reception room. Mr. Benedict comes to the church after four years as pastor at Branford, Conn. Previously he was engaged in war work with the Y. M. C. A. He was for a time pastor at Montpelier, Vt., and in Iowa City, Ia. He is a graduate of Colgate University, and did post-graduate work at the University of Chicago.

### NEW JERSEY

J. L. KEITH-MACLEOD formerly of Pleasantville, began his new work at Bloomingdale the fourteenth.

### EASTERN PENNSYLVANIA

ARTHUR T. BALDWIN WRITES: "I find that an error appeared in my last Philadelphia letter. It is Rev. Howard K. Williams who is moderator of the conference and not Brother Evans as was stated."

## Mississippi Valley

### OHIO

THE HULME EVANGELIST PARTY recently closed a successful meeting at Spirit Lake and Loon Lake, J. W. Case, pastor. As a result, there were fifty conversions.

THE SUGAR CREEK CHURCH had a successful all-day fellowship program Oct. 7. Dr. T. M. Hofmeister was the speaker at both services.

THE FIRST CHURCH, SPRINGFIELD, had been pastorless since the death of Rev. Robert Bruce Smith, last November. Since the first of the year Mrs. Smith had been acting as church assistant. The church recently extended a call to James S. Braker of McKeesport, Pa., who accepted and began work the tenth.

THE FIRST CHURCH, CANTON, announces an Echo Luncheon to be held at the church Nov. 7.

THE CENTRAL CHURCH, COLUMBUS, passed resolutions expressing its appreciation of the services of its pastor, William Pieffer, who recently resigned to enter the evangelistic field, and its regret at his departure.

### Denison University

The opening of the college year at Denison University, Granville, was marked by interesting features. A procession of the faculty and students was an innovation, but added to the impressiveness of the first convocation. Led by President Chamberlain, with scripture reading by Dean Knox and prayer by Doctor Williams, the new year was ushered in with high hopes. Contrasts between the first convocation in 1831 and the present one of 1923 added interest.

The enrolment has passed all previous marks in all departments, and perplexity is experienced in classroom and dormitory accommodations. The increased enrolment in the upper classes is especially marked.

A number of additions have been made to the faculty. Prof. H. B. Jome comes from the University of Wisconsin for the work of economics and business administration. Miss Jessie Crawford, a recent graduate of the Boston School of Religious Education, becomes assistant in the department of religious education. Prof. Erie Shumaker is transferred to the college department of English. Miss Caroline Taylor becomes assistant in the department of zoology.

Never was the outlook for successful service in the field of Christian education at Denison more promising.

### ILLINOIS

THE OTTAWA ASSOCIATION convened at Tiskilwa Sept. 25-27 with G. W. Claxon, of Streator, as moderator. G. C. Fetter of Ottawa preached the annual sermon. P. E. Mundy of the local church delivered the doctrinal sermon. E. A. Lower of Kewanee addressed the B. Y. P. U. session. Mr. Claxon was reelected moderator and E. M. Young of Princeton, clerk. Next session will be held at Mendota on the fourth Tuesday of September, 1924, at 2:30 p. m. L. H. Koehler of Normal, spoke on the meaning of the church in its relation to the home. A. E. Peterson was not present because of the fact that too many associations were being held at the same time.

THE WABASH VALLEY ASSOCIATION met with the Newton Church Sept. 19-21. The attendance was good although many were kept away by the rain. The church was ready for the association, having made a number of improvements during the year. L. H. Koehler delivered the opening address on the first evening. The reading of the church letters showed that the churches were endeavoring to meet present-day problems by earnest prayer and efficient work. Miss Grace Finney of Burma spoke for the women. W. W. Marshall preached the doctrinal sermon. J. M. Lively of Mattoon delivered an address on evangelism. The closing address was given by H. L. Duff on "Ideal Manhood." Officers elected for the coming year are Moderator, L. W. Hostetter; clerk and treas, Mrs. J. M. Mitchell. The association will meet with the Flora Church next year.

WE ARE SORRY TO NOTE the resignation of Dr. W. P. Pearce at Cairo. Doctor Pearce has rendered valuable service on this field for the past several years.

THE CHURCH AT DUPO recently closed a successful series of revival meetings under the leadership of Mr. Bell. Mr. and Mrs. John Imrie of Topeka, Kan., conducted the music and children's work.

PASTOR ALBERT GORDANIER of the First Church, Paris, is taking an active part in community activities. He was recently elected president of the ministerial association. The church is making progress under his leadership.

### INDIANA

AT THE ANNUAL MEETING of the Emerson Avenue Church, Indianapolis, reports showed 108 new members received during the past year. More than $7,000 was raised for all purposes aside from the pledging of $58,000 for the erection of a new church edifice. The salary of the pastor has been increased $300. There is an item in the budget providing every contributing family with a subscription to *Missions* and the *Observer*.

### MICHIGAN

WILLIAM P. PEARCE, of Cairo, Ill., has accepted the pastorate of the First Church, Bay City, and will begin work Nov. 1. He will succeed E. MacKinney.

### MISSOURI

LAST JANUARY, WHEN REV. ERDMANN SMITH of William Jewell College became pastor of the church at Kearney, the men's Bible class had an attendance of twelve. The average attendance is now between thirty-five and fifty-eight. A senior B. Y. P. U. was recently organized.

### MINNESOTA

REV. LEWIS JACOBSON of Sioux City will have charge of arrangments for the Bible and missionary conference to be held in Minneapolis, Nov. 7-9. He will have his office at Baptist headquarters. A similar conference is to be held in Duluth, Nov. 4-6.

THE CLARKS GROVE CHURCH celebrated its sixtieth anniversary Oct. 11.

### NEBRASKA

THE FIRST CHURCH, HASTINGS, recently observed a successful week of Rally Day services. A. W. Lyons of Muskegon, Mich., was one of the speakers. Rally Day was held Sunday, Sept. 30. E. E. Shoufler is pastor.

GRAND ISLAND COLLEGE is to receive $2500 from the estate of the late Charles Ryan. Mr. Ryan was one of the leading attorneys of Grand Island and was prominent in civic and political matters in the state. He recently took part in a $10,000 endowment fund for the college. In his will he makes provision for the continuation of his share of the premium on this endowment fund and leaves an additional sum of over $2000.

### IOWA

OWEN C. BROWN OF PHILADELPHIA, PA., was a member of the faculty of the Polk


## Want Ads

**Wanted:** Immediately a Baptist young woman, a college graduate, for editorial work in a denominational organization. Address W care BAPTIST.

**Wanted:** Pastor at Baptist church, Walled Lake, Mich. Salary $1,300, parsonage. Resort village; high school. Address L. E. Hoyt, clerk.

**Wanted:** Communication with church needing tenor singer or choir director. Address M, care BAPTIST.

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*The* NORTHWESTERN BAPTIST HOSPITAL ASSOCIATION
GENERAL OFFICES: COMMERCE BUILDING, SAINT PAUL

County Sunday-school Association held recently in Des Moines. He spoke at the University Church, Des Moines, Sunday morning and at Forest Avenue in the evening.

MR. RAYMOND ROBINS of Chicago, recently gave six lectures at Des Moines University. Each message held almost spellbound for an hour members of the faculty, the students and visitors. Mr. Robins is a world traveller and has a message of hope and inspiration. He leaves his hearers with an inspiration and a challenge to go out into the world and undertake something really worth while for building up the kingdom.

VICTOR N. WITTER, director of religious education for the convention, is setting a pace that is difficult to follow in his program for the united young people's program. A monthly bulletin edited by C. A. Carman of Grinnell, is published and sent from Mr. Witter's office to each of the B. Y. P. U. presidents of the state. According to the latest report Iowa leads in class II in the better and bigger church school campaign.

CARL LUNDHOLM recently closed his pastorate at Cherokee and began work at Huntington, W. Va.

ALLAN N. NETTLEMAN of the First Church of Aurora, Ill., has accepted a call from the Forest Avenue Church, Des Moines, and will begin his work in Des Moines Nov. 1.

THE UNIVERSITY CHURCH, Des Moines, welcomed seventeen new members into its fellowship at the communion service the first Sunday in October. The church is growing steadily and is introducing church family night—a meeting providing a supper, good fellowship, devotion and departmental study—into its larger program. J. Orrin Gould is the leader of this church.

THE PROGRAM OF THE STATE CONVENTION announces a meeting at Muscatine, Oct. 22-28. W. H. Rogers is the resident pastor of the entertaining church. The program indicates an interesting meeting is to be held. C. W. Gilkey, Chicago, is to deliver a series of addresses before the pastors' conference, Oct. 22-23. Curtis Lee Laws, New York City, leads the quiet hour of the convention. P. H. J. Lerrigo, New York City; Edgar L. Killam, Chicago; and Secretary Wm. E. Chalmers, Philadelphia, are among the speakers from outside of Iowa.

THE RELIGIOUS CENSUS of Des Moines University for the first semester reveals some interesting facts. Eighteen denominations are represented in the student body. Baptists lead with the Methodists close at their heels; 81.04 per cent of the students are members of some church; 12.58 per cent give a church preference; and 6.38 per cent have no choice. Or, 93.62 per cent of the students are interested in the work of the church universally. To meet the needs of Baptists especially who are connected with the university, which is a part of the whole community of Highland Park, the University Church arranges its program so that it becomes a laboratory in which students of the university are trained to become real church workers when they go out into the world.

### NORTH DAKOTA

CHAPLAIN E. W. WHITE of Omaha, Neb., ormerly pastor of the First Church, ackson, Mich., and more recently of the abernacle Church, Milwaukee, Wis., beran a series of evangelistic services at the mmanuel Church, Fargo, C. W. Finwall, astor, Oct. 11 which will continue to Oct. 0.

## Rocky Mountain States

### COLORADO

ON A RECENT SUNDAY, at the City Park Church, Denver, offerings for missions amounted to $1,063, to which was added $186 for Japanese relief. William Ross Schoemaker is pastor.

## Pacific Coast

### OREGON

THE BROWNSVILLE CHURCH is sorrowing over the death of Rev. W. P. Elmore, who kept the fires burning upon the altars of several smaller churches in Linn county for many years. He was supplying the pulpit in his home town at the time of his call home. He leaves a wife and one son to mourn his loss.

FOR SOME YEARS WORK AT BANDON, in Coos county down by the sea, has been dormant. Last year Rev. and Mrs. W. N. Ferris, state workers, visited Bandon. The work has been revived, a new site was bought in the very heart of the town, a building secured, and on Sunday, Sept. 30, it was dedicated to the service of God. Rev. O. C. Wright, superintendent of missions, was present to assist in the dedicatory service.

REV. J. L. BARNES is pastor at Marshfield, the metropolis of the Coos Bay country. Marshfield is a city of six or seven thousand population, the second largest port city on the sea.

NORTH OF MARSHFIELD lies North Bend, a city with thriving milling industries. A new Baptist church has been organized there which is growing by leaps and bounds.

ON TUESDAY, OCT. 2, over 100 men from Salem, Lacomb, Lebanon, Corvallis, Scio and other points, gathered in Albany for a men's rally. B. F. Fellman and his group of men were hosts. After the banquet, Drs. W. B. Hinson of the East Side Church, Portland, and O. C. Wright, superintendent of missions, gave inspirational addresses. On Wednesday, Doctor and Mrs. Wright led in conferences concerning missionary endeavor, and in the evening Miss Louise Hunderup, elementary worker, and W. T. Milliken met with the young people of the association.

ON FRIDAY, OCT. 5, Oregon City Baptists held their annual meeting. The year showed an encouraging increase in membership and in finance. This is one of the old and strong churches of the state, being, in fact, the first Baptist body in Oregon to erect a church building. The present edifice in the heart of the town finds itself too small for the congregation, so a new building is being

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# Attention Baptist Students!

The missionaries of The American Baptist Home Mission Society labor in nearly every state in the Union and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Jamaica and Haiti. They go to the remote places of both old and new American frontiers, to the congested districts of great cities, and to the Indians, Mexicans and Orientals. They teach in schools for Indians, Negroes, Mexicans and many other racial groups; they are training a native ministry in the Latin American republics.

Students now in college and seminary classes will later find opportunities for Christian service in these mission fields and others will doubtless answer the call to pastorates in American communities. A distinct service can be rendered to the cause of home missions by these prospective pastors and pastors now in the ministry if they will advise their people concerning legacies, annuities and other special opportunities for giving. There are many people who wish information about the best methods of using their means for bringing the world to Christ. There are facts contained in our booklet "A Soun Investment," which will help in your education. Knowledge is power.

For information concerning ways of investing life and means in the varied and wide-spread work of this Society kindly address Secretary Charles L. White, 23 East Twenty-sixth Street, New York City.

**The American Baptist Home Mission Society**

planned. Willis E. Pettibone is in his fifth year with the church.


# A Big Revival

In June 1921, an evangelistic revival began in Sonta Bata on the Belgian Congo field of the Foreign Mission Society. It has continued without interruption for more than two years.

The following statistics covering this period have been furnished by missionary Thomas Moody.

For the year ending May 31, 1922, there were 32 baptismal services with 3,649 converts baptized.

For the year ending May 31, 1923, there were 26 baptismal services with 3,357 converts baptized.

This makes a total of 58 baptismal services in two years, with 7,006 converts baptized on their confession of faith in Jesus Christ.

Later reports from the field indicate that this revival movement is still continuing and another evangelistic harvest is anticipated.

**American Baptist Foreign Mission Society**

**FINANCIAL NEEDS TO APRIL 30, 1924 OF ALL ORGANIZATIONS PARTICIPATING IN THE NEW WORLD MOVEMENT**

**$12,161,521.67**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION



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*Chicago Theological Seminary*

Foreword by Roger W. Babson

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LAYMEN OF PORTLAND have formed a city organization for the purpose of reinforcing Baptist work in the state. The president is Professor Calloway of Grace Church, and the secretary, Harley Hallgren of the First Swedish Church. Special meetings conducted by Evangelist Milo M. Bentley at a mission of the Grace Church recently resulted in eight accessions to the church. Twenty-one persons have been baptized into the membership of the church within the past month.

THE SCHOOL BOARD OF THE CITY of Portland has conferred upon the pastor of the Lents Church the honor of election to the position of lecturer upon patriotic themes to the schools of the city. Rev. E. A. Smith is pastor.

THE METROPOLIS OF SOUTHERN OREGON is the city of Medford. Rev. F. R. Leach and his group of workers are completing one of the most modern church buildings in the state, and expect to dedicate it the first Sunday in November. Building and equipment cost somewhere in the vicinity of $50,000. Departmental assembly rooms for all departments with separate classrooms, a gymnasium, social rooms, a large auditorium, and a pipe organ complete the equipment.

SOUTH OF MEDFORD lies the little city of Ashland. There is a live church under the leadership of Rev. B. C. Miller. The last year was one of spiritual uplift and ingathering. Eighty persons were baptized, thirteen received by letter, and thirty-five united with the church by experience and restoration. The present membership is about 250. One of the most interesting features of the church is a live young people's organization.

NORTH OF MEDFORD AND ASHLAND lies the city of Grant's Pass in a little valley among the mountains. Rev. C. M. Cline, and his band of workers are doing work which should be an inspiration to every other church in the state. Mr. Cline and his workers conduct services at Merlin, Hugo, Selma, Williams, Oak Grove, Provalt and other points, thus keeping Baptist interest alive in the entire county.

ON SEPT. 25 GROUND WAS BROKEN for the new $100,000 edifice of the First Church, McMinnville. The Bible school unit of the new structure will be built first and will cost $60,000. It will provide modern equipment for a school of between 800 and 1,000 pupils. A large auditorium with stage, stereopticon and movie equipment is provided for social and dramatic purposes. It is planned to make this part of the church building a social center for college and community. The building will be of red wire-cut brick with cut stone trimmings. The annual meeting showed an addition of 121 new members during the year. The church voted the pastor, C. L. Trawin, a $250 increase in salary.

## NORTHERN CALIFORNIA

HAMILTON SQUARE CHURCH, San Francisco, recently tendered its pastor, Louis J. Sawyer, a reception celebrating the first anniversary of his present pastorate, and the twenty-first anniversary of his first pastorate. When he went to Hamilton Square in 1902 the congregation was worshipping in a small building; when he left in 1915 to accept a call to the First Church, Yakima, Wash., there was a thriving congregation and a substantial brick edifice completely adapted to the needs of a modern church. Harold E. Doty, a student in Berkeley Divinity School, was recently made student assistant. Mr. Sawyer was made moderator of the San Francisco Bay Association at its meeting Oct. 4-5.

## SOUTHERN CALIFORNIA

THE STOCKTON-GOULD EVANGELISTIC party is conducting a series of special meetings at the First Church, Pasadena, Oct. 8-21.

THE CHURCH AT BURBANK is only seventeen months old, yet it has a membership of 112 and a Bible school enrolment of 120. A new church building has been built and almost paid for since its organization. Ernest A. Main is pastor.

---

**Rev. James Foster Wilcox the past** winter resigned as director of brotherhood work but at the request of the board of managers of the Home Mission Society held the position until October. During the summer he conducted his third camp for boys at Camp Oswegatchie in the Adirondacks, as a result of which fruitage has been reported in the lives of the large group who were daily under the influence of their inspiring leader. When Mr. Wilcox accepted the position of director of brotherhoods at the invitation of the Home Mission Society, with the approval of the brotherhood council of the Northern Baptist Convention, which is the same group as that composing the conference committee of the Publication Society and the Home Mission Society, his influence was at once felt by the brotherhoods of which there were at that time about 100. During his years of service these increased to nearly 1,000, about half of which were men's classes. The Home Mission Society carried in its budget an appropriation covering salary, office and traveling expenses, and the work has been conducted under the department of social service. During these four years Mr. Wilcox became widely known, crossing the continent several times and delivering yearly 250 addresses before men's groups. This gained for him wide acquaintance in the denomination. Mr. Wilcox felt called upon to reenter the pastorate, and has accepted the call of the Roxborough Church of Philadelphia.

## Before the Judgment Seat

(*Continued from page* 1198)

not to agree with, not to pay compliments to, but to obey.

The other thing is this, there is the judgment of God.

How many of you have preached about the judgment? People used to preach about it. You have to eliminate about half the parables of our Lord from the New Testament if you are going to do away with the judgment. The work of the Holy Spirit was to convict men in respect of judgment. The apostles reasoned of righteousness and self-control and judgment. That great hymn of praise is based on Holy Scripture, "We believe that thou shalt come to be our Judge; we therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood."

We must all be made manifest before the judgment seat of Christ.

It loomed up through the mists of his holy apostles, and they prayed for grace to meet it.

"What shall I, frail man, be pleading,
Who for me be interceding,
When the just are mercy needing."

The most rational thing in the universe really is the judgment of God. It is proceeding always. There is not a father anywhere, with any moral passion for his children, who is not always judg-

ing them, assessing them. And the judgments of God—of course one speaks with the utmost humility and reverence—the judgments of God will always be in accordance with divine charity, but always in accordance with truth. God cannot do wrong to save anybody. God cannot alter facts. Even in his mercy he can never alter facts. The Lord can never say the same thing about the man who wrapped the pound in a napkin as about the man who traded with it and made ten more. He can never say the same thing about Judas, who made money out of him, as Mary of Bethany, who brought him treasure and would have given the last drop of her blood for him.

The judgment of God is always according to truth. We must all appear as we are, all disguises stripped off, before the judgment seat of Christ.

And judgment, according to this verse about which I am speaking, was simply judgment according to opportunity.

It is not that Sodom was not worse than Capernaum at the flat rate of judgment; of course, Sodom was infinitely worse. But our Lord said, if Sodom had had the chances of Capernaum Sodom would not have been destroyed.

Some people ought to be infinitely better than other people. They have had better ancestry and better training. The same thing done by two men may not be the same at all. Even an earthly judge would take the antecedents and surroundings of a man into account. One man's mother was a liar, and his father a thief, and he was brought up in a corrupt moral atmosphere. The other man had a saint for his mother and his father was a man of honor. Mind you, one man might do things from which the other would recoil with loathing, and yet in the last analysis of character, taking all things into account, he would be the better of the two.

Our Lord does not often lift the veil that hides the future and the unseen from us, never sufficient to gratify our curiosity, and it is useless for us to try to lift it; but he lifts a corner of it here and there, and he shows us that there are degrees of retribution as there are degrees in reward, more tolerable for some than for others; a few stripes for one man, many stripes for another, according to opportunity and privilege. What really was the sin of Capernaum was saying *No* to Jesus; saying it politely, but saying *No*.

Are you, in your own neighborhood, breaking your heart that men will take your material benefits and turn away from your spiritual endeavors? Jesus Christ is with you, and your burden was his burden, and your perplexity was his. It is so easy to bow to his name, to bring compliments to him in the creeds, and to hold back your life from his obedience, which is the *only thing*.

I am always thankful because I believe that this evangelist was divinely guided, that these were not the last words to Capernaum.

We are to come to him.

These are the last words to us all. You are toiling along your own self-chosen ways to find rest, but you will be driven back to this in the end.

That is my hope.

Evil will work itself out, and men and nations will be driven back upon this, that there is no way of managing life and finding peace but the way of Jesus.

Why do you look upon death as a calamity? Why do you shudder at it? The loss of material goods is not the greatest calamity. You become immersed in ecclesiastical affairs, and lose sight of Jesus. You are burdened with theological problems or social difficulties. Hear his voice over all these things. *"Come unto me and I will give you rest; take my yoke upon you and learn of me.* My way is the way of the cross, my way is the way of self-renunciation. Therein find peace."


# What Stewardship Will Mean to Your Church

1. A positive acknowledgment of the Lordship of Jesus Christ by every member.
2. Trained church officials who know their duties and how to perform them properly.
3. A definite expectation that all members will be given proper care by a developed lay ministry to train them in worshipping, serving, witnessing and giving.
4. Active and joyous participation in the missionary plans and projects of the church.
5. A new zeal for Christian education in order to make intelligent our whole constituency.
6. Reaching the non-resident member and bringing him into participation in some local church near his present residence.

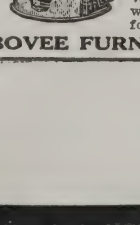
**The month of October has been suggested for the promotion of a Stewardship Program in every local Baptist church. Copies of literature and all material needed will be furnished on application to State Promotion offices.**

***Have you learned about the prizes offered to pastors for essays on stewardship?***

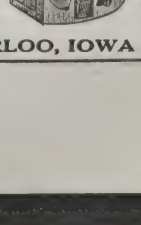
**FINANCIAL NEEDS TO APRIL 30, 1924, OF ALL ORGANIZATIONS PARTICIPATING IN THE NEW WORLD MOVEMENT $12,161,521.67**

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## Our Book Shelf

**La Parcelle 32,** by Ernest Perochen. New York: Doran Co.

This translation from the French by Frances C. Fay makes quite interesting the story of French farm life during the late war period. The book depicts a number of typical peasant characters that are drawn by the author with a true understanding of their types.

**Northern Neighbors,** Stories of Labrador People, by Wilfred T. Grenfell. New York: Houghton Mifflin. $2.

A collection of sketches of a primitive people and stories of courage and adventure told in Doctor Grenfell's simple and direct style. He has lived for many years among these people, sacrificed for them and labored for and with them. Unconsciously he reveals much of his own big heart and becomes a warm and vivid personality to the reader. To see these Labrador people true to the life read "Northern Neighbors."

**The Resurrection of the Body,** by Wilbert W. White. New York: Doran. $1.

The book is written from the viewpoint of evangelical conservatism as opposed to "modernism" in its discussion of this basal fact of Christianity. It considers the questions: The nature of the resurrection body; how are the dead to be raised; the credibility of the resurrection, for and against. It is as sane, convincing, rational and able a treatment of the great subject as we have read in many a day, a "handbook" on the subject. The controversial parts in it are only incidental and always irenic. It is largely constructive and elucidative, and thoroughly scriptural. The student will find it not only charmingly written, but a convenient reference book from the author's viewpoint.

**The Soul of Abe Lincoln,** by Mrs. Bernie Babcock. New York: J. B. Lippincott. $2.

Mrs. Babcock became favorably known by her former novel, "The Soul of Ann Rutledge," a story of Abraham Lincoln's romance in which grains of facts served as condiment. The present romance is of kindred type—the ventures, solicitudes, disappointments and final realization of the great heart passion-love. The name and spirit, or soul, of Lincoln run through the warp and woof of its contents like threads of gold. The magnanimous and tender disposition of the great president and his appreciation by the South as well as the North is pathetically portrayed by the writer. Well-known facts and events in his public career are presented pulsating with life. The story of his death is presented with unadorned simplicity and grim realism. We are compelled to say that Abraham Lincoln on the title page would suit our taste better than "Abe Lincoln."

**Ethics of Capitalism,** by Judson G. Rosebush. New York: Association Press.

Capitalism is seriously challenged: so much is acknowledged. And it is admitted that past ethics of capitalism supply reason to the challenge. But Mr. Rosebush, himself a trained college teacher of economics and a capitalist of considerable experience, believes that the capitalist system is capable of moral self-renovation, is compatible with Christianity and is destined to prevail. His argument is temperate beyond the custom of these vociferous times, is simple and carries the strength of clear and elementary statement. He is frankly committed to the thesis of capitalistic empire under Anglo-Saxon supremacy. Nothing less than this seems to him quite respectable. Cooperation, public ownership, labor unions, soviets, the I. W. W., the Federal Council of Churches, are all smirched with the same heresies. The Methodist church is in effect "enrolled under the banner of sovietism." Industrial democracy as commonly understood is impossible to concede. Real democracy is not collective bargaining nor government by the people; it is opportunity for talent to rise, as at present under capitalism. The book covers most of the vital topics of the day in economics and politics, and presents a valuable cross section of the capitalist mind trying honestly to think in ethical terms. It sets the reader to thinking.

**Tested Methods in Town and Country Churches,** by E. des Brunner. New York: Doran. $1.25 net.

A book of concrete and definite facts showing just what is being done by a number of churches to meet their responsibility and serve their communities. Any pastor or church worker who wants to know what has been done in various situations will find plenty of suggestions and any amount of inspiration. The book is well balanced and deals fairly with evangelism and worship as well as with religious education and community service.

## "It Is to Laugh"

Some people take so much pleasure in telling what they know that it is a pity they know so little.—*Boston Transcript.*

The only ship that comes to a man who sits down and waits is a receivership.—*The Hamiltonian.*

A little girl was spending her first night from home. As the darkness gathered she began to cry. The hostess asked, "Are you homesick?"

"No," she answered, "I'm here-sick."—*Brooklyn Eagle.*

"There is one thing, Bridget," said the mistress, "that I insist upon. If you break any dishes, come and tell me at once."

"Sure, ma'am," protested Bridget, "I can't be runnin' to ye every minute of the day."—*Chicago News.*

An Asiatic gentleman in London was attending a tea. Determined to make himself useful, he seized a plate of cakes and promenaded the room, seeking some one to devour his delicacies. He handed the plate to a magnificent old lady saying: "Will you have a cake, madam?"

"Thank you, I will have that eclair."

"Oh, I am sorry madam, but that is my thumb," replied the man.

Uncle Ted—An' 'ow are you gettin' along at school now, Ted? What are yer learnin'?

Ted—Not too bad, uncle, I'm learning reading, writing, sums and things. O, yes, and religion, too.

Uncle Ted—Gracious! Religion?

Ted—Yes, but different from Joe's. I'm taught that we all come from Adam. Joe's in a higher class and he's taught we all come from monkeys.—*Sydney Bulletin.*

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## COMMUNAL SINGING

WE are glad that a new expression is coming into vogue to denote congregational singing. The old one is getting to be a little bit tiresome. Not only does it lead to tautology, but it is, scientifically speaking, too narrow in its scope. In an interesting article on "Communal Singing" in a recent issue of *Musical News*, by Arthur S. Salmon, we are told a few things that may shock some church-goers, but which nevertheless must be reckoned with.

We read: "Personally I have no great faith in communism of any sort; its results are altogether too one-sided and disproportionate. We already have to share a community of noise in the streets and public places; that we should have to face an organized community of noise in our churches or elsewhere seems too unreasonable a demand on our forbearance.

"The notion, fostered by some zealous but probably unmusical clergy, and some equally zealous but possibly unmusical organists, is that our congregations should learn to sing in parts. They should assemble before service or at other times to practice hymns and psalm tunes. That is to say, the congregation is to become the choir—a proposition against which every self-respecting choir will commendably rebel. Surely this is an attempt to combine the incompatible. Good choir-music is one thing: a hearty congregational service is quite another. Both have their just claims. They are not so much antagonistic as essentially dissimilar. A congregation should sing with earnest heartiness, a choir must sing with ear and culture.

"It is not exactly a law of nature that singing from the heart should mean a nasty noise; but it is certainly a law of nature that of every hundred persons in a promiscuous assembly, at least 50 per cent will sing discordantly. What are you to do with that 50 per cent? The best thing is to give them a few simple tunes to shout at, and blank the consequences. They have a right to this much, and their fellow-worshippers of sensitive ear must put up with it.

"But our communal friends will say: 'Let us train them all: let us teach them to sing with the ear as well as with the heart.' It is a beautiful idea and it must remain such. It is entirely impracticable. In the best-laid schemes of congregational singing there is always the casual visitor or the persistently untunable voice to work ruination. Perhaps, as communism generally means an exercise of despotism, it is proposed to silence the untunable. Surely this would be to sacrifice religious zeal for a moderate degree of musical excellence.

"Can we shut out the worthy because they are unfortunately inharmonious? Most commonly the musically defective is entirely unconscious of his shortcoming. Conscious of it or not, he may feel that he has a right to sing. Charles Lamb told his readers almost with pride that he had no ear: Walter Scott spoke of his incurable defect of voice and ear. Would we expel Lamb and Scott from our midst? Or should we as delicately as possible suggest to them that they must not sing? What would the best of music be compared with such an outrage as that? Obviously it is best to leave congregational singing where it is; leave it to the congregation. They enjoy it in their own untrammeled way. We rise above matters of musical sensitiveness when we hear a large gathering let itself go in some well-known tune. But let us not call it music. Music is just what it will not be. We must give things their right names. We can have an emotional and hearty noise, and style it communal; in the best sense of all, it may be everything that can be desired. But we cannot convert a community wholesale into a musical organization."

We have here a tolerably strong defense of the *laissez faire* system of congregational singing—the only system, if the truth be told, that has ever produced great results. Communal singing of the Moody and Sankey and Billy Sunday type is spontaneous and untaught. It resembles a prairie conflagration. Light it and it takes its true name. "wild fire." The hard thing to do is to apply the spark to the right kind of tinder.

Communal singing in ordinary churches is a different matter; the spark is not always hot nor is the tinder always dry. Nevertheless, the *laissez faire* method seems to be the only one within practical vision. Theoretically speaking, part singing (if we could get it) would solve a problem that drives hymnal editors frantic. For, if we could stop bassos from trying to sing "the top part" we should hear no more of that worn-out precept" no tune should go higher than D."

The only chance that 80 or 90 per cent of school pupils ever get to sing with any degree of regularity after graduation is in church. To spend vast sums of money on the avoidance of unison singing in school, and to fail to follow up this training in Sunday school and in church does not seem to be the height of wisdom.—*New Music Review.*

## Some Anthem Suggestions

This being the time of year when the many church choirs over the country are again assembling for the new season, I am taking this opportunity to answer some requests for new anthem material, and to anticipate other letters along the same line. All of the titles suggested are not strictly fresh from the press; but all are off the beaten path, have been tested and found of value, and are not too difficult for the average quartet or chorus. I have listed them under the names of the respective publishers—the type and subject of each number can easily be gauged from the title.

**Published by the Clayton F. Summy Co., Chicago**

We'll Go On and Serve the Lord—*Stewart*
Upward Where the Stars Are Burning—*Fearis*
My Savious, Source of All My Joys—*Otis*
I Will Lay Me Down in Peace—*Lester*
Hear Thou My Prayer—*Lester*

**Published by G. Schirmer, New York**

Bread of the World—*Hyde*
O Saviour of the World—*Matthews*
Behold Now, Praise the Lord—*Woodman*

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## The Murren Conference

(*Continued from page* 1197)

destroyed, war must be replaced by rational and moral forces. It holds that it is the duty of the church to declare that the goal of mankind should be universal peace. Moreover, the church is bound to insist that war even in defense of the suffering and the oppressed is a most deplorable instrument for achieving its aims, and that wars of aggression are both a blunder and a crime. The conference believes that wars can be most effectively prevented by the creation of a new moral atmosphere, and that in this question, as in all others, the only hope of improvement is in obedience to the Christian standard by the individual, the church and the nation. The conference strongly affirms its confidence in the League of Nations and appeals to all Christian people to support the League of Nations union and strengthen public opinion in support of this great movement."

### The Church and Wealth

The conference devoted serious attention to the questions raised by the extremes of riches and poverty in the community, but in the time available it could not formulate a unanimous pronouncement. Rev. Walter Armstrong said the New Testament taught that wealth is a stewardship. The greatest heresy of the church today was its departure from Christian teaching in regard to riches. Many churches were dominated by wealth. Mr. Belden said that capitalists had three-quarters of the national income and labor one-quarter. The death rate of the wealthiest people was eleven per 1,000, and of the poorest people fifty per 1,000. Rev. Henry Carter claimed that life in its fullness should be available for every one. The Rev. C. Cheshire (editor of the *Commonwealth*, the Anglican monthly) suggested four ways in which the great and growing evils of modern wealth might be combatted: (1) More sermons on the sin of covetousness and avarice, (2) the creation of a Christian press, (3) winning the wealthy laity to make great acts of renunciation, (4) exclusion from the Christian community of lives which deliberately transgress the obvious mind of Jesus Christ. The Bishop of Bradford said that every man is bound to contribute to the community a larger amount of service than he gets from it. He is always asking himself, "Is it worth the world's while to keep me alive?" Sir Henry Lunn urged leaders of the Christian Church to create a conscience as to the way in which money is obtained. There were Christian ways of obtaining money, and non-Christian methods which were condemned by the words of the ten commandments.

### And Industry

The conference voiced the deep and growing concern amongst Christians at the failure to secure a more thorough application of the teaching of Jesus Christ to the organization of modern industry. Whilst not entirely agreed as to particular methods of dealing with so difficult a problem, it expressed its determination resolutely to support every effort that may lead to a more Christian order of industry, in which the workers shall enjoy a larger share in its control, a just reward of their labor and greater security of employment. Rev. P. T. R. Kirk, director of the Industrial Christian Fellowship, condemned the wages system as making possible the sweating of the economically weak, as leading to an inhuman cash-nexus relationship between master and men, and depriving the workers of a proper interest in and share of the common industry. The fundamental objection to strikes and lock-outs was that they were appeals to force. Sir Donald Maclean advocated co-partnership, and declared that if the church stood aside, merely helping to keep the ring, working men would leave organized Christianity to its fate.

### Betting and Gambling

On the subject of betting and gambling the conference took a strong line. Some months ago the government appointed a select committee to inquire into the proposal to tax betting as a means of raising revenue, and Mr. Isaac Foot, M. P., a member of the committee, who was present at Murren, expects the report to appear towards the end of the year and that a small majority will report in favor of the tax. But he thinks that this will have an opposite effect to that intended; public interest will be quickened, and there will be the opportunity of the churches. Sir Donald Maclean told the conference that the way to impress the government with the force of the churches' opposition was to present their case immediately the report was published. "Get your forces organized for the campaign," he said; "be first in the field." Mr. Foot spoke in similar vein. It is noteworthy that the two leading lay members of the conference seemed to be most conscious of the potency of a united church in national affairs, and should have repeatedly urged religious leaders to exercise their powers to the full. The conference unanimously appealed to all Christian people to use their influence to oppose any proposal to give state recognition to betting by licensing and taxing betting agents, or in any other way; and in order that the church might go into the impending contest with clean hands, it held it to be imperative that the raising of money for church or charitable purposes by raffles, sweepstakes, or any other doubtful means should be completely discontinued.

### Marriage and Divorce

The question on which the conference was least united was that of marriage and divorce, and on this subject it did not attempt to make a collective pronouncement. The discussion was opened by a bachelor, Rev. Clement F. Rogers, lecturer in pastoral theology at King's College, London; who took up an extreme position. To show the alarming increase of divorce he mentioned that the ratio of divorces to marriages in the United States increased from one in thirty-four in 1870 to one in twelve in 1907; in 1910 in Kansas City there was one divorce to every four marriages; in 1910 in "the most popular county in the state of Washington" there was one divorce to every eight marriages. The professor startled many of his hearers by claiming that "there is no half-way house between the Christian view of marriage—that it is an indissoluble relationship—and free love." To allow divorce for adultery was, he said, to put a premium upon vice. Remarriage of either of the parties, innocent or guilty, meant adultery. Dr. Carnegie Simpson did not agree that marriage was indissoluble, but he held that it could not be broken without sin, therefore he was against everything that would facilitate divorce. But when a union, in both its spiritual and physical aspects, was broken, then the church should advise the state as to what to do. He appealed to the church to find a Christian principle—not a sliding scale. He submitted, as the needed principle, that marriage was not merely impaired but ended *de facto*, there was ground for divorce. Two things really ended marriage—adultery and final desertion. Dr. Poole, the only American at the conference, said that in California one marriage in every five was legally dissolved inside two years and two inside every five years. "But," he added, please do not deduce from this that the morality of the average American is worse than that of other people. Why are there so many divorces in the United States? Because in no country in the world has woman the place she has in America. There the dominant male comes up against a stiff proposition. The American woman does not feel that she has to take orders from a man simply because he is a man. She lives on a 50-50 basis, and if her husband wants to change it to 55-45 he will die in a spasm of unrelieved disappointment." Father Bull, of the Community of the Resurrection, declared himself absolutely opposed to divorce and would like to repeal the law which allows it. A stalwart young Free Churchman, the Rev. S. W. Hughes, Doctor Clifford's successor at Westbourne Park, indignantly protested against the position taken up by Professor Rogers and other speakers.

## Warren G. Harding's Creed

**"I KNOW my limitations; I know how far removed from greatness I am. But, be that as it may, I intend to approach every problem with good-will in my heart instead of hatred.**

**"If I am misunderstood, and another course is demanded of me, then I shall accept, as I must, what fate may have politically in store for me.. But I will not change my policy of good-will, even though it lead to my defeat for another term to the presidency and my relegation to private life."**

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# The Baptist

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## Only Thus

THE sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

—*Woodrow Wilson.*

## Fresh from the Field

**The First Church of Wilmington,** Ohio, celebrated its seventieth anniversary Oct. 7-14 with an appropriate program.

**Howard A. Vernon, pastor of Judson** Memorial Church, Minneapolis, writes that the work there moves with much encouragement and for the first time in his ministry he is preaching to a crowded auditorium.

**When women will there's a way.** Unable to meet the price asked by painters for painting the Uniondale Chapel of East Hempstead, N. Y., the seventeen members of the Ladies' Aid Society donned overalls and knickers, and set about the work of painting the chapel themselves.

**While in annual session at Oak Park,** Ill., Oct. 15-18, the Illinois State Convention was presented with a $150,000 hospital at Robinson, Ill. Dr. A. W. Allen, of that town, who at one time had planned to study for the Baptist ministry, was the donor.

**A request for clothing and money for** the missionaries and Japanese Christians who have been made destitute by the earthquake and fire, sent out by the New England Board of the Woman's Foreign Mission Society, was met with such hearty response that large crates of gifts were sent Oct. 6 by express. In view of the expense of sending by express and the slowness of freight, it is asked that each church send its gifts by parcel post addressed to Rev. R. A. Thomson, treasurer Baptist Mission, Kobe, Japan. Every parcel must be marked plainly "Japan Relief."

**Dr. John Clifford writes: "It appears** that some of our friends in America have been disturbed by the accounts of the "conversations" which have taken place between the Archbishops of Canterbury and of York and two or three Bishops of the Church of England, and several of the leaders of the Free Churches, on the subject of organic reunion between the churches represented. Permit me to assure our Baptist brethren that there is not the slightest need for anxiety concerning British Baptists. Nothing will come of these talks in the way of reunion. No Baptist church is committed to them; no Baptist assembly or council. Baptists may be trusted to stand fast in the truth by which they have been made free from sacerdotalism. To any appeals to compromise they will say with Paul, "To which we gave place by subjection—no—not for an hour—that the truth of the gospel may remain with men." Personally I am sure that whilst the Baptists of Great Britain and Ireland are eager for unity of action with all men for the maintenance of international peace and brotherhood, the suppression of the drink traffic, betting and gambling, and other social vices, they will be entirely loyal to the essentially vital principles of the Stockholm memorandum."

**The Tenth Avenue Church, Columbus,** Ohio, has called Dr. T. J. Hopkins of Adrian, Mich., as pastor. Rev. H. O. Rowlands has ministered to the church for a year.

**From Mrs. L. E. Gay, of Cuthbert,** Ga., Mercer University at Macon has received a trust fund of $10,000, the proceeds of which will go to aid ministerial students of that institution in completing their education.

**Among the new students at Bucknell** University, Lewisburg, Pa., is Miss Sonia A. Frey, daughter of Dr. John Alexander Frey of Latvia; Miss Margarida Fralick Reno, daughter of Rev. Loren M. Reno, missionary of the Southern Convention and head of a school in Victoria, Brazil; and Mr. Charles BaThein, son of Saya U Tein Pe, professor in Judson College, Rangoon, Burma.


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**Announcement on behalf of the board** of trustees of the University of Chicago of the election to the permanent presidency of the university of Acting President Ernest DeWitt Burton was made at the recent convocation by Mr. Harold H. Swift, president of the board. In his acceptance of the office President Burton said in part: "The University of Chicago has at this time within its grasp an extraordinary opportunity of service to the cause of education and of human welfare. The solid foundations laid in previous administrations, the extraordinary devotion of the board of trustees to the interests of the university, the splendid harmony of the faculty, in which there is an entire freedom from cliques and even from unseemly rivalry between schools or departments, the great city at our very doors, an inexhaustible source both of students to teach and of means with which to endow instruction and research, our world-wide reputation and relationships, the high ideals and broad vision which, we may justly claim, characterize both trustees and faculty, con-

(*Continued on page* 1220)


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# The Baptist

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## Want to Forget Birthdays

"Twenty-five years in heaven" reads a letter which recently came to our desk calling attention to the anniversary of the death of D. L. Moody. Can it be that we are to count our anniversaries in heaven? We sincerely hope not. It would certainly be a tedious task when we got up into the hundreds of thousands and then on and on. Just think of the candles it would take! Here we are all too frequently reminded of the passing years. Do you realize that you should be prepared to pay for another year's subscription to THE BAPTIST and *Missions* very soon. Perhaps you overlooked the reminder and that duty is overdue.

# Killam's Kollum

## Editor's Life Saved Again

How? Read the announcement of the committee on THE BAPTIST in this issue. We are human enough to like to hear nice things said about us, but we have sense enough to distinguish between *a reason* and *an occasion*. The reason for securing a new editor was not, primarily, that there was any danger to the present editor's anatomy, but that the committee felt that no one man can give the denomination the kind of a newspaper it deserves. And the committee is right. No one is in a position to know better than the editor of this kollum the conditions under which the paper has been made during the past two years. Four full-grown men gave themselves to the enterprise at its beginning and tens of thousands of denominational money were spent upon the production of the paper. For many, many months there has been but one man on the job and the paper has been published without denominational subsidy and at a slight profit. A former editor often spoke of himself as a "galley slave," and we also took upon ourselves his responsibility. No, kind friends, we are not "crushed." Like an automobile tire we can take long punishment and still keep running.

## May Be Saved Further Strain

We are not yet quite sure as to the fate of this kollum. From things gathered at a recent conference it would seem that its life may be near its close. If it crumbles to dust, it will not be due to any malice on the part of the committee or the new editor, but solely to relieve the present editor of the physical, intellectual and spiritual strain of writing this page! Incidentally, it may also relieve the strain upon the sensibilities of some of the readers.

## Editor One to Feel Loss

The readers will not miss the kollum as much as the editor will. He will feel a strange sense of loss. Here has been the one place where he has always felt perfectly free to tell the truth. We have long felt that some time we should like to become editor of a Baptist *newspaper* where every column should have the freedom of Killam's Kollum. Perhaps that is not feasible, but it is a fond dream. And some dreams do come true. Even the kollum crushed to earth may rise again.

## Fresh from the Field

(*Continued from page* 1218)

stitute a combination of opportunities and of forces adapted to meet them that quicken my imagination and stir my blood each time I think of them."

**Ralph B. Davis, pastor of the Second** Church, North Grafton, Mass., has accepted the call of the church at Roxboro, Mass.

**At a special business meeting the** Pleasant Street Church, Worcester, Mass., voted to continue its own organization and not unite with the Newton Square Church. The Pleasant Street Church will remain in its present downtown location where it feels that it can render larger service to a larger number of people.

**Rev. Henry C. Swearingen, pastor of** the Hope Presbyterian Church, St. Paul, Minn., recently declined to become general secretary of the Presbyterian Board of Christian Education. His reason for his refusal to accept this higher position is that he feels he can promote the general work of the denomination more effectively through the pastorate than through one agency.

**The eighth anniversary of the ministry** of W. F. Meyer at the Leominster Church, Mass., was recently celebrated. During Mr. Meyer's pastorate outside benevolences have increased from $1,000 to $4,000, extensive improvements were made on the building and school work has been greatly enlarged. The new $20,000 church school building for classes, social and athletic purposes will soon be ready for occupancy.

**Rev. Moses B. Sloan, the nestor of** the Pittsburgh, Pa., ministers, for many years the efficient chaplain of the Baptist Orphanage and Home of Western Pennsylvania, has resigned that position. In accepting his resignation, the board of directors have elected him chaplain emeritus. Mr. Sloan is now under treatment at Niles, Michigan, for cataract of both eyes, with every indication of a permanent cure. He was a classmate at Shurtleff College of the late James M. Stifler, and served with him in Company D, 133 Regiment, Illinois Infantry in the Civil War.

**An interesting experiment in broadcasting** a Bible class session will be conducted by the Radio Corporation of America, sending out from the WJY station, New York City, for three Sundays, Oct. 14 and 21 and Nov. 4. The session will last form 2:30 until 3:15. This undertaking was arranged by the Rev. Stanley Davis, New York secretary of the board of Sunday schools of the Methodist Episcopal Church, at the request of Mr. Charles Popinoe of the Radio Corporation of America. The lessons exposition will be taught by outstanding Sunday-school leaders of different denominations. The teacher for Oct. 14 was W. G. Landes, secretary of the Worlds' Sunday School Association. On Oct. 21, the teacher will be Rev. Otto F. Bartholow, pastor of the First Methodist Episcopal Church of Mt. Vernon and the teacher of one of the largest Bible classes in the United States. On Nov. 4 the teacher will be Nolan R. Best, the editor of the *Continent*, the national Presbyterian weekly. Those interested are asked to listen in and respond by sending word to the Radio Corporation if they have enjoyed and appreciated the service. The company feels that if such broadcasting meets a demand it will doubtless be made a Sunday feature.

**Mary Ella Graif, wife of Dr. Philip** Graif, Seattle, Wash., died Sept. 28. Dr. Ambrose Bailey conducted the services, assisted by T. E. Summers and George V. McClure.

**Calvary Church, Washington, D. C.,** thus far has raised $1,997 as a fund toward missionary reconstruction in Japan in response to the appeals of the two foreign mission societies. Doctor Abernethy feels that the amount will exceed $2,000.

**Rev. Joe P. Jacobs, for four years** treasurer of William Jewell College, recently resigned. Mr. Jacobs was especially instrumental in forming and carrying out plans for using chapel cars, and for years he was in charge of chapel car, "Messenger of Peace." He later became general superintendent of the missionary work of the Publication Society for thirteen states.

**In this issue there appears a statement** from the beloved John Clifford, which will be read with deep interest by American Baptists. Although he lacks only a few years of standing at the ninetieth mile post in his useful career, he still has a clarion voice that he lifts publicly and privately for those principles for which he has so long contended. American Baptists will unite in the hope that Doctor John Clifford, whose name is a synonym on both sides of the Atlantic for much that is best in our Baptist history, will enjoy his youthful enthusiasm and optimism for many years to come.

**The purpose of the general visitation** carried on by the members of the Temple Church, Los Angeles, is stated in the calendar of that church which proposed to make 1,500 visits during the first week of October. "This is to be purely a fellowship visit. You are urged to do the following things: 1. Go with a cheerful heart and a smiling face. 2. Make the call one entirely of good fellowship and friendship. 3. Invite those you call upon to come to the rally service next Sunday. 4. If the member you are calling upon is not active in the life of the church, invite him or her to attend regularly the services on Sunday and also on Wednesday night. Urge the importance of every member taking some part in the organized work of the church. Explain the importance of every one being loyal to Christ and the church. If Temple Church is to do its work, then it must have the cooperation of every loyal member. It is hoped that this fellowship visitation will get our big membership better acquainted with one another and result in a heartier and more enthusiastic cooperation the coming year than ever before in the history of our church."

(*Continued on page* 1230)

## Doctor Earl, Editor

WE have long felt that it is asking too much of Mr. Killam to leave him to carry both the business and editorial responsibility of THE BAPTIST. He has done it well, at heavy cost to himself. Few among us could have borne the burden so long and so successfully. We cannot afford to take the risk of crushing him. The Administrative Committee has therefore authorized us to enlist a colleague.

We are glad to announce that Dr. John A. Earl, pastor of the First Baptist Church of St. Paul, Minnesota, has accepted the position of joint editor, and will begin his work at an early day.



JOHN A. EARL

Doctor Earl has had a rich and wide experience of active service. As pastor, as president of Des Moines College and as evangelist he has come into close personal touch with a very large number of our people. His expositions of the Sunday-school lessons have been a constant help to a multitude of our workers. By his genuine spiritual experience, his conviction of positive truth together with irenic and fraternal spirit, he has won the confidence of a very wide circle of our fellowship.

We anticipate that Doctor Earl and Mr. Killam, in collaboration, will make THE BAPTIST a still more potent factor in our work for the kingdom of our Lord.

(Signed)

EMORY C. HUNT, Chairman
CLARENCE A. BARBOUR
HUGH A. HEATH
Committee on THE BAPTIST.

# The Baptist

## Interpreter of Jesus

EARLY and uncontradicted tradition declares that Mark, the author of the second gospel, was "interpreter of Peter." There is some diversity of opinion as to the precise meaning of the expression in this instance, but good authority assigns to it very much its customary signification, that of one who makes a speaker's message more intelligible to his hearers, or who translates a writer's language into one more familiar to the reader, or perhaps one who serves as does an oriental dragoman, functioning as guide, interpreter and business manager for the traveler in a strange land.

It is a fascinating thing to follow out in Mark's gospel the many incidental confirmations of the uniform tradition that Mark is in the main giving in his basic gospel the world's supreme story as it fell from the lips of Peter, whether in his public discourses or in the intimate privacy of his relations with John Mark whom he affectionately calls "my son." And it is an affecting and stimulating thing to note how Mark, who had made a partial failure of his first attempt at public Christian service, so splendidly recovers himself and not merely becomes the intimate companion and helper and the mouthpiece for all ages of the great apostle Peter but is reinstated in the esteem of the still greater apostle, Paul, who had earlier decided that young Mark was a failure.

But what concerns us more closely is the fact that the Christian minister, and indeed every Christian, may and must become an interpreter of Jesus if the world is at all to understand him.

Jesus needed no interpreter when on earth. He himself was the supreme interpreter of the heart of God and of its message to the heart of man. That is the meaning of the incarnation. What no writing however profound, precise and logical could accomplish and no demonstration of divine power in nature could prove, Christ coming in the garb of humanity was able to do, namely, to interpret God to man, and to reconcile man to God. But after Christ's departure from earth and especially now that nineteen centuries have passed and the circling world has changed its customs and ways of thought almost beyond recognition, Christ and his gospel need an ever-fresh interpretation to the hearts of this age which has journeyed so far from Galilean days and first-century ways in everything except its sin and its need of God.

And Jesus provided that he should never lack an interpreter. It was first to be Peter and the others who had intimately known him, who after Christ's brief personal ministry was ended were to interpret him and his gospel to humanity. And then those who caught the fire and glow of the transformed life from Peter and his companions were to kindle it in other hearts and they in still others down throughout all time. It is not the church nor a priesthood nor a creed which is primarily charged with the great duty and high honor of interpreting Jesus; it is the individual men and women and children who have been redeemed through him who are *to interpret by their lives to the world the meaning of Jesus.*

In an important sense there is to be a perpetual incarnation of Jesus in the lives of his true followers. If it became essential that God incarnate himself and his supreme message to mankind in a human life it has never ceased to be essential that redeemed human lives should be the media through which chiefly the message and transforming power of Jesus Christ should be passed on to other souls all down through time. It is not a mysterious prerogative of the church as a great institution; it is not some mysterious authority conferred upon a priestly class by the touch of bishops' hands in an unbroken episcopal succession from Peter down; it is the function of each redeemed soul to interpret his Redeemer to other souls who do not know him. That is the genetic principle of Christianity.

THE authoritative record of Christ's life and message are found in the New Testament. We are to translate the whole sacred record into its permanent terms and to deduce the principles which guide humanity in the changing circumstances and unforeseen emergencies of each age; it will never fail us. But for the bringing of individual human souls into acquaintance with Jesus and his transforming power the supreme method involves the touch of a human hand, the sound of a human voice, the beating of a human heart. "How can I understand the Scripture except some one shall guide me?" was the Ethiopian treasurer's pathetic appeal to deacon Philip. And just as the early church found that its deacons were useful not merely for serving tables and settling grievances but to mediate that profoundest of human experiences, the saving acquaintance of a soul with Jesus, so our deacons today and all our laymen, and our women and child-Christians too, as well as our pastors, must become interpreters of Jesus to those who have never really known his face or understood his voice. This is the meaning of the laymen's movement, of our successive evangelistic goals, nay—of every least church of Jesus Christ and of the Great Commission under which we exist and do business.

## Doctor Earl, Editor

ON another page will be found the announcement of the committee on THE BAPTIST with reference to the new editor of the paper. For a year and a half the efforts of the committee have been centered upon this difficult task. Many plans have miscarried, and it was with a sense of relief that the committee came to a unanimous decision in the matter of inviting Dr. John A. Earl to assume the position of joint editor.

For a period approaching two years, the managing editor has been editor, editor-in-chief, business manager and office boy, as occasion demanded. He will, for the present, remain with the paper.

Doctor Earl has many friends and with his experience in various phases of denominational life and with opportunity to devote himself almost exclusively to editorial work, he should be able to produce the better paper which the denomination deserves. From our own experience we know that the new editor will have the sympathetic support of a great host of devoted readers who love THE BAPTIST for its works' sake. Doctor Earl has resigned as pastor of the First Church, St. Paul, and will begin his new work Nov. 1.

## A Lack of Knowledge

THE membership of the average local church has not been sufficiently educated in spiritual things to enable it to fill a worthy sphere in the Christian enterprise of today. We recently heard a prominent church leader say that about 10 per cent of Baptist church members might be able to define the principles that commonly distinguish a Baptist, but 90 per cent of the membership was so ignorant of the real Baptist position that they would glibly say they joined the Baptist church because they believed in immersion. Under such a statement they might just as well have joined a number of other Christian groups that follow this practice. The fact that we practice immersion because we believe the Bible to be the only and sufficient rule of faith and practice is quite outside their ken. This misapprehension ought not to be. Another leader made an assertion at the same time that startled us. He said that by far the larger part of our church members did not know that the giving of money was not a matter of voluntaryism to a Christian, but was an absolute mandate under the Lordship of Christ and our consequent stewardship.

It is certain that many church members give as they please, and many of them please not to give at all. If the individual Christian is a steward and knows it, there could be only one result and that would be some definite and loving response to the desires of our Lord and Master. Many a church member declines to give to the missionary enterprise at home and abroad on the ground that he does not believe in missions. To a regenerated soul the great matter of moment is what his Saviour and Lord believes and tells him to do. Once he knows this, there is nothing left but to do it whether it pleases or displeases him. We have thought a great deal lately about the large number of latent and non-participating church members and have come to the conclusion that the reason for this is a lack of knowledge on their part. Their lack of knowledge is the result of inadequate methods of education in the local churches. We, therefore, commend heartily this year's program of the Board of Promotion which calls for a real advance educational movement in the knowledge and practice of Christian stewardship. The hope for a victorious future lies in the realization of our indivdual stewardship.

## Love in Action

LOVE expressed is love deepened and increased; for love grows not by locking it up in your heart and life, but by using it whenever possible. Christianity is love for God through faith in Jesus Christ, expressing itself in a ministry for all mankind. Christ Jesus died to save lost souls. To accomplish this salvation he works in three main ways—through the word of God, through the spirit of God and through saved people.

The importance of the work of the Christian is easily apparent if the great plan of salvation is to be made effective, for we are to be the main carrier of and witness for the word of God and the power of the spirit to convict of sin and to convert. To profess love for God and then to fail to love our fellow men so that we are willing that they should be lost in trespasses and sins is to belie our every profession. To love our fellow men enough to help save them is a fine proof that we ourselves are hidden with God through faith in Jesus Christ. That is love in action. It is a fine exposition and demonstration of real Christianity. But there is another aspect of love in action that concerns us just now. It is a very wise and wonderful provision that our Father has made in the organization of a family home and a church home. Home life and home loves are rich and lasting for a family circle. The church home was meant to be equally as rich and lasting in its expressions of love in action between the like-minded who voluntarily sought membership in its spiritual circle. In the early days of Christianity in those church households of faith, the love in action caused the world outside to marvel. That is not always the case now and sometimes it would even seem that love had gone out of action in many a local church. Our non-resident membership is mostly nothing but a failure of love to act for the good of those far-away brothers and sisters who will die if some do not love them enough to save them from their life of absenteeism and unfulfilled fellowships.

Our non-worshipping and non-giving members are another example of the failure of love to get into action. People voluntarily join our church home and pledge themselves in all love to help the household care for each other, but in too many cases the pledge is the end of the matter. Love in action will save 85 per cent of these people and will reveal the unsaved condition of the others. Let love get into action at once.

# A Page of Opinion

## Child Labor

THE following comment on the proposed child labor amendment to the federal constitution will be recognized as clipped from the *Literary Digest* of a week ago. It is a matter upon which Christian people should be thoroughly alive.

"It may startle people who think child labor is a thing of the past in America, or is confined to a few dark districts, to learn that it has spread to all parts of our land and is growing rapidly under the present demand for labor. The beet-fields, the cotton-fields, the factory, the mine, and piece-work in the home are claiming, we are told, a large number of distorted little bodies, vacant minds and starved souls, despite the fact that for twenty-five years organized effort has been directed against the extravagant grinding of America's "seed-corn." Twice has Congress passed remedial legislation for the silent army of child workers, now numbering more than a million, and as many times has it been declared unconstitutional by the Supreme Court of the United States. Now a baker's dozen of religious and social welfare organizations, including the American Federation of Labor, and backed by powerful press support, will seek in the next Congress the passage of a resolution to amend the Constitution so as to give 'at least a minimum standard of protection for the child worker.' "

## Not Pleased by This Flattery

A CORDIAL article in the *Saturday Evening Post* about foreign missionaries was no doubt read with gratification by thousands of Americans who believe in missions and missionaries. The author manifestly had a keen appreciation for the devotion and the character of these agents of religion. But the particular thing that he chose to praise them for is quite outside the objects for which the churches maintain them abroad. The great business value of missions for the promotion of American trade was what aroused the enthusiasm of this writer. Sam Higginbottom in India, whose enterprising introduction of better farming methods has resulted in the sale of enormous quantities of American agricultural machinery to Indian purchasers, was naturally the article's outstanding illustration. And the whole tone of the discussion was highly complimentary to him and all his kind. Yet we are quite sure that the *Epworth Herald* is right in saying that the missionaries themselves, when they see the article, won't like it. Says Dr. Brummitt, the *Herald* editor:

"Missionaries do not care to be known as trade promoters. They are glad to be recognized as teachers, as preachers, as doctors, or in whatever capacities they may serve. But it is always difficult to convince the people that missionary work is unselfish work and make them understand that the missionary has no ax to grind. Strange as it may seem to us, the more thoughtful men in non-Christian lands have no great hankering that their countrymen shall fall in love with the contents of American mail order catalogs. It is a perpetual effort for the missionary to keep himself free from suspicion as a drummer for American trade. To proclaim him as an advance agent of America's export business is to pay him a doubtful compliment and subject him to a great deal of native criticism which cannot easily be refuted. It is all the more distasteful because it obscures the real work of the missionary. He is dealing with invisible and intangible values."—*The Continent.*

## Need to Know a Saviour

THE *American Israelite,* a widely circulated Jewish weekly, says:

"Christianity may truly be said to consist of two parts, Jewish and pagan. What Jesus actually taught was the Judaism of Moses and the prophets. That which was added long after his death by his disciples and followers, now accepted as fundamentals by the churches, is paganism, pure and simple."

When a representative paper speaks editorially in this manner it throws some light on the problem we face in seeking to evangelize the Jews. The difficulty should not keep us from earnest, prayerful efforts to help these folks to know Jesus, not only as a teacher of Moses and the prophets, but as Saviour and Lord.

## Christianity and the Pioneer

THERE is the religion which is a shelter from the stormy blast.

There is the religion which sends a man out with pulses bounding to face storm and danger.

It is fortunate that in this strenuous world of ours we can retire within the veil, go into the silence, feel the calm and peace and happiness of the retreat.

But the essence of religion is pushing out into the unknown realms of God. For that God put us here. Clinging to the cross of Christ, as Dr. Peabody has told us, does not express all of Christianity. Taking up and bearing the cross better expresses it.

And the pioneer who knows both the cross and the crucifixion knows also a peace which passes all understanding.—*Universalist Leader.*

## Take Care of Your Brain

DR. JOHN TIMOTHY STONE writing in *the Continent* says: "One of the finest tributes paid to Robertson Nicoll was; 'He made every one think who read him.' Recently a friend wrote from San Francisco: 'I have taken up again going regularly to church. Life now means more to me and our minister is helping me think straight and strong.' Such a church or preacher is a power in any city or community because it has this influence on the individual.

Our minds have been wandering Arabs too long. We cannot live in the desert; we are in the city and town, and the problems of human society which we must help to meet need the best brain as well as best brawn in the world.

# The Minister in His Relations outside the Church

***The personal experience of Russell H. Bready as told by him at the Detroit preachers' meeting, June 4, 1923.***

THE minister may discover his greatest power in his relations outside the church, and he may discover his greatest dangers. Many a minister in his efforts to get away from the monk, and the traditional parson, has thrown away his real crown and scepter in his frenzy to qualify as a good mixer. The average preacher, instead of sitting on his throne, is sitting on committees, on boards of directors, of chambers of commerce, and noon-day clubs, lodge offices, community drives, to say nothing of a score of committees in the church, until most of us are liable to die of committeeitis. When we ascend the throne on Sunday morning, when we ought to be prepared to sound Gabriel's trumpet, we shoot a popgun, and when we ought to be wearing the golden crown of the ambassadorship of the Son of God, we have a tinfoil crown representing about twenty-three committees.

It is easy to theorize but I have passed through an experience, that, so far as I know, no one else in our ranks has passed through. I am a member of at least six lodges. During my time in Pontiac, I have been a director in the Chamber of Commerce, president of the United Community Fund for three years, serving my third year as city commissioner, and for two years of this time mayor pro tem. It seems that this might qualify me to speak with some degree of authority on the question of the relations of the minister outside the church. If after this experience I can be any help to any of my brethren in the ministry who have grown discontented with their work, who have been influenced by the taunt that we are narrow men, single track men, idealists, and help them to see that they already have the greatest task in the community, that they are already on the greatest throne, and that the ministry is in itself such a unique, sacred office representing such delicate relations that no office in their city can add anything to their power and influence, but that it will rather subtract from it—if I can help any body to attack the problems of the world and the sin of the world from the standpoint of the ministry, then I shall be satisfied to have suffered all the penalties that I have suffered in this unusual experience.

### The Unusual Man

The minister is the last man who ought to occupy any public offices. I even exclude lodge offices. We have fallen for a lot of foolish jabber about the minister being just like other men. I have discovered that he is not to be like other men. *He must always be the unusual man.* It is argued that he must dress just like other men, and that, getting away from all clerical appearance, he gets closer to the common people. Now we have ice-cream trousers in the pulpit, red neckties, belts, colored shirts, golf shoes and business suits. It is a doubtful question to say the least, but there is some loss in that the minister is now lost in the crowd. Some ministers go to lodge, they indulge in the same kind of stories as other men, and smoke with them, and it is all to gain that title, "a jolly good fellow with all the rest of us."

Then we say that the ministers are not practical; that they are idealists. I have indulged in this criticism in the past myself. The minister must be an idealist. If the world loses all of its idealists—men who dare to announce principles ahead of the day, who dare to get in advance of the procession, then the world will come to a standstill. Jesus Christ announced ideals that after 2,000 years the world has not reached yet. If we announce and proclaim these same ideals we must expect to be called impractical idealists.

I am a firm believer in the minister getting a relationship everywhere he can. Let us raise at once a very practical question: What about the minister's relation to lodges? I am in favor of the minister being a member of the lodge, providing he will remember that when he crosses the lodge threshold he is still a minister. Any pastor who goes into a lodge room, and merely takes it for granted that because he is behind the four walls of the lodge he has a license to divest himself of the dignity of his office had better keep out of lodges. Any minister who just floats with the current of the lodge room is wasting his time in being there at all. I can say some things to men in the lodge room that I could not say to them outside. I have known ministers who divested themselves of all they are on the outside when once inside the lodge room. I mean by all this that a minister has no right to forget his mission in the lodge room. The lodge room presents a fine opportunity to meet men, to be perfectly natural with men and to have a genuine good time with them up to a certain point. But I have seen preachers who have imagined that they were doing a lot of good by playing the buffoon in the lodge room by such acts as throwing biscuits at men sitting at other tables.

**"WE Americans can only do our allotted task well if we face it steadily and bravely, seeing but not fearing the dangers. Above all we must stand shoulder to shoulder, not asking for the ancestry or creed of our comrades, but only demanding that they be in truth Americans, and that we all work together, heart, hand and head, for the honor and the greatness of our common country."—Theodore Roosevelt.**

I do not mean that a minister ought to go into such a place as if he had one foot in the grave and the other one on a banana peel. It is entirely possible to move in such a crowd, and scatter sunshine, to be a good story teller. The men despise a minister who tells a vulgar story. It is possible as a member of the order, if the minister has the right kind of backbone, to hammer home some great truths, as a man outside could not do. But the minister who thinks, because he is alone with a crowd of men, that he will win that crowd and do more good by divesting himself of his ministerial office and the dignity that men expect of his office, is neither a credit to the lodge nor to the ministry.

A pastor makes a great mistake in accepting office in any lodge. A minister had better divest himself of all secret society emblems when he enters the pulpit. He is then on the throne of the most sacred institution on the earth; if he wears any emblem at all, let it be only the emblem or the flag of the faith, the cross.

### Lodge Office

The minister ought not to hold a lodge office because there are other men who desire that kind of training and opportunity, and the minister does not need it. He ought not to spend any time learning the ritual of any lodge. He has too many tremendous tasks on hand. If he holds a lodge office he is under obligation to be there with regularity; this all tends to make a certain class of men feel that if a lodge office is important enough for a minister to fill every week, the lodge is important enough to serve them as their church.

We represent so much of two worlds, so much of the reconstruction and redemption of human society, that whenever I see a minister filling a lodge office it seems very much to me like a fire department rushing along the street toward a great fire, but stopping to watch a baseball game on a corner lot.

I object to the pastor holding a lodge office on still another ground—all his people in the church have equal rights in him. They have no right to impose their individual opinions on him. He has a perfect right to be a member of the lodge; that is his own business. But when he assumes office, and wears the emblems in the pulpit, that means that he has become so absorbed in that fraternity that people who do not like the lodge have a right to feel, even recognizing his right to be a member, that their pastor ought not to flaunt it in their faces. The men who belong to the lodge know full well that he is a member, but the less the minister flaunts and advertises it to the people the better. To them he is pastor and minister and not a lodge man at all.

After having served as a director of the Chamber of Commerce, I should ad-

vise against that, though not as strongly as against a lodge office. Over the country the masses of the people are prejudiced against the Chamber of Commerce. They look on it as an organization of aristocrats, of men whose interests are very largely against the interests of the laboring men. This assumption is false; no city can thrive the way it ought to, without a thriving Chamber of Commerce. However, the sentiment I have described prevails. God knows that there is already enough false propaganda that the church is the organization of the classes, that its interests are entirely with capital, without our doing anything to confirm that false doctrine. The fact is that the directorate of the average Chamber of Commerce is composed largely of bankers, manufacturers and professional men. The outside world says their interests are entirely with capital. I contend that the minister ought to be a member of the Chamber of Commerce and show the interest of both himself and his church in the material welfare of the city. There will be times, when, if he is a member, he can utter with good grace—not from the standpoint of a knocker, but as a booster—the warning that there is as great danger that a city lose its soul, as with an individual, if its program of development is only material—more factories, more population, so that we can be a bigger city.

The minister can be a clarion voice, but he had better keep off the board of directors of the Chamber of Commerce, for he will lose the confidence and respect of hundreds of men who have these false ideas about the organization. It is their opportunity to say that he "trains with the wealthy, with the manufacturer and the banker, he is not one of us." Many a gateway of service will be closed to lives that are just as precious in the sight of God as the souls of the men sitting at the board of directors' table or the Chamber of Commerce. Again I say to pastors, have your relation outside the church in the Board of Commerce. It will help to keep you in touch with men, their troubles and their problems, it will help to develop you, and keep you a regular red-blooded man—but keep out of office.

### Civic Office and the Minister

How often it is said to me, "what a great thing it is to you, and for the city, that as a minister you sit on the city commission." Many add "We have so long tried to get good men to go into office, this is the kind of thing we must have." I can now prove that the minister is the last man who ought to occupy civic office, not alone for his sake, but for the sake of the church, and, yes, for the sake of the city itself. I have yet to find the first person to deny it after I have stated the facts as I now know them.

It will surprise you when I am frank enough to say that I am not the power for civic righteousness in office that I was out of office. The reason for this is I have discovered that in office, when I set up certain ideals of civic righteousness, the reaction on the part of the people is, "Do not talk about it, go and do it!" They even begin to demand the impossible, because of the dual relationship. They expect a minister in such an office to erect the pearly gates, and build the golden streets clear across the city.

Knowing that all that I say is robbed of its power, unless I make the superhuman effort to put all the civic ideals into operation, therefore the tendency is not to say it at all. The great duty of the minister is to be the prophet of the law, and not the administrator. Civic office will rob his pulpit of its power, because after the minister is in office, he knows the real obstacles in the way of putting all the principles he preaches into actual operation. He even knows that he cannot, so he gradually finds himself giving up the ideals and settling down to that basis of the man in office, figuring out what can be done to handle this issue for the present.

The minister must never be content with conditions as they are; he must struggle for, preach for, pray for conditions as they ought to be. He must go ahead of the officeholders of his day, saying, "Prepare ye the way," proclaiming that this is what must be tomorrow, setting up ideals that are higher than the prevailing ideals of the day in which we inspire men to do this, rather than to actual responsibility of the law.

The supreme business of the minister must not be the law and the power of office, but it must be going on ahead declaring grace and redemption and regeneration of society, and let those coming on behind do the chores of the mere offices of city hall and legislature. They will do them better if the prophet and the priest and the preacher are at the head of their high ideals. Civic office changes the man in the pulpit from a prophet and a creator of ideals to a mere dealer in the stern realities of the present day. It is more effective to clean the cistern than it is to whitewash the pump, so it is more effective for human good, to help redeem society, to transform its ideals, to change its affections, than it is either to make laws or directly enforce them. It is the business of the minister to inspire men to do this, rather than to do it himself.

### Embarrassing Conflicts

Again it is more serious for people to have trouble with the minister than for any other man. Think of the disappointed office seeker; if the minister had anything to do with his disappointment, it is a serious thing for that man's moral and spiritual welfare. Think of all the lines that must be crossed in the question of taxation, building a city budget, in the administration of parks, police and fire departments, city hospital, water works, administration of traffic, the decisions concerning the paving of streets, and the granting of franchises to the public corporations. Just imagine the opposition that is aroused, the ambitions and the plans that are frustrated. People are in trouble; if a minister is in office he is the one they will appeal to. If he sees that he cannot grant their plea in accord with justice they never forgive him. It is better for any person to have this kind of conflict with any other man, rather than the minister.

Take as an illustration, this street upon which the people are divided concerning its being paved. The feeling is intense. The residents of that street crowd the city hall insisting that it shall be paved, or that it shall not. Here is a man who wants his taxes rebated; he is denied. It is a great mistake for these people on either side to come to church and find in their pulpit the man who is involved in their controversy. Such people in the congregation cannot rise above their hurt, and the help that ought to come from the hour of prayer cannot come because the entire civic trouble is centered right there in the pulpit.

One day there was a committee of citizens in the church, protesting a pavement. The conversation was intense; their plea was impassioned. It was intense for me and in the midst of that I was called to the city hospital where a soul was hovering between two worlds. The transformation was too sudden, I

## Theodore Roosevelt

**The only kind of peace worth having is the peace of righteousness and justice.**

**Honesty should be treated as a prime necessity to our success as a nation.**

**Every expansion of a great civilized power means a victory for law, order and righteousnes.**

**Our greatest statesmen have always been those who believe in the nation.**

**Don't preach the impossible. Don't preach what makes your hearers think you are insincere.**

**One may fall very far short of treason and yet be an undesirable citizen in the community.**

**Remember that preaching does not count if it is not backed up by practice.**

**Each of us has not only his duty to himself, his family, and his neighbors, but his duty to the state and to the nation.**

**Remember that a loose tongue is just as unfortunate an accompaniment for a nation as for an individual.**

**One thing we can not afford to neglect is the problem of turning out good citizens.**

**Our average fellow-citizen is a sane and healthy man who believes in decency and has a healthy mind.**

**Service is the true test by which a man's worth should be judged.**

**Each man must work for himself, and unless he so works no outside help can avail him.**

**Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength.**

**Every time an honest man is falsely accused of dishonesty you give heart to every rogue.**

**Let the watchwords of our people be the old familiar watchwords of honesty, decency, fair-dealing and common sense.**

**There is no more important component of character than steadfast resolution.**

could not shift gears quickly enough. *The privilege of helping to smooth the pathway between the worlds for a soul is greater than helping to build all the pavements in the city.*

No man can be the right kind of a pastor and occupy civic office. Over and over and again, I have been defeated in a home. It is wonderful how many people have complaints. It is strange how many think that their taxes are too high, and when I have entered the home on entirely another issue, it is their chance, to tell me what they think, and it results in my real mission being defeated. The office makes it impossible to pass around the city, in and out of the homes, as a minister.

This kind of relation not alone makes the minister less effective with his church but he is not as effective as other men for the city. We do not want men who are tied up to the public corporations in office; they cannot be elected because the public will not trust them—they fear that they will serve the corporation first and the public second. I have found that there is a sense in which a minister is in the same position as a corporation man. It is such a prime principle of Americanism, the separation of the church and the state, that whenever a minister is in office, many people think that he represents the church more than he does the general public. With the masses of the people outside all the churches and then with the masses of people in all the other churches, there comes at once the feeling that the particular ecclesiastical system represented by this clerical politician has an undue advantage, and he finds that certain prejudices begin to combine their power against him. People will combine more quickly at this point than at any other.

### Civil Power vs. Spiritual Power

There is one great historical truth that stands out in all history. Any attempt on the part of the church or its clergy to sway civic power has always resulted in the loss of spiritual power. If the Roman church only knew it, the greatest blessing that ever came to it is the downfall of its temporal power. *Temporal power and spiritual power will not sit on the same throne.* I have discovered this to be true in a literal way. In just the proportion that my civil power rose in the city, my spiritual power went down. As I took the power to make men do certain things by police power, then the spiritual power over these same men ceased.

Take the man who must be removed from office; no matter how right it may be, if the minister is related to it there will never be again any moral or spiritual power over that life. I now feel that it is far more important to perform the real mission of the gospel than it is to straighten up or out any police force. The world will never be redeemed by police power, but by the power of the cross. Any man who becomes entangled with the administration of police or civic power cannot administer with the right spirit that kingdom that is not of this world. It is a fundamental law that the minister of Christ must keep free from the administration of temporal power.

With all this we want the minister to be a regular man, easy to approach, interested in everything that men are interested in, human enough to play golf, to fish, to be a baseball fan, to have relations in all the great organizations where his voice can be heard at times. He must take a deep interest in political affairs; he must help good men to be elected to office; he must let good men in office who do their duty know that he is for them.

One of the greatest lessons I have learned from my present office is the real secret of why so many in office do not do their duty. Three months ago, I made the move that closed all gambling in Pontiac. At once the bees began to buzz around my head. I was threatened, anonymous letters came. Men who are interested in the gambling business talked to me and protested the policy of law enforcement. I was the marked man. After I had been under this fire for one month I appeared before the Pontiac Pastors' Union, and made the statement, that at that hour, I had not heard from one church, nor from one men's Bible class, nor from one minister, saying, "Fine! We are with you, go to it, we will see you through." The pastors saw the situation and felt very badly about it. Resolutions were at once passed.

The next Sunday in the pulpit, I told my own congregation that by actual count more men had protested the enforcement of the gambling law personally to me, than had the people of my own church said, "Fine! We are with you." Of course that morning the chancel was filled with people, taking my hand, saying they knew that I knew where they stood, and they knew that I would go through all right. If I had stood in the city hall and advocated a wide-open city, every pulpit in the city would have opened fire on me the next Sunday. My own church would have risen in arms. But when I did my duty, there was supreme silence. Step on sin and it squeals, but the saints are quiet.

If I were looking for further political office this is where I would be: If I strictly enforced the law, I would have the bitter opposition of the pool room element, the gang that is calling for the modification of the Volstead Act and the Sunday golf crowd. I have learned that the church vote is not particularly appreciative of an official who stands for civic righteousness. The tendency of church people is to jump on the official who displeases them, but when he does his duty he does not even get a letter from them. The only letter I have received during the gambling crusade is from one citizen I had never met. But the other gang saw to it that I received letters.

If I were a politician looking for further honors, I could see that I could hold the church vote just by the general fact of being a church man. Also that if I did get into a hard fight with the liberal crowd, they would let me fight it alone.

I have had a Gethsemane, but today there is not a punch-board in Pontiac, the slot machines are gone, dice cannot even be shaken for the cigars. Fine as this is for the great moral and spiritual influence of the church and the minister, it would have been a thousand times better if a stalwart Christian layman had started this and I had backed him with the power of the pulpit. As it is now the mass of the people whose gambling amusements have been interfered with, think of me as having forced this because I am a minister, rather than because as a civic official I took an oath of office to do this. They cannot imagine any other reason for my doing it except that I am a preacher; so they hate the church in the wrong way.

### Redeem the Time

**TIME worketh, let me work, too,**
**Time undoeth, let me do.**
**As busy as time my work I ply**
**Till I rest in the rest of eternity.**

**Sin worketh, let me work, too,**
**Sin undoeth, let me do.**
**As busy as sin my work I ply**
**Till I rest in the rest of eternity.**

**Death worketh, let me work, too,**
**Death undoeth, let me do.**
**As busy as death my work I ply**
**Till I rest in the rest of eternity.**

### Altar the Redemptive Force

In conclusion, I want to see the minister in every good and decent place, where there are people. Like the Master let it be said of us, that we eat with sinners. Break bread at the lodge table, be present in the school meeting, be interested in the Chamber of Commerce, attend a couple of times a year the sessions of the city government, be present twice a year at the opening exercises of the public schools, go to the meetings of the laboring classes, speak for them if you can get the chance. Let us have an overwhelming passion to take all the relations outside and connect them with the church, and with Christ. Not by might, not by force, not by office but by the Spirit, go everywhere incarnating Christ. We cannot do it by the power of office.

The pulpit is the throne; *the altar is a greater redemptive force than is the government.* The pulpit and the altar are the fortifications of our homes, our schools, our free press, our ideals of marriage. On the other side beat the waves of bolshevism, of radical socialism. If the altar and the pulpit break in this country, the waters and the floods will rush in and sweep away our civilization. The pulpit and the altar depend, so far as earthly power is concerned, on the ministry, on a special class of men, called of God and ordained for one cause and one kingdom.

The minister cannot get his power from office, for he has been given the keys of the kingdom, and on this ring of keys there is the key that will unlock every door of every problem of the world. We are not to allow the world to furnish us our keys, but we are to take the keys of the kingdom, not to go into seclusion with them, or behind monastery walls, but to go everywhere with them—into the lodge room, the halls of commerce, to the desk of the capitalist, to the forum of the laboring man, into the halls of learning, to the bedside of the dying, to the marriage altar, to the open tomb, into social service, so that all social service workers shall learn that the only real social service is redemption.

The church in any city is greater than the city hall, the ministers in any city are greater city builders than any city government. They do more to protect life and property than any police force. They keep more people away from the need of social service than any social bureau. If the voice of the church is ever silenced, the world is lost. No matter how imperfect the church is, it has always been the whitest light that has shone in any age. We are the successors of Moses as he ascended the mount to receive the law of God, and of Peter as he received the keys of the kingdom from Christ. We keep the ten commandments alive in the world and we carry the keys of the kingdom. We represent ultimate and final authority in the commandments and in the keys. The office of state and of municipality, or of Chamber of Commerce, or of fraternal order is to the office of the prophet and the priest and the preacher like a foothill in comparison with Mt. Shasta.

After my unusual experience, with a new conviction, I now know,

"Happy if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death;
Behold, behold the Lamb."

# David Lloyd George on the European Situation

*As heard by radio.*

THE great English statesman delivered his greatest address in the United States before 12,000 persons assembled in the mammoth Dexter Park pavilion, Chicago. Thousands could not gain admission and these blocked the streets outside the "yards."

"Mr. Chairman, ladies and gentlemen: It fills me with despair when I see such a gigantic gathering and when I realize that it is quite impossible that my feeble voice should extend over such a vast gathering," said Lloyd George.

"We hear you fine," responded a voice far back in the audience. (Laughter.)

"We did hear him fine"—the thousands of radio hearers. His clear, deliberate speech made it possible for the editor seated in his own home to record this vital address by the interesting Welshman, who for years has been "the greatest figure in the world's eye." David Lloyd George is also a member of our Baptist brotherhood.

"I WANT to say a word about the situation in Europe. I will state in as calm, unemotional, unrhetorical and fair a manner as I can this situation. Frankly, it is discouraging that five years after the great triumph Europe should be in such a condition of fear and disturbance. It is a matter of the greatest importance to business that Europe is in this state. Your country of vast resources is more independent of other nations than any other land under the sun. After all, even your rich country suffers because of the European situation. Two days ago I met representatives of the farmers who are suffering from the impairment of the purchasing power of Europe. This purchasing power is almost less than it has ever been. Europe is like a ragged man standing outside a well-filled show window. He's more in need of food than the well-fed who go in to purchase. He is more in need of clothes than the well-groomed who are able to pay. He cannot buy because he cannot pay. Why is it? The war has been over five years. In all the countries of Europe are frugal, hard-working people. Why is it that they are unable to buy and pay?

"First, Europe is exhausted after the most terrible war ever waged in the whole history of mankind. A summary of our losses shows that between ten and fifteen million of the best men, the picked men in prime of life were slaughtered on the battlefield. An almost equal number died as the direct results of this devastating conflict. Between forty and fifty thousand million pounds sterling was the cost in money. Currency, exchange, arrangements of business men, built up through centuries, are gone. Old methods of trading are gone. Hunger and plague still stalk through Europe. Bread riots are a common occurence and due to the efforts of men to secure bread for themselves and their hungry children. How many children have died no one can tell. The recording angel is keeping strict account of every little head that droops. It will take years if conditions are favorable to rebuild Europe; but they are not favorable. Often in the case of recovery from illness, local irritations retard convalescence. There are local irritations in Europe, the first of which was the Russian revolution, a great menace and a great peril. The Russian situation is improving and the fact that Russia met the nations at Genoa last year has had a quieting effect. They have kept their pact, but the irritation due to this situation is still grave.

"The second local irritation that has retarded the recovery of Europe is the question of the German reparations. Let me give you a word about that. What is the British view as to reparations? First, it is a traditional view. 1914 is not the first great war in which Britain has been engaged during the centuries. Britain fought Louis XIV; and Napoleon for over twenty years. In all these cases Britain emerged victoriously but in the dictation of peace terms has been a moderate and moderating influence. She has always opposed any effort to impose humiliating terms on the vanquished. Louis XIV was surprised at the moderation of the peace terms and after the battle of Waterloo, Wellington opposed the conditions which were humiliating to the vanquished. Britain takes her traditional position of moderation in victory. What is her stand?

"First, Germany having wantonly inflicted damage on her neighbors ought to make up the loss. By every law she is liable to damages to the limit of her capacity. That capacity must be reasonably interpreted. How does Britain interpret it? Let us illustrate by reference to the matter of Britain's debt to America. It calls for the transference of four thousand million dollars. It's not an easy matter to pay a debt of that magnitude, but this debt is not one-sixth of the sum assessed against Germany. It is of no use to say that a country has great assets, forests, mines, factories, railroads; these cannot be transferred from one country to another. The first obvious method must be to restore the credit of Germany. That is the British view. Great Britain has every interest to collect the German reparations. One-fifth of the vast sum has been allocated to her. Eight million tons of British shipping is at the bottom of the sea. Twenty-two per cent of the German reparations, according to agreement, is Britain's share. She is interested in the matter of reparations. If she takes a moderate view, it's because she knows it's the better way to gain her end. The cost of the war to Britain was more than forty thousand million dollars. We advanced eight thousand million to the allies. I am sorry to say they are in no hurry to pay. Our tax is the highest in the world. From the first we determined first to pay our way and to pay our debts. It's a costly habit. Not only is the taxation in Britain the highest in the world, but we pay our taxes. We have 1,300,000 unemployed. This situation costs the government four hundred million dollars annually to keep these workers from starvation.

"Why, therefore, do we not join in these expeditions to force Germany to

pay? Our answer is, you get lots of trouble and no cash. Now, if Germany were shamming insolvency, if she pretended inability to pay, that is one matter and she should be made to pay. But is she? That's the question. Let us look at the situation calmly. Her iron, her coal in the West have been handed to France. Her potash to France; her coal in Silesia to Poland. She's a beaten country. Her prestige and her credit is gone. Her reparations are three times those assessed France in 1871. Can she pay? You cannot examine ledgers with bayonets. There are, however, ways. If she can pay, she must pay. It is to her interest to be done with it. Secretary Hughes in his New Haven address proposed a practical method to determine Germany's capacity to pay. It was a perfectly safe, sane and practical suggestion. Something happened to the Treaty of Versailles down in Washington. Why either France or Belgium should object to Secretary Hughes' suggestion, I cannot understand. When we find out the extent of Germany's ability we can then march together and compel her to pay. It seems to me to be the only way to settle the troublesome question. Sixty million people in Germany are being driven to despair. This is a fatal mistake. We want reparations but a revolution is not the way to get them. There is an old proverb that men to escape fire will jump into boiling water. There are movements to the right and to the left in Germany which fill us with concern. We want peace; we want reparations. The question of the invasion of the Ruhr has been faced before, and I regret that the wise policy followed in the past has not been adhered to. Justice as justice, is temperate; justice is always patient. Vengeance is justice without wisdom. That we want to avoid. I never will forget the high hopes of the first Armistice Day when the troops of all the allied countries marched through the streets of London. I regret that after these years these troublesome questions should darken our outlook. We have seen the dawn; we have not yet seen the dusk. Storm clouds are gathering over Europe. Great wisdom is needed by those who guide the ship of state."

# The Authority of the Church

***A Communion Meditation.***

BY PHILETUS H. MCDOWELL

NO social custom is safe save under the sanction of religion.

Sanction—"Solemn and final confirmation by supreme authority; the sanction of the President and of the Senate gives validity to treaties."

Ancestral worship is safe as a social custom in China because it has the sanction of the national religion of China. The heart of Confucianism is worship of ancestors.

The caste system holds as a social custom in India against the world tides of socialism, democracy, equality and brotherhood because this rigid system of separation with its iron hand of taboo is at the very heart of the holy religion of India-Hinduism.

Students of sociology, ethnology and psychology unite in this solemn finding—no social custom is safe save under the sanction of religion. Therefore the frantic cry of so many students and writers of present day civilization, "Give us a religion or we perish!"

The tour of President Harding, his last; the speeches of President Harding, his last, turned out to be deeply religious and so much so that the president became, in his last days, a lay-preacher. Former President Wilson has broken the silence for the first time since the hand of paralysis stifled his powerful pen. In the August issue of the *Atlantic Monthly* let us hear the conclusion of the whole matter: *"The sum of the whole matter is this—that our civilization cannot survive materially unless it survives spiritually."*

Take from the home the sanction of religion and you stab the home to death at its heart. When marriage becomes wholly civil and the home purely a social institution the family falls apart, lust rules instead of love, and the devils in hell declare a holiday.

Take from Sunday the sanction of religion and you have a weekly holiday, but no longer a holy day.

Back then to the conception of sanction. Back then to a new appraisment of and to a fresh proclaiming of authority. Here in this house of worship—"the authority of the church." Here before this communion table, with its precious burden bodying forth our crucified Redeemer—"the sanction of the Christ."

Religion is the holiest thing on earth. Religion is at home in the highest in man and has its realm in the deepest in man and therefore its command is absolute. The cry of the hour and the need of the hour is for the sanction of religion and for sanction in religion for the authority of religion and for authority in religion.

To be the pet of society and to be lionized at pink teas you must be *broad;* to be polite and to wear the chaplet of popular praise you must be *liberal.* These be the shibboleths "broad," "liberal" of present-day culture and civilization shaken to its very foundations!

To believe everything is to believe nothing. To accept all religions is to rob yourself of a religion. To believe that everything and everybody is good is to believe that there is no good. The man with many gods is a man without God. A man boasts there is no devil and proceeds to prove it by going to the devil. A man shoots the Ten Commandments to pieces by which he proves that he is himself shot to pieces in his own morals. Men laugh in loud boast that there is no hell and clinch their argument by raising hell on earth. New York City is the bragging bootlegger's paradise, and the governor seems to delight to have it so.

Learn now, before it is everlastingly too late, that broadness can easily become the maid servant of badness and that liberalism tends to looseness as naturally as the cutting of the anchor cable tends to drifting.

It is therefore altogether fit and proper to think and speak of the church of Christ in terms of authority. Indeed one must needs do this, and on the authority of Christ himself. In Matthew 16:13-19 and 18: 15-18 in the recorded teaching of Christ he used the word church. In each passage the church is set on high, given great honor and clothed with great authority. "I will build my church—the gates of hell shall not prevail against it—if he neglect to hear the church—whatsoever ye shall bind on earth shall be bound in heaven." The church has the greatest honor of any institution on earth. The church has authority greater than that of any other organization on earth. The church has the greatest responsibility of any organization on earth. The church, Christ's own body, is unto honor and is clothed with authority.

I plead that we should take the church of Jesus Christ out of the classification "optional" and out of the catalog of "electives." The church is not left to choice, is required and is not an elective, is essential and therefore not optional. To make the church of Jesus Christ a matter of choice is to make it a matter of contempt. Bolshevik Protestants there are who treat the church as a door mat and who by their conduct spit upon it in the face of the community. Sunday is my day and I will use it as I will—and God and his day and Christ and his church—well, let them shift for themselves. My body I will serve, and my soul can go chase itself! The church—I attend if I please, and I give what I please, and I belong if I care to and when I choose to. Hands off! I am free!

We reap the harvest of our sowing. We have made the church too cheap, too easy—a thing wholly optional. Too long and too often we have taught that the church belongs to life's electives. We spread the Lord's table but we say of the communion, in our careless treatment, "Take it or leave it"—and they leave it! Another great branch of the Christian church says of the communion, as celebrated in the mass, "Take it, or go to hell"—and they take it!

Clothe the church with the authority of Jesus Christ and live with the sanction of the church on your life. Back, back! Back to the sanction of religion and to sanction in religion. Glens Falls, N. Y.

# Frank Nickels' Last Message

By Mrs. F. J. Nickels

**MR. NICKELS died in China on April 29. As stated in this letter, written by Mrs. Nickels at his dictation, he was anxious to tell the laymen of the denomination what he had seen, the impression it had made and the purposes which had been formed. Mr. Nickels did not live to speak his message, and we are glad to print this letter.**

YOU have probably heard from time to time of the very interesting trip Mr. Nickels, Horace and I have been having since the first of July, and likewise of Mr. Nickels' serious illness. He feels that his friends will be wanting to know something of our experiences and has asked me to write to you.

Our visit to mission lands had been long anticipated but frequently deferred by untoward circumstances. So it was with peculiar gratitude that at last we started on our journey. Delayed sailings to India gave us a longer time in Europe, Egypt and Palestine and afforded us an opportunity to see all the outstanding things of interest in these countries, including Christian activities. Our hearts were greatly touched by the brave struggle of the little Baptist church in Paris. Only as one watches the thoughtless Parisian throng can he fully appreciate the yearning appeal of their young pastor M. Jean Caudron, "Pray for us, dear friends. Our field here is so very difficult, our laborers so few. We need much your prayers."

As we visited the noble cathedrals of the Continent the static formalism of their ministry seemed to us to promise far less influence in the lives of the people than the struggling little evangelical churches. We were, of course, greatly interested in the Methodist missions in Italy, and in Egypt the work of the United Presbyterians is magnificent.

November found us in India and after visiting the Isabella Thoburn College and some of the other Christian activities of Northern India, stopping at Serampore for inspiration of Carujs' life and labor, we at length reached our own Baptist mission fields among the Telugus.

### From Darkness to Light

Having known personally so many of our missionaries, and since childhood having been devoted readers of our denominational and missionary magazines, we had felt ourselves fairly intelligent concerning our own missionary work. But our anticipations were a thousand times more than realized. Who can comprehend, without seeing for themselves, the wonder of the transformed life "out of darkness into light."

How our hearts burned within us as we visited the various stations at Bapatla, Ongole, Ramapatnam, Kavali, Nellore and Madras. I can scarcely convey to you the joy that was ours to see with our very eyes the fruits of the labors of the Cloughs, the Downeys, the Bakers, the Ellmores, the Fergusons, and all that blessed company of noble souls who have poured their love and sacrifice into that wonderful country. And how the people of Telegu land love the American Baptists! Their faces are radiant as they tell of their sense of gratitude to those who have sent them the gospel.

We spent Christmas in Rangoon and such happy times as we had with the Marshalls, the Wiatts, Helen Hunt, Dr. Maw Saw Sa and the other friends, those following days. Burma, the marvel of all missionary endeavor, how can I in this brief message convey in the slightest degree the thrill of those experiences.

Our visit to Doctor Nichols was a memorable one, our hearts fairly overflowing with joy in the wonderful work among the Karens at Bassein. To hear a thousand of these students sing the songs of Zion is a foretaste of heaven itself. One of our mountain-top experiences was when we made a pilgrimage with my life-long friend, Julia Stickney Cochrane, Mr. Ernest Griggs and Mr. Hinton to Ava and Augbingle, the scenes of the Judsons' sufferings. This was indeed holy ground. As we met hundreds of fine Christian men and women, the fruit of this sacrifice and of those others who have been counted worthy to suffer with him, over and over again Mr. Nickels would say, "Oh, the glory of the triumph of Jesus Christ in the lives of people! There has been nothing in our months of travel as we have seen the greatest productions of architecture, the rarest collections of art, the places of intense historic interest, the grandeur of scenic beauty, nothing that has compared in wonder to the transformed lives through Christ the Saviour."

The "before and after" of Christianity in the Orient is an absolutely convincing argument for Christian missions.

The first of January Mr. Nickels began to feel badly. He had a heavy cold from which he seemed never to fully rally and toward the latter part of January when we were visiting Canton Christian College he became quite ill. In spite of increasing weakness he was very happy in the long anticipated visit to Shanghai Baptist College.

As Baptists we have reason to be very proud of the growth and influence of this splendid institution. Its record of Christian experiences among its student body is remarkable. This is due in no small measure to the high Christian ideals of Doctor White who has been so wise a president. The faculty is most vitally Christian and there are wonderfully organized groups of personal workers composed of faculty and students who interest themselves in every student entering the school and college. The present senior class of the college is 100 per cent Christian. How does that compare with our American colleges? We spent about a week in Shanghai meeting various groups of faculty and students and were profoundly impressed with the constructive Christian character of the work being done.

I cannot overemphasize our growing appreciation of the value of Christian education. Of all others it seems to us the greatest evangelizing agency in the Orient.

Horace and I had to visit Wayland Academy at Hang Chow and Gingling and Nanking universities without Mr. Nickels. There is not time to tell you of our favorable impressions of the work and the people. It was so good to see the Cresseys, the Latimers, Doctor and Mrs. Charles Keen, the Deckers and all the other good friends along the way. On the advice of various physicians we came on up to Peking Union Medical College to find help for Mr. Nickels. We had looked forward with interest to a visit to this institution little anticipating how sorely we should need its ministry. After various tests which showed need of immediate operation, the physicians attempted to operate on Feb. 9 only to find a growth so involved it would have been fatal to perform on it. Since then Mr. Nickels has made a most valiant fight for strength to finish our journey. He had so eagerly anticipated seeing our work in Japan. Doctor Axling and the rest of our Baptist family, as well as other friends, were planning an interesting program for us and then we were to start home. Mr. Nickels was full of our precious experiences and had so much he wanted to talk over with you all.

### The Solvent of World's Need

So impressed has he been with the value of Christian missions as the only solvent of the world's great need, he had determined to give his entire life in trying to foster the interest of our laymen in this great work. He is so very weak these days that we sometimes fear he may not be able to speak to you in the flesh as he is still hoping he may, and lest he should not be able to give this message which he has so yearned to do, he has asked me to write you these things that are on his heart. He says with all the thrilling stories that the missionaries have brought home to us, "the half has not been told."

Speaking of the missionaries, we cannot refrain from an expression of personal appreciation of these blessed folks all along the way, and now in our great sorrow they have been thoughtful beyond conception. Here in Peking where we scarcely knew a soul, they have rallied to our comfort in a most splendid way. Mr. Nickels says he always thought mis-

sionaries were the salt of the earth, but now he knows it. Letters come pouring in from all over China and Japan to know what the friends can do for us, and one of the best friends we have in the world, Mrs. Guy Converse (Y. M. C. A., Japan) has come over to be with us during these trying days. So you see the dear Father does not leave us comfortless. Through all this perplexing, heart-breaking time we are very conscious of his love and grace, and our hearts are full of thankfulness for the privilege of this trip together. In spite of this sad experience we are trusting that somehow in his providence even this Gethsemane may prove to have a part in the upbuilding of his kingdom.

As we look back over the way we have come, and think of the seed-sowing we China, we catch a vision of the oncoming have seen in France and Italy, in Egypt and Palestine, in India and Burma, Siam and the Straits Settlements and here in throngs of those who love and serve Jesus Christ as their Lord and Master. As we have seen the world in all its confusion and restlessness, reaping the inevitable harvest of war, we have become more convinced than ever before that the only solution for its great need is Jesus Christ as their Lord and Master.

Just a personal word concerning Mr. Nickels. I am hearing constantly that his patience and cheer, his absolute submission to whatever may be the will of God, is a great inspiration to everyone these days. He has always so fully trusted whatever betides that the triumphant faith in the valley is a fitting climax, and I am sure the dear Heavenly Father will not let our blessed trip through the mission fields be in vain.

# Desperate Position of the German Baptists

By J. H. Rushbrooke

As I write, there lies before me on the table a German note whose pre-war value was 250 pounds. At the rate of exchange when I entered Germany yesterday, 916 of such notes would have been equal to one penny; at the rate of exchange this afternoon in Berlin 1,666 of them are the equivalent of one penny! Such facts are but a symbol of the confusion now prevailing. The cabinet crisis may or may not issue in a temporary accommodation: it is certainly symptomatic of a situation more desperate than Germany has ever yet faced. She is confronted by economic, social, political, and national issues of the very gravest nature; revolution, disruption, anarchy, are among the possibilities of the next few days and weeks. Vigilant reactionaries are eagerly watching the opportunities which French policy has opened to them, and every group that hopes to snatch some advantage from social overturn is gathering its forces for a bitter struggle.

To write at length on the political situation as reflected in newspapers of all shades of opinion is tempting; but I have only a few hours here in the course of a journey to Russia, and have taken up my pen for another purpose. This morning I conferred with a leading German Baptist who not only gave me a general view of the condition of the denomination, but produced detailed and specific evidence for all his statements. To one who knows the fine organization of the Baptists in this country, its years of efficient working, and the remarkable self-denial with which the church members have always supported it, today's facts are heart-breaking. The deaconness enterprise, one of the most characteristic and beneficent ever undertaken by any denomination in any land, is now in many towns unable to maintain itself. The foreign mission committee found itself on the first day of this month confronted with a deficit of 5,000 million marks. The German Baptist Union was not able to pay its colporters their salaries due at the beginning of September; it has just now succeeded in doing so through the generous response which the impoverished churches made to an urgent appeal. Arrangements are being made to set up food kitchens in connection with a large number of congregations, to keep the members alive through the winter; but the outlook even for this is black. Though money were available, in many districts food could not be obtained. How grave is the financial pressure is illustrated by the arrangements connected with a recent emergency gathering of the executive committee of the union to consider the crisis. The committee is not large; yet in order to economize traveling expenses, it was resolved that only one-half the members should attend: since these were unable to pay for food and lodging as in happier times, the mission house at Neuruppin was used for their accommodation. In spite of all these measures, and notwithstanding that several members traveled fourth class, the strain was severe.

What of pastors and other church workers? From official figures published by the state it appears that the amount needed as a bare minimum for existence has during the past three months averaged 400 million marks per month; over 80 per cent of the pastors and other workers have received stipends below this minimum—in most cases far below. Mr. Simoleit showed me figures demonstrating that he needs 120,000 million marks per month to augment the salaries to 350 millions (i. e. fifty millions below the minimum). The state's contribution for an unemployed family with two or three children is 216 millions *per week*.

All I offer in these brief notes is a "snapshot." This is the position of the Baptists as it appears *at the moment*. But it is not stationary; it is rapidly worsening. And what I write of Baptists is true, *mutatis mutandis*, of other groups of religious workers in Germany. Britain and America have sent some help, yet unless and until the political conditions are stabilized no help can be really effective. Can the churches of the world do nothing? Must we have on hand another Austria? Are the conditions in large parts of Germany to worsen until they resemble those of the Volga and the Ukraine during the late famine? Are the moral resources of Christendom exhausted?

Berlin, October 3, 1923.

## Fresh from the Field

(*Continued from page* 1220)

Into 655,000 homes the Goodspeed New Testament is going daily through its publication by fourteen metropolitan newspapers in various sections of the country.

September receipts of $1,700,237 for the Methodist Centenary Movement are $180,860 below September, 1922. Receipts eleven months this year $8,409,778, or $1,272,826 below same period last year. Year's receipts 1922 were $13,907,746. This means that to equal last year's receipts Centenary payments this October must be $5,497,968. Receipts in October, 1922, were $4,225,141. Seriousness of situation requires drastic action says Morris W. H. Ehnes, treasurer committee on conservation and advance.

One of the many ways by which the Divinity School of the University of Chicago has sought to make its exceptional facilities available to meet the need for more adequate religious training is by means of a church workers' institute, which has enrolled hundreds of students in classes for the study of the Bible, religious education, church organization and administration, missions, etc. This institute, meeting on the campus, was organized at the earnest request of many pastors. It begins its fifth year this autumn, on Thursday evening, Nov. 1, and continues for six succeeding Thursday evenings. A course of public lectures on "The Teachings of Paul" will be given by Dean Shailer Mathews at 7:30. At 8:15 three classes will be held. Courses in religious education, missions and church administration will be offered by Miss Georgia S. Chamberlin of the American Institute of Sacred Literature and Professors Baker and Holman of the Divinity School. This institute provides an unusual opportunity for any large body of volunteer workers in churches, Sunday schools, and other church organizations, to obtain instruction at the hands of competent specialists in their various fields. The institute is a gift of the university to the churches. The members of the faculty give their services free. No charge is made for the use of the university lecture-rooms. The registration fee of $1 is used to meet promotional and administrative expenses only. All persons interested in the study of religion and church methods will be cordially welcomed.

# The New World Movement

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.*

## If We Love Our Neighbors

By Albert L. Scott

The Epistle of James is a good book for us to be reading these days because James places great emphasis on works. That is just the emphasis we need to show. During recent months and years, we have been thinking deeply, seriously and to our great profit, on questions of belief. Let us not forget that there is also before us the great question of works, which involves what James calls "the royal law according to scriptures, thou shalt love they neighbor as thyself."

If we love our neighbor as we say we do and think we do, our neighbors in China, in India, in Burma, in Japan, in the Philippines and in Africa; if we love our nearer neighbors in our great cities, in Porto Rico and Cuba; if we love even our neighbors in other churches who may not agree with us on some questions of greater or less importance, then we must show by our works that we love. We may deceive ourselves but we cannot deceive God in this matter.

In its essence, the New World Movement is an attempt to express our love for all mankind and our faith in God by our works. Let us remember for our encouragement, that we have already expressed ourselves in works—in so far as dollars are works—in a more effective way than Baptists or any other great denomination have ever done. We should not feel depressed, we should rather feel elated at the great things God has done through us. Now, however, is the time for us to finish the task we have set out to perform.

The final year of the New World Movement has come and we need $12,161,521.67, to meet our missionary needs and pay our debts. A carefully prepared program of activities has been set out, elaborate plans for telling about the needs of our work have been made and all the organization that should be required has been established. Every Baptist who does not run away from his opportunity will hear the story and will be told what his church needs to do. But no plan, no program, no organization can succeed if the spirit of giving is not in our hearts.

Let us reason together about this matter. All Baptists believe in their Lord and in the Great Commission to go and teach all nations. If any do not they are not Baptists. Therefore, we believe in preaching the gospel in Asia and Africa and to the new Americans. We believe in raising up Italian preachers or in telling the gospel story to the Indians. We believe in an educated ministry and in Christian training for our Baptist boys and girls. Of course we do.

### A Cycle of Prayer

"Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice"

Special topic for emphasis during October—Stewardship of talents, time, mind, money.

**Our Work and Workers at Home**

27th day—Europeans.
28th day—Rural and Mining Communities.

**Our Country**

29th day—National Government.
30th day—State and City Governments.
31st day—International Relations.

**Our Church**

1st day—The church as a force for righteousness in the community.
2nd day—The Pastor.

Then we should ask ourselves whether we are expressing these beliefs and whether we are obeying the great commission in our denominational activities? Are our foreign mission societies making disciples among the nations? Do our home mission societies and our schools and colleges carry on the work of our Lord? The record of their achievements is a sufficient answer.

These facts being true then, it is evident that as individual Baptists the best way and the only comprehensive way, we can do our part in this great work and can express our love for our neighbor the world over is in giving. Your money goes to foreign missions, home missions, education, city missions and state missions, in as equitable proportions as fallible men and women can determine.

Let us not listen or be influenced in our giving by this or that innuendo or charge against some of our membership. God never intended that Baptists should believe alike or he would have tried us out in some more closely knit ecclesiastical organization. "So speak ye and so do as they that shall be judged by the law of Liberty." Questions of belief do not seem to be so important as questions of life. I do not agree with many of my brethren on questions of theology —probably because as a layman, I know so little theology—but I do know that we have the commandment that we love one another and that we are warned not to judge one another lest we ourselves be judged. Let us be done with this criticism of each other. It is not of God, nor according to the spirit of our Lord. Let us believe in one another and provoke one another to good works.

You believe the gospel of Jesus Christ should be preached in China and Japan and other foreign lands. Then give.

You believe in preaching the gospel to the immigrant, in raising the negro out of ignorance and in working for the salvation of our home land. Then give.

You believe in the work of our women's societies, for the women and children of America and in foreign lands. Then give.

You believe in taking care of our old ministers and missionaries and in the work our ministers and missionaries benefit board is trying to do. Then give.

You believe in educating ministers and in higher training for our boys and girls. Then give.

You believe in your state convention and in your own city mission society. Then give.

When you have given to these things you have given to just the enterprises that the New World Movement stands for. It stands for foreign missions, for home missions, for the state conventions, for city missions, for education. When you give to the New World Movement you show by your works that you love your neighbor and you are expressing that love through the best vehicle our denomination has yet developed.

Let us not think we are doing God a service by refusing to cooperate with our brethren in this great adventure of faith, because some man, some organization, some school, possibly does not accord with our views. Perhaps we may be wrong. It is better to give and to do our part in this great enterprise even though we do not agree with every detail of the program, than to withhold our gifts under the delusion that we are serving God when we deliberately refuse to go forward with our brethren.

God is speaking to us as he did to Moses before the Red Sea—*"Speak unto the children of Israel that they go forward."*

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**By one of those unexplained coincidences there is an earthquake, a fire, a typhoon and another quake in Japan just as thousands of churches are getting ready to study Japan. The stereopticon department had anticipated the study classes and had two new lectures ready. The calls in September made it necessary to make four additional sets. These two lectures "Nearest the Sunrise" and "Fighting for Character in Japanese Cities" were both prepared by G. Douglass Haring, one of our missionaries. They need no revision in view of the earthquake except that the property destroyed needs to be listed.**

# State Conventions in Annual Session

## Nebraska

By R. R. Coon

THE fifty-sixth annual meeting was held in Omaha, Oct. 10-14, in Calvary Church, Rev. H. C. Whitcomb, pastor. The day preceding, meetings of committees and the state board were held, thus avoiding the long night sessions of these bodies that long have taxed strength and tried patience of their members. Important items of business were thus made ready for convention reports.

The ministers' conference was held Wednesday afternoon, Rev. George Van Winkle presiding. President J. M. Wells discussed the topic: "The Minister's Habits of Study," illustrating it by incidents drawn from the lives of J. R. Miller, Phillips Brooks, and C. H. Spurgeon. It was an excellent piece of advice to ministers, and needed today. "The Parish in its Relation to the Community" was the subject of a paper by Rev. W. F. MacNeill, of Omaha. The work of the church is to save men, personal work is the method and today furnishes the crowning opportunity. Full discussions followed each paper. Two hours seem a meager time for ministers' meetings. We used to have two full sessions.

Mrs. J. D. Collins presided at the women's meeting, held at the same hour and participated in by Mrs. W. W. Cornell, Pawnee City; Mrs. E. M. Owings, Grand Island, and by Rev. Fred Young, Fremont, who gave the devotional address.

**Double Number of Nebraska Baptists**

An organ recital and musical program opened the first session of the convention—a fine exhibition of the new organ of the new church in which we met—a beautiful, attractive commodious house of worship. Mr. John L. Kennedy, of the Presbyterians, welcomed the convention to the city. "Today the church has the opportunity to come again into power," he said. The pastor voiced the welcome of all Omaha Baptists who are now engaged in improving Baptist plants in the city at an expense of a half million dollars. To these words Mr. Oak E. Davis, of Lincoln responded, suggesting that while this is the center of a section within a hundred miles the richest in the country, we should soon make our 20,000 Nebraska Baptists 40,000 Baptists. The president's address was given by A. B. Newell. This was a plain statement of Baptist conditions in the state, some reasons for the same, and strong urging to greater faithfulness in the future. Dr. W. O. Lewis, Baptist commissioner to Europe, gave one of the great addresses of the convention. European affairs were graphically portrayed, as well as the growth of Baptist principles there. When Waterloo was fought no Baptist church was in continental Europe, now large numbers, one Polish church of 1,000 members, the largest on the continent.

Thursday morning Rev. F. W. Ainslie, new state secretary, gave a general view of the work in the state; its relation to the Home Mission and Publication Societies and city mission work in Omaha. He spoke also of the industrial school at Beatrice, which the convention has just acquired. These items were emphasized rather than reading a long report. A short symposium on "The Rural Church" brought out three live addresses by pastors on the field—Revs. W. C. Miller, Maxwell; J. C. Briggs, Palestine; W. T. Dodd, Liberty. Rev. F. W. Benjamin also spoke about the remarkable work at Arnold, heroically begun by Rev. P. O. Silvara, who planned great things now being carried out. "When finished it will be the finest community church in the country," the speaker said. Addresses by F. A. High on the temperance question, and J. A. Leavitt, on "The Friendless" and the devotional address by Rev. J. F. Catlin, of Council Bluffs, closed the session.

Missions and evangelism was the subject for the afternoon meeting. Rev. G. L. Sharp presiding. The usual service of introducing new pastors and convention representatives was conducted by Rev. E. M. Owings. Then followed greetings from the Swedish and German conferences and the New Era (colored) Association, and an address on "Evangelism" by Rev. B. H. Ward, newly-elected state evangelist.

Now was given the delegates a rare and interesting privilege. Rev. Ezra Duncan—give him a salute—had planned a "Sightseeing Trip of Omaha Baptist Work." So for two hours and a half we were taken on a ride of thirty miles through business, park and rural Omaha in about forty autos furnished by city friends and others. It was remarked that the "grave and reverend" state board adjourned that its members might take this informing joy ride; and they did well.

Thursday evening after another inspiring organ recital, Dr. W. T. Elmore, of Lincoln, preached the annual sermon: Text, Gen. 26:18, "And Isaac digged again the wells of water." In an original and forceful manner the speaker supported the Bible representations of a man's existence. Instead of coming up, up, up, from lower forms of life, "God created man in his own image; . . . and breathed into his nostrils the breath of life; and man became a living soul." In the world of morals also we need to dig again the old wells. And in methods of work great improvement may be made.

*O world, thou choosest not the better part!*
*It is not wisdom to be only wise,*
*And on the inward vision close the eyes;*
*But it is wisdom to believe the heart.*
*Columbus found a world, but had no chart*
*Save one that faith deciphered in the skies.*
*To trust the soul's invincible surmise*
*Was all his science, and his only art!*

Friday morning, Dr. George Sutherland presiding, business of the Northern Baptist Convention was considered. In the absence of Doctor Aitchison others took his place. State Secretary Ainslie first reviewed the work of the Promotion Department in Nebraska. Dr. P. C. Wright, New York City, presented New World Movement interests, and discussed the "Future Denominational Program" in general conference. "We did reach our goal after all; 50 millions in cash and 50 millions in faith," he quoted from Doctor Aitchison. Dr. F. W. Padelford closed the session with scripture reading and prayer.

The Educational session was held Friday afternoon, Rev. A. C. Hull presiding. The "M. and M. Board" was the subject of an address by Dr. P. C. Wright, treasurer of that fund. He also held conferences with groups on the working of the society. Baptist work among state university students was presented by half a dozen students, and "Baptist Young People in State Normals" was considered by Rev. D. I. Coon, of Kearney, Mr. W. N. Delzell, of Peru, a representative from Chadron and Rev. F. K. Allen, of Wayne. President Wells described how Grand Island College had steadily increased its attendance since the closing of the school a year during the war; the number of pupils now being over 200, with 144 in the college classes; and the future is most hopeful. Dr. F. W. Padelford gave an address closing a most impressive educational meeting.

**Banquet Night**

Friday evening was banquet night. Women met in the dining room of Calvary church, where music and short addresses gave added interest to the banqueting table. Men met, 250 strong, at the First Baptist Church. Mr. Oak Davis was the ready toastmaster. Beside several talks from laymen, including a short sermon (!) from Judge Freeman, of Denver, Dr. H. F. Stilwell, of Cleveland, talked to men on lay evangelism.

The Saturday morning session was given chiefly to state convention business. Resolutions by Rev. E. E. Shoufler, Hastings, chairman of committee, were presented, including one endorsing our publications, *Missions, Watchman-Examiner,* THE BAPTIST and *Nebraska Messenger.* The committee on place of next meeting, Rev. E. K. Allen, chairman, named North Platte. Rev. R. R. Coon read the obituary report, mentioning as passing away during the year Rev. J. L. Blakeley, Rev. David Eller and Rev. C. F. Barrett. Dr. George Sutherland reported officers nominated for election: Pres., Oak E. Davis, Lincoln; first vice-pres., H. D. Rhodes, Omaha;

second vice-pres., Mrs. Jeff Yelton, Lincoln; third vice-pres., Charles Frisch, Glenvil; rec. secy., Dean Firth, Grand Island; asst. rec. recy., Mrs. J. D. Collins, Lincoln; treas., W. E. Rhoades, Omaha; historian, R. R. Coon, Grand Island.

Mr. A. B. Newell, retiring president, wished some other to take that position. Only one other, C. A. Schappel, had served in that capacity longer. For six years Mr. Newell had given freely time and effort in leading convention affairs, especially during the New World Movement era. Rev. B. B. Braden gave an address on "Stewardship," and Mrs. Osgood, of Chicago, closed the session with a devotional talk.

Religious education was considered Saturday afternoon. Director J. D. Collins gave the first address; an earnest appeal for greater advance in this department of work. "What is Religious Education?" was discussed by Dr. Norman E. Richardson of Northwestern University.

The B. Y. P. U. banquet was held Saturday evening, Mr. J. M. Sorensen, of Fremont, presiding. A banquet was also held at the Swedish church, where Secretary Ainslie dwelt on the plans for completing the N. W. M. campaign; and Dr. W. H. Main gave an outline of the program for the centennial of the Publication Society, next year.

Sunday morning Dr. Main preached in the Calvary Church; other ministers filled pulpits of the city churches. At the afternoon meeting President Wells spoke briefly and Doctor Richardson preached on the "Grace of God."

The closing service Sunday evening was deeply impressive. The young people's devotional hour, the musical program by the Calvary choir, the inspirational address by Dr. W. H. Main made a religious service that fittingly closed a great convention.

## South Dakota

By Roger J. Lloyd

THE South Dakota Convention met with the church at Aberdeen for its forty-second annual gathering Oct. 3-7. The almost ideal weather brought nearly 2000 delegates and visitors from over this inland empire. One can appreciate the efforts put forth by some of the delegates when one realizes that South Dakota contains 77,000 square miles, making it necessary for some of these folks to drive two days to get to the place of meeting.

Where such effort is made to attend a gathering of this kind there is bound to be a great fellowship in Christ. Some of the men on our fields never see a brother pastor except at the associational or state convention meeting. A finer body of young men cannot be found anywhere than among our pastors. We have several older men in point of years, but they will never confess to being old. Men don't grow old in this country.

The report of our general superintendent, Dr. S. P. Shaw, and of the missionary pastors, reveal all departments as being in a growing condition.

We had with us some old friends whom it is always a delight to hear and have fellowship with, such as Dr. Frank Peterson, the dean of preachers in this great Northwest; Dr. H. F. Stilwell of Cleveland, our convention pastor, who has the pastor's heart and the pastor's message; Dr. Peter C. Wright of the M. & M. Board, energetic, zealous, always working at his task. Mrs. Anna M. Salquist of West China; R. O. Jasperson of the Laymen's Council, and Dr. W. O. Lewis brought messages from their respective fields.

Several conferences conducted by the pastors of the state were of great benefit.

Much credit is due to Aberdeen Baptists and their faithful pastor for the success of the meeting.

Huron.

## Indiana

By C. M. Dinsmore

THE Indiana State Convention, which met this year at Lebanon, Oct. 9-11, was preceded by a profitable pastors' conference. This conference discussed the various questions connected with the order of worship in the local church and the matter of non-resident members. It was agreed that church letters should always be sent to the church and not to the individual, for church membership is not private property. It was also agreed that church letters should be sent at the time a member leaves, in harmony with the church covenant. A committee drew up a form of church letter which was later brought before the state convention and adopted as a suggestion to the churches of the state. This letter will tell the truth concerning members and will aid the pastor receiving them to be of larger help at the right time.

The convention was considered by those present to be one of the best ever held in Indiana. A large registration and splendid spirit contributed largely toward this result. In addition to the large number of interesting addresses, two features stand out as special this year. One was the men's banquet in the high-school gymnasium Wednesday night at which about 400 were present. Doctor Agar spoke on stewardship and Dr. F. E. Taylor followed by an address on the importance of personal evangelism. The other feature was the entire Thursday afternoon meeting. The Crawford Industrial School brought to the convention about fifty of its children who gave a program. This was followed by the introduction of ten of the workers in the two Christian centers in the Calumet District and twenty-three children from the two houses. They presented something of the daily routine at Brooks House and Katherine House. This was an exhibition of the product of our work in the Calumet District and the delegates felt that it was labor of which they should be proud.

The convention closed with a look at the Stockholm meeting with the assistance of Harry E. Myers and an address on "Baptists and World Progress" by Secy. J. C. Robbins. It was a gathering that inspired us all to undertake larger things for the glory of our Lord.

## Illinois

By D. O. Hopkins

THE annual meeting of this convention has come and gone. It came to Oak Park, Oct. 15-18, it has gone to the hearts of the Baptist membership of Illinois. Delegates arrived unusually early this year. The visit arranged by our women to the various Baptist institutions in and around Chicago brought a large number early on Monday morning. And some even on Sunday. Transportation facilities make Chicago and Oak Park easy of accessibility. Many came by autos over the hard roads, others by steam cars; city people made liberal use of the electric. We heard of none who dropped down from an aeroplane.

Oak Park Baptist Church, the place of gathering, was worth the visit. A spacious building of the finest type gave the vantage ground to the convention. This building cared for all the committee and board meetings, fed the hosts, and housed all the interests of Baptists. The welcome given by the genial Doctor Case and people could not be excelled.

The general superintendent, Dr. A. E. Peterson, is a member of this church and a resident of this city. To him is large credit due for the rich program presented. Outstanding men and women of the Northern Baptist Convention poured out their hearts to the delegates. In fact no stronger appeals to the Baptist task have ever been made at our national gatherings. The program itself was carried out practically to the letter of the printed schedule.

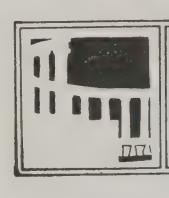
A helpful added feature was the arrangement of several twenty-minute devotional sermons at the beginning of each service. This accomplished two things: They brought the people to the auditorium on time and they prepared our hearts for the rest of that session. Carstens, Sayers, Johnson, Cozad, Abbott, Jackson, Howells, Jensen, and Tunison drew from the well of their Christian experiences and refreshed our souls by their messages.

We are also indebted to the Oak Park choir, girls from the training school, men from the Northern Seminary, and the Austin choir, for the music which was furnished at each evening meeting. Seldom have we had the privilege of such quality of music in these conventions. The response of the people to these soul-stirring anthems was marvelous.

As usual, former classmates of our educational institutions banqueted together, reunited their loyalty and purposes and deepened their friendship. Shurtleff College and the University of Chicago people enjoyed these repasts.

The mental and spiritual feasts, however, excelled everything that was offered to the body. Mrs. Montgomery showed us that "it is a great thing to be a Baptist at a time like this." She illustrated her points by concrete facts gathered in Europe this last summer. The inimitable Agar stirred our hearts and disturbed our church complacencies by revealing naked facts about our in-

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# The Open Forum



### ISAIAH'S PLASTER OF FIGS

In the book of Isaiah we have a record of denunciations of religious hypocrisy, appeals for repentance, comforting words for God's people, predictions of a coming Saviour, revelations of Jehovah's protecting powers in the destruction of the hosts of Assyria. It is a book of history, of prophecy, of poetry, so that Matthew Arnold said that parts of Isaiah furnish illustrations of the world's best literature, giving to us lofty views of Jehovah, his person and his teachings. There is the record of a very commonplace event, the making of a plaster of figs for Hezekiah's recovery. Hezekiah, spoken of as good king Hezekiah, a man of fine character, was sick nigh unto death, the gloom of the grave was settling upon his mind. He appealed to Jehovah for life, for a longer life that he might worship him in the land of the living. There came the answer in Isaiah 38:5: "I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years." purpose into fruition. Alongside of Jehovah's promise to add fifteen years to his life, there is the statement that Isaiah ordered a plaster of figs that Jehovah's word might become a reality. It was faith in Jehovah that led Hezekiah to pray. It was faith in God's love and remedies that led the prophet to make use of a common household medical treatment. It would have been an act of impiety for Isaiah to have made use of the figs and relying on the laws of nature decide not to look up to the living Jehovah. It would have been an act of equal impiety to have neglected the use of agencies that God had established for use in such cases. This lengthened Hezekiah's life fifteen years. I have known pious people who out of reverence for Christ and with the desire to know his love and healing powers have thrown all healing remedies out of the window. It was, in their judgment, dishonoring to the Saviour to place any material remedy alongside of the personal healing power of Christ. Isaiah was a God-honoring man. Knowing the healing power that Jehovah had stored in the fig he made use of Jehovah's agency to carry into effect God's promise. A one-sided faith cure, throwing aside remedies that God himself in kindness and wisdom had provided, is not a God-honoring act. For Jesus to have thrown himself down from the pinnacle of the temple would not have been an act of faith, but of unfaith, of daring, of presumption, not of trust. Nature's laws would have crushed him had he thrown himself down headlong trusting to Psalm 91:11 to save him instead of the steps provided for getting down. Dr. John Gill in scholarship and in knowledge of a systematic theology was vastly the superior of William Carey, brought up on the cobbler's bench. Doctor Gill thought it was dishonoring to God's promise and sovereignty for man to interfere with God. He was able to carry out his own plans and therefore missionary societies were God-dishonoring organizations. William Carey was a wise man and built upon the plan of Isaiah—God's announced promises call for man's cooperation. God works, but works upon and in and with and through men who are willing to be God's hand and voice and agent. Paul affirms the union of the divine and the human in Philippians 2:13. It is God works in us to will and to do that men on their part may work out in outward life what God has implanted in the heart. George Eliot makes Stradivarius say that God needed him to make the Stradivarius violin. In like manner God made use of the plaster of figs and William Carey to work out his purposes. When we pray that in 1923 we may have bigger and better Sunday schools, may raise the twelve million dollars for the New World Movement, that we may largely widen the kingdom of God in the earth, we must contribute to God's command and desire our joyous cooperation in giving our money and ourselves. Jehovah's adding the fifteen years of life was dependent upon Isaiah's making the plaster of figs.

Haddonfield, N. J. O. P. EACHES.

### THAT ROGER WILLIAMS SPRING

Doctor McGuire has disturbed me by that little article concerning the impurity of the Roger Williams spring. This is not right. I find that Elder Brewster's spring at Plymouth is "still very delicate and refreshing to the wayfarer, although today he quaffs it from a bubbler." Why should the Congregational spring be "very delicate and refreshing" and the Baptist spring so contaminated as to make it foolhardy to drink therefrom? Would it be unscientific and narrow to think that modernism has made that spring dangerous? Has Brown University done this thing? Or is it due to the fact that Romanism predominates in Rhode Island? Or is a failure on Rhode Island's part to ratify the eighteenth amendment to the constitution the cause? Doctor McGuire is under obligation to do some research work and clear up the matter, otherwise it will have to come up before the Northern Baptist Convention and perhaps the denomination be split.

Is there not need of a prophet to go forth with a cruse of salt, chemically pure and cleanse the Roger Williams spring and make it safe for Baptists? If this cannot be done, ought not the thing be plugged up and a fountain pure and undefiled opened up somewhere from which Baptists may drink without danger?

Waupaca, Wis. —J. W. CLEVENGER.

### RUNS GAUNTLET HEROICALLY

Congratulations from "down in Dixie" on the ever-increasing value of THE BAPTIST. I have read every issue and note with pleasure the improvement in form and content.

The stewardship number was delightfully free from the obnoxious and untrue Jewish basis for Christian using of the Lord's materials held by his people. Doctor Agar's phrase "the minimum of a tenth and use it for gospel purposes" is a far step from the old "robbing God if you do not give to him as much as the Jew did under the law." The emphasis on real stewardship, *the consecration of all we are and all we have to kingdom service,* was quite refreshing. We could wish that all the contributors to that issue had made this emphasis, omitting the "legal" tithe.

Of course many regret the references in the "Baptist Message" from the World Alliance making the Jewish practice so prominent and some of us had hoped that there would be no further allusion to the Jewish tithing system. Indeed, the report of the layman's committee at the Southern Baptist Convention in 1923, in Kansas City, used the word "tithe" but once and that was in connection with past activities. The "tenth" as a minimum was presented. So there are signs of improvement all along the line. We rejoice and long for the day when nothing but the ideal, the whole life and property, no fractional Christianity, will be the slogan by every leader. When we eat, drink, play, dress, rear families, own autos, go to conventions, conduct business, educate and do all for the glory of the Master. Then, indeed, the churches' work will prosper and Christians will find a new joy in every phase of individual and family activity.

THE BAPTIST is running the gauntlet heroically. We believe you are trying to let the Bible say what it means instead of insisting that it means just what it says. It seems, in "spots" at least, that you are not afraid to let Baptists be Baptists and really put into practice their principle of freedom in interpretation.

No paper can take the place of THE BAPTIST. You must represent all the people, as a denominational agency, and no "private interpretation" can find place in your editorial columns. May the campaigns of our brethren "across the line" prosper abundantly and the Northern Baptist Convention find its glory in spreading the "good news" throughout the wide, wide world.

Baltimore, Md. —KINGMAN A. HANDY.



# Religious Education



## Practicing Good Will

Frank is a boy of ten. He was born in America, but of foreign-born parents. If one asks his name, the reply is "Frank." This is to impress the fact that he is an American citizen. If one wishes to know his last name it is necessary to ask a second question about his name. Perhaps it is Greek or Italian. Indeed it might be a name applying to any one of twenty odd nationalities, for he lives in a community where that many different nationalities are represented.

The other day Frank was making his way across one of the crowded thoroughfares of the Chicago Loop. We greeted him in a friendly manner and passed on, not knowing that we had ever seen him before. Two minutes later and Frank was again at our side. His boyish face was radiant with smiles as he said, "Say, Mister! Didn't you visit our vacation school on Morgan Street?" We were comrades at once, for we had met him before. He was one of 600 happy boys in attendance on the day of our visit.

Frank felt that he had a perfect right to make himself known to one whom he had met in such happy circumstances. He had no doubt exhibited the same spirit of good will when he met others connected with the school—the boys and the girls, and especially the faithful teachers and workers with whom he was in such intimate contact for so many days. In this same school on Morgan Street there were representatives from practically all the nationalities of the neighborhood, thus constituting a center of international good will. This school was only one of many others of its kind.

Reports are not all in as yet, but it is conservatively estimated that 30,000 boys and girls participated in the 200 and more daily vacation Bible schools held in Chicago this summer. The various activities of the season were directed by some 2,000 teachers and workers, many of whom attended the training conferences held at the Northwestern University Building while the schools were in session.

"In moral training the major keys of pleasure must predominate," writes Prof. George A. Coe. An experienced public school teacher of standing in her profession reported as follows concerning her school of 100 boys and girls in a residence community of good homes: "We are just as happy as we can be. We are having the best time." Her explanation of the success of the school was in terms of happiness.

"Last summer," said a father, "our children were singing 'Peggy O'Neill,' this summer they sing 'Onward, Christian Soldiers." The daily vacation Bible school substituted a religious hymn for a ragtime song and at the same time ministered to the pleasure of the children in a wholesome way.—*Chicago Church Federation Bulletin.*

## International Sunday School Lesson for November 11

**SOME MISSIONARY TEACHINGS OF THE PSALMS**

**Lesson: Psalms 47, 67, 100**

*Golden Text: Let the peoples praise thee, O God; let all the peoples praise thee.* —*Psalm* 67:3.

**Introductory**

God, as Ruler over all the peoples of the earth, is the motif of Psalm 47; through the blessings conferred upon man the earth shall be full of the knowledge of the Lord, is the dominating thought of Psalm 67; a paean of praise and thanksgiving is Psalm 100.

**The Lesson**

*"All ye peoples, clap your hands....For Jehovah is a great king over all the earth. He will subdue peoples under us, and nations under our feet.....Sing praise to our king, sing praise. For God is king of all the earth.....God reigns over all nations."*—There is no local God suggested in this singing extract from the forty-seventh psalm—a God to be known throughout all the nations—but "how are they to believe in him of whom they heard not? And how are they to hear without a preacher? And how are they to preach unless they are sent forth?"

*"Mighty one of Israel: he that giveth strength and peace to the people." "The Lord is among us...he bears our burdens"* —Not a mighty ruler to come one day to take possession of the kingdom. It is his kingdom today; the whole earth is under his rule, whether or not its inhabitants have acknowledged that sway.

*"Shout to Jehovah!"* chants Psalm 100. *"Serve with gladness; come before him with exultation.....He it is that made us and we are his...give thanks to him, bless his name."* Were Christians to enjoy their heritage to the full, realizing God's ownership of them, whom he has made and so they are his, and were such songs of triumph to issue from their hearts, their missionary message to the world would be a magnetic one.

**Leading Thoughts**

1. "Sing praise!" "Sing Praise!" "Sing praise!"—not once but hundreds of times are we told this in the psalms—the missionary message is a joyous one. 2. "God is to us a God of deliverance. He is a father to orphans and a judge of the widows—" a practical God, an ever-present help in time of trouble is another message of the psalms. 3. The breath of the psalms is prayer, deliverance from troubles, faith and praise—of this knowledge should the earth be full.

## The Self and The Sabbath

By H. Lawford Nichols

At the request of a public school official (a Baptist) I have put into writing the substance of a conversation for his personal use. It occurred to me that other teachers and leaders of young people might find it useful because of its ground of appeal.

The aim of course is to scatter the foolish and poisonous idea that a Christian Sabbath is a blue day by a review of the beauty and suggestion of the evidence from the features that entered into Christ's own day.

Question: What is a Christian Sabbath?

*Christ's own program,* proved by what he did.

Consideration: Christ's program should be a sane norm for Christian conduct.

Digest of Christ's program:

1. Worship: Luke 4:16—"As his custom was he entered into the synagogue on the Sabbath day and stood up for to read."

2. Taught (Sunday-school teaching): Luke 6:6—"Also on another Sabbath . . . he entered into the synagogue and taught." Mark 1:21-22 indicates the character of his method.

3. Healed (Primary Scout Law): Luke 13:10-13, whole passage. John 9:14—See verse 16 and whole incident.

4. Walked (went for a walk with his friends): Luke 6:1—"Went through the corn fields," second verse and incident. Mark 2:23—See the nature of conversation.

5. Enjoyed the hospitality of a friend: Luke 14:1—"the home of one of the chief Pharisees"—See incident.

6. Approves of necessary work in care of animals: Luke 13:15—"Watering, etc." Matt. 12:11—kindness to animals—Whole passage germane.

Christ's personal program therefore includes: Worshiping, teaching, helping, exercise, social contacts and the care of dependent creatures.

Note: The spiritual, the intellectual, the physical, the social, the humane interests of life are all provided for in the sanity and balance of this program.

Contrast this with the aimlessness, uselessness and sheer idleness or crass self-indulgence or selfishness that marks so many of the life currents of our American Sabbath.

One of two courses is open to each and every life and influence:

A. Just drifting in the common currents—that's easy!

B. Having a constructive share in promoting the Christ following (Christian) norm—that's joyous!

The latter course is undoutedly patriotic because provocative and preservative of the best, while consistent with the pursuits of happiness.



# The Chimney Corner



## The Home of The Brave

### Chapter VIII. The Candle in the Window

FRANKLY, Miss Patricia Brave was astonished. To think that so charming a girl as Veronica Antisdale wanted, actually wanted, to marry Ricky, so many years older, so surprisingly possessed of absurd notions! Notions which Veronica shared with a heartiness not to be disputed. Without being positively rude to both parties concerned the poor lady hardly knew how to express her dismay—and her delight. It was a load off her hands, in one way—but a load on her heart, in another way.

"I might as well tell you, Very," she began, "the neighborhood is really impossible! The most excruciating noises come in the window, the most nauseating smells of garlic and goodness knows what else assail you the minute you walk on the street, and of course the sights—well, the sights—"

Very laughed softly. "Pat," she said, reassuringly, "I was born with a silver spoon in my mouth, and I've been trying to give it away ever since. I simply adore this kind of living; I always wanted to go into social service work but I was afraid I'd become one of those cool, proficient creatures known as social experts. I don't want people—plain everyday people—ever to become 'cases' to me; I don't want to pigeon-hole them neatly into their proper places; derelicts, right hand file; dependents, second row, right hand file; delinquents, here; etc., etc. I shall perfectly love being just 'neighbors.' I'll love asking them in to a meal, I'll love all the little helpfulnesses that can become so every-day; I'll love borrowing their babies every day while they work, with Anne Trevor to watch over them; I'll love the parlors used of an evening for parties and small tête-a-têtes. Pat, I want to be like a candle in the window, to invite people in, to light them to something in America which they haven't had before."

Patricia Brave took the girl's hand: "Very, you see it all now, glorified by Ricky's love and Ricky's enthusiasm. But candles burn away, my dear. You aren't strong enough to stand the daily roughness and the daily disappointments. There'll be uglinesses you will want to close your eyes upon—"

Veronica stopped her. "Of course there will be," she said sensibly. "That's what I'm here for, silly! Do you suppose I'm just another mere Carol Kendicott of Main Street fame to try ineffectual 'stunts' to *lift* these neighbors? Of course, I know that it's going to be an experiment; of course, I know there'll be disappointments; of course, I know the candle will be blown out and burned out—but this is going to be a Home of the Brave in the midst of other homes of the brave—the brave poor! I'm too enthusiastic over the plans I have to sleep. I'm going to be married in the little corner church, darling, and then—don't faint!—the reception's going to be in this house, a house-warming! And every neighbor for two blocks in each direction is going to be invited. Won't it be—a little bit of heaven?"

Miss Patricia Brave did not trust herself to say what it would be like, in her estimation. She was too horrified!

"Do you mean to tell me, Veronica Antisdale, that your mother and father will countenance any absurdity like that? To be married in a dingy chapel? To hold your wedding reception in the *groom's* home? Why, it simply isn't done in good society. You'll be the talk of the whole town! I can't think what people will say!"

"Neither can I," laughed Veronica, merrily. "Pat, I'm so sick of being a puppet; strings pulled here, and I do this proper thing—strings pulled there, and I do that proper thing. Simply spending money, spending money, spending money, mimicking a lot of empty-hearted idle rich; and all the time America's full of brave folks and real folks, Mansion Avenue folks, in ugly homes of the brave, looking at all of us spendthrift folks with savage covetous eyes. Oh, I *know!* I know! Young girls copying us with tawdry imitations, putting on airs, trying to be as Vere de Vere as any Vere de Vere on the boulevard. It's all nonsense. I'm ashamed of us all. I'm going to kick over the traces and have a perfectly normal natural wedding, without any pomp or disgusting display or society nonsense. An adventure in democracy if there ever was one!"

"I can't believe my ears," poor Patricia Brave lamented.

But her brother took it differently. Now that the wonder of Veronica's wish had lost its newness he seconded every suggestion, and added many of his own. The making over of the Home of the Brave was perhaps the most interesting task he had ever done: the 'nursery' on the second floor—those fifteen spotless cribs! The 'game room," with its frieze of knights of old on horseback, and its bookshelves underneath with books for little modern knights—and ladies! The little parlors, with their gold-shaded lamps and little alcoved corners! A hundred times a day he walked around and looked with unbelieving eyes at all he saw, a dream come true.

But the strangest trips of all were to the houses on the nearby blocks, asking the names of boarders, "renters," residents, etc. To each of them the mail in due time brought a curious invitation, surely the most unusual ever engraved by the select firm entrusted with the order:

"Mr. and Mrs. Rupert Osgood Antisdale
request the honor of your presence
at the marriage reception of
their daughter
Veronica
and Richard Brave
on the fifth of November, from eight to ten, at the "Home of the Brave," 281 Mansion Avenue, which will thereafter be informally open to all its neighbors for their free use."

Well!

It was a bomb in the neighborhood! Everybody talked about it. Everybody knew everything about it. For Sophie, the laundress's daughter, was going to be a flower girl, and the "madonna of the kitten" another flower girl! Everybody knew that the bride's dress was of white silk costing one ninety-eight the yard—my word! and hadn't Minna Abramovitch paid all of four-and-a-quarter the yard for *hers!* Yah! "And I got it on good faith that old Miss Graper is making it—very simple!" Minna Abramovitch said it made her feel foolish-like to have dumped so much good monies into weddings for one day only, when now if there wasn't coal and food and winter flannels and babies and everything. . . .

The wonder of it grew. You were not

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

## A Candle's Beauty

By Anne B. Payne

THE beauty of a candle touches me:
It is so softly gay—
So steadfast and so careless of itself,
Giving its life away.

With waxen body, slender, white and still,
Melting as snow or ice,
It is a spendthrift with a soul of flame,
Offering sacrifice.

A little space of moments and of hours
In which to shine and glow—
A candle's beauty touches me, oh, more
Than anything I know.

—*Good Housekeeping.*

to dress up for that reception-business. Just Sunday best was plenty good enough, the word went around. Hordes of people stood all day on the sidewalk waiting before the corner chapel to see the florists bring decorations—didn't society brides always marry in "a bower of floral loveliness?" Toward four o'clock the florist's wagon arrived: three palms and four pots of lilies. . . . But arranged correctly they made a lovely group. Simplicity.

As a spectacle, the wedding failed. But as a festivity of friends, it could not have been surpassed. There stood the slender little bride, in her simple wedding gown—she took everybody's hand: "You are my neighbor now, you know! I hope that you will come to see me often. Maybe you will find books you'll like to read, or an open fire you'll like to sit by!" A light glowed in her eyes that could not be mistaken. It was friendship, nothing else.

And that tall whimsical man, with the staunch hand-shake, was popular, too. The young men listened to him with reverence, as he told about his years in France, his heading the refugee work afterwards in that section of the country. They, too, had been in France. "I have some pictures I'd like to show you, if you'll drop in some night," Ricky said in the most natural tone in the world. "How about tomorrow?"

People loved Ricky. He was so casual about his invitations—they got accepted without the guests suspecting any ruse. The refreshments were good. Ample. Unbelievable, to the very young neighbors, who had third, fourth, and even fifth helpings. Come again? Well, yes! Yes!

When the door closed on the last guest, Veronica rather wearily performed a little rite which was to be symbolic of the years to come: she put a lighted candle in the window. It was Ricky who lighted it.

"And that's the way it should be," she said, "always! You lighting me on and on and on. A little light in this part of the world known as the Land of the Free and the Home of the Brave."

(*The End.*)

# The Young Reserves

## The Hat That Cost a Sweet Potato

By Margaret T. Applegarth

IT was raining cats and dogs! You might almost think that a kitten and a puppy were landing on the window sill, the rain came down with such a thump and bang. Indeed, the noise grew so loud that finally it dawned on Flossie that it really was some one at the door, so with her heart beating like a trip-hammer she went over and opened it an inch: just wide enough to let her dear little black nose poke out, and one startled eye be seen.

"Anybody there?" she asked in a trembly voice.

"Somebody is!" answered another voice, "Oh, do let me in!" and there appeared before Flossie the wettest lady she had ever seen in all her life: rivers of rain ran down her cheeks, niagaras of rain plunged off her hat, smaller waterfalls of rain splashed from her shoulders, brooklets of rain trickled from her shoes—oh, she was very, *very* wet, and when she came indoors she left a little lake wherever she stood on the cabin floor.

"I'm not only wet through, but I've lost my way, and I'm simply starving!" she laughed merrily, as she began trying to dry herself before the hearth where a jolly fire was snapping busily. "Isn't this the best fire? And am I not the forlornest sight? Just look at this poor old hat, soaked through till it's limp as a rag. One thing is sure, I can never wear it again."

Quick as a flash Flossie had her big idea: "Please, missy, I'd admire to buy it off you, only just this minute there isn't one single sol'tary penny in this here log cabin. But oh, I'd just admire to buy it off you!"

The Very Wet Lady smiled all over her very wet face; "I can't imagine what you want the old thing for, my dear, for it's simply ruined, but you can certainly have it—for nothing! Unless you'd like to give me something to eat, for I'm simply ravenous. . . ."

Flossie rolled her eyes every which way to see what she could find that was eat-able and drink-able, but not a crumb or a drop of anything could she discover. Then suddenly she remembered the fire on the hearth—again and again mammy would put a sweet potato in the embers to bake, so Flossie poked the fire with the broom-handle, and oh joy! a sweet potato came rolling out.

"Missy, would you-all take one measly, spindly li'l sweet 'tater for that puffeckly scrumptious-grand hat?" she asked, hardly daring to hope; but the Very Wet Lady smilingly said that she was more than willing to sell her very wet hat for such a nice hot potato, so the exchange was made, and while the lady munched her potato, Flossie twirled that precious hat round and round in her fingers before the fire to dry it.

"Nebber in all my born days did I 'spect to own a really-truly hat with pink flowers and green ribbings looped all over it," sighed Flossie blissfully, "even mammy nebber had a hat. So when I dries it off, I 'spect folks will want to borrow it a right smart lot, so I'm going to hide it away and save it up and save it up and save it up. 'Deed I am! Nobody round these diggings ain't never going to see me wearing it—not much."

"But that's what hats are for—to wear; so why should you 'save it up'?"

"Save it up for Spelman, of course," said Flossie with bated breath. "What for would I need a hat round this old place? But by'n by I'm aiming to go to Spelman all the same as Mary Lily, and that's why I got to save it up. See?"

"No, I don't see at all," laughed the Very Wet Lady, "for I never heard of Spelman or of Mary Lily, so I can't imagine saving up a hat for them!"

"You nebber heard tell of Spelman?" gasped Flossie in stunned surprise. "Why where-all do you live not to hear 'bout Spelman, missy? It's the grandiest place. It's the biggerest, beautifullest place. It's packed jamfullest of girls of any place in this here country. 'Deed it is! Black girls. And no matter how poor you are, or how little you know, they take you at Spelman. 'Deed they do! And Spelman helps you earn the money. Spelman teaches you all those things you don't know. I guess there's no place you ever heard tell of quite like Spelman. Mary Lily knows, for she's *been* there! 'Deed she has And vacation-times when Spelman sends her home to rest up, you don't catch Mary Lily *resting*. No ma'am! Mary Lily, she comes over here and learns me my a, b, c's and how to read from primers and how to add and multiply and not get fooled when I drive to market with pappy. Mary Lily is the reason why I talk all the same as you, and not like lots of negroes round here who nebber had 'vantages, 'vantages like Mary Lily fetches home to me from Spelman. And not only to me, but Mary Lily learns *all* the kids. 'Deed she does! She shows the old grannies how to knit; she shows the men folks how to plant seeds so they'll come up better'n seeds ever come up before. She even learns the mammies how to wash the babies and keep the sun out of their eyes. Every blessed thing that Mary Lily learns at Spelman she teaches in this li'l village. See?"

The Very Wet Lady was beginning to see, of course; but she still had at least twenty questions to ask: What was Spelman exactly? Was it a big place?

Flossie laid down the hat that cost a sweet potato (ah so carefully!) and began tracing patterns on the little cabin floor: "Spelman is a seminary," she explained, "and Mary Lily says it's the beautifullest place in the world. 'Deed it is! Trees that riz way up in the air and wave their arms real gentle-like. Grand driveways that curve this way and that between those trees. And there are more buildings than you could shake a stick at: for in some of those buildings Mary Lily sleeps at night; in other buildings Mary Lily goes to classes in reading and 'rithmetic and joggerfry. In other buildings Mary Lily learns the proper how of cooking and sweeping and sewing. In other buildings Mary Lily even learn to teach. Yes ma'am, a lot of little kids come every blessed day and Mary Lily learns to teach them: that's how she could start in on me so grand and quick. Then there's one building specially for Mary Lily to be sick in, and any sick black person near Spelman dast go to that building and be just as sick as they want to, and for as long

(*Continued on page* 1245)



# Young People's Work



## Topic for November 11

**COURAGE NEEDED TODAY. FOR WHAT?**
**John. 1:1-9.**
**(ARMISTICE DAY)**

By Charles Durden

1. *The Need of Courage.*

The Hebrew poet has described youth as the period of great ambitions when men soar on wings as eagles; midlife he calls the time of entire efficiency, when men run and are not weary; age is still triumphant if it can continue to walk and not faint. As life goes on most of us come to see that it may call for greater heroism to walk and not faint than to soar on winged hopes or run on tireless feet. In the life of Sir Walter Scott each of these periods was experienced in turn. He had his winged period, when life was easy, popularity was given him and the world was within his grasp. Building fame and fortune he came into his second period, and records the ease with which he produced his most popular works. But disaster came. In tragic downfall, he is heavily involved in debt. It was in this third period that he refused defeat, defied ill-luck and toiled valiantly on. The aged, heroic, toil-worn Scott is infinitely greater in his fine courage and manly battle than the brilliant Scott of brighter days.

Our supreme need is courage, for courage in some form we must have if we are not to be trampled under foot. It is for the coward alone that defeat is final. The man of courage ever has a glorious future, however greatly defeated. This is the lesson of all great lives. Take at random a group of biographies, and they are alike in this, whatever be their dissimilarities, that they are documents of human courage. Always in their hearts the undying flame of undaunted courage burns. Courage is the heroic temper which defies the untoward events and marches on to victory.

2. *A Bird's-eye View of the Task Reveals the Need for Courage.*

(1) The condition of the world summons us to courageous service. Strife and class divide us. Self-interest builds barriers of hate. War is always imminent. Dogmatism on one hand assumes unbrotherly attitudes and menaces fellowship, while wideness of sympathy and liberality of spirit often becomes supine and superficial.

The challenge of the open doors of the wide world calls for courage. The bigness of the task bewilders and overwhelms us. The far-off world, the near-at-home call us. Orient and Occident alike, the need is for brave hearts, prepared minds, loyal spirits.

(2) The work of the local church demands courage. The basis of success in the larger task is in the work of the local church and union. The vision of the world-wide work can grow only as the vision of the home task becomes clearer. The prosaic duties of faithful church membership must be courageously performed, even if they lack the glamour of the far-away.

The stream of missionaries and ministers and secretaries and assistants for churches flows out of the local B. Y. P. U. Courage to overcome obstacles in training them; courage to send them to the places of preparation; courage to give them to larger fields, fill their places at home and carry on—courage aplenty is needed.

Then, too, life is complex, crowded, hurried. Work falls upon the few. The spirit of indifference seeps in. Disloyalty to the local church takes the heart out of the leaders. The very need of this hour is a compelling challenge to all young people to stand by, lend a hand and right the ship.

3. *The Demand For Courage is Personal.*

Self-conquest is the most difficult part of it. We must conquer ourselves if we would conquer mankind for Christ. And that calls for courage. The modern child is inoculated at birth with a greed of money. His choice of vocation or profession is controlled, not by ideals, but by rewards. It takes courage for him to learn to be himself, to defend his own rights in himself, to be bold enough to live life in his own way. Let him survey his own life, look squarely at his own failings, inventory his weaknesses—he will discover field enough for conquest. Courage discovers opportunity. Courage does not obey circumstances, it creates them. The uncourageous man falls into his narrow groove, and blames the injustice of life for his misfortune. The courageous man gets out of the groove, takes up arms against adverse circumstances, faces risks with cheerfulness, and conquers. Faith is the supreme courage. It is soul-courage. It is an easy and cowardly thing to deny; it needs supreme courage to believe.

## Endings and Beginnings

The *B. Y. P. U. Trumpet* of Emmanuel Church of Schenectady, N. Y., contains the following editorial by the president, Everett S. Lee:

The year just ended has been one wherein Emmanuel B. Y. P. U. has shown progress in its aims and ideals. This is because of the loyalty of the individual members. There is no one of our 100 members who cannot look back and say, "I did something to make the society better." Where such a spirit exists progress is inevitable.

The incoming officers will find themselves leading a strong virile organization eager to do things. And there are many things for the society to do. The Sunday evening devotions, an hour for praise and testimony to the glory of Christ as we find him in our daily lives, ought to be augmented as richly as possible by group prayer meetings and personal conversations with those who have not yet given themselves to Jesus Christ. The missionary endeavor of the society ought to be crystalized to even a greater extent by more active participation in the Young People's Missionary Society, giving an evening a month to mission study, and an equivalent or more of helpful work. The ringing need of the hour is found in these two branches of our work—more Christianity ourselves, more for others.

The largest committee of the society should be the membership committee—for every society member should feel an obligation to bring in new members. If you find our society fills a need in your life, bring others in that they may share of the bounty, and your share will thereby be increased. Be a helper to the membership committee.

The large and active membership of our society puts upon us an increased obligation in our work for others. When called upon by the western district of our association, or by our association, our response should be generous. Though our activities may be many, and in some respects the interests of our members diverse, we should not forget these obligations, for the hardest lot can best be assumed by the strongest.

Two new activities of the past year need our thought in the days to come. Our B. Y. P. U. paper, the *Trumpet*, a romping youngster, must grow on. More important even than the enjoyment we ourselves get from its pages is that which has come to our alumni members from its monthly visits. Let us all resolve to do that which will keep the *Trumpet* with us, whatever the future shows it to be. The second new activity is our participation in the B. Y. P. U. national convention. This year seven of our number went to Boston; next year Denver is the convention city. The gain to our society ought to be great from convention participation.

And so another year begins as the past year ends. The outlook for our society is bright, our hopes and our expectations will be realized in proportion to our application of the talents which we have.

The B. Y. P. U. Ontario and Quebec is thoroughly organizing for the winter's activities. The first vice-president will superintend all matters relating to associational B. Y. P. U. work, the second vice-president, the daily devotions and life service leagues and the third vice-president, the trained leaders or Christian culture course and the tithers' league.



# Our Own Folks



## Detroit Baptist Doings

By Albert H. Finn

The Scotch evangelist, Samuel G. McNeil, of Philadelphia, so widely and favorably known, has been preaching in special meetings at Temple Church, Rev. Llewellyn Brown, pastor. This was not his first appearance—this was a cordial come-back that was much appreciated and fruitful. Rev. C. A. Boyd, director of religious education for Wisconsin, becomes the assistant pastor in this great church and leader of the educational and church school life.

Beulah, the beautiful, Rev. Herman Lang, had a great rally day Oct. 7, when all services were crowded and the Bible school broke all records. Not satisfied with that, the people with great rejoicing laid down over $900 to apply on the church debt. It was Beulah that entertained the recent evangelistic conference.

It takes our negro churches to show the way to real giving. The old Second Church is a wonderful people. Pastor Bradby has this week been celebrating his fourteenth anniversary as pastor. Their modern edifice is altogether too small for the audiences that gather. Two services are maintained at the same time, Assistant Pastor McNeil preaching in the overflow meeting and then hundreds are turned away. An additional plot of ground has been purchased adjoining the present edifice and the twenty-ninth of September the membership laid down over $7,000 in cash toward its purchase.

Jefferson Avenue, under the inspiring leadership of Rev. Arthur Vincent Allen, is enthusiastically meeting the challenge of its wonderful field. The church building has already proved too small and the fourth floor has now been completed, with its gym, etc., which helps to meet the Bible school and social needs of the church. Sunday, Oct. 7, was rally day, with over 600 in the church school.

I have already referred to the new European group that the Detroit Baptist Union has taken on a ministry to—the Ukranian. A council, recently held, recognized the new church and also approved the ordination of the pastor. Ordination services were held on Sunday, Oct. 7, when the pastor, Rev. J. P. Zinkiw, was ordained to the gospel ministry. Steps have already been taken to secure for the congregation a permanent place of worship.

A successful week-day school of religion is being inaugurated at the Liberty School in Highland Park, across the street from the Conley Memorial Church, of which Rev. Wm. R. Shaw is pastor. Rev. B. T. Leonard, director of religious education of the Detroit Baptist Union, and his faithful and capable wife, have had much to do in its inauguration and teaching. Three grades are reached in its program. Principal McLaughlin and Superintendent Knapp of the Highland Park schools have been most cordial to the new endeavor.

**The Woman's Missionary Union Annual**

The Woman's Missionary Union of the Detroit Baptist Association met for its annual gathering at the Northwestern Church on Friday, Oct. 12, for an all-day conference of three sessions. There was a large attendance and a fine spirit shown. The morning program included addresses by Mrs. H. C. Gleiss and Mrs. M. F. Sanborn, with a domestic science demonstration by Misses Lund, Shepherd, Bistor and Cooper. The election of officers for the ensuing year resulted as follows: Pres., Mrs. H. Whitaker; vice-pres., Mrs. H. Lang; sec. and treas., Mrs. Ruth Conley McGregor; leader of World Wide Guild, Mary McDonald; literature sec., Mrs. Miller.

The principal speaker of the afternoon was Miss Ina E. Burton, organization secretary of the Women's Home Mission Society. Miss Alice Brimson and Mrs. Chas. H. Brennan also gave addresses.

At 6:30 was the girls' rally and dinner, followed by W. W. G. parade and an address by Miss Burton on "The Girlhood of Europe."

This is the efficient organization that works as a woman's auxiliary with the Detroit Baptist Union. Its annual reports are published with the Detroit Baptist Union.

## Burma

By J. Herbert Cope

Retrenchment is the vogue in government circles as well as mission. There is a provincial committee at work and it has not lacked for advice. If the suggestions offered by the reform party should be accepted there will be weeping and gnashing of teeth among the higher officials. But the fact seems to be that the government has about reached the limit of taxation, and subtraction not addition, must govern future governmental activity.

The Mitchell Memorial Hospital recently graduated its second class in nursing. There were the same number as last year and as then, the whole four have been promptly placed. The need for nurses will not be met for a long time. The schools are conducting health activities among the pupils. Doctors have made careful examination of entire schools and their recommendations have been drastic. In one, a large number of pupils were found with enlarged tonsils which really mean some operations, although it probably will not be done. In another, hook-worm was found to be prevalent. One missionary was called by his advisory body of natives to explain why there was so much sickness in the school. The government is advocating this method and the missionaries are cooperating.

The spiritual welfare of the children is not being neglected. The evangelistic committee has published the dates for the campaigns in the various schools. Ten days are given to each, with two speakers from other stations or cities. Some missionaries are conducting campaigns with their own staff. Of course Doctor and Mrs. Thomas are busy at some of the schools, but it is necessary to call in the Burman and Karen workers to supplement.

Educational work is growing to the point where it is felt a special conference should be held for the exchange of views and the discussion of vital matters. As in the case of the N. B. C., the regular sessions of the conference are so full with matters which concern the mission as a whole that it was felt necessary to have a pre-conference conference on education. There are 800 mission schools with 30,000 pupils.

Missionaries are being urged to attend the conference this year to meet the deputation from the women's board. These visits are most helpful. We wish there were more of them. In this day of easy travel and western convenience, one can reach all but a very few of the mission stations by rail, river or motor. The secretaries no longer have the experience of bumping and jolting along in ox-carts. The hardships of the missionaries are not what they were at one time. In fact, at the present time I guess the concensus of opinion would be that the greatest trial is a 25 per cent cut in appropriations with the necessity of keeping the work going.

Upon the news of the death of President Harding all offices throughout India and Burma were closed for the day and flags flew at half-mast. It was a thoughtful and striking tribute. Our British cousins know how to do things.

## Doctor Milan Lester Ward

**An Appreciation**

Baptists, especially those in Kansas, will feel sorely the loss of Dr. M. L. Ward, who departed for his heavenly home Aug. 4, 1923.

Born in Meredith, N. Y., Dec. 24, 1829, his life-span stretched across almost three generations. Over fifty years of his career were spent in the teaching profession. Thirty-five of those years were spent in Kansas, and twenty-five were devoted to Ottawa University. Since 1905 he had been professor emeritus of mathematics in the latter institution. During the years spent in Kansas, Doctor Ward was active in Baptist affairs. He rendered valuable service as secretary of the state convention, and later as its president. But his chief work lay in the establishment of a college wherein Bap-

tist young people could be educated. Six generations of college students in Ottawa University felt the warmth of his personal interest in their welfare. Ottawa University will long thrill to the name and work of Doctor Ward.

On his ninety-third birthday, a reception was given him in the college gymnasium, when citizens, alumni and students joined in honoring the "grand old man" of the university. This recognition of his services was timely. The appreciation of those who benefited by his labors was expressed while he could yet hear the words and feel the hand clasp.

The Chandler-Ward Bible class was his chief local undertaking. To it he gave his attention during the last years of his life. Up to within three months of his death he continued to serve the class, yielding up his work only when increasing weakness compelled. On Aug. 4 he answered the roll-call of the Great Teacher to continue his studies in the Book of Life.

## An Appreciation

By George L. White

Rev. E. R. Hermiston, who was our missionary on chapel car "Grace" died very suddenly at Modesto, Calif., Thursday evening, Sept. 27. Mr. and Mrs. Hermiston began chapel car work with the American Baptist Publication Society twenty years ago. They have rendered continuous service first on chapel car "Immanuel" for twelve years and then on chapel car "Grace" for eight years. Upon the day of Mr. Hermiston's death they lacked but nine days of rounding out twenty years of chapel-car service. During this time they have organized large numbers of churches and Sunday schools and have erected about thirty-five church buildings. Many thousands have professed conversion and have been gathered into the churches.

Mr. and Mrs. Hermiston have gone to the most difficult pioneer fields in Montana, Washington, Idaho, Oregon, California, Nevada and Arizona. No one can estimate the good accomplished in our western states as a result of their efforts. Thousands of people mourn Mr. Hermiston's departure and sympathize deeply with his wife and daughter.

Mr. Hermiston was born in Kingston, Ontario, May 4, 1871, of Scotch parentage. Although in his work he was constantly struggling with the most difficult situations he always radiated good cheer. He presented the gospel of Christ clearly and with a fervent and effective appeal. It may truly be said of him as of his Lord that "he went about doing good."

## Why Register?

Hundreds of Baptists all through the convention field are being asked to register for the Bible and missionary conferences this week. Should they do it? Why?

The following "Reasons for Registering," prepared by the Rev. J. F. Ingram, conference secretary in Portland and Bangor, Maine, give seven good reasons:

1. This conference is the biggest and best in our denominational history.
2. The teams of speakers are exceptionally strong.
3. Every Baptist needs the spiritual uplift of this conference.
4. The conference needs every Baptist's support.
5. This conference gives every Baptist an opportunity to become acquainted with and to participate in city, national and international denominational problems and activities.
6. This conference, in three days, will give every delegate present a wider and more intelligent interest in Baptist world affairs than four months of reading could give.
7. This great gathering will prepare all Baptists to enjoy their Christian heritage.

We mention only seven good reasons why every Baptist should register for the conferences, but anything supported by seven good reasons is worthy of our united support.

Do it now!

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

President Faunce of Brown University delivered the address on Oct. 12, when the town of Wrentham celebrated the two hundred and fiftieth anniversary of its founding. At that time a bronze tablet was erected in West Wrentham containing the following inscription:

This stone formed a part of the foundation of Williams Academy, Wrentham, which was founded in 1773 by the Rev. William Williams, graduate in 1769 of Rhode Island College, now Brown University, and pastor of the First Baptist Church in Wrentham in 1776. Among its students was Horace Mann. Here more than 80 pupils were prepared for entrance to Rhode Island College, among them Dr. Jonathan Maxcy, its second president. From 1777 to 1779 when the college building was used as barracks and later as a hospital for French troops the Rhode Island College library was brought here for safe keeping. This tablet is placed by the citizens of Wrentham, 1923. Williams Academy stood 60 feet southwest of this spot.

### NEW HAMPSHIRE

Rev. and Mrs F. J. Peters, missionaries in Cuba, were speakers at the state convention at its recent sessions. Mr. and Mrs. Peters visited churches for two weeks succeeding the meetings of the convention.

The church at Madison, although without a regular pastor, received two members recently by baptism. The church is supplied at present by a student from Boston.

Baptisms are reported by the pastor of the Franconia Church, E. W. Cummings. Three persons were baptized Oct. 7.

Organization for state-wide evangelism during the fall and coming winter has been nearly completed and good results are anticipated. There will be a committee of three in each of the ten associations and the chairmen of these committees will constitute the state committee. During the meeting of the ten associations in September, York A. King, secretary of evangelism for the New England District under the Home Mission Society, helped in forwarding the interest of evangelism throughout the state.

### RHODE ISLAND

At the annual meeting of the Second Church, East Providence, held Oct. 9, the church authorized the buying of property upon which to erect a church school building and social hall. Frederick L. Cleveland is pastor.

### NEW YORK

Edward Bleakney, pastor of the Tabernacle Church, Utica, was appointed a representative to the Citizenship Conference at Washington, D. C.

Cook Academy opened its fiftieth year with seventy-three boarding and seventy-two day students—a total of 145. The quality of students is of an unusual grade and promises well for a strong scholastic year. The faculty comprises twelve teachers, nine of whom are men. All are well trained. The denomination can feel justified in putting money into the work, for the entire program of the school is Christian and ennobling in purpose. Strong Bible instruction is given by Rev. Walter C. Mason of the local Baptist church, who is also a member of the academy faculty. Every teacher is an active Christian and helps in the student Y. M. C. A.

### NEW JERSEY

The Mt. Pleasant Church, Newark, has purchased a brick parsonage about two blocks from the church property. All departments have begun the fall work with enthusiasm. Sidney W. Powell is pastor.

### VERMONT

Vermont Academy, John B. Cook, principal, has 181 students enrolled, the largest number in either the old or new academy for more than thirty years. The greatest need at the present moment is a new dormitory which it is hoped will be erected early next spring.

The seven associations were held recently with unusual interest and more than average attendance. The speakers from outside the state were Miss Abbie Sanderson, a returned missionary from China, and Rev. York A. King, superintendent of evangelism for New England. Dr. W. A. Davison presented the future program, including the securing of new pledges and the collecting of the pledges already made to the New World Movement and also the plan of the denomination beyond the New World Movement. This program was heartily received and approved. Hon. Henry Bond spoke at six of the associations on evangelism. Mr. Bond is chairman of the state committee, and a member has been secured from each of the different associations to act with him as a state committee. The associational chairman has in almost every case secured a representative from each church who will cooperate with the pastor in organizing prayer groups, laying plans for special meetings and in every possible way winning souls to Christ and the church.

The friends of Rev. and Mrs. A. S. Buzzell, formerly at Putney, North Troy and West Halifax, regret to learn of Mr. Buzzell's decease, Aug. 5 while at the home of his daughter in Winchester, N. H.

William B. Chase, who has been pastor of the Ludlow Church since 1919, has

closed his work on that field and become pastor of the First Church, Houlton, Me.

Rev. Thomas Adams, who has held several pastorates in Vermont, recently closed his work at West Haven to become pastor at Bernardston, Mass.

The First Church, Richford, Rev. George Pomfrey, pastor, in cooperation with other churches, held a daily vacation Bible school for three weeks during the summer. There were five classes with a registration of 136. Pastor Pomfrey recently received a call to the pastorate of the church at Claremont, N. H., which he declined, desiring to remain at Richford and in Vermont. The Baptist and Methodist churches are now in the midst of a series of evangelistic meetings, with Doctor and Mrs. Reese as assistants.

The Randolph Church, Rev. R. G. Greengrass, pastor, has a live mission band which recently cleared $36 through a food sale, $25 of which was sent to the state office for missions.

The West Halifax Church called Rev. Walter I. Van Wickle to the pastorate. He is now established on the field.

The Fair Haven and Hydeville churches recently secured for pastor Rev. C. F. Bleakney of Bridgewater, Mass. He is already established in the parsonage at Fair Haven.

The Poultney Church met with a severe loss in the death of Mrs. E. M. Bixby. Mrs. Bixby was a returned missionary, and therefore especially interested in all the plans and work for foreign missions. Her husband, Deacon E. M. Bixby, one of the oldest and most faithful church members, has the sympathy of friends in the affliction and loss that has come to him.

The Loyalty Luncheon for the state is to be held at Burlington on Friday evening, Nov. 9, and Saturday morning, the tenth. Mrs. George W. Peck of Rutland is the state leader, and Mrs. W. A. Davison is the chairman of the entertainment committee at Burlington. It is hoped to have at least one representative from each church in the state at the supper Friday evening. Lodging, breakfast and lunch will be furnished free by the Burlington ladies. Mrs. Helen Barrett Montgomery and three other speakers of prominence will be present.

## DISTRICT OF COLUMBIA

### Dedication of Petworth Church

A new Baptist property was dedicated Sept. 30. The Petworth Church was organized eleven years ago with approximately forty members. The first meetings were held in a private house that was rented for the purpose, and in 1914 the Sunday-school building was dedicated. Rev. F. Paul Langhorne was called to the pastorate in 1916 and has been with the church ever since. During this pastorate the church has taken a strong hold upon the rapidly growing community and the membership has grown from forty to nearly 400. The Sunday school has increased from an average attendance of seventy-eight to an average of over 300, with an enrolment of over 400.

The new edifice is in keeping with the Sunday-school house and has a frontage on Randolph street. The auditorium will seat between seven and eight hundred persons. The adult department of the Sunday school will be on the ground floor of the new building, with a seating capacity of 600. The Sunday school equipment is strictly modern and furnishes ample provisions for separate classrooms. The auditorium is lighted by large wrought iron lanterns, and the pipe organ is the chief decoration of the front of the building. The cost of the new edifice is about $70,000, and that, with the Sunday-school house adjoining, represents a property worth $100,000.

The services of dedication began on Sept. 23 and lasted through the following Sunday. The opening sermon was preached by H. W. O. Millington, executive secretary of the Columbia Association of Baptist Churches. Monday night was observed as denominational night. Greetings were brought by Mr. E. Hilton Jackson, Dean William Allen Wilbur, and by several of the pastors, closing with a sermon by J. J. Muir. Tuesday was community night. Wednesday night was observed as church night when, in addition to brief addresses appropriate to the occasion, a sermon was preached by H. A. Tupper. Thursday night was Sunday school and young people's night and at that time C. H. Woolston of Philadelphia made an address. Friday was music night and an organ recital was given by Prof. Louis Potter, organist of the Calvary Church. This service represented the dedication of the new organ. Sunday, Sept. 30, was dedication day, and in the morning the sermon was preached by Samuel G. Neil, Bible and field secretary of the Publication Society, and in the evening the sermon was delievered by Milton G. Evans, president of the Crozer Theological Seminary.

# Mississippi Valley

## ILLINOIS

As a result of special meetings held at the Woodlawn Church, Chicago, under the leadership of E. S. Stucker and Wm. S. Dixon, there were fifty additions to the membership.

Evangelist H. P. Hoskins and Howard Lee Fleming will begin a twenty-two days' meeting with the First Church, Mt. Vernon, Nov. 4. H. E. Truex is pastor of the church.

During September, Guy C. Crippen, pastor of the Irving Park Church, Chicago, preached a series of Sunday evening sermons on the subject, "Startling Sayings of Jesus."

Baptist women of Chicago and its suburbs should be present at the Loyalty Luncheon to be held at the LaSalle Hotel, Nov. 14, at one o'clock. The tickets are being distributed to the churches in proportion to membership.

The Woman's Mission of the Chicago Association held its first meeting after vacation days at the Hyde Park Church, Oct. 9. There was an attendance of over 500. Mrs. F. S. Osgood presided. Bruce Kinney gave a graphic description of the need of the Indians of various states. C. W. Gilkey led the devotional period.

## IOWA

The annual business meeting of the First Church, Fort Dodge, Bertram M. Osgood pastor, was held Oct. 1. During the past year 100 new members were received and the total membership is now 614. The financial condition is the best it has been for years. This summer there was no slump in either contributions or congregations. Mr. Osgood has entered his eighth year of service with the church.

A. C. Hageman, C. H. Bolvig and George Earl represented the Northwestern Hospital at the Danish General Conference held recently in Cedar Falls. By unanimous vote a resolution was adopted by the conference endorsing the project.

M. G. Bentley, state evangelist, reports a successful meeting with the Yankton Church. During the summer he conducted tent meetings in various parts of the state.

### Southwestern District

John D. Kern recently came into the state and is settled as pastor of the church at Washington.

E. A. Searcy is saddened by the death of his wife who passed away after a long illness. He is the pastor at Oskaloosa.

Mr. Thorp recently came from Texas to the pastorate of the First Church at Ottumwa. At the present time the church is in the midst of a revival meeting.

Mr. Diegleman of Rochester Theological Seminary recently became pastor of the First Church at Burlington.

J. A. Cochran has been persuaded to remain on the field at Farmington where he has been doing good work not only in the church but in the community.

W. C. Monroe is pastor at Fairfield. The church has paid off its debts and the membership has been increased.

H. R. McKee from Duluth, Minn., recently became pastor of the church at Keokuk. A hearty welcome was extended to him by ministers of the city at a reception recently given in his honor.

Frank Weston who has been pastor at Mt. Pleasant for years, is continuing in a constructive church program.

L. W. Verts recently closed his pastorate at Bloomfield and has accepted a call to the church at Seymour. C. W. Heddy has become the pastor at Bloomfield.

Pres. John W. Million of Des Moines University has been appointed chairman of the Des Moines Board of Promotion Convention which is to be held in Des Moines, Nov. 12-14. Delegates to the convention will come from Iowa and adjacent territory for the meeting. The goal has been set for 1,000 delegates. E. A. Valient is to open an office at Baptist headquarters and will begin a campaign for the convention at once.

## NORTH DAKOTA

On Sunday Oct. 7, Earle D. Sims closed a three weeks' campaign at Bottineau. There were a number of additions to the membership. A pastor's salary was subscribed, and N. E. Coy was called. The church had been without a pastor for some time and had become quite discouraged. Mr. Sims recently conducted meetings at Ellendale.

Mr. William E. Billingham, a student at Rochester Theological Seminary, was recently married to Miss Lucy C. Palmer of Milwaukee, who for the past three years has been engaged in educational missionary work in Japan. Mr. Billingham is also student pastor of the church at Cheshire, a suburb of Rochester.

## MINNESOTA

G. M. Caldwell, for ten and a half years district missionary in the southern part of the state, recently resigned to accept the call of the Lake Crystal and Garden City churches. He will begin his new work Nov. 1.

## SOUTH DAKOTA

John H. Hamstra, formerly pastor of the First Church, Elkton, has been appointed pastor-at-large by the state convention.

Walter Ingram, now pastor of the First Church, Moline, Ill., labored efficiently in the state for nearly twelve years. He was pastor of the church at Rapid City, was

pastor-at-large and for six years was pastor of the First Church, Mitchell. He was also a member of the board of managers of the state convention and of the executive committee.

### MISSOURI

DR. RAY PALMER recently occupied the pulpit of the church at Chillicothe. Doctor Palmer was at one time pastor of the church.

### MICHIGAN

H. SIDNEY BULLOCK has begun his sixth year of service with the Bethel Church, Kalamazoo. During this time there has been a decided growth in size, organization and efficiency. Mr. Bullock is now back at work after being confined for four weeks on account of an operation.

## Rocky Mountain States

### COLORADO

ON SUNDAY, OCT. 14, Rally Day exercises were held at the First Church, Simla, Colorado, in connection with the first anniversary of the church. There were seventy present in the Sunday school. Two persons offered themselves for membership. The outlook for the coming year is encouraging.

HORACE W. COLE is beginning his second year of ministry with the Calvary Church, Denver. The outlook is encouraging.

## Pacific Coast

### WESTERN WASHINGTON

CORWIN S. SHANK, president of the Northern Baptist Convention, spoke Sept. 30 at the Queen Anne Church, Seattle. B. P. Richardson is pastor of the church.

### OREGON

ON ACCOUNT OF ILL HEALTH, John B. Speed has had to give up his work on chapel car "Good Will." After a rest, Mr. Speed will be available for work. J. D. Chapelle is now in charge of the car.

ON SEPT. 30, THE CHURCH AT BANDON dedicated its new building. Mr. and Mrs. W. N. Ferris began services in Bandon which culminated in the reorganization of the church, an increased membership and the purchase and payment of a two-story business building for a church home. It is located in the heart of the business district. Mr. Ferris delivered the dedicatory sermon in the morning, Pastor N. J. Barnes of Marshfield, in the afternoon, and Secretary O. C. Wright in the evening.

IN THE SOUTHWESTERN COUNTY of the state, Curry County, Baptists have but one church, that at Brookings. At Brookings, a thriving little milling town on the sea, is a church of nineteen members. But the unique thing about this new church is that it supports a Sunday-school with 224 pupils enrolled.

# Another Account of Japanese Earthquake

BY CLARA A. CONVERSE

MISS CONVERSE went out to Japan about thirty-two years ago and has become widely known for her work in the Mary A. Colby School. In her own words, the story of the earthquake is told, written on Sept. 3, two days after:

"I went to Yokohama Saturday, Sept. 1, to do some shopping and had taken a kuruma to return by way of the post-office. It occurred to me that I was near the Japanese *Advertiser's* office, and so just stopped to order papers sent to us. My message was short, but before I was quite finished the quake came. I was on the first floor, near the entrance, but I could not stand, just crouched in the doorway, which is always the safest place. It was about 11:55 o'clock.

"The air was immediately black with soot and dust. The building I was in was a strong stone building—and the place where I crouched is still standing, though the inside of the building is burned out. Soon fire broke out in different places and though the streets in every direction were piled high with debris, we climbed over it—all bricks, timbers, stones. I just followed the others.

"As we were climbing over the debris we could hear the groans from those buried beneath. Every house was down. There was no street, the road being filled with debris. Finally I saw whither we were hastening when the park came in view. By this time fires were blazing in every direction. We reached the park and stayed there until the next morning. It was literally packed. At night we could not lie down except to do so in turns, for lack of space. One of our graduates who was in an office, and another gentleman, saw me and called me to them. They were Kanagawa people. As soon as it was light we went to the Bund, the street by the seashore. To get there we waded through muddy water up to our knees, for we could not go the usual way. We saw people from Kanagawa and found that we could pass and so started to walk, reaching there about eight o'clock in the morning. It was about three miles. All along the way houses were down, or if frames were standing the insides were completely burned out.

"The experience in the park was indescribable. Encircled by roaring flames on every side, the heat was severe and the smoke stifling, but we put our faces close to the earth and so could breathe. This unbearable heat was not, however, for so very many hours. The wounded were by us and one man died very near me. When we went through the street to the Bund, and also along the way to Kanagawa, the corpses were lying everywhere.

"I heard that the school was safe, but I knew they would be in great anxiety, so I hurried as fast as I could. I had eaten nothing since the morning I left and had only two swallows of water out of a big pail. A well was drained. When water was brought during the night the demand for it was pitiful.

"When we reached Kanagawa, at the foot of the hill leading to the school, a Japanese smilingly handed me a Japanese pear. This pear is full of juice so it was fine for quenching thirst. It was a boon.

"As I came near the school I met a graduate, not now in school, and she greeted me and hurried to the house to get me a drink. They say that the cry, 'The principal has come,' was shouted again and again, and one came in with milk and another with water and there was great rejoicing.

"A Japanese friend went, it seems, to the park the night before and to the bluff, but though he called my name. I did not respond. There were so many calling that it is not strange I did not hear him and that he did not find me. He came at a great risk, for fires were blazing everywhere. They say he searched from eleven o'clock at night until five o'clock in the morning.

"Of course my first thought was as to the safety of the people. One of the Bible women and three of the pupils were all that were in the house besides the cook and her boy and two servants with their families. All these were safe.

"Our foreign house, the recitation building, the chapel building, with recitation rooms, and the gymnasium do not seem to be specially demolished except that the plastering is everywhere off on the floor and over everything. The dormitory is badly broken. Repairs will require a great deal of money. Many of our pupils are burned out. How many are alive we do not know. Everything in Yokohama is gone, it would seem from reports. Our two missionary residences and the church in the same compound are in ashes.

"The Fishers and Gressitts were away for the summer. Mr. Gressitt himself came home Saturday morning and went to the boat with a friend. While there the earthquake came. There were people in the house, and when he was here yesterday he had on a white suit which looked nearer being black. That was all he had in the world, he said.

"The public buildings, the fine large Memorial Hall—built on the fiftieth anniversary of the opening of the country to foreigners, postoffices, county house, city house, many schools—perhaps all—four railroad stations, churches—everything wiped out. The work of fifty years, just celebrated, in the twinkling of an eye, wiped out."

The foregoing was written by Miss Converse on the Monday following the Saturday of the earthquake. She continues her letter on Tuesday, Sept. 4th:

"Frequent quakes, some very severe, have followed the first one. Sunday night we all slept out of doors on our lawn, but last night, we all slept indoors. Three or four times we got up on account of the quakes, but nothing serious—probably there will be nothing more.

"One thing is sure as can be—if I had not called at the Japan *Advertiser*, this being a strong building, I should have been crushed under the debris, for the road I should have passed was piled high with debris.

"Mr. Root, one of the Americans, lost

his wife, his son and his son's financee. He was able to trace them so that he knows pretty well where they were at the time. They were doubtless buried under the debris. Another American was looking for his wife in about the same place. He called and called and his wife answered him by name. They went to work with vigor to excavate her, but the fire came and they were obliged to stop. He thinks his people were there.

"God has been wonderfully gracious to us. We feel that we are so well off. We are housing others, and as we find out the needy ones, shall house more. Hisa Wakamatsu, one of our workers, is ready to give away everything she has—I have to caution her. She took sixteen pairs of tabi (Japanese stockings) to Yokohama yesterday and gave them to those who need them. I hear that Tokyo and other places are pretty well burned out.

"We have little in the house to eat. The cook had given an order that day which was not filled, but the people are very kind. The farmer near here told us to take from the field sweet potatoes and onions. Others have given us rice. It is most fortunate that school had not begun.

"Do not be anxious about me. I have written that you may know I am much better off than I might be. On how much less than we ordinarily think, we can subsist. It will be a long time before we can have electric lights or the telephone, but we happen to have a supply of candles which will do. We shall not be able to have city water for some time, but we have a good well and have been able to supply many people.

"I am busy cleaning house and meeting people who come with sad stories. We shall not be able to open the school for some time. Two large mission girls' schools, the oldest, are burned, also the government school. This is about the only girls' school in the city now."

Miss Converse did not send the letter away until Thursday and her last words were, "all safe."

# Japan Made Bibleless by Earthquake

THE earthquake, fire and tidal wave which has laid in ruins two of the principal cities of Japan with a staggering loss of life and property and with suffering unprecedented, has created a new spiritual opportunity among the Japanese people.

It is a startling fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian scriptures than any other city in the world. The Fukuin Printing Company, from which these scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, is a total wreck. The director and the entire operating force of 700 to 1,000 persons were killed.

Shortly before the earthquake, the American Bible Society received word from its representative in Japan, that the circulation for the first three months of the year was practically as large as the first six months of the preceding year. It is his judgment that there has been a great awakening of interest in spiritual things and a remarkable turning to moral and religious literature, which has brought about a wonderful opportunity for broadcasting the Christian scriptures.

The entire stock of Bibles in the depositories both in Tokyo and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone. The people are entirely without copies of the Bible or the New Testament or even smaller portions.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency, the society has arranged to produce at once on presses running night and day, half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It has arranged also for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English which are extensively sold in the schools of Japan. It has cabled to its agencies on the Pacific coast, in China and in the Philippines to forward at once all available copies of Japanese scriptures.

It has not been possible as yet to make an exact determination of the losses and replacement values; if the plates in Yokohama have been destroyed, as there is every reason to believe, it is estimated that at least $300,000 will be required to rehabilitate the work.

Unlike some of the mission boards of the churches, the losses of the American Bible Society by the earthquake have not been confined to Japan alone. A great many of the books used in China in many dialects were printed on the presses in Yokohama. The scriptures also for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam were also printed in Yokohama.

When the losses are more definitely known, the American Bible Society will be obliged to send forth an appeal to the Christian people in America to help in the rehabilitation of these physical losses which supply the spiritual needs of hundreds of millions of people.

In response to the expressions of sympathy on the part of the board of managers of the society, Count Yamamoto, prime minister of Japan, sent the


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# Have You Registered?

There is to be a Bible and Missionary Conference in your region sometime in October or November.

***Do you know the date?***
***Do you know the place?***
***Do you expect to attend?***
***Have you registered?***

# Now Is the Time to Register

By registering you will have a part in the greatest series of missionary conferences in our Northern Baptist history. These conferences represent a denominational desire to be filled anew with a missionary spirit and to diffuse that spirit throughout the world.

In union there is strength. From the Atlantic to the Pacific thousands of Baptists will participate in this great series of conferences. There will be a vacant place at one of them unless you also register.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

following cable to the society: "The Japanese government has deepest appreciation for sympathetic expression by your society."

Upon hearing of the society's losses in Japan, Mr. Hanihara, the Japanese ambassador in Washington wrote to William I. Haven, general secretary of the American Bible Society, as follows:

"I appreciate deeply your letter of sympathy which also informs me of the message you have sent to the prime minister in Tokyo. I have, of course, long been familiar with the splendid work of your society in my country and elsewhere and I have only admiration for it. When a complete account of the damage arrives, I hope that you may learn that your losses are not as severe as you now imagine. I shall be glad if you will convey to the members of your board an expression of my gratitude for the sympathy you expressed. You may be sure that Japan will be greatly heartened in the task of repairing the physical damage by the knowledge that America's friendship is so genuinely hers."

Many other leaders of the Japanese nation will earnestly hope for a speedy rehabilitation of the losses sustained by the American Bible Society because of the confidence which they feel in the moral and spiritual values of the society's program in Japan and the Near East.

## Opening of Ford Hall Forum

Rev. Jones I. Corrigan, S. J., professor of ethics at Boston College, was the speaker on the opening night at the Ford Hall Forum, Sunday evening, Oct. 21. He will speak on the topic, "The Social Menace of Divorce."

Since the closing meeting of last season, Ford Hall folks have been keeping up the fellowship in picnic gatherings, theater parties and business meetings. In the meantime, Ford Hall itself has been completely renovated, with fresh decorations throughout. There are now over 600 of the Ford Hall folks, constituting an inner group who take an active interest in the management of the meetings. They meet Sunday afternoons, once a month. There will be initiated Oct. 28 a new feature of the work, to be known as the Round Table. On the fourth Sunday afternoon of every month during the forum season this group, under the chairmanship of Mr. Walter L. Barrell, will meet in Kingsley Hall in the Ford Building, for a more intensive discussion of forum topics.

Following the opening night, the program for the next four weeks will be as follows: Oct. 28, Prof. Bruno Roselli of Vassar College, who has just returned from Fiume and the Ruhr; Nov. 4 (health permitting), John Graham Brooks, whose topic will be "A New Definition of Hell"; Nov. 11, the Caney Creek boys, a group of young Kentucky mountaineers, fourteen to sixteen years of age; Nov. 18, Gov. William E. Sweet of Colorado, who will speak on "Twentieth Century Democracy." The program for Nov. 25 is of unusual character, with a Baptist minister, Charles H. Rust, of Scranton, Pa., speaking on "A Christian's Appreciation of Judaism," and sharing the hour with his friend, Rabbi Bernard Heller of Scranton, whose topic will be "A Rabbi's Appreciation of Jesus."

The speakers in December will be Oswald Garrison Villard, editor of the *Nation;* Arthur D. Rees, of Philadelphia; A. Emil Davies, a prominent member of the English Labor Party and of the London County Council; and William Pickens, the well-known colored orator. Other speakers who have been engaged for succeeding Sunday nights are John Haynes Holmes, Rabbi Louis Wolsey of Cleveland, Miss Margaret Slattery, Scott Nearing, Dr. Katherine Bement Davis, Dr. Alice Salomon (sometimes called the Jane Addams of Germany), Edward A. Steiner, and Rabbi Abba Hillel Silver of Cleveland.

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**The Swedish Baptist General Conference of America,** at its recent meeting held in Chicago, issued a statement of more than passing interest. It reads: "With heartfelt thanks do we look back upon another year of happy cooperation with our American brethren in the various missionary departments of the Northern Baptist Convention. We earnestly pray that this relation may continue and be further strengthened by a mutual understanding of the great task which confronts us separately and collectively. The rising wave of immigration is a special call to us as Swedish Baptists to strain every effort to give to the thousands of our countrymen, who these days come to our shores, the same religious privileges, which we before them have so richly enjoyed in our beloved America. We thank God for the encouragement and liberal aid which in times past have been given us in this work by the American brethren, while we realize that growing responsibility is falling upon us for carrying on this work."

## Illinois State Convention

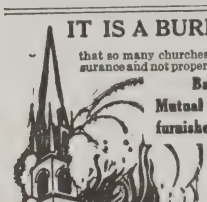
(*Continued from page* 1233)

efficiency for our Lord. Those rare moments under the spell of Gilkey when he spoke of the inner drive of the spirit, and showing that "the authority for our task comes from within and not from without, will ever be in our memories. What shall be said of Doctor Padelford and his great speech on education? He had gathered thrilling materials from church history to prove that a trained mind has always guided the great religious movements. The recent visit of Dr. S. G. Neil to Latin America and his report of it, showed our task there. Doctor Lerrigo appeared before us twice, once showing the Baptists of Illinois how our work is correlated. The gathering at Stockholm was vividly portrayed in this speech. In the other address our future denominational program was presented.

The convention was fortunate in having the president of the Baptist World Alliance present, Dr. E. Y. Mullins, Louisville, Ky. He held the attention of the great congregation to "the Baptist of the World and the future." The address was based upon a few questions. These were answered adequately. Can we match our spiritual message with a corresponding intelligence? Can we grow intellectually without surrendering


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GENERAL OFFICES: COMMERCE BUILDING, SAINT PAUL

a distinctive Christian truth? Can we retain our ordinances without becoming ecclesiastical? Can we match our individualism and democracy with a corresponding unity and cooperation? Can we combine social service and evangelism? Can we meet the new Baptist challenge?

The spirit of every service was wonderful. There were no threats and fears whispered. Love has driven these away. One could not interpret these sessions without feeling that a new seriousness has taken hold of our people. New purposes were formed to serve the great denomination of which each is a part.

Charitable institutions and Shurtleff College were given unusual attention. The gift of Doctor Allen's hospital was appreciated. Things are coming our way.

Of course reports, resolutions and ratifications had their place, but the motive power to put these in operation seemed more evident than ever. Religious education was prominent in most sessions, and one afternoon was devoted to Sunday school and young people. Missions too were made real through study and service.

Our women had two sessions at the Congregational church. Their banquet at the Austin church and the good brown toasts delighted every woman's heart. Mrs. W. P. Topping has exerted a wide influence in getting the women of Illinois enlisted in our task.

Mr. and Mrs. Charles D. Manley of Ongole, India, will be remembered for the dialogue they presented. India will live more vividly in our minds after seeing and hearing them. Doctor Twing of Alton and R. S. Carman of Joliet have done such excellent work that they were easily elected to guide the Baptist affairs for another year. Galesburg will be our meeting place one year hence. In the meantime Illinois Baptists will strenuously push the working of the convention, which is the saving of Illinois and through Illinois Christianize the world. This year we shall do more than "racing the engine."

## The Hat That Cost a Sweet Potato

(*Continued from page* 1237)

as they want to. Anyhow do you think Mary Lily's nurses were going to let Mary Lily do an easy thing like dying? Not a bit of it!

The Very Wet Lady hardly knew how splendidly her wetness was drying, because she was so interested in Spelman. "Who runs Spelman?" she asked.

"Oh, that's the very bestest part of it," sighed Flossie, "for it's Baptists that run Spelman. 'Deed they do! And not Baptists that live right close to Spelman, neither. No ma'am, but Baptists that live way up north. Yes ma'am, think of that! Baptists that never once saw Mary Lily got Spelman all ready for her. They pay Mary Lily's teachers. And pay for Mary Lily's food. And for Mary Lily's heat in winter, and they let Mary Lily work her way through 'stead of paying for things her very own self. I guess those Baptists are the bestest folks. I love 'em and love 'em and love 'em. 'Deed I do! Maybe you're a Baptist, yourself?"

The Very Wet Lady nodded her almost-dry head: "Yes, I *am* a Baptist, dear, yet I must be a very ignorant Baptist because I never once heard of Spelman till you told me."

"Oh me! Oh my!" said Flossie, looking her up and down in the greatest surprise. Flossie hadn't supposed there could be a Baptist anywhere who wasn't saving and giving and praying so that Mary Lily could go to Spelman!

So all on account of Mary Lily and the hat that cost a sweet potato, the Very Wet Lady went home and wrote to the headquarters of the Woman's American Baptist Home Mission Society and said: "Please send me any literature you may have, telling about all our Baptist schools for negroes." She was the most astonished lady to discover that besides Spelman, Baptists in the north helped a dozen other splendid negro schools down south. And because you are Baptists yourselves I really think Flossie would expect you to know the names of some of them, so just listen carefully, and repeat them after me—one at a time, please:

Fisk
Hartshorn
Mather
Bishop
Benedict
Morehouse
Shaw

And what was the name of Mary Lily's seminary? Ah, yes, Spelman!

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# The Personal Application

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To acknowledge a Lord and Master means to become a real steward of all that you possess.

The real steward acknowledges God's ownership by setting apart a definite portion of his income for Kingdom purposes and then administering the remainder as steward.

Have you discharged this responsibility?

Did your church observe a Stewardship Program as was suggested for the month of October?

***Have you learned about the prizes offered to pastors for essays on stewardship?***

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## Our Book Shelf

**The Authority of Jesus,** by R. Winboult Harding. New York: Doran. $2.

With hatred in the world as rampant as it is today, this is a good book for a Christian to read and pass on to others. To put love where it really belongs in Christian living is the aim of the author and he has done his work well.

**The Bible Class and the Community,** by John A. Cross. New York: Revell. $1.25.

This book is by a layman. It is worth reading because it will cause those who read it really to think about one of the great agencies for recruiting forces to work for the salvation of a lost world. We like the clear and concise way in which it is written.

**Round the Round World,** by Paul Rader. New York: Revell. $1.50.

Paul Rader carries the eloquence and sincerity which mark his addresses over into a stimulating survey of conditions in the world of today. This book is a brilliant record of a world-wide concentrating attention upon the religious work accomplished by the missionary forces. It is forceful, earnest and thought-provoking. The author's instinct for soul-saving is manifest on every page.

**Mostly Sally,** by P. G. Wodehouse. New York: Doran. $2.

Perhaps no other present-day writer of English turns out such rollicking, laughter-provoking tales as does the author of this delectable piece of foolishness. Such larks may not be the highest form of literary art; but that they add to the sunshine of life admits of no question. Witty, clean fun is plentiful in "Mostly Sally." Enough said.

**Lochinvar Luck,** by Albert Payson Terhune. New York: Doran. $2.

Another of those appealling epics of collie life, so ably presented by this author. This deserves to rank as one of his best. Every one who loves dogs will read the pages of this dog biography with its mingled smiles and sorrows, with keen interest and warming heart. If all children get the thrills and heart interest from having this book read that my lad did, I think it would pay Santa Claus to lay in a goodly supply for Christmas time. The story is clean, life-like and inspiring and is handled with literary skill.

**Challenge,** by V. Sackville-West. New York: Doran. $2.

One of the distinguishing features of the modern movement in novel writing is the ceaseless searching for novelty in scene-setting. We have passed through many waves of *outre* staging, polar Alaska, tropic Africa, the South Sea Islands; seemingly all possible unworldly places have been used as colorful background in the fiction of the last decade. But the authoress of this well-written, skillfully handled dramatic story has achieved the novelty of a virtually unknown background for her adept study in psychology and resultant action. The somewhat gloomy romance is illuminated against a picturesque idealization of life on the small islands of the eastern Grecian seas. Interesting as the external placing of the story may be, the more important thing is that it is an achievement of literary worth. It is not a book by a novice in construction; in characterization, in finish of detail and mastery of human emotion, it is a fine work that should last long after much of the contemporary fiction has been forgotten.

**French Literature during the Last Half Century,** by J. W. Cunliffe and Pierre de Bacourt. New York: Macmillan. $3.

The happy cooperation of two Columbia professors—one of the school of journalism; the other in French—has produced a book that will have a permanent place in the literature on literature. Why French literature has taken the trend it has during the last several decades is clearly traced—the influence of the war of 1870 and of the World War. A torn, harassed France is shown, but a France that has clung to high literary ideals. A telling phase of the individual treatment of the representative writers is the detail in which the background of these creators is given, the motivating influences of their parentage and of their childhood environment. The bibliography of each author mentioned in the book is outlined, a list of translations and of the books about the author. The last chapters take up contemporary poetry, contemporary drama and the new novel. The form of the book is such that it will make an excellent text for class or individual study, as well as a book for general reading.

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## Bible and Missionary Conferences—Cities and Dates

Salt Lake City, October 22-24.
Syracuse, October 22-25.
Boise, October 24-26.
New York, October 29-31.
Bangor, October 29-31.
Pittsburgh, October 29-31.
Detroit, October 29-31.
Spokane, October 29-31.
Brooklyn, October 31-November 2.
Portland, Me., October 31-November 2.
Cleveland, October 31-November 2.
Lansing, October 31-November 2.
Seattle, October 31-November 2.
Duluth, November 4-6.
Philadelphia, November 5-7.
Camden, November, 5-7.
Newark, November 7-9.
Providence, November 7-9.
Toledo, November 7-9.
Minneapolis, November 7-9.
Portland, Ore., November 7-9.
New Haven, November 12-14.
Cincinnati, November 12-14.
Des Moines, November 12-14.
San Francisco, November 12-14.
Indianapolis, November 14-16.
Chicago, November 14-16.
Los Angeles, November 14-16.
Phoenix, November 16-18.
Fresno, November 20-21.
Columbus, November 21-23.
Sacramento, November 22-23.
Buffalo, December 3-5.

## "It Is to Laugh"

Old Aikman (unpacking at resort)—"Did you bring my liniment?"

Young wife—"No; it was labeled 'Not to be taken.'"—*Boston Transcript.*

Prison Chaplain (to prisoner, who has just served his time)—"And now, Milbank, I hope you will turn over a new leaf, and become a useful member of society." Prisoner (deeply touched)—"Thank you kindly, sir; same to you, sir."—*Pearson's Weekly.*

Automobile Salesman (in back country)—"On the roads you have here, sir, you would find this car far better than a better one."—*Sydney Bulletin.*

A down-town furrier was selling a coat to a customer.

"Yes, ma'am," he said, "I guarantee this to be genuine skunk fur. It will wear for years."

"But suppose I get it wet in the rain," asked the lady; "what effect will the water have on it? Won't it spoil?"

"Madam," answered the furrier, "I have only one answer. Did you ever hear of a skunk carrying an umbrella?"

As a trans-Atlantic liner was entering New York harbor, an American passenger proudly pointed out to a Frenchman, who was standing beside him on the deck, the statue of Liberty. The Frenchman gazed and remarked, "We also erect statues to our illustrious dead."—*London Morning Post.*

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## THE RIGHT CHURCH MUSIC

A great amount of common-sense is crowded into a pamphlet entitled "A Defense of Classic Church Music," written by Richard L. Cannon and published by the Methodist Book Concern. The best thing about it is that, being issued by the official branch of a great church, the pamphlet is certain of attention in circles where such attention is required. To organists many of its arguments are merely a restatement of axioms. But when one considers how many people in churches come forward time and time again with the old plea that they shudder at the thought of music by "paid musicians" in the service, it is easy to see wherein a dissertation which states the matter simply and convincingly and from the standpoint of the church, and not from that of the organist, is valuable.

We have always rather questioned the sincerity of the good souls who told us of the pain it gave them to think in hearing the music in a service that those who provided it were mere mercenaries, paid for the service. We never could quite see why they were not always cognizant in hearing a splendid sermon of the fact that the minister received a salary for his work. We have the audacity to believe that if these worshippers would listen to the music with the same reverence which they expect of the singers, they would forget all about the price. We never could become convinced that the Almighty preferred poor music, because it was rendered free of cost. That congregational singing is the highest form of musical worship we believe firmly, but to enchance and supplement it with the leadership of a great organ and an expensive choir, provided that the choir is made up of people reverent and in sympathy with the service, could not displease the One to whom our songs are raised.

Therefore, it is pleasing to see our thoughts put so well by this writer, who, at the same time, quotes such authorities as Martin Luther, an apostle of church music whose work in this regard is not recognized fully because he performed his service to religious music in another language than the English.

For the benefit of our readers we present the following from the pamphlet, with the suggestion that it be preserved for use when the question of church music policy may come up:

"The disposition of our churches to curtail the usefulness of the choir, limit its power for good and finally to dispense with its services altogether when expenses are to be reduced should be strongly condemned. When the music committee of any church desires to cut down the appropriation, let the choirmaster call attention to these words of Martin Luther: 'I have always loved music, and I would not give away for a great deal the little I know. * * * Music is a discipline—it makes men sweeter, more virtuous and wiser. One can be sure of finding the germs of a goodly number of virtues in the hearts of those who have a taste for music, but those who have no taste for it I value as a stick or stone. I contend, and declare it, without shame, that, after theology, there is no art comparable to music. When natural music is perfected by art, we see as far as we are able the great and perfect wisdom of God in his fine work of music.'

"Have the best trained choir your money will command. Give to your congregations the harmonies of the old masters, and let the people join in singing amid the peals of the organ, those grand old hymns, 'Nearer My God, to Thee,' 'Rock of Ages,' 'Jesus, Lover of My Soul,' 'Abide With Me,' etc. Add to this a live, progressive and God-like ministry and you will have a church whose mission is not a failure, and where men and women will come to drink in that larger life, eternal in the heavens.

"Why object to classic church music? Is it because most trained or professional singers are believed to be worldly? How do you know it? Is the banker, merchant or professional man any better because he gives to the church when he is not a member, than the professional singer or organist who gives his service very often for small pay?

"Why oppose the introduction of paid singers into our churches, provided they are men and women of Christian principles or of good moral character? Your answer is: 'I am opposed to paying persons (or professionals, you can put it) for singing God's praise.' You forget that these persons have devoted years to this accomplishment, which has cost them time and money. Suppose they are professionals; they adopt this mode of earning their living, just the same as a mechanic, lawyer, minister or physician. You might as well say, because the minister preaches the word of God, he should do it gratis.

"The rendition of the oratorios of the masters and the classic music of our modern writers are bringing mankind to a closer union with God, as revealed by these works of sacred melody."

Here is an eloquent and unanswerable plea for church music of the best kind and as a most valuable factor in the advancement of religion. But, after all, the strongest argument in favor of any kind of music in the church is the sincerity, the spirit, the musicianship with which it is rendered. If we all devote ourselves to the advancement of such music as Martin Luther had in mind, we shall present one of the most potent arguments in its behalf.—*The Diapason.*

## MUSIC REVIEWS

**Published by the Oliver Ditson Co., Boston**

O Lamb of God, I Come—*Carvell*
Liberty Proclaimed—*Coerne*
Praise the Lord—*Dunkley*
Harbor of Rest—*Lester*
We Come to Thee—*Mansfield*
Praise the Lord, O Jerusalem—*Stoughton*
Hear My Cry, O Lord—*Wooler*
Heaven Is Not Far Away—*Wooler*

**Published by the H. W. Gray Co., Now York**

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God of Our Fathers—*Wyatt*
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# Christian Civilization—Is it Christian?

**After Nineteen Hundred Years has Christianity Seriously Modified the Pagan Character of Human Society?**

THIS question was put to a group of the most influential social students in the American church, all of them leaders and close advisors of the various social service movements in all the denominations and the Federal Council of Churches. Among them are:

Bishop McConnell,
F. Ernest Johnson,
Charles A. Ellwood,
Alva W. Taylor,
Samuel Z. Batten,
Harry F. Ward,
Ross L. Finney,
Albion W. Small,
Arthur E. Holt,
Herbert H. Shenton,
Edward Alsworth Ross

They divided the problem up into many pieces, each taking one piece to investigate.

Their answer is an amazing revelation.

In a series of articles they declare with surprising unanimity that the industry, the economics, the politics, our nationalist conceptions and practices and the international relations of our so called Christian civilization are **based upon and shot through and through with utterly pagan implications.**

Our workaday life and our public life have not yet seriously felt the influence of the spirit of Jesus. On the contrary, a society dominated by Christian men is found to be governed by rules which are non-Christian, anti-Christian, flagrantly pagan.

If these pagan rules and principles remain unrevolutionized, says Professor Albion W. Small, **"the goodly fellowship of the Apostles could not operate our present industrial system and make its workings just."**

These churchmen agree that it is vain to ask men to be Christians in industry or politics and at the same time accept pagan ideals, motives and methods as their rules of action.

No such concerted analysis of the moral character of our social order has ever before been attempted in the light of the mind of Christ. The position of leadership held by the writers—officials in the social service organizations and close counsellors of officials—makes their articles an authentic expression of the slowly forming

*The* CHRISTIAN CENTURY

*A Journal of Religion*

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AP

Volume IV November 3, 1923 No. 40

# The Baptist

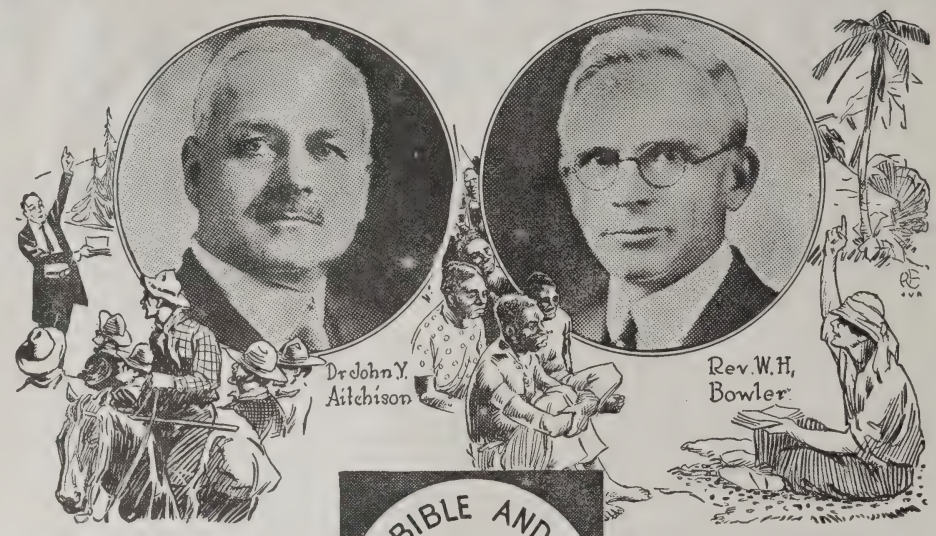
Published Every Week by the Northern Baptist Convention

## The Love Chapter

I WILL show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love.

—*The Goodspeed Translation*

# BAPTISTS LAUNCH WORLD-WIDE MISSIONARY MOVE




NORTHERN BAPTISTS throughout the country will engage in a great missionary movement during the next two months, during which many thousand members of the denomination will wear the little blue and white buttons shown in the accompanying picture.

These buttons signify the registration of their wearers in a nation-wide series of Bible and Missionary Conferences, as an outgrowth of which the denomination hopes for a great revival of evangelism. Conferences will be held during October and November in thirty-five large cities in the United States, chosen as centers for this work. Leaders expect that from these centers a wave of missionary spirit will go forth that will not only reach the most remote of the 9034 Northern Baptist Churches in the United States, and the most distant of the 1,500,000 members of the denomination, but also spread around the nation and around the world.




"The world is ready and waiting for evangelization as never before," denominational leaders declare. "The events of the past few years, such as wars, revolutions, famines, earthquakes, and labor troubles at home and abroad have left humanity ready to turn to things of the spirit. The time for a great missionary movement has come."

Dr. John Y. Aitchison, General Director of the General Board of Promotion of the Northern Baptist Convention, has appointed the Rev. W. H. Bowler, secretary of Field Activities of the Northern Baptist Convention, as national leader in the Bible and Missionary Conferences. Thirty-five picked men will work under Mr. Bowler's direction as conference secretaries in the various centers. Their work will be supplemented by that of Northern Baptist pastors throughout the nation, as well as by that of committees of business men, Baptist women, young people and other church groups. Contests will be engaged in between groups, churches, and even cities to secure the largest possible number of registrations.

Missionaries direct from foreign fields will present vivid pictures of spiritual conditions in far lands, while home missionaries urge the evangelistic needs of various groups in the United States.

## BIBLE AND MISSIONARY CONFERENCES

### CITIES AND DATES

Brooklyn, October 31-November 2
Portland, Me., October 31-November 2
Cleveland, October 31-November 2
Lansing, October 31-November 2
Seattle, October 31-November 2
Duluth, November 4-6
Philadelphia, November 5-7
Camden, November 5-7
Newark, November 7-9
Providence, November 7-9
Toledo, November 7-9
Minneapolis, November 7-9
Portland, Ore., November 7-9
New Haven, November 12-14
Cincinnati, November 12-14
Des Moines, November 12-14
San Francisco, November 12-14
Indianapolis, November 14-16
Chicago, November 14-16
Los Angeles, November 14-16
Phoenix, November 16-18
Fresno, November 20-21
Columbus, November 21-23
Sacramento, November 22-23
Buffalo, December 3-5

# The Baptist

Vol. IV Chicago, Ill., November 3, 1923 No. 40

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*Managing Editor*: Edgar L. Killam

*Committee on* THE BAPTIST
EMORY W. HUNT, Chairman

CLARENCE A. BARBOUR HUGH A. HEATH

RATES: Single subscriptions, $2.50 a year; church clubs equal to 10 per cent of church membership, $2.00; single copies, 10 cents. In foreign countries the postage is $1.04 extra; in Canada, 52 cents extra. CHANGE OF ADDRESS: Both old and new addresses should be in *our hands at least two weeks before the change is to go into effect.* Always give key number as it appears on your label.

REMITTANCES: Should be made payable to THE BAPTIST. Acknowledgment made through change of label date. If check on local bank is sent, please add exchange.

SPECIAL: Renewal notice will be sent each subscriber previous to the date to which subscription is paid. Subscriber should give attention to notice by sending in renewal promptly, or, if paper is not desired for the coming year, should send in a discontinuance order.

ADVERTISING: **Display:** Rate per agate line, 30 cents; full page (420 agate lines), $125. No time or space discounts. **Classified:** 6 cents per word. **Obituary** notices: One hundred words free; 4 cents per word for additional. Cash to accompany order.

CORRESPONDENCE relating to subscriptions should be addressed to THE BAPTIST, Subscription Department, 417 South Dearborn Street, Chicago, Ill.

BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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### Unusual Subscription Offer!

THE BAPTIST will celebrate the coming of the new editor by making this unusual subscription offer: *All new subscriptions received between now and the thirty-first of December at the regular rate of* $2.50 *per year will be credited to January* 1, 1925.

Pastors, club agents and readers of this paper will do the local church and the kingdom a real service by giving publicity to this offer.

# Killam's Kollum

### He Said Nothing About Promoters

"Wouldn't you like, one time, to make some easy money without working for it? Wouldn't you like a chance to make a big profit on a small investment?

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Now, when they all die some one will buy the Mammoth Cave. Why should I not buy it? This is the limit. Preachers have been asked to buy up the oil, the coal, the gold mines and, to be brief, they have been asked to buy almost everything and now, "Reverend," you can buy the Mammoth Cave. Get busy, but please send us your subscription to THE BAPTIST and *Missions* first, for two reasons—later you won't have the money and then you will need religious comfort.

### German Mark and American Religion

L. L. Kneeland of Pe Ell, Wash., writes: "What's the matter with the mark? Depreciated a million for a cent. What caused it? Multiplication of copies to meet every demand. Need more money? Print it. Every additional edition means less value. Nothing back of it. Fiat money. Nobody wants it. What is the matter with much present day religion? Too cheap. A new edition to meet every fancy. Every shade of thought. Every type of interpretation. Every shade of worldly ambition and neglect. If you need more, print more. Fiat religion. Worthless. Nothing back of it. Bible nil." THE BAPTIST is a great stabilizer. It specializes in the every-day, tried and tested religious thought and life. THE BAPTIST is not given to speculating about matters which must of necessity remain in the realm of faith and hope. We stand for an editorial policy such as announced by "Sid," the late editor of the *American Magazine*. "What is your editorial policy?" he was asked. "Victory! Victory for the individual over the odds that beset him. There are all kinds of odds—sickness, lack of education, or opportunity, or money; unfortunate environment, bad habits, absurd weaknesses, every sort of mental, physical and spiritual barrier. . . What we do is to stand at the hard places in the road and cry, 'You can come through. You can win.'"

## Fresh from the Field

**The thank offering for the Connecticut** Baptist Convention centennial fund amounted to $7,000. It is expected that this amount will be augmented by other gifts. The goal is $1 for each member of the convention.

**William H. Beers, superintendent of** the church school of the Lake Avenue Church, Rochester, N. Y., was recently elected president of the Religious Education Council of New York State. This organization was formerly known as the New York State Sunday School Association.

**The offering of the First Church,** Bloomfield, N. J., for the work of reconstruction in Japan, amounted to $1,853. Dr. James A. Monk and his people are always ready to lend a helping hand as opportunity offers and what day ever presented more crying needs?

**The brotherhood of the First Church,** Poughkeepsie, N. Y., Rev. C. H. Frank, minister, took charge of a recent midweek meeting of the church. A discussion of the eighteenth amendment and its effects led by Sheriff Davis and others was a feature of the meeting. Pastor Frank is busy in Pittsburgh preparing for the meetings of the Bible and Missionary conference to be in that city.

**Of the deaths during the current year** among the graduates of Rochester Theological Seminary 60 per cent were above seventy years of age, 45 per cent above seventy-five, 35 per cent above eighty years of age and 10 per cent above eighty-five. Only one death below the age of fifty was reported. These figures are strikingly similar to those presented by the necrologists of other seminaries. They all alike confirm the necessity of provision for income in old age.

**"Resistance to application of initiative** keeps a man back," declared Rear Admiral S. Sims speaking before the thousand students of Northfield Seminary and Mount Hermon School. Admiral Sims laid special stress upon the value of training the individual as illustrated by the efficiency acquired in the navy through the persistent and strenuous training of each man. "There is only one fellow who can do the training," he said, "and that is yourself." Initiative, loyalty, and an unquestionable moral character, in his opinion, were given as basic elements of success.

**Despite continued effort there are some** sixty of the more than 2000 chaplains who served in the World War who were entitled to receive the chaplain's medal to whom it has not yet been formally presented on account of inability to secure address. Any chaplain of the Protestant churches who served under commission during the World War and who has not received the chaplain's medal should apply to Rev. E. O. Watson, secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

**David Lloyd George turned the sod at** the dedication service for the erection of the new building of the Baptist church, Westmount, Quebec. Rev. G. R. Maguire, formerly pastor of Ruggles Street Church, Boston, is pastor. The new building will seat 1,200.

**The First Church, Kalamazoo, Mich.,** had between 700 and 800 in the Bible school rally day. The congregations were large. The church gave recently a farewell reception to Dr. Elmer W. Powell, who has accepted the call of the church at Roselle, N. J.

**According to the Associated Press,** twenty-nine members of the Calvary Church, New York, were suspended Oct. 24 charged with conducting "guerilla warfare" on the pastor, Rev. John Roach Straton, and with violating their vows to support the church.

**Dr. Charles N. Arbuckle has prepared** a pageant for use in the observance of the centennial of the Publication Society. It consists of several complete episodes and can thus be given in part or in whole. It is expected that the entire story will be given on one of the evenings of the convention in Milwaukee.

**Dr. Fridtjof Nansen, the Artic explorer** was due to land in the United States Nov. 3. He comes under the auspices of the World Alliance for International Friendship through the churches. His itinerary covers a wide territory. Doctor Nansen is now associated with the League of Nations as high commissioner for the repatriation of prisoners of war, and for the relief of Russian refugees and refugees from Asia Minor.

**The total attendance for the University** of Chicago, for the first quarter exclusive of duplications, is 3,374 men and 3,373 women, a grand total of 6,747, which is a gain of 415 over the corresponding quarter a year ago. Of the total number registered, 1,728 are graduate students and 5,019 undergraduate. It is of interest to note from the statement above that the men in the university exceed the women by one; that there is a gain of more than 400 over last year; and that more than a third of the students are graduate students.

**Two telegrams concerning the Bible** and Missionary conferences at Salt Lake City have been forwarded from the New York office. The first reads: "Excellent attendance. Splendid interest all sessions of conference. Great inspiration and blessing to Utah. People delighted with Doctor Padelford and team. Thirty-five per cent resident membership in state registered. Three churches registered 100 per cent of membership. Signed, Lester Randolph, conference secretary." The second telegram says: "Have had great conference far exceeding any expectations. Large attendance. Fine spirit. People most appreciative. Team all here and did splendid work. If conferences continue in this spirit our problems are solved. Randolph did great work. Signed, Frank W. Padelford, team leader."

**Rev. Floyd I. Beckwith has accepted** a call to the First Church of Pomona, Calif., and is now on the field.

**The eighth annual meeting of the American Council of the World Alliance** for International Friendship through the Churches will be held in Philadelphia, Nov. 13-15.

**Rev. John A. Simpson of Dixon, Ill.,** has accepted the unanimous call of the Park Place Church, Aurora. Mr. Simpson will succeed the late Dr. Edwin W. Lounsbury.

**Rev. John Dussman, who saved the** editor from much embarrassment as his traveling mate in Germany, has reached his field, Vinukonda Gunter District in India. Mr. Dussman is one of our veteran missionaries.

**Rev. C. G. Roadarmel has been warmly** received by members of the First Church, Greensburg, Ind. He came from the pastorate of the church at Inglewood a suburb of Los Angeles. Mr. Roadarmel was pastor some years ago in Indiana, having served at Valpariso.

**The Publication Society, as a part of** its centennial anniversary, will furnish for use free a set of stereopticon slides with information for use in an address. Address Harry S. Myers, 276 Fifth Ave., New York, who will arrange a schedule with the churches.

**The Third Baptist Church, St. Louis,** Mo., of which Dr. W. H. Geistweit was formerly pastor, has extended a unanimous call to Dr. Henry Alfred Porter, pastor of the Second Church, Atlanta, Ga. His decision has not been announced.

**A resolution was adopted by the Long** Island Association, New York, at its fifty-seventh annual session, Oct. 16-18, congratulating Pastor Wightman of the Oyster Bay Church on his unprecedented term of fifty-five years of service and expressing its regret at his departure.

**Mr. William Jennings Bryan has given** his endorsement to a movement for "an association of orthodox colleges," according to the *Moody Monthly*. In his letter to Mr. Bryan says: "I suggest that the two purposes emphasized in addition to the ordinary college studies should be applied Christianity and improved citizenship. It should be understood and advertised that the Bible is one of the studies in such colleges and that it is studied as the 'Word of God, by inspiration given.' To make the purpose of the college perfectly clear and to draw the line distinctly between it and colleges of a different character, it should be stated that the college believes in and teaches the miraculous and the supernatural in the Bible, including the virgin birth of Christ, his atonement and his bodily resurrection. It should teach also that man was made in the image of God by separate act of the Almighty in God's image, as part of the divine plan, and is not a blood relative of any other form of life. Miracles, the supernatural, the virgin birth, the atonement and the bodily resurrection are the points of controversy."

(*Continued on page* 1277)

The Baptist

# Selects and Culls

OUR title is taken from the produce market. Apples, eggs and other produce admit of classification as selects and culls. It makes an amazing difference which you bring home in your basket. The selects of course are those chosen with greatest care; in size, quality and appearance the finest; uniform in grade; to be depended upon invariably. The culls are what are left after the best and even the better have been culled out. It is a sad fate to have to take chances with imperfect apples or slightly pluperfect eggs. They are plentiful; they are cheap; the market is overstocked; but the purchaser finds them dear at any price.

A searching of hearts is going on in our churches as plans are making for the autumn, winter and spring campaign, especially as this particular campaign is the culminating one of the hugest enterprise ever undertaken by our own—perhaps by any—denomination. We are taking stock somewhat feverishly of our resources, especially of our man-power. Investigations which have been made on an extensive scale are now being made known and many of the reports are startling.

We are told that less than one-half of the membership of our churches are "givers of record" either to current expenses or to missions; the rest give nothing or fling an occasional anonymous pittance into the passing collection plate. Every church of any considerable age or size has a sorry list of non-cooperants, non-attendants and non-residents, often totaling more than the entire resident and cooperant list. Where communion records are kept these often show a sadly large proportion who never attend upon the ordinance of which our Lord said, "This do, in remembrance of me." The prayermeeting attendance is smaller still. With some notable exceptions, probably not more than 10 per cent of the membership of our churches is in the habit of attending the service where we come closest to God and each other.

Yet our churches *do* go on and much admirable work is done. The giving is upon a larger scale and the edifices more commodious and costly than ever before, especially in the prosperous suburbs of our growing cities. Many additions are recorded to the membership, though many of these are by letter and represent a loss to the churches from which they come, with no change in the numbers of the denomination. Ingatherings are had from evangelistic services or from special decision days in the Sunday school which do not stir the membership of the church as a whole but represent the earnest work of the pastor and a relatively small number of devoted members. It is true that these are churches where the church as a whole seems to cooperate earnestly year after year in evangelistic effort and in every good work, but it is to be feared these are rather the exception than the rule.

Would it be harsh judgment to say that our church lists comprise too many culls and too few selects? It is not at all a question of native ability, wealth, social position or learning. In the beginnings of church membership and in our work for the winning of souls to Christ we must make no discriminations, but work for the poorest, humblest and those of the most modest mental equipment, receiving all to church membership who show evidence of the genuine beginnings of the new life in Christ. Even after they had experienced for some little time the privileges of church membership the apostle Paul frankly reminded the Corinthian church that few of them were mighty or noble or wise, but that God had chosen them to show what he could do with the weak, the base, the despised.

But it has ever been the glory of Christianity that it took the Galileans, the Corinthians, the Galatians, and later the Goths and Saxons and Celts, transforming narrow Judaizers into world-missionaries, sensual pagans into pure-minded Christian families ready to die for their faith, barbaric races into sturdy Christians, builders of the highest civilization thus far seen, just as today in pagan lands it is bringing about a displacement between strata of society which for immemorial ages had been considered beneath contempt and the higher strata which had despised them. The rise of our own and of the Methodist denomination in America shows something of the same generic power of Christianity, the power to transform common life into something glorious.

BUT with growth, prosperity, education, social advantages there is the same peril which met the early church—the sinister influence of worldliness, a deterioration of the moral fiber, a dilution of the spiritual potencies of life, when the illicit sect became the church imperial, when Christianity instead of bringing deadly persecution suddenly became the fashion in court and society.

Christianity may freely take "the run of the mine" amongst humanity at the beginning of its efforts for them—just ordinary people as it finds them. It is not to discriminate between those honestly seeking Christ. But when the transforming grace of God and the influences of a true church have been at work upon them for years is it too much to expect that there should be a far larger ratio of selects to culls?

## Of the Devil

A GREAT matter was once under consideration and as usual the discussion developed a difference of opinion. A wise man, led of the spirit of God, we are sure, then dropped this sage remark, "If this thing be not of God it will come to naught." This was just another way of saying, "By their fruits ye shall know them."

We propose now in the light of these statements to examine two phases of current church life known as the non-resident member and the excluded and erased member. Upon good authority we learn that about 25 per cent of our local church enrolment must be counted as non-resident. That is to say, one-quarter of our people are living away from the life and activity of the local church where they have a membership. It may be possible that one-fourth of this non-resident membership is entitled to be in non-residence, and perhaps they keep in touch by letter and contribution with their home church. They bear some fruit for righteousness. The other three-fourths of this non-resident class from year to year drift slowly away from every helpful relationship to the church of Jesus Christ which should be their spiritual home. Is this of God? No, no! For many years we have lost from our enrolment tens of thousands of people by exclusion, erasure or otherwise. This means that in the course of time the church took a certain number of names off the roll because no one knew anything about them. It does not mean, in many such cases, that a process of spiritual discipline had been in vogue. We fear that the average local church is not spiritual enough to exercise spiritual discipline, but, avoiding that, waits till the case will produce no squeak of protest. So there is a quiet funeral for the dead. Oh, the pity of it, the shame of it. Can any one say that such a procedure is of the Lord or in the will of his spirit.

Experience has proved beyond a question of doubt that the non-resident membership can largely be saved by a loving fellowship ministry on the part of lay church officials. It has been proved over and over again that a faithful, loving educational ministry will save a very large part of the people who under old processes have finally made up the list of excluded and erased. To lose is of the devil; to save is Christlike.

## What Do We Want?

LISTENING recently to the discussion of a group of men in the yard of a rural church, we heard a deacon say, "Yes, they are after a large sum of money again and it makes me tired." Some of the bystanders gave a cordial approval to the remark, but one man dissented and said, "You make me tired, for you are all wrong." He then proceeded to make some remarks, the substance of which is reproduced here for the benefit of our readers. "They," he quoted, "who is 'they' but you and me and all the other members of the Baptist churches in the Northern Baptist Convention. Every local church can be represented there. Ours was, and you voted for our delegates, so when you cast a reflection on the action of our delegates you are fouling yourself, brother." He paused a moment, then said, "A large sum you referred to, didn't you? Well, it may be large in your eyes when it comes to giving your share of it to your Lord, because you don't love him enough to give him anything regularly or worth-while. But, brother, I notice you live as well as any of us and better than most of us. When it comes to spending money on yourself or your family you are right smart at that, but in church spending you take little or no part, and it is about time some one told you plainly, so now I am doing it." Again he paused and when next he spoke there was a wistful note in his voice and his heart was on his sleeve where all could see it as he said, "Brother, you did me a good turn some years ago and I've never forgotten it. Won't you let me do you one now, please? You can't love money more than you love your Lord and be saved. Won't you let me open your eyes to that fact before it is too late? The best thing you can do is to open up your pocketbook to the Lord and have the joy of giving." Then he added, "Let's you and I lead this church back to where . . ." He linked his arm in that of the deacon and they left the circle behind while together those two men planned how to lead their church back to the way and will of the Lord. What we want in every church is just that way and will of God to be done.

## Sweeping the Country

IN our program of activities covering the last year of the New World Movement period, November is set aside for emphasis upon the Bible. A series of Bible and Missionary conferences has been projected covering the territory of the convention. Careful work is being done to enlist large numbers of our workers for these meetings which are inspirational in character. Telegrams to this office show that interest in these conferences is sweeping the country.

"Detroit registered 1,000 persons eighty days before the Bible and Missionary conference opens. One church registered 282 in ten minutes. A Brooklyn church registered half its membership at the Sunday services. First Church, Phoenix, registered sixty at prayer meeting. Out of a total of 1,152 Baptists in all Utah, Salt Lake registered 330 before the opening day. Los Angeles, Chicago, Cleveland and Detroit are engaged in a contest with 4,000 registrations as the goal. Brooklyn and New York cities are in a spirited race. Wisconsin Baptists report a great spiritual uplift in the conference just finished."

It will be impossible to measure the influence of these gatherings on the life of our local churches. We must always have business meetings in associations, state conventions and the Northern Baptist Convention, but we have awakened to the fact that as individuals and churches we need more of the meetings which stir the soul and grip the imagination

# A Page of Opinion

## Armistice Day

THIS year November 11 comes on Sunday. How shall the day be observed to make it worth while? With what state of mind shall we approach it, and with what public ceremonies shall it be marked? Or shall the day slip by without any notice at all?

Every American who had any age on Nov. 11, 1918, knows with what thankfulness the news of the armistice was received here, and with what enthusiasm the day was marked. All business was suspended. Desks and benches and counters were forsaken. Parades formed spontaneously. Bands appeared. The air was rent by shouts of those who had prayed and hoped for the close of hostilities.

If the occasion were worthy of such demonstration then, is it worthy of disregard now? Has our attitude toward the conflict changed to such an extent that we have no more honor for the boys who went overseas, and no more honor for the flag which then so proudly we bore, and which was displayed at every church altar? If the spirit during the war was right, something should be done to perpetuate the good that controlled the lives of men.

There are several dangers. The revulsion against war, which is a most healthy frame of mind, may be so extreme and so unguarded as to carry with it all love of country and all reverence for the flag. The limit of pacifism is reached when we conclude that our country means nothing, and that it can be conquered or surrendered without our opposition. This is dangerous in the extreme, yet some may go that length.

This is the fifth anniversary of the signing of the armistice. It should not pass unnoticed. The best argument for peace should mark the day. The captain of our salvation was the Prince of Peace, and that is warrant enough to put the ideals before any audience. He emphasized peace of the individual soul in the midst of trouble. He did not promise family peace except as the individual members of the family had peace in heaven. Indeed, he taught that one's own household should supply some of the worst foes. He did not promise national peace, for predictions of dire calamity were made. Nor did he promise world peace, however much we might desire that he should have advocated some league or court as a guaranty.

One never can go wrong by exalting the Christ of God. When one holds up his character and his life, he is setting forth the only pledge of peace there is or can be.

Let war be deprecated, surely. But let the causes of war be set forth as objects of extermination. To belabor men because they will not take our specific panacea to cure all the ills of life is itself a species of war. It is not comely to fight over methods of peace. We must get at the root of the matter. Trimming the tops off takes away the appearance for a while, but it does not remove the cause. We must dig down to the taproot of selfishness in order to check the growth above the surface. And selfishness is sin.

While advocating peace, and while exalting the Prince of Peace, we must not cast any shadows upon the patriotism and loyalty of the boys of the late war. They did their part, and he who would rob them of any honor should be placed with other robbers. Some vainly believe that, if they can cast aspersion upon patriotism, they can save their sons from future wars. But that will bring in domestic conditions which will be as bad as a foreign war. The way to save our sons is not by decrying patriotism, and by lauding pacifism, but by exalting the principles of peace, and honoring the divine author of these principles.—*Religious Telescope.*

## "An American Translation"

A STUDY of the preface of the translation of the New Testament by Edgar J. Goodspeed which has just come from the press gives us an insight into the purpose of the translation and the principles upon which the translator proceeds.

"The New Testament was written not in classical Greek, nor in the 'biblical' Greek of the Greek version of the Old Testament, nor even in the literary Greek of its own day, but in the common language of every-day life. This fact has been fully established by the Greek papyrus discoveries and the grammatical researches of the last twenty-five years. It follows that the most appropriate English form for the New Testament is the simple, straightforward English of every-day expression."

Dr. Goodspeed accepted the invitation of the University press "in the hope that it might result in a version with something of the ease, boldness and unpretending vigor which mark the original Greek. The writers of the New Testament had for the most part little use for literary art. The principal figure among them, the apostle Paul, said this in so many words. They put their message in the simplest and most direct terms they could command, so that it spoke directly to the common life of their day. The great passages in the New Testament owe their greatness more to the trenchant vigor of their thought, or the moral sublimity of their ideas, than to the graces of rhetoric.

"The translation of such a book demands, first, the understanding of what the several writers meant to say, and, second, the casting of their thought in the simplest and clearest of present-day English. It is the meaning, not the dress, of the New Testament that is of principal importance."

We are not here pretending to determine how successful the translator has been in his selection of the "common language of every-day life." We are not comparing the translation with that of Moffatt and others. We do confess that we enjoy reading this new translation.

# Belgium and You

By Bernard C. Clausen

IF you had been traveling through Belgium early in 1914, and had stopped to ask the question, "What is the kingdom of Belgium?" you would have been met with an interesting variety of answers. The replies would have depended altogether on the mind of the person answering. One man might have said, "The kingdom of Belgium is 11,373 square miles of territory, bounded on the north by the Netherlands, on the south by France, on the east by Prussia, and on the west by the North Sea." Such an answer would have been absolutely correct. I looked it up in a geography a few moments ago.

Another man might have replied, "The kingdom of Belgium consists of 7,500,000 people, living in five principal cities, Brussels, Antwerp, Liege, and Ghent, besides the villages and farming communities." His information would have been just as accurate. My encyclopedia confirms it. A third informant might have volunteered. "The kingdom of Belgium is a limited monarchy, with King Albert at its head. Representatives and senators make its laws. Its capital city is Brussels." And no man could have contradicted him.

### The Truth about Belgium

Yet, strangely enough, while all these answers are true, no one of the replies, nor all three of them together, tell the whole truth about the kingdom of Belgium.

Suddenly something unbelievable happened. A thrill of news ran through the consciousness of that little country. War had been declared. An army was battering at her boundaries. Every atom of force was needed to hold back the invader.

From every city and town streamed forth those rivers of adventurous life now needed in the conflict. Young men in strange new uniforms, awkwardly carrying rifles, marched out to the fight. The little Belgian army took a stand, held it miraculously as long as it could, then fell back to another position. The enemy pressed closer. In the cities back of the battle line, one could hear the dull boom of cannon, sometimes when the wind was right one could detect the sharp rat-tat-tat-tat of machine gun fire, the air grew heavy with clouds of smoke which bore the bitter tang of burning homes and factories. Then along the roads which led to the Netherlands and safety, trudged pathetic little processions of very old men, and staggering gray-haired women, and buxom mothers carrying bundles of possessions over their shoulders, looking back now and then at the threatening billows of smoke, while they dragged along the weary miles, tiny toddling children who cried for their daddies and did not know what it was all about.

Until one day, the people of Belgium awoke to find that if Belgium had been a block of territory, then Belgium was no more, for those fair hills and valleys were the possessions of a conquering foe, the cities were laid waste, and only a meagre corner up near the coast remained as a remnant of the Belgium which had been. If Belgium had been 7,500,000 people, Belgium was gone, for the men had been slaughtered by thousands, and the women and children were scattered like autumn leaves before the fury of a whirlwind. If Belgium had been a limited monarchy, Belgium had disappeared, for Brussels was now general headquarters for the invading divisions, a foreign general swaggered through the royal palace, the senators and representatives were fugitives, and King Albert himself, wrapped in his old army mantle, was sleeping by the side of the road, surrounded by a few soldiers who loved him. Yet they knew that Belgium existed. Where? From this experience they drew a new and beautiful truth.

They began to realize what they should have known all through the years, that Belgium was not a geographical, statistical, governmental fact, to be held out at arm's length and analyzed. Belgium was a dream, a hope, a memory, a loyalty, which lived only within their hearts, to be defended by their courage, to suffer loss only if they were not true, to be destroyed only if they forgot and were disloyal. The kingdom of Belgium was within them.

### Changed Relations

When this discovery captured their minds, two things happened. First, some things which had seemed very important, became very insignificant in their lives. There were women in Belgium who had spent the spring and summer months getting ready for the opening of the court season in the fall. They had lived upon the expectation of it. What will be worn? How will the styles go? Who will be invited? Who will be snubbed? What will the big events be? These questions formed the substance of their dreams and their talk. But when they began to realize that the kingdom was within them, all these frivolities of fashion seemed very small.

There were men in Belgium who had centered all their love and hopes in their sons. They had saved and sacrificed that their boys might have a chance. All their own disappointments seemed to find healing in their sons' plans. Perhaps one had sent his boy to medical college, and would spend the hours dreaming of that day when the boy would open his office in the big city, and the father would go down and sit in the waiting-room and watch the patients go in discouraged and faltering, only to come out a few moments later hopeful and eager. Perhaps one had sent his boy to an engineering school and hoped some day to walk out upon a new bridge with the great crowds, saying within his heart, "This bridge is safe for all of you. I know. My boy built this bridge." Life focused in their sons' bright hopes, but when they realized that Belgium was within their hearts, and that Belgium needed their boys, they choked back the weary sobs and sent their sons into the army. Some things which had seemed very important melted away into nothingness before the burning need of Belgium.

### A New Standard

At the same time another transformation was taking place. Some things which had seemed very unimportant began to take on primary importance because of their relation to Belgium. Those same women who had lived in the world of gossip and fashion, had been trained in the simple technique of amateur nursing. As school girls they had been taught the elementary motions of the sick-room. They could make up smooth beds, cook simple invalid diet, staunch a wound, make a tourniquet, prepare a bandage, keep things antiseptically clean, fix a tray to tempt an appetite, and watch blood flow without fainting. All these things had been mere child's play before. They had almost forgotten that they had learned them. But when they sensed Belgium's need, they realized that this half-forgotten training was the only thing they had with which to serve their kingdom. And by the scores, they volunteered for hospital service, bound up hundreds of broken men, smoothed pillows for dying boys, saw blood and ragged flesh for an endless procession

## Each in His Own Tongue

A HAZE on the far horizon,
The infinite tender sky,
The rich ripe tint of the cornfields
And the wild geese sailing high—
And all over the upland and lowland
The charm of the goldenrod—
Some of us call it autumn,
And others call it God.

Like tides on the crescent seabeach
When the moon is new and thin,
Into our hearts high yearnings,
Come welling and surging in—
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight hard pathway plod—
Some call it consecration,
And others call it God.

—William Herbert Carruth.

of terrible days, grew haggard and wan under the inhuman pressure of it—for Belgium!

These same men had learned perhaps to drive a motor car with some degree of ease. They knew something about engines, could change tires quickly, mastered automobile routes and gained control of the machines they used. Only fun, of course, reserved for Saturday afternoons and Sundays when the weather was bright. But now it became apparent that Belgium needed all they had, and all they had was this previous insignificant ability to drive these cars. It had become the most important thing in their lives. Hundreds of them drove their machines to general headquarters—big purring limousines, and little rattly-bang trucks massed outside ready for use, devoted to Belgium.

### Boy Scouts in War Time

There were Boy Scouts in Belgium, very much like our Boy Scouts here. They learned the same stunts—how to carry a helpless form; how to skulk through woods without making any noise or leaving any trail; how to draw maps with rough accuracy; how to signal with tiny flags from one hill to another; how to love and honor their native land. It was just play to them, and the grown-up boys had a way of teasing these imitation soldiers.

But one day arithmetic and spelling suddenly seemed strangely unimportant. Belgium needed every boy. Troop after troop, these Boy Scouts reported for duty with the army. This technique, which they had learned in fun, became their chief glory. It was the one thing Belgium could use. They did creep noiselessly through woods where enemy platoons were waiting; they did carry in wounded men over their slender shoulders; they did signal news of troop movements from hill to hill, and two of them, caught outside Liege by the sudden onrush of the great gray horde, were shot down in their tracks, and lay by the side of the road all day long, their signal flags still fluttering feebly in their still hands, their blond hair waving in the breeze, their dead eyes seeking some reason in the blue of a pitiless sky. They had come to know what they should have known years before, that Belgium was not a pink spot on a map, nor a set of formidable population statistics, nor a difficult paragraph in a civics book. Belgium was a part of their lives. The kingdom was within them. They had maintained its glory.

### Another Kingdom

Nineteen hundred years before, a man was talking in quiet tones to a group of intent listeners. He was speaking about a kingdom. For months he had lived with them, prayed with them, traveled with them, laughed with them, suffered with them, hoping to tell them plainly the truth about this kingdom of his. He had told them matchless stories about its people and its policy. Like a woman who lost a coin, he said; like a net, like a mustard tree, like wise and foolish maidens, like a sower and his field, like a father who waits through the long days peering down the road for the sight of his boy who has run away. Still they did not quite understand. Their brows would wrinkle and their smiles would vanish, as they tried to follow his thought.

Then one day, as they pressed close to him, and a great crowd hemmed them in, he said this wonderful thing:

"The kingdom of God is within you."

I have wondered whether that simple sentence cleared away all their darkness. Did they fully understand? Did their ready smiles tell him that he had succeeded at last? I am not sure.

### Has It Come to You?

But what interests me more is this. Do you fully understand? Have you caught the significance of the message? Here is a test for you. Do important things seem insignificant to you if they have no vital relation to the kingdom of God? Do unimportant things bulk large when they seem to have value for the progress of the kingdom? Have you analyzed your life and selected for survival and devotion the things Jesus can use?

What is the church to you? To some men it is an interesting set of statistical accumulations. To others it is an aggregate of church buildings and organs and ministers and choirs. To others it is a bulwark for a creed or form of church government. But to Jesus it is the kingdom militant. It is his dream in battle array. And that kingdom, if it exists at all, exists not in year books, not in buildings, not in formalities, but in you, to be defended by your courage, to lose ground only by your retreat, to be destroyed only as you forget and neglect and deny.

### Some Kingdom Warriors

Paul knew the wonder of it—"Thou therefore, Timothy, endure hardness as a good soldier of Christ." "I have fought a good fight." Livingstone knew the glory of it—"I shall place no value on anything I now possess or may possess, save as it has value to the kingdom of God." Yates knew the demand of it—dying after years of missionary service, he said, "So much work to do. And I can't do any more of it. God needs men!"

Bill Borden knew the glow of it. With an allowance of $10,000 a year at Yale, men urged him to buy a big car and have a real time. "What?" said Bill, "buy a car, when the price of a good car will keep my little hospital going in China for all next year? No car for mine." He died on his way to a mission field of his own, and his will devoted every dollar to the needs of the kingdom.

Pitkin knew the thrill of it. He stood in the middle of his mission compound while the raging Boxer rebels climbed up the walls. He sent his last coolie away with directions for escape. "Tell my wife in America," he said, "to bring up the boy as we have started. Tell her when my boy is old enough, to send him back here with the message of Jesus for China." Then the horde of infuriated troops rushed upon him like maniacs, and cut his body into ribbons of flesh.

### The Battle Call

O Christians, do you know the joy of it? Is life transformed from a steady monotony of insignificant duties in drudgery, into a glorious adventure in faith and courage? Are your gifts marshaled for the kingdom? Are other things put aside as inconsequential?

There was a company of soldiers awaiting an order to advance. The commanding officer said, "Men, you see what we have to do. You see the machine gun nests right ahead. You see the bodies of our boys in the gap. I'll turn my back on you for a minute. Every man who will go with me to take that ground will step one pace out of the ranks." He turned, waited, then faced his men again. The line was still unbroken.

"Will none of you come?" he said.

A voice came out of the line. "Sir, we have all stepped forward!"

Church of Jesus, you see what we have to do. You see the glories and the perils, too. While our heads are bowed in prayer, will every one who will go with me, step one step out of the ranks, in the silence of decision? Will the line be unbroken, in loyalty to our Christ?

Syracuse, N. Y.

# The Pastor's Ministry to Young People

By Martin S. Bryant

WHO are the most important people in your community? Are they the bankers or the doctors or the lawyers or the teachers or the preachers? The most important people in your community are your young people. We love the grown people and they must have our attentions and our ministrations but the molding time of their lives is past and with most of them their future is in the past; it is too late to change them or to make impressions upon them. With the young people it is not so. Their lives are now in the process of being molded; they are the impressionable ones; they will be the leaders of the next generation; if we are not molding their futures something else or somebody else is. There is no more important subject on this entire program and I feel that the time has come when our church must address itself to it. What would happen if a church should say, "From this time on we shall map out our plans bearing in mind the young people first, and we shall make such readjustments in our program and our work as will meet their greatest spiritual and social needs for they and the children are the most important element

that there is in the entire community."

This fall, 180 Baptist young people have entered the University of Illinois for the first time. By calling and by personal conferences I am now in the process of becoming personally acquainted with every one of them. You would be astonished to know the number of those young people who had absolutely lost all touch with the church before they left home—or in other words, whom the home church had failed to hold to the church during the high-school age. I recognize the tremendous problems you have to buck up against—the high-school social life, commercialized recreation and entertainment and the indifference of parents, but I wonder if a part of the blame is not to be taken by the pastors and the church officials themselves.

During the past three weeks I have had seventy-five one-half hour personal interviews with our new students. (By way of parenthesis and as a part of the subject of the morning you may ask how I get them to my study.) I 'phone them between the hours of 8:15 and 9:15 p. m. and say, "This is Mr. Bryant of the University Baptist Church. I am arranging a schedule of interviews with our young men in my study for tomorrow. Would you have thirty minutes that you would be willing to give me for a conference." I make the question straight, honest and as businesslike as a lawyer. And they come—from eight to ten a day and on schedule time. Rarely does one disappoint me. When they come I treat them as my guests—straightforward, courteous and kind as we walk into the question of their Christian lives and what are to be their church relations during their college course. Of those who told me that they had lost all interest in the church before they left home I asked two the reason why. They looked at me and told me almost the identical things when they said in substance, "Mr. Bryant, because there isn't anything there to be interested in. Our pastor doesn't understand young people, he isn't studying and our Sunday-school work is simply running around in a circle and getting nowhere." I wonder how typical or widespread that is. I hope it is not true but I fear that it is too true.

### Problems of the Young People

How is the solution of our young people problem to come? I do not believe that it is to come through a social program alone, although that must be borne in mind, and I wish our pastors might read Norman E. Richardson's new book, "The Church at Play." I believe that the solution is to come through a constructive program of religious education and of church work bearing in mind the children and the young people first and through a carefully prepared and carefully given positive (never negative) religious message emanating from the pulpit.

I wonder in the first place if our pastors understand the religious psychology of the adolescent. If not, I should like to recommend to you that last book of Professor Pratt of Williams College upon the psychology of religion, termed "The Religious Consciousness."

The adolescent is always wanting reasons. He asks why. He no longer is willing to accept merely because he has been taught so, or merely because the Bible says so, or because his pastor preaches it. He wants to see it. He is not to blame. It is a psychological characteristic of the mental make-up of adolescence. He hasn't yet come to the point where he will act on faith and let faith lead him to experience and to feel the truth. He is in that period when the intellect and not the heart wants to reign supreme. It is not abnormal. It is natural. How critical is the period! How he needs a pastor who can bridge him over this period of a religion of the intellect and satisfy such intellect and bring him safely through until he comes to the next period in his religious development—a religion of the heart. How shall I illustrate this? May I illustrate it out of my own experience and work?

Three weeks ago last Sunday I was confronted with a Bible class of forty freshmen boys in a course which I choose to call the "Fundamental Principles of the Christian Faith." I started out by taking them back to King Hammurabi of Babylon of 2200 B. C.—more than 4000 years ago. I told them of the Hammurabi stone that was unearthed about twenty years ago and on which were 800 lines narrating King Hammurabi's devotion to the gods; I took them to the tomb of King Tut, showing them why the ancient Egyptians embalmed—that the soul might have a body in which to live; I took them to ancient Assyria showing them some of their religious practices; I told them of Jeptah and the early Hebrews attempting to appease Jehovah by the offering up of their own children as sacrifices to him; I took them into Greece with its twelve deities and into Rome with its tradition of Romulus being taken to heaven on the wings of the gods. I then came down through the ages stopping in Athens with Paul in the first century, showing Paul finding the altars to the many gods; I took them for a trip to the nations of the Orient at the present time, showing them our missionaries had yet to go to a single non-Christian land but that when they arrived there, they found the people with some kind of a worship.

### Man a Religious Being

I pointed out to them how in our own day and land men in times of national calamity, in times of critical personal danger, in times of crushing responsibility, in times of sorrow, who had never turned to God, do turn to him. I then said, "Young men, in the face of all that, who dare say there is nothing in religion?" I asked, "Young men, what do such things teach us?" And they said, "Man is by his very nature a religious being." I answered, "That is the first fundamental principle of our Christian religion and that is where we will begin our studies in this course."

Their intellects were satisfied and then we were ready to proceed to business. I don't know what you think, but I know from past experience that I have started for their hearts through the avenue of their minds—the predominating psychological characteristic of their adolescent period.

Perhaps you would be interested to know what I did with them the second Sunday. I said to them, "If then, we are by our very natures religious beings, what are we going to do about it?" and we developed together four points: (1) there is needed in every one of us a normal religious development; (2) there is needed in every one of us an improvement in the quality of our religious conceptions and our prayer life; (3) there is thrust upon the church a tremendous responsibility to make the Christian gospel world-wide; and (4) there is thrust upon the church a tremendous responsibility to develop through the processes of religious education and otherwise the spiritual natures of our children and youth that soil may be prepared for the seed which is the Word.

I wonder in the second place if our pastors are studying the Bible, and especially the Old Testament, with the help of the best historical and scientific knowledge, of the best modern scholarship, and in the light of the discoveries of archaeology; and if they are reading the best books of the day in the field of religion.

I love the Old Testament. It's a wo

## The Rod and the Rock

*With his rod he smote the rock and the water came out—Numbers* 20:11.
*And they thirsted not when he led them through the desert—Isaiah* 48:21

THE students of life through the deserts go:
O'er their sands of strife no waters flow,
Till a leader more than common wise
The rod to the barren rock applies:
A fountain floods the sand-paths hot
And the knowledge seeker thirsteth not.

But the water had lain in its rocky hold,
And of parched-throat pain had the pilgrims told,
And the journey had been in vain.
If the faith and force of a leader bold
Had never discovered the currents cold
That the rocks and the sands contain.

Out of our heart our hearts we give
To the teachers who taught us to drink and love,
Who smote the rocks by the desert trail
Not so to the teachers who march us by
Over rocks and sands that are desert-dry,
To whom a fact is a grain of sand
And truth a stretch of desert land.

Give us a seer who can comprehend
That a fact is a means and not an end.
That a truth is a stream to be unsealed,
A spring in the desert to be revealed.
And those who follow shall not be athirst;
By the side of their path the fountain shall burst.
We pray from our deserts of knowledge that God
May give us more leaders who carry the rod.

—*Roy Ivan Johnson in "Texts"*

derful book. It was the book from which our "Reedemer himself drew the sustenance of his own soul." When I study it as the sacred scriptures of the Hebrews, and the sacred literature of a God-chosen people, inspired by him, it means more to me than ever. It grieves me to see it used as a weapon of controversy; it grieves me to see those who would be its friends have mistaken conception of it and consequently misinterpreting it. Young people are very sensitive to this. I should like to speak of four books on the Old Testament which I am studying now. The first book is Miss Knott's new course for young people's and adult classes entitled "The Student's History of the Hebrews," and for reference books Smyth's last book, "The Bible in the Making in the Light of Modern Research" and Ottley's two books, "A Short History of the Hebrews" and "The Religion of Israel." By the use of these books with her class of forty sophomores, Mrs. Bryant is making the Old Testament live again and preventing our students from throwing it overboard.

Our young people need solid food and it is only by a pastor being intellectually as well as spiritually strong that he can feed and hold his young people. Are you reading the best books of the day? I do not mean the season's best sellers. They are usually too superficial. I wouldn't put much money into books like Swains' "What and Where Is God?" or Papini's "Life of Christ" or the book sold at the average camp-meeting, but I would put money into books written by the world's scholars—Ellwood's "Reconstruction in Religion," Drown's "The Creative Christ," Glover's "Progress in Religion to the Christian Era," Peake's new and splendid "Commentary on the Bible," Hudson's, "The Truths We Live by."

**Mapping Out Programs**

I wonder, in the third place, if our churches *are* mapping out their program of work, bearing in mind their young people first. Personally I believe it must be done if we are to have the church we should have for the next generation. I firmly believe that in many churches, instead of a separate superintendent, provided the church could not afford a paid director of its religious education, that if the pastor were also made its "director of religious education and young people's work," and then if the evening preaching service were dispensed with and the evening given to the young people's work, that vastly more would or could be accomplished. Have you ever tried the unified service for Sunday morning. If not I wish you would talk with Brother Morris of Champaign or Doctor Marsh of Decatur and let them tell you about their full auditoriums with the restoration of the family pew and the enthusiasm which childhood and youth in the morning congregation brings; and the accomplishment of the same work and more than under the former plan in forty-five minutes less time.

Are our churches providing a monthly or semi-monthly wholesome social gathering of some kind carefully prepared and properly chaperoned and under the directorship of some competent young person for their young people and drawing upon the church treasury if need be to finance it? Is that not a part of the work of the church. You would be surprised at the number of young people who come to me with no conception of the possibility of an evening's being a good time without dancing as its main feature. Why should they? They have never seen such. Well we attempt to show them that it is possible. I almost hesitate to speak of it lest some one might want to borrow it, for I have only one set and we will not let it go out of the church; but I have now a card file of more than 100 fine social schemes for young people's social gatherings which we have been collecting during the years. What an asset it is!

Do not try to equip your young people with a complete system of religious doctrine under pain of their not being Christians if they do not believe in all things as you believe. Tell them the things you do believe and then leave some room for the work of the Spirit to guide them into all the truth. They may come to think differently from you about some things and yet be living in just as close communion and fellowship with the great loving heart of God as you, for religion is first of all a matter of the life.

When your young people come to you, having discovered for the first time that there is a lack of harmony between the teachings of science and some of the statements of the Bible do not attempt any reconciliation. Tell them the truth. Tell them that the Bible was not written to teach science, but was written to teach us of God and to shed sufficient light whereby all men everywhere might find him, and that when he inspired his Old Testament writers to write of him, he did not have to give them a modern knowledge of science, and that wherever any reference to science seemed necessary they simply wrote in terms of scientific conceptions of their day. For answers to scientific questions send your young people to the best recent textbooks in geology, or astronomy or the other sciences, but for their answers to questions concerning God and the way of life send them to the Bible, for it is our gold mine of truth for all things religious. There is no other solution to the lack of harmony between the teachings of science and certain statements of the Bible.

The Apostle Paul makes the purpose of the Bible wonderfully clear when he says in his second letter to Timothy, referring to the Old Testament "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." Every scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness—that the man of God may be complete, furnished completely unto every good work. He does not say anything about the Bible being profitable for instruction in science, or psychology or philosophy or anything else but he does say that it is profitable for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work. There is the threefold purpose of the scriptures: To bring man into right relations with God through Christ Jesus, to teach him of the things of God, and to equip him for Christian service. The more I study the Old Testament in that light the more it looms up before me in all its greatness and power, and the sooner we come to the point where we teach our young people that conception of it the sooner will we come to the point where they will see in it a great book of life and truth rather than discard it as a book which is unbelievable.

# Progress and Prospects of Baptists in Esthonia

***Esthonia is one of the European lands in which American, British, and Canadian Baptists are cooperating to further the work.***

BY J. H. RUSHBROOKE

THE number of Baptist church members in Esthonia has at the time of writing (October, 1923) risen to about 6,000. During 1922, owing to the revival whose force is not yet spent, 1,000 were baptized in the Island of Dago alone. The so-called "Free Churches," which differ from the Baptists merely in name, and may, there is reason to believe, soon unite with them in one union, include about 2,000 members. Such numerical progress as has taken place since 1920 is unparalleled in the history of the Esthonian Baptist movement, and justifies the hope that the celebration of its approaching fortieth anniversary will be signalized by a membership of not less than 10,000. Best of all, however, is the fine evangelical and evangelistic temper of our people in the land, and their splendid loyalty to Jesus Christ.

The present day opportunity to extend among the Esthonian people the spirit of New Testament Christianity is most favorable. There is no longer a state church. Each religious community is dependent on its own adherents for support, the only exception being that the Lutheran theological faculty in the University of Dorpat is still maintained by public funds. A strong love of freedom distinguishes the Ests; and the Baptist insistence on personal conversion, believers' baptism, and a democratic church government based on New Testament teaching, has a power of appeal which promises to secure a leading influence in the land. Baptist preaching now attracts all classes of the people. But for the lack of educated leaders and pastors, and the still somewhat rude and repellent character of their church buildings, progress would be still more rapid. The need of preachers will in coming years be met through the output of the seminary; but since this institution was

opened only in February, 1922, some time must elapse before its full effects appear. At present sixteen young people are taking a four years' course, and meanwhile rendering no small service by preaching on Sundays in the neighborhood of Reval. A friend intimately acquainted with the conditions writes me that "the founding of the preachers' school evidently marks the beginning of a new reformation period for Esthonia."

It is all to the good that a number of well known American Baptists have lately visited Esthonia, and I earnestly hope that some representative British and Canadian preachers may ere long be able to follow the example. To know our brethren and their work is an inspiration.

# Bengal Episodes

By John A. Howard

AN old villager says we are sure to have a famine this year because the weather signs are identical with those preceding the two previous famines which he has seen. There were rains for about a week at the end of February and the weather was crisp and cool for a month longer than usual.

Some very beautiful specimens of deer roam the jungle in one section of our field. Their call is heard nearly every night. Bears are not uncommon. On the way to a Christian festival two of our preachers and their wives lost the jungle road. Ahead in the brush was a large bear. They were afraid he would force an acquaintance but he decided not to do so. A friend of ours was going through that jungle a number of years ago when he heard a terrible commotion in the clearing ahead and on approaching he saw that two large bears were having a terrible fight. He told the Santali coolie who was with him that a strategic retreat was the order of the day but the Santali said, "Give me a club," and running up to the bears gave them a beating and they galloped off into the thick timber.

Leprosy seems to be on the increase. It was discovered that one woman here was a leper and she was told she must be examined. Immediately her temperature rose a number of degrees and she said, "I will put a rope around my neck and commit suicide but I will not go to the doctor." Another leper was informed that he should receive treatment. He answered in no uncertain tone, "I will drink poison. I will cut my throat but I will not leave my native village." After an immense amount of persuasion both decided to go to the leper asylum. There they would have received injections which probably would have prevented the spread of the disease and might even have produced a cure but they stayed only a few hours, then went into the jungle and have not been seen since.

Yesterday there was a big Hindu festival in Contai. In front of the idol house was a bamboo trapeze beneath which a fire was burning briskly. The feet of the worshipers were roped to the trapeze. With bent heads and clasped hands they worshiped the flames below them. While a native clarinet with all its shrillness mingled its notes with the angry beating of a couple of drums, a man danced with frenzy around the fire's edge. This heathen festival is supposed to last ten days. At its closing sessions worshipers walk barefooted through the fire and have spikes put through the flesh of their backs. The spikes are attached by ropes to the trapeze. The devotees swing back and forth sometimes until the flesh is torn from their backs and death is the result of injuries received.

India certainly does need Christ. There is no hope except in him. But, blessed be his name forever, the gospel was never listened to with more receptiveness than it has been this season. The story of Christ and him crucified has been constantly proclaimed to these terrifically needy souls. We have daily used one of Nelson's large pictures of the crucifixion. "I, if I be lifted up, will draw all men unto me" has been proved to be true. To all classes from the crudest jungle man to the college graduate, the sacred attraction of Calvary has made a powerful appeal.

In one village where persecutions have been rife, the Christians have remained faithful. Threat of fines, beatings and lawsuits have only drawn the servants of the Nazarene closer together. From the mouths of Hindus have come the words, "We will also become Christians." One man in this same village a year ago was an idolator in dense heathen darkness, with no hope for this life or that to come. He has now accepted Christ, and during the past twelve months he has been faithful in prayer and Bible reading. A short time ago he said to us, "The religion of Jesus is a religion of great joy."

One girl in the fisher village has been very happy in her newly found Saviour and her life has a great drawing power on her Hindu brother. We shall depend on your petitions to the throne that her entire village may soon accept Christ. We were encouraged when two others followed the Lord in baptism. A high caste farmer, a weaver and a priest have all said they hope in the near future to become Christians.

There are so many who have only one step between them and eternal joy. They will take the last step providing you, dear home friends, will continue in persistent faithful prayer. The great need is the power of the Holy Spirit to bring conviction and decision. The victory depends on you. The battery must be charged if the lights burn brightly. We are depending implicitly on you to charge the battery.

Three of our Illinois friends, on their world tour, have just given us the great pleasure of a visit. The latch string hangs out for all of you.

# When He Discovered Himself

By Charles L. White

HE loved her, no one ever really doubted it, and he built for her a beautiful house, but it was never a home. He gave her servants, carriages, music, gardens, birds and flowers; but he never gave to her his time, his attentions and his thoughtful devotion. He smiled and flattered, but she knew that it meant nothing. It cost him little. His heart was in the clubs, in the games he played, in his business associations and in his political aspirations.

One day a deep shadow floated over the household. His wife passed through a great trial and a bitter disappointment. Her cheeks grew pale, her eyes had a brilliancy that frightened him, and then indeed he began to give her his evenings, his days and nights, his tenderness, his thoughtfulness, his happy anticipations of her needs. He read to her, he showed her pictures, he telephoned a dozen times a day, and sometimes wrote her at midday and often sent a messenger from his office with a loving note.

At once his personal amusements all became secondary to her welfare, and he recovered her heart; but he does not know how near he came to losing it forever. Slowly she crept back to health again, and he found a new joy in his life, for he gave himself to his beloved, and he learned that "It is more blessed to give than to receive."

There is a noble man in our land. He loves the cause of Christ. No one can doubt it. He built a church for the people, but he seldom worshipped there. He paid its quartet, gave an automobile to the minister and paid for its upkeep. He had a landscape gardener beautify the spacious grounds around the edifice. He was proud of his Christian wife and children, encouraged them to go to all the services and the sessions of the Sunday school. He entertained the pastor, gave him books, helped to provide for the education of his children, loaded his study table with magazines and papers, praised his leadership; but these things after all signified very little, for his heart was in the bank, where he often passed his Sunday mornings, and his life was in a whirl of activity that had little of the world above in it.

But one day his pastor came into troubled waters. His character was viciously attacked by a worthless man in the city. Then it was that this careless church member rose to his new opportunity, for he believed that the charges were false and that he could tell a true man when he met him. His wealth, his time, his brains and his prayers were into the defense of his pastor, and the man who pursued the minister with relentless fury was at last forced to confess that his motive was blackmail.

The experience through which our friend passed was a revelation to his heart. He now gives no less of his wealth, but gives also himself to the church, to its services and to his Lord. He is indeed a new man. He has found

(*Continued on page* 1263)

# How the Orthodox Eastern Church Looks to an American Churchman

By Samuel McCrea Cavert

NO thoughtful observer can be long in the Near East and meet some of its spiritual leaders without realizing that the Protestant churches of the West know little of the Orthodox Eastern church. He cannot help feeling keenly that here is a great part of the body of Christ with which we ought to have closer fellowship and cooperation.

We ought, in the first place, to recognize our debt, throughout past centuries, to the eastern church. It is a debt which began in the early period of Christianity when the Greek intellect gave theological formulation to our faith. It is a debt which has continued through the Middle Ages and since, as the Orthodox churches have stood as a bulwark against the westward advance of Islam.

### Spiritually Minded Leaders

And not to the past alone, but to the present hour may one look to see the strength and the power of the Eastern church. Certainly there is a current of quickened life flowing through great sections of it today. This has been unmistakable in the informal conferences which it was my privilege to hold with some of the outstanding figures in the Orthodox churches, including the Acting Patriarch of the Greek Church at Constantinople, the Acting Patriarch of the Armenian Church, Archbishop Anastasis of the Russian Church in Constantinople, and Chrysostom, the newly consecrated Metropolitan of Athens. These, and others whom one might mention, such as the Metropolitan of Salonika, the Archbishop of Jerusalem, and Bishop Nicholai of Serbia represent a deeply spiritual and forward-looking leadership with whom we should count it a joy and a privilege to develop the closest relations of fellowship and helpfulness.

Of course there are obvious weaknesses in the Orthodox church, as we see it on the surface, its traditionalism, its overemphasis on ritualism, the lack of education among the clergy. But if one is tempted to pass a final judgment in the light of these things alone, let him recall for how many centuries these near-eastern churches have either been in bondage politically to Islam or struggling to keep themselves alive in a hostile environment. The wonder is not that there are things which may be criticized but that Christian faith and spiritual life survive such obstacles and that the church still has, as it always had, a mighty hold upon the hearts and lives of the people.

### First Steps in Cooperation

Certainly whatever we in the West are to do for the Orthodox churches we must do *through* these churches—not by proselyting among them. The Protestant leaders with whom I talked in Constantinople and Athens, almost without exception, share this opinion. Indeed, the American board of commissioners for foreign missions, in association with Robert College, has already put into operation a remarkable plan of cooperation with the Orthodox leaders in training priests and workers for their churches In "the school of religion," as this project at Constantinople is called, opened a year ago, there were more than a score of students from the Greek, Armenian, Russian and Bulgarian Orthodox churches, together with several Protestant students. The Orthodox students came with the full endorsement and support of their bishops, who realize today the need for such help as the American churches can give. The instruction in the liturgy and church history is given by leaders of the Orthodox faith, while courses in the Bible, religious education, social service and other subjects are given by American teachers. It is hoped that this school of religion may ultimately become a union effort, including in its scope all the Protestant churches carrying on work in any part of the Near East, and always developing in the fullest cooperation with the Orthodox churches themselves. Here is a superb pioneering enterprise, deserving the support of the whole of American Protestantism and demonstrating the practicability of closer relations between near-eastern and western Christianity in every realm of activity.

> OPEN the door of your heart, my friend,
> Heedless of class or creed,
> When you hear the cry of a brother's voice,
> The sob of a child in need.
> To the shining heaven that o'er you bends
> You need no map or chart,
> But only the love the Master gave—
> Open the door of your heart.
>
> —*E. E. Hale.*

Another concrete project for cooperation, the significance of which can hardly be exaggerated, presents itself in the task of religious education for the Greek and Armenian children in the Near East orphanages. Why should not a program be arranged by the joint action of American Protestant leaders and the highest officials of the Greek and Armenian churches, which would insure that by a cooperative program the children shall be brought up in the Orthodox faith, with all that the churches of the West can contribute through greater familiarity with modern methods of religious education and character building? To develop such a program now might open the way to a new relationship with the Orthodox churches in their whole life in the future.

### The Present Opportunity

Never was a moment more opportune than the present for developing such cooperation between the Orthodox churches and Protestantism. Their leaders are now turning to us for sympathy and practical help. They are grateful for what has already been done by American Christianity—for the service of revered leaders like Doctor Peet, of the American board, who has been one of the most trusted advisers of Patriarch Meletios of the Greek Church; for the work of the Young Men's Christian Association, with which Orthodox leaders have cooperated heartily; for the special interest of the Episcopal church, which has made many of our western churchmen known in the Orthodox church; for the mission of mercy carried on by Near East Relief; for the efforts of the Federal Council of the Churches in behalf of justice for the minorities in the Near East. For these and other reasons there is a surprising interest throughout the Near East in the American churches. Every one of the Orthodox leaders with whom I spoke welcomed eagerly the suggestion of closer contacts in the future. The Metropolitan of Athens in his inaugural address at the time of his recent consecration, officially urged, among other wise policies, the "establishment of friendly cooperation with all the Christian churches throughout the world."

As steps in the further development of closer fellowship and helpfulness it would seem that the Protestant churches of America, acting through the Federal Council as their agency for united effort, ought to serve as a center for at least the following program.

1. Interpreting the Orthodox churches to the West. First of all, the present ignorance and lack of understanding must be removed.

2. Expressing in every possible way the sympathy of the western churches toward the eastern, and facilitating more personal contacts and more systematic communication with the Orthodox leaders in the Near East.

3. Giving practical assistance to the Orthodox churches in such ways as they may deem helpful.

4. Developing a more regular consultative and cooperative relationship with the branches of the Orthodox churches ministering to their own people in America.

# State Conventions Meet in Annual Session

## Wisconsin

By Robert W. Shaw

FOR the seventh time since the organization of the convention Wisconsin Baptists were the guests of the First Church, of LaCrosse. LaCrosse is one of our most enterprising and up-to-date cities, beautiful for situation and notable for its factories, normal school and wholesale trade.

The Baptist church is one of our good substantial churches, and the pastor, Rev. W. S. Stewart, now beginning his fourth year of service with the good people there, had everything shipshape for the convention. Despite the two days of continual drizzle the people adjusted themselves to the plans of the entertaining church and were delighted with their reception and the hospitality shown.

"This convention was not the largest ever held in the state in the point of attendance, but it was an outstanding convention and will be historic in many ways. This year there was an effort to combine the Bible and missionary conference of the Northern Baptist Convention with it, and the plan worked admirably. In fact it was the general opinion of the delegates who expressed themselves that something like this would be a good thing to try out for a few years.

Dr. P. C. Wright was the team leader; associated with him were Dr. and Mrs. C. R. Manley, of India; Dr. D. J. Evans, of Kansas City; Dr. C. W. Gilkey, of Chicago; and Mrs. O. R. Judd and Mrs. Laycock, who took care of the woman's side of the program at the women's meetings. All of the addresses were outstanding, and the whole program made a good impression on the convention. Perhaps the two most marked features were the devotional addresses of Doctor Evans, and the missionary dialogue of Doctor and Mrs. Manley.

### The Business

There must be some business at the convention, but this year, except where the constitution otherwise provided, all business was confined to the morning sessions. The most important business was the matter of the future denominational program. This was given considerable attention and was much discussed. There was decided feeling on the part of a number of the delegates that since the program itself declared for the recognition of the local church, the local church should have some recognition in the matter of endorsing the program. This feeling was not confined to any one group of delegates, but leaders of both the conservative and liberal groups held to this opinion. After much discussion, and some little fire, the convention adopted the program, subject to the ratification of a majority of the churches reporting on the matter by Dec. 1. And while it is not expected that a great number of the churches will take action, yet this clears away the criticism that came up so often during the early days of the New World Movement to the effect that the churches had no opportunity for a referendum on the matter. The churches in Wisconsin now have the chance to demonstrate their interest in the matter by considering the entire program, and reporting their action to the convention.

### The Banquets

It is reported that the Loyalty luncheon of the women was a great success, with nearly 150 present. The same can be said of the men's supper. Mr. Jasperson, the main speaker of the evening, failed to arrive, so the men took the meeting in their own hands and ran it to suit themselves. They sang, oh how they sang! and not altogether religious songs, but how tenderly they did sing the religious songs after they had tried out some of the more popular airs of the day. Then they gave a farewell to three of the leaders who are leaving the state—Rev. C. A. Boyd, Rev. E. R. MacKinney, and Rev. R. G. Pierson. In an hour of good fun and laughter these brethren were bidden Godspeed to their new fields, and they in turn spoke of the fact that the great loss of leaving Wisconsin was the loss of the great fellowship which exists in the state among the Baptist people. We are not so strong numerically, but we are bound together with great ties of love and friendship. In addition Dr. W. E. Chalmers, of Philadelphia, and Dr. G. R. Manley, of India, spoke. Dr. D. J. Evans told of his great men's class, and urged the pastors to learn to speak the vocabulary of men.

### Other Features

Our own speakers all brought great messages. Dr. Robert Gordon, of Fond du Lac, gave the annual message to the ministers, and it was timely and strong, being given in the fine way in which Mr. Gordon has of speaking the depths of his own great heart. Dr. G. W. Taft's message on denominational leadership was a strong appeal to the fact that our present denominational leadership was almost altogether trained in our denominational schools, and that if our leadership of the future is to be as strong as that of the past and present, the denominational schools must be given the material with which to produce it.

It was with keen regret that the convention accepted the resignation of one of its field workers, namely Rev. Ralph Barry, who now goes to take the pastorate of the First Church of Eau Claire.

Hereafter the convention will meet in the spring, and the next session will be held for one day immediately after the meeting of the Northern Baptist Convention next June.

Dr. B. E. Allen, of Illinois, told the story of his great work in a rural field in that state, and also addressed the rural workers at a luncheon. The convention ended with a missionary pageant, and an address by Doctor Evans.

## Colorado

By Horace W. Cole

THE State Convention met with the First Church, Denver, Oct. 16-18. Dr. A. H. C. Morse recently completed his eleventh year as pastor of this church. The convention proper was preceded by the annual banquet and business meeting of the young people of the state with appropriate addresses by President James Asa White and others. On Tuesday morning and afternoon the sessions of the Pastors' Conference and also the Women's Conference were held. Both of these conferences were well attended and were of a helpful and inspiring character. Dr. H. F. Stilwell contributed in the practical presentation of the subject of evangelism.

On Tuesday night the convention proper assembled. Over 300 delegates registered at the convention, some of them coming more than 500 miles to attend. Pastor Morse extended a warm welcome. Emanual Payne responded. H. W. Cole, pastor of the Calvary Church of Denver, preached the annual sermon upon the subject, "God's Plan for the Kingdom."

The next two days were busy days in the business and topics which engaged the attention of the meeting. Judge F. W. Freeman was chosen president of the convention for the fourth consecutive term, and W. R. Schoemaker, clerk.

The report of the work within our own state during the past year was gratifying. Dr. F. B. Palmer presented his eleventh annual report which recorded the greatest number of baptisms in the churches of any year in the history of the convention. The work upon mission fields has gone forward in an encouraging manner, particularly in some of the mining districts. The experiment of vacation student pastors has proven satisfactory and will become a regular policy of the board on a certain character of mission fields.

### Gratifying Reports

Our colporter, evangelist and chapel-car workers have rendered helpful service during the year. Several new churches have been organized through the faithful efforts of these brethren. This year Colorado will seek to surpass the goal of any previous year in the New World Movement. President Freeman's address was a clarion call to advance in accord with the standards of the Word of God and worthy of the splendid heritage of the past.

Throughout the convention sessions echoes of the World Baptist Alliance were heard. The review of the Stockholm confession by Joshua Gravett called forth some spirited discussion which recurred at intervals throughout the convention. The friendliest of spirit prevailed but the most emphatic position was taken relative to the attitude of our denominational workers toward historic Baptist beliefs, as was evidenced in the resolution unanimously passed near the close of the session, as follows: "We

deeply deplore the fact that the disquieting rumors that some of our secretaries, missionaries and teachers at home and abroad are teaching doctrines contrary to and subversive of historic Baptist beliefs, causes some noble people to withhold heartiest support from our denominational enterprises. We believe that any one of our boards will, upon the presentation of sufficient proof, withdraw support from any individual teaching doctrines contrary to and subversive of historic Baptist beliefs. We, therefore, earnestly plead for prayerful patience and continued support from every church within our convention territory; and do earnestly press upon our boards their solemn responsibility to give full, speedy and unprejudiced attention to any charges properly presented them against any secretary, missionary or teacher in their employ." This, as all other resolutions, was passed unanimously. The convention was deeply interested in the reports of the Stockholm Alliance as presented by D. T. Pulliam and F. B. Palmer as well as references from others who were privileged to attend that gathering.

### Christian Education

Christian education was presented by Pres. James Asa White of the Colorado Woman's College. Our college is showing a distinct increase in registration over that of previous years and it is clearly evident that preparation must be made at once to house the larger number who will wish to attend in the coming year. Were it not for the fact that many of the pupils are housed outside the institution, we could not now care for those who are in attendance. The future of our college for girls is promising.

The convention was fortunate in having present Dr. H. F. Stilwell whose forceful messages were a source of inspiration and blessing to those in attendance. We also were fortunate in the presence of Dr. W. H. Main of the Publication Society, whose messages during the convention period were greatly appreciated. Miss Clagget and Thomas Moody brought us face to face with the situation not only on their respective fields of Japan and Africa but with the responsibility and the unparalleled opportunity confronting us on all our mission fields. None who heard these speakers can question for a moment the favor of God upon the faithful labors of his people. Miss Ina Burton presented in no less interesting a manner, the work in the homeland.

Dr. C. A. Fulton of Colorado Springs denied himself the pleasure of a set address upon "Closing Up the New World Movement" and led in a helpful review and preview of the denominational situation as related to the faithful presentation of the Gospel to the millions of souls to whom we are particularly responsible. His thorough explanation strengthened the purpose in the hearts of all to make this year the crowning year.

As a whole, the convention sessions were fully equal to those of any previous year and brought a spirit of hopefulness and consecration that must certainly promise well for the future. Colorado expects to entertain the International B. Y. P. U. of A. at Denver next July and is already feeling the stimulus that such an undertaking offers. Committees are appointed and are at work. The young people are rallying and a deepening of the spiritual life is being emphasized and experienced. Our young people are purposing that this convention shall be characterized by its spiritual power and the hearty response to the call to definite Christian service in this hour.

## West Virginia

By Clarence W. Kemper

WEST Virginia Baptists met in Parkersburg, Oct. 15-19, 500 strong, for their annual meeting. A note of progress was dominant. Leaders of the past ten years declared its action surprisingly superior to preceding conventions.

For the year, fifty-five commissions had been granted for points of service within the state. During the past ten years our churches have indicated progress in that 35,000 baptisms have been reported. Last year there were 5,237 baptisms. During the New World Movement period, West Virginia Baptists have moved from thirty-second to twelfth place among the states of the Northern Baptist Convention in contribution to our denominational enterprise.

For this period our state has averaged a little better than $200,000 for our denominational unified efforts.

### Points from Outstanding Messages

Dr. D. B. Purinton, ex-president of Denison and West Virginia universities, declared that "Christianity lays its hand upon every human interest. In this the religion of Jesus is unique. Baptists have very properly given much attention to individualism. We need to give more attention to the social side of our faith and practice." He was followed by Dr. S. Z. Batten, who declared that "the church is here to make the state Christian. It is here to get our industrial life organized on a Christian basis."

Dr. E. B. Pollard brought a strong message on "Christian Education," saying, "Education consists of the three L's, liberty, love and life. We should not learn how to use God's energies till we are Christian enough to use them properly. It was quite appropriate when a certain professor in one of our colleges said to his class in laboratory work, 'We are going to ask God a question. Let's be reverent.'"

Missionary L. C. Hylbert, whose boyhood home was near Parkersburg, stirred the convention by reports of progress from his East China Field. He told of the work in his twenty-eight stations with organized church and school at each point. He declared our work there is tremendously gripping the Chinese life. He told how one Chinese gentleman within the past five years has contributed more than $100,000 to their work. He also told how Chinese business men had cooperated to give them an endowment of $190,000 for their schools.

Another West Virginia son, Clarence W. Kemper, pastor of the Baptist Temple, Charleston, addressed the convention on "Christ's Call to Youth." Since this was his first message before his native state convention since entering the ministry, he was heard with interest. He declared "that youth has an instinctive understanding of Jesus Christ. While maturity calculates and stresses theology, youth gives an instinctive to her Master."

Dr. John Y. Aitchison captured our people with his message which had to do with our great denominational program.

Mrs. J. M. Baker from the Angole Mission Station, carried away the convention with an overflowing audience at one of the evening sessions. For one hour she let us look at the Old India, now being transformed into the New India ready for the gospel of Jesus Christ.

President B. D. Weeks of Bacone College, portrayed vividly the Indian life of our country and how the Indians respond today to the work of Christian education among them.

### Two Important Decisions

Recognizing the evils arising from irregularities in ordinations to our Baptist ministry today, the convention took action looking to improvement at this point.

Again, West Virginia Baptists have a great educational program, and are making rapid strides through their two schools, Broaddus College and Alderson Academy and Junior College. Action was taken looking to a unified program for the whole educational interest of West Virginia Baptists.

### Some Contributing Factors

Pastor J. C. Killian, of the First Baptist Church, Parkersburg, together with the other pastors and churches of the city, entertained the convention in first-class manner. Secy. A. S. Kelly had the work well in hand, and directed the work of the convention in a modest but effective way. A word should be said for Editor G. E. Bartlett, of the *Baptist Banner*, who compiled a souvenir issue of our state paper for the convention week. It gave a comprehensive array of material concerning our whole denominational program, illustrated by some forty photo cuts.

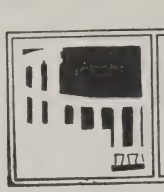
## When He Discovered Himself

(*Continued from page* 1260)

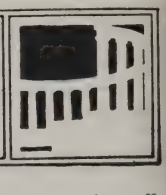
a joy in placing the candle of his own life near the candlestick of the Lord.

He has become a man of noble faith because he has learned to be faithful. His family life is now a little corner of heaven, and he is seriously considering what he will do with his money when he dies. All signs indicate that he will distribute a large part of his fortune while he lives to the many calls of the kingdom of God. He is just now perplexed but he will do his duty when he sees it, for he loves his Lord and he is giving himself to the extension of his Master's Kingdom.

He said to his pastor the other day, "I am now enlarging and pushing my business in order that I may have still more to give for the cause to which I have dedicated my life."



# The Open Forum



### THAT REVIVAL

Your editorial in THE BAPTIST for October 20 on "A Revival of Personal Religion" is important and valuable. I believe every word of it; it deeply moved my heart and I am praying and shall continue to pray for such a revival. But I confess that I am troubled with misgivings and that I pray with little faith. Is a revival possible in our churches?

Allow me to explain. A revival, in the proper sense of the word, is a restoration to vigor and power of a life that has become sickly and feeble. It is not the creation of new life nor the restoration of life that has been completely lost. It is an experience which only the regenerate can have. I am not stickling for a definition; I am trying to get at the root of a serious difficulty and to find a remedy for a tragic situation.

For several years we have been filling up our churches with unregenerate people. They have come because urged to do so by pastors and Sunday-school teachers. They have been convinced that it was a good and praiseworthy thing to belong to a Christian church. They have come by instruction and not by Christian experience. Of such experience they know nothing and do not even profess to know anything.

Of the correctness of this statement it is easy to bring abundant proof. This method of receiving members is the rule among our churches. Even those who come in after a series of evangelistic meetings have no Christian experience to tell. There are, thank God, exceptions to the rule; there are still Baptist churches which insist upon evidence of regeneration before receiving people for baptism; but they are few. What I am writing in this article is not for them. But how can a church of unregenerate members be revived? They have never had any spiritual life to decline and become feeble. What they need is the new birth and conversion. For the pastor or any one else to try to revive them is a vain and heart-breaking effort. What the pastor must do to them is to preach the gospel, and show plainly the way of salvation and what it means to become a Christian. This imposes a hard task upon the pastor; for the hardest thing in the world is to induce an unregenerate and unconverted church-member to accept Christ. But this is what we must do if we would extricate ourselves from our present difficulty and prepare for real progress in the future.

Of course, along with this goes the imperative duty, imposed upon both pastors and churches, of refusing to receive unregenerate and unconverted persons into church membership.

Now, if this is what the editor meant by "A Revival of Personal Religion," all I can do is to say amen to it and offer this as a further elucidation of the theme. But if he was writing about reviving personal religion in people who have no religion and never had any, he is proposing the impossible and enjoining a vain effort. The pastors and members of our churches who are real Christians should seek to be so filled with the Holy Spirit that the preaching of the gospel would have power to bring the rest of the members to repentance, to saving faith, to consecration, and to efficient service.

A. E. WAFFLE.

Albion, N. Y.

### THE SABBATH AND ITS HIGHER USES

I speak on my own responsibility as a lover of righteousness, but I think I represent the mind of every one of our faithful ministers and Christian workers of our western communities particularly when I venture to earnestly call for a fair dealing with the highest interests of our churches and homes in the matter of recreation and religion. No one can fail to see the downward trend of things today.

The announcement of recent new inroads on Sunday rest and worship, against which we protest, accentuates it. The ceaseless whirl of wheels on our highways accentuates it. If we hope to continue our Christian civilization and to rear young men and young women to stand by it, how can we go on as we are doing with the increasing disregard of our Christian institutions? Where are our men and women being trained morally and religiously for the future? We have excellent schools and teachers. Is the church and Sunday school being recognized as it should be? The recreative movie makes its constant appeal. Why not give the devotional and worshipful an opportunity to deliver its message? Time was when the Lord's day was kept sacred for such appeal to the soul, but now the amusement feature invades the sacred day even, and monopolizes so much of the thoughts and time of those not already won to higher things that there seems no room whatever today for God's voice to the soul, which is needed in the nature of man. Why not one day and one night at least out of the seven for worship and moral inventory? Can we afford to let our young people, a large part of them, overlook these things. Where are they? Especially our boys and young men? Are they at church? Not many. Look abroad and count them anywhere. Can we afford, I say, to let things drift as they are drifting? More than one of our good citizens has felt this. Personally, I should prefer to see, say a Friday night, recognized as a kind of family night at our places of recreation, with suitable program which all might patronize and enjoy, if only our cherished Sunday and our Sunday evenings might be left for its legitimate and long-honored office of religion and evangelism, in the interest of all that we count dear. This is but an individual appeal, but it is a sober one and one in which, I fancy, not a few join who pray for the future of our land and more wholesome, normal ways of living.

—JOHN WEAVER WEDDELL

## Why I Believe in and Practice Christian Stewardship

BY CLIFFORD J. HUTCHINSON

TO me, God is real. To me Christianity means something. It is because of the reality of God and the meaning of Christianity that I believe in and practice Christian stewardship. To me, the Christian church with all its agencies is the greatest institution for moral uplift in the world and it is because of the power of the Christian church for right that I believe in and practice Christian stewardship. I believe that God is counting on me and in counting on me, I believe that it is necessary for me to give of my money to his cause as well as myself and my time.

With my belief in God, in Christianity, and in the church, it is necessary for me to believe in and support missions and the spread of the gospel everywhere. It is necessary for me to believe in and support all the agencies of the church that have in charge the work of spreading the gospel to the uttermost parts of the earth. These agencies are varied but include our state conventions, Northern Baptist Convention as well as the mission boards of our great denomination.

If I believe in God, in Christianity and in the Christian church, I must also believe in our denomination. I must also believe in and practice Christian stewardship so that our denomination can spread the gospel of the Father.

As a Christian, it is necessary that I spend my income rightly, therefore the first obligation against my income is that which I owe the Father.

The New World Movement made a tither out of me. Before that time I could not in any way, find money enough to reach my personal obligations, let alone the giving of more than a few cents to the work of the church. At the very beginning of the New World Movement, I signed up as a tither, saying that I would try it for a short time, but now, after trying out tithing for nearly five years, I can say that it pays to tithe, and can testify that the words of Paul as found in 2 Cor. 9:6, "But this I say, he which soweth sparingly shall also reap sparingly; but he which soweth bountifully shall reap also bountifully" is the truth. I now find that I have money for all my obligations, both personal and church, and aside from these I have been able to attend the B. Y. P. U. of A. conventions at Cincinnati, St. Paul and Boston.



# Religious Education



## Buried Talents

### An Actual Experience

By Charles H. Crawford

Z. seemed to me the most difficult field I had ever had. To be sure, there was a fine church building, almost new; and every Lord's Day some of the finest people that ever drew breath came and listened attentively to the preaching; and a very few of them kept up a good Sunday school. But the mass of the people, even some church members, rarely entered the house of worship. This did not seem to be due to any enmity to the church, or to religion. They were so taken up with the things of the world, they could find no time for the things of the soul. Some thought they had to work seven days in the week. A much larger number argued that they had to work so hard six days, they needed Sunday for rest and recreation. The majority seemed to think recreation more important than religion.

Still nearly all made the pastor very welcome in their homes, as he went about among them. While they made excuse for past neglect, they promised that they would start coming to church, but these promises were rarely kept.

How I prayed for them! How I tried to make my sermons interesting! But mostly in vain. The people I so wanted to reach had forgotten him of whom I spoke, so had no interest in my subject.

Finally came a happy inspiration. I began to put on, especially at night, a little pageant instead of opening exercises. The young people, and others, gladly helped. We showed mostly Bible scenes, illustrating the sermon to follow—Naomi going to Moab with husband and sons, returning sad, with only a daughter-in-law, with streaks of gray in her hair, (I don't know whether those girls brought flour from home or chalk from school; but Naomi certainly had aged some during her ten years in Moab!), the bridegroom going gaily with his friends to bring his bride, the ten virgins going out to meet him on his return, (I even let them snore a little while "they all slumbered and slept!"), the bridegroom returning with his bride, in the bridal procession, their friends playing on instruments and singing the quaint, old-time wedding songs; the women going to the tomb on resurrection morn, and returning soon, wild with joy at the wondrous news! The Bible is full of it.

Suddenly I had a congregation. Soon we had to seek a larger place. When there was a pageant the church would not hold the audience. And always the people stayed and listened to the sermon as intently as they had watched the pageant. Rapidly the Bible stories and the Bible truth were becoming a part of the life of the people.

A most interesting part of the experience was the discovery of hidden talents. It was like digging for gold and finding frequent nuggets. Two or three of the ladies were discovered to be great costumers. We found a number of born actors. Several had the gift of personation. The postmaster had a peculiar and most useful gift. He proved to be an expert on makeup. Under his hand one business friend became Nicodemus, another Joseph of Arimathea, while he himself was a most real looking Peter. All three, and several others, looked like typical Jews of Bible times.

It was as if, at the waving of my metaphorical wand, famous Bible characters stepped out of their picture frames and walked across the stage. (Peter and John ran across, on their way to the empty tomb!) Or as if these that I have named, with Mary Magdalene and the other women from Galilee, had come to live with us. And the people welcomed them.

But this method of winning an audience is not for Z alone. The plan can be worked anywhere, city or country. Anywhere an industrious digger will find such buried talents waiting to be uncovered, and made meet for the Master's use.

## The Bible

THIS book contains the mind of God, the state of sinners and the happiness of believers. Its doctrines are holy, its histories are true, its precepts are binding and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

Here paradise is restored, heaven opened, and the gates of hell closed. Christ is its grand object, our good its design and the glory of God its end.

It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will be opened in the judgment and be remembered forever.

It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its contents.

—Bible Society Record.

## International Sunday School Lesson for November 18

**OUR LORD JESUS A MISSIONARY**
**Lesson: Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3; John 3:16-17**
**Golden Text: John 3:16**

### Introductory

The time of the lesson is the winter and spring of the year 30 A. D. The setting is, for the most part, in Galilee, a section of the country averaging about thirty miles in width and fifty miles in length.

### The Lesson

*"Jesus went about all the cities and villages* (of Galilee), *teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease—"* In Galilee there were about 200 cities and villages, according to the Jewish historian Josephus. It was no small field in which Jesus labored and no light task that he saw before him. To do the work as it should be done there was need of more teachers—*"he was moved with compassion for them because they were distressed and scattered, as sheep not having a shepherd."* It was to his disciples he turned with—*"Pray ye therefore the Lord of the harvest that he send forth laborers into the harvest."* It was those whose hearts were flooded with thanksgiving that helped in the support of the work—*"certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,"* Joanna, Susanna, and many others *"ministered unto them of their substance."* But Jesus being the Christ was more than a Galilean missionary—he was the world missionary—its Saviour—the reason for all missionary work—*"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."*

### Leading Thoughts

1. Those who cannot go can surely pray. 2. The grateful heart is anxious to give materially. 3. *Believing in* missions means *doing something* for missions.

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Does the boy loom large upon the horizon of the field of your church life? Does your church furnish adequate opportunity for the boy to meet his father under religious auspices? Scores of churches are planning to have the fathers and sons take supper together during what is known as Father and Son Week which centers about Armistice Day. The purpose as expressed by the late President Harding is to assist the boys of the community to their own inherent right of companionship with their fathers. Father and Son Week, Nov. 11-18.



# The Chimney Corner



## Mrs. Loyalty Echoes An Echo

NOW it should be said
Right away
That Mrs. Loyalty
Really wasn't anybody
In particular:
She wasn't
Particularly rich, or
Particularly conspicuous, or
Particularly influential, or
Particularly dependable! Yet
Her church
Chose her to represent it
At the big Loyalty Luncheon
In the nearby city.
And Mrs. Loyalty had not been
Particularly eager to
Go.
She said that there was the:
Housecleaning to finish—
Children's fall clothes to catch up with—
Buttons to be sewed on—
Socks, Socks, Socks, to darn—
Patches—Tears—Rips—
Afternoon teas to attend—
Lectures—Concerts—Movies—
New novels lying around waiting—
Latest magazines still uncut—
You can see for yourself
How awfully she resembles
*You!*
But she was finally persuaded
To go.

"You've such an unusual
Memory!" they cajoled her,
With the harmlessness of doves
And the wisdom of
Serpents.
Indeed, that *was* her
Specialty:
She had the makings of an
Excellent Echo!
Even a Poll Parrot Echo would have
Satisfied them; but I think
They sensed in her a
Sleeping Beauty—
I think they hoped
It could be
Kissed awake
By
The Prince of Peace.

So she pressed her last year's
Blue canton crepe gown.
She looked very nice!
Not handsome, or elegant,
Or stylish, or even charming.
But *nice*—in the
Staunch American way
We mean when a
Mother of a family
Goes forth adventuring,
With her dear eyes seeing everything,
Her kind mouth "up" at its kind corners,
Her alert ears open for
Whatsoever things are
True,
Lovely,
And of good report.
*Nice*—you understand?
You can see for yourself
How she resembles
*You!*
So she went, and to tell the truth
She was simply
Thrilled
By the quaint conceit
Of her own self
(Her own inconspicuous, uninfluential,
undependable self)
Being sent anywhere to become
An echo of—
Mrs. Montgomery!
A sub-study of——
Mrs. Montgomery?
Mercy on us! Why she's a person of
Gifts, of
Fame, of
Knowledge, of
Influence, of
Importance, of
Power!!
No wonder this nice quiet little lady
Was all aquiver with the delicious
Conceit of it,
With the amusing
Impudence of it.
The very car-wheel bumped
It up at her monotonously:
"You? You? You?
Ri-dic-you-lous!!!!"
She drew herself up with
Sweet dignity:
"Even I!" she said. "Yes,
For one day I'll have to
*Be*
Mrs. Montgomery
When I get back to
My own home town."
She began to feel curious
Twinges of authority
Premonitions of pride
Pangs of power
Inklings of influence
Surge over her: She?
Yes, the wonder of it
Began to work
Before even she reached
That luncheon.

Now, of course, it wouldn't
Be quite
Fair
To give you
Verbatim
The speech
Mrs. Montgomery made,
Or even
The things Mrs. Loyalty
Jotted in her memory
To echo
In her own Echo Luncheon
Back home.
But surely it would be
Entirely fair
To tell you how the
Sleeping Beauty
Of that nice woman's soul
Was
Kissed awake.

For as she sat there
Listening
She began piecing together
What the diners were saying:
Here a sentence,
There a clause,
Here praise,
There applause,
Until she began dimly
To visualize the fact
That the great woman whom
She (she!) was to echo
Had been—
For four years—
Putting the New World Movement
*First*
In her own life:
All her waking hours belonged to "it"—
All her thoughts belonged to "it"—
All her energy belonged to "it"—
All her ambitions and anxieties
Centred in "it."
No church too small to
Claim her presence
As a speaker.
No church too far away
To get her consent
To come to stir them
Up!
No mail too heavy for her
To answer.
No problem or plan too difficult
For her to solve.
"It" was the beginning
And the ending of her days.

"It?" echoed little Mrs. Loyalty.
For "It," of course, was
The New World Movement,
And especially
That lovely slice of it
Set apart for
Baptist women to mother,
As only women can.
That lonely two-million-dollar-slice
Known as
The Continuation Campaign.
The luncheon buzzed with
Talk about that
Campaign.
Mrs. Loyalty
Fell
To thinking seriously about
Herself,
Her own inconspicuous, uninfluential,
undependable self.
"Dear me," said she, "haven't
I as many hours in *my* day
As Mrs. Montgomery has?"
(But I fritter them away—
Newspapers—novels—icings!)
Haven't I got as many thought-cells
In even *my poor* feeble brain
As she has?"

(But I've deliberately sealed up some
Of those cells.
Like Old Mother Hubbard
My pantry shelf of Baptist facts
Is bare!)
"Haven't I as much energy in
*My* muscles
As she?" (Alas, I
Apply those muscles to
Social inanities,
To domestic trivialities—
Knittings—crochetings—embroiderings.)
"Why should I go
Home
And echo Mrs. Montgomery
On only one day
At a mere luncheon?
What's to hinder
Me
From echoing her
Every day of my life
(Especially until April 30)
Trying to rouse
Every Baptist woman
Every Baptist girl
Every Baptist man
Every Baptist boy
To see the
Matchless opportunity
We have in our world
Right now—
The inescapable chance
To make
Jesus Christ
A living force
In the lives of hungry multitudes
Seeking
For the very thing
We Baptists
Hold so thoughtlessly?
Oh, what's worth the having
Is worth
The passing on!
I've just been a
Contented, microscopic atom
In my denomination.
A mere zero.
A naught. A cipher.
But if I place
Before my cipher
The "One"
Behold, we two
Can have the strength
Of *ten!*"

That evening in her room
She knelt
And prayed:
"Thy kingdom come—*through the New World Movement,*
Thy will be done—*by Baptist women*—
On earth, as it is in heaven."
How like this other woman is to
*You!*
You, too, have time,
Thoughts,
Energy,
Influence.
Take up the mantle of some
Greater woman,
And in your own smaller sphere
Echo her loyalty,
Imitate her consecration,
So that even before April 30
The kingdom may have come a little more
On earth,
As in heaven.

# The Young Reserves

## Discover Your World, Young Reserves!

Dear Young Reserves,

One of the things we've been promising you lately is a way to discover your world. For did you realize that whole slices of the globe are actually *yours?* Indeed they are! For you're a Baptist, aren't you? Well, the whole truth of the matter is that the world is so exceedingly big that all the Christians really had to begin worrying about it:

"This isn't right!" they sighed, "for millions and millions of boys and girls are born, grow up, marry and even die without having once heard the name of Jesus Christ! We must remedy that at once."

The only sensible thing to do, therefore, was to divide up the work: the Methodists to work in certain parts of the map, Presbyterians in other sections. Episcopalians in this corner, Baptists in still other patches. Nobody else, therefore, is at all responsible for your particular Baptist patches on the map, because there aren't nearly enough missionaries to go around even as things are now (which is one of the reasons why all dear, wise, sensible grown-up Baptists are so busy pushing "The New World Movement," to send new missionaries and build new churches, schools, hospitals, etc.)

It's high time, therefore, that you discovered your parts of the world, isn't it? This little game will help you. All the words in *italics* are misspelled, so that you can have the fun of straightening them. The answers will be given next week.

1. 60,000 Telugus in *Thous Dinia* have been left entirely to *Spattibs* to teach, convert, and doctor.

2. There are 4,730,000 persons in *Thorn Ainid* in the provinces of Bengal-Orissa for whom absolutely nobody but *Tapbtiss* are working. It was near the city of *Talccatu* where the famous *Taptisb* missionary, *Limawil Yearc,* painstakingly and laboriously learned thirty-four different languages of *Ainid* so that he could translate the Bible for the heathen speaking each of those difficult tongues!

3. The beautiful land of *Maurb* has also been left largely to *Pisbatts,* for we have about 190 missionaries there compared with only forty-seven of other denominations. It was in 1814 that our very first *Ramanice* missionary went to *Maurb;* his name was *Niromada Donjus.* We have reason to be tremendously proud of him because he was unjustly imprisoned for over a year, yet was marvelously brave.

4. In the tremendous country of *Incha* the people of the *Tapstib* denomination have three big centers of work—in *Teas Incha* there is a big *Tapstib* college at *Ahhasing* to be proud of; in *Stew Incha,* way, way up the thousand-mile-long river there are schools and a hospital; and in *Houst Incha* there are *Tapstib* schools and a hospital too.

5. Over in *Napja* the *Quaakerthe* did terrible things to our *Sittpab* buildings: a wonderful church in *Kooty* was burned completely out inside, leaving only the shell of the building; a beautiful new school called the Mabie Memorial School in *Ohamoyak* was shaken down. Many missionaries lost every single thing they owned. We *Sittpabs* in *Ramaice* must help rebuild at once, mustn't we?

6. Down in *Acarif* on the *Goonc Verri* there are *Bitsapt* missions for the *Groen* people, where within the last two years nearly 4,000 people have eagerly joined our little *Bitsapt* churches.

7. In *Sakala* we *Pittsabs* have a *Gopherana* on Kodiak *Sinidaln.*

8. The *Bittpass* also have a *Gopherana* for the *Dinnia* children (in the *Tiedun Testsa.*)

9. *Atspitibs* have dozens of *Stirnachi* Centers all over the United States: some for *Inchees* and *Senepaj in* California, for *Saxicemn* and *Grinstimma* elsewhere.

10. In *Bauc* and *Troop Crio* there is fine *Aptstib* work, too.

11. Down in Central *Creamia* there are three states belonging only to *Tisspabt* care, these are *Agrinacua, Nas Valorsad, Shadroun.*

12. *Passbitt* also are doing splendid work in the islands known as the *Selphpini.*

How I do hope there aren't many of us who will be Misters Hates-To-Hurry or Misses Put-It-Off when it comes to caring for our special parts of the world!

## Hate-to-Hurry and Put-It-Off

HATE-TO-HURRY and Put-It-Off
They had to go a mile.
"I'll rest," said one, "now I've begun."
Said one, "I'll wait a while."

Resting and waiting, they planned their trip,
And lo! at set of sun,
They rubbed their eyes in great surprise,
For neither mile was done.

And I heard the old clock on the shelf
Set up a sorry chime:
The wee hand told the seconds,
And the long hand told the minutes,
And the short hand told the hours,
And they all told Father Time.

Hate-To-Hurry and Put-It-Off,
You didn't mean to shirk.
You just went slow where you had to go,
You just delayed your work.

But he who rests by the busy road,
And he who hates to start—
They take poor place in any race,
And play a sorry part.

So next time let the old clock tick
A merry, cheery rhyme:
When the wee hand tells the seconds,
And the long hand tells the minutes,
And the short hand tells the hours,
And they all tell Father Time!

—NANCY BYRD-TURNER.



# Young People's Work



## Topic for November 18

**A NEW DAY DAWNS FOR CHERRY-BLOSSOM LAND**

**Isa. 60:1.3. Missionary Meeting.**

*"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."*

**Japan's New Day: What Shall It Be?**

Until Japan opened her doors to the outside world in 1853, her life had been shaped by ideals unchanged for nearly twenty centuries. The emperor, as head of the nation, was worshiped as divine. Under him feudal lords, with their warriors (the samurai), protected farmers and merchants, who paid for the protection by sharing the results of their toil. In a self-satisfied seclusion, Japan went her own way, neither knowing nor caring aught concerning the progress of the outside world.

With the establishment of contacts with other nations came the realization that Japan must adopt and adapt ideas and methods that had made other nations great. She must have a modern army and navy, schools, banks, railways, telegraph and postal systems, and all other modern improvements that typified progress.

Today the Japanese flag appears in every harbor; her goods are sold in every market; three great nations have suffered defeat in war; in international councils her statesmen speak with authority.

Japan seldom invents, but she is quick to seize new ideas and to adapt them to her own uses. For instance, old Japan lacked an idea of sanitation. Yet, so long ago as the Russo-Japanese war, foreign-trained Japanese surgeons astonished the world by proving that strict, modern, sanitary measures could and would practically eliminate disease which had been more deadly than battle.

Japan has adopted western methods of manufacture, until her great cities hum with industry, not only in the production of silks and other commodities long associated with Japan, but such distinctively western articles as matches, toothbrushes and electric appliances.

The western idea of democracy grows apace in Japan. Whereas the old feudal ideas of loyalty and obedience have made possible the rapid progress of the past seven decades, a new spirit of democracy is spreading. Blind obedience to authority is giving way to a spirit of independent thinking. This spirit of democracy has been fostered by the spread of Christianity. The teaching of Jesus on the brotherhood of man runs counter to the old order of clans and classes.

The enormous increase of wealth resulting from the sudden development of industrialism is one of Japan's gravest dangers. The lust for industrial supremacy grows by what it feeds upon. In no country in the world are workers more at the mercy of greedy and heartless employers.

Japan is also entering a new educational day. The learning of the West flows through her schools and universities.

What shall her new day be—darkness or light?

**Meeting Arguments**

Obviously, the missionary has no easy task in presenting a new religion in so old and keen a civilization. Japan is already steeped in religion. Buddhism and Shintoism have dotted the country with shrines and temples, while Confucianism and Bushido color the ethics of noble and peasant. How would you meet the objections of those who argue thus: "The sending of missionaries to us implies that we are not the equals of those who come to us, in religious matters at least, and they must come to set us right. Why are you here? Is it to tell us that our ancestors were fools and knew nothing, or is it to tell us that our religions are of no worth?"

This is how one missionary meets such questions: "These are told that no reflection is meant to be cast either on their ancestors or their own intelligence. It is because we think they are intelligent that we bring them our message. A man is called *ganko* (stupid) who does not wish to hear anything he does not already know. Besides, the Japanese who refuses to hear that which comes from afar is disobedient to his emperor, who has commanded his people to seek the truth through the wide world. The objectors are told furthermore, 'While we believe that you have religions that teach you to do that which is right and good, yet it is only the religion of Jesus that begets in you the heart to do what your religions command. Jesus is the only religious teacher who ever claimed that he came from God. It is no reflection on your intelligence that we bring you the message of Christ, but it would be if we failed to do so.'"

**The New Woman of Japan**

To sacrifice herself for father, brother, husband, and son has long been the fundamental principle of the Japanese woman's duty. Thousands of Japanese girls are today laying down their very lives that those who should cherish and protect them might profit at their expense. It is said that of the 200,000 women and girls coming up annually from the country districts to work in the factories of the big cities, 80,000 return each year, and of these 15,000 are incapacitated, many of them in consumption. Of the remaining 120,000 many die; others are lost sight of in the devious ways of the big city.

A happier side of the picture is found in the new woman of the schools. These women and girls realize fully the responsibilities which lie ahead of them in trying to make Japan progress morally, humanly, as well as scientifically.

**Materials**

"The Hidden Seed," two cents; "A Japanese Banker," one cent; "Blind Yoshi," two cents; "Ren San Prays," two cents; "The Beckoning of Little Hands," two cents; "Christian Girlhood in Japan," free. These may be obtained from the Literature Department of the General Board, 276 Fifth Ave., New York City; 143 N. Wabash Ave., Chicago; 313 West Third St., Los Angeles.

—Adapted from *Service.*

* * *

Again—The Chinese B. Y. P. U. of Seattle, Wash., won the attendance banner at the Seattle District B. Y. P. U. rally the latter part of September with an attendance of sixty-two. This makes the fourth successive time that they have taken this honor.

* * *

Columbia B. Y. P. U. Federation is projecting a work campaign from Nov. 1, 1923, to April 30, 1924. Complete outline of rules, etc., may be received from Mr. John Ruthven, 2-5 Center Market, Washington, D. C. Below we give a general outline:

1. *Organization*—10 points.
2. *Attendance*—Local meetings, 75 per cent of members monthly, 20 points, one point to be deducted for each unit of percentage to 65 per cent. Federation meetings, 50 per cent of members monthly, 10 points, one point to be deducted for each five units of percentage, or fraction thereof to 30 per cent.
3. *Participation*—70 per cent of members monthly, 30 points, one point to be deducted for each unit of percentage to 60 per cent.
4. *Bible Readings*—75 per cent of members monthly, 30 points, one point deducted for each unit of percentage to 60 per cent.
5. *Study Class*—Any time during period of Nov. 1 to April 30, 50 per cent of members, 20 points, one point to be deducted for each 5 units of percentage, or fraction thereof, to 30 per cent.

The award for the union attaining the highest number of points will be $100 to apply on the expenses of a Denver delegate; the award for the second highest number of points will be $50 to apply on the expenses of a Denver delegate; the award for the third highest will be $30 to apply on the expenses of a delegate to the Virginia Beach Assembly; and the award for the fourth highest will be $25 to apply on the expenses of a delegate to Braddock Heights Assembly.



# Our Own Folks



## The Twin Cities Letter

By Don Mac

The ministers' meeting on Monday, Oct. 22, was an interesting and memorable one. It took the form of a farewell to three of the men who have served churches in the Twin Cities for some time.

In the order of their presentation for their own farewell words to their brethren in the conference who love them, we mention the Rev. John A. Swanson who served the First Swedish church in St. Paul for nine years and seven months, after serving a Swedish church in Minneapolis for fourteen months. He has made for himself an imperishable place in the memory of his brethren not only in the First Swedish church but throughout this whole district. He has become a center of influence and power, guiding his people in the expression of their denominational and church life. He has been a leader in a large sense, and a wise and very conservative one. He will be greatly missed in this part of the world as he leaves it for Brockton, Mass. That church is to be congratulated on receiving so experienced and wise and steady a minister as our Brother Swanson. It will be interesting to note that the Rev. F. C. Hamlin of Chicago has been called to succeed Mr. Swanson in St. Paul. He has not yet determined his duty in the matter and so no announcement other than that just made is possible at this time. Should he come, an inviting field of large opportunity awaits him.

The second to be called upon for words of farewell was Rev. Norman B. Henderson, the minister of the University Baptist church, who goes on November 1 to the pastorate of the important First Church in Madison, Wis. Doctor Henderson has done a remarkable piece of work in Minneapolis. He has been the leader in the reorganization of the church life from the bottom up. He has been a leader in the erection of one of the finest plants for university church work, perhaps in our denomination. All of the plant is finished except the auditorium which I believe is in process of being completed. Doctor Henderson's work became exceedingly burdensome so that his health was threatening to break and it is largely on that account that he feels it his duty, and privilege also, to accept the unanimous call of the Madison Church. The going of Doctor Henderson will leave a difficult problem to the University Church and to its cooperating colleagues in the support of the work there. It will require a man of rare ability to take up and carry forward —as it should be done—the great work in this important center of denominational effort. On the other hand, the man who is equal to the task will find a sympathetic group of men and women, students and others, who will respond to intelligent and capable leadership, and he may make a great impression on the whole life of the state through the student attendances on his various services. The good will of the Baptist brotherhood goes with Doctor Henderson to his new field.

The third person to be called upon was the inimitable Dr. John A. Earl, who has been serving for some time the First Church, St. Paul—the mother of them all in Minnesota. He is leaving a brotherhood in the Twin Cities which loves him ardently and which will remember him ceaselessly in prayer that his life may be all that it is capable of becoming as editor of our national Baptist organ.

Rev. Walter E. Woodbury is absent from his pulpit for four weeks in denominational work connected with the great movement which is on throughout the state and nation for evangelistic purposes. As everybody knows, Mr. Woodbury is serving one of the most important of our churches, the Trinity, served so long and so faithfully and so well by Doctor Crandall who has so comparatively recently entered into his reward and rest. Mrs. Crandall was in the city on Sunday and viewed the marker which was paid for by the Trinity people who in that way and other ways expressed their undying affection for their first pastor.

Dr. Donald D. MacLaurin, who served the Temple Church for seven months last year, is supplying the Trinity pulpit for these four Sundays in Mr. Woodbury's absence. Rev. R. Wilbur Babcock, the brother who assumed the pastorate of the Temple Church last June, is making good. The writer hereof worshipped with Temple Church last Sunday evening and was delighted to see the house practically filled and to hear a very earnest and practical presentation of an important subject. It looks as if the church was singularly fortunate in securing Mr. Babcock to its pastorate. All the brethren wish him and the church a new and larger expression of vital religious activity.

A word comes that the late pastor, Rev. R. A. Kenyon, is still suffering from physical and nervous weakness. He has many, many friends in the Temple Church and outside of it that sympathetically regret this break-down in the health of a man who had large capacity for usefulness.

The Minneapolis pastors are entering enthusiastically into the conference plans which are being projected for this city as one of the notable centers of that great effort.

## "A New Brotherhood"

The following letter was received by Dr. Ambrose M. Bailey of the First Church, Seattle, with the request that it be copied and sent to about 200 of the friends of the writer.

Karuisawa, Japan,
Sept. 20, 1923.

Twenty days after the great earthquake we are still marooned in this mountain village. News comes only by messengers who dare the dangers and difficulties of the journey to the scene of devastation, which defy description. We know the home friends will be anxiously waiting for some word from us.

First of all we long to broadcast our new and blessed realization of the unshakable, the indestructible spiritual values of the message of Jesus Christ.

We face carrying on with all our material equipment gone. Only ashes and debris remain of the three institutions in Yokohama where our work centered and of the homes in which we had so recently and with such relief and glad anticipation unpacked and arranged our earthly possessions. In the same house were the personal effects that daughter Helen left with us when she sailed for America last November. Also the outfit of our son Willard who had just landed from American and gone to a Y. M. C. A. conference with only a suitcase.

It all seems like a dream of that inevitable event when we shall forever separate from the *things* of this world and face the inventory of our investments in the things not made with hands. But the familiar promise, "Your Father knoweth that ye have need of these things," is sufficient. We know he has abundant resources in the hearts of those who love him upon which he can draw for all our needs. Our hearts are also filled with a new hope that the better understanding, the happier relations between the two nations we so dearly love, for which we have so constantly pled and prayed, is to be furthered by this overwhelming tragedy.

Surely the dead that lie by the thousands still unburied amid the ruins of these stricken cities, the multitudes more of homeless ones, the sick and maimed who will drop beside them during the suffering of this coming winter, will hush the spirit of suspicion and hatred and awaken the nations to a new attitude of sympathy and helpfulness. All those innocent ones—the gentle, kindly women, the sweet little children, will not have died in vain, for a new "brotherhood that binds across the seas" will be their memorial.

We cannot write more now. We cannot yet tell when we go or what we

shall do—but in this greatest test that we have ever faced we count on your cooperation. As ever yours in service.

HENRY AND GENEVIEVE TOPPING.

C/o C. B. Tenney,
29 Sanai Cho, Ushigome, Tokyo.

## Rankin Christian Center

BY W. C. CHAPPELL

The new Christian Center at Rankin, Pa., was dedicated Sunday, Oct. 7, but the program in connection with the dedication extended over a week.

The Woman's Missionary Union of the Association had over 300 present at the all-day meeting, Thursday, Oct. 4. Several hundred dollars was raised to complete the fund of $1,000 for furnishing the chapel in honor of the retiring president, Mrs. J. A. Lichty.

Seventy sat down to a dinner on directors' night, Oct. 5. A short program followed, with Dr. A. J. Bonsall as toastmaster. Mr. W. Porter Beck spoke for the building committee, in the absence of the chairman, J. H. Stauff, and turned the keys over to the president of the board who presented them to Mr. H. Bainbridge, chairman of the board of direction, who gave a concise statement interpreting the mission of the center. Mrs. C. A. Brooks, representative of the Woman's Home Mission Society, brought the greetings of her board and spoke on the spirit back of the work of the center. Dr. H. W. Ewalt, chairman of the furnishings committee, reported that over $3,000 has been given by various churches and groups toward the furnishings. Mr. J. A. Brown, treasurer, reported on the financial situation with respect to the building. Rev. J. M. Hestenes represented the Home Mission Society. Miss Adams, director of the center was introduced and responded happily. The chairman, Dr. A. J. Bonsall, introduced a surprise when he handed to the treasurer a check from Mrs. F. J. Torrance, a member of the Sandusky Street Church, for $5,000. This is the second gift of $5,000 for the center, the first one being given by the late H. K. Porter.

The dedication service was held Sunday afternoon in the chapel. Dr. A. J. Bonsall presided. Rev. N. J. Mecklem offered the invocation and Rev. C. E. Griffin read the scripture lesson. The congregation rose and joined Doctor Bonsall in the responsive service of dedication, and Rev. C. W. Petty offered the dedication prayer. Dr. C. A. Brooks, of the Home Mission Society delivered the address, "The Religion of the Christian Center," a masterly presentation. Mrs. John Nuveen, of Chicago, who was president of the Woman's Home Mission Society when the appropriation was made for the center and who did much to encourage the enterprise, and Mrs. Jennings, recording secretary of the Woman's Baptist Home Mission Society were introduced and spoke very briefly.



THE OLD BUILDING

The volunteer workers' dinner, given Monday evening with thirty present was served by the ladies of the Wilkinsburg church.

On Wednesday evening a reception was given to the officials of the Rankin public school and representatives of local organizations. About 150 were present. The guests were shown through the center by Boy Scouts and members of the Girls' Club. Mr. Chappell made a brief statement as to the background of the building of the center and its spirit and purpose. Dr. J. A. Alexander represented the Council of Churches and congratulated the community on having the center. Professor Wilson, superintendent of the Rankin Schools and Burgess Clevely spoke on behalf of the community. A pleasant feature of the evening was the presence of Miss Lyde Jenkins and Mrs. Amelia Pauliniy, two of the first missionaries on the Rankin field.

The Rankin Center covers a space 120 by 72 feet. It consists of three sections —chapel, gymnasium and educational, all of brick construction. The basement contains separate shower baths and locker rooms for men and women, public laundry, boys' manual training and Boy Scout room, store room and furnace room. The first floor of the education unit has a big lobby and office, library, public health rooms, day nursery, kindergarten and kitchen. The second floor has a club room, domestic science and manual training room for girls and kitchen, woman's club room and two music rooms. The third floor has seven rooms and bath and is for the resident woman workers. There are four bedrooms, sitting room, dining room and kitchen.

The gymnasium is standard size and contains no pillars. The gallery will seat easily 200 persons. It is equipped with moving picture booth and will be used for large gatherings. The chapel



RANKIN CHRISTIAN CENTER

connects directly with the lobby, will seat 250, is ecclesiastical in design and in every way suggestive of devotion and worship.

The staff consists of Miss Luella Adams, director and worker with young women; Miss E. May Hill, supervisor of children's work; Fred Barclay, supervisor of men and boys' work; Miss Laura Hill, residence supervisor and librarian; and Miss Margaret Lauter, a visiting nurse of the District Nursing Association. It is planned to add a kindergarten and day nursery supervisor soon. A strong staff of volunteer workers is being carried over from the old work.

Preaching service will be held every Sunday evening in the chapel. The community is greatly interested in the center and full cooperation of various organizations and groups has been pledged.

## Toronto Baptists

By Fred S. Shepard

At New Years the Baptist Sunday schools of Toronto made an offering of $10,000 to pay off the indebtedness on the Royce Avenue Mission where one of the Polish Baptist Sunday schools of the city meets.

The Memorial Institute, which carries on a great work among the Polish people, has added an orchestra to its Sunday-school equipment. The orchestra is the outcome of a branch of the Toronto Conservatory of Music held in connection with the institute, in which the enrolment stands at 110 with a teaching staff of 11. Lessons are given in violin, piano, vocal and rudiments of music and a small class of children of six and seven years of age are being started in ear-training.

The Ossington Avenue men's Bible class holds an annual adult banquet; this year there was an attendance of over 300 guests.

The Beverely Street school recently held a mother-and-daughter banquet, with Miss Whidden, director of girls' work, as the special speaker.

The newly dedicated Mimico church, though not large, has made due provision for its Sunday-school work, generous primary and Bible class rooms having been included in its arrangement.

## The Crowning of Anna Kay Scott

By Thomas Gardner Field

Born in Payson, Ill., April 20, 1838, died in Granville, Ohio, Oct. 18, 1923, states the measure of one of the noblest earthly lives. Anna Kay Scott's parents came from Virginia and were constituent members of the Payson Baptist Church. She graduated from Payson Academy. After teaching school in Columbus and Quincy, Ill., she entered Phipps Union Seminary, Albion, N. Y. She was married in 1861 to Edward Payson Scott and went with him to Assam. She studied Greek en route, and later taught in the normal school where six languages were spoken.

Mr. Scott died in 1869 but Mrs. Scott kept on until 1873 when she returned to America, graduated from the Western Reserve Medical School in Cleveland and practiced medicine there to support her family. In 1889 she went to China, established a hospital and became a worthy co-laborer with the Ashmores in building up one of our finest mission stations. The infirmities of age compelled her retirement in 1914. For the past year she has been living with her daughter, Mrs. George H. Waters, on furlough from Swatow. Two sons also survive her, Ernest K. Scott of Los Angeles, and Edward Payson Scott of Chicago, Ill.

As an American pioneer, biblical believer, student and translator, devoted wife and mother, heroic herald of Christ, skilled healer of body and soul, we praise God for her gifts and splendid service, and reverently lay the fairest laurels of our love and honor upon her shining memory.

## Doctor Edwin MacMinn

Dr. Edwin MacMinn, a prominent writer on religious and historical subjects and for forty years a clergyman in the Baptist denomination, recently died at his home, 231 S. Curtis Ave., Alhambra, Cal. He was seventy-two years of age and had been in declining health for some time. One son survives, George Rupert MacMinn, associate professor of English in the California Institute of Technology, Pasadena. Funeral services were conducted at the Alhambra Church by Rev. Carlton L. Kirk.

Doctor MacMinn was born May 12, 1851, at Unionville, Pa. He was edu-


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cated in the public schools of Williamsport, Pa., in Dickinson Seminary and Crozer Theological Seminary, graduating from the latter institution in 1874 the year of his ordination to the ministry. He held many important pastorates including Chestnut Hill, Philadelphia; Easton, Pa.; Moorestown, N. J.; seven years at the Summit Avenue Church, Jersey City, N. J.; Salem, N. J.; Burlington, Iowa; Honesdale, Pa.; Kearney, Neb., and Santa Paula, Cal. Doctor MacMinn retired from active church work ten years ago and devoted himself mainly to study and writing.

In 1875 Doctor MacMinn was married to Elizabeth Rupert, who died in 1907. Two years later he married Elizabeth Jayne, who passed away in March of last year. In 1892 he visited England, Scotland and France. In 1901 Harriman University conferred the degree of doctor of divinity upon him.

Doctor MacMinn was the author of numerous books on historical, religious and scientific subjects. At the time he was first stricken in 1919 he had almost completed a comprehensive history of the Baptist church in California. He wrote several volumes of fiction for Sunday-school libraries. The works on historical subjects include "On the Frontier with Colonel Antes" and "A German Hero of Colonial Pennsylvania." He was also the author of "Gleanings from the Pastures of the Good Shepherd," "Fresh Air Work for Children" and "Israel in Egypt."

Doctor MacMinn owned a rare collection of paintings and objects of art some of which he had given to LaFayette University, Easton Pa., the University of Redlands and Harriman University, Tennessee.

# Church News by States

## Atlantic Coast

### MAINE

SANFORD: THE WORK began with a rush this fall. Rally Day was a record day so far as attendance and interest were concerned. The men's class and the laymen had charge of the evening service and an address was given by Rev. Mr. Mossman, of Alfred. For aggressive Christian work and attainment, this is one of the brightest spots in the state.

LARGE CONGREGATIONS ATTEND the ministry of Rev. J. H. Thompson at the First Church, Portland. Every department of the work is moving forward. The Portland churches made large preparations for the Loyalty Lunch and the Bible and Missionary Conference that convened Nov. 1-2.

RANGELEY: THE REPAIRS in the church building have been extensive and will provide better equipment for Sunday school and social work. Pastor W. H. Johnson and his people welcomed the Farmington Association at its quarterly meeting, Oct. 16. Among the speakers were Doctor Hamlen, Pastor Johnson of Phillips, Pastor Freeman of Livermore Falls, Mrs. Lorimer of Portland, Doctor Whittemore, and Rev. B. H. Thomas of Washburn.

THE BOWDOINHAM ASSOCIATION met at Bowdoinham for its quarterly meeting, Oct. 16. Three churches formed the original Bowdoinham Association: Thomaston, Harpswell, and Bowdoinham. The present association numbers twenty-one churches. The program for the day was varied, an annual feature being the story by Doctor Mower of his attendance at the meeting of the Baptist World Alliance in Stockholm, and of other experiences in Europe.

THE LINCOLN ASSOCIATION convened with the church in Tenant's Harbor for its quarterly meeting Oct. 9. Director Knollin made his first visit to the association.

### MASSACHUSETTS

GEORGE W. COLEMAN, who founded the forum fifteen years ago, continues as chairman and director; Miss Alice H. Samson begins her third year as executive secretary; David K. Niles will serve as head usher again; and the concerts will be under the direction of Henry Gideon.

REV. G. L. MICHELSON, for two years pastor of the Calvary Church, Salem, accepted the call of the Waverly Church, succeeding Dr. T. R. Peede, who for ten years ably led the church there. Doctor Peede's has been a building ministry and leaves the forces there admirably organized and in good condition.

BELMONT STREET CHURCH, Watertown, on Sunday, Oct. 15, laid the cornerstone of the first unit of its imposing colonial edifice which it plans to build. They are a courageous and self-sacrificing people, just the sort that it is a privilege to help.


# Building for the Future

The American Baptist Home Mission Society assists through State Conventions and City Mission Societies in cooperative mission work until such work can be made self-supporting. This process toward self-support it hastens by special advice and plans.

It assists in improving great opportunities in all its departments. It aids in the day of storm, of stress and of disaster. It stabilizes work which otherwise would be sporadic and insecure. It has an intercommunity and interstate outreach.

The Work of the Society is interstate with Conventions, interracial with City Mission Societies, intertribal with Indians, and interlocking with the Woman's American Baptist Home Mission Society and the American Baptist Publication Society. Its outreach is international in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Haiti and Jamaica. Its contacts in missionary education are intercontinental.

The Society plans beyond the temporary needs of a year. Its plans and policies are shaped both for the year and long future. Its legions of supporters are urged to pray daily that the missionaries and officers may have the vision and faith to meet every contingency in missionary undertakings and that new friends and adequate funds may be provided.

**The American Baptist Home Mission Society**

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Rev. A. J. Hughes, pastor at Needham, has been the victim of a serious automobile accident which may retire him from active service for some time. He had prayerfully planned his work for the winter and taken the initial steps toward a special work of revival.

Dr. Charles A. Reese, well-known veteran in the New England ministry, is spending the season in Boston and vicinity. His valuable service to the seminary at Newton is well and gratefully remembered.

The Boston Baptist ministers resolved themselves into an "experience meeting" on the fifteenth. "How I Prepare My Sermons" was the opener of a supposedly professional process, and under the smiling leadership of Doctor Lindsay of Brookline, several of the brethren "made a clean breast" of that matter. It was an unusually free, enjoyable and flexible hour. The audience was limbering up so fully that had the session been further prolonged, it might have confirmed the feigned suspicion of some of the facetious laymen that ministers' conferences were for the "swapping of sermons." Doubtless the successful experiments of the experience meeting will be repeated.

The First Church, Leominster, has been having a sort of public celebration: The eighth anniversary of the coming of Pastor W. F. Meyer, and the opening of its new $20,000 workshop, which is perfectly adapted to all the beehive features of that working church and minister, and all paid for. Pastor Meyer followed a master workman when he came, George R. Baker, but he has so carried on that the church has become a distinct force in the city. There has been large increase in membership, in benevolence, in constructive Christian teaching and work. Many of the young people are in training for Christian work.

The October meeting of the Boston Workers' Union was bigger than ever—310 in attendance, 278 at the supper. Over fifty churches were represented. It is study and work that attracts, under leadership to be proud of. It begins to look as if the work would grow into a permanent Baptist institution, with 500 busy teachers and leaders. It is a sort of Ocean Park extension the year round, with Doctor Peterson guiding and developing.

Rev. Ralph B. Davis resigned at North Grafton after three years' service to accept the call of the church at Foxboro. He goes to a good field, and a larger opportunity.

## NEW YORK

Everett W. Chapman was ordained at Woodhull, Oct. 5. Rev. W. H. Brown of Bath was moderator and Rev. Geo. A. Orton of Savona, clerk. Rev. E. A. Snyder of Painted Post delivered the sermon.

On Oct. 10 the Lake Avenue Church tendered Doctor and Mrs. Beaven and Mrs. Montgomery a reception. During the summer the work of the church was in charge of Rev. S. W. Beaven, father of the pastor.

The Second Avenue Church has started its fall work with the hope and expectation that this will be the greatest year of its existence as a mission church. The auditorium was crowded on Rally Day with the largest Sunday-school attendance in years. On Friday, Oct. 12, forty workers enjoyed a "get together supper." The church is united in the task of ministering to a needy people. Mr. Hosie is the leader in the field of religious education. The neighborhood and girls' work is carried on by Miss Wright and Miss Noyes. Each congregation has a pastor devoted to its welfare and success. The Second Avenue Church is doing its part to make New York City a better place for men, women and children to call home. Archibald Alexander Forshel is the minister in charge.

## NEW JERSEY

The Young People's Federation of Baptist churches of the North Association recently held a meeting with the church at Bloomingdale. There were 350 in attendance. Doctor Dockerell of Ossing, N. Y., gave an address.

## WESTERN PENNSYLVANIA

The one hundred and third anniversary of the Northumberland Association was held with Erie Ave. Church, Williamsport. Moderator S. W. Heller presided. The meetings were well attended and charged with a fine spirit of enthusiasm and spirituality. A note of courage and hope was sounded in all the letters. Total number of baptisms for the year was 32, a gain of 121 over the year before. Interest in the New World Movement was shown by increased giving of $6,000 over the last year. Dr. F. P. Lynch of Congo, spoke on his work in Africa at the women's missionary societies' session. The laymen's banquet was held in the First Church, the moderator acting as toast-master. After the inner man was satisfied, the 201 men listened to Dr. O. C. Horsman, Erie, Pa. on the subject of "The Unity of the Faith." Secretaries W. G. Russell and C. A. Soars presented the work of their departments. Sermons were preached by Dr. A. J. Irey; Dr. T. C. Hanna, the


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introductory sermon; Dr. C. S. Savage, acting pastor of the First Church, Williamsport, the doctrinal sermon on "The Doctrine of God as Holy Spirit;" Dr. O. C. Horsman brought the evening session to a close with a sermon based on Hebrews 6:1. A symposium on "The Local Church" with Rev. V. L. Shontz as leader, was of interest and value. Rev. Theo. Beck spoke on "The Place and Function of the Local Church;" Rev. H. H. Hemming on "The Place of Auxiliary Organizations in the Local Church;" Rev. E. J. Radcliffe on "The Supremacy of the Church Service;" Rev. W. E. Staub on "The Spiritual Power of the Church Dependent upon the Individual." Each subject created much discussion of a helpful nature from the many delegates present. Four new pastors were welcomed to the association. Dr. W. F. Kunkle presented the missionary report and Dr. R. M. West spoke on the question, "Why a Missionary Committee in the Association." The closing session was devoted to religious education with Rev. John T. Elliott of Philadelphia in charge. Dr. T. C. Hanna was elected moderator; Rev. J. J. Sherman, clerk and Bro. M. I. Sprout, who has served the association for many years as treasurer, was re-elected for another year.

# Mississippi Valley

### MICHIGAN

SUNDAY, OCT. 21, Rev. T. J. Hopkins presented his resignation as pastor of the Adrian Church, to accept the unanimous call of the Tenth Avenue Church, Columbus, Ohio. Mr. Hopkins will begin his new work Nov. 18. The Tenth Avenue Church is located in the university area of Columbus and ministers not alone to that section of the city, but to its quota of the several hundred Baptist students attending the university. The church administers the Francis Wayland Foundation for the assistance of students. Mr. Hopkins labored with the Adrian Church for five years and under his leadership much was accomplished.

THE FIRST CHURCH, PONTIAC, Rev. C. S. Knight, pastor, will be represented in the Belgium Congo by Mr. and Mrs. Albaugh, who have been teaching in a Southern Baptist college. Their work in Africa will be teaching and evangelistic.

FIFTEEN STATES, CANADA, Hawaii, Japan, China and Bulgaria are represented in the student body of Hillsdale College this year. Jackson ranks next to Hillsdale in the number of enrolled students.

MOST INTERESTING WAS THE CELEBRATION of the thirtieth anniversary and homecoming of former members of the Broadway Church, Bay City, E. R. Allen pastor. Rev. B. H. Thomas, for many years pastor, preached the Sunday morning sermon, while the evening was given over to short addresses by representatives from the several departments, and Pastor Allen. Monday evening, Father Rooney, pastor for forty-two years when the church was known as the Fremont Avenue Church of Portsmouth (as the South end of Bay City was then called) related experiences of those long-ago days. Quite extensive improvements have been made on the building, expenses for which have been provided for, and there is a bright outlook for the future work of the church. Pastor Allen has been on the field for two years.

THE FIRST CHURCH, PORT HURON, J. H. Vatcher pastor, has adopted a definite program which takes account of local needs and also keeps before its members the great denominational activities. The women are awake to the financial needs and paid $1,000 toward the parsonage debt. This church has the best organized graded work in the city in its junior and intermediate departments in the Sunday school.

PASTOR J. R. STEVENS is meeting with success in his work at Sparta. The field has been canvassed; the church has adopted the program—with changes to meet the local needs—put out by the Northern Baptist Convention; parsonage has been repaired and made attractive; a class of young people meet one hour before prayer meeting for mission and denominational study; stewardship and evangelism are being emphasized, and the 100 new chairs purchased by the women for the prayer-meeting room are rapidly filling up each week.

FIRST CHURCH, MUSKEGON, John R. Estes pastor, has five classes enrolled in its school of missions, including one in story telling for the children. The class books used are "The Debt Eternal" for adults and "For a New America" for the young people. Eighteen new members have been received into the church since the pastor returned from his vacation.

### OHIO

ONE OF THE GOALS of the Market Street Church, Zanesville, is one young person in a Christian college for every 100 members. Seventeen of these young folks were given a reception by the young people's society. The educational work of the church is receiving special attention. A teacher-training class has an enrolment of twenty. Mrs. Preston H. Sweet of Benton Harbor, Mich., has been secured as secretary to the pastor, A. Stokes Watson. About $400 was contributed for the Japanese relief.

#### Columbus

Doctor Rittenhouse, pastor of the First Church, is speaking to the largest congregations in the history of the church, and through the radio is reaching a large number of shut-ins and many outside the city. Thirty new members have been received since the opening of the church the middle of September.

On Oct. 13 the Social Union gave a dinner to Dr. Geo. B. Cutten, president of Colgate University, Mrs. Cutten and the Colgate football team. Arrangements were under the direction of Mr. A. J. Goddard, president of the union. On the following Sunday morning a large audience greeted Doctor Cutten as he spoke from his old pulpit in the First Church.

Rev. Chas. Bebb, pastor of the Hibbard Avenue Church, is in the midst of a building enterprise. Six rooms are being added to the church edifice. Mr. Bebb is entering upon the fifth year of his pastorate in the field. Both pastor and people are encouraged over the outlook.

Rev. R. M. Jones, the new pastor at the South High Church, is finding a promising field opening before him.

The work at the Hillcrest Church is progressing. Its new building will be ready for occupancy about Jan. 1.

Rev. V. P. Powell of the Linden Church is in the midst of a three weeks' special evangelistic campaign.

A matter of interest to all denominations in the city is the coming of G. Campbell Morgan for two weeks, beginning Sunday, Nov. 4. Doctor Morgan has been secured through the efforts of the Columbus Council of Churches. It is hoped that a foundation will be laid by him for an aggressive evangelical campaign in all the denominations some time during the coming season.

### INDIANA

THE ANNUAL MEETING OF THE FIRST CHURCH, Indianapolis, was held Oct. 8. During the past year the receipts and disbursements of the church in connection with current expenses and benevolences amounted to almost $100,000, the total offerings of the Bible school aggregated over $6,000, the average attendance of the Bible school was 670, and 100 new members were added making the church membership 1,924. The annual Rally Day service of the Bible school was held Oct. 14. The attendance was 905 and the offering $176.

### KANSAS

EVANGELIST E. S. STUCKER of Ottawa is holding a three weeks' meeting at Valley Falls, which will close Nov. 18. Mr. Stucker has open dates after that time.

### NEBRASKA

THE ATTENDANCE OF THE NORTH PLATTE Sunday school on Rally Day was 291 and the collection $464. The church is making progress under the leadership of Minor Stevens.

### IOWA

#### Des Moines Bible and Missionary Conference

At a final meeting of delegates held in Des Moines, Oct. 16, a general committee was elected as follows: Pres. John W. Million, chairman; Rev. Edgar A. Valient, conference secretary; prayer, Prof. S. P. Fogdall; publicity, Ed. O'Dea; registration, I. J. Ketman; deputation, Phillip Nelson; entertainment, Mrs. Ward Allison; house, J. B. Brinsmaid; luncheon and banquets, Mrs. E. F. Goodsell; booster, William Goodell. Each of these committees has a representative from the different Baptist churches of Des Moines. Weekly meetings have been decided upon, and a spirit of cooperation seems to prevail. Rev. Edgar A. Valient, conference secretary, has opened an office at Baptist headquarters, Valley National Bank Building, and has met a hearty response from Baptists and friends of the city. The general outlook for the conference which meets in Des Moines Nov. 12-14 is promising. A goal has been set for 1000 delegates in attendance. The speakers are announced as follows: Rev. D. J. Evans, Kansas City Mo.; Mrs. Orrin R. Judd, New York; Rev. Wm. E. Chalmers, Philadelphia; Doctor and Mrs. Manley; R. O. Jasperson, New York City. The outline of the program will consist chiefly of the following: Bible exposition, missionary presentation, the denomination — past, present and future. Every church in the state of Iowa should see to it that a number of delegates are in attendance at this conference in Des Moines, Nov. 12-14.

### ILLINOIS

SINGING EVANGELIST WM. S. DIXON was ordained to the ministry by the First Church, Wheaton, Oct. 10. The sermon was delivered by Rev. Albert G. Johnson, pastor of the Albany Park Church, Chicago. Mr. Dixon will continue as an evangelist.



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THE WATERTOWN AND EAST MOLINE CHURCHES united for special evangelistic services. Rev. J. M. Jones, pastor of the East Moline Church, was assisted by L. D. Lamkin. As a result there were thirty-five additions to the membership of the East Moline Church and five to the Watertown Church.

### Opening of the Divinity School of the University of Chicago

The consecration service at the opening of the autumn quarter of the Divinity School of the University of Chicago on Tuesday, Oct. 2, found Haskell Hall crowded to capacity with students and faculty. It was no ordinary assembly. A stranger entering must have felt that here was a group of men and women who took themselves and their task seriously—so seriously that they were not willing to undertake it unless more than human resources were available for their equipment.

Dean Shailer Mathews presided, led the devotions, and spoke briefly of the aims and purposes of the school. President Burton paid an impressive tribute to the place of the Divinity School in the university and the Christian church. Prof. H. H. Walker brought greetings from the Chicago Theological Seminary, which was meeting in a like manner at the same hour. A memorable address was given by Prof. J. M. P. Smith on "The Church and Education." A consecration message and prayer by Prof. T. G. Soares, chaplain of the university and head of the department of practical theology, closed the service.

The present enrolment for the autumn quarter is 122. As usual, a large number of missionaries are studying at the Divinity School. The apartments for the divinity students are filled and many others could be filled if such were available.

Doctor Mathews announced the appointment of Rev. C. T. Holman as assistant professor of pastoral duties and extension secretary, as part of the plan to give increasing attention to supervision of the practical work of the students and to bring the Divinity School into closer contact with the churches.

Altogether the autumn quarter opens with heartening prospects for a splendid year's work.

### Woman's Mission Society

The Woman's Mission Society of Illinois held its first session Monday evening, Oct. 15, in Oak Park Church, Oak Park, Ill., with Mrs. W. P. Topping, president, presiding. The conference period carried out the theme: "Victory"—"Through our Children," by Mrs. E. S. Osgood, who reported a 25 per cent increase for the C. W. C. the past year—thirty-seven new organizations, the goal $300 was exceeded and $1,020 was raised; "Through our Young Women," by Miss Stickney, who reported eighteen new guilds, and splendid work done by W. W. G.'s along all lines; "Through our College Girls," by Mrs. C. H. Chandler, who said that too few Baptist girls were registered in colleges in proportion to girls of other denominations. At the joint session of pastors' conference and woman's society, Mrs. Helen B. Montgomery spoke, stressing the needs and personal responsibility.

The Tuesday morning session was held in First Congregational Church House, Oak Park. Mrs. W. C. Rutherford, Rockford, gave annual record of activities of the state board, saying, "The spirit of Christian fellowship, love, and comradery among the state officers and board members has been unusually sweet—this spirit has seemed to permeate the entire body of women in the state." The greatest need—a woman worker for Central and Southern Illinois—is still unrealized. The "might boxes," proved their "mightiness," and will be used again. Forming of prayer groups and use of the cycle of prayer were urged. The board sent Mrs. W. P. Topping to the Central District Meeting at St. Louis, Mo., and the Northern Baptist Convention at Atlantic City, N. J., with expenses paid. The Morgan Park Church paid the expenses of Miss Alice Brimson on a trip through Southern Illinois to interest churches in Christian Americanization. The Illinois "love gift plan" to bring money into the depleted treasury during the dull summer months was carried out, and met with fair response. Missionary posters sent from churches, and shown at Central District Meeting and the Northern Baptist Convention, were among the innovations of the year. The state convention board gave the women of the state $750 to carry on their work. Mrs. Benbrook, treasurer, gave annual record of finances—$315.12 on hand. Annual record of "victories" of the different departments were reported by the chairman of each department. Mrs. S. Schiele, state secretary-director, reported thirteen new circles organized during the year; and each of the nineteen associations having had the faithful service of a secretary-director. We are indebted to these volunteer workers for the progress made. The goals have not all been reached, but there is a deepening of the spiritual life, a realization of the need of closer cooperation. Mrs. Northrup reported sixteen associations as having done white cross work. "Through Christian Americanization," by Mrs. R. S. Knapp; reported seven associations as having carried on some work and volunteers in many localities. "Through Missionary Education," by Mrs. C. W. Peterson; reporting a year of progress in missionary education. "Through Reading Contest" by Mrs. E. W. Sundell who said "exceeded goals set in both the number of readers and in points gained. Rock Island Church won the Loving Cup." "Through Extension and Literature," by Mrs. J. D. Lounderback; who said that literature is in demand as never before.

Our president in her message said: "We are expecting to be victorious and "with God we can." One great achievement was the full payment for our Baptist share for the colleges of the Orient. Our associations are all officered, and with few exceptions, committee chairmen are working. All officers of the past year were re-elected. The C. W. C. under the direction of Mrs. E. S. Osgood, staged a play—the scene laid in Japan, which was much enjoyed. After a closing prayer, all adjourned to the Loyalty banquet which was served in the First Baptist Church of Austin. Between 300 and 400 women enjoyed this feast of good things. At the close of the banquet Mrs. Topping, who has served faithfully as president for the past ten years, was presented by the women of the state with a picture of "Christ and the Fishermen."

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## Rocky Mountain States

### COLORADO

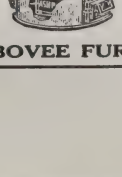
THE ANNUAL MEETING of the First Church, Denver, was held Oct. 11. Reports given showed 251 additions to the membership, making a total of 2,100. Dr. A. H. C. Morse recently completed eleven years of service with the church, during which time there has been received into the membership of the church more than 2,500 persons. Plans are being made for the erection of a new and modern edifice. The Revell Publishing Company, New York, will soon issue a volume of Doctor Morse's sermons.

## Pacific Coast

### OREGON

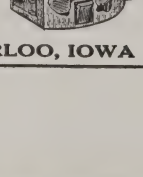
C. E. HEDRICK was ordained at Lacomb, Oct. 17. Rev. B. F. Fellman was moderator and H. F. Merrill, clerk. Dr. O. C. Wright preached the sermon. Mr. Hedrick is pastor of the church at Lacomb.

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We make Church Furnaces in single or multiple units with gravity circulation of cold and warm air, also with forced fan circulation for both winter and summer use.



**BOVEE FURNACE WORKS, 85 W. 8th ST., WATERLOO, IOWA**

On Oct. 15 the new edifice of the Hillsboro Church was dedicated. The property is valued at $25,000 and is centrally located. The style of architecture is Spanish. Rev. J. C. Austin led in the financial program which resulted in securing $7,500 in pledges covering all indebtedness. Mr. Austin preached the dedicatory sermon in the afternoon.

Dr. Thomas J. Villers of the White Temple, Portland, is a member of the committee that is holding Bible and missionary conferences in ten western cities. At the recent annual meeting of the church it was announced that 190 new members had been received within the year. The new cathedral chimes, made possible by unsolicited gifts, were dedicated Oct. 14, under the supervision of William Mansell Wilder, musical director of the church. Doctor Villers has been elected president of the Portland Council of Churches.

### SOUTHERN CALIFORNIA

On Oct. 15, forty-two persons were recognized as the North Park Church of San Diego. The new organization owns a lot, free from debt, at the corner of Thirty-second street and University avenue. For temporary quarters a large tent has been erected upon the site for the church building. Rev. F. O. Belden was moderator of the recognition council. The principal address was delivered by Rev. W. F. Harper of Los Angeles. The new church planned to raise $10,000 in ten days.

#### Southwestern Association

The Southwestern Association held its thirtieth annual meeting with the church at Ocean Beach, Oct. 16. Rev. T. P. McCourtney, of San Diego, was moderator and Rev. Joseph D. Page, of La Mesa, clerk. The association consists of eighteen churches of San Diego and Imperial counties, with a total membership of 2,907, and 2,792 in the Bible schools.

There were 188 baptisms during the past year, and 254 persons were received by letter, showing a net membership gain of 159. Three churches are without pastors: Ocean Beach, Calxico, and Julian. Rev. Floy T. Barkman, of San Diego, had charge of the devotional exercises. W. F. Harper, Franklin Day, J. D. Springston of Los Angeles, and C. H. Tilden, missionary to Assam, delivered the principal addresses. F. L. Blowers, of National City, preached the annual sermon. The address of welcome was delivered by Mrs. Anna Mullille. Addresses were also made by F. O. Belden, W. J. Beaven, H. H. Skeels, E. B. Singer, L. P. Valentine, C. E. Flanigin, Theodore Smith, Mrs. H. M. Cox, Mrs. Grace G. Van Zandt, Mrs. A. W. Rider, Mrs. H. Crandall, Mrs. W. P. McKern, Mrs. R. T. Gardner and Mrs. J. L. Phillips.

The next meeting of the association will be held at El Centro. The officers are Charles N. Page, of San Diego, moderator and Joseph D. Page, of La Mesa, clerk.

## Fresh from the Field

(*Continued from page* 1252)

**Twenty-four persons received the hand** of fellowship at the First Church, Montclair, N. J., on Oct. 6. The church is rallying to its work under the leadership of its pastor, Rev. A. B. Cohoe.

**The Stereopticon Department of the** General Board of Promotion, 276 Fifth Ave., New York City, has on hand more than 1000 slides on the life of Christ and is frequently adding to this number.

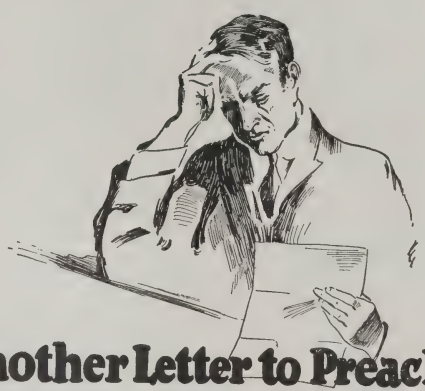
**On Nov. 1, Rev. G. L. Michelson** assumed the pastorate of the Waverly, Mass., Church, coming there from Calvary Church, Salem. The Salem church prospered financially and spiritually during Mr. Michelson's work there.

**Rev. J. C. Hayes, field representative** of the Moody Bible Institute in eastern Massachusetts, is now pastor of the Carew Street Baptist Church, Springfield, Mass., his work there beginning on Nov. 1.

**The corner-stone of the new $60,000** building of the Belmont Street Church, Watertown, Mass., has been laid. The building will be erected in the heart of a rapidly developing community. Educational and social purposes have been well considered in the planning. Rev. O. J. White is pastor.

**Rev. Ralph G. Hartley will succeed** Alvah S. Hobart as pastor of the Warburton Avenue Church, Yonkers, N. Y., Nov. 1. Mr. Hartley has been associate pastor of the church since last March.

**Rev. A. E. Wheeler has accepted a** call to the Baptist church at Framingham, Mass. He resigned recently from the church at West Acton although he was urged by both members and non-members to reconsider his decision. He was generously remembered with gifts by the people of West Acton, among these being $100 in gold. His young men's Bible class presented him with a gold watch.

**Another Letter to Preachers on Moving Pictures—**

We told you in a recent letter of our desire to cooperate with you in making moving pictures a real factor in the success of your church. Many have accepted our offer. We know some of you however are still in the "almost persuaded" class.

Let's consider this matter from your personal point of view. What can moving pictures in your church do for you? Surely you have a right to ask this question and get an answer.

First, moving pictures will increase the range and the effectiveness of your public ministry, both in devotional and evangelistic services. You can attract larger audiences and make a deeper and more lasting impression for good.

Second, moving pictures will make it possible for you to start a real social and cultural center in your community. Their judicious use in educational entertainments will bring adults and children alike into the church, and make you the natural leader in a broader civic development.

These advantages to you mean not only the greater success of your ministry, but the fuller success of the church you serve. And there are many advantages to the various departments of church activity not even referred to above.

To grasp these opportunities, you need first the projection equipment. It is sufficient here to point out that the Acme S. V. E. is the ideal church projector because the same machine is easily available for use in any part of the church before any size audience; it is both a moving picture projector and a stereopticon; and it has the exclusive gold glass shutter making it possible to stop anywhere on a film and show a still picture. We can go into these details fully with you at the proper time, also into the matter of film supply, financing your equipment, etc.

All we want to know now, however, is that you appreciate the advantages to you and to the church of having moving pictures in your church. Send the coupon below. It carries no obligation.

**ACME MOTION PICTURE PROJECTOR COMPANY**

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Gentlemen:

I would like to see moving pictures in my church. Without obligation to me, you may send me further details looking to the accomplishment of that purpose.

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**SERVICES** (New 1923)
'Tis Christmas, by Wilson.
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Send for free sample packet.

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15 well-known carols. 10 cents.

**CHOIR CANTATAS OR SEMI-ORATORIOS.**
The Star of Hope, Fearis. (New 1923). 60 cents.
The World's Redeemer, Holton (New 1923), 60 cents.
On to Bethlehem. Lighthill. (New 1923). Two-part. 40 cents.
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Our ten most popular out of over 300 we publish, sent on approval upon request.

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Our ten most popular out of 100 we publish, sent on approval if you advance 10 cents for postage and packing. If you state voice desired we will so limit selection.

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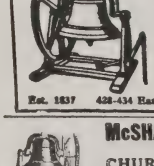
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**The finest gymnasium in the city of** Detroit has been completed by the Jefferson Avenue Church, Rev. A. V. Allen pastor. Jefferson's play room is one of the largest, with a playing floor of 40 by 80 feet and a clearance of 22 feet. "The Friendly Church" believes in the physical development of its young people as well as the spiritual training. The junior department of Sunday school meets in the gymnasium. This gives added space which is welcomed by the Sunday school leaders because of the growth of the school.

**Dr. A. H. C. Morse, of the First** Church, Denver, writes: "Send me one more copy of THE BAPTIST for the week ending Oct. 6. I wish to keep my file complete for each year. I have THE BAPTIST bound—perhaps the only preacher of the country who has treasures of this kind and in this form. The copy in question reached me all right but a brother in the city took a fancy to it, and asked me to let him have it and my generous nature could not deny him." We shall be glad at any time to replenish your files for a similar reason. ports showed a total of $40,975 raised for all purposes and of this sum $15,860 was for misisons and benevolences.

**Rev. William H. Geistweit, pastor of** the First Church, Dayton, Ohio, is preaching a series of sermons on the general theme "The Great Fundamentals," the first of which is upon the topic What is Christianity? What are its boundaries? Can we follow Christ? Dare we undertake it? Is there a better religion? What is sin? The answer of science; the answer of experience; the answer of the Book; the answer of the heart. Can the world be redeemed? Does it need redemption? Is education sufficient? Is there a power not of ourselves? What is the personal relation? Is the church sufficient? What is its mission? What should be its message? What should be its character? Should I belong to it?

**It does one good to receive a report** like that from the church at Delavan, Wis. It gives in summarized form the report of the work for the past year and outlines the goals of the church, its deacons, trustees, Bible school, women's auxiliary, missionary society and guilds. Not only does this church outline a program, with worthy objectives, but it puts them into effect. The pastor, Robert Lincoln Kelley, has begun his seventh year. The year he came to the field the church raised for current expenses $2,361; for missions $1,901, a total of $4,262. From Oct. 1, 1922, to Sept. 30 of this year the church raised for current expenses $5,732 and for missions $3,314, a total of $9,046. We should like to print the program in full for it shows clearly what can be done by a church that is in an essentially rural community. During the period of the present pastorate 191 new members have been received.

**The centennial anniversary of the** Washington Heights Church, New York City, was celebrated Oct. 3 by a banquet at which more than 300 people were present. Thomas Dixon, author of the "Birth of a Nation," who was pastor of the church 1889-1895, acted as toastmaster. A talk was given by Judge Edward F. Clinch who, over seventy years ago, was a member of the Bible school of the old Stanton Street Church from which the Washington Heights Church traces its origin. The speakers were Joseph Fort Newton, Charles Malcolm Douglass, John McNeill, Arthur C. Malm and Harold Pattison, the pastor. Letters were read from Charles Evans Hughes, John D. Rockefeller, Jr., Cornelius Woelfkin, Rufus P. Johnston and J. L. Campbell. Sunday morning, Oct. 7, the sermon was preached by Henry Orne Hiscox who was pastor of the church from 1881-1884 and whose father, E. T. Hiscox, was pastor from 1852-1866.

**Doctor E. T. Tomlinson writes that** by a vote of the General Board of Promotion specific Sundays have been recommended for the consideration of special phases of our denominational work. Thanksgiving fell to the Ministers and Missionaries Benefit Board with the thought that on the Sunday preceding Thanksgiving, Nov. 25, sermons will be preached, and that Sunday schools, young peoples' societies, brotherhoods and other bodies of the local church will give special recognition to the provision which the denomination is making for its aged ministers and missionaries, their widows and dependent orphaned children. If it is not possible for the pastor to preach on that subject he may at least call the attention of his people to the opportunities presented. If special literature is desired it will be promptly provided by the board. This plan is a new departure for the board and it is hopeful that recognition of the work it is doing will be general and generous. All gifts should be designated and sent through the General Board of Promotion.

---

It was knocking off time in an Irish shipyard and one of the men shouted: "Any av you fellows seen me waistcoat?"

Pat looked round. "Why, shure, Murphy," he exclaimed, "ut's got it on ye have."

"Begorra, Pat," said Murphy, solemnly, "an' so Oi have. An' ut's a good job you was noticin' the fact, otherwise Oi'd have gone home without ut."—*Chicago News.*


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6 New Services of Song, Recitation, etc., including our famous classics, **$6.00** the hundred.

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# Christian Civilization—Is It Christian!

## *After Nineteen Hundred Years Has Christianity Seriously Modified the Pagan Character of Human Society?*

This question was put to a group of the most influential social students in the American church, all of them leaders and close advisors of the various social service movements in all the denominations and the Federal Council of Churches. Among them are:

**Bishop Francis J. McConnell,**
**F. Ernest Johnson,**
**Charles A. Ellwood,**
**Alva W. Taylor,**
**Harry F. Ward,**
**Samuel Z. Batten,**
**Ross L. Finney,**
**Albion W. Small,**
**Arthur E. Holt,**
**Herbert H. Shenton,**
**Edward Alsworth Ross**

¶ They divided the problem into many pieces, each taking one piece to investigate.

¶ Their answer is an amazing revelation!

¶ In a series of articles they declare with surprising unanimity that the industry, the economics, the politics, our nationalist conceptions and practices and the international relations of our so called Christian civilization are *based upon and shot through and through with utterly pagan implications.*

¶ Our workaday life and our public life have not yet seriously felt the influence of the mind of Jesus. On the contrary, a society dominated by Christian men is found to be governed by rules which are non-Christian, anti-Christian, flagrantly pagan.

¶ If these pagan rules and principles remain unrevolutionized, says Professor Albion W. Small, *"the goodly fellowship of the Apostles could not operate our present industrial system and make its workings just."*

¶ These churchmen agree that it is vain to ask men to be Christians in industry or politics and at the same time accept pagan ideals, motives and methods as their rules of action.

¶ No such concerted analysis of the moral character of our social order has ever before been attempted in the light of the mind of Christ. The position of leadership held by the writers—officials in the social service organizations and close counselors of officials—make their articles an authentic expression of the slowly forming

**Social Conscience of the Modern Church**

¶ These articles will appear in successive issues of THE CHRISTIAN CENTURY beginning shortly.

¶ Thoughtful leaders, lay and clerical, inside and outside the churches, will wish to follow this epoch marking discussion.

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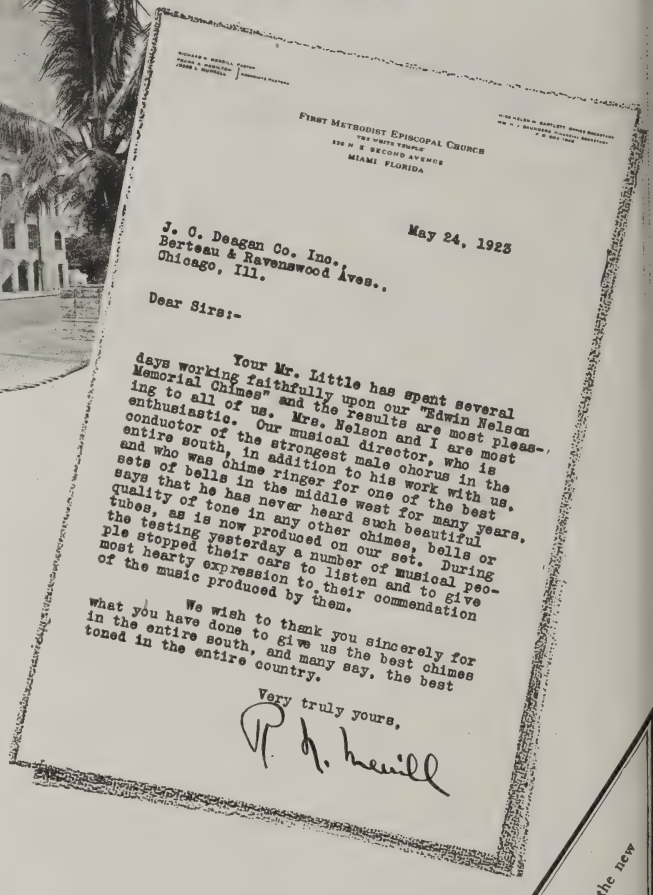
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# Chimes for *your* Church

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Miami, Florida



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May 24, 1923

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Dear Sirs:-

Your Mr. Little has spent several days working faithfully upon our "Edwin Nelson Memorial Chimes" and the results are most pleasing to all of us. Mrs. Nelson and I are most enthusiastic. Our musical director, who is conductor of the strongest male chorus in the entire south, in addition to his work with us, and who was chime ringer for one of the best sets of bells in the middle west for many years, says that he has never heard such beautiful quality of tone in any other chimes, bells or tubes, as is now produced on our set. During the testing yesterday a number of musical people stopped their cars to listen and to give most hearty expression to their commendation of the music produced by them.

We wish to thank you sincerely for what you have done to give us the best chimes in the entire south, and many say, the best toned in the entire country.

Very truly yours,

W. H. Neill

DEAGAN Tower Chimes have revolutionized Chime building. They are *electrically played*—no tugging at ropes. Your organist plays rich melody on them and blends chime music into the services.

Daily use of chimes brings a spiritual awakening that means much to the prosperity of your church. They are truly a Memorial Sublime which lives through generations to come and for all time perpetuates the memory of both the donor and the loved one in whose memory and honor they are placed.

Deagan Chimes are superbly musical, stately, dignified, perfectly tuned and flawless in pitch. They are a blessing on the entire community.

Our new Community Memorial Plan will enable you to secure Deagan Tower Chimes for your church. Fill out and mail the coupon for particulars.

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Volume IV November 10, 1923 No. 41

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# The Baptist

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## Our Prayer

HOLY Father, thou hast given us all that makes life sweet and inspiring. We thank thee for life and health, and for the proper vocations to which we have been called. But with these other blessings we also rank the bestowal of those whose love has been our chief aid in the work of years, and whose inspiration has made possible the best things we have been able to do. Make us worthy of their companionship and trust. Bless our efforts to make life beautiful for their sakes.

*From "The Daily Altar"*

## Fresh from the Field

**The First Church, Reading, Mass.,** has called to its pastorate Rev. Wesley G. Huber, who succeeds Rev. Frank M. Holt.

**At a recent meeting of the Knights of** Columbus in Montreal it was found that there was a falling off in the membership of the order. This condition is causing some concern in Roman Catholic circles where the order is considered one of its more powerful agencies.

**For the convenience of those who like** to have their Sunday morning sleep instead of getting out to early morning Bible classes the Radio Corporation of America will broadcast the Sunday-school lesson on Sunday afternoon, securing some well-known Bible teacher for that service.

**The "Challenge of the Chaplaincy"** appearing in this issue of THE BAPTIST will probably prove a challenge to some of our ministers. Such should get in touch with Chaplain E. W. Scott, Chaplain Corps, U. S. Navy, Bureau of Navigation, Washington, D. C.

**Rev. William T. Dorward closed a** successful interim ministry with the First Church, Madison, Wis., Oct. 28. It began last June. The evening attendance was greater than the morning at the Sunday services. The church is united and happily looks forward to a great work with the new pastor, Rev. Norman P. Henderson, late of Minneapolis, Minn. He began his work Nov. 4 and was cordially welcomed at both the Sunday services. Rev. W. T. Dorward will be available for similar interim pastoral work and may be addressed at 325 Chambers Street, Milwaukee, Wis.

**In tendering his resignation of the** pastorate of the Second Church, Atlanta, Dr. H. A. Porter spoke in part as follows: "The ties which bind me to this church and congregation are peculiarly strong and tender. There could be no more beautiful harmony in our relation, as pastor and people. I could not be more happily situated. A church more generous and responsive and richer in personality, a city of more attractive quality, friends more loyal or of finer texture of character, can hardly be imagined. My hope and thought have been that I would continue to enjoy these blessings for many years. As you know, I have been called to the Third Church of St. Louis. St. Louis cannot offer me a more desirable city than Atlanta, the Third Church cannot offer me more devotion and unwavering fidelity than you have given me. But my conviction is that there has been opened to me a door to more effectual service and that it is my duty to enter. I have not arrived at this conclusion hastily. I have taken time to weigh the question. I have earnestly sought guidance of God, and believe that I am moving along the line of his will. Therefore, I am today accepting the call of the St. Louis church." Doctor Porter begins his new pastorate Nov. 15.

**The new parish house of the First** Church, Leominster, Mass., was dedicated Oct. 22.

**The First Church, Oakland, Cal.,** has secured E. A. Fridell as director of religious education and assistant to Dr. John Snape.

**Rev. Ralph H. Rogers has begun his** work as director of religious education in Rhode Island. Mr. Rogers is well prepared for this important piece of work.

**In a letter from Barranquitas, Porto** Rico, signed by Vidal Colon pastor and Carmen Colon clerk of the Baptist church, attention is called to the need for little presents for the Christmas time. The church will see that any presents are carefully distributed and such a ministry will help the church and add cheer to many homes.

**The "Baptist Banner," West Virgin**ia's state paper, recently published an unusual souvenir number. It contained fifty pages and gave a very full account of the progress of Baptists in that state. The large number of pages of advertising showed good enterprise upon the part of the management of the paper.

**Rev. Frank E. Eden, chairman of the** publicity committee of the Baptist Young People's Convention at Denver, July, 1924, says: "Already big strides have been made by the Denver Committee for a wonderful convention in 1924. Last week the cabinet met and appointed the various committees who are at work planning the big event. The city auditorium which was used during the Northern Baptist Convention will be the place of this mammoth convention. The contract has already been secured and signed by the city authorities. Everybody is enthusiastic about the coming of the young people to the "Queen of the West." Arrangements have been made with a big and safe transportation for sight-seeing through the Rockies. An inspiring program is being prepared. Make your plans for the biggest B. Y. P. U. convention at Denver, 1924."

**Dr. J. S. Kirtley closed his services** as acting pastor of the Third Church. St. Louis, on Sunday, Oct. 14, 1923, thus concluding seven and one-half months of service. The church reports that its work went on without interruption to the close. Near the beginning, as a result of the meetings conducted by Dr. M. E. Dodd, of the First Church, Shreveport, La., sixty-six were received by baptism, thirty-two by letter and seventeen by relation. In addition to these, Doctor Kirtley baptized forty, received fifty-seven by letter and twenty-two by relation. The church life in all of its departments was quickened and well prepared for the coming of a regular pastor, thus making this summer one of unusual fruitfulness. He came to the Third Church from a similar service at the First Church, Dayton, Ohio, and goes to the Church of the Master, Cleveland, Ohio, whose call hastened his leaving St. Louis earlier than he otherwise would have gone.

(*Continued on page* 1284)


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AT ALL BOOKSELLERS

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**William Jennings Bryan**

A Study in Political Vindication

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Has Mr. Bryan proved himself a champion of lost causes? Or has he been a trail blazer always in advance of his time? This book is not a biography. It is a concise, succinct study showing Mr. Bryan's extraordinary contribution to the life and welfare of his nation. **$1.00**

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"If this book would not convince one of the need of Christian missions, neither would he be convinced though one rose from the dead."—*Boston Transcript.* **Illus. $1.25**

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has contrived to catch and hold China's colorful panorama, and furnish a diverting and informative description of its origin, manners, customs, people, politics, and enterprises. *New Revised Edition.* **Illustrated. $2.00**

**Glimpses of Indian America** — **W. F. Jordan**

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# The Baptist

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### And They Forgot the Editors

Have you seen the 1924 "Book of Remembrance?" It is a wonderful compendium of information concerning our varied work and valued workers. We are called upon to pray by name for our missionaries on the home and foreign fields. Then there are the secretaries of the home and foreign societies, the Publication Society, the Board of Education, the city mission workers, each state convention with its officers and workers—all by name. We are even asked to pray for the General Board of Promotion! There is a call for prayer for children and adults, Indians and black men, but so far as we can find there is no call for prayer for editors—no periodicals, no editors are named. Is it that editors are supposed to be self-sufficient for their tasks and tests? Is it that they are supposed to be beyond the reach of prayer? We have letters on our desk written by good men and women which could never have been written had the writers first bent the knee in prayer for the editors. And if ever the editors needed prayer for sustaining grace to keep them from saying things it was when those letters came to their desks. Perhaps the writers mail the letters first and then pray for the victims, like a mother we know whose boy quarrelled with a neighbor's boy. This mother first called the cop and then telephoned the mother of the other boy that she was praying for her. We do know that there are many in the Baptist brotherhood who are not unmindful of the serious tasks delegated to the editors of the denomination's journals but we believe that the "Book of Remembrance" would be more nearly perfect had these men and women been mentioned as are other worthy workers.

## Killam's Kollum

### What is the Conclusion?

In the same mail on the same day we received the two letters quoted below. When we read the first we felt a little disturbed for we were sure that a new hat would be on the list of early purchases. The other letter, however, has made a new hat, a smaller one, necessary; and what about the "heart and soul of the editor"? Mrs. Harriet B. Wharton of Minneapolis writes: "You are certainly building up THE BAPTIST to what is my ideal of a religious paper. It, as any worth-while paper must, reflects the heart and soul of the editor behind it. While a religious journal, of all journals, should carry certainty and courage of purpose, it has seemed to me that a few of the goody-goody sort are about as satisfying as the works of the Laodiceans." Now comes the sad part of my duty: "What is the matter? Your paper gets worse and worse. . . . But there are some good things in it and the bad things in it only hurt me by making me mad, so I have continued it. But I can't stand much more."—K. L. F., Oregon. One man's meat is another man's poison. Good is a relative term. Editors are human. Subscribers are human, too. And to make the matter more confusing, another letter came later in the day from Dr. Geo. E. Burlingame, a paragraph of which reads: "THE BAPTIST is apparently under the spell of Coué, for every week, in every department, it gets stronger and stronger. It is a mystery how you do it." The problem in this letter is in the word "stronger."

## Fresh from the Field

(*Continued from page* 1282)

**After a pastorate of twenty-one years** at the East Church, Lynn, Mass., Rev. Arthur E. Harriman has accepted the call of the Salem Church, New Rochelle, N. J. The new pastorate will begin Dec. 1.

**The Oak Lane Church, Philadelphia,** has dedicated its new building. The dedication services lasted eight days, the formal dedication taking place on Oct. 21.

**Rev. J. D. Chappelle of Alturas, Calif.,** has been appointed chapel car missionary in charge of chapel car "Good Will," successor to the Rev. John B. Speed, who was compelled to give up the work on account of throat trouble.

**Miss Edith M. Howard of Hartford,** Conn., has furnished the funds necessary for the making of duplicate plates of the Publication Society's edition of the New Testament and Psalms for use of our Baptist brethren in Lodz, Poland.

**Evangelist George R. Stair on Oct. 28** closed a series of meetings with the churches of Warsaw, Ind. The meetings were held in a community building and all of the churches will receive additions to their membership. Mr. Stair is now engaged in a similar service with the churches of Saco, Maine. His address is Troy, N. Y.

**Rev. G. R. Carter of Los Angeles,** Calif., has been appointed colporter-missionary to succeed Mr. E. H. Doty, recently resigned. Mr. Carter will carry on his work in the mountain districts of Southern California and Arizona. Mr. J. D. Green of Gardena, Calif., has presented to the Publication Society, a fine auto equipment with many extras for the use of Mr. Carter in his work.

**Dr. W. E. Biederwolf speaking of the** beauty of the music of the Hawaiians said that he heard little jazz music in Hawaii. He then added: "A pessimist is a man who thinks something worse is going to happen to the world after the craze for jazz music passes away." Speaking of gospel work he said: "We did not find evangelistic work in Hawaii easy; in fact we found it exceedingly difficult. Most of our work was among the Americans and most Americans are there for purposes that take religion little into account. Many go for the climate—for what they call rest and change, and, as a rule, especially in Honolulu, the hotel servants get the change and the proprietor gets the rest. Religion seems a secondary matter. The pastors preach to pitiably small groups at the evening service although the morning audiences are fairly well-attended. We were kept exceedingly busy holding from two to five services a day; Mr. Rodeheaver singing and "yours truly" doing the preaching. The soldiers were especially receptive to our messages and there were perhaps in all 300 definite acceptances of Christ. We also did some work among the Hawaiians themselves, and spoke and sang in practically all the schools and colleges, and of these there are very many."

**Dr. H. C. Leland, who recently closed** a four-months' work as supply pastor at the First Church, Moline, Ill., is available for similar service elsewhere. His address is Forest Park, Ill.

**Hall Caine's new book, "The Woman** of Knockaloe," is published by Dodd Mead and Co., 449 Fourth Ave., New York. A limited number of ministers may secure a complimentary copy by applying to the publishers at once.

**Rev. L. J. Anderson, the "good news"** evangelist of Rio, Wis., is engaged in special meetings near Butler, S. D. The meetings have awakened a wide interest and a number of persons have been converted.

**Rev. Wm. G. Everson was granted a** leave of absence of eight weeks in order that he might comply with the request of the war department at Washington for his service during that period. He will be the ranking member of the board of the war college with rank of brigadier general. The church secured a stated supply for the period.

**The 1924 "Book of Remembrance" is** off the press. A new plan has been adopted, which will increase its value and interest. In the main part of the book the names of the workers are grouped according to the work in which they are engaged, without regard to their birthday dates. Get in your order early. You may address your state headquarters.

## A Grave in France

By Howard A. Vernon

**A MOUND of earth, and a cross—**
**that's all,**
**To mark the place of a comrade's fall;**
**A wooden cross and a heather bloom,**
**To mark the place of a comrade's tomb;**
**An arching oak, like a spirit brave,**
**To shelter the place of a comrade's grave;**
**And close by his side a mud-stained gun,**
**To tell that a comrade's fight is done;**
**And over it all a leaden sky**
**To match the heart of the passerby.**

**But a lark is singing overhead**
**A song of hope for my comrade dead,**
**And morning sun shines through the gloom**
**To shed its lustre over his tomb;**
**And south May winds blow trumpets clear;**
**And flower, and fern, and forest hear;**
**And glad is the world with songs that ring**
**In the starting life of early spring.**
**My comrade's grave is glorified**
**By mystic touch and rising tide.**

**So here where tears have moistened the earth,**
**I catch the message of wondrous worth;**
**As the lark sings clear in the morning sun,**
**My comrade sings for the day begun;**
**As sunshine through the gloom appears,**
**His love will shine through all the years;**
**Like flower-bloom and fragrant breath,**
**His life survives the touch of death.**
**So I turn from his grave with eyes undim,**
**To greet the new-born day—and him!**

**Rev. J. L. Meads has changed his ad**dress from Benton to Ava, Ill. He has been a real helper to pastors in his work of an evangelist. He may be addressed at Ava.

**The Crescent Heights Church, Cal**gary, recently celebrated the third anniversary of the coming of its pastor, Rev. Christopher Burnett. Mr. Burnett was for several years a pastor in Detroit, Mich.

**Rev. A. W. Anthony has resigned the** general secretaryship of the Home Missions Council after five years of service. He has been very successful in promoting plans for larger fellowship and closer cooperation between the forty-one boards and societies representing twenty denominations.

**The migration of the negroes from the** South to the cities of the North is creating a problem for our churches. It is also creating a problem for the states from which they are coming. The Georgia Bankers Association declared in a recent statement that Sherman's march to the sea cost that state no greater loss than the loss of its labor. It is reported that there are 46,674 vacant farm houses and the state faces an estimated loss this year of $27,000,000.

**The following paragraph appeared in** a recent issue of *The Baptist Times*:— "Each minister of Northamptonshire has received this week a parcel of books to the value of 10s. 6d. from the Baptist Union Publication Department, being the gift of a thoughtful and generous layman of the county who desires to remain anonymous. In these days when good books are expensive, this splendid gift is greatly appreciated and the help of this ministers' friend is most timely and is gratefully received. The best that ministers of Northamptonshire can wish for their brethren in the other counties is for some layman in each district to follow the example of the generous Northamptonshire layman, who, on his own initiative, came to the help of the ministerial brethren." A fine opportunity for service is suggested here brother layman.

**The Janesville "Daily Gazette" speak** editorially in the highest terms of the ministry of Rev. R. G. Pierson who has left Wisconsin for his new work in Pittsburgh. We quote from the editorial: "The church itself speaks emphatically of the work he has done. He has appreciated the fact that among the larger problems of the church is the one of watching the children and guiding their amusements. That this is a part of the church functions is clearly shown by what has happened in the organization here of which Mr. Pierson has been the active and earnest leader for seven years. Appreciative also of the work he has done in a secular way, is the Kiwanis organization of the state. He has been a trustee of the Kiwanis for two years and elected lieutenant-governor of the district at the recent convention at Eau Claire. We can ill afford to lose men

The Baptist

# The Heart of the Bible

WE hail with pleasure the new emphasis that is being placed upon the Bible. Several great daily newspapers are publishing in serial form a recent translation of the New Testament by an eminent scholar, and our own General Board of Promotion is projecting a series of Bible and Missionary Conferences covering the entire territory of the Northern Baptist Convention. In these conferences Bible exposition has the chief place on the program, and men noted for their spiritual power and Bible knowledge are opening the word of God to the people. Reports from conferences already held indicate the enthusiasm with which the congregations are receiving the messages from the Bible unfolded by worthy expositors and tested by foreign missionaries who have seen it in action where conditions are most difficult.

We need to keep ourselves close to the heart of the Bible, and the heart of the Bible is the eternal Christ. There are at least four things that embody Christ—the universe, the church, the individual Christian and the Bible. To know Christ in any real sense one must understand something of each of these. But it is of the Bible as an embodiment of the Christ to which we call attention here. Jesus himself pointed out the body and heart of the sacred scriptures of the Old Testament when he said to the religious teachers of his day: "Ye search the scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." And the writer of the letter to the Hebrews whose vision of the heart of the Bible was inspired in a high degree, tells his readers that while God spoke unto the fathers in the prophets he has given his final word to men in his Son. The Bible is therefore a means to an end, and not an end in itself as the religious leaders of every age have been inclined to regard it. It is the schoolmaster to bring us to Christ. The railroad guide is a means to an end to the traveler; but he will never reach his destination by simply studying the time-table. He must board the train intelligently. The menu card in the hotel dining-room may be all that such a card should be; but a man will starve to death if he attempts to satisfy his hunger by a minute knowledge of its contents. He must use the card only as a means to an end, order what the card has enabled him to select, and eat.

All this is perfectly simple and needs no argument; but when it comes to religion we too frequently drop our common sense and proceed upon some other line. Again we repeat, the heart of the Bible is Christ. And when we make this statement we are not unmindful of the importance of the body. The Bible embodies Christ. It is Christ who is revealed in its cosmogony. The first chapters of Genesis must be complemented by the first chapter of John's gospel; the law of Moses must be interpreted in the light of the sermon on the mount; the prophets are crowned in the thirteenth of First Corinthians; the whole book, both Old and New Testaments, finds its key in Christ. In other words, Christ is all as regards the Bible. If we do not come to him as our Saviour and Lord and Friend, and cultivate his spirit, accept his authority, obey his word and trust him always, then we have failed to make the right use of the sacred scriptures.

While it is true that the whole end and aim of the Bible is to reveal God in Christ, it is also true that Christ taken seriously into the life of the individual is the prime qualification for any trustworthy interpretation of the heart of the Bible. The Bible intelligently and sympathetically read leads one to Christ, and in turn Christ leads that one to the very heart of the book. His own promise is that any one who follows him shall not walk in darkness but shall have the light of life. Much light has been shed upon the Bible, but it has not always been the light of life. We are deeply indebted to reverent scholarship for light upon the many subjects connected with Bible history, authorship and text; but all that may be purely academic. We cannot rest here. We must push on into the laboratory of practical experience. "Trust and obey, for there is no other way," expresses the principle in simple rhyme.

COLUMBUS dreamed of a passage to the East Indies by a western route; Cyrus W. Field dreamed of a trans-Atlantic telegraph cable; Abraham Lincoln dreamed of a free and united country; Adoniram Judson dreamed of an Orient redeemed; and each of them made his dream come true because he followed the gleam and walked in the light of life. This is the way to the heart of the Bible. Faith in the book must be more than academic and polemic; it must be dynamic and heroic. It must get away from syllogism to sympathy, from logic to life, from definition to demonstration, from criticism to Christ. The living Christ incarnated in the individual and in the church as a vital organism is the only solution of the problems that press upon the world today. If the New Testament means anything more than the Old

Testament it means a new covenant written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. The world waits for the living epistles written on the heart. We therefore bid the Bible and Missionary Conferences Godspeed, and request our readers to cooperate with the workers in prayer and service that the Bible may be made a new book in the lives of our people, that the missionary and educational work of the denomination may awaken new enthusiasm, and that Christ may be more fully incarnated in ourselves and in our churches.

## "The Baptist"

THE coming of a new man to be associated with Mr. Killam in the editorship and management of THE BAPTIST calls for a review and restatement of the status of the paper.

THE BAPTIST is a combination of several religious journals bought and merged by the Northern Baptist Convention when the great undertaking in missionary, educational and philanthropic cooperation was launched at Denver in 1919. The paper is therefore the property of the convention and controlled by the convention through a committee appointed and empowered by the General Board of Promotion to select the editors and define their task. In conference with the committee on THE BAPTIST the editors together work out the plans that govern the paper in its business and editorial policies in harmony with the will of the convention registered by vote of the delegates at its annual meetings.

It follows then that no one person or group of persons has any private proprietary interest in the paper. It belongs to all the Baptist churches represented in the Northern Baptist Convention and is intended to reflect denominational principles and activities as expressed through the various agencies cooperating with the convention. Accommodating the words of the old Roman, the motto of the paper might well be: "I am THE BAPTIST, and nothing Baptist is alien to me." The word *Baptist* is here used in no narrow sectarian sense, but with its largest significance including everything of wholesome human interest in the world.

With these facts in mind the editors must keep to the main line of interpreting the principles and practices of the Baptists as they are organized in the Northern Baptist Convention. While not unmindful of their discretionary powers as interpreters and while making full allowance for the personal element in their interpretations, they are always conscious of the fact that they are interpreters primarily, and not creators. And yet if THE BAPTIST is to serve the denomination worthily it must be creative in vision, in faith and in service. There is a vital principle involved in the sacred words: "And the Word became flesh." The word of the Baptists as it appears from week to week in the columns of the paper must first become flesh before it becomes print.

THE BAPTIST was brought into existence through prayer and vision and the adventure of faith. It has grown in wisdom and in stature and, we trust, in favor with God and men. We ask for it a continuation of the cooperative sympathy, the frank suggestions and the daily prayers of its readers. It shall be the aim of the editors to make it a still stronger force in lifting our people to higher altitudes of vision, to richer spiritual experiences, to wider fields of service and to greater loyalty to Christ. The new joint-editor begins his work with a deep consciousness of his limitations, but he is comforted with the fellowship of his associate whose unquestioned ability, successful management and long experience guarantee the paper against serious loss by this venture.

## The Spirit of Adventure

THE average local church does not have the spirit of adventure or it would not have stuck in the old ruts for such a long time.

Of course that statement will immediately be challenged. "What do you mean by the average local church?" Yours, unless it is one of the 10 per cent of exceptional churches. Ninety per cent of the local churches are average ones in most things. The pity is that quite often they are not even aware of the fact. "What do you mean by the spirit of adventure?" To be definite we will cite an example. Here was a local church of 640 members. From time immemorial it had a board of deacons consisting of four men. One day something stirred up a latent spirit of adventure and within a month, we are told, they had twenty deacons and twenty deaconesses at work. But the average church will not move that way because the spirit of adventure has been covered up by deep ruts of precedent, of unscriptural practices, by fear of mankind and sex prejudices.

Ruts! you say? Yes, deep ruts so that they cannot even see clearly enough what is going on inside the average church and what is going on outside is consequently beyond the ken of the average church body. The average attendance of members, the average per cent of members at work and the average per cent of the membership who give for the support of local expenses or for missions is so similar in 90 per cent of our local churches that it can truthfully be said to be in a deep, deep rut. We admit that within the past ten years there has been a decided improvement in that part of the local church that does participate, but the situation with the non-participating part of the church is growing steadily worse. Just what is the cause of this we do not intend to discuss just now. It can be easily determined.

We need the spirit of adventure to take hold of the average local church. We ask no one to do aught that is contrary to God's word. Try some of the things that have brought splendid results in the 10 per cent of our churches that are above the average in worship life, in service life and in the production of resources for work at home and abroad.

# A Page of Opinion

## American Ideals

THE leading article in *Current History* for October is written by Arthur T. Hadley, president emeritus of Yale, on "Our National Character, Its Strength and Its Weakness." American national character, the writer says, was, broadly speaking, developed between the Alleghany Mountains and the Missouri River in the years 1820 to 1850. The pioneer life promoted certain qualities of character: self-reliance and eagerness for immediate and tangible results. Now, however, pioneer qualities are no longer required and have actually brought us into some degree of peril. The three faults most frequently complained of in American life, Mr. Hadley considers, are materialism, lawlessness and unwarranted self-assertion. He thinks, however, that the materialism complained of is common to the human race, that our lawlessness is a defect in our machinery of government rather than in our national character, but to the charge of unwarranted self-assertion, he thinks we must as a people plead guilty.

An interesting feature of the article is the emphasis upon the gambling motive as an incentive in business and industry. "As for the typical American who pursues the dollar, I suspect that he is seeking it chiefly as a symbol of success in a great national game rather than for the sake of what he is going to get when he spends it.....Of our four great national games—business, politics, baseball and poker—the first is the most widely played and can become the most spectacular; and with our national temperament we get more excited over it than the French or English do, and are in danger of forgetting that there are things in life more important than the winning of any game, however exciting. But this sort of thing is not materialism or anything like it; it is a crude and narrow but very intense kind of idealism."

## "Towards a Free Press"

A NEW daily paper recently entered the field of journalism in New York. It is an evening paper and is known as the *New York Leader*. It is owned by a number of labor unions, including the amalgamated clothing workers, the international ladies garment workers, the united cloth hat and cap makers and district council number nine of the brotherhood of painters. Under its name appears the phrase "towards a free press." In the first issue the owners stated the purpose in part as follows: They are determined that it shall be a *real newspaper*, not a propaganda organ. News fairly and adequately given is its life's blood. The owners of the *Leader* believe that a newspaper can succeed which appeals to a love of truth, fairness, justice, as well as to the need for relaxation and human interest—"We believe that enough New Yorkers want to think about things that matter to welcome news and stimulating comment on the news.

"Editorially we avow definite convictions. We believe it is possible for mankind to establish a world from which poverty, parasitism, waste and war shall be abolished. That is the supreme task of the workers with hand and brain. We will fight with them in their battles for the sake not only of the present betterment of human conditions, but also of the attainment of a new, better, saner, more beautiful world. We do not seek only those readers who already agree with us, but those who, disagreeing, believe in open discussion of the problems of the day."

Regarding its political bias, it says that it "belongs to no political party but to 300,000 workers organized in their unions, desires common action by the workers on the political as well as the economic field. For that end we shall steadfastly work." It is also announced that "if there should happen to be minority opinion among the directors that will be given reasonable expression through signed statements . . . a similar privilege being extended to dissentient readers who send letters to the editor."

These sound like good Baptist principles and the editors of THE BAPTIST accept them as their own.

## The Bible and the Public Schools

PENNSYLVANIA is one of the commonwealths requiring the public schoolteacher to read each day a passage of scripture to the pupils. The department of education of the state has now put itself on record showing its readiness to carry out the principle back of the law.

A college in Western Pennsylvania prepares many students for teaching. The question arose as to giving credit for work done in the Bible courses. The matter was taken up with the department of education and the following letter clearly indicates the position of its head.

"Pursuant to our conversation of today, it gives me pleasure to inform you that this department will accept courses in Bible history as history, and courses in Bible literature as literature, in the certification of college graduates with the college provisional certificate, and—

"In the cases of elementary schoolteachers who are taking further training toward standard certification, any courses in Bible which are accepted by the college will be accepted by this department within the limit of the twenty-five semester hours of work of general education permitted in the requirements for this form of certificate."

# The Background of the Bible

*The beauty of the Bible is that it stands an eternal Pentecost. There is a message for all; every one hears it in his own tongue.*

By Morton Scott Enslin

OVER on the slopes of Samaria a group of excavators were working. It might not have struck the chance bystander as a promising location; merely a group of dilapidated huts making up a typical, squalid Arabian village. That was the surface; but as they dug they entered a new and entirely different world. In the place of dingy huts they came upon pillars erected many hundreds of years ago and bearing unmistakable signs of the period of Roman domination in the Holy Land of Palestine. And yet not satisfied they continued; as a result of their skillful cuts and tunnels at last were revealed the rough hewn masonry blocks of the palace of Omri of Israel. And this palace of the Hebrew king was built on land once possessed by still an earlier race—the Canaanites. This is but one example of the various peoples, the different cultures fluxed by the divine fires into the books that we possess. Is it then any presumption to say that the Bible cannot be adequately understood without some knowledge of the background in which its writers dwelled?

## Its Authors

Over in the fertile valley of the Tigris and Euphrates—so often called the cradle of our race—civilization flourished at an early date. There the Semites soon became a great commercial power; their teachers spread their civilization and religion; soon they were pushing west to the eastern edge of the Mediterranean, consecrating sacred places of worship. From this stock the ancient Hebrews separated, apparently as a protest against commercial activity. With a growing distaste for towns and cities they sought a freer less trammelled life as nomads. So, pushing west, they came to the banks of the Jordan and, crossing the river, entered the promised land of fertility. But here they came upon another civilization, that of the Canaanites, an old and settled people with a religion of Animism tinctured with immorality. At first the Hebrew nomad with his independence and love of freedom was hostile to his more sophisticated neighbors who dwelled in towns and worshiped in high places. Yet no people can fail to be affected by environment and soon the Hebrews were in a fair way to be degenerated by the Baal worship and its resulting evils. Such an inroad did it make that soon Hebrews and nations were vying with one another for the possession of the high places as we learn from the Tel-el-Amarna tablets, and the eloquence of the prophets and the insistence of the chronicler were required to combat this apostasy.

Then came the sweep of Assyrian and Babylonian influence. As we have seen the Hebrew was a branch of this Semitic stock. As the Eastern forces grew stronger and as Palestine became weakened by civil war and corruption, once more the Hebrews were swept back into the original stream. Here as a subject nation they partook of the Babylonian culture. The myths and folklore of their lands became inextricably woven into the warp and woof of Hebrew life; the Babylonian deity Force became an attribute of the Hebrew Jah under the name El Shaddai—God Almighty. The worship of sun and moon; the deification of nature; a surprising knowledge of astronomy; an admirable calendar—all these elements of the captor civilization could hardly fail to make their impress felt. And then preeminently the Babylonians as well as the Syrians were traders. Though the Hebrew rebelled—as he had when he wandered away from his ancestral valley centuries before—and though we have many Old Testament passages seeming to disdain life circumscribed by city walls, yet this influence was mightily felt, with the result that today we know the Hebrew as the trader, no longer a nomad shepherd as were his ancestors Abraham and Jacob. He has succumbed to the influence against which he vainly protested. When the Hebrews returned after seventy years to Palestine, profoundly influenced by that civilization under which they had spent more than two generations, they brought with them monuments in verse, for the voices of the exile are among the finest writings of the Canon.

Then the Babylonian civilization gave way before the Persian. The direct influence of this latter civilization is probably small, but it played an important part in the interbiblical period and undoubtedly made a considerable impression upon New Testament life and thought. The Persian concept of dualism is seen the clearest, certainly influencing the New Testament idea of Satan while the dualism between good and evil, light and darkness is seen quite clearly reflected. The finest gift of Persia seems to have been the encouraging of speculation concerning the future life.

Egypt as such seems to have had little or no influence upon Hebrew history as recorded in the Bible; and this is one of the wonders of scholarship. Even the sojourn in Egypt, ended by the flight under Moses, appears to have left the Hebrews entirely untouched by the civilization of the Nile. Though Egypt's interest in speculation regarding the future was high, it was not from Egyptian but from Persian thought that the Hebrew got his additional spur. Yet in one way indirectly Egypt did play a large part and that was through the Greek.

When Alexander of Macedon made his wild sweep across the world's stage he ushered in a new day. His thirty-three years left Europe and Asia vastly changed. Persian culture was swept aside in a night; nor was it in Greece alone. Asia Minor, Palestine, to the Euphrates, Egypt—all came under this world-conquering civilization. And the Greek language was the potent factor. Hebrew emphasis had been on action, the verb was the important word. Their poetry was passionate as the tongue well fitted it to be. No other poetry has ever reached the emotional heights reached by the Hebrew Psalms. The Greek tongue was different. What it lost in fire and passion, it more than made up in accuracy of diction and elegance of thought. Soon the Hebrew sojourner in Egypt was finding it difficult to understand his mother tongue: so arose that landmark in biblical history, the Septuagint, or Alexandrian translation of the Old Testament into semi-colloquial Greek. The importance of this work can scarcely be overemphasized, for it was one of the great forces shaping the koine or common speech of Palestine in which our New Testament stands written. Thus the Greek influence was not limited to Egypt but brought Palestine under its sway with the result that the latter became bilingual—koine Greek and Aramaic of common speech which had gradually replaced the biblical Hebrew under the influence of Syria and Babylonia. Add to this linguistic influence the intellectual stimulus of Greece with its philosophy and literature with which Greek teachers like Paul must probably have been acquainted, and you have a mighty factor which cannot be neglected.

## The Influence of Rome

The final factor was Rome, the mistress of the world who administered all parts of her empire, thanks to her highly centralized rule, her emphasis upon law and government, and her military roads. Palestine came under her sway. Jerusalem the capital of David and Solomon became the seat of the Roman procurator, and the Jewish religion and nascent Christianity had to fight for their lives alongside the other cults of the Roman empire. As Sir William Ramsey remarked in his recent visit to America, the book of Acts rests on the current of Graeco-Roman civilization.

FOR we must share if we would keep
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of love.
—Trench.

Thus then, various civilizations rose, flourished and gave way to their successors. No nation could fail to be vastly influenced by the epochal changes that were taking place. All these changes are mirrored forth in the Bible. God's directing hand in the unfolding history is plainly seen. Should we not realize this and as we read this book should we not strive to see it in its setting? To see the conditions against which it was crying? The beauty of this Bible is that it stands an eternal Pentecost. Whether an Israel under the far ruling David or in the nomad days of Abraham; whether in the magnificence of Solomon's court or the sorrow of a Babylonian prison—there is a message for all, every one hears it in his own tongue.

As Baptists it is our proud boast that we have no creed save the Bible. We do not look back to the Westminster or even the New Hampshire Confession as the authoritative statement. The Bible is taken to be the rule and guide of our faith. Yet I am often reminded of the Ethiopian eunuch. He had the open book and was reading one of the richest devotional passages—Isaiah 53; yet in answer to Philip's query, "Understandest thou what thou readest?" he retorted, "How can I except some one shall guide me?" Hasn't this a pertinent truth for us today? As Protestants we need be very careful not to merit the scoff of our Catholic brethren who declare that an infallible book without an infallible guide is a travesty. Should we not be eager to read and acquaint ourselves with the life and conditions that bore such a tremendous influence upon this book? Should we not try to throw all the light we can upon it, to try to see these great truths of God the clearer in their native setting? Should we not strive to imagine ourselves in the same conditions in which God's people were of old to gain the full significance of the words of warning and encouragement? And as we see these writings that have stood amid the tottering ruins of ancient civilizations, increasing as they have decreased, should we not rejoice the more and thank God from the depths of our hearts for the rich heritage that is ours?

Harvard University.

# Little Children

*"Suffer little children, and forbid them not, to come unto me."—Matthew 19:14*

By John Kelman

THIS account of the little children brought to Jesus is one of the eternal stories. So long as there are homes on earth, so long will this tale in its exquisite simplicity be told, binding the hearts of parents and children to the heart of the Son of God.

A curious expression occurs in the story that follows, that of the rich young ruler. He was not the sort of man, we should think, to be impressed by this gathering of little ones and their mothers. Rather a flowery young person, he seems, seen perhaps a good deal in the town. But he is so drawn to this other young man walking through Perea—to something gracious, wonderful, Godlike about him—that in himself the heart of the boy rises to meet Jesus, and he comes running.

You remember Browning's exquisite lines:

*Dear and great angel, wouldst thou only leave*
*That child, when thou hast done with him, for me!*
*Let me sit all the day here, that when eve*
*Shall find performed thy special ministry,*
*And time comes for departure, thou, suspending*
*Thy flight, may'st see another child for tending,*
*Another still to quiet and retrieve.*

Something of this feeling is in the story of Jesus blessing the little ones.

We have it again in our children's hymn:

*I wish that his hands had been placed on my head,*
*That his arm had been thrown around me.*
*And that I might have seen his kind look when he said,*
*"Let the little ones come unto me."*

We almost envy these little children. We want to be where they were that he might take us and caress us and tell us of his love. Today we linger on the story, as upon a beautiful gift.

Perea was a half foreign place in a sort of jungle region of the Holy Land. It was a Jewish country between two alien Gentile provinces. As Jesus had found people at Nazareth, so he found the women here. In some of them there was hopelessness. Their lives were faded; there was little to which to look forward. Yet these were but the more passionate for their children's lives. So women came to him that he might comfort them and draw their children to his feet.

> "Dear Saviour, accept us this day as we come. Send us forth to meet life as those who have been in Thy shelter, for Thine own love's sake. Amen."

The East is full of the occult and the dangerous. Its women ask for mysterious blessings, for protection against what is hidden. Here was a stranger, a man reputed to have mysterious powers. Naturally suspicious, they might have folded their children in their garments, as from the evil eye. What they might have risked for themselves, they would hardly have risked for their children.

But about Jesus there was something that there had never before been about anybody. It is remarkable testimony to him that they trusted entirely what he should do with their little ones.

What did they want? The thoughts of a boy may be far, far thoughts. But the thoughts of a mother go farther still. We have mothers among us, and their desire we know. Jesus dealt with that. The old Greeks put the baby into the hollow of his father's shield, that he might be protected or that he might catch his father's valor. Jesus took the children up in his arms, and they looked into his face.

The mystery and pathos of a baby's life, fresh from the Creator's hands, set us wondering. What tragedies or glories will surround this child? What tasks must these wee hands meet, as they grow larger and stronger? What tremendous destinies hang on these feeble threads of life? What possibilities are here wrapped up, of joy, suffering, laughter, tears, temptation yielded to or overcome, of shame, of honor? And meanwhile, how utterly trustful, uncritical, sensitive, is the tiny life. Every touch left on the spirit remains. And for all this parents are responsible.

For certain days you will stand for God to your children. For certain days—God grant through all!—you will stand to them for love. In some dim way these Perean mothers may have felt these things. So they brought the children to Jesus to get his understanding of the child.

This is a perpetual paradox of life. Parenthood is awful yet blessed. Those of you who are anxious about your children, accept the high responsibility, remembering how high it is.

The disciples of Jesus would have excluded these matters. To them they were an interruption. The disciples were not really heartless men, but they were puffed up with business. They felt that they were people of importance with work to do. And there was also this young ruler hovering about in the offing, who at the time might have made a considerable addition to the adherents to the Christian faith. This bringing of the children was merely child's play, hardly befitting the occasion.

But play counts for more than business. Art is play. Love is play. The home is play. The day's work may cover art with dust, may crowd out beauty, may sometimes even deny love. When we are old we may play for money; but when we are young, we play for love of the game. If we could get out of being so important, so busy with money-making, and could get back to the love of children, how much nearer we should be to Christ's heart. People like the disciples take themselves too seriously.

In our day, there has been a great discovery of the child. In an earlier age, he was treated with severity, marshalled

into line by his elders. Then it dawned on the popular mind that the child was an asset of the people, of present as well as future value. The child's rediscovery need not make him an intolerable tyrant, ruling everybody. The best thing that can happen to a foolishly pampered child is wholesome neglect, that he may come to his own. But Jesus felt that no business was more important than the guidance of the child's spirit. These Perean children, bearing freshly in memory his loving touch, may have managed to escape the violence of spirit that swept their countryside.

Look how it was! Jesus said: "Come unto me, all ye that are heavy-laden!" The children came; the grown-up people didn't. The very importance of their labor kept them back from him. The thing that kept them anxious kept them from getting rid of their anxiety by coming. There is in our very needs much to keep us from supplying these needs. We need to learn from these little children who were not heavy-laden, but who came at Christ's call.

The heart of Jesus is in this story. He must have asked for these children all that was in the mothers' hearts. He may have prayed, not that they might be taken out of the world, but that they might be kept from all its evil. He may have said: "I thank thee, Father, that things hidden from the wise and prudent thou has revealed to these babes." I think that he thanked God that childhood existed; for it is evident that all through his life the child spirit meant much to him.

Open your Dickens, and read the stories of children of a generation ago. On these pages, pictures of misery and crime are often redeemed by some sweet child. So, in Francis Thompson's "Hound of Heaven," the little children's eyes hold "dawning answers."

The child gives us a foretaste of the kingdom of heaven, of a new race that never will grow old; for men will enter more and more like children into the kingdom. The time will come when no one will lose his freshness, will be blasé or old before his time; for the cleansing and sweetening of earth is in the hands of the child.

Taking these little ones in his arms, Jesus identified them with himself. His power of sympathy stretched out near and far, gathering into the bosom of his life his mother, the blind man of Jerusalem, the leper, the outcast. We feel his infinity in every contact. "Before Abraham was, I am." He who grasped all time in his eternal hands understands these mothers and says of their children: "Of such is the kingdom of heaven."

Take all this for your own homes and your children. Christ is willing thus to bless your little ones. Could these Perean children ever forget his prayer for them? In king's palaces, on desert sands, in temptation and sin, they must have thought: "Once I was in his arms."

Parents, give your children these benefits. Teach them the meaning of baptism. Once they have been in the arms of Jesus. Trust them in his arms. Trust Jesus with your dead child. Trust him with the living child over whom your heart is anxious.

Suffer the children to come. Don't force them. Do not thrust them violently toward the Jesus you have known. They will never find Jesus exactly as you have found him. That cannot be. They must live in conditions, social and intellectual, that you have not known. You must trust them as well as him.

His invitation to come is for us all. Let us forget our age. How old are you—sixty? Then go take thy bill quickly and write down six. We must be young again to enter his kingdom. It always comes to that. I have seen hundreds of deathbeds, and almost all Christians die young. Colonel Newcome, as he died, answered, "Adsum!" a schoolboy at the end.

We ask our Lord to pray for us. He does more. We grope through the mists of adult life, feeling their chill, but he makes us feel at home in his arms. Salvation lies not in our grasp of him, but in his grasp of us.

Always there will be other minds frowning on our simplicity, the business, the intellectual, the cynical point of view, smiling a bitter little smile and calling this play. But Christ rebukes the cynical spirit and bids us keep the heart of a child. Whatever life's sorrows, disappointments, failures and shames, always we may return to him, as the children came, for his arms are always open.

# The Citizenship Conference

BY CLARENCE A. BARBOUR

I AM very willing to respond to the request for a brief statement as to my reaction from the Citizenship Conference held in Washington Oct. 23-15. The call for the conference was a notable one in the number and personnel of those who signed it. I did not hear an exact statement as to the attendance. I think it was somewhere in the region of 750. It was impossible to be in the sessions without feeling the ability, the sincerity and the profound conviction of those who were gathered during those memorable days. It was no holiday excursion; there were great issues at stake, and the realization of their seriousness was perfectly apparent.

The addresses began on Saturday morning and closed Monday afternoon. The first was a noble utterance of Bishop William F. McDowell, resident bishop of the Methodist Episcopal Church. He struck the keynote. It was worthy of the occasion and of the man. The closing address was by Senator Borah. I had neither seen nor heard him before that day, but I want to see him and hear him again. He was introduced by Dr. John H. Finlay, in words which testified to his appreciation of Senator Borah as one of the most scholarly of all our representatives in Congress, and the address, cogent in reasoning, fearless in spirit, and delivered with grace and power, warranted all that had been said of him by the distinguished chairman.

Between the first address and the last there were many notable utterances; for example, by Prohibition Commissioner Haynes, Wayne B. Wheeler, Senator Glass of Virginia, Mrs. Raymond Robins, former Governor Henry J. Allen of Kansas, Governor Pinchot of Pennsylvania, William Jennings Bryan, and Louis Marshall of New York. The conference will live longest by reason of the notable work which was done in the preparation of reports. Dr. Samuel Z. Batten, Bishop James Cannon, Jr., Dr. Daniel A. Poling and Dr. Joseph Fort Newton, were among those who gave their time and thought to this feature of the conference. Opportunity will be given to read the results of the work which they did. If it does not stir the American people to indignation over the present shameful conditions in law enforcement, and to a stern determination that those conditions shall be changed, I shall be greatly mistaken.

The publicity given to the conference was notable. It could not fail to attract the attention of the people. I never heard more genuinely plain speaking in an equal length of time. President Coolidge received the members of the conference at the White House, and was present at the Sunday evening session held in the First Congregational church.

It is understood that the addresses and the reports will appear in full, in a form which will be available. No thoughtful pastor or layman of our churches should be without a complete report of this conference. It will be an arsenal of warfare material in the battle for a law-observing nation, and a fountain of inspiration if the wells of courage and faith run dry.

Rochester Theological Seminary.

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*Let me be brave to face the night*
*And bear my burden of the fight*
*With courage.*
*Not that I may be counted great in victory,*
*But that another treading on*
*May still keep heart when hope seems gone.*

*Grant me wisdom.*
*Not that I may boast as one who's clamored high*
*And count myself superior clay to those less learned;*
*God, I pray for wisdom and a clearer mind*
*To aid the ones who come behind.*

*Let me be strong and brave of heart,*
*And teach me how to play my part*
*As one who toils not just for gold,*
*(Thus I would not have my history told),*
*But let me serve as best I can*
*My God, my home, my fellow man."*

—EDGAR GUEST.

# Christ's Call to Youth

*"Love so amazing, so divine, demands my life, my soul, my all."*

By Clarence W. Kemper

WE are saying much about youth today, but we are not asking what youth is saying about us. A wise teacher remarked that we ask "What shall we do with our young people?" But we might ask, he went on to say, "What will they do with us?" The traditional Mrs. Grundy is quite vocal today, saying, "What are we coming to?" and "I do wish that they wouldn't." If the youth of today does not conform to all of our former religious standards, we do have the wisest and cleanest youth the world ever knew. Now God is getting ready to do something with such material. It is one of those points we call "the fullness of time."

The thoughts of youth are "long, long thoughts," and youth has an instinctive understanding of our Master. In fact, Jesus lived and died a young man, and never had what we call the experience of an old man. In that fine little book of Bernard Clausen's entitled, "Preach It Again," he declares that youth is a state of mind, bounded on the north by courage, on the south by enthusiasm, on the west by pioneering, and on the east by dreams. Every normal young person enters life as though it were brand new and is waiting for his touch as a new pioneer.

### A Courageous Adventurer

Youth is a courageous adventurer. He is akin to those early Christians who went out so vigorously that they were reported to be "turning the world upside down." As Edna Ferber says, "Youth feels that he is entitled to his mistakes." May I say very frankly, youth unspoiled and untampered with is not at all concerned about discussion of theological hair-splitting. While we of maturity spend much time in discussion, youth is restless to go out and do. I have a friend who when school was finished asked for the hardest spot in the world where he might serve. They replied by sending him to the Congo, and only last year he was caught up in one of the greatest evangelistic movements of recent years. Youth answers instinctively to the canal builders' song,

"Got any rivers they say are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible,
Doing what nobody ever could do."

There is something in the spirit and the mind of the Master as he set out with firm faith to conquer the world, which finds an answer in the wholesome life of youth.

Youth is an unselfish enthusiast. He doesn't know how to count the cost. He has not learned how to be calculating, and we may thank God for it. How would many a youth find his way through his educational process if he had stopped to calculate? I know young people today who are making their way through school against all arguments of cold calculation. Youth is convinced that when he has found a course to be right, he simply flings himself in without stopping to ask whether it can be done. This is why the armies of the world are recruited from the ranks of youth, and at the same time is the most awful indictment against militarism. Bishop McDowell tells how a young woman in his home responded, even when very ill, to the suggestion of his going to Harvard to speak to the student body just at that time. He was about to cancel the engagement, when she asked him to come into her room. Obeying her request, she said to him, "Go to Harvard, and tell those students, for a girl who is broken and cannot, that whenever or wherever they have a chance, to do anything for Jesus Christ or with Jesus Christ to jump at the chance." How much this sounds like those words of long ago from the lips of that Galilean youth whom we have come to call our Saviour and Lord, when he said, "He that loseth his life shall find it."

Youth is a dreamer of dreams and a seer of visions. Fortunately his dreams come true, while the dreams of maturity are often colored and modified by experiences. Doctor Truitt tells how Bobby Burns, at the height of his popularity, was one day followed by a lad whose name was Walter. This insistent lad said, "O, I would so love to learn how to write and be read everywhere as you are." The great writer turned upon the boy and talked with him about his ambitions, and finally concluded by saying, "If you follow your dreams, you shall some day learn how to write and shall be read far and wide as you so desire." That lad, in later days, who followed his vision of youth, came to be known in the world of letters as Sir Walter Scott. We think of that man who for a generation has been the apostle to the Christian young men of more than one continent—John R. Mott. We remember how he was in college preparing for the legal profession when the spirit of the Master moved upon him, and behold, life was transformed. After that transformation had come, he wrote home to his father, saying, "Father, dispose of that business. I have caught a vision."

I know not why God speaks to the heart of youth, many times in obscure and isolated homes, telling them the ways of life he would have them go. Evidently they are dreams that are heaven-touched, and lead them to the shining goals of their lives. Today there are children playing at their mothers' knees, to whom God will speak tomorrow, through dreams and visions, into their ways of life and service. Now the answer of youth to these divine visions is the guarantee of their service tomorrow. When General Pershing stood in Paris with the first of American troops before the Lafayette tomb, in that crisp, brief statement, in soldierly fashion, he said, "Lafayette, we have come." As I think of the youth of today, dreaming his dreams and seeing his visions, I hear that youth answer to the call of Jesus, our Master, "Jesus Christ, we have come." And the hymn they sing runs thus:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

# If I Were a Minister

By Walter F. Drake

TRYING to place yourself in another man's shoes you know is a very difficult task especially if you have small feet and try to wear large size shoes. It is more of an undertaking to tell the other man what you would do in his job than trying humbly to do your own.

There are several well known principles however laid down for every man or woman in this age that apply to whatever profession or business a man shall choose. They are preparation, production and looking forward to results.

In selecting to follow any business or profession, the first step is preparing for the job. In our colleges and universities there are special courses in all lines of business administration, as well as in the different professions, which give a man or woman who intends to enter the business field training to understand in the fullest, the minutest detail of manufacture, supply and distribution. It has been predicted by Babson that the coming way of doing business is in the consolidation of manufacturing or buying power and distributing by means of the branch or chain method. And only those who are trained in leadership, men capable of handling the job, can survive being eliminated by competition. Perhaps you may think that I am leaving my subject, but I believe if the church of today stands for what it always has, that our ministry should be trained men, capable of carrying on all the phases of church work. So if I were entering the ministry today I should try and

avail myself of the best training possible, not only along theological lines but also along lines of church management as the pastor today is supposed, along with his pastoral work, to be the church executive and take the initiative in all lines of procedure. To fill this position successfully today, a man or woman should have such training that when he comes in contact with his congregation of men and women from other walks in life, who have been trained in their respective lines, they will have the greatest respect and regard for his ability to carry on the great work of the Christian ministry.

We hear a great deal today about production. In our great manufacturing plants the great slogan is "produce." If a man on the pay-roll is unable to produce he is soon relieved of his position, and a new man is in his place. In these great industrial institutions it is the intent to produce with the least labor and expense the greatest quantity of finished product. Hence if I were to be a successful minister today I would think that I would have to equip myself with the keenest equipment and with my labor produce the greatest results possible. The first would be preaching the true word of God in a simple, dignified and scholarly manner. On Monday I would lay aside my pulpit clothes and then be prepared to meet the other duties of the week. I must have time for the preparation of the coming Sunday's work and to attend to the other pastoral duties.

### No Catering for Popularity

I do not believe that I should cater for popularity among my fellow townsman, but that I should have some common interests with them, such as membership with them in their weekly luncheon clubs or fraternal orders, thereby becoming acquainted with the doings and problems that face the ordinary man of today. I would not think my presence there was merely to ask the blessing before the meal or to act as the chaplain of the order, but to take active part the same as any other member.

In matters of betterment of the community I should be a leader, in a conservative sane manner. With my church people, I should ever be ready to advise and give sympathy, but never drop to the low level of gossip. I would expect the church that calls me to its pastorate to have a live, progressive membership ready to work, and give of their means sufficient so that I could live and maintain my family on a plane in keeping with what was expected of me.

If I were a pastor in one of the smaller communities I would encourage and aid the consolidation of the Christian forces to the extent of the abandoning or closing of the weaker churches in order that the Christian forces might rally and gather together enough in numbers to support a pastor full time to live in the community and give the aid which he would be able to give by living and mingling with the people he is serving.

In looking forward to the results of my labors as a minister it would be hard for me to prophesy what might be the results. What might be considered success by some may be considered failure by others. The only way it can be measured is by the full measure of God's blessing bestowed upon the same.

I have tried to give in a few words what I would do if I were a minister. Perhaps others may not agree to some things that I have said but the discussion of these subjects proves a benefit to all.

In conventions connected with the work in which I am engaged one of our greatest helps comes from the ministers who are invited to address our meetings; their friendly criticisms and helps offered on the conduct of our work as they see it, prove of great value to us. Hence we are all one great family endeavoring to accomplish and do for mankind the greatest good possible.

Monroeville, O.

# Children's Book Friends

**KNOW you what it is to be a child? It is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything—for each child has its fairy godmother in its own soul.—Francis Thompson.**

A MOTHER observed that her little girl was playing in a different fashion from the usual. She played new games, used odd words and re-named her aunts and cousins, and her dog. At last she asked her, "Why are you playing so? Where did you learn those words and how to use them correctly? Why do you call Aunt Mary by another name and why did you change your dog's name?"

"'Cause I want to be like Betty," responded the child. "That's the way Betty does."

"And who is Betty?" asked her mother.

"Betty that Aunt Lila reads to me about. She read me a whole book about Betty and then she read it again when I asked her to and now she is reading it to me another time. I like Betty and I'm going to do what she does."

Thus do children make companions and ideals of the persons they become acquainted with through books.

Could anything emphasize better the care that should be used in selecting books that will introduce children to a worthy company? When a boy reads of noble deeds his higher nature instantly responds. He aspires to nobility in his own life. When he reads of desperado acts, such is the plasticity of the child mind, that he immediately wants to go out and play murderer and robber.

A keen, alert child is incurably, and often unconsciously, imitative. His nature takes on the characteristics of those who companion him in the mental world as well as of those who surround him in the physical. Like a little chameleon he assumes the coloring of his environment.

This is why the story of the Bible is always the book that holds first place among those to be placed in the hands of children or to be read to them. The stories of great and noble men and women, of boys and girls who have done brave deeds, who have succeeded in spite of great difficulties, will supply worthy ideals to the child reader.

There has been within recent months a movement against the fairy tales. The former plea for the multiplicity of them was that they stimulated the imagination of the child. Do they more so than the story of Columbus, of the Pilgrim fathers, of the pioneer struggles in the settling of our country, the story of Joan of Arc, the stories of the Old and New Testaments? It is doubtful. Neither, in spite of the reaction against them, would it seem wise to delete all fairy stories from the reading of children. There is little doubt that they do give an elasticity to the mind, a power of thinking beauty into the commonplace. But there are fairy stories and fairy stories, and of them all only a very few are worthy of the attention of a little child.

As carefully as a child's playfellows are selected should the stories that are to be his companions be censored. A book that has not been read by a competent adult and adjudged helpful by him should not be given to a child.

## An Old Book Shop

STORY books and childhood books and books of living flame,
Books from some forgotten hand and books each heart can name—
Books of verse and history, and books of thrilling prose,
Books that are a household word, and volumes no one knows.

Books that you and I have read, while sitting side by side,
Books that failed, and other books that preached both far and wide;
Books that we were taught to lisp while on a mother's knee,
Books that tell of far-off lands that we shall never see.

Books of fact, and books that creep through fancy's vivid realm,
Books that pilot through the dark—for truth is at the helm!
Books of a forgotten past, lit with the sunset's ray,
And other newer books that tell the story of today.

Dingy shops and dingy shelves and dusty tables spread
With the books that we have loved —that, loving, we have read.
Dingy walls and dingy light that filters from the street,
But the memories and dreams that cluster here are sweet!

—*Margaret E. Sangster, in the Christian Herald.*

# Medical Department for Our Missionary Enterprise

*The importance to our whole Baptist missionary enterprise of keeping its personnel fit.*

By Charles H. Parkes, M.D.

WE are commanded to evangelize the world for Christianity, and in obeying this command the majority do it by proxy, sending missionaries in their stead.

The two fundamental factors underlying the missionary enterprise of our denomination are: (1) A few individuals must go as missionaries; (2) the many, that is, every member of the denomination, must give of their time and money to support the few. Thus the few become the representatives of the many, and in this, as in any other contract, not only is the principal responsible for the acts of the representative, but he is responsible also for the support and welfare of the representative and for debilities incurred in line of duty. Since we invest our funds in a representative, why jeopardize our risk by making it more hazardous through neglect on our part to secure a 100 per cent representative, and through slovenliness to fail to keep him up to 100 per cent efficiency?

### Our Representatives

Translating this into a-b-c terms, let us say, every Baptist has a real, substantial interest in the missionaries. To obey the Lord's command "to carry the gospel into all countries," unless some men and women become missionaries, each and every one of us would be obliged to go into "all countries" and pay his own expenses. Such a plan would be impossible, but, fortunately for us and our obligations to our church, a plan was developed whereby the gospel may be carried into all countries and each of us may participate in that work. This plan was the introduction of the organizations for missionary work both at home and abroad—one great work organized to systematize the effort by centralizing the administration, thus eliminating waste.

The organization is far from perfect, but constant improvements are being effected, and will be made in the future, to obtain the utmost from the means available.

Thus we all have our part to play—the missionary to do the actual work of evangelization; the administrator to direct the work and to keep track of what the missionary is doing; and the member of the organization (which means every one of us) to supply the enthusiasm, the moral support and the money.

The physical fitness of the missionary personnel has a direct bearing on the expense account of the organization. When we accept a missionary recruit who is physically unfit, the expectancy will be that all funds spent in his education, transportation and maintenance will be a total loss. When a missionary who enters upon the work becomes partially incapacitated in line of duty, and we fail to provide means for his repair, he becomes a partial loss. To plug this leak in our organization plan, a thoroughly efficient medical department should be established promptly.

In the establishment of this department, which is a certainty because of its vital need, let us take advantage of past experiences. Our organization has been made needlessly unwieldy by the existence of numerous divisions, or, rather, independent societies: American Baptist Home Mission Society; American Baptist Foreign Mission Society; Woman's American Baptist Home Mission Society, and Woman's American Baptist Foreign Mission Society. Under existing conditions, a medical department would be indicated for each society. The establishment of so many medical departments would be better than nothing at all, but the most casual consideration would show a needless potential confusion.

Suppose we sketch the outline of an ideal medical department, taking as models the United States army, the large insurance companies, and the large industrial plants:

1. General medical director, with an office at general headquarters.
2. District medical directors.
3. Medical personnel in all the large cities.

The medical personnel in the large ciities responsible to and appointed by the district directors.

The district medical directors appointed by the general medical director and responsible to him.

The medical director appointed by the board of directors of the Northern Baptist Convention, and responsible to that board.

With such a department, the services of the best doctors would be easily obtainable, and the work systematized to eliminate ignorance, carelessness and inattention, thus promoting efficiency.

An applicant to any of the numerous societies for entrance upon the life of a missionary would need only to be referred for examination to the nearest doctor appointed for that section. Every missionary returning on leave, within a reasonably short time could be referred to one of the organization medical examiners and be given a thorough examination. If found to be below par physically, proper treatment could be recommended and instituted promptly. When a missionary returns to duty, another medical examination could be made to determine fitness, and with an established medical organization, such an examination would be made without delay.

Reports of all this work should be forwarded by the one making the examination, with recommendations, to the office of the general medical director for his action.

With such a department at the service of all the societies, it is not hard to forecast that a tremendous waste both of health and funds would be eliminated.

Perhaps it is too much to expect that so great a divergence from precedent and custom take place as a unification of the home missionary and the foreign missionary sides for any purpose. In things missionary the idea of home and foreign has been so firmly engrafted upon our mentalities that we have developed single-tracked minds when dealing with such matters. It is a strange situation and hampering to real progress.

The establishment of a medical department or a medical service department must come. It will be a new departure and will not have the handicaps of century-old habits behind it. In this one activity, why not start with the wholehearted idea of union? With one medical service department at the call of both home and foreign societies, prompt, efficient, intelligent work could be expected from that department.

### For Economy and Efficiency

Suppose that in the army during the Great War the infantry had had its own medical department, the artillery its own, the air service its own, the quartermaster corps its own, and so on, throughout all branches, and that the medical service in each branch had been entirely independent of the other. Is it not clear that great confusion would have occurred in all the medical activities in the army? The high efficiency mark reached during the war, in the recruiting and training of personnel, the obtaining of supplies, the advancement in methods of sanitation, and the treatment of the sick was made possible because the medical department was under one administration, with all branches of the army going to that department for all things of a medical nature.

So, in our missionary enterprise, one medical department would be more economical, more dependable, and more efficient.

With the stimulus of the departmental pride, and the backing of the great weight of the Baptist missionary effort, it is not beyond the bounds of possibility that right within our own medical activities some great discoveries might be made in medicine to eradicate some of the ravages of disease.

The responsibility for launching and furthering this important departure should not be left to rest upon the shoulders of the officers of organizations so vitally concerned. It should be keenly urged and supported by the rank and file of Baptists, focusing to the point of a strong resolution in our next convention.

Let me ask: "Do we recognize the importance to our whole Baptist missionary enterprise of keeping its personnel fit?"

# The State Conventions Hold Yearly Meetings

## New York

By R. E. Farrier

ANOTHER year of our state convention has passed into history. As Dr. J. F. Vichert remarked in closing the sessions, "We are prone to consider the latest the best meeting and we think this the best, but whether it be the best or not, it certainly is the largest attended in our history."

The registry showed 1156 delegates; but there were many delegates who failed to register. Thirteen hundred would be more nearly the delegation from the churches; this number was increased by the public who attended the sessions of their choice.

Dr. Chester F. Ralston worked diligently setting up the meetings till about a week before the opening day, when his strength failed and he was obliged to return to Oberlin. He did a fine work.

On account of having the Loyalty luncheon and the Bible and Missionary Conference in connection with and a part of the convention program, and because, for the first time, there was a small fee for entertainment, it was decided not to have any registration fee for the Bible and Missionary Conference.

Monday, Oct. 22, was given over to the Loyalty luncheon and the Bible and Missionary Conference. With Mrs. Montgomery and Doctor Eubank as the speakers and under the efficient direction of Mrs. B. C. Clausen, the whole program was an inspiration and a financial success. cess.

### Pastors' Conference

Tuesday was pastors' conference day, Rev. H. Clark Colebrook presiding. But the day was given up largely to speakers representing the Bible and Missionary Conference which thought prevaded all the sessions.

The speakers outside the state who brought inspiring and stirring messages were: Dr. H. F. Stilwell, Dr. F. E. Taylor, Dr. M. D. Eubank, Dr. E. W. Rafferty. Those from our own state were: Mrs. Helen B. Montgomery, Dr. F. A. Agar, Dr. J. C. Robbins, Prof. F. O. Erb, Prof. Antonio Mangano, Pres. A. H. Norton, Dr. Guy L. Brown, Dr. F. W. O'Brien, Revs. H. C. Colebrook, F. W. Tomlinson, Geo. A. Hobart, Elbert Beebe, Harry S. Myers, Dr. R. E. Farrier, Dr. E. C. Kunkle. Miss Alma Noble presided at the W. W. G. representation and Rev. Charles Briggs and Miss F. W. Tomlinson at the Sunday-school Conference.

The general expressions of the delegates pointed to the outstanding helpfulness and spiritual uplift of the devotional meetings led by Doctor Taylor and the stimulating and practical help that was given by Doctor Agar.

Doctor Norton presented Keuka College in an impressive appeal for $600.000 of added endowment, illustrating the work of the college by a moving picture. The rooms of the college are already full, though in the third year. What shall be done with next year's class?

Dr. Bernard C. Clausen's warm welcome to Syracuse and the First Church was emphasized by the cordiality and hospitality of all the Baptists.

Dr. J. F. Vichert was reelected as convention president; Dr. A. H. Norton and Mr. William Travers Jerome, Jr., as vice-presidents; Orrin R. Judd, treas.; and Frederick L. Anderson, rec. secy. All state directors were reelected.

The whole program was highly commended by the delegates. The only criticism heard was, "There is too much for any one to take it all in." Another remarked, "It is like the Northern Baptist Convention without even a whisper of discord."

## Pennsylvania

By H. W. Stringer

THE sixteenth anniversary meeting of the Pennsylvania Baptist General Convention took place in Scranton, Oct. 15-18. The sessions were held in Immanuel Church, C. H. Rust, pastor.

The outstanding features of this year's convention were fine weather, large attendance, perfect harmony, good reports, addresses of high order, excellent music, delightful fellowship, the ratification of the report of the Northern Baptist Convention on our future denominational program, the alumni reunion, the laymen's banquet, the women's banquet, and the appointment of a committee of eight "to make a thorough-going study during the year 1923-1924 . . . so as to bring our denominational work in the state up to the highest possible level of efficiency....to report at the next annual meeting its findings together with recommendations in any and all points which it believes will make the work of the convention more effective."

The missionary women of the state were first on the ground and held women workers' conferences, morning, afternoon and night, on Monday, Oct. 15.

The fifty-seventh anniversary of the Ministers' Union was held in the evening, with the president, J. A. Maxwell, of Chester, in the chair. The especial feature of the meeting was an address on "The Mediating Ministry," by Carter Helm Jones, pastor of the First Church, Philadelphia. The officers elected for the ensuing year are: Pres., S. J. Arthur, Erie; vice-presidents, W. S. Dunlop of Harrisburg and B. L. C. Baer, of Scranton; secy.-treas., W. H. Stringer, of Germantown, Philadelphia.

The sessions of the convention proper began on Tuesday morning with an address of welcome by Hon. J. F. Durkan, mayor of Scranton, followed by C. H. Rust, greeting, on behalf of the Baptists of the city, the delegates from all over the state, of whom a total of 355, including representatives, enrolled. The president, Ray L. Hudson of Philadelphia, completing two years in office, made fitting response and then gave an informing address on the present status of our state work and denominational problems.

The convention sermon was preached by Rev. Abner J. Davies, pastor of the First Church, Conshohocken, from the text, Hebrews 13:8—"Jesus Christ is the same, yesterday, today, and forever."

The president gave tender expression to the sympathy of the convention for Mrs. C. H. Rust, wife of the pastor of the entertaining church, about to undergo a serious surgical operation, and the convention stood while Mrs. J. S. Wilds of Philadelphia led in prayer for her safe recovery.

The afternoon session began with the consideration of the ninety-sixth annual report of the state mission board, presented by General Secretary C. A. Soars. Before the adoption of the report, brief addresses, descriptive of their work, were given by associational missionaries and missionary pastors introduced by Doctor Soars. Mrs. Elizabeth M. Finn of Philadelphia, delivered an address on "The Church program for Its Children," bristling with good ideas. Dr. E. T. Tomlinson, executive secretary of the M. and M. B. board, spoke on "The Care of the Minister." The afternoon session closed with a devotional period, conducted by Rev. C. S. Roush, of Wilkes-Barre. The closing half-hour of each afternoon session was spent in this way and each service was a benediction to the convention.

### Over the Lackawanna Trail

The convention adjourned early to permit the delegates to be taken in autos over the famous Lackawanna trail, to visit Keystone Academy at Factoryville, and inspect our Baptist school at that place. Abut 200 delegates went and were delightfully entertained at supper. At the evening session a hearty vote of thanks was passed to Principal Coe, for the courtesies shown, and the delightful supper served, by the principal, the faculty, and the student body.

A great crowd, taxing the capacity of the auditorium, was present at the evening session, the outstanding feature of which was an illustrated lecture by H. S. Meyers, of New York City, on the meetings of "The World's Baptist Alliance at Stockholm." The first speaker introduced by Vice-President C. S. Joshua, of Union City, who was in the chair, was Lady Anne Azgapetian, a native Armenian from Tiflis, who delivered an address in the interest of Near East Relief and thrilled the great congregation with her impassioned address on "The Glory of America in the Near East." The male quartette of Bucknell University Glee Club, was present at all of the evening sessions, rendering vocal and instrumental music, under the direction of Ralph F. Hertz. The quartette choir of the church also sang at the evening services. Mrs. Nathan R. Wood of Massachusetts, foreign vice president of the Woman's Foreign Mission Society delivered an address on the work that is being done by that organization

The session of Wednesday morning bristled with live addresses and dis

cussions which came to a climax, after Rev. S. J. Arthur, of Erie, had rendered a plain-spoken report as chairman of the committee on social service, and Arthur C. Baldwin, of Philadelphia, had delivered a fine address on "Is Prohibition a Failure," when the convention, on motion, instructed the president and secretary to notify Governor Pinchot, that the convention, speaking for the Baptists of Pennsylvania, was back of him 100 per cent in his program of law enforcement in the state, and also instructed the resolutions committee to submit a resolution, in their report, in favor of the enforcement of the Volstead Act. Preceding this W. D. Gherky, of Philadelphia, had presented the report of the Baptist Institute for Christian Workers, prepared by C. F. Dodd, of Philadelphia, and Clayton Grinnell, the report of the Inter-Church Federation of Pennsylvania, the raising of funds for which was referred to the executive committee for consideration.

The rest of the morning session was given over to educational matters. The eighty-fourth annual report of the education board was presented by the retiring general secretary, Rev. Rittenhouse Neisser who becomes a member of the faculty at Crozer Seminary. The morning closed with three spirited addresses by C. O. Wright, director of the Y. M. C. A. at the University of Pennsylvania, on "Boys—Their Problems;" Fred B. Igler, also of the university, on "The Work of the Student Pastor," and W. A. Hill, secretary of missionary education of the board of education of the Northern Baptist Convention.

A "union re-union dinner" of the alumni, with their wives, of the Baptist colleges and seminaries represented at the convention, was held at noon, in the Hotel Holland with 118 guests present. J. R. Wood, of Bucknell University was toastmaster. Brief addresses were delivered by H. J. Whalen, for Colgate; I. J. Beckwith for Rochester; Rev. Herbert Agate for Brown; Pres. J. M. Wilbur for the Baptist Institute; Pres. M. J. Evans for Crozer, and Pres. E. W. Hunt for Bucknell. A rising vote of thanks was tendered to Rev. W. C. Leinbach, of Dalton, who proposed, and made all of the arrangements for, the reunion dinner.

### The Women Meet

From 1:30 to 3:30 p. m. the ladies took possession of the auditorium, which they filled, for the third annual meeting of the Woman's Baptist Missionary Society of Pennsylvania. The writer was not present, either at this session, or the missionary banquet at its close in the church parlors, but heard both events described in superlative terms. Apart from the various reports and business transacted, and the introduction of visiting missionaries, there were addresses by Mrs. H. H. Skerrett, of Philadelphia, president of the Atlantic District; Miss Ida M. Cheesebrough of the foreign society; Mrs. W. E. Chalmers, state president; and E. T. Thompson, missionary on furlough from Tokyo.

At 3:30 o'clock, the brethren who had been attending ministers' and laymen's conferences, and getting their pictures taken, returned, and the convention as a whole listened to the annual report of the board of promotion as presented by the director, W. G. Russell, followed by the report of the treasurer, Joseph W. Hill, of Philadelphia. Following the adoption of these reports, the director delivered an address on "Our Present Year's Progress."

### Fear Not

By Caroline E. Grayson

*"FEAR thou not, for I am with thee,*
*Be not thou dismayed;*
*I am thy God and will deliver,*
*Be thou not afraid."*
*What a comfort fills the soul*
*As we listen to his word;*
*More than all that is against us*
*Is the Christ our Lord!*

*"Fear thou not, I'm with thee alway,*
*I'll ne'er leave, nor thee forsake;*
*I will soothe thy many sorrows,*
*And straight paths for thee will make."*
*How truly blessed to abide*
*Beneath his shadow ever;*
*He that stretcheth forth his hands*
*Will strengthen and deliver.*

*"My angels shall have charge o'er thee—*
*In all thy ways to keep;*
*With long life I will satisfy—*
*And guard you as you sleep."*
*Oh, what a heritage to own;*
*Protector and defender!*
*When sin and sorrow o'er us roll*
*Our God will e'er deliver.*

While the women's missionary banquet was taking place, the annual meeting of the Laymen's Council of Pennsylvania was being held in the Y. M. C. A., preceded by a supper, at which the forty-five brethren were the guests of E. S. Williams, of Scranton, second vice-president of the convention. Harvey Bartle, of Pittsburgh was re-elected president and Chas. H. Button, of Frankford, Philadelphia, secretary-treasurer. Three addresses were delivered. The principal address of the evening was delivered by Benjamin R. Weeks, president of Bacone Indian College, Oklahoma, who gave an account of securing gifts from wealthy Indians which had been responsible for $600,000 of the present endowment of Bacone. Bucknell University was well represented, not only by the male quartette, but the new dean, R. H. Rivenburg, successor to the late Llewelyn Phillips, was presented to the convention, and made a brief address; Joseph R. Wood, assistant to the president, delivered an address on the growth and present needs of that institution, and Prof. Ralph Hertz, director of the Glee Club, spoke of that organization as a denominational and university asset.

Election of officers on Thursday morning resulted in: Pres., John Henry Stauff, Pittsburgh; vice-pres., E. S. Williams, Scranton; W. D. Gherky and Mrs. H. H. Skerrett, Philadelphia; secy., H. W. Stringer, Philadelphia; treas., Joseph W. Hill, Philadelphia; exec. secy, C. A. Soars; director, board of promotion, W. G. Russell; gen. secy., education board, J. W. Elliott; gen. secy., state mission board, C. A. Soars. The trustees, associational and additional members of the boards, and special representatives for educational and other boards, were elected in accordance with the printed report of the committee on nominations, as submitted by the chairman, Rev. W. G. Watkins, of Scranton. The retiring president, Ray L. Hudson, was elected state representative on the General Board of Promotion.

### For State Efficiency

Rev. W. C. Chappell, city mission secretary, of Pittsburgh, presented the resolution adopted by the Pittsburgh Association, in the interest of state efficiency, which was adopted by a practically unanimous vote after an amendment had passed that the committee be increased from seven to eight members, and that the retiring president, Ray L. Hudson, of Philadelphia, should be the eighth member of the committee which includes: W. C. Chappell, of Pittsburgh, chairman; Mrs. Charles E. Burke, Pittsburgh; Mrs. W. E. Chalmers, Philadelphia; Rev. W. S. Dunlop, Harrisburg; J. A. Maxwell, Chester; R. M. West, Lewisburg; W. H. Dennis, Bradford.

The morning session closed with an address by President Emory W. Hunt, of Bucknell University, on "Baptist Cooperation in Education Advancement."

In the afternoon session interest centered in the address of Dean J. F. Vichert, of Rochester, New York, chairman of the committee on future denominational program of the Northern Baptist Convention, who conducted a conference on "Our Future Denominational Program," following which the report of the special commission of twenty-five, appointed last year to take into consideration the program to follow the expiration of the New World Movement, presented by the secretary, Rev. H. W. Stringer, of Philadelphia, and which recommended the ratification of the entire report of the Northern Baptist Convention's committee, was adopted by the Pennsylvania Convention. Rev. E. T. Thompson, of Tokyo, Japan, delivered an address on "The Present Crisis in Japan."

The closing evening session of the convention began with the report of the committee on registration, adopted by a rising vote, in recognition of twelve

years of faithful service by the chairman, Rev. J. H. Cooke, of Hazleton. Mrs. M. E. Bloomer, of New York City, treasurer of the Woman's Home Mission Society, gave an informing survey of the work being done in the various fields of that organization. P. H. Lerrigo, home secretary of the Foreign Mission Society, gave an address on "The World Vision at Stockholm," and described his experiences on a missionary tour in Europe last summer. Following a brief closing address by the retiring president, Ray L. Hudson, in which he summarized the impressions the convention meetings had made upon him, the benediction was pronounced by P. H. Lerrigo, and the sessions of the sixteenth annual meeting of the Pennsylvania Baptist Convention were adjourned.

## Iowa

By J. O. White

THE Iowa Convention held its annual meeting with the First Church of Muscatine, Oct. 23-28. The splendid new edifice of the Baptists proved to be a good place in which to hold our sessions. Not a little of the value of the convention was due to the careful preparation of the pastor, Rev. W. H. Rogers, aided by his faithful and loyal people. After a visit with these good people it is easy to see why the Baptists are in the front ranks of the religious life in the "Pearl City."

The convention proper was preceded by the pastors' conference which proved to be one of the best ever held in Iowa. Dr. C. W. Gilkey gave two thought-provoking and heart-searching addresses. One was on "An Adequate Spiritual Dynamic." Baptists are spiritual democrats but democracy involves responsibility. Our power must be attached to a load. Great loads are a deepening sense of spiritual need, the task of living together without quarreling and the spirit of disillusionment which is manifested in the cynicisms of today. The gospel has an answer which is found in the reproduction of the life of Christ in the individual and in our organizations. His second message dealt with the problem of the present trend of literature toward religion. This proved to be a keen analysis of the character of our present literary output. Literature rather scoffs at religion than confirms it. We are in an age of dearth of real spiritual literature. Another outstanding feature of this conference was Dr. Howland Hanson's Bible expositions on Isaiah.

The convention proper opened on Tuesday evening with Vice-President J. N. Mercer of Burlington as presiding officer. The illness of President Tuthill made it impossible for him to attend the conference. An outstanding feature of the convention was the message of Dr. Curtis Lee Laws who spoke to us on nine separate occasions. His messages centered around the following thoughts: Walking with God, the Christian in his prayer life, the need for patience, the place of temptation in the Christian's life, personal holiness and the Christian life, the authority of Jesus of Nazareth, the merry heart, the psalmist's picture of a happy life, and personal worth. These messages were heart searching, and no doubt the result will be found in a deepening of the spiritual life of everyone who heard him.

Other speakers on the program were Doctor Chalmers, who stressed the matter of training. His definition for religious education is "Religious education is the introduction of control into human experience under the domination of the ideals of Jesus Christ through evangelism and training; to Christianize the habits, ideals, attitudes and skills of childhood, youth, and adults, individually and socially." Doctor Mitchell took us on a trip with him to Stockholm and made us all feel that the Alliance was one of the biggest things among the Baptists in the world for a long time. Doctor Lagerquist gave us some personal glimpses of his own home life in Sweden that stirred us deeply.

Religious education received due attention. Rev. V. N. Witter, state director of religious education, is accomplishing a great work in Iowa. He is challenging the state with a practical program. One of our great needs is that religious education in its finer and better aspects shall be included in the program of every church. Our summer assembly is aiding us in the training of leadership. There are many other churches besides Muscatine being built and others are being remodeled to meet the needs of religious education.

The religious situation amongst Iowa Baptists is a matter of deep concern to us all. The reports of the field workers were most encouraging on the whole. There was a closer insight into the actual situation than we have ever had before. The country church is one of our big problems. Following a report on the rural situation there was a season of prayer in behalf of the rural churches of our state and of their pastors. One of our problems can be briefly stated in terms of the following situation: At present there are only twelve pastors in our state who have been on the same field for five or more years. There are only thirty-three pastors in the state now that were here twelve years ago. There are only three members on our state board of managers who have served on it for twelve years or more. These facts present one of our great problems. They are startling facts and are a matter of deep concern to us all. The Baptists of our state are just beginning to realize the importance of work in student centers. We have done a little but we are far from meeting the situation. Seventeen new pastors were introduced into the state and there are at least thirteen more new ones who were not present.

"My life on the altar for Jesus,
In glad consecration I lay,
To be used when and where as he pleases,
Or just set aside, as he may.

"Take me and make me
All thou wouldst have me to be,
Fill me and use me;
Have thy way, Lord, in me."

The women's sessions were especially fine. The women of Iowa are making progress in kingdom work. Mrs. Manly spoke about breaking into the Indian home. The medical missionary in serving the needs of the child life in the home finds the avenue of approach wide open. Great enthusiasm is being shown in the Loyalty luncheons and in the preparations for the Bible and Missionary conference to be held in Des Moines, Nov. 12-14. Mrs. Leacock of Chicago led the women into the centers of Christianization and gave them a glimpse of the needs, problems, and accomplishments of these centers. They are oases in desert spots of American civilization. Dr. and Mrs. C. R. Manly led us all into the inner life of the Indian home and in dialog form presented one of the most powerful missionary appeals that Iowa Baptists have ever heard.

The young people's sessions were an inspiration to everyone. Rev. J. O. White of Indianola, state president of young people's work, presided at the young people's banquet, which was a time of fellowship and inspiration. Rev. L. H. Koehler of Normal, Ill., gave a challenging message to young people on Sunday afternoon along the lines of preparation for kingdom service. Between the enlistment and the field of action is the training center. Soldiers had to pass through it; Christian soldiers must do the same. He gave an appeal for life service which resulted in new recruits for life service work. The young people's meeting on Sunday evening was a time of strengthening the ties of Christian fellowship. Young people's work is one of the going phases of Baptist work in Iowa. Our officers are alive to their opportunities.

### The Laymen

The laymen of our churches are coming into a deepened sense of their responsibilities. They held a great banquet and had the privilege of listening to several good messages filled with wit and humor and solid meat. Among the speakers was J. O. Jasperson, executive secretary of National Council of Northern Baptist Laymen. He brought an encouraging message which challenged every layman to go back to his local church and do the work of the King's business in such a way that the church might be a blessing to all men. Surely a new day in laymen's work is at hand.

The eighty-second annual convention came to a close on Sunday evening, Oct. 28, Dr. Laws bringing the final message. The spirit of fellowship was splendid throughout the convention, despite some newspaper reports to the contrary. It was undoubtedly one of the finest conventions held for several years. With this spirit of good-will prevailing our state Baptists are sure to make a marked progress in the next few years. We are on the way for better things.



# Religious Education



## Our Junior Constituency

By Arnold Look

How to interest and hold young people and children is a problem for which the church has been unable to find any generally adequate solution. With rare exception, the mature membership of a a church can be definitely relied upon, but the "teen" age youngster seems to be an uncertain factor. In this critical adolescent period when over 80 per cent of church membership is gained, and when, too, over 70 per cent of all crimes are committed, the church faces its most vital challenge. Which shall the boy and girl be, Christian or criminal?

To a certain extent every church must work out its own salvation in winning the youth of the community to Christ, but in so doing the experience of other churches may be of great assistance. The plans which follow have been tried out by the Upland Baptist Church, Pa., with at least a fair degree of success.

**The Junior Church**

A list of the names of children between the age of four and fourteen was collected from the Sunday-school and daily vacation Bible school enrolment for the past year. Over 150 names were thus secured of children who were not connected with any other church and who might ordinarily be expected to attend the Baptist church. Investigation revealed that less than a dozen of these were regular attendants at church while mosf of them never attended church at all. It was therefore decided to organize a junior church to be held every Sunday evening in the Sunday-school auditorium at the same hour as the evening service, under the direction of a junior pastor, a pianist and a song leader. Parents were urged to bring their children to church, leave them at the junior church and call for them there at the close of the regular evening service.

The junior service is a shortened church service specially adapted to children with a children's sermon, stereopticon pictures presenting Bible or missionary material and plenty of singing, using illustrated hymn slides. The result has been that about 100 children who did not go to church are present every Sunday evening and we are just beginning to realize the possibilities of religious education and devotional training which the junior church affords. We are fortunate in having a Sunday-school auditorium entirely separated from the church and the assistance of a trained leader from Crozer Seminary, but with some modifications the plan can be carried out by the average church with equal success. Slides can be secured from the state office of the Board of Promotion, and the set featuring the life of the Mono Indians, for example, will attract every boy in town.

**The Junior B. Y. P. U.**

Another plan for young people's work was carried out by reorganizing the junior B. Y. P. U. into two sessions. The first session is general in nature and corresponds to the conventional junior B. Y. P. U. program. The second session is in charge of the members of the senior B. Y. P. U. who teach graded material to classes divided not according to age but according to public-school grade. Outside of doubling attendance at the junior union, two advantages of the plan have been marked. First, the children are given an additional period of systematic religious education in place of an often haphazard program of miscellaneous stories. Second, nearly all the older young people of ability who were not already employed as teachers in the Sunday school have been given definite religious work to do.

## International Sunday School Lesson for November 25

**CHRISTIANS CALLED TO BE MISSIONARIES**

**Lesson: John 17:18; Matt. 28:16-20; Acts 1:6-8**

**Golden Text: Matthew 28:19**

**Introductory**

John 17 is the record of Christ's great intercessory prayer for his disciples, for the world and for himself. The verses from Matthew have for a background the meeting of Jesus with his disciples after his resurrection at which time he gives them the Great Commission. The setting of the third selection is on the Mount of Olives, near Bethany.

**The Lesson**

*"As thou didst send me . . . even so sent I them into the world"*—volumes might be written and mortal tongue exhausted in explanation of the call of a Christian, but nothing could be added to this brief summary of Christ's. It is all there—as he was sent, so we, his disciples, are sent.

The eleven disciples had gone into Galilee to the mountain where Jesus had appointed them, and here he came unto them. There were probably many others assembled with the eleven—some give the number as 500. The disciples worshiped him, but some among these outsiders doubted. At this meeting Jesus told them of his universal dominion—*"all authority has been given unto me in heaven and on earth."* Then comes the Great Commission and the sustaining words, *"Lo, I am with you always, even unto the end of the world."*

They had assembled on the Mount of Olives to meet Jesus and the question arose, *"Lord, dost thou at this time restore the kingdom of Israel?"* *"It is hard for you to know times or seasons which the Father hath set within his own authority,"* is the comprehending answer of Jesus—some day the kingdom will be restored, though not in the material sense they have in mind. Following came the promise of power and again the commission—*"ye shall be my witnesses unto the uttermost parts of the earth."*

**Leading Thoughts**

1. The man who truly believes in God is filled with desire to have others know him. 2. He who tests his life by the Christ's in every thought and act is a continual witness. 3. "The missionary enterprise is not the church's afterthought; it is Christ's forethought."—Henry Van Dyke.

## Something Different

Something different were the results attained by the program committee of the W. W. G. at Ypsilanti, Mich., when the chairman, Miss Bessie Foley, worked out the following plan: From letters reports and pictures appearing in *Missions* the last year, and written by guild members on many and diversified topics and from fields all over the world, the interesting matter was taken and rewritten as personal messages from the guild about which the item was written to the individual members of the Ypsilanti society, making fifteen letters in all. One of the girls, as postman, delivered these rewritten letters to the membership assembled, and each girl read her missive to the entire group, exhibiting the clipped pictures which had been attached as illustrations. In some cases an added note directed the reader to take a special part on the program in song, or with instrument, thus interspersing the reading of the letters with a program of music, vocal and instrumental. Miss Margaret Gotts is president of this guild at Ypsilanti and Mrs. Clarence S. Burns, councilor.

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**The commission on recruiting for the ministry reported to the National Council of Congregational Churches that fully one-fourth of the churches of the country are pastorless. When the commission began its study in 1919, the ministers in active service numbered 3400 or about 700 less than in 1914. There are today 1300 pastorless churches. Last year there were 107 men ordained and their eight theological seminaries had a total of 119 students. The commission declared that since the churches were not producing the men in sufficient numbers to meet the need of the churches, the churches were turning to other sources for them. Many of the pastors thus secured were poorly equipped for work.**



# The Chimney Corner



## The House with a Book in It

**(Children's Book Week, November 11)**

SHE smiled.

It was the kind of a smile known officially as an "up-the-sleeve" variety, owing to the fact that the two young ladies bent on buying a wedding present for a third young lady were right at her elbow, and it would hardly have been polite to laugh outright when one of the shoppers cried to the other: "Oh, Mable, don't buy her a book! She's got a book!"

She's got a book—one! Just one. You wondered what that book was which was considered all-sufficient for the starting of a home. Was it biography? How some one else actually faced life? Was it fiction? How some one else lived happily ever after? Or was it, perhaps, a cook book, telling explicitly how you might face chops and steaks and carrots and beets—and live?

Mrs. Hathaway smiled.

One book! It was so ridiculously inadequate, whatever it was.

And then, suddenly, she frowned.

"I am doing that very thing, myself," she gasped, as she remembered the three children in her little household, and she providing no mental nourishment for them. "I clothe their bodies, I feed their stomachs, I furnish their home, but the insides of their precious invaluable little minds I neither clothe nor feed nor furnish. Yet they've got to live with those minds all the rest of their lives! They've got to grow old with those minds! No matter where they go when they grow up it's their minds that will be almost the most important thing in life to them, and I'm leaving that mind to hired schoolteachers, well-trained women every one of them, but with dozens of other boys and girls to care for, and of course they haven't the ideals I have for my children—they can't possibly know what little visions I'm painting of my particular family, grown-up, useful, dependable—Um! What a frightfully single-book-track mind I've had."

And the moral of that is that she began a silent hunt for some of the best books which a Baptist mother can give to girls and boys. Possibly you—mother, or grandmother, or aunt, or older sister, or "just" a friend to some child—would like to have such a list on hand to file away in that special out-of-the-way spot where lists do get themselves filed for future use! Every one of these books, we know for a fact, is excellent in its way.

**For Boys, 10-16:**

"The Book of Missionary Heroes" (Doran) by Basil Mathews. Surely there never were men like these men! Any boy will have his enthusiasm fired by their bravery in the face of danger and difficulty.

"The Life of John, Jr., Paton," by Paton (Doran). Full of thrilling adventures of this hero to the cannibals of the South Sea Islands.

"Judson, The Pioneer," the wonderful story of Adoniram Judson in Burma.

"Livingstone, The Path-Finder;" the lion on the cover whets the appetite for the contents!

"Uganda's White Man of Work," (Fahs) the story of Alexander Mackay, a Jack-of-all-trades in Africa.

"The Black-Bearded Barbarian," (Keith) the story of George Mackay in Formoso.

"Do You Know Them?" by Miss Parsons (Revell) a collection of thirty-five brief lives of favorite authors and heroes about whom our boys and girls will be interested to know more.

"Jungle Tales," and "More Jungle Tales," by A. E. Musser (Doran) are really thrilling true stories of modern life in India, the kind that make a boy's hair stand up!

"Captain Pluck," by Mrs. Mullins (Doran) is a splendid story of an American boy's adventures in life—a tale to be followed breathlessly, and remembered.

**For Girls (10-16):**

"Ann of Ava," by Ethel Hubbard, the matchless story of Ann Hasseltine Judson's bravery in Burma.

"The White Queen of Okogong," by Livingstone (Doran), is another unforgettable biography of a Scotch lassie, quiet, timid, who braved the depths of Africa with the strength of ten.

"Bells of the Blue Pagoda," Jean Cochrane (Westminster Press)—a story of life in China, with delightful local color and charm throughout.

"Through Judy's Eyes," by our own Miss Vickland of Assam, who wrote this interesting story of girls in Assam and dedicated the book to the Baptist girls in the World Wide Guild!

**For sheer fun and amusement:**

"Let's Play," by Edna Geister (Doran) gives numberless games that are fascinating fun for both small and large groups.

"The Land of Punch and Judy," by Mary Stewart (Revell) is a charming set of puppet plays for children to give—they are fun to present and fun to watch.

"Fun, Folk and Fairy Tales" (Revell) are stories that has been tested and tried, and proved as "best" during ten years of story-telling in the Junior Chautauqua programs, which have had such a popularity north, south, east and west, over our country in all sorts of communities.

**Bible Stories:**

"Aunt Charlotte's Stories of Bible History" (by Charlotte M. Younge) for ages 5 to 8.

"Old, Old Tales from the Old, Old Book" (by Nora Archibald Smith). Old Testament stories for ages 8 to 12.

"When the King Came" (by Dean Hodges). The life of Christ, for ages 8 to 12.

"Stoke's Wonder Book of the Bible" (by Helen Ward Banks). Ages 8 to 14.

The above books are merely suggestive of many others along their several lines. Where the publisher is not mentioned, these books can be ordered through our own American Baptist Publication Society.

**The Only Magazine for Baptist Boys and Girls.**

Among all your favorite dreams about a Certain Child is there not included at least one truly Christian dream of that Certain Child loving his world and knowing his world and helping his world in a fashion which you yourself have never known quite how to manage, adequately?

Loving—knowing—helping—how are such qualities aroused? The answer is: Stories!

Stories of adventure—true, imaginary, vivid, courageous, gripping, inescapable. Stories to be built into the very warp and woof of impressionable young minds. Stories of other children, children whose skins are brown—whose skins are black—whose skins are yellow. Stories of every-day little brown feelings, every-day little black longings, every-day little yellow lives. Stories to make the ends of the earth come to that Certain Child's front doorstep once a month in the form of an attractive little magazine. Stories to make that Certain Child grow up versed in all the lore of the world's habits, in all the lure of the world's call. Is there any dream for that Certain Child of yours more Christian than this?

Yet, for a mere dollar and a half, you can help make that dream come true. The answer is, of course—*"EVERYLAND."*

There is no other magazine for boys and girls with a plan so beautiful and a result so enjoyable. The fact that our own Mrs. Peabody edits it, insures a charm and a sanity as well as a definite religious atmosphere in which any boy or girl can breathe deep, and cry for "more."

There is a delectable little *Everyland* exchange department in one section of the magazine each month, in charge of Mrs. E. C. Cronk. She always has the most original devices for drawing out

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

the skill of the boys and girls themselves, but perhaps the most interesting part to grown-ups (especially to prospective subscribers such as yourself!) is the column of letters in which the enthusiasm of the *Everylanders* for their precious magazine bubbles over into little oft-repeated but genuine phrases: "I can't wait for it to come," "I do just love it, every word, but the part I love best is"—Oh, yes, they know just what they like best, and why!

Surely you are already putting it at the top of your Christmas list for that Certain Child, and also for that Other Child whose parents are the absorbed, visionless, passionless Christians, whose only apparent interest in their child centers in stomach, tonsils, apparel and dancing school.

Besides the splendid advantages of the magazine as a builder of world friendships there is the added niceness for the subscriber of premiums, for with each subscription (new or renewal) comes the privilege of securing free a paper-covered copy of any of the new mission textbooks—"Creative Forces in Japan," "The Leaven in Japan," "The Debt Eternal," "The Child and America's Future," "The Honorable Japanese Fan." Or, for two subscriptions, you can secure a cloth-covered copy of one of these books and also of "Taro," a picturesque Japanese story for a child of primary age.

All orders should be sent to Miss M. H. Leavis, *Everyland,* West Medford, Mass. In conclusion may we add this word: What lovelier gift can you make in the name of him who was mankind's first Christmas present than to put into the heart of a Certain Child a glimpse, month by month, of "peace on earth, good-will to men," operating among the nations?

# The Young Reserves

## Food For Thought

**(A Fairy Story for Children's Book Week.)**

By Peggy

THERE was a revolution going on in the library—a bloodless one, to be sure, but really frightful in its consequences! It all began at 2 a. m., that dire and fateful hour when there is generally a pretty free frisking around among all household furniture, due to the fact that the staid human owners are sleeping soberly. But this was not like the usual rumpus; this was no mere "hop" when the tables stretched their stiff legs and the parlor clock clapped its hands and made a face! No, this time (November 10 was the date) it was the Books who had gone on strike. It was pretty bad! Really it was, for of course you realize that books are "cramful" of words, and the way they began juggling those words, hurling them back and forth, was really amazing. Shocking, too.

For all the books that had foot-notes for instance, stuck them out and simply *demanded* shoes and stockings. "Who ever heard of going barefoot in the winter?" they asked pathetically. But it was all put on, for *who* ever heard of anything so utterly silly as their request? Unless it was the wail set up by the books that had appendices.

"When Joan had an appendix they took her to a hospital, and there was a very expensive doctor who took it out of her. And then there was an expensive nurse to sit beside her. One nurse by day, and another nurse by night. Here are six of us, each with an appendix! We want a surgeon, we demand a hospital, we insist on a nurse, so that we can get rid of this dangerous thing inside us."

"Nonsense! Nonsense!" snapped the Fairy-Who-Fixes-Things, putting her foot down hard, for this was all quite absurd. "Foot-notes," she ordered, "toe the margin instantly! And every book with an appendix please turn over a new leaf, for I should think you would realize what a distinct honor it is to have one. Surely you know that you aren't human enough that you should ever have indigestion or appendicitis."

But there was oh! such grumbling, and oh! such quarreling. The Fairy was almost in despair, until she thought of a certain plan.

"Listen, my dears," she called. "Let's have a feast. Now of course you realize that every book is really like a little pantry with food for thought stored on its shelves. So spread out that food, and let's invite the children to a dream feast, then we'll see which books agree with boys and girls the best."

This was a capital plan, and the books had a lively time setting forth a square meal for the children. When it was all prepared the Fairy-Who-Fixes-Things waved her wand over the sleeping children and they instantly scrambled to their feet, hungry as bears. You never saw anything so fascinating as the display before their astonished eyes, for various books had used their blank pages to make little placards which read:

*"Digest us, and we will be to you like, a magic carpet wafting you to Fairyland—"* and there was "Alice in Wonderland," "Anderson's Fairy Tales" and "Arabian Nights!" Like the White Rabbit, the children might have cried "O, my ears and whiskers!" as they frisked off into wonderland after a taste of the first page!

*"Digest us, and we will be to you like seven league boots* to carry you backward into the dim myths of ancient Greece"—and there was "The Wonder Book" and "Tanglewood Tales."

*"Eat us, oh boys and girls, and you will have invisible playmates on every rainy day"*—these books were (but surely you have guessed them!) "Little Women" and "Little Men."

*"Nibble at us and you can have a zoo by you"*—of course these books were "Black Beauty," "Beautiful Joe," "First and Second Jungle Books," "Just So Stories."

*"Chew us, and you'll have a train of thought for every deed you perform"*—this book was Aesop's Fables!

There were a great many others but none of the girls and none of the boys reached the other tables, for just as they had digested the last fable the first streak of dawn glinted through the curtains. Instantly every book hopped back into its stated place on the bookshelf, and even the Fairy-Who-Fixes-Things curled up in the fringe of the hearth-rug, for sunlight and morning are no time for Books to be holding feasts. Yet would you believe it? The boys and girls who had read those books looked at one another whispering: "We really *have* had food for thought, though, haven't we?" And in case any Young Reserve doesn't believe it, you can read these very same books for yourselves in your public library and prove it! For that's why we have Children's Book Week starting November 11—to give us food for thought.

## Answers to "Discover Your World"

There were twelve sentences given last week in every one of which were several misspelled words in italics. These words are given here spelled correctly:

1. South India—Baptists.
2. North India—Baptists—Calcutta—Baptist—William Carey—India.
3. Burma—Baptists—American— Burma—Adoniram Judson.
4. China—Baptists—East China—Baptist— Shanghai— West China— South China—Baptist.
5. Japan— earthquake— Baptist— Tokyo—Yokohama—Baptists—America.
6. Africa— Congo River— Baptist— Negro—Baptist.
7. Alaska— Baptists— orphanage— Kodiak Island.
8. Baptists—orphanage—Indian children in the United States.
9. Baptists—Christian Centers— Chinese— Japanese— Mexicans— Immigrants.
10. Cuba—Porto Rico—Baptist.
11. Central America—Baptist— Nicaragua— San Salvador— Honduras.
12. Baptists—Philippines.

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The young people's rally at the Massachusetts State Convention was full of interest. Many societies came with their banners, songs and yells. President Marden arranged for each society to give voice to its self-gratulation. Mr. Albert P. Briggs of Cambridge was musical director. There were echoes from the Des Moines and Boston conventions; banners were awarded the society sending 100 per cent of its membership, distance considered; new societies organized since the last convention were recognized; officers were elected and Dr. Owen C. Brown of Philadelphia gave an inspiring address.



# Young People's Work



## Topic for November 24

**WHAT WE THANK GOD FOR**
**Ps. 146:1-10**

Do we? Let's change it from the assertive to the inquisitive. Put the "for" at the beginning and insert the "do" in capital letters. For what DO we thank God?

"Thanks giving is thanks-*living*," as some one has well said. We are judged more by how we live than what we say. Are we *living* our "thanks"? How readily will the thoughts of those who attend the meeting for this last Sunday in November turn to the coming feast day, a truly American day. Thanks-feeling will be in the air as we anticipate this day of days. Suppose you capitalize on that feeling and turn it into expression. For what *should* we thank God?

As a means of inducing your members to give expression to their feelings, direct the discussion along these three lines: the *reason* for thanks giving, the *manner* of thanks giving and the *things* for thanks giving.

*Why give thanks?* Reflect for a moment. For how much of what we enjoy in life are we really responsible? Suppose you make a list of the things you enjoy and which come through your own efforts. Make another list of things you enjoy and which come through the efforts of others. Writer's cramp will come from making the second list rather than the first. James 1:17; I Cor. 6:19-20.

*How give thanks?* Does giving thanks come naturally, easily? Consider the child in the home. When he first begins to talk he is trained to say "thank you." Day by day his parents remind him of that necessary "thank you." Reflect upon how long it takes the child to acquire the habit of giving thanks. We are still children in the matter of expressing gratitude. We have to be reminded of the need.

We are not limited in the manner of giving thanks. "Actions sometimes speak louder than words." The most direct way to thank God is in our prayers. Let our prayers be more than a petition —a request for something. Let them express gratitude—for things we have. Matt. 11:41.

To help those around us who have some special need is another and effective way to thank God for what we have. Did not Christ say, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me"? Many there are less fortunate than we. To help them is to express gratitude to God. James 2:14-18.

We are all God's children. In doing for one another we are doing for him. Let us, therefore, also show our gratitude —show it abundantly—to those who help and aid us. Upon many we are dependent for our joys of life. Should we not acknowledge it? Matt. 7:12.

*For what give thanks?* The difficulty here will not be a dearth of things for which to be thankful. There are so many that for a moment we will seem bewildered. Here are a few suggestions for expressing gratitude: *Our nation,* the outgrowth of that small company who through all their hardship and suffering had such gratitude to God that they proclaimed the first Thanksgiving Day; *our homes,* which through their spirit of love and sacrifice have given us so many opportunities in life; *our schools,* in which we have been and are being trained to appreciate the joy of living; yes, and for *our church,* in whose Bible school and young people's meetings so many of us have been nurtured and made to know more fully the Fatherhood of God, the brotherhood of man and the Saviourhood of Jesus Christ.

Contrast is a great means of discovering blessings. Contrast our nation, our homes, our schools and our churches with what the world affords young people elsewhere and we will be overflowing with the spirit of gratitude.

**Suggestions for the Meeting.**

Thanks *living* which makes thanks *giving* is a result of atmosphere. As a means of making those who attend the meeting feel conscious of how an inward condition creates an atmosphere, place in the room (where your meeting will be held) a few hours before the meeting is called, a half dozen apples. When the meeting opens the room will be filled with the odor of apples which can be used as an object lession.

As a part of your program read the first proclamation which can be found on page forty-four in the back of the American Youth Hymnal. If you do not have this hymnal this proclamation can doubtless be found in your local library or in some history or in your encyclopedia. Also read President Coolidge's proclamation which appears in the papers the preceding week.

As a means of leading your members into a general discussion you might hand out slips of paper in the beginning of the meeting and in the early part ask each one to write five things for which he is thankful. Later in the meeting, invite each one to speak on one or more of the five things he has written. You might also later collect these lists and have two or three members compare them and see how many things are voted for and what receives the most votes. Inform the meeting of the results just before closing.

## Something Done or Doing

"One of the neatest B. Y. P. U. year books ever received at our office" says the *Ohio Baptist,* and we heartily concur in their opinion, "is that of the union of the First Church, Hamilton. Mr. Don Hemminger, the retiring president, and his helpers deserve credit for this beautiful forty-page manual in gray blue covers. It contains among many other good things, a fine poem, 'Consecration,' 'Last Will and Testament of the Officers of the Senior B. Y. P. U., Year 1922-23,' a poem and an article, 'Our Own B. Y. P. U.,' by Rev. G. H. Young and other articles, 'History of Our B. Y. P. U.,' 'How Christian Brotherhood Leads to Cooperation,' 'Tithing,' 'Memories that Bless,' 'Social Progress,' and a prophecy, 'Imagination vs. Experience.' A list of charter members is given and also a list of present members, and a detailed treasurer's report. The editors and all who have made the book possible, are certainly to be congratulated. It was fine to dedicate it to the memory of those who have made the Hamilton Church what it is, and who have gone home to the Father's house."

* * *

The B. Y. P. U. of Chattanooga and suburbs is hard at work on its winter program. Miss Robinson, secretary, writes of the work as follows: "We have organized B. Y. P. U.'s throughout the city where it is possible as well as in our suburbs. We have a field worker who makes visits to the B. Y. P. U.'s of our city and suburbs and where the interest of the B. Y. P. U. is about to die out, he gets up a program and takes it to such a B. Y. P. U. and in this way tries to revive the interest, always keeping this particular union in mind and visiting it often, boosting it in every way possible. We have found this to be a great help. Another work we have started is a personal service club which was organized by the First Baptist B. Y. P. U. of our city. The object of this club is to win new souls for Christ, also to gain back the members who once were Christians but who have drifted away. Street meetings are being held every Saturday night on a corner of our main down-town street.

* * *

The regular, but not usual, monthly inspirational and social meeting of the Columbia B. Y. P. U. Federation will be held Nov. 20, in the Fifth Baptist Church. At these meetings no offerings are taken up, but refreshments are served. Last May when Doctor Clausen of Syracuse came there were 800 present. It is hoped to greet 800 again this month.



# Our Own Folks



## Boston Letter

By Charles H. Watson

### A Great Suburban Event

Just as I am writing there is beginning in the Washington Street Church in Lynn, the Massachusetts state meetings. Lynn is practically in Boston suburbs, and is right in touch with the densely populated sections of the state where hundreds of strong churches are located. It is expected on this account to be a record meeting. Also because of the present remarkable efficiency in the planning and pushing of our Baptist enterprises in Massachusetts.

We are getting the benefit of Dr. Heath's fine leadership. It is wise, earnest, practically competent, and his rich experience in large service, gives a noble guidance and backing to an unusually capable staff of helpers. It is surprising how sometimes difficult and discouraging developments in our denominational tasks have been met, and overcome, and a situation prevented that might seriously have put us back. The confidence that we have in the men at headquarters in the Ford Building will prove a large factor in the success of our state meetings at Lynn. The year's results are encouraging, and the promise of better things to come is welcome and inspiring.

### Our Churches in Lynn

We have some strong ones. Of course the three leaders are Washington Street, First Church, and East Church. Essex Street and Austin Square are both vigorously working their fields, and with good promise. Rev. Chester J. Underhill is pastor at Washington Street. This church has a noble modern plant, superbly located, and a minister of initiative and soldierly vigor. He came to them from the "West front" with a record of service there of which all of us are proud.

At the First Church is Rev. Eben F. Francis, one of the many "Francis brothers" who punctuate our Baptist ministry all the way from the California coast to Boston Bay. Pastor Francis is a fruitful leader with all the attractive qualities of ministerial character. Dr. Arthur E. Harriman at the East Church, has for over twenty years been one of the institutions of the city. Lynn and Harriman are synonomous terms. But what is this we are hearing? That the Salem Church of New Rochelle, N. Y., has called him! We thought it would take an earthquake to dislodge Harriman from the East Church. But he has accepted! Alas, alas!

Pastor T. L. Cain of Essex Street, has pluckily held his post for seven years, and has won hearts and good confidence. Nearly 500 members, and more are coming. Lynn is one of the great "shoe towns." It is rich in a fine quality of factory people who make the best sort of church helpers, and also in throngs of young people who bring their wealth of hope and enthusiasm to the churches. They will all open their arms to the state meetings with eager expectation.

### Is This Prophetic?

Something has happened at Quincy under the leadership of Pastor H. F. Widen that compels attention, and raises an interesting question: The organic union of a Swedish, and an English-speaking church into the Central Baptist Church of Quincy. So far the union succeeds, and is being consolidated by a joint building project. Both properties are merged, and the united church has laid the corner-stone of a new modern plant for worship and work, right at the heart of things in the city.

In their temporary meeting place, while their edifice is building, their plan calls for a service in Swedish on Sunday morning, and the other services in English. The Swedish Church was organized in 1885 with eight members, and had grown to 160. The Calvary Church was organized in 1889 with twelve members, and had become 130. They had struggled apart, now they struggle together with double strength, about 300 members, and with double promise and expectation. They have a leader with a vision, who is strong both in Swedish and in English. They have $22,000 cash in hand, and plenty of willing hearts. This is the question raised: Has Pastor Widen struck the ultimate trail for all of our foreign-speaking churches? Certainly it looks like it. The scandal of Protestantism is in splitting itself up into weak churches. Its wisdom will come when it unites them for strength and for power to achieve.

## Victory Volts from the Bible and Missionary Conferences

These high voltage messages concerning the success of the Bible and Missionary conferences have come to Dr. W. H. Bowler, national director of conferences, from places where these great missionary meetings are already over, or about to begin:

*Detroit*—"1,500 out Detroit first night."—P. C. Wright.

*Pittsburgh*—"About 1,100 in attendance this evening; good spirit; great addresses."—C. H. Frank.

*Bangor*—"Great rejoicing here; opening session this evening had 380 present, nearly filling auditorium; more known to be coming tomorrow; all delighted with opening program. Loyalty luncheon had more women than could be accommodated at tables."—J. F. Ingram.

*Salt Lake City*—"I am sure the influence of this conference will go on through years to come."—Lester T. Randolph.

"If conferences continue in this spirit our problems are solved."—F. W. Padelford.

*Boise*—"Boise conference closed last night. Greatest meeting in history."—W. A. Shanks.

*Spokane*—"Over 500 registered. 600 attended Monday evening service. 350 women Loyalty luncheon. Dollar shower $1,625. Team addresses very strong. Spirit of people fine."—J. R. George.

*San Francisco*—"Central Church, San Francisco, makes quota 50 per cent membership."—Bruce E. Jackson.

*Phoenix*—"First Mexican Church of Phoenix has exceeded its allotment 30 per cent and is continuing the canvass. Indications are that we are going to have a very large attendance. Registrations already received from 90 per cent of the churches in the state."—John R. George.

*Sacramento*—"Sacramento believes we are to have the greatest religious meeting in history."—Dean Hamilton.

### The Tired and the Tiresome

Dr. James L. Barton's speech at the national Congregational assembly at Springfield, struck a welcome note on church unity. Where that desirable end is possible, he and his brethren are ready for it. But he well disposed of the tiresome Episcopalian overtures that are always the same, and always impossible. Here is the "nub" of his statement: "Any movement for reunion must meet us on the level. We shall assume no spirit of arrogance or superiority in dealing with others. Nor can we admit any affirmation or implication that acknowledges their superiority over us."

We have been saying "amen" to that sort of talk for some time. Our friends of the "rubric" and the "succession" ought to spare us their condescending approaches. Why not try them on the church of Rome?

### The "Hub" a Tough Proposition

With uneven excellence, and good congregations, the noon-day addresses at King's Chapel continue. Some speakers hit the mark with palpable effect. Others, new and revolutionary in other latitudes, seem rather shopworn here. Evidently they forget that the "Hub" has long been an experimenting station for religious and social explosives. Sometimes a man who is tremendous in his particular line elsewhere, seems like a last year's almanac in Boston. One eloquent pulpiteer came here, a few years ago, vaunting that he came to Boston to do three things—kill evolution, rip up Unitarianism, and demolish Charles W. Eliot. He was several years at his job, but hardly anybody outside of his own church knew it. Evo-

lution was not even "scotched," Unitarianism has since grown mildly revivalistic, and President Eliot is wearing on his young, nonogenarian brow, more laurels than ever! Boston is a hard nut, and it takes more than hot air to crack it.

**Crisis in Public Education**

We are facing something critical in our educational task. Each mayor is ambitious to keep down the tax rate. But sentiment sometimes "puts him to his trumps." When that sentiment gets into a "referendum," the tax rate is threatened, and more besides. The last wave of sentiment is a demand for equal pay for men and women teachers, and we are going to vote on it. At the "top," the sentiment has gotten into cold figures. It will take $1,500,000 to do it, and since increasing the tax rate is out of the question, our school committee warns us that the money must come out of the salaries of the men teachers.

It is an interesting fact that fifty years ago, one out of every two of our teachers was a man. Now one out of ten is the proportion. What will be the proportion of men teachers, who have families to support, after their salaries have been shaved down for the benefit of the teaching spinsters? Of course "referendum" is now a fashionable indulgence, but what of this one that promises to put public education entirely in the hands of women? It is a good time to "stop, look and listen."

**Is It a New Peril?**

Or is it an old one newly conceived? One of the great religious journals has a striking editorial on the "Peril of Oratory." It claims that oratory "can only be indulged at great risks; that the orator can rise high, and sink very low." It is really the old Grecian conviction come back again. Protestantism has let the orator loose. How many have come to agree with the editorial when it says that "the church may keep this priceless treasure only at the hazard of untold loss?" Sometimes when the "sacred orator" becomes an amplifier of exaggerated excitation, we recall the melancholy note of Thomas Carlyle: "It's a sair sicht when folks get into a pulpit who owt to be in a circus!"

## Philadelphia Letter

By Arthur C. Baldwin

The Missionary and Bible Conference was held Nov. 5 to 7. Rev. Floyd L. Carr has been doing a fine piece of work in setting up the conference. Immediately following the conference, Secretary Russell with a small team holds conferences in six centers up state. Behind all this stirring and pleading stand two facts that ought to come home to every Baptist heart. The first is a debt, the largest and most burdensome that the denomination has had in its history. The second is the fact that there are subscriptions sufficient to cover all our debts, pay all our current expenses and leave millions of dollars in the treasury. The debts are not here because the societies went into unauthorized expenditures. When we pledged the money, they had a right to believe we meant it. I wish, and I have said this to my own church, that every church would underwrite the pledges it made to the New World Movement and make good on them this year.

The number of baptisms reported at the Philadelphia Association during the first week of October was 1490. While this number is gratifying, there is cause for serious thought in the fact that it represents but one baptism to every twenty-nine people during the year. I note that in the annual report of our State Mission Society there are twelve baptisms reported for every missionary pastor in the state. When we consider that the mission churchs have an average membership of sixty, this means a baptism for every five members. If the Philadelphia churches had been similarly successful we should report 8,600 baptisms instead of 1,490. The problem of church life in the cities persists.

Recognition services are reported at the Hebron Church, welcoming the new pastor, Rev. John H. Blair; at Bethlehem Church, welcoming Rev. Norman F. Douty; at Manatu Church, Rev. J. Havergal Sheppard.

On the first Tuesday of November this city will elect a new mayor and a council that will serve for four years. I wish that I could report stirring political meetings, energetic efforts for reform, processions and red-fire, and all the other things that betoken immense popular interest. Instead, all is as peaceful and quiet as a summer day. The new mayor, a machine man, and the council, nineteen out of the twenty names to be reelected, machine men, will be elected without opposition. In the coming four years immense sums, aggregating perhaps $100,000,000 are to be spent on subways and a new water supply; and all this is to be put into the hands of men at whom big business would not look to hold a minor office. 400,000 qualified voters were not interested enough this fall to register their names. They have left democracy to care for itself; and less than the number who failed to register will elect the officers who are to handle these immense sums. Why do we do it? Every one knows that maladministration, with dirty streets, a lax police administration, and waste and inefficiency everywhere, affects the well being of every man, woman and child among us. What would Jesus do—he who had compassion among the multitudes? Some of us perhaps are too busy looking up into the heavens for his coming to see what is needed down here. Others of us are simply too busy with other things. But it is all wrong. There is some relation between churches that do not function evangelistically and a religious sentiment that counts for nothing at the polls and for good government.

There are some encouraging signs, however. The papers are reporting a great movement among the churches for law enforcement. In Frankford, in North Philadelphia, in West Philadelphia, mass movements among the churches are in evidence. The open saloon, the public dance hall and vice conditions are arousing the people. The Church Federation is pushing a "Wardens of the Ward" movement. Governor Pinchot's campaign is awakening the church element. We are with him, while the Washington papers are talking about politics and the influence of Pinchot's attack upon his political fortunes. We are thinking of the business in hand, which is to stop this open defiance of constitutional law. If a move to do the thing that is self-evidently right will help Governor Pinchot in politics, well and good. In the meantime the feeling here among church folk is that we must get busy. Perhaps there will be a relation between this aroused church and public conscience against the saloon and the seeming indifference of the church to other political matters. On the whole I feel encouraged, for when the American people are convinced that a thing is wrong, no matter what it is, that thing will have to go.

## Contai News Letter

Dear friends at home

We are glad for the opportunity to have another little chat with you. The first of June this year was extremely hot. It seemed as though the country was heated "seven times more than it was wont to be heated." The hinges on our American gold-medal camp cot were so hot at noon-time that we could hardly bear our hands on them. The butter in our lunch basket became liquid. Our eyes and cheeks burned just as they do at the time of high fever. In one house where we stayed, there was about a foot of space between the thatch and the top of the mud-plastered bamboo wall. Through this gap the burning air poured in like lava. This made life too interesting for the spiders on the ceiling so they fell on the white man below giving him a sting of assuring welcome.

Last Sunday was a special Hindu feast day in honor of the goddess, the full moon. The bazaar was considerably brightened by sellers of little armlets of green, yellow, red and purple tufts of hemp and cotton. Wear one of them above your elbow and the Hindu priest will bless you saying, "May you walk in a truthful path, be rich and live forever." Then give him some money and he will go away with a smile.

Even in India, elopement appears attractive. A man who had supported a girl from infancy was opposed to her marriage. He accused his neighbors of encouraging her in her desire to elope, so the two families were not on speaking terms. After much prayer, they were brought together. The accused man made this statement, "'Tis true, your girl came to me one hour after dark and wanted me to help her to elope. I forbade her. Had it not been for me, she would have run away." When the facts were known, there was a speedy reconciliation with a praising of God.

In a Christian funeral recently, we saw an interesting practical custom. In the grave above the body a foot thickness of earth was thrown. Above this

was strewn a two-foot thickness of thorn-bushes. Then the grave was filled and rounded over. The thorns prevent the body from being pulled from the grave by the jackals.

You may be interested in this other bit of local color. One day after a meal, the uneaten rice was thrown out. It spread over a nest of little yellow ants. A neighboring dog was suffering with "an itching stomach" which is one of the expressions here for hunger. While the dog was devouring the rice the ants were preparing to enjoy his blood. As a result, suddenly the dog began to dance in great glee, then off he shot trying to shake off the ants. Again he returned, ate and danced to the great enjoyment of the onlookers. A personal experience with ants a few Sundays ago taught me a new way of gaining the attention of my audience. I had just started my talk, when I discovered that ants had taken generous possession of my pedal extremities. The stinging was so severe that a clog-dance was irresistible. The full attention of the congregation was immediately obtained. Of one thing we are quite sure, all enjoyed the introduction immensely.

Hindu beliefs often cling to the minds of new Christians. An old witch found Jesus and is trying to follow his will. Had it not been for the refuge she found in the mission house, she would have been murdered and thrown into the river. The other day she was meditating aloud and said, "Now, if it were really true that I have eaten a large number of boys and girls, why have I not become fat?"

God has given our Christians one victory after another over their persecutors. The Hindu police official wanted to prove to us that our people were guilty of eating opium, so he called an old man addict as witness. The old man, seeing us, trembled and said, "Why should I tell a lie? The accused neither comes to my house nor smokes opium balls." A Hindu festival was in progress. Christians were asked to contribute toward the expense. These unlearned jungle Christians courageously answered the Hindus' threats thus, "Beat us if you will. We will neither attend your festival nor contribute toward it." Hindus went so far as to accuse Christians of murder. One Christian was guarded by the constable constantly. We went to the scene of the murder. The Hindu police official said, "A terrible thing occurred here last night. There lies the man murdered—dead." We looked at the stiff body covered with a white cloth which was spattered with blood. We then sat down at the base of a nearby rice-straw stack to see the result of the investigation. We looked toward the corpse and it was breathing! We felt queer and said to the official, "That's the funniest dead man we ever saw." Then the official "backed water." A day or so after, the "murdered man" was examined by the doctor and found to have a slight bruise or two. Our Christian was proved absolutely innocent, for which we praise God. In that village there are a goodly number of inquirers.

We never knew of a time of greater hopefulness. A teacher said, "I certainly will become a Christian. A woman who for seven years has resisted Christ now says she will follow him. The members of a family, who for nineteen years have heard of Jesus, tell us they will soon be his. A well-to-do young man is settling his property, preparatory to becoming a Christian. When he comes he will bring quite a number with him. An entire grass-cutters' village is very near the kingdom. There are at least sixteen Santal men who would accept Jesus today if their wives would come with them. The harvest truly is plenteous. We are very eager to do some reaping. At this critical time let us beseech of you to pray as never before for a wonderful outpouring of the Holy Spirit in convicting power on our field. Your faithful prayers mean more to us than all else beside. Please pray definitely for the seekers just mentioned that they may all speedily yield to Jesus. Let us suggest that you get a copy of "Praying Hyde" from the *Sunday School Times* in Philadelphia. Will you not offer this petition, "O God, make the Howards prayer-consecrated, spirit-filled, mighty winners of souls?" We remember you to him.

You all have a big place in our hearts. Your letters give us great courage and cheer. Be sure to write us soon and often.

John A. Howard and Family.
Contai, Bengal, India.
Aug. 19, 1923.

## A Son's Tribute to His Mother

On Oct. 17, 1923, Mrs. Christian Y. Wyant, who had lived with her husband on a farm near Kittanning, Pa., for fifty-two years, passed on to the better land in her ninetieth year. Rev. A. B. Bowser, of Jersey Shore, Pa., whom they had financed in his early schooling, preached the sermon to a congregation that more than filled the church.

Mrs. Wyant had three sons and three daughters who have received ten university degrees in arts, literature, law, philosophy, theology and medicine.

In her girlhood she taught school at $6 a month; four of her children became teachers. She was a midwife for nearly fifty years, making no charge for this neighborly service, and three of her children are practicing physicians; another is a lawyer, coal operator and United States congressman.

At the close of the sermon Dr. A. R. E. Wyant, of Chicago, arose and standing by his mother's casket, paid her an unusual but merited tribute. It was a great blessing and honor to have had such a mother. During the past thirty-one years his annual trips from Chicago to visit his mother have aggregated more miles than the distance around the world.

She was like the worthy woman of Proverbs, "Many daughters have done well, but thou excellest them all." She had made his first linsey-woolsey suit from flax and wool grown and manufactured by hand on their farm. She had made a prize quilt of 7,000 pieces and woven thousands of yards of linen and carpets. He told of her unusual physical vitality that enabled her to do as much work as a half dozen modern women, of her keen mental vigor and interest in her children's education, and of her firm faith in God. For many years she read her Bible through annually. Hers was the religion of the Good Samaritan. "Her children rise up and call her blessed," and have tried to be what their mother thought they were.

Her husband who was thirteen days younger, born Oct. 19, 1834, died on March 24, 1910. He was a man of genuine sincerity, scrupulous honesty, extravagant generosity and practical piety. It has been honorably charged against them both that they broke the second great commandment by loving their neighbors better than they loved themselves. Having had such parents their children do not need inheritance of money, but gladly acknowledge their gratitude for the richest of all earthly bequests in body, mind and soul.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

Rev. C. P. McGregor, pastor of the First Church of Manchester, is conducting a series of evangelistic meetings with the church in Elmira, N. Y. During his absence of three Sundays the pulpit at Manchester is being supplied by Rev. Kenneth MacArthur of Cambridge, Mass., and Rev. N. C. Fetter, student pastor of the First Church, Boston.

Rev. Isaac Higginbotham has resigned as pastor of the church in Portsmouth to become assistant secretary of the Massachusetts State Convention. Mr. Higginbotham closes his work at Portsmouth the last of November.

Announcement has been received of the marriage on Oct. 23 of Miss Inez Ruth Clarkson of Worcester, Mass., to Rev. H. E. Danielson, pastor of the church at Peterboro. Mr. Danielson was recently ordained at Peterboro.

Rev. W. I. Coburn, acting pastor for several months for the church at Littleton, has closed his work. Much has been accomplished during the period of Mr. Coburn's stay. A home department, cradle roll and missionary society have been organized; a chapter of the World Wide Guild has been brought to new life; a primary department of the Sunday school

has been organized, and a men's class has been formed. Attendance at the services has increased. The new pastor, Rev. E. L. Nield, will begin his work Nov. 18. Mr. Nield comes to New Hampshire from Connecticut.

SEVERAL RURAL CHURCHES need pastors. Correspondence concerning these opportunities can be directed to the state convention office, 922 Elm street, Manchester, N. H.

### MASSACHUSETTS

ON Nov. 14, IN FORD HALL, at 5:30, the women of the Foreign Mission Society will hold a Loyalty luncheon. Under Mrs. W. A. Montgomery and other leaders, it is hoped to rally in the cause 700 women workers who will carry the enthusiasm engendered to other groups, that later are to be gathered into Echo luncheons. The World Wide Guild meets at 5:30. There will be a mass meeting for men and women after the luncheon in the evening.

THE CHURCH AT NORWOOD, which has enjoyed the services of Dr. F. B. Greul as supply pastor for nearly a year, has given a hearty call to Rev. L. G. Van Leeuwen, who has been pastor at the United Church of Swampscott for nearly three years. Pastor Van Leeuwen is a man of thorough training, and has shown competent leadership in his work at Swampscott. Norwood is a busy, attractive town, and the church affords an opportunity to such a leader as it has called.

THE FIRST CHURCH, FRAMINGHAM, has called Rev. Alfred E. Wheeler of South Acton to succeed Dr. Franklin Hutchinson, who was pastor of that staunch old church for forty years.

### NEW YORK

THE ARCADE CHURCH has expended $2,500 in repairs and redecorating its building. Plans are also under way to raise an additional amount to install new heating and Sunday-school equipment. The church recently presented the pastor, Rev. John R. Riley, a purse of $125. A school of missions with three departments in the study of Japan has been started with an enrolment of seventy-five.

ON OCT. 17 A RECEPTION was tendered Rev. and Mrs. Frank J. Anderson by the First Church, Ilion, of which Mr. Anderson recently became pastor. The address of welcome was given by Rev. Jabez Stallwood who knew Mr. Anderson when both had pastorates at Watertown. Oct. 21 was Rally Day and a high-water mark was reached by an attendance of 435 in the Sunday school. For the past three and half years Mr. Anderson has been superintendent of all Sunday-school work in the three counties of Cayuga, Seneca and Tompkins. The Ilion Church has a membership of 750 in a town of about 11,000 inhabitants and furnishes a wonderful opportunity for service.

EVANGELIST T. L. MUIR recently completed a two weeks' series of meetings with the Scipio Church of which Rev. B. A. Wagner is pastor. The church has taken on new life. A gospel team has been organized.

SUNDAY, Nov. 11, the Lake Avenue Church, Rochester, will begin a campaign for $125,000 toward its building fund. It is planned to raise this amount in four years. However, there will be two campaigns and pledges will be made for two years only in each case. The present goal is $62,500 in two years.

REV. IVAN M. ROSE, pastor of the First Church, Rome, was sent by the church as a delegate to the Citizenship Conference at Washington. The church is progressing under the leadership of Mr. Rose.

## Mississippi Valley

### OHIO

EVANGELIST WILLIAM PIEFFER recently concluded a fruitful series of special meetings with the Mt. Gilead Church. Rev. D. E. Miller is pastor.

DR. JOHN S. HAMILTON of Cleveland recently closed a successful union meeting in the Madisonville section of Cincinnati. Services were held in a tabernacle. There were many conversions and many dedications on the part of young people to definite Christian work.

### ILLINOIS

REV. C. J. EDDY closed his work with the church at Rockton, Oct. 28, after a continuous pastorate of twenty years, during nine of which the church has been federated with the Congregational Church. During all this time the relationship between pastor and people has been most harmonious. Mr. and Mrs. Eddy will visit their daughter in Springfield, S. D., having no plans for the future made. Anyone interested in this missionary field should communicate with Mrs. Frank Graves, clerk.

REV. R. B. FAVORIGHT became pastor of the church at Jerseyville, March, 1921. Since that time there have been 166 baptisms. Dr. Wilson Mills recently completed a two weeks' evangelistic campaign with the church, as a result of which there were twenty conversions, twelve of whom have already become members.

THE REGULAR MONTHLY MEETING of the Woman's Mission Union of the Chicago Association was held at the Immanuel Church, Nov. 6. Plans were made for cooperating in the Loyalty luncheons and the Bible and Missionary Conferences. Rev. Paul C. Metzger of Tshumbiri, Africa, delivered the address.

### MICHIGAN

EVANGELIST L. C. BAUER of White Hall, Ill., is conducting a campaign at the Athens Church. Mr. and Mrs. Wick have charge of the music. Mr. Bauer has open dates after the eighteenth and can be addressed at White Hall. Rev. William Headley is pastor of the Athens Church.

REV. WM. P. PEARCE, from Cairo, Ill., began his work with the First Church, Bay City, Nov. 1. The Bay City Church anticipates an aggressive work under his leadership.

REV. G. G. CROZIER of Cleveland, Ohio, made fifty-one addresses, averaging forty-four minutes each, during his month in Michigan. These were given not only before Baptist gatherings but in high and grade schools, and before one Rotary Club.

REV. AND MRS. E. B. JACOBSON were tendered a reception by the Wyandotte Church upon returning from their vacation. Mr. Jacobson has been on this field for a year, and now, with his bride, who was Miss Irene Finley of Santa Barbara, Cal., is entering upon this fall's work full of enthusiasm for an active campaign of soul winning.

PLAINWELL CHURCH, Rev. Judson McIntosh pastor, is solving its rural problem. A large motor truck is sent out two miles from town, and about twenty are thus enabled to enjoy the church services. Needless to say all departments are alive.

### KANSAS

THE CHURCH AT DERBY OBSERVED Oct. 14 as rally day. The attendance at Sunday school was eighty-seven, and at morning worship, ninety-eight. The pastor, Rev. C. H. Shanklin, is also serving the Valley Center Church, which celebrated Rally Day Oct. 21. There were eighty-nine persons present in Sunday school and 100 at morning worship.

THE FIRST CHURCH, WELLINGTON, began a three weeks' series of special meetings under the leadership of Evangelist Manewal of Ottawa, Nov. 4. The church recently entertained the state convention.

### NEBRASKA

THE FIRST CHURCH, GRAND ISLAND, Rev. Angus Clifton Hull, pastor, successfully observed stewardship month. B. B. Braden, director of institution education, assisted Oct. 21-28. During this period 177 new and old tithers were enrolled. This number is equal to 70 per cent of the resident membership.

### IOWA

REV. A. G. LAGERQUIST supplied the pulpit of the First Church, Grinnell, Sunday, Oct. 28.

### MINNESOTA

AT THE PRESENT TIME, Dr. H. Ostrum, medical missionary to the Belgian Congo, is at Mounds Park Sanitarium. Other patients are Miss Anna Hagquist, missionary nurse to the Belgian Congo, and Rev. A. Oliver Lawrence of Brooklyn, N. Y.

## Rocky Mountain States

### WYOMING

SUNDAY, OCT. 21, was a red-letter day at the Emmanuel Church of West Casper, when its new parsonage was dedicated. The congregation of the First Church was present. After the services it was found that $1,100 had been raised to cover an indebtedness of a little more than $1,000. Judge Freeman of Denver delivered the dedicatory sermon. Rev. J. T. Hanna is the progressive leader of this church.

THE CHURCH AT DOUGLAS has completed its new meeting house.

## Pacific Coast

### NORTHERN CALIFORNIA

THE THOUSAND OAKS CHURCH, BERKELEY, recently held its second annual meeting. The present membership of the church is 103. The treasurer's report showed that $1,352 had been contributed to the New World Movement. Plans are ready for the first unit of the proposed new and much-needed house of worship. Rev. Albert Ehrgott is pastor of this growing church.

### SOUTHERN CALIFORNIA

THE FIRST CHURCH, PASADENA, contributed $3,228 for Japanese reconstruction work. On Oct. 13, the church surprised Pastor Dean by presenting him a Durant touring car. Mr. Dean has been pastor of the church for two years.

## SERVICE DEPARTMENT

EVANGELIST F. C. SLOCUM, Addison N. Y., has open dates after January. Pastors should communicate with Dr. H. Wyse Jones, Syracuse, or directly with Mr. Slocum.

### MRS. EMMA S. LOUNSBURY

**Mrs. Emma S. Lounsbury,** widow of the late Dr. Edwin W. Lounsbury, passed away at the home of her daughter, Mrs. William George in Aurora, Ill., Thursday, evening, Oct. 25, less than six weeks after the death of Dr. Lounsbury which occurred Sept. 15.

Mrs. Lounsbury was born in Ohio and resided in that state until her removal to Aurora.

She was an active helpmate to her husband in all of his work, during his pastorates at Canton and Dayton, O., and his second pastorate at the First Baptist church, and throughout his ministry in the Park Place Baptist church, of Aurora. She was for years, and at the time of her death, a member of the woman's board of the central district of the Woman's American Missionary society.

Her local activities were many—notably her work with certain foreign people.

She was a member of the Woman's club of Aurora and also of the West Side Reading circle.

Hers was a sterling character, ever devoted to her husband and to his good work. Well educated, she was possessed of a most clear, cultivated, analytical mind that gave her a remarkable poise. Her affection for family and friends is well attested by those who knew her in her varied walks in life. Among her nearest neighbors as well as among those farther away, her sweet personality will be greatly missed.

With her own health rendered feeble, partly on account of the ceaseless vigil and long continued physical strain, during the long illness of Dr. Lounsbury, she seemed to have had a premonition that she would not long survive him. She even welcomed the thought that ere long her remains would rest by his side, and she be reunited with him in the Better Land.

She made all the plans for her funeral service, which took place at the Lounsbury home on View Street, Saturday, Oct. 27, 1:30 p.m., Dr. M. P. Boynton of Chicago, who also preached Doctor Lounsbury's funeral, officiating. Doctor Boynton, a special friend of the family, based his remarks on the description of a perfect woman as found in the last chapter of Proverbs.

He said he knew of no one to whom that entire passage of scripture would apply better that to Sister Lounsbury. She was an ideal minister's wife in every way, and much of Dr. Lounsbury's wonderful success in the pastorates held during his long and fruitful ministerial career, was due to the wise counsel and prayerful cooperation of Sister Lounsbury. They were "fellow laborers together with Him."

She is survived and mourned by her daughter Mrs. William George of Aurora and her two granddaughters Mrs. Eliot W. Morrill of Dayton, O., and Miss Elizabeth M. George, now attending the University of Wisconsin, both of whom were present at the funeral.

## "Save America"

BY HELEN B. MONTGOMERY

IF you have not seen this book you have missed the most distinctive publication of the year. It is a book of 128 pages, issued by the Woman's National Committee for Law Enforcement, under the editorship of Elizabeth Tilton. Mrs. Henry W. Peabody is chairman of this committee, which represents the great national civic and religious bodies of women, such as the National W. C. T. U., the National Y. W. C. A., the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, etc.

Thee book is unique in many ways. It has telling articles by Evangeline Booth, Lady Astor, Ida Tarbell, Mrs. Pennybacker, Kathleen Norris and other equally eminent women. It has opinions of judges, law-givers and national officials. It discusses the scientific aspects of temperance, and quotes authorities. It looks at it from the law-enforcement angle, and gives some discouraging and some encouraging facts. It tells what is the real experience of France, Germany and Italy, and moreover, quotes Italian and French men. It is bristling with facts that you can use to counteract wet propaganda. It has material for any number of programs. It has ammunition for magnificent sermons. We Baptists ought to be proud to think that it was the insight of a Baptist woman that brought about this alignment of the moral forces of the women of America! Mrs. Peabody is the very heart of the movement. Mrs. William Tilton has put such expert editorial work into the volume that you have an embarrassment of riches, good things that you just want to quote.

This thick volume sells for 25 cents per copy. This price was possible only because the first edition was made up of 100,000 copies, and the second edition is already under way. The slogan is, "A million copies of 'Save America.'" This can easily be realized if we can have the cooperation of church women. There is no bigger task confronting our missionary societies than the task of lining up Americans to stand back of their vote to outlaw the saloon. If America fails in this, a blow will be given to missionary operations throughout the world. Such failure will go far to deprive America of its position of missionary leadership.

The plan is to make January 16—the fourth anniversary of the coming of prohibition—a great law-enforcement day, and from that time for two months to have a campaign of law enforcement. The book will be used in programs for clubs, churches, prayer groups, bodies of young people, all leading up toward great registration rallies in the spring of 1924, with the hope of getting every last "dry" voter to the polls, voting right.

The indefatigable chairman of the committee suggests that we place "Save America" in all our libraries; that we get a review of "Save America" in different papers, etc. Here are definite things for individual men and women to do. The first step is to form a "Save America" committee in every church and city federation, and then to work every plan that can be worked to give the widest possible publicity to the book, "Save America."

I am calling upon all our auxiliaries—and if I were where I could reach Mrs. Coleman, I know she would join with me in this call—to make the circulation of "Save America" a part of their missionary activities for the year.

## The Young People's Paper

BY R. R. COON

The latter part of the nineteenth century saw the uprising of the young people's movement. The Christian Endeavor Society was organized Feb. 2, 1881; the Epworth League was started May 15, 1889; and the Baptist Union, July 7, 1891. In the first two instances the organization was established and the paper followed as a result; in the last case the paper was established and, to a great extent at least, the organization followed as a result.

The first national Baptist Young People's paper. *The Loyalist,* was issued Oct. 16, 1890; its founders and editors were Rev. J. M. Coon and Rev. O. W. Van Osdell; the first named of these resigning his pastorate and moving to Chicago to carry on this work. Starting a national young people's paper was no ordinary enterprise. We well remember what numberless enthusiastic messages of approval came to the office. "It was a bell whose ringing awoke to action the youth of the denomination;" as described in a history of the movement, "It was the event that called the denomination to organize the Baptist Young People's Union," said a leading minister in that great gathering.

In December, 1890, the Baptist Publication Society, seeing an opportunity, took over the paper with the consent of the founders. It was moved to Philadelphia and given the somewhat cum-

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GENERAL OFFICES: COMMERCE BUILDING, SAINT PAUL

brous title, *The Young People at Work.* Perhaps no Baptist paper has had such a record in so short a time.

In July, 1891, the B. Y. P. U. was organized and arranged to direct the publishing of the paper. So it was moved back to where it started, to where it belonged, and named *Young People's Union.* It continued a weekly paper for some years, then for some unaccountable reason changed to a monthly. "Thus it is hoped to enlarge its power and usefulness," its proprietors announced. That hope seems to have been unrealized, The name it then bore was: *The Young People's Service,* and later *Service,* published in magazine form. Some years later another change was made and *Service* became a quarterly, a little magazine you could put in your pocket without folding; a lesson quarterly. The Publication Society is again publishing it, and has for years.

The paper has had four titles, four forms, four places of publishing and at least four managements; indeed a varied existence. Had it remained as planned by its founders, a young people's *paper,* there seems no good reason why it should not be in existence today and comparing favorably as it did formerly with *Christian Endeavor World* and *Epworth Herald.*

That it is not rendering the service needed and expected, is evident from the fact that at the last national meeting of the B. Y. P. U. a resolution was passed "to publish a paper for the society," as reported in newspaper accounts. If a paper well established and circulated in the enthusiastic days of the Society declined for lack of patronage, the prospects of the career of another paper should be fully considered by the advocates of such a proposal.

# Choice Books for Boys and Girls

**A Boy's Life of Grenfell of the Labrador,** by Dillon Wallace. Revell. $1.50 net.

"In a land where there was no doctor and no school, and through an evil system of barter and trade the people were practically bound to serfdom, Doctor Wilfred T. Grenfell has established hospitals and nursing stations, schools and cooperative stores, and raised up people to a degree of self-dependence and a much happier condition of life. All this has been done through his personal activity, and is today being supported through his personal administration." The story of Doctor Grenfell is one of achievement with an utterly self-less purpose in view. It reads fascinatingly. It is such books as this that should be placed in the hands of boys. "If you would be great, young man, read biography," said Doctor Gunsaulus.

**The Daughter of Titus,** by Ella Hutchinson Ellwanger. New York: Revell. $1 net.

A story of New Testament times told in a direct and interesting fashion. One of the worth-while books for young people—older ones will like it as well.

**Prayers for Little Men and Women.** New York: John Martin's Book House.

The dedication by John Martin is:

"This little book and all it holds
Is just a simple story of
The constant need of every child
For wisdom strength and guiding love. ,
It hardly can be called a book
Unless our daily lives are part
Of life's Great Book whose pages keep
God's record of the human heart.

It has but one intent and aim—
That every thought it holds may give
To some young heart a clearer sight
Of life and all it means to live.
To children of the child-heart, then,
I give this little book of prayers.
LOVE only made it mine to give,
And love alone can make it theirs.

Could more be said? Only that it will be a lovely thing for every child to have this book with such a beautiful "one intent and aim."

**Some Boys and Girls in America,** by Margaret T. Applegarth. New York: Doran. $1.50 net.

Characteristically Miss Applegarth places above the "Contents" as her foreword this: *"There may be fatter books and thinner books, but how we do hope that you will like the contents of this particular book, the very best in your library!"* Miss Applegarth may have written fatter books, we know she has written thinner books, but we like the contents of this particular book the very best of any she has written! And that is saying something, as the readers of THE BAPTIST who have become acquainted with Margaret Applegarth through her Chimney Corner pages know.

**Jack-in-the-Pulpit,** by Avery A. Shaw. Philadelphia: The Judson Press. $1 net.

Short talks to boys and girls that are bound to hold their interest and direct their thoughts upward. A whole year's supply of material for children's sermons, finding a climax in talks on Christ suitable for the season of evangelism in the church and Sunday school.

**Boys Own Book of Adventurers,** by Albert Britt. New York: Macmillan. $2.

Mr. Britt is the editor of *Outing,* which alone establishes his status as the writer of such stories. He has made a book that will thrill boys, because not only is it full of adventure, but it is true—being the stories of such men as Stanley of Africa; Chinese Gordon, soldier and martyr; Burton, the Pilgrim adventurer.

**Merrimeg,** by William Bowen. Illustrated by Emma Brock. New York: Macmillan. $2.

A story for each day in the week—seven delightful tales of the fairy adventures of Merrimeg, a normal little girl who did not always mind her mother. Two extraordinarily polite gnomes, Nibby and Milkin, brothers, were always on hand to help Merrimeg when she got into difficulties. Not a small part of the attractiveness of the book is due to the illustrations. Some in black and white, others colored.

**Rip Van Winkle,** by Washington Irving. New York: Lippincott. 75 cents.

Yes, it is the old Rip Van Winkle but in such a fascinating new dress—ragged Rip would be quite surprised could he see the fine setting in which he has been placed (so, perhaps, would Washington Irving), all so that he will please the eye and appeal to the brain of children. There are four full-page illustrations in color, by Edna Cook, and a number of pen and ink drawings. Rip Van Winkle is a classic that every child should know as told in Irving's own words.

**The Young Knight,** by I. M. B. Boston: Page Co. $1.65.

The appeal of knighthood and chivalry to the youth of America is general and when the action takes place during the time of the Crusades and is coupled with religious enthusiasm, it is certain to win the heart of the modern boy. The story is about Michael Faversham, a mischievous and impetuous lad, who nevertheless has a sincere love for Christ, and how he saves the fortress of Rhodes. His heroism, bravery and Christlike spirit are unusual and will make boys want to follow his example.

**Chatterbox.** Boston: L. C. Page & Co.

"Chatterbox" is such an old favorite that the mothers and fathers of many of today's boys and girls—perhaps sometimes even *very young grandparents*—can tell of charmed hours they have spent over its pages. It has been published for forty-five years—each year producing a perfectly fresh "Chatterbox," not a hashing of any material appearing elsewhere the publishers want it distinctly understood. It is a big book packed full of long stories and short stories, poems articles on sports and games, descriptions as to the construction of toys with pictures to show you every step in the making of them. It is a storehouse of good things. Whatever you draw is sure to be of interest, and there is such a variety that every taste may be suited For this reason it makes an especially good gift for a houseful of children. The book is plentifully illustrated.

## Want Ads

**Evangelist George R. Stair,** twenty-three years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.

**For Sale:** Two-manual pipe organ, built by George Jardine & Son of New York. Blown by electricity; 1,531 pipes, including single front. A real bargain for quick sale. Delivery about January 15, 1924. For full particulars address Music Committee, St. Luke's Church, Scranton, Pa.

**Evangelist Karl F. Wittman** has open dates for church, union or tabernacle meetings. 303 Amherst Dr., Toledo, Ohio.

**Wanted:** Boys to work in radio shop. Experience not necessary. 1331 N. Wells St., Chicago.

**Wanted:** Girls to work in radio shop. Experience not necessary. 1329 N. Wells St., Chicago.

**Free trip to Europe** will be given to an organizer of party of four. Established 1900. Babcock's Tour, 136 Prospect St., East Orange, N. J.

**Wanted:** Baptist tourists to winter in Florida. Board and room $35 month up. Furnished apartments $15 month up. Address Baptist, Lynn Haven, Fla.

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**Three to Make Ready,** by Louise Ayres Garnett. New York: Doran. $1.50 net.

The book consists of three plays for young people—"Hilltop," "Muffins" and "The Pig Prince"—easy to give even by untrained children.

**Ten Minutes by the Clock,** by Alice C. D. Riley. New York: Doran. $1.50 net.

A book of good plays for children, the title being the name of the first play. The others are "The Blue Prince," "Tom Piper and the Pig" (he did *not* steal the pig!) and"The Poet's Well."

**More Jungle Tales,** by Howard Anderson Musser. New York: Doran. $1.50.

What boy doesn't like jungle tales? These are especially worthwhile because they do more than give thrilling glimpses of jungle life—they show as well what brave men will undertake to further the spread of the story of Christ. This is Mr. Musser's second volume of his thrilling adventures with wild things—beasts, reptiles and men.

**Our Little Canadian Cousin of the Great Northwest,** by Emily F. Murphy. Boston: Page Co. $1.

One of the "Little Cousin" series. Geography, history and nature study are blended in an interesting story of the adventures of Billy and Betty Maynard, who visit the farm of their grandfather in Saskatchewan. The story of the origin and work of the Royal Mounted Police and of the Hudson Bay Company will prove fascinating to boys and girls.

**Short Missionary Plays,** by Margaret T. Applegarth. New York: Doran. $1 net.

This is a collection of short home and foreign missionary plays that any church, no matter how primitive its arrangements for dramatic work may be, can produce with telling effect. The plays teach missions to children in a way that will not be easily forgotten. The titles of the plays are: "Color Blind;" "Kimona;" "The Latest Victor Record;" "Just Suppose;" "The Girl Who Fell Through The Earth;" "Seven Keys to Mr. Bald Pate;" "Hands Up!"; "Fare, Please;" "Indelible;" "The Gospel According to the Telephone Book;" "Pain Street."

**The Bible Story,** by Rev. James Baikie. New York: Macmillan. $5.

There are many Bible stories—each year sees its quota issued by various publishers. "The Bible Story" in question is not, however, "one of a thousand," it is "one in a thousand." Mr. Baikie begins with the world's childhood and ends with the vision of John—it is the complete Bible story, disentangled from details that, for children at least, impede the progress of the narrative, and detract from the interest. Not for a moment does the author consider it a substitute for the Book of Books. In his own words—"the book is sent out . . . not with the vain idea that it may in any sense be a substitute for the wonderful volume from which its narrative is drawn, but with the hope and prayer that it may lead some readers to a new and more intelligent appreciation of the infinite treasure of interest and wisdom which is stored in the Bible, and send them back to the Word of God with a quickened sense of its unsearchable riches." Although the exact biblical phraseology is not used, yet the story is told with a dignified simplicity that maintains much of the original savor of the authorized version. The work, consisting of nearly 500 pages, is illuminated by fifty full page illustrations in color made from paintings by J. H. Hartley, who visited Palestine especially for the purpose of getting the background and local color for these paintings. It is a lovely book for either child or adult to have.

**The Story of the Bible,** by Hendrik Van Loon. New York: Boni & Liveright. $5.

What Hendrik Van Loon does is sure to have a definite individual touch of its own—even though it is the writing of the story of the Bible. His direct manner of writing always has an appeal which more wordy writing lacks. Then he has the gift of illustrating—he makes his text mean far more because he illuminates it with exactly the picture he feels is needed for the occasion. In this "Story of the Bible" there are about 150 black and white line illustrations and sixteen full-page plates in color and etching effect, all done by Mr. Van Loon. The author's comments on the writing of this book are worth more than any outsider's dissection could be. He says:

"This is a strange piece of work. And to tell the truth, I am a little afraid of it. Not for any tangible reason.

"Almost every day I get long and intricate (and often exceedingly unkind) letters from people who have heard rumors about what they are pleased to call the "Van Loon Bible." As a matter of fact I am not trying to rewrite the Bible or interpret the Bible or give a modern version of the Bible. I am leaving the Bible most severely alone. The Holy Books have been translated with extreme competency by our great grandfathers. I have a profound respect for their labors. I shall not offend their sense of the ludicrous by a futile attempt to improve upon the King James version.

"Neither dare I confess to that profound theological knowledge which is necessary for a critical examination of

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the Old and the New Testaments. Those who expect to read a Bible written against a background of the latest archeological and philological discoveries will be disappointed. The book merely tells the story as I personally (and in a most uncontroversional fashion) would like to tell it to my own boys. Nothing more and nothing less.

"But if you ask me how I have done that job I would find it difficult to give you a concrete answer. I have never been very good at 'systems.' I have patiently read all the 'Modern Bibles' and the almost endless 'children's Bibles' of the last thirty years and none satisfied me for my own needs or for those of my sons. The story of the Bible does not seem to come under any prescribed rule-of-thumb of biblical exposition and it is a million miles removed from dogmatic exhortation.

"The earliest part of the Old Testament which contains the sagas and the folk lore of Jewish people has been told without further ado. These stories are now part of the common heritage of mankind and we had best leave them alone. The latter half of the Old Testament has been treated as so much history. Israel and Judah and the era of foreign domination were definitely established facts. They have been so described with due help of the Assyrian and Chaldean and Macedonian and Greek and Roman sources.

"As for the New Testament, the story of Jesus of Nazareth has been told against a background of mysticism. Not because I wanted to tell it that way but because I could not see it or feel it in any other mood. That perhaps is hardest of all to explain to the American reader. But those queer people who confess themselves followers of Erasmus and Montaigne are strange mixtures of a very delicate mysticism and a very sober realism. The holy is familiar to them and the familiar is holy. They write of the things of heaven as if they belonged upon this earth and they write of the things of this earth as if they were part of heaven. It sounds very complicated. But it is really very simple as you will see when you read the book."

In his direct fashion, Mr. Van Loon makes occasional statements, however, that the reviewer should prefer not to have made to little children, such as "The Gospels bear fictitious names. They are called after the apostles Matthew, Mark, Luke and John, but it seems very unlikely that the original disciples had anything to do with these famous literary compositions." Of the sincerity of Mr. Van Loon in writing the story of the Bible in such a manner as he would like to have it presented to his own boys, none can doubt. He has labored over a magnificent piece of work.

# Some Chinese Dolls

BY MARIE A. DOWLING

"OH, mother, look!"

"Look at what, Peggy mine? What have your bright eyes found now in this multitude of interesting things to see? There I know. It's that little Chinese girl with her Chinese doll which looks so like herself!"

"Mother, dear, do you think while we are in Shanghai we could buy one just like it to take home?"

"We will see, daughter."

That night at the dinner table Peggy told of the doll she had seen, and learned that at an American store on Nanking Road she could see many kinds of interesting Chinese dolls; so next day she and mother went there the first thing after breakfast, and while Peggy chose her doll, mother became absorbed in the beautiful cross-stitch luncheon and tea cloths. It was her turn now to exclaim over the novel patterns which she wanted her friends in America to see, all done with such fine and even stitches.

While she was admiring a set with a proud peacock with his long sweeping tail, a lady came in to the store with a bundle of new designs representing Chinese legends and beliefs. There were the eight fairies, and the fan painter, and the man with the musical soul, and one of the oddest of all—a husband and a wife meeting each other in the clouds.

The lady with the new designs proved to be a missionary from Shaohsing, Chehkiang Province, who was conducting an industrial work to help women there transfer their attention from the making of spirit money, to something more in keeping with Christian living.

Peggy, with her new doll in her arms, caught sight of the cross-stitch and exclaimed, "Mother, what's that man riding on a cow for?" The lady from Shaohsing laughed and said: "Little girl, that isn't a cow, it's a water buffalo. Would you like to have me tell you the story of that piece of embroidery?"

"Yes indeed, I would," said Peggy, "I just love stories."

She listened intently while the lady told how many Chinese believe that after a husband and wife die they are permitted once a year, on the seventh day of the seventh month to meet each other in the spirit world, and this particular piece of embroidery represented that time.

This story led to so many questions that Peggy and mother and the missionary lady became well acquainted with each other and it resulted in an invitation to Shaohsing to see for themselves the work represented by the dolls and the cross-stitch.

They arrived Saturday evening tired from the trip, but a good night's sleep refreshed them for the Sunday morning service at the church. There they saw the men and the boys from the schools sitting on one side, and the girls' school, the women's school, the hospital nurses and the industrial workers on the other side. One of the ushers, who took up the collection, was pointed out as the Bible woman and matron of the Industrial Home.

After the preaching service was over, the Sunday school commenced, and Peggy and her mother saw the industrial workers, many of whom are non-Christians, go into classes just the same as the Christians; and just before New Year these same workers, they were told, had pledged over $45 toward the running expenses of the church, besides paying the larger part of the cost of digging a well on the industrial compound, and giving a goodly contribution to famine relief. So they not only received benefit from the church, but had their share in helping as well.

Monday they visited the Industrial Home where about twenty-seven people were living, though most of the hundred employes took work home once a month and returned it the next month.

Two who lived on the place were pointed out as those whose homes had been destroyed in the flood of August, 1922. Then there was a mother with two children who were desperate in their need of a livelihood. Since coming there, the sickly baby had grown fat and healthy looking, and while the sister took care of the baby, the mother worked; and when the baby slept, the sister worked too. There was a poor widow with her little adopted daughter, and a crippled girl who had one foot cut off in the hospital, and had a new foot made by the carpenter, who said he would take no money for his work if the girl could not learn to walk with it. This girl went into the hospital a poor ignorant idolator and came out an earnest believer in the God who had made people so kind to her mother and herself, and now in the Industrial Home she was learning how to support herself. Here was a young woman who did beautiful work and was straining hard over some cross-stitch on very fine linen handkerchiefs.

Peggy's mother said: "What wonderful patience and application these people have. But what about their eyes. Don't they ever get tired?" "Yes, they do," the missionary replied, and she grew a bit excited as she told how exacting and unreasonable some people were in demanding very fine linen for the work so that it was almost impossible to distinguish one thread from another, "and no doubt," she said, "one might find some of these very women active in reform measures, and yet asking women to blind their eyes over bits of work with which to deck their tables. A reasonable grade of linen where the thread may be counted is all right, but more than that is cruel, and when such orders come in they are refused."

Besides working for a living these people are being given by precept and practice a knowledge of Christianity

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Each one devotes some time each day to study: chiefly reading, Bible and a little arithmetic.

Peggy thought the nicest part of the Industrial Home was the room where the dolls were being dressed; and sweeter than the dolls even were the bright-eyed little boys and girls playing around in the court yard, so happy and safe in their clean environment, and watched over by those who prayed and lived for them that they might grow into strong Christian manhood and womanhood.

Shaohsing, China.

# The Photograph of a Soul

*"Man looketh on the outward appearance but God————."*

BY ROBERT LINCOLN KELLEY

THEY tell us that Elsie's sight is almost gone and we know that because of this she has had some years of study at the Janesville State School for the Blind. We know that Elsie's mother has a similar affliction. They also tell us that formerly Elsie was afflicted with necrosis of the bone in the spine and we are aware that this trouble has sent her more than once to seek expert medical advice with the X-ray diagnosis now and again. We are under the impression that once because of this disease she went under the surgeon's knife. Today Elsie's physical strength is at best but weakness.

We know that one day, some summers gone, Elsie timidly asked us if she might unite with the church and to that end if she might be baptized. We remember at the time that we asked her if she sincerely loved Jesus Christ and desired to live the life he would have her live, and we know how definite was her affirmative that day. Elsie was baptized and ever since has been constant in her faithfulness in attendance upon Sunday and mid-week services. When the season permits flowers to grow in Elsie's garden, the week rarely passes when flowers lovingly picked and arranged from that garden fail to give their message in the mid-week service of the church. That same mid-week service knows the choice quotations from the Good Book and sacred literature that are ever Elsie's contribution to the hour's inspiration and helpfulness, some of them read by the finger-touch reading of the Braille system, but more often quoted from memory. It is only through Elsie's permission that the following letter received from her by the writer is printed. The letter speaks for itself; it is a photograph of Elsie's soul:

"I just wanted you to know the blessing and experience I got one night as I sat in church. I came to church that night with a family problem upon my heart and when that song was sung, 'There's a Wideness in God's Mercy,' it seemed to go right through me. I went home feeling so touched and shortly after I had gone to bed I heard a sort of whisper which seemed to have come directly down from over head of me, where I was lying. I turned and listened but was unable to catch it. A few minutes later I felt a sort of touch upon the aching heart which again seemed to have come directly down from overhead of me, where I was lying. I felt relieved of the heartache and the tears could not come any more. I fell asleep and thought I was in a beautiful garden of flowers. There were white and pink flowers on bushes like a bridal wreath. I thought I was walking in this garden with Him and we came to a bush that had pink flowers on it and one of these was opening like a poppy and he said, 'This represents the Rock of Ages and the center of the flower is hiding in thee.' Then I thought it closed its petals in the shape of a rose. O pastor, you have been such a blessing to me in your ministry here. The Bible seems to me like a deep gold mine; the farther you go into it the more you get out of it."

We have filed this letter of Elsie's away and the file in which it is found is entitled, "The Lord's Treasury." Some day, if that day ever comes, when we have laid aside, at life's evening hour, the activities of the Christian ministry, and we find that we need a bit of soul refreshment, we will hunt up this file and abstract therefrom Elsie's letter. There is a sentence in the same which has a bit of that compensation of which the Master once said, "I have meat to eat that ye know not of."

Delavan, Wis.

---

**After a two years' pastorate, Dr. Theo.** Whitfield has resigned at the First Church of Gulfport, Miss. During that time about 350 new members have been added to the church, doubling the membership. Doctor Whitfield's future plans have not yet been decided.

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OF THE
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**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67**

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## Why Is a Fig Tree?

By Frank S. Harwood

IN the thirteenth chapter of Luke is the story that Jesus told of an unfruitful fig-tree, a story that is different from the others he has given us in that it seems to be unfinished. Elsewhere he told of the piece of silver the woman lost and how she swept the house until she found it. He told of the one lost sheep and how the shepherd left all the rest in the fold and went after the lost until he found it. There is the immortal story of the son who went away from home and wasted all he had in riotous living, but he had sense enough to see his folly and come home in penitence. Great was the rejoicing over that which was lost. And our Lord assures us that the angels of heaven likewise rejoice over one sinner that repenteth. The sower went out to sow and the seed fell on diverse kinds of soil and we are told of the result in the harvest. A certain rich man made a great feast and invited his friends, but they were inconsiderate of his thoughtfulness and wished to be excused. Then he was so disgusted with them that he changed his plans and sent the servants out into the streets and alleys and highways to gather in the unfortunate of every description and bring them to his feast. He had the grandest time of his life by being generous to those who could never do as much for him. All of these stories have definite and satisfactory endings, but in the case of the fig-tree that had been unfruitful for three years, we are not shown what became of the tree. The master of the garden ordered the tree cut down but he was dissuaded by the gardener who wished to give it one more trial. At least, we suppose it was left for another year, although we do not know even that.

Did Jesus forget to finish this story, or did the recorder leave off the ending by mistake? In all probability the parable is recorded just as Jesus related it, and a little thought will reveal the fact that this is one of the most forcible and complete parables ever presented. It matters little what became of that particular fig-tree. The point of the story is that *a fruit tree is expected to bear fruit, and if it doesn't it has no right to cumber the ground!* What could be the use of cultivating a vineyard of figs and grapes or an orchard of apples and peaches that never produced anything? Every one knows that a fruit tree is expected to bear fruit. If it doesn't it is simply occupying space to which it is not entitled. It has no right to stand in good soil and be blessed with the care of God and man and be unfruitful. If a tree could be ashamed, it ought to be ashamed to do such a thing.

But of course Jesus was not primarily interested in trees. The story was intended for our benefit. If a fig-tree should bear fruit how much more a child of God! Surely this needs no argument for every one must admit that we are here for a purpose. And if a person enjoys the blessings of God and makes no return of gratitude how despicable is he! No tree was ever so unworthy. Naturally, we begin to ask ourselves if we are bearing fruit in the kingdom of God, and we answer in the affirmative. Perhaps this statement is rather confident. But if we are not actually answering in the affirmative why do we not make a radical change in our conduct? If we are not convinced that we are fruitful how can we think that we are members of the kingdom at all? We believe we are Christ's. We think we are worth something to him. The only question then is, are we deceived? There can be no harm in a proper appraisal of ourselves. If we are worth something in Christ's kingdom by the good we do, then let us rejoice in that assurance and go on to better things. Yes, let us even boast a little to ourselves of the fruit we bear if by so doing we are strengthened in the work. Let us not boast to others lest our reputation be spoiled! But many people who have two talents think they have only one because they undervalue themselves. They do not appreciate what fruit they are bearing nor what they might bear. Yes, we may rightly assure ourselves that we are doing something for our Lord, and that we are not like the fig-tree of the parable, for did not that good example the apostle Paul rejoice in the accomplishments he had reached?

However, it may be that we are not unfruitful and yet our fruit may not be *abundant*. And if such be the case we shall have to admit that we are not in the fullest fellowship with that prodigious worker Paul whose example in self-confidence we were trying to follow. We have not yet learned the secret of the one who came that we might have life abundantly. Not alone for ourselves should we crave abounding grace but for the world which lieth in need. Through us, his followers, the world will be enriched or impoverished. Here is an apple-tree. On it are a few apples scattered over the branches. There is a peach-tree. Here and there is to be seen a peach—fairly good but not plentiful.

(*Continued on page* 1311)

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Signed) "Adaline H. Tatman."

The above note was addressed to Eleanor Allen Schroll, the author of two songs that were sung recently at a meeting of The Cincinnati Women's Press Club, a fraternity of literary women, of which Mrs. Tatman is Vice-President and Mrs. Schroll a member.

The publishers of "The Beautiful Garden of Prayer" are receiving similar testimonials from many sources, and are desirous of getting the song introduced as widely as possible.

If the reader of this is a singer and will agree to sing the solo publicly—or, if the reader, not being a singer, has an acquaintance who sings—he or she may write for a copy of the song to present to this friend, with the request that it be sung publicly.

The price of the song is 50 cents. All we ask for this souvenir copy is ten 2-cent stamps, to cover handling and postage. This offer is for a brief period only.

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*The title of the second song referred to is "If I Could But Tell All the Glory," or "Telling and Living." It is a duet for soprano and alto, but is also sung as a solo. The reader may order it also on the same terms—ten 2-cent stamps.

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## Singing to the Wrong Tune

By W. H. Morse

IT was in the early spring, and the Baptist church was "trying out" the candidates for places in the choir in the year commencing the first of May. On a certain Sunday a tenor singer came to exercise his gift before the congregation, including a very select and careful music committee. He had offered his services, instead of being invited, as the other candidates were, and according to custom he was given his opportunity. At the time he was still under engagement in one of the Congregational churches, and was well commended.

The chairman of the music committee had some peculiar ideas of his own, and one of these was that both tenor and bass candidates should sing "Coronation" as a solo, and after the sermon should lead the singing of the same familiar hymn. Hence when a soloist stood to sing, and sang that hymn, it was patent to all that he was a candidate. But this was not all. Preliminary to the trial the candidate met with the music committee, and read the hymn. Oliver Holden, who wrote the tune, had said in his preface to his hymn-book, "America's Harmony"—"With respect to the manner of performing the music, the author wishes that the time, in general, might be slow and the strain soft. Doubtless singing choirs in general are too inattentive to those important parts of music. By hurrying a piece of music, performers are more likely to sing harshly; in consequence of which good pronunciation is lost. To remedy this it is necessary that the words be read, and the subject well understood before the notes are applied." With the largest respect for the author, it was necessary for the candidate to follow these directions carefully:

That respect was of long time standing. For was it not Oliver Holden's "Ode to Washington" which, somewhat modified, was sung on the occasion of Lafayette's visit? Holden had written the ode in 1789 when Washington visited Boston, and under a triumphal arch on State Street a choir had sung it. It ran

"Great Washington, the hero, has come!
Each heart exulting hears the sound!
See! thousands their deliverer throng,
And shout his welcome all around!"

The refrain,

"Now in full chorus burst the song!
And shout the deeds of Washington!"

had been changed to read,

"Now in full chorus sing them yet,
The valiant deeds of Lafayette!"

Moreover, Holden had been one of the strictest of Baptists. Although as a young man he had worshiped in the Congregational church at Shirley, Mass., where the Rev. Dr. Jedidiah Morse was pastor, he with others had seceded and organized a Baptist church, and somewhat later, having been converted to the idea of weekly communion, he had led out a faction and established the town's second Baptist church.

Not improbably the candidate, when reading the hymn and receiving the compiler's instructions, had it impressed on him that "Coronation" was a tune direct from Baptist hands. If so, however, he did not attend to that which was told him.

He sang his solo, and from the first verse the congregation, including the music committee, listened with wide ears. It was a good voice and the uplifting words were plainly and inspiringly enunciated, but—it was not "Coronation."

If the people had paid attention they would have seen the chairman of the music committee leave the church, and from the rear of the singers' seats motion to the candidate to come out; and they saw the candidate go out. He did not return, and the sermon was well in progress when the chairman came back, his face very red, and resumed his seat. As the closing hymn "Coronation" was not sung. The congregation knew the chairman, and understood the reason.

The candidate had sung the Rev. Edward Peronet's

"All hail the power of Jesus' name"

to the tune of William Shrubsole's "Miles Lane," which is generally used throughout England and previous to 1793, when "Coronation" was first sung, it had some vogue in this country. Why the candidate had done such a thing, or what the chairman said to him when he called him out, is not on record.

Hartford, Conn.

## Why Is a Fig Tree?

(*Continued from page* 1310)

Over yonder appears a plum-tree with just a small number of plums. Altogether the crop of fruit is meager, and the demand is great. The demand cannot be supplied for the trees bear only sparingly. Here is a Christian. He is good-hearted and does something in the kingdom, but not much. There is a Christian. She responds when the need is so clearly presented that she cannot escape, but she has not sought to take the initiative in giving service. Over yonder is a Christian. Neither has this child of God learned the meaning of the abundant life. Altogether the accomplishments are small compared with what should be done. The needs of the world are appealingly great, but the servants of Christ are not yet bringing forth fruit to capacity.

---

"The horse was goin'," said Willie Peebles.

"Don't forget your 'g,' Willie," put in the teacher.

"Gee," Willie continued, "the horse was goin', an' he——"

---

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# The Challenge of the Chaplaincy

By a Navy Chaplain

THE navy needs chaplains, needs Baptist chaplains, and needs them at once. The call for them, as well as for those of other denominations, is urgent. The secretary of the committee on army and navy chaplains of the Federal Council of Churches has even addressed letters to theological seminaries making an appeal for suitable men. The navy is allowed by law 151 chaplains. At this date it has only eighty-four, the most undermanned corps in the United States navy. Sixteen chaplains are to be added soon, which will bring the total up to 100. The appeal for these sixteen is the one being made now.

Just what are the opportunities of the chaplaincy? Why should a young man give serious consideration to it? If he is seeking to invest his life where it will bring the greatest returns for the kingdom, why should he think of the chaplaincy?

Briefly, these are some reasons:

1. The chaplain deals with men who are usually not connected with any church and who do not come under any religious influence other than that of the chaplain. They are away from home, and do not stay in one place long enough for the proper religious influence. They are of various types, usually the normal men of from eighteen to twenty-five.

2. The chaplain has many ways of approach to men. Besides his religious work, he can reach them through books. He is librarian, and if he loves books and knows books, he will be able to direct the reading of a host of young men. On the athletic field he can get another point of contact. To him men come for all manner of advice. Romance and tragedy, as well as the commonplace things of life, as told to him are every-day occurrences.

3. The problems of the chaplain are, for the most part, the problems of youth. Men are eighteen when they enlist and the greater majority of the men in the navy are still in their teens and early twenties. Men, thus in the middle of their adolescent period, are interesting. Their bodies are changing and things are going on with them of which they are not aware. Their minds are changing, and they are developing new attitudes toward many things. Starbuck calls this the "storm and stress period." And it is, indeed. Amid it all, the chaplain is often turned to as a helmsman to steer the youth along in safe channels. This is the period when character "sets." Wrong starts are to be corrected and right ones commended and aided. This is the age when lasting friendships are made, and it is important that these friendships be the proper kind. Tragedies are in the making in this period and it calls for tactful and sympathetic dealing to avoid them When they do come, the chaplain has the privilege of standing by the side of the youth pointing him to something better. Romances come, and they must be shared with some one. Why not the chaplain? This is the age when insistent demands come for social self-expression, and the proper methods must be given for that social self-expression. It *will* come, and it should be of the best. How often the chaplain must be a parent-by-proxy and tell men things that fathers should have told them years before.

4. The chaplain has the opportunity to be a continual Good Samaritan, for to him men come with all sorts of problems—problems of sex, home, education and promotion, finances, vocational guidance. He must always be ready to listen, sympathize and advise.

5. The chaplain is the spiritual adviser of the men. If he is not that, he is a misfit, for some one else can do all the other work delegated to him. It is the chaplain's blessed privilege to be the minister of God on a ship or station. As this minister of God he is in supreme command of all things religious. He can preach as often as the minister, have as many Bible classes, and lead as many to Christ. Visualize this: A ship, 600 feet long, 50 feet wide, and on it 1,200 men! No man is over 300 feet from the chaplain at any time. There's a concentrated parish! It's a city of 1,200 with only one minister! All of these men have precious souls. All of them are as approachable as the men of the street, the offices or the farms. All of them are as responsive as any type of men. If that is not a challenge, then I do not know where one is.

The chaplain must be a kindly man, a man's man, a good preacher, able to get along with men, level-headed, and above all a man of convictions which he will not surrender. The demands on him are as exacting as those in the pastorate.

He is acquainted with "the far-flung battle line" of Christianity, for navy chaplains today are preaching God's word from Constantinople to Chefoo, to Chicago.

Lastly, and less stress is laid on this, the chaplain is well cared for financially. There is no specter of want in old age, for the chaplain is retired with an adequate pension. The government cares for its ministers much better than the church cares for its ministers.

Think of this, then: 86,000 men, 4,000 officers, 5,000 men under training, in the navy, plus 20,000 marines. Total them: 115,000, approximately. And caring for all these men are eighty-four chaplains. That equals 115 churches of 1,000 membership; 230 churches of 500 membership. And only eighty-four pastors! Think of it! Think of that need!

It is not a spectacular job; the chaplain is not in the public eye; but for downright hard, satisfying, sacrificing work—work that counts mightily for the kingdom, this is a job. There is a magnificent challenge!

## A Guardian Angel

DEAR God, I am a growing child:
Each day of living brings
A hundred puzzling thoughts to me
About a hundred things.
Sometimes it's very hard for me
To tell what I should do,
And so I say this little prayer,
And leave it all to You.

So now I need not be afraid,
For Love is near to me.
A Guardian Angel holds my hand
And helps my eyes to see.
When I am puzzled over things
His help is sure and true.
You are my Guardian Angel, God;
I leave my life with You.
Amen.

*—From "Prayers for Little Men and Women," John Martin's Book Shop.*

## Fresh from the Field

(*Continued from page* 1284)

the type of Ray Pierson. Fearless, yet diplomatic, militant in his Christianity, a clean, out-spoken, up-standing man is this preacher of the gospel to whom we say farewell this week."

**The Tabernacle Church, Chicago, has** given its pastor, Dr. S. J. Reid, a royal reception. Already good congregations are growing. The pastor baptized three persons Oct. 21.

**At the recent annual meeting of the** Baptists of Ontario and Quebec 2,532 baptisms were reported and a net gain of 1,559 in the membership of the churches of the convention, the total membership of these churches being 60,000. The total contributions for missionary purposes amounted to $262,000, a gain over last year.

**On Wednesday, Nov. 14, the opening** gun of the Bible and Missionary Conference for Chicago will be fired by the women, assembled at Hotel La Salle for their Loyalty luncheon. They appear to be coming a thousand strong, overrunning the great banquet hall provided for them. There will be ringing addresses from the speakers who come to us from the East, beautiful music and a fine loyalty revealing itself in the ingathering of funds, which will be the culminating feature of the program. Women of Chicago will surely do their part in the great undertaking of Baptist women of the North to secure $2,000,000 of the $12,000,000 which the denomination needs to close this last year of the New World Movement with honor. The luncheon is to be at one o'clock, Nov. 14, Hotel La Salle, price $1. At the writing of this notice a very few tickets may still be had from Mrs. E. L. Robinson, 347 West 65th St., Chicago. Don't fail to get the inspiration of this great meeting, which will prepare you for the Bible and Missionary Conference that opens the same evening at the Immanuel Church. The speakers will be Mrs. Orrin R. Judd, Mrs. Curtis Lee Laws, Miss Grace Pennington, Miss Ethel Ryan. There will be no pledges taken at the luncheon.

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# The Baptist

Published Every Week by the North ist Convention

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## The Unexplored Bibl

QUITE too largely Bible study in the past h or the discovery and assembling of proof-texts n the result that much of its great teachings remain yet unexplored. The best vindication of Bible study in the past is the inestimable good it has brought to humanity. The best argument for its more thorough study is the reasonable assurance that the good already accomplished is but an index to the greater possibilities realizable through its more careful study and more general application in individual and associated life and conduct.

Let no one misunderstand. This is not said to discredit in any sense the importance of reliable doctrinal standards. They are a necessity. A doctrineless church, like a doctrineless state, will be a spineless church. The Fatherhood of God; the deity, humanity, and Saviorhood of Jesus Christ; the blinding, ruinous reality of sin; the cross of Christ its only remedy; the deity, personality, and presence of the Holy Spirit; the kingdom of God, and the life immortal, and related fundamental truths must abide or disaster will come to the church and chaos to the world.

But the Bible is not all doctrine, in the technical sense of that term. The Bible is also practical, and sets forth a combined system of truth, doctrinal and practical, which if ascertained and adequately applied will result in the complete rectifying of the individual, and as well in the complete transforming of the whole of human society.

—*Bishop C. J. Kephart*
*in the "Religious Telescope"*

## Fresh from the Field

**Rev. C. S. Knight has closed a successful** pastorate at Pontiac, Mich., in order to accept the call of the Tabernacle Church, San Jose, Cal. He is already upon his new field.

**Hillsdale College has secured for the** chair of psychology Rev. Winfield L. Sharp, pastor at Coldwater, Mich. Professor Sharp is a graduate of Franklin College and Rochester Seminary.

**Rev. A. W. Lyons, whose faithful work** at Muskegon Heights Church, Michigan, was interrupted by the illness of a member of his family which required a change of climate, has become pastor of the church at Stromberg, Neb.

**Hon. J. J. MacLaren, president of the** World's Sunday School Association, and Mr. Arthur M. Harris, of New York, together with other officers have issued the official call for the ninth convention of the World's Sunday School Association. This great meeting will be held in Glasgow, Scotland, June 18-26, 1924.

**It is with genuine regret that the** church at Marshall, Mich., accepts the resignation of Rev. J. B. Bouwman. Mr. Bouwman has accepted the call of the Barrington church in the vicinity of Chicago and will complete his work at the University of Chicago. Under his leadership the church has rendered splendid service, its influence reaching far beyond the limits of the city.

**Rev. James S. West has closed the first** year of his pastorate with the First Church of San Francisco. Two hundred and three members have been added, fifty-eight of them by baptism. The net gain was 150, as against a net loss of ninety-nine for the period of ten years, preceding. The attendance at the Sunday services has been multiplied by approximately four, and that of the evening has grown to be the larger, reversing the proportion of past years. There was an increase of 100 per cent in money actually raised for current expenses. Three members were added to the staff, during the year, an assistant pastor, a visitor and a secretary.

**The spirit of interdenominational fellowship** and ministerial friendship as it exists among the seven Protestant churches of Wilmette, Ill., again expressed itself at the funeral of Francis Carr Stifler, Jr., eight-year-old son of the Baptist pastor. The ministers of the other six churches acted as pallbearers. The service was conducted by the pastor's brother, Rev. James Madison Stifler of Evanston, and by Rev. George N. Luccock of Wooster, Ohio, father of Mrs. Stifler. Two other ministers associated with the churches were also present at the funeral services. Though the lad had always seemed to be a specimen of health, it was discovered on Tuesday, Oct. 30, that he was suffering from an acute case of diabetes, and despite the heroic efforts of specialists the lad died the following Saturday morning.

**Rev. Isaac Higginbotham, who has** served for some years as pastor of the First Church, Portsmouth, N. H., has been chosen as one of the general workers of the Massachusetts Baptist Convention.

**The church at Warren, Pa., has called** Rev. Harold F. Stoddard to its pastorate. He has been serving as the assistant pastor of the First Church, Pittsfield, Mass.

**The Calvary Church, Daytona Beach,** Fla., has called Rev. E. B. Webber, pastor of the First Church, Haverhill, Mass.

**William Jewell College this year** opened its doors to the girls and seventy-six are registered for the first semester. It will be only a question of a short time before the number of girls will equal or outnumber the boys.

**Five new school buildings in Atlanta,** Ga., the first in a score of years, are nearing completion. They are fire-proof and built at an aggregate cost of over a million and a quarter of dollars.

**The Marantha Church, of Van Wert,** Ohio, composed of members who formerly belonged to the First Church of that city, issued a call for a council to consider the ordination of Mr. E. A. Piper. The new church has not as yet been recognized by the association and some of the delegates, feeling that the council was irregular, withdrew. The church, however, proceeded to ordain its pastor. W. R. McKay of the church at Wren, was moderator, and Alfred Myers, was clerk.

**Rev. W. E. Biederwolf, writing from** Yokohama, says, "The disaster at Yokohama beggars description. Any horror you may have imagined through newspaper report you may double and double yet again and you will not have an exaggerated conception of the severity and awfulness of what has really taken place. The proud, magnificent city of Tokyo Bay, a city a few days ago of 450,000 souls, is prostrated tonight in one vast spread of silent, pathetic ruins."

**According to the "Boston Transcript,"** Rev. Edgar Y. Mullins, speaking before the Connecticut Baptist Convention said, "Two theories exist today concerning the progress of the world. One claims that advancement or retrogression is but the result of blind forces working through the ages without guidance or control; the other asserts that progress is the force or the personality and the will directed by and in conformity with the law of God. When we subscribe to the latter view we see how necessary leadership becomes to the attainment of progress. Individuals must become voices, and not echoes only. The great calling of the ministry in particular needs the characteristic of leadership and education, and education comes first. No great leadership can develop without the background of erudition. A necessary quality of leadership is the belittling of the value of one's opinion and an increasing confidence in one's ability. Let the leader do things in the imperative mood, and let him keep in mind the three judges—conscience, history and God, and there will develop a leadership worthy of the name."

(*Continued on page* 1316)


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# The Baptist

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### We Have Reformed

"Advocates of spelling reform might begin by lopping off a few superfluous D. D.'s" says the *Religious Telescope*. THE BAPTIST from the beginning has "lopped" off all degrees tacked to the names of persons appearing in our news columns. We have letters on file protesting against this practice of ours. It would give us a fiendish delight to print these letters in this kollum but we would not further humiliate these brethren. We would save much good paper and ink if we could "lop" off the "Reverends" as well. Nothing makes us shrink to such small proportions as to be addressed in a tone of condescension "Now, Reverend."

## Killam's Kollum

### Advertise Your Paper

James Cleary, who has helped build the circulation of a metropolitan daily newspaper up to nearly 600,000 says: "It is not enough to get out a good newspaper. Other men will get out good newspapers, too. If you are to lead you must sell your good newspaper. Even if you have the only newspaper in the community you must sell it—advertise it—if you want to reach the greatest number of people."

THE BAPTIST is your newspaper. Its circulation can be greatly increased. Two things are needed. Good advertisers and good salesmen. The atmosphere in which it will be easy to sell the paper can be produced by an expression to others of your interest in the articles, editorials and news. The folks who are selling things in your church can sell THE BAPTIST by an application of the same approved selling methods. The time is ripe for a big increase in the number of copies of THE BAPTIST and *Missions* in your church. Listen to James Cleary.

### The Lord Save Us From Orators

The following story is from the *Weekly Clarion* edited by the inmates of the Missouri state prison at Jefferson City:

A negro met an acquaintance of his, also colored, on the street one day and was surprised to see that his friend had on a new suit, new hat, new shoes and other evidences of prosperity.

"Hey, boy," he said, "how come you dressed up this way? Is you got a job?"

"I'se got somethin' bettern' any job," replied the other, "I'se got a perfession."

"What is it?"

"I'se a orator."

"What's a orator?"

"Don't you know?" replied the resplendent one in surprise. "Well, I'll tell you what a orator is. If you was to walk up to a ordinary nigger and ask him how much was two and two, he'd say 'four,' but if you was to ask one of us orators how much was two and two he'll say, 'When in de cou'se of human events it becomes necessary to take de numeral of de second denomination and add to it de figger two, I says unto you and I says it without fear of successful contradiction, dat de result will invari'bly be four.' Dat's a orator."

If you were rewriting our news it would seem to you that most of our news contributors are in the oratorical profession.

## Fresh from the Field

(*Continued from page* 1314)

**Rev. George MacDougall, who served** several churches in Montana, is now pastor at Arco, Idaho.

**The White Temple at Portland, Ore.,** has recently dedicated a set of Deagan chimes. It is now a feature in the ministry of the church. Rev. T. J. Villers is pastor.

**The First Church, Hillsboro, Ore., is** thoroughly enjoying its beautiful new church building which was dedicated a little over a month ago. Its old building had been in service for over twenty-five years. Dedication day was a great day for the Hillsboro Baptists.

**The Memorial Church, Bridgeport,** Conn., on Nov. 5 held a reception for its new pastor, Rev. J. W. Grainger who was formerly pastor of the Calvary Church of that city. On account of a severe accident nearly a year ago, Mr. Grainger has been incapacitated from active work.

**A well-known writer and student has** been making a study of the pulpit work of a number of ministers. The *Christian Register*, commenting upon impressions of the writer, says: "It is interesting that the criticism is in a number of cases the same. They lack homiletical, structural ability. They cannot be charged with preaching sermons that are without form and void but only without form.' The editor goes on to say that it is an art to build a sermon which lays hold of a single idea and carries it on to completeness so that the hearer is stimulated to become a doer. Many talks are called sermons. This kind of work may have other names but the right name is carelessness. A real sermon will do more than any other instrument "to nurture the spiritual life, invigorate the church and save the world."

**D. H. Otis, a layman in the church at** Madison, Wis., extended the welcome of the church to its new pastor, Rev. Norman B. Henderson. In the course of his address he said, "In my judgment we should not act in church matters with the thought of hurting or not hurting another's feelings. I do not believe in putting a man in office merely to keep him in the church. Men who must have their own way or must hold an important office in order to keep them going have something wrong in their spiritual life. Our influence and our votes should be directed to secure the best interests of the church and not to further the personal ambition of any individual. Too many church members look upon the pastor as a man who should preach orthodox sermons. I suppose he should, although I must confess that it would be a little hard for me to define just what orthodox means. There are two sides to this sermon problem. Too many of us desire sermons that entertain rather than sermons that stimulate us to action." Mr. Otis assured the pastor they welcomed him as team mate, a co-worker and a coach.

**Rev. Thomas Nightingale, secretary of** the Free Church Council of Great Britain, speaking in Philadelphia recently, said, "The two foundation stones of a nation are industry and morality. War smites both. It is anti-Christian. There is a more excellent way, the way of mutual understanding and good-will. If two neighbors should dwell together in peace, two nations should dwell together in peace. We have seen what organized butchery could do, let us now try organized brotherhood. That alone can melt mutual hatred into mutual love. International security is not to be found in any other way. Peace is not going to be had by touching a button or waving some magic wand. It can only come by changing the ideals of a nation from ideals that are war-like to ideals, industrial, economic, moral and spiritual. My Christianity tells me two things: that life is a precious thing and that I must seek man's good and never his ill."

### "And He Thought of It Himself"

**BLESSED is the man who has a well built-in self-starter. "And he thought of it himself."**

**Don't wait for a push to start. See the thing to do and do it. Five hundred things wait to be done; all are ready and right at hand. Here is your call:—A pin on the floor, a cob-web in a corner, a stranger without a hymn book or a welcome, a boy hungry for a friendly word, a girl responsive to attention, an electric light out of order, a broken chair, a torn cushion, dust on church furniture, new hymn books first for the church school and then for church worship, those sick in the hospital, some fellow member growing cold, two hundred new Bibles, a flower to send, a letter to write, a call to make, ministry to the shutins, a church calendar to mail, a play with a child, a birthday greeting, a basket of fruit, a word in season, an invitation to dinner, an hour with the one you would win, a good time in your home for the youth of the church, new rooms for the beginners' department, new rooms for the primary department, new rooms for the junior department, the piano tuned and repaired, electric motor for organ and the organ of fine tone made modern, the best for our boys and girls, the witness of a good word for Jesus Christ, a prayer plus personal work, a church office, a new program for the youth of the church.**

**Yes, 500 and more needy, beautiful, worth-while things wait to be done. *And he thought of it himself!* Set these words going in our church and success starts with their saying.**

*—Glen Falls, N. Y., Church Calendar.*

**Rev. William L. Young, of Madison,** Wis., has been appointed interchurch student pastor for the University of Montana located at Missoula.

**Mr. W. H. Hamilton of Battle Creek** was unanimously elected president of the Michigan Baptist Convention to fill the vacancy caused by the resignation of Mr. George A. Prescott of Tawas City, who was elected to this office at Hillsdale last May.

**The program for the Chicago Ministers'** Conference for Nov. 19 announces Rev. J. M. Stifler of Evanston as the speaker. On Nov. 26 the Union Ministers' Meeting will be held at the Y. M. C. A. auditorium and on Dec. 3 Prof. Edgar G. Goodspeed will speak on "Translating the New Testament."

**At the Edward Hines Jr. Hospital in** Chicago, a government hospital for the care of afflicted soldiers, there are about 900 patients of whom 60 per cent are Protestants. John A. St. Clair is the chaplain at the hospital and the representative of united Protestantism.

**On Nov. 1 the First Church, Toledo,** celebrated its seventieth anniversary. Dr. Alvah S. Hobart and Mrs. Hobart of Yonkers, N. Y., were present, having stopped off on their way to California. Back in the eighties Doctor Hobart was pastor in Toledo. It added interest to the anniversary occasion to have the presence of these well-known workers.

**The large number of ministers in the** Middle West who have been urging the stereopticon department to make moving pictures available in Chicago, will be glad to know that on and after Nov. 15 a number of moving pictures can be booked by writing directly to the Stereopticon Depository, 143 N. Wabash Ave., Chicago. There are four reels in each of these films and they are printed on non-flam safety standard stock. The price will be two dollars plus the express each way. This is the exact cost for storing and caring for the film.

**Rev. S. D. Bawden, stationed at the** Kavali Criminal settlement in India, writes: "A Dasari member one day came to us with his wife and new-born son. They said that all the other children had died. This one they wanted to have named 'Devadanam,' that is 'gift of God,' also meaning 'gift to god.' They asked that Ongole Moses, the evangelist, lead all of us in prayer for them in their endeavors to bring the child up right. The little incident has been an encouragement to us in the midst of the daily routine work of Erukala Criminal Settlement. Another bit of encouragement was the fact that these people out of their poverty and small earnings have given about Rs. 100/-. They recently voted Rs. 20/- from this fund to help one of our settlement schoolboys who has married and taken over a village school. He is doing good work and creating an increasing desire among the people there for a good school-building."

(*Continued on page* 1344)

The Baptist

# The Heart of the Cross

THE cross is the unchanging symbol of the Christian church. Originally a gibbet for the capital punishment of criminals it has been so transformed by the grace of God that it is now recognized in all the world as the sign by which the religion of the Christ is differentiated from every other religion. The cross has its history culminating in the death of Jesus—a history which every intelligent Christian should know. It also has its philosophy which any one may read who is willing to take the pains necessary to wade through the various systems of theology. But pulsating in the cross are eternal principles which make the cross the outstanding symbol of the very heart of God himself.

The heart of the cross is the ultimate revelation of the eternal heart of the Father incarnated at a definite point in history. The cross of Christ set up on Calvary did not effect any change in the heart of the Father. It did not change him from hate to love, from anger to favor, from vengeance to mercy. The heart of God is eternally the same. He is unchanging Love, immutable Holiness, infallible Wisdom. Jesus is the embodiment of the heart of the Father. In Jesus the heart of God was embodied in the breast of the Son of God, and the cross upon which Jesus was crucified is his unchanging testimony to the truth about God whom he incarnated. Calvary, therefore, is but the historical emergence on earth of those principles and attributes of the divine nature which are eternal and universal.

But the heart of the cross is also the full and final revelation of the individual and social heart of the human race reconciled to God and held together in the bond of Christian brotherhood by obedience to the law of vicarious sacrifice. Jesus was the whole human race incarnated in a single individual. The first man of the earth, earthy, represented a race opposed to God, to brotherhood, and to vicarious sacrifice. But Jesus, the last man as the head of a new race, represents the race reconciled to God, held together in the unity of the Spirit by obedience to the law of vicarious sacrifice. "Therefore if any man be in Christ he is a new creation, old things have passed away, behold, they have become new."

This is the heart of the atonement. Men reconciled to God by the sacrifice of Christ and redeemed by the re-creative power of the Spirit, and these reconciled men held together in the bond of brotherhood by living and serving in obedience to the eternal law of sacrifice is the atonement in action. The heart of the cross becomes the heart of the at-one-ment for the individual and for the race when the cross is the symbol of crucifixion for us as well as for Christ. The things for which the cross is significant constitute the only workable bond of a Christian social order. The blood of the cross must be mixed in any social cement used to build a bridge across the gulf that separates men from God and men from men. Only as men and nations die to the old racial hatreds and suspicions and intolerance, and live in the new racial love and righteousness and wisdom embodied in Christ and him crucified shall the atonement become dynamic and practical.

The cosmic heart of the universe redeemed and beating in rhythmic harmony with the eternal purpose of God is also revealed in the heart of the cross. Here we push out into the deep. The cosmic element in the cross is tremendous in its implications and significance. The cross is the sign of universal redemption. Jesus made peace through the blood of his cross in order to reconcile all things unto himself whether they be things on the earth or things in the heavens. The whole universe must ultimately be bound back to the heart of God by the cords of love in the bonds of righteousness. The groans of the whole creation are but the birth pangs of a world yet to be born again to the love and holiness and wisdom of the heart of the Father revealed in the cross.

IN this sign we Baptists must conquer. The cross of Christ is the only symbol of our brotherhood. For this we live and serve as individuals and as institutions. And as an agency of our churches we pledge THE BAPTIST to the furtherance of this gospel of the cross. For us the offence of the cross has not ceased. We court neither popularity nor favor at the expense of the cross. The heart of the cross with its dynamic power, its evangelistic message, its social application, its missionary passion, its educational implications, its philanthropic impulses, its universal outlook, is the bond of our unity, the inspiration of our activities, the basis of our fellowship. In Baptist ranks there is plenty of room for difference of opinion, for shades of interpretation, for change of method; but we must keep close to the heart of the cross if we are to be saved from all the things which make for disintegration, recrimination and ultimate condemnation. The cross spiritually interpreted and practically demonstrated is the center and substance of evangelical religion. Baptists are evangelical. Therefore the heart of the cross must ever be the motive force of all our unity and frater-

nity as we push on to make our full and distinctive contribution to the kingdom of God with an aggressiveness that is never intolerant but always vigorous, sustained and spiritual.

## Principle and Process

THE principle of a thing is primary; the process is secondary. This rule holds for everything in life. We sit in our homes and enjoy the concerts that come to us over the radiophone, but the full explanation of the process is still in the land of mystery. Nobody quarrels over the process of radio. All who use it are united in their praise of it. This does not mean that the process is unimportant; it only means that the process is secondary. We must inquire, ask questions, search and study with the indomitable courage and unfailing industry of an explorer if we are ever to learn about the process of things. We must search for truth as the explorer in the face of danger and death searches for new rivers, inaccessible mountains, unfamiliar lands; as the true historian goes to original sources for his facts; as the scientist patiently and at great sacrifice seeks new chemical combinations or some new law of life; but at the same time we must be tolerant and patient with all who have not found the processes of truth and humble in our attitude toward those who have gone far in advance of us in the discovery of truth, always remembering that the processes discovered are subject to change and revision by additional light.

There are many applications of the difference between principle and process. The Baptists for more than 100 years in America have believed in the principle of Christian missions, education and philanthropy; but the method or process of carrying out that faith has changed again and again to meet changing conditions. The first support of missions was given by individual churches acting separately without organization. Then came distinctive organization for the promotion and administration of missions; then separation on account of abolition agitation; then the Northern Baptist Convention; then the General Board of Promotion and the New World Movement. The process has been enlarged and improved, but the principle is the same. Still further improvements were made in the process at the Atlantic City Convention which will be put into operation after May 1, 1924. Cooperation is only a process. When any local Baptist church refuses to cooperate in any given method it is within its rights, because any method of cooperation among Baptists must be voluntary. That is the Baptist position, and it is more important to conserve local church freedom than it is to secure cooperation at the expense of it. But it is always beautiful to see minorities yield to majorities when no principle is violated. The distinction between principle and process is all important in our thinking along all vital lines if we are "to think without confusion clearly, love our fellowmen sincerely, act from honest motives purely, and trust in God and Heaven securely."

## Men for the Ministry

THE daily papers have been carrying a circumstantial account of a drive for candidates for the ministry to be carried out by the leaders of a prominent Protestant denomination. In making the effort it is announced that they hope to secure a number of worthy young men by concentrating the attention of the churches upon the great need of candidates for the ministry of their communion. We hope the effort will succeed. Furthermore, we hope that men of large capacity and real heroism will give themselves for this valuable Christian service. The Baptist theological seminaries do not recruit their student body in the manner previously referred to. We get most of our candidates for the ministry and missionary service from our Baptist schools and colleges through life-work conferences in the summer assemblies, through appeals made by church leaders as they go from church to church, and finally through the splendid work of pastors who continually present to their young constituency the call to the gospel ministry. Many of our candidates therefore are hand-picked men and a visit to our theological seminaries the last year revealed that the mental, spiritual and physical equipment of the students was of a high order and growing better from year to year. We must continue to send our best men into the ministry, not the weaklings. We must see to it that every candidate for the gospel ministry gets every needed preparation.

Our seminaries are doing good work, often under difficulties caused by a lack of adequate financial support. We ought to give them larger resources in the future so that they may be able to do even better work than is now being done. We ought also to remember that our Baptist schools and colleges furnish us each year with much of the choicest material for the ministry and our force of missionaries at home and abroad, and therefore when we support them with adequate financial resources we are contributing to a proper supply of ministerial material in the years ahead of us. A strong ministry means a conquering church.

## Something Must Be Wrong Somewhere

ACCORDING to the *Methodist Recorder* the results of a recent questionnaire in West Virginia are disconcerting. Approximately 1,000 high-school boys and girls, the greater part of the number Sunday-school scholars, were asked to name five books of the Old Testament, five books of the New Testament, and to tell in what books the ten commandments were found. They were asked as to the authorship of the beatitudes and requested to write any one of them. They were told to write the first ten words of the Lord's prayer. Twenty-seven per cent of these high-school pupils answered correctly the first question, 29 per cent the second, and only 9 per cent could tell who wrote the beatitudes or quote one of them. To us this raised the question as to the methods of teaching the Bible and the great facts about it. We certainly need teacher-training classes, Bible conferences and directors of religious education in our local churches. We wonder how an old-fashioned course of Bible reading about the fireside would work?

# A Page of Opinion

## The Hughes Proposal

INTERNATIONALLY considered there is nothing more important than the attempt now being made to solve the problem of German reparations. Under the caption "Page of Opinion" we are glad to give to our readers this very clear statement from the *Outlook* of the situation so far as the United States is concerned.

"America has not assumed to be an arbiter between France and Germany. The suggestion which Secretary Hughes made ten months ago and which the governments of Britain and France have now agreed in principle to approve was not an offer of arbitration. Unless this is clearly understood, the peoples of the three principal nations involved—America, Britain, and France—may make it difficult for their respective governments to carry out the plan successfully.

"If this plan fails of its limited but desirable object, the consequence will be more than failure; it will be the creation of new difficulties and new obstacles.

"Nothing can make failure more certain than false expectation based on a misunderstanding of the plan itself.

"It is therefore highly important that neither the French nor the British should think that America is setting up herself as a judge.

"There are two obvious reasons why America cannot be an arbiter in this case. First, as Secretary Hughes pointed out when he made the suggestion and has now pointed out in repeating it, America has not been asked to assume the role of arbiter. Second, only a neutral can be an arbiter, and on the great issue between France and Germany the American people are not, and ought not to be, neutral.

"It was on December 29, 1922, that Secretary Hughes first made public his proposal. When he made it, there was, so far as we know, and we believe we can assume so far as Secretary Hughes himself knew, no assurance that France, whose interests were chiefly involved, would either accept or reject it. As a matter of fact, France neither accepted nor definitely rejected it. The conference of Allied Premiers that was about to be held to inquire into the question of German reparations had the power to come to an agreement without calling in any such group of experts as Mr. Hughes proposed. In making his proposal Mr. Hughes based it on a condition. He said (and we italicize the significant words): *"If statesmen cannot agree,* and exigencies of public opinion make their course difficult, then there should be called to their aid those who can point the way to a solution." It was not certain before the conference was held that statesmen could not agree.

"When that conference broke up, it was with Britain in a minority of one.

"Up to that time France had been making concession after concession under pressure from the British. At this point, however, France decided that further concession should not be made, and, with Britain alone openly disapproving, proceeded to occupy the Ruhr. In the intervening months the German will openly to resist has broken down, and France has arrived at a position of such independence from foreign pressure as she has not enjoyed for a long time. In response to inquiry from Great Britain addressed to the United States, France has now agreed to the appointment by the Reparation Commission of a body of experts to inquire into Germany's capacity to pay damages for the injury she did to her neighbors.

"From the inquiry which the experts chosen in consequence of the Hughes proposal may make it will be harmful to expect results which are not a part of its purpose.

"Certain questions, therefore, should be clearly settled in the minds of the people, as well as in the minds of the governments, concerning the object of this inquiry.

"First, will it have for its purpose or is it likely to have for its effect a revision of the Treaty of Versailles? Those who have been hoping for such revision should make up their minds that they will not find it through this body of experts, and those who have been fearing it may dismiss their fears. This body of experts will have no independent status. In his letter of Oct. 12 to Secretary Hughes Lord Curzon mentioned as an alternative an inquiry "entrusted to the Reparation Commission or to a body elected by them." It is this alternative which the French have accepted. The inquiry will thus be under the authority of the Reparation Commission, and therefore under the authority of the treaty.

"Will the purpose of this inquiry be to find out how much Germany can be relieved from paying? Those who hope that this will be the purpose should for their own sake become disillusioned. In his letter in response to Lord Curzon Secretary Hughes made it clear that America would participate (even by suggesting an expert to be appointed by the Reparation Commission on behalf of America) in no enterprise for the relief of Germany from her obligation. The sole purpose of this inquiry should be Germany's capacity to pay.

"In such an inquiry should there be any consideration of the debts which the Allies owe to America? Secretary Hughes made it clear that the consideration of debts to America can have no place in such an inquiry. If the object were to let Germany off easily, then France might well ask to be let off easily from her debts, and England from hers, and Italy from hers, and so on along the line. But that is not the object of the inquiry. It is solely to ascertain how Germany can pay, and that question is unaffected by any amount that any other country owes to America."

# Books and The Book

***It is at once the most human and most divine book in all the world's vast library of books. It is rooted in the religious nature of man.***

BY JAMES H. SNOWDEN

"BOOKS are boats loaded with cargoes of ideas, the most valuable goods and vital wealth in the world. They come floating down the stream of time, it may be from distant days and far lands and various climes, and bring us freight infinitely more precious than the silks of India, or the spices of Araby, or all the ivory and diamonds and gold of Africa. Yet are they so plentiful and cheap that no one is so poor but may be rich in this treasure.

"Books are the fossilized brains of thinkers that are gone. The ideas that glowed in Plato's luminous brain or soared in Shakespeare's imperial imagination kindle their fires or spread their wings in our minds and hearts. They are vital arteries through which the thoughts and deeds, visions and victories of men of genius pour into us and throb in our pulses. They crowd the glorious consciousness of these gifted souls into our minds so that we see through their eyes and think with their thoughts and are strong with their strength and rise on the wings of their spirits.

### The Wizardry of Words

"Words, the first and oldest human invention, are still the most magical things in the world, incomparably surpassing all our modern wonders. Loom and locomotive, telephone and wireless radio are small achievements compared with the wizardry of words. The sign which consists of only a few strokes of a pen or a mere puff of breath yet comes nearer to being the incarnation of the soul and the very life of the spirit than any other device of man. It distills and condenses and crystallizes the living content of one soul and transports it to and dissolves it in another so that two minds think the same thought and two hearts beat as one. A single word may thus diffuse ideas around the world, compel multitudes to think and act together, and shape the history of coming centuries.

"Beware of a word: a thousand thinkers and a hundred generations and countless heroes and martyrs may have distilled their life-blood into it, and at its call they may awake and come forth to fight for it and with it. It may seem impalpable and impotent as so much empty air, but its few innocent-looking letters may contain more condensed potency than all the dynamite on the planet. It may unify and electrify a nation, make a million bayonets think and conquer the world. The simple word democracy has in modern times put kings out of business, overturned all despotic thrones and uprooted some of the most ancient special privileges and most sacrosanct customs among men. The sceptres of kings and emperors are puny playthings compared with these magic wands.

"Books are battalions of words that in their massed might are charged with mysterious and almost miraculous power of molding and merging many and even millions of minds into one thought and purpose and life. They resurrect the past, create the present and foreordain the future. They are the great university and contain all ideas and visions and carry in their bosoms the promise and potency of all achievements.

"Of all the books in the world the Bible is incomparably the greatest and best. It was slowly produced, as diamonds are distilled and crystallized atom by atom, through a thousand years at the convergent and crowded crossroads of the ancient world where all civilizations and languages and religions met and flowed into it. Not only was Palestine compressed into its pages, but so also were Babylon and Egypt and Greece and Rome. All the world was taxed and rifled of its treasures to compose and enrich it. A great many-sided literature of the most gifted people religiously, it is the expressed essence of their history and experience. Historian and psalmist, prophet and poet emblazoned its pages with their pictures of the march of God through time, tossing impenitent nations out of his path, and with the most glorious visions and colors of their inspired imagination. The Hebrew was the most richly endowed child of God and yet also was the most wilful and wayward and passed through the deepest waters and the fiercest fires. He poured his burning, throbbing soul into this book so that it flames with his ardent dreams and hopes, is jubilant with his joyous triumphs, smeared and stained with his sins and tears, darkened with his tragedies and sobs with his sorrows.

"No other book is so varied and picturesque and colorful, so surcharged and saturated with the distilled fibres of the human soul. It is at once the most human and the most divine book in all the vast library of the world's books; and like an old rose jar it will ever retain and emit its precious divine aroma; out of its ancient moss-covered rock will ever gush forth living streams of life. It has been and is the most prolific soil and seed-bed of other books, and out of it have grown vast forests of literature. It can never pass out of human interest and become obsolete, any more than can the majesty of mountains and the mystery of the sea, the beauty of the Parthenon, the plays of Shakespeare, or the soul of Lincoln. It is rooted in the religious nature of man and will endure as one of the permanent and perennial interests and values of our human world.

### The New and the Old

"The New Testament is the best part of this greatest and best book. The New is the blossom and fruit of which the Old is the root. It contains the most precious truth distilled out of the richest and most sensitive spiritual souls and brings it to our minds and dissolves it in our hearts. It comes to us out of the greatest period of human history, the First Century of the Christian Era which still overtops all the centuries. It is full of picturesque scenes and stirring stories and dramatic moments. It grows out of a great background and is full of great biographies. It is written in every-day speech in simple words level to the common people and to children, and the simplicity and beauty and majesty and music of its style have been the charm and praise of all the Christian centuries. Translated into no fewer than 770 languages no other book has come near it in circulation over the entire globe. It is read on every continent and island and is incomparably the best seller in the world today. It is a profound book in whose depths scholars may lose themselves, and yet it is a popular book and the common people read it gladly.

"It is a highly composite book, produced by many writers and containing various kinds of literature, history and doctrine, gospel and epistle, parable and prose-poem and panoramic apocalypse, and yet it blends this wide variety into a rich unity. Woven of many notes and chords and melodies, it yet all melts into harmony and makes one music. It gathered honey from all the fields and flowers of the ancient world. It considered nothing human foreign to it and

## Unto the End

*Having loved his own that were in the world he loved them unto the end.* *John* 13:1

From dawn to evening's dial
When light and darkness blend,
His love bridged every trial,
He loved them to the end.

He washed the feet of traitor
Still in the guise of friend,
No service could be greater,
He loved him to the end.

The cross was Love's last token
When grief his heart did rend,
"'Tis finished," glad words spoken,
He loved us to the end.

Such love my soul enraptures
Both mind and heart commend,
My life it wholly captures,
I'll love him to the end.

—*Contributor.*

taxed all the world for its own enrichment. An oriental book, it is yet equally understood in the Occident. It crosses all continental and racial and linguistic lines and is everywhere familiarly at home. While deeply colored with the soil and ideas and customs of Palestine its pictures are true to the life of every land. It speaks to the universal human soul and sweeps all the mystic chords of the human heart. Never can it grow old and out of date, nor can custom ever stale its perennial freshness and infinite variety. One of the oldest books which we know, it is yet one of the most modern and matches and meets all the experiences and needs of our day and life.

"All its lights are thrown upon its central Figure and supreme Personality. It sets in its frame a Portrait unique and unapproachable in all other literature which no human pen ever produced out of imagination or myth, but which was simply drawn from life and brings us face to face with the living Reality. So realistic and modern is the picture that Jesus seems to step right out of these pages into our homes and streets and marts and all our life.

"The New Testament is an intensely human book, and yet it is none the less but all the more divine. It is not easy to separate and define this divine element, just as it is not easy or possible to draw the dividing line between the human and the divine in providence or in our own consciousness. But this divine element is present as a golden thread woven into all its web, or as a flame that burns all the way through it, or as a relish that is found in all its pages. The book is earthly clay fused with celestial fire, human flesh filled with divine spirit. Its vessel is earthen, but its treasure is heavenly. The breath of God is blowing through this book; nothing else will explain it.

"To know this book is in itself an education. It broadens the brain, kindles the imagination, purifies the heart and transforms the life. More than any other book it has shaped and colored the history of these nineteen Christian centuries, and with every cycle of the sun it is infiltrating its teaching and spirit more deeply into the highest and finest civilization. But as yet it is sadly true that only dimly and slightly is its light seen and its power felt and its truth transmuted into life, and its great days and deeds are yet to come.

"There is vastly more light to break out of this book. Countless seeds and innumerable harvests yet slumber in its soil. When these seeds have been sown around the world and are sprouting on every shore and blossoming in every heart, when all its truth has been turned into bread and assimilated into the life-blood of the race it will be seen and experienced that its words are spirit and life."

—(*Introduction to "The Making and Meaning of the New Testament," published by Macmillan Co.*)

# The Aftermath of Quake and Flame

By William Axling

THROUGH the combined work of earthquake and fire 67 per cent of Tokyo's map was blotted out, 638,525 houses destroyed and 1,356,740 people made homeless. Throughout the whole devasted area 1,569,743 houses were destroyed, leaving a host of people, still unnumbered, without shelter. The tragic list of casualties is still incomplete. The known dead for Tokyo and suburbs alone is 119,208, the wounded 33,984 and the missing 17,366.

In one of Tokyo's most congested wards 32,000 people perished together in an open compound where they had taken refuge from the pursuing flames.

Yokohama with a population of 350,000 was utterly wrecked by the earthquake and then wiped out by the fire. Although seven weeks have passed since that dark September day the roll of casualties here is still in the making.

### Debris Marks Tokyo

Nothing but fire-swept debris marks many of Tokyo's once bustling industrial and commercial centers. Out of 28,274 factories in greater Tokyo 13,063 were destroyed. The loss of the city's commercial and industrial firms totals $1,119,325,000. This paralysis of industry and trade has thrown hundreds of thousands of people out of work and added unemployment to their loss of home and personal property. Japan's total losses in the earthquake zone leaps across the $5,000,000,000 figure.

Notwithstanding the fact that some 600,000 refugees have fled to other cities and the country districts, there still remain 800,000 people in Tokyo and its suburbs who are dependent upon relief measures for housing, clothing, bedding and food. The situation for Yokohama's refugee population is even more desperate.

Rough lumber shanties are springing up over the destroyed districts like Jonah's gourd. For the multitude who cannot even build a shanty the government is erecting temporary barracks in different sections of the devastated area. In these barracks each family is crowded into a 9x12 foot room. Rice is rationed out to the refugees daily and every third day a can of milk is given out for children under five years of age and for invalids.

### Christian Institutions Hard Hit

The cataclysm swept away seventy church buildings, and scattered their constituency. A large number of Christian social service centers, the Y. M. C. A., the Y. W. C. A., the Salvation Army, the American Bible Society and other Christian agencies lost their working plants. A dozen Christian educational institutions were wholly or partially destroyed. Materially it will take millions of money to put Christian institutions back on the map of Tokyo and Yokohama. While Christian leaders and Christians suffered the loss of homes and property in large numbers there were remarkably few deaths among them. The Christian man-power remains practically intact as an incalculable asset for the work of building up a greater and more efficient Christian movement in the ruined regions.

### Baptist Suffer Severely

Baptists and Baptist institutions stand near the top of the list of heavy losers. The Mabie Memorial School in Yokohama is a sad and sickening wreck. Absolutely nothing remains that can be salvaged. The Tokyo Misaki tabernacle was completely gutted. The Sarah Curtis school plant, the Shiba, Kyobashi and Fukagawa churches were burned. The newly built Yotsuya Church building and Scott Hall at Waseda University were badly damaged. The just completed Yokohama Memorial Church was gutted and the business men's dormitory and English night school buildings were burned.

The pastors, with one exception, of the destroyed Baptist churches, 239 of their members and hundreds of their constituency were burned out and scattered to the four winds. Pastor Sawano one of our pioneer preachers and Professors Yuza and Ohashi of the Mabie Memorial School lost their lives. The Wynds, Holton, Gressitts, Fishers, Covells, and Toppings lost their homes with all their contents. Misses Carpenter, Russell, Newbury, Acock, Kludt and Jenkins lost everything.

What little property remains will need extensive repairs. Over $500,000 will be need simply to put our work back on the old basis.

### Gutted But Going

Kanda ward was the first section swept by the fire and the Tokyo Misaki Tabernacle was one of the first Christian institutions attacked by the flames. In an incredibly short time it was gutted. The partitions, floors, everything burnable was madly devoured. The fire-proof glass in the windows melted like snow. Even the contents of the safe were transformed into ashes.

The reenforced concrete walls, floors, stairways and roof however withstood the wrenching of the earthquake and the baptism of fire. With this gutted shell of a building as our only asset we plunged into the work of relieving the multitudes in distress. The building was cleared of debris and turned into a refuge for the homeless. At present sixty families are sheltered under its roof. These will be increased to 300 people. We secured from the Japanese authorities a large portion of the American relief supplies and became one of the

distributing centers for food and clothing.

The city turned over to us the feeding and clothing of our section. It also entrusted to us the milk distribution for the infants and invalids of half of our ward. In this way we are now ministering to 100 families outside of the building. The front entrance and gallery were turned into a free dispensary and emergency hospital and a physician and two day nurses were added to our staff. An average of ninety-five people a day are availing themselves of this phase of our ministry. A free day nursery, free kindergarten and free legal advice bureau have also been opened. One corner of the lower floor has been shut off with rough boards and here dismayed, discouraged human hearts are brought face to face with the great Healer and Helper.

In spite of its wrecked condition the tabernacle and its staff are functioning as a rallying center for their stricken community, trying to inculcate a morale and contribute their bit toward the material and spiritual reconstruction of the ruined capital.

### The Greater Goal

Tokyo, the proud metropolis of the Orient, is dazed but not dead. Its people are suffering, but their spirit is unbroken. With amazing courage they are facing the future. They are determined that a greater and better Tokyo shall rise up out of the quake shattered and fire swept debris.

America's quick and whole-souled response has profoundly touched the heart of the Japanse people. It will be strange indeed if this will not inaugurate a new and happier day in American-Japanese relations. The response of Christian America to the task of Christian reconstruction in this empire must be even more speedy and hearty. We are challenged to turn this blow into a blessing and seize this opportunity to make a great forward drive for Christ and kingdom building in this land. Defeat has no place in the Christian program. The future is God's and is as big and as bright as his purpose.

# Mixing Steel and Religion

By John A. Howard

THE semi-annual mission conference of the Bengal-Orissa Mission this year was of unusual interest. It was held the last of July at Jamshedpur, that great city right here in our own Bengal-Orissa field. The missionaries, twenty strong, arrived at the station at 9 o'clock Saturday night in a drenching rain. Mr. Browne, our host, met us and helped us to unload our mountainous luggage and pack us away in the monstrous busses which took us three miles and deposited us at the door of his hospitable home, where after a bountiful dinner we and our luggage were finally sorted out and distributed to our various stopping places. Although we slept in different nearby houses, we had our meals together at the mission house. As we gathered around the long tables overflowing into the living-room, we from the smaller stations greatly enjoyed the fellowship of our missionary friends. and the varied fare provided so abundantly by our hospitable hostess. The sessions of the conference were held in a room in the mission house which is being used for church purposes until the completion of the fine new building. The new church, which is in the same compound with the mission house, is to be used for both English and Indian work. Jamshedpur has given generously toward this. Mr. Eller is there now pushing the building operations.

Jamshedpur is on the main line between Calcutta and Bombay. It is about eighty miles west of Khargpur, the nearest mission station, and most of us had never been there before. The low wooded hills, their beauty varying with the weather and the time of day, the shining waters of the winding river in full tawny flood, the factories with their tall chimneys, smoky by day and lurid by night, the beautiful roads, the pretty homes in garden compounds—these are some of the features that impressed us. When we were taken for long delightful rides, and were shown some of the wonderful work that is being done by the Tata Company and its branch industries, we realized as never before what marvels have been wrought in the short time since the company first started its work there.

### Doctor Jones and His Message

The business of the conference was transacted with dispatch and to the general satisfaction of all. The usual devotional periods were helpful and inspiring, but the feature of supreme interest and inspiration was the presence of Dr. Stanley Jones, as our guest of honor and spiritual leader. The messages he brought to our conference were heart-searching and inspiring. We were soon aware that he knew missionaries and understood their weaknesses, backslidings and problems. His strength lay not alone in letting us see ourselves, but in that loving admonition and reproof which leads to sincere repentance. Doctor Jones impresses one as being a man of deep consecration, a man who lives and breathes in the realm of the spiritual, yet has his feet firmly planted on the earth. He has studied the Master, lived and walked with the Master, loved and worshiped him, until he unconsciously imitates him in social intercourse with man, in his humble and devout spirit, and in the method of his preaching, which has no uncertain sound. To him the Bible is God's Word, Jesus Christ is God manifest in the flesh, repentance and salvation, a work of grace wrought by the Holy Spirit, the shed blood of Calvary our only hope. Whether speaking to a group of missionaries, or to a crowd of educated Hindus, his central theme is Jesus Christ, the world's Saviour. Whatever his subject, its development leads to the foot of the cross. In these days when so many preachers avoid the cross lest it prove a stumbling block, and fear to mention Jesus Christ lest Hindus and Mohammedans take offense, it is refreshing to listen to a man determined to know nothing but Jesus Christ and him crucified.

Doctor Jones is one of the greatest preachers of this generation. He is free to go anywhere and serve any mission or cause. His salary and expenses are paid by his board so that his services in Jamshedpur were a contribution from the Methodist Episcopal Church.

His coming just at this time was a special favor. He was spending July and August in a retreat and in teaching a course on Benjamin Kid's "Science of Power" at Shantinekatan, in Doctor Tagore's International University. As he said, "After seven years of continuous talking to India, I felt that I wanted India to talk to me a bit." This engagement was the only one that he accepted during these two months. We valued his presence and to his Master whom he loves and who brought him to us, we are bound in a new devotion.

### The Indian Meeting

Doctor Jones is commissioned first of all to work among the students and educated Indians. He has already won a place of respect and influence among these classes such as few have ever enjoyed. He is overwhelmed with invitations from all sorts of Hindu social and religious organizations, covering his time for months in advance; the largest halls often prove inadequate and his services must be held in the open air to accommodate the crowds, and again it is proved that Christ, if lifted up, will draw all men unto himself.

While in Jamshedpur, he was invited to speak under the auspices of the Vivekananda Society, a non-Christian religious organization. The president of this society, S. Gupta M. A., requested Doctor Jones to speak on Jesus Christ. Of the two subjects given him to choose from, he chose this one, "Jesus Christ and the Problems of Today." The meeting was attended by 200 of the highest paid and highest-ranked non-Christian Indians in Jamshedpur. The room was packed.

Doctor Jones, after dealing with primitive religion, law and science which in turn have held the minds of men, and which have in themselves proved inadequate to solve the problems of men and the problem of sin, proceeded to deal with each of the problems of the present day and to find their solution in Jesus Christ. He fearlessly faced the problem of labor, and capital, of race, of war, and, finally, of character, and in each showed that only the transforming power of Jesus Christ can take from the lives of men the selfishness, the greed, the pride, the sin that are the causes of the problems. In conclusion he contrasted the pure, beautiful lotus floating on the pond with the mud at the bottom of the pond and showed that the only possibility of transformation of the mud into beauty was by its being drawn up into the life

of the lotus and receiving new life. "Except a man be born from above, he cannot enter the kingdom of God."

As Doctor Jones came to his last point, the problem of character, and preached a direct and personal message of salvation through Jesus Christ, there was a breathless stillness, and the president of the meeting, the most highly respected Indian in Jamshedpur, and a non-Christian, sat there in rapt attention with the trace of tears in his eyes. As he rose at the close of the lecture, among other things he said, 'Never have we heard such a lecture as this in Jamshedpur. We shall always pray for Doctor Jones." He was right. They never had listened to such preaching. The president of the society, in proposing a vote of thanks, said that they thanked Doctor Jones for his lecture because he presented "not Christianity but Christ."

A mission conference in Jamshedpur! Is such an event in Jamshedpur too much for the imagination to imagine? Jamshedpur, the most conspicuous and flourishing steel center in Asia, where the whistle calls men to work seven days a week, fifty-two weeks in the year—would this place have time to listen to addresses on religion? Jamshedpur, a people whose taste enjoys such films as "The Devil Dancer," "Experimental Marriage," and tends to dislike all that "smells missionary"—would this same people have room for great hymns and great sermons? Jamshedpur, with 85,000 non-Christians, with a mixture of races, languages and religions hard to find anywhere else in the world, would such a tangle have room for Jesus Christ? Jamshedpur, a public that has seen and rambled on dozens of horse-races, that has crowds of thousands witnesses scores of football games—would this same public welcome a mission conference as well as a racing club from Calcutta and a sports' association from Madras?

The truth is that Jamshedpur was not asked what it thought of mission conference, because it had never had one, and did not know what one would be like. Plans were made for the conference in the faith that people are waiting to be guided by thought, reason and Christian principles, as well as to be swept along by impulse, instinct and pleasure, that they love God more than gold, and that they are satisfied with nothing less than the Father's presence, and the highest manifestation of that presence, Jesus Christ.

This faith was justified. The general manager of the Tata Company did everything that opportunity offered to make the conference feel at home. He furnished and turned over to the mission for the use of its visitors two bungalows, and gave the institute auditorium for the public sessions of the conference. The town administrator (mayor), the son of a Wesleyan missionary and a man with some Baptist ancestry, gave a very striking address of welcome at the opening session. The Vivekananda Society, with the cooperation of "Milanee," a large Indian dramatic club, arranged for one of Doctor Jones' meetings, and its president, the chief medical officer of the Tata Company, Dr. Chakravartti, presided.

All the public sessions of the conference were attended by more people than have ever before turned out to religious gatherings in Jamshedpur. Some put their motor-cars at the disposal of the mission. All the expense of the conference—the getting out of 900 hand-bills and the printing of 250 programs—was met by the English church at Jamshedpur. The only offering taken during the whole conference amounted to Rr.100/—and that was sufficient.

Forty of the Welshmen came from Golmuri to the opening session and sang "Jesus, Wondrous Saviour." Mrs. A. E. Hirsth, a member of the Christian church from Youngstown, Ohio, arranged a musical program for the reception the last evening. No member of the conference could escape the spirit of welcome that surrounded the gatherings and that Jamshedpur and Golmuri expressed especially on this last evening. The climax came when twenty of the missionaries were in the station bus at the front door of the mission house. The Welsh boys from Golmuri, who had contributed so much to the musical program, came outside together with all the Jamshedpur friends who were still present, and all sang with hearts touched with tenderness, "God be with you till we meet again."

Steel and religion did mix. Again faith won. For some valiant souls who had been in Jamshedpur, three, five and eight years without enjoying any such gatherings, these conference days were the happiest and sweetest of all their stay in India. Jamshedpur does respond to real preaching. When 200 of the most intelligent and highest ranked non-Christian Indians will listen with eagerness and breathless attention to genuine preaching and in the English language, let us be very slow to conclude that Jamshedpur offers no opportunity for preaching in English and rather rejoice that man's Christ maketh room for him.

Contai, Bengal, India.

# The Source of Power

***A message by Corwin S. Shank, president of the Northern Baptist Convention***

FOUR years ago the Northern Baptist Convention fixed upon certain objectives covering a definite time. We are now approaching the end of this period. Our program was not set up by one church, but by the whole denomination, and it contemplated unity of action and oneness of purpose. Our accounts will soon be balanced and it will be for every church and for each member to answer squarely how well we have done team work to accomplish a common objective. In any great democracy there are always a few who do not see with the majority, and while some churches have failed altogether, and others have not lived up to their full opportunity, yet on the whole we should thank God that so large a percentage of our people have thrown themselves actively into this great work. We are not responsible for results, but we are responsible for doing our utmost to accomplish what we believe to be a plan divinely approved. If the churches are brought to a new realization of their responsibility by November 1 one-half of the budget as fixed upon at Atlantic City will be actually paid in.

Through the great program of Bible and missionary conferences now in progress it is ardently hoped that by the end of the fiscal year we can show our program completed in a way worthy of any great body of people engaged in a great work. While to many it seems that our objective is raising money, let us not forget that this is only a means to a great end. Our program has contemplated increasing missionary activity throughout the world and the extension of Christ's kingdom in all lands, as well also the enlargement of every home missionary activity that will tell for the planting of the banner of Christ more securely in our home land. *Our real objective is not money or things, but soul winning, securing men and women everywhere to become born again and this time of the spirit of Christ in whose behalf we labor.* There ought at all times to be real spiritual power coming out of any financial campaign, and conversely there ought to be real financial power coming out of any spiritual campaign. If I mistake not, we are accomplishing now in a large measure these results throughout our field. It is a happy circumstance that we are not lashing ourselves into a frenzy, but are calmly and deliberately putting forth every energy and leaving the results to the Master. With a great constituency of a million and a half people spurred on to a common objective, and with a consecrated spiritual leadership, there is no such word as failure.

Let us all keep ever in mind that Christ is the source of our power and remember if we do our duty he will produce the results that are best for his kingdom.

# Our Teaching—A Stewardship

*A church holds its young people by using them. Keeping all responsible tasks under control of experienced hands tends toward the reefs of one-man domination*

By Morgan L. Williams

"LET me do it, mother! Let me do it!" was the earnest plea of four-year-old Junior, as his mother began pouring syrup on his breakfast waffle. And we all watched him take the big pitcher in his little hands while his mother, with loving patience, permitted him to attempt a new and difficult task. Of course he did not hold the pitcher as securely or pour the syrup in just the quantity and place that mother's hand could do; but he managed well and spared the table linen under the wise guidance of one who believes it of more worth to train her child than to spare herself the annoyance of accidents.

This simple incident has reminded me repeatedly of a serious problem in many of our churches. We usually find a mature parental hand doing the Lord's work; and often from force of habit that hand is thoughtlessly performing most of the tasks which inexperienced members should be trained to do. "Let me do it!" is the silent pleading of babes in Christ as senior workers pour the syrup. The juniors are greatly desired at the spiritual table, and it is a joy to serve them in Sunday school and church meetings; but we forget that they like to have active part in the operations. The easy way to run the church is to keep all responsible tasks under the sure control of experienced hands; they can achieve with less mistakes or embarrassments.

### Reefs of One-Man Control

By such reasoning and lack of direction many churches drift toward the reefs of one-man domination. The number of capable, well-trained church workers is always limited; and if this staff is not supplied with other workers in training, death and other causes deplete the number of leaders until only a few "pillars" remain, one of which comes to bear greatest responsibility. This one man or woman may be a financial power in the community and a very worthy citizen, but the growth of the church is hampered in this monopoly of office and effort.

"We built our church thirty-seven years ago," remarked my friend as we approached the beautiful structure. "Our senior deacon was then chairman of the building committee, and from that day until last year he has been chairman of the trustees. He entered the work as a prosperous young business man, and he has been our chief support during all these years. And," he added with a twinkle in his eyes, "his record as superintendent of the Sunday school covers nearly fifty years." That city church is now wisely shifting responsibilities to other hands; and the hand that gripped church offices once so securely and permanently now cheers younger men in the work. God's blessing on the veterans in our Lord's service! We honor them by wisely training others to carry the torch.

Inexperienced young Christians have a right to responsibility, and opportunity to make some mistakes and blunders. Junior members of the board of deacons may tremble in self-consciousness when passing the communion service at first, but like all of us they learn by doing. It seems characteristic of many prayer meetings that the mature members do most of the praying. The leader calls for a "season" when several brief prayers are to be offered; and as a period of silence ensues, one or two devout souls pray long and fervently. This is well. No one disparages earnest prayer; but may there not be in the meeting some young Christians who would say: "Oh, we would voice prayers too if we were encouraged"? We need to ponder what Jesus did when his disciples asked: "Lord, teach us to pray." Like children they wanted to pour out their inner thought and feeling in worship, and Jesus taught them to do it. Those who offer long prayers in our meetings oft forget that they began praying publicly when, as trembling children in the faith, they were encouraged by their seniors. In many devotional meetings of our young people's societies the pastor and mature leaders are called upon to pray and take active part in the program; and the young leader and other immature members sit back, courteously inhibiting the expression that ought to cry out, "Let us do it! We want to learn by doing." Each society of young people may well have a few experienced parental souls in their midst, but these should remember their call to a teaching-stewardship.

### Quality Meetings vs. Leadership-Training

The many facts bearing on this problem seem to indicate that our churches are more concerned in promoting good meetings than in training life. The syrup must be poured out with great care and precision. We are so particular about the quality of production that we fail to develop the inexperienced producer. Take for example the musical program. We have led our congregations to be critical of the production. Trained musicians are demanded for faultless rendition of works of art; and while paid singers are pouring forth beautiful harmony, the listening ear of a soul that understands may hear a silent plea from aspiring youth in the congregation: "Let us do it! We would learn to sing." Of course some earnest souls cannot sing, and their place of best activity is not in a church chorus. But all churches have voices to be trained. And chorus work gives them opportunity to render special selections occasionally. Let the trained voices guide them, and let the patient church family kindly excuse many imperfections in the production for the sake of developing life.

After baptizing two young men into his church membership the pastor said to his board of trustees: "Brethren, we must put these fellows at work if we keep them interested in our church. I propose that they take the responsibility for ushering at our evening services." And one of the two officials who had performed this duty for many years exclaimed: "What! Those young men usher and take up the offering? I know them very well, they are not dignified enough for that task." But the wise pastor risked the "dignity" of the service, and gave the young men a chance; and today they are faithfully doing the work to which aging hands were clinging. That church is holding its young people by using them.

### Thrust Into Service

The eager unrestrained impulse of the little child at breakfast is hidden and subdued by the time he is a youth in the church family. Only as the junior nature has had growing expression in the life of the church do we secure a trained youth ready to accept large responsibilities. Very often because his seniors have neglected his development by trying to do everything for him, youth turns away from the family and goes into a far country where he can do things for himself. Many churches, if they save their young people, must literally thrust them into positions of active service and responsibility. "For twenty years I was superintendent of our Sunday school" remarked an elderly layman as we shook hands at the close of an interesting associational conference. "I got into the work when a young man," he continued, "by being elected assistant superintendent, and when the superintendent dropped the work shortly after the church said 'Let the young man be our leader.' I did my best in those inexperienced days, and under my leadership the school prospered." As he finished this question came to my mind but I did not voice it: "And did you push other young men into responsible positions under your leadership?"

Most of our mature workers came to their tasks after much encouragement and help from their seniors; and now as Christian stewards of the offices they hold, let them pass their capability and experience over to the junior members of the church family. The time was when every skilled artisan employed an apprentice at his side. Every trade was learned thus. Have we forgotten in this automobile age, that colts are broken to harness and pull of a load by hitching with trained horses? Let us look to our teaching-stewardship in the service of Christ Jesus.

# Opportunities in the Far West

*On the wrinkled, corrugated surface of a land that is largely desert live the souls who create the opportunity for altruistic service.*

By G. Clifford Cress

WESTERN opportunities like the lure of gold ought not to be scrutinized by any who have not some degree of ruggedness in their makeup. A good many bones bleached along our western trails in the early days. There are still quite a few mountains of difficulty, alkali deserts and death valleys to be conquered by the pioneers who are blazing the way for the heavenly-minded commonwealth that is to be out here. If the opportunities hereafter noted seem to be bristling with cactus—like spines of difficulty; if they suggest problems calling for brain-sweat and agony of spirit; if they seem to summon us to grim sacrifice rather than to poetic contemplation, let it be remembered that all permanent spiritual conquest is achieved through personal and collective reenactment of Gethsemane and Golgotha.

By the far West we are thinking of Rocky Mountain America and the Pacific slopes. Here on the wrinkled, corrugated surface of a land that is largely desert live the souls who create the opportunity for altruistic service. Lest my reader fail to get the catalog, let me make it modern and list my beckoning opportunities—one, two, three!! And there can be only a few suggestions for each. The reader must use his imagination to clothe these gaunt outlines.

### (1) The Isolated Homestead

There is a missionary in Montana, supported by the New World Movement money, whose field lies forty to ninety miles from the nearest railroad station. Boys and girls almost grown have never seen a telephone, electric light, brick building or train of cars. Corpses are hauled a hundred miles to the nearest cemetery for burial. There are mothers in lonely valleys bringing up families whose hearts ache for the word of God. The isolated homestead and the neglected souls of men are legion. No one has ever cared for their need. Whoever would serve these lonely stretches must share their life. Only vicarious ministrations by workers who will voluntarily accept exile will win, for these frontierfolk do not quickly give their confidence to strangers. The need of the isolated cannot be met by eloquent sermons relayed by radio but only by human fellows who can suffer in order to serve.

### (2) The Migrant Groups

In every part of the West there are increasing bands of wandering men who shift about, following seasonal occupations. They harvest and thresh and market vast crops of wheat, oats and barley. They irrigate, gather, sort and pack the fruit crops of a thousand irrigated valleys. They catch and pack fish. Most of them are middle-aged or older men who have no homes or intimate family ties. They never go to church. In most cases the church does not go to them. There are in every gang of men some boys who yesterday knew a mother's care. They have begun the long tramp that ends so often in the poorhouse, county hospital or suicide's grave. No single denomination can reach them. It calls for a cooperative effort and must be area-wide.

### (3) The Industrial Group Exiles

The vast clip of wool that annually goes to eastern mills, carries in its greasy ill-smelling bales the life blood of an increasing army of men who live and die in the forests, mountains and deserts caring for the flocks. No man cares for their souls. The cattle on a thousand western hills are watched, branded, rounded up and sent to market by another group of exiles. In remote places where the church seldom goes are large groups of miners, living, working and dying like rats in their tunnels to produce the metallic wealth of the nation. They number great bands of men absolutely exiled from what makes life dear to most of my readers. And then, there is that other group of exiles—the hewers of logs and sawers of lumber. Living in exile! Visit even the best groups and let your Master say what your response to this ought to be. And again, few people consider the need of our western railroad men. Trackmen, trainmen, supply and shopmen on the long steel lines, are, multitudes of them, living in forced exile from home and the gentler side of life. We accept the service of their isolation. Do we care for their souls?

### (4) The American Indian

He still waits by tens of thousands on reservations of his conqueror's choice, and does not dream that the paleface has a God of love nor a Saviour whose keyword for human life is service. Multitudes of the original sons of the western soil, if they think at all, must regard us as devoted to a god called Power and inspired by an insatiable acquisitive lust of things. Where love and service have been given to the Indian, the harvest has been similar to returns from irrigated fields—surpassing great. He still holds out mute hands and beckons for help that comes with painful slowness and niggardly measure.

### (5) The Yellow Asiatic

He is here. He is a numerous group. One says he is decreasing; another report says he is increasing. We send many missionaries across the Pacific to his friends over there, but over here we exclude him, segregate him, restrict him. He is a great producer of food from our soil. We eat his products and we are caring for his soul in a measure. But no one living out here is satisfied with our measure of service to and for the yellow brother. He is not more unreachable than many types of white men. When he goes to our schools he is more easily approached through a common language. The greatest of all American problems face out over the Pacific. Good citizenship as well as good Christ-likeness sends an S. O. S. to every sensitive soul among us to get busy and treat *all* Asiatics as human brothers. Will we listen in and get the message from our Great Leader?

### (6) The Mexican

All over our West you will see him living in shacks and other wretched places. He comes at our request to work on our railroads and to raise our sugar-beets. He is ignorant and superstitious and nominally Roman Catholic and knows little of our democratic ideals. His children sit beside our children in many schoolrooms. In many localities he outnumbers the white American stock. He has a lower mentality than the Asiatic but he can be won to Christ and the better ideals through love and service as Arizona and California have so well demonstrated. Can we reach the group? There are over 600,000 here and still they come.

### (7) The Mormon

Increasing as no other religious body in the United States of America in proportion to its membership, all our western land is being permeated by this mongrel religious faith. This revival of the primitive Phallic cult is mixed with smatterings of Christian ideals and hundreds of thousands of souls acknowledge allegiance to the first presidency of an ecclesiastical organization that for completeness of cohesion is not excelled by any on earth. It is now sloughing off some of its cruder externalities, but at heart it is just as pagan as it ever was. Missionary efforts for the salvation of Mormons have not been too numerous nor too strongly pushed. Baptists have an increased obligation to the Mormon opportunity. All our agencies for winning them back to simple Christianity should be greatly multiplied and generously supported. It is a challenging opportunity.

### (8) The Denominational College

If Baptist schools are needed in the East to make their contributions to the world's need, then by the same token the West needs them too. One seminary at Berkeley and two colleges at McMinnville and Redlands and a junior college for girls at Denver—these complete our list. The opportunity is great, the difficulties are mountain-high, but the future leadership for the throbbing West will come out of schools. Can Baptists contribute leadership in the West tomorrow by training many of our sons in schools that are saturated with the life and passion of our Lord and Master? The answer rests with us.

**(9) Our Neighbors and Our Children**

They are all about us and ever with us. They are our nearest-at-hand open door. It would be tragic indeed if while we build programs for the other far-away groups we neglected those near at hand. There is a danger here. Our neighbors and our children call us to renewed devotion in our homes and churches already established. We who live in the West must get under our burdens anew.

Wherever there is distinct and outstanding need of service, there are our opportunities for missionary effort. There are many distinct areas of need in the great West. These challenge our attention and if we will but look at them until our attention becomes fixed, it will not be long until our sympathy will be stirred. Then if our wills are reinforced by the "mind that was in Him," we will not be needing any further call to service. Apparent destitution, our ability to relieve it and the inner Spirit will be a trinity pointing the way to opportunity to translate into action the faith and life that are in us. The New World Movement which we are bringing to a close this year is just the modern way of spelling out a lot of downright hard work. That may be one reason why it is not more popular with some people.

The New World Movement is closing. But the opportunities of the West are to be always with us. They will change as the evening lights on desert and mountains, but the responsibility of this generation is to those who are among us today. Our children will live in the world we are creating for them here on the sunset slopes. Our apathy and neglect will ripen into miserable results for them, for the sins of omission of the fathers are visited upon the children as are those of commission. If the kingdom of God rests on righteousness, truth and brotherliness we may be co-laborers with God today in laying these abiding values as foundations in the hearts of men who are pioneering in the rapidly developing areas looking toward the Pacific.

For what will it profit the West, if, while clearing off the forests, harnessing rivers and compelling mountains and valleys to give up their boundless wealth, we should lose Jesus who alone gives meaning and purpose to life? All missionary opportunity for the West as for the individual man everywhere, when stripped down to its final reality, simply means putting Jesus in all his regenerative and creative power right in the very heart of all life. On this all-inclusive conviction we Baptists must build our programs for East or West, for the individual and for the social group.

Lewistown, Mont.

# Annual Session of State Conventions

## New Jersey

By Frederick Blaser

THE ninety-fourth annual convention of the New Jersey Baptists was held in the First Church of Asbury Park, Oct. 22-24, 1923. The theme of the convention was "Winning New Jersey for Christ." In spite of the "northeastern" with a deluge of rain for thirty-six hours, the enthusiasm ran high and the attendance passed expectation. The women—God bless them—were faithful in all the sessions, putting the men to shame in that they braved the pouring rain while many of the men toasted their feet at the fireplace in the hotel lobbies.

The program was well balanced, with a galaxy of stars as speakers such as Devan, Jones, Tomlinson, Swetland, Garabrandt, Roberson, Traver, Lynch, Goodall, Jerome, Foster, Mrs. Coleman, Miss Hughes and others. The themes discussed were evangelism, education, rural work, foreign work in cities, home and foreign missions, social service, finance, etc. At no time did interest wane on the part of the delegates, for the addresses were clear and to the point, the discussions brotherly and for the purpose of illumination rather than criticism.

The workers in the state office were alert and ever ready to answer questions, to furnish needed data and to give such assistance as was requested from time to time in the transaction and dispatch of business. The rich spiritual atmosphere was evident in the fine sermons delivered on Monday in the state pastors' conference by Rev. Arthur S. Devan of Plainfield, N. J., who spoke on the "Challenge of Youth" and by Carter Helm Jones of Philadelphia who swayed his audience by his telling address on "Christ's Representatives." Prof. I. H. Matthews of Crozer Seminary gave five devotional addresses that were helpful and inspiring and permeated the whole convention life and purpose.

The board of managers, through Recording Secretary Joseph M. Twomey of Newark, presented its annual report covering the many activities of the year and reflecting great credit upon the board for the efficient way in which the King's business had been transacted. Several amendments were offered to the constitution for the purpose of greater efficiency; these were unanimously adopted. It was noted that appointees to the board of managers who absented themselves from the board meetings, twice in succession without excuse, were automatically dropped—"Workers not shirkers" is the slogan.

A detailed report of the finances was presented by the treasurer, Charles D. Brady, involving receipts and expenditures of $117,741.27, and Judge Horace Roberson of the finance committee presented facts and figures making clear the seemingly involved report of the treasurer. In spite of the large increase of receipts in the state for the New World Movement, the convention has an accumulated deficit of nearly $50,000 which we are determined must be raised before April 30, 1924.

The future denominational program as adopted at Atlantic City was presented for ratification and after careful and prayerful discussion was adopted unanimously with a few suggested changes, chief of which was concerning eligibility of salaried officers on the board of missionary cooperation as found on page 11, article 3, of said report. The convention noted that such distinction was not wise, inasmuch as the executive secretary of our convention was well qualified to act in our behalf. The budget for the state for 1924-25 to be secured for all causes was noted as $500,000, of which $100,000 was for New Jersey missions, $25,000 for Peddie Institute and $25,000 for new work. The convention recognizes the impetus received during the New World Movement and would press on to even greater things.

The delegates listened with intense interest to the address of the executive secretary, Charles E. Goodall, as he, with telling logic, spoke of "Three Hopeful Signs in our Kingdom Task." Beloved by all the men and women in the state, because of his humanity and brotherly spirit, he was acclaimed as one of God's great leaders. By vote of the convention his address will appear in full in the annual. The election of officers was in keeping with the entire program. Who shall succeed F. Wayland Ayer as president? was the question of the hour. When the nominating committee presented the name of Judge Horace Roberson of Bayonne, N. J., for president, every one felt that the mantle of our illustrious leader had fallen on worthy shoulders. Many years had he served the convention in various capacities, and his knowledge of denominational affairs qualifies him to be our leader.

A. M. Harris of Plainfield, Howard Eastwood of Burlington, and Rev. W. D. Thatches of Trenton, were elected vice-presidents. Charles E. Goodall, executive secretary; Rufus M. Traver, field secretary; Charles M. Brady, treasurer, and Joseph M. Twomey, recording secretary. B. F. Fowler, active in convention business for thirty-two years, part of the time as treasurer, was elected an honorary member of the board of managers, with power to vote. Wildwood, N. J., was voted as the place of meeting for next year, on the hearty invitation of Pastor I. H. Fisher.

The Loyalty luncheon was attended by 187 women while the laymen's luncheon had 150 men present. At the closing session, which was a rally of the laymen and women of the state, enthusiasm ran high. The churches will feel the impact of this great gathering during the coming year.

At the close of the Wednesday morning session a tender memorial service

was held recognizing the faithful service of seven pastors and two laymen who were members of the board of managers. Dr. Gibbs Braislun read the obituary report, after which tribute was paid to Francis Wayland Ayer, who for twenty-seven years served as president of the convention, by B. F. Fowler, D. G. Garabrandt, A. G. Lawson and Frank A. Smith.

The thanks of the convention are due David MacMurray and his good people, who so graciously, entertained us, placing at our disposal the church and parsonage that the King's business might be done promptly and in order.

## Kansas

By J. T. Crawford

THE sixty-fourth annual meeting of the Kansas convention was held in Wellington, Oct. 16-18. It was preceded by an all-day conference of our ministers and an all-day meeting of our women. Both departments had excellent programs.

Wellington, the county seat of Sumner County, is a beautiful little city that takes pride in its streets, public buildings and the number of conventions it can entertain. We met in the new $40,000 building of the Wellington Baptist church. James Fisher, graduate of Ottawa University and of Rochester Seminary, is the active pastor. The church royally cared for the delegations. Heavy rains prevented the large attendance that had been anticipated, but the numbers approached an average.

The out-of-state speakers at the convention were Dr. W. O. Lewis, Baptist representative in Europe; Dr. F. W. Padelford of the educational board and the four women constituting the Loyalty luncheon team. They were all appreciated and brought helpful contributions to the convention.

A thirty-minute period of prayer was shared each morning, conducted by Pastors A. R. Hardy of Newton and H. A. Smoot of Parsons. Two exceptionally helpful quiet-hour addresses were delivered. Pastor W. A. Elliott of Ottawa spoke the first day and brought a serious message on sin. Pastor J. B. Smith of Wichita suggested three lessons from "The Angelus"—work, love and worship.

The report on state missions listed 105 workers under appointment during the twelve months, serving a total of 77½ years. They preached 9,529 sermons, made 24,178 visits, baptized 1,141 converts and welcomed 836 other persons into fellowship of the churches. These figures are 9 per cent above the highest number of baptisms and additions reported through missionary labors in any other year of the convention's history. The announcement sounded a note of encouragement in our missionary work.

The report of the committee on future denominational program adopted by the Northern Baptist Convention in Atlantic City was ratified by the Kansas Convention and a commission of nine was appointed to study out plans of cooperation and shape the financial budget for the state during the coming year. This commission has taken its task seriously and has already had its first meeting.

The educational session was of unusual interest. President S. E. Price of Ottawa University, was on the program for "Our Denomination and Its Colleges." He read a paper of exceptional value which, by vote of the convention, will be published. President P. W. Crannell of the Kansas City Seminary also delivered an address of high order on "Our Seminary and the Denomination." One year ago the convention appointed an advisory committee to meet with the trustees and executive committee of Ottawa University, study the work done in college and report to the convention. Among other things in its report, the committee presented the results of a questionnaire on doctrine, which had been submitted to the faculty for personal answer. An intense discussion concerning the college occupied altogether about one-half day. It was conducted on a high plane, void of personalities. In the general opinion, good was accomplished by the discussion and progress was made in denominational understanding and harmony.

At the close of the Wednesday afternoon session citizens of Wellington brought their automobiles and gave the delegates a delightful drive over the city. This pleasure was followed by the women's Loyalty luncheon and the men's supper. Both were well attended and at each a program of special value was enjoyed.

R. L. Parker, professor of history in the state teacher's college at Hays, was elected president; Pastor O. M. Showalter of Emporia was reelected recording secretary, and J. T. Crawford of Topeka was reelected general secretary and director of promotion. The convention will meet in Ottawa next year.

## Connecticut Anniversaries and Centennial Celebration

THESE meetings were held in the old First Church meeting house, Hartford, now occupied by the Central Baptist Church of the city, Oct. 15-17. It was fitting that the Baptists of the state should meet in the capital city of the commonwealth, where on Oct. 29, 1823, the convention was organized in the then First Baptist Church, during the closing years of the pastorate of Rev. Elisha Cushman.

The ministers of the state met in the forty-second annual session, Monday, Oct. 15, at 11 a. m. Rev. M. W. Schuh conducted the devotional services at all sessions during the day. Changes in the ministry were reported by Rev. E. E. Gates. The new pastors were introduced by Dr. A. B. Coats and welcomed to the ranks of the elect by President P. F. Wolfenden, Rev. Wm. Ross, pastor of First, New Britain, and Rev. J. G. Osborne, pastor of Mystic Union, were the essayists. The work of the M. and M. board was presented by Rev. E. T. Tomlinson, New York. The following officers were elected: Pres., Rev. B. N. Timbie, Meridan; secy., Rev. A. D. Carpenter, Torrington.

While the ministers' conference was in session, the Central Church woman's society gave an informal reception, in honor of Mrs. Herbert J. White and Mrs. John Newton Lackey, the pastors' wives of the entertaining church, after which a luncheon was served by the woman's society. The president, Mrs. D. P. Gaines of Waterbury called the meeting to order and Mrs. H. B. Hutchins of Hartford read the minutes. Mrs. E. E. Gates, Hartford, and Mrs. J. G. Osborne, Mystic, paid eloquent tributes to the life and work of the late Mrs. M. W. Schuh, Hartford and Mrs. Chas. A. Merrill, Noank. Mrs. H. M. Thompson, Stonington, dean of Baptist ministers' wives in the convention spoke in her usual interesting and delightful fashion on the subject, "Pastors' Wives Whom I Have Known." Officers for the ensuing year: Pres., Mrs. Horace B. Sloat, Suffield; secretary, Mrs. J. G. Osborne.

Rev. M. W. Schuh, chairman of the commission on religious education, reported on the work of that department for the past year. A large audience listened with great interest and profit to Dr. Chas. N. Arbuckle and Dr. Cornelius Woelfkin, while with clarity of thought and faultless diction they spoke respectively on, "The Outlook For Religious Education" and "The All-Sufficiency of Divine Grace and Gospel."

### The Connecticut Baptist Education Society

This society, thought to be the oldest of its kind in the country, at least among Baptists, held its one hundred and fourth annual session Monday evening. The society is by no means showing any traces of age except the rare good sense and wisdom born of experience shown in the selection of the speaker for the occasion. Reports showed the society to be assisting seventeen students, with a balance in the treasury. The society needs more money and can be trusted to use it wisely. After the transaction of business, President H. J. White introduced Dr. E. Y. Mullins, who captivated the large audience with his lucid and humorous utterances on the subject of "Religious Leadership." In a significant sense Doctor Mullins is the embodiment of the philosophy he advocates. His message was strong, sane, searching. Fanatics cannot thrive in the atmosphere created through a trained "religious leadership." New officers: Pres. Rev. H. J. White; vice-pres., Rev. H. M. Thompson, Stonington; second vice-pres., Rev. J. G. Osborne, Mystic; auditor, John Starkweather, Ansonia; secretary, Rev. B. N. Timbie, Meriden; treasurer, Fred B. Bunnell, New Haven.

### Convention Centennial

The Connecticut Convention convened on Tuesday, Oct. 16, at ten o'clock, in its centennial session. Rev. P. F. Wolfenden, pastor of the Bristol church, conducted the devotions throughout the day. Dr. Herbert Judson White, in the dual capacity of a co-pastorship and on behalf of Hartford Baptists, welcomed the delegates in a hearty and historical address befitting the occasion. Charles

P. Walker, formerly of New Haven Calvary Church, now residing in Hartford, the first vice-president of the convention, responded to the welcome. For the sixth time, Dr. John Newton Lackey addressed the Baptists of the state as president. By means of a historical retrospect he made a comparison between the conditions in which the churches in the past have labored and the conditions confronting the churches of today for the purpose of emphasizing the call to preach and magnify the ministry of the church to meet the world crisis. In no uncertain language Doctor Lackey emphasized the necessity of Christian people standing staunchly and unitedly for law enforcement. After which he reviewed the work within the state and urged upon all the churches loyalty to the denominational program. Dr. A. B. Coats reported for the board of trustees, and Charles Edward Prior, treasurer, followed, with his report. Rev. Chester H. Howe, pastor of the First Baptist Church, New London, preached the annual sermon on, "Stand Fast in Christian Liberty." It was an interesting and timely message. At the afternoon session, Rev. E. E. Gates, reported on his work as pastor-at-large, and Dr. James McGee reported for the committee on evangelism. After this a review on woman and the kingdom was presented: in Connecticut, Miss Mary L. Howard, Hartford; in Cuba, Mrs. F. J. Peters, Havana; in the United States, Miss Alice W. S. Brimson, Chicago; in the world, Mrs. Andrew MacLeish, Chicago.

Following the afternoon session 275 men met in Jewell Hall, at the Y. M. C. A. H. H. Dickinson, Hartford, presided. Rev. H. M. Thompson, offered prayer. The Suffield School Glee Club, led by Headmaster H. G. Truesdell, sang several selections. The speakers were: William Travers Jerome, New York; H. B. Dickson, Ohio, and Rev. A. E. Rapp, New Jersey. Mr. Dickinson was made permanent chairman of the state organization for laymen.

At the same hour the women gathered in the Y. W. C. A. 375 strong. Miss Mary L. Howard presided. Speakers within the state were: Mrs. J. H. Morshead, state director of the C. W. C.; Miss Edith Wing, president of the state W. W. G.; Mrs. G. C. Laudenslager, state secretary of missionary education; Mrs. J. F. Barton, white cross work and Miss Evelyn Cranska, Children's World Crusade. Mrs. F. J. Peters, Mrs. Andrew MacLeish and Miss Brimson were again heard with interest.

A large crowd assembled in the main auditorium for the closing session of the day. A report by the state board of promotion was presented by Rev. Horace B. Sloat, the director, and adopted by the convention. Mrs. F. J. Peters again sang the gospel message most effectively. Mr. Peters told of their work in Cuba. It was a thrilling message by a man of conviction. "Northern Baptists Uniting to Complete the Five Year Program with Honor" was the subject of Dr. Aitchison's statesmanlike address, after which he introduced H. B. Dickson and Rev. A. E. Rapp who both spoke briefly in the interests of the Bible and Missionary Conference which met in New Haven, Nov. 12-14.

### State Tasks

Wednesday was the closing day of the convention and took on more generally the aspect of a centennial character. Rev. W. J. Barnes, pastor of the First Church Stamford, was in charge of the devotional services for the day. At the morning session our foreign work within the state was brought to the attention of those present by Rev. John Daviduk, Hartford, representing the Russians; Rev. F. Sannella, New Haven, the Italians, and Rev. L. Ravesz, Bridgeport, the Hungarians. Rev. J. C. Jackson, D. D., pastor of Union Baptist (negro) Church, Hartford, gave an illuminating and humorous address on "Our Work for the Negroes." The receipts of the centennial thankoffering, to that date, amounted to $7,282, as announced by Rev. E. E. Gates, chairman of the committee. At this point, Rev. D. P. Gaines, of Waterbury, chairman of the committee on revision of the constitution and our future policy read the report of the committee. This was virtually serving notice of proposed changes in the constitution and a realignment of our work under the proposed constitution somewhat in harmony with the report of the committee on our future denominational policy as presented at Atlantic City. The report is to be studied and action taken, one way or another, at the annual meeting in 1924.

In the fifth session of the convention the delegates returned to the consideration of the larger kingdom interests. Rev. Sherrod Soule, secretary of the Congregational Mission Society, brought denominational greetings. Many things of interest were contained in his congratulatory message, one of which was that there was a mighty difference between "living and lasting." He said, "Methuselah holds the record for continuity of breathing and the chore of making longer and harder work of dying than any other man. That is the only footprint he left on the sands of time as far as we can find out. The life that left the largest influence on the world covered only thirty and three years." With unabated interest the large audience welcomed William Lyon Phelps, Yale University, who made the historical address of the occasion. Doctor Phelps was born in Hartford and was at one time a member of the Asylum Avenue Baptist Church. His father, Rev. Sylvanus Dryden Phelps, was twice president of the convention. The speaker's birth, family, church, state and educational affiliations, together with his scholarly attainments and ever-growing popularity qualified him in an exceptional way for the service he so joyously rendered on this occasion. He traced the history of Baptists in general, and in New England and Connecticut, in particular, emphasizing the one fundamental principle, individual freedom, showing that while Baptists are usually religious radicals they are never anarchists in the light of the civil law. "The Strategic Hour for Baptists" was the subject of Dr. James H. Franklin's address. The secretary of the A. B. F. M. S. made it very clear that Baptists have now an opportunity to make good. There is need for their message and their interpretation of the scripture.

Following the opening exercises of the hour the work of the convention for the past 100 years was shown, in part, with pictures by Rev. H. B. Sloat. After which, Rev. Clarence A. Barbour, president of Rochester Seminary, brought the closing message "The Past is Secure, What of the Future?" Here again we have one who was born in Hartford and who grew up in the old First Baptist Church of the city where he was speaking. His reference to the past was reminiscent. The future had to do with the religious and educational life of the individual churches of the denomination. Taken all in all the gathering was one of unusual character. In an appropriate way it marked the culmination of a century of Baptist work in Connecticut. The program was unusually strong, and every address of a high order. The weather was exceptionally fine. The attendance unusually large and the spirit of fellowship delightfully refreshing. The hospitality of the church was unbounded.

## Massachusetts

By C. H. Watson

EVERYBODY says that our state meetings at Lynn were at the pinnacle—in attendance, in bristling interest, in well-conceived program, and in almost dramatic disclosure of the varied activities carried forward by the different organizations comprised.

The city and the church proved an attractive rallying center. From beginning to end the programs were practically attractive, and were so arranged that each society culminated in kindling interest at the finish. Harmony was in the air. Only one ripple in sight, and that so little it was at once forgotten.

### The First Day

Three societies take the first day. The state Conference of Ministers opened with their business and their addresses. One of the outstanding features of the entire three days of meetings was the address of Rev. H. C. Abbott of Maplewood on "What should the Mid-week Meeting Mean to the Church." Mr. Abbott showed how church, Sunday school, home—everything religious could be pried up by developing the prayer meeting. What made the speech the more effective was that he had done what he was describing and pleading for. What a background for real oratory!

In the early afternoon came the brief meeting of the State Charitable Society which cares for the widows and orphans of ministers. Heading the new officers elected is Rev. D. M. Lockrow, who in the presidency succeeds Rev. Geo. A. Lawson. The society is both solvent and useful.

In the later afternoon the Ministers' Conference came on again. They had a sort of symposium on the sermon: its sources, its process, and its objectives. Doctor Roselle, Doctor Babcock and Doctor Lake took the three parts in their order, and provoked a deal of ministerial cogitation.

### Education Society

This anniversary came in the evening. President De Blois was in the chair, and speeded the annual business. Then came another symposium on the actual work of the society, which followed an admirable report from Mr. Everett A. Greene who voiced the vital connection of the Newton trustees with the society. The work among the students was described by two representatives of the student body, Miss E. G. Appleton and Mr. A. R. Perron. The work seen from the viewpoint of home and missionary pastors was described in addresses that captured the large congregation and provoked unusual response. These were by Rev. C. L. Seasholes, Rev. E. A. Elwell and Dr. J. E. Cummings of Burmah. A veteran, who is one of the best of judges, declared it "the best meeting of the Education Society in forty years!"

### Second Day

The entire day is given to the state convention proper. The mayor of the city, and Pastor C. J. Underhill, said, "Welcome" in characteristic fashion. Nearly 1,300 delegates enrolled. Everything full, and everything perfectly prepared and handled. So notably smooth all things worked that Pastor Underhill was mentally voted a sort of genius. The reports of Doctor Heath, Treasurer Langhill, and Leland H. Cole for the finance committee were encouraging. The financial condition is solid. Excess of receipts over expenses is $4,069.

President A. H. Curtis closed an administration of marked efficiency, and Dr. Everett C. Herrick, of Fall River, is elected to succeed him. His welcome into the high honor and opportunity is enthusiastic. Secretary Dolan conducted an informing conference on the work among the churches, which brought out Rev. Benj. Lomax, Rev. W. Carter, and Rev. Elizabeth Campbell. The closing morning address by Dr. Maurice A. Levy on "Facts and Folks" rounded up a session rich in inspiration.

The afternoon brought on representatives from the women's societies—Mrs. F. L. Anderson, Mrs. Nathan R. Wood and Mrs. K. S. Westfall. Then followed an important conference on the denominational program for the year led by Doctor Heath, and a rousing closing address by Rev. W. Harry Freda on "Safety Last." Pastor Freda stressed our world obligation with power.

The women's society used the supper hour for a large banquet, Mrs. Henry W. Peabody presiding, during which home and foreign missionaries were introduced. At the same hour there was a laymen's banquet, with an address by William Travers Jerome, Jr., on the "Layman's Privilege" followed by discussion and quiz.

Two attractive features of the evening session were an address by Doctor Aitchison on the homestretch of the five-year program, and reaching the goal with honor; and an illustrated lecture on "Stockholm and the Baptist World Alliance."

### The Third Day

This was the day of practical application. Four addresses brought great matters close at hand—Doctor Peterson on "Items in Religious Education," Miss Gertrude Hartley on "Taking a Pilgrimage among church learners," Prof. J. P. Berkeley on "Missionary Education," and Dr. E. D. Webber on "The Great Trust."

The afternoon session touched all the features of the state work, the Sunday schools, the religious pageant, the monthly workers' conference, Sunday-school evangelism—all the angles of our work among the new Americans and city missions. It was a session bristling with dramatic interest. In the evening came the young people's rally. All of the delegations were heard from. Doctor Peterson outlined the young people's program, the banner was awarded to the champion society, and Dr. O. C. Brown, of our Publication Society, gave a ringing address that emphasized the prayer inscribed upon the printed program for the entire three-day meeting—"Thy kingdom come!"

It was a great convention—from first to last vibrant with purpose, and stimulating to spiritual action and achievement. All the speakers were "home talent" except the two New York secretaries, and we had a mortgage upon them. The Washington Street Church was a royal host, and made the largest state convention of Baptist guests ever convened very happy.

# All on a Sunday Morning

By S. D. Bawden

AT 6:30 in the morning our services began with the convening of Sunday school. I was called away from conducting that. Leaving a clerk in charge, I shed my coat and gave my undivided attention to the pumping engine which had refused to run. It was necessary for our people to have water. It was nearly ten o'clock before I got it to operate properly.

After that I interviewed by special appointment ten men who had been placed in the guardhouse the night before on suspicion of being implicated in an absconding scheme. Our records showed that they had each run away several times before. As a group they were ready enough to talk, and claimed to be absolutely innocent, but I insisted upon interviewing each of them separately and alone, showing him how he had caused me to lose confidence in him by his previous record, and outlining to him the way in which he could restore it. I said I was willing to take the promise to pay of individual members of the settlement, to the amount, based upon a sliding scale, of Rs. 15/—per person, if a man absconded. A person who had absconded once before must find two persons or Rs. 30/—in cash or jewels; a person who had absconded twice, double that; a person who had absconded three times, Rs. 90/—; a person who had absconded four times Rs. 120/—. When they said they could find no one to do that for them, I said that if their own people could not trust them to stay, I surely could not. They would have to remain in the guardhouse till some one believed in them more than I did.

The following day, two of the men brought their friends to stand surety for them, and I released them. Six more have appeared in the same way, leaving only two who have not produced security. Doubtless you think I am a pretty hardhearted sort, but what is a man to do? What would you have done, given these men who are trained from earliest childhood in evil ways—to whom the only profession open to them (before they come to us) is robbery, and whose one idea after coming here is to get away back to the old life? Some of them are glad to learn honest ways of living and to have work given them by us. But not all. The ideals of the gospel do permeate slowly among them, but it is an up-hill job, and I am doing the work of about six men. It sure is a man's job—one of the most interesting jobs in the world, this Erukala Criminal Settlement at Kavali.

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Those who assume that the labor unions have their own way in Great Britain will be interested in the following, from the *New Statesman* for Sept. 15: "There is, indeed, an evident reason for the extensive bickering between trade unions (at the recent session of the Trade Union Congress)....During the past three years practically every society has been fighting a hard battle. The slacker members have dropped out as soon as the union funds have run low and the prospect of further benefits have disappeared. The slump in trade union membership has been as rapid as the rise during the preceding years of prosperity. Members have thus acquired a scarcity value. Unions and their organizations have been more than usually anxious to get and hold members, and have not always let pass opportunities of getting them from a rival society. Poaching, and the resentment caused by poaching, have alike increased in proportion to the fall in total membership. And, in the absence of any strong coordinating authority, there is no effective means of preventing the use of this method of getting members, and no way of bringing pressure to bear on the offenders save by washing in public the dirty linen of the labor movement." We have witnessed something very similar in the churches of some communities.



# The Chimney Corner



*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

## A Church With a Woman in It

NOT necessarily rich!

Not necessarily a recognized pillar!

Not necessarily the one to whom everybody always turns instinctively to get a thing well done with the least expenditure of energy on the part of everybody else!

Not necessarily witty or capable or physically strong, but gifted with imagination enough to put herself into another person's shoes: such was Mrs. A.

There were, for instance, the shoes of the pastor. "Suppose I were the minister of my church," said Mrs. A to herself on one of those delightful excursions of her soul, self-conducted hither and yon on various occasions. And since the pastor was her specialty for the moment she concentrated on him for a whole half hour as she darned the family socks. For we might just as well divulge to you a certain whimsical secret of Mrs. A's—she abominated mending; but in a family of her size the wash sent up its weekly offering, and she mitigated the drudgery by invariably spending that entire mending-time in thinking of her church. Literally, it was dedicated to God, that period of mending. And God blessed it, as you soon shall hear.

For an hour is a considerable space of time; and two hours is doubly so! Therefore many things got themselves thought out and sponsored in those consecrated seasons of patching and repairing. To return to the pastor. She began thinking him out.

Here was a man who was devoting his life to things of the spirit, working among a group of persons who spent six days of the week working with things of the flesh. For business is a very physical matter of bread and butter and roofs over young heads and shoes on young feet. Here was a man who felt called of God to make bread and roofs and shoes fit into the scheme of God; to make men see the kingdom of God as a living life, not an after-death life; to make bread and roofs and shoes glorify and adorn the gospel. Dear me, could he do it? But he *was* doing it—every day—Mr. B, she remembered, Miss C. Mrs. D. Oh yes, he did that difficult reconciliation daily; but the dependables, on whom he ought to be depending, did not always support him. They took him awfully for granted!

Well, *she* would not take him for granted. She thought it all out: she darned all his good points into socks, she patched all his successes onto bloomers, through those two engrossing hours—and she went forth from that room with a little course of action outlined.

"Mrs. E," she said, "I've just been thinking what a wonderfully lucky church we are to have Doctor X. It was by mere chance that I heard about his influence on the young Jones boy; did you know—etc., etc., until Mrs. E's face lighted with enthusiasm and she went home to tell Mr. E what a rare pastor they had. For enthusiasm is contagious. And Mrs. A, from the ponderings in her quiet room, came forth radiating the enthusiasm she could not help but feel for the successes of the man of God.

She enumerated them. She gently wove a subtle halo around the head of a man who rarely heard of haloes in these brisk prosaic days when ministers must be everything from Rotary Club speakers to good golf players. But she wove the halo; she created the impression of his imprint; and she worked up a degree of cooperation that all the deacons could never have done; nor all the trustees.

For she was—owing to those hours of mending—a "specialist in atmosphere." May her tribe increase!

For instance, she took one day to ponder about the new members in the church.

"Looking us all over," she decided, smiling. "The set of our hats, the hang of our dresses, the tilt of our smiles. By all these little nothings they are judging us the first few weeks. And then, maybe, loneliness. Certainly loneliness for Mrs. F and her daughter. I think it would be so nice if we had a definite plan in our church to care for these people whom Doctor X works so hard to get into the membership, another job we all take for granted, both while he does it, and afterwards. I wish we had a plan by which we could ask these new folks home from church with us on Sunday for dinner! It would warm the cockles of their hearts, and make them feel as if they 'belonged.' I believe I'll just speak of it—"

She did. And the Sunday-go-to-dinner habit "took." But there were certain housewives to whom a dinner sounded too arduous. Their families were too big, they said; they had no help, said others. "Neither have I!" mused Mrs. A with considerable amusement, for she knew what you may have learned yourself, that the Lady-With-a-Maid is not nearly as free to have company as the Lady - Who - Does - Her - Own - Work. "Bridget" doesn't take kindly to an extra plate or two. "But I'm free! Free! Free!" smiled Mrs. A, complacently. "Even with four boys and a baby I'm free to be hospitable!"

But on her next mending day she devoted her time to the problem of the fussy housewife who felt that she had to "fuss" all day Saturday and "fix" all day Sunday for the guests. However silly this all was, Mrs. A recognized that there *were* women with no sense of proportion who put garnishes above friendship, and best silver-linen-china above usefulness in their church.

"I've got it!" she beamed. "If Polly could just put the kettle on they could all have tea!"

And tea-parties settled it. For anybody can brew tea. Anybody can buy a little chocolate-coated graham cookie at the corner store. Anybody can ask anybody else to tea of an afternoon. And out from the musings of that quiet day of mending rose the lovely plan of get-acquainted teas, when the newcomer in

## Tasks

By Martha Haskell Clark

IT matters not so much what
work I do, as that I bring to
something all my best.
Those who may choose their task
are few, so few there needs
must be some answer to the
rest.
There are so many lives with
broken wings, so many eager
souls aflame with hope
Ground dustward 'neath the heel
of Little Things, or set
through blinded alley ways
to grope.

For one must sit and tend the
glowing peat, and shut his
heart to spring winds calling
wide,
And one must walk the world on
wistful feet, who longs for
home and flame-sweet chimneyside;
And one must lead who rather
would be led, and one must
follow who might master be;
And one plods down a furrow who
instead might thrill a world
with new born artistry.

And so I think it cannot matter
much just what it is my
hands are called to do.
If broom or palette proffers to my
touch, or drear or drab the
highway lies to view,
For I believe that He who wove
for each, upon His loom, one
silver thread agleam,
Shall read his heart beyond the
need of speech and set his
feet at last on Paths of
Dream.

—*Good Housekeeping.*

the midst was invited to meet other members of the church. And, oh wonder of wonders, the tea-party committee arranged it so that every such newcomer had two teas given for her by two hostesses about ten days apart. It created a wonderfully wholesome atmosphere!

The men in the families grew a bit jealous. And from this green-eyed jealousy grew the famous Coffee Club. For Mrs. A's husband said that if the women had teas he was going to have "coffees." For men only. To welcome the gentlemen newcomers.

"And who's going to brew your coffees, my dear man?" inquired Mrs. A curiously.

"You are!" he announced, with the "of course" accent in his voice.

"Then," said Mrs. A, "the lady newcomers shall be included."

And they were. "Coffees" became very popular, and the little groups that met to welcome the strangers formed vital contacts which Doctor X recognized as highly useful in spreading certain interests needing to be broadcasted. The New World Movement, for instance. There never was a "coffee" held in that church where there were not a couple of four-minutes speakers, at least, emphasizing some phase of the bigger work of the church.

All this set Mrs. A to thinking harder than ever over her next mending. Of all her dedicated hours with her needle those were the most troublesome hours. For she found a great beautiful task set for her denomination, one of the projects closest to the heart of the Saviour, and undertake this beautiful task she found only a handful of her church members, all a bit half-hearted, a bit selfish, a bit reluctant—

It took hours of thinking to think it out. But for a Specialist in Atmosphere nothing is really impossible! For the Creator of Enthusiasm there is a charm in the very difficulties! Out of the hours of concentration came an idea: "I'm not a good speaker, because I get flustered too easily if people oppose me. But this is one thing I can do I can write a letter. Yes, I can do something even shorter than that, I can write a postcard. I will send for a catalog of the Board of Promotion and start in."

It was a curious quiet service, this! She sent for the interesting colored postcards of the Orient. She wrote little messages on the appropriate cards: Isn't this picture of India charming? Did you know that 6,000,000 Telugus in South India had been left to Baptists to educate, evangelize and doctor? That's what our New World Movement is doing."

She sent that on a Monday. On Tuesday she mailed an interesting two-cent leaflet about our Baptist work in India, with a little written note in one corner: "I was fascinated to discover what worth-while results the New World Movement is bringing to our Baptist work in India." On Wednesday she sent another leaflet, with another note across the corner. On Thursday another. On Friday she wrote a short letter: "I'm not a woman of any ability, and I can't speak in public; but I have become so astonished by the wonder of the Baptist task that I do want all my friends to share in the splendid opportunity ahead of us this year. Has any one told you what the Continuation Campaign is?" etc., etc.

Over every sock she brooded concerning the wording of those letters. Over every button she prayed that God might give her the inescapable phrase that would win this other woman until she too specialized in enthusiasms and created an atmosphere.

Oh, Mrs. A! Such simple service you have given, within the scope of every humblest woman; and yet our denomination needs most, at present,

*A church with a woman it it!*

Suppose we all fell to dedicating Mending-Time to thoughts for the kingdom of God? What an atmosphere we could create! North, south, east, west, there would be Christian climate in all hearts, there would be Baptist weather in the world!

# The Young Reserves

Dear Young Reserves,

I read THE BAPTIST every week and I like our page very much. I like all the stories, especially about the heroine who ate those heathen berries and was a Christian even with red lava bubbling around her. I like all the stories. I would have liked to have us change our name to "World Reserves," because mother says that is what Miss Applegarth is surely changing us into. She sent me some foreign postage stamps last winter and to my sister, this is what she wrote us about them. "The Chinese one with the sails on it *must* not be pasted into your album without your taking a little pretend-journey to China, my dears, for it came sailing to you down a thousand miles of Yangste River from a very, very dear friend in Suifu. She's by way of being a heroine, for she's entertained bandits in her home for dinner, and then she's traveled down the Yangste rapids and all sorts of whirlings and swirlings have happened to her and her boat and her baggage. Charley, her victrola, was so smashed up that it lost its four sides, but over in China victrolas are such obliging creatures that they go right on playing melodiously for all nice Baptist missionaries! At least her victrola did! Amazing lady, to charm a sideless victrola into music. And her sewing machine had to be bandaged up with ropes before it worked properly. But neither bandits nor rapids nor the difficulties of the Chinese language can daunt this brave young person and her brave young husband. Aren't you glad you're a Baptist, too? So when you paste in your Chinese stamp, remember its adventurous trip down that magnificent Yangste, and remember the missionary hand that put it on my letter. For missionary stamps are really a bit more exciting than *stamps*. Just any stamp!"

Helen and I think that Young Reserve letters are "a bit more exciting" than "just any letter," and we've copied it off for you. Although maybe you got a letter like it yourself, if you sent for a stamp.

Your loving friends,
Charley and Helen Lewis,
Dayton, Ohio.

(*Note*: It isn't often that the Chimney Corner editor has the fun of quoting her own letter this way! M. T. A.)

## Have You Read These Books?

Many of these were mentioned on the Chimney Corner pages last week but the spelling of all the words in italics needs to be altered into titles of books which you have probably read:

1. *"Gink* of the *Dognel Verri."*
2. *"Titell Meown."*
3. *"Sposea Slabje."*
4. *"Drowne Kobo."*
5. *"Legtownado Steal."*
6. *"Stuj Os Troisse."*
7. *"Lugjen Koob."*
8. *"Calbk Aybtue."*
9. *"Tufealibu Ejo."*
10. *"Cliea Ni Eddannworl."*
11. *"Soonbrin Serouc."*
12. *"Treaw Sebbia."*
13. *"Drawzi Fo Zo."*
14. *"Vidda Frolicpedep."*

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The Toronto B. Y. P. U. is contributing to the support of the Chinese work in that city. Last year they raised $35 for the work and they are still carrying it forward this year. The forty-three unions in the association contribute monthly to the treasurer who turns the money over to the Chinese workers.

* * *

A new department has been inaugurated in the B. Y. P. U. of Ontario and Quebec called the "Home Fire League." The secretary of every union or the clerk of any church where there is no B. Y. P. U. is asked to send the interprovincial secretary, Mr. W. Fred Reynolds, the name and present street address of any member of the union or church who has recently moved to another city or town, either in Canada or the United States. The idea is to use the interprovincial organization as a means whereby contact can be established with some Baptist church in the place where the young member has gone and thus prevent his or her losing interest in spiritual things. They also urge the sending of at least quarterly letters from the home union or church to these young people and the planning now of some means of remembering them at the Christmas season.



# Young People's Work



## Topic for December 2

**LESSONS FROM THE PSALMS**
**"THE LIFE-OBEDIENCE PSALM"**
**Ps. 103:1-22 (Consecration Meeting)**

By Thomas J. Hopkins

The one-hundred-third psalm might have been written and sung in heaven. Its spirit of calm trust is like a placid lake, which mirrors the sky, reflecting not even a fleck of cloud. The singer commands himself to "bless Jehovah," and to be and act in tune with the Infinite. But he sees a tremendous "because" for it all. Consider, then, first,

### The Psalmist's Reasons for Life Obedience

He says his sins have been forgiven, and with forgiveness has come cleansing; his diseases have been healed, and not alone disease of the body, but disease of the mind as well; his life has been redeemed from destruction, and again it is not mere physical life referred to, but life which includes soul; he speaks of loving-kindness and tender mercies; and does not even forget to mention what most of us are very apt to forget, the continuous benefits, the more familiar, commonplace blessings of life, without which life itself would not be possible.

But the psalmist is impressed not alone by what Jehovah does, but even more by what he is. "He is merciful and gracious, slow to anger and abundant in loving-kindness; he will not always chide; neither will he keep his anger forever; he has not dealt with us after our sins, nor rewarded us after our iniquities." He is specially tender toward those that fear him, pitying all such as a father pitieth his children. He pities all men, for he remembers that they are dust and their days are as grass, or like the flower of the field, over which the scorching wind bloweth and it is seen in its place no more. But contrasted with the brevity of human life is the everlasting loving-kindness of God; especially to those who keep his covenant and remember his precepts to do them. But consider secondly,

### The Psalmist's Response to the Reasons for Obedience

All men have in many respects the same reasons for life-obedience to God, but only those who actually respond to the reasons for obedience ever live in harmony with the divine will. In view of what God does and chiefly because of what he is, the psalmist calls upon his soul to bless Jehovah. His soul, mind you; his inner self: his intellect, a tribute of which is this marvelous psalm, bearing as it does the marks of inspiration no less than of genius; his affections, which are poured out in every line; his will, which sways Godward as the oaks are swayed by a strong wind. Here was a man who was committed to God and his ways from within outward. No lip service will suffice for him; it is "Bless the Lord, O my soul and all that is within me, bless his holy name."

The writer widens his circle, for he is truly missionary in spirit; he would have all bless Jehovah. It is God's right to be blessed, for "his kingdom ruleth over all." The psalmist therefore would have all men bow to him in loving and glad obedience; he dares even to address the holy angels, "mighty in strength, that fulfill his word," to join in blessing God. He widens still more the mighty circle and calls upon all God's works to praise him and closes with his eye focused once more upon himself, as he says with great emotion, "Bless Jehovah, O my soul." That is to say, after looking at angelic hosts singing sweeter songs of praise than he can frame, and after thinking of nature's varied tribute, from flower, stream and star, he would make the obligation of his own soul all the more binding, as he bids it join in the glorious music.

Young people, this is a psalm for a consecration meeting. The choice is most appropriate. And if you have in connection with its study a real consecration meeting, in harmony with this bit of devotional literature, which is a transcript of a devoutly religious life, it will be the means of registering some real consecrations on your part; else they will be strangely at variance with this psalm. No reading of what some one else has said will quite answer the demand; clippings should not be too much relied upon here. But each one in the society, for the psalmist's reasons, and for some additional ones, for you are more favored than he was, should be led to stand up and pray or speak right out of his own heart, in prayer or testimony of consecration, and say, "Bless the Lord, O *my* soul."

## SOMETHING DONE OR DOING

Philadelphia City B. Y. P. U. held its fall rally Oct. 25 at the Tioga Church. The meeting was in charge of the Boston delegation. The young people gathered at 7:45 for a Boston parade, and it was some parade. A picture gallery was in charge of Miss Myrtle F. Auch, the pictures in which were scenic, descriptive and otherwise. The Boston Convention was brought home to the young people of the city and many decided to "pack up for Denver," not right away, of course, as far as a suitcase was concerned but to join the *Denver Saving Club*.

Institutes and Training Schools will be held in different parts of Northern California, the B. Y. P. U. cooperating with the board of promotion of the Northern California Baptist Convention, and the director of religious education, Dr. Millard L. Thomas, in putting on these schools, covering such subjects as the "bigger and better" Sunday-school campaign, young people's work, junior work, evangelism, missions, etc. Such a school was held at Lindsay, Calif., Oct. 26 to 28 under the auspices of the San Joaquin Valley Associational B. Y. P. U.

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At the Virden Church, Illinois, recently three societies were organized in one day, a junior society, a new senior society, and an adult society. The latter will meet the need of those who were past the age to take active part in the regular society. Special topics will be the basis of study every Sunday evening and regular attendants upon the church service are invited to come early and join in this Sunday evening forum.

* * *

Miami (Ohio) B. Y. P. U. Association held its fall rally Oct. 5 in the First Church of Hamilton. The auditorium was filled with young people representing nineteen different unions. After a song service and a short business session roll call followed, the response coming in cheers and songs. The attendance reward, which went to the young people of the Lincoln Park Church, Cincinnati, was a portrait of Warren G. Harding, the first Baptist president of the United States. Rev. C. W. Atwater brought the young people greetings from the World B. Y. P. U. established in Stockholm, Sweden, July 25, 1923.

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Some three thousand Chicago Baptists and their families will gather Thanksgiving morning at three churches in different parts of the city to take part in the annual sunrise prayer meetings to be held under the auspices of the Chicago B. Y. P. U. West District people will meet in the Oak Park Church, North District in the Moody Institute Auditorium and South District in the Morgan Park Church. At each of these meetings there will be inspirational congregational singing and special music, a sermon by a local preacher and a great prayer and praise service in which all will be given an opportunity to thank God publicly for the many blessings of life. For the past two years the B. Y. P. U. has given annually over $1,000 the collections from these services, to help bring the gospel and spread good cheer among the inmates of the Oak Forest Institutions.



# Religious Education



## International Sunday School Lesson for December 2

**THE POWER OF THE EARLY CHURCH**

**Lesson: Acts 2:1-8:7 Golden Text: Acts 2:21**

The presence of the Holy Spirit of God in the lives of men and women devoted to Jesus the living Christ accounts for the power and activity of the early church. This in a single sentence covers in a general way the theme and condenses the text of the lesson into a form sufficiently compact to provide for unity of aim without the sacrifice of necessary margin.

### The Presence

When Jesus was about to leave his disciples he promised them that he would still be with them in the presence of the Holy Spirit.[4] Soon after he departed from Bethany he returned in the person of the Holy Spirit. The lesson is an account of that return and of the things accompanying and following it. The rushing wind, the tongues of fire and the ecstatic utterances in the languages represented at the feast of Pentecost were among the significant things accompanying the presence of the Spirit. The sound as of the rushing of a mighty wind was symbolic of the Spirit's presence because the very word for spirit in both the Hebrew and Greek languages is the word for wind or air or atmosphere; and the tongues like as of fire sitting upon each of them were signs of the tongues with which they began to speak as the Spirit gave them utterance. A divine intoxication gave an abandon and freedom to the disciples which caused the onlookers to charge them with drunkenness. The whole pentecostal account of Luke is charged with an emotional element strangely in contrast with the sober account of the ascension of Jesus and the subsequent prayer meetings in the upper room. Something had happened to break up the decorum of the meeting, and Luke explains it in the words, "And they were all filled with the Holy Spirit."

One, however, cannot read the account carefully without noting that emotion was balanced with intelligence and poise. This is strikingly brought out in Peter's explanation of the phenomena and his review of the historical events leading up to it. Poise is often lacking in passion, and passion often becomes fanaticism because it lacks poise; but under the genuine afflatus of the Holy Spirit's presence both are found in perfect balance.

### The Power

The presence of the Spirit in the lives of the believers in Jesus the Christ accounts for their power. Power is more than influence. Influence is magnetism inherent in a human being; power is energy communicated by the divine Spirit to a human being. All people have influence, but not all have spiritual power. Peter had influence before Pentecost, but after Pentecost he had influence plus power. This is the difference between one Christian and another and between one church and another.

### The Power of the Early Church

The power of the early church was manifest in certain directions. It enabled Peter and others to understand more clearly and spiritually the meaning and mission of Jesus in his life and death and resurrection. It raised their mental powers to a higher degree of discrimination. The power of the early church was evident in healing the sick, in facing heroically the spirit and law of stewardship in the disposition of property, in successful evangelistic ministry, in suffering persecution without resentment or threatening, in projecting a simple form of democratic church organization which remains to this day a model of good sense and efficiency.

The early church as described in these chapters which constitute the text of the lesson did not utilize all the power available. It remained for Saul of Tarsus to be converted and become the great dynamo of missionary enthusiasm. But that is another story, or rather the continuation of this story.

## What Is Religious Education?

By John L. Rae

Let us begin with a working definition of education. Education is the organized process of developing those qualities in the individual which further his happiness, efficiency and capacity. This definition though brief and inadequate is at least suggestive. It suggests the orderly side of education as an organized process. Topsy just grew and birds may just fly, but human beings can make real progress only by submitting to an organized system of education. And education is a process—a slow process of learning on the part of the pupil and instruction on the part of the teacher as distinct from a miraculous crisis by which some few people seem to have been born with a strange precocity. Education also, according to our definition, has for its end the development in the individual of those qualities which enrich his personality. In other words education aims to improve personality rather than impart knowledge. This of course is an ideal which is seldom realized.

Now religious education is simply education as we have defined it with a religious aim. It is an organized process of developing in the individual those qualities which we call Christian. Education without the religious aim may be merely pagan. In other words it is possible so to conduct public and private educational processes that the pupils will have culture without character, cleverness without brotherliness, power without love. This is the danger of an educational system that excludes all religious teaching. Our own national system of education has this danger in it, and therefore it must be supplemented by a worthy system of religious education if it is to be all that it ought to be. However, let us keep in mind this definition of religious education: "An organized process of developing those qualities in individuals which we call Christian."

### Why Is Religious Education Important?

There are three reasons at least. First, religious education is concerned with life and character and personality rather than with academic knowledge. We speak of teaching the lesson, but in reality what we ought to mean is that we teach the pupil. The pupil, the person—Johnny, if you please—should be first and last and all the time in the mind of the teacher. His life, character, habits, personality is the garden that must be cultivated to a high state of productiveness. The lesson, the educational system, the materials of teaching are only means to an end, and the end is the development in Johnny of those qualities which are perfectly embodied in Jesus. We cannot too strongly emphasize the point that religious education has for its end the improvement of the pupil in Christian graces and virtues as well as the enlargement of his knowledge in Bible history and doctrine.

The second reason for the importance of religious education is just as vital as the first and naturally follows the first. It is that religious education is inseparably bound up with the whole life of the individual. We have a tendency to forget the unity of life and personality, and because of this tendency we are always making the vain attempt to segregate religion from every-day life by making it a thing of a holy day and a holy place and a holy book. The evil consequences of this tendency are very apparent at the present time among many of the young people of our land. They have been taught in such a way at home and in the church that religion to them is a wholly unique and unnatural thing in their lives, incapable of being merged into their secular education or mixed with their daily activities.

(*To be continued*)

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**One of the most serviceable and helpful features of the Y. M. C. A. is that in connection with its railroad department. The sixteenth international transportation conference was held in St. Louis, Nov. 15-18, with an attendance around the thousand mark. The delegates represented the railroad "Y" from 300 divisional and terminal points.**



# Our Own Folks



## Wisconsin News and Notes

By Robert W. Shaw

### Grace Church, Racine

In Racine there are three Baptist churches, besides the Italian Baptist Church of Kenosha and Racine. The Grace Church was originally a German-speaking church, but a few years ago it began to transfer its services into the English language, and changed its name to Grace Baptist Church. Within two years it has given 102 of its members to form two new churches. Fifty-five of these became the charter members of the Italian Baptist Church, and the other forty-seven were organized into the Immanuel German Baptist Church of Kenosha. It is being given leadership by Rev. A. Waldvogel.

The Grace Church was organized in 1854 and is now housed in its third meeting house, erected in 1904. This building is to be completely renovated and repaired. The church is planning to make this year head up the seventieth anniversary in 1924 in a way worthy of the past history of the church.

There is general rejoicing over the fact that Rev. H. F. Hoops, who some time ago presented his resignation after two and a half years of arduous work in the transition from German to English, has withdrawn his resignation, and will continue his ministry with this people.

### A Worthy Farewell

Some time after Rev. R. G. Pierson offered his resignation at Janesville, his wife accused him of being willing to withdraw his resignation if he could do so gracefully. Of course there comes a time in the pastorate of every sensible preacher when his conscience tells him that he should go and perhaps Pierson felt that way about it. At any rate the good people of the Baptist church, and the whole town felt that it was going to be a big loss to Janesville to have him go. At the farewell service the various churches, fraternities, civic bodies and others were represented. Among those who were to be present was the Catholic priest, and a representative of the Jewish race. Blessed is that man who can succeed in being the pastor of a community as well as of a local church, and that is what Raymond Pierson has done in Janesville. He began his new work in Pittsburgh, Nov. 4.

### The Loyalty Luncheon

The Loyalty luncheon, held in Milwaukee Nov. 1, was a great success. About 275 women were present for the luncheon, and Mrs. Curtis Lee Laws, Mrs. O. R. Judd, and Miss Pennington and Miss Ryan were the visiting speakers. At the First Church on that same evening the first two speakers brought their messages to a gathering of the public, which was followed by a presentation of the pageant entitled "On Trial." Preceding the mass meeting the W. W. G.'s had their fall luncheon together. A large crowd was present for the evening meetings. Mrs. Roy Knapp had charge of the day's meetings and is to be congratulated upon the success which attended her efforts.

### Other Notes

The Bay View Church of Milwaukee has engaged Miss Clara M. Brown as the assistant to Rev. H. C. Carnell for a period of months. This is, as we understand it, an experiment and involves besides the work in the local church the investigation into the possibilities of a mission in a growing section of Milwaukee.

On Oct. 25 a council, with Dr. D. W. Hulburt as moderator, and Rev. G. C. Alborn, as clerk, recognized the Woodlawn Mission, of Milwaukee as a Baptist Church. There were five constituent members, but others are expected to unite with this rapidly growing body.

The South Baptist Church of Milwaukee, is beginning the first autumn of work in its new field. It recently enrolled in the "better and bigger" Sunday-school campaign and during the month of October more than reached its quota of membership gain. During the month seven members were received by letter and two were received for baptism. Pastor Shaw is beginning his fifth year of service with the church.

The first church to report on the referendum of the churches on the new plan of missionary cooperation was the First Church of Baraboo. The clerk reporting the action of the church had the name of "Goodenough." May the program be good enough for many of the churches of this state.

The First Church of Oconomowoc recently held its annual meeting. A good year of work has been accomplished. The church showed its approval of its pastor by increasing his salary, bringing it up to $2,400 per year and his house, besides other items such as expenses to the conventions and other meetings. What this little village church of 130 members can do for its pastor, other churches of three or four times the membership can do, and yet there are churches of that size in Wisconsin who do considerably less for their ministers.

At the recent convention at LaCrosse the president was instructed to bear the greetings to the honorary president, Mr. E. J. Lindsay. When he went, bearing a flowering plant as the gift of the convention, he was told by Mr. Lindsay that his connection with the convention had begun forty-eight years before, when as a young layman he was elected treasurer. During all these years he has been a vital factor in the work in Wisconsin, and even today, when not incapacitated, attends the meetings of the executive committee of the convention, and his voice and judgment are heard with consideration by the other members of the committee. He has not been well this summer, but his brethren hope that he may be spared for some years.

## A Twin Cities Letter

By Don Mac

One of the most important events in the life, not only of the Twin Cities but of the state of Minnesota, is the going from it of Dr. John A. Earl who has responded to the earnest request of the denomination to take editorial work on The Baptist.

A reception was given by his church last Wednesday night and any one enjoying the favor of that opportunity could easily see and feel the intensity of the grip which Doctor Earl has had on that great and noble "mother" of our Minnesota churches. There were four speakers, after some delightful music, and the whole evening was full of warm and appreciative fellowship.

The first speaker was Dr. D. D. MacLaurin on his personal relations with Doctor Earl through some years and the service which he is likely to render to the denomination in his new position. The second speaker was the executive secretary of the state convention, Rev. E. H. Rasmussen, who spoke on behalf of the state to which Doctor Earl has meant so much. His terms of appreciation of that service to the whole brotherhood were warm and appreciative. The third speaker was Dr. John G. Briggs, minister of the Woodland Park, St. Paul, church, who represented the brethren of the Twin Cities. He voiced the sentiment which prevails unanimously among them of regret that Doctor Earl is going from us, and appreciation of the opportunity and service which he is sure to render the whole wide denominational life. The fourth and last speaker was the superintendent of the Sunday school, Mr. E. O. Hathaway, who expressed the very deep regard in which Doctor Earl is held by the church and the whole organization.

There was a spirit of hope and optimism notwithstanding the severe loss to the life, the work, and church which it necessarily will sustain because of his going, and a very deep warmth and wish and confidence indeed that he will make good in the new and important position to which he goes.

### Calvary Church, Minneapolis

It gives the writer a very great delight to note that there is a warmth and energy and new hopefulness in the work of this church under the ministry of Rev. John H. McLean. Mr. McLean

is giving himself with a new energy and with great success to the work of the denomination and the church especially in these opening days of the new church year. The response is whole-hearted and warm to his efforts and both minister and church are, perhaps, more hopeful and optimistic today than ever before.

The new minister of the Judson Memorial church is gripping things with unusual force and there is a general and splendid response to that ministry on the part of this very important young church.

The preparations for the Loyalty luncheons, which are to be held respectively in both St. Paul and Minneapolis, promise a large and enthusiastic response, and the Bible and Missionary Conference looms large upon the horizon of coming events. The pastor of the Trinity Church, W. E. Woodbury, is absent in Detroit as executive secretary of the conference to be held there, and Don Mac is holding the fort for him in Minneapolis. E. A. Valliant, pastor in St. Paul and also executive secretary of the Baptist Union of Minnesota's capital, is doing a fine piece of work in preparation for the Bible Conference in Des Moines. Rev. Alvin Lee, the new pastor at Mankato, was ordained recently. He is a graduate of the University of North Dakota and of the Newton Theological Institution. He gives promise of becoming one of the leaders in our fellowship. Mrs. George Young, the leader of our women's work in Minnesota, is slowly recovering from an accident suffered last summer on an automobile trip east.

## Detroit Baptist Doings

By Albert H. Finn

The Detroit Regional Bible and Missionary closed Wednesday evening, Oct. 31. It was a wonderful meeting. It had been widely advertised that admission would be by registration button—there were about 2,000 paid registrations while whole families were admitted on a $2 ticket, and many who could not afford to pay the $1 registration fee were provided admission buttons free. Approximately 3,000 buttons were used. The great auditorium of the Woodward Avenue Baptist Church was taxed to its capacity to care for those who were eager to see and hear the rich things the program afforded.

The women's Loyalty luncheon, which preceded the conference proper, was held in the great dining-room of the Woodward Avenue Church, when over 700 Baptist women sat down, and others were compelled to go elsewhere for their noonday luncheon.

The women's continuation fund was augmented by $6,496, the largest contribution of $2,000 coming from the women of the First Church; Woodward Avenue was next with $1,565; Temple followed with $500. Equally generous offerings came from other churches in the district.

Among the speakers from abroad were Miss Ethel Ryan, missionary to the Hopi Indians; Miss Grace Pennington, missionary from Burma; Mrs. Curtis Lee Laws and Mrs. O. R. Judd of New York.

Monday evening the Woodward Avenue Church was crowded when Dr. Curtis Lee Laws, of New York, who had stopped off from a return trip to the West, led the great audience in devotions. Dr. P. C. Wright, who officiated as team leader, gave the opening address on "A Challenge to Baptists," a masterly presentation of present-day conditions, followed by an equally brilliant delineation of "The Part of Baptist Women" by Mrs. O. R. Judd. Then followed the pageant "On Trial," staged by local talent from the Woodward Avenue Church, with a real judge presiding and able lawyers representing the plaintiff and defense. It was keenly appreciated although more than ordinarily long.

Tuesday morning the conference got down to the intensive consideration of the objectives of the conference—Bible study, missionary and educational themes. Doctor Laws again led in devotions.

Dr. W. E. Chalmers gave an illuminating address on "Missionary Education" and was followed by President Weeks of Bacone College. His revelation of the work among the American Indians captivated the conference. Dr. P. C. Wright gave an informing address on Baptist missions followed by a Bible exposition by Doctor Evans, of Kansas City. We do not wonder at the size of the great Bible class that Doctor Evans teaches in Kansas City. He spoke five times on Tuesday and each time his hearers were eager for more.

Tuesday noon Doctor Chalmers led a luncheon conference on religious education and Doctor Wright another luncheon conference for the instruction of the teams who will go out to extend the message of the conference to Adrian, Ann Arbor, Pontiac, Flint, Port Huron, Cass City, Bay City, Tawas City, and Alpena.

Dr. John E. Smith, executive secretary of the Michigan Convention, opened the afternoon session with an illuminating address on "Michigan Mission Fields." The audience was much larger as the delegates from interior towns and cities kept coming and representatives of the Detroit churches hastened to the meetings. This talk of Doctor Smith covered Detroit and the rapidly developing cities of Pontiac, Flint, Lansing, Jackson, Grand Rapids, Kalamazoo, Saginaw, Bay City, and others. Then the problems of the rural fields and the great Upper Peninsula also were touched upon. Michigan has many missionary problems, not the least of which is the great influx of southern negroes.

Doctor Evans followed with one of his heart-searching Bible studies. Dr. P. C. Wright next discussed "An Efficient Ministry," the great need for trained pastors and what the M. and M. board is doing to encourage "called" men to most heartily give their all to the cause, as the board can now provide for their old age. President Weeks again took up his interesting exposition of the trials, problems and successes of his work among the Indians. As a fitting climax for a great afternoon came Doctor Evans' address on "Baptists in History." Some of us thought we had heard about all that could be said on this vital question, but Doctor Evans gave a fresh and virile presentation that strengthened every heart and mind in the conviction that Baptists had not lived in vain and still had an important place in the economy of the kingdom.

Tuesday evening came the laymen's banquet in the great dining-room at Woodward Avenue. Mr. R. O. Jasperson had been announced for this event, but he was unable to reach Detroit. His place was most acceptably filled by Doc-

## More Victory Volts

As the nation-wide series of Bible and missionary conferences continues throughout the country, more and more evidence comes in of the rich spiritual reward they are reaping. The following messages received at national headquarters by Conference Director W. H. Bowler show the sweeping success of these great missionary meetings from coast to coast:

*Seattle*: "Largest Baptist meeting in local history. Fine spirit, evidence of determination to carry program through especially marked here. Team doing fine work. Many requests for similar conference annually."—Dr. Frank W. Padelford.

*Detroit*: "The greatest conference in our history. Every session vibrant with spiritual power. Should result in more consistent Christian living, many conversions, more interest in kingdom affairs, and enlarged gifts for missions."—Dr. H. C. Gleiss.

*Lansing*: "Great meeting. People will go back with enthusiasm for putting on program. Two hundred and sixty at luncheon. Attendance tonight 750. Everybody happy and pleased."—George W. Lawrence.

*Pittsburgh*: "Pittsburgh brethren consider conference unqualified success."—Dr. P. H. J. Lerrigo.

*New York*: "A great thing for New York."—H. B. Dickson.

*Brooklyn*: "It has brought Brooklyn a new vision."—Dr. Hinson V. Howlett.

*Philadelphia*: "Our registration is now 1910, and still coming in."—Dr. Floyd L. Carr.

*Spokane*: "Spokane Bible and Missionary Conference delegates heartily and enthusiastically voted to do their best to put across the closing New World Movement program."—Dr. A. H. Bailey and Conference Secretary A. Lawrence Black.

*Phoenix*: Eight churches over the top and others are underwriting their quotas with twelve days to conference. Great enthusiasm among young people. Many churches making house to house canvass. Douglas sending thirty delegates 250 miles."—Conference Secretary John R. George.

*Bangor and Portland*: "The Maine conferences were very successful and satisfactory. I think they will prove a great help in our work. Three hundred and twenty-five were registered at Bangor and considerably over 600 at Portland."—E. C. Whittemore.

tor Wright who outlined the plans and purposes of the new laymen's movement. He was followed by Doctor Evans who told how to interest and enlist men.

The evening session in the great auditorium was announced as young people's night, the Detroit B. Y. P. U. opening with one of their pepfest programs that was thoroughly enjoyed even though it was lacking in yells. Doctor Evans followed with a Bible exposition. The especial feature of the evening was Doctor and Mrs. Manley's dramatic dialogue, "India's Heartache." The great audience was held spellbound while these missionary heroes interpreted India's superstition, caste bondage, unspeakable home life and tragedies. Nothing we have seen and heard is quite equal to it.

Wednesday morning Doctor Chalmers took up the theme of "Religious Education," opening new storehouses of experience and suggestion. He was followed by Mrs. Manley who gave a story of missionary opportunities that gripped every heart and mind. Doctor Wright made a place for Doctor Gleiss to tell the story of Detroit's Baptist achievements and methods, which was eagerly listened to. The closing feature was another Bible exposition by Doctor Evans. There was an even larger attendance than Tuesday morning and the session proved a rich treat in many ways.

Wednesday noon the luncheon hour was given up to conferences again, one led by Doctor Chalmers on religious education, the extension teams being under instruction by Doctor Wright and Doctor Gleiss. Some of the speakers told of lying awake until 3 a. m. in their anxiety about the carrying out of the great program.

Wednesday afternoon the conference got down to "brass tacks" to use a business expression. "Our Denominational Program" was a rehearsal of the details of the program that was worked out and adopted at Atlantic City. It required some one who had lived with the big problems at 276 Fifth Avenue to clearly outline the needs, the methods proposed, and the why of it all. There was much taking of notes. Doctor Wright is a master hand in such a crisis. Doctor Chalmers was to follow with an address on "Our Stewardship Dynamic" but he had persuaded Rev. Geo. E. Dawkins, of Royal Oak, to speak in his stead and the impromptu address that followed was a revelation to the great audience. There was fine logic, Bible authority and real dynamic "punch." Doctor Chalmers then conducted a stewardship conference that brought out many individual experiences of participants. We surely are in a rising tide of knowledge of and commitment to the higher ground of the stewardship of life in all its bearings. Doctor Weeks was called upon for another brief period to continue his engaging recital of Bacone and Indian experiences. The close of the afternoon was another sitting in heavenly places as Doctor Evans unfolded the scripture lesson to ever eager hearts and lives.

But the strenuosity was not over. Another supper conference was on in the big dining-room. People must eat, but the stray moments must be garnered for effective service. Doctor Gleiss presided. Doctor Wright improved the opportunity of bringing home to church pastors and workers the best methods for carrying the message of the conference home to every church and every member of every church. We are in a great cooperative enterprise that each and every loyal Baptist should be deeply concerned for. The New World Movement must be closed with honor to all. This can be done, must be done, will be done.

The closing session was held, as usual, in the auditorium. The galleries were not all filled, but the auditorium proper was filled to almost every seat. The spiritual atmosphere was stimulating. Doctor Evans gave his final message, a scholarly address on "Christian Education." Having been a college president for years he could speak with a surety of statement that few could equal. While he sincerely believes in scholastic education, he would always subordinate it to the spiritual. This affords an opportunity for the Christian college, which today is unequaled in history. Doctor Wright followed with the climax of the conference, "The Call to Victory." There had been much of sincerely expressed pessimism in the conference in the critical review of world conditions, but Doctor Wright catalogued the constructive, the accomplished things, the cheering factors in the kingdom situation with peculiar significance to Baptists. It was not a review of expectations but of achievements that greatly stirred the great audience. It was a fitting ending to the richest spiritual feast ever spread in Detroit.

The conference was set up in short time, but the team members said it was probably the largest they had as yet spoken to while the spirit of the great gathering should repeat itself in scores of church and later conferences, to the honor and glory of God. Reports were made in the conference of increased giving already made manifest and the deepening of the spiritual life of our churches. The evangelistic fervor and missionary passion will surely be greatly quickened.

## Impressions of the New England Conference on Evangelism

By Henry Bond

A deep impression on the New England churches has been made by the New England Conference on Evangelism held in Boston Sept. 9-12.

The attendance, which was most gratifying, even at the first session and continued until the close, was an unmistakable indicator of the interest that still exists in evangelism.

The close attention given to all the addresses relating to the different methods of soul-winning and the results obtained thereby showed clearly that the longing still exists for a renewal of this work.

If a conclusion can be drawn from the expressions that were heard on every hand many of those present were planning, even while there, how this work of evangelism not only could, but should, be conducted in the churches from which they came.

A deep spirit of appreciation seemed to be felt by every one for the thoughtfulness of the Home Mission Society in so efficiently planning the conference and thereby crystallizing the interest and helping to put it into definite plans.

Contact with a number of New England churches since the conference has shown that in many cases these plans have already been put into operation and that the churches are praying for and working for a revival of soul-winning.

## HOWARD M. REMLEY
### An Appreciation

By Fred White

Howard Marshall Remley was born at Lewisberg, W. Va., Jan. 17, 1843, and died at his home at Anamosa, Iowa, Oct. 29, 1923.

He was the son of Rev. James and Jane C. Remley. His father, grandfathers — maternal and paternal — and youngest brother, were all Baptist ministers. The elder ministers were pioneers of religion, as represented in the Baptist faith, in West Virginia. His father was a pioneer of the Baptist faith in Iowa. Religiously, Mr. Remley came into an excellent and goodly heritage, as also educationally.

He received his early education in a school founded and taught by his own father. In 1855, when he was twelve years of age, he came with his parents to Iowa, settling near Iowa City. After attending the public schools of Iowa City, where he finished his elementary education, he entered the state university. He graduated from this institution with the B. A. degree in 1869, the L.L.B. degree in 1872, and in 1874 his alma mater conferred upon him the honor of the M. A. degree.

In 1872 he came to Anamosa, Iowa, where he has resided ever since and practiced law continuously. He was judge of the eighteenth judicial district for seven years during this time. He was considered one of the most eminent lawyers of Iowa. He was devoted to his profession, and was highly respected by both his clients and associates at the bar for his integrity, dignity, love of justice and mercy, and practical common sense which marked his character as a judge, an attorney and a Christian man.

He was a member of the church here for over fifty years, during which time he was always a pillar and spiritual force in the church. He showed the same earnest and devoted spirit in his church activities that marked his professional career. He held important offices of trust. He was church clerk for two periods, covering twenty years in all. He held the office of deacon for several years previous to his death. He was vitally interested in the Sunday school holding the office of Sunday school treasurer for several years up to the time of his decease. He was the faithful efficient teacher of the adult Bible class for forty-six years, and only recently did

have to give up this work, because of failing health. Hundreds of men and women have gone in and out of his class during that time. A great many of them have passed on to their reward the richer for having sat under his good teaching. He was thorough in his preparation of the lessons, and conscientious in his dispatch. No doubt his faithful labors with this class is the greatest spiritual contribution he made to his church and community. He was also a liberal giver to both the local church and the benevolent enterprises of our beloved denomination. He gave liberally to every other good movement that had as its objective the service of mankind. His demise is an irreparable loss to our church. We shall miss him on every hand. But we take comfort in the thought that he is now translated to the great church of the redeemed above, and that our loss is Heaven's gain.

He was also vitally interested in the work of our Iowa Convention. Some years ago he was honored with the presidency of this body for three successive terms. He was a great helper in the convention in taking care of such matters as called for legal procedure and attention. For the past twenty years he was trustee of the Hinchman fund of the convention. Through his careful and judicious oversight, this fund has realized for the work of the convention over $46,000.00 during that time. He was largely responsible for the movement which resulted in the establishing of a student center at Iowa City to take care of the social and religious welfare of Baptist young people attending the state university. Hence, death has removed a very devoted worker from our church and Baptist ranks in Iowa.

Ten children survive and mourn his decease. All of them are graduates of our state university, which speaks well for the educational ideals of the family. All of them are successful in the several lines of business and professions they pursue. Eight of them are members of the Baptist church.

The funeral was held at the home on Wednesday afternoon, Oct. 31. His pastor, Rev. Fred White, officiated. Rev. E. A. Schlaman, a former pastor, assisted. Dr. G. P. Mitchell, secretary of the Iowa Convention, was here to pay a last tribute in behalf of that body. Two speakers of the Jones County Bar Association spoke fitting words of tribute to his sterling character as a lawyer and Christian.

A fitting epitaph to the memory of him, who was such a loyal Christian and Baptist, is found in the following lines:

"Life's work well done,
Life's race well run,
Life's crown well won,
Now comes rest."

# Church News by States

## Atlantic Coast

### CONNECTICUT

The Sunday school of the First Church, Bridgeport, Rev. C. A. Decker, pastor, has entered a contest with the Sunday school of the First Church, Schenectady, N. Y., beginning Nov. 4. The points to be emphasized are new scholars and regular attendance. An effort is being made to secure 100 per cent attendance of the enrolment and to increase the enrolment of the school 20 per cent. Two years ago the Schenectady Sunday school beat Bridgeport in a contest for a silver cup. This year Bridgeport hopes to change the order. New scholars are not counted until they have been present three Sundays out of four. This is not an effort to secure large attendance in our Sunday school for a few Sundays only, but it is hoped in this way to build up a permanent interest in this work.

Sunday, Sept. 30, was a day of exceptional interest in the life of the Central Church, Norwich, when the $15,000 Charles W. Gale Memorial organ, given by Mrs. Gertrude H. Gale in memory of her husband, was dedicated. Colonel Gale served as chorister in the church for thirty years, and years ago was instrumental in raising the money to pay for the old organ which will no longer be used. The new instrument ranks as one of the largest and most complete in the state. It is a three-manual, built by the Austin Organ Company of Hartford, and has all modern appliances, including a set of chimes. The committee that carried out the wishes of Mrs. Gale in establishing the organ was Frank L. Arnold, Shepard B. Palmer and Charles E. Noyes. Rev. David A. Pitt is pastor.

The Lebanon Church accepted with regret the resignation of its pastor, Rev. E. L. Nield, tendered Oct. 21 and effective Nov. 11. Mr. Nield has served the church for three years, and has made a large place for himself in the life of the community. He goes to a church in New Hampshire.

The Bible and Missionary Conference for the state was held with the Calvary Church, New Haven, Nov. 12-14. Rev. A. E. Rapp of New Jersey and W. E. Woodbury of Minneapolis, set up the conference. The pastor, Rev. James McGee, baptized five candidates on Oct. 29, and on Nov. 4 welcomed fifteen persons into the membership of the church.

### VERMONT

The First Church, Bennington, Rev. William G. Towart, pastor, in cooperation with the Congregational and Methodist churches, is conducting a school of missions Oct. 14-Nov. 18. This is a school of the whole church doing intensive missionary study. By concerted action the various ages and groups of the church are meeting on the same evening for a term of weeks to study selected graded texts. It is for all the family. The books used by all the denominations are the same. Pastor Towart has had a school of missions for several years. The people look forward to it as part of their regular church work.

The North Troy Church on Oct. 11 observed the thirtieth wedding anniversary of Pastor and Mrs. Gould by surprising them at their home. Their daughter, Grace, who is teaching school at Lyndon Center, returned for the occasion. Mr. and Mrs. Gould were presented with a substantial purse of money. The church has voted leave of absence to Mr. Gould for a month, with the hope that he may regain his health and strength.

Rev. H. B. Rankin, pastor of the First Baptist Church of Newport, has tendered his resignation to take effect Dec. 1, when he removes to Ludlow, having accepted a call to the pastorate of the First Church there. Mr. Rankin has been on his present field more than twelve years. During that time the church edifice has been remodeled and an addition built, so it is now one of the most attractive church edifices in the state. The permanent funds of the church have also been greatly increased and a goodly number have been added to the church by baptism and letter. The Newport

## Want Ads

**Wanted:** Christian men and women for good business openings. Good farms and factory sites. Good village of 1,200. Good shipping facilities. No labor troubles. Fine country. No commissions. Just a stamp. Address lock box 453, Kalamazoo, Mich.

**Evangelist George R. Stair,** twenty-three years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.

**Evangelist Karl P. Wittman** has open dates for church, union or tabernacle meetings. 303 Amherst Dr., Toledo, Ohio.

**Free trip to Europe** will be given to an organizer of party of four. Established 1900. Babcock's Tour, 136 Prospect St., East Orange, N. J.

**Wanted:** Baptist tourists to winter in Florida. Board and room $35 month up. Furnished apartments $15 month up. Address Baptist, Lynn Haven, Fla.

**Wanted:** One or two hundred used copies of the Baptist Hymnal. Quote condition and price. W. P. Bailey, 418 W. State St., Olean, N. Y.

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church is in good shape for a new man and will be able to pay an attractive salary with the use of a house with all the modern conveniences.

Rev. R. G. Greengrass, pastor of the churches at Randolph and Braintree, baptized three men and one young woman on Sunday, Oct. 28.

The North Springfield Church, Rev. E. C. Weeks, pastor, had present on Sunday evening, Oct. 21, over 200 people, some coming from Springfield and Perkinsville, when the illumination ceremony of the Pathfinder girls was given by a group of twenty girls from the Baptist and Congregational churches of Saxtons River under the direction of Mrs. W. E. Lombard. This organization for girls 12 to 20 years old has for its object the cultivation of outdoor, home and church life, and is similar to the Girl Scouts. Rev. W. F. Sturtevant, assistant superintendent of the state convention, was present and delivered an address. On Thursday evening, Oct. 25, Mrs. Isabel Darrow Stewart, a former Chester girl, on furlough from North India where she and her husband work among the lepers, was present and spoke. The ladies of the church and congregation on Friday evening, gave an entertainment and supper to the newly organized firemen's company, when there were more than 200 people present. After the supper Mr. Burnham Bibens, principal of the graded school at Springfield, gave a stereopticon lecture in the auditorium of the church.

On his last Sunday with the Townshend Church before leaving for Winchenden, Mass., Rev. W. H. Nobbs baptized three persons and received one other member into the church by experience.

At the rally day service of the Addison Sunday school, Prof. Kingsley of Middlebury College gave a most helpful address. The Junior C. E. of this church has again received the state banner for efficiency. Pastor B. H. Curtis is about to begin a mission study class which is to be conducted at the prayer meetings for the next few weeks.

## MASSACHUSETTS

By the death of Rev. Arthur S. Burrows the state has lost one of its best ministers. In him was found about all that people look for in a shepherd of the flock. Perhaps he came to be best known by numerous articles of decided spiritual flavor he published in many Baptist papers during late years. His decline was long protracted, but through it his patient serenity proved to whom he belonged. Several prominent churches cherished him with grateful affection. The funeral service was in Mt. Auburn Chapel, Pres. G. E. Horr, and Rev. Samuel M. Lindsay, officiating.

The ministers' conference in Boston continues strongly on its new line of practical discussion, led by its own members. Dr. E. P. Tuller of Everett gave a remarkable stirring up on "How We Raised Our Budget." Last week Rev. H. C. Abbott of Maplewood, that devout and wholesome expert on developing the prayer meeting, told how he had done it. He spoke so impressively and with such helpful sincerity that when one of the brethren in the following discussion said that some way should be found to get the message to all the churches, all said amen to it.

Sec. W. E. Waterbury has so far improved that he has been removed from the hospital to his home.

Rev. Isaac Higginbotham of Portsmouth, N. H., has accepted a position on the staff of secretaries at the headquarters of the state convention. He has abundantly qualified by repeated lectures at institutes and conferences, and the study of modern church methods. He will render invaluable help in the strenuous work ahead in the rounding up of the five year movement.

There have been many accessions to the membership of the First Church, Randolph, recently. Six adults were received at the November communion service, and six at the October service. Extensive repairs and improvements have been made on the church property. Rev. E. S. Philbrook is pastor.

On Sunday evening, Oct. 28, the Jepson Class for young men of the First Church, Melrose, had charge of the regular church service. This is an annual event, the officers of the class conducting the entire service. This occasion was particularly notable as the speaker of the evening was the Rev. H. W. Hines, pastor of the First Church, Kankakee, Ill., and secretary of the National B. Y. P. U. Mr. Hines formerly resided in Melrose, and for ten years was a member of, and active worker in, the Jepson Class. Furthermore, it was during one of Mr. Jepson's talks to the young men under his charge, that Mr. Hines first received his inspiration for his chosen life work, the Christian ministry. Mr. Hines took for his subject, "Europe and the Revolt of Youth." It was a theme he was especially well qualified to handle, for, in 1914, just before the outbreak of the late war, he was studying and traveling in Europe, and this fall he returned from a tour extending from the Scandinavian countries to Italy as a representative of the Baptist Young People's Union of America. He told of the conference of Baptists at Stockholm, referring particularly to the Young People's conference at which thirty-two delegates, official representatives of young people's groups from twenty-one countries, discussed their problems and offered their prayers, each in his own tongue, yet in the common language of Christian brotherhood. Following the conference, Mr. Hines traveled to Italy, visiting all the intermediate countries, and addressing gatherings of young people in each. He spoke of the tremendous feeling of unrest permeating the thought of the people, particularly of the young, and especially of the tendency of the youth of each nation to shake off the now discredited leadership of the older men, and to take over the reins of government themselves. Mussolini and his fascisti in Italy are a concrete example of the present Central European state of mind. Mr. Hines emphasized the opportunity before Baptists of the world, with their ideas of religious freedom, to exert their influence upon this seething mass, and to further the cause of Christ. The Jepson Class for young men has been in continuous existence for twenty-four years under the teaching of William A. Jepson, a prominent business man, with a remarkable understanding and appreciation of youth and its problems. Membership in the class is limited to young men between the ages of 18 and 30. At the present time, there are 120 names on the roll.

## RHODE ISLAND

The Calvary Church, Westerly, tendered Eugene B. Pendleton, a reception in honor of his forty years of service as church treasurer and fifty-three years of service as treasurer of the Bible school. The pastor, Rev. Lewis A. Walker, presented Mr. Pendleton a gold purse of $100 in behalf of the church.

## NEW JERSEY

The Emmanuel Church, Ridgewood has contributed $521 for the Japanese reconstruction fund. The church leads all the churches of the North Association in offerings to the New World Movement and ranks eighth among the churches of the state. Oct. 15 was the third anniversary of the pastorate of Rev. Thomas H. Sprague. During this time 158 new members have been received. Dr. Samuel Zane Batten and Rev. Hal


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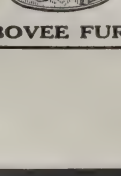
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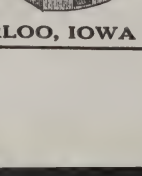
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dane Graham were recent speakers at the church.

At the First Church, Bayonne, nine new members were received during October and twelve received the hand of fellowship at the November communion service. The first Sunday this month the Bible school had the largest number present in its history. All departments of the church are making progress. Rev. C. H. Rannels is pastor.

### WESTERN PENNSYLVANIA

Eleven persons received the right hand of fellowship at a recent communion service at the Immanuel Church, Erie. There have been twenty-five additions to the membership since June 1 when Rev. M. R. Sheldon became pastor.

The First Church of Reynoldsville had the privilege of entertaining the first Bible missionary conference in Pennsylvania with the leadership of Wm. G. Russell, and his team Detwieler, Telford and Elliott, Mrs. Moody and Mrs. Wild. The conference was a joint meeting of the Clarion and Clearfield associations, with a goodly number of churches well represented. Pastor Smally, director of Clarion association, with his good people did much in making the conference a success. Pastor Brownlee of Reynoldsville had the cooperation of the pastors of Clearfield association. All of our churches will be greatly profited by the fine time of spiritual refreshing. Doctor Telford stayed in the association over Sunday and spoke in two churches to large and appreciative audiences. This team goes to various places in Western Pennsylvania. There is a rare treat in store for all who will be privileged to hear them.

Earl H. Tomlin of the First Church, Titusville, was ordained Oct. 29. Rev. A. A. Nellis Bradford was moderator, and Rev. Clifford S. Joshua, Union City, clerk. Rev. B. C. Barrett, Oil City, preached the sermon.

## Mississippi Valley

### INDIANA

The First Church of Fort Wayne had a recent Sunday morning service in which an enthusiastic Sunday school took possession of the auditorium and built a model church with red bricks (boxes) containing offerings as a "nest egg" for a new church building fund. These totaled in the neighborhood of $1500. In the evening a pageant, "The Challenge of the Cross" by Charles Marsh, was presented under the direction of Mrs. Mareen Major.

### OHIO

A five weeks' union revival service in Cincinnati under the leadership of Evangelist John S. Hamilton resulted in a large ingathering in the churches. The First Church, Rev. Harry S. Mabie, pastor, received twenty-eight by baptism and seven otherwise. The attendance at prayer meetings averages above ninety.

The Tenth Avenue Church, Columbus, is one of the most important fields in the state. Its edifice is on the confines of the state university campus. It is a new church in age only. The convention has allowed $150,000 to provide for a foundation to carry on the work with the university students. This foundation is known as the Francis Wayland Foundation of Columbus. Half a dozen properties have already been secured and will eventually be used as homes for students, missionaries home on furlough, etc. The church has been pastorless for the past year, Rev. H. O. Rowlands acting as minister-in-charge. The work prospered under his ministry. Rev. T. J. Hopkins of Adrian, Mich., will begin his ministry on Nov. 18. The church was never in a better condition spiritually and materially to invest itself in the work.

### ILLINOIS

Oct. 27 was a day of rejoicing for Mattoon Baptists. In the afternoon ground was broken for the new $50,000 church building at the corner of Richmond Avenue and Nineteenth Street. The following pastors of the Bloomfield Association took part in the exercises: Revs. E. C. Shute of Arthur, F. R. Johnson of Charleston, T. B. Marlin of Tuscola and R. S. Kirkland of Urbana. Other speakers were Mr. F. M. Schulhoff, Rev. C. F. Buker. The basement will be put in this fall and the building will be completed next summer. The congregation is now housed in an old frame building. For fifty years the Baptist cause has languished in this city, but this enterprise marks the beginning of a new day. On Nov. 4 special evangelistic meetings were begun with Rev. A. Gordanier of Paris assisting the pastor, Rev. James M. Lively. Mr. Lively has begun his eighth year as pastor.

Rev. William Drummond Whan, for five years pastor of the First Church, Billings, Mont., has accepted a call to the pastorate of the Waukegan Church. Mr. Whan is a native of Canada, educated at McMaster University, Newton Theological Seminary and the University of Chicago. He has held pastorates at Greeley, Colo., Aurora, Ill., and Billings. Mr. Whan will begin his work at Waukegan Jan. 1.

The First Church, Chicago, has broken ground for its new $100,000 Bible school and community house, which it is hoped will be completed early in October, 1924. The ground floor will be used by the junior department of the Sunday school. It will also contain a large kitchen, showers and locker rooms. The first floor will probably be used for the intermediate department, the pastor's study and extra class-rooms. The second floor will be the assembly room and will be used for all kinds of community activities. The entire building is to be fireproof and will have a rubble stone front to match the present building. In addition to this new building, the church

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will have the use of the present chapel which contains a room for devotional services, primary and beginners' departments, beside the church auditorium. Rev. Perry J. Stackhouse is pastor.

On Oct. 16 the church at Hudson closed a series of successful revival meetings. Rev. J. B. Head, of Kentucky, preached. As a result there were thirty-nine converts, twenty of whom have been baptized. Since the conclusion of the meetings, a B. Y. P. U. with twenty members has been organized. E. D. Bell is pastor.

### KANSAS

Evangelist Frank M. Wells, Leavenworth, recently closed a meeting with the First Church, Rev. T. A. Searcy, pastor. Mr. Wells may be addressed at the National Military Home.

### WISCONSIN

Rev. E. R. MacKinney leaves the First Church, Eau Claire, with the church property free of debt and all bills paid. All departments are in a flourishing condition. A farewell reception was tendered Mr. and Mrs. MacKinney at which 250 persons were present. Mr. MacKinney was presented a bill book containing $60. He was pastor of the church for almost six years.

### MISSOURI

The First Church, Jefferson City, recently experienced a genuine revival. As a result, the first Sunday this month there were ten additions to the membership. The church building fund has grown to $36,000, about half of which is in hand. The new building will include the present edifice, and when completed will be one of the most up-to-date plants in the state.

I. P. Langley, chaplain and librarian of the state prison, Jefferson City, reports that the attendance at chapel services is good. So far this year there have been 100 public confessions of faith. The present number of prisoners is 2,176, thirty-one of whom are women.

### MINNESOTA

Dr. George Earl and Rev. A. C. Hageman represented the Hospital Association at the Iowa State Convention at Muscatine. Rev. A. C. Hageman and Rev. A. F. Saunders also represented the hospital association at the Wisconsin State Convention at their annual meeting in La Crosse. Both conventions registered their hearty endorsement of the plans for the new Midway Hospital to be built in the Twin Cities next year.

Dr. A. LeGrand, superintendent of the Wisconsin Baptist Convention was a patient at Mounds Park Sanitarium, but has now returned to his work. Rev. Carl Case, Oak Park, Ill., and Rev. Roland Butler, pastor of the First Baptist Church, Anoka, Minn., are patients at Mounds Park Sanitarium.

#### Bethel Institute

The new year at Bethel Institute has opened encouragingly with 263 in the academy, 10 in the Bible and missionary training course, and forty-three in the seminary, sixteen taking the Greek-Hebrew course, a larger number than has ever been enrolled before, and about 50 per cent above the number enrolled at this time last year. A number of the students of the theological seminary are preaching as stated and occasional pastoral supplies in the vicinity of the Twin Cities, and a good deal of other Christian work is being carried on by the ministerial students in the academy and students in the Bible and missionary training course.

Dr. Carl G. Lagergren, dean emeritus of the theological seminary, who was retired on a pension last year, after thirty-four years of efficient service, has been spending the year in putting into print a compendium of systematic theology written by himself in the Swedish language, of which three volumes have already appeared, the whole work to comprise four volumes.

The urgent need of the school for this year is a dormitory for girls and one for boys, as well as an increase of the endowment fund, although thus far current expenses have been met from time to time with the aid of the consolidated budget of the Swedish Baptist churches, and the board of education of the Northern Baptist Convention.

### NORTH DAKOTA

Park River: The new church was dedicated Oct. 19-21. The present building replaces the one destroyed by fire in November, 1920, and costs almost $7,500. It is of the bungalow type, and the exterior is finished with stucco and crushed granite. It is provided with all modern conveniences and Sunday-school equipment. Its erection was made possible by the generous help given by the Home Mission Society and the state convention, together with the assistance of the business men of Park River. The dedication services began with a banquet given by the ladies of the church to the men of the Park River Community Club. Dr. John S. Stump, associate secretary of the Home Mission Society, assisted in the dedication exercises. Rev. Fred E. Stockton, state superintendent, preached the sermon. Other visiting Baptist ministers were Revs. Ole Larson, Fargo; W. A. Weyhrauch, Valley City; and B. H. Thorlakson, Crystal. The Park River Church is affiliated with the North Dakota Norwegian Conference. Richard Jensen is pastor.


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PORTO RICO

The largest net gain in church membership in the history of this mission is reported for 1923. The building at Santurce is now wholly inadequate.

NICARAGUA

Government recognition has been secured for the High School in Managua. Six men have volunteered as local preachers without salary. Attendance at Sunday schools is steadily increasing.

MEXICO

There are 100 boarding students in the High School at Saltillo, of whom 30 wish to study for the gospel ministry.

EL SALVADOR

Native preachers are conducting an aggressive evangelization of the plantations in the open country by taking with them groups from the churches.

HAITI

Men and women are forsaking the witchcraft doctors (Vaudooism) under the influence of Christ's gospel. Our missionaries have begun work at the new Christian Training School for boys and girls.

JAMAICA

Building operations have been begun at the new Christian Workers' Training School.

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MINOT: The Minot Church recently completed a campaign for the paying-off of long-standing mortgages. The last mortgage was burned on the evening of Oct. 22. Doctor Stump delivered an address upon this occasion. The church is at present collecting additional funds to make several improvements on its property. The women are especially active in this undertaking. Rev. W. A. Daniel, pastor, has led in this campaign, which is the most outstanding achievement in the state during the past year. The state superintendent assisted the pastor in the financial canvass last March.

BERTHOLD RESERVATION: Following the Minot celebration, Doctor Stump, in company with the state superintendent, visited several fields in what was, until recent years, a part of the Berthold Indian Reservation. The first stop was with the Russian Baptist Church at Max. Here Doctor Stump spoke to the people through an interpreter. On the evening of the same day, services were held in the new church at Roseglen, located on the reservation. The church is installing a heating plant and will be ready for dedication early in the spring. The next point was Van Hook, where a new church was organized two years ago. The meeting was held in the town theater. This field is greatly in need of a church building. The last field visited was Stanley, a county-seat town on the main line of the Great Northern. Here there is only a church basement.

DRAYTON: The Drayton Swedish Baptist Church was dedicated Oct. 26-28. Doctor Stump participated in the dedication program. Saturday was devoted to a canvass of the city and surrounding country. Before the close of the last service Sunday evening, sufficient funds had been collected and subscribed to complete the payment of the building, which will be about $6,600. The state superintendent preached the sermon. Other visiting ministers were Revs. A. M. Stolberg, Kenmare; O. S. Jacobson, Bismarck; and Ole Larson, Fargo. Rev. A. O. Ekstrom is pastor of the church. This is the only Swedish church serving a large Swedish settlement. In addition to the help given by the community, the church received a substantial time loan from the Home Mission Society and a contingent loan from the state convention.

IT IS A SIGNIFICANT AND ENCOURAGING fact to note that not one of these achievements would have been possible had it not been for the funds made available through the New World Movement campaign. North Dakota Baptists are realizing more than ever the spiritual and material benefits of the New World Movement.

## Rocky Mountain States

### WYOMING

REV. W. N. REYNOLDS, formerly pastor of the church at Minneapolis, Kan., is now pastor of the Union Church, Parkerton.

## Pacific Coast

### OREGON

THE CHURCH AT COVE will begin a series of revival meetings Nov. 18, with Evangelist J. W. Slaton and Mrs. Slaton conducting the services. According to present plans the meetings will close Dec. 15 when Mr. and Mrs. Slaton will be ready to take up the work elsewhere. The congregations at Cove are increasing in attendance and spiritual interest so there is hope for the salvation of many souls. Mr. Slaton says: "Distance or size of the church has nothing to do with the consideration of a date for a revival; neither should the financial condition of the church wanting a revival present any from writing me, as we desire to do the work of evangelists wherever our help is needed and God opens the way."

## Obituary

### ARTHUR MALCOLM

Entered into rest Oct. 25, 1923, **Arthur Malcolm** second son of Dr. Howard Malcolm and Ruth Anne Dyer. He was born in Georgetown, Ky., in 1842.

In 1849 Doctor Malcolm returned to Philadelphia and after a brief pastorate at the Sansom Street Church, became the first president of Bucknell University, where he had received his education. In 1858 Doctor Malcolm resigned and again made Philadelphia his home, and he was converted and baptized by his father in the Schuylkill River.

Then began that new spiritual life that grew and strengthened as the years went by. He entered business, married Miss Amelia Verner of Pittsburg, and became secretary of the A. Colburn Company, but in 100 resigned and was made a director, which office he held at the time of his death.

The intervening years had been spent in active service in the Fifth Church of which he was for many years a deacon and later in the First Church which elected him trustee. Doctor Malcolm endeared himself to all who knew him by his gentle friendliness, his ready sympathy and his high sense of probity and honor. His grateful sense of God's tender care was beautifully manifest in the morning hour of family worship, for such it truly was and his childlike trust and confidence that all things work together for good upheld him to the end. He is survived by his widow, one son, a grandson and one sister.

## "It Is to Laugh"

The teacher had asked: "Why did David say he would rather be a doorkeeper in the house of the Lord?"

"Because," answered the boy, "he could then walk outside while the sermon was being preached."—*Boston Transcript.*

---

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, miss," answered Willie.

"Well, then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.

---

Grandfather—"Do you like going to school, Jack?"

Jack—"Yes; but I like Sunday school best."

"I'm very glad to hear that. Tell me, why do you prefer it?"

"Because I only have to go once a week."

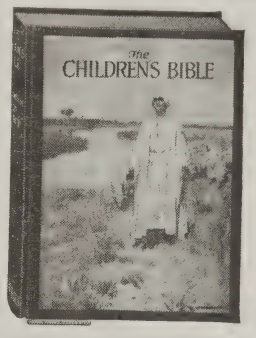
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An old physician was noted for his brusque manner and methods. A woman called him to treat her baby, who was slightly ailing. The doctor prescribed castor oil. "But, doctor,' protested the young mother, "castor oil is such an old-fashioned remedy."

"Madam," replied the doctor, "babies are old-fashioned things."

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A splendid volume for any one to read but especially helpful for young people. The power of the preacher has been retained in the work of writing this book.

**With Italy in Her Final War of Liberation,** by Olin D. Wannamaker. New York: $1.75.

Here is a graphic picture of war work done under trying conditions. This story, however, clearly reveals how important and well done was the work of the Y. M. C. A. during the late terrible war.

**Social Imperatives,** by Craig S. Thoms. Philadelphia: Judson Press. $1.25.

Doctor Thoms points us to the fact that there is a great fear of social disaster in the minds of many of the leaders of our day. He also clearly shows that this fear is a most hopeful sign of an awakening social conscience and responsibility that will help in leading us out into a new era. No little concern is shown in the need of a quick response upon the part of thinking men and women to shoulder responsibilities and to recognize some dominant present day needs. A chapter is devoted to each of these needs. They are religion; socialized homes; moral training in public schools; socially minded universities; Christianized business; peace time patriotism; better-born children and faith in social progress.

**"War: Its Nature, Cause and Cure,"** by G. Lowes Dickinson. New York: Macmillan. $1.50.

Civilization today, as H. G. Wells tells us, is a race between education and catastrophe. In many parts of the world, and especially in Europe, as Mr. Dickinson shows, new international hates are being engendered and the nations are drifting toward war. But in many lands many men and organizations are at work trying to create a sentiment against war, seeking to promote international goodwill and encouraging the development of means for the peaceful settlement of international questions. It is not yet certain whether war or education shall win.

Under the circumstances the duty of all right-thinking people is clear. It is to expose the war game, to show what a cruel and wicked thing it is, to show who are the men and influences that sow the seeds of misunderstanding, suspicion and hatred. It is to show what a dirty, selfish game war is, that the men and investors, concession hunters, imperialists, are the men who sow the causes of war; they are the men also who stay home and profiteer during the war; and they are the men who buy war bonds as a safe investment while the people are sweating and suffering to carry the heavy interest on the national debts. The author shows what war is, and one does not know where to find a more vivid account than here. He then discusses the causes of war and shows clearly what is becoming plain to all impartial students —that the causes of the world war are woven into the economic and political policies of many European nations. The ultimatum of Austria to Serbia may have been the occasion of the war, but it was not the cause. The author then suggests some remedies, but the chief of these is education. It is for right-thinking people in every nation to expose the war game, to emphasize the principles of international morality and to insist that they will not endeavor to seize territory or monopolize raw materials. Let peoples and governments learn to be just and they will remove most of the causes of war. Unless and until they are more just, the hope of peace is a delusion. The first thing is for us to decide whether we want a world with or without war. I have read many books on the cause and cure of war, but I do not know of any brief book that is more effective than this.

**The Cathedral Church of England,** by William Burnet Tuthill. New York: Macmillan. $2.

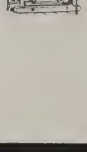
This book will make an appeal to all interested in a concrete expression of beautiful ideas in architecture. It is profusely illustrated, and the text complements the illustrations in such a manner as to make the cathedrals of England very real to the reader. Where adverse criticism is due, Mr. Tuthill gives this as readily as he does praise. It is an instructive book. Could it be widely studied, it would doubtless raise the artistic standard for church buildings in this country.

**"Non-Violent Coercion,"** by Clarence M. Case. New York: Century Co. $3.

Now and then one gets hold of a book that explores an unworked field. That is the case here; and we have an interesting and suggestive book. The title is not altogether a happy one; yet as the author defines it, perhaps it is sufficiently descriptive. In the past and present there have been many men and agencies that have not only tried to persuade other people to a course of conduct, but have felt justified in using physical force and violent methods. The author recognizes the fact that there have been men who have tried to persuade their fellows and even to coerce them, to a certain course of conduct, and yet have relied upon non-violent means. The author gives a brief but careful review of philosophers and teachers who have held this view; he then follows the Christian tradition and shows that once largely followed this conception but fell back to the use of force, imprisonment and even torture and murder. He notices the various groups with and without the Christian faith who have practiced non-resistance and non-violence. This brings him to the various forms of non-violent coercion in our time, such as the industrial boycott in many lands, and non-cooperation, as in India, Japan and elsewhere. The author admits that the future of this method is hard to estimate; but non-violent methods are capable of great abuse; the social boycott and non-cooperation may be most cruel in their operation and most irrational in their results. It is a fine piece of scientific investigation and stakes out a fruitful field of study.


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# OUR MUSIC CORNER

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## WHY AND WHEREFORE!

At the present time Chicago—as well as any other populous center—is blessed with an abundance of would-be church-singers (probably it would be better to call them singers who want to sing *in* church *on* a financial basis, for the great majority of these aspirants have nothing to "sell" the position but voice; no routine, no musicianship, very little equipment or any kind but the ability to make verse and display temperament). If I am to be accused of being unduly harsh and gloomy I can only reply by referring my critics to the long-suffering organists and music committees who manfully attempt to strain out the precious wheat from the over-abundant chaff! In several previous articles I have discussed this particular problem in some detail, with sundry suggestions as to the possible improvement of the situation.

Incidentally, at this place I will acknowledge a very violent document, in which the writer very definitely disagrees with my diagnosis of the vocal situation in this country. In his eyes Grand Opera is the sum total of perfection in all the arts, and according to his way of thinking, teachers of voice are perfectly right when they look upon concert and church singing as very poor second and third-rate steps in artistic valuation! I do not agree with this viewpoint at all—which remark is put in simply to ease my own artistic conscience. For this questioning of my wisdom was not the important thing in the letter here spoken of. My point in bringing up the matter is to make note of his counter-offensive —that singers are not entirely to blame for poor music in church services; much can be laid at the feet of ill-trained, inadequately equipped organists and choirmasters.

There is reason and right in this charge. In my opinion the true purpose and use of this weekly music page is not to flaunt publicly *my* personal views, not to uselessly irritate harmless prejudices and personal idosyncrasies, or, as a matter of fact, to single out any particular element for any personal attacks. My feeling is that this page should serve as a round-table for the presentation of helpful suggestions of practical value, as a source of pertinent stimulating encouragement for the steady raising of our church-music standards. and to be a court of resort in any occasion where honest, unbiased advice is wanted—the continuous stream of letters which comes to the department asking for everything from suggested plans for a new organ to identifying some favorite (but lost) record gem from a scrap of verse or a few notes of a tune proves that it meets a need.

My remarks about the poor equipment of most of the singers who attempt to fill choir positions were not directed so much at these individuals as at the set of people most responsible for the delinquencies of the pupils—the great mass of vocal teachers who know little and care less for the particular requirements needed in order to properly serve God in the musical portion of the church service. When we sufficiently accentuate and emphasize the importance and artistic value of sacred music, and the musical and commercial rewards mastery of that field can bring, then we have progressed a long way toward remedying the present faults. And this applies just as much to the inadequate organist or choir-leader as to the would-be soloist or quartet singer. In a succeeding article I intend to consider this question from the organists' standpoint. Then my perturbed critic may feel that if I am drastic enough I have somewhat redeemed the reputation of the singing fraternity. The wise singer and the forward-looking organist will study the church music field carefully, noting necessities and pitfalls, eagerly developing fine equipment to meet its peculiar needs. These artists can then be sure of ample financial and artistic reward.

## MUSIC REVIEW

### A. P. Schmidt Co., Boston

Morning Hymn—*Milligan.*
The Silent Sea—*Baines.*
Great Is the Lord—*Lansing.*
The New City—*Calver.*
God of the Dew, God of the Sun—*Whitmer.*
Blessed Is Everyone That Feareth the Lord—*Burdett.*

Above are listed the titles of a sheaf of new anthems just issued by this wide-awake publishing house. All of the numbers are fine church music, singable, religious in tone, grading high in musical values, and without exception, easy to do: Music that will add to the service interest, reverence and spiritual uplift. New music is the best tonic for the choir, as every experienced choirmaster knows. There can be no mistake made in getting all the numbers above.

### Clayton F. Summy Co., Chicago, Ill.

Close at Thy Side—*Wooler.*
The Lord Shall Preserve Thee—*Otis.*
Fireside Fancies—*Clokey.*

The selection by Wooler is a sacred song of practical value, issued in two keys, for high and low voices. The melody is appealing and the setting offers no particular difficulties for performance. The Otis number is a well-written anthem, designed primarily for quartet use—it could easily be adjusted for use with a chorus choir, if the first three and a half pages were handled by solo voices and the chorus starting with the bass lead and continuing to the close.

"Fire Side Fancies" is a set of seven short sketches for organ, evidently intended more for recital and "movie" purposes than church use; but, by omitting the designated titles and using substitutes, several of the pieces are adaptable for service use, specifically, numbers 1, 4, 6 and 7. The music is individual, interesting and attractive.

### Published by A. P. Schmidt Co., Boston

The Promise Made Unto the Fathers—*Mansfield*
Thine Is the Greatness—*Galbraith*
Praise Waiteth for Thee—*Watson*
Souls of the Righteous—*Pry*
God Is Not Unrighteous—*Reiff*
I Know No Life Divided—*Russell*
Commit Thou All Thy Griefs—*Grant-Schaefer*
A Prayer for Refuge—*Bidwell*
Praise Waiteth for Thee—*Ambrose*

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The Star and the Cross, by Lorenz. Sacred.
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The World's Redeemer, Holton (New 1923), 60 cents.
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## Fresh from the Field

(*Continued from page* 1316)

**The First Church, Waukegan, Ill., has** called to its pastorate Rev. W. D. Whan of Billings, Mont. He will begin his work at Waukegan, Jan. 1.

**There are at the present time 8764** persons enrolled in the three departments of the Moody Bible Institute. Of these 872 are in the day school, 862 in the evening school and 7030 in the correspondence school.

**One-fifth of the United Presbyterian** churches of the country are pastorless, according to the *Religious Telescope* which says, "The high wages in industrial plants and increasing opportunities in the commercial world are held responsible for the situation. It looks very much as if a lot of people are ignoring the call of Almighty God for the call of the almighty dollar."

**Rev. John D. Kern is now on the field** as pastor at Washington, Ia. Rev. J. A. Hurley has resigned at Estherville. Rev. Robert D. Kinney has become pastor at Eldora; Rev. C. W. Heady, at Bloomfield; Rev. A. N. Nettleman of Aurora, Ill., has been called to the Forest Avenue Church, Des Moines; Rev. J. E. Treloar has resigned at Humeston; and Rev. Carr L. Lundholm at Cherokee. There are an unusual number of changes in pastorates in Iowa this fall.

**The great contest between the men's** class of the First Church, Kansas City, Mo., Rev. David G. Evans, teacher, and the Taubman Class at Long Beach, Cal., has resulted in great interest and enormous attendance. On Nov. 4, Doctor Evans had the privilege of teaching a class of 17,833 men in Convention Hall. The attendance was 8,000 in excess of that of the Taubman Class. While this unusual attendance may not be continued, it is expected that the interest in men's Bible classes in both cities will be greatly stimulated.

**E. T. H. Schaffer in the "Atlantic Monthly"** holds that "while the negro was a necessary factor in that older civilization of the south which reached its culmination in the sixties, it is realized now that, owing to economic and agricultural change, the section is definitely entering upon a new phase in which the negro as the South visualizes him can play almost no part. The industrial portions of the South which just now claim considerable attention are apart from any consideration of the question. Here the negro population has always been small, has never taken any part in industry and so to these sections it is a matter of indifference whether this minor, nonessential group goes or stays." In the face of this statement it is interesting to note the activities of the chambers of commerce and other commercial organizations which in the chief industrial centers have been exerting themselves to stay the negro exodus. They have gone so far as to show cartoons of an old negro nursemaid being snowballed by boys in the cold north.

**The First Church, Batavia, Ill., Rev.** Fred W. Field, pastor, dedicated on Oct. 28, a new addition to its church building and a pipe organ. Worth-while service has been rendered by Mr. Field during the past three years.

**Rev. W. H. Barrett of Erie, Pa., accepts** the call of the Latrobe and Derry churches, western Pennsylvania. Rev. D. M. Lenox of Corapolis accepts the call of the Oakmont Church, Pittsburgh.

**Dr. W. H. Main of the Publication Society** has written the words and music for a bright, very easy, singable song entitled "A Golden Century." Copies will be mailed free to those who request them. Address 1701 Chestnut St., Philadelphia.

**Rev. W. W. Ayer of the First Church,** Valparaiso, Ind., recently preached a series of sermons on the "Lord Jesus Christ." The attendance at the evening meetings was more than doubled. It's evident that doctrinal preaching can be made interesting.

**In an announcement of a series of** sermons in the Mt. Morris Church, N. Y., Rev. H. G. Weston Smith says, "Marriage is too frequently made a matter of jest. Neither in the schools nor on the public platform nor for that matter even in the churches and homes does it receive real serious and constructive attention. Yet it is doubtless more potent in determining the temper of modern society than any other one thing. Essentially the marriage relation is grounded in the deeper principles of true religion. For this reason the Christian church has a responsibility to bring before its young people as well as its adults a serious Christian interpretation."

**Worry and fretting by patients are** factors which hospitals must eliminate if they are to get helpful results from treatments, according to Wilson E. Donaldson who spoke upon "Religion in Hospitals" before the American Hospital Association on Nov. 2. "It is my firm belief that every hospital would increase its efficiency by making definite provision for the presence of one or more religious leaders in the institution to visit the sick at the bedside or conduct chapel services. This spiritual ministry turns the thought of the patients to God and away from themselves and their illness. The endorsement of the officers of the institution gives such a worker or chaplain standing and emphasizes the fact that the institution is using every available means, mental, physical and spiritual to completely restore the health of the individual."

**That the churches do not propose to** stand quietly by while persistent effort is being made to cause widespread disrespect of law is seen in resolutions recently passed by the Worcester Baptist Association at its meeting in Grafton, Mass. After expressing deep concern because of the widespread disrespect for law officials were urged to prosecute violators. The association then put itself on record to this effect: "We consider the persistent use of the editorial columns of the *Worcester Telegram and Gazette* as a medium for wet propaganda an outrage of the moral sense of the Christian community and the abettor o the bootlegger and all those who hold disrespect for the national prohibition law to be a virtue."

**Baptists at Dearborn, Mich., have** called Rev. S. W. Phelps of Milwaukee as pastor. Dearborn is one of the rapidly growing suburbs of Detroit.

**The church in Highland Park, Mich.** expects to cancel its mortgage indebtedness Thanksgiving Day. This relatively new building is already altogether inadequate for the growing work of the church. W. G. Coltman has been pasto practically since the organization of th church.

**The perennial discussion about th** church allegiance of Mr. Lloyd Georg seems to be now settled by a statemen he is reported to have made while in S Louis. He is a member of a Baptis church. He was, until he was abou thirty years old, a member of a Discipl church.

**According to the figures presented at** recent meeting of the American Hospit Association there are 6,000 hospitals i the United States with a bed capacity 600,000 and a property value of $1,800 000,000. The sum of $525,000,000 is r quired annually to maintain these hosp tals while new construction and equi ment takes an additional sum of $35 000,000 per year. It's expensive busines this being sick.

**President Coolidge has, since comir** to the highest office within the gift o our people, become a member of a Co gregational Church in Washington, C. The *Christian Century* commenti on this event says, "There are apparent some in this country who have difficul in realizing that it is possible for a m who happens to be president of t United States to become a professed fo lower of Christ and join a church in t same simple and sincere manner in whi most other people do." We do not kn the reasons that have kept Preside Coolidge from taking this step heret fore, but we are sincerely glad that has thus openly identified himself wi the Christian forces of the country.

**"The world's greatest newspaper"** once more greatly disturbed by what conceives to be a clear "case of the co fusion of church and state." Its leadi editorial, a column in length, is devot to the "churches in politics." The occ sion of the editorial is the widespre publicity given to the act of a Method layman in Detroit who resigned his me bership in a Detroit church. He said was getting tired of "politics in the p pit." When he attended church wanted to "hear the gospel." A flood light is thrown upon the case by the mission of this layman that he long for the good old days when the churc preached temperance and did not b themselves with the matter of proh tion. The Detroit layman and the C cago *Tribune* are one in this desire. W the "world's greatest newspaper" wa to see legalized once more in this co try one of the world's greatest curses beyond our understanding.

Volume IV November 24, 1923 No. 43

# The Baptist

Univ. of Ill. Library Urbana Ill.

Published Every Week by the Northern Bap[illegible]vention

## God Too Good to Me

GOD, you have been too good to me,
You don't know what you've done
A clod's too small to drink in all
The treasure of the sun.

The pitcher fills the lifted cup
And still the blessings pour
They overbrim the shallow rim
With cool refreshing store.

You are too prodigal with joy,
Too careless of its worth,
To let the stream with crystal gleam
Fall wasted on the earth.

Yet many thirsty lips draw near
And quaff the greater part!
There still will be too much for me
To hold in one glad heart.

*—Charles Wharton Stork*
*in "World's Great Religious Poetry."*

## Fresh from the Field

The national convention of the Anti-saloon League of America will be held in Washington, Jan. 12-17, 1924. An earlier announcement named Birmingham, Ala., and a December date.

Harry Clifford Wayman was inaugurated as president of William Jewell College, Nov. 22. From all reports President Wayman is beginning his work with the hearty support of the faculty, trustees and students.

Rev. H. P. Hoskins and Howard L. Fleming are engaged in special evangelistic work at the First Church, Mt. Vernon, Ill., Rev. H. E. Truex, pastor. Mr. Hoskins address is Baptist headquarters, Lansing, Mich.

The Home Missions Council composed of some forty national home mission boards is putting on in Rochester, N. Y., the first national missions conference held in any city with the work in that city definitely in mind. This conference will be held Dec. 8-10. It is to be a conference in fact as well as in name.

"To disturb the minds of bereaved fathers and mothers by unfounded or exaggerated stories of official neglect of the cemeteries in France is a base and unworthy thing," according to Rev. Samuel M. Cavert, himself an ex-service man who was sent by the Federal Council of Churches to investigate conditions in the American cemeteries in France. He reports that far-reaching plans have already been partially carried out.

The Unitarian Laymen's League has issued bulletin number 20, "Why John Doe Does Go to Church." It is said that "American churches in common with American agriculture and industry suffer from absentee owners." It is reported that the attendance of men in the Unitarian churches has been steadily increased through the efforts of the laymen's league. A careful study is being made throughout the denomination with a view of securing statistics from which accurate inferences may be drawn. Is there not here a suggestion for our Baptist laymen?

Announcement has just been made that the committee on social and religious surveys of 370 Seventh Ave., New York City, which in the three years of its existence has made many very valuable contributions to scientific knowledge in the socio-religious field, has changed its official designation to the institute of social and religious research. Its directors are John R. Mott, chairman; Ernest D. Burton, secy.; Raymond B. Fosdick, treas.; James L. Barton, W. H. P. Faunce and Kenyon L. Butterfield. The latest of its publications is Walter S. Athearn's, "The Religious Eudcation of Protestants in an American Commonwealth."

Dr. H. S. Smith has been appointed superintendent of education of the International Sunday School Council of Religious Education. He began the duties of this position Nov. 12.

It is interesting to note that in spite of resignations and other causes, the equalization in the quotas of the different denominations furnishing chaplains to the army is not disproportionate. There are nineteen Baptist chaplains as against thirteen Presbyterians, thirty Methodists and twenty-one Roman Catholic.

A calendar of the White Temple Church, San Diego, Calif., Frank O. Bolden, pastor, makes note of the special subscription offer of THE BAPTIST. Another of its calendars advises members that "an order is to be sent in this week for subscriptions to THE BAPTIST and *Missions*. Labels should be examined and new subscriptions solicited." Good work!

No matter whether times be good or bad the farmer will always have to borrow a lot of money. For this stupendous business of forty-one billion dollars has to be bought every twenty-three years, as the average life of the farmer is only twenty-three years long. The federal farm law is therefore a benefit to the farmer because it enables him to get control of his business at least to the extent of 50 per cent. The federal land bank system is one of the two largest financial institutions in the country and has loaned $700,000,000 on farm property.

Rev. Gilbert Laws in the "Baptist Times and Freeman" discusses Doctor Whitley's Angus lectures. He says that "the history of the Baptist movement in the nineteenth century proves that evangelization is the true breath of life to our people. When General Baptists slid down through liberalism into unitarianism they disappeared. When Particular Baptists climbed higher and higher up barren peaks of metaphysical speculation they became lost to view. The poor world was left to struggle along the dusty road with no help from either." He then traces the beginning of the new era to Andrew Fuller and messages such is his "Gospel Worthy of All Acceptation." He says that what Fuller did as the nineteenth century was dawning, Spurgeon did a half century later. "Spurgeon was really a reformer. That backward looking people should shelter themselves under his name is one of the ludicrous things that we must try not to laugh at—out of politeness." Doctor Laws then suggests that we ought to make a greater effort to unify the Baptist world. That British Baptists ought not to meet henceforth in their annual assembly without having accredited messengers from the northern, southern and Canadian conventions. "Baptists of the world are one people. God and not man has made them so. They are a distinct people and will so remain for at least as long a period as living people can foresee. Whatever steps they may take in the future they should take them together."

The editor of the journal of the American Medical Association takes issue with the widely quoted statement that the health of the country districts generally is menaced by the lack of trained doctors and nurses and hospital facilities, and reaches the conclusion that the supply of physicians is adequate. Better roads, better telephone facilities, decreased incidence of disease and better hospital facilities more than make up for any relative decrease in the number of rural physicians and nurses.

A large citizen's committee in the city of Worcester, Mass., has been organized to carry forward a program of law enforcement. The ministers have for weeks been sounding the alarm calling attention to the deplorable conditions in that city. It is said "the greatest foe before us in enforcing prohibition law is not the bootleggers and denizens of the underworld but rather the eminently respectables who for the sake of their own appetites flout the prohibition law and thereby greatly aid in the defiance of all law." With all their faults the churches do stand as watchmen on the walls of our cities.

(*Continued on page* 1348)


# BIBLE SUNDAY
## December 9th

**Theme**
THE BIBLE
REMAKING THE ORIENT

**Purpose**
The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

**Need**
The American Bible Society needs immediately $289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**Responsibility**
is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**Opportunity**
is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

*For programs and information address*

**American Bible Society**
Bible House, New York City

# The Baptist

Vol. IV Chicago, Ill., November 24, 1923 No. 43

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*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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## A Grand Rush

We had a dream. We thought the precepts of Jesus were being put into effect in actual practice. We were in a great church with a great congregation. It was the time of the offering. The organ began to play. The minister read "When thou bringest thy gift to the altar and rememb'rest that thy brother hast aught against thee, leave there thy gift and go and first be reconciled to thy brother." We were awakened by a grand rush. What a sensation would be caused by the expression of a real desire for true fraternity. We all need to see things at least a part of the time from the other man's point of view. That is where THE BAPTIST majors—it helps to mutual understanding and sympathy.

# Killam's Kollum

## Ca'm Thy Fears

Since the committee announced that Dr. John A. Earl had accepted the position as "joint" editor there have been many inquiries made about the "joint." Dr. M. P. Boynton in introducing the new editor to the Chicago ministers suggested that it might prove to be a "juicy joint." We are not troubled by this forecast. In New York, however, we found a much more serious situation. Clifton D. Gray, the former editor of *The Standard,* suggested that there might be an investigating committee appointed to look into the whole situation. It was thought by some that "joint editor" savored too much of the underworld. Brethren, ca'm thy fears. "Joint" editor may mean almost anything to suit the present situation. The purpose is to keep the "joints" well oiled.

## Changeless Things in a Changing World

Paul's hearers did not have electric lights, automobiles and the radio, but they had their due allotment of human nature. When Paul spoke his mind in Ephesus he immediately got results. Diana of the Ephesians found valiant defenders. They sang the "old time religion." It had served their fathers and mothers and they wanted no change there. What a glorious thing it would be if the great questions of duty and destiny could be settled so easily, but they cannot. THE BAPTIST recognizes that we are in a changing world. It recognizes that the men and women of this generation have heart hunger and must for themselves face the questions of duty and destiny. THE BAPTIST will help you face them with courage and with cheer.

## Let Us Be Frank

Even as a matter of policy we believe that frankness pays. When men have something to say we believe in giving them the opportunity of saying it, regardless of its merits. Repression brings reaction and resentment. Brethren, turn on the light. Let us always know the best and the worst in any denominational situation. Speak freely your mind on any matter which has the good of the brotherhood at its center. In THE BAPTIST the Open Forum is still open.

## Editors Understand

Two persons were tried the same day by the same judge in a municipal court in Boston according to the press. One of them was found guilty and fined for sounding his horn and the other for not sounding it. We understand this experience.

## Fresh from the Field

(*Continued from page* 1346)

**At the recent annual convention of the** American Federation of Labor, it was shown that the membership of the federation reached its peak in 1920. Since then it has declined from four million to less than three million. It was explained, however, that the rate of decline has been checked since the recovery of business conditions.

**Dr. H. O. Rowlands has been doing** the most remarkable work of his life since he gave up being pastor of a local church and entered the apostolic ministry. Having closed his work as ad interim pastor at Columbus, Ohio, he is now doing a similar service for the University Church of Minnesota in Minneapolis.

**Rev. Carl D. Case, pastor of the Oak** Park Church, Chicago, is in the Mounds Park sanitarium, St. Paul, slowly recovering from nervous exhaustion and its attendant physical reactions. Rev. Hector C. Leland who is now a member of that church supplied the pulpit the first two Sundays in November. He is now supplying the pulpit at Eau Claire, Wis. while that church looks about for a pastor to take the place made vacant by the removal of Rev. E. R. McKinney to Illinois.

**There is a suggestion in the church** bulletin of the First Church, Tacoma, Wash., which should be adopted by all other Baptist pastors printing a bulletin. At the bottom of the last page under a perforated line is the following: "Dear Pastor: Realizing the importance of having the proper reading in my home, I wish you would enroll my subscription to THE BAPTIST, $2.50;" then follows the mention of one or two other journals with a place for the signature and with the mention of club rates.

**The First Church, Chicago, will cele**brate its ninetieth anniversary beginning Sunday, Nov. 25. Dr. A. K. DeBlois, pastor of the First Church, Boston, and for ten years pastor of the Chicago First Church will be the anniversary preacher for both morning and evening services. In the afternoon at four o'clock the cornerstone of the new Bible school and community house is to be laid. Dr. A. H. Gage will deliver the address. On Monday a dinner will be given under the auspices of the men's club at which Doctor DeBlois will speak. Tuesday is home-coming night, when a history of the church in three periods will be read by three members of the church. Addresses will be made by former pastors. Wednesday is church night when greetings will be read from former members. The First Church extends a cordial invitation to former members of the church living in Chicago to attend these services. This old church, which was founded when Chicago had a population of less than 500 people, is facing the future in a spirit of hopefulness. At the last communion service five new families were welcomed into its fellowship. There has been added to its membership during the past two years 115 members.

**Rev. W. H. Rogers of Muscatine,** Iowa, is helping Pastor Hoyt of the Belden Avenue Church of Chicago in special evangelistic meetings for ten days.

**The birth of a new baby is an event** of more than passing interest. Doctor Earl is rejoicing this week over the arrival of a new grandson, on Nov. 10, whose father and mother, Mr. and Mrs. Lawrence Platt, live in St. Paul, Minn.

**The contest between a men's Bible** class of Long Beach, Calif., and the men's Bible class of the First Baptist Church, Kansas City, Mo., closed on Nov. 11 with the largest attendance ever recorded. Kansas City won in spite of the fact that Long Beach had 31,034 present on the last Sunday of the contest.

**WE rejoice that in all time men have found a refuge in Thee, and that prayer is the voice of love, the voice of pleading and the voice of thanksgiving. Our souls overflow toward Thee like a cup when full; nor shall we search to see if our prayers have been registered, or whether of the things asked we have received much, or more, or anything. That we have had permission to feel ourselves in Thy presence, to take upon ourselves something of the light of Thy countenance, to have a consciousness that Thy thoughts are upon us, to experience the inspiration of the Holy Spirit in any measure—this is an answer to prayer transcending all things that we can think of. We are glad that we can glorify Thee, that we can rejoice Thee, that it does make a difference to Thee what we do, and that Thou doest enfold us in a consciousness of Thy sympathy with us, of how much Thou art to us, and of what we are to Thee.**

**—Henry Ward Beecher.**

**Is crop reduction ethical? This ques**tion is a vital one in these days when crops are greater than the demand for them. The benefactor used to be the man who made "two blades of grass grow where one grew before," but now for example the raisin-grower will have to market a 240,000 ton crop, one-third larger than last year on a declining market. The only solution, failing an increased demand not now in sight, is to store the surplus, radically reducing the yield in 1924. In a recent article in *Wallace's Farmer*, E. R. Murphy, one of its editors, ventures the forecast that "by another year perhaps it may be possible to get the big general farm organizations and the marketing associations and the United States Department of Agriculture together on a plan to estimate the surplus of the principal farm crops, estimate the demand and recommend the acreage that seems likely to provide adequately for the consumer's needs and at the same time give the farmer a fair price."

**The Lake Avenue Church, Rochester,** N. Y., has completed a financial campaign raising $75,000 to pay the last of the obligations on its new building.

**Prof. E. O. Sellers, formerly with the** Moody Bible Institute, is now at the head of the music department of the Baptist Bible Institute of New Orleans. He writes that he enjoys his work and fellowship and keeps posted on Baptist doings in the north through THE BAPTIST.

**Pastor Francis Stifler of Wilmette,** Ill., wishing to deliver to each of his deacons a copy of the new book by Dr. Frederick Agar on "The Deacon at Work" called up one of his generous members and asked him for the use of his car for a couple of hours. He was told to go to a certain point and he would find the car. Imagine his surprise and joy when the car turned out to be a new Studebaker coupé the gift to the pastor and Mrs. Stifler from their friends in the church.

**An analysis of the work of the daily** vacation Bible schools under the Monroe County New York Church Federation is instructive. There were sixty-five schools under the direction of the federation. The total enrolment in Rochester was 4,452 with an average of 2,527. There were 130 paid workers and 220 volunteer workers. The cost per pupil was $1.67 for the term. The enrolment outside of Rochester was 1,607, an average attendance of 1,022. There were thirty-four paid workers and 135 volunteer workers. There were six schools in the open country.

**The committee on educational policy** of the Citizenship Conference recently held in Washington, adopted the words of Lincoln as defining the task before us as American citizens: "Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars." On this committee with others we note the names of Samuel Z. Batten, Richard H. Edmonds, Mrs. Henry W. Peabody and Gilbert N. Brink.

(*Continued on page* 1360)

The Baptist

## Let Us Think

THE call to thanksgiving is in reality a call to thoughtfulness. In the family of words, think and thank spring from the same stock. And even now, after all the changes through which the English language has passed, there is only the difference of a single letter between the two words. This is suggestive in view of the fact that we are officially called upon to render thanks to Almighty God on the particular day set apart in our national calendar for this purpose. Our country is ripe for clear and vigorous thinking about some very vital things. International relations should not blind us to our own domestic problems. We do not discount the seriousness of the European situation. It is grave beyond any words of ours to describe, and no Thanksgiving Day in the United States will be complete without some adequate recognition on the part of our people of the needs of our neighbors across the sea and our responsibility to extend to them all the aid which circumstances will permit.

But domestic affairs require some special attention. The eighteenth amendment to the federal constitution is under fire. Many leading daily newspapers are openly committed to the repeal of the Volstead Act and to a serious modification if not nullification of the constitutional amendment providing for the national prohibition of the liquor traffic. The recent citizens' conference held in Washington was an effort to meet the organized and sustained attempt on the part of wet advocates to break down the prohibition laws and reestablish legalized drinking. This whole situation needs to be considered carefully, and some vigorous thinking must be done in order to clear away the atmosphere of smoke and fog which has accumulated, and in order that law-abiding citizens may thank God and take courage.

Continued material prosperity must be saved from the grossness and unspirituality which naturally accompany it. Special blessings are pronounced upon the poor by our Lord, not because poverty has any virtue in itself or because riches are vicious, but solely because the things that accompany material prosperity have an almost irresistible tendency to break down the fine things that make for moral character, genuine culture and true spirituality. This tendency must be arrested, not by vows of voluntary poverty, not by monastic methods, not by decrying material prosperity; but by transmuting coin into character, silver into service and money into manhood. This is one of the principles of the economics of Jesus. Treasures on earth have real value only as they are invested in treasures in heaven, and the mammon of unrighteousness is nothing more than base metal until it is transmuted into spiritual wealth by the alchemy of Christian stewardship.

All race and religious prejudice which is having a strange revival in our country must be met by clear and courageous thinking. There is doubtless occasion for the reaction of many of our people against any form of ecclesiasticism which practices political methods for the advancement of its own ends, and for the protest against a commercialism which breaks down the honest rules of the game, and for the determination to preserve American ideals in the midst of the deluge which has thrown together so many people of different types and tongues; but the methods used to express reaction and protest must also be 100 per cent American. The American method is the method of fair play and sportsmanlike conduct. Every man has a right to his religion and to his politics and to his business and to his peculiar color and brogue, and that right must be respected in America so long as he conducts himself as a law-abiding citizen or alien. When he oversteps that boundary the due process of the law will correct him, and if that fails we can remedy it, not by taking the law into our own hands, but by enforcing the law through the election of executives and judges who are loyal to their solemn oath.

In our denominational affairs we plead for sober, straight and sincere thinking. Nothing of permanent value is gained by prejudice. To jump at conclusions is dangerous; to condemn any man or method until all the evidences are reviewed by an honest, competent and reasonable jury is unfair; to spread rumor or gossip designed to destroy confidence in an individual or institution is unethical. Let us stop and think the thing through. The thanksgiving season is a good time to think about the vital and constructive things, and to practice the fine spirit of Paul reflected in the words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

UPON thinking clearly and in a constructive, fraternal, and hopeful spirit we must base our thanksgiving. Our thanks will necessarily partake of our thoughts. The thanksgiving sermon will reflect the attitude of mind of the preacher. If the

attitude of mind is negative, fearful, pessimistic, suspicious, it will be difficult for the preacher to thank God and take courage; but if the preacher heeds the fine suggestion of Paul and insists on thinking white instead of black, beauty instead of ugliness, confidence instead of suspicion, breadth instead of narrowness, he will be a true prophet of the new thanksgiving, recognizing the love and goodness of God in the whole sphere of life and not only in some small segment. And yet he will not be blind to the sin and vice and crime that mar our civilization and shame the church of Christ for its impotence and cowardice. He will cry aloud and spare not, but like the prophets of old the negative note in his preaching will only heighten the harmony of a theme the music of which is cast in a major key and the motif of which is inspiration and action.

## We Can Finish It

THE poster with this legend hangs upon the wall in front of our eyes and under the words is the picture of an unfinished church building with workmen busy on tower and roof and other workmen on the ground delivering and preparing the materials which lie in piles about the building. The first impression on seeing the poster is expressed in the exclamation: "Of course they can finish it." The end and aim of the poster is to produce the same impression with regard to the consummation of the New World Movement on April 30, 1924, only we must change the word, "they" in our exclamation to the word, "we." "WE CAN FINISH IT!"

There is no doubt about our financial ability to finish the task with honor. We have abundant resources as Baptists. Some of our people have given heroically, and had this measure of giving been general, we should long ago have realized our highest expectations. Such giving as the few have demonstrated proves the truth of our statement that our financial ability is more than equal to the completion of the task. Wages and salaries never were so high, prosperity never was so generally distributed, business has seldom been better, the expansion of trade and industry and building is unprecedented, and while the cost of living is high, the cost of high living is higher. Baptists share proportionately in the general prosperity. Therefore looking at our financial ability we are bold to say with assurance in the reasonableness of the statement: "WE CAN FINISH IT!"

Our obligation to finish the task is unquestioned. As a matter of fact this should go without saying, but we say it simply for emphasis. The man who does not pay his honest debts when he is able to pay them is a crook and not a Christian. The application of this statement to a Christian denomination is apparent. We must discharge our denominational obligation to the last penny. This obligation is definite as well as denominational, personal as well as promotional, individual as well as institutional. It is my obligation and your obligation since we are members in good standing of a Baptist church. We must pay our pledges if we are to be honorable and Christian, and if we have no pledge we ought to make one and pay it. "WE OUGHT TO FINISH IT!"

But what about our will to finish the task? Much is being said in the press these days about the will of Germany to pay reparations. That is not an economic problem—it is a moral and spiritual problem. All the commissions in the world appointed to investigate Germany's ability to pay cannot solve the problem of the will. It is a question of psychology first of all. Repentance is the only thing that will solve the problem. There must be a change of mind, and that change of mind will probably come after Germany is convinced of the reasonableness and justice and equity of the demand. At this point an economic commission might aid. The will to finish the task is the problem of Northern Baptists. And the problem is being solved. The Bible and missionary conferences have been a tremendous aid to this end. All problems of Baptists are at heart spiritual problems. We have no ecclesiastical problems because we are not a church in the ecclesiastical sense of the word; but we have spiritual problems because we stand for spiritual and supernatural religion. With the new emphasis on the Bible and on the genius of Baptist churches and on our missionary history and achievements and on evangelism and with the hearty and unanimous response to this emphasis the will to finish our task is beginning to appear. "BY THE GRACE OF GOD WE WILL FINISH IT!"

## Standing Out in Bold Relief

THE words of this caption were a mere phrase to me until this morning when looking out of my window on the fifteenth floor of the Hamilton Club I saw the noble and symmetrical spire of the First Methodist Church towering high above the smoky roofs of all the other buildings. On top of the spire was the cross of gold shining like light far above the grime of the city and silent amid the Niagara roar of the traffic beneath. I was comforted and relieved. In my narrow room with its one window hemmed in by skyscrapers which fail to scrape the sky of its smoke and dirt, I must have been unconsciously depressed, for all at once seeing the Methodist steeple I was back somewhere in the country under the eaves of a rural church with its simple beauty lingering in my soul. Then I understood how something may stand out in relief not only from the things around it but also in our hearts. The Methodists have done a wonderful thing in sanctifying the commerce of Chicago.

## Seeing God

THE world needs to see God as he really is. Caricatures of God are much in evidence. The whole pagan world worships caricatures of the true God. The real God is hidden under a mass of superstition and ignorance. But who are we that we should throw stones when we live in glass houses? The God of the Christian world is largely a God of caprice who is untrustworthy, or an absent God who governs his world by deputies, or an unknown God who hides himself in mysteries beyond the understanding of the common man. But the true God can be seen and realized in daily life by any man whose heart is pure.

# A Page of Opinion

## First Attack the Home

YEARS ago there was a great deal of talk about "the home." Few people paid any attention to it. Most of the utterances made concerning the home too much resembled preachments to be effective—that is, things said because they were expected to be said. But today we are all in a better position to understand what was meant—we have seen the nations of well established homes weather the most terrible cataclysms of history, and the homeless nations fall. Each home is a root of the national tree, and the tree holds by the number and strength of its roots.

Sinister confirmation of these truisms has come in the subversive influences which are at work in the as yet unshaken nations. The first attack is made on the home. All of the destructive social movements are sponsored by the people of nations which had more hovels than homes (because they were hovel-making instead of home-making peoples), and it is significant that in this country the work of destruction is taken up by those who prefer transient habitations to homes. The home, like the church, is under fire because it presents a bulwark against the subversive forces of the world. By cheapening the marriage tie, by undermining parental authority, by inculcating an artificial spirit of worldly wiseness in the young, by all the processes of divorce, entertainment, bad literature and the general trivializing of our common life, the doors have been opened to other and more degenerative influences in the general social life.

It is a matter of common observation over a long period that the social fabric begins to rot with the weakening of the home. The best defense of law and order and progressive justice is the success of those elements which defend and strengthen the home. We could well afford in this country for the next decade to regulate all our industry and politics and finance with one single paramount object in mind, the welfare of the home.

Nothing is more useless than platitudes on this subject. Attend first to the welfare of the home, put a sound economic condition around all its spiritual elements, and upon our economic consideration we shall find the other elements growing to unparalleled strength. As long as the American home stands this nation never will succumb to the poisonous air with which satanic forces are now filling the world.—*The Dearborn Independent.*

## Women and the World's Welfare

THE Boston *Evening Transcript* tells us that "One of the most intense moments of the recent meeting in Des Moines, Iowa, of the Woman's Foreign Missionary Society (Methodist) occurred when Mrs. Thomas Nicholson, president of the society, presented a document and resolution prepared by Miss Helen Kim, a native of Korea and a graduate of the Woman's Foreign Missionary School, in which she pleaded for an organization by the women of the world to be known as 'The Woman's International Association.'

"A most significant coincidence was that at the time this document was being read a special delivery letter was received from Mrs. Lucy W. Peabody, Beverly, Mass., lifelong Baptist missionary worker, suggesting the same thing.

"Miss Kim's document denoted the purpose of the Woman's International Association to be the promotion of peace and friendship throughout the world;

"To help and encourage women of all trades and professions to do their best and to professionalize all the work of women;

"To protect women and children from all the evil tendencies which keep them from growing physically, mentally and spiritually;

"To train the women to be intelligent and loyal citizens of the world and of their nations;

"To inform the women of the world about the conditions and activities of all the nations.

"Miss Kim added, 'It is our bounden duty, hand in hand with men, to better the world, and past history has given us sufficient proof that it is not safe for us to entrust the welfare of the world entirely in the hands of the men.'"

When the men of the world are willing to join hands with the women of the world in some international league for the advancement of good-will and intelligence and justice, the permanent welfare of the world will be assured.

## Sunday Legislation

AT the National Convention of the Lord's Day Alliance, recently held in Syracuse, N. Y., the following statement was made by one of the speakers, and it clearly reflects the attitude of the alliance on Sunday legislation: "We have no objection as to how a man spends his Sunday, but we do object to commercialized amusements because they require other people to work seven days in the week." The following facts were also brought out that a survey of 573 churches showed a total Sunday morning attendance of 27,725 or an average of forty-eight to a church, while on the same day in the evening two motion picture houses had a total paid attendance of 14,100. In Washington, D. C., a check of forty churches showed less than 7,000 at worship, while a check of forty theaters in the same city at the same time revealed 50,000 in attendance. While interested in the legislative end of the alliance we are of the opinion that laws in themselves will never remedy the situation. American people have a strange thirst for legislation, and when legislation is the true reflection of the will of the majority it may be enforced; but something more than laws are needed to fill the churches on Sunday. We have a lurking suspicion that when the churches become more fully vitalized and socialized and evangelized they will then become successful competitors of the picture shows.

# The Crowns of Christ

*"And on his head were many crowns."—Revelation 19:12.*
*A Sermon for Thanksgiving*

By Robert Stuart MacArthur

MOSCOW is far and away the most interesting city in Russia. This statement is true architecturally, historically, racially and religiously. Mouravieff graciously considered Rome to be interesting because it reminded him of Moscow. Petrograd is modern and European; but Moscow is ancient and Asiatic. Moscow was the heart of old Russia. The Kremlin was the heart of Moscow. The treasury was the heart of the Kremlin; and the throne- and crown-rooms were the heart of the treasury.

There was the throne of Poland, taken from Warsaw in 1883; there was the gorgeously jeweled throne of Persia, brought to Russia in 1660; and there was the eastern ivory throne of Sophia Paleologus, which she brought with her to Russia in 1473, when she came as the bride of Ivan III. Rows of crowns standing on pedestals, gave silent but eloquent witnesses to Russia's triumphs in the past.

When, on May 26, 1896, the Czar Nicholas II put with his own hands the crown of Russia on his brow, he virtually put on all these other crowns.

But these crowns are a thing of the past. Today I speak of the coronation of him who is King of kings and Lord of lords, Jesus Christ, Son of man, and Son of God. In Revelation 19:12, we read, "And on his head were many crowns." I am embarrassed by the richness of my subject. What crowns shall I omit? What crowns shall I name? I shall mention only those crowns which suggest lordship over vast realms.

### The Crown of Creation

I see on Christ's brow the Crown of Creation. The first verse in the Bible, as we all know, is, "In the beginning God created the heaven and the earth." These are majestic words; nothing more sublime is found in any literature. The Bible nowhere attempts to prove the existence of God; the Bible as a revelation from God necessarily assumes his existence. This verse virtually denies atheism, because it affirms theism; it denies materialism, because it asserts creation; it rejects pantheism, because it declares the personality of God. Were it not that we have become so familiar with this verse, its reading would invariably evoke our admiration and secure our reverence. It is worthy to be the opening sentence of the greatest book in the world.

Alongside of this verse we must put another which is somewhat similar in form, is equally majestic in significance, and is profounder in its theistic philosophy and mystery. This verse is the first one in the Gospel by the Evangelist John: "In the beginning was the Word, and the Word was with God, and the Word was God." This verse sets forth the eternal preexistence of Jesus Christ, his personal coexistence with the Father, and his divine essence as God. It is the formulation of the proposition to prove which the Gospel by this evangelist was written; and, in the writer's opinion, as he informs us near the close of the Gospel, he has proved the Messiahship and the Godhead of Jesus Christ as the eternal Word. The writer goes back, as did Moses, to the origin of all things, and there he finds God as Creator. By the side of this wonderful verse we ought also to put the third and fourth verses of this same chapter; "All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men." Here the work of creation is distinctly ascribed to the divine Word, who is Jesus Christ. Thus creative omnipotence is ascribed to Jesus Christ; we thus see he is the divine Personality who is spoken of in Genesis as the Creator. Through him creative power was manifested.

### God the Son

By the side of both these passages, we ought to place the remarkable words in Colossians 1:16,17: "For in him were all things created, that are in heaven, and that are in earth, things visible and invisible....and all things have been created through him and unto him; and he is before all things, and in him all things consist." When we turn to Hebrews 1:2, we read that the Son is "appointed heir to all things, through whom also he made the worlds." We thus see that Jesus Christ is the Creator of this physical universe. He is our Prophet, our Priest, our King, our Creator, our Preserver, and our Redeemer. Preservation is continuous creation; and redemption is the loftiest function of the Almighty; it is, indeed, the recreation of the race. Not God the Father, not God the Spirit, but God the Son is the glorious personality of the blessed Trinity through whom creative and preservative power manifests itself in this world.

This world was once the thought of God, as the engine was once the thought of its inventor. This world is still the thought of God. It is now God's thought materialized, incarnated, translated. The mountains are God's majestic thoughts. The stars are God's brilliant thoughts. The flowers are God's beautiful thoughts. Creation speaks to us of his wisdom, his power and his love. We ought to study creation with this thought in mind as our dominant motive and our lofty inspiration. Do I study astronomy? Then I am reading God's thoughts after him. Every true student may say with the great astronomer Kepler, "O Almighty God, I think thy thoughts after thee." Then I may see Jesus Christ as the bright and morning Star. Do I study geology? Then I shall see Christ as the Rock of Ages. Do I study botany? Then I shall see Christ as the Rose of Sharon and the Lily of the Valley. In studying chemistry, I may learn that every law of attraction and repulsion is a manifestation of the will of God. In mathematics, every sine and cosine is a revelation of the thoughts of God. All the world to the devout student is voiceful with God's name, and resplendent with God's glory.

The modern conception of the uniformity and the universality of law does not militate against the truth. Some men speak of law as if it somehow had a personality and potency of its own; they incorrectly define law, if they attempt to give it any definition. What is law in this connection? May I attempt a definition? Law is the name which we give to the manner in which we have observed some force to act. If that force be material, we have a physical law; if it be mental, we have an intellectual law; if it be moral, we have a spiritual law. Law is not a force; law is a form. Law is not a power; law is a process. Law is not a motor; law is a motion. Law is not an agent; law is an agency. Back of the motion is the motor; there stands God. Back of the process is the power; there stands God. Back of the form is the force; there stands God. Back of the agency is the agent; there stands God. It has been well said that the laws of nature are the habits of God.

### Evolution Exalts God

Evolution does not eliminate God from the universe. Perhaps we are not ready to affirm that the doctrine of evolution has been indisputably established, but for all practical purposes it has been established. It certainly is sufficiently established to be a working hypothesis. Evolution only puts God farther back in the line of development. I believe that evolution, rightly understood, the more exalts God; it gives him additional honor and glory. There may be an agnostic and even an atheistic evolution; but there may be an evolution which is truly theistic and even Christic. This evolution honors God with knowledge and power to a remarkable degree. Evolution is simply God's method of accomplishing determined results. Evolution implies an involver; nothing can be evolved which was not first involved. Evolution thus necessitates involution. Law suggests a law-giver; order implies an ordainer. The progress of physical science is making it vastly easier for us to believe in God than ever before. A generation ago, religious men were fearful regarding the progress of scientific knowledge. Their fears have not been justified by the results. The long-distance telephone and the wireless telegraph

make it easier than ever before in the history of the human race to believe in the unseen God and in invisible forces. I can stand in New York and talk through a long-distance telephone to my brother man in Chicago, in round numbers one thousand miles away, without the violation of natural law, but in perfect harmony therewith. Who dare say that I cannot kneel in my home and talk to my Father who is in heaven? Heaven is nearer to me than Chicago. Perhaps this heavenly communication is in perfect harmony with natural law as when I talk to my brother man in Chicago. A generation ago it would have been affirmed that it was contrary to all natural law to claim that we could talk to a man a thousand miles away. It was contrary to the natural laws that were then known, but we did not then know all natural laws; and he would be a reckless man who would affirm that we know all natural laws today. God is speaking to us in his world. And as we listen to our Father's voice, we may see our Father's face in the person of Jesus Christ, for he said, "He that hath seen me hath seen the Father."

### The Crown of Revelation

We see on the brow of Christ also the Crown of Revelation. We have made unwarranted distinctions between God's world and God's word. I distinctly remember when certain teachers thought that they gave additional honor to the world by taking somewhat from the honor of the world. That was a great mistake. God's word and God's world are only different parts of God's wonderful book of revelation. There is no contradiction between natural and revealed religion. Natural religion is revealed religion, so far as it goes; true science is revelation, so far as it goes. But neither goes far enough, and so both are supplemented by God's fuller, humaner, and diviner revelation contained in the blessed book which we call the Bible.

It seems to me that the nineteenth psalm sets forth most beautifully the true relation which ought to exist between God's world and God's word. In the first six verses of that psalm we have natural religion: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." We have here one of the finest personifications I know of in any writer. One day is represented as calling to the next day, and the next takes up the cry and passes it on; thus day unto day, in ceaseless procession, shows God's wondrous revelation of himself. In the seventh verse of this psalm, you enter into a new atmosphere. You feel now that you are breathing the air more distinctively of heaven, and that your feet are standing upon the solid rock, for you read, "The law of the Lord is perfect, restoring the soul." Down to the end of the thirteenth verse you have revealed religion and the effect which it ought to produce on action and character. Then in the last verse you have experimental religion: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Observe what progress you have made in this psalm. You have first, creation; secondly, revelation; thirdly, regeneration—natural religion, revealed religion, experimental religion. As I understand it, this psalm is in this respect an epitome of the whole Bible.

Strictly speaking, the Bible is not a book; it is a library. It is the most wonderful library in existence. It took one thousand six hundred years to make it. It took God and probably forty different writers to make it. Some of these writers were princes; some were peasants; some were lovers of war; some, preservers of peace. Parts of it were written in prison; parts, in palaces; parts, by men of the highest culture; parts, by men of ordinary intellect. And yet the book is a unit. The unity of the whole Bible centers about Jesus Christ. From the first majestic words of Genesis to the last love-notes of Revelation, this book reveals his glory and chants his praise.

**THE earth, with its wonders untold.**
**Almighty, thy powers hath founded of old,**
**Hath stablished it fast by a changeless decree,**
**And round it hath cast, like a mantle, the sea.**

**Thy bountiful care what tongue can recite?**
**It breathes in the air, it shines in the light,**
**It streams from the hills, it descends to the plain,**
**And sweetly distills in the dew and the rain.**

**Frail children of dust and feeble as frail**
**In thee do we trust, nor find thee to fail.**
**Thy mercies how tender, how firm to the end,**
**Our Maker, Defender, Redeemer and Friend.**

You remember that when Handel became discouraged by his attempts to give opera in London in a comparatively unknown tongue, he left London and went to Dublin. Just before leaving London, some friend gave him a passage of Scripture on which to write an oratorio. In Dublin he wrote the oratorio which was first called "The Sacred Oratorio," and which was produced first in Dublin. Later the oratorio was given in London in 1742. George II was present with his court. When the "Hallelujah Chorus" was reached the king and his court arose; they thus set the fashion which continues to this day. It gave Handel immediate fame in both cities; now it is known as the "Oratorio of the Messiah," and it has carried in sacred song the name of Handel around the globe. He linked his name, as a musician, with the immortal name of Christ. The operas of the hour are for the hour. The music that has in it the element of enduringness, is religious music. The man whose name is inseparably linked with the name of Christ, will catch somewhat of the glory of Christ, and will live in the future, crowned in his measure with immortal youth, as is Jesus Christ. I never lose an opportunity to hear that oratorio. There are parts of it so sweet and so beautiful, that I sometimes think that if heaven has anything better in the way of song, I cannot endure the bliss, except I be endued with new powers of enjoyment. I have listened to the pastoral symphony in that oratorio until the plain of Bethlehem came visibly before my eyes, and the song of the angels that rolled over that plain the night the Christ was born, echoed through my soul. I have listened to the contralto solo, "He was despised and rejected of men, a Man of sorrows, and acquainted with grief," until it seemed as if my own heart would break with sympathetic sorrow. I have listened to the glorious soprano solo, "I know that my Redeemer liveth," until my heart rose on the wings of faith to the heart of God. I have listened to the "Hallelujah Chorus" until I could appreciate what Handel said of its composition, that he seemed to see the gates of heaven opened, and the great God standing before him. We know that Handel wrote parts of that music on his knees, and he mingled his tears with his ink.

### "The Messiah"

But, men and women, the real, the true, the most glorious oratorio of "The Messiah" I have here in my hand as I hold the Bible aloft. The score and the text were written by God through holy men of old. This divine-human book is the true "Oratorio of the Messiah." The Bible is the revelation of God in Jesus Christ his Son, and our divine Redeemer. The genuine unity of which I spoke pervades the book. In every great musical composition, there is a diapason, a unitive, a pervasive, a dominant, a concordant note. If I were skilful as a musician, I could stand by Niagara Falls and write the score of the majestic music of this marvelous cataract. If I were a sufficiently competent musician, I could stand by a little brook and write the score of its music; both would have their diapason, their pervasive and unitive note. Jesus Christ is the diapason of the oratorio of the Bible. His name is the harmonious note in this glorious song of the ages. The unity of the Bible is not external but internal; it is not mechanical but essential; it is not material but spiritual; and throughout all the Bible the name of Christ echoes, and the glory of Christ shines. Through the corridors of Bible revelation the footfalls of Christ reverberate, and through them the music of his name resounds.

In England, as in America, as I have already reminded you, audiences uniformly rise when choirs begin to sing the "Hallelujah Chorus" in the "Oratorio of the Messiah." In Albert Hall, London, a great audience was assembled, and Victoria, the great and good, was present in the royal box. The audience rose, but the noble queen remained seated.

Soon every eye was directed to the royal box in which sat the queen. On rolled the magnificent chorus; but the queen remained seated. Higher still rose the lofty song; onward swept the glorious music. With curious glances, the audience turned to the royal box in which the queen remained seated. Loftier still rose the celestial notes. Now the song reached the part of the chorus where Christ is praised as "King of kings and Lord of lords." The swelling song thus puts the crown of universal dominion on his divine-human brow. Then the noble queen arose and stood with bowed head, as if she would cast the crown of the world's mightiest empire at the pierced feet of her divine Lord. Creation and revelation, art and science, song and story, learning and genius, and all earthly rulers reach their noblest heights when they bend in lowliest reverence at the feet of Jesus Christ and crown him "King of kings and Lord of lords."

**The Crown of History**

We see on Christ's brow, also, the Crown of History. What is history? It is not easy to give a satisfactory definition. Perhaps we may say that history is a systematic narrative of events in which man has participated. We sometimes say that Herodotus was the "father of history." Not so; Moses is the father of history. Moses was an ancient and authoritative historian centuries before Herodotus was born. Thucydides has given us valuable illustrations of a scientific tendency in the study of history. Polybius was an accurate student of Thucydides. Caesar was not a scientific historian but a chronicler. Xenophon, as his works disclose, was simply an annalist; even Livy and Tacitus were not quite scientific historians. Eusebius was the first ecclesiastical historian worthy the name.

But we do not have a true conception of history until about the year 1567. Then Jean Bodin published his historical philosophy, "The Republic." He enunciated the proposition that the course of events is controlled by definite laws. Bossuet, in his "Discourses on Universal History," did something toward the enlargement of true ideas of history; but his work was largely an amplification of the labors of Augustine in his "City of God." This work was written to show that the disasters which came to Rome were not caused by the giving up of the heathen gods.

The true founder of historical philosophy was Giovanni Battista Vico, whose "New Science" was first published in Naples in 1725. The germ of his political speculations is found in Plato's "Republic." Vico's aim was to reconcile the existence of a divine plan with the freedom of human agency. He really was the father of the philosophy of history. He affirmed that it was the spiritual development of the plan of God. There is a science and a philosophy of history; and the true historian does not simply state facts, but also shows the relation between causes and results. In any true conception of history, it is seen that Jesus Christ is the unifier of the history of the world. Neither Gibbon, Hume, Macaulay, Green, nor McMaster, I venture to affirm, nor any other man, can write a scientific history of the world and leave out Jesus Christ. You might as well try to write a treatise on astronomy and leave out the sun. Jesus Christ is the sun of the moral universe. All the events of history before his coming converged toward his cross; all events since have diverged from his cross. Christ's cross is the pivotal point in the history of the race. On this cross was written his title in Hebrew, the language of religion; in Greek, the language of art; in Latin, the language of law and military power. The cross stood at the confluence of the three streams of ancient civilizations. Religion came and laid its crown at Jesus Christ's feet; art came and paid its tribute at the cross; and law came and cast its honors before the Christ. They all said, "We will have Jesus for our King." Christ assuredly is the center of the civilization of the race.

Somehow we have largely lost this conception of the position of Christ. We have somehow relegated Jesus to distant ages and remote countries. We are willing to believe that God was in the world in the days of Moses and David, of Solomon and Isaiah, and of Hosea and Malachi; perhaps also in the days of the apostles; and some would admit that God was actively present in the days of Wesley and Whitefield. But somehow many of us in this day and time have come to the conclusion that God has retired from the world. Do not believe it. God is not dead; God is not dethroned. The pierced palm of Jesus Christ is on the helm of this universe. God was never more really in the world than he is today. Jesus Christ was never more truly the center of the events of history than he is now. I would not pun on a sacred connection; but I say that history is "His story." The story of Christ is the history of man. I believe that God is going before America as truly today as he went before Israel of old, with pillar of cloud by day and pillar of fire by night. He is leading America onward and upward, until today our America sits crowned as queen in the congress of nations. Men say God was with Washington and God was with Lincoln. Why should we not say God is with our heroic leaders today? I speak not as a partisan, but as an enthusiastic, although only an adopted, American citizen. Jesus Christ is guiding this whole world into diviner work than ever before in the history of America or in the history of humanity.

**The Crown of Salvation**

We see upon Christ's brow, also, the Crown of Salvation. I limit the world salvation, for the moment, to our personal Christian experience. I shall not make light of the church. God forbid. I am too much of a churchman for that. The church is the bride of Christ. He came from heaven to woo and win her. I shall not make light of church ordinances. God forbid. They have their place and purpose, although not so great light of church creeds. They have a place and purpose, although no so great a place as some suppose, but still a place. We repeat in our own church service the so-called Apostles' Creed. I am glad there has been eliminated from the form we use the clause about the descent into hades. It ought never to have been introduced, and as speedily as possible it ought to be struck out. It was not included for about 700 years, and no man living can tell how it got into this creed. Its introduction is one of the mysteries and misfortunes of ecclesiastical history. I would not make light of the Nicene Creed, although it is too abstruse and difficult for ordinary use, and its preparation was the result of shameful quarrels on the part of members of the council who acted at times more like ward politicians than like Christian teachers. I am glad I am not obliged to repeat the Athanasian Creed. There are parts of it that doom so many men to eternal perdition that, on my lips at least, those words would be blasphemy. In Christian experience, it is Christ first, Christ last, Christ always. We do not read, "Come unto baptism, all ye that labor and are heavy laden." We do not read, "Come unto the communion for peace and salvation." But Christ said, "Come unto me, and I will give you rest."

A little while ago I was called to visit a dying man. He did not belong to my parish, in any strict sense in which that term may be used; but my parish includes everybody to whom I can be helpful in the providence of God. I saw immediately on entering the room, that he was a very sick man; and the moment his family spoke, I saw I was in a Scotch home. Probably I was called because

## Evening Bells

By Anna M. Baker

**UPON the air their music rang**
**Borne lightly on the gentle breeze.**
**Of peace and rest and hope they sang**
**O'er mount and vale and grassy leas,**
**Those evening bells.**

**Gone was the turmoil of the day,**
**Its hours of toil, its weary load.**
**The heart cast all its care away**
**As o'er the land the music flowed**
**Of evening bells.**

**Around the hearth were gathered now**
**Parent and child in concourse free.**
**With light of love upon each brow**
**Greeting with laughter and with glee**
**Those evening bells.**

**But silent are those chimes so sweet,**
**The busy world has passed them by;**
**No more men pause their song to greet;**
**In yon lone tower they languish, die,**
**Those evening bells.**

**The swelling tides of life go on,**
**Loud is the city's hum and roar;**
**Earth's multitudinous paths we con**
**And in our hearts have room no more**
**For evening bells.**

**Their melody the memory fills,**
**Oh, could we but their loss regain**
**And hear again across the hills**
**That ever welcome loved refrain**
**Of sacred evening bells.**

of my name and parentage. The wife went near him and said: "John, the minister is come. Do ye ken him?" But his eyes were lightless and his face expressionless. His daughter then went to him and said: "Faither, do ye ken me? I'm yer ain wee dochter Jeanie." But there was no response. The wife was now filled with peculiar sadness, and going to him again she said: "John, John do ye ken me? John, speak to me, I'm yer ain wee wifey" Still there was no response. Then I went close to him, and in a calm, clear voice, adopting their own method of speech, I said, "John, do ye ken Jesus?" Instantly his face and eyes were illumined with almost heavenly light, and with strength which seemed to be divinely given, he said: "Oh, I ken him weel. He's my ain Saviour." I knelt by his side, took his hand in mine, and prayed. For a time I felt the grasp of his hand in response to my prayers; then his hand was still; and when I had ceased praying, I looked into his face and he was gone. He had gone to see "his ain Saviour" face to face.

That was no time to talk about creeds; that was no time to talk about churches. That was the time to talk about Christ. The older I grow, the shorter and simpler my creed becomes. Not more creed, but more Christ the church needs and the world needs. A Christless pulpit is a powerless pulpit. Christless pews are charmless pews. Let us crown Christ in our studies, in our pleasures, in our homes, and in our business. If a man cannot take Christ into his business, he must have a very bad business, or he must have a very poor religion; probably he has both.

Christ will be crowned with many crowns in heaven. Without Christ heaven itself would be charmless. You have children in heaven; you have parents in heaven. But past the dearest of children, past the best beloved of mothers, you will hasten to cast your joyous crown at his pierced feet. His name will be the sweetest note in your most triumphant song, his presence will give heaven its chief attraction. There you will see him face to face: there you will behold him as "King of kings, and Lord of lords." Your glad and grateful song will resound through heaven's lofty dome: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

Higher still will rise the other song which even angels and archangels cannot sing, but which redeemed sinners shall ever chant: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

*(From "The Crowns of Christ," published by the Judson Press.)*

# The Greatest Fraud in the World

***There is one fraud that has impoverished every person. No individual has escaped its cleverness.***

By Bernard C. Clausen

BRAVE hearts only for this venture. We shall make our way through the gallery of the world's great frauds. We are in search of the greatest fraud of all. Through tragic scenes of credulity and malicious ingenuity we shall go. Only stout hearts can qualify for this expedition. For only a vital faith in mankind can survive the shock of discovery. How cruelly some men can lie, and how easily other men will believe their lies!

There are classic frauds which lift themselves by their sheer audacity above the mists of the centuries. The eighteenth century presents perhaps the most audacious pair of deceptions. Take a glimpse at Cagliostro, the most daring crook of history, who gained his learning in a monastery before he was expelled, who manufactured noble titles for himself and his clever young wife, and traveled Europe in regal state for years, made enormously wealthy by dupes who purchased at colossal prices his "elixir of immortal youth," or his "original device for abolishing the guilt of original sin," or his "secrets of Freemasonry," claiming to be derived from Egyptian documents, and containing among other things an explanation of an absolutely certain method of raising the dead. Turn from this bandit of braggadocio, to that far more subtle and clever crook, John Law, whose vision of fraudulent possibilities encompassed all the world, and whose downfall rocked Europe upon her none too stable foundations, almost accomplishing the utter wreck of modern civilization. Law began by assuming financial responsibility for the entire development of the newly discovered Mississippi valley. His scheme victimized practically every home, rich and poor, on the continent of Europe. His sums became so great and his schemes so stupendous that soon he assumed control of the colonial trade of France in its entirety; he was invited to direct the financial program of the empire; and himself took charge of the issuance of French currency. Then a circumstance pricked the Mississippi bubble, and Law's whole grandiose empire of pretension collapsed, while he blithely fled with all of the remnants, leaving thousands of households penniless and the whole financial structure of his day tottering at the magnitude of his ruin. "What fools those mortals were!" we say.

But we forget that in our own day we can witness as terrible examples of fiendish greed and foolish credulity. A few years ago, a Dr. Frederick Cook announced that he had discovered the North Pole. For a few hours he rode upon the wave of popular acclaim and wore the garlands of admiring nations. Then his credentials were examined, his pseudo-scientific pretensions were submitted to calculation, and it was announced that he was a consummate liar who had deceived the world with one of the cleverest hoaxes in the history of duplicity. Did this experience discourage him? Not for many months. Last year he appeared as one of the outstanding promoters of wild-cat oil-stock gambling in the West. Under his own name, flaunting the record of his North Pole experience with impudent rascality, he invited thousands of innocent, hard-working people to entrust their money to him for unprotected speculation. And he got their money! By the hundreds of thousands of dollars!

Another oil company found a worthless shuffling old man by the name of Robert Lee drifting about in a middle western town, bought from him the right to use his name, granted him the fictitious title of general, and started out in business to manage the oil promotion affairs of "General Robert Lee." Despite the fact that the real General Robert Lee had died in 1870, largely on the attractive fiction of that honored name, thousands of dollars poured into the central office of the company and were wasted by the malevolent schemers.

Fifteen thousand twelve-cent stamps were purchased by one company in one postoffice in Texas to carry that many special delivery letters, made up in the form of fake telegrams to that many innocent men and women in every part of the United States, urging them to immediate response in cash for an oil gamble scheme. The postoffice department, which took over the mail received in response, handled money for months addressed to these fiendish manipulators.

The more you study these schemes, the more surely you are convinced that frauds are the results of amazing, cruel duplicity on the part of the exploiters, and of gullible softness on the part of the investors. Neither one of these discoveries adds to our confidence in what we call human nature.

But we have not yet come to the greatest fraud of all. Stock speculations may have touched many of you, bogus bonds may be reposing in many a strong box; but there is one fraud that has impoverished every person before me. No single individual has escaped its cleverness. Some part of your fortune and mine has gone down into the black abyss of this deception. Every age of history, every country under the sun, has been victimized by its blandishments. It is called by many names in many climes. The Latin-Americans, chief pawns of its duplicity, call it *manana*. We name it "tomorrow." Conceived by the cruelest

cleverness of Satan's darkness, deceiving a gullibility which seems unable to learn its lesson by experience, it makes its trail of tragedy down the records of men's lives. The greatest fraud in the world is "tomorrow."

It is aided in its evil machinations by a philosophic and scientific confusion about the idea of time which is at its worst just now. Time is one of the most baffling concepts in all our thinking. What is time? Where is it? Einstein and his bewildering theory of relativity represent a scientific attempt to conquer the confusion of time. A new dimension of thought seems to be in the making. How does time affect our calculation? Observing things for so short a period at best, can we be certain about the truth of anything? Where is tomorrow before it is today? What happens to today when it becomes yesterday? What are the past, and the present and the future?

This confusion finds its latest and most interesting fiction expression in a delightful logging-camp story published in a recent *Atlantic Monthly*. A little boy-favorite of the loggers was taken sick, and the doctor who was called left him with the assurance that he would be better tomorrow. But the lad was disappointed to find that he did not grow better at all. For he could not catch up with tomorrow. By the time he captured it, it had become today.

One of the boss-loggers finally offered to hitch his team of oxen on to tomorrow and drag it by main force into today. After much trouble, he succeeded in this and the little boy promptly recovered. But some one suggested the fearful consequences sure to ensue when the world rolled into tomorrow and found that there is no tomorrow there. All kinds of destruction were predicted, but the expected difficulty did not develop because it happened to be leap-year and there was an extra day in the calendar just waiting to be used for some such emergency as this!

It is such bewilderment about the exact nature of time which helps the cruel deception practiced by tomorrow. We are not sure enough about the elements with which we are dealing to be able to refute tomorrow's lies. And merely as masterpieces of lying, they are immensely clever.

Tomorrow has succeeded as the greatest fraud of all by a very subtle deception. Its scheme is to extend a general invitation to all good, and to put up the bars against all evil. It seems like such a reasonable thing to do. But consider its dastardly effect. When we are hesitating about doing some fine thing, we hear a voice saying, "There will be plenty of time for that tomorrow." When we pause before an evil lure, we hear the whispered words, "Now is the time for that! You can make up for it tomorrow!" If we yield, we are lost.

For there is one trouble about tomorrow. It never, never comes. The fine brave things which we consign to tomorrow are lost in the abyss of ruin. "No loving word was ever spoken, no good deed ever done, tomorrow" said Maltbie D. Babcock. Shakespeare put it in immortal words when he wrote,

"That we would do,
We should do when we would; for this 'would' changes
And hath abatements and delays as many
As there are tongues, are hands, are accidents."

It finds its way to us in a modern jingle of rhyme like this,

"O, my dear friends, remember,
That true as the stars in the sky
The little streets of tomorrow,
Pretty-soon and By-and-by,
Lead one and all
As straight they say
As the King's Highway,
To the city of Not-at-all."

What then shall we do for tomorrow? If tomorrow never comes, what shall we dare place in its keeping? The answer is simple. The evil impulses, the beastly lusts, the hates and angers, these need not be fought head-on so long as they can be successfully postponed. No evil was ever done which was successfully consigned all the way to its proper destination in tomorrow. This is the strategy of success. If you intend to do a mean thing, wait till tomorrow; if you are to do a noble thing, do it now, NOW! The malevolent fiendishness of the greatest fraud in the world is obvious when we watch men everywhere hurrying to do the base things at once, while they confidently postpone to the oblivion of tomorrow the finest impulses of their lives.

On one occasion, when Dr. H. J. Montgomery was warning his people of the danger of procrastination, a man in the crowd shouted out, "What about the thief on the cross?" The preacher at once replied "Which thief?" but there was no answer. Which thief? There were two thieves, and one of them was ruined by believing tomorrow's vicious lies.

# A Total Wreck

BY CHARLES B. TENNY

YOKOHAMA is still no fit place for human beings to live, though up near the Mary Colby School living is somewhat normal but the food supply is still somewhat deficient. At the city office they say there is practically no hope that city water will reach the school this year. This will help you to see how much worse Yokohama fared than Tokyo, as here we have had city water for three weeks and in our section began to have gas yesterday.

Principal Sakata gave a detailed report of the loss of the Mabie Memorial School. Except for seven typewriters that students and a servant saved, the school was a total loss—buildings, furnishings, library, scientific apparatus and specimens, everything. In addition Professor Ohashi and a clerk, by the name of Kaneko, were killed by the falling of the buildings. These two were on duty in the regular order of service designated by the principal, it being his policy to have one teacher and one clerk on the ground every day, in school time and in vacation time. In addition, Professor Sasaki (formerly Mr. Yuza), went to the building about a half hour before the disaster, presumably in connection with his duties as librarian and was also killed. Dean Takata was in the library in the second story; at the first shock the gable above him fell outwards and he jumped from the window and escaped with only injury to his feet where he struck on the fallen concrete. Mr. Taguchi, assistant treasurer, had just returned from the bank with about 700 yen with which to pay some bills. This he put safely away (but it was burned) and went with a science teacher and a cabinet maker to the ground (basement) floor to inspect the new cabinets just finished. They were there when the collapse came, but escaped as if by miracle, crawling out through a small opening the earthquake left in the ruin. Had the disaster come a few days later when the school was in session, it would have meant the death of practically the entire staff and probably most of the students. Some of the latter might have been out with the gym teacher; otherwise practically all would have perished. Every room used for regular class work collapsed at once. You will note with interest that a great factory of the Western Electric, also of reinforced concrete construction collapsed, as did a big public market of like material. While many buildings of that construction escaped, especially in Tokyo, those in other places could not stand the strain. It seems plain that there were waves of greater and of lesser intensity. The Mabie Memorial was built on a spot that had a wave of great intensity. The new Yokohama church and the Tabernacle both stand, though both were gutted by the fire which was of most intense ferocity.

Of the staff, the following lost everything in the fire: Gressitt, Fisher, Covell, Topping, Taguchi, Kikuchi, Sakuma, Ishikawa, Nakai, and Egari; also Tsukamoto, the servant who was in charge of the building, and a boy clerk, Ode by name, who survived. The students numbered 546 at the time. Of these three are known to have been killed, thirty are not yet heard from so we do not know whether they are alive or dead; twenty-nine families had death in the family circle, in some cases two or more of the family perishing; 192 of the boys are known to have been burned out of home, and the houses of 117 other families have not yet been reported on, but presumably the major part of them were burned, as barely a fringe of Yokohama remains. In spite of these desperate conditions, at the opening gathering of the school, Oct. 1, when plans for the future were announced, 320 students reported! A few of these will not be able to continue in school, but it seems clear that we shall still have a school of 300 or over. To me, after walking over the

(*Continued on page* 1372)

# The Unfinished Task

*Armistice Day Address Delivered at Arlington Amphitheatre*

By Bishop William Frazer McDowell

IN Thomas Hardy's novel "Jude the Obscure" there is a vivid picture of young Jude standing at twilight on the hilltop of Wessex looking toward Oxford where the lights were beginning to show. And as he looked the meaning of that fair town became vivid to him.

"It is a city of light," he said to himself.

"The tree of knowledge grows there," he added a few steps farther on.

"It is a place that teachers of men spring from and go to."

"It is what you might call a castle, manned by scholarship and religion."

After this figure he was silent for a long while, till he added: "It would just suit me."

The story takes us straight into the heart and spirit of the grey-walled, ivied town, and the vision is good. One wonders whether an American youth standing here on this sacred hill, looking yonder, beyond the winding river, to the noble city, the lustrous monuments, the radiant and perfect capitol, would so accurately interpret, so clearly see, the spirit of America, and so confidently say: "It would just suit me." Always it is the spirit that counts. The inner meaning of institution or state is more important than the form of either. The things seen are the temporal things, the things unseen are the eternal ones. It is the spirit of anything that quickens and keeps it alive. The high task of the prophet and the poet is always "to keep the soul of the world alive." If this be dead, all is well lost.

### Testing a Nation's Soul

We come today with holy memories and with very solemn hearts to make sober assessment of our spirit, not seting anything down either in boastfulness, or in sharpness. We are not yet wholly out from one of those crises in our life which are said to try men's souls, as though this were only done once in a while. But we all too easily forget that the testing of a nation's spirit, the trying of its soul is always going on; going on when swift and tragic test is put upon it, and going on in the dull, unexciting days that we call ordinary.

The spirit of a people is clearly seen in the way its supreme emergencies and trials are met. The unusual strain often breaks the man or the nation. The structure of the soul will carry the ordinary burden of the ordinary traffic, but will break under the extraordinary weight that must some day be put upon it. Now in the memory of many of us the soul of the nation has been put to the emergency test more than once. We have had to see what stuff we were made of, whether we were of iron or of wood painted to resemble iron, whether the proud figure of our national life was made of true metal clear through or mixed somewhere in its feet or its heart with clay. I suppose God is always trying to make a people that can be struck anywhere and not be easily broken, whether struck in the feet or the head or the heart. History is full of such extra testings of national life. Under them many a people has broken, broken all too often because of a structural weakness and imperfection in the life itself. With other nations we have recently been put through such a crucible, under such a burden, or tried as by such a fire. We were buying and selling, gaining and losing, working and playing; "the oxen were ploughing and the asses grazing near them" and our "sons and daughters were eating and drinking" when "a great wind came from across the wilderness and struck the four corners of the house" at once. It was all so sudden, so overwhelming, so unlooked for, so uncalled for that even now we are not quite sure that it actually happened. In its swiftness, its awfulness, its resistlessness, it was like those earthquakes and fire that struck San Francisco the other year and Japan the other day.

But the supreme question in Europe, in America and Japan is not whether the buildings stood, or the banks broke, or the railroads gave way, or even whether the earth shook and the mountains trembled. The far deeper question is the question whether the people fail in the heart and soul of them in a crisis they were not looking for. Men can prepare for things they can foresee and meet them with determined force and resistance. But the supreme emergencies cannot be foreseen. They must be met with the spirit that is ready not because of special preparation for a crisis but by reason of general and adequate readiness for anything. A nation that breaks in its courage offers only a sorry excuse when it pleads that it was not looking for what had come, and had not specially prepared to be brave.

Did we and other peoples meet the emergency test of the World War with those high qualities of faith, truth, honor, courage, endurance, idealism, integrity, unselfishness and nobility that prove a nation's health and soundness? When we were struck, without getting ready to be struck or choosing how or where the blow should fall upon us, did we ring absolutely true everywhere? The war brought out, as war always does, the best that was in us. War created, as war often does, qualities and spirit that glorify their possessors. The war revealed spirit and attitudes that men thought were dead among us. White angels of courage and heroism, of sacrifice and endurance, rose from unexpected places, and shamed all our meanness and unworthiness with their pure splendor. There were things seen here and elsewhere as fine as ever were seen or sung on land or sea. Nothing more splendid was seen at Marathon or Thermopylae, Waterloo or Gettysburg, Salamis, Trafalgar or Santiago. In perfectly glorious measure we met the spiritual test and the manhood strain. And that we did not fail, let us thank our God today.

> "THE testing of a nation's spirit, the trying of its soul is always going on; going on when swift and tragic test is put upon it, and going on in the dull, unexciting days that we call ordinary."
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> "The supreme emergencies cannot be foreseen. They must be met with the spirit that is ready not because of special preparation for a crisis but by reason of general and adequate readiness for anything."
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> "Will the spirit of America be strong and true now, when all evil forces are rampant again in new and hideous ways, strong and true not for a day or a decade but for as long as humanity is in agony and God in need of our help?"

### What War Shows Up

But the war revealed as war always does, as great crises always do, weak spots in our spirit that threatened our life as they always do. The balance was on the right side and the balance saved us. But we were not wholly heroic, not wholly unselfish, not wholly free from clay, not wholly devoted to the things that are true, honorable, just, pure, lovely and of good report. Greed stuck its ugly head into war finance at too many places. The profiteer and the grafter dragged their slimy lengths through our lives and the lives of other nations. Personal advantage seemed to some much more important than public welfare. Most of the story is so glorious that it is beyond our power to tell it. Part of it is so unworthy that we wonder it could have existed and do not want to tell it. But while the story is still fresh and while we are acutely aware of the spiritual weaknesses that the war disclosed, those it even caused and created, we should think of them as they are. They were not good for us. They did not help us when our life was critically at stake. They would have destroyed us but for the better qualities in our life. They are not good for us now. They do not help us now. They will destroy us unless they are themselves destroyed.

For the nation's spirit is not tested, is not important only in times of overwhelming crisis. The days of a war are inspiring and heroic in their appeal and influence. The drums are beating, the flags are flying, the young men are marching. We fling petty fears and little prudences to the winds. The days after

a war lack the heroic and dramatic tone. Life settles down, and in that settling down of life there is all too often a sag of idealism, a letting down of tone, a moral slackening and a spiritual reaction that make bad days for men and nations. Having gone through our baptism of endeavor and even fire we all too easily suffer spiritual recessions and depressions. We keep the faith as Horatius kept the bridge when the enemy is visible and threatening, but we all too readily lapse back into ordinariness of aspiration, into complacency of soul when the glory of the conflict has passed. We too easily become "lazy, luxuriant and decadent." While the war is on, we repeat John MacRae's flaming words from Flander's Field and proudly send our sons that we and they may keep faith with those who fall. But keeping faith means continuing to keep it to the end, in the dull, drab days after war, that the shadow of sordidness may not then fall upon them. The spirit of the nation is tested and shown not alone by its response to the sudden and extraordinary demands made by a crisis. We do not expect it to flinch or fail them.

But idealism so often fails in the long pull, in the patient and creative endurance to the end, in the days that show no heroism but only toil and effort. That is the test that is upon us now. We submit to discipline in an emergency, but rebel against discipline when the crisis seems past. We make one grand fling of heroism when the war is on and then scorn the patience of heroism involved in daily fidelity and continued sacrifice. We are noble in emergency and commonplace in routine when the day of routine has come. We are tested, are being tested this November day, as to whether we can hold on no matter how long it takes or how hard it is for us to endure. We would be quick to answer an urgent call but lack the patience to keep on with a permanent duty. Paraphrasing and adapting some words spoken to us during the war by Sir George Adam Smith of Scotland, we would reject the grosser vices of spirit that are so conspicuous, but be easy toward the sins of neglect and indolence that are so fatal. We brace ourselves against the sins of violent passion and excess, and then fail to watch even for one hour, allow our talents to rust and destroy ourselves through small unfaithfulness and perish by the sins of the unlit lamp and the ungirt loin. We forget our exalted moments when we would have followed the gleam anywhere, and we lapse back into mediocrity and a deadly average both of expectation and devotion. We were ready to pay any price to win the war. We counted not our lives dear to ourselves when that crisis was on. "Proudly we stood up" before the world. "Our hearts within us did not fail." Around us here this afternoon are the silent witnesses to the spirit we had when "we firmly made our choice for freedom's brotherhood," when we bravely "chose that the flesh should die, and not the living soul."

That was the test of the nation's spirit then, now being tested in other and severer ways. Can we now and can we steadily, unflinchingly, unselfishly, heroically and for any length of years and through any welter of discouragements prove ourselves fit and worthy to be God's best and final instrument, even, if need be, his only instrument for international idealism and righteousness? Will the spirit of America be strong and true now, when all the evil forces are rampant again in new and hideous ways, strong and true not for a day or a decade but for as long as humanity is in agony and God in need of our help? As we solemnly appraise our place in the world and our spirit toward ourselves and the world do we not see that it is not enough for us to have blazed up once in glory and brightness? We must keep the light aflame no matter how long or how dark the night, or how many other lights are blown out by the gusts of the world. We once put our hands to the plough. No nation that does that and turns back or looks back is fit for the kingdom of democracy. We must have the spirit that will plough the furrow of freedom, righteousness and peace right around the world. In our patience we must possess our souls, for in our patience we shall win our souls.

Here in this sacred place, on this hallowed day, we seem to be surrounded by the great cloud of witnesses who have run their part of the race we are still running. Some of those who press upon us here received the palm after the dust of a long race. Some of them were young with eternal youth. They fell looking for a better world, for which they fought and died. Out of weakness they were made strong and waxed valiant in fight. They press around and upon us today. In their presence we test the spirit of the nation, their nation, our nation, the nation of the Lord God Almighty for the world. Will it rise to supreme occasion and meet nobly the supreme emergencies of today and tomorrow? Will it "carry on," without flinching or faltering, and never grow weary until by endurance and patience it has won its soul?

Those who sleep were brave unto death. Their struggle is over but their task is unfinished.

"Hark the roar grows . . . the thunders reawaken—
We ask one thing, Lord, only one thing now:
Hearts high as theirs who went to death unshaken,
Courage like theirs to make and keep their vow."

# Solving a Big Problem

By E. T. Tomlinson

"GOOD MORNING, you are just in time to help me with the morning mail."

The visitor smiled as he responded to the greeting and said, glancing at the mass of letters awaiting consideration, "Your correspondence does not look as if you would be glad to see any one."

"We are always glad to see our friends. You shall go through these letters with me, though I shall not let you see any names."

"I am interested," said the visitor eagerly. "This will give me a better idea of what you are doing than I could obtain in any other way."

"Here are letters concerning beneficiary grants. The first is from the friend of a young minister. He educated himself and has given promise of great usefulness. After only seven years of work he is stricken with tuberculosis. His wife is doing her utmost to help support herself and three little children, while we are caring for the man at Saranac Lake, hoping that he may be able to go back to his field.

"Here is another from an aged minister who as a pastor has been deeply loved. He is now eighty-three years of age. He and his wife by the utmost frugality saved a little money to provide for themselves when they could no longer work. He received bad advice and all his savings were lost."

"Poor man," said the visitor. "And after all these years of service! The denomination certainly ought to do something. Will you make him a grant?"

"Unquestionably, after his record has been verified and his state committee on cooperation has approved his application. These are formal matters, but nevertheless they are necessary. Here is a letter which will interest you—'When on my back in the hospital, your draft came with its help and cheer. Say, didn't that look good when I faced my hospital bill! Thank you for your promptness and help.' Here is another one of the same kind: 'Only for this grant I do not see how we could make it through the winter. A good man takes me out Sunday afternoons to the county farm and I speak to the poor old men there. It is a great pleasure to me to know that I too am helping the needy ones.' Here is still another, 'I want to thank you for the very kind letter informing me of the cordial and unanimous vote to make me a grant. My husband and I were tithe-givers over thirty years. We are now keeping it up and intend to do so.'"

"Do you mean to say that those people intend to give back 10 per cent of their little grant?"

"They will give it to the general benevolence of the denomination," said the secretary. "We find many who are doing that."

"How many beneficiaries have you?"

"1,543."

"Have you money enough to make grants to so many?"

"The grants must be small and indeed they are pitifully small. The board is not able to assume the full support of any one. The best it can do is to help in such support. When you think of 1,543 beneficiaries, even a modest grant of $25 per month soon mounts to a very large sum. $300 per year is the income at 5 per cent of $6,000. Then too we have our other work to care for and just now that is taking much thought and time. Listen to this letter from California: 'I thank you very much for the grant and I thank our dear Lord for all the good things that have always come my way. The fund of the board is like the waters which come back just in time after many days.' Here is another one from Iowa that will interest you, 'If only those with whom our Heavenly Father has entrusted his money could have a vision of what these grants mean to the widow of a minister I am sure they would feel amply repaid for what they have put into the Ministers and Missionaries Benefit Board. May we all be faithful stewards, is my earnest prayer.'"

"Where do the most of your beneficiaries come from?"

"From all the territory of the Northern Baptist Convention."

"Still, some states must receive more than others."

"Naturally, some states have many more churches and ministers than others. New York state naturally leads and then come California and Pennsylvania, with other states close behind. Some of our men represent the old pioneer preachers; some are helpless. Here for example is one of our worthy men who is now totally blind. The neighbors found him at eleven o'clock in the morning still in bed because he was unable to dress himself and there was no fire. His wife had gone out to do washing."

"It's a shame!"

**1543 Beneficiaries**

"Of course it is, but the denomination is doing its best to set matters right. Think of 1,543 already on our beneficiary list and the number increasing steadily. And we have forty-nine to present at the next meeting of our board.'

"You have a great problem."

"Yes, it is like trying to make seven go into five and then have something left over. However, what the board is doing now is much more than was possible ten years ago and the pitiful part of it is that we so frequently receive a letter, 'If some one needs this more than I, consider my grant in that light.'"

"This is correspondence concerning the Retiring Pension Fund," said the secretary as he took up the first letter in another pile. "You know an important feature of the work of the board is cooperating with our ministers in providing retiring pensions that will be larger than otherwise they could be."

"Are you receiving many applications for membership?"

"Many, and the number is steadily increasing. We shall present over a hundred names for approval at the next meeting of the board. Some of these letters run very much alike, for naturally the questions that arise are similar. Listen to some of these questions, 'What will you give me if I retire?'"

The visitor smiled as he said, "What is your answer?"

"We shall make no promises. We certainly are not trying to induce men to retire early from active service. When, however, they are compelled to retire above the age of sixty-five then their cooperative pensions at once begin. 'Do I pay this year?' is another question. We tell this man that he pays his dues every year up to the age of sixty-five. 'How will this pension affect my wife?' We answer that it ought to affect her most agreeably. The object of the board is to provide an income. A joint pension is continued to the widow as long as she lives. 'Must I retire at age sixty-five?' this man writes. We answer 'No! No! No! Your cooperative pension begins at sixty-five, but we hope it will be long before you are compelled to give up the active work.' The most common question is 'Just how large will my pension be?' We are compelled to answer that 'we cannot tell until you are sixty-five, inasmuch as the salary is reported each year and the pension is one-half the average salary during membership.' Another frequent question is, 'Suppose I die before I am sixty-five and have paid my dues for a number of years, what then?' We explain to these men that every dollar the minister or his church has paid in, all the annual allotments of the board to reduce his payments, and compound interest at 4 per cent stand to his credit. This never comes back to the board, which is not a money-making institution, but is trying in every way to help the minister."

There is a brief interruption when a good woman, known and loved throughout the denomination, enters the office. The visitor retires for a moment when he perceives that her visit is personal. After a brief conversation the new visitor explains that instead of making a will she wishes to have an annuity bond or gift agreement so that during her lifetime she will receive the interest and at her decease she would like to have the money put into the permanent fund and the income used by the board forever. In a business-like manner she states the facts, writes her check and the bond is made out and presented to her, all in less than five minutes.

When the former visitor returns to the office, he says, "What is the amount of your total assets?"

"We have $10,000,000."

"Whew! It's a big job to raise $10,000,000 in ten years."

**The Perplexing Problem**

"Yes, if any one does not think so, let him try it! But hard as that task is, I sometimes think it is not so hard as the administration of the fund. We have a few perplexing and troublesome cases. The grave problem is how to use the money in a just and generous manner among so many when each grant must be necessarily small."

"How much do you think you ought to have in your permanent funds?"

"At least $25,000,000. The Methodists, who have been working longer than we at this problem, now have $17,000,000 in their fund and hope soon to increase the amount very materially. The Presbyterians have about $9,000,000 and they have voted to increase the fund to $25,000,000. They have been at work many years and their experience is of value to the newer boards."

The postman by this time has returned and left his second batch of mail. The first letter read is from a church in Ohio which makes an annual gift for the work of the board.

"Are there many churches like that?" inquires the visitor.

"Yes, the interest today is greater in this work throughout the denomination than it has ever been. All seem to realize the justice of the plea to provide for the old soldiers of the cross."

## An Announcement

THE publicity department of the General Board of Promotion takes pleasure in announcing that out of the large number of poster suggestions that had been received from all parts of the country, there were two of such superior merit as to justify their being selected as the posters for the promotional campaign of the year.

The first is entitled, "We Can Finish It" and was submitted by Stanley G. Swanberg of 110 Fifth St., Wilmette, Ill., and the second entitled, "He Finished His Task" was submitted by Miss Marcia H. Fadmer of 485 Forrest Ave., Fond du Lac, Wis. Both are now in process of printing and copies will be distributed to all the churches in the Northern Baptist Convention.

To the fifty or more contestants who submitted suggestions and sketches, the publicity department extends its grateful appreciation. Many were unusually excellent, and it was deeply regretted that it was not possible to use more than two.

Encouraged by this response to an invitation for suggestions, the publicity department now wishes to announce that it is prepared to receive suggestions for display advertising. Readers of our denominational papers have doubtless noticed the advertisements appearing from time to time and as an extensive advertising campaign is being projected for the closing months of the New World Movement period, there is opportunity for receiving suggestions for this campaign. These should be related to the financial needs of the year, the necessity for a successful closing of the New World Movement program, the opportunities and needs confronted by all the participating organizations, stewardship and other phases of our common denominational task.

All suggestions that are used and published in the denominational papers will carry at the bottom the name of the person submitting it. The contest is open to any member of the Northern Baptist Convention and suggestions should be mailed to William B. Lipphard, 276 Fifth Ave., New York City, on or before Dec. 1, 1923.

"They ought to care for them," remarked the visitor. "It is a shame they haven't been cared for before."

"Let's forget the years that are behind and be glad for what we now have. The future is brighter, for many of our people are remembering the work of the board in their wills, or are taking out annuity bonds or making direct gifts to the board or sending their money through the board of promotion. Excuse me a moment," said the secretary as the telephone on his desk rang. A brief conversation over the 'phone followed and then the secretary explains that a lawyer has called him up to know the exact corporate title of the board. "He is drawing a will and he wishes every item to be correct. And I had to explain too that the board was incorporated in New York state in 1913. It is surprising how many good people in drawing their wills do not know how essential accuracy in these matters is."

As the visitor explains that he must be going he said, "I had no conception before of what the work of this board is."

"You have only a slight one now," answered the secretary with a smile. "You have just seen a small cross-section. Come in again and I will let you see some more. Before you go, I want you to take with you the words from this letter. 'Some people say there is no unselfish motive in the world; all is an eye for an eye. Well, they don't know our M & M Board!' Also this from the Middle West—'I'm greatly cheered over the receipt of your letter informing me so promptly that a grant has been made. We shall escape many of the deprivations we suffered last winter when I was in constant distress and my wife's health was declining and a rigid winter increased our need of proper clothing, which we did not have. If you only knew how much your letter has helped us, I am sure you would rejoice with us.'"

"I'm going to tell our pastor that our church must do more for this work," said the visitor. "When is the best time?"

"Thanksgiving!" answered the secretary, "That's when a good many of our churches are planning to remember the board."

## Fresh from the Field

(*Continued from page* 1348)

**"The Searchlight," the personal organ** of Rev. Frank J. Norris of Fort Worth, Tex., sets forth what it claims to be "a basis of settlement of troubles among Texas Baptists that will bring about peace and harmony." They are, first, for the convention at Galveston to declare for the wide open policy. All proceedings and records of investigations of schools and other denominational enterprises be open to anybody who wishes to see them. It suggests that the convention name, specify and repudiate the report that appeared in the minutes of the last annual meeting which declares the first three chapters of Genesis to be "allegorical and figurative." President Brooks and his professors are to *"sign"* such repudiation. The professors of all Baptist schools are to *"sign"* the resolution against evolution, and again all Baptist schools are to be placed under the control of the Baptist convention and their professors are to *"sign"* the New Hampshire confession of faith. He says that unless these conditions are complied with "such a war as has never been witnessed among any people will be waged for many years to come." This really looks serious! Will *"signing"* this resolution and that resolution and this confession and that confession "bring about peace and harmony?" That remains to be seen. We have an old-fashioned notion that there is something more fundamental necessary than *"signing"* these documents. Why not try religion?

**At the thirty-first commemorative** chapel service held at the University of Chicago, Pres. Ernest D. Burton recalled how he had heard the first president of the university, William Rainey Harper, say that on the morning of Oct. 1, 1892, he sat in his office and wondered if there would be any students. Numbers were a matter of life and death. As an actual fact there were 510 students registered the first day and during the first year 744. In the year 1922-23 there were 12,745 students. In the first year the faculty numbered ninety-two; last year 405. In 1892 there were four buildings; in 1923, forty-four. The total property of the university in 1892 was $3,171,566; while on June 30 of this year it was $51,336,735.

**The "Biblical Recorder," commenting** on the problem which has been raised for the Roman Catholics by the radio, says: "Ever since the Reformation, Protestantism has been trying to reach the ear of the masses living under the iron rule of Rome. They have tried open air meetings, religious debates, tracts and private appeals. Books are burned; meetings are dispersed and deaf ears turn to every appeal. Science steps in and does what the Protestant church has never done. It has outwitted the priests and by appealing to the natural love of the novel, it is reaching the ear of the masses and slowly undermining the belief in the infallibility of the church." It should not be forgotten that false teachers also use the radio.

**Channing Pollock, author of the phe**nomenal play, "The Fool," addressed the Chicago Baptist Ministers at their meeting on Monday, Nov. 12. He told how the play came to be written and the difficulties through which it was produced. After reading the Bible for the first time in his life Mr. Pollock was captured by a passion to write and produce a play based upon the idea of a man starting out deliberately to live as Jesus taught. The play was scorned by every producer for more than four years. But when finally put on in New York through the patronage largely at first of non-theater-going people the play became a record-breaking success. Mr. Pollock frankly stated that he had given up writing plays that pander to depraved taste, and that his passion now is to redeem the stage and make it what it was originally intended to be the servant of art, idealism, and decency.

**Dr. J. S. Kirtley in his work as acting** pastor is now with the Church of the Master, Cleveland, Ohio. No man in the denomination is more acceptable in work of this kind.

**Shall a minister's life be insured by** his church for the benefit of his church? The Baptist Temple congregation of Rochester, N. Y., in projecting its ten story combination office building and church has answered this question by taking out a fifteen-year policy for $100,000 on the life of the pastor, Clinton Wunder. He's a wonder.

**Dec. 2 is International Golden Rule** Sunday. It is hoped that churches and individual groups will arrange for suitable observance of this day by each family sacrificing the price of a whole meal or part of a meal and sending the amounts saved to the International Near East Association for the benefit of thousands of innocent little orphans and for the promotion of a new era of love and forgiveness and unselfish service in the whole world.

**The largest check ever received by** Linfield College and one of the largest ever passed through the local banks of McMinnville, Ore., was the check of the General Education Board of $88,652,74 given to Linfield College in part payment of the $200,000 pledge of the board to that college. This indicates that Linfield College has received from other scources twice as much as the amount of this check. We are glad to note the progress of Christian education among the Baptists of Oregon.

**With the arrival of Dr. Franklin Cham**bers McLean, the newly elected professor of medicine at the University of Chicago, to take part in the work of organizing the medical school at the university, the great medical program of the University of Chicago is begun. Doctor McLean is an alumnus of the University of Chicago and of Rush Medical College, and has had the remarkable experience of organizing the great Peking Union Medical College, upon whose buildings and equipment $9,000,000 gold have already been expended. Doctor McLean will immediately engage with other members of the medical faculty at the university in the planning of the medical buildings and the organization of the medical faculty.

**In a recent address to students Presi**dent Ernest DeWitt Burton, of the University of Chicago, said that the university will stand among other things for scholarship, and he reminded them what scholarship is—"It is not pedantry. It is not dry-as-dust facts. It is primarily an attitude and secondarily an achievement. It is an interest in knowing things, a desire for truth, an insatiable curiosity not about the trivial and the unimportant but about the great things of the world and of human life. As an achievement, it is the acquisition of knowledge, and still more, a confirmed attitude of open-mindedness toward truth and acceptance of it."



# Religious Education



## International Lesson for December 9

**THE OUTREACH OF THE EARLY CHURCH**

**Lesson Text: Acts 8:1 to 15:35**
**Golden Text: Acts 1:8**

The outreach of the early church was due to pressure from the outside and to impulsion from the inside. It was therefore a gradual outreach because the pressure was largely local and the impulsion was due to a growing conviction that the gospel should not be confined to any one race or nation.

### Outer Pressure

The pressure began in the reaction of the Sadducees who were in power when the church began to make itself felt in Jerusalem. It was at first a doctrinal difference with regard to the resurrection which the sect of the Sadducees denied and which the apostles preached (Acts 4:1-2). Then it developed into an attempt to stop the entire movement because it was gathering momentum each day (Acts 5:24). This attempt issued in the martyrdom of Stephen and in the commission of Saul of Tarsus (Acts 7-9). There was but one thing to do under the circumstances and that was for the believers in Christ to get out of Jerusalem; therefore they that were scattered abroad went everywhere they could go preaching the word. "It's an ill wind blows nobody good." The wind of persecution in this case carried the seeds of the gospel to Samaria and as far north as Damascus. Had the persecution not arisen, had Saul not been committed to it, the early church might have become another Jewish sect. The church has always prospered on persecution. Prosperity and ease are always foes of progress, and this is especially true of the church which was born out of the travail of Gethsemane and the cross. A heroic institution like the church must be militant without being belligerent. In its outreach the early church is a model of militancy and modesty. The disciples contended for the faith by proclaiming it and living it. The pressure from the outside never made them bitter. They could suffer but they would not threaten. It is this spirit which must always actuate missionary activity and organization, because it is this spirit the world needs, and never more than today.

### Inner Impulsion

Outer pressure was measured by a growing inner conviction on the part of the church that Gentiles must also be included in the blessings and privileges of the gospel. This appears first in Philip's mission in Samaria, and later in Peter's vision and visit to Cornelius in Caesarea. Peter with all his background of association with Jesus for three years and with his baptism in the Holy Spirit on the day of Pentecost was a dull and obstinate pupil. He was reactionary in the extreme, all the circumstances considered. "Not so, Lord, I have never done it this way," was in effect his answer to the divine vision. He had to be shown by evidences corroborating his vision before he would move a step in the direction of bringing the uncircumcized into fellowship with Christ. But once convinced that he was wrong he confessed in a noble and manly manner in words that ring with the democratic spirit, "God had showed me that I should not call any man common or unclean." Peter never quite got over his aristocratic notions, but he went a long distance toward common brotherhood when he spoke in the home of an uncircumcized Roman soldier.

The real beginning of the missionary outreach of the early church lies in the conversion of Saul and the vision of his mission (Acts 26:15-19). Paul needed no outer pressure to urge him forth to the great missionary task. The conviction of his missionary responsibility was a fire in his bones. "Woe is me if I preach not the gospel," meant not only the content of his preaching but in a very vital sense the necessity of giving the message to the people who needed it most. For this he fought his battle with the active and insidious Judaizers insisting with a strength of conviction misunderstood until the issues involved are appreciated and dynamic and never to be confused with legal regulations or sacramentarian forms. This is the contention in his letter to the Galatians.

The real "Acts of the Apostle" closes with the twelfth chapter and thereafter it is the acts of Paul. Luke caught the fine missionary passion of Paul, and his gospel is fragrant with it and the Acts is beautiful with it. Antioch, and not Jerusalem, is the missionary capital. Jesus was compelled to do his great work in Galilee because Jerusalem was so official, hide-bound and intolerant, and Paul for the same reasons went out from the church in Antioch in Syria to the great missionary task that made the shores of the Mediterranean Sea blossom with the Rose of Sharon and the Lily of the Valley. The outreach of the early church is the unfailing inspiration for the church in all ages of its history. We may have improved on its primitive methods, but we shall never improve on the passion that made Paul and his co-workers the outstanding missionaries of the early church.

## What Is Religious Education?

By John L. Rae

*(Continued from last week)*

For example, to return to Johnny again, he is taken out of his natural sphere on Sunday and injected into a world wholly unlike the world which he lives in on Monday; the Bible is taught in such a way that it is wholly unlike any book with which he is acquainted; and the religion which he is asked to accept is so mysterious and unnatural that the only way in which he can accept it is to become unnatural himself. If he were taught religion as naturally and reasonably as he is taught mathematics, history, science and literature, and shown that religious education is inseparably bound up with his whole life and with his life as a whole, the great gulf that now separates his secular from his religious life would not exist.

The third reason for the importance of religious education is that religious education is as growing a thing as life itself. This follows from one and two. If religious education is concerned with life itself and if life is a unity which develops with training, then it follows that religious education must be a growing thing if it is to meet the needs of growing life. Too often religious education is a static process of going over the same old ground in the same old way. If we knew the Bible as we ought to know it we should discover that the Bible itself is the record of growing life—first the blade, then the ear and then the full corn in the ear. The New Testament is the full corn in the ear, while the Old Testament was not intended to be a static thing—it was intended to make seed of the full corn in the ear and thus bring life to the whole world. Religious education must be as progressive as life is, and the fatal mistake of lip homage to mere words in the form of catechism or creed must be assiduously avoided.

### How May Religious Education Be Improved?

First, there are the materials of education—the class rooms, blackboard, maps, pictures, hymn books, text books, and other equipment necessary in any well regulated educational institution. I name these materials first because they are the least important of the three elements needed in religious education. And yet they are important. However, in most Sunday schools these material things can be had for the asking.

*(To be continued)*

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Dr. Millard L. Thomas, director of religious education for Northern California, is also field secretary for the state B. Y. P. U. In addition to his work and the visitation work done by the various officers, Mr. M. L. Askin, a former state president, is a week-end visitor to different local unions in the interest of the B. Y. P. U.



# The Chimney Corner



## A Thanksgiving with a Chestnut in It

IN every family with two daughters named Submit and Dorcas there should also be a daughter named Araminta, since, by the very frivolity of her name she may furnish a delightful balance for the staidness of her sisters. Such was Minty: although a college career, which might so easily have added mere frills and fancies, had topped off her giddiness with a late-flowering New England conscience; so that she had merged with an enormous desire to correct the entire world beginning (like charity) at home. To her tame and dove-like sisters it was like sheltering a volcano: one never knew . . . one never knew . .

But nothing had been quite so shocking as her present outburst: "Oh bah! it's Thanksgiving with a chestnut in it—that's all it amounts to. Talk about twice-told tales! What about twentieth-repetition meals? Why, I've gorged on that same old over-stuffed turkey all my days! I've had that same dull over-stuffed drowsy complacency every Thanksgiving afternoon—is that to be the height of our national day of rejoicing? To be unbendable in the middle? We're an inspiring sight, the three of us, pitching into a big fat turkey, with half the town starving for a square meal."

"There's the Salvation Army dinner for the poor," Submit explained triumphantly, for all the world as if she had suitably attended to the feeding of this hungry horde herself.

"Oh lovely! lovely!" snorted the indignant young firebrand. "A dinner in a chip basket—there's hospitality for you! Two more cranberries tucked in for large families, one less onion for small ones. That's my idea of spreading the thanksgiving spirit, personally—an onion in a chip basket!"

Dorcas abominated sarcasm: "Well, you wild young thing, we'll do something more human, won't we, Submit?—if Araminta can suggest anything."

"Suggest anything? But there are a dozen gorgeous, human, adorable plans waiting to be tried out!"

Dorcas pinned her to it: "Just write them down, darling, here's pencil and paper. You write them, put them in a hat, shake them, and we'll try out one of your gorgeous, human, adorable plans this year, indeed we will!"

Araminta executed a war dance: "I didn't think you had it in you!" she gasped, and wrote rapidly for the space of half an hour; then deposited her slips in an old hat, shook them, and waited with bated breath as the drawing took place. The old dears, would they dare?

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

It was, of course, sheer luck that the particular scheme came out which had been the last to go in, and therefore not the dearest to her heart. Nevertheless, to a New England conscience a pledge is a pledge, and she noted the scandalized expressions on the two faces as they read the astonishing suggestions: "Every day there come to our doors (front, back, and side, darlings, so that you can't quibble over *that* little detail!) a little band of agents. Who are they? Nobody knows. Where do they go from here? Nobody cares. What sort of meals do they get traipsing north, south, east and west, all over the map? Nobody worries. Therefore, sweet sisters, we hereby highly resolve that every agent who stops at our doors on the Wednesday before Thanksgiving shall be given a cordial invitation to eat Thanksgiving dinner with us at one o'clock the next day, regardless of color, sex, age, or condition in life. And by 'cordial,' we mean hearty, encouraging, 'of-course-you-can't-say-no,' beguiling."

There was a moment of terrible silence while three New England consciences clicked like clock-work. A pledge was a pledge. For better, for worse.

"All I've got to say is, we may be entertaining thieves and burglars," said Submit in her most righteous tone of voice.

"Or angels unawares," smiled Araminta gaily.

But Dorcas said nothing. I think she was praying that the Brush Man would not come. How many times she had rebuffed him! How many times she had shut the door in his eager face! And also how many times she had longed to own all of his full line of fine brushes!" Yes, I think she was praying that he might not come on Wednesday.

If so her prayer was heard. But there *was* the Vacuum Gentleman! He with the amazing oration about the high suction qualities of his product which could beat and sweep and clean all in one breath. He was such a splendid creature. Far too fine to be invited to eat in a broom-swept house, with never an electric light in the whole place. But he called. And he was invited. There was a moment of stark unbelief on his part. Then:

"My word! Of all the jolly clever things for you girls to do! Of course I'll come! To tell the truth, I'm absolutely out of cash until my next pay day. on the first of December, and I thought I'd just tighten my belt tomorrow and go light. You see I'm from out West and . . . "

It was no oration this time. Dorcas was thrilled by it. She baked pies all morning warmed by his high enthusiasm. And then came the Pin Woman. A bit forlorn, and terribly shabby. But utterly skeptical about the dinner invitation. "I'm not asking for charity," she said with a dignity not to be mistaken.

"Mercy no!" said Araminta, "but you see we're three stupid lonely girls. We've always had a family of our own and now we're all that's left. We'd feel ridiculous, gorging on a turkey alone. We just decided on this plan to get a fresh point of view, you'll be doing us such a favor if you've no other definite plan for tomorrow."

She hadn't. She said she really never knew from day to day . . .

Araminta dreamed of her all night. And of the Magazine Boy. He'd been to war, it seems, and he'd lost an arm. A right arm. His left arm wasn't any too much good, but he slung a bag over his shoulders and solicited subscriptions from door to door. "It's some life!" he chuckled. Araminta wished he weren't so cheerful. If he'd been gloomy and pessimistic it would have been so much more in keeping with his plight. But he beamed all over at the invitation. "Now that's top-notch!" he cried, slapping his good hand against the magazine bag. "I'll be there to watch the little birdie! Isn't it wonderful how life opens up? Every day something new and splendid?"

("Pollyanna!" sighed Araminta to herself severely, for she had never fully approved of that perpetually glad person and yet here was the Magazine Boy . . . "I believe," she whispered to herself slowly, "that I'm going to get more out of this than the other girls, after all!")

And she did. For there was the Vacuum Gentleman. He couldn't get over Araminta. He said that out West there weren't any girls like her. "You're sort of like an ancestor," he finally defined her.

But the Pin Woman looked at him sagely: "I know just what he means," she said as she helped herself to more gravy. "You're like my pins—you're prim and sharp, you've got a head on your shoulders and you act as if you go farther than your head allows you. But you don't. It isn't in the nature of a pin."

"Is that what I'm like?" asked Araminta of the Vacuum Gentleman as they washed the dinner dishes in the kitchen later.

I wish I dared tell you his answer. But there really never was a Thanksgiving without some kind of a twice-told tale in it.

# The Young Reserves

## 'Benezer Brought His Best

By Margaret T. Applegarth

'BENEZER sat down on the kitchen door-step to think it over. Yet when I say *kitchen* door-step, I mean front-door-step, too, and side-door-step and back-door-step and any other door-steps there might be in a house; for 'Benezer's house had only *one* door, you can see what a very little house it must have been—just a poor little bit of a place, but full of love from the roof to the cellar, and 'Benezer knew only too well where the love came from first. That was the very reason why he was sitting on the front door step to think it over: For love came from the House around the Corner; the House around the Corner came from the Baptists; and the Baptists came from God. It was all as plain as day. And nobody knew better than 'Benezer that if there wasn't love and there wasn't God and there wasn't a Baptist House around the Corner, then life would be hardly worth living in this big lonely new town where trucks rumbled at you and street cars clanged at you and autos whizzed at you—but all of them passed you by.

For what did one little black boy more or less matter to *them?* They rumbled and clanged and whizzed on their own busy errands, and that one little shy black boy stood on the curb and felt as unimportant as a speck of dust.

At least that was the way it had been until the wonderful day when he had noticed something waving at him out of a window. He could not be quite sure whether it was really waving at *him,* or not, but he thought he might as well be on the safe side, so he waved back. And there was an even jollier waving from the window; 'Benezer went one better himself, and did a regular windmill performance, wondering who in all this big city had suddenly become so interested in him. But although he stood on tiptoe, he simply—could—not—see—who—it—was.

Then Mr. Missionary came along, and thought it such a jolly sight to see 'Benezer being a windmill on the curb that he stopped and said: "What kind of a game is this?"

'Benezer grinned: "'Tain't presactly a *game,* but I'se got a friend up in that window, see? And he waves at me, so then I wave at him, and we jess got going harder and harder and harder. But he's the shyest friend I eber did see! He don't show his face even once."

Mr. Missionary looked where 'Benezer pointed and he discovered that the friend was simply a muslin curtain fluttering in the breeze. But it would never do to tell 'Benezer that his friend was a curtain, so he said something far nicer: "I belong in that house, and what's more, *you* belong in that house,—but I've never seen you there, so why don't you come in?"

'Benezer could hardly believe his ears: "I 'spect I'se anudder li'l boy entirely from the li'l boy you *thinks* I is!" he sighed, "my name's Ebenezer, and I nebber in all my born days was in no such big grandiferous house! Nebber!"

The man laughed: "Maybe you never *were* in it, yet it's specially for a colored boy exactly your size and age, so suppose we step inside and I'll show you what fun it is to have a house like this unexpectedly belonging to you."

I think that Baptist center seemed to 'Benezer like having a dream come true—for he discovered one room with negro boys playing crokinole; another room with negro boys hammering nails and sawing wood, making furniture; another room where boys were waiting for this very gentleman to tell them a story. Never had 'Benezer felt so much at home. So that from that day to this, he and his entire family think there's no place in the world like that House around the Corner and no man like the one in charge of the center.

But . . . !

It seemed that there were other cities in America, with other colored boys, and *no* house around any corner where the very curtains waved "Come on in!" Therefore, with Thanksgiving so near, Mr. Missionary suggested that the boys and girls should each bring something to say a "Thank you" to the Saviour for their own center which would help build another center elsewhere, or help feed some other negro family, or clothe some one shivering in the cold.

'Benezer sat on his kitchen doorstep to think it over. In fact, he had been sitting there a long time. And before he sat down he had gone over every inch of that little home that had only one doorstep, but besides being very, very little, it was also very, very *bare!* There really wasn't enough of anything to go around: there were not enough chairs in the daytime, or enough beds at night, or enough blankets; indeed, there weren't nearly enough chairs in the daytime, or enough beds at night, or enough blankets; indeed, there weren't nearly enough clothes either. 'Benezer, with all his thankfulness, was having a desperately hard time trying to find anything to give to the Saviour on Thanksgiving Day.

He kept wishing and wishing that he were *rich,* then he would bring a pearl of great price, like the little prince in the last fairy story told at the center. "But land sakes," sighed 'Benezer, "I reckon there ain't no pearls in this here house. Leastways, I nebber laid my eyes on them."

But there he was wrong, for not half an hour later he looked in a cracked mirror over the kitchen sink and there he saw a pearl. Indeed he did! To be sure, it was rather a queer pearl, fastened in rather a queer place; fastened so firmly, in fact, that 'Benezer had to wriggle it and wriggle it and wriggle it before it began to feel at all loose. Then very patiently he worked it back and forth, and round and round, until it felt a trifle looser. Then he went and asked his father to pull it. His father naturally asked several leading questions: Why *this?* and why *that?* But 'Benezer said it was a secret; but did his father think he could pull it entirely loose for him?

"Yes, but I reckon mebbe it'll hurt you a whole heap, 'Benezer."

"Nebber mind the *hurts,*" said the brave 'Benezer. So his father pulled as hard as he could; and that is how it happened that 'Benezer was able to go to the center on Thanksgiving morning with a pearl in his trousers pockets.

The center was buzzing with other boys and girls who had brought their thank you gifts. They were piled on a big table, and every one was showing every one else what they brought.

"Reckon you nebber did see apples as reddy red as mine!" "Nor pumpkins as yaller as mine!" "And jess look at 'taters I brung." "I earned twenty-five cents by toting packages all afternoon." "Mammy said I dast fetch a can o' tomattys."

Oh, it was a wonderful morning and a wonderful sight, and Mr. Missionary was as delighted as the children until he suddenly discovered that something unpleasant was happening to poor 'Benezer. Some of the girls were tittering and some of the boys were pointing their fingers scornfully.

"'Benezer claims he brung a *pearl,* but I reckon you nebber did see a pearl like 'Benezer's in all your born days!"

"That ain't no *pearl!* Why that's nuffin but a *tooth.*"

"Tee-hee! Just a ordinary eberyday front tooth." Tee-hee! Tee-hee!

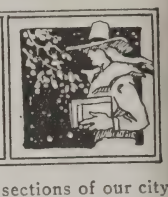
But Mr. Missionary took this pearl that was only a tooth, and no sooner had he seen it than he knew it was far from being ordinary, so he asked 'Benezer to come into his office and—by questioning—heard the whole story: First, how 'Benezer had gone to the grocer and offered to do odd chores. But the grocer had said: "What do I want with a no account negro boy! Get out of here quick!" So he got out quick and went to the butcher, but the butcher had no errands either. Then he tried the baker, the drug store, the hardware store, the paint shop, the dry goods store, the plumber's establishment, the florist's. He tried doctors and dentists and lawyers and ministers. He offered to wash windows and chop wood. But nobody needed anything done on the day before Thanksgiving. Yet here was 'Benezer feeling thankfuller and thankfuller for the Baptist center.

"So when I was clean tuckered out I recollected how you done tell about the prince giving a pearl of great price, and I kept right on recollecting how that dentist feller done tell us onct how teeth are as precious as pearls. So I done got my pappy to yank one loose. I dunno whether the Saviour's going to be able to *use* a tooth, though. But it's an awful *good* tooth. All shiny white, see, like a sure enough pearl."

(*Continued on page* 1372)



# Young People's Work



## Topic for December 9

**THE CALL OF THE WILDS**
**Isa. 55:12, 13**
**(CONQUEST MEETING)**

*"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."*

It was snake-dance time; to the white man it was the last of August. About fifty tourists had made the ninety-mile trip from the railroad to see the snake-dance, but they saw much more than the heathen ceremony. The unexpected iconoclastic service burnt itself into the memories of Indian and white man alike.

Johnson had been a Christian for several years, but before his conversion he fell heir to all the sacred sticks and gods used in a certain religious ceremony. When he accepted Christ they were stolen from him and hidden by other members of the clan. Only two days before he had discovered them and now wished to destroy them all. Johnson said that these things were hundreds of years old, as old as the Hopi himself. Many of them had never been seen by the majority of the Indians; so sacred were they to the tribe that only those who were priests or in line to become priests could look upon them. Now they were to be utterly destroyed.

Johnson placed a tall box on the ground and on it he laid his Bible. Around it were the implements dedicated to demon-worship. Then the real service began. Otto gave the opening talk, addressing the group of tourists. He told them that the Hopi owed much to the white man. Had he not brought schools to them in order that they might learn many things? And had he not brought them the greatest blessing—God? "But," he added, "you who come in here to view the old heathen dances are undoing your own work. You pay taxes to send us to school, yet you come here and encourage by your presence the continuance of the very thing that holds us to the old sinful life. I tell you frankly that we do not want you to come here to see these things. We do want you to come and tell us about Jesus. If you don't want him out in your cities, don't take him away from us. If you have grown tired of his word, let us have it. We are hungry for it—we want it."

The laughing and whispering had ceased and everything was strangely quiet. Johnson stood up and began to quote from his Bible. "The idols of the heathen are of silver and gold, the work of men's hands. They have mouths but they speak not, ears but they hear not, eyes have they but they see not, neither is there any breath in them. They that make them are like unto them, so is every one that trusteth in them." Johnson speaks English fairly well, but his sentences were broken as he talked. "Yes, the idols are just wood. They can do nothing," he continued. "They have been here many years, but they can never help us.

The crowd gathered closer while Johnson heaped the things so that they would burn well. He worked quickly and in a moment was scratching the match. The dried old twigs of the head-dresses caught and the flame darted from stick to stick. All stepped back from the heat of the fire as it greedily licked up the old idols and the sacred sticks. A song was started and taken up by all who knew it. It was a Hopi song expressing thanks to God for his light and for new life in Jesus. Faster and faster burned the wood, the flames fanned by a stiff breeze, and just as the last image crumpled down into the ashes, the Indians, led by the missionary, sang a translation of "'Tis Sweet to Trust in Jesus." Truly a more spectacular or stirring event could not have taken place on any foreign field. As the crowd moved gradually away, down to them on the wind came the clear, glad voices of the native Christian Indians singing, "Jesus, Jesus, You Are Chief."—Adapted from *Service*.

### Literature

"Legends and Folklore of the Iroquois Nation," price 10 cents; "The Neglected Tribes of California," free; "Baptist work Among the American Indians," 5 cents; "A Visit to Hopi-Land," 2 cents; "Christmas on the Upper Big Horn," 5 cents; "Christmas with the Rainy Mountain Indians," 3 cents; these leaflets may be secured from the Literature Department of the General Board of Promotion, 276 Fifth Ave., New York City, or 143 N. Wabash Ave., Chicago, or 313 West Third St., Los Angeles, Cal.

## Sunshine Acres, Commack, Long Island

The fresh-air work of the Young People's Baptist Union of Brooklyn and Long Island is one of the biggest fields of service offered for consecrated Christian young people.

This ministry is intended to reach into the homes of children who in some way are connected with the Baptist churches of Brooklyn and Long Island, and take them out for a ten-day period of rest and recreation, so that they may be strengthened in body, mind and spirit to face anew life's problems. This is done free of all cost to those who go. The taking of children and mothers is not altogether a matter of vacation but rather a matter of health. Our heart goes out first to the youngsters especially of the crowded sections of our city who, because of frail bodies have been the victims of sickness and disease, and while they have succeeded in throwing off the illness which gripped them, they are left weaker and in real physical need. Also to the toiling mothers; those who have to work the year through and look forward to a ten-day respite to keep them physically well.

To those who are classed as undernourished we would say "Come with us, we want to help you too." The best that can be had to meet the need has been our aim in providing three meals of plenty per day. During the past summer we contracted with a local farmer to supply us with 100 quarts of milk per day—a quart per person. The third class to which we would bid welcome are those who have no illness or are not undernourished but who can be helped by a change in surroundings. Because of limited capacity we exhaust those in the first class before taking those in the second, and the second before taking those in the third. The demand for accommodation has been larger from a number of churches than has been possible for us to meet.

The worker for each church is the one responsible for sending only those who are in the classes as stated and who are willing to abide by all rules and regulations set up for the proper conduct of our work. The ages cover the years from five to twelve. Over twelve they come by special permission only and for good reasons. Under five we have taken children only when accompanied by the mother. Two large sightseeing busses carry the children to the home which gives them a forty-mile ride through the beauty of Long Island.

The care of the children when they reach Sunshine Acres is under the direction of the matron and a head worker for the girls and one for the boys.

The money needed to carry on our work comes through the young people's societies, among whom are apportioned amounts accepted by them, and which go to make up the budget for the year. Last year's budget was $7,750, of which the fresh air committee spent $3,331.99 for operating expenses, other than fixed charges. We had 569 children, mothers and workers during the summer. 33 more than last year.

The entire property cost to date $26,775, including all buildings, land and equipment. A mortgage of $2,000 is the only obligation against this so that there is an equity of over $24,000 in this adventure in friendliness. The regular budget for the 1923-24 season is $8,000 and an additional $5,000 will be added as an over and above item needed for a new girl's dormitory.

—WALTHER A. ANDRESEN,
Chairman Fresh Air Committee.



# Our Own Folks



## District of Columbia

By Henry W. O. Millington

Several notable conferences have been held in Washington recently. The Citizenship Conference, which attracted nation-wide attention, was really a great affair. Its influence has gone out to every part of our country and its strengthening influence upon government officials is already quite apparent. Steps are now being taken to make permanent and still more potent the influences set in motion at that conference. Commissioner Haynes described this conference as the "most significant gathering of patriotic American leaders of thought since the adoption of the eighteenth amendment." "The conference has served a great and helpful purpose," said Mr. Haynes, "in that the discussions clarified conditions and definitely indicated responsibilities in the smaller political subdivisions as well as those of the federal government." Another conference was held in the Calvary Baptist Church at which Dr. J. C. Robbins of the Northern Convention and Dr. O. E. Bryan of the Southern Convention were the principal speakers. This conference called together a large number of our most prominent district Baptists and served as a great inspiration in connection with the five-year campaign.

One of the most honored and useful laymen in our Washington Baptist life is Dr. William Allen Wilbur, dean of Columbian College, George Washington University. He has served at times as moderator of our association and for a number of years has been chairman of our executive committee. A portrait of Doctor Wilbur painted by Richard S. Merryman is just now on exhibition at the Corcoran Art Gallery and is attracting a great deal of attention among Washington people in general and Baptist friends in particular. The picture, which is life size, presents the subject seated, in three-quarter length, in academic robes. It is a full-face view and all who have seen it exclaim that the artist has caught the rare personality of his popular professor at the university who has more than a thousand students each year. The background has a very special significance, picturing as it does two ships meeting off Cape Horn. It refers to Dean Wilbur's father and uncle, who were sea captains, from Mystic, Conn., his own native town, and who by an extraordinary coincidence once met as their ships were both rounding the Cape, after they had been parted for many years. In memory of the event the picture was afterward painted and became a family heirloom, now commemorated in this portrait. It will have an added interest to Dean Wilbur's students who know his love of yachting and that he came of a family of sea captains for several generations. The portrait is to be presented to George Washington University by popular subscription among the dean's pupils, past and present.

The Hyattsville Church recently observed its twenty-fifth anniversary. All the services in connection with this event were largely attended and full of inspiration and profit.

Rev. T. C. Jones, recently of Indian Head, Md., has been called to act as assistant to Doctor Muir of the Temple Church.

The James Bible Class of the Takoma Park Church gave $100 towards the Japanese relief fund. Behind this lies a little history. During the first two years of the Takoma Park Church work, Rev. T. E. Brown was in charge of the work. Almost every Sunday two Japanese gentlemen attended Sunday school and preaching service. They were students in English with Mr. Brown. Today, one of them is in Mexico, the other a vice-counsellor. While in Washington, they were secretaries at the Japanese embassy. Each of these men gave $100 toward the new building of the Takoma Park Church. Mr. Brown has been a teacher at the Japanese embassy for five years. He has given a course in the life of Christ to the present embassy counsellor and his wife. He has also had as a student a member of the House of Peers from Japan, who after spending four months in Washington, living in Mr. Brown's home, returned to Japan and now attends one of our mission churches there. During the time the counsellor and his wife were taking a course in the life of Christ one evening, they were with one of our American officers for dinner. The counsellor's wife referred to the course of study, and placing her hand over her heart said, "You Christians have something in here which we have not got." While Mr. Brown was teaching with regard to Judas betraying Christ, she exclaimed, "How could he do it: we Japanese could never do that." It will be seen by this that in an indirect way a Christianizing influence is going on among distinguished foreigners in the nation's capital. Far-reaching results may easily come from such services.

## Bible and Missionary Conferences

"The Bible and Missionary Conference here was marked with great spiritual power and interest. The conference registration was 865, and 450 women were at the Loyalty luncheon," comes word from Portland, Oregon. "The thank offering from the three luncheons was $1,735. Night audiences filled temple; 75 per cent of the churches of the state were represented. Real blessing to entire state."

"Largest attendance of Oregon Baptists since Northern Baptist Convention," comes another message from the same place. "Believe conference will make real contribution to our future work."

"We are all happy" declares New Haven, Conn. "Five hundred women just now sat down to Loyalty luncheon. This small state has registered on first day of conference nearly 1,000. Have engaged a second church to care for night meetings."

"We have just closed a great conference. 1,725 registrations" Providence sends word. "and eighty-five out of 110 churches represented. Enthusiasm high."

Toledo reported some days ago. "About 900 registrations so far. Over 300 at Loyalty luncheon and 150 at Guild banquet."

"Meetings of great spiritual power," Des Moines joyously sends word. "House packed tonight to hear the Manleys. Three hundred young people stood up as witness of their dedication to the service of Christ. Definite responsibilty accepted by representatives of every association in state to carry this into every church in state within ten days."

"With reports yet coming in we have over 1,300 registered" in Cincinnati.

## German Baptist Seminary in Hamburg

By J. H. Rushbrooke

THROUGH the courtesy of Rev. Carl Neuschaefer, the annual report for the session 1922-23 has reached me. Its form is already significant of conditions in Germany; for instead of being printed, it has been "multiplexed" on very rough paper from a typewritten copy. Equally revealing are such details in the report itself as the lengthening of holidays in order to economize fuel and light!

The Hamburg Seminary is not the oldest of such Baptist institutions on the Continent: the Bethel Seminary in Stockholm was founded earlier. For forty-three years the German college has been at work, to the great advantage of our movement throughout the whole of eastern and southeastern Europe. "An academic year of much internal and external disquiet," is Mr. Neuschafer's description of 1922-23. It opened with two heavy losses: the deaths of Principal Gieselbusch and of Rev. Claus Peters in October. An eloquent and just tribute to the former is incorporated in the report.

The students numbered forty-one during the session, and the curriculum appears fairly severe—except that Hebrew is not taken. The practical character of

the instruction appears in the emphasis placed upon history of missions, catechetics, modern—especially Baptist—church history, English and singing. The ordinary biblical theological and philosophical subjects are studied; but I miss any reference to studies bearing directly on the problems of international and class relations and the Christian attitude in industrial questions—topics likely to give preachers much trouble in coming days, in Germany as well as elsewhere!

The splendidly evangelical tone of the seminary appears all through the report. Baptists owe much to the prescience of Oncken in emphasizing the training of ministers, and to the generosity of the American Baptist Foreign Mission Society, which still bears the expense of such students as come from outside Germany.

## A Radiograph from Africa

**Conference Held at Kinshasa, Congo Belge, Afrique, September 18-24**

Many weeks before Sept. 18 our missionaries were preparing for the coming conference.

Doctor Leslie of Vanga was the first to arrive after an eight-day trip on the little river boat—the only representative from our splendid work at Vanga. Mrs. Leslie and their son "Dick" were unable to leave the station, owing to the pressing needs there. The conference is especially grateful to Dick Leslie for the splendid work he has done in assisting his father at Vanga. It is a real pleasure to have him as one of our mission. He has always been one of us for he was born on one of our mission stations —Banza Manteke.

The lower Congo group met on the Congo "Express." Mr. Hill, Mr. and Mrs. Smith, after several days tramping through their district, boarded the train at Songololo and at Kimpese were glad to welcome Doctor Mabie and Mr. Moon who had just returned from their furlough. The next day at Sona Bata, Mrs. Hill, Mr. and Mrs. Wakeman and Miss Schaffer joined the party.

The train wended its way through long stretches of hills now brown and dry and at times the great grass fires sent their volumes of heat and smoke into our already overheated car.

At Kinshasa we were met by Mr. and Mrs. MacDiarmid who had been visiting at Brazzaville and thus our happy group was completed. That evening we gathered at the new Union Mission Hostel—just twelve apostles of the cross. There were no representatives from Tshumbiri, Ntondo or Matadi. The members of the conference were delighted to enjoy the comforts of the new hostel, many of them recalling the days when such comforts were mere dreams. The B. M. S. kindly turned over their chapel for our use during the entire session.

The conference opened that evening with a prayerful spirit that characterized all of the sessions. The past year has been one of many difficulties, but as the reports were given it was felt that it had also been one of great blessing and forward movement. The revival spirit still goes on manifesting its power over all the field from Mukimvika on the lower Congo to Vanga on the Upper River, for many are turning their faces to Christ. At Mukimvika some of our Christians have been imprisoned but instead of subduing their enthusiasm it has caused them to rejoice and upon their release continue their preaching with increased fervor. The forward movement in the Sona Bata field still continues. The reports from Vanga cheered and inspired us as we heard of the many who were bringing their fetishes to the missionary and turning from darkness to light. Another encouraging note was the growth in the ability and efficiency of native leaders, many of whom were trained at Kimpese.

There were many interesting and important discussions before the conference—that of marriage and divorce regulations; the advisability of adopting badges for the identification of our native Christians and school children; the revision of the Swedish New Testament and Psalms. The conference favored the cooperation of our society in the proposed Matadi Hostel.

Perhaps the most joyful work before the conference was the designation of the three new couples expected this year; Mr. and Mrs. Engwall (evangelists) to Banza Manteke; Mr. and Mrs. Armstrong (industrial and educational work) to Sona Bata; Mr. and Mrs. Albaugh (educationalists) to Vanga. Because of the urgent need Mr. and Mrs. Armstrong will come out immediately but the others will remain in Belgium for six months to study French.

When it came to the designation of Mr. and Mrs. Smith it was thought best, in view of the special training of Mr. Smith as an agriculturist, to leave them at liberty to visit and study agricultural conditions on all stations with a view to outlining a program suitable to the needs of the work. The society has felt for many years the need of this work and is glad that this hope is about to be realized.

## Providence Bible and Missionary Conference

By Arthur W. Cleaves

"It is my profound conviction that if conferences like this had been held at the beginning and frequently during the years the New World Movement would be vastly farther ahead than it now is." In these words one attendant summed up his impressions of the Providence Conference, held Nov. 7-9, and his judgment is shared by many others. There was in these meetings a consciousness of God's presence, a realization of his claims upon men, a sense of responsibility for the tasks he lays upon his children, a reverence for the message of the Scriptures, which made one feel very much as he does in revival meetings when these are marked by unusual power. In Providence, we should like such a conference every year and oftener if possible.

The "team" was one of the best, consisting of Dr. C. A. Brooks, Mrs. Montgomery, Rev. Harold C. Phillips, Miss Jessie L. Burrall, Dr. W. E. Witter, Dr. Howard B. Grose, Dr. J. H. Franklin, Dr. M. H. Eubank, and Dr. J. Y. Aitchison. In addition, Mr. Henry Bond spoke at the laymen's banquet and Miss Lisbeth Hughes, Mrs. Willard H. Smith and Miss Helen Wainright at the Loyalty luncheon. Every one of the speakers was at his best and the results passed all expectations.

Such a meeting could properly be held only in the historic First Church from which so often have gone forth great words and streams of spiritual power. And here from day to day the delegates gathered, attendance naturally varying somewhat but being at least one thousand at each evening session.

There are approximately 15,000 Baptists in Rhode Island. The registration for this conference was 1,727. Can any other center of similar size beat it? There are 107 Baptist churches in the state, some of them very small. Of these, eighty-five had delegates at the meetings. The Loyalty luncheon brought together 250 women, the number being limited by the size of the room and the tickets being strictly apportioned among the churches. On one evening 150 picked laymen gathered about the tables and had a great session. On yet another evening about 400 W. W. G. girls had an enthusiastic rally and supper.

There are no divisions among Rhode Island Baptists. It is not necessary to appeal to them in behalf of a lost unity. They are now united, differing in opinion as always but one in Christian fellowship and service. There are here in our churches no extravagances of doctrine, no schisms, no failure of response to the great things of God as represented in our denominational undertakings. The churches have always done well. But with this new vision of the field, with the new and powerful scriptural message, with a fresh feeling of their own responsibility, they are determined to come to the end of the New World Movement with their obligations met in full, and all set to undertake in the following year the greatest tasks for God to which Northern Baptists have ever given themselves. Rhode Island may be small in area but it is mighty in faith, in charity and in achievement.

## William C. P. Rhoades

**An Appreciation**

On Monday, Nov. 5, William C. P. Rhoades, D. D., entered into rest at his home in Brooklyn, N. Y. Doctor Rhoades was one of the outstanding men of our denomination, a wise counselor, a leader with keen judgment and discernment, a devoted and capable worker in all the lines of our work, as well as a Christian gentleman and a true friend.

He was a graduate of Williams College, and of the Rochester Theological Seminary. After he left the seminary he engaged in New York City mission work, but left after two years to take a pastorate in Granville, Ohio, where he remained for eleven years. From there he went to the Marcy Avenue Baptist Church, Brooklyn, in 1885, where he was pastor for over thirty years, receiving 3,249 members and building up

that church to be one of the strongest in the denomination. He endeared himself to all by his kindly, friendly disposition, his cordiality and his earnest work. When he resigned the pastorate, in 1916, the church made him pastor emeritus, and last year unveiled a tablet in his honor bearing the inscriptions "This building is his monument," "He made full proof of his ministry."

Doctor Rhoades was for years a member of the Home Mission Board, and of the board of the Church Extension Society of Brooklyn and Queens, and of many other boards in connection with our work. He was for many years one of the trustees of the Rochester Theological Seminary, was a trustee of Vassar College and for some years president of its board.

# Church News by States

## Atlantic Coast

### MAINE

The Maine Bible and missionary conferences, held at Bangor and Portland, were remarkably successful in attendance, interest, inspiration and power. Over a thousand of the pastors and church leaders of Maine left their homes and many of them took long journeys to attend the conferences; 865 paid registrations were secured through the efforts of Rev. J. F. Ingram, who organized the conferences. Dr. C. A. Brooks of New York was the team leader; on the team were Doctor Aitchison, Doctor Gross, Mrs. Abernathy, Mrs. Bloomer, Miss Haven, Miss Mixer, Doctor Witter and Doctor Franklin. Remarkable Bible expositions were given by Rev. Harold Phillips of New York, and Mr. Albert Scott of Boston, chairman of the board of promotion, made a strong address from the business man's point of view. The Loyalty luncheons were largely attended. Throughout the conference there was a deep and sincere thanksgiving for what has been accomplished in the New World Movement, and a new sense of privilege in meeting fully the opportunities of the year. Echo meetings followed in all the associations of the state. The leaders in these meetings were Mrs. Annie Cobb Smith, Mrs. H. R. Hatch, Mrs. H. 1. Hix, Mrs. F. O. Lorimer, and Mrs. E. C. Whittemore. The plans include a general missionary rally in every church in the state, though in some cases churches will be grouped for larger meetings.

### VERMONT

Dr. and Mrs. Fred M. Preble of Ludlow have spent the last eight winters in Riverside, Cal. This year, however, they will sojourn in Florida. Their address for the winter will be 840 3A Street North, St. Petersburg. This does not mean that they have given up entirely their winter home in California. The change is for this season only. Doctor Preble has not been able, on account of health, to carry the responsibility of the active ministry since he resigned from the Court Street Church, Auburn, Maine, where he held a pastorate of eighteen years. During the past summer, however, he has preached several times with some of his old-time freedom and with much of his old-time joy.

The annual roll-call and business meeting of the Huntington Church, Rev. G. H. Grey, pastor, was held Tuesday, Oct. 30, with an unusually good attendance. The pastor's report showed that he had made over 500 calls, attended thirteen funerals, officiated at seven weddings and received thirteen into the church by baptism and four by letter during the year. The ladies of the church served dinner, after which Rev. W. C. Rogers of Starksboro conducted a devotional service and Dr. W. A. Davison delivered an address on "The Church, Its Organization, Obligation and Opportunitiy." At the close of the address, Doctor Davison officiated at the communion service, assisted by Pastors Grey and Rogers. Mr. Rogers delivered an address in the evening which was well received by the good congregation present.

### MASSACHUSETTS

Foreign Secretary James H. Franklin spent Nov. 10-11 at East Northfield, filling his annual engagement with the Seminary for Young Women, the Mount Hermon School for young men and the village church. During the two days he delivered five sermons and addresses before the various institutions. In recent weeks he has participated in Baptist Bible and missionary conferences in New England in addition to speaking at the regular services of churches in various centers.

### CONNECTICUT

The Bible and missionary conference was held at Calvary Church, New Haven, Nov. 12-14, with the Loyalty luncheon for women on Nov. 12. Mrs. Montgomery was the speaker at the luncheon.

### NEW YORK

Miss Vivian Beard, church survey worker, of Parkersburg, W. Va., has completed a canvass and survey of Cortland, under the auspices of the Cortland Ministers' Conference. This campaign was preparatory to the organization of week-day religious education by the churches of Cortland. One of the interesting facts revealed by the canvass was the number of children not enrolled in the church schools. There are nine denominations represented in the town, with fifteen church buildings. There are 528 children not enrolled in any church school in the city.

The Marcy Avenue Church, Brooklyn, celebrated its golden anniversary Nov. 4-11. Dr. J. M. Moore, pastor, in the historical sermon paid tribute to Dr. Reuben Jeffery, the first pastor, who, after seven years, left a church of 800 members, and to Dr. C. P. Rhoades, pastor for thirty years, who welcomed 3,249 members. On Old Home night over 450 gathered for a dinner, at which the speakers were former assistant pastors who brought reminiscences of their time. Deacon Emeritus James M. Hudnut spoke for the early days and was followed by Rev. Charles T. Snow, Rev. Don Clyde Kite and Rev. Wilbour E. Saunders. The celebration was brought to a close with an outlook sermon by the pastor and an address on "What Is Christianity?" by Dr. Harry Emerson Fosdick. The passing away of the beloved pastor emeritus, W. C. P. Rhoades, almost seemed to put a special blessing on the occasion, and the many testimonials given to him at the meetings found an echo in each heart. There were present during the week one of the constituent members of the church, one of the original sixty-five members of the Sunday school, several members of the Jeffery family, including Doctor Jeffery's widow, and one lady who was baptized by Doctor Jeffery in Cincinnati fifty-four years ago, before he came to Marcy Avenue. During Doctor Moore's pastorate of six and one-half years 541 new members have been received. Marcy Avenue enters on the next half century glad of its "cheerful yesterdays" and ready to meet, through the grace given by her Lord, all the "confident tomorrows."

### WESTERN PENNSYLVANIA

The Turtle Creek Church recently welcomed Rev. A. E. Douglass, the new pastor, and his wife. The church is loyally supporting Mr. Douglass and there has been a steady increase in interest and attendance.

A series of Bible and missionary conferences is being held under the direction of the state board of promotion. The team is composed of Mrs. Jos. Wilds of Philadelphia, representing the woman's societies; Rev. J. H. Telford of Burmah, Rev. C. S. Detweiler, secretary of the Home Mission Society for Latin North America; Rev. J. W. Elliott, executive secretary of the state education board, and Rev. W. C. Chappell. Rev. G. Morton Walker of Meadville represented the state mission board at three of the conferences, and Rev. W. G. Russell, state director, was with the team part of the time, he and Mr. Chappell being the team leaders. The conferences have been held at Reynoldsville, Erie, Franklin, New Castle, Uniontown and Altoona. They have been well attended and the spirit at each was fine. A revival of interest in our missionary work is manifest generally in the churches in Western Pennsylvania.

## Mississippi Valley

### ILLINOIS

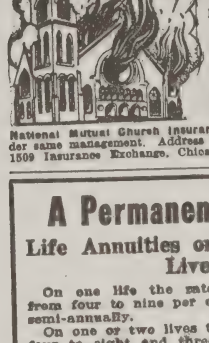
Rev. A. S. Kellie of Divernon has accepted a call to the church at Morris and is moving there at once. He leaves the church at Divernon, after four years of fine service, in excellent condition. He and his wife had forty high-school young people in their two Sunday-school classes and also a large junior society. This is a good field for the right man. Morris offers Mr. Kellie an excellent opportunity.

Tremont is having an old-fashioned revival meeting. Pastor Cyrus W. Webb is doing his own preaching, with the help of C. A. Jones of Chicago in the singing. So far twenty-three have been baptized into the church and several others have joined otherwise. Several influential families have come into the church.

A rural circuit is being formed at Tower Hill near Pana. Rev. A. J. Burville is moving to Tower Hill and will serve three near-by country churches, Providence, Eiler and Little Flock. All these churches are in the Shelby Association and were pastorless all of last year.

Bunker Hill Church for the first time has decided to order 100 sets of duplex envelopes and have an every-member

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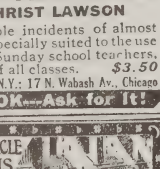
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## Want Ads

**Evangelist George R. Stair,** twenty-three years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.

**Wanted:** One or two hundred used copies of the Baptist Hymnal. Quote condition and price. W. P. Bailey, 418 W. State St., Olean, N. Y.

**Organist, choir director,** at present in New York City church would like similar position in smaller place. Best references. Salary moderate. Address Organist care BAPTIST.

**Wanted:** Pastorate near Chicago by Baptist minister, single, thirty-one years old, B. A. and B. D. degrees. Wide experience in pulpit and travel in United States and abroad. Address Z care BAPTIST.

canvass. John J. Schuler, pastor, baptized two young ladies on a recent Sunday.

THE DANVERS CHURCH, NEAR Bloomington, has been pastorless for many months. It has a modern church building and a good Sunday school. Rev. E. P. Brand has supplied the church for three Sundays. He received ten candidates for baptism and baptized seven on Sunday night, Oct. 28. District Superintendent Merrill supplied the church Nov. 4. The church expects to secure a pastor soon.

THE ONE HUNDREDTH ANNIVERSARY OF the Kane church was celebrated Nov. 2-4. This is the fourth living church in the state that has passed its one-hundredth birthday. The church was organized on the third day of November, 1823, by Father Clark and Joseph Lemen. Three ex-pastors were present—Rev. D. C. Blunt of Indiana, Rev. W. H. Dickman, of Plano, and Rev. R. T. Gasaway of Carlinville. These all took an active part in the services. Letters were read from the following ex-pastors: Rev. Mr. Mitchell of New England, Rev. Mr. Brown of Minneapolis, Rev. Mr. Malcolm of New Mexico, Rev. James Elliott, of Lexington, and Rev. Mr. Soares of Battle Creek, Mich. Ex-Superintendent E. P. Brand preached the centennial sermon on Sunday afternoon. It was rainy and muddy all day Saturday and Sunday, but the congregations filled the house. Special meetings were continued with the assistance of Dr. J. E. Hilton. Rev. R. E. Carney is the pastor.

**THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION**

**Financial Needs from May 1, 1923, to April 30, 1924**

| | | |
|---|---|---|
| 1. | Operating Budgets | $ 8,409,096.00 |
| 2. | Indebtedness | 1,853,683.37 |
| 3. | Underdrawings | 1,848,740.30 |
| 4. | Contingent Fund | 50,000.00 |
| | Total needs for the year | $12,161,521.67 |
| | Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| | Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 among the states on the percentage basis of their contributions to the New World Movement in the three previous years.

Column 2 indicates the amount due by October 15 this year on the basis of the churches paying one-twelfth of Column 1 each month.

Column 3 shows the amount collected from May 1 to October 15 of the current fiscal year.

Column 4 shows the amount collected to October 15 last year.

Column 5 indicates the percentage relation of collections to October 15 this year to collections in the same period last year.

The order in which the states are listed is determined by the percentage relation of amounts collected (Column 3) to amounts due (Column 2).

| Rank. | States. | 1. | 2. | 3. | 4. | 5. |
|---|---|---|---|---|---|---|
| 1. | Missouri | $ 74,200 | $ 34,008.36 | $ 22,203.25 | $ 16,280.74 | 136.38 |
| 2. | Oregon | 105,500 | 48,354.18 | 23,669.54† | 18,474.99 | 128.12 |
| 3. | Arizona | 28,500 | 13,062.50 | 5,914.56 | 5,193.99 | 113.87 |
| 4. | Dist. of Col. | 43,800 | 20,075.00 | 8,629.40 | 1,352.65 | 637.96 |
| 5. | Michigan | 360,000 | 165,000.00 | 69,119.96 | 67,334.54 | 102.65 |
| 6. | New Hampshire | 130,700 | 59,904.18 | 24,622.13 | 27,670.79 | 88.98 |
| 7. | Delaware | 14,200 | 6,508.32 | 2,537.70 | 3,104.17 | 81.75 |
| 8. | New Jersey | 714,100 | 327,295.82 | 127,528.26 | 122,781.05 | 103.87 |
| 9. | New York Metropolitan | 1,412,500 | 647,395.82 | 247,125.61 | 189,902.03 | 130.13 |
| 10. | Wisconsin | 137,900 | 63,204.18 | 23,943.91 | 26,054.53 | 91.90 |
| 11. | New York State | 1,167,800 | 535,241.68 | 200,360.18 | 189,082.13 | 105.96 |
| 12. | Vermont | 120,900 | 55,412.50 | 20,689.22 | 23,633.92 | 87.54 |
| 13. | California South | 615,700 | 282,195.82 | 103,911.66 | 75,793.09 | 137.10 |
| 14. | Pennsylvania | 1,104,500 | 506,229.18 | 185,204.29 | 199,680.37 | 92.75 |
| 15. | Connecticut | 340,600 | 156,108.32 | 57,010.85 | 45,671.40 | 124.83 |
| 16. | Nevada | 5,300 | 2,429.18 | 871.46 | 1,105.27 | 78.85 |
| 17. | Maine | 199,000 | 91,208.32 | 30,038.44 | 30,686.54 | 97.89 |
| 18. | Colorado | 144,100 | 66,045.82 | 21,888.26 | 16,602.23 | 130.63 |
| 19. | Rhode Island | 203,600 | 93,316.68 | 30,292.24 | 28,060.92 | 107.95 |
| 20. | Illinois | 679,300 | 311,345.82 | 99,085.19 | 92,531.91 | 107.08 |
| 21. | Kansas | 261,000 | 119,625.00 | 37,641.42 | 39,352.58 | 95.65 |
| 22. | California, North | 191,400 | 87,725.00 | 27,585.25 | 31,234.88 | 88.32 |
| 23. | Idaho | 29,700 | 13,612.50 | 4,262.25 | 6,320.21 | 67.44 |
| 24. | Minnesota | 250,200 | 114,675.00 | 35,765.85 | 34,687.77 | 103.11 |
| 25. | Washington, West | 109,100 | 50,004.18 | 15,048.37 | 15,171.52 | 99.19 |
| 26. | Nebraska | 133,100 | 61,004.18 | 17,402.68 | 25,242.65 | 68.94 |
| 27. | Ohio | 734,900 | 336,829.18 | 95,831.03 | 102,808.97 | 93.21 |
| 28. | Massachusetts | 1,023,600 | 469,150.00 | 133,377.11 | 142,833.27 | 93.38 |
| 29. | West Virginia | 246,800 | 113,116.60 | 31,349.35 | 32,624.68 | 96.09 |
| 30. | Montana | 22,300 | 10,220.82 | 2,687.82 | 4,082.37 | 65.84 |
| 31. | Iowa | 278,200 | 127,508.32 | 31,357.77 | 38,650.03 | 81.13 |
| 32. | Utah | 3,700 | 1,695.82 | 394.29 | 243.76 | 161.75 |
| 33. | Indiana | 335,600 | 176,733.32 | 40,289.47** | 62,299.23 | 64.67 |
| 34. | North Dakota | 37,500 | 17,187.50 | 3,714.31 | 2,841.19 | 130.73 |
| 35. | South Dakota | 66,000 | 30,250.00 | 6,497.22 | 6,442.14† | 100.85 |
| 36. | Washington, East | 84,100 | 38,545.82 | 8,022.74 | 8,571.66 | 93.60 |
| 37. | Wyoming | 12,600 | 5,775.00 | 1,102.52* | 1,285.43† | 85.75 |
| | Miscellaneous | ..... | ..... | 7,957.10 | 12,284.67 | ..... |
| | Total | $11,472,000 | $5,258,000.00 | $1,804,733.16 | $1,747,974.27 | 103.2 |

*October collections not reported.
**September and October collections not reported.
†October collections not reported.

**A DIGEST**

A digest of the figures above reveals the following facts:

1. The figures cover the collections to the New World Movement for five and a half months.

2. Column 2 is a challenge. Every state is in arrears and the aggregate of the arrears to October 15 is something over 60%. In other words the states have paid up to Oct. 15 only about one-third of what they owe to that date.

3. Out of 38 sources of receipts including the miscellaneous 21 are minus and 16 plus in the amount collected this year as compared with last year, and the plus receipts total only 3% over last year at the same time after the minus receipts are deducted.

4. From the date of this digest to the close of the new world movement is a period of six months, and it means that if the entire budget as adopted at Atlantic City is raised by May 1, 1924, the receipts will have to aggregate one million and a half a month. But if this could be distributed it would mean only a little over a dollar a month from each Baptist in the territory of the Northern Baptist Convention. Since the method of distribution is purely academic, it means that, if the full goal is reached, God will have to send upon his people in this communion a willingness to give in the last year equal to the first year of the movement. The figures are startling but not discouraging. The best months of the year remain. The goal can be reached, ought to be reached, and by the grace of God will be reached if every man will do his duty.

THE WHITE HALL CHURCH IS HAVING one of the most gracious revivals in its history. The pastor, Rev. L. E. Ellison, is doing the preaching, aided by a Welchman as singer and personal worker. There were more than twenty professions of faith during the first week of the meetings.

SINGING EVANGELIST WM. S. DIXON, Wheaton, who is specializing as a pastor's helper in evangelism, has open time to offer beginning Jan. 6.

REV. J. G. LITTLE OF CHICAGO has accepted the call of the church at Sterling, Ill., and is already on the field.

## INDIANA

THE FIRST CHURCH OF LAPORTE, W. F. Bostick, pastor, recently closed a two weeks' revival with Littrell and Moody. The pastor baptized thirty-seven. Mr. Bostwick is preaching a series of Sunday night sermons on "Great Questions of the Bible," "Am I My Brother's Keeper?" "What Doth the Lord Require of Thee?" "If a Man Die Shall He Live Again?" "What Think Ye of Christ?" "What Shall I Do with Jesus?"

## WISCONSIN

ON NOV. 6 A MEETING was called by the Baptist church of Wyocena to consider the advisability of setting apart to the work of the gospel ministry its pastor, E. E. Obeirne. The meeting was called to order by Deacon Samuel Allen of Wyocena; Prof. F. E. Brown of Beaver Dam was elected chairman with G. N. Doody as clerk. Nine churches responded to the roll call with thirteen delegates. Upon request of the church the council was ordered to proceed with the ordination service. Rev. D. W. Hulburt preached the ordination sermon. The charge to the candidate was given by Rev. G. N. Doody of Verona, the charge to the church by Rev. E. G. Hamby of Madison.

## MINNESOTA

THE REGULAR FALL MEETING of the board of directors of the Northwestern Baptist Hospital Association has been called by the chairman, Dr. Robert Earl, to take place on Friday forenoon, Nov. 30, ten o'clock, at the Nurses' Home, Mounds Park Sanitarium, St. Paul. Matters pertaining to the new Midway Hospital project will be discussed.

## KANSAS

THE OPENING OF THE WEEK-DAY church schools in Kansas City was an interesting event. Plans had been perfected during the preceding nine months, resulting in the opening of the schools on Oct. 3 with an attendance of 6,883 pupils. Oct. 31 there were 8,600 enrolled. The work represents the cooperation of sixty churches and functions through forty-eight separate schools. Most of these schools are conducted by individual churches, but in advisory relations with the City Council of Religious Education, of which Dr. Carey S. Osborn is president. Doctor Osborn is also city superintendent of religious education, and pastor of the Argentine Baptist Church of Kansas City. The churches not conducting their own schools are working in groups in interdenominational schools. These interdenominational schools are conducted by a board, officially representing churches of the group, and the City Council of Religious Education. Baptists have been leaders in this movement. There are over 3,000 pupils in Baptist schools, with over 100 teachers. There is a total of 300 teachers in all the schools. The plans used in the promotion of this work are those perfected by the conference of field workers appointed by the denominations to officially promote week-day church schools. The religious education department of the Publication Society has had its honorable share in the formation of these plans and in advice in application to the Kansas City situation.

## NORTH DAKOTA

THE FIRST CHURCH OF MINOT, W. A. Daniel, pastor, has paid off and burned its mortgage of $3,500 and passed its goal of $5,000 to $5,150 since the first of the year. This church has a great task in the Northwest and a great people to do the task with and are able to do it if money is forthcoming.

## SOUTH DAKOTA

REV. VICTOR LARSON, a student at Sioux Falls College, has assumed the pastorate for the year at Elk Point Church. He supplied the church during the summer.

THE VERMILION CHURCH has extended a call to H. P. Fudge. This is the pastorate left vacant by S. G. Cole, who closed his work there in August to accept a position in Carleton College.

REV. M. L. CHRISTENSON IS LEADING the work at Gregory and has organized a Baptist church there. A council of recognition will be held soon. The new church is seeking to raise its budget for the year in the hope that Mr. Christenson will remain there as pastor.

PASTOR-AT-LARGE JOHN W. WYNN recently baptized in the Cheyenne River nine persons, four from Creighton, four from Dowling and one from Pedro.

### Tepee Day

The first annual Tepee Day at Sioux Falls College, Nov. 3, was a decided success. There was a parade with its portrayals of Indian life, a splendid football game, the dedication of the new gymnasium, and an evening out of doors program with carefully worked-out dramatizations of scenes from Longfellow's "Hiawatha." In contrast with the native Indian life the achievements of the modern educated Indian were brought before the audience by the student orchestra from the Flandreau Indian school and by the full-blood Sioux, Isaac Grayearth, a government Y. M. C. A. worker at the Flandreau school, who spoke of the former and present life of the Indian. Pre-

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senting historical, literary, artistic, musical and dramatic possibilities, and having drawn the largest attendance ever gathered on the campus, it is certain that Tepee Day will be of annual occurrence at Sioux Falls College.

## Rocky Mountain States

### ARIZONA

Miss Laura E. Wilson of Pasadena, Cal. and Mrs. Huldah B. Johnson of Powers Lake, N. D., have gone to Phoenix to be associated with Pastor Garrett in the Mexican Christian Center. They are both graduates of the Training School in Chicago and are fully equipped for their work.

Rev. L. F. Taylor has resigned the pastorate of the church at Glendale and has returned to the east, from whence he came to us.

Rev. Allison Tims has resigned the pastorate of the church in Somerton and the church has called Evangelist C. C. Clark, formerly of Tucson, to its pastorate.

The church at Nogales has called the Rev. William MacIntosh of East Alton, Ill., to become its pastor. He is now on the field.

Rev. E. L. Cooper, who supplied the Emmanual Church, Phoenix, last year, has returned to become its pastor.

The Rev. V. A. Vanderhoof of Scottsdale has resigned the pastorate of the church to accept the work of colporter-missionary in the state.

### MONTANA

Rev. George MacDougall, formerly pastor at Dillon and Lewistown, is now pastor at Arco, Idaho.

On Nov. 1, Rev. Julius G. Dryden of Stuart, N. D., began the work of a colporter in eastern Montana. He will live at Miles City.

Rev. Olof Sutherland, a Baptist minister who has lived on a farm near Rock Springs for several years, began work as a district missionary on Oct. 1. He will cover the field known as Timber Creek district, formerly in charge of Rev. Willard Osborn.

On Sunday morning, Nov. 4, Rev. W. D. Whan read his resignation to the Billings church to accept a call to the Waukegan, Ill., church. Mr. Whan came to Billings in 1919 and has done there a constructive work. The membership is now 514, the church budget has advanced from $4,000 to $24,000, the first unit of a new $100,000 church building will be dedicated on Thanksgiving morning and a new parsonage has been built.

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## Pacific Coast

### WESTERN WASHINGTON

The farewell service in the old First Baptist Church of Tacoma will be held on Thanksgiving Day. Immediately thereafter the present building will be razed and the excavation finished for the beginning, early in the year of the new building, to cost when completed $250,000. Crowds gather in the Tacoma Theatre where services are being held. For the past several Sundays people have been turned away unable to find seats. Hardly a Sunday goes by without decisions for Jesus Christ. The church has called to its assistance Rev. H. F. Cheney, formerly in Ninth St. Church, Cincinnati, later in Tacoma of the Fern Hill Church. He is proving a valuable addition to the corps of workers. Thanksgiving Day will be a storehouse day also. Plans are being laid for at least $50,000 in cash to be paid in on Thanksgiving Day.

### SOUTHERN CALIFORNIA

Rally Day at the Memorial Church of Fresno, Oct. 21 can be counted as one of the red letter days in the history of the church school. The program was the result of a month's work of personal enlistment on the part of each pupil. Every department emphasized and demonstrated the song "You Bring the One Next to You and I'll Bring the One Next to Me." It was a good program showing the work of a model church school. Each department, including our mission school, contributed to the program and many classes had 100 per cent attendance. The Sunday school had 373 present and there was a packed house to hear the assembly program. One of the outstanding features of the school is a deaf-mute class, called "silent class," taught by Mr. A. Shearman, having a membership of fourteen. The culmination of Rally Day was the baptism of six persons, won directly through the influence of this teacher; and a total of fourteen received into the membership of the church. The pastor, Rev. R. D. Licklider, and his wife are doing a good work among the people here and are always on the alert to have everything that is for the uplifting and upbuilding of the church and its different organizations.

The sixth annual session of the school of missions held in connection with the evening services in the First Church of Redlands, began Oct. 21, and bids fair to equal, and will probably excel in attendance and interest, any of the preceding sessions. The attendance in classes for the first night was 363; second night 400, and third night 400. At the request of the pastor, S. Fraser Langford, the school of missions committee has taken charge of both the school and the regular evening services, having a period of two hours for the entire service. The pastor delivers each evening a short talk on the "Child Life in the Scriptures."

### NORTHERN CALIFORNIA

The Baptist young people of the San Joaquin Association of Northern California are firm believers in religious education and the development of young lives. Oct. 26-28 a training school was held under their auspices at Lindsay with

S. O. S. S. O. S.

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the slogan "Obedience to Christ." Mr. P. F. Unruh, of Dinuba, the new B. Y. P. U. president, was the presiding officer and Harry Kinnee of Fowler acted as director of music. Courses were given in Bible study, B. Y. P. U. activities, "Better and Bigger Bible Schools," evangelism and church work with juniors. Friday and Saturday evening programs included flash-lights from local unions and Sunday schools. On Sunday morning, Rev. G. F. Holt of Lindsay preached the life service sermon, resulting in four new recruits for life work. In the afternoon preceding the closing message by Rev. F. Carl Truex of Selma on "Life is as a Cafeteria," awards were given for class attendance. The largest class attendance was in the "B. Y. P. U. activities" when seventy-four were present; the next largest at the "Bible school" class was sixty-eight and the other two classes followed closely behind. Those who wished to do so, turned in their notes and six received credential cards for having successfully taken ten units.

## Obituary

**MRS. DUNCAN MacKERRICHER**

**Mrs. Duncan MacKerricher,** for fifteen years a member of the church at Fort Bragg, Cal., recently died in that city. She was a sister of the late Dr. Robert S. MacArthur.

Jessie MacArthur was born in Dalesville, Canada. In 1864 she married Duncan MacKerricher and left Canada for the then unknown California. Mr. Kerricher had charge of a government ranch at Kibisella where Mrs. Kerricher bravely took up the life of a pioneer and reared seven children. She never faltered and always upheld the banner of the cross of Christ.

Rev. J. H. Howe conducted the funeral services.

## They Have to Learn to Play

IT would seem strange, wouldn't it, to have to be taught how to play? And yet the children of France and of most of the countries of Europe are being taught for the first time to play the games that American boys and girls play as if by second nature. All sorts of ball games—basketball, volley-ball, baseball; tag, relay races, and all kinds of pursuit games such as hide-and-seek and Red Rover, are being introduced into the lives of the children in Europe.

Every four years there is held a great play carnival called the Olympic games, in which men and women of most of the nations of the world take part. Medals and diplomas are presented to the contestants who excel in each of the different branches of athletics. It is a great honor for a nation to win the Olympic games, and so each man works as hard as he can to help win this honor for his country. There are trials of strength and skill in running, hurdling, jumping, discus-throwing, pole vaulting, wrestling and many other sports.

A great gathering for play of all the nations cannot help but bring about a closer friendship between the nations, as it would among boys and girls.

The Olympic games were first held in 776 B. C. by the ancient Greeks as a religious festival. According to Greek legend the home of the gods was upon Mount Olympus, and the games took their name from that mountain. In the fourth century A. D. the Olympic games were done away with, as pagan. In 1896 the Olympic games were revived at Athens, and, with the exception of the war period, have been held at intervals of four years ever since. In Paris next spring the games are to be held again, the greater part of the events being scheduled to take place in July.

For the first time in the history of the Olympic games, special attention is to be given to the demonstration of mass and athletic games for children and students. This is a recognition of the "play-for-all" policy that has been adopted by the International Olympic Committee in cooperation with the Y. M. C. A. throughout the world. Boys and girls from the schools, universities, Boy Scout groups, Y. M. C. A.'s, and other organizations will take part in the exercises. It is hard for young Americans to realize that team games and athletic contests of all sorts have little or no part in the school activities of European girls and boys. One would wonder what their lives would be without the sports and games which fill so large a place in the lives of the young people here.

---

Our Methodist friends have been greatly disturbed over collections on the centennary. The October receipts were $4,348,000. This is $123,000 more than October a year ago and the largest amount received in any one month since 1919. The total centennary receipts for the fiscal year were $12,758,000. This is a decrease over last year of $1,148,000. Commenting on the result the *Michigan Christian Advocate* says, "First, our system seems fine for an emergency rounding up of gifts, but poor for training givers. If we would use our pep to train givers in June we would not have to beat up the bushes in October. We seem to be able to get the money but are not so wise in getting the givers of the money." The editor goes on to say that this annual "rally" to raise money strains the patience of the givers and makes it harder each succeeding year. He thinks it is "bad psychology" to have to yell our heads off urging folks to save the centennary.

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## A Total Wreck

(*Continued from page* 1356)

desert that was Yokohama, this seems almost unbelievable. Some of the boys came in uniform, some in kimono, some in borrowed things, one boy in a bathing suit, all the outfit he had in the world, but he was on hand for the opening of Mabie Memorial!

From Rev. Paul R. Hickok, D.D., Pastor of the Second Presbyterian Church, Troy, N. Y.: "We are making a much larger use of RESPONSIVE SCRIPTURES than was possible with anything else that had been available. We use it regularly in both services of public worship, and also the Sunday School and Midweek Services. The young people also use it. We like the wide range of subjects developed, and it is extremely helpful to have the themes developed as themes, with all sentences bearing directly on the subject. The work is a real and rich addition to our services of devotion, and in the public worship of the congregation." By special arrangement, it has been made possible to send a sample copy to any church upon request. Association Press, 347 Madison Avenue, New York.

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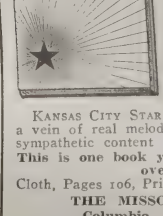
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The following actions were of major importance: We voted unanimously to continue the school on the old site, in "barracks." All buildings classed as "permanent" are forbidden; none are to be allowed for the next three years. In the meantime, city planners will provide for far more beautiful and safe cities; engineers will study the work of this great earthquake and make building regulations adapted to the uncertainties of the country; and the factory and residence sections will have been definitely determined. There seems practically no doubt that our site will continue to be one of the most desirable school sites in the prefecture. We plan to build largely with sheet metal on the outside and wood inside. This will make a building not unattractive when painted, and most serviceable. It ought to last quite a time and provide a safe and comfortable home for the school during these critical years. With cold weather coming on, shelter must be provided. Even at best, the suffering of the multitudes will be extreme when the severe cold comes on. It seems inevitable that we shall have much sickness, and many deaths.

Professor Sakata has had to face most serious problems of finance. Since April he has been receiving about 2500 yen a month from tuitions. For the present he cannot hope for half that sum, and he has no means of knowing what his resources will be at first. He has accordingly recommended that several part-time teachers be discontinued and that some regular teachers be dispensed with. Our most painful action was accepting the resignation of Dean Takata. Next to Sakata, he has been the center and hope of the school. It is possible that he may return to us, but there is no certainty. He will do some teaching in a government college and devote the major part of his time for a while to study. He has given himself, night and day, to our school, and has neglected all study for these four and half years.

I cannot describe to you the pathos of the scene at our Baptist school. The building that was so great a pride to us is a total wreck. A few walls are standing still, but all floors have fallen and the major portion of the walls. Possibly we might have saved some of the library and apparatus, had the fire not reached the school, but there would have been comparatively little. The half-temporary gymnasium stood as it was and would be of the greatest service now, if the fire had left it to us. It will be necessary to dynamite the walls that remain, so as to make the campus safe before we begin work there. If possible, we want to get it done by the army engineer corps while they are still doing that kind of work, as the cost would be small compared with the charge of private parties. The total job of clearing the place is a big one and will call for considerable outlay. We actually save, however, at this point from the fact that the building so completely collapsed. It will cost the Aoyama Methodists some thousands to reduce their buildings to the state ours was reduced by the earthquake.

## 'Benezer Brought His Best

(*Continued from page* 1363)

The missionary looked at it again, and from the way he handled it you might have thought it really was the most precious jewel in town. " Didn't it hurt to have it pulled out?"

"Yes indeedy! 'Cause why that there tooth weren't really ready for coming out yet. Stuck in so dreffel tight. Pears like God might jess recollect the *hurt* even if he aint got no other use for a tooth."

"I think he may have a really wonderful use for this tooth," the missionary said gently.

And God did, I think. For a certain lady whose little son had died a year before heard about this tooth that longed to be a pearl, and in memory of her little son she sent a big sum of money to the mission board to be used for building a new center somewhere. So that when the following Friday's story hour came round the missionary asked to speak for ten minutes, please, and the story-teller said: "Yes, indeed, as long as you like what do you want to tell us about?"

"Teeth!" said the missionary, "For maybe some of you do not know that a snail—just an ordinary tiny little snail—has about *fourteen thousand* teeth. Think of that! But a great big elephant never has more than *eight*, and a monster whale has only two. But a certain small boy I know had a tooth which looked like a pearl, and lo! it turned into a pearl of great price, for it's going to dig a cellar and put up a roof and make a doorway for a new Christian center somewhere. And although even the mission board does not know that they owe that sum of money to the tooth that looked like a pearl, I wanted to whisper the secret to *you*, so that none of you will ever forget that in giving a gift to the Saviour—*give your best!* He always has a way to use it."

## Our Book Shelf

**Jesus Christ and the Modern Challenge,** by Frederic C. Spurr. New York: Revell. $1.50.

Many readers of THE BAPTIST will rejoice to know that in this volume appears the splendid defense of the faith as published in the columns of THE BAPTIST some time ago. Whatever Doctor Spurr does is done in a masterly way with the mind of a scholar and a sublime, heavenly touching faith behind the work. In this book he picks up the gage thrown down by ultra-modern criticism concerning the incarnation, the virgin birth, the credibility of miracles the continuing Lordship of Jesus, and with every word he writes strengthens the cause he defends.

**The Achievement of Israel,** by David Houston. Boston: Pilgrim Press.

This is a study in revelation applied to life. The author has set himself the task of rediscovering for our day and generation the value of the contribution of the people of Israel to the moral and spiritual life of man. He has done this in a succession of brilliant studies, ranging

rom Abraham to the Dispersion and racing the achievement of Israel from ts unique genesis to its culmination in he message of the Great Prophets.

He characterizes in a very able man- er the individual prophets and gives an xposition of the growth and develop- nent of the prophetic message in such way as to make the Old Testament a ew and living force for many readers. his book will be of help to those who eed not so much a vindication as a new nterpretation of the history of Israel to elp them in their perplexities in the eld of biblical criticism. It should be help to young people who are inter- sted in the interpretation of the Bible n terms of life.

**he Deeper Voice,** by Annie Steger Win- ston. New York: Doran. $1.25.

Believing that there is a fear of God hich is not even "the beginning of wis- om" but rather, a blight, on all that is ighest and best and which is today at ne bottom of a great unrest, the author ets forth what she believes to be its nly remedy—a forceful and convincing resentation of the eternal verities with ne simplicity of a child and to magnify nildlikeness as the quality most nearly ternal. Miss Winston feels that we ave not fully grasped the deeper spirit- al meaning of child nature. She be- eves that while philosophic speculation nd rationalism may accomplish some ings worth while, yet they are futile n the realm of man's search for a satis- ring religious experience. Her sugges- ons set forth in this little book which charmingly written paves the way to deep abiding faith in Jesus Christ as ne way out of our perplexities.

**eaching Adolescents in the Church School,** by Erwin L. Shaver. New York: Doran. $1.25.

The author of the book speaks of it s a plan-book for training leaders of outh based on the project principle. It not a textbook but is to be used as guide in conducting a teacher-training ass. The class is to learn to do by oing. Each chapter begins with a bliography, then under the caption he class session" there follows some ggestion as to how to develop the dis- ission. Next are teaching suggestions; llowed by "a tentative organization of e discussion," and then "new projects hich may grow out of this one." This ethod is continued throughout the ook. Some of the chapters consider; lecting a workers' library, improving e music. habit formation, organized oup activity, cooperation of parents, ory telling, testing religious growth, d enriching pupil's experience. It is a lume which ought to make easy the nducting of a teacher-training class in e average Sunday school, although the t of references given presupposes the cess of the student to a well-equipped rary on religious education. The thor's recommendations for a small rary on the subject are commendable.

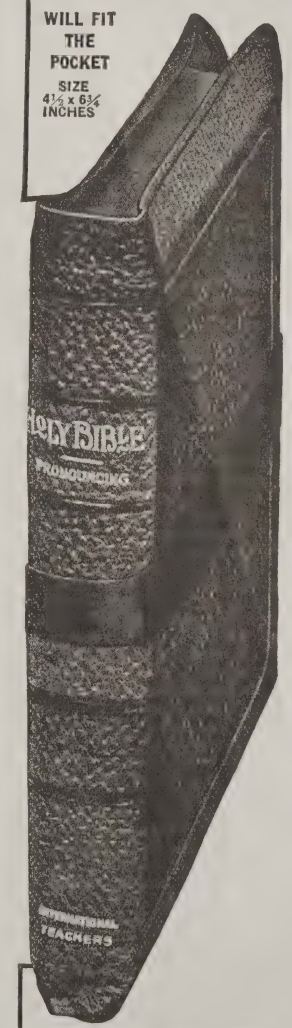
**uilding a Country Sunday School,** by E. L. Middleton. New York: Revell. $1.25.

Most conferences and books on Sun- y-school work neglect the small coun- Sunday school. The criticism hear is; "that is all right for the city hool but does not apply to ours." Mr. iddleton from his experience as teacher d state worker has succeeded in writ- a book that is full of helpful sug- stions for even the smallest school. He talks in terms the rural worker will appreciate. The book, however, is a treatment of the traditional Sunday school and does not deal with religious education in its broader aspect. It is written primarily for the Sunday school in the South, yet in most respects it is adaptable to the North. The chapter "Magnifying the Country Sunday School" is especially stimulating to those interested in the smaller school.

**Fergus Ferguson, D. D. His Theology and Heresy Trial,** by J. H. Leckie, D. D. Edinburgh: T. & T. Clark. $2.75.

This volume is not a complete biography of Doctor Ferguson, but it portrays an interesting personality as revealed in situations especially galling to so sensitive and independent a soul. An introductory chapter surveys several earlier nineteenth century Scotch heresy cases—those of MacLeod Campbell, Edward Irving, Robertson Smith, James Morison. Another chapter presents Ferguson's theological system. The main theme is the prosecution of Doctor Ferguson for heresy in 1877-8. It is a story which should be read by all Baptists who may at some time be called upon to vote on the question of adopting an official creed for the denomination. Heresy trials will be seen the next logical step, and the Ferguson case raises and answers the question as to how far this advances the kingdom of God and the cause of truth.


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SPECIMEN OF TYPE

29 And Ō'phĭr, and Hăv'i-lah, and Jō'băb: all these *were* the sons of Jŏk'tan.
30 And their dwelling was from Mē'shā, as thou goest unto Sē'phar a mount of the east.
31 These *are* the sons of Shĕm,

B. C. 2347
1 Chr. 1. 4.
Gen. 9. 19.

from thenc
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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## THE CHOIR IS HUMAN

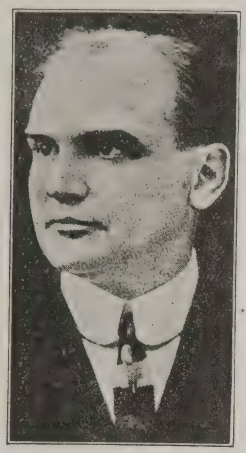
The choir has been lovingly referred to for years and years as the "war department." Singers are supposed to be insanely jealous of each other. For a church member to be asked to serve on the music committee is supposed to be the equivalent of "a year at hard labor." Congregations sit Sunday after Sunday and look the members of the choir over as if they were from another world than theirs, as if they were amazed that the choir could stop fighting long enough to sit through a service quietly and reverently! Of course I am talking about the ordinary congregation and the ordinary church in the ordinary town from a few hundred up to the 50,000 or even 100,000 city. This is the kind of choir and churches I know. I imagine, in my wildest dreams, that when I go up the ladder far enough to be offered a prominent church in one of our large cities, where the music is by a professional quartet, who cease from their opera and concert activities long enough to wear vestments and raise their voices in praise to him with such professional accuracy and precision that the congregation thinks it is attending a sacred concert or something of the sort instead of an actual church service—I imagine then I would find this higher and more exalted station in my professional world somewhat different. At present I can only write "whereof I know."

Although I am not so old, I have had many years of experience in Protestant churches in various sections of the country, playing the organ and later acting both as organist and director. I am here to resent the time-worn accusation that the choir is the "war department." There is no more war in the choir than there is in the Woman's Missionary Society or the Ladies' Aid, nor sometimes in the Sunday-school teachers' board. Singers are no more temperamental, no more jealous, no more prone to human frailties of character than any other race of people. Of course, there are individuals so constituted, but are they not found in any profession or group? You cannot judge a group by its poorest representative. Take the general average. The ordinary member, volunteer member, of your church chorus makes more personal sacrifices and is more loyal to the church and its services and needs than you are down in the congregation. Most of them are there solely because they are contributing what they have in the way of a voice, trained or untrained, freely and whole-heartedly to the work of the church. Of course, once in a while somebody gets a little sore because he is asked to sit in the second row, but a director who understands human nature in all its weaknesses smooths those ruffles in short order. I have seen some of you ordinary church members "get sore" because, when you came late to the service, the usher had unknowingly allowed a stranger to slip into your pew! One of the worst fights I ever had was when I asked a violinist to play second fiddle in an orchestra I was using in a church service. He picked up his instrument and informed me that he had never played second violin and didn't intend to start on that particular occasion. That is the same trait of character that shows up in the choir when all the women wish to sing soprano! So you see the choir member is just as bad and as good as you are out in the pew.

My committee not long ago had a letter from another church pastor asking what method we used to secure such a good attendance in our chorus choir. Did we depend on entertainment to keep them interested? Did we make a rule that unless they came to rehearsal they could not sing on Sunday? Did we call them each week or send them a notice reminding them that Friday night was choir practice? We answered that we have no rules. They simply come, unless they are ill or out of the city. We entertain them, to be sure, with a party or a supper now and then, but always as a surprise and not as an incentive to get them out. I make it a rule when going to a new choir to make a little talk before we start our first rehearsal together. I tell them that the choir is their choir, in their church. It is not my choir. I am only employed to help them and direct their efforts, as every sort of an organization must have a head. I explain that my intense desire is to furnish the best music for the work of the church that is possible with the knowledge and training I myself have and through their cooperation. I ask them to feel that the only reason they are in the choir is that they are vitally interested in the spiritual power of the church in the community and are willing to contribute what they have to make it attractive and a power for good in the community. If they have any other motive than that, I would prefer that they would not come. If they have a genuine interest, such as I have outlined, then there is no need of rules. They will be there regularly, both at rehearsals and Sunday services. I promise them that rehearsals will start on time at the hour and minute announced, be there thirty or two present, and that they will end as promptly. That always works. At the hour announced I find virtually every member in his place for the rehearsal. I keep my word and let them go on time. They like that. I have my work outlined for the rehearsal. The music is on the chairs. No time is wasted in deciding what we will sing. We do nothing but rehearse. All visiting is done before or after the rehearsal.—Edwin M. Steckel, in *The Diapason.*

---

Boys inclined to go wrong are not likely to be permanently benefited by the rod. Better to encourage right conduct by appealing to what is good and noble. If your watch got out of order and you took it to a jeweler, he would not get angry and break it to pieces as punishment. Carefully examining each intricate part of the machinery to find out just where the trouble was, he would soon have the defect remedied and the watch in running order again. Is not this the principle on which we should deal with the erring child? If we are wise and patient we will have a grateful boy responding readily to good influences instead of a sullen and defiant lad seeking opportunity for revenge.—*J. Kelso, in "Humane Pleader."*



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*Has Labor No Concern Beyond the Agreed Wage?*
*Has Religion Anything to Do with Industry?*
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## Francis J. McConnell

that bishop who is also a prophet—tells of a sermon he preached twenty years ago on covetousness, which greatly pleased a multi-millionaire who happened to be in the audience. "I didn't see anything in the sermon to please this particular auditor and could not refrain from expressing some surprise at his praise. His comment was very edifying to me. It seemed that I had kept the discussion on a lofty plane of general principles; that my utterance had a noble dignity derived from the heights on which it moved; that I had not marred the aesthetic effect of a well-balanced sermonic creation by descending to commonplace, or marketplace, matters. If I have said things since then plain to the point of ugliness, it has been due to my desire to escape the paganism of putting the abstract or the aesthetic above the moral." The bishop, it may be added, calls a spade a spade in the great article above announced.

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Volume IV December 1, 1923 No. 44

# The Baptist

Published Every Week by the Northern Baptist Convention

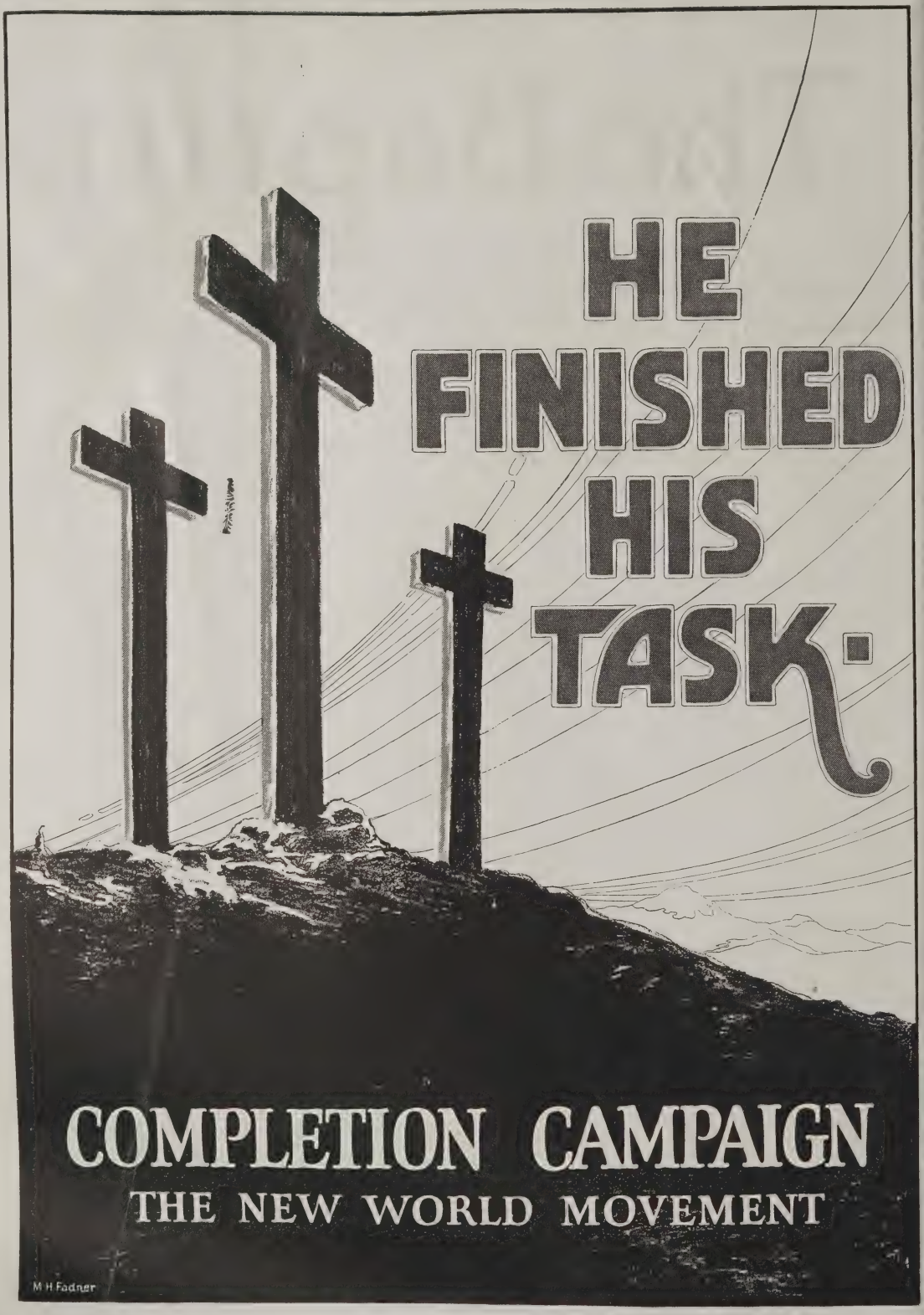
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—*Philippians 4:7*


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# The Baptist

Vol. IV Chicago, Ill., Dec. 1, 1923 No. 44

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter, February 4, 1920, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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### A Terrible Affliction

We once visited a school for subnormal children. It was a pathetic sight. With patience and marvelous skill the teachers gradually led the unfortunate ones out of their inherited prison house. We know, however, a more sorry spectacle. It is the abnormal person—the person who has developed the sixth sense. The five senses are active but their normal functions are perverted by suspicion and prejudice. "What they say is all right, but they do not believe what they preach." To have attended certain schools; to be on speaking terms with certain men; to refuse to recite certain formulas is enough to put one beyond the hope of salvation. THE BAPTIST is now and we hope forever will be the champion of wholesome Christian development. In the normal Christian man the sixth sense has atrophied.

# Killam's Kollum

### The Bible Vindicated

It is a dangerous thing to call into question any Bible teaching. A good woman well known for her practical observations upon various subjects asks THE BAPTIST to answer this question: "Why does the Bible say so much about 'brotherly love'? I never knew a family where there was not more or less strife and dissension among the boys. Why then does the Bible say: 'Let brotherly love continue'?" My sister, the Bible is a most practical book. If it did not so often define the kind of love that is to be practiced we might expect too much of our Christian brethren. When it says "brotherly love" it reminds us of the love between brothers and makes ample provision for a reasonable amount of unpleasantness in the household of faith. Because there is some strife and dissension in a family does not mean that the boys hate each other except by spells. The Bible is right. Brotherly love *does* continue.

### Encouragement for the New Editor

"I read THE BAPTIST every day
Our page grows better every way
Because I like the stories here.
I can't wait till they appear
And so I wrote this little verse
To hope THE BAPTIST won't grow worse."
—E. A. Armstrong, Springfield, Mass.,
11 years old.

If the paper were not already bad our little friend would have had no fear of its becoming worse.

### Revivals

THE BAPTIST has from the first featured the news of awakenings in our churches. We hear a great deal of discussion about the relative merits of tabernacle campaigns, local church effort and pastoral or professional evangelism. Some folks contend that much of our evangelistic effort is too mechanical. Some say that real revivals come down and cannot be worked up. We cannot decide the case. Our observation, however, is that some individuals become worked up before any real revival comes down. Suppose each of us should make it our first business to win some one to Christ this coming year. THE BAPTIST could not begin to tell the stories of the quickened churches.

### Something Wrong Somewhere

We received the announcement of certain meetings to be held in the "Oasis of Peoria" in the "Desert of Illinois." THE BAPTIST is in the dark. It looks as if something were wrong somewhere.

## Fresh from the Field

**The First Church, South Bend, Ind.,** one of the largest church buildings in that city, was destroyed by fire, Nov. 20. It is reported that the loss is about $50,000.

**The First Church, Olean, N. Y., is** about to complete a new Bible school building at a cost of $60,000. The services of dedication will begin Dec. 10. Rev. A. F. Houser is pastor.

**Dr. John Clifford of London died suddenly** on Nov. 20. He was attending a meeting in the council chamber of the Baptist Union. He was eighty-seven years old and was one of the outstanding figures in the Baptist world. We will speak of his life and work at greater length later.

**On Nov. 25 a committee of 100 citizens** of Louisville, Ky., did honor to Dr. Edgar Y. Mullins. At the dinner there were 700 present. Prof. David G. Lyon of Harvard University gave the lectures on the George W. Norton Foundation at the Southern Baptist Theological Seminary. These lectures were on the Holy Land and illustrated by stereopticon.

**Rev. P. H. McDowell, of the First** Church, Glens Falls, N. Y., writes: "One of the great days of my little life was Sunday, Nov. 18. In order to carry on the work of the church and provide for improvements, the church asked for pledges to the amount of $308 per week and we went over the top with $6 per Sunday to the good. Our forward movement moves."

**Dr. Thomas Burgess, secretary of the** foreign-born division of the national council of the Episcopal Church, vouches for the story that Russian Orthodox church circles throughout the United States are deeply stirred over the arrival of the "Red" Archbishop John Kedrovsky. He comes fresh from his consecration at Moscow as archbishop of the "Living Church," the religious element in Russia that follows the soviet regime. In the matter of Russian ecclesiology as well as Russian politics we must leave the interpretation to those who know more than we do.

**Royal H. Fisher of Yokohama writes:** "It may be of interest to our loyal supporters at home to know that Mary L. Colby school for girls and the Mabie Memorial school for boys in Yokohama are carrying on. Fortunately the institution for young women in Kanagawa, a suburb of Yokohama was untouched by fire, suffering only from the earthquake. Workmen have gotten these buildings into safe condition. Both schools are now running. The young women meet in the morning—300 of them and 350 out of 550 of the young men meet in the afternoon. One of the teachers has offered to teach, if necessary, for two years without salary in order that the work may go forward."

**The First Church, Youngstown, Ohio,** does not propose to abandon the downtown district. It has secured a new lot and in a ten days' campaign secured pledges for over $170,000.

**Pittsburgh Baptists and the denomination** at large has suffered a real loss in the death of Mr. E. R. Cornell of the First Church. Mr. Cornell was most active in behalf of THE BAPTIST, having sent in large lists of subscribers from that section of the country.

**Dr. James Kramer of Denver recently** closed his fourth meeting in Jacksonville, Fla., with the South Side Baptist Church where 1200 gathered nightly and where there were 214 additions. He is now with the Main Street Church in Jacksonville. On a recent Sunday there were seventy-two conversions and hundreds turned away from the services.

**Former Governor Harding of Iowa estimates** that there are more than 2,000,000 laws and ordinances in effect in the United States. He believes that lawmaking is a national habit and a bad one at that. It is said that a Michigan town has recently passed an ordinance prohibiting men and women from looking into each other's eyes when dancing in public. Illinois declares that the language in use here is not the English but the American language and must be so termed. They tell us that ignorance of the law is no excuse, but how are we to comprehend and remember all of these two million laws? If taken seriously, we believe there is a splendid opportunity to promote a correspondence course in memory improvement.

**George B. Huntington, treasurer of the** American Baptist Foreign Mission Society, and Alice M. Hudson, treasurer of the Woman's Foreign Mission Society, make the following statement: "Our attention has been called to the fact that questions are being asked as to whether the foreign mission societies carried insurance on the properties used in their mission work in Japan and if so whether losses would be paid by the insurance companies. The facts are as follows: Acting under instructions from the boards of the two societies, the mission treasurer in Japan had placed insurance amounting to more than $650,000 upon thirty-six mission buildings in Tokyo, Yokohama and other leading centers of our missionary work in Japan. All of the more important and costly buildings were fully insured against loss by fire. It has never been a general practice in Japan or elsewhere to carry additional insurance against loss by earthquake. Our insurance policies, therefore, like the great majority of policies issued on Japan property, did not cover earthquake damage. The newspapers at one time stated that Japanese companies would pay losses occasioned by fire following the earthquake, but this report has not been confirmed and advices reaching us from our missionaries indicate that no insurance is likely to be realized upon our buildings destroyed or damaged in the earthquake and fire which succeeded it."

**On the Mong Lem field, Rev. William** Young and his associates have baptized during the past eighteen months, 3,550 persons.

**The cover page of this issue is adapted** from the calendar of the Prospect Avenue Church, Buffalo, N. Y., G. A. Leichliter, pastor.

**In Tokyo and its suburbs, according** to reports from Dr. William Axling, 119,208 persons are known to have been killed, 33,984 wounded, and 17,366 are reported as missing. The homeless in that city number 638,525.

**The Oil Creek Association Baptist** Association assembled in annual session at Bradford, Pa., reaffirmed its belief in the scriptures of the Old and New Testament as the Word of God and the only rule of faith and practice, declaring also loyalty to the historic Baptist interpretation as requiring baptism by immersion on a profession of personal faith in Jesus Christ as a prerequisite for membership in a Baptist church.

**The large auditorium of the North** Church, Camden, N. J., was crowded to hear the Armistice Day address by Hon. Henry C. Wallace, secretary of agriculture and a member of the president's cabinet. He said in the course of his address: "If wars ever stop it will be because of the impulses born in just such meetings as this. It is a good thing for nations to get together and agree not to fight. It is splendid for them to set up courts to settle disputes. But wars will stop only when the impulse for war is crowded out of men's hearts by better impulses . . . The only way to end war is the way Christ taught . . . I am surprised to find this note sounded by so many in Washington, men who are not known as church people but who have lived through the experience of these years and realize it is the only way."

**"A Call to Arms" is the militant title** of a fifty-page booklet issued by the executive committee of the Baptist Bible Union of America. The first matter of importance is the call for two great mass meetings, the first in New York, Dec. 2-7, and the second in Minneapolis soon after the first of the year. We quote from the document. "The executive committee, therefore, hereby announces its program for the year. It desires to put the issue fairly and frankly before the Baptists of America. . . We have decided that the next Northern Baptist Convention shall be a Mount Carmel convention, when it shall be impossible for any one longer to halt between two opinions. Notice is therefore given that at the next meeting of the Northern Baptist Convention the Baptist Bible Union members who are members of the convention will submit the revised form of the New Hampshire confession of faith, as adopted by the Baptist Bible Union, to the Northern Baptist Convention for adoption or rejection." This part of the program of the Milwaukee convention seems to be fixed.

(*Continued on page* 1391)

# The Baptist

## Books

"SOME books are lies frae end to end,
And some great lies were never penned,
E'en ministers hae been kenned
In holy rapture
A rousing whid at times to vend,
And nail 't wi' scripture."

This human touch from the poems of Robert Burns finds a ready response in the minds and hearts of all who know anything about books and ministers. The new crop of books on the market is almost equal in quality to a fresh crop of babies, and, like babies, some books are well-born, some ill-born and some born out of due time. A book after all is but the reflection of the pride, the prejudice, the intelligence, the environment, the soul of the man or woman bringing it into existence. This holds for religious books as well as for books in general. Every book goes back of itself to its author and bears the likeness of its author. The mortality among books is high, but not too high. If certain men and women cannot be prevented from writing and publishing books it is just as well that many books, like many babies in China, die early. Here is where the fittest only should survive. There is no place in society for an unfit book, and no effort should be put forth to make it fit. Let it die.

And for the books that live only a short time and fulfill their mission of culture, we should not unduly mourn. Most of the text books on scientific subjects used in schools and colleges are of this variety. Hardly a text book on science in use ten years ago is current today. With new discoveries of truth old books pass away. This fact should calm the nerves of some people who get excited about science and the Bible. A book on science should not be mentioned on the same terms with the Bible, because the scientific book is an evanescent thing while the Bible is eternal. Every text book in our colleges changes every few years, but the Bible is perennial. The same can be said of religious books. Every minister if he grows must reorganize his library frequently by discarding the books that have outlived their usefulness, keeping those that are of permanent value, and adding from time to time as his literary taste and religious needs may require, books with the new atmosphere and outlook.

Books for the household should be as carefully chosen as playmates for our children. This is a difficult task in view of the free public libraries of every city and town and hamlet in which almost everything may be found from the safe to the salacious. But after all, the virile, well-written book with wholesome atmosphere and far horizon and natural beauty of color and perspective has an appeal to normal young people which no salacious literature can overcome. Books in the household should be to us like friends and guests. There is the occasional book like the occasional guest who sits at the family table for a meal and enriches the fellowship of the family with his personality and experience, and then is gone leaving behind him the fragrance of a pleasant memory. And then there are the true friends who are almost members of the family. We could not keep house without them. The great books in the family library take their place alongside of these true friends—the books that never grow up for the juveniles, the books that have inspired and will continue to inspire generations of young men and women, the books to which the more mature always turn for refreshment. And among these books is that unfailing well of water springing up into eternal life—the Bible.

A GREAT dramatist said in our presence the other day that he never read the Bible in his life until a few years ago because he thought it was a book on religion, and as he was not particularly interested in religion he was therefore not interested in the Bible. Persuaded by a friend to read the book he spent four months at it and found to his amazement and delight that it was a book full of real human interest and dramatic power. The reading of the book changed his whole attitude of mind and he was seized with a passion to dramatize some of the inspiration received from its inspired words. The drama thus produced is tremendous in its Christian appeal to the multitudes who have seen it. But the point I am making is that wonderful as the Bible may be as the crown of all literature it must be read through with care as any other worthy book is read if its power is to be released in our lives. This is not a plea for the study of the Bible. It is the intelligent reading of the book that is most needed. Like the dramatist, too many good people look upon the Bible as a book on religion, and as mothers not interested in sports turn the sports page of the paper

over to husband or son, they turn the Bible over to the preachers. The Bible, however, is not primarily a book on religion except as religion is interwoven with every human experience. If the proper study of mankind is man there is no better place to conduct this study than in the sustained and reverent and intelligent reading of the Bible because the Bible is mankind at his worst and at his best with God's loving purpose of redemption running through it all and heading up in Jesus Christ.

## An Appreciation

ON his own responsibility and without the knowledge or consent of his colleague, the new co-editor of THE BAPTIST, inspired by the spirit of Thanksgiving, wishes to express for himself and for the constituency, so far as he may, sincere and hearty appreciation of the spirit, the ability and service of Mr. Killam in his management of THE BAPTIST since the paper became the property of the denomination.

For nearly four years the entire business management of the paper, and for more than a year of that time the editorship also have been in his hands. His business ability is of such a high order that in the management of the paper he has saved thousands of dollars to the denomination without cheapening the paper either in its mechanical form or news value. Holding strictly to his idea that THE BAPTIST is essentially a newspaper and not a magazine or journal of literature, he has given the denomination during his term of editorship a readable and high-class religious newspaper. No one will ever fully appreciate the burdens carried when through storm and stress of sickness and bereavement in his family and the burning down of his house with the consequent discomfort and loss, he gave the Baptists from week to week a journal optimistic in spirit, cheerful in tone and courageous in every line. Such was the vision and heroism of the man as he passed through the valley and shadow of death in the loss of his companion that it called forth the warmest words of commendation from some of the best religious journalists in America.

For denominational subsidies Mr. Killam has a wholesome fear. For more than a year $15,000 has been in the budget of the denomination against which the editor and business manager of THE BAPTIST could have drawn. But not a penny of that subsidy has been touched. The paper has run on its own resources, and while other religious papers were piling up a deficit THE BAPTIST was building up a small surplus and reserve. Of course this was done at considerable sacrifice to the managing editor, but he never whined or sought for sympathy. While sitting up late and getting up early and performing the task of two men, he worked with all the enthusiasm of play and with all the romance of travel.

Again and again Mr. Killam, pressed to accept executive positions with certain big business concerns at twice the salary paid by THE BAPTIST, has modestly preferred to remain in direct Christian service even at great economic sacrifice. No one can be long in the office of THE BAPTIST without sensing the morale and seeing the efficiency of the assistant force with which the managing editor has surrounded himself.

The Northern Baptist Convention has in Mr. Killam a real leader. He is frankly outspoken but always brotherly; thoroughly democratic but never superficial; eagerly industrious to the last degree, but never too busy to be hospitable and friendly. He is the soul of strictest honesty bound up in charity that suffers long and is kind. He has taken the co-editor in on the ground floor and placed at his disposal every ounce of his splendid editorial resources. If the paper begins to show any marks of improvement, especially in its fine news features, in the coming weeks the readers may with justice to everybody concerned give the credit to Mr. Killam.

## He Finished His Task

WE call attention to the display advertisement on another page in which three crosses appear on a barren hill top. The picture speaks for itself, and it is intended to speak for the General Board of Promotion in the heroic endeavor to complete the New World Movement by April 30, 1924, with honor.

It is with some hesitancy that we speak of his task finished on the cross and the unfinished task of Northern Baptists in the same connection. His task was unique and incomparable when he wrought out redemption for mankind on Calvary. The points of similarity or, rather, suggestion between his task and ours is not in the content of the task so much as it is in its spirit.

He finished his task despite the protest of the disciples against his method of completing it, and in the face of a constituency disrupted by strife, and against his own natural shrinking from all the ugly passions that would compass his death. He rebuked Peter when that disciple in ignorance sought to bar the way to the cross, he set his face to go to Jerusalem and crucifixion when his disciples were preoccupied with their desire for place and power, he did not hesitate to push on to the glorious end though the way led through Gethsemane.

If the task to which the Northern Baptist Convention set itself in 1919 is to be finished in 1924, the invincible spirit, the indomitable purpose and the modest courage of Jesus must possess our people in such a degree as shall make failure impossible. No criticism should dissuade us, no indifference should disgust us, no sacrifice involved should dishearten us. By looking unto Jesus the author and finisher of our faith, by sharing his anticipatory joy, by following him in the courage and calmness with which he met all the shameful incidents involved in his sublime sacrifice. we can finish our task as he finished his task.

# A Page of Opinion

## Steel and Idols

"HERE the present-day pagan breaks out that all this talk of the moralization of industry has to give way before actual facts themselves, that modern industry is an intricate science and that its problems cannot be settled by a lot of meddling preachers who have never been inside a mine or a mill," says Bishop Francis J. McConnell in the *Christian Century*. "Some years ago an irritated industrialist exclaimed that no one had a right to an opinion on the reform of the steel business who did not know steel. There is a sad confusion here. Preachers are not trying to discuss steel in technical terms, but they have a right to discuss steel or anything else in its human and social consequences. When the industrialist talks thus about the primacy of facts we are always fairly sure what kind of facts he has in mind. He is thinking of industrial facts, for there are human facts in industry just as truly as there are material facts. 'Great is Diana of the Ephesians,' shouted the pagans of old. What they really meant was that great is the business which comes out of the worship of Diana. What the fact-worshipers of old would have said if they had been approached would have been that if the making of idols is stopped wages would be stopped, and the widows and orphans who make profits out of idol manufacture will starve. They would have said also that nobody should make suggestions about the idol business who doesn't understand idols, who doesn't realize the necessary part that idol worship plays in the Ephesus type of community, who doesn't see how idol-making is interwoven into all the industrial life of Ephesus, who is not willing to trust to the regular processes of education first to call for a better type of idol in Ephesus, and after that gradually to do away with idols. It would not have been likely that any Ephesian idol-maker would have put the doing away with idols within his own lifetime.

"Of course I know that a great modern business which furnishes food and clothes to millions is different from an idol business. The world is indeed dependent on food and garment production upon a colossal scale. We can get along without idols but not without meat and clothes. All the more reason, then, why the meat or clothing producer should hold himself to a high ideal of Christian service. The instant he begins to think of things indispensable to human life merely in terms of what he is to get out of them that instant he sinks into heathenism. To the degree in which he allows the merely material, technical side of the production of goods for men, women and children to outweigh the larger human welfare of men, women and children, to that degree he falls from Christianity into paganism."

## News and Propaganda

CHARLES W. WOOD in a recent issue of the *World Tomorrow* considers that the big successful dailies are not newspapers, but entertainment bureaus and the best bureau is the most successful "newspaper." The lack of understanding of the public mind rather than any conscious desire to be unfair, is responsible for the condition of the newspapers. "It is true that they are not fair. It is true that they represent special interests. It is true that they are afraid to tell all they know about certain situations. But all this is as true of the labor press, the radical press and the revolutionary press as it is of the great 'organs of privilege.' The New York socialists have sent at least a hundred men to Congress—before election. The workers have won every strike—before they had to give up. The attendance at every mass-meeting has generally been from three to six times what it actually was. More significant yet, the friends of the Russian revolution have vied with its enemies in circulating downright lies about it. This was all propaganda, not news, but it was propaganda which defeated its own aim, as propaganda is very apt to do. The most violent enemies of the revolution today are those who were kept in ignorance of its actual progress and fell in love with one of these radical realizations."

"News," say Mr. Wood, "is the story of what life does under its ever-changing conditions and limitations. Its great value is that it enables human beings to understand its mysteries and to govern their creative efforts accordingly."

## Whose Business Is It?

WHOSE business is it that 1,060,858 boys and girls are robbed of their rights in the United States? Who bears responsibility in this matter? Surely, it is the concern of all high-minded Americans, but also of every one who uses the products of factories, canneries, collieries, cotton plantations, oyster beds and many other fields where these little hands do the labor. Very often a fine dinner is enjoyed with never a thought that some child's hands, never given the opportunity to play, shucked the oysters and snapped off the heads of the shrimps used in the salad and, in some stuffy home, shelled the nuts.

What can be done to liberate a million child laborers in the United States? If the nation is not to be half-slave and half-free in this matter, the only course now open is an enabling amendment to the Constitution which will permit Congress actually to do what it has twice endeavored to do. Those in favor of emancipating the children—if they will, can secure the necessary action in the sixty-eighth Congress.

# Is the Trend of Literature toward Religion?

*No thoughtful Christian, and least of all a Christian minister, will look to contemporary literature either for the substance or the evidences of his gospel*

By Charles W. Gilkey

THE question recalls a beautiful story told of A. J. Balfour in his native Scotland. As all the world knows, Mr. Balfour has attained an eminence in the philosophical thought of his generation hardly less than his world-wide fame as a statesman. Like every real golfer, however, he is doubtless as sensitive to his standing on the links as to his reputation in either philosophy or diplomacy. He was once playing golf over a Scotch course with a caddy who did not know who his distinguished player was. Finding his ball in a very difficult lie, Mr. Balfour asked the caddy's advice, which was given with that professional air and skill for which Scotch caddies are famous. The result was notable; the ball arched perfectly to the green and dropped within easy distance of the hole. Turning to the caddy with a smile of satisfaction, Mr. Balfour remarked that the advice had certainly proved itself good. "Yes," said the caddy, "and if one of us, sir, only had my brains and your strength, what a golfer he would be!"

### Three Men Required

To give an adequate answer to the question of this article would similarly require the brains of one man, the time of another, and the well-poised perspective of yet a third. No parish minister that is keeping within sight of the multiplying demands and duties of the modern ministry can have time enough at his disposal for reading to speak with authority on the trend of modern literature; least of all can the present writer. And even if one's first-hand acquaintance with the flood of contemporary production in prose and verse were sufficient to justify an attempted answer, it would still remain a fair question as to whether any one mind and heart has the breadth and depth of understanding necessary to interpret fairly the direction of the main current of modern literature.

Every visitor to Niagara Falls who has taken the gorge ride up and down the miles of river bank below the falls, will recall vividly the strange movements of the water long after it has flung itself over the great precipice. Now it is tossed into rough white fury in the rapids; now it slides smooth and green and deep in the quiet of a steady current; now from its mysterious depths there eddies up a great, twisting whirlpool, to circle on for a distance within the general stream, and then to disappear again below the surface. So has it been with the mind and heart of our troubled post-war time. Flung suddenly over the cataclysm of the Great War, the subsequent movement of its thought and life, especially as manifested in its literature, is likely to continue for many years as confused and rapid, as full of eddies and cross-currents, as the Niagara River below the falls.

Most thoughtful persons are no doubt wondering, five years after the Armistice, whether we did not expect altogether too much from the Great War; and many of us are asking now whether war can in the nature of things ever give us what we so fondly hoped and perhaps foolishly expected in 1917-18. There was to be a new world after the war; on that our leaders and our own expectant hopes were confidently agreed. But he who looks abroad in 1923, either upon the state of the world or the minds and hearts of men, will find many temptations to the possibly premature conclusion that the world has been worsened rather than bettered by those four terrible years. The old Romans had a proverb that in war the conquered frequently imposed their manners and customs on the victors. He who studies the contemporary manifestations of the militaristic mind and attitude will often find himself wondering whether this ancient proverb has not again proved itself true before our eyes. Similarly the churches were counting confidently upon a religious revival to follow the war; but whatever the hopeful aspects of religious life and work in these last five years, signs of a spiritual awakening are hardly prominent among them. The war was likewise to give us a larger and better supply of men for the ministry out of the ranks of those who had learned in the trenches and camps a deeper view of life; but perhaps the mood of disillusionment, rather than of insight, has actually characterized the world's returning soldiers. Certain it is that the scanty stream of supply for the prophetic office has not received conspicuous reinforcement in the last decade.

### Effects of War

One notes at once the same marked contrast between high expectation and small result in the effect of the war on literature, especially in its relation to religion. In 1912 signs of the promise of a coming Christ-age in literature were hopefully described by a certain Mr. Mosher, and he gathered considerable evidence in support of that expectation. Those of us who remember our first reading of Martha Foote Crow's "Christ in the Poetry of Today," published in 1917, and the apparently justified claim of its preface that the poetry of the twentieth century was more and more concerning itself with Jesus, will doubtless have wondered whether that marked eddy in the stream has not completely disappeared below the surface again in the confused movement of post-war poetry. We all hailed "Mr. Britling" as similar evidence that the war-time novel was concerning itself anew with the deeper hopes and faiths of religion, and guiding the minds and hearts of an overstrained generation toward personal experience of its vitality and power. But it would appear now that not only the versatile Mr. Wells, but even more the characteristic modern novel, has passed rapidly on to decidedly other preoccupations than those of personal and social religion. Nor is it only the modern novel that has thus failed to fulfill the great expectations of those far-away war-time days. Contemporary social thinking and writing is by no means overweighted on the side of religion. That very uneven but interesting collaboration of our younger intellectuals entitled "Civilization in the United States" contained no chapter on religion and very little concern about it. Graham Wallas concluded his last book, "Our Social Heritage," with the serious question whether Christianity is destined to survive at all, at least as a creative factor in modern civilization. And now Mary Austin in a recent number of the *Century* inclines to answer the question "Do we need a new religion?" in the affirmative.

### The Gospel Direct From Christ

It will not do, therefore, to conclude hastily from war-time eddies and pre-war hopes, that the trend of modern literature is toward religion. But it is worth-while, nevertheless, for every generation to reexamine the relationships between its literary tendencies and its religious life. A British religious leader who has recently spent some little time among us said in print, on his return, that his chief disappointment in American religious life was in its intellectual aspect. He had hoped and expected to find more contacts between the nation's best thinking and its deepest faiths. No thoughtful Christian, and least of all a Christian minister, will look to contemporary literature either for the substance or for the evidences of his gospel. The gospel comes to us, as it has come to every generation of Christians, direct from Jesus Christ as we learn of him through the New Testament, illuminated for us by the light of the living Spirit within our own hearts. But that gospel has to be continually restated in terms that will make it intelligible and convincing to the mind and heart and conscience of each generation. We ministers particularly need to remember that nothing ever becomes a "gospel"—good news that is—until it relates itself as a revealed answer and discovered supply to the deeper needs of men. It may continue to be as true in our time as in every previous age; but if it is not brought to bear directly on the moral and spiritual needs of which our generation

is most conscious, our contemporaries will not realize it as a "gospel," and may hardly stop to listen to it at all. A modern preacher may pound his pulpit and shout himself hoarse with the insistence that what our age needs is "conviction of sin"; but if there is not in the hearts of his hearers and in the life of his time that spiritual sensitiveness and sense of shortcoming which our grandfathers so keenly felt, his message will hardly find answering echo in their hearts, nor will they then receive it as a "gospel." We preachers must remember that according to the New Testament it is the unseen working of the divine Spirit, rather than the exhortations of men, that "convicts the world of sin." But though our age be not characterized, as Dean W. L. Sperry has so strikingly pointed out in one of the inimitable essays of his "Disciplines of Liberty," by the traditional sense of sin, it is acutely conscious of its spiritual need at other points. The preacher who can bring it a gospel of salvation from its characteristic tendency to worry about the unknown future, its deepening racial and social cleavage, its sense of disillusionment and threatening despair, will not lack for eager hearing. It is here that the study of contemporary literature becomes of great value both to the Christian minister and the thoughtful Christian layman. It does not give him his gospel: but it does reveal to him the mind and heart of his generation, the needs of which that generation is most conscious, and the nearest points of contact between those needs and the eternal gospel of Christ. It will help him to master the vocabulary in which that eternal gospel must be restated if the minds of contemporary men are to understand it afresh, and their hearts are to respond to its perennial power. The Christian of today will keep in touch with contemporary literature in order that he may better understand the people and the generation whom he seeks to help, and may make more real to them the message which Christ has given him.

### Day of Fleeting Vision

What now, from this point of view, are the characteristics of the mind and heart of our age that stand out most clearly in its current literature? Secretary Hughes, speaking recently at Brown University, has put into words that have found wide attention one marked characteristic of modern literature, as well as of modern life. "It is the day of the fleeting vision. Concentration, thoroughness, the quiet reflection that ripens judgment, are more difficult than ever." Not only the work of the modern public servant, as Mr. Hughes describes its endless distractions, but also the life of the modern business or professional man, and not least of the modern minister, have been speeded up by the accelerating pace of American life, and distracted by its multiplying interruptions, until mature thought and really good work are more difficult than ever. Not only our modern life, but our modern literature as well, reflects this hasty and distracted mood. In a significant article in the August *Atlantic*, Philip Cabot has well described the situation thus: "In literature, painting and music, the classics of our grandfathers are pronounced dull and slow today and things with 'more snap to them,' as we phrase it, have taken their place. Not beauty but excitement is what we crave. . . . If these things be relaxing to the nerves and elevating to the spirit, human nature has changed indeed! They have the earmarks of stimulants, not sedatives; of the fear of life, rather than the love of it. Foreign observers have often remarked with a touch of humor that Americans work hard and hurry over their play. But this is not hurry; it is hysteria—a sort of spiritual madness."

> THE novels of the present year offer, so far as I am aware, no work of outstanding significance, although there are several stories of considerable merit. The most of these are by women, and are characterized by a sympathetic effort to fathom the depths of the psychology of the individual. In each case the chief interest lies in a more or less detailed portrayal of character. The element of plot is less stressed. The life story of the hero or heroine is usually drawn against a background that continues to savor strongly of Main Street. There is an end, but rarely a definite conclusion. "Youth in revolt" attempts to jazz through the "waste land" in the hope of catching fleeting "glimpses of the moon;" a breeze of satire stirs up the rather germ-laden dust of Main Street; echoes of the great war and of battles that seem already far away and long ago, are heard. New York society suffers the annual exposure, and a gland-child of the "age of innocence" fails to keep time to the syncopated measures of the "age of jazz;" another "son of the middle border" becomes involved in the political ring of a small town in the 70's. Through all, an intangible idealism seems to be hiding just around the corner.—L. E. Cannon in a review of "The Trend in Fiction."

It is curious that in a very illuminating article in the same number of the *Atlantic* on "The Literature of Disillusion," this interesting account appears of the new partnership of science and literature in the direction of the modern psycho-analytical novel: "A quaint suggestion of the new collaboration is to be found in a newspaper account I read the other day of a well known American author and his bacteriologist friend in the London apartment in which they are now living. The reporter pictures our author as striding restlessly up and down the room, pouring forth a copious monologue. 'The bacteriologist,' he writes, 'an impassive fellow by comparison, sits on the floor beside the fireplace reading, to be interrupted whenever the author wants a correct scientific term, which is about once every twenty-five seconds.' Perhaps this is suggestive of the way novelists of the future may be imagined as going about their business." Whether this picture is overdrawn or not, it is certainly true that much modern literature, like most modern preaching, echoes the nervous click of the typewriter rather than the quiet ongoing of the pen.

This is not to say that work of a high degree of mature insight and finished style is not being done in our time. Those who have read Willa Cather's "A Lost Lady," or who have lamented the premature death of Katharine Mansfield across the Atlantic, the more because it cut off an artist with an unusual conscience for finished work not only in style but in substance of thought, will know that not all our contemporary fiction is being dashed off at high speed. Mr. J. M. Murry, in a recent penetrating essay on the present state of English poetry, points out that much modern verse has been so highly polished that it has lost the fresh emotion without which poetry always lacks power; but he concludes this essay with a sentence significant for preachers and patriots in our time, as well as for poets, "To be muddled yourself is not loyalty, but treachery, even to a muddled generation."

The fact remains, however, that contemporary literature as well as life suffers somewhat from "the fleeting vision" of which Mr. Hughes spoke.

### A Sense of Frustration

A second characteristic of contemporary literature, not less significant from the religious point of view, is its deep sense of frustration. Doubtless this is inevitable among the thinkers of a generation that has endured and fought the Great War for the sake of certain faiths and hopes that now, after a complete military victory, seem further away than ever. Such pictures of army life as Dos Passos' "Three Soldiers," and such bitter indictments of profiteers at home as Montague's "Disenchantment," reveal the depths of the soldiers' disillusionment, and put into sharp statement the widespread sense of the futility of the war to gain the moral aims that Britain an America at least had so much to say about during the struggle. The same note is struck even more sharply in such recent poetry as T. S. Eliot's "The Waste Land" and A. E. Housman's "Last Poems." The dark and paralyzing pessimism of the latter, under an extraordinary beauty of phrase and cadence, is certainly not religious in its trend, though superbly stoic in its invincible defiance of the evil which it holds far outweighs and constantly overcomes the good in life.

Every reader of recent fiction has felt its preoccupation with the ancient problem of the divided self; though the language of its psycho-analysis is highly modern and Freudian, and the clue by which it seeks to unravel its tangled personalities is predominantly that of sex. As one writer has remarked, the recent work of D. H. Lawrence and James Joyce in England, and Sherwood

Anderson in this country, is "as single-minded as a scientific paper in its concern with one function." Most of the younger writers of fiction have felt the influence of this characteristically modern school of thought. Perhaps its substance may not be so novel as its technique often seems. There is much point in the comment of a recent reviewer in the *Atlantic* who says, "It must have occurred to most readers that many of the alleged new psychological equations in our novels are really classic. Some have been used over and over again by writers as far back as Shakespeare, or Sophocles, or the recorders of the earliest folk-myths. Probably the Freudians did not tell Shakespeare anything that he did not know when they psycho-analyzed Lady Macbeth. Nor could they tell Wagner much about Kundry. A considerable part of recent psychology—at least of what filters into fiction—seems to me largely a matter of restatement. Therein also lies a good deal of its charm for the novelists. One can have an interesting time pouring old wine into new bottles."

It is not without significance that biography as well as fiction has been both stimulated and deeply influenced by the modern interest in the analysis of personality. Lytton Strachey in "Eminent Victorians" and "Queen Victoria" has blazed the way for a new type of biographical writing that, whatever its limitations, has made biography more interesting to the average reader than ever. Gamaliel Bradford's "Damaged Souls" is a less ambitious but very interesting recent American adventure into the same large field—well worth the reading of any minister or teacher who has to deal with "human nature and its remaking"—to borrow the title of one of Professor W. E. Hocking's best books. The same interest in personality and its reaction to great events partly explains perhaps the perennial attractiveness of such personal reminiscences as these of Mrs. Asquith, the "Crowding Memories" of Mrs. T. B. Aldrich, "Memories of a Hostess" by Mrs. J. T. Fields, and such notable contributions to American life and history as the letters of Franklin K. Lane and Walter H. Page.

Along with this new interest of our literature in the problems and varieties of individual personality, goes a characteristic desire for a wide view of the total processes of human history and civilization. Perhaps it is the desire to gather up the details of historical and scientific scholarship in an outline which the average mind can grasp and understand; perhaps it is the desire to check our own sense of disappointment with current events by a longer look at the slow march of progress; in any event no one can miss the extraordinary interest in such outlines of history as have been given us by Wells and Van Loon, such outlines of science as the masterpieces by J. A. Thomson, and now an outline of literature by John Drinkwater. It is certainly a great gain to have the results of wide scholarship thus brought within the reach of the man in the street.

Not even this brief review of current literary tendencies would be complete without a final emphasis on the note of spiritual quest and wistfulness that constantly appears in modern literature as in modern life. Mrs. Asquith once remarked that the great vogue of "If Winter Comes" was chiefly due to the fact that its hero, Mark Sabre, was not altogether unlike Jesus. Sir Hall Caine, who certainly knows what people like to read, has recently stated with great emphasis the need of a strong spiritual message for the modern world. Such recent novels as those of Norris and Bachellor are a frank protest against the dangers of modern commercialism and irreligion. Pappini's vivid and original "Life of Christ" has significantly enough been one of the best sellers of the year; and Professor E. J. Goodspeed's "American Translation of the New Testament" is not only being broadcasted by radio, but outselling many novels over the counter. Even if the trend of contemporary literature is not markedly toward religion, it reveals a spiritual groping and wistfulness that are religion's opportunity.

In no recent book are these characteristics of our modern time more winsomely and vividly set forth than in that extraordinary allegory by Christopher Morley entitled "Where the Blue Begins." It would be well for every preacher, and for thoughtful Christian people as well, to read that remarkable combination of genial satire and keen insight. Its delightful humor finds fair game both in the big business and the conventional religion of our time; but beneath the humor and the fantasy is a keen sense of some things that modern America greatly needs.

This inevitably hasty and superficial glance at the characteristics of our age as revealed in its literature, recalls one of the last and the wisest things that the sainted Charles Cuthbert Hall, president of Union Seminary, ever said. He remarked to one of his students that Christianity in America was in critical danger of falling between the Scylla of an unreligious liberalism and the Charybdis of an unintelligent conservatism. There are plenty of men in the latter group, he went on, who have a message which our age needs, but they do not know the language of the time, and therefore men do not listen to them. There are an increasing number of younger men in the former group, he continued, who know perfectly the language of their time, but have no real gospel for its deeper needs. The great need of the modern pulpit, he concluded, is for men with a deep understanding of the age-long gospel of Christ, and an ability to translate it into terms which their age will understand and appropriate. The really important question is therefore not so much whether the trend of modern literature is toward religion, as it is whether the present representatives of religion can catch from modern literature a new sense for the needs and the problems of our present-day life, for which we Christians believe that the gospel of Christ is the only adequate solution.

# The Song of the Satisfied Sheep

By Rhys R. Lloyd

IN translating and interpreting this far-famed poem, I have been governed by three great principles: the poem was written by a man of good sense, for men of good sense, to be interpreted in harmony with good sense. After a study of the poem in the Hebrew, and in the Septuagint, its Greek translation, I am fully convinced that the author was a man of extraordinary mental power. He was a poet of marvelous capacity, and a soul whose trust in God seems to be almost ideal. Would to God that every man had a faith so simple, so sincere, and so attractive! God surely deserves it.

My translation has tried to convey the Hebrew *thought* to the English reader; consequently I have sometimes abandoned the literal meaning of the Hebrew words, because it is possible to translate the *words* of a language *without transferring its thoughts*. For example, think of the words of the Saviour—"Except *ye eat the flesh* of the Son of Man and *drink his blood*, ye have not life in yourselves."—John 6: 53. These words accurately translate the Greek words, but they do not transfer to the English reader the thoughts which the Greek words conveyed to that Greek reader. On account of that failure, that translation of the Greek words is not the best kind, the most valuable translation. Words do not save men. Thoughts alone do that. But we are sure that Jesus did not expect men to "eat his flesh" or "drink his blood."

*A transference of the thought is what we need.* In the poem the translation of the Hebrew words "Water of rest" (v 2), and "paths of righteousness" (v 3) convey not the thought of the author; consequently, if we desire to transfer his thought to the English reader, we must adopt other words. That is what I have tried to do here for his benefit.

### The Names of the Poem

The popular name of this poem is, "The Twenty Third Psalm." It is a most unfortunate title. The words, *"Twenty Third,"* tell only that there are twenty-two "psalms" before it; but it gives no hint about the contents of the poem. And the term, "psalm," conveys no clear idea to most of the English readers; for they have no dictionaries to consult. Such a name, then, for this celebrated poem reflects no honor upon Christian scholarship. The

other name given to it is "The Shepherd's Psalm", but it is not a shepherd that is singing; it is a sheep, a satisfied sheep that sings; hence, I have called it, "The Song of a Satisfied Sheep."

**The Song Itself**

Yahweh is my shepherd,
My needs are all supplied.
He maketh me lie in a pasture of tender grass.
He gently guides me to waters that refresh me.
He restores my life.
He guides me in the right paths for the honor of his name.
Yea, though I walk through a gorge of gloom,
I fear no harm.
Thy club and staff make bold my heart.
Thou preparest a pasture before me in the sight of mine enemies.
Thou anointest my head with oil.
I have more good things than I need.
Nothing but goodness and kindness shall chase me
All the days of my life.
And I will dwell in the fold of Yahweh days without end."

As a sheep it begins to tell its reader about its shepherd. "Yahweh is *my* shepherd." "Yahweh" is a more accurate representation of the Hebrew name than "Jehovah." For that reason I use it in my translation.

"Yahweh" is the God of the Jews, the creator and ruler of all beings and things. As such, he can easily supply all the needs of all men and beasts. This sheep is fully supplied.

Observe that the sheep, throughout the poem, is singing only about its shepherd and itself. Other sheep may have other shepherds. Yahweh is its shepherd. (*"My* shepherd"). The pronoun, "my", I believe is emphatic. Note also that in saying that "Yahweh" is its *"shepherd"*, it means to teach that he owns and supports, controls and protects it. These thoughts the reader must keep before his mind as he reads the whole poem, otherwise he will not fully understand and appreciate its beauty.

After telling us that its shepherd is Yahweh—the creator, owner, and ruler of all things, the sheep tells us that it *"shall not need."* That is just what we expected the sheep to say. An animal seems to care more about its food than about any other thing; hence it refers to it at the beginning. As evidence to support its statement, it speaks about its daily experience. It gives us facts, and it presents them in a simple clear manner. Notice how it begins.

"He maketh me lie in a pasture of tender grass.
He gently guides me to waters that refresh me.
He restores my life."

Through these words, we see that the shepherd has led the sheep to a pasture of green, "tender grass." There he "caused it to lie" and nibble at leisure—of course "lie" *down*, because it could not "lie" *up*. By being made to lie in that pasture, the sheeps gets *rest, and food* at leisure—gets both at the same time.

After enjoying rest and food, the sheep is led to fresh, pure water, which will refresh it. The water is called "water of rest," because it may have been in a trough or a pool, or it may be "water which caused rest." It is impossible to determine why it was so designated. It is easy to make bold assertions, but evidence is lacking.

But, after getting that drink, it feels as a new sheep. Before it got that rest and food and drink it felt as if it were near death. Now it feels as a new sheep. *Its "life is restored."*

Let us be wise and avoid talking about the "soul" of a sheep. Sheep have no "souls." The Hebrew word means *life*. A sheep has a body with *life*.

After singing about the effects of the rest, food and water, the sheep proceeds to tell about some other deeds of its shepherd:

*"He guides it in the right path,"* from the fold to the pasture, from the pasture to the water; and then back again either to the pasture or to the fold. *He never misleads it* His knowledge is accurate and sufficient for all purposes. *To mislead the sheep would have ruined his reputation as a shepherd.*

Let us not talk about leading *"a sheep in the paths of righteousness."* For a sheep there is no "righteousness" or "unrighteousness." The Massoretic (Hebrew) text has *"straight paths."* But very few Palestinian paths can be called *"straight."* "Right paths" seems to be the poet's thought.

Sometimes the shepherd is compelled to lead his sheep through valleys deep, dark, and dangerous. But his care and skill fills the sheep with boldness; hence it sings:

"Yea though I walk through a gorge of gloom, I fear no harm.
Thy club and staff make bold my heart."

In going from the fold to the pasture, or from the pasture to the water, the sheep was led through a deep, narrow valley. It is this that is called "the gorge of gloom." It was so deep and narrow that the rays of the sun seemed afraid to enter into it. Instead of being full of light, it was filled with "gloom." On account of that gloom robbers and wild beasts were wont to dwell in its caves. From these caves, they would rush at helpless sheep and men. But the heart of this sheep, led as it was by a shepherd whose club was death to a wild beast and to a robber, was bold and at ease. One blow with that club, as wielded by the shepherd, would prevent the enemy from coming near to the sheep. That club, bear in mind, was a young sapling of hard wood, about four feet long. It was dug from the ground, root and all. That root was a round lump like a ball; hence it fitted it for "a club" and "a walking stick." These were the *two uses* to which the club was put, not two sticks. A Palestinian Jew was too fond of easy living to carry two sticks when one would meet all his needs. The club which I have described was my own; but had been owned by a Palestinian shepherd, and used by him for three years on the hills of that country. Real life and common sense agree in teaching this interpretation.

**The Table**

After singing in the previous six lines about the shepherd's leading, the sheep now starts again, as experience teaches it, to the food which the shepherd furnished.

*"Thou* preparest *a pasture* before me in sight of my enemies."

The only "table" which "a shepherd" prepares for his "sheep" is "the pasture." That is wisely called "a table," for upon it the food, the grass, rests while the sheep is eating. This "pasture" was "in sight" of the wild beasts and robbers. On the one hand, in the distance, can be seen a lion; and, on the other hand, the head of a robber, now and again, can be seen peeping at the sheep. Both of these enemies are longing for an opportunity to leap at the grazing sheep.

Note that the sheep speaks of "the pasture" as *having been prepared by "the shepherd" himself*. No servant intervenes. How true to a sheep's experience. The shepherd does everything for its welfare.

Despite all of the foresight and care of the ideal shepherd, the sheep, as it wends its way through the pasture, sometimes scratches its head until it bleeds. To meet this and similar needs the shepherd has provided "olive oil." This he *pours*, and sometimes rubs, over the head of the sheep. This "pouring" is described by the poet as an "anointing."

"Thou anointest my head with oil."

The shepherd did not pour oil upon the

## Books That Breed the Dream of Ages

BOOKS that breed the dream of ages,
Let me live my life in thee;
Let me walk where ancient Sages
Shot the skies with liberty!

Books that sowed the seed of dreaming
In the soil of eons old,
Let me live within thy gleaming
Pages, rich with gold!

Books that pour a stream of power
Down the mountains of the past,
Let me live my little hour
Where the ancient ages last!

Books that light the flame of living
All along the world's highway,
Let me feel thy lamplight giving
Brighter luster to the day!

Books that set new stars to gleaming
In the darkest midnight sky,
Let me live within thy dreaming;
Live in light and let me die!

Books that lift like snow-white mountains
Where may climb the valiant few,
Let me plunge into the fountains;
Wash me, cleanse me, through and through!

Books that made our mighty Lincoln,
Books that set the Vision there,
Books that wrought from common homespun
Our benign Philosopher.

—William L. Stidger
*in Zion's Herald.*

head of every sheep, every day. Such a custom would have called for more oil than he could have possessed. And the daily pouring would have been too wearisome a task for a work-hating Oriental. The shepherd used the oil only when the injured head of a sheep called for its service. Then he used it most carefully.

On looking back over all its experience, this sheep is now moved to sing in loudest, sweetest tones.

*"I have more good things than I need."*

That is what the poet means by the words, "My *cup* is running over." This sentence accurately translates the Hebrew words; *but it does not transfer the thoughts of those figurative words to the English reader.* And *a real practical "translation" is the transference of the thought from one language to another.* That is what I have tried to do. Note that "a sheep" has no "cup."

In the next graphic, beautiful sentence the sheep sings about its future life.

"Nothing but Goodness and Kindness shall chase me all the days of my life."

In the past, wild beasts and robbers may have "chased" or tried to chase it; but hereafter only these two virtues shall chase it. Notice that both "goodness" and "kindness" are personified, pictured as though they were human beings running, as fast as they could after the sheep. They are eager to convey unto it their valuables. What a charming picture! Can you see the chasers? These two virtues appear perhaps as though they were servants of Yahweh, the Shepherd.

The closing words of the song express the determination which the sheep has formed in view of the treatment which it has received from its shepherd. "I will dwell in the fold of Yahweh, days without end."

The only *"house"* which a sheep knows is *"the fold."* And that is the only "house" in which it dwells." That was built for it by the shepherd; hence it is called "The house of Yahweh."

The words "the house of Yahweh" is an ambiguous expression. Does it mean "the house" in which *the Lord lives,* or *the house which the Lord has provided for the sheep?* I have taken the latter as the thought of the poet.

Only sick sheep were ever taken to the house, where the shepherd and his family lived. But this sheep was far from sickness; hence it would *live in the fold, "the house" prepared for sheep.* "Living in the fold" is only another way of assuring this shepherd that it will never wander from him.

For these wonderful words of trust and gratitude millions of hearts have gladly expressed their joy and thanks to God, and many more millions will say in the future: "Thanks, thanks unto God."

# From Chitambo's Village to the Sea

BY R. B. ELEAZER

"Brought by faithful hands
over land and sea,
here rests
David Livingstone,
Missionary, Traveler, Philanthropist."

This inscription on a black marble slab in Westminster Abbey suggests but faintly the story of heroic devotion that lies back of it. Little has the world heard of that strange funeral procession of black men which for nine months braved the terrors of the African jungle as they bore the body of Livingstone to the sea, to be sent back to his home by ship. It is a story so significant and so surprising in its revelation of loyalty, of courage, and determination, of thoughtfulness and delicacy of feeling on the part of the great explorer's untutored followers that it deserves to be recorded among the world's golden deeds.

When in May, 1873, after years of missionary exploration in Central and South Africa, David Livingstone's worn body was able to go no further, his native attendants hurriedly built for him a hut in the village of Chief Chitambo, near the shores of Lake Bangweolo, in the heart of Central Africa. There at dawn a few days later they found him kneeling in death.

One might have expected that these simple children of nature would speedily inter the body and hurry away to their distant homes. Their great friend and leader was dead, his work was ended, his home was 10,000 miles away, all hope for them of further employment and gain was gone—why should they remain longer than was necessary to give his body decent burial? At most they might have been expected to mark his last resting place and await opportunity to send word to the outside world, that his friends might come for the body if they chose. What, as a matter of fact, did these black "boys" do, these jungle people whose only contact with civilization had been their brief acquaintance with Livingstone?

They held a council. They decided that every effort should be made to carry their master's body to the coast, that it might be sent back to England. The perils of the undertaking they fully realized. It was 1300 miles to the sea. There was no means of transport save their own broad backs and willing limbs. Between them and the distant goal were trackless jungles, ferocious wild beasts, fever-laden swamps, wide rivers and hostile tribes rendered more menacing by the dead that everywhere prevailed. Yet the little band never questioned or hesitated. Their beloved leader had kinsmen and friends across the seas; they would want his body. He was a great man, he belonged to the world. His remains should sleep among the honored dead of his race. Thus they reasoned and thus they proceeded to act.

They collected all his personal belongings, his instruments and his notes, and carefully packed them for transit. They removed the heart and other viscera and buried them, erecting a marker over the spot. They cautioned the chief to keep the grass cut about the marker, that it might not be destroyed by fire. For fourteen days the body was dried in the sun. Then it was carefully wrapped in calico and inclosed in a large, cylindrical piece of bark. Over the whole a sheet of sailcloth was sewed and the package was lashed to a pole.

When all was in readiness, two men shouldered the burden and the little band set out on the long, perilous journey. Already weakened by exposure, it was not long till they were stricken with jungle fever and compelled to lay down their load. When the disease abated and strength returned they went on again. They crossed the Luapula River where it is four miles wide. They fought their way through a hostile village. Their progress was disputed by a tribe that refused to permit the passage of a dead body, but by a ruse they were able to proceed.

Some hundreds of miles from the coast they met a party of Englishmen who had come out in search of Livingstone. "Give us his things," said the Englishmen, "but bury the body here, and go home." Accustomed as they were to obey the white man without question and exhausted by their long, hard journey one might have expected that they would eagerly embrace the offered opportunity. But not so. Without objection they turned over the instruments and notes, but with regard to the body they were inflexible. They would not bury it. They would not surrender it to others. It must go on to the sea. And go on it did.

At last in February, 1874, the little cortege reached the coast and the sacred burden, which for nine months they had borne on their shoulders and guarded with their lives, was put on board a ship bound for England. Then back into the jungle the brave band went, without other reward than the memory of their great good friend, and the knowledge that they had been faithful to the last.

Thinking upon that story I am constrained to hold in deeper respect and confidence a race which, even in its savage and untutored state, was capable of sentiments so fine and of a deed so heroic.

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**Dr. Charles E. Goodall of New Jersey** wires: "The Bible and Missionary conferences held in Camden and Newark were well attended and resulted in great spiritual uplift for New Jersey. The Bible expositions were inspiring and the missionary addresses searching and convincing. The conferences will assist not only in arousing missionary interest but will give evangelistic impetus to the state work." Then they were well worth while.

# The Bible and Its Message

By Milton G. Evans

THE Bible has as many dominant messages as it has books. The purposed message of each book is the message designed by the author. If he has not expressly declared his message, the reader must find it out by careful study of the book itself.

The earliest readers of the book are the ones most likely to have known the author's intention; later readers must by common-sense use of the imagination make themselves contemporary with the earliest. But the Bible, conceived as Old and New Testaments, has two controlling messages, and these messages have one all inclusive purpose. The writer of the words: "And this is eternal life, that they know the only true God, and Jesus Christ whom thou didst send," describes in briefest possible fashion God's purpose in human history as disclosed in the Bible. A life eternal as God and a life that is God's is the only good worthy of one made in God's image. Divine life is more than conscious existence; a feeling of values in attaining the highest ideals in ethics.

### Social Relations and Character

God and man were made for social relations, and through social relations only can character be developed. Hence in religion, revelation and faith are necessary reciprocal facts. God comes into the experiences of man and man recognizes and appreciates God. Faith is the human response to the self-revealing God. God lifts man into fellowship worthy of himself, and man rejoices in the uplift, and longs for the time when he himself shall be holy as God is holy. The Old Testament illustrates the process—Abraham's faith prompted the question, "Shall not the judge of all the earth do right?" God answers by calling Abraham into fellowship for the purpose of teaching the divine character and demands. "For I have known him, in order that he may command his children and his house after him, and they keep the way of Jehovah, to do righteousness and justice." The father of the faith was a moral teacher, and the sole purpose of God in the discipline of Israel was to produce moral character in his worshipers. Worship is the most effective way of forming character, for worship implies admiration, awe, veneration, imitation. Hence Israel's object of worship must be a Person embodying in himself the worthiest ideals possible to the worshiper. No other than a redeeming God, possessing the noblest ethical character, could be worshiped. "Jehovah, Jehovah God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

The net result of thus conceiving God was to produce a group of worshipers who cared more for civic virtues and social righteousness and kindness of feeling than for ritual and formulated beliefs.

> THE all-inclusive message of the New Testament may be expressed in the words of one who knew both God and Christ in a most intimate way: "My little children, these things I write to you, that ye may not sin. And if any one does sin, we have a Helper with the Father, Jesus Christ the righteous. And he is a propitiation for our sins; and not for ours only, but also for the whole world. And in this we know that we know him, if we keep his commandments. He that says, I know him and keeps not his commandments, is a liar, and in him the truth is not. But whoever keeps his word, truly in him the love of God is perfected. In this we know that we are in him. He that says he abides in him ought himself also to walk even as he walked."

"He has told thee, O man, what is good;
And what does Jehovah require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?"

"The earth is Jehovah's and the fullness thereof;
The world and they that dwell therein.
For he founded it above the seas,
And established it above the floods.
Who shall ascend into the mount of Jehovah,
And who shall stand in his holy place?
He that has clean hands and a pure heart;
Who has not lifted up his soul to vanity,
And has not sworn deceitfully,
He shall receive a blessing from Jehovah
And righteousness from the God of his salvation."

It is no wonder that to know such a God is to have assurance of values that extend beyond overthrow of royal house and of temple and desecration of holy land by Gentile powers. The one who by worship of a spotlessly pure God has built for himself a like character outlasts all changes in human history.

"Behold, swollen and not upright in him is his soul,
But the righteous by his faithfulness shall live."

The Old Testament revelation and the consequent character are only the direction of God's purpose, not the goal. The discipline within Israel prepared the way for fuller teaching in and through Christ. Jewish ethics are preserved in Christian ethics, but a new flavor is given them. The earliest Christians carried over the best in Israel and added to it the character acquired by companionship with Christ. Because they both preserved what was inherently worth preserving and gave a new quality that made it acceptable, they were called the salt of the earth. Through the disciples of Jesus the world found an ethic that was attractive.

Jesus' purity in some strange way won people. His goodness did not repel; it attracted. He invited rather than commanded; he personalized the holy character of God in human society; he made the ideal actual; he exemplified the possibility of stainless character open to all; he was in himself the living illustration of the divine in the human and the human in the divine. In short, he was God incarnate. Those who knew him best knew that to have seen him was to have seen the Father. They knew that by association with him they had an experience of good that could be adequately described by the words "eternal life." In later years memory recalled the astounding facts of actual companionship with Manifested Life, and the joy of it made a life of toil and of persecution glad. "And the life was manifested, and we have seen, and bear testimony, and report to you the eternal life, which was with the Father, and was manifested to us; and that which we have seen and have heard we report to you also, that ye may also have fellowship with us; and our fellowship also is

### Fellowship With Christ

with the Father, and with his Son Jesus Christ." Fellowship with the Father, and with his Son Jesus Christ! But God is light and in him is no darkness. Fellowship in the light makes sin impossible, or if possible, hateful—a thing to be repented of and shunned. Fellowship with Christ makes it seem possible to be as powerful over temptation as he was. By strange contrast fellowship with the Sinless One in the light reveals our own weakness and sinfulness. But we are not in despair, for our Companion cleanses while condemning. Self-condemnation issues in hope when we know him whom God hath sent. "If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to for give us our sins, and to cleanse us from all unrighteousness."

The all-inclusive message of the New Testament, then, may be expressed in the words of one who knew both God and Christ in a most intimate way: "My little children, these things I write to you, that ye may not sin. And if any one does sin, we have a Helper with the Father, Jesus Christ the righteous. And he is a propitiation for our sins; and not for ours only, but also for the whole world. And in this we know that we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar,

and in him the truth is not. But whoever keeps his word, truly in him the love of God is perfected. In this we know that we are in him. He that says he abides in him ought himself also to walk even as he walked."

The Bible message is a summons to achievement in the realm of conduct. It reveals the ideal in God disclosed in the Old Testament, the realization of the ideal in the New Testament. The presentation of these records make permanent in human history the actual achievement in Jesus Christ and the possibility of like achievement for all who care to live in daily communion with the Father and with the Son. In the Bible man finds motive power sufficient to acquire citizenship in that heavenly Jerusalem, into which nothing shall enter that is unclean, nor any one that works abomination and falsehood. With the glad consummation in view we slowly climb the "great stair of time," lured to the ascent by the God of the Bible and lifted step by step by the power of the Christ of the Bible.

"Wait there, wait and invite me while I climb,
For see I come! but slow, but slow,
Yet ever, as your chime
Soft and sublime
Lifts at my feet, they move, they go
Up the great stair of time."

# Giving Student Youth a Fair Chance

***The tower of a worth-while life does not grow up in the night like Jonah's gourd. To build that tower costs steady, patient and honorable effort.***

BY CLARENCE A. BARBOUR

SOME of us are especially interested in the bearing of this question of law observance upon the present life and the future service of the undergraduate student bodies of the land. I am thinking not only of the colleges and universities, but of the secondary schools, both the public high schools and the privately endowed preparatory schools. The undergraduate student body constitutes a great host in America. In recent years that growth has been phenomenal. Practically every college and university is crowded; the problem is the limitation of numbers. The same is true of the privately endowed academies and schools like Andover, Exeter and many more. The public high-school bodies have multiplied several fold in recent years—an extraordinary increase.

The vast mass of youth in the secondary schools, the college and the university, is plastic. It can be molded; inevitably it is molded. There is said to be a little spring in western New York where two streams flow from one source. They go on either side of a stone that lies at the edge of the spring. The stream on the right flows into the Genesee River, into Lake Ontario, into the Gulf of St. Lawrence. The stream on the left flows into the Monongahela River, into the Ohio, into the Mississippi, into the Gulf of Mexico. Two drops of water, parting from one another where that stone lies, will find their goal, apart from the possible result of evaporation, as far apart as the Gulf of St. Lawrence and the Gulf of Mexico. Inevitably student life can be turned, and is turned. You can determine the direction of a drop of water. You cannot do that with a human personality, but you can influence the direction. Influence is of two kinds, the direct and the indirect. Of the two the indirect is the more potent. Why? Because against the direct influence the personality may and does set itself in opposition. Against the indirect influence, against the atmosphere, so to speak, it opposes no barrier, and the effect is certain and inevitable.

It is trite to say that the future of the country is in the hands of the youth of today, and it may call for no argument when I say that the future leadership of the nation is in the keeping of the undergraduate student body in its institutions of learning. Upon that body what will be the unavoidable effect of the condition and atmosphere of the non-observance and non-enforcement of law, particularly that law of which we especially think during these days? Positively disastrous beyond the shadow of doubt. And how disastrous? In what respects disastrous?

In some cases the effect will manifest itself in the absolute destruction of life and of useful service. You doubt it? I will cite you one example out of countless multitudes. When I was a boy I saw a man thrown out of the front door of a saloon then doing business on North Main Street in the city of Hartford. I saw him with my own eyes, thrown out like a bag of rubbish. And I knew him. That man had been the valedictorian of his high school and a graduate of one of our greatest universities. He had taken first place in one of our most noted law schools. He had been a member of the most prominent legal firm in the state. But he had gotten something out of his school years, during his school years, beside the acquisition of learning. This thing of which we here are thinking had gripped him, and not many years after his graduation from the law school I saw him, as I have told you. That was in the autumn. In the February following, in the great blizzard that swept over New England, this same man was caught by the storm, intoxicated in the street, fell unnoticed, was covered by the snow, was picked up with hands frozen and feet frozen, was taken to a hospital, an amputation performed on his hands and feet, and, mercifully, under the operation he died. And this thing does the same kind of work today. Do not you doubt for one moment that it works the same process, not once nor twice, among our student bodies. Still it "biteth like a serpent and stingeth like an adder." In some cases, I say, it means the absolute destruction of the life and the useful service of our youth.

In other cases it means the dimming or the blinding of life's vision. Vision largely determines life. The ideal of a building, vision seen in vision before ever a spade is put to the ground or a trowel to the laying of stone or brick—that ideal is one of the chief factors in the development of our student bodies. Under the conditions of non-enforcement and non-observance of law, the constitutional and statutory law of the country, the conception of life tends to become in youth a crippled and distorted thing. Such a condition destroys the highest and noblest ideals of life.

Again, there is presented the insidious temptation of the spectacle of easy money, of material success by unlawful means. That was one of the curses of the great war. At the end of the war there were too many newly made millionaires and half-millionaires in America, as a consequence of war, fattening on the blood and wretchedness of a war-torn world. There are too many men riding in limousines today as the result of law trodden under foot. The student world needs to learn nothing more certainly than this—that the tower of a worth-while life does not grow up in the night like Jonah's gourd. They need to learn that to build that tower costs steady, patient and honorable endeavor. And this thing of which we speak destroys the conception of true success, and leads to an unworthy pursuit of easy money. That is no small count in the indictment which I bring.

Again, it is tending to weaken or to destroy in our student youth the power of that great group of character facts which have to do with the stewardship of life—obedience, and duty, and debt, what we owe to our homes, what we owe to the nation. The whole condition and atmosphere of the non-observance and non-enforcement of law by criminals who sell and by participating criminals who buy breeds carelessness and irregularity and reckless bravado and enervating self-indulgence among the youth of the land. There are parts of this country which may remind one of the great painting of Couture, "The Decadence of Rome." It is a scene of bacchanalian excess. Off at the side of the room there are two men whose faces show their realization of the meaning of the scene. Holding the student world in our very heart of hearts, as some of us do, there are not lacking from time to time the most direct evidences of the effect upon the student world produced by

conditions in some parts of this land at this very time. I charge that it tends to breed, and does breed, carelessness and irregularity and reckless bravado and enervating self-indulgence among the youth of this country. This is no blanket denunciation of the student world. Every representation of it as such a denunciation is utterly unwarranted. But that there is ample ground for what is here said will not be denied by those who know the facts.

Last of all, the thing against which we give battle is surely eating out the power of the appeal to the heroic. I speak as a lover of these youths of ours. Like some of you, I lived with them in the heavy days of war. Our educational institutions have their rolls of honor—shining rolls of honor. How wonderful our boys were in those fateful days! I sat one night in Camp Wadsworth, in a little tent with a group of them around a bit of a fire to help against the chill of the night. By and by one of the boys and I were sitting apart from the others and were talking in an intimate way. Of his own accord he brought up the subject of casualties—the question of coming back when the war was done. Somewhere he had got the figures that the loss by death was likely to be about nine to a hundred. Probably he was far astray in his figures, but that was not the point. Here is what he said, this American boy: "Nine to every hundred; that means eight and me." He had no thought of coming back. He had deliberately laid his life upon the altar of his country. You know those lines, "The Spires of Oxford"—

"I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky;
My heart was with the Oxford men
Who went abroad to die.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford
To seek a bloody sod.
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town."

Those were English boys, those Oxford boys, but we had the same kind in America. Now I say this: The thing of which we speak here today is destroying the sense of the heroic, destroying the likelihood of successful appeal to the heroic. We have gone back, and no small part of our loss is directly due to the fact of lawlessness, the supine and shameful indifference or surrender to the forces of greed and anarchy, and the effect upon our student bodies is as certain as the working of the law of gravitation.

Unless we have a care we are going to miss the mark. Rome missed it; Greece missed it; the Holy Roman Empire missed it; France, back yonder, when she drove out the Huguenots, missed it; Spain missed it; and this country may miss the mark. A great future for this nation is not of automatic certainty. We have undigested and un-American foreign peoples; we have unfair and irritating distribution of profits; we have extravagance and indulgence in luxuries, and a mad and silly excess of so-called amusement; we have widespread and flagrant contempt for law and disobedience to law. These are among the things which may steal away our birthright, and of the last of these things we now think and speak. I want to quote just this word from the most widely circulated journal in America, in an editorial on "Laws and Criminals":

"As a result of the war, or perhaps as a part of the hysteria that comes of wealth quickly and easily acquired, there is now in America too much contempt for authority—a spirit of lawlessness that pervades every layer of society.

"As government extravagance encourages private extravagance, so the cynical lawlessness of citizens who feel respectable encourages crime among those who know no other restraint than fear of punishment.

"One need not be a moralist to perceive that the rats are gnawing the floor of his house; and even a fool may understand that flippant, contemptuous, casual and universal violation of law does not add to the security of either life or property."

Yes, the rats are gnawing at the floor of the house, and some of our citizens, who pride themselves upon their citizenship, do not seem to hear the rasp o destroying teeth. As Nero fiddled whil Rome was burning, unless we have a care, among that which may be lost in irrevocable ruin may be the finest character and priceless service of our student youth, in which resides so largely the hope of the republic.

## Fresh from the Field

(*Continued from page* 1380)

**Miss Frances E. Willard was the first** dean of women at Northwestern University. The girl students of that institution recently paid tribute to her memory.

**We now have a "wheat council" of the** United States. This council has a new slogan—"Eat it with toast." The movement is patriotic in the interest of the impoverished wheat farmer. It has been found that the American people are not eating as much wheat as they did before the war. For four years we were exhorted to save the wheat and we are still saving it. Our domestic consumption of wheat is only 4.7 bushels per capita, which is less than in any other of the leading countries. By the time this slogan does its work we will face a "meat council" and be exhorted to eat more meat. It's easier to start a movement than it is to stop it. Let us remember this before we adopt new denominational slogans.

**The Lehigh Avenue Church of Philadelphia** was recently presented by Mrs. Mary Martin, in memory of her husband and daughter, with a large electrically illuminated cross.

**The First Church, Stamford, Conn.,** celebrated early in November its one hundred fiftieth anniversary. The souvenir program contained a most interesting historical review of the life of the church. Rev. W. J. Barnes has been pastor of the church since 1920.

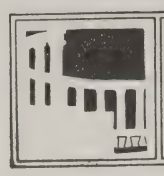
**A number of pastors are changing** their fields of labor this fall. In Massachusetts we find that Rev. E. L. Mield has recently become pastor of the church at Littleton. Rev. John M. Maxwell becomes the first pastor of the Calvary Church, Springfield. Rev. L. G. Van Leeuwen has been called to the church at Norwood.

**Desiring to do nothing that will interfere** with the fullest completion of the seventy-five million campaign and to await fuller opportunity for the southwide missionary, educational and benevolent enterprises to survey their needs for 1925 before making up a definite budget for that year, the committee on future program of Southern Baptists will defer until its spring meeting the fixing of the financial objective for 1925.

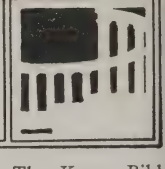
**To those who love to count noses, it** will be of interest that the most recent figures show a total of 6,476,759 Baptists in the South. E. P. Alldredge, secretary of survey, statistics and information of the Baptist Sunday school board, is authority for the statement. This indicates that there is one Baptist to every 5.7 person of all ages in the South. Georgia is the banner state with 977,071. Mississippi is second with 640,978, Texas follows with 679,247.

**The October number of "World To**morrow" is devoted to educational questions. A survey made by Jessie W. Hughan yields the following facts with reference to ethics in our public schools. She says, "I have formulated a code which I believe represents that of 90 per cent of our young citizens. 1. Stealing physical property is always wrong. 2. Cheating in general or local examinations and forging a parent's name are ideally wrong but excusable under stress of circumstances. 3. Cheating in daily school work such as the copying of another's composition or problem and handing it in as original does not stamp a boy or girl as dishonest and is occasionally indulged in by all but saints or eccentrics. 4. A lie is only wrong when it is told to injure someone. Every one tells lies to save himself or others from unpleasantness." The author adds "the above generalizations do not mean that the present day pupil is morally inferior to us of the past generation. His code only is different; he is frank in acknowledging it and often shows deep interest when told of more exacting standards." This summary should elicit the deep interest and concern of all parents and teachers.

(*Continued on page* 1402)



# The Open Forum



### SOME ANCIENT HERESIES

The dictionary says that heresy is a "fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion." If this be true, then any departure from the foundation teachings of our faith is heresy. The word has been often used particularly with reference to differences of interpretation of the theological aspects of the gospel quite to the exclusion of some of its ethical teaching. It may be worth while to enumerate some of the latter.

One of the earliest questions recorded in the Word is Cain's, "Am I my brother's keeper?" The teaching of the prophets and of our Lord answers that question in the affirmative. Yet how often did the chosen people, and, in its turn, the Christian church, utterly forget this fundamental teaching of our faith. Following the first and great commandment is and has ever been the second, "and thy neighbor as thyself." It is fundamental and necessary to Christianity as the first. According to Jesus' basis of judgment as recorded in the twenty-fifth chapter of Matthew, to fail to regard it is fatal. If it means anything at all, it means good-will plus real ministry to people about us. How incongruous are many of our social conditions with this teaching. The desperate living conditions, for example, in many sections of the East side of New York City, where sunlight and fresh air are more precious than rubies, where filthy streets are the playground for filthy children, where great populations of various peoples live in unlivable ways. And the church of Jesus Christ, who was the lover of mankind, retreats before the tide, choosing the easier and pleasanter tasks of up-town and suburban sections. What heresy is this?

And then, there is the age-long pride of race that still persists. America, the home of the free and the land of the brave, not free yet in many places for the negro to vote, nor brave enough to give the yellow man or the black man a place "alongside" in the matter of franchise and citizenship, while our religion has something in it that says: "Where there cannot be Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Deep down in the heart of so many orthodox and professing Christians there is a feeling of aloofness, if not positive repugnance, for the folk of another race than themselves.

We have been wont to think that the kingdom of our Lord was ultimately to triumph, that it was destined to cross seas and mountains, to penetrate forests and to brave the desert and the waste place in its effort to find the last man and to tell him the story. But this has not been accomplished as yet because all too many followers of his have not believed in the "Go ye" of the Great Commission. There have been too many weak-kneed brethren detailed to camp duty, too few to man and support the front line trench. This, too, is another old heresy.

Would it not be well to lay a little more stress upon the matter of Christianity in its real application to life in the face of facts as they are? Is not unfaithfulness here a greater heresy than unquestioned conformity in matters of theological interpretation? There certainly can be no doubt as to our duty in the first, while there does seem to be considerable room for differences of opinion in the latter.

—ARCHIBALD A. FORSHEE.

### STRAINING AT STRAWS

In the Baptist and Presbyterian denominations, at least, the question of the inspiration of the Bible is a burning question. The Southern Baptist Convention seems to have been very happy in its statement of belief on this point—"The Bible is God's revelation of himself, through men moved by the Holy Spirit, and is our sufficient, certain, and authoritative guide in religion."

The statement adopted by a small majority in the Presbyterian Assembly is this: "The Holy Spirit did so inspire, guide, and move the writers of Holy Scripture as to keep them from error."

In the Presbyterian Assembly a large minority objected to this statement. Just what is meant, or may be understood by the statement that the writers were kept from error? Were they kept from all inaccuracies, in things not affecting in the least its religious teachings? Some seem to take that ground, and further to teach that if there is the least error, even in that sense, the Bible is not a trustworthy guide in anything.

An illustration from the Karen Bible may help to a better understanding on this point: In the Brve Karen School, Toungoo, many years ago there was a debate on the question, "Is the Earth Round or Flat?" Before they received Christian teachers, the Karens believed that the earth was flat, but our pupils had accepted the teaching of their geographies, and it was evident that those who argued that the earth is flat, were simply rehearsing their old beliefs which they no longer held. But one of our best pupils rose and said most emphatically, "The earth is flat. I know it is, the Bible says so." The Karen Bible does not say the earth is flat, but it does call the earth the flat earth, for that is in the Karen language.

Take the verse "What shall it profit a man, if he gain the whole world and lose his own soul?" The adjective "whole" in Karen is "daw bay," and "bay" means "flat." Let us suppose the translator is an extremist concerning the inerrancy of scripture, and believes that this geographical error will utterly destroy the value of the Bible. What is he to do? Shall he insert "the earth is not flat it is round?" He will be adding to scripture. Shall he violate the Karen language and call it the round earth? He would divert attention from the great question, and probably cause the reader to throw down the book in disgust and exclaim, "That book tells lies, it says the earth is round, and any one can see it's flat."

When it comes to the question of the loss of a soul, and the worth of that soul as compared with the whole world, does it matter one straw whether the whole world is round or flat? The writer is not teaching geography, he is teaching the way to heaven, and the infinite importance of following that road.

When God undertook to reveal himself to men so little prepared to know him, and most of them with so little desire to know him, through men who though wonderfully moved and guided, were still only men and not infallible, through human language so inadequate to express the things of God, he undertook a tremendous task, and wonderful has been its accomplishment.

But we have need to "take heed lest in attributing to scripture more than it can have, the incredibility of that do cause the things which indeed it hath most abundantly to be less reverently esteemed." If we who believe and love the Bible claim for it more than it claims for itself, if we claim that it is free from all human imperfections, and such imperfections are found in it, we will confirm those who do not wish to believe the Bible in their unbelief.

It has been said that Catholics worship an infallible church, Protestants an infallible book. Let us see to it that we do not justly fall under that reproach. We have a wonderful revelation from God; let us use it under the guidance of his spirit.

The whole Bible from the first promise, "The seed of the woman shall bruise the serpent's head," to the last verse of Revelation, is full of Jesus Christ, who is the perfect revelation of the Father. Let us seek to know *him*, and to make him known to others.

—HARRIET N. EASTMAN.

BUT truly great the man—
A conqueror he—
Who over self obtains
The mastery.



# Religious Education



## International Sunday School Lesson for December 16

**WORLD-WIDE MISSIONS**

**Lesson Text: Acts 16:1-28:31., Rom. 15:18-21., Eph. 3:2-9.**

**Golden Text: Rom. 1:16**

The last three lessons, including this one, cover the entire book of Acts. The power of the early church reached out until it took in the whole world. That is the story of the Acts. This lesson begins with the extension of the Christian religion into Europe. From Asia to Europe then, from Europe and America to Asia now. In the three portions of scripture constituting the lesson text we have the revelation, the review and the restatement of world-wide missions.

### Revelation

The man of Macedonia was a revelation. Some things are discovered by reason, and some things are uncovered by revelation. Paul did not arrive at the decision to enter Europe with the gospel by reasoning it out. Of course he could hardly refrain from trying to think through what the preventions meant when they tried to enter Bithynia and were stopped. But reason gave no solution to the problem. Under the circumstances he could only wait at Troas for light. "Trust in the Lord and he shall bring it to pass." In a vision of the night the solution came. Sometimes God can do more for men while they sleep than while they are awake. The psychology of sleep is a land where borders only have been explored. "He giveth unto his beloved in sleep," said the Psalmist. It is an interesting study to run through the Bible and mark the instances where sleep was the medium through which vision and understanding came to men. In this case the vision of missionary extension came to Paul while he slept. The man of Macedonia was visualized to the apostle through his subconsciousness. So long as Paul was conscious of his surroundings, limitations and preventions, God could not reveal his will and purpose to his servant. But when the cerebro-spinal nerve system was at rest, and the sympathetic nerve system awake, God photographed upon that sensitized surface the revelation of his will. Therefore we owe to a subconscious state the beginning of missions in Europe, and from that humble beginning the girdling of the earth with the gospel today. Often to the dreamer we owe the revolutionary truth that changes the political and social map of the world.

### Review

Philippi was the gateway to Thessalonica and Athens and Rome and Berlin and Paris and London and New York and San Francisco and Tokyo and Pekin and Calcutta. A large part of the New Testament is due to the missionary efforts by which churches were established in Philippi, Thessalonica and Rome. Paul has this in mind when he reviews his missionary work in Rom. 15:18-21. He had gone the rounds making it his aim to do strictly pioneer work among the heathen or Gentiles. He looked back upon his mission with pardonable pride and reviewed it with modest enthusiasm when he said, "I have made it my aim to preach the full gospel of Christ, not where Christ was already named, that I might not build upon another man's foundation." This is the essence of the true missionary passion. Livingstone, Carey, Judson, Morrison, Gilmour, Paton, are among the modern names that embody that passion. All missionaries cannot be pioneers in the sense of exploring new territory, but all may be pioneers in the better sense of doing their own task in their own way no matter who has preceded them. Nothing is more satisfactory than for a man to be able to say modestly yet truthfully: "I will not dare to speak of any things save those which Christ wrought through me for the obedience of the heathen, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit." It is well to check up on ourselves frequently and review with honesty and care the results of the revelation which came to us when we entered the ministry or took a class in the Bible school or an office in the church.

### Restatement

When Paul wrote his restatement of world-wide missions to the Ephesians he was in prison at Rome and his active days were at an end. He reminds the Ephesians that he is in prison on account of his passion to preach the democratic gospel of Christ, and to treat the Gentile as he would the Jew. The Jews hated Paul for his democracy. They had secured his arrest and imprisonment because they charged him with violating their sacred temple rules in taking an uncircumcised Gentile into the temple. Of course the charge was false. But in spirit Paul saw no distinction between Jew and Gentile. The mystery of which he speaks so much in his letters is the open secret to him that God is no respecter of persons or races, that in Christ Gentiles are co-heirs and co-partners in the Promise.

This restatement of his position is the Magna Charta of missions. The religion of Christ is essentially a missionary religion not in the sense of patronage or propaganda but in the sense of brotherhood. It is an ideal which neither the church nor the world has yet realized. The divine secret, as Paul called it, is still hidden from the uninitiated. The real missionary has been initiated. He lives with the pagan on the basis of brotherhood. It is only by this spirit and method that missionary work can succeed.

## What Is Religious Education?

By John L. Rae

*(Continued from last week.)*

The second element needed in the improvement of religious education is what we might call the mental or intellectual or academic element. I refer here to departmental organization, courses of study, examinations, graduation, etc. The departments should be so well organized and supervised, the courses of study should be so carefully planned and adapted, the examinations should be so inspiring and helpful, and the graduation should be so dignified and significant that religious education would compare favorably with general education in our public schools and colleges.

The third element in the improvement of religious education is the personal element, and this is the element of highest importance. The teacher is by all odds the king-pin in the whole system of religious education. The equipment may be poor, the courses of study may be conspicuous by the very absence of any graded lessons consecutively planned, and yet the live, wideawake, efficient, consecrated teacher can get wonderful results in the development of the pupils in Christian knowledge, character and conduct. The teacher first of all must be the very embodiment of the things taught. Teacher and truth must be inseparable. In this way the truth will be interpreted not only by the academic process in the class room but by the living process on the street and in the home and in the social circle and wherever the teacher is found. Jesus, the great Teacher, said a significant thing which every one of us who teach should weigh carefully: "For their sakes I sanctify myself." For the sake of the pupil the teacher must always embody the truth in his daily life. The pupil will forget nearly everything the teachers says, but he will never forget what the teacher is.

But the teacher must also know a good deal more than the pupil and know it so well that he can always be free in his teaching to catch the inspiration of the class hour in the presence of his pupils without being hampered with the consciousness of a lesson only half learned. The teacher must know the Bible, and that is saying a good deal more than I have time to say at large; he must know his pupils; he must know the art of teaching. Therefore the teacher must be a student. He must avail himself of every aid within his time and power to become a well-equipped, well-prepared teacher, and then he must teach with all the enthusiasm of play and with all the seriousness of a responsible task.



# The Chimney Corner



## Old Mrs. Newspaper Makes a Clean Sweep

By Margaret T. Applegarth

OLD Mrs. Newspaper had no more idea that she was really a newspaper than you have that you are a perpendicular biped, for the simple reason that she had never heard of such a thing! She would have said that she was just a poor old sweeper-woman going around from house to house, sweeping it clean: and that is actually all she ever did do; that, and talk. But when a sweeper-woman is the Walking Talking Society Column of a little Hindu town, do consider the news she will have to tell to the shut-in ladies.

For there would sit little Mrs. Silk Merchant on a sofa cushion looking very glum and tired, as anybody would look who had been cooped indoors for four long years with nothing much to look at but a blank wall and a high window and a very glum, cross mother-in-law. In would come Mrs. Newspaper with her broom of twigs and splints; and immediately a bit of the glumness would lift from little Mrs. Silk Merchant's face.

"Well, here you are!" she would cry, clapping her hands until the bracelets tinkled.

"Salaam, my little lady," old Mrs. Newspaper would reply. "Yes, here I am. But I'd have you know I'm not at all the same old woman who came here yesterday morning, for great doings went on in town last night, and there I was right in the front row!"

"Oh, goody-goody!" cried little Mrs. Silk Merchant cheerfully; for after all, she was only fourteen years old and she had been cooped in Mr. Silk Merchant's stupid house for four long years, so this was quite the nicest thing that happened —to have Mrs. Newspaper come to clean!

"Yes," said the sweeper-woman, forgetting to sweep, "it was something to see last night when the white sahib came to town. Can you picture a man with white face and white hands?"

"No, I can't!" breathed the horrified little Mrs. Silk Merchant. "How did the poor man ever fade to such a color? And why did he come to town?"

"He says he came to bring us God."

"Oh dear," sighed little Mrs. Silk Merchant, "another one? We have so many gods already. Is this new one wood or stone? Is it the kind you have on a shelf in your home or the kind they put in the temples where men like my merchant-husband carry offerings?"

Old Mrs. Newspaper swallowed three times in an embarrassed sort of way: "Well now, I find it hard to tell it properly, I'm so old and so stupid, but certainly I heard that man correctly, and certainly he said that this God was already in everybody's heart."

"Oh, stuff and nonsense!" growled the glum mother-in-law. "You don't know what you are talking about. Sweep, woman, sweep! That's your business in life. What does an ignorant old sweeper know about idols, anyhow? And who ever heard of an idol inside a person's heart? You're daft! You're crazy! You're stupid!"

"Maybe I am! Maybe I am!" acknowledged old Mrs. Newspaper sweeping away for dear life. "I'm just telling you the things I heard last night, that's all."

And although little Mrs. Silk Merchant thought it the queerest story she had ever heard in all her fourteen years of life, there sat her mother-in-law in stiff silence, and there swept the sweeper-woman in a cloud of dust, afraid to utter another word.

But all day long as little Mrs. Silk Merchant sat on her cushion looking at the uninteresting blank wall, she never really saw the wall at all, for she was far too busy wondering how in the world a man would look who was white all over. "I fancy the whiteness must stop at his neck and his wrists, don't you think so?" she asked. "I don't suppose any mortal man could live or breathe or move if his arms and his neck and his whole body were white! Wouldn't he be a comical sight—white arms and white feet! I should think being white would hurt. . . ."

"How you babble on and on," snorted her mother-in-law. "You make me wonder anew how my dear exalted son ever had the misfortune to draw such a foolish addle-pated little simpleton as you! Hold your peace, child; you should be ashamed to listen to that old ignorant sweeper-woman. Sweepers are such low caste, brainless people, 'way beneath the notice of a high caste merchant family."

"Yes, but how else would we ever hear what's happening in town if she didn't tell us?" asked little Mrs. Silk Merchant wisely. And her mother-in-law was silenced, for how else would news ever reach such zenana ladies except through the broom of some Mrs. Newspaper?

Therefore, the next morning, they listened eagerly for the patter of Mrs. Newspaper's bare brown feet and for the whisk of her scratchy broom: "Well," they inquired, "did you find out anything new about the God that the white sahib is bringing to town?"

"Indeed I did," said old Mrs. Newspaper, delightedly, "and it's all exactly as I said yesterday. For I went again last night, and oh! the questions I asked! He's a very kind sahib, and he certainly makes it clear. His God is Everybody's God; and Everybody's God is everywhere. He's in my hut. He's in your zenana. He's here now."

"Where?" breathed the two astonished merchant ladies, peering around the dark room in complete surprise.

"In your hearts," answered Mrs. Newspaper softly. She clasped her tired brown hands reverently: "All you've got to do is to say: 'Come into my heart, Everybody's God,' and he will come in; and you will be very happy always."

"Dear me!" cried little Mrs. Silk Merchant, excitedly.

"Stuff and nonsense," quothe old Mrs. Silk Merchant, crossly. "Stick to your sweeping, woman; you've surely got the whole story crooked. Sweep, and keep quiet."

So the old sweeper swept and swept; but the next morning when she came back, her face was shining: "I can sing a song about Everybody's God," she said proudly. "I learned it last night at

## Sympathy

**I KNOW what the caged bird feels, alas!**
**When the sun is bright on the upland slopes;**
**When the wind stirs soft through the springing grass,**
**And the river flows like a stream of glass;**
**When the first bird sings and the first bud opes,**
**And the faint perfume from the chalice steals—**
**I know what the caged bird feels!**

**I know why the caged bird beats his wing**
**Till his blood is red on the cruel bars;**
**For he must fly back to his perch and cling**
**When he fain would be on the bough a-swing;**
**And a pain still throbs in the old, old scars**
**And they pulse again with a keener sting—**
**I know why he beats his wing!**

**I know why the caged bird sings, ah me,**
**When his wing is bruised and his bosom sore,—**
**When he beats his bars and would be free;**
**It is not a carol of joy or glee,**
**But a prayer that he sends from his heart's deep core,**
**But a plea, that upward to heaven he flings—**
**I know why the caged bird sings!**

**—Paul Lawrence Dunbar.**

the meeting. This is the way it goes

*"I love to tell the story*
*Of unseen things above,*
*Of Jesus and his glory,*
*Of Jesus and his love,*
*I love to tell the story*
*Because I know it's true;*
*It satisfies my longings*
*As nothing else would do."*

"That's a very nice tune," smiled little Mrs. Silk Merchant, humming it, "just tell me those words once more."

So all through that long stupid day as she sat on her cushion, facing the blank wall, she hummed that little Christian tune, and the blank wall was not a blank wall, for it seemed to be peopled with white sahibs and singing Hindus.

Then on the following day, old Mrs. Newspaper had a story which she remembered about Everybody's God: "I may be a pretty stupid old creature," she admitted, "but I couldn't help but remember this: How once when Everybody's God was here among men he was so tired one day that he sat down by a well, and he was so thirsty that a woman drew some water from the well and gave him some of it to drink. So he talked with her all afternoon about peace in her heart."

"A woman?" asked little Mrs. Silk Merchant. "Do you mean to tell me that Everybody's God talked with a woman?"

"I don't believe it!" said her mother-in-law, crossly. "Just you sweep, you stupid old creature. You can't get things straight, that's sure, for no God would ever waste time on a woman, that's sure."

Old Mrs. Newspaper clasped her broom in her arms: "Oh, but I have gotten this straight, indeed I have! Over and over the white sahib told us how Everybody's God feels toward women exactly as he feels toward men. There is no shadow of difference in his love."

"Dear me," smiled little Mrs. Silk Merchant, "you do hear the nicest things every night, don't you?"

"Entirely too nice to be true," snorted the mother-in-law.

"Maybe it does sound that way," agreed old Mrs. Newspaper, pleasantly, "but all the families where I go to sweep have doubted me just as you doubt me, until some of their men-folks have gone to hear for themselves."

"Well, and did they hear just what you heard?" asked the mother-in-law.

"Yes, they did!" nodded old Mrs. Newspaper. "Oh, there's no doubt that nothing like this has ever come to town before."

"So it seems!" agreed the two poor shut-in ladies. "You just keep your ears wide open, won't you?" they implored. And all afternoon they sat on their cushions humming Mrs. Newspaper's tune and re-telling Mrs. Newspaper's stories. until the first thing any one knew they began to believe every word of it and could hardly wait for her next appearance.

Then one day she came with some really upsetting news: "This will be the last day that I can come to sweep."

"What?" cried both the ladies, broken-hearted to lose their only newspaper. "But how can you possibly stop being a sweeper-woman? Weren't you born into a sweeper family? Mustn't you be a sweeper until you die, therefore? Oh, how dare you stop? How dare you? What will the gods think to see an old sweeper-woman dare to stop sweeping?"

"It's this way," smiled old Mrs. Newspaper serenely, "you see, I have been going from house to house to sweep just as sweeper-women have to do, but I really hardly noticed how interested all you people were getting in the news I brought until, one by one, somebody from these various families began to go to the white sahib to inquire if this story about Everybody's God could possibly be true. An old sweeper-woman had told their wives—of course she probably got it all wrong. But no, it was true! True! True! Every single word of it; and finally so many people came that the white sahib called me to his bungalow. He explained to me that I had a talent for telling news, that Everybody's God could use that talent! So that if I would become a Bible woman I could go from house to house just the same as ever, but not to sweep, just to sit in the zenanas to tell Bible stories as long as people would listen. Wouldn't I like to do this beautiful service for Everybody's God? Of course I said 'Yes.' I am very happy. I did not know I had a talent! Imagine a stupid old creature like me with a talent!"

"But that is a wonderful idea," said the older silk merchant lady. "I invite you now to come and sit in my zenana all day long, every day in the week!"

"Oh, but I don't know enough yet," Mrs. Newspaper objected, "I must go to learn how to be a Bible woman, and then I can come back to sit in your zenana, but only for a little while, because there are so many other people who are hungry for Everybody's God that I couldn't stay all day with you."

"Well, I'm sorry for that; for I've been hungry all my life for happiness such as these new Christians have," said the little mother-in-law.

"I'm hungry too," sighed small Mrs. Silk Merchant.

And I thought that you might love to know how today, through your money and the New World Movement, God is using this Mrs. Newspaper to bring to pass in the lives of India's poor caged women the truth of the Bible verse: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

# The Young Reserves

## Letters for You to Share

It always seems to your editor that you ought to have a chance to see some of the letters which come to her desk, both because they are interesting and because they may put new ideas into your head, and also because they may make you want to write also.

Detroit, Nov. 10.

Dear Miss Applegarth,

Do you remember the time you put in the thing about discovering the Baptist world? Well, I tried to guess all those places you misspelled on purpose, and I thought it would be easy because I loved geography best in school. But you twisted the names in a comical way, I had to laugh over "Limawil Yearc" because I simply couldn't guess it. The funny part of it is that you sent me a copy of "The Career of a Cobbler" as a prize for a Young Reserve contest last year, and I certainly ought to know *William Carey's* name no matter how twisted he is. I hope I will never grow up too old to be a Young Reserve, although mother says she's older but she has the other Chimney Corner page, and so can I. As a matter of fact, I read it now. I read all the love story about "The Home of the Brave," but I think it stopped in an awfully interesting place. You must have a good time with stories. My brother won a $15 prize for a story once, and we hope he's going to be a second Dickens, but just now all he cares for is a radio. Have you got one? Ned made ours, I mean he matched things together from cheap parts. We hear all right though. I read *Everyland* every month too. . . .

Irma S. Snow.

Denver, Colo., Oct. 17.

Dear Young Reserves,

I am ten years old and I never wrote to you before. I never competed in any of the prizes because I thought I wasn't old enough. I have a dog who won a prize, he has a half of his head white and the other half brown. He is very nice to play with, but he chews things up. He chews rubbers and gloves, but he is sorry about it when you scold him. I read the story about Mrs. Ingalls' Iron Dog and I knew that my Scamp would never do what her dog did, but then we have no heathen to convert in Denver either. I live with my grandfather. He takes THE BAPTIST all the time. I have climbed Pike's Peak. No more for now as you may get tired of reading this pink paper. It belongs to my sister but she kindly let me have it for such a good cause. I must stop now. Tredlow E. Turner.

And last, but not least, Young Reserves, we have had a poem written to us! Yes indeed we have! It came signed by E. A. Armstrong, eleven years old, of Springfield, Mass. Whether "E. A." is a boy or a girl we know not, but we enjoyed the verse:

"I read THE BAPTIST every day
Our page grows better every way
Because I like the stories here
I can't wait till they appear
And so I wrote this little verse
To hope THE BAPTIST won't grow worse."



# Young People's Work



## Topic for December 16

**BIBLE PASSAGES WE SHOULD MEMORIZE AND WHY**

By Guy C. Crippen

A few weeks ago I attended the graduation exercises in the primary department of our Sunday school. One number on the program interested me exceedingly and gave me no little satisfaction; it was the recitation of scripture verses by the graduating class. I wondered how many adults in our churches could repeat accurately between twenty-five and thirty different verses. Can you? Try it.

Of course some one will rise up at this point and inquire, "If one knows in a general way what is in the Bible, what advantage is there in memorizing verses or passages?" In answer to that question will you consider the following points:

1. There is a cultural advantage in familiarity with the Bible and especial value in knowing it so well that one holds its very words in mind. The Bible is the most widely purchased, read and quoted book of all literature. Writers, dramatists, lecturers, teachers and orators refer to it more frequently than to any other body of literature. Master musicians and painters have gone to it for their themes. To understand the great works of art, to know what men are speaking and writing about, one must know the Bible. And really to know the Bible one must hold vast portions of it in mind.

2. There is a distinct spiritual advantage in storing the memory with Bible verses and passages. To us who believe, the Bible is the Word of Life. It contains precept, promise, example, exhortation and command for mankind's spiritual needs. This Word of Life is not something to be read and then laid aside. If it is to function in the making of life, it must enter into life by way of the mind and heart. Its truths must be absorbed and expressed. Memory holds the words while the heart digests the truth. Who has not found new beauty and meaning in passages long held in memory?

Memorized verses also serve special occasions. Here is a person who is tempted to do evil and is strengthened to resist by an appropriate verse. Another discouraged and disheartened by adversity is lifted and gladdened by a promise or word of exhortation. Or perhaps one is in the midst of heartbreaking sorrow, when lo! comes like sweet balm some passage fragrant with comfort and sympathy. All of us sooner or later have these experiences and blessed is he whose memory is so enriched by the Word of Life that in the greatest danger or the keenest pain the right verse or passage will come like a ready friend to his aid.

But what portions of the Bible should one memorize? Here are a few suggestions which of course do not cover all the verses and passages a well-informed Christian ought to know: Exodus 20:1-17; Psalms 1, 19, 23, 24, 27, part of 42, 46, 90, 91, 103, 119 (Aleph & Beth), 121; selections from Isaiah 40, 51, 53, 55; Micah 6:6-8; Malachi 3:7-10; Matthew 5-7; 25: 31-46; Luke 10:25-37; parts of John 1, 3, 10, 14, 15; Acts 2:1-7, 38-42; 8:26-39; Romans 5:1-8; 8:12-17, 35-39; 12:1-2; I Cor. 12:27 to 13:13; Philippians 3:7-16; 4:4-7, 8-13,19.

## SOMETHING DONE OR DOING

Detroit—In connection with the local union study of the November topic of the Christ-Centered Program, "How We Got Our Bible," William L. Mainland, president of the B. Y. P. U. of Detroit, has succeeded in arranging with the Detroit public library commission for two special Bible exhibits which are proving of great help in making the meetings with this as a theme most interesting and instructive. One exhibit is a glass-encased collection of about fifty old Bibles from the oldest procurable down to that of modern usage. The other is a collection of about fifty books dealing with the subject which may be taken out for reading by B. Y. P. U. members in the regular way. In addition to having individual members inspect the exhibit, which is at the main library, local union leaders have also been encouraged to arrange to visit in groups on Sunday afternoons if possible with their pastor or educational director accompanying them.

* * *

In the recent Bible and Missionary Conference held in Detroit the B. Y. P. U. took an important part. A young people's committee was created with the City B. Y. P. U. president as chairman and this committee directed the cooperation of young people's committees in each church with their local registration chairman in canvassing the youth of the church for registrations, directed a city-wide distribution of posters, promoted the conferences in general and especially Tuesday, "Young People's Night," when the City B. Y. P. U. had charge of the first half-hour on the program and at which there were about 400 B. Y. P. U. members in attendance.

* * *

Cleveland—Prior to the Bible and Missionary conferences held in Cleveland, the B. Y. P. U. of Cleveland Association sent visitors from their ranks to every society during the month of October. The conference speakers and programs were announced, and early registrations were urged. Two or more members of each society served in the registration and publicity committees for their own churches. The "B. Y." organization had a representative on these committees for the city wide work. Our annual fall rally was held on Tuesday, Oct. 30, the night preceding the conference. The speaker was Rev. Mark F. Sanborn, president of the B. Y. P. U. of A. In this way the young people were given an opportunity to start the week right and make it a real "Baptist Week in Cleveland." On Oct. 31 the pageant "On Trial" was presented and many of the young people took part. It was an impressive program and one that every one present is still thinking about. The Bible and Missionary conferences have given new inspiration to go "Forward with Christ."

* * *

"That Race!" is the title of an interesting paragraph on the B. Y. P. U. page of the Georgia *Christian Index*. "When we met in Atlanta June 21-23 we set as one of our aims for the year to organize and report to the state office 366 new unions. This, you see, was an aim of one for every day in the leap year. By count there have been 133 days to pass since we met in Atlanta. During this period the number of new unions reported to the state office is 188. Do you know a more interesting bit of news than this?"

* * *

Marion County Federation of Baptist Young People, Indiana, held its second rally this fall on Monday, Nov. 26. Judge C. J. Orbison spoke on the subject, "Young People and Present-day Problems." The more than 500 young people who heard him and joined in the songs and yells were unanimous in their decision that they had a good time.

* * *

The annual Memphis city-wide training school, according to the *Reflector*, was held the third week of October in the First Baptist Church. It proved to be one of the best held there in recent years. On Monday night Rev. J. C. McCoy led the devotional period—the Central Church put on a stunt between class periods depicting the needs of a B. Y. P. U., and Dr. T. W. Gayer brought the evening address on "The Product of the B. Y. P. U." During the following nights other churches had charge of special features. On Tuesday night Mr. E. E. Lee spoke on "Giving." The Wednesday evening address was delivered by Mr. Frank H. Leavell, his subject being "My Observations in the Holy Land." Dr. John L. Hill came from Nashville to give the consecration message Thursday evening. The closing night address on "Giving Our Talents," was delivered by Dr. Harry Clark



# Our Own Folks



## Oregon Letter

By Leonard W. Riley

Nearly two decades have now passed since Dr. Alexander Blackburn returned East from the White Temple and the writer became his successor as the Oregon correspondent for *The Standard*, then under the able editorship of Dr. J. Spencer Dickerson. For a decade and a half it was his pleasure to endeavor to keep the eastern readers of that paper informed concerning their brethren in Oregon. At the request of the editor of The Baptist, this responsibility is again assumed.

The task is more difficult today than it was ten or fifteen years ago. The *Pacific Baptist* was then in the field and quite largely furnished the basis of the letters written. Dr. C. A. Wooddy was superintendent of missions, covering the whole Pacific Coast and serving as medium of communication between the various convention fields. He, too, was a fruitful source of information concerning our pastors and churches and the movements of the denomination. These connecting links are no more. There is a question in the minds of some as to whether the present situation without either a coast paper or a coast superintendent ministers to the interests of our cause as well as it was done in those days.

### Great Changes

Those were the days of small things compared with the present. Our population has rapidly increased. Church buildings with few exceptions were pitifully inadequate and cost but a few thousands apiece. Today church buildings are everywhere going up at a cost of anywhere from $10,000 to $100,000 and in a few cases very much more. Pipe organs, chimes, swimming pools, splendid Bible school equipment are no longer unknown in our western churches. Transportation facilities show marked improvement. Roads with mud to the hubs have given way to hard surfaced roads leading in every direction. Contributions are counted by the thousands and the tens of thousands instead of by the hundreds and thousands. We had good men in those days and we have good men today. They labored under tremendous difficulties in those days; they labor under more trying circumstances today. Sacrifices were necessary then; they are still quite necessary. It took genuine men to succeed then and it takes real men to deliver the goods today. The Lord is still looking for those whose hearts are perfect toward him and still occasionally he finds them.

There is but one man today in the same position which he held when the writer came to Oregon in the spring of 1901. Rev. Jacob Kratt, is still the greatly beloved pastor of the First German Baptist Church of Portland. He has wrought a good work. He has been a source of strength in the city during the period of its growth from 90,000 to more than 300,000 population. Every other position in the state has meanwhile held various and sundry occupants. The results of his labors compare quite favorably with those of men who have constantly travelled hither and thither. Meanwhile he has rooted himself in the affections and confidence of a people and a city in a way which yields rewards which the itinerants are never permitted to enjoy.

### The Bible and Missionary Conference

This conference was held at the White Temple, Portland, Nov. 7-9. The team was composed of Dr. F. W. Padelford, leader; Dr. W. H. Main, Dr. Frank Peterson, Rev. Thomas Moody, Miss May Huston, Miss Mabelle McVeigh, Miss Alice Brimson, Miss Ina E. Burton, Mr. Corwin S. Shank, president of the Northern Baptist Convention, and other local speakers. The attendance reached 850, there being 722 paid registrations. Doctor Padelford stated that this was the largest conference held thus far. It exceeded all our expectations. The conference secretary was Rev. R. H. Moorman, pastor of the First Church, Cheyenne, Wyoming. The chairman of the general committee was Mr. Fred G. Leary. With few exceptions all the churches of the state were represented. The spirit was most excellent. The addresses by both the local and the visiting speakers would have done credit to a Northern Baptist Convention. The vision of the world situation and the responsibility which rests upon us as followers of Jesus Christ could hardly have been more clearly and forcefully presented. If all these conferences prove as successful as the one held in Portland, we may expect the last year of our five-year program to round out the New World Movement in a most commendable way.

## Hoosier Who's Whos

By U. M. McGuire

Indiana had one of the Northern Baptist Convention's Bible and missionary conferences Nov. 14-16, at Indianapolis. "Team 3," the group of men and women who filled the program included Dr. P. H. J. Lerrigo, home secretary, A. B. F. M. S.; Dr. Emory W. Hunt, president, Bucknell University; Dr. W. A. Hill, secretary, department of missionary education; Mrs. George W. Coleman, president, W. A. B. H. M. S.; Dr. C. L. White, executive secretary, A. B. H. M. S.; Mrs. Nathan R. Wood, vice-president, W. A. B. F. M. S.; Dr. Douglas Haring, missionary to Japan; Dr. C. M. Dinsmore, general superintendent, Indiana State Convention; Mr. E. H. Rhoades of Cleveland, representing the laymen's movement, and Dr. Frederick A. Agar, "everybody's efficiency expert." For two days these prophets of the kingdom saturated the crowd with Bible expositions, addresses on the theory and practice of Baptist world service, conferences, luncheons—all the known devices for getting into the minds, hearts and stomachs of the saints with a view to an ampler life and cooperation.

And the crowd was on hand to see, hear, eat, enjoy and catch inspiration. Enrolment ran up to about 700, not counting the unregistered attendance. Originally it was thought that the main appeal of the conference would be made to the people of "the Indianapolis area," with a radius of ten miles. But an effort was also made to enlist attendance from a fifty-mile radius. When the counting was done, it was found that the outer radius had contributed a third of the attendance, and groups had come from churches 100 miles distant.

The conference is to be followed up by "echo luncheons," associational conferences and church institutes throughout the state. Superintendent Dinsmore has already enlisted nearly fifty pastors who will be ready upon call to assist in putting this program through.

Much praise is due to the Rev. Robert I. Wilson of Pittsburgh, the conference secretary, who performed the drudgery of working up and organizing the conference. For the intelligent direction, energy, insight, tact, courtesy, winsomeness and all that, his praise is in the mouths of all who came into contact with him. He had a difficult job, and right well he performed it. Indiana covets him.

### The Building Boom

About the time the press is humming over this copy, the writer expects to be humming an equally joyous note over the matter of this paragraph. It has to do with Anderson. During the week of Nov. 25-Dec. 2, the Rev. E. Laurens Hamilton, pastor of the church there (by the way, a lineal descendant of Alexander Hamilton) will be carrying through a dedicatory program to celebrate the completion of a new house of worship costing about $100,000. This writer, who has been invited to participate in the program, organized that church as a little mission thirty-one years ago. Now, Anderson is one of the best churches in Indiana, and imagine the joy of sitting in that splendid temple in reminiscent dreams.

A building boom is characteristic of the era through which Indiana Baptists are now passing. Churches just completed or in process of construction in-

clude Temple, Emerson Avenue and Thirty-first Street, in Indianapolis; Anderson, Newcastle, Goshen, Bloomfield, Greencastle, Tell City and others. And all are building architecturally and educationally modern houses. The day of building merely rectangular shelters is over in this part of the world. One of the principal factors of this remarkable development is the Rev. Silas G. Huntington, a genius in church financing. Personally, in all of his rangy length and unique pulchritude, he is a Hoosier of the very soil and spirit, and utterly indispensable. During the last year his financial campaigns have added to the local church treasuries between $300,000 and $400,000.

Not a little of the credit for adaptability, beauty and economy in the new Baptist buildings is due to Mr. C. E. Bacon, who as consulting architect, has placed a high technical skill at the service of the churches.

## Wisconsin News and Notes

By Robert W. Shaw

### The Associations

During the past ten days a team of the state convention workers headed up by Superintendent LeGrand has been making the round of the state, attending the fall meetings of the associations. Two things were in mind. First, to reorganize the associations on the basis of their new alignment, and second, to re-echo the messages of the state convention and try to arouse interest in the New World Movement campaign. The associations from now on will have their meetings in the fall, and have been somewhat changed by the new arrangement. It is hoped that they have been strengthened. The reports indicate that good meetings have been held, and that they have been fairly attended by the churches.

### Young People's Convention

The Fox River Valley Young People's Association met with the First Church of Oshkosh, Nov. 3-4. A large representation of young people was present from the various churches. The attendance was estimated at 200. The speakers the first day were A. L. Drake of Waukesha, E. M. Salter of Appleton, and E. W. Palmer of Berlin. Keith Alcorn, president of the Young People's Convention was present and gave an inspiring message to the gathering Sunday evening, H. W. Bardenwerper gave an illustrated address. Pastor E. G. Mintz preached the sermon Sunday morning on "The Lure of the Unattained." Those who were present speak of it as one of the outstanding meetings of the fall.

### Conventions, Et Cetera

Speaking of conventions there seems to be a feeling among many of the brethren up this way that we are being "conferenced" and "conventioned" to death. Within a period of six weeks the Milwaukee Baptists have been called upon to attend four rallies, conferences, conventions, etc. Preceding those there have been several setting-up gatherings, all of which have taken time of pastors and leaders. What seems to be needed more than anything else is an opportunity for local churches and the leaders of the local churches and organizations to work out plans and programs which will promote the efficiency of the local church and the organizations within the church. As it is, about the time we get ready for some constructive work in the local church we are urged to side-track it in the interests of a larger gathering which in no way tends to promote the efficiency of the local church but which may be very important for other interests. The question pastors are asking is this, "What is my job? Is it always to have in mind the denominational task and make all the work of the local church head up in that direction, or is it to make the local church strong, and thereby make the denomination strong?" Let a wise man answer this for there are many who would like to know.

### Week Day School

The First Church of Waukesha is starting a week-day school in religious education. The school is under the direction of Pastor Drake who has had ten years of teaching experience. He has two assistants. For the present the work is being done with the fourth, fifth and sixth grades, for one hour a week, meeting on school time. The enrolment at present is about thirty-five, of which one-half have never been connected with the Sunday school of the Baptist church, or any other Sunday school for that matter.

### Other Notes

Dr. Henry Clarke, formerly pastor of the First Church of Racine, is open to supply such churches as may need a preacher for a Sunday or for a number of Sundays. At present he is supplying the First Church of Janesville, while they await the coming of a pastor to succeed Raymond Pierson. The church is looking forward to the securing of a brother who was formerly a pastor in this state.

Edwin Aubrey of Kingston, Pa., has accepted the call to the pastorate of the First Church of Dodgeville. He is highly recommended as a scholarly and forceful preacher, a devoted pastor and as being interested in denominational lines by a resolution of the ministers' conference of Wilkes-Barre.

Chas. E. Bowen of Spring Valley, Ill., has been called to the pastorate of the churches at Whitehall and Blair. He is of Wisconsin stock and comes from an old Baptist family.

The Milwaukee Baptist pastors and their wives recently dined together as the guests of the North Avenue Church. This is one of the ways by which the pastors of this city keep up their fellowship.

## Boston Letter

By Charles H. Watson

### Our Baptist Women

God bless them! Let us also bless them. They deserve full appreciation and constant backing, especially when they back us so superbly. I wish every Baptist man could have seen 800 of them in Ford Hall at their "Loyalty luncheon." Our men need to feel the solid impact of their unity, and indomitable purpose as expressed in their remarkable assembly. They know how to assemble better than men. They have no fiascos. Things are planned, purposed, worked out beforehand, and each woman in the groups from over 200 churches has been buttonholed, and filled with the purpose of the assembly, long before it assembles.

When they are gathered they are like connected units waiting for the spark. There is energy, precision, heat, light, moral enthusiasm and spiritual inspiration. The sisterhood greatly influences the brotherhood. So it was in the nature of things for the men to come in the evening. Was it in obedience to wise command? Do the men generally exceed the women in obedience? Are they supple in following the example of the women? When you look over these 800 women at their "Loyalty luncheon" such queries come pelting in. Anyhow to touch this live wire is a rare opportunity to well meaning "men folks."

### Leadership and an Objective

The women look responsive, and hungry for a definite objective. With Lucy W. Peabody and Helen Barrett Montgomery among their leaders, this is easily accounted for. They usually know what the women ought to want, and just how they can get it. "Save America!" is the slogan. And they mean it. If America is saved perhaps the women will have to do it. The men are too busy saving the politicians. There is something snappy about Lady Astor's dictum: "I don't say the women will change the world, but I do say that they can if they


## Want Ads

**Evangelist George R. Stair,** twenty-three years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.

**Wanted:** One or two hundred used copies of the Baptist Hymnal. Quote condition and price. W. P. Bailey, 418 W. State St., Olean, N. Y.

**Organist, choir director,** at present in New York City church would like similar position in smaller place. Best references. Salary moderate. Address Organist care BAPTIST.

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Terms: entertainment, free-will offering.
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want to." Think of eighty such "Loyal-y luncheons"; and the innumerable 'echo luncheons" covering the country! Evidently the women "want to," and ire just beginning. What wonder that when the "might boxes" were opened, ibout $5,000 appeared!

There was a great deal packed into in afternoon and evening. Plenty of eal fellowship, intimate and kindling peeches, responsiveness quick and joy-us, and a pageant thronged with ani-nated young people. With all these Loyal luncheons and their "echoes" verywhere, our women will give a trong impetus to a plan of far-reaching urpose and achievement.

### Mrs. Alvah Hovey

The recent passing of Mrs. Hovey in er ninety-second year, will bring tender nd grateful memories, especially to hose who recall her and her husband n the years of their largest service. hey were a noble and talented couple, lways devoting their rare powers to he highest interests of the kingdom. frs. Hovey, entirely apart from her lentification with an illustrious Baptist cholar, had the qualities of mind and pirit that gave her a distinctive place n our Baptist councils and movements. he was virtually the mother of our Voman's Foreign Mission Society, eing the first to rally and lead in that ork which was so destined to grow. lothing in Christian privilege, obliga-on, or mercy, was foreign to her. Hers as a large and influential consecration, nd it found full and winsome expres-on. She blessed the churches, she elped to develop the Baptist hospital, ie was a power in the "Seminary on ie Hill." The passing generations of udents felt her strong and gracious mpathy and support, and many a mis-onary and minister will recall her now ith grateful and brimming eyes. Truly frs. Hovey was a "mother in our rael!"

### Arlington

The First Church in Arlington is gorously expanding. Dr. Henry S. otter is an able leader with large work-g power. In directing and developing is strong church he has as an asso-ate Rev. G. F. Currier of the middle ass at Newton, who assists in teach-g and in parish activities. Strong ngregations both morning and eve-ng are the rule. The Sunday school reatens, by its rapid growth, to de-and an annex to the church plant. The ening of a large estate nearby, will d nearly 100 dwellings, making Arling-n more like a city than a quiet, burban town. There are constant ins by incoming families, and by bap-ms.

### Sermon Tasting

The noon day sermons at Kings apel afford a welcome opportunity of mpling preachers to those who are so posed. You get an impression that ere are different brands of modern eaching. Many sects are selected m, but no sectarianism appears. And ere are different brands of modernism. ie brand has the journalistic manner. is "paragraphy," dexterous, suggestive of cartoons, and scareheads. Yet it has a smooth surface of grace and propriety —not out of form in the high pulpit. We've had nothing yet so modern as Jesus was. Nothing provocative of mob violence or crucifixion. Curious how long it is taking us to catch up with the Original Modernist.

### The First Church

Not for years has the First Church, Boston, faced so encouraging an outlook. The recent annual roll call was a happy and hopeful occasion. All the reports were gratifying, and described a busy and achieving church. It was a new experience to have no deficit reported, and financially to see nothing but the bright side. Doctor De Blois diffused a well grounded optimism, and made the gathering an infusion of courage and hope. The field of the First Church is far from an easy one. Any sign that the Back Bay has possibilities for evangelical religion is heartening. But they are being found and firmly seized upon. Doctor De Blois never preached so well as now. His evening sermons are gripping growing congregations. Student-pastor Fetter, with well directed and varied activities, is enlisting a large following of young men and women from what might be called the "Student District" of Boston. It is good to see and feel young life in the old church.

### Social Unions in Ford Hall

The proof that Ford Hall is ideal for large banquets is found in the fact that it is regularly used by the social unions and clubs of the other denominations. It is a popular and spacious forum that invites a widely variant constituency. Solid and compelling oratory comes when the Congregationalists and Methodists bring on their great spellbinders, but for pungency, sparkle, spice, and range of hard hitting, we will have to yield the palm to Coleman's "Ford Hall Folks," who pack the spaces every Sunday night, and put the noble hall to its fullest use.

## Burma Letter

By J. Herbert Cope

It has been a remarkable year in Burma as in other countries. They say there were more business failures than in any previous year. The rains have been unprecedented. Floods have been bad. In the delta dikes are built to keep the river in its proper channel. But the heavy rains resulting in high water burst them in places and thousands of acres of rich paddy land have been flooded. It is estimated that 50,000 houses have been partially or wholly wrecked, that 20,000 people were without food, and miles and miles of road and railroad destroyed. Fortunately in this country of warmth and easy living the rebuilding will not take long. There have been earthquakes, although no damage has been done.

Doctor Hanson is reporting the completion of the revision of the Kachin New Testament, the first printing having been done some ten years ago. And that reminds one of the work done by the Burma mission in Bible translation. One may well be proud of the results. Beginning with the pillars — Judson, Mason, Cushing and Brayton—the work has been carried on by others and the end is not yet. Of the fourteen million people of Burma with their many dialects and languages a mere handful of people only are unable to read the scriptures in their mother tongue. Judson's work is the first and greatest. It is being revised now and the New Testament is complete. Then Mason gave the Sgaw Karens the entire Bible and Doctor Brayton did the same for the Po Karens. Although there are a mere handful of Shan Christians they have the Word of God in their own tongue. Hanson's work in Kachin has just been mentioned. Mr. Halliday is pushing his work in Talain to a conclusion. A Karen missionary has translated the entire New Testament in the Lahu where there are thousands of Christians although it is not yet printed. A missionary in China is working in Lisu, one of the Kachins dialects which work we are using. In one hill station Gospels have been translated into three dialects and the entire New Testament is finished in one of

**BIBLE SUNDAY**
**December 9th**

**Theme**
THE BIBLE
REMAKING THE ORIENT

**Purpose**
The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

**Need**
The American Bible Society needs immediately $289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**Responsibility**
is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**Opportunity**
is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

*For programs and information address*

**American Bible Society**
Bible House, New York City

them. Doctor Henderson is, I believe, at work on the New Testament in one of the dialects spoken in the Shan States. I know of but one missionary in Burma working in a distinct race who has no scripture to aid him and his people are becoming Burmanized so fast that a separate translation is not necessary. In all there are about a dozen languages into which the Word has been translated in whole or in part by the Burma mission.

One of the saddest things to record is the sudden death of Mrs. Woodbury of Kachinland. Four days after the birth of her third little one she passed away suddenly one night before aid of any kind could be summoned. It was her first term and both she and her husband were so happy in their work. The hearts of all will go out to the husband and father and the three little ones.

They say two families are coming to Burma this year, the single ladies I do not know. It is a pitiably small force. They will be welcomed royally and we hope for more next year.

The Curries have had to go home from the college. They have made an enviable reputation there and will be greatly missed.

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# Church News by States

## Atlantic Coast

### RHODE ISLAND

The Pawtucket Church loaned its pastor, Raymond W. Cooper, to the Mt. Pleasant Church, Providence, to conduct a two weeks' evangelistic campaign which closed Nov. 11. Thirty-eight persons asked for baptism and many were reconsecrated. Mr. Cooper endeavored to be a help to sinners, edify the saints and rejoice the pastor. Rev. Elmer E. Loux is the able pastor of this live church, and a group of earnest workers are behind him.

### MASSACHUSETTS

Calvary Church, A. W. Jefferson, pastor, was organized two years ago through the union of the Free and Second Baptist churches of Lawrence and a building enterprise immediately begun. Through the courtesy of the mayor, the City Hall was first used as a place for meeting, later, the First Baptist and Trinity Congregational churches graciously opened their doors. For nearly a year union services have been held with these churches. Although Calvary Church has thus been for many months without a house of worship of its own, it has maintained the finest spirit of loyalty and devotion. A practical demonstration of its morale was shown on Sunday evening, Nov. 11. The Second Baptist Church School had for many years celebrated its founding with an anniversary thank offering. Since the union the date has been changed to commemorate that signal event. The contribution this year far exceeded any previous record. All the departments and organized classes made credible showing. Even the cradle roll helped to swell the grand total of $5,900.00. The church is expending about $175,000 in the erection of its new edifice. The building is especially adapted to the work of a large and growing church school and is modern in every appointment. It is hoped that it will be ready for occupancy by the first of the year and plans are under way for a most aggressive church work.

### NEW YORK

The Protestant Teachers' Association and the Brooklyn Federation of Churches have opened a Week Day School of Religion at the Central Y. M. C. A., Brooklyn. Eight-five children attended the first children's hour and enjoyed a motion picture Bible story of "Israel's release from Egyptian bondage."

The First Church of Poughkeepsie, Clarence Hill Frank, minister, has set aside Sunday, Dec. 2, for "home day services." Dr. Howard B. Grose will preach at the morning service.

Dr. John A. Lichty, a leading physician of Pittsburgh, and a prominent member of the Baptist Church in that city, and a trustee of the Baptist Theological Seminary, Rochester, N. Y., on Nov. 15 was installed superintendent of the Clifton Springs Sanitarium, founded by the late Dr. Henry Foster. Dr. Lichty, who was professor of medicine at the University of Pittsburgh and medical chief of the staff of Mercy Hospital and Columbia Hospital, Pittsburgh, was a former member of the sanitarium staff, and has been a trustee of the institution for several years. Other members of the board of trustees are Dr. J. H. Franklin, Dr. Robert E. Speer, Dr. Frank Mason North, New York, and Bishop Charles H. Brent, Bishop William Burt, Buffalo, N. Y.

Sunday, Nov. 11 was a memorable day in the history of Calvary Church of Syracuse. It was the first anniversary of the coming of the pastor, Rev. W. S. Terrell, from Haddonfield, N. J. At the morning hour Mr. Terrell baptized nine persons, seven adults and two boys in the middle teens. At the communion service which followed, said to have been the largest in the history of the church, Pastor Terrell gave the hand of fellowship to thirty-two. At the evening hour other churches of the seventeenth ward united with Calvary in an Armstice Day service. Pastor Terrell spoke on the church and the present world crisis and Prof. Thomas B. Crafer, of Syracuse University, on America's obligation to the world. Calvary is the nearest Baptist church to Syracuse University with its 8,000 students, and under Pastor Terrell it is making every possible effort to discharge its responsibility to the university group. A college class has been organized in the church school and the church has established a collegiate membership open to students.

## Mississippi Valley

### INDIANA

This is dedication week for the First Church of Anderson, Nov. 25-Dec. 2. A zestful program for every night in the week is under way. E. L. Hamilton is pastor.

### ILLINOIS

Rev. W. H. Cossum, a missionary to China for many years, is on his new field as pastor of the Ravenswood Church, Chicago.

Evangelists Hoskins and Fleming closed a series of meetings at Mt. Vernon, Nov. 25. There have been a number of conversions and an awakened interest in church work. Nov. 27-Dec. 23 Mr. Hoskins and Mr. Fleming are conducting services at Princeton, Ind.

The First Church of White Ha closed a special campaign of three weeks ending Nov. 18, which is the most telling revival ever held in this church and community for the spiritual depth and consecration manifest. The building was filled to capacity night after night, and at some services many were turned away. Pastor L. E. Ellison proved himself to be an evangelist of spiritual force and devotion. He was ably assisted by Rev. Harry Clarke, Baptist preacher and gospel singer

rom the Moody Bible Institute. Some ighty souls were born again, or restored o the joy of their salvation. This meet- ng is marked by the fact that so many of hose saved are adults. Several young eople dedicated their lives to definite serv- ce and the church will send three away to chool. The men's Bible class of 150 mem- ers is a strong force for strength and plift to these men converts.

### OHIO

In cooperation with the department of vangelism of the Ohio Convention, the irst Church of Gallipolis, together with en other churches in the Pomeroy Asso- iation, held simultaneous evangelistic eetings for twelve days. The pastor of he Gallipolis church was assisted by Dr. . R. Stark of Cambridge, who brought spiring messages night after night. There ere a large number who made professions f faith. The church was quickened and nriched. The pastor baptized eight at the st prayer service, and others will follow baptism. Rev. Robert W. Peirce, is com- leting his fifth year as pastor of the Gal- polis Church.

### MICHIGAN

The fact that Rev. W. L. Sharp, pas- or at Coldwater, is temporarily giving sychology instruction at Hillsdale col- ge three mornings a week until a per- anent instructor is secured, has led to report of his resignation of the Cold- ater pastorate. The Coldwater Baptist ulpit is not vacant and Mr. Sharp has ot resigned.

### KANSAS

The James Rayburn evangelistic party f Newton held union revival meetings in offeyville for four weeks. There were everal hundred conversions and reconse- rations; 110 cards for membership in the irst Church were signed. At the close f the service on the Sunday evening fol- wing the revival 110 new members had en received into the Baptist church. Mr. arl Riney is in his second year as pastor this church. Two hundred and sixty- x members have been received during his astorate. The church work in all depart- ents is going ahead in a splendid way.

### OKLAHOMA

Brother T. J. Saxon who for a number years has done evangelistic work rough the south, has resigned as pas- r of the church at Healdton, Okla., d will give his time exclusively to angelistic work with headquarters at rdmore, Okla. The people of Heald- n regret to see him go from them as stor. He has done a great work here t Mr. Saxon feels that the call for m is to the larger work of evangelism.

### IOWA

The First Church of Waterloo, will dicate its new $150,000 building on Jan. Dr. F. H. Divine of Brooklyn, N. Y., ll lead the campaign of finance. The rewell service in the old building will be ld on Sunday, Dec. 30. The first ser- e in the new building will be held on n. 6. The First Church is one of the lest church organizations in the city of aterloo. The old building, which has en sold, has served the church since 1880. e building will be practically completed the end of next week except for several nor matters. The month of December ll be given to furnishings and equipment d the installation of the new pipe organ. v. R. E. Williamson is the present pas-

## Rocky Mountain States

### COLORADO

Rev. Walter I. Fowle enters on his second year as pastor of First Church, Greeley, with many encouraging signs. One hundred persons united with the church during the year. The church rejoiced in the largest Sunday school and largest gifts to missions in its history. Miss Minnie Bush has been employed as church missionary and is being blessed in her labors. The church released Doctor Fowle for one month that he might be secretary for the Seattle Bible and missionary conference. During his absence able supplies and redoubled efforts on the part of the church workers kept the work going in a large way, ready for a good advance on the pastor's return.

### EASTERN WASHINGTON

On Friday evening, Nov. 30, the West Washington State Convention secretary, Dr. J. F. Watson, recently returned from the Baptist World Alliance meeting, and a tour of Europe, lectured relative thereto in the First Church of Spokane, by the joint invitation of the Spokane B. Y. P. U.'s, Dr. J. N. Garst, minister of the First Church, and Dr. A. H. Bailey, secretary of the East Washington-North Idaho Baptist Convention. This occasion was planned in harmony with and as a booster for the more successful observance of Dec. 2 as "Baptist day," which is the beginning of the adopted plan for the successful completion of the New World Movement.


## Many Are Open!

Years ago we used to pray for wide-open doors for missionary endeavor, especially in the newly entered Spanish-American fields. Today our prayers have been answered for doors stand everywhere ajar.

## But Few Are Entered!

Unfortunately we cannot take advantage of all the new opportunities in these lands. Someone must push open the door which stands ajar and that costs money.

### MEXICO

Our splendid school in Pueblo makes gratifying progress. Equally good work is being done in Monterey, our oldest school in Mexico, but it is housed in a rented, inconvenient, unattractive building. Here a new building and the enlargement of our small school in Mexico City as well as other day schools in connection with our stronger churches, represent Mexico's pressing needs if the open doors are to be entered.

### PORTO RICO

The reduction in the number of missionaries and teachers has had a serious effect on the work. The remaining workers are carrying a double load. Two stations today have no American missionaries, where work was in full swing two years ago before the 25% cut. Another missionary has had to leave because of broken health.

### CENTRAL AMERICA

Our school in Managua is the best in the republic, but it should be enlarged and its curriculum extended to high school subjects. In Santa Ana pupils are turned away because of lack of room. A strong school is needed in San Salvador with a normal missionary training department for men and women. Because of untrained leadership, the work is retarded, yet the opportunities are unlimited.

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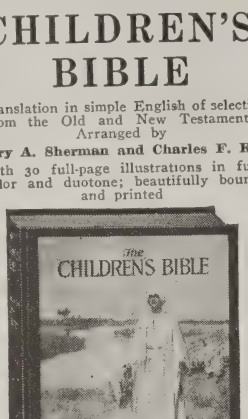
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# Pacific Coast

## SOUTHERN CALIFORNIA

THE LARGEST OF THE chain of Loyalty luncheons was that in Los Angeles, Wednesday, Nov. 14, at the Elite, with an overflow at Hotel Clark, over 800 women in all being present. Mrs. M. Grant Edmands, president of the Woman's Baptist Mission Society of Southern California, presided at the Elite, and Mrs. Richard E. Day, first vice-president, presided at the Clark. The World Wide Guild and the Children's World Crusade each had its table. The team from national headquarters who spoke were Miss Ina E. Burton, organization secretary of the Woman's Home Mission Society; Miss Mabelle Rae McVeigh, foreign secretary of the Woman's Foreign Mission Society; Miss Alice S. W. Brimson, Christian Americanization secretary of the Woman's Home Mission Society; Miss Helen W. Monroe, formerly at the Mary L. Colby School for Girls in Yokohama, and Miss Louise Carter from Central America, principal of the Baptist school for girls at Santa Ana, El Salvador. At the speakers' tables were many of the state and district officers, among them Mrs. John E. Scott, honorary president of the Woman's American Baptist Foreign Mission Society. In the evening Mrs. Edmands announced a continuation campaign offering from the women of Southern California, for the first six months of the fiscal year of over $28,110, towards the $80,000 which is the year's quota.

## Obituary

**Charles Ellis Wightman** died at his home in Portland, Ore., Nov. 10. He was born in Padua, Ill., Nov. 17, 1862. Came to Portland seventeen years ago, and with his devoted wife, Sarah G. Walker, whom he married in 1889, found his highest joy in serving their Lord. He was held in honor as a deacon of the First Church, which position he held at the time of his death. He had welcomed the denominational papers into his home for more than thirty-five continuous years.

## Fresh from the Field

(*Continued from page* 1391)

**Bishop Edgar Blake, of the Methodist** Episcopal Church, after visiting Russia, felt that it was the wise thing to encourage the "Living Church" which has come out of the old Orthodox Church body. He pledged fifty odd thousand dollars for the education of a ministry in Russia. At the annual meeting of the board of Methodist foreign missions that body refused to cooperate officially in the raising of Bishop Blake's fund. Editor L. O. Hartman, of *Zion's Herald*, concurred in Bishop Blake's pledge and the editor and the bishop say that their pledge will be met. The bishop reports that he knows where $27,000 of the amount now is.

**The Home Mission Society has under** appointment 891 missionaries including 288 teachers in the mission schools and colleges in the United States and Latin North America. There are 163 missionaries speaking twenty languages, distributed in thirty-one states and 110 cities with forty-seven English speaking pastors and eighteen workers in nineteen Christian centers. Twenty-two general evangelists carry forward the work of the department of evangelism throughout the Northern Baptist Convention. The colporter-missionaries under joint appointment of the Mission Society and the Publication Society number fifty-two; chapel car missionaries, seven. The work of the Home Mission Society has been established definitely in Jamaica and Haiti.

**Our Methodist friends are by no means** a unit in the matter of Methodist work in Russia. Bishop Nuelsen, Bishop Blake and others have brought back reports from that country which have led to a movement to secure considerable sums of money as designated gifts for that work. Several of the *Advocate* favor and several oppose the movement. The *Pacific Advocate* in a recent issue says: "Our own thought is that the Methodist Episcopal Church ought not to stress direct missionary work at present except perhaps to put in a few institutional churches in strategic centers modeled after the Good Will industries in this country and the Jerusalem church at Copenhagen. The direct securing of church members might well fall to the Baptists, who are providentially strong. The editor then quotes from THE BAPTIST concerning the rapid growth of our Baptist work in Russia and adds, "With the Methodist sort of evangelicalism percolating down from the top and the Baptist brand coming up from beneath there is bound to be something doing spiritually in the erstwhile land of the Czar." What does the editor mean by evangelicalism "percolating down" and "coming up?"

**In Stockholm, a section of the Russian** delegation at the Baptist World Alliance desired to include in the peace resolution a thorough-going declaration against military service. *Isvestia*, a go

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nment organ, Oct. 23, 1923, casts light pon the position of this Baptist group nown as evangelical Christians, whose ader is Rev. J. S. Prokhanoff. It says, The sects in Russia have in the political id social protest against the official urch and the political despotism taken m root among the peasant popula-on. . . . Very characteristic is the po-tion which the evangelicals, one of the rongest groups among the sectarians, ith great influence among the peasan-y, have now taken. Recently these held e ninth all-Russian Conference of evan-lical Christians in Petrograd. The con-rence, in its telegram of greeting to the viet government and the presidency of e general executive committee, re-rded it as a duty to express gratitude the government for permission to hold e conference, and offered its prayers to mighty God to assist the workers' and asants' government in its efforts to hieve the well-being of our land and strengthen the beginnings of brother-od and peace among the peoples."

## Our Book Shelf

**udies in the Gospel of Mark,** by Prof. A. T. Robertson. New York: Doran. $1. Not a commentary, nor exposition, but critical, scholarly and readable work the author, literature, history and edibility of this basic gospel. The apters of the work have already ap-ared in religious papers and maga-nes, but have been redacted and spe-ally finished for this volume. The me and fame of Doctor Robertson are nple assurance of the value of the book layman and clergy.

**e Constructive Revolution of Jesus,** by Samuel Dickey. New York: Doran. $1.60.

In the flood of books dealing with the achings of Jesus and with social ques-ns, now and then a volume of unusual rit and original thinking appears. is is the case here. The author recog-es fully the revolutionary nature of sus' message and idea, that Jesus ex-cted the passing of the old social or-r with its selfishness and injustice, d the coming of a new order called kingdom of God. His idea implies transformation of the unbrotherly nomic organization of society into w structures which shall embody the nciples of universal love.

The author follows Jesus in the con-te situations of his day and in rela-n to different parties and problems t he met. He endeavors, first, to d the attitude of Jesus, and in this he covers the truth revealed and the rse suggested. The author considers h questions as these: "Jesus and the rties of His Day;" "Jesus and the saic Law;" "Jesus and Rome;" sus and the Economic Order of His y." It is a book of careful scholar-p, of fine insight, of real courage and gressive spirit. It ranks beside the t books of our day on these vital jects. The book may be most heart-commended to all who would know at Jesus' view of things, what kind a world he expected this world to ome, and what we can do to get the gdom established.

**Shelton of Tibet,** by Flora Beal Shelton. New York: Doran. $2.

In 1903 Dr. A. L. Shelton was sent as missionary to Tibet under the Foreign Christian Missionary Society. He labored faithfully in that "unknown country" for twenty years. He was written about as the "Livingstone of Tibet." Feb. 16, 1922, he, with his followers, was waylaid and ambushed by bandits. He alone was shot and died that night of the wound. He had been a most successful missionary. This volume is not a personal biography so much as the story of his life and work in Tibet written by his wife with letters from fellow-workers and friends. Seldom have we read a more interesting volume. It is not only an epic of a great missionary and his work, but it is as entertaining as it is informing of the life and conditions in all but an undiscovered land, and the results of mission work among the inhabitants. The trials, dangers and afflictions of pioneer mis-



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sionaries in heathen lands are the stories of Judson, Livingstone, Patten and a myriad of unnamed among the choicest saints of the ages. This story of "Shelton of Tibet" by his wife adds another interesting volume to that great library of consecrated and heroic lives.

**The Gospel in the Ten Commandments,** by J. C. Massee, New York: Revell.

This is not an offhand, popular treatment of pulpit themes but a careful, studied examination into present tendencies in modern society, and, couched in thoughtful language, a rational and practical effort made to meet these evil tendencies. It takes a brave man and at the same time a prudent and cultured man, watchful of his speech, to discuss, for example, the seventh commandment in the modern applications but Doctor Massee with rare tactfulness but needed outspokenness issues from the standpoint of his Christian pulpit solemn counsel and warning that needs much to be uttered. As a homilist the Tremont Temple pastor is unsurpassed, and he is true to his subject, as is well illustrated in this treatise. He finds the right consideration of the law of God to lie at the basis of the efficient influence of the gospel of God, the law thus being a school master to lead us to Christ.

**One Man's Religion,** by Robert Quillen. Macmillan: New York.

"One Man's Religion," a book of less than 100 pages, is brimful of suggestions on a dozen topics like conversion, repentance, forgiveness, prayer, and others. The author is a man who thinks for himself and has the happy way of putting his thoughts in an original form which sustains the interest of the reader.

**Finding God,** by Russell H. Stafford. New York: Macmillan.

"Finding God" is the title of a new book by Rev. Russell H. Stafford, a Congregational minister. It is an attempt to reach studious young men and women in university circles, and is written in a conversational style. "The Liberal Point of View" is the topic of the first chapter and points the way for the succeeding chapters. The author is always reverent, constructive and suggestive, but never dogmatic.

**Tarbell's Teachers' Guide** for 1924. New York: Revell.

This manual is up to its usual high standard. It is a compendium of facts culled from a wide range of reading. For the pupil or teacher who desires help on the lessons covering the background of history and geography and furnishing ready outline and illustrations for any department of the Bible school this "guide" is indispensable.

**The Children's Six Minutes,** by Bruce S. Wright. New York: Doran. $1.25.

Here is a series of fifty-two brief and original sermonettes for boys and girls. They have been used with telling effect by the author in making the regular morning service of the church attractive to young people. A fine memory verse is given with each sermon and a memory hymn is suggested that is in keeping with the thought of the sermon. Parents and teachers as well as pastors will find this book of great help in encouraging and instructing young people.

**The Coming King, the World's Next Great Crisis,** by William Evans. New York: Revell. $1.50.

One cannot skim over the pages of this volume on what stands so prominent in the body of scripture and in the experience of the Christian. For it is not a speculative theme, but one central in the Bible and fundamental to the highest Christian living. Doctor Denny said, as to the thought in general of our Lord's return, that it "more than anything else gave its color to the primitive Christianity, its unworldliness, its moral intensity, its command of the future even in this life."

No Christian can afford to ignore it today, and if one desires a fair, broad treatment of the subject, considering all ways of looking at it common in the Christian thinking of today, he will find in Doctor Evans' study of the great theme that which will satisfy and reward one seeking after the truth. It is considerate and at the same time clarifying and conclusive. We commend it to Bible students as a thorough-going and illuminative discussion of one of the greatest and most insistent themes of revelation.


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Christmas is coming and many little children on home mission fields will go without gifts if Santa's friends in Christian homes don't come to the rescue. Toys, inexpensive new articles of clothing, books and pictures—anything you liked as a child—will make glad their beauty-starved hearts.

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*1 Timothy 5:8*

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**The Prayer Life of Jesus,** by Rev. M. E. Dodd. New York: Doran.

A most helpful and sympathetic treatment of an important subject. If there is one phase of our Christian life that needs development more than any other it is the prayer life of the average Christian. This book, if the reading of it can be brought to pass, will be a great help to all who lack a developed prayer life.

**The Revival of Wonder,** by Malcolm James McLeod. New York: Revell. $1.25.

The revival of wonder and other addresses is a book filled with apt illustrations drawn from every day life. Doctor McLeod is a student of literature and human nature and gives a most forceful moral and spiritual application to the varying experiences of men. Those who have read his book entitled "A Comfortable Faith" or "Earthly Discords and How to Mend Them" will welcome this another demonstration of choice literary expression and simple, forceful, spiritual thought. Sixteen addresses are set forth all together in an attractive covered book of nearly two hundred pages.

**Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law,** by Sir James George Frazer, Abridged Edition. New York, Macmillan. $3.

As originally published several years ago, this work filled three thick volumes at a correspondingly high price. It now appears in unabridged form in a single volume, containing the substance of the work offered in 1918. The author's plan of dealing with his subject remains what it was at first, though some chapters have been entirely omitted and others greatly condensed—but so well does the material come out under this sifting process that it seems just another example of the good that "boiling down" can do.

The author selects salient folklore incidents, beliefs, customs and practices from the scriptures and compares them with similar phenomena gathered from the records of all races and peoples, savage, barbarous and civilized. The impression conveyed is that of a widely ranging grasp of the pertinent material and of remarkable skill in setting forth their significance. In his preface to the work the author admits that he has been compelled to dwell chiefly on the lower side of ancient Hebrew life as revealed in the Old Testament, on "the traces of savagery and superstition which are to be found in its pages. But to do so is not to ignore, far less to disparage, that higher side of the Hebrew genius which has manifested itself in a spiritual religion and a pure morality, and of which the Old Testament is the imperishable monument. On the contrary, the revelation of the baser elements which underlie the civilization of ancient Israel, as they underlie the civilization of modern Europe, serves rather as a foil to enhance by contrast the glory of the people which from such dark depths of ignorance and cruelty could rise to such bright heights of wisdom and virtue."

**Dictionary of Religion and Ethics,** Edited by Shailer Mathews and Gerald Birney Smith of the University of Chicago. New York: Macmillan. Reprinted edition, $3.

The jacket blurb says better than can the reviewer that the volume "sets forth in compact form the results of modern study in the psychology of religion, the history of religions, both primitive and developed, the present status of religious life in America, Europe and the most important mission fields, and the important phases of Christian belief and practice. It also covers both individual and social ethics.

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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## ON THE PLAYING OF HYMNS

At sundry times on this page I have reprinted articles from various sources giving consideration to the matter of hymn playing, especially with relation to the practical point of doing the utmost to aid the cause of hearty congregational singing. Probably no other subject is so much discussed and dissected in the professional journals of the church-musician (such periodicals as the *New Music Review* and the *Diapason*); and there is no other subject which is such a marked source of dissent and disagreement! Various methods of insuring clean attacks and definite starts on the stanzas have been dealt with in detail, from the "cathedral" way of anticipating the first bass note of the tune on the pedals (thus getting things under way with a warning grunt), to the other extreme of preparing the way for the sopranos by soloing the first note of the melody. Other suggestions range from rolling the first chord to what is familiarly dubbed "beating the congregation to it" by starting a beat ahead of them.

In my opinion, such artificial devices simply make for more confusion. Certainly, if the player in announcing the hymn, yields to temptation and solos the melody, changes the definite pattern of the rhythm to a rubato monologue in a feverish attempt to make it temperamentally expressive and loses unity of statement and coherency of stanza—formed by too much change of stops—then some drastic means will have to be used in order to get the congregation under way! Even with a large, adequate choir "on the job" to lead off the audience below, such elaboration of hymn statement is a risk and an error.

One of the foremost choir-leaders in Chicago was bemoaning his troubles with a new organist, mostly in this matter of the playing of the hymns. His congregation has been accustomed to have the announcement of the number by the minister, with the occasional reading of a stanza, if especially potent to the occasion; then the organist, on his swell manual, set quite full, played the hymn-tune through at the exact speed to be used, taking pains to make clear the pulsation, the phasing and any divergencies from the usual straight tempo. The closing cadence was given special attention, great care being taken to see that it was kept rhythmical, and that the last chord was held in strict time. Then one clear measure—*exactly* was figured on as interlude. This way no warning was required. The huge choir, the expectant congregation, the director, and the organist, all knew that they had only to count the necessary beats, the speed and accent of which had been given them—then let loose with whole-hearted energy at the appointed place. The breaks between the stanzas were treated in the same way. Is it any wonder that the congregational singing in this church has always been noted for enthusiasm and general participation? Even the rising signal to all was given by the organist. When he moved from his *swell* keyboard to his heavier *great* manual, that was the signal to rise. Once a congregation is used to such a system it works like a well-oiled machine, and those annoying and unnecessary hesitations so often seen, caused by lack of agreement between the minister, the chorister and the organist (a confusion then extending to the long-suffering congregation), are noticeable by their absence.

This new organist preferred to do things up in more elaborate style. The hymns must now be announced on solo-stops, colored to suit the changing motives of the text; tempos must likewise be adjusted to fit the passing variants of thought; the former simplicity of square-cut, straight-from-the-shoulder positiveness must give place to a greater *finesse* of interpretation. During his first month, the choir has lost its assertiveness, the immense congregation prefers to play safe by not participating until the second line of each stanza, and the whole business has become a sort of guessing contest; to the resultant injury of the service-music. Now, they are to go back to the former way, with its assured success.

It is a platitude that the object of hymn-singing is, musically, to produce *mass* results. What we musicians must realize is that the intrinsic value of any particular hymn-tune lies in just how much it encourages every one to join in chorus; if we can get the result with good, theoretically sound music, that is much to be desired! But all the fine writing will have little influence or value unless it "sings" and calls on all of us to sing. Simplicity, modest technical demands, easy range, straightforward harmonies, diatonic outline as to the tune, and rhythm regularity, these are the prime essentials of a good hymn tune; ingratiating melody, sentimental appeal, fitness to text, and perfection of writing can and should be additional, but are not substitutional!

Every church should work out its own salvation musically, care being taken to study out each individual requirement, resources compared to needs. Then the definite program should be worked out and accomplished in minute detail. Too often a church installs a professional, trained quartet (the two adjectives used are not synonymous!) because some other church has done so, when local conditions would have been served much better by the organization of a volunteer chorus, with perhaps a paid soloist. Each case must be diagnosed and treated as a separate problem.

One closing suggestion: Much of the hymn-playing I hear lacks character and urge because it is encumbered with too much of the traditional organ-legato. If the organist will judiciously use detached chords freely, or legato melody (perhaps pedal too) with sharply-defined inner parts, the tempo and movement of the hymn will gain immensely in life and energy. A too-continuous pedal is to be avoided. Clearness and sufficient support are the desired end.

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Another explanation of the modern child's manners is that too many woodsheds have been converted into garages. —*San Francisco Chronicle.*

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Within the past five years The Christian Century has come into a unique position in the journalism of America. Its influence now extends into all communions of the American church. It is equally at home among Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians, evangelical Unitarians and liberal Jews; and not a few of the liberal leaders of the Roman Catholic church are among its readers Its readers now extend to every country on the globe.

Besides, it is gripping the minds of thinking men and women who have no church connection. They are astonished that from within the church, which many supposed had become moribund and incurably denominational in its vision, there should emerge a journal in earnest with the church, devout and evangelical, and at the same time as free as a university classroom. Such people stand amazed to find themselves actually enjoying a religious paper!

A glance at its pages will reveal the fact that it conceives its field and function as something quite different from other religious papers. It seeks—and it finds—the leader-like minds in all walks of life.

There probably does not exist anywhere a more remarkable and adequate roster of America's religious and moral leadership than the present subscription list of The Christian Century. The most vital minds in church life, in social action and in educational service make up its readers. It does not solicit subscriptions from the thoughtless or superficial—such persons would not long remain subscribers to a periodical that deals as earnestly and candidly with moral and religious issues as does The Christian Century.

And besides, the very presence on its subscription list of readers of a dependent type of mind would inevitably color and tone down its treatment of living issues. If its editors had to consider the reader whose faith is likely to be injured by a frank facing of issues which today try the souls of all of us, they would have to produce a paper quite unlike The Christian Century. For such minds plenty of other religious reading matter is available.

But it definitely and purposely restricts itself to another field. The constituency which it seeks to serve is that of the thoughtful, mature and independent leaders, particularly from the laity, inside and outside the churches, who desire to follow the free and untrammeled discussion of living issues in the light of the mind of Christ.

This is a field which no other weekly journal of religion has undertaken to cultivate. The Christian Century is not made for children, it uses no pictures, and its editors and contributors feel no need of toning down their utterances lest the "weak brother" be offended. Our invitation is for a reading constituency of strong minds which grow stronger by participation in free discussion.

Yet this journal of religion is no high-brow, technical, academic affair. It grips the interest of the average man and woman of intelligence. Its genius is that it makes ideas interesting. And religious ideas, at that! Its discussions and editorials are not intended merely for professionals, but for the man in the street and pew—lay leaders from the rank and file. The intelligent layman and woman are in the editorial mind continually, and the paper is produced for them. Perhaps it is just this fact that explains why The Christian Century is so widely read by teachers and ministers and other professional folk.

And its readers have been grateful to find that The Christian Century speaks not as a detached and irresponsible outsider, but as a sympathetic and loyal insider from the bosom of the church itself. This discovery of a journal that is free without being a freelance, that is loyal without being servile, and that is always interesting and vital without being sensational, is the secret of the great joy our readers take in The Christian Century.

Consider the names of some contributors: Charles E. Jefferson, Frederick W. Norwood, Joseph Ernest McAfee, William E. Barton, Jane Addams, Robert A. Millikan, Ernest F Tittle, Robert E. Speer, Vida D. Scudder, John Dewey, Shailer Mathews, Roger Babson, Edward A. Steiner, Charles A. Ellwood, Albert Parker Fitch, Dean Inge, Canon Barnes, Maude Royden, Sherwood Eddy, Henry Churchill King, H. D. C. Maclachlan, Harry Emerson Fosdick, Rufus M. Jones, Edgar DeWitt Jones, Lloyd C. Douglas, Frederick F. Shannon, Cleland B. McAfee, Harry F. Ward, Ozora S. Davis, Bishop McConnell, Peter Ainslie, Samuel McComb—these are just a few of the master writers whose messages appear in The Christian Century's pages. They with the editors write on such vital topics as:

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and a hundred other subjects covering the delicate but urgent problems involved in the modern attempt to discover the mind of Christ and to apply his ideals in our actual workaday world.

Space forbids calling attention to certain interesting features for the immediate future. We can only mention the vigorous and illuminating discussion of the modern sex debacle, just beginning. Or, take that remarkable series of articles by a dozen or more social service leaders of all the churches of which Bishop McConnell fires the opening gun in the current issue. The articles are dealing with this question: After nineteen hundred years has Christianity seriously modified the pagan character of human society? These articles, we promise, will lay the axe at the root of the tree.

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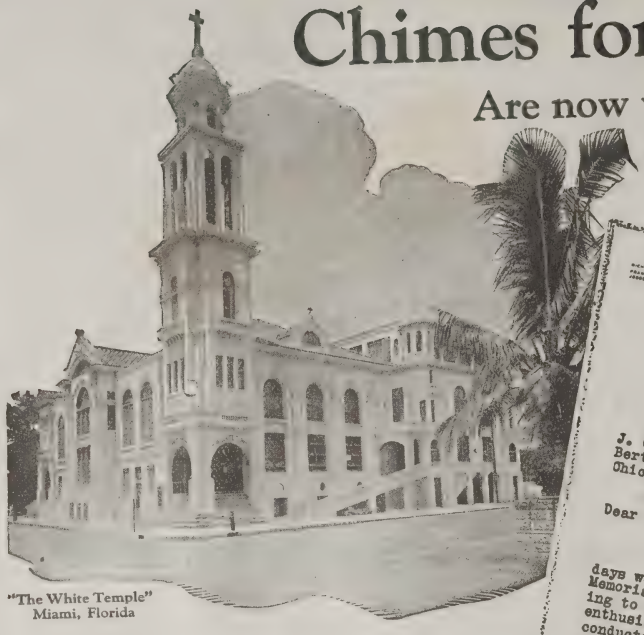
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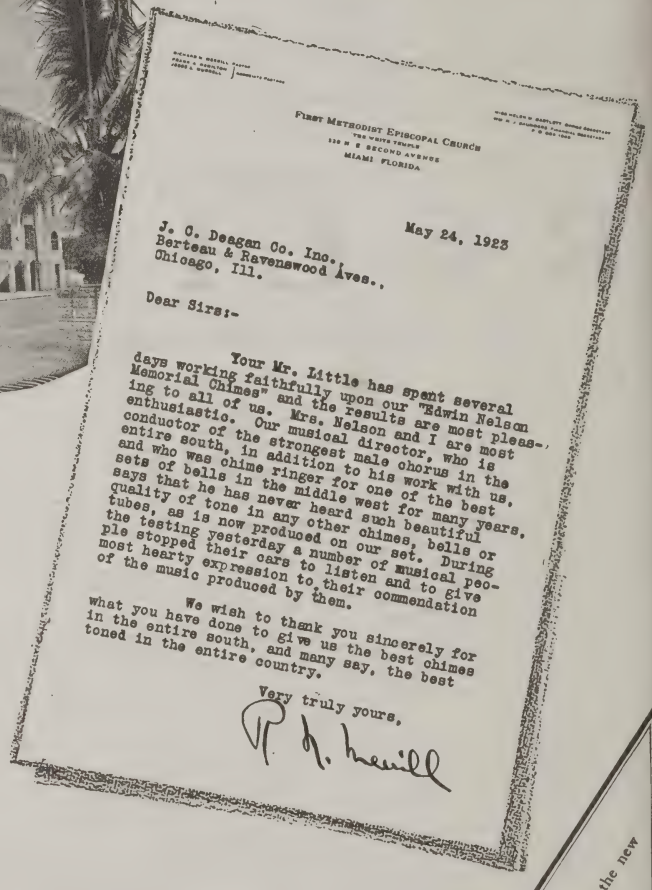
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## The Proper Study of Mankind

"THE proper study of mankind is man. And the more profitable study of man is self. If a man cannot know and understand himself, how can he hope to know and understand his fellows who at all times conceal from him their processes of thought and their motives? But if he has learned to know and understand himself; to speak the truth to himself and require the truth in return; to follow his motives back to their source and face the fact of their parentage; to recognize his prejudices as such, and to sift and weigh his beliefs without fear; then he may study himself with profit for he is Mankind. When he bares his own soul to study it, he has bared the soul of the race. Every quality and potentiality in man today must have been in the first man who walked upon the earth. Why then should I doubt that these qualities and potentialities are in myself today? Therefore when I see an arrogant man strutting with chin in air, or a thief led away to pay the penalty imposed by justice, or a man making a fool of himself, I feel a shame almost wholly personal, for I am that arrogant man, that thief, that fool."

—*From "One Man's Religion"*

## Fresh from the Field

**It would be well for our pastors to be** canny in the matter of cashing checks for a certain bogus parson who usually introduces himself as Rev. J. W. Patterson. There are some pastors in Detroit who could give you pointers in this matter. Let "Mr. Patterson" cash his own checks.

**Mrs. Ethel Gurney Chappell, wife of** Rev. W. C. Chappell, secretary of the Pittsburgh City Mission Society, died after a long illness on Nov. 26. Mrs. Chappell was the daughter of Professor Gurney, a member of the faculty of Hillsdale College for many years. The burial was at the old home in Hillsdale, Mich.

**At the November meeting of the ministers** and missionaries benefit board, 101 new applications for membership in the retiring pension fund were approved. The board voted to increase the amount it provides in the second year of membership for reduction of the annual dues from 65 to 70 per cent. The board also approved twenty-eight new applications for beneficiary grants.

**Mount Morris Church, New York** City, Henry G. Weston Smith, minister, has completed minor alterations on the second floor of the east half of the building, resulting in an efficient though not quite full size gymnasium. Standing on upper Fifth Avenue, the church faces an imperative command to provide club and athletic facilities for the wise use of leaders in boys' and girls' work or else a crumbling foundation for its future aggressive ministry. The gymnasium was formally opened Nov. 12. The following paragraph clipped from the weekly paper of the church, reflects something of the point of view of pastor and people regarding the church and its young people: "The Christian church in the past and for that matter in the present as well, has been guilty of at least two sins with respect to its attitude toward the younger generation: On the one hand it has wholly failed to regard the point of view of its young people, and has neglected to furnish them that sort of recreation and sociability that is as much a part of life as is breathing. On the other hand it has seen this first sin and then has gone to another extreme which has involved as great a sin; for it has sometimes chosen to throw open the doors of the pulpit and the parish house alike to a policy of 'giving the people what they want.' In this latter case the result has been that the whole work has lost sight of what it was really after; and there has been a large amount of striking in the dark. 'The people,' many of them, have wondered if the church knew what it was doing. God grant that our work may not 'lose the way.' There is a wise middle ground that some few choice leaders succeed in finding. This is what we wish to find. The instincts must be used as a means to the building of character—not regarded as problems that continually irritate."

**We are in receipt of the Golden Century** Bulletin of the American Baptist Publication Society. It is a fine bit of printing containing interesting articles on the history and growth of the society with some sidelights on religious education.

**.."The Teaching Pastor" is the title of** a book just from the Judson Press. Its author is Rev. William C. Bitting of St. Louis who delivered the lectures on this subject before the Crozer Theological Seminary on the Samuel A. Crozer lectureship foundation.

**The church fraternity for boys known** as the Order of the Knights of King Arthur has been conducted by its founder Dr. William Byron Forbush and his family for nearly the whole of the thirty-one years of its existence. It is now to be controlled by a board of directors. It has enrolled over 140,000 members and is believed to have been the direct means of bringing into church membership upward of 50,000 boys. The organization will continue to be self-supporting. Information can be secured by addressing Box 169, Boston.

**Doctor Norwood in the course of his** Armistice Day sermon in the City Temple, London, referred with disapproval to Lord Birkenhead's pessimistic speech at the University of Glasgow. Doctor Norwood said, "I could not keep Armistice Day without protesting against that cynical utterance. We are told that idealism in international politics is impractical; that human nature does not change. No, human nature does not change; I don't want it to change. The man in the street when faced with a big task, if only it seems big enough to him, is ready to go and struggle and even to die. And when it is all over he is willing to stretch out the hand of reconciliation. I stake my hope on the plain man; I like plain Smith better than Lord Smith." We have some untitled pessimists in America.

**Since Rev. Ralph W. Hobbs began** his work as pastor of the First Church, Lansing, Mich., a church secretary has been employed and also a director of religious education. On a recent Sunday the pastor surprised his congregation by stating publicly that in spite of these valued workers he felt that he should have still further assistants. He then presented the merits of THE BAPTIST, *Missions* and the *Michigan Baptist*, and the church is conducting a systematic canvass of its membership. Immediately after giving us the above facts Mr. and Mrs. Hobbs were called downtown where they were presented with a new sedan thoroughly equipped and with it this little note, "To Ralph W. Hobbs and family with best wishes for your service for the Master. Sincerely, your friends Smith G. Young, and Chris J. Rouser." We do not say there is a direct connection between the two items above mentioned. We do say that live pastors do not pussyfoot in the matter of denominational periodicals.

**Captain G. L. Hall, formerly of the** missionary cruisers "Life-Line" and "Robt. G. Seymour," is again doing a similar work, this time on land and without salary. He works in churchless and pastorless fields, holding services in schoolhouses, barns, dancehalls, camps and homes. With his new Dodge "Life-Line" land boat, he is able to reach the spiritually destitute fields in the great state of Oregon.

**Denison University at Granville, Ohio,** is having the most prosperous year in its history under the administration of President Clark Chamberlin. About 1,000 students are enrolled in all departments, a fine spirit of enthusiasm and good-will prevails, the new Swazey memorial chapel is nearing completion with its splendid proportions and colonial lines, and the religious life of the students was never more wholesome and spiritual.

**"What is the matter with Methodism?"** asks the *Michigan Christian Advocate.* Everybody has an answer, from the *Christian Century* to the *Pentecostal Herald* and from the bishops to the janitors. They are good, but long. Here is one more, an old and tried remedy, and the recipe is not long. Let's all begin on ourselves—'What is the matter with me?' My prayer life, my personal work with others, my study of the Word, my hidden sin, my unforgiving spirit, my unconfessed wrong, my selfishness, let me check up on them. 'Lord, send a revival and let it begin in me.'"

**At the recent constitutional convention** of the Y. M. C. A. of North America, a number of important organizational changes were decided upon. We are especially interested in the fact that the convention made no change in the basis of membership in the associations. The preamble of the new constitution makes it clear that every effort is being made to strengthen the relation of the association movement to the churches and their program.—"We the Young Men's Christian associations of the United States and Canada, through our representatives in Constitutional Convention assembled, reverently and joyfully confessing our faith in Jesus Christ our Lord and only Saviour and our unswerving allegiance to his church, recognizing humbly the creative hand of God along the pathway of three-quarters of a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of his kingdom the young manhood and boyhood of North America and of the other lands served by our associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American associations to meet the requirements of the modern age and of the coming day, hereby adopt the following constitution of The National Council of the Young Men's Christian Associations of the United States of America."

(*Continued on page* 1412)

# The Baptist

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### Amen Brother

The *Michigan Christian Advocate* states editorially that it has installed "a new compressor and eliminator." So has THE BAPTIST. The editor of a religious newspaper functions largely as "a compressor and eliminator." "Still we want the news and nothing but the news. No, not quite that, for we want the opinions of everybody on the big questions before the religious world. We do not care much what you say if you will say it in a few words." THE BAPTIST has no reportorial staff except about 10,000 preachers, a lesser number of evangelists and about a million laymen. Again in the words of the *Advocate*.. "If you get no publicity for real events, blame yourselves. If you get too much, blame us." Amen, brother!

## Killam's Kollum

### A Bit Exaggerated

When a paper carrying the news of his decease was handed to Mark Twain he read it and quietly remarked that he believed the report to be somewhat exaggerated. We know how he felt. We read our "obituary" in THE BAPTIST of Dec 1, under "An Appreciation." We must be dead. Only dead folks have so many virtues. If not the report must be somewhat exaggerated.

### Why Go to Mexico?

"The first thing that struck me in Mexico City was the Ford," writes Rev. Edwin R. Brown in "Impressions of Mexico." But why go to Mexico for such an impression?

### It Couldn't Happen in Baptist Circles

According to the *Expositor* "an editor of a daily paper in a small city wanted a month in the woods, and he hired a bright young fellow to edit his paper during August. But within a week the new editor had gotten into a terrible newspaper row with the competing daily of the town. The fight grew fiercer and fiercer; there were published threats of personal violence; the editor of the other paper actually challenged our young editor to fight a duel. The brave youth responded by announcing that he had armed himself with automatic revolvers and would shoot the other editor on sight, whether on the street, at the postoffice, or in the theater. Meanwhile the excitement in the community grew more and more tense; both papers were bought by the thousands as soon as the newsboys appeared on the streets; and the fever reached white heat. Our editor in the woods, thoroughly alarmed, broke camp and rushed home to prevent bloodshed—and found that the editor of the competing paper had himself gone away Aug. 1 on a yachting cruise, and had by chance engaged this same young man to edit his paper. Two papers, one editor, one big fight; circulation of both papers boomed to five times normal; and only a sham battle after all!"

The circulation of THE BAPTIST is not built upon sensational and partisan foundations. It is secured on the ground of service rendered. The majority of those who subscribe for the THE BAPTIST do so not because it perfectly reflects their thought, but because it faithfully represents their Christian tasks.

## Fresh from the Field

(*Continued from page* 1410)

**For the purpose of studying international** relations, social economics, and racial problems, six Hillsdale College students will attend, as delegates, the Student Volunteer Quadrennial Convention to be held Dec. 28-Jan. 1 at Indianapolis. Professor Willfred O. Mauck will go as faculty delegate.

**The death of Dr. John Clifford was announced** at the meeting of the board of managers of the Foreign Society and the board immediately despatched the following cablegram: "Board of managers of American Baptist Foreign Mission Society mourn loss of John Clifford. Grateful for his life labors, world-wide influence and valiant fight for truth and freedom. Christian forces have lost great and beloved leader. Convey our sympathy family and denomination."

**More than 5,000 young ministers have** received instruction under Professor Sampey and Robertson of the Southern Baptist Theological Seminary during their service in that institution. The former has taught thirty-eight and the latter thirty-five years. Dr. Ira M. Price of the University of Chicago spoke at the meeting commemorating the long and distinguished service of these men.

**That pastors are facing the responsibility** of the church to supplement the work of the home in shaping the ideals of its young people is evidenced by reports of sermons which we find in the press of the country. We find very few of the sensational type. From the calendar of the Mount Morris Church, New York, we quote Pastor Smith: "Courtship is an institution of a more or less democratic state of society. It is recognition of the right of a girl to choose her own life companion. She is not an unthinking child or a slave or a piece of property to be bargained for as in more primitive life. She is a free, thinking person who wishes to live happily and usefully; and therefore wishes to have her affections honorably won by a young man who will give evidence that because of his ideals and conduct he is worthy of her. Courtship, then, in the truest sense, is a tribute to the worthiness of womanhood. Viewed from the other angle it is of course also a recognition of the proper right of a young man to exercise his judgment in the important process of selecting a life companion. When it functions properly, it is not a time for the lavishing of extravagant gifts and extravagant amusements. It is a time for preparation for life. It is a time for each to educate the self in the direction of the other's best ideals; a time to plan and, at least to a limited extent, prepare the home; a time of making sure that there are enough common interests and aspirations to bury the interests and aspirations that are not held in common. Better break an unwise engagement than an unwise marriage."

**Rev. Carey S. Osborn, superintendent** of the week-day church schools for Kansas City, Kansas, reported an enrolment of 8,700 children in the week-day church schools out of a possible 10,000. Of this number 3,500 are enrolled as Baptists. Mr. Osborn is the pastor of the Argentine Church of that city.

### God's Own

**TO God's man the supernatural is just as natural as is the natural. To God's man the impossible is just as possible as is the possible. All things are possible to the man whom God takes up as a trumpet and through whom God speaks. All things are possible to the man whom God takes up as a tool and with whom God works. All things are possible to the man whom God takes up as a weapon and with whom God fights.**

**We marvel at and condemn men who do not believe in foreign missions. But what have they to believe with? Before you can believe in anything you must have something to be believe with. How can a man see who has no eyes? How can a man love who has no heart? How can a man believe in the principle of the cross of Christ unless he has the spirit of Christ in his heart? Missions living for others, the world my parish, that is a sacrificial truth and it is spiritually discerned. To God's man missions are easy, for the man with whom God is at home is at home in the things of God.**

**Yes, God has his own. In every church I meet them. They are all too rare, but how rich is their lives. They walk with God, as it were, a bit apart. On them and about them is a strange, sweet light. A subtle gentleness and a radiant cheerfulness seems native to them. Saints they are, here and now, in the midst of sin, of sorrow, and of struggle. They play me right off my feet in heroic devotion. Their loyalty gives me the blush. They pass on and leave me way behind in the dark. The latchet of their shoes I am not worthy to unlace. I have so many luxuries, so many vacations. They bear with a smile what I have never known. They give way and beyond any standard of giving I have ever attained. They love Jesus Christ with a passion that rebukes with a sting my dry eyes, my dull mind and my cold heart. Such are the hope of the world—of whom the world is not worthy. God's work goes forward in this world on the feet of those who are his own. Whether I will or whether I won't, God's work goes forward. God still has his own. And how easy is God's work when God works.**— P. H. McDowell.

**Tabernacle Baptist Church of Waco,** Tex., began its annual revival meeting Sunday, Nov. 18-Dec. 16. Dr. J. E. Conant, evangelist of the Northern Baptist Convention, is doing the preaching. Mr. James Entzminger, of Cincinnati, directs the Sunday-school campaign of the church, Nov. 23-Dec. 9. A. Reilly Copeland is pastor.

**Columbia University has provided for** a home study course in scoutmastership. By means of this course it is hoped that real service may be rendered to scout masters and other leaders of boys. The course is conducted on a non-commercial basis and the fees are nominal. Levering Tyson is in charge of the home study work.

**International cooperation, prohibition** and evangelism will be three chief subjects for discussion and action when representatives of twenty-nine Protestant communions meet in Columbus, Ohio, Dec. 11-14. Senator Borah will speak at one of the mass meetings on Christian citizenship, Dr. Fred B. Smith and Dr. Daniel A. Poling, president of the Christian Endeavor are other speakers. Several dignitaries of the Orthodox Eastern Church will be the guests of the executive committee of the Federal Council.

**In Columbus, Ohio, a number of** meetings have been held during the month of November. Dr. G. Campbell Morgan led in a two weeks' mission under the direction of the Columbus Council of Churches. There was a hearty response upon the part of the churches. The Bible and Missionary Conference brought Baptists from southern and central Ohio for a two days' meeting. The board of managers of the Ohio Baptist Convention met in Columbus on the twentieth and the executive committee of the Federal Council of Churches of Christ in America will hold its annual meeting in that city, Dec. 12-14.

**Dr. J. H. Rushbrooke sends us the** following notice from the *Der Wahrheitszeuge,* the organ of German Baptists. It is a call for a day of united prayer, repentance and thanksgiving. The call is issued by B. Weerts, president of the Baptist Union. "Germany has to go through deep waters. Humiliation follows upon humiliation. We are a disarmed, powerless and poor nation. We have looked about for people ready to help, but we found none; some could, others would not help us. What are we to do now? Let us deliver ourselves and the cause of our people into the hand of our God. As a part of our people we must suffer with the whole of our people. Not before our adversaries will we bow in our innermost, but before God who reigns over all we bow willingly. We bow before him whose hand rests heavily upon us to make intercession with our people and for it. Like Daniel let us confess, "we have sinned." (Dan.:9-5.) God grant us the spirit of repentance and prayer! Perhaps there is enough chiding going on about the Godless, the profiteers and the sweaters, who make profit upon the people and have no conscience. Let us now pray that God may open their eyes

(*Continued on page* 1424)

# The Baptist

## The Gift without the Giver

THE gift is desirable, necessary, imperative. The small gift as well as the larger gift must keep flowing in a constant, undiminishing stream. Missions, education, philanthropy and all that enters into the adequate support of the local church call for gifts of money and time and service. The call is insistent and insatiable. Vital interests and institutions covering a world area are involved in the demand for gifts. The far-flung battle line of foreign missions, for example, waits upon the home base of supplies. If ammunition is withheld, if recruits are not trained, if reserves are not sent, the morale of the regiments in oriental and tropical battle-fields breaks down and retreat is inevitable. The base of supplies is the local church, and the whole line of occupation and defence and advance in evangelism, in Christian nurture, in the care of the sick, and in all the other organized activities of the denomination depends upon the gifts from the local church.

The pressure therefore upon the local church to produce the gifts is tremendous. The United States government has the power to levy taxes for the adequate support of the manifold service in which the government is engaged; but no Christian denomination can assess the incomes and property of its members and collect on the same without a revolution. The gifts in support of the work of the Baptist denomination must be voluntary, and because of the voluntary element in a democratic body like the Baptists, the tendency to emphasize the gift is almost irresistible. It is this freedom and the need for money to keep things going that account for feverish drives, commercialized campaigns, and all other high-pressure methods of getting money. The gift is stressed at the sacrifice of the giver, and the loss in the long run is disastrous.

In all intelligent, constructive, sustained and progressive giving, the giver gives himself with his gift. The emphasis of true Christian stewardship is always upon the giver and never upon the gift. Tithing is sometimes beset with the danger of losing sight of the personal element in stressing the proportional element. The educated, consecrated, elated giver is the standard and norm and end of all efforts to increase the gifts of the church to local and benevolence budgets. All denominations have failed at this vital point, and the failure is in no small measure due to the fact that the gift has been sought without the giver. A better day is dawning and a better way is coming. It is a slow process as all worthy education is a slow process; but it is the only way. One church, which may be and should be a sample of all churches, trains all of its members to give in proportion to their income. Each member is given to understand that giving is vital, and by an approach that is sensible, sustained and supported by action of the church, he is led to give to all objects in the church budget as largely and regularly as his income will permit. Failure to do so is cause for discipline. This church is prosperous both spiritually and financially, and discipline never needs to be resorted to because all the members see the sweet reasonableness of this arrangement.

Therefore the problem of the local church is not the gift but the giver, not the tithe but the tither, not the subscription but the subscriber. One down-town pastor who has held a church for twenty-nine years in one of the great cities of America amidst all the changes incident to the growth of a metropolis says: "It is not money I need but men." This is simply another way of stating the same problem. The loss of the gift is small when compared with the loss of the giver. Endowed churches usually have gifts enough to pay all current expenses, but for want of man-power many of them are only marking time. For two years a certain college president has traveled up and down his state getting acquainted with the people, preaching in churches, speaking in high schools, visiting the farmers, calling on the merchants; but not once asking for money. Having wisely cultivated the givers, he will get the gifts in due time. There is no better way. The denomination must return to it, the local church must adopt it, civic bodies must see the wisdom of it in all drives for charity, the individual himself must cease giving his gifts without giving himself with the gift. "For he that gives himself with his gift feeds three,—himself, his hungry neighbor, and Me."

## The Longest Way Around

LOVERS take the longest way around but many others take the shortest way across. Juvenility leaps the fence and runs across lots to avoid the longer way home. The short cut is always a sign of immaturity and haste. This is true of the grown man who trys to find a short cut to wealth. Were he less of a child he would follow the road of thrift, industry, frugality and honesty and avoid the gambler's route and the criminal's path.

But the higher we go in the scale of values the more distressing is the attempt to counterfeit the gold of culture and religion. We expect the love of money to breed contempt for things which represent the

long, slow processes of nature and art; but when the fine spiritual value of true culture and vital religion are cheapened by methods as ruinous as the German attempt to maintain the value of the mark by the accelerated motion of the printing press we are shocked beyond words to express our feelings.

The Christian religion is the religion of the longest way around. The fullness of time which marked the hour of the arrival of the Messiah came out of an eternity of plan and preparation. The Lamb was slain from the foundation of the world, and the cross was but the historical emergence of the eternal purpose of redemption. Jesus was never in haste. To his brothers who urged him to declare himself, he replied: "Mine hour is not yet come." And even when his hour did arrive it was only the crisis which issued in an age-long process of testimony and service and Christian nurture. The slow method of teaching was to accompany the more rapid method of preaching. To the eager expectancy of the sudden restoration of the kingdom lost to Israel, Jesus calmly said: "It is not for you to know times or seasons which the Father hath set within his own authority; but ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses."

The speed mania is epidemic, but they that trust in the Lord shall not make haste. The weariness and monotony of deliberate well-doing, the unromantic treadmill of genuine educational processes, the obscure and patient method of Christian nurture, do not appeal to those religious leaders who are looking for sensation and dash. Quick and big returns on small investments is their aim, and for a time they dazzle the honest plodders with newspaper reports of phenomenal success. But the fire shall try every man's work of what sort it is. The long process of building with fireproof, windproof, earthquake-proof materials is best in the end.

Therefore we should rid ourselves of short-cut evangelism, across-lots Christian education, speeding-up methods of missionary work and high-pressure campaigns for money; and with deliberation take the longer, safer, better road of preparation, development and growth, following the fine biological process illustrated by the parable of the corn—first the blade, then the ear, then the full corn in the ear; or by the parable of the rosy apple which is the full fruition of the long, slow maturing of the tree.

## On Sawing Wood

"SAWING wood" is a phrase which needs to be interpreted to the present generation, because wood is no longer used for fuel except in rural communities where it is plentiful. But to those of us who were born in the nineteenth century "sawing wood" needs no glossary. The woodpile in the backyard brings up memories both trying and tender. Father's stern command to "saw wood" reechoes in our ears to this day. The call of the wild was never so insistent as when we were compelled to saw wood; the wanderlust was never so strong as when we bent our reluctant backs over the sawbuck in a heroic attempt to provide the kitchen stove with necessary firewood; the other boys of the neighborhood never seemed so free as when we had to stay in the backyard and try to reduce cordwood into stove-lengths. There was no romance in a bucksaw, no excitement in a woodpile, no adventure in a backyard. Something more sensational appealed to our native instincts, and sawing wood was a civilized practice for which the cave-boy had the deepest disgust. Father seemed to think that industry, thrift, punctuality and other good habits lay bound up in the woodpile, and that by sawing the wood we could release these fine spiritual things. We did not appreciate his convictions in that direction then, but since we ourselves have become mature we see the wisdom of it.

The application of this parable is unlimited. If the nations could be led to the woodpile and each one of them taught again to saw wood in its own backyard, economic stability would again soon return. If the youth of the world could be given a physical equivalent for the old bucksaw the social excesses which now shock us would disappear. If the evangelical denominations would again begin to saw the wood of constructive evangelism, and furnish the fuel for personal and social regeneration, they would have no time for playing Indian and flourishing the tomahawk and scalping knife. Boys'-play with hot-air guns and sling-shots and other weapons of offense and defense has nearly ruined the serious missionary work of several Christian denominations. Some of us have found more fun in the excitement of destroying property on Halloween night than in the unromantic task of sawing wood. "Let's saw wood" is a good motto for Baptists, and though inelegant it is certainly expressive and fitting.

## A Famine in Bibles

BECAUSE Yokohama was the center for the printing of the Bible for all the Far East there is danger of a famine of Bibles in Japan, China, Siam and the Philippine Islands. The loss sustained by the American Bible Society in the recent earthquake amounts to more than a quarter of a million dollars. Printing plates, books, papers, office and personal property were destroyed, thus causing the greatest loss in the history of the society. To meet the famine for Bibles the society will resort to the emergency method of producing at once half a million copies of the Gospels in Japanese made from photographic plates taken from books on hand in the Bible House in New York. But this is far from adequate to meet the need. The Bible is the basis of all missionary work and must be kept going at an accelerated rate if womanhood is to be uplifted, if children are to be taught, if public opinion is to be moulded, if men and nations are to be saved. December 9 has been set aside in the churches for an appeal for funds to prevent this spiritual famine which threatens the Far East. Baptists cooperating with the American Bible Society will surely do their share.

# A Page of Opinion

## The Scarlet Beast

"AFTER the war," said an Italian writer, Signor Enrico Corradini, a few weeks ago, "a new fact arose in Europe, a terrible fact, and it was called Moscow; today another new fact has risen, and its name is Rome. Moscow is the home of the Red International, Rome is the home of the Black International, but in Rome, the final home of both, the Black will be murdered by the Red. Both these cities are the head-centers of two recent revolutions, as remarkable as any in the history of mankind. Both cities are in the throes of the creation of autocracies the most absolute and merciless the modern world has seen. Both cities are the cradles of international movements destined to meet in a final death-grapple. Both cities are cast by prophecy for roles gigantic and sinister, only less so than Babylon and Jerusalem. Both cities are becoming embodiments of the Scarlet Beast."—D. M. Panton, in *Record of Christian Work.*

## Has the Church Defined Marriage Correctly?

"PERHAPS in no realm of human relations has the Christian church been more confident that it was setting forth true doctrine than in its treatment of marriage. No one would count lightly the enormous influence of Christian teaching in elevating sex relationships. But the problems growing out of these relationships are by no means all solved by the convenient Christian conception of marriage. In a recent issue of the *Atlantic Monthly,* Miss Maude Royden clears the air of much prevalent sophistry by her challenging article, 'What is marriage?' It is the contention of the church that what God hath joined together man may not put asunder. Accepting this as a valid principle, the question of fact remains: just what constitutes such a joining that we may say that it is divinely sanctioned? None but a hopelessly ecclesiastical mind would say that God is more concerned with the technical correctness of the marriage ceremony than with other factors. Miss Royden seeks to bring to the front those spiritual values which make a real marriage so precious.

"It would seem that preoccupation with the recorded words of Jesus concerning divorce has driven the ecclesiastical mind into an unfortunately narrow interpretation.

" 'Those who hold, for example, that divorce may be allowed, however reluctantly, for adultery and for adultery only, because adultery destroys the very essence and character of marriage, appear to overemphasize the physical element in marriage, to an extent which to others seems to degrade it to the level of animal mating rather than human marriage .....However we may camouflage it, the present position is that marriage consists in a legal contract, followed by sex relations; and it is maintained that this *is* "marriage," even though not one single respectable element of true marriage remains. By what amazing sophistry is it claimed that this is to uphold a high ideal of "marriage"? It is, on the contrary, to degrade it. It is as immoral as it is dishonest.'

"Miss Royden turns the keen edge of criticism on the spirit which insists so rigidly on the literal carrying out of the words of Jesus on this topic, but which fails to insist on a similar literalness in the case of such injunctions as those forbidding the taking of oaths or resistance to evil. She insists that true marriage involves the sharing of spiritual purposes. To ignore these in favor of the physical aspects of the union is to create moral confusion. She would have Christian sentiment favor such a procedure as would permit other impediments to a true marriage to be taken account of as frankly as the 'scriptural' one. The disgraceful practice by which 'evidence' of adultery is manufactured out of whole cloth in order to secure divorce should be made impossible."—*Journal of Religion.*

## Why Men Side-Step the Church

"THE modern prophet will certainly have somewhat to do with economics and politics, since these stand or fall by their morality, and Christianity certainly has its social implications. But not every minister is a prophet, nor even an understanding observer of local politics. The grievance of the intelligent churchgoer is not that the ministry gives itself so much to secular topics, but that it is generally so unfitted to handle such topics. The curse of 'topics' has been the ruin of the pulpit. This year has seen a rush of ministers to Europe and every city in the country is deluged with series of sermons on European conditions, most of which are based on editorials in the London *Times,* interlarded with the hearsay and casual experiences of the hurried tourist. That is what makes the intelligent churchgoer 'tired.' He can get this sort of material, of much better quality and higher authority, elsewhere.

"If only the ministry were expert in its own field, the condemnation of its aberrations would not be so severe. But churchgoers are beginning to suspect that the ministry is no more proficient in matters of religion than it is in international or local politics. In the Protestant church, for example, the textbook is the Bible, but an examination of the clergy in that book would disclose fearful and wonderful conditions. It has fallen to the level of a motto-book, from which suitable passages may be selected to place at the beginning of sermons. The real cause of this, however, may be that an increasing number of ministers do not believe the Bible as the people understand believing it."—*Dearborn Independent.*

# Home Travelers Into Bookland

*In Bookland there is no past and no far-away; it is all now and here, making us the heirs of the ages*

BY SAMUEL J. SKEVINGTON

AN ancient philosopher said that a house without books was like a body without a soul. That statement involves two things that are not so common and universal in our day as they ought to be, viz., normal home life and well-spent leisure—both of them mighty factors in the building of character, the loss of which forms one of the biggest problems of our modern life. But I am not starting out to discuss social economics, and I propose to take for granted both normal home life and well-spent leisure, as I think with you of "home travelers into bookland."

### Sit Down and Go Journeying

Reversing the line of Wordsworth in his "Tables Turned," "Up, up, my friend, and quit your books," I am saying, "Let us sit down comfortably and take up our books, and go journeying into the delights of 'bookland.'" "Comfortably . . . journeying"? Yea, verily! for no distressing *mal de mer* spoils the voyage across the sea of thought, no perilous mountain-climbing is involved in reaching the Alpine heights of human knowledge. We may drift up and down the streams of poetic fancy and the rivers of alluring romance with never a fear or a care, and fellowship with the real kings and queens of the earth in the palaces of knowledge and wisdom. The "unread" have little idea of the pleasures and profits of which they rob themselves by neglecting to become travelers in the charmed regions of Bookland. Having tasted of these joys the great Erasmus, while studying Greek learning in Paris, wrote: "As soon as I get any money I shall buy books, and *then* I shall buy clothes." Fenelon, the French churchman, said: "If all the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all." Gibbon, the historian of Rome's decline and fall, passionately declared: "My early and invincible love of reading I would not exchange for the treasures of India." Petrarch, the Italian poet, chose to die in his library that to the last he might have the fellowship of his books. The venerable Bede closes his life story with a book in his hand. Scott weeps as he bids a last farewell to his loved books at Abbotsford, and Robert Southey, sick and dying, pathetically strokes and kisses the books he can no longer read. They had experienced the joys of life in Bookland and valued their citizenship.

The power and influence of the silent forces of Bookland in the molding of individual character, the development of nations and the history of the world are amazing. It was Homer's inspiring tale of blood that sent Alexander to conquer the world. It was the reading of the "Lives of the Saints" that transformed Loyola, the wounded Spanish soldier, into the Knight of the Virgin and the founder of the order of the Jesuits. It was the record of Captain Cook's voyage that aroused William Carey to the world-wide missionary task of the church. It was the reading of this same Carey's "Letters" that sent Henry Martyn to India, and Buchanan's "Star in the East" that pointed the way to the same land for Adoniram Judson.

Tracing the broader influences of Bookland on national issues, we find that Chateaubriand's "Genius of Christianity" did far more to arouse French interest in religion than Napoleon's Concordat. Lincoln himself declared that Mrs. Stowe's "Uncle Tom's Cabin" was a potent factor in leading up to the Civil War; the Russian czar traced the freeing of the serfs to thoughts and ideals conjured in his mind and heart by the reading of that story of slavery's wrongs. And who can measure in terms of history the results that have followed, as night the day, the reading of that Book of Books that has made for itself the supreme place in Bookland?

### The Worst Robber

But not everything in Bookland is good and true and beautiful. One may not eat of the fruit of every tree of the garden. Some of it is noxious and poisonous. I am told that the microscope has revealed over seventy different kinds of destructive book worms, but by far the worst book worm of them all is not any that destroys the book, but the one in the book that destroys the reader of the book. Trench quotes Niebuhr as saying in one of his letters, "I agree with you that it is better not to read books in which you make the acquaintance of the devil." We need to be careful that we allow no author to drag the mind through the ditches, or feed the soul with evil thought. Presenting the Italian proverb, "There is no worse robber than a bad book," Archbishop Trench goes on to say: "Indeed, none worse, nor so bad; other robbers may spoil us of our money; but this of our 'goods' . . . our principles, our faith, our purity of heart." When some one asked Emerson for his opinion of Goethe's "Elective Affinities," he answered: "I have never felt that I had attained to that purity of mind that qualified me to read that book." In the paradise of Bookland we may walk in the cool of the day delighting in the fellowship and intimate communion of the very gods of the literary world, but we must beware of the fruit of the tree of the knowledge of good and evil, nor ever allow the serpent to tempt us to seek godlikeness in that which is ungodly.

**HAPPY is the man blessed with the friendship of the great in Bookland—"those faithful friends who are always in when we knock at the door, and never 'not at home' when we call," those mute, silent friends, always willing to be the companion of the lonely hour, mellowing the day of sadness, cheering the time of need and helplessness and hopelessness. They are the friends worth having.**

### "A Cataract of Printed Stuff"

But putting aside the bad books, we are still compelled to a rigid process of selection and choice. Deluged as we are by what Frederic Harrison called "a cataract of printed stuff," we wonder, as Oliver Twist did when he was ushered into Mr. Brownlow's study, where the people can be found to read such an avalanche of books. Certain it is that none of us can read them all, and therefore we must select and choose. This is an imperative that cannot be avoided. The important thing is to select and choose wisely. Dickens says: "There are books of which the backs and covers are by far the best parts." With such, of course, we should have no fellowship, for in Bookland, as elsewhere, it is not dress, but character, that decides worth and value. Neither should we waste time with that sort of "literature" that comes under the description of Byron's line, "A book's a book, although there's nothing in it." John Ruskin would divide literature into two sections; on the one side he would place the multitudinous "books of the hour" and on the other what Emerson would call "the eternities," and for the most part, though I should not say exclusively, that is where we should seek our acquaintances and make our friends. And this is no easy task. It requires not only good judgment, but considerable nerve. Besought on every hand by the allurements of the advertisers and the enchanted lure of the "best sellers," it is exceedingly difficult to steer a straight course, but what old Thomas Fuller said 300 years ago still holds true, "Learning has gained most by those books by which the printers have lost," and while it is well enough to keep abreast of what the reading public is thinking and talking about, we must be sufficiently Daniel-like to say "No" when asked if we have read everything that everybody else is reading, and refuse to degenerate into mere literary sieves, or hypocritical worshipers at the shrine of popular but unworthy heathen gods.

Then, again, the taste for the best in Bookland is very seldom a natural gift

but with most of us somewhat of an art to be acquired and cultivated. In literature as in music we do not begin with an absorbing love of the classical masterpieces, but the trend and aim of our education should ever be to develop us into lovers of the best. Here lies the great importance of the wise and careful direction of the reading of the children and youth of our homes. It must not be a mere police power protecting them from the crooks and criminals of Bookland, but such a devoted comradeship that will lead them into the knowledge of the best and develop in them the love of the best. And yet again it is far better to read well than to read much. Indeed we read too much and think too little. As the "Book of Common Prayer" says, we should "Read, mark, learn and inwardly digest." It is far better to read one good book well than to skim over and skip through any number of so-called popular productions.

Of course experience is the great teacher, and that is a very personal affair, but for the wise what a marvelous store of "teaching" there is laid up in the reservoirs of Bookland, the wisdom of the ages, the very revelations of heaven. In one of his essays, Brierley says: "In Glasgow the maidservant who turns on the tap in the kitchen draws water which has flowed into the grimy city from Loch Katrine, that far-off lovely lake set in its circle of mighty hills. And when before the turmoil of the day, in our secret place, we open a book of devotion, and taste there some living word—it may be a passage from Augustine, or a page of the 'Imitation,' or the message of prophet or apostle—is it not here again a matter of murky city and the highland springs? . . . Those far-off souls centuries ago climbed the hills of God, high up there they struck the rock and caused to flow down upon us the living streams that we here drink of."

Bacon said, "Knowledge is power," and while there is some truth in the saying that "A little knowledge is hurtful," it is Cowper who makes the best distinction when, in "The Task," he writes:

"Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

And this wisdom it is which, under the guidance of God, rewards the traveler in Bookland, if he gives first place to that Book which is able to make wise unto salvation, that Book in which is revealed the truth of God and eternity, that Book through which we come to the knowledge of him who is the world's Redeemer, Saviour and King.

Happy is the man blessed with the friendship of the great in Bookland—"those faithful friends who are always in when we knock at the door, and never 'not at home' when we call"; those mute, silent friends, always willing to be the companions of the lonely hour, mellowing the day of sadness, cheering the time of need and helplessness and hopelessness. Oh, they are friends worth the having! Here in Bookland all the tides of the world's best thought flow in with their priceless treasures. Here the caravans of the ages bring their rich cargoes. Here we meet and listen to all the great teachers, singers and story-tellers of all time. Here we may laugh as we travel with Dickens' "Pickwick Club" or Mark Twain's "Innocents," or sympathize with Hester, Nathaniel Hawthorne's martyr of "The Scarlet Letter," or sail the seas with Dana's "Two Years Before the Mast," or wander the land over with Longfellow's "Evangeline," or rejoice in the loveliness of Scott's "Rebecca," or dream with John Bunyan, the immortal tinker of Bedford, or sit at the feet of the great preachers of the church from the living masters of sacred oratory back to the little group of inspired apostles that gathered about the Man who spake as never man spake; yea, best of all, we may like Mary by day, or Nicodemus by night, drink at the spring of all wisdom, and learn of him, the "gentle and lowly in heart," and find rest for our souls.

No wonder Charles Lamb was ecstatically grateful for what he called his "communion with the great and good of all time." In Bookland there is no past and no far-away, it is all now and here, making us the heirs of the ages.

Stay at home and journey far into the happy land of books.

# Isolation or Interference?

By J. H. Ambruster

AT the time of the death of President Harding, newspapers throughout the country gave accounts of the many important achievements during his term of office. A list, not segregated as between domestic and foreign, but classified by the press as the most outstanding performances, follows:

Establishment of Mixed Claims Commission to adjust American claims against Germany.

Refunding of British war debt and negotiations with other debtor nations for settlement of their indebtedness to the United States on account of loans made during the war.

Return of American troops from the Rhine, and negotiations of an agreement for payment of the costs of their maintenance out of funds derived in the reparations settlement.

Maintenance of American rights in mandated territory under the Versailles Treaty and enforcement of the recognition of these rights by other powers; notably with respect to American rights on the Island of Yap, which is under Japanese mandate.

Negotiations of treaties by the Limitation of Armament Conference, which was initiated by the administration, resulting in international agreement to limit naval construction, restrict use of submarines and poisonous gases in warfare, maintain the integrity of China, and settle controversial questions between Japan and the United States in the Pacific.

Extension of American influence in problems disturbing relationships in the Near East, and helpful participation in the Lausanne Conference.

Enforcement of American aversion to horrors of world traffic in opium and other habit-forming drugs, upon other nations assembled in the Geneva Conference, and substantial acceptance of American proposals to restrict the traffic.

Sent financial experts to Persia to adjust national revenues; and to Colombia for similar purpose, while the Naval Commission rendered expert advice to Brazil.

Peaceful relations between Panama and Costa Rica restored when those nations were at point of war; Cuba aided financially when on brink of bankruptcy; and peaceful governments guaranteed to Santo Domingo and Haiti; Tacna-Africa dispute between Chile and Peru settled; and five republics of Central America assembled in conference for establishment of Central American tribunal to preserve harmony among them.

The above arrangement comprises seventeen distinct items—all important; and it will be noted that every item has reference to matters in which the United States and some foreign country or countries were jointly concerned. Advocates of a policy of American isolation from international affairs would do well to take notice of this fact. It simply goes to show that, try as we will, America is too big, too important, too resourceful, too civilized, and—may we say it?—too Christian a nation to keep aloof from all world affairs and prosper. And why should we do so?

While still a small nation we found it expedient to consider others, or perhaps as might be better stated, to have others consider us. Even Washington did not spurn the aid of France in revolutionary times, and throughout all the years since that time we have not been free, nor could we have been free, from the consideration of other nations, and to some extent from participation in world affairs. For a few examples let us suggest: Morocco, Tripoli, Armenia, Turkey, the British and Russian questions in Alaska, the German question in Samoa, settlement of the Russo-Japanese war, Spain, Japan and China (in Perry's time, during the more recent Boxer uprising, and now the bandit question), and that much-vaunted international measure or treaty, the Monroe Doctrine.

Even now there exists and has been in successful operation for years, a vir-

tual "league of nations" between the United States and South and Central American republics, which in conjunction with the Monroe Doctrine has caused many international questions or differences to be amicably adjudicated by other means than by war. But now we are considering more modern conditions, so let us look at the question from a present day viewpoint. In the first place, why should any country want to be concerned with the affairs of another country? The usual excuse for such international solicitude lies in one of three reasons: namely, aggrandizement, commercialism or humanitarianism.

Aggrandizement: We can quickly dispose of this reason or excuse by saying that we are absolutely not interested. Our policy in the Spanish-American and in the great World War has shown the world where we stand on this question. We are satisfied with what we have, content to be let alone and do not seek colonial possessions in all parts of the globe.

### Where We Shine

Commercialism: Here is where we shine. We are universally recognized as being the most resourceful and prosperous nation on the face of the globe at this time. Prosperity is the result of industry, thrift and the development of trade or commerce. We have become prosperous because we have within our borders so many things that other nations need, and yet other nations have many things which we need and do not have. A vast amount of trade or interchange of commodities has grown up, and in these times when the industry and thrift of other nations is at low ebb, we are riding on high tide. If we want this prosperity to continue, our merchants, manufacturers and bankers have a right to expect that our country will be accorded a seat at the council table where international questions are discussed and decided, which will insure our having some voice in the handling of commercial affairs of the world in which they, and through them the remainder of our citizens, are vitally interested; so that we can keep a watchful eye over our own interests, wherever located, in order that some other country may not have an opportunity to "put something over on us," as the saying goes, and cheat us out of our hard-earned prize, gained by long years of industry, ingenuity and sacrifice. If we do not care how our commercial affairs are to be handled on the other side of the seas, or on the seas themselves, and think we can pursue a commercial policy of "all-sufficient unto ourselves," then by all means let us be isolated; but can we afford to do this?

Humanitarianism: This third reason should be given first place; many nations put it last. Let us here take comfort in the fact that the "grand old U. S. A." does place it first, for what is our attitude as expressed under "aggrandizement" but one of humanitarianism? In the programs of some nations it has no place at all.

Our total population is by no means 100 per cent Christian, still there are enough professing Christians within our borders, including those who believe in Christian principles, whether enrolled as church members or not, to justify us in calling this a Christian country; and a Christian nation it has often shown itself to be when emergencies have arisen. In the present crises, what could be more Christian-like than to lend a helping hand to the unfortunates of other lands? Or, reversing the question, what less could be expected of a Christian nation than that it should help those in need, whether within its borders or on the other side of the earth?

### The Unfinished Job

To do this it is not necessary recklessly to pledge ourselves to fight their battles, build ships, or send ammunition for a prolongation of their difficulties; or to be a "big policeman for the world," as some have put it; to send our money and our sons across the seas to pay debts or fight battles. We did help in this way recently. The emergency called for just that kind of service, and no other kind of service would have been as effective at the time. Why did we do it? Simply for humanity's sake, to try to put an end to the horrible practices incident to modern warfare. We did our part well, but if any one thinks that the U. S. A. finished the job when the armistice was signed on Nov. 11, 1918, he surely is mistaken. We did not finish it at that time; no one else finished it, and it has not yet been finished. We ought to be willing to see to it that there is an honorable ending, at least so far as we are concerned.

We did not want to get into the war and whether we were finally forced into it by friend or foe, or whether there was some ulterior political motive, it does not matter now. The point is that we found it impossible to keep out of it and although some of us do not want to get into a league of nations or world court now, the chances are that we will have to take some part in the final adjustment sooner or later, whether we want to do so or not, and we might as well do it gracefully and at a time when our services will count for most. In the beginning many were in favor of our joining the league of nations, and had the proposition not been so plainly a one-sided political question, with a one man document which made some of its features impervious to compromising adjustment, it doubtless would have gone through without difficulty. Now that something has been presented which appears to be more adequate and less objectionable to the pros and cons, with the distasteful features of the former document largely eliminated, it seems difficult to get it through because of antagonism to the former league proposition. Most of us possess a more or less prominent bump of obstinacy, and when we have once made up our mind that we do not want a certain thing, it is hard for us to undergo the humility of changing our minds. Many of us who were against the democrats in the first instance, hesitate about changing our positions and endorsing a similar proposition with a republican name. But we will come to it sooner or later. There seems to be no other way out of it. Ours is the greatest nation on earth. Our president holds the highest civil position within the gift of man. This was repeatedly stated at the time of Mr. Harding's death, and was evidenced by the demonstrations of sorrow and sympathy by other governments in ways never heard of before. Shall we maintain our position as leaders, and add to it the role of world counsellors, advisers and arbitrators?

### A Big Brother's Assistance

Then above all, if we are Christians we do believe in the Golden Rule. "Therefore, all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Matt. 7:12. If we were "down and out" as a nation, would we welcome a big brother's assistance, counsel and advice?

Let us not be selfish; we live in a goodly land and enjoy many blessings which others do not have. Our system of government is not perfect, but it is the best that has as yet been devised. Why not try to pass on some of the good things to others? Why not try to be honest with ourselves and our God in trying to answer that eternal question, "Am I my brother's keeper?"

## The Christian's Prerogative

SOMETIMES one wonders if Christians, as children of God, realize in any least degree their loyalty and prerogatives.

Nowhere does one find any other class or society so apparently desiring to be known for their meekness and humility; but these attributes are by no means to take the place of courage, faith, and power.

We are common, rather than royal in our habits. We fret over the sins of the world without taking account of its virtues; we talk of ailments and troubles instead of health and good fortune; we mourn over the going of our loved ones as though we were not all hopefully bound for the same journey's end. We worry over weather, work, and wealth, forgetting that after finding the kingdom of God, all good things are ours for the taking.

There is much talk, yet only a small part of it is constructive, so, with our minds surcharged with low-lying thoughts and ideas we marvel, not at the weakness of the church, but why the people outside of it are as they are.

When we Christians clothe ourselves with faith and power we shall come to the full consciousness of our relationship to God and begin competing with those first churches whose faith and grace and fruits were commended in the letters written by Paul.

# A Gulf Stream in the Sea of Life

*Where religion confronts not a theory but a condition and fearlessly faces facts*

By Charles Alvin Brooks

IN the springtime of Christianity the religion of Jesus was a way of life. Every Christian home was a Christian center; every meal was a love feast; the disciples practiced for a while a voluntary community of property and the first recorded attempt at organization was for the purposes of welfare and relief. They had no constitution or by-laws, no rules or creed. Their life was the spontaneous overflow of a great love, the exuberance of a new birth. It gave birth to a new social life. New social motives and energies were released and love and faith was the social dynamic. Church history is the record of the tendency, constantly repeated, of the free life of the Spirit becoming frozen into rigid forms and institutions to be broken up only by revolutions that released again the forces of the abundant life that is in Christ and which can never be conventionalized nor confined in any institution.

A community is a social fact. The church is a factor in the life of the community and inseparable from it. It is rooted in and grows out of the community. Its character is determined by the type of the community. This is a simple social fact even though we are strongly reluctant to acknowledge it. In our changing cities typical of our new and more shifting community, conditions in America, we are always being confronted by the fact. If the community is prosperous the church is prosperous. If the community is depressed, the church is depressed. or some unaccountable reason we persist in a belief that the church as a divine institution is independent of the community.

### New Conditions

We are familiar with this experience in the case of many of our notable churches where our most gifted preachers once reigned. If they were to return to those same pulpits today they would preach to empty pews. We bewail the decline of religion and the most heroic efforts are put forth to maintain the tradition of family church life in utterly changed communities. Not only are we confronted with changed conditions in old communities but we are called upon to face the religious and social challenge of hundreds of new communities which have been created by our modern industrial life and peopled by immigrants with utterly different traditions from our own.

What answer have we to make to these perfectly familiar facts in our American life? The answer which we are making is the Christian center. In a famous New England city, the old First Baptist church building with a remodeled spire is now occupied by an Italian Catholic church. It is the familiar story of the removal of the membership, the changed community necessitating the changed location of the institutions which was created by the membership. Across the corner from the old First Church stood a splendid plant of another Protestant church likewise removed. Recently our denominational missionary societies united in purchasing the property which is a combined Christian center and a home for an Italian Baptist church. The Christian center is the mobilization of the best social and religious forces in an intensified program of ministry to the changed and changing community life of American industrial and foreign communities.

### The Center of Need

The religion of the Christian center is characterized by *reality*. It confronts not a theory but a condition and fearlessly faces the facts. It does not demand or wait for favorable circumstances or a ready-made situation. It is not the hot-house variety of religion which withers under a change in temperature. It is a brave venture of faith in the face of the circumstances before which conventional and institutional religion has steadily given way in similar American communities. How often have I participated in the selection of a favorable site for an American church. We all know the indispensable prerequisites. In selecting the site for a Christian center, the one prerequisite is the center of need.

The religion of the Christian center is *Christian patriotism*. I do not refer to that blatant patriotism which finds expression only in the beating of drums and military pomp and insignia. Democracy is not a political formula, but a spirit of brotherhood.

The Christian center is a statue of liberty and a symbol of the true America. It has become in the experience of thousands a Plymouth Rock, where new Americans have begun their real exploration and discovery of America. It is an outpost of American idealism and democracy. Some of us have no sympathy with forced Americanization. The Christian center is to make Americanism winsome and attractive. Its method is not that of the "drive" or the "campaign," but rather that of education and training, relying on spiritual processes to achieve what must be a spiritual result if American ideals are to mean anything at all. The workers in our Christian centers are the reception committee. They stand in the receiving line to welcome to the inner and better America all who really seek the Promised Land.

The religion of the Christian Center is a religion of *interpretation*. This is Bunyan's "house of the interpreter." The traditional background of these communities is not the background of evangelical America. The old world environment has been transplanted to American soil, and yet the immigrant does not bring all of his environment. The tragedy is he often leaves the best of it behind, its sanctities and world-old traditions which seem to him as strangely out of place in this garish America as his picturesque costume. But there are old-world superstitions and prejudices and hatreds which are out of place here and these he is sure to bring—old-world bitterness and hatred of conventional religion as he knows it at home, religion which was in alliance with political reaction and tyranny, intimately allied and strongly buttressing social injustice and inequality. And so we have often a combination of religious and social ultra-radicalism which is a hold-over from the old world and reinforced often by conditions as they present themselves here to the aspiring and dauntless spirits who make up the best of our immigration. It is our task in the Christian center so to interpret the gospel, not in sectarian terms, but with the great ideas of our Baptist heritage in mind, as to bridge the chasm from the old world to the new. If Baptists will be true to their heritage and dare to practice our principles fearlessly in our foreign colonies, without compromise, we can win. I do not mean in competition with other denominations, but in competition with false ideas of what religion and American democracy really mean.

### "The Word Became Flesh"

The religion of the Christian center is the religion of the *incarnation*. The incarnation of God in Christ, though a unique and unparalleled experience, yet represents a divine method. "The Word became flesh and dwelt among us and we beheld his glory . . . full of grace and truth." Those gracious words are the essence of the religion of the Christian center. The indispensable prerequisite of this ministry is the presence in residence, and complete identification with the community for better or for worse, of men and women who embody the ideals and incarnate the spirit of Jesus. The presence of the foreign missionary and the establishment of a Christian home are indispensable to the evangelization of any foreign field. Like Paul on shipboard, storm-tossed, these workers are identified with those that sail with them and bear the community's need upon their hearts. The religion of the Christian center is the religion of the Good Samaritan. Love is vicarious It finds ways of helping that are not conventional. Love asks no questions as to precedents and conventions. It suffers with all suffering and loves on to the end.

A few years ago in New York City when in the bitter winter, the water drainage pipes froze in the tenements of the Bowery, the property of one of our centers was thrown open from early morning until late at night as a refuge and shelter, with warm food for mothers and little children. When the coal shortage was at its worst, the supply of coal gave out. Any additional allowance was refused on the ground that "churches" might as well be closed as useless. When one of our Christian workers appealed for a reconsideration of the decision, which meant cutting off this ministry, and told the story, she had not finished before the man in authority took up the telephone and shouted instructions to send some coal at once. His reply to the remonstrance from the other end of the wire was "Yes, I know we are giving no coal to churches, but this isn't a church—they only call it a church. It's a place where they take care of women and children!"

The religion on which we are relying is an every-day religion: homespun, plain work-a-day religion, the religion of the carpenter who was no less divine in the carpenter shop that when he laid aside his tools for the great work to which he was appointed. So natural and simple and practical was his faith that at any moment he might have resumed his tools and been not one whit less "full of grace and truth." Doctor Glover says that some forms of piety involve unusual conditions and a special deity. They seem incompatible with daily life. "The type of holiness which Jesus teaches can be achieved with an ordinary diet and a wife and five children." The religion of the Christian center does not require ecclesiastical architecture or special forms and ceremonies. It is the religion of the common people who heard Jesus gladly long ago and will hear him still as eagerly if he can only be brought close enough.

And finally, the religion of which we are thinking is the religion of the *Gulf Stream,* which changed the climate from that of Labrador to that of Ireland and England. The outpouring of the streams of heavenly grace and love, flowing ever deep and full and steadily from the heart of God alone can change the spiritual climate of the communities of which we are thinking. The secret is just the open secret of the unwearied ministry of redeeming love mediated through men and women who love folks because Jesus loved them and who love Jesus because he loved folks.

# After Many Days

By Maurice E. Balk

IT WAS at Antioch. . . . Paul, standing upon the roof of his garden, saw the glory of the sunset, and within his heart he gave thanks to God for it all. Some one plucked his garment from behind. "An old man and poor would speak to you."

"Bring him up," said Paul, "and when you return bring also a vessel with water and towel."

Paul went forward to meet the stranger as he hesitated at the head of the stairs. A shyness, born of his ragged appearance took hold of the visitor. But assured by Paul's easy and perfect manner, the stranger stepped onto the roof.

"Thou art Paul the preacher?" He spoke quickly, nervously. Yet the apostle caught an accent that belied the tattered garments.

"I have sought thee long today. Thou followest Christ of Galilee?"

"Take thine ease, dear stranger; thou art tired; tell me all thou hast to say when thou art rested."

The servant brought a towel and the vessel filled with water, and Paul himself washed the stranger's feet. Descending the stairs, the servant soon returned with meat and drink. Paul seated himself beside the Jew and they supped.

When they were finished the stranger spoke. The food and rest had revived him; his voice was stronger; he turned to Paul. The Eastern twilight deepened into night, as, in the vivid phrasing of his people, the Jew told his story—the story of the rich young ruler and Jesus—a story that for Paul lifted the floodgates of memory and swept him back to the years of his youth, to Damascus. And for this other vanquished Saul at his side there arose a passionate sympathy that longed to minister to the discouragement and ill-fortune so apparent in the stranger's face and condition.

The Jew continued. "Many months afterwards I was in Jerusalem, when they condemned him. I saw him crucified. He was forsaken save by a few women. I thought how foolish it would have been to have followed him. Later I married. For over a year I was supremely happy. The sad eyes of the prophet were soon forgotten in the laughing eyes of a loving wife; and as if to seal the oblivion a child was promised."

The stranger spoke softly now: "The child came"—he paused—"but stole its mother's life." Again he was silent, and Paul spoke words of comfort. "Master, my story is now but short. Into the formless features of the child came the sweet lines of her mother's face. And I loved the child with a double love. But some ailment, from which even the children of my camel drivers recovered, bore my daughter to her mother's tomb. And I was alone.

"'Tis now plain to me that the Great Master took what I would not give. Was it grief? Was it neglect? I know not. But this came to pass with the years. Commerce dwindled on the lake; my ships were lost; my camels perished by a strange disease. My lands slipped from my grasp. I left my house and the house of my fathers; I left Capernaum. But I stood alone in the world, a beggar.

"Yet the instincts of my race would not let me rest. I became a wanderer. I set my face to regain my fortune. I even became one of the hated tax-gatherers." And Paul listened to a tale of almost heroic stubbornness; of the ebb and flow of fortune's tide, ending in utter destitution.

"Has the Christ done this to me? Could he bear ill will, not wishing me well? Why should I have followed him? There was all the promise of spring about me; my crops, my commerce on the Galilean Sea, my wealth and she who lies in the tomb. And his followers! Men from the lakeside; men such as I employ to sail my ships and drive my camels. And did I not keep the law? Had I not done so from my boyhood? And when I asked him of the Perfect Life—what man had ever answered as he! 'Go thy way, sell all thou hast and give it to the poor; and come and follow me.' And his eyes were sad as I turned away.

"Master, can I love such a one? Is it a wonder that I fear him? He stripped me of the wealth he once asked me to leave; snatched from me love and hope, and left me with nothing."

"Thou Wouldst Not!"

"With nothing," breathed the apostle. "Save thyself and him. No, dear friend; down in Judea that spring he offered something ineffably greater than all thy wealth; something for which, through thy human loves unconsciously, thou wast striving; himself, who is God and Love. 'If thou wouldst have eternal life,' he said, and thou wouldst not. How surely it can be said, 'He came unto his own and his own received him not.'

"And he turned away sad. His sadness surely is mirrored in thy own; for we are all one with our Christ. And the measure of thy buffeting is but the measure of his love for thee. In the deep mist of thy wealth and self-righteousness the warm rays of his love were diffused and lost. But Christ is no timid Lover. He has shriveled up all that was not the man in thee; thyself alone is left. Is it not true what he said—'How hardly shall the rich man enter the kingdom of God' But the hardship now is over; the gates are opening for thee.

"Be not deceived, my friend," continued the apostle. "Whom he loveth he chastiseth. So he trieth the gold he coveteth. Is his labour to be fruitless? Nay, give him what remaineth from the ashes of thy foolishness—thyself, thy life, thy love."

A soft breeze played gently over the roof, stirring to soft dissonance the leaves of some neighboring shrubbery and peace spread over the city below But to the rich young ruler of the Gospel had come a greater peace—the peace of all those who attain Christ.

"Paul," said the Jew softly, "canst thou make me one of his followers?"

"Nay," answered Paul, "that I cannot for he hath himself already made the one; thine own tears witness to the fact Thy baptism will set the seal on thine acceptance."

# The Hardest Words in the English Language

*The hardest word of all to master is a strong, assertive, two-letter monosyllable*

By Bernard C. Clausen

HUMAN life is a search after words. The gulf between beast life and man life separates wordlessness from the mastery of words. The crown of the human race is the ability to use words. An inherited treasure of wisdom comes down from past generations by means of words. Such enmity and hate as mar our world life may be traced directly to our inability to understand each other when we speak or write. Beauty sings itself to us in poetic words; travel reveals its secrets to us as we mount on the wings of another's words; ideas and ideals are preserved intact through the years in the wrappings of words. If you would realize how much of life depends upon language, imagine for a moment a world suddenly stricken wordless. Books mean nothing to us, penmanship avails naught, speech is unintelligible grunting. The agony of that blundering crowd about the tower of Babel is as nothing compared with the curse of helplessness which would blight a wordless mankind. Perhaps no truer thing could be said about the search of mankind through the ages than that it is an adventure in pursuit of words, new words, better words, more accurate words, more generally understood words, more beautiful words.

### Words and Life

Certainly any life may be adequately summed up in terms of a search for words. From the first inarticulate gurgle of the baby who tries to imitate a baffling sound, to the dying whisper of the old man, we are battling with the problem of words. The child mind collects new words, like bright, glittering toys, and plays with them in glee. School days discipline the search into ordered training in spoken and written words. College brings an expansion of vocabulary and a mastery of the technique of classification and definition, with words as tools in the mighty drama of scientific research. Maturity introduces one to the tragedy of misunderstanding which might be averted by the right words. And death ends with stillness that hunger which has led men through the years. To say words, and read them, to use them correctly, to name things exactly and define them accurately, to respond to words and with words, then to penetrate the art which lies in the realm of beautiful words, to weave fabrics with the threads of words, into the patterns of glory,—is there much in life not included in this outline?

Perhaps it is because so much of our life is made up of words, that men's minds have been so frequently intrigued by the study of those strange coins which compose the currency of our speech-exchange. Think of the varieties of words with which our speech is equipped, harsh words and kind words, sharp words and soft words, bright words and dull words, hate words and love words, weasel words and power words, all ready for our use. Think of the confession of moral experience which is revealed in the vocabulary of a nation. Trench, in his matchless book "On the Study of Words" comments on the moral degradation implied in a tribe's language which has no word to designate God, but has one to name the process by which an unborn child may be destroyed within the body of the mother; or the tragic brutality betrayed by the native vocabulary of Tasmania, where four words express various methods of maliciously taking human life, without a single word coined for love. The romance of the study of words may enliven every glance at that compendium of phrases, the modern newspaper, and may clothe with interest even the most tedious of sermons.

### What Are Sermons?

For sermons are simply attempts to clothe in meaningful and exact words the truths which religion has brought to sincere men. In my mind, there can be no more alluring task than to attempt to translate what the life of Jesus means to me, into the language of my fellowmen, so accurately that I shall do no injustice to my Christ; so simply that his revelations shall bore and bewilder no one.

Indeed, the opening chapter of John's Gospel, striving with all the treasures of vocabulary at its disposal to make Jesus clear, comes to its climax by saying, "He was the Word." Let us never again disparage the wonder of speech. Jesus was "the Word," from the heart of God.

I need make no apology, then, for writing these paragraphs in a lesson on the use of the hardest words in the English language. For every one should be master in the technique of speech, and should not be satisfied until the hardest words are his possession for freest use.

Difficulty depends, of course, on what one is trying to do with words. If the problem is to write the words, then even those yard-long polysyllables of theological definition, like "transubstantiationarism," and "antitranscendentalism," must yield the palm, though not without a struggle. Is it significant that the longest words in our language were invented to express, and are used to confuse the crystal-clear thought and limpid conciseness of Jesus' teaching? But even these technical titles are slight compared with the Indian name of a little New England lake where I have spent many a boyhood summer. Its horrendous title was Chargoggagoggmanchauggagoggchaubunagungamaugg!

If the problem is one of spelling, the writer moves in an altogether different area, for short words are often hard to spell. "Eleemosynary" has always been a personal favorite, perhaps because of the benevolence it represents, perhaps because I early mastered it and can count it a personal conquest. But it gives less trouble than such innocent-looking little rascals as "believe" and "receive," in which the i's and the e's elude the unwary who have not learned the humble yet infallible talisman "lice." Pronouncing, of course, introduces us to an entirely new set of difficulties, depending upon past experience and the formation of one's oral cavity.

But we move into another field, when we begin to discuss the hardest words to say and really mean them. Here is an area in which the Master, Jesus, presumes to be an authority. What he came to do has been summed up in many ways, but we can fairly say that he who was the Word came to teach men words, as the secrets of his vocabulary. What are the words he wishes us to master? Does his emphasis select some words as the hardest words of all?

### Difficult Words

They seem so simple at first glance. Their very simplicity deceives us. How many of us have learned the art of saying, "I was wrong." We say almost anything to avoid that. "I was deceived"; "It was not very important after all"; "I was following out my own best impulses"; "You are misunderstanding me"; "If only you could know what was surrounding me then, you could see through it all"; "I do not see anything for me to regret." We are deceiving no one but ourselves. And even there the deception is a failure. We know that what we should say is a simple frank confession of our own fault. "I was wrong!" When we do find the courage to say it, it is as if a fresh breeze blew over the dank meadow of our subterfuge and deception. "Confess your fault," urges Jesus. Get the self-pity out of your voice, swallow your pride, learn to say, "I was wrong."

Add to this unused phrase another, "I am sorry." If I could send a hundred men from these paragraphs back to their homes with these two brief sentences mastered, springtime of love would come winging back into a hundred women's hearts. Tear away the walls of many of our houses, and find the winter of despair petrifying everything into the grim semblance of death. I could dispel that silent chill if I could teach men the command of these two brief sentences. The grey sky will clear into heavenly blue, the chill winds will whisper like a summer zephyr, the bird songs of happiness will fill every hour, the sullen snow and the grim ice will melt and meet in rivulets of gladness, and the brooks will leap

with ripples of laughter. Spring will come again!

For I shall teach women to say, "I forgive!" Not scornfully, but humbly, as if knowing the delicacy of reconciliation. Too often the words are said, if said at all, with a hard glitter of remembrance that transforms them into a threat. Too often there is a supercilious aloofness which changes the blessed syllables into a cynical sneer of "holier-than-thou." But the words I should teach begin with a recognition of one's own faults, an acknowledgment of the common ground of sin on which all humanity stands, an avowal of the sympathy which yearns to strengthen the offender, and the opening of every portal of the life in a bold gesture which takes the risk of unworthiness on the bare chance of atonement. One hour of study in Christ's teaching will reveal how he kept striving with men over this difficult sentence. Seventy-times-seven was not often enough to say it toward one brother, the depths of hell could not encompass it, eternities could not silence it, and he who had not learned to forgive could by no artifice effectively plead to be forgiven.

There is one word more difficult in the English language. Short as these other expressions have been, they bring us at last to a climax word even more laconically brief. The hardest word of all is the short, sharp monosyllable "No!" —spoken without hesitation in the face of temptation. Not a compromising "I'll think it over"; not a wavering "Well, I want to be a good fellow"; not a faltering "It cannot be as bad as they say; just this once and never again." But the simple, frank, strong, self-assertive, unabashed "No!" which means business and will brook no retreat.

The lights are flickering out in a hundred country churches, and home through the shadows of Sunday night mother and father are walking. They have been thinking of their boy, all through the service.

"Wonder where he is to-night?"

"Oh, he's all right, mother. In church, perhaps."

"Yes, but I cannot help wondering and praying. O God, when temptations assail our boy, give him courage to say, No!"

# "What of the Laymen?"

By William Travers Jerome

THIS question has recently been asked by many people in many places.

Twelve hundred men on Sunday, Sept. 30, packed the auditorium of the First Church of Syracuse with standing room only.

Practically every Baptist church in Montana on Sept. 30 celebrated laymen's Sunday.

A pastor of a little backwoods church in Wisconsin said "Thank God for laymen's Sunday, it saved our church. My men came together for the first time in years, old animosities were forgotten and a new .spirit of cooperation was born."

Three examples picked from a multitude, showing how the celebration of Sunday, Sept. 30 as laymen's Sunday helped to mobilize the men. What of the laymen!

The telephone rings in the office of the National Laymen's Council and the chairman is requested to furnish a speaker for a great Bible and missionary conference, to speak on the job of the laymen in the church. A speaker is furnished.

The phone again rings. "Can Mr. Jasperson (executive secretary of the National Council of Northern Baptist Laymen) stop off at Cleveland on his way to Chicago and secure the release of Mr. Dickson so he can set up the missionary conference in New York?" Mr. Jasperson stops off at Cleveland for half a day and gets Mr. Dickson's release. Then Mr. Jasperson goes to Chicago to meet the middle western chairman of the National Council in a day's conference. What of the layman!

"You can't do anything with the laymen during the summer"—the chairman of the Laymen's Council and the executive secretary heard this remark at least fifty times in Atlantic City last spring and afterwards. They almost came to believe it themselves—almost but not quite. They decided at least to try and see what could be done during the summer so that when the fall came, real work could start. Mr. Jasperson began his duties July 1. By Sept. 1, every state in the Northern Convention except two had a live layman as state chairman and he was at once setting about building up a local state council to help him organize the men of his state. The laymen of Maine meeting at Waterville under their state chairman, Harry S. Brown, decided to underwrite the expenses of a local layman to act as executive secretary for the Maine work. Nothing can be done in the summer?

On Sept. 15 the state chairmen of the Laymen's Council of the eastern states met for a day's conference in New York.

On Sept. 20, the state chairmen of the middle western states met in Chicago for a day's conference with Mr. Jasperson.

During October, the executive secretary of the Laymen's Council, Mr. Jasperson, has been meeting with large and small groups of laymen throughout the Middle West, and one and all are eager to cooperate and build up a strong laymen's organization in our Northern Convention.

In November; Mr. Jasperson was to meet the chairmen of the western and Pacific coast states and their laymen.

During October and November prominent laymen have been speaking to groups of men at laymen meetings held in the New England and eastern states in connection with the state conventions and Bible and missionary conferences.

What of the laymen?

The laymen are awakening!

The laymen are mobilizing!

The National Council of Northern Baptist Laymen is being daily strengthened in its work by the splendid cooperation being given it by pastors and the various units of laymen in the different states. The following letter from the Hon. G. I. Neal, state chairman of the Laymen's Council for West Virginia is a good example of the sort of cooperation that the National Council is getting.

Mr. William Travers Jerome, Jr.,
Chairman,
National Council of Northern Baptist Laymen,
17 East 42nd Street, Room 200,
New York City.

Dear Sir:

Our State Baptist Association met at Parkersburg last week—Oct. 16-19 inclusive.

I made an appeal for an organization of the laymen of this state through our state paper, the *Baptist Banner*, to about 300 laymen whose names I procured. We had a supper, at which there were around 200 in attendance. It was really a great success. Much interest was manifest and apparently all those present went home determined to do what they could to effect a thorough organization.

We organized by the selection of a state chairman, a treasurer, and a secretary, and five additional laymen to be named by the chairmen, the five so named, together with the three officers, to comprise an executive council. The gathering selected me as state chairman, and C. P. Nelson, Robson-Prichard Building, Huntington, W. Va., treasurer, and authorized the chairman to name a secretary, who is to give all of his time to the work and receive a salary and expenses to be fixed by the chairman.

I have not yet selected a secretary, but as soon as I do I will report his name, address and salary to your office. It is our purpose to go actively into the work, commencing at the bottom, that is, each church, and later to build them into combinations or large groups.

We shall keep you advised as to our efforts along these lines.

Please have my mail addressed to me at Box 363, instead of 917 Fifth Avenue.

Yours truly,
Signed—George I. Neal.

*What of the laymen!*

More men than ever before in the history of our denomination are attending the state and association conventions this fall.

Men are beginning to realize that the church which is good enough to marry them and bury them and to teach their children, the church that is good enough for their wives, mothers and sweethearts to work for, that church is worthy to receive from them more intelligent interest and service.

The men are beginning to appreciate that helping to run a church is a real

man's job, and that the burden has been left far too long on the shoulders of the women and the pastors. They have done more than their fair share and the men are determined to step in now and help them more actively in the great work.

The National Council is planning to bring at least 1,000 laymen to the Northern Convention meeting at Milwaukee next spring. In this way the men can get an intelligent picture of the many activities of the denomination and help, as they should, in shaping the policies of the Northern Convention.

Mutual understanding, mutual trust, mutual cooperation. More intelligent work and less unintelligent talk! These are the underlying principles governing the aims of the National Council of Northern Baptist Laymen.

It is to the credit of Baptist laymen that while maintaining independence of thought they can still work together harmoniously in the name of Jesus Christ for the glory of their God and their church.

# Neighbors But Not Yet Brothers

By A. B. Rudd

NEIGHBORS as we are—the United States and Mexico—it behooves us to cultivate friendly relations. Neighbors who fail to do this must pay the penality in many ways. The "I-will-have-nothing-to-do-with-my-neighbor" plan has been weighed in the balance and found wanting. A few years ago an American who lived not far north of the Mexican border said to me: "If I had my way, I would build a high wall between Mexico and the United States and cut off all communication between the two countries." To quote him is to condemn him—national selfishness run to seed! It is true of nations as of individuals—no nation liveth to itself. International developments in the last few years have clearly demonstrated this fact. Even from European nations, our country cannot—dare not—hold itself entirely aloof, and much less from Mexico with a common boundary of more than 1200 miles and common continental interests which justify our much-talked-of Pan-Americanism. A consideration of two simple questions may help to throw light on the Christianizing of our relations with Mexico.

It is heartening to observe that the great masses of our American people who have never seen Mexico are thinking about the Christianizing of these relations. And to one who crossed the border thirty-five years ago and whose heart has beat in close sympathy with Mexico ever since, the question we are considering has but one answer—it is sorely needed.

Mexico regards our country with suspicious fear. Past history does not inspire confidence. We are frequently spoken of as *El Coloso del Norte* (The Colossus of the North). Some time ago this matter was discussed in an editorial in *El Universal,* the leading daily of Mexico City, and the statement was made that in case war should come between the United States and Japan, the sympathy of Mexico would be with Japan, though she might not feel free to say so in a practical way. Should our future relations with Mexico continue on a par with those of the past, these fears and suspicions will be removed. She will continue to regard us as a neighbor to be feared rather than loved and trusted. A Christianizing of our relations will establish confidence, change her attitude, and thus open the way for us to become a decidedly helpful neighbor.

This brings us to the more important and by far the more difficult question to answer, "How can it be done?"

### Get Acquainted

I would suggest that we begin by getting better acquainted with each other. I doubt if there are two countries in the world with so long a common boundary that know each other so little, that understand each other so lamely. Of course there is a reason for this—difference of race, difference of language, difference of traditions, etc. But a Christian nation must make an honest effort to rise above these things in dealing with its neighbor. When the American and Mexican nations come to know each other better, two things will be evident: first, that neither is as bad as the other regards it; second, that neither is as good as each regards itself. Intimate mutual knowledge will go far toward bringing our relations with Mexico in line with Christian principles.

The conscientious application of Christian principles in the handling of diplomatic questions is the one great thing to be desired in our dealings with Mexico. Rarely if ever has the world seen a finer example of this than in the case of the appointment of Warren and Payne by President Harding to study with two Mexican commissioners in Mexico City the question of recognition of the Obregon government. Our procedure in this matter has made a deep impression on Mexico, and the names of Harding, Warren and Payne will be held in grateful remembrance in this land. After all, it is character—personal character, character moulded along distinctive Christian lines—that can bring about the desired results as to international relations.

The intensifying of all departments of mission work—evangelistic, educational, medical—will undoubtedly go a long way towards Christianizing our relations with Mexico. Giving her the very best we have got—giving it in abundance and with a hearty good-will—lending a ready hand in the physical, educational and moral uplift of her millions. Just in proportion as our home-land Christians invest in Mexico's redemption, will they be inclined to deal with her as a Christian nation should. It's high time for us to see what we can put into Mexico, rather than what we can get out of her.

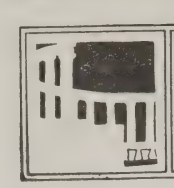
And now in closing let me call attention to what I regard as a most important factor in the problem we are considering, namely, the attitude of our people toward the more than 3,000,000 Mexicans now in the United States. The press of Mexico is constantly publishing notices of mistreatment of her nationals in different parts of our land. Of course many of these notices are greatly exaggerated and not a few are doubtless false. Now it goes without saying that the presence of so large a number of Mexicans in the states may become either an asset or a liability when it comes to the question of the relations between the two countries. They go north clothed with their racial virtues and faults. If our people can meet them and deal with them in accordance with the Christian principles we profess, a great point will be scored in favor of Christianizing our relations with Mexico.

### Unnoticed

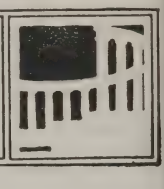
A few years ago while attending the meeting of our Northern Baptist Convention, I looked up a Mexican Baptist who when a lad had been a student of mine in the Zaragoza Institute in Saltillo. For some years he had been established in business in this northern city and seemed to be doing well in his adopted land. I asked him about his church relations and his religious life. His reply, which pained me greatly, was about as follows: "When I came to this city I at once began to attend the Baptist church and continued to do so for quite a while. Gradually I was impressed with the fact that no one took any special notice of me, and later I was convinced that I was not a welcome attendant in the services, and so dropped out altogether. As there was no Mexican congregation in the city where I might feel at home, I gradually lost interest in religious matters and now do not feel that I have any religion at all."

This young man comes of a good family. His father is a deacon of our church here in Mexico City, and his brother is vice-president of the traffic for the national railroad lines of the republic. Before leaving the city in which he lives, I stated the case to the pastor of the church which my young friend attended, urging him to do what he could to remedy the situation. Later I wrote inquiring if he had succeeded in interesting the young man in religious matters, but received no answer. I have given this incident as pointing out a way in which American Christians may lend a hand to Mexicans who live among them and so help forward the work of Christianizing our relations with Mexico.

Mexico City, Mexico.



# The Open Forum



### A PROTEST

I was greatly astonished to read in your issue of Nov. 3 the article by Samuel McCrea Cavert, "How the Orthodox Eastern Church Looks to an American Churchman." After the position taken by the writer of said article it would appear that all our Baptist missionary endeavors in Europe are worse than useless.

Our brethren from Jugo-Slovia, Roumania and Russia told us at the Baptist World Alliance in Stockholm last summer of the bitter persecutions they are still suffering at the hands of this same Orthodox Eastern church. Now that the powerful Eastern church has in part lost its standing with an income from the governments it is appealing for the sympathy and financial support of American Christians. It has not changed its spirit nor its methods. Our Brother Adorian, pastor of the Roumanian church in Bucharest, can furnish us dozens of authentic cases of bitter persecution instigated at the hands of the Orthodox Eastern church. When I was in Roumania last summer I met many of the brethren who had thus been persecuted and saw the marks of their persecution on their bodies. Brother Belk, formerly superintendent of the First Roumanian Sunday School, Detroit, showed us the bruises where he, with many others, had been beaten with stones and sticks two days previous. Brother S. U., missionary in Bukovinia, came directly from prison to our meeting. This is the fourth time since last February that he has been in prison for weeks at a time for preaching the gospel of our Lord and Christ. I could give many instances but mention only these two, of men whom I have known in Detroit for years past and last summer met in Roumania.

The state says there shall be religious tolerance for all, but the representatives of the Orthodox Eastern church manages the persecution not only of the living but even goes so far as to refuse burial to the dead and in at least one instance to cause the body of a Baptist brother to be exhumed months after his burial and the coffin to be placed in the ditch by the roadside.

It is this conduct of the Orthodox Eastern church which needs to be interpreted to the churches of the West. Of course if we have nothing to offer except a different kind of liturgy and differently practiced ceremonies then it may be well to prepare for a compromise. On the other hand, if we still have a life-giving gospel, as our brethren in those countries prove we have, then it is not an effort to strengthen this unholy church which we need but rather the earnest prayers for all of our brethren that are working so heroically in the countries dominated by the Greek Catholic Church.

I believe in the broadest brotherhood and am associated with men of many different denominations in various kinds of Christian service; I want to be courteous and generous; but having seen the ruinous influence of those churches of Europe that are dead in formalism and ceremony, I want to protest against any effort that will strengthen the hands of such organizations and cause the people of those countries to continue to sit in darkness, ignorant of the saving knowledge of our Redeemer.

H. C. Gleiss.

### VAN LOON'S NEW TESTAMENT

H. G. Wells thinks we need a new Bible and that he is best fitted for making it. Van Loon, with a seemingly great admiration for the Bible and a desire to make it increasingly attractive, has, in reality, given us a one-sided and diminished view of the person and character of the New Testament Christ. How does Van Loon sum up the character of Christ? Is he to him the greatest of characters, the one who cannot be contained in the definition of a man alone? Bushnell in portraying Jesus says he cannot be classified among men. Van Loon speaks of him in such terms as these: "His heart was filled with love for his fellow-men—he was faithful in his religious duties—he was not like other people." The biographers of Gladstone, of Carey, of Judson make the same statements, and with equal truthfulness concerning these men. The Christ of Van Loon is presented as one with the sanity of a Franklin, the heroism of the Knights of the Round Table, the piety of a Saint Francis, but he is not the Christ as everywhere living in the New Testament. In the Gospels he is the carpenter, the son, the citizen, the synagogue worshiper, but he is also that one through whom men see the Father, the Son of God whose death bears an indissoluble relation to forgiveness of sins (Matt. 26:28).

Van Loon is not fair to the New Testament or to the words of Jesus concerning himself. Fifty years ago Professor Seeley gave to the world his brilliant book "Ecce Homo," giving his conception of the person of Christ. He presented Jesus as the model man, a reconstructor of society, illustrating and enforcing the Golden Rule, but Jesus the Saviour, the Redeemer—he did not find him in the New Testament. Van Loon is a man of the Seeley kind. The boys for whom this volume is designed will find a Christ very different and very inferior to that presented in the Gospels and epistles of the New Testament. There is a peril that the beautiful appearance of the book, its attractive literary style, its apparently great desire to win the boys to read the Bible will lead the reading public to a mistaken estimate of its worth. The book reviewer of The Baptist of Nov. 10 speaks of it as a magnificent piece of work. In my judgment it is a mischievous piece of work because it does not give us a large enough view of Jesus. It does not allow him to speak for himself.

O. P. Eaches.

Haddonfield, N. J.

## Fresh from the Field

(*Continued from page* 1412)

and change their spirit; his is the mercy and forgiving of sins. But let us also make our day set apart for repentance and prayer a day of thank-offering and sacrifice! The unspeakable rise of the cost of living oppresses the country. Provision for the winter is lacking almost everywhere. In the great cities and industrial neighborhoods millions of people are being seized by want. Many fall sick and die because the very necessities of life are lacking. Whoever has anything and can help let him help! Brothers, sisters help because there is need of your help, oh such bitter need! Let us give unto the Lord of that which he has given to us; we are but stewards and soon he will say: 'Give an account of thy stewardship!' If the twenty-eighth of October will be a real day of penitence, prayer, thank offering and sacrifice then it will be a day of blessing, and its effects and consequences will become so more and more and remain so. God grant this!"

**Mr. Ben W. Hooper, chairman of the** United States Railroad Labor Board, according to the *Union Signal*, says: "I am not a citizen of Chicago but have been a resident of the city for two years. I am therefore not in a position to make a comparison of conditions in Chicago prior and subsequent to the adoption of the prohibition amendment. Personally I am a prohibitionist and always have been. I was elected governor of Tennessee twice on a law enforcement platform, by a combination of republicans and democrats who believed in the theory of prohibition and in the practicality of its enforcement. I have never seen anything in Chicago nor anywhere else that has modified my views in the least as to the evils of the liquor traffic, the necessity of its prohibition and the feasibility of the effectual enforcement of the eighteenth amendment." Mr. Hooper is a member of the Morgan Park Church, Chicago and the teacher of a large men's class.

(*Continued on page* 1440)



# Religious Education



## Sunday School Lesson for December 23

**THE UNIVERSAL REIGN OF CHRIST**
**CHRISTMAS LESSON**

**Lesson Text: Isa. 9:6-7, 11:1-10; Psa. 2:1-10.**

**Golden Text: Psa. 2:8.**

The universal reign of Christ rests upon the character, reflects the conduct and requires the cooperation of the followers of Christ.

### Rests Upon the Character

Both passages from Isaiah describe the character of the Anointed One, for that is what the word Messiah, or Christ, means. Christ is not a personal name—it is an official title, and always means to devout Jews the Messiah. The universal reign of the Messiah is predicted by Isaiah and by the Psalmist, and the universality of the reign rests upon the character of the King. Wisdom, righteousness and power are the three attributes of character emphasized. Wisdom is expressed by three other words—understanding, counsel, knowledge. This wisdom is not received from educational processes or by academic methods, but comes upon the King as a spiritual gift. "The spirit of Jehovah shall rest upon him." We do not depreciate the need of full academic training for all religious leaders; but there is an intuitive knowledge, sometimes called common sense, which is independent of all schools. The Christ had this kind of knowledge in all its fullness, and all who would cooperate with him in the establishment of his universal kingdom must have it, too, in addition to academic learning.

Righteousness and power are also attributes of his character. His uprightness appears in his judgments. No sharp judgments based upon rumor have any place in the reign of the Messiah. He shall not judge after the sight of his eyes, that is, by appearances; neither decide after the hearing of his ears, that is, by rumor or gossip. The square deal is his rule and equity is his standard for everybody and especially for those who have suffered without the power to redress their wrongs. Power can be placed in the hands of such a ruler because he will never abuse it. The power he exercises is the power of free speech, for he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked. There is nothing so powerful as the spoken word on the lips of a righteous man upon whom rests the spirit of wisdom. It is greater than all armies and navies. Jesus sent his disciples out to preach and teach because the spoken word when inspired and focused is invincible.

### Reflects the Conduct

Painters have found in the description of Isaiah 10:6-9 the inspiration for their pictures of the Golden Age. Jesus in his early life embodied all the beautiful ideas of Isaiah's vision of the wolf dwelling with the lamb, the leopard lying down with the kid, etc. In all other men the brute is forever seeking to exalt itself above the spirit. Paul could never get away from the tragedy of the flesh dominating the spirit. But in Christ all the wild passions were tamed, and he presented to the world one man whose conduct was perfect and in whose personality human nature was restored to the image of God. Therefore the universal reign of Christ when it is accomplished will reflect the spirit and conduct of Christ. For wild passions that issue in lust and war and greed and murder there is no place in the kingdom of God. Only as these passions are tamed by the grace of Christ and turned into new channels can they be used to build up the things they once destroyed.

### Requires the Cooperation

The universal reign of Christ will never come without the cooperation of the followers of Christ. "Ask of me," says the golden text, "and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Prayer is basic in any cooperation with our Lord. What is not worth praying about is not worth having. We pray for the things in which we are most interested, and if we pray without hypocrisy our lives will be in harmony with our prayers. In other words, no man can pray honestly without cooperating with God in the answer to his prayers. Therefore when the Psalmist said, "Ask of me and I will give thee the nations for thine inheritance," he was putting his finger on the very heart of cooperation. It is all very beautiful to read and visualize the colorful words of Isaiah about the millennium; but the millennium waits upon the fuller cooperation with Christ of those who profess to be his followers.

## Departmental Correlation in Ontario, Calif.

By H. R. Stanford

The church school is organized in departments consisting of senior, adult and young people. The young people's department is subdivided on the basis of day-school association. For example the junior high-school group is the intermediate department in the church school. Of course there is flexibility in classification. But the plan calls for the complete articulation of day-school associations with church and Sunday school relations. A competent principal heads each department.

The plan is not new. But the demonstration of its value in this place is new to this church. The principal of each department is responsible not only for the Bible-study period on Sunday mornings, but for the devotional and expressional activities of the young people on Sunday nights and on social occasions during the week. This plan called for the reorganization of the B. Y. P. U. The young people were divided into three groups under the title B. Y. P. U., and within a few months each of the new societies had a membership and attendance equal to or greater than that of the single society before the new plan was established.

This growth was due to several factors. Correlation emphasized the fact that every member of the Bible school is by virtue of that membership related in a vital way to one of the evening groups, and as the principals are interested in both the morning and evening meetings they try to build for both with equal interest, and as the responsibility is thrown directly upon each age-group for its own programs without the help of "the old-timer" to monopolize the time, the natural reserve of the younger people is removed, and by holding the groups together in day school association alignment the *esprit de corp* of the public school is transferred naturally to the Bible school and B. Y. P. U.

In this readjustment perhaps the greatest problem was the adult B. Y. P. U. This was to include members of the adult group, men and women who, for the most part, had been through the graduate and post-graduate courses of the B. Y. P. U. and for whom the regular young people's topics were no longer adapted. They were largely getting their devotional and expressional opportunity in the mid-week prayer meeting. After trying the old and familiar B. Y. P. U. topics and routine for a while and failing to hold the attendance, it was decided to make this rather a study group than a B. Y. P. U. in the usual sense. The question of what to study found a happy solution in a suggestion to use The Baptist. Each Sunday evening, accordingly, this group has been using a single issue of The Baptist around which to center discussion. Sometimes a single article is taken and informally discussed or debated. Sometimes two or three articles are treated in this way if brief enough. In some issues a central theme has run through the paper and this has been made the keynote of the meeting. These meetings of the adult group have proven very interesting and profitable.

None of the organizations existing under the old plan has been done away with by departmental correlation but each is strengthened and systematized

(*Continued on page* 1427)



# The Chimney Corner



## How Two Children Looked for Heaven

### A Christmas Play from Czecho-Slovakia

(When I was in Prague last summer Madam Kolator told me of a lovely Christmas play that was given by the orphans in the Peabody-Montgomery Home at the Christmas season. The story of the play was founded on a true incident of two children, who came to the home just as described. I saw the children, by the way. It was written by Rev. B. Hanus, one of our devoted pastors, and had to be repeated before several audiences, the people were so deeply touched.

The orphans acted it with great feeling and skill, but naturally the boy who took the part of the dog that barked outside the door was regarded as a stellar performer.

Very little scenery is needed. The children do not wear any distinctive costume—just ordinary clothes.

The Children's Home in Prague, about which this play is written, is supported by the Woman's American Foreign Mission Society. The little play might be given and then an offering taken and the proceeds sent to the society through the state office, plainly designated to be for the support of the Peabody-Montgomery Home, in Prague. This will count on the church's apportionment, as it is included in the budget. The translation of the little play was made by Madam Kolator.—Helen B. Montgomery.)

SCENE I

Lord Mayor of a small village sits in his room and writes. Some one knocks. "Come in."

*Rich farmer's wife, Mrs. White, enters*: "Good morning!"

*Lord Mayor*: "Good morning, Mrs. White; what can I do for you?"

*Mrs. White*: "The policeman told us in the market, yesterday, that there are those two orphans, and asked if any one would take care of them till the time when their aunt comes and takes them. So we thought we would be willing to take them to our house.

*Lord Mayor*: "Well, I am glad, Mrs. White. You see, you really could take those orphans as your own, having no children and no debts on your farm."

*Mrs. White*: "Do you think that we worked as hard as we did, to give it away now to any one? No, no, my dear sir! It's quite enough if we take those children in for a few weeks, and it may be the aunt will not even pay for it, at all!"

*Lord Mayor*: "But, Mrs. White, you don't mean—"

*Mrs. White*: "Yes, I do, really!"

*Lord Mayor*: (*Gets up from his seat, opens a door and calls to his wife*): "Mother, bring those children in. You see, Mrs. White, they are such good children. If we had not our own five children, we would take them as our son and daughter."

*Enter wife with boy, four years old, and girl, eight years*: "Here they are (*kindly*), those dears! Well, I am glad you accept them, Mrs. White; God will be your reward.

*Lord Mayor*: "You see, children, Mrs. White will take care of you; and just you be as good as you have been these three days with us, and surely she will like you very much, too. Well, go, Rose; go and give your little hand to Mrs. White."

*Rose*: "Don't send us away! Let us stay with you!" (*Puts her arms around L. Mayor's wife*).

*Wife of Lord Mayor*: "Don't cry, Rose; don't! Look here, you will get used to Mrs. White, just as you got used to me. She will be ever so kind to you both."

*Mrs. White*: "Now, stop that crying! I don't like that! Come on, children."

*Lord Mayor*: "There is a bundle of their clothes in the kitchen."

*Mrs. White*: "Goodbye." "Goodbye."

*Wife of Lord Mayor gives her the bundle of clothes, and says*: "Dear Mrs. White, be kind to them. They are so wretched and alone in the world!"

*Mrs. White*: "They will not suffer hunger, but you know quite well I haven't time for any nonsense. Goodbye."

*Lord Mayor walks up and down in his room, sighs, sits a while over his writing; gets up again, and looks unhappy. His wife enters, with red eyes; sits down and puts her handkerchief to her eyes, and says*: "I'm so unhappy about those poor dears! Who knows what they will have to suffer from that woman? If we hadn't five children, I'd not give them away!"

*Lord Mayor*: "They just only took them because they heard something about an aunt, and who knows if this aunt gives them anything for it?"

*Wife*: "But I hope they will not do any harm to those children."

*Lord Mayor*: "Remember, mother, that the root of all evil is love of money."

SCENE II

*Servant of Mrs. White irons linen; it is Christmas time: Rose and little Johny sit on the floor and try to play—very sadly.*

*Enter Mrs. White*: "Again in my way! Make room; sit somewhere aside; don't come in my way all the time!"

*Servant*: "But, ma'am, don't please; it's a sad Christmas for them, any way."

*Mrs. White, (Angry)*: "Stop that talk! Everybody pities them—because you have not to pay the fare of it, that's all! I'm sorry I was foolish enough to take them. After all, no aunt in sight, any how! And you hurry up with that ironing, or we shall never be ready!" (*Goes away*).

*Servant*: "Poor dears! Why didn't their mother take them away, too?"

*Rose*: "Mary, is it far away, that heaven where mother is now?"

*Servant*: "Why do you ask?"

*Rose*: "When mother was ill, she told me she was going to heaven. I wanted very much that she should take me, too, but she said I must stay with Johny and take care of him. Later on, she said, 'We will meet there.' But I think we could go and try to find heaven."

*Servant*: "Poor dears! Yes, if God would take you there, it would be better for you."

*Rose*: "I don't think it's far, at all. I am looking every day to those hills over there, and there it's just so very near to heaven." (*She looks out of the window*).

*Servant*: "In the spring, when it will be fine in the field, we will go up to the top of the hill over there. Then we will see how near heaven looks, over there."

*Rose*: "If it only would not be so cold and snowy, and Johny would not be so small, we could go, perhaps tomorrow."

*Servant*: "In the spring Johny will be big enough to walk to that hill."

*Enter Mrs. White*: "Now, do hurry up! Don't talk to those kids. The devil brought them to me."

(*Servant and Mrs. White go away; in the room are only Rose and Johny*).

*Rose*: "Now don't cry, Johny! We will go away to mammy, to heaven. She will never be cross with us. Don't you ever think of your mammy?"

*Johny*: "Oh, yes, always when I sleep."

*Rose*: "Look here, Johny, let's go *now right now!*"

*Johny*: "Yes, let's go now!"

*Rose*: "To mammy!"

*Johny*: "To mammy!"

*Rose*: "But, Johny, you must run very very fast. You won't cry, will you? Look from that window—Heaven is very near it's over there (pointing). We will soon find mother. But we must not come near Mrs. White; she would beat us again. You remember?"

*Johny*: "Oh, I will just run and run!"

*Rose*: (*Puts a woolen shawl around Johny's shoulders, and whispers*): "Come! We just cross the garden; but quick *quick!*"

SCENE III

*In Peabody-Montgomery Home*: Seventeen children, with the matron, are celebrating the Christmas Eve. A fine Christmas tree, with burning candles, and the table full of presents. The children sing a Christmas hymn, when a dog barks very loudly behind the screen.

*Orphan*: "Auntie, some one must be at the door. You hear our doggie?"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

*Auntie*: "Yes, go and see who it is." (*All wait*).

*Auntie*: "Who is it, coming in—some children?" (*Enter orphan with Rose and Johny*).

*Orphan*: "Auntie, a boy and a girl stood in front of the home, and looked eagerly into our window. I heard the little boy say, 'Rose, here is heaven. Mammy must be here.'"

*Rose*: "Please, we are Rose and Johny, and is our mother here?"

*Auntie*: "Where do you come from, now at night, in the cold? How wet you are!"

*Rose*: "Please, we went to look for heaven, so we could go to our mother. Johny couldn't walk any more, and I was so afraid we would never find it; but now I am so glad we are here!"

Auntie takes Rose on her lap, and orders tea. One of the orphans goes out to fetch hot tea; another takes off Rose's shoes; another takes Johny into his arms. All want to do something for them. They bring their presents to Rose and Johny, with exclamations of pity and love.

(Note: Here is a fine chance to improvise a dialogue).

*Auntie*: What do you think, children? What shall we do with Rose and Johny?"

*All seventeen scream*: "They are our own! Let them stay with us in our Home!"

*The Oldest Orphan (thirteen years), comes to Auntie—the matron—and begs*: "Let them stay with us, Auntie! They have no mother, no father, just like us."

*Another Orphan*: "We will share our food with them."

*Another Orphan*: "We will divide our clothes and shoes with them."

*All*: "Please let them stay!"

*Matron*: "All right, children, it shall be as you say. Now let's sing a nice prayer at night."

(*All sing a prayer*).

*Rose and Johny fall asleep in the arms of Auntie and one of the biggest boys. After they sing, all look at the two sleeping children.*

*Auntie*: "Let's take them to the bedroom. Poor dears, they are asleep."

(*Stands up with Rose in her arms*).

*Rose (dreaming)*: "Mother, mother, so we found you at last!"

# The Young Reserves

"Dear Kermit:

I was very glad to get your letter. I am glad you are playing football. I should be very sorry to see either you or Ted devoting most of your attention to athletics, and I haven't got any special ambition to see you shine overmuch in athletics at college, at least (if you go there), because I think it tends to take up too much time; but I do like to feel that you are manly and able to hold your own in rough hardy sports. I would rather have a boy of mine stand high in his studies than high in athletics, but I would a great deal rather have him show true manliness of character than show either intellectual or physical prowess, and I believe you and Ted both bid fair to develop just such character.

There! you will think this a dreadfully preaching letter! I suppose I have a natural tendency to preach just at present because I am overwhelmed with my work. I enjoy being President, and I like to do the work, and have my hand on the lever. But it is very worrying and puzzling, and I have to make up my mind to accept every kind of attack and misrepresentation. It is a great comfort to me to read the life and letters of Abraham Lincoln. I am more and more impressed every day, not only with the man's wonderful power and sagacity, but with his literally endless patience, and at the same time his unflinching resolution.

Your loving
Father.

—*From "Roosevelt's Letters to His Children."*

Dear Young Reserves,

This dear little Christmas play has taken up all our space this week, but perhaps you won't mind because you can take the parts of the two nice orphans and the dog which barks outside, if the play is given in your church. Write and tell me if you are in it, won't you please?

Waiting to hear from you,
Ever your friend,
Margaret T. Applegarth.

## Answers to Book Puzzles

1. The King of the Golden River.
2. Little Women.
3. Aesop's Fables.
4. Wonder Book.
5. Tanglewood Tales.
6. Just So Stories.
7. Jungle Book.
8. Black Beauty.
9. Beautiful Joe.
10. Alice in Wonderland.
11. Robinson Crusoe.
12. Water Babies.
13. Wizard of Oz.
14. David Copperfield.

## When Leaders Listened

By L. C. Kitchen

I HAD an interesting experience last Sunday that I think is very significant, and may be of interest. I was invited to speak at the Y. M. C. A. in Midnapore to a group composed largely of professors and students, with a sprinkling of lawyers—all educated Indians.

Two years ago I was invited by the former secretary to address a similar audience and was diplomatically advised to choose a subject on which I could give some good moral teaching without being too definitely Christian as it might be misunderstood as propaganda. The noncommittal subject of "Honor" was suggested and I acceded to the request. At that meeting there were fifty or sixty present. After the meeting they cleared out quickly. I heard no comment except that later some criticism reached me. It appeared that some were offended because they had misunderstood something I had said as a slur on Indian honor. It was a critical and almost hostile audience quite in sympathy with the prevailing spirit of the country.

This time I was determined not to trim my message. The present acting-secretary is one of our mission men, a former teacher in our Bible school. He asked me for my subject some time in advance. He too tried to get me to change it to some such subject as "Prohibition in America!" I felt that perhaps the less said on that subject the better but it was for far different reasons that I refused to change. I was firmly convinced that educated Indian leaders are not "touchy" about Jesus Christ, that they are willing to listen about him, and to him. I held to the subject chosen, "Jesus Christ and Indian Problems of Today," rushing in, perhaps, where angels fear to tread. In spite of the fact that the previous week another missionary of ours from Balasore had given them "Jesus Christ: The Young Man's Ideal," there were nearly 150 present. I had a most sympathetic hearing for about three quarters of an hour, a most sympathetic summary by the chairman (the usual custom being that the Indian chairman has as long as he likes to take for rebuttal), and at the close about twenty-five gathered around me, still wanting to hear about Jesus Christ and him only. They asked me as I was leaving if I couldn't arrange to spend a day or two there occasionally giving them interviews. Alas! my work is twenty miles away. No resident man in Midnapore!

## Departmental Correlation

(*Continued from page* 1425)

in a way which has worked out to the great advantage of all. A count of several Sunday evenings has shown more than one hundred young people besides the adult group, all intensely interested in their own specific problems and all under the best conditions for self expression and development.

These comments would not be complete without emphasizing the fact that all of this correlation is *with* the church. Each group is made to feel that it is a part of the church, at work in various ways, but never separate from the church. This feeling is fostered by the active interest and help and in some cases definite supervision of the board of Christian education, elected by the church and responsible to the church.

The plan has been worked out without friction or difficulty by sympathetic cooperation.



# Young People's Work



## Topic for December 23

By Winford L. Sharp

**ADVENT LESSONS FROM BETHLEHEM**
**Matthew 2:1-12**

1. *Jesus sought by heathen.* About the time of Jesus' birth there seems to have been a rather widespread expectancy of the coming of a universal king and deliverer. The birth of kings was supposed to be heralded by unusual phenomena of the heavens, so it was that the "wise men" of the East were searching the heavens. With the appearance of an unusual star they believed that the longed-for king had come and confidently set out on a long pilgrimage in search for him. It may have been their knowledge of Jewish expectations that led them to Palestine or it may have been the peculiar heavenly phenomenon itself; at any rate they reach Jerusalem in their search and after inquiry find the new born king at Bethlehem. The earnest longing which beat in the breast of these heathen Magi of old is duplicated in the hearts of countless millions of weary heathen today. With an instinctive urge in their souls they continually search for the deliverer. We who know that king surely should guide all hungry souls to him in order that they may enjoy true Christmas blessings.

2. *Jesus neglected by Jews.* His own people proved most neglectful. Though his coming was proclaimed by unusual means, yet the priests and scribes, the spiritual leaders themselves, when questioned by inquiring heathen did not know of his birth; the best they could do was to quote prophecy—they had no vital knowledge of him. Worshiping the true God and highly favored as they were, yet it took the questions of heathen wise men to arouse them from smug complacency, and even then it was only a passing interest. How like favored Christians today! Living in the midst of all advantages made possible through Jesus and yet so neglectful of him; with scarcely enough interest or vital Christian experience to guide inquiring searchers. We are at ease in Zion.

3. *Jesus opposed by Herod.* Herod was the only one whose interest was keen and lasting. Jealous of his power he feared a rival in this new born king, and sought his destruction. Spiritual truths and values found no place in his life. This has been the constant experience of humanity; when a man is blessed with prosperity and power so very often the cause of Jesus is utterly neglected and often positively opposed. Jesus himself gave utterance to this pertinent truth when he said, "How hard is it for them that trust in riches to enter into the kingdom of God!" Let us be careful lest temporal joys and successes lead us to oppose the king!

4. *Jesus worshiped by the Magi.* When the Magi found the baby Jesus at Bethlehem without shame or hesitation they fell down, an attitude of humility, and worshiped him. It was customary for visitors at the cradle of a prince to present gifts, and in keeping with this custom the Magi presented their gifts of gold, frankincense and myrrh. In other words the Magi of old recognized and proclaimed the kingship of Jesus. The Christmas season ought to be a time when each year we would again without shame or hesitation proclaim our full allegiance to Jesus as king and Saviour. Let us be chiefly interested in giving rich gifts to him rather than to each other. Such is the message from Bethlehem.

## SOMETHING DONE OR DOING

Cincinnati: It was with pleasure and enthusiasm that the young people of Miami Association received the word that Cincinnati was to be included in the series of Bible and missionary conferences. On Sunday, Oct. 14, the executive committee of the association held its first fall meeting at which Dr. A. W. Rider of Los Angeles, the secretary of the conference, presented the plans and program for this great meeting. A resolution was adopted by the committee to the effect that the Miami Association B. Y. P. U. was entirely in sympathy with this great conference and that it would do all in its power to see that the young people gave it their wholehearted support. A "flying squadron" of three-minute speakers was organized to visit the societies every Sunday night to boost the conference. Each society appointed its own registrar and friendly contests were held between various unions to see which could first register 100 per cent. This stimulated interest as well as registration. Out of the 1400 registrations over 600 were young people. The work did not stop here. The young people of Norwood Church, presented the pageant "On Trial" at one of the evening sessions and the distribution of advertising materials and the matter of ushers was taken care of to a large extent by the associational B. Y. P. U. The conference proved to be a great help and inspiration so much more because of the opportunity to serve.

* * *

Seattle: Several weeks prior to the Seattle Bible and Missionary Conference, Dr. W. I. Fowle of Greeley, Colo., the secretary, appeared before the B. Y. P. U. board and thoroughly sold to them the idea of getting their young people interested in the conference. It was understood that there should be one young person on each local church registration committee whose responsibility it would be to enlist the young people of that church. Boosters or three-minute speakers were appointed from the ranks of the district board to visit the various B. Y. P. U.'s of the city at their regular Sunday evening meetings and "talk up" the conference. In each instance the president of the local union, being a member of the board, would be primed beforehand and ready to cooperate in lining up members. The different unions of the district, twenty-two in all, were canvassed in the same manner on the same Sunday. By the following Sunday there was something new to spring on the young people. Doctor Fowle had arranged for a young people's banquet on the evening of the closing service of the conference. Various members of the conference team were asked to be present and tickets sent to all unions along with circular letters from the president of Western Washington B. Y. P. U. as well as from the district president. The banquet proved a success from both a social and inspirational standpoint, 256 being present, which was the full capacity of the dining hall in the First Church. When the opening chorus announced the beginning of the evening session in the auditorium above, the young people marched up in a body. They say "we feel well repaid for the efforts in enlisting young people for this conference, not only in the increase it gave the attendance, but in the permanent value of our splendid conference program in molding the interest of our younger generation of Baptists."

* * *

San Francisco: The chairman of the publicity committee for the conference was Hugh Thomas, state B. Y. P. U. publicity director; and the chairman of the "pep committee" was Harold K. Langdon, first vice-president of the state B. Y. P. U. The "pep committee" was composed of young people to whom the matter of songs, yells, etc., for the conference was left. There was a contest for the best original song. This committee visited numerous young people's societies, working up this feature of the program, and, of course, promoting interest in the conference. On the first night the delegations were marked by unique headgear and many clever songs and yells were given. There were more than 500 young people present at that session. Besides, young people served on the various committees and at the Loyalty luncheon which here included both men and women, the California-Nevada Volunteers (Life Service League) took active part.



# Our Own Folks



## Impressions of Mexico

By Edwin R. Brown

Due to the generosity of Dr. J. W. Brougher and members of the Temple Baptist Church in Los Angeles, I was enabled recently to take advantage of an invitation to participate in the Mexican national lawn tennis tournament. There were eleven foreign players as guests of the republic, and the tournament was one of the most successful sporting events ever staged in Mexico City.

I had the pleasure of traveling from Los Angeles to Mexico City in company with six world famous tennis stars. When they knew of my occupation as missionary among the Mexicans they dubbed me their "sky pilot," and I had the fun of initiating them into many of the mysteries of Mexican dishes and customs.

The trip on the way down from Laredo was very delightful, and traffic was heavy. The only sign of abnormal conditions that appeared was the presence of a guard of twenty soldiers on every train. When I asked the guard why, he replied that it wasn't because of any present danger they carried a guard, but as a precaution against what might be.

The first thing that struck me in Mexico City was the Ford. In the six years since I was in the capital, Henry Ford has done more to speed up Mexican life than any other man or institution. Where formerly the sleepy-eyed horses pulling the open barouches could scarcely be urged out of a slow trot, now the Fords whizz by at the rate of forty miles an hour, and the honk of the auto horn or the wide open cutout drowns every other noise.

But with all the increase in speed, there still remains the delightful native courtesy, and we who were the guests of the nation found nothing lacking in that exquisite attention which looked after and anticipated our every need, and afforded us every entertainment.

During the tournament we found that the audience of Mexicans from the highest circles of business, government and society appreciated all the finest points of the game, manifesting as much enthusiasm in a tennis match as the common people do at a bull fight. South Africa, Spain, Honolulu, and the United States were represented, and I could not help but think that if the nations of the world could only be brought to treat each other with the same high and chivalrous courtesy which is manifested in an international sporting event, it would be the solution of the problem of world wars.

I found the Baptist work in Mexico City and in Puebla, my former fields, prospering greatly, but sadly in need of funds for extension of the work and the entering of open doors. Our good missionary doctor, C. E. Conwell, still sustains the burden of the work of the Baptist hospital in Puebla. Dr. A. B. Rudd, our superintendent in Mexico City, tells me that never before have such splendid results been obtained in the gospel work in Mexico as now. Of similar nature were the reports given me by Methodist and Presbyterian workers. In spite of all the past, Mexico is more open to the gospel today than ever, and now is t psychological time for a tremendous outpouring of men and money on the part of American evangelicals for the winning of the Mexican people for Christ.

Politically the situation in Mexico City is somewhat tense, and this is having an adverse effect upon business. However, it is hoped that no serious trouble will develop on account of the election of a new president. Obregon has done much to bring more settled conditions, and his influence and prestige will probably be able to keep the unruly elements from rocking the ship of state too violently.

Returning to "America," I bring deeper engraved than ever my appreciation of the Mexican people, their courtesy and kindness, and am more than ever convinced of the marvelous opportunity presented to Christian Americans by the unevangelized multitudes on our southern frontier.

## Philadelphia Letter

By Arthur C. Baldwin

Our distinguished Baptist brother, Lloyd George, has come and gone. We were ready to give him a great time, but he would have none of it. He was here but a few hours—visited the shrine of liberty, told us in the Forum that he "would rather trust the Liberty Bell of democracy, even though it were cracked, than the tocsin of autocracy," and departed, leaving the special reception committees appointed by the various ministerial conferences high and dry with nothing to do. What a time we would have given him if we had had a chance.

The great Bible and Missionary Conference was held as per schedule in the Baptist Temple, Nov. 5-7. Everything that could possibly be done to advertise it and insure its success had been done by Rev. Floyd L. Carr, with the cooperation of our local board of promotion, through five weeks of earnest campaign. Four-minute speakers bombarded the churches. The campaign for registration was vigorously pushed and a really great program of information and inspiration was set before us. The dinner conferences were particularly helpful. The difficulty of bringing all this home to the churches remains very real, however. We have a challenging and mighty task before us.

The first of the two meetings of the Baptist Social Union was held at Lulu Temple, Thursday evening, Nov. 22. The speaker was the Hon. Martin G. Brumbaugh, former governor of Pennsylvania, who took for his topic, "A Citizen in a Crisis." I am writing too soon to say how he handled it. Certainly courage and faith are needed.

As so confidently predicted in my former letter, the municipal elections revealed a machine candidate elected for mayor, with a majority of almost 300,000. With him has gone in a machine council, nineteen out of twenty. I am not planning to join the school of prophets, however, because of this accurate prediction. It is a time for mourning. They told us the tax rate would not be increased. The assessments have been, however, and millions of increased income will be available without a change in the rate. If only this increased load of taxation could be carried by the multitude of people who refused to register! They did not come up to the help of the Lord against the mighty.

The sentiment among the churches against the scandalous lack of law-enforcement in the city is growing and making positive expressions. It is high time. One of our judges, for example, has ruled that when liquor in transit in an automobile is discovered by a police officer nothing can be done about it without a search warrant. The only thing for the policeman to do is to send the bootlegger rejoicing on his way. There seem to be hundreds of ways of breaking the law, but only one of enforcing it. Unless law-enforcement officers hew to the line and follow every rule exactly to the last letter, the courts are sure the palladium of our liberties is in danger. The other danger of law defiance they seem to disregard. Another judge, in sentencing a boy in his teens to prison for ten years, denounced a certain saloon that he located and called by name as a place where boys congregated and stayed all night. The police, however, know nothing of this place and it continues without disturbance. Politics, corrupt magistrates, judges, who if not corrupt are in sympathy with the wet program, have combined to make this city one of the wettest on the continent. It seems that at last, however, even the lethargy of our citizens is being disturbed. On a recent Sunday the papers reported that 200,000 people indorsed the appeal of their pastors for a program of law-enforcement. The churches are organizing by wards and the pressure of organized decency has already made a dent in the

official consciousness. It may be that we shall have some good things to report before long.

The Roxborough Baptist Church held an installation service for the Rev. J. Foster Wilcox, on Thursday, Nov. 15. Rev. George S. Young, of Jenkintown, on Oct. 28, celebrated the tenth anniversary of his pastorate there. During that time the benevolences have increased from $900 to $4,300 a year and current expense from $2,300 to $5,200. Last year the Unruh Memorial Chapel was erected at a cost of $35,000. It has been a strong and large pastorate. We hope that Pastor Young is entering upon a second decade of similar service.

The First Church at Kennett Square is reporting a happy time. Pastor B. D. Stelle has a new parsonage that was erected last year and now the church is planning a new building on a very choice lot. He had two baptisms recently.

Our brother, Carter Helm Jones of the First Church, continues on his indefatigable way. He seems to carry on almost as a recreation a program of sermons and special appointments that would send ordinary men to the sanitarium. On Nov. 13 he attended the Centennial Association of the Virginia Baptist General Association in Richmond, as a fraternal delegate from the Northern Baptist Convention. During the week of Nov. 18 he preached every night at the Clinton Avenue Baptist Church of Newark, N. J. To these special appointments he adds a regular series of dinner talks and other engagements. The only trouble Doctor Jones seems to have is the absurd rule that limits a week to seven days. He could fill it if it were twice as long. It need not be added that every Sunday he is feeding his people, as always, with the finest of the wheat.

Among the recent speakers at the Baptist conference have been Prof. Francis H. Green of Pennington Seminary, on "Wit and Humor"; Dr. Ellen C. Potter, who is at the head of the welfare department of the state; Rev. Cornelius Woelfkin; Prof. E. B. Pollard of Crozer read a strong paper, "Can the Evangelical Faith Live With the New Learning?" It was an utterance which made the judicious and lovers of concord to rejoice. I wish it might be printed in full.

## California Letter

By George E. Burlingame

California Baptists are a bit puffed up in view of the fact that four of the thirty-five Bible and Missionary conferences were scheduled for the Golden State; and Northern California gloats over the peculiar distinction involved in holding three of these four in that territory, at San Francisco, Fresno and Sacramento.

San Francisco Baptists witnessed the unprecedented when 600 men and women attended the Loyalty luncheon at the Palace Hotel, filling to overflowing the immense ball-room. The Los Angeles women numbered 800 at two simultaneous luncheons, and the total registration exceeded 2,000. The movement appears to be the most promising enterprise of its kind ever undertaken by Northern Baptists.

### The Tanforan Revival

After eleven years of freedom from the curse of race-track gambling in California, marked by the dismantling of the infamous old Emeryville Track at Oakland and the abandonment of Tanforan near San Francisco, a pretentious revival of horse-racing was staged in November with a meet at the historic old track where in the old days jockey and tout and book-maker foregathered to fleece young bank clerks and to involve multitudes in ruin and sorrow through gambling on the races. Tanforan has been renovated and enlarged, and nearly a month of racing was announced under the auspices of men of wealth who represent some of the most prominent families of San Francisco.

California law prohibits gambling on the races; and assurances were given through the press that there would be no betting and that the management would rigidly enforce the laws against gambling. Several gestures were made in accord with this promise, and a few arrests were made at the grounds while it was evident that the same old crowd of gamesters which formerly haunted Emeryville and which now sojourn at Tia Juana were tremendously interested in the "ponies" at Tanforan. Within a few days after the opening, sporting writers in the San Francisco dailies were frankly affirming that betting was essential to the success of horse-racing, and that the meet had been put on at Tanforan with the expectation that public sentiment could be developed in favor of a repeal of the law against race-track gambling. A sample of such writing is the following from the *Chronicle*: "To the old timer the most interesting consideration was if the Pacific Coast Jockey Club's philanthropic scheme of conducting an expensive race meeting with all book-making and betting prohibited could possibly succeed, either from the club's point of view in making a very heavy investment or from the public's standpoint in being deprived of what has always been held to be an indispensable concomitant of the sport . . . But how very natural is this instinct of speculation and how inseparable it is from all human affairs. When life itself and every business transaction is naturally a gamble, whether one is in possession of a peanut stand or a seat on the stock exchange—what can be the *raison d'etre* of a horse race if the spectator is restricted by law from preferring one horse to another and expressing that preference by the pocketbook that talks?"

### Rupert Stirs up a Rumpus

The University Fine Arts Society of San Francisco heard an address recently from an invited guest, which started a vigorous discussion in the community on the divorce question. Rupert Hughes, author and movie director, advanced the following propositions, according to the local press reports: "Divorce is moral; a husband or wife should be able to divorce his or her mate by sending notice to that effect by registered letter; a couple who live together in unhappy married life because of divorce laws, or because one will not agree to dissolve the partnership, lead hideously immoral lives; this is not a Christian nation, and divorce laws based on biblical teachings should not be imposed upon the nation; marriage is not sacred, but love, motherhood and fatherhood are,"

When it is remembered that movie directors are the caterers who concoct the celluloid pabulum of the American people and mix the moral ingredients that make up their daily film ration, the utterances of Mr. Hughes become significant. The query arises: If the youth of America are fed on movies prepared by men holding such views of marriage and the family, how long will the American home last?

### The Hollywood Horror

The fourth industry in the United States, with its center of activity at Hollywood, is in the doldrums, and several thousand camera moths of filmdom are anxiously facing a hard winter. The wild debauch of extravagance in production of "supreme" films and the unbelievable kiting of salaries to movie stars have reached a climax and now the performers are "getting the ax." Two of the largest and most famous studios are closing down; others are expected to follow. A Los Angeles dispatch to the *San Francisco Bulletin* gives some light on the conditions which have precipitated the movie panic, in the following paragraph:

"The real trouble is that the motion picture producers don't know what kind of pictures to make, or how to make them. Not only has their bag of tricks been exhausted, but the flag of revolt has been raised by some players, and their cry is, 'I don't want to be good; it isn't life.' They refer to the parts assigned to them.

## Our National Perils

By Howard W. Pope

**GREAT perils face our nation now,**
**Which call for thought and prayer;**
**And God, to whom we humbly bow,**
**Commits them to our care.**
**When millions crowd our favored land,**
**Who cannot read or write,**
**They will become a dangerous band**
**Unless we give them light.**

**When forty-six in forty-eight**
**Said, "Prohibition's right,"**
**The folks who sneer and even hate**
**Should be condemned at sight.**
**When bad men seek to find a flaw,**
**Where voters did agree,**
**We must compel respect for law**
**Or bow to anarchy.**

**The Man of Nazareth should rule**
**The hearts of all mankind;**
**Then war and greed would not befool**
**The nations that are blind.**
**The words of Jesus we recall,**
**And his inspiring plan;**
**He taught us to be kind to all**
**And love our brother man.**

"This revolt has started under alien leadership, with Pola Negri, the Polish actress; Ernst Lubitsch, the German director; Eric von Stroheim, the Austrian director-actor, and Charles Chaplin—not the Charlie of the baggy pants and funny feet, but Charles Spencer Chaplin, the producer-director—the same Charlie, only different, of England. They claim that our motion picture plays are going stale because they do not mirror life. "I don't want to be good; it isn't life!" And this, in America the Beautiful!

### The Greatness of Jesus

The public orator of the University of Cambridge, Prof. T. R. Glover, says in one of his books, "One of the weaknesses of the church today is—put bluntly—that Christians are not making enough of Jesus Christ." The same sentiment finds expression in a recent note in a prominent English journal, the *Saturday Westminster*: "In the age that is coming the Christian faith will have to make either much bolder or much lower claims. If the pitch is reduced many more will join in but only for a time. A Christianity which is willing to abdicate its royal dignity and take its place as one interest among many will not greatly interest mankind." These reflections concerning the unique preeminence of Jesus Christ provide a canvass on which to display a paragraph from a recent sermon preached by the pastor of the First Unitarian Church of Sacramento: "Was not the greatness of Jesus his all-embracing humanity, that took every one into his heart? He did not believe himself to be God. He did not even believe himself to be the Son of God, except as his fellow men and women were....Some day the world will do this great soul justice. Some day, when the human race has grown older and wiser than it is today, and weary of strife, it will turn from worshiping him as God to listening to him as prophet and teacher, and down the dim aisles of time mayhap will catch the true significance of his words and his life."

With streams of poison like this flowing from so-called Christian pulpits to rob our young people of a living faith in a living Lord, it is good to note that Baptists in California are substantially a unit in their unflinching loyalty to their risen Redeemer, and fearless in their avowal of faith and his deity. They are in joyous accord with the truth so clearly set forth by Dr. F. C. Spurr in his notable series of articles on the person of Christ which appeared in THE BAPTIST last winter. They profoundly believe with Renan (who spake better than he knew) that "whatever may be the surprises of the future, Jesus will never be surpassed."

## Oregon Letter

BY LEONARD W. RILEY

### Linfield College

Yes, Linfield College opened in September as it has done annually since the year 1857. In all these years there has been no interruption in its work. The registration for the present semester is now 256, which is running parallel with our best record of last year. There are 100 freshmen and thirty-seven seniors, this being our largest senior class. The states of Oregon, Washington, Idaho, Montana and California are all well represented as usual. There are also two Russian, one Japanese and four Filipino students. Five of these are preparing for Christian work among their own people. No others better exemplify the Christian religion on our campus than do these foreign students.

The faculty remains the same as last year except that Miss May Chalfant succeeds Miss Arlie Salmons as teacher of French and Spanish. One addition to the number as constituted last year is Mr. Eric V. Sandin of Connecticut, who is the new assistant teacher of English.

The spirit of the institution indicates further progress toward the Christian ideas and ideals for which Linfield College has always stood. Faculty and students alike believe this will be Linfield's best year.

### New Houses of Worship

The week ending November 9 witnessed the dedication of a new church building at Medford. The dedicatory sermon was preached by Dr. John Snape of Oakland, California. This is the first large, modern church building to be erected in Medford. The cost is approximately $52,000. The equipment is complete, including a good pipe organ. The building is of the Spanish type of architecture of solid brick finished with stone-stucco. The pastor is Rev. Frank R. Leach, a graduate of Rochester Theological Seminary of the class of 1891. He is having a successful pastorate.

The Baptists of Arleta are likewise rejoicing over the completion of a new house of worship. This building cost approximately $40,000 and was dedicated during the week following Sunday, Nov. 11. The morning sermon was delivered by Dr. George R. Varney of Linfield College. The dedicatory sermon was preached in the afternoon by Dr. Thomas J. Villers of the White Temple. Harry W. Stone, of the Portland Y. M. C. A., led in raising the balance of the funds needed. The evening service began with the baptism of fifteen candidates and closed with an even dozen responding to an invitation to the Christian life and fellowship. The energetic pastor here is Rev. Owen T. Day, who is a comparatively recent product of Linfield College and Newton Theological Seminary.

### A Fruitful Pastorate

On Sunday, Nov. 4, Dr. Charles L. Trawin completed six years as pastor of our college church at McMinnville. During these years 460 have been added by letter, 158 by baptism, and fifty-six by Christian experience; also, 472 have been dismissed to other churches and 100 dropped from the roll. The present membership is 771, of whom about 200 are non-resident. There is not a wealthy man or woman in this church. The following financial record of these years is, therefore, significant of a genuine devotion to our great cause. The total contributions in the six years have amounted to $58,780.54, of which $33,149.70 was for benevolence. In other words, for every dollar spent on itself this noble church has given $1.29 for others. During this same period over $30,000 cash has been raised for the new building, the basement of the Sunday-school unit of which is now under construction. This unit will cost about $60,000 and the completed building approximately $100,000. The pastor of this important church has the pleasure of presiding over a midweek prayer meeting which fills the present main auditorium to its full capacity. Members of the faculty and student body of Linfield College are largely represented in these gatherings.

### The Income Tax Law

Oregon has quite a reputation for trying out many new things. There is not lacking among its citizens the spirit of willingness to try anything at least once. The possibility of harm resulting

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from the trial seems not to deter them at all. On Tuesday, Nov. 6, a vote was taken on the question of a state income tax. Preceding the election there was a marked difference of opinion concerning the proposition. When the votes were counted, the measure had carried by a very small majority. No great elation has followed this success, but, on the other hand, there seems to be rather a subdued spirit because of the uncertain results which may follow. Some are positive that those who have capital to invest will keep away from Oregon, while others are equally sure the new law will catch our wealthier citizens who are today making practically no contribution to the expenses of the state goernment. Time will tell the story.

## Centennial Celebration at Rutland

By W. A. Davison

The First Church, Rutland, Vt., Rev. George W. Peck, Jr., pastor, celebrated its one hundredth anniversary Nov. 11-18.

The first address was delivered on Sunday morning by Helen Barrett Montgomery. In the evening Pastor Peck delivered a sermon showing the work accomplished.

On Wednesday evening there was a fellowship supper, to which over 400 people sat down. Pastor Peck presided and music was furnished by the male quartet. Special tables were reserved for former pastors, Rev. Charles A. Rees and Dr. Gibbs Braislin. Doctor Braislin's pastorate was the longest in the history of the church, covering a period of fifteen years. The members of the church, who had been baptized or married by the above-mentioned pastors, were invited to sit at the table with them and renew the former acquaintanceship and fellowship. Greetings were brought from the pastors of the Advent, the Congregational, the Methodist and the Universalist churches. The history of the church was read by Mrs. Katherine Kinsman Johnson, whose father, W. R. Kinsman, had been elected to prepare and read the history, but who was called home shortly after beginning the work. His daughter, Mrs. Johnson, took up the work and completed the history.

The First Church, Rutland, was organized Aug. 17, 1804, with thirty-four charter members. This church continued for ten years, when, because of deaths and removals, the services were discontinued and the church disbanded. In 1818 a few Baptists began meetings in what is known as Mill Village, the interest and attendance increasing so that on Nov. 25, 1823, a church was organized and recognized by a council made up from neighboring churches. This church is still in existence and doing splendid work today. The meetings at first were held in the various homes, but in 1827 a building was erected which was occupied for forty-five years. The first pastor was Rev. Isaac Fuller, who served for two years and was succeeded by Rev. Hadley Proctor. The church immediately organized a Sabbath school and also entered into fellowship with the Vermont Association, which was the forerunner of the Vermont State Convention. In the early 60's this church came out strongly in favor of the abolition of slavery. Even after the windows of the church building had been smashed by stones and brickbats, the people remained brave, invited a contraband of war to speak in behalf of freedom and took a collection for destitute contrabands. The church continued faithful under different pastors, but there were no events of special importance until 1871 when the church decided to find a better location and put up a better building; the present church edifice was then erected. When ground was broken Harmon Clark drove the team and Deacon E. W. Horner held the plow. The first $1000 for the new building was pledged by George A. Tuttle, father of the present moderator of the society, Mr. Egbert C. Tuttle. The total expense of the new building was $42,000 Since that time an addition has been built and the church edifice thoroughly modernized and a new parsonage secured, so the property at the present time is worth over $100,000. It ought here to be mentioned, as an encouragement for other city churches, that Deacon E. W. Horner established a little mission at North Clarendon, which was later taken up and successfully carried on by Deacon B. W. Marshall for fifty years, and during that time more than 100 members were added to the Rutland Church from this North Clarendon Mission. The mission today is being carried on by Deacon Clayton Fuller. Rev. Edward Mills was the faithful and efficient pastor during the construction of the new edifice and removal thereto, but in 1875 tendered his resignation and closed his work. He was succeeded by Rev. J. K. Richardson, who remained eight years, receiving nearly 200 into the church by baptism. Rev. Charles A. Rees succeeded Mr. Richardson and did splendid work until 1890 when he was called to Minneapolis. Rev. Gibbs Braislin was the next pastor and remained fifteen years, gathering into the church a large number of strong men, and building the church up in every way so at the time he resigned to accept a call to the First Church of Gloucester, Mass., the church had 575 members, over 250 having been received during his pastorate, making the church the largest Baptist church in the state. Doctor Braislin was followed by Rev. Eugene Haines, who remained about four years and was succeeded by Rev. Franklin Irving who also remained about four years. In 1915 the present pastor, Rev. George W. Peck, Jr., came from Camden, N. J. Under his leadership the church has gone steadily forward, so it now has a membership exceeding 700, with all departments and organizations in a flourishing condition. During Mr. Peck's pastorate a new parsonage has been purchased and a new pipe organ secured, the gift of Mrs. Mary Horner Stewart of Seattle in memory of her father and mother, the late Deacon and Mrs. E. W Horner, and her sister, Eva Horner Richardson. The auditorium has been redecorated, new memorial windows put in and electric lights installed. Probably the greatest achievement of the church during its entire history was in 1920 when they secured in pledges for the New World Movement their entire quota of $21,300, which it is believed will be paid in full on or before April 30. The church now has a permanent endowment of $12,000. Last year more than $7,000 was raised for current expenses and benevolence.

The oldest member in the church is Mrs. Frank S. Hale, while the three earliest baptized living members are Mrs. Mark E. Tenney, 1858, Mrs. L. L. Pearsons, 1866, and Mr. Egbert C. Tuttle, 1867. The building committee of the present church edifice in 1871 were George A. Tuttle, E. W. Horner and John Murray. Sons of the church in the ministry at the present time are Rev. Edward Abar, Rev. Harry Whitcomb and Rev. R. A. Moore.

The celebration continued on Thursday evening, November 15, when Doctor Braislin preached and Rev. Charles A. Rees officiated at the ordinance of the Lord's Supper. On Friday evening there was a musical and pageant.

Dr. Doris O. Tuttle, a graduate of Smith College and of Woman's College of Physicians and Surgeons in Philadelphia, who has also had one year of interneship and is soon to go abroad as a medical missionary, presented to the church in behalf of the Northfield girls a silk Christian flag, which is to stand on the platform along with the stars and stripes.

Sunday morning, Nov. 18, an anniversary sermon was preached by Dr. W. A. Davison, who at the close of his address called upon the entire congregation, be-




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cause of what God had done and the service of the fathers and mothers in Israel, to reconsecrate themselves to the service of God and their fellowmen. Sunday evening Rev. Herbert F. Stillwell, as preacher, and Arthur W. McKee as singer, began a series of evangelistic meetings, to continue eight days.

## Howard G. Colwell

By John C. Crouch

The cause of Christian education has suffered an irreparable loss in the death of Prof. Howard G. Colwell, formerly of St. Louis, lately of Loveland, Colo. I do not refer alone to the particular field of the denominational college. His influence in this field was great. While a teacher for a few years in La Grange College he made impressions that will never cease to bear wholesome fruit. His constant interest and cooperation with all our denominational schools was helpful. His encouragement to young people to attend these schools was effective. His earnest desire to regain his health sufficiently to again resume his work in a Baptist college was with him to the end. In his judgment, however, Christian education was not confined to any particular type of school. There was definite Christian education going on in every class he taught during those many years in the Central High School of St. Louis. If all teachers in our public school system were like him most of our problems in the churches and elsewhere would be rapidly solved. To him it was Christian education to teach and build the attendance to several hundred in the Agoga class in the Third Baptist Church of St. Louis. The tremendous need of training workers for all departments of church activity impelled him in his multitudinous labors—as leader in the early development of the Missouri state assembly at Arcadia Heights, as teacher in other assemblies, as instructor in various institutes and teacher-training courses. Training for kingdom service was his meat and drink. If God or man by any process can increase the numbers of his kind the advance of Christ's kingdom will be accelerated.

# Church News by States

## Atlantic Coast

### MAINE

East Winthrop: The centennial of the church at East Winthrop was observed Nov. 19 with special exercises. A historical paper was read by Mrs. Kilbreth. There was a roll-call and Secretary Mower gave an address on Baptist achievements during the last hundred years. The church has had a typical New England history. Its first pastor was Rev. John Butler, grandfather of Prof. Nathaniel Butler, of the University of Chicago. Dr. Alonzo Bunker was ordained here before his remarkable service in Burma. The church has never been large but has always maintained a high type of church and community life. An interesting element in the celebration was the ordaining of the young pastor, Angus Lyons, after the examination by the council, of which Doctor Mower was moderator and Rev. H. H. Brown, clerk. The exercises included charge to the candidate, by Rev. H. L. Skillin; charge to the church, by Dr. E. C. Whittemore; hand of fellowship, by Rev. D. W. Kimball; and sermon, by Rev. H. H. Brown. Mr. Lyons has been a few months upon the field and pastor and people are working happily and hopefully together.

### NEW HAMPSHIRE

A council on ordination called by the Troy Church of the Dublin Association met with the church Nov. 14 to consider the advisability of ordaining to the Christian ministry H. L. Smith who was serving the church as pastor. Mr. Smith graduated from the Gordon Bible College in June. After examination of the candidate the council unanimously advised the ordination of Mr. Smith. Services for the ordination were held in the evening of the same day. Rev. W. D. Swaffield of Keene served as moderator of the council and F. L. Brown of Troy as clerk. The ordination sermon was preached by Pres. N. R. Wood, of the Gordon Bible College. The prayer of ordination was by Rev. D. S. Jenks, secretary of the New Hampshire Convention. Rev. R. H. Tibbals of Antrim welcomed Mr. Smith into the Christian ministry. The charge was given to the church by Rev. D. M. Cleveland of West Swanzey and the charge to the candidate by Rev. Edw. Babcock, of Lowell, Mass. The Troy church is a typical New England village church and the pastor and people are working enthusiastically together.

A new pastor has come to the Swedish churches of Manchester and Concord. Rev. David Tillman, immediately upon his arrival in this country early in October, took charge of these two fields. He is a good preacher and a fine musician. Receptions have recently been given to Mr. and Mrs. Tillman by both the Manchester and Concord Swedish churches. The work is opening with promise.

Special evangelistic services are being held in churches throughout the state. Among the churches putting forth special effort is the First Church of Nashua and among those aiding in this service is Rev. W. H. Freda of the Clarendon Street Church, Boston.

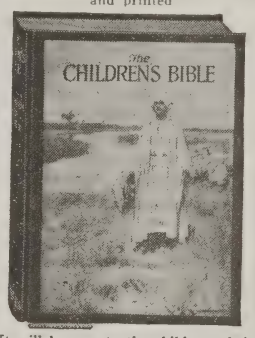
Americanization work is given special attention by the First Church of Manchester. A successful Chinese Sunday school has been conducted for a year and earnest effort is being put forth to reach other races in the city. This work was originally inaugurated under the incentive given by Miss Marion Lathrop, New England secretary for Americanization work of the Baptist Home Mission Society. An Americanization social was held in the church on the evening of Nov. 20 when seven or more nationalities were well represented. This was held under the auspices of the Chinese boys of the Sunday school. Syrians and Swedes were present in the larger number. Central Europe was also represent-

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ed. A cosmopolitan program was given both in English and foreign languages. No doubt holding this Americanization social will aid much in the further progress of this department of work by the First Church of Manchester.

Rev. J. K. Miller, pastor at large of the state convention, will hold a series of meetings beginning Dec. 2 with the church at Wolfeboro Falls, Rev. T. H. Scammon pastor.

Rev. G. C. Kincaid is assisted by Rev. B. C. Bubar of Maine in holding evangelistic services at the South Church, Laconia. The meetings are largely attended.

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## CONNECTICUT

The Bible and Missionary Conference in New Haven was a great success. More than 1300 registrations. The reaction throughout the state is wholesome.

The Rockville Church, Rev. R. W. Ferguson pastor, held its annual roll-call and church supper on Nov. 15. The roll-call collection amounted to $300.

The Messiah Church, Bridgeport, celebrated its thirty-fifth anniversary during the week beginning Nov. 18. The work of the church is in a flourishing condition. Rev. Walter Gay is the pastor.

Nov. 6-8 the Stamford Church celebrated its one hundred and fiftieth anniversary. Under the leadership of the present pastor, Rev. W. J. Barnes, the church has been undergoing extensive repairs. The outlook for the work is most hopeful.

The South Willington Church has suffered an irreparable loss in the passing of Mrs. Fanny Parker Hall, widow of the late Gardiner Hall. Mrs. Hall was a woman of sterling character, and because of her high devotion to her Lord was a generous giver to all worthy objects. She and her family are represented on the foreign field by the Willington Hall in Burma.

Immanuel Church, New Haven, Rev. John B. Pharr pastor, celebrated its twenty-fifth anniversary, Oct. 26-29.

Rev. J. W. Grainger, formerly pastor of Calvary Church, Bridgeport, has been installed as pastor of the Memorial Church of the same city.

The Hungarian Church in Wallingford is rejoicing in the leadership of Rev. Nicholas Dulitz. Mr. Dulitz is a strong acquisition to the Baptist forces.

Central Church, Hartford, welcomed into its membership ten new members, Nov. 4.

Ten Loyalty luncheons have already been held throughout the state. They have been largely attended by the women of the churches, enthusiasm running high.

Dr. C. A. Detweiler of the Home Mission Society was the speaker in the First Church, Bridgeport, on Nov. 25, and Dr. E. Leroy Dakin, of the Temple Church, Brooklyn, spoke in the Empire Theater, under the auspices of the federated Bible classes of Bridgeport, on the afternoon of the same day.

Rev. H. C. Speed and wife were formally welcomed to the pastorate of the Middletown Church, Nov. 9. Dr. A. C. Coats, secretary of the Connecticut Convention, conveyed to Mr. and Mrs. Speed the greetings of the state. Already Mr. Speed is showing himself a strong and capable leader. Connecticut most heartily welcomes him.

## WEST VIRGINIA

Five regional Bible and missionary conferences were held the week of Nov. 18 at Hinton, Charleston, Huntington, Parkersburg and Clarksburg. Dr. J. Y. Aitchison, Mrs. J. M. Baker, J. F. Ingram and L. C. Hylbert were the leaders, not to mention such state leaders as Secy. A. S. Kelley, Dr. E. J. Woofter and Secy. F. E. Brininstool. At the Charleston Conference the Baptist Temple building was well filled for morning, afternoon and evening sessions, many prominent business men attending the three sessions.

The new Baptist Temple buildings of Charleston are being rushed, hoping to have three units under cover before bad weather. The old Temple building is taxed practically every Sunday and two departments of the church school are conducted in the Y. M. C. A. across the street from the church. The Fred O. Blue Bible class for men has reached an attendance of 180. On a recent Sunday the offerings for the day totaled more than $22,000. Despite the great building program the Temple Church stands a close second in contributions to denominational missionary objectives of the past six months.

Fifth Avenue Church, Huntington, the largest Baptist church in our state, was the scene of the Huntington missionary conference and that was followed by a great training school of methods under the leadership of Secy. A. B. Withers of the state. They have had such leaders as Miss Meme Brockway and Mr. Harry V. Meyer.

The 100,000 Baptists of West Virginia are alive to the denominational program and are "on the march."

## NEW YORK

The Tabernacle Church of Utica, Reverend Edward Bleakney, minister, has recently added two new workers—Miss Charlotte Shelton and Mr. Clarence F. Read. Miss Shelton is a graduate of Boston University school of religious education and social service and comes from the First Church of Malden, Mass., to be pastor's assistant. Mr. Read is a graduate of the New England Conservatory of Music and has been director of music at Christian Temple, Wellsville, New York, for some years. He comes to Tabernacle as organist and director of music at Christian Temple, baptism has been administered twice recently; 169 have been added to the church during the present pastorate which began March 1, 1922. Beginning in January the Sunday school will have a contest with the Sunday school of the First Church of Syracuse. The attendance at the prayer meeting, at communion and at the Sunday morning and evening services has never been larger in the history of tabernacle. Mrs. Charles R. Vickery of Syracuse is giving six lectures on Japan before the prayer meeting hour.

On Nov. 2 two hundred women of the Chautauqua County Association sat down to an "echo" luncheon in the dining room of the First Church of Jamestown. Inspiring reports were given by the delegates to the Loyalty luncheon at Buffalo and the trial of the association for neglect of opportunity was most effectively presented. The whole program and the work and prayer leading up to it were inspiring and resulted not only in $1273 collected by the women of the First Church but in a good sum not yet fully reported from other churches of the city and association for the continuation fund. Of far greater value than the shower of dollars that fell upon our pictured umbrella was the spiritual blessing received. Many of the young women and girls of the church are now interested in mission work. Several from nearby places went away resolved to hold other echo luncheons in their home churches. All agreed that greater effort is needed, and resolved to be more active in prayer and gift for the cause of missions at home and abroad.

# Mississippi Valley

## ILLINOIS

In the three years that Pastor J. W. Hoyt has served the Belden Avenue Church of Chicago, 440 new members have been received, the finances have been greatly increased and systematized, the spiritual life of the members has been deepened, and the entire community has felt the impact of a sustained evangelistic ministry. On a recent Sunday nearly 700 were in attendance at Sunday school.

Rev. James M. Lively has closed revival meetings of three weeks in his church at Mattoon, assisted by Rev. Albert A. Gordanier of the Paris church. Reports coming from Mattoon give evidence of a revival of the old time religion and interest which is keenly alive toward religious things. From the very first night the church was filled at every service and on Sundays at both morning and evening services from one to two hundred people were turned away from the doors unable to get in. The B. Y. P. U. has outgrown its regular room and moved to the auditorium, only to be rapidly outgrowing the auditorium. Although the church building a few doors away from the Baptist church has been rented for Sunday-school classes there is still a shortage of floor space and a community center building of three large rooms will soon be rented and at the disposal of the classes. Mattoon is one place where all Illinois Baptists are convinced that a new and large building is needed. Their growth is not a sudden thing but the result of seven careful years of organized work by the pastor. As a result of the meetings just closed about sixty Christians will be added to the membership. The leading entertaining feature during the meetings was a men's chorus organized and trained from the big chorus choir by Mr. Gordanier.

## MICHIGAN

Mr. L. H. Mayes, who graduated from Denison University last June and who is now studying at the Divinity School of the University of Chicago, recently supplied the pulpit of the First Church of Benton Harbor.

## IOWA

The Hulme party, evangelists from Ohio, closed meetings at the First Church Humboldt, Nov. 25. Rev. Mr. W. J. Robinson of the First Church, Rockwell City, baptized the candidates the last night of the meeting. Doctor Caul, of the state mission board, spent several nights in the meetings. Delegations came from Baptist churches within a radius of thirty miles. This party opened meetings at the First Church at Algona, Rev. Frank H. Webster, pastor, Nov. 27.

## SOUTH DAKOTA

Rev. Earle D. Sims, of Chicago, formerly missionary to China, conducted a series of travel talks and revival meetings at Wessington recently.

## KANSAS

Mr. and Mrs. John Imrie, evangelistic singers of Topeka, assisted in special meetings with the First Church, Sedan, Rev. Elmer Kirkpatrick pastor. The meetings were largely attended and there were four additions.

# Rocky Mountain States

## MONTANA

Rev. E. L. Hurley, formerly of Nebraska, has accepted the permanent pastorate of the church at Stevensville.

Rev. H. J. Pritchard spent the month of November with the church at Dillon with a view to becoming permanent pastor at this important school center.

Dr. J. H. Spencer, whose father was the first Baptist missionary in Montana and who himself was the first Baptist minister ordained in this state, has taken a position as special pastor-at-large under the convention board and is now with the church at Laurel.

Rev. W. R. Millam, for several years rural colporter missionary, began on Oct. 1 to fill the position of city missionary. He will devote his time exclusively to the urban communities of the state. He will give December to Glasgow and January to Kalispell and Whitefish.

Rev. E. Clutterbuck reports a successful campaign for funds for a new unit for the church at Darby which will be designed especially for social and community center activities.

Pastor Frank D. White of Havre conducted two weeks of special meetings at Livingston during October. Pastor T. L. Huxley of Livingston returned the courtesy by spending two weeks in November with the Havre church.

Miss H. Mary Sundell will spend the month of December with the Baptist church at Belgrade.

The church at Hardin, led by Pastor W. L. Wilson, has purchased lots, looking toward the erection of an edifice at an early date.

The Immanuel Church of Great Falls is completing the basement of its building for social and educational activities.

Rev. Willard Osborn is acting as stated supply for a four months period at Lewistown.

Rev. G. J. Dryden comes directly from the Southern Baptist Seminary at Louisville, Ky., to become district colporter in eastern Montana with headquarters at Miles City.

Rev. Olof Sutherland was recently appointed as district missionary in east central Montana.

## EAST WASHINGTON AND NORTH IDAHO BAPTIST CONVENTION

The Loyalty Luncheon and the Bible Missionary Conference was held in Spokane, Oct. 29-31. A goal of 2,000 attendance had been set. It is probably worth while to remember that there were never over five or six hundred Baptists together in any one meeting in this convention before. The total attendance was 1,500. There was a paid registration of slightly over 500. A rate of $2 per family was made. All young people of high-school age or under were given admission buttons gratis. The

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Loyalty luncheon was held in the Marie Antoinette Room of the Davenport Hotel; 261 paid to attend this meeting. About 100 more filled the galleries for the addresses. The national team consisted of Miss Mabelle Rae McVeigh, Alice Brimson, Miss Ina E. Burton, Miss Helen Monroe, Miss Louise Carter and Miss May Houston. The receipts from the dollar shower reported $1,625. Probably the total amount will be very much larger than this figure. The Bible and Missionary Conference team consisted of Dr. F. W. Padelford, team leader, Dr. T. J. Villers, Dr. Frank Peterson, Dr. Thomas Moody, Dr. W. H. Main, President Corwin S. Shank. National director of laymen, Mr. J. O. Jasperson, addressed the laymen at two meetings; also Dr. George L. White of Los Angeles. Both the laymen's conference and the laymen's banquet were attended by large numbers of the Baptist brethren, 477 being present at the banquet. The interest of the people was shown by the fact that nearly all of those attending the meeting stayed through to the end. Teams from the distant sections of the convention field, representing every association, were present with the expressed idea of understudying the national teams and holding "echo" luncheons and Bible and missionary conference rallies in the various associations. Probably there has never been a Baptist meeting in this convention that equaled this either in point of attendance, in the high and sustained order of addresses given, or in the interest and enthusiasm of the people who had come together. Rev. A. L. Black, religious education director of Idaho, who acted as conference secretary and who, together with a splendid committee worked up the attendance, deserves a word of keenest appreciation. Brother Black endeared himself to all our people in a remarkable way.

Are you satisfied with the responsive readings you are now using in your church? You can make this part of the service of greater interest and profit by adopting RESPONSIVE SCRIPTURES. Rev. George B. Stewart, D.D., of Auburn Theological Seminary says, "I have examined RESPONSIVE SCRIPTURES with considerable care and regard it as an exceptionally good piece of work. The Scriptures are well selected for their use and of the right length. I think the volume ought to have a wide circulation and be of immense service in the home and in organizations of the churches." By special arrangement, it has been made possible to send a sample copy to any church upon request. Association Press, 347 Madison Avenue, New York.

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## Pacific Coast

### SOUTHERN CALIFORNIA

FRIDAY EVENING, Nov. 8, marked a new mile stone of progress in the history of the First Church of Redlands, S. Fraser Langford, pastor; 276 partook of the substantial supper served by Mrs. W. R. Heacock and her many willing helpers. The Boy's Notcher Club was also served at the same time. The reports showed twenty-two baptized, seventy-one received by letter, fourteen by experience and twenty-two by affiliation. The present membership is now 829, including student affiliated members. 600 members have been received in the last four years and two months. The Sunday-school enrolment is now 785. Total amount of money contributed to all causes during the year was $29,194.88. Of this amount $16,286.19 goes to the New World Movement, $549 to Near East relief, $179.65 to Japan relief, $11,018.67 for local expenses—$2.60 given for benevolence for every $1 given for local expenses. In addition to these amounts $55,000 has been pledged to the first financial unit for a new church building, costing $150,000.

### WESTERN WASHINGTON

NINE DISTRICT ECHO Loyalty luncheons and Bible and missionary conferences were held in Western Washington Convention field during the week of Nov. 12. One evening and the full day following were given to the sessions. Three teams of three to five persons each led. Bible expositions, addresses on stewardship, prayer, and missions, with conferences on our denominational program; broadened vision, intensified interest, quickened the spiritual life and inspired to better service for Christ. The women's meetings were unusually informing and attractive. It is felt that a great blessing must come to all the churches as a result and a consequent larger sharing in the great work of the denomination. Many said, "We ought to have these meetings every year."

### OREGON

ON Nov. 4 THE NEW church at Medford was set apart, Rev. John Sharpe, of Oakland, Calif., preaching the sermon, and Dr. O. C. Wright of Portland bringing the congratulations of the Baptists of the state. The edifice cost approximately $52,000, and its thirty-one rooms are equipped with every modern device for efficient service, from a fine gymnasium in the basement to a magnificent Reuter pipe-organ in the auditorium. The lighting is by the indirect system and the building is heated with modern gas furnaces. Each department in the Bible school has its central assembly room and separate class rooms with solid walls, built-in class cabinets and blackboards. The dedication services listed all week, Tuesday night witnessing the dedication of the new pipe organ, Wednesday being "open house" and ending in a banquet at which the mayor and representatives of the citizenship of Medford took part. Thursday was "fellowship night," greetings being brought from the churches of the Association by Rev. C. M. Cline of Grant's Pass. On Friday night Dr. W. T. Milliken, director of religious education for Oregon, brought a message to the young people and their friends.

ON Nov. 11 THE ARLETA church of Portland, Rev. Owen Day, pastor, reached the high water mark in its history. Dr. George R. Varney of Linfield college spoke in the morning at the first service held in the auditorium unit of their new church building. Dr. T. J. Villers, pastor of the White Temple, spoke in the afternoon, Dr. W. T. Milliken addressed the young people at thir service, and at night, after a song service conducted by Prof. Findlay and his great chorus choir, Mr. Day baptized sixteen men and young people. Under the generalship of Harry E. Stone, general secretary of the Portland Y. M. C. A., $8,282 was raised, enough to put the church "over the top." Mr. Day gave a brief sermon after which Doctor Wright offered the dedicatory prayer and ten people came forward to confess Christ or to unite with the church. This unit of the Arleta church consists of a large and handsome auditorium with galleries, a basement with social rooms and a splendid gymnasium. The old edifice has

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been removed to the rear and will be used for Sunday-school purposes until the final unit can be built. The cost of this unit is around $50,000. During the week social and musical gatherings have been held in which the entire community have participated. Rev. Owen Day is the worthy son of a worthy father—Rev. Franklin Day of California. He is one of the Oregon boys, and is making good in every way.

ON THE SATURDAY MORNING, following the Portland Bible Conference Mrs. Summerlin, wife of Rev. R. G. Summerlin, pastor at Powers, was stricken with apoplexy and passed away in a few hours. Her husband and six daughters are left to mourn her loss.

THE LAYMEN'S COUNCIL of Portland, at its regular monthly meeting held Nov. 16 voted to memorialize the convention to insist that every organization using denominational funds in the support of workers within this state, confer with the convention regarding such appointment, and work through the convention in its operations. The protest arose because of the action of the general education board in appointing workers in the state institutions without consultation with the convention.

PORTLAND EXCEEDED SEATTLE by at least 100 in registration at the Bible and missionary conference. The entire state was represented.

THIRTY-SIX HAVE united with the Highland church, Portland, as the result of an evangelistic effort conducted by Rev. August Hunderup, who assisted pastor W. L. Riley. Mr. Hunderup has gone to Hood River to assist Rev. C. R. Delapine.

## Our Book Shelf

**Snowden's Sunday School Lessons for 1924.** New York: Macmillan.

A book full of rich and reasonable suggestions. The method of treatment is original, arresting the student's attention, capturing his imagination, stirring up his mental processes, and inspiring him to study and teach the lesson with new vigor and freshness.

**Some Makers of American Literature,** by William Lyon Phelps. Boston: Marshall Jones Company.

In this volume Mr. Phelps treats of eight leading American literary figures—Edwards, Franklin, Cooper, Webster, Lincoln, Hawthorne, Emerson and Mark Twain—in a manner that holds the attention of the reader from beginning to end, for he has the gift of writing entertainingly. Also he truly evaluates each of these "makers of American literature." There may be some disappointment in finding so little of Mr. Phelps own work in his treatise on Lincoln. These essays were first delivered at Dartmouth under the auspices of the Dartmouth alumni lectureships.

**Toward the Understanding of Jesus,** by Vladimir C. Simkhovitch, New York: Macmillan.

This book has had such demand that a condensed edition in paper covers has been published. This can be secured from Kirby Page, 311 Division Avenue, Hasbrouck Heights, New Jersey, at a greatly reduced price. John Dewey says, "I have read this volume with eagerness, appreciation and enlightment. It is the only book of the kind which I have ever seen that appeared to me to place the teachings of Jesus in a living and concrete contact. The book makes clear, it seems to me, the social origin and also the social purport of the teachings of Jesus; and I cannot imagine that it will not prove stimulating and helpful to every religious teacher."

**The Hobo,** by Nels Anderson, University of Chicago Press.

What is a hobo? What makes them? Whence do they come? Where do they live, and how? How many of them are to be found? Where do they camp? What sort of brotherhood exists among them? What brings them together? How are they organized? Is their life one of pleasure or of hardship? Are they vicious? Are they a menace to the country? Are they educated or illiterate? What do they read? What do they talk about? Have they any homes? Have they any leaders, public speakers, poets, writers? Have they any connection with the I. W. W., with anarchists, communists or other radical groups? What do they do for shelter in winter? How do they travel? What becomes of them in old age or sickness? How often we have wished to hear their story from somebody who knows their life and can interpret them sympathetically. This is what Nels Anderson has done in this book. He knows how to think and talk and feel hobo, and he teaches the reader to do so. At the end of the book he presents a broadly and scientifically developed program for dealing with the problem of the migratory worker.

**If America Fail!** by Samuel Zane Batten. Philadelphia: Judson Press. $1.60.

A new book written by Samuel Zane Batten, is in the class of awakeners. It does not profess to give a program, but it stresses mightily the need of both a spirit and a program if America is to succeed. In spirit and purpose it is in the goodly fellowship of Jeremiah, Amos and Micha—and Rauschenbusch. In the one chapter on "The Mission of America," Doctor Batten has rendered a valuable constructive service. The people of the United States have been greatly in need of a few clear "pattern ideas" concerning the nature of real Americanism, and in that chapter those ideas stand out and shine. The pastor or layman who is called upon to make an occasional patriotic address, will find here a mine of rich material from which he can draw year after year for a score of interesting sermons or lectures. Besides this, the book is well adapted for either private reading or group study. It is a worth while contribution to the growing mass of literature that deals with the ethical and social aspects of Christianity.

**Human Australasia,** by Charles Franklin Thwing. New York: Macmillan. $2.50.

President Thwing has combined in this work of 270 pages an interesting book of travel with a suggestive contribution to social and political science. His emphasis is on the human factors rather than the material; he deals with folks more than with albatross or geyser, kangaroo or boomerang, gold or mutton. He discusses at some length the "White Australia" policy which resolutely refuses to admit black, brown or yellow people to the commonwealth;


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and considers that the result of this experiment in race segregation may be one of Australia's chief contributions to civilization. Among the other topics considered are education, the universal vice of gambling, industrial experimentation, and religion. "There are at least three elements, or parts, of civilization in Australasia upon which most citizens are in agreement: one is the duty and right of keeping their civilization white; one is the high function which sports play in this civilization; and one, the third, is the noble place to be given to education." For a brief and readable sketch of this remote and little-known region of the world below the equator, "Human Australasia" is to be commended as truthworthy and full of interest.

**Causes and Cures for Social Unrest,** by Ross L. Finney. New York: Macmillan. $2.

Professor Finney is not an alarmist, but he admits that something has gone wrong in social life. He has courage to look at the situation fairly and to endeavor to see just what is wrong. He sees, for one thing, that the unrest of today is not due to agitators or bolshevists. It rather grows out of the development of machine industry and the autocratic control of money. Causes are at work which are making for the elimination of the middle class. There is a most unequal distribution of wealth, and this cannot be accepted as just or satisfactory. The middle class is the chief sufferer from this unequal distribution, and so has a real grievance. In the latter half of the book the author suggests some practical remedies. The workers must have an effective voice in the control of industry. Taxation must be employed to limit inheritance and prevent the dangerous increase of property for power. There must be a transvaluation of values and all persons must have access to the best things in life. The book does not profess to chart the whole road to Utopia; but it gives a sense of direction and suggests some of the next steps.

**Little Books on Religion.**

The Macmillan Company is putting out small volumes of books treating religious subjects. Their peculiar excellence may be set forth in the statements that writers most reliable in information and notable for literary ability as well as character are selected to prepare them under a rigid editorship. The contents are concise and the salient points well selected and presented in style and diction that make the information in them as entertaining as its educatory, fitting them for the taste of the lay reader as well as for the professional. Each volume is a classic on the subject it treats.

"Buddhism and Buddhists of Southern Asia," by Kenneth J. Saunders, professor in the Pacific School of Religion, is notable for its succinct, clear, and definite presentation of the origin of Buddhism and its history to the present day—its doctrines, principles and its influence on its believers. We have read nothing better, very few equal to it.

"The Religion of the Lower Races," by Edwin Smith, a missionary in South Africa, and a son of a missionary. A thoroughly informed and a scholarly writer. He devotes the book to the history and condition of the Bantu tribes which represents fifty millions of the least uncivilized of the Africans. While the Bantus differ in the dialects they speak, in their social and political economies and in many aspects of their religions, the author claims that those differences are largely incident to province or tribe, and degree of civilization while a race likeness in language and physical features and many customs prove their unity. Bantu is a general term applied to people as we use Latin, Celtic or Teutonic race. The author gives a fascinating description of the governments, politics, social condition, morals and religions of this great people. The merits of the book consist in the information and reliability of the author, the congested limits of the volume and its grip on salient points. The author's suggestions as to the needed preparation of the missionary for that field are priceless.

"The Eucharist in St. Paul," by Stuart L. Tyson, Honorary vicar of "The Cathedral of St. John," New York. If we rightly understand the objective of this book, one at least of its main purposes is to confute the ritualistic fancy that the elements of the Lord's Supper have a sacrificial intent and value as an offering to God. As such the book has, we surmise, a special value to those who are entangled in those vagaries. We have read the book with interest, for it is scholarly and historical, quite exegetical in its explanations of Paul's references to the Holy Supper in First Corinthians—the only references the great apostle makes to the "sacrament" as it is sometimes unhappily called. The views of the author are decidedly "low church" and differ little from the teaching of evangelical churches on the nature and symbol of the great ordinance.

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# Adding a New Chapter to the Acts

By A. H. Henderson

THE happenings out here on the Chinese border are so varied, not to say lurid, that it seems wise to record them as they take place. Today as I came out of the dispensary a group of perhaps twenty people were squatting outside. A whole village wanted to be taken into the hospital! One blind man was the only real hospital case, so, with the exception of three or four other sick people, we accommodated them all elsewhere. The blind man is interesting. He and his wife were baptized ten years ago but had never prayed because "she did not know how" and his prayers were entirely requests for himself. I tried to show them what Christianity really means, and as we talked I learned his history in detail. Thinking of God only as a giver of gifts, he had railed at God when his crops were poor declaring that he did not love us. Soon after he had suddenly gone blind and he feels it is a punishment for what he said.

While we were walking in the city one morning, we met an old man carrying water. We soon learned that last year his whole family of six children died within one month of bubonic plague. He now lives all alone in his large and desolate house. We have visited him there two or three times. This is a part of one of our conversations:

I asked, "Where is God?"

The old man answered, "Up above."

"Do you think he can see us?"

The old man said, "Why yes, he sees us all."

"Can he hear us when we pray?"

"Yes, he hears us."

Then I asked, "Do you think he loves us?"

"Yes, he loves us all just like his children," the old man answered.

"Can he save us from hell?"

"Oh yes, he is stronger than the spirit that rules over hell."

"Will he save *you?*"

"He will if I trust him. He will not unless I do."

"Are you trying to find him?"

"Yes."

"What prevents us from finding him?"

And the old man answered, "Sin in our hearts."

This man has never before been visited by a missionary, has heard no one preach and has read no Christian book. What he believes is not the teaching of Buddhism. This seems to be one of the very rare cases that now and again we meet where the Spirit of God has found a man willing to learn and has given him light directly from above.

Near the old man's house we found a child suffering severely from chronic suppurating tubercular glands. After we had visited the family three times urging them to come for medicine, they decided that we really did want to help the child and the mother came. She happened to arrive at the time for the woman's meeting, was deeply interested and after the meeting, pointing to the Bible from which my wife had been reading, said, "Where did you get that book?" My wife told her it was God's word revealed to us and after listening attentively she said, "I want to enter. I have never once been here before. I never heard this before. I want to be a disciple." Such cases too are very unusual and we pray that the seed may find good ground in which to grow.

God's power was our theme in the bazaar service, and we had good talks and fine attention. Saya Hpo Ttun, the last speaker, in illustrating what he has said, gave the following from his own experience: "In Mong Yaung, fifty days

(*Continued on page* 1439)

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## A VALUABLE GUIDE

From the press of the Fleming H. Revell Co. comes a book, "Church Music" by Edmund S. Lorenz, which in its completeness, sagacious attitude and constructive suggestion, is certainly to be of the utmost value to all interested in the music of the churches and its proper support and encouragement. The author of the volume, himself a practical musician, successful publisher of church music, editor of choir journals and experienced church worker, recognizing the pitiful lack of efficient material for church music courses in the theological seminaries, with a resultant lack of knowledge of and crippled sympathy with the proper place and aims of music as an aid to divine worship and as a spiritual force on the part of many ministers—this expert, from his ample knowledge and experience has planned this encyclopedic survey to meet the lack. And he has succeeded wonderfully well!

He knows and understands actual conditions. Many of the books dealing with musical subjects are too technical, and often too indefinite to be of much value to the non-professional musician. In this troubled field of church-music, practical advice and suggestions are needed. In the general field of music today we have only too many critics who muddy the waters of progress with their prejuidces and half-baked conclusions. The department of sacred music has not escaped this infliction. Hence, the welcome to this sane, sensible and inspiring survey.

Fundamentally, "Church Music" was conceived and designed to meet the needs of the ministerial training schools. It is a textbook to be used as a basis for a definitive course that will acquaint and instruct our future pastors in a subject that has been only too much neglected, and therefore the football of fads and fanatics, The lay-out of the book is logical and coherent; designed to supply basic matter for a whole year's intensive study in the seminary. In addition, a comprehensive list of available titles for collateral reading is supplied. The questions appended to each chapter are to the point and practical. As a prospective text, book it is ideal.

I know of few books that can equal in value the final section of this volume—the portion dedicated to a survey of the organ, its history, development, construction, uses and abuses. Every committee chosen to oversee the choice and installation of a new organ should invest in this volume before any contracts are let or specifications closed.

Another valuable section is that devoted to an anlysis—calm, but authoritative—of our supply of hymns, chants, anthems and other liturgical music. The many varied types are traced back to their sources, whether it be Gregorian plain song, Reformation chorales, Roman motels, Calvinistic psalms, English hymns, American gospel songs and camp meeting tunes, or the several other contributing agencies which are represented in our modern religious music. The varied points of strength, and the defects in each type are dealt with in an apparent spirit of fairness and accuracy. Mr. Lorenz is not playing advocate for any personal prejudice—and this open-minded attitude is one of the most salient points about the book. If every organist, every chorister, every minister—for that matter, everyone—would seriously study this work, the urge for improved church music would receive a vital stimulus. There is an eloquent foreword by Cleland Boyd McAfee, D. D., well known as professor of systematic theology, McCormick Theological Seminary. The factual definiteness and comprehensive certainty of Mr. Lorenz's positive handling of this difficult subject fall no whit behind the enthusiastic and genial admonitions of the introduction. It is a cause for optimism and renewed courage to realize that such a practical, well-written and successfully executed manual is now at our service.

## Adding a New Chapter

(*Continued from page* 1438)

east of Kengtung, there is a woman who was tormented with an evil spirit. She went from one village to another, seeking a place to live, but everywhere the people drove her out because of the evil spirit within her. She tried to live alone but could not escape the evil spirit. At last she was told that if she would go to the Christians she might be healed. She went to their village, they received her and prayed with her for deliverance and for a whole year now she has been free from her tormentor." When Hpo Ttun visited that village, the woman went to him and sitting before him told how great things the Lord had done for her, saying, "I believe in Him and will be his disciple." Is not the power of Jesus wonderful? An obscure village of humble disciples has now become a very "city of refuge" for the tormented slaves of the devil.

## "It Is to Laugh"

### WALKING

"Count that day lost whose low descending sun
Shows not four miles that thou hast walked or run.

And better still: If thou would'st really thrive,
Add to the score one more, and make it five.

And still again: Fate has for him few tricks
Whose daily tale of miles walked numbers six;

And health superlative on him awaiteth when
He brings the score of each day's miles to ten."

**BIBLE SUNDAY**
**December 9th**

**Theme**
THE BIBLE
REMAKING THE ORIENT

**Purpose**
The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at onee or the whole missionary program will be seriously handicapped.

**Need**
The American Bible Society needs immediately $289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**Responsibility**
is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**Opportunity**
is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

*For programs and information address*

**American Bible Society**
Bible House, New York City

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## Fresh from the Field

(*Continued from page* 1424)

**An unusually good work is reported at** Mt. Vernon, Ill., where Evangelists Hoskins and Fleming recently closed a meeting. The church at Princeton, Ind., is now engaged in special meetings under the leadership of the same workers.

**The stereopticon department of the** Board of Promotion has a few Christmas sets of stereopticon slides. There are eighteen colored slides and two hymn slides ("It Came Upon a Midnight Clear" and "Holy Night") in the set with a manuscript in Bible language. If you want to use this set write giving date desired and name and address of person to whom it is to be sent.

**It is reported that the series of sermons** by President Faunce of Brown University have attracted unusually large congregations in the old First Church of Providence, where the former editor of THE BAPTIST, Dr. Arthur W. Cleaves is pastor. These addresses have been broadcasted, greatly increasing the number of hearers. Speaking of the use of the radio by churches, Dr. John R. Hobbs of the First Church, Birmingham, Ala., has reports showing that the services of his church are being enjoyed by homes in twenty-five states.

**We have just learned that at the last** meeting of the board of managers of the Foreign Mission Society a special committee was appointed, consisting of Henry Bond, William T. Sheppard, Rev. M. J. Twomey, Rev. Frederick E. Taylor and Rev. Carter Helm Jones with whom was associated Rev. Joshua Gravett as vice-president of the society, to read all the correspondence in the files of the society concerning which references and charges have been published in recent numbers of *The Fundamentalist* issued by the Baptist Fundamentalist League of Greater New York and Vicinity, and to read relevant portions of such correspondence to the board. The special committee of the board is therefore proceeding with its task and will endeavor to have all the correspondence read prior to the next meeting of the board. A full and thorough investigation is assured.

**Mr. J. M. Williams of Winder, Ga.,** recently wrote the president of Bessie Tift College stating that he wanted to do something definite for Christian education. "The Lord has certainly been good to me, carrying me over many a rough and rugged place, and I have received blessings much more than I deserve. Considering all these gifts from our heavenly Father, we are giving $50,000 in gilt-edge securities to Bessie Tift, the income to help educate worthy girls." The income will begin to be available Jan. 1, 1924. Starting out in life Mr. and Mrs. Williams borrowed $200 to give them a start and now, after twenty-five years of hard work, Mr. Williams is having the joy of giving his money to causes he believes will make for the extension of God's kingdom.


# For the Child at the Center

Christmas is the birthday of the world's most precious child—the Babe of Bethlehem. Christmas means giving, too—for and in His name. Can you go happy this glad Christmas season knowing there is some little one on a mission field for whom your gift of love may smooth the way during the "happy New Year?"

## Christmas Offerings for Christmas Centers

There are at present 26 Christian Community Centers in operation. Others are sorely needed. These institutions minister to Cosmopolitan, Negro, Italian, Japanese, Chinese and Russian groups. They are maintained cooperatively by the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, State Conventions and City Mission Societies. A wholesome development of this work calls for the consecrated giving of a host of old friends and new.

## PROGRAM OF ACTIVITIES

| RELIGIOUS | SOCIAL | |
|---|---|---|
| Bible Stories | Athletics | Entertainment |
| Daily Vacation Bible School | Baths | Family Welfare |
| Missionary Societies | Clinics | Home Building |
| Preaching Services | Clubs | Hygiene |
| Sunday Schools | Community Laundry | Industrial Arts |
| Week Day Instruction | Day Nursery | Kindergarten |
| Vesper Singing | Dispensary | Library |
| | District Nursing | Social Life |
| | Dramatics | Vocational Guidance |
| | Educational Classes | Vacation Camp |
| | Employment Bureau | |

***A Gift to a Christian Center is a Vitalizing Gift***

**The American Baptist Home Mission Society,**
**23 East 26th Street, New York City.**
**CHARLES L. WHITE,** *Executive Secretary.*

**Woman's American Baptist Home Mission Society,**
**276 Fifth Avenue, New York City.**
**MRS. KATHERINE S. WESTFALL,** *Executive Secretary.*

## By Denominational Agreement

The Christmas offering this year is for the Christian Centers in the congested districts of American cities where special needs of children must be met or we shall lose strength as a nation. Provision for the support of this work is included in the regular budget for the current year of the two societies.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

BAP

Volume IV December 15, 1923 No. 46

# The Baptist

Published Every Week by the No... Convention

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DEC 1923

## The New Paradise

"I THANK thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Their own wisdom stands in the way of the wise, because they think they understand everything. Their own intelligence is an impediment for the intelligent, because they are not capable of understanding any other light than that of the intellect. Only the simple can understand simplicity, the innocent, innocence, the loving, love. The revelation of Jesus open only to virginal souls, is all humility, purification and love. But man, as he grows older, becomes more complicated and learns the horrible pleasure of hatred. Every day he goes further from Paradise and becomes less capable of finding it. He takes pleasure in his steady downfall and glories in the useless learning which hides from him the only needful truth. To find the new Paradise, the kingdom of innocence and love, it is needful to become like children who have already what others must strive and struggle to regain. Jesus sought out the company of sinners; but he felt himself with his true brothers only when he laid his hands on the heads of little children.

—*Giovanni Papini*

## Fresh from the Field

**Rev. J. A. Swanson is now settled on** his new field at Brocton, Mass. He was until recently the pastor of the First Swedish Church of St. Paul.

"Football," says the "Northwestern Christian Advocate," "is gradually displacing bull fighting in Spain, according to a native Spaniard and professor of Spanish in the University of Iowa. Slowly reform is working in the home of the bull fighter—slowly, we say."

**Seventy years ago Rev. Seth Reed was** pastor of a Methodist Church in Monroe, Mich. At the age of 100 Mr. Reed recently officiated at the dedication of a new church building in that city. Among his Sunday-school scholars was General Custer, whose home was in Monroe.

**The First Church of Titusville, Pa.,** has suffered a serious loss in a fire which partially destroyed its house of worship. The loss is reported as $25,000 with an insurance of only about $5,000. How would a similar experience find your church? Winter is coming on and the fire hazard will be greater.

**Mrs. Smith Thomas Ford, former** president of the Woman's Home Mission Society, has been seriously ill at the Presbyterian Hospital in Chicago having undergone a serious operation. At the present writing she is reported to be improving with prospects of complete recovery. Doctor Ford is doing double duty as pastor of the church at Wheaton and as one of the teaching staff of the Northern Baptist Theological Seminary.

**Missionary C. S. Detweiler writes:** "Mr. and Mrs. Fred J. Peters have returned to Cuba for a second season of special evangelistic services among the Baptist churches of eastern Cuba. Their first campaign of two weeks, began in Santiago, Nov. 18. They are working with a new mission which is supported by the Cuban Baptist Home Mission Society. This mission promises to be the Third Baptist church of Santiago. Already there have been many manifestations of divine power in their meetings. They ask for the prayers of their friends in the states for this campaign.

**What is probably a unique undertaking** in labor journalism appeared with the issue of the *Denver Labor Bulletin* for Nov. 3, and a supplementary section on Nov. 10, devoted to the church and labor. A frank effort was made by the editor to define the relationship between organized labor and organized religion, and a number of articles were contributed to this end. Use was also made of several articles which appeared in "The Annals" for Sept., 1922, an issue devoted to "Industrial Relations and the Churches." The special issue has apparently attracted much favorable notice in Denver and elsewhere.

**The membership of the Epworth** League has reached 800,000 and the subscription of the *Epworth Herald,* the Methodist young people's weekly newspaper, has reached 77,000 according to the recent report of the secretary of that organization.

**The First Church of Billings, Mont.,** dedicated the first unit of the new church Nov. 25. Rev. E. R. Curry, pastor of the First Church of Bozeman, preached the dedicatory sermon. In the afternoon open house was held from three to five o'clock. The evening was given over to a big musical program.

**The president of the Northern Baptist** Convention, Mr. Corwin S. Shank, will go to Japan as a fraternal messenger from our own Baptist people to the people of Japan. Mr. Shank was asked by the board of the foreign society to render this service. Japanese diplomatic representatives have urged Mr. Shank to go if possible.

**The "Baptist Propeller" is the name of** a new newspaper published by students and faculty of the Southwestern Baptist Seminary. It is to be "safely conservative in views, direct and open in policy." It has the "one object of properly reflecting the seminary spirit. This idea carries the interpretation of seminary life, the defining of seminary activities, and a rendering of the seminary position on matters of Baptist interest."

**Norman Angell in the London "Nation"** discussing the "commercialism of demagogy" has some pointed things to say about the press in general and daily newspapers in particular. He says that our minds become unbalanced because a part of the facts concerning many national and international questions have been obscured. If we had the same set of facts that the French people have had about Germany and England we would probably take the same general positions. "There are papers—*Manchester Guardian* among dailies, and in all countries a number of 'high-brow' reviews—that do in some measure deal with the whole truth. But if the great newspaper trusts, the vast industrial organizations like the Associated Newspapers, the Amalgamated Press, the Hulton or the Beaverbrook combinations, the Hearst Press in America, had to live on the patronage of the class of readers which is prepared to hear both sides, those big concerns would be utterly bankrupt . . . The *Daily Mail* or the Hearst Press, lives by dealing in a form of politics, when it deals with politics or public questions at all, which will appeal most readily to the tens of millions, to the tea-shop waitress or the school-girl typist. That is to say, it must touch some feeling easily aroused; must not puzzle them by upsetting conceptions that have become familiar; and must present so simple a case that it will hold attention in competition with the rattle of tube and factory, or the fatigue of the day's end." While THE BAPTIST has not yet succeeded in pleasing everybody it has gained a wide reputation for giving the facts to the folks.

**Rev. Frank W. Stanton, for nearly four** years the pastor of the Knoxville Church, Pittsburgh, has accepted the call of the First Church, Akron, Ohio, and began his work Dec. 9.

**Rev. Torrence Phelps, pastor of the** First Congregational Church of Green Bay, Wis., has accepted the call of the First Congregational Church of Kalamazoo, Mich. Mr. Phelps is the son of Dr. S. W. Phelps, who was until recently pastor of the Grace Church in Milwaukee.

**Fred H. McNair was ordained at the** First Church, Valier, Mont., recently. Mr. McNair completed his B. D. course at Colgate Seminary last June. The ordination was followed by a baptismal service. Secretary Cress was the speaker, Rev. F. R. Brown of Great Falls moderator, and Arthur Bowman clerk of the council.

**Mme. Kajiko Yajima, the ninety-year-old** suffrage worker and president of the Japanese W. C. T. U., escaped bodily harm in the recent earthquake. Her house was badly damaged, but ten girls carried her to safety. Later the fire forced her to flee to the military barracks. She is a remarkable woman.

**Friends of Rio Grande College at Rio** Grande, Ohio, are greatly encouraged with the outlook for the future of the school. Last month the new president, H. T. Houf, was inaugurated. The registration for the first semester was 163. The summer attendance goes above the 350 mark.

**Dr. J. L. Jackson, who has been for a** number of years the pastor of the First Church, Bloomington, Ill., has been obliged to resign on account of failing health. He asks that his resignation be made effective Feb. 1. Dr. Jackson was formerly pastor of the Fountain Street Church, Grand Rapids, Mich., and the Hyde Park Church, Chicago.

**A special offering for Doctor Axling** and the work of the Tokyo Tabernacle at the Calvary Church, Minneapolis, amounted to more than $1800. Other pledges are being received. Doctor and Mrs. William Axling are missionaries of the Calvary Church. The pastor, Rev. John MacLean, announces that the church school of missions will open a six weeks' term on Jan. 3.

**The "Northwestern Christian Advocate"** tells us that "Liberal, Mo., gained no small notoriety a generation ago because of the fact that it was founded by a group of liberals who were seeking to get away from all church influence. A city ordinance decreed that no religious services should be held in the town. This condition did not exist many years as such conditions never stand for long time. It is of great interest to Methodists, therefore, that the announcement is made that that church has recently dedicated a commodious and beautiful new building in the town and that the Disciples are also organized and working in a good building with fine success attending their efforts."

(*Continued on page* 1444)

# The Baptist

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*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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REMITTANCES: Should be made payable to THE BAPTIST. Acknowledgment made through change of label date. If check on local bank is sent, please add exchange

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ADVERTISING: **Display:** Rate per agate line, 30 cents; full page (420 agate lines), $125. No time or space discounts. **Classified:** 6 cents per word. **Obituary** notices: One hundred words free; 4 cents per word for additional. Cash to accompany order.

CORRESPONDENCE relating to subscriptions should be addressed to THE BAPTIST, Subscription Department, 417 South Dearborn Street, Chicago, Ill.

BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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### Entirely Mistaken

"Killam, you are awfully hard on some of us. You seem to enjoy jabbing us. Can't you be a little more human?" How can a man show himself more human than by doing exactly as we are charged with doing? We do "jab" occasionally, but note that we always do it with a beautiful Christian spirit. If we were not very human how could we show so much familiarity with your kinks and foibles? THE BAPTIST always seeks to live where its readers live—that is, in the same vicinity. This paper is produced on the assumption that its readers are not angels.

## Killam's Kollum

### Nine Readers Go Forth to Read

"Brother A will scamper through to see if his name appears; not finding it, he will throw the paper down in disgust.

"Brother B goes straight for the 'Sunday-school Notes.' In this case Brother B is a professor in one of our normals.

"Brother C will read the 'Personals' and will straightway write a letter of joy or of sorrow as he reads of distant friends.

"Brother D will go right for 'Topics of the Times' to see the summary of current issues. Brother D in this case happens to be the president of one of Michigan's great educational institutions.

"Brother E will go carefully through the reports of our home and foreign work, for through the years he has invested considerable money in our missionary enterprises. Reading this weekly report, he keeps posted on world-wide Methodism.

"Brother F will nibble a little at every page and pass on without digesting anything in the paper.

"Brother G will get mad at something and send a hot letter to the editor, with $2 for next year, and $2 for a friend, for he appreciates a paper that does not always agree with him. He prefers an *Advocate* to a weekly phonograph. He reads it from cover to cover, advertisements and all.

"Brother H will study carefully the various appeals, for he recognizes the fact that the *Advocate* is a guide to sane giving, as well as to holy living.

"Brother I reads the bishop's page first, with a real Methodist's respect for his chief: he reads it with a prayer and then goes out to follow the bishop's suggestion of service.

"P. S.—We formerly had one reader who always read the editorials first. Not having heard from him in months, we fear something has happened to him and cannot say whether we have another one or not."—*Michigan Christian Advocate.*

### Say More by Not Saying So Much

We are trying to shorten the articles and news items and after a while if we can show any satisfactory progress we may try the same thing on the editorials. We sent back a manuscript recently and the author complained. He did not like our action. He said, "Don't you know it will take me twice as long to write an article of 1,200 words as it would one of 2,500?" Of course we know that. That's why we sent it back. He will say a lot more by not saying so much.

## Fresh from the Field

(*Continued from page* 1442)

**It is said that there are more than 200** churches in New York City which hold all their services in foreign languages. Some work yet to be done by the agencies interested in Americanization.

**Mr. F. R. Welles, of France, who for** several years has given a stated sum for the purchase of books for the library of Kalamazoo College, has doubled the amount for the present year. The library subscribes for 114 periodicals.

**The Methodists recently dedicated in** Los Angeles their largest church building on the Pacific coast. It cost $1,500,000. On the day of dedication it is reported that the congregation raised $5000 for a director of religious education and also gave the pastor $25,000. Surely this must be in the "golden west."

**Dr. Howard B. Grose was the speaker** at the First Church, Poughkeepsie, N. Y., on the occasion of its annual home-day service. He was ordained in this church forty years ago. It was a joyous occasion, especially for the older members. The special offering amounted to more than $800. The minister of the church is Clarence H. Frank.

**Frederick A. Bisbee, for twenty-five** years editor of the *Universalist Leader*, died at Miami, Fla., last month. For years he has been in poor health and his work was often done under most trying physical suffering. "In these last years when life brought him sorrow and much pain," says the *Leader*, "he seemed to live above these things and still radiated good cheer in his written words and in his personal conversation."

**Dr. Charles A. Brooks has accepted** the call of the Englewood Church, Chicago. The church and Baptists of the city generally are greatly interested and pleased with the announcement. For several years Doctor Brooks has been doing one of the big jobs in the denomination. He has centered upon the work in the cities and especially among the foreign peoples. He has been a source of strength to the workers in all our great centers. For a year he acted as our Baptist representative or commissioner in Europe. Englewood, we expect great things of you under the leadership of your new pastor.

**The "Western Recorder," speaking of** Rev. J. Frank Norris of Fort Worth, Texas, says: "That peace and forgiveness are reported from the Galveston convention." According to reports Dr. S. P. Brooks of Baylor University said: "I am opposed to evolution of every kind." The *Recorder* continues: "The convention unflinchingly maintained its dignity and yet made it possible for the brilliant Fort Worth pastor to apologize for personal injuries which had transpired in the conflict over 'open board books,' and 'evolution.' The whole South will rejoice at this consummation, for the difference embarrassed all of us and entered into inter-state objectives and policies injuriously. The Lord grant this new peace shall be of long life!"

**It is reported by Dr. Benjamin Otto** that the North Shore Church, Chicago, has extended a unanimous call to Dr. J. Whitcomb Brougher of the Temple Church, Los Angeles. It is hoped that he will accept the call.

**It is well to get the point of view of** those who have not embraced Christianity. An editorial in the *American Israelite* is clear-cut and worthy of consideration. The editor says: "Jewry is the only religious body that during the last 2,000 years has not persecuted others for religion's sake. There has never been a time during the last eighteen centuries when both Mohammedans and Christians have not somewhere persecuted non-believers, sometimes to a greater extent, sometimes to a lesser, here through the imposition of civic and economic disabilities, there through violence and outrage, often the very worst imaginable. True, Jewry has not had the power to persecute 'heretics,' which is perhaps fortunate. But even if it had the power, it is questionable whether it would have used it, for one of its 'fundamentals' is that 'there shall be one law for you (the Jews) and the stranger within your gate.' Besides, Judaism teaches that the righteous unbeliever in the tenets of Judasim, the man who does justice and loves mercy, be he Christian, Mohammedan or pagan, stands equally before the law with the most meticulous observer of the laws and customs of the Jews." Here we see how Christianity has to bear the blame for the acts of so-called Christians and Christian nations. In the matter of persecution Baptists stand with the Jews in making the claim that as a people they have never persecuted others. They have felt the sting of the lash but have never applied it. They established an asylum in Rhode Island where Jews and Quakers and all others might be free from disabilities on account of religious belief or lack of belief. Can our editor point out where Baptists ever persecuted his people?

### Call Thou Our Sons

By Henry Crocker

O CHRIST, who once by Galilee
Didst call young men to follow thee,
Their love aroused, their zeal inflamed,
Their questions solved, their work explained,
And sent them out the world to win
From all the miseries of sin,
Call thou our sons by thy sweet voice;
Help them to make thy paths their choice;
Their doubts dissolve; their trust secure;
Their hearts make resolute and pure,
And in thy service let them be
In closest fellowship with thee.

**Rev. Ralph Barry, who has been one of** the workers under the Wisconsin Convention, has accepted the call of the church at Eau Claire, where Rev. E. R. MacKinney recently resigned.

**Rev. C. B. Allen, formerly pastor in** Chicago, Omaha, Helena (Mont.), Salt Lake City and Canton, (Ohio), died Nov. 22 in Berkeley, Cal. Two years ago Mr. Allen retired from active service on account of failing health. Mrs. Allen and four children survive him.

**This was a Methodist church. The** *Northwestern Christian Advocate* makes the report: "The officiary of an Iowa church who had promised their pastor $2000 a year but who had paid less than $200 during the first six months complained to the district superintendent upon his second round that 'the only thing they had against their pastor was, he didn't pay his debts.' For real downright humor—barring the victimized pastor—that can't be beat."

**Dr. Edward Raffety, editor-in-chief of** Sunday-school publications of the Publication Society, has resigned his position with the society effective March 31, 1924, to accept the editorship of the new *International Journal of Christian Education*, which is to be published in Chicago by the International Sunday-school Council of Religious Education. The first issue of the new journal will probably appear in October, 1924.

**According to the "Christian World of** London" of Nov. 15, "the oculists express their belief that by the recent operation on Dr. J. H. Shakespeare the sight of one eye is preserved. The other, the retina of which was detached, is lost. Doctor Shakespeare is suffering from nervous overstrain, of which the eye trouble is a symptom. Dr. Charles Brown, writing in the *Daily Telegraph*, says that probably Doctor Shakespeare will have to go more slowly for the remainder of his active service. Yesterday's news was that the oculist had seen Doctor Shakespeare the day before, and his report was fairly satisfactory. It is hoped that Doctor Shakespeare will be able to get up in the course of a day or two."

**Speaking of Dr. John Clifford in the** Bloor Street Church, Toronto, Dr. W. A. Cameron said: "He left us just as he would have wished with his full armor on." *The Canadian Baptist* then speaks of Doctor Clifford's love for mankind. "Anarchists and infidels sat in his evening congregations—not because they loved the message, but because Doctor Clifford had sought to help them at other times. He loved truth; that he defended always, irrespective of the cost. He fought tyranny, hypocrisy wherever found. Against the government he hurled his thunderbolts when the education bill was announced. There was a lively clash, but when the smoke of the conflict had cleared away Clifford was victor. The ministry was a privilege and a pleasure. He loved Christ and rejoiced in him. Christ and the cross were the center of his sermon."

(*Continued on page* 1472)

# The Baptist

## The Pastor as a Leader

EVERY pastor is ideally the leader of his church in all things essential to the welfare of the local congregation and vital to the advancement of the kingdom of God on the earth.

However, ideals are not always realized and this is true in a very marked degree with many pastors. Too many of them are content to follow the line of least resistance, and the following of that line does not make for leadership.

Assuming then that pastoral leaders are needed, what must be done to supply the need?

First we must begin at the source and change the antiquated methods of training men for the ministry that still obtain in many theological schools. We have the highest regard for genuine, reverent and constructive scholarship. All schools should teach respect for the spirit of research and develop the sense of appreciation for the best in literature, history, science and art. But the sustained attempt on the part of some divinity schools to make scholars of all their students is vanity and vexation of spirit, because a scholar, like a poet, is born not made. Both poets and scholars are comparatively few in the very nature of things. The prime business of a theological seminary is to develop preachers and pastoral leaders. To this end the faculty should be selected from men who have had successful pastoral experience and who meet the necessary scholastic standards. The roster of many theological faculties is not assuring along this line. Divinity students should be required to follow the laboratory method under wise guidance and at least half of their work should be done outside the walls of the seminary in active and official association with pastors selected for this task because of their unquestioned leadership. There is still too much of philosophy and dead languages required for graduation from the standard theological seminary. The church is suffering untold loss today because so many of us were fed up on philosophy and philosophizing at the expense of efficiency, and on exegesis at the sacrifice of experience. Preachers, if they are to become leaders, must be more practical and less philosophical.

The modern church is in large part a business corporation. It deals with all the elements of business in the administration of its affairs. The principles that underlie money and manufacturing and salesmanship and labor and organization, are all involved in the management of a local church. The pastor, as the leader of his church, should understand the best business methods and be able to command the respect and confidence and cooperation of the best business men of the church and community. We speak of stewardship for example. But what is stewardship except a religious word for trusteeship, and trusteeship is an economic term. While the pastor's citizenship is in heaven he must keep his feet on the earth. Told by D. L. Moody that he was on his way to the polls to cast his vote, a religious fanatic exclaimed in horror: "How can you vote when your citizenship is in heaven?" To which the practical and common-sense evangelist replied: "I pay taxes in Cook County." Our colleges and theological seminaries must require the student for the ministry to master the science and practice of business principles and methods before he can be graduated, and these business principles and methods should be taught with special application to the average local church.

With such leaders in our churches, the archaic methods of managing the finances which are still followed by many local congregations will be changed. The budget system will be adopted, and the budget covering every expenditure of money by the church and all its departments will be administered by a board of trustees representative of every interest in the local church. Every member will be enlisted in the support of the church not only financially but in worship and service as well. The big giver will take his place with all the other givers and he will not bulk so largely as to frighten the average pastor by his financial power. Benevolences also will be included in the common budget, and weekly, proportionate giving systematically administered will be followed up by business methods so that arrears and consequent deficits will be reduced to zero.

BUT for pastors who cannot have the benefit of the new seminary training because their seminary days are over, something must be done. There is something seriously wrong with the leadership of many pastors when 60 per cent of the membership of local Baptist churches neither go to church nor support the church with any regularity. Leadership is lacking among pastors who permit their church rolls to be loaded down with so many non-resident, non-contributing, non-active members without making some effort to remedy this disgraceful state of affairs. It does no good to blame the pastors. We do not blame a sick man for being sick—we help him to get well. In the same spirit and with the same prac-

tical sense we must help pastors who do not and who cannot lead their churches. The pastor is the key to the local church. Missionary, educational and promotional agencies have too often gone into the local church through the transom. We must stop that method of entrance and use the key. If the key is rusty, bent or a misfit we must make the key fit the lock. To speak without the figure, we must find some method of helping pastors as practical as the method of developing boys and girls in rural communities to become efficient and enthusiastic in raising well-bred stock. While this is being written a procession of boys and girls from Kansas, Nebraska, Indiana, and other states, headed by a brass band, is passing the office. Their badges and banners indicate the fact that they are attending the international stock show as guests of their states and counties. There need be no fear of a slump in the production of blooded stock so long as these boys and girls are encouraged and helped to take a vital interest in the farm.

Regional schools for the training of pastors in the most approved methods of managing a church, must be opened. Means must be provided in some way to defray the expenses of the pastors attending such schools for a week or ten days each year. The expenses would not be large, and the returns would be of inestimable value to the kingdom of God. The fellowship of such schools or retreats would be an unfailing source of inspiration and information to many pastors deprived of the privilege of social contacts with their brethren in the ministry. The interchange of ideas and experiences, the teaching by men who are experts in church affairs, the atmosphere of earnest purpose and prayer, the close grappling with baffling problems, would make such a school invaluable in its practical benefits to the pastors in attendance.

If we want leaders we can have them, not by indulging in complaints and casting blame upon this thing or that thing, but by heroically facing the situation as it exists and setting in motion the forces that will change it. The pastors as we know them are willing to be shown a better way. Taking them in the large and measuring them with leaders in other lines, pastors do not suffer by comparison, and this in spite of the fact that leaders in all other lines have far more coaching than pastors ever receive. A few weeks ago we met two young men on the train going to New York from the Pacific Coast to attend a school of methods for a month at the expense of the company employing them. The company thought it well worth the money expended to bring their salesmen from all parts of the country to New York in order to increase their efficiency in the business.

Now that the Northern Baptist Convention is about to close the New World Movement which began at the top and worked down to the local church, it is timely to begin a New Church Movement which will start at the bottom and stay with the pastors until the weaknesses which now make us impotent in so many ways are removed, and the local church is raised to its highest possible efficiency.

## John Clifford Crowned

IN the going of Dr. John Clifford of London a great Baptist leader has been crowned. Of him the words of Paul uttered in the prospect of death are most fitting. He fought the good fight, he finished the course, he kept the faith. John Clifford was a militant leader of his people in the interest of justice for more than sixty years. He fought continuously and consistently against all impositions of ecclesiastical-political power, and yet he was never belligerent. His fine sense of humor and his sweet Christian spirit kept him fraternal and calm in the very midst of the ugly tempers released by his fight for fair play. C. H. Spurgeon who loved Clifford said to him one day: "How is it that I cannot rid you of your Arminianism?" Quick as a flash came the witty reply: "I see you only once a month, but I read my Bible every day."

John Clifford kept the faith by using it. Faith like land or money must be used if it is to become helpful and growing. His best defense of the faith lay in its consistent proclamation and in its power to inspire him to fight on without discouragement in the face of established precedent and against entrenched ecclesiastical interests. He always kept an even keel. In the "Down-Grade Movement" he walked in the middle of the road avoiding both extremes without compromising his own vital convictions. He was a profound believer in the Baptist principle of liberty—liberty to think, to worship, to act, without interference from church or state. There were no compartments in his life. His personality and conduct were unified and harmonious. "My politics are part of my religion," he would often say. He endured as seeing him who is invisible.

John Clifford was really a citizen of heaven with an undying passion to colonize the earth with the ideals, laws and liberties of heaven. Money made no appeal to him. With calls to other churches paying double the salary he preferred to stay with his beloved people of Westbourne Chapel. His powers of endurance and concentration were far above the ordinary. It was by the aid of these powers that he was able to carry on a ministry of such varied activities through so many years. His scholarship was of a high order in spite of the fact that his early years were handicapped by lack of academic training. In his mature young manhood he took all the honors London University had to give, and yet he remained the simple, democratic friend and companion of the poor, the ignorant and the oppressed. He did not live to see his ideals for disestablishment of church and state in England realized; but he lived long enough to see his fight for the full enfranchisement of Englishmen and English women won. He died like the heroes of faith whose names are recorded in the eleventh of Hebrews who had witness borne to them through their faith and yet received not the promise in its fulfilment. But he finished his course and when he passed out at the Baptist headquarters in London it was to answer the summons of his Lord to come up higher and engage in a wider service unlimited and immortal.

# A Page of Opinion

## "And Some, Evangelists"

"EVERY man his own evangelist" is a needed goal for pastors to strive for, but since the early church some have been called to be evangelists and it will always be so.

The situation today is that a few are called and many do not bother about the call, but go in on their own hook.....

How do we get our present force? Some of the choice ones had the sanctified courage to give up successful pastorates and strike out in pure faith on the more venturesome path of special evangelism.

Some of them are good folks loaned to us by our sister churches, not always understanding perfectly our ways and ideals, but often proving a great blessing to us.

Some are left-overs from the conferences, men who were not particularly wanted by any of the churches or men who did not particularly want to go to their suggested appointments.

Some are mere pick-ups from the ecclesiastical waste-baskets, and they have a chance to perform their religious mal-practice just because the supply of good evangelists is so limited.

How would it be instead of discounting evangelists, if we should begin to train up our own men for the task, and say goodbye to dependence on Tom, Dick and Harry?

We scold about the cheap, short-cut places that train these miscellaneous men, but what real church-wide effort are we successfully making to train our own men for this most difficult task?

Blessings on those men of God who have sacrificed their home life and are in the field of evangelism because of the conviction that God wants them there.—*Michigan Christian Advocate.*

## Straight Thinking

THE rarest of all mental qualities is the capacity to think straight, to pick and choose judiciously; to decide by act of intellect alone, with no admixture of moods; to arrive at conclusions which are wholly uninfluenced by hopes, fears, anxieties, envies, jealousies, ambitions, and any or all other emotional urges. There are those who say that ability always to exercise cold, calm, deliberative judgment is the highest mental quality, being superior to power of observation, memory, creative ability, imagination, temperament, artistic ability, mathematical ability, ability to co-ordinate the muscles, to any other kind of ability.

It may be true that men of great emotions are capable of great joys, but in them this is counterbalanced by a capability for great sorrow. Summing it all up, I expect the balanced are the happiest and most contented of folks.

The first mental qualities to be found as we come up in the scale are the instincts. Some of the instincts are based on emotions. Some of them are essentially judgmatical. In fact, the judgment of men never elsewhere reaches the high level that it does in those instincts that are matters of large judgment. Certain of our instinctive acts represent the very acme of clear, straight thinking, although the thinking may be group thinking and antecedent to the individual.

I think I disagree with that opinion. But I will agree to this: Judicial ability represents a greater freedom from mental ill health than do any of the other abilities referred to. There are many insane and near insane who are great composers, mathematicians, artists, actors, creators, inaugeurs capable of prodigious feats of memory, but those having great judicial ability are balanced.

The first acts of our lives are instinctive, based on experiences of the stock. The qualities of these acts are judgmatical. Very soon emotions begin to intrude themselves. The child begins to develop anger and fear and other emotions, and not infrequently exhibitions of these emotions begin early to interfere with the workings of those instincts which bear such logical relations to the well-being of the child. From that time to the death from senility of the individual the capacity to follow, first, instinct and, second, judgment and straight thinking is more or less limited by the intrusion of the emotion.

When minds are wrecked, the rocks that sunk them are usually labeled "feeling" and rarely labeled "thinking." All of which is written without overlooking the fact that the extreme heights of human performance are only reached by minds under the whip of great emotion.

Let the person who would protect his mental health and happiness look well to his emotions.—Dr. W. A. Evans, in *Chicago Tribune.*

## The Art of Condensation

ON this subject Dean Charles R. Brown writes in the *Record of Christian Work*: "In your unregenerate fishing days, before you learned to fish properly with a fly, you may have resorted to bait. You will remember how those long, squirming angleworms could vary their length. One of them might easily extend himself until he would measure six inches, and then suddenly at the prick of the sharp hook he could cuddle himself together until he was not more than two inches long. But there was no more worm in the elongated edition than there was in the worm of briefer compass. If the mother bird had been feeding her young, the nestful of birdlings would have derived just as much proteid from the condensed edition. And when we have learned the high art of condensation, so that an hour of talk may be compacted into twenty-five minutes without the loss of a single idea, the people will derive as much, and even more, spiritual proteid from our efforts as a result of the condensation."

# Channing Pollock's Own Story of "The Fool"

**THE accompanying article is an outline of Mr. Pollock's address given to the Baptist ministers of Chicago on a recent Monday morning and given to "The Baptist" by the speaker on request. It is printed here with the hope that our readers may appreciate the difficulties a dramatist meets in seeking to redeem the stage in order that it may become what it was originally intended to be—the patron of culture and Christianity.**

MY first set-backs with "The Fool" were the fault of no one. I thought of the play ten or twelve years ago or more, and had delivered a scenario to my agent, Elizabeth Marbury, when—along came "The Servant in the House." There is no real likeness between the two plays, but their genre is the same, and I promptly shelved mine. It probably would have stayed shelved but for Shelley Hull, who became deeply interested in the story, and wanted me to write it for him. So I made a contract with his manager, A. H. Woods, and went to California to do my job. That was in the winter of 1918-19, and I had got as far as Los Angeles when I learned of the sudden death of Shelley Hull, and took the next train back to New York.

### Following the Urge

The following year the urge to write "The Fool" returned and I broached the subject to Mr. Woods. He and I had produced "Roads of Destiny" meanwhile with results none too good, and he couldn't see why I persisted in toying with "high-brow stuff." I held out for a couple of months, and then tackled "The Sign on the Door." Our compromise was that afterward, we should do "The Fool," but when "The Sign" was launched, I found Mr. Woods still skeptical and unsympathetic, and very much under protest, I undertook a drama of Broadway called "Orchids." When it was finished I tore it up and vowed that unless I starved to death in the meantime, I would do nothing else until I had written the play that had been clamoring for utterance nearly ten years.

To avoid starving I wrote the Ziegfeld "Follies of 1921." Then the great success of "The Sign on the Door" in London removed my financial worry, and the enthusiasm for "The Fool" expressed by Godfrey Tearle, who had played Regan in the London "Sign," gave me an actor to tie to. So I came home that fall and settled down to actual writing. Up to this time I had done a scenario; I had many hundreds of pages of notes; had read a dozen books, and gone to Pennsylvania and Ohio to observe the steel strike at first hand, but I had not attempted anything in the way of dialog.

I finished my second act in February and made an appointment to read what I had completed to Mr. Woods. I had no faith that he would like it and told him so frankly. The evening of the reading was all that I had expected. Mr. Woods and Bertram Harrison, his stage director, sat through the recital in bored silence, and then Mr. Woods suggested that I drop this foolishness and make a dramatization of "A Bed of Roses."

I called on him the next day to say that nothing would induce me to abandon "The Fool", and to suggest that we destroy our contract and release each other from an obligation that was becoming painful to both. This he declined to do. So I finished my third act, and with almost undescribable reluctance took it to him. Again silence, and only one moment of approval—when I reached the end of the act. Again I asked leave to destroy the contract. Mr. Woods said he would produce the piece if he could get John Barrymore to play Gilchrist. He promised to speak to Barrymore and let me hear from him the next day.

The next day I heard nothing. The next week I heard nothing. When a fortnight had passed without word I telephoned. Mr. Woods was busy. Then I called. Mr. Woods was out. This sort of thing continued another fortnight, and then I wrote asking for the third time that the contract be destroyed. Mr. Woods replied that the contract gave him a year in which to do the play, and that at some time within that year he would make up his mind.

I put my work aside and had made up my mind to forget it, when Mr. Woods notified me that if I would return the money I had received for an option on "The Fool," he would return my contract. I felt that he already had his option, but I gave back the full sum and finished my fourth act. Then I began what, in April, 1921, seemed the hopeless task of marketing the manuscript. I had some idea of doing it first in England, but while my English manager, Frank Curzon, was enthusiastic, Godfrey Tearle displayed a change of heart and now could see nothing in it.

Robert Milton, a leading director, was genuinely impressed and recommended it warmly to his management, but William Harris thought it a bad play and declined it. So did William A. Brady, who had paid me $2,000 for my first effort, "The Pit," and to whom I went because I felt that he owed me a production. A dozen other managers followed Mr. Brady's example. There is no need of going into this. It is the up and down of the business: the common experience of all authors who attempt to do something a little different.

### Promises Broken

But finally the Selwyns bought "The Fool" and arranged with Sam H. Harris to take one-fourth of the risk. And presently came the proposal that I produce the play in Los Angeles for a "try-out." I was opposed to this, because I felt nothing could be judged from a hit-or-miss production by a stock company, and that, in any event, "The Fool" would not appeal to a community that had given record runs to "The Brat" and "Civilian Clothes," but I yielded to the assurance that nothing that happened in Los Angeles would affect the determination to produce it in New York. Also in any event of my going to Los Angeles, I was promised that Richard Bennett would play Gilchrist in the New York production. The night of our opening in California I found that Mr. Bennett was pledged to a second season on tour in "He Who Gets Slapped" and that the promise made me could never be carried out.

### The Star of Bethlehem

Also, that first night in Los Angeles I was approached in the lobby by a motion picture magnate who asked me: "What's all this talk in your play about the Star of Bethlehem?"

I inquired: "Do you know what the Star of Bethlehem is?"

"Sure," he replied, "it's a star in the Milky Way."

I told him it was the star that rose over Bethlehem when Jesus was born and that symbolized the coming of Christ.

"Well," he exclaimed, "you ought to say so in the play. People don't know about that."

This seemed to me pure comedy. It almost became tragedy when I returned from the coast to find a management deeply dejected by a wire from this critic stating his belief that my play was "dull and talky and hasn't got a chance in New York." Mr. Harris asked to be relieved of his 25 per cent. I bought his interest, because it was no time for hesitation, and brought personal pressure to bear to prevent the holder of another minor share from following the example of Mr. Harris.

Mr. Selwyn told me at this time that there wasn't another management in New York that would have produced the play in the face of the telegraphed storm of denunciation from the coast. Perhaps he was right. Certainly the Western Union might have put up a new building from the proceeds of the wires sent to prevent the Selwyns wasting money on "The Fool." People who never before had evidenced the slightest interest in the Selwyns or in the drama or in me, suddenly became obsessed with the dread that my managers would lose money, and telegraphed hundreds of words at their own expense. A western newspaper man who had seen the performance wired three pages, the text of which was: "'The Fool' is a treatise on capital and labor and religion—nothing more. What entertainment values it possesses are buried beneath a bushel of long tiresome dissertations." Another motion picture magnate dispatched 300 words, beginning "Pollock play as dull as production would be expensive. To produce it in New York

would be courting ridicule and bankruptcy. So far as I can see, play hasn't one redeeming feature." Mrs. Leslie Carter wrote: "The subject does not appeal to me at all . . I adore a wonderful love story . . . this play is tedious and dull. In several instances I have asked how it would be received in New York, and in every case the reply was that it would never go in a million years."

No one could blame the Selwyns for losing enthusiasm, especially since even before the telegrams arrived, Mr. Woods had been around to inquire whether they were crazy when they bought the play. Moreover we were now within two months of the contract limit for production, and, thanks to the broken promise as to Mr. Bennett, they had no one who looked even possible for the role of Gilchrist. Mr. Bennett was still playing "The Fool"—strangely enough to enormously big business— in California, and I sent him in all nearly $200 worth of telegraphed entreaties to stick to the agreement and play Gilchrist in New York, but his prior engagement for "He Who Gets Slapped" could not be cancelled.

**Studio Burns Down**

I was living in Shoreham, Long Island—seventy miles from New York—and for a month I came in every day, not to engage a cast but to prop up the flagging interest of my managers—to make myself such a nuisance that, in self-defence, they would produce "The Fool." It was at about this time when my efforts had resulted in a production actually being built that the studio burned down, and with it every stick of scenery for the play. At about this time, too, a leading man who had been engaged in desperation and who had proved so wrongly cast that the company made up their minds the piece would never open, and stopped working, showed me a contract for "the run of the play," and announced that it was he or no one. Eventually our leading man discovered that this was not his type of part and generously tore up his contract, but we were then within ten days of opening and we were rehearsing without any one in the role of Gilchrist.

I tried to get Basil Sydney who had read the play and liked it, but while we were working with the other man, he had engaged himself for "R. U. R." I tried to get Basil Rathbone who had read it and liked it, but he had gone to England to act in "East of Suez." Finally heaven sent us James Kirkwood. The tide had turned. The Selwyns' fighting spirit had been aroused, too, and they were sticking nobly. This whole-heartedness survived the discovery that, partly because of a personal antagonism, we could get no booking on the road. "The Fool" had to have its try-out in some out-of-the-way one-night stand or "open cold" in New York. The latter alternative seemed impossible, so we booked Hempstead and White Plains, two small towns in the vicinity of New York, and opened in the latter place to a gross of very little over $100. One of the managers who had refused the piece favored us with his presence and his criticism; the latter so loudly delivered in the lobby that it nearly provoked a riot.

The morning after "The Fool" opened in New York, and before the box office did, one of the gentlemen who had declined it telephoned to ask whether he could have the theater for one of his attractions on the following Monday. Another bet Mr. Selwyn $500 that we wouldn't last three weeks. I don't think any of this came of personal antagonism. These men couldn't see anything in the play, and they were determined that a play on which they had more or less staked their so-to-speak reputations should not pass.

For ten days it looked as though they might get their wish. And then again the tide began to turn. Slowly business started to grow, and then suddenly, by leaps and bounds, so that the house wasn't big enough to hold the people who found what some of our managers had missed in "The Fool." By December we were writing new history in the American theater. We were making new records with a play that had been branded a sermon—a play dealing with problems in which theater-goers were not supposed to be interested. For two weeks after Christmas we gave matinees every day, and the gross receipts in that two weeks were over $50,000. In February we sent a second company to Boston. Five more companies are now carrying abroad the gospel of "The Fool," reaching about 115,000 men and women a week or nearly 5,000,000 in the season. And some people have doubted the influence of the theater!

All these doubts have been so amazingly dissipated by what has happened in connection with "The Fool!" In seven months in New York we received over 8,000 letters from people who liked the play and who have been helped by it. One man wrote us that on account of this play and its effect on him, he was sending four boys to college. Another man that he had made up an old quarrel with his wife. A third that he was completely revolutionizing his business and giving a share in its proceeds to his employes. We have had hundreds of letters like that.

I had intended to go abroad last season and take a vacation. Instead I have made more than 200 speeches in churches of all denominations—in all kinds of pulpits and in universities and schools and before clubs. I have found an opportunity to bridge that age-old gulf between the church and the theater. I have had men like Isaac Landman, editor of the *American Hebrew,* say that "The Fool" was contributing more than any other influence to the breaking down of racial prejudice, and men like Governor Cox of Massachusetts declare that this drama was the greatest engine for good in the state. I have seen my despised and rejected brain-child prove the dignity and influence of the theater, and have found my work and my happiness in the aftermath of a play in which only a few months ago only one person in the world—and that person my wife —had faith.

Such a "happy ending" to my story affords no possibilities of bitterness. It only leaves me feeling very humble and very grateful that I should have been chosen as the lion's head through which the water flowed.

# Morning Hours in China

By Dryden Linsley Phelps

"SKY clear, sun rising, all the tints bright, all the outlines sharp, save for the soft and misty infinite of the lake. A pinch of white frost powdered the fields, lending a metallic relief to the hedges of green box, and to the whole landscape—still without leaves—an air of health and vigour, of youth and freshness. 'Bathe, O disciple, thy thirsty soul in the dew of the dawn!' says Faust to us, and he is right. The morning air breathes a new and laughing energy into veins and marrow. If every day is a repetition of life, every dawn signs as it were a new contract with existence. At dawn everything is fresh, light, simple, as it is for children. At dawn spiritual truth, like the atmosphere, is more transparent, and our organs, like the young leaves, drink in the light more eagerly, breathe in more ether, and less of things earthly. If night and the starry sky speak to the meditative soul of God, of eternity and the infinite, the dawn is the time for projects, for resolutions, for the birth of action. While the silence and the 'sad serenity of the azure vault' incline the soul to self-recollection, the vigour and gaiety of nature spread into the heart and make it eager for life and living. Spring is upon us. Primroses and violets have already hailed her coming. Rash blooms are showing on the peach trees; the swollen buds of the pear trees and the lilacs point to the blossoming that is to be; the honeysuckles are already green."

Thus wrote Amiel in his diary an April morning of 1852, looking across the Tyrian Geneva Lake to the gnarled majesty of the Dent du Midi snows. In face of grandeur not so intimately beautiful, but far more magnificent, my Chinese teacher and I open our books across a friendly table. I always supposed the evenings were made for conversation. Not so. It is the mornings, when the red sun, tossed up through an ocean of cloud combers, hurls level shafts of radiance against ragged peaks. I think that neither of us shall forget these summer months, looking across bottomless chasms to the mountain battlements, where Tibetan crags shoulder out the sky with their flying snows. Our cottage clings to a cliff-edge, like a ta-

loned eagle. Here Giang First-born and I dip into the classics, and discuss everything from Lao Tze to Clutton-Brock.

Giang's father was a military official under the Manchu regime. The family lived in the town of Big Bamboo, in the province of The Four Rivers, but removed to the capitol Chengtu in time to witness and suffer the horrors of the 1911 revolution. Of all nations reputed peaceful, China is not least in carnage, looting, brigandage and burnings—when the time comes! The Giang home was pillaged. Within the next two years both the father and mother died. The boy declined work in a silk shop to earn his rice in order to continue his studies in the Chinese classics. For the sake of old family ties his uncle, a former cook of the household, returned to serve his young master without remuneration. At eighteen he married a girl selected by his parents when they were one and two years old. "Had my choice been free," he now reflects, "I should never have interfered with my studies by marriage at so early an age. But there was no other recourse!" Ten years after the establishment of the republic, there was a mutiny of the soldiers in Chengtu. Giang's family gems were stolen; houses were burned. Officials ran for their lives.

### Studious Amid Confusion

Outside militia entered the city. Confusion reigned. All this time, however, the young man continued his study, supporting himself by teaching Chinese to foreigners. His connection with our West China Baptist Mission came in this way through Doctor Slaight, now in Suifu. Rev. John P. Davies, one year later, baptized him in our Big East Street Baptist chapel. English Bible classes at the Y. M. C. A. were now included in his program. For the last two years he has been the personal teacher of Miss Argetsinger, at the same time continuing his studies, and preaching in the Children's Church in Goldsmith Street. This summer Mr. Giang has been my personal teacher, and in the fall he enters the West China Union University, where he will live in our Baptist College Dormitory, Van Deman Hall.

In the early hours of the morning, when only the birds sing to an awakened world, we begin our study, constantly deepened by the telling of stories, personal incidents, and discussions of religion and philosophy relative to our lesson.

"My life has been full of trouble," Mr. Giang confessed to me one morning. "Having studied the literature of Buddhism, my mind has been tossed between the philosophies of optimism and pessimism: the lo-gwan-di, and the bei-gwan-di. Often I long to have little to do with the world, but live as a priest in some lonely mountain temple," he continued, as we glanced down the valley to a sequestered Buddhist retreat, the White Deer Monastery. "I believe that religion is a refuge from the vanity of the world. Suppose I do fight evil circumstances, become a hero, and die: what do I carry to the other world?" But when I intercepted that Christianity had passed away from the phase of serving our Lord in personal safety-seeking seclusion to a new epoch—really a return to Christ—of serving our fellow men in the dust and grime of cities, he added, "Yes, one must struggle in the world. A rock on the mountain is ugly, until the chisel of the sculptor carve it. We must be cut by trouble, until our full and inner character appear."

Our hours tête-à-tête over indistinguishable and labyrinthine ideographs and ideograms (idiot-crammed I) Mr. Giang illuminates from his "storehouse of things new and old"—proverbs, anecdotes of the sages, epigrams, legends. Chinese is the most sagacious of literatures. "You are troubled over much," says the Master to petulant Martha, and Mr. Giang writes for me a story in our English study hour that afternoon about the Man of Ch'i, who constantly feared the heavens would fall.

"There was a man who lived in the state of Ch'i. He, one day, was told that the heavens were not firmly (established) and would fall some day. After getting this information, he was sad at heart, and could not sleep or eat quietly, because he thought that if they should happen (to collapse) so that he would (surely) have been perished. For this reason, therefore, he did nothing except have excessive anxiety." This apt little anxiety, waiting for the heavens to fall down. Finally, broken by this care, he died. But the heavens still existed. The moral of this fable is that no one should worry about the future; in an etching the Chinese, according to their laconic style, enclose in a four-character mosaic: "Chi'i Man Forbodes Heaven."

In high school and college days, like most other American boys, I waded the Latin morass; penetrated the Greek etymological jungle; plodded the German veldt, and breezed along the French Avenue de l'Opèra. But for concrete imagery and terse fascination, Chinese outshines those baby tongues. Take the word "eye," and you have "white eye," "hot eye," "green eye," and "cold eye"—everything but our "cock eye"! If a friend "white eyes" you (avoiding your glance), he scorns you; "hot eye" speaks for itself: he envies your prosperity; "green eye" covets your chattles, and "cold eye" gives you the "frosty mitt" in American parlance. Hypocrites are "false countenance faking piety." Rumor or calumny is "wind noise." We read in our Chinese Gospel of Jesus' agony in Gethsemane and of his final victory. I described the great gnarled olive trees which one may still see in that Garden, and how the bitter ripe fruit of that tree after curing becomes sweet and edible. "K'u gin, gan li," he quoted, with his usual readiness: "When sorrow is at an end, then cometh joy." One morning hour we discussed the things of the Spirit, which the Master likened to the wind coming we know not whence.

### Man's Soul Portrait

"Sweet springs have no source; fragrant herbs have no root," he added. The Bible is an oriental pageant. It is man's soul portrait, painted on an eastern canvas. I read the Gospels in Chinese with a thrill of delight, as one beholds a kaleidoscope of moving colors and scenes. Take that little word "inn"—"—they came to an inn." An American, reading, must picture, not a Biltmore, but at best a third-rate drummer's hotel. The dweller in the Far East sees a delapidated roadside abode, thatched, blackened, earth floor, animals and men guests together.

Do you remember Doctor Corley, who used to be a missionary in our West China Baptist Mission? He was one of the first men they told us about when we came to this "Inland Empire of China." Corley went into the by-ways of his town (Yachow)—like a certain Master of old—and gathered up a collection of ragamuffins. They were "hand-picked" "culls." But Corley kept them in his little industrial-religious school, teaching them to clothe and feed themselves by their own hands. Well, some of those lads are the Chinese backbone of our West China Mission. And they make the only vertebra that articulates! Now Corley is a blessed landmark to us, pointing with a significant finger. And the script on the sign, when you read it, says, China will be brought to Christ *only by Chinese, chosen, trained, nourished one by one.* So I do not begrudge long, extra hours with Mr. Giang this summer, next winter and on....

West China Baptist Mission.

## My Lesson

YOU ask me how I learned to pray?
Long years ago, so troubled seemed the way,
So full of doubt and storm each passing day,
My life so full of needs, hope so astray,
A Friend I needed, one whom I could trust alway—
I could not help but pray.

You ask me how I learned to trust?
Of wisdom I had none; I could not judge aright,
I needed counsel, guidance toward the light,
I longed to gird my weakness with a holy might,
He called me unto him—the Way, the Truth, the Light,
And then—I learned to trust—the Christ.

You ask me how I learned to love?
Because he first loved me; his life he gave
And suffered on the tree for me—oh! sinful me.
He washed my sins away, from self he set me free.
His love enthralls, compels, enraptures me.
My Guide, my Friend, my Saviour now is he.
How could I help but love?

—*Margaret R. Platt.*

# The Child in the Midst

*The church is realizing that in the fifty million youth of America is its opportunity to mold the America of tomorrow*

By Alice W. S. Brimson

THE child is in the midst this year. The church that is in step with the religious life of America is talking about child health and child play, child labor and child education, and all that goes into the life of American children today. It is realizing that in the fifty million youth of America is our opportunity to mold the America of tomorrow. All that we would be, and are not—all that America should be, and yet falls short of attaining—this is the message of home mission study this year.

And what are some of the things that we ought to put into the child today in order that we may reap them in the America of tomorrow? First, perhaps, a higher partiotism. She was a Hungarian peasant woman. Education had not been hers. Never before had she been able to write enough to sign her name. She could read but little. She had no wealth. But loyalty she had, and there was a beautiful look in her eyes as with one hand on her heart and a voice hushed in reverence she said, "Before God, I love America." Are we training our boys and girls that they shall have that earnest, reverent love for their native land? Are our Baptist Sunday schools using their opportunity of contact to increase the patriotism of their children? If not, we as a denomination are not contributing our full share to the movement for a better America.

**Patriotism Not Flag Drills**

Patriotism is not flag drills and lusty singing of national anthems. Patriotism is a respect so deep that it cannot brook dishonor or dishonesty to besmirch national life; it is appreciation so intense that it carries willingness to sacrifice. Sacrifice may mean the giving up of personal desires in order to reverence the nation's laws. It means the giving up of time not only to know about our country's affairs, but to vote at its elections and to serve in its offices when it calls. It is that spirit which puts the welfare of the whole before private gain that America may be a good land for all its people, not an overabundant land for just a few.

And then, further, we should teach our children an international love. Here in our land we are carrying on a vast experiment in world brotherhood. We are trying to prove that people of every race and nation can live together and work together for the common good of all. But, like Edith Cavell, we have found that "patriotism is not enough; we must have love." Love will make us quick to appreciate those gifts of hand and heart and brain which come to America in those whose customs and appearances seem quite removed from ours. Love will help us to understand each other. Love alone will create the atmosphere which will make possible the unification of native-born and foreign-born Americans for world service on the plane of our highest ideals, which is the only worthy kind of Americanism. Yet that love is all too rare in the America of today. "My people hate Americans," one of our Russian pastors said. "Every Russian is sure that every American is out to skin him."



"Perhaps you would like a teacher?" was asked of a foreign woman one day. "Sure, you teach me?" the foreigner replied. "No, I'll only be here a short time," said the Americanization secretary. "But I'll bring you a teacher, a woman who lives right here and will come every week." The foreign woman looked dubious. "All right, if you can find. But I don't think you find here. All American women hate foreign women." In a western town the Armenian pastor's wife, a highly cultured American woman of Boston upbringing, said she had lived there four years and had had only two American women call on her during that time. Their home was beautiful within and without, with every evidence of highly educated and refined taste. But the "good" Americans in the town felt it far beneath them to call on one of the despised nationality, and very few knew that the woman was an American. If we are to have this love, the church of the living Christ must take the lead. We Christians, like Peter, need a housetop vision, and then we too shall perceive that God is no respecter of persons.

But the vision comes slowly. "If we get more Chinese, there will be no more Americans come here," said a deacon when nine Chinese boys were baptized at his church. "You don't want those Polish women; you don't want to sit next to a Polish woman, do you?" asked a Christian minister.

If only that spirit of love for all people can be put into the boys and girls of our Sunday schools, if they can come to know that all men are brothers with a knowledge so vivid that it acts itself in brotherhood in school and playground, the great American experiment will be a success in the tomorrow.

But the America of tomorrow is not alone in the keeping of the boys and grls in our American Protestant Sunday schools. There are our Slovak Sunday schools and Polish Sunday schools. Then there is the vast host of boys and girls from foreign-speaking homes, who are still true to the religious heritage of the old world, and an even greater number of others who have drifted away from religious influence entirely. Thirteen million in America today, the census tells us, were born in other lands—six million in lands which do not use the English language, or have the heritage of the freedom wherewith Christ hath set us free. There is no race suicide in these homes and these children will have an equal suffrage with those of older American homes in the making of the America of tomorrow.

What stamp are we putting on these foreign children? Whether they are of silver or gold, of copper or nickel, is not ours to decide. They come loaded with the heritage and traditions of another world, but upon each America has the privilege of placing its stamp. We can make strong, useful, loyal citizens, or we may place on them the stamp of the counterfeit.

**Molding Plastic Material**

To stamp into the plastic material of childhood the Christian ideals of America, our Christian centers are reaching out to the children and the youth of their communities. To reach the children and give them religious instruction, our mission schools and foreign-speaking churches are carrying on their broad activities. The Christian Americanization department, too, is trying to mold the America of tomorrow through its work in the homes of foreign-speaking races.

The needle readily pricks a way into the heart of a girl. What service could a World Wide Guild find more fascinating than a sewing club for foreign girls in their immediate community? In Chicago three or four of them have been held with great success in public parks. In Hutchinson, Kans., the girls meet at the Friendly Cottage which the Baptist church has rented in a Mexican community. And in such a class is opportunity, not only for Bible stories, but for that personal contact which is the best possible interpretation of Christian womanhood to these children of other lands.

The children in the homes where the Christian Americanization volunteers visit, look forward to the day when teacher comes. One little girl ran home

from school every Wednesday to be sure to see teacher, and when the caller had been forced to leave before she came, great was her grief. One boy helped his mother with her English lesson every night in order that she might know it perfectly.

Only God can tell the far-reaching influences which have come to impress the lives of little children because Christian women in the neighborhood have come to the foreign home to be a friend or a teacher for the mother. And so, because the home is the bulwark of the nation and the heart of the family, the Christian Americanization department of the Woman's Home Mission Society, is trying to put a Christian stamp upon the New Americans, striving to bring "Christ in every home—"

"For a better America."

# From Berlin to Shanghai in Fifteen Days

***There are reasons to believe that the people of Russia are ready for a reformation within the church, such as took place elsewhere in Europe in the days of Luther***

BY J. T. PROCTOR

IN the racing world of Shanghai and other large ports in the Orient where British influence is dominant a word has been coined and projected into common use which is a fair substitute for the American word "tenderfoot." Ponies in large numbers from the ample plains of Manchuria and Siberia are shipped into Shanghai. These ponies are very little different from the Texas pony. Upon arrival they are all raw and unbroken. The most promising are carefully culled out and trained for the race course. An unbroken racing pony is a "griffin." So is an inexperienced traveler or tenderfoot from any country who comes to the Orient.

### Crossing the Country

The task of crossing Russia today presents no difficulties worth speaking of. This is not known in New York. I was seriously told in New York by the travel department of our foreign mission board, by the travel department of the American Express Company, the Thomas Cook and Sons' tourists agency and by other agencies which ought to have known better, that the trip was either impossible or wholly impracticable. It was thought that a passport vise could not be secured, that there were no through trains, that if there were trains it would be wholly unsafe to travel on them, that there must be fighting somewhere on the road and that travelers were in danger of being held up for weeks or months on the road. If I had not lived for twenty-five years in Shanghai, which is at one end of this longest railway service in the world, I would have been properly impressed by this solid array of negatives—of lack of knowledge. As it was, this experience merely served to raise in my mind this question—how long will it be with these conditions obtaining, before our beloved New York wins and retains the coveted distinction of being the financial capital of the world?

I entered Russia by rail from Helsingfors Wednesday afternoon, Aug. 22. The run from Helsingfors to the border is about fourteen hours, and from the border to Petrograd less than two hours. After spending two days in Petrograd I took the night train for Moscow, a run of sixteen hours. After six days in Moscow I took the through express train for Chita on Thursday, 3 p. m., Aug. 30. This through train is made up of seven or eight sleeping coaches, second and third class, with a dining car which runs clear through. The train arrived in Chita, just east of Lake Baikal, Friday, 3 a. m., making a run without changing coaches or dining car of a week and twelve hours. At Chita another train was taken for a run of twenty hours to Manchuria City on the border between Russia and China. From Manchuria City to Harbin, also in China, a third train was necessary. We arrived in Harbin Monday, 5 p. m., Sept. 8. From Harbin to Shanghai takes less than three days, making the whole trip from Moscow to Shanghai twelve days, or from Berlin to Shanghai fifteen days.

The train and service from Petrograd to Moscow was quite as good as will be found elsewhere in Europe. The train to Chita was almost as good; the service left much to be desired. The train and service on the Chinese Eastern railway in China was unusually good. The coupe which I shared for a week with a cultured English-speaking German was well cushioned, with room enough for a chair on the other side of a small table from the berth used as a seat during the day and provided with a private toilet room shared by two adjoining coupes. The dining car was ample, decorated with potted plants, furnished with a piano and well patronized. This served as a social room where we frequently lingered for hours after the afternoon tea or over the coffee while listening to music after dinner in the evening any time from eight o'clock to midnight. There were tea parties, dinner engagements, chess between an American missionary and a Mohammedan Bolshevist Turk from Turkestan and a deal of visiting and social life in the most cosmopolitan little community I have ever lived in for a week.

There was no more trouble over my passport, after I secured it through the soviet embassy in Berlin, than is experienced in other countries in Europe. It was called for only three times, on crossing the border in and out of the country and when entering the territory of the former Far Eastern Republic at Werkney Udinsk. As this territory is now embodied in the national federation of soviet republics it is difficult to explain this. The railway ticket could be purchased only from Moscow to Werkney Udinsk. From there until Chinese territory was reached it had to be purchased with gold rubles. The ticket from Moscow was purchased with paper rubles of the soviet government. The customs examinations upon entering and leaving the country were purely perfunctory. The thing they seemed to be looking for most was printed matter or literature which might prove to be anti-bolshevist propaganda.

The cost of railway ticket and berth from Moscow to Harbin, a distance of about 4900 miles, was just a little less than $100 United States money. I secured three meals a day, a la carte, plus an afternoon tea, for less than $2 gold per day. The cost of the whole trip, including meals from Moscow to Shanghai, was $216.94 or from Berlin to Shanghai $308.76. The trip is quite feasible. I would not hesitate to take it with my family.

### The Country

The Trans-Siberian railway follows generally the fifty-fifth parallel of latitude. This means that it is about 600 miles north of the Canadian border from Minnesota to the coast. Having traveled all over the western states in America, from south to north by horseback, following the cattle trail, and from east to west by five different railway lines, I was impressed with the fact that on the Siberian railway there is to be seen less waste land than will be found bordering any of the through routes in America. The country on the whole is open and tillable. In crossing the Ural mountains there is some rough country and again on either side of Lake Baikal. But in the main it is inclined to be flat and low rather than rough or rolling. It seems well drained. There are three main river systems draining to the north. Two of these rivers we crossed and we passed very near the source of the third on the western border of Lake Baikal. It is claimed that this lake is the greatest depression on the earth's surface known to the world.

The country is sparsely settled; no more so, however, than large sections of Montana or Wyoming. Unless the government definitely encourages immigration on a large scale I venture the statement that it will take 150 years to get this country all as thickly settled as is the state of Ohio. At present there are large sections which seem well adapted for cattle grazing. This is especially true of the country east of Lake Baikal both in southeastern Siberia and in northern Manchuria. On either side of Lake Baikal there are forests, though not so extensive as I had expected to find. In the Ural district there are forests, but the principal forests I saw were between Petrograd and Moscow.

We passed through the Ural Moun-

tains, the border between Europe and Asia, in the night. At sunset we saw no sign of mountains. In the morning we seemed to be just passing out of the foothills. The only scenery worth mentioning was near the lake. We had a most wonderful half hour skirting the lake going south between near sunset and dark with the reflection of the sun on this most charming sheet of water against a background of snow-capped mountains in the very near foreground. A trip around the world will seldom furnish a scene to be compared with this.

### Economic Conditions

Russia looks shabby. This is not a criticism. It is a record of my dominant impression from all that can be seen of people, houses, streets and villages. I was not so much impressed that there is a large amount of extreme poverty, as that people who have been accustomed to better days are making a pathetic struggle to look as well as possible in clothes and houses and conditions that can only be described as shabby. One can see more barefooted grown women on the streets of Petrograd and Moscow than can be found in Peking or Shanghai. With or without shoes, the women seen on the streets were mostly dressed in the cheapest dress materials while the men all seem to have visited the second-hand store. Streets have gone for over eight years without repairs. Houses show signs of broken or fallen gutter pipes with the rains of several seasons having been allowed to deface the walls. The whole effect is very depressing, especially in Petrograd.

It is reported that Petrograd has lost half of its pre-war populations. There are blocks and blocks of well-built houses, residences, flats or apartments, located in once prosperous sections which are now largely or wholly empty. Many of the stores which are open for business are either only half stocked or stocked with very cheap goods. A great many factories and industrial plants have not been reopened since the war or since the revolution, which is the phrase more frequently used. These conditions obtain to a less degree in Moscow but in the main are prevalent throughout both European and Asiatic Russia. One is glad to be able to report, however, that business is decidedly improving in Moscow and in some other places. A good harvest is reported over most of Russia. The farmers are quite generally making some progress in getting back to normal conditions. From what could be seen from the railway, economic conditions are noticeably better in eastern Siberia than in the western districts. There is evident a feeling of confidence that agricultural conditions are improving.

Currency conditions are deplorable to the last degree. The day I left Berlin for Petrograd I was able to buy 3,200,000 marks for an American dollar. The first day I was in Petrograd, four days later, I bought 320,000,000 rubles for one dollar. Eight days later when I left Moscow I got 395,000,000 rubles for one dollar. I was told by persons living in Moscow that this remarkable fall in the ruble in eight days was nothing unusual. The soviet government is making desperate efforts along certain lines to stabilize the ruble, but so far all efforts have failed. Like Germany, they have tried almost every method but that of a balanced budget. It is becoming increasingly clear that no country in Europe can stabilize its currency until it is willing to curtail government expenses and collect taxes to the extent necessary to balance its budget.

The following items taken from my day book account of expenditures for the two days I was in Petrograd may serve to help some to visualize the cost of living there as measured by a currency which has all but lost its value.

### Sample Cost Prices

| | Rubles |
|---|---|
| Meals, one day..... | 472,000,000 |
| Taxi from station to hotel.. | 200,000,000 |
| Telegram..... | 130,000,000 |
| Laundry..... | 478,000,000 |
| Hotel room, 2 days..... | 2,222,000,000 |
| Tips..... | 100,000,000 |
| One box of matches..... | 5,000,000 |

### The Present Soviet Regime

That substantial changes have taken place in the original bolshevist government is beyond question. There is undoubtedly a new regime. This new regime is in the process of evolution following the announcement, about two years ago, of the new economic policy—the N. E. P. as it is almost universally called.

In its implications this new policy is seemingly the exact opposite of the well-known bolshevist unalterable antagonism to private ownership of property, private initiative in business and capitalism. What has taken place is seemingly this. There is a decided disagreement within the government as to the feasibility, under present conditions in Russia and in the world at large, of adhering strictly to the pronounced paternalism demanded by orthodox communism. The majority have decided in favor of a compromise, for the present at least, which permits, under certain conditions, a return to the old system of private ownership of property, private initiative in business and capitalism. This is the new economic policy. Being a compromise it is not perfectly clear-cut or unmistakable in its meaning and is even more confusing in its application. The government reserves the right of government monopoly and control in certain industries at its discretion. In districts where the government is liberal in its intepretation of the new policy, reversion to conditions obtaining before the revolution seems practicable but where the government is not liberal in its interpretation those who control capital are afraid to take the risk. Even under favorable conditions there is a general belief that the government is inclined to reserve for its own control those industries and enterprises which are most promising. Added to all this is the uncertainty as to how long this experiment will be tried. There is the possibility that the majority in the government favoring this policy may be reduced to a minority, in which case there may be immediate reversion to strict communistic principles. Under these conditions even if there were such a thing as capital in the country it would be very timid and uncertain in its activities.

**Believe in yourself—that you, even you, can do some of the work which Christ would like done, and that unless you do it, it will remain undone.—Henry Drummond.**

### Soviet Government to Stay

The soviet form of government in Russia has seemingly come to stay. I did not talk with a man who thinks otherwise. Careful inquiry did not reveal any opinion to the contrary in all Russia. No counter-revolution is expected. An evolution is expected by many, not a revolution. There is of course wide difference of opinion as to the rapidity and extent of the evolution in political development expected. Some are optimistic, but these are in a decided minority. There are less than 500,000 members of the communistic party in all Russia in a population of 150,000,000. Outside of these 500,000 communists there are seemingly relatively few who really believe in bolshevist principles or in the soviet government except as it may be decidedly modified in the direction of the new economic policy. But there is just as evident a very wide resignation, if it can be called such, to what is considered the inevitable.

The most live question in Russia today is that of recognition by the Powers. They are expecting two things from such recognition. Some are expecting a certain moral support for the progressive element in the government, thus hastening the internal evolution towards modern capitalism. They are all expecting an inflow of outside capital in the form of loans to the government, or as loans to Russian companies, or for development of all kinds of industries all over the country with or without direct cooperations with Russian industrialists. There is nothing on which the Russian people seem more united today. The naive exaggeration of expectation and its universality would be laughable if they were not taking it so seriously. There seems no division of opinion at all that the future of Russia's commercial and political development is absolutely dependent on the inflow of foreign capital. The line of reasoning of many seems to be something like this: Give the progressive element in the government the benefit of the doubt on every count; let it be granted that the present progressive element will continue in the majority and will grow stronger, that there will be in all districts a liberal interpretation of the new economic policy, that the government will not reserve to itself the more favorable industrial opening but will leave these open to private enterprise and that this new policy having begun as a temporary experiment will be made permanent. Grant all this. There still remains the hard,

cold fact, as claimed, that there is simply not sufficient capital left in the country to make possible the industrial development absolutely necessary to feed the people and preserve a semblance of modern European conditions. Some even say that there is no capital left, that values have been destroyed except as they are restored through a slow process of evolution by the help of outside capital. It is against this seeming stone wall that what little optimism there is in Russia is hurling itself. The effect is very depressing even for the sympathetic visitor and student of present conditions. The question is when will the great powers recognize the soviet government? Will the recognition come in time to save the country from further irreparable loss of both property values and of morale? When recognition comes will it bring the desired capital and how rapidly? It is pathetic to the last degree to see a whole people seemingly basing their entire hope of the future on the answer to questions of this kind.

Religion is outlawed in Russia. There has taken place much more than the disestablishment of the church. It is the legal disestablishment of religion itself. There is very little, if any, compromise in the rigid interpretation of the original bolshevist position in this respect. While this is true, the active opposition to organized Christianity has almost ceased. The life of the patriarch of the Orthodox Church has been spared and he has been set free. It is interesting that this is quite generally believed to be due to the influence of Great Britain. An administration of the church has been installed which is favorable to the government. This has caused a pronounced division in the membership of the Orthodox Church into what is now called the old church and the new church, the latter term being applied to the new administration favorable to the government. I am told that the overwhelming majority of the old membership is remaining with the old church. The same Patriarch Tihkon is serving the old church but, of course, without government recognition. The congregations are as a rule allowed to continue to use their church buildings, but they must pay rent to the government for the same in addition to assuming full support of their priests. Under present economic conditions this is proving quite a burden in many instances. But the churches were never so full and there are evidences that the uncompromising government opposition is proving a real challenge to the best and highest in the churches.

The non-conformist bodies in Russia are neither numerous nor strong. I have been told that with the exception of the Evangelical Christian Union and the Baptist bodies there are no denominations in Russia of any national strength. I have not been able to verify this statement. The Evangelical Christian Union has its headquarters in Petrograd and has churches all over the country, north, south and as far east as Vladivostok and Harbin down in China. They report about 500,000 church members. Mr. Prokhanoff, the general secretary, gave me letters of introduction to pastors to use on my trip across the country and I called on the pastor in Harbin. The Baptists with headquarters in Moscow also have churches in all parts of the country. They also report about 500,000 members. These two bodies are in the process of combining into one denomination to be called Baptist. The Baptists of America, North and South, and of England are hoping to join with this united Baptist body in the support of a Bible training school which will grow into a theological seminary for the training of an adequate leadership for this largest group of Baptists in the old world.

There are many reasons to believe that the people of Russia are more ready than ever before for a strong evangelical movement, for a reformation within the church such as took place in the rest of Europe in the days of Luther. Russia is a great religious opportunity.

# "Hit Them Where They Are"

By John Krumm

ACCORDING to an editorial in *Colliers' Weekly*, when Wee Willie Keeler (the Babe Ruth of former days) was asked the secret of his remarkable batting, he replied "I hit 'em where they aint!" That is, he endeavored, and successfully, so to hit the ball as to place it where there were no opposing men just at that time. No wonder he piled up the runs for his side.

That is scientific batting. But just *that* is the very opposite of scientific or efficient preaching. I believe most pastors have had at times the following experiences:

The pastor prepares his sermon with much care, with probably certain kinds of persons (or even individuals) in mind. He has something good and effective to present—he knows he has. When he stands before his people and preaches he becomes aware of the disconcerting fact that he is 'hitting 'em where they aint." Something or other, somehow or other (storm, counter-attraction or a "hunch") has kept away the very persons whom he hoped to "hit" with that particular sermon. Nevertheless, it being sermon time, he must go on through with it, and line 'em out the best he can to the bitter end. So in that sermon he "hit 'em where they weren't;" *physically*, they were not there.

Again, a pastor at times, possibly without meaning to do it, develops a sermon for its own sake; it contains great fundamental, universal truths, and is not necessarily dependent on time, place or persons. The sermon turns out to be sort of detached, like a beautiful picture or splendid poem. And the pastor preaches that fine sermon, and becomes again aware that he is "hitting 'em where they aint." Eventually he comes to realize that he is preaching to persons of a bygone generation, that the people to whom he thought he was preaching no longer exist, except here and there is "the last leaf" of which Holmes wrote. His people were there before him physically, but not mentally, nor educationally, nor culturally. There are batters whose aim is true, but who swing too late; by the time their bat is around to hitting position the ball has already gone by and is in the catcher's mit.

Are we as pastors enough aware of the fact that the "sun do move?" Have our people passed on before us, and are we the survivors of a by-gone generation? If so, it is no wonder we keep on "hitting 'em where they aint."

As for myself, I have revised Willie Keeler's slogan and am now trying to follow the advice of a new slogan, which is *"Hit 'em where they ARE."*

In this connection, how much we can learn from the Lord Jesus. It is certain that he made it a point to "hit 'em where they are." Several times it is recorded that the Master "went about." So he always had his congregation present physically. And Jesus knew the people of his own day and generation; he knew their thought life, he was posted as to current events, and he thoroughly understood human nature in its inner workings. As recorded in John 2:24-25, "He knew all men, and had no need that any one should testify concerning man; for he himself knew what was in man." In the story, "Hazard" by Nancy Barr Mavity, the young girl, Tracy, rises in the church meeting and says to the well-meaning, but misguided pastor "What do you know about young people and what we are thinking?" It would seem that her pastor, in respect to young people, had "hit 'em where they aint," mentally and otherwise.

When Nathan looked guilty David square in the eye and shot at him, "Thou art the man!" it is certain he hit him where he was. It is also certain that we must learn to preach to human nature "as is," and not as we might wish it to be, or may conceive it to be.

Trusting it may prove of help to my brother ministers I would mention one method I have been following of late to enable me to "hit 'em where they are." Sickness has already kept me out of the pastorate over three years, and probably it will do so permanently. And here I am now about seven months in bed. For some time yet the bed must be my pulpit and study, if I am to have any such at all. So I read my Bible, newspapers and magazines, and listen to the chatter about me. Now and then I write a treatise, have it typed and put nice covers on it. Then I circulate this as best I can among sanatorium folks, and others. Thus some folks who do not, cannot, or will not go to church,

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# Coleman and Ford Hall Forum

*Advertising Expert—City Councilman and Acting Mayor—Leader in Sociology—Ford Hall Forum Founder, Boston—President of Babson Institute*

By John F. Cowan

I MIGHT have said "George Coleman, president of the Associated Advertising Clubs of America" or "Coleman, acting-mayor of Boston," or "Coleman, president of the Babson Institute," or "Coleman of The *Christian Endeavor World*," for by any of his "doorplates" he would be recognized by large numbers.

A Boston high-school graduate, in 1885, with a Franklin medal, he was looking for a job. His uncle was family physician to Dr. A. E. Winship, editor of the *Journal of Education*, and asked Doctor Winship if he could use the boy; he took him in as office boy. Some plasmic germ from an ink-slinging ancestor must have headed the lad towards journalism, for the office staff soon sat up and took notice that he had editorial and managerial instincts. Soon afterward he followed Doctor Winship to the *New England Magazine*, as business manager. Then he planned a great adventure in Buenos Aires—prepare for a thrill!

### Wrecked and Rescued

In a storm-shattered ship he drifted in mid-ocean for four weeks, sea awash with the decks, masts crashing down, in a state of desperation. But after hope had nearly died a happy rescue came that subsequently revived his early religious life, threatened by adolescent skepticism. An inner voice kept saying: "He saved you, didn't he? Why not then be a sport and dedicate your life to His service?" And George W. Coleman did.

He left off advertising drygoods to head the advertising department of the *Christian Endeavor World*. Seventeen years as advertising manager, business manager and editorial writer; then came an attractive offer from a leading shoe firm, demanding a decision. But Christian idealism had gripped him too deeply—he quietly shut that door to affluence.

Then the Boston Ad Club "hollered" for Coleman to head up an enlarged organization of the outstanding interests of the city; he was the only man on whom they could agree.

The Associated Advertising Clubs of America held a convention in Boston in 1911. They saw enough of Coleman's chips and shavings to satisfy them they wanted him as president. In their great convention in Dallas next year Coleman put over the innovation of filling the Sunday morning city pulpits with Ad Club speakers. He himself addressed a great mass meeting in the afternoon in the Opera House on "The Unchurched Masses." They were tugging at the heartstrings of this compassionate, yearning—shall I say "idealist?"

Well, anyway, his "get-'em-to-gether" vision materialized, though it looked at one time as if it might get sidetracked. Friends urged him to run for the Boston City Council. When George Coleman "runs" for anything he doesn't saunter. He served three years; was made president, ex-officio acting-mayor during absences of the mayor. Elated friends now urged: "You can make the mayoralty."

But the quite different job he had cut out for himself loomed clearer and clearer, and he brushed away the buzzing political bee. For meantime he with others had been inviting 200 guests yearly to his summer cottage at Sagamore Beach, down on Cape Cranberry—I mean Cod—for a three-day sociological conference. They were trying to figure out why human beings working together industrially must act so much like a powder magazine with a lighted firecracker sizzling beside it.

So Coleman paired men like Thomas Dreier and millionaire I. W. W. Warbasse; Roger Babson and tag-manufacturer Dennison; Assistant-secretary of Labor Louis F. Post and horny-handed John Doe—and the sparks flew! That was Coleman's notion of playing out his vacation. Oh, he played—scrub baseball, clown in the country circus, and fifteen-mile hikes down the beach from Plymouth. Coleman is a "he-man." But the big idea that is back of the Ford Hall Forum was seething in his system. The idea, you understand, is simply to give gunpowder a chance to flash off in the open, instead of tamping it tightly in a hole to explode with damaging force.



Coleman had got the forum bug into his system at Cooper Union, New York. He capitalized his standing as a prominent Baptist layman (he was made president of the Northern Baptist Convention in 1917) to pry loose from the Baptist Social Union, custodians of the Daniel Sharp Ford (*Youth's Companion*) $1,000,000 fund, out of which Ford Hall was built, an appropriation of $500 to grubstake the Forum for six weeks. Thep put it on probation, but—

There wasn't a "but." Ford Hall, which was not being used on Sunday evenings was, like the silver statues of the saints that Cromwell coined into money, sent "about its Master's business." The "first-night" audience of 150 didn't cause the Baptist Social Union to get "all het up" with enthusiasm. The crowd on the street was suspicious this might be clever Baptist proselyting.

### A Thousand Turned Away

But the second audience numbered 270; the third was 500. Soon the 1,200 seating and standing capacity was required to the limit, and a double line-up waited outside, around the block; sometimes a thousand or two had to be turned away.

It would require another article to go into the electrifying Ford Hall programs. Sketched roughly, an address by such a man as Charles S. Stelzle, or maybe a Jewish rabbi, or a Roman Catholic priest, is followed by an hour of rapid-fire questioning from the floor. It's hair-trigger democracy—a cross between a university and a town meeting. This write-up will have to limit itself to results.

One-third of the audience are Jews. For the rest there are Catholics, Protestants, street arabs, a few millionaire and trust magnates anxious to discover which way the world is heading, and working people galore. The second year, Coleman began to open the forum with prayer, and to sing hymns, along with the rendering of classic masterpieces. Surprising as it is, the prayers "went." An agnostic speaker said: "I never thought I should bow my head reverently during a Christian prayer as I have tonight."

It was because, as *Fra*, Elbert Hubbard's magazine, said, "They were prayers that voiced the universal human need and the audience sometimes applauded them." Some thirty of these prayers were published in a little volume, "The People's Prayers." By the way, "Who's Who" lists two other Coleman books: "Searchlights" (reprinted editorials) and "Democracy in the Making." No harm in telling, too, that Colby College made Coleman an honorary "A. M.," and Wake Forest College and Franklin College each gave him the "LL. D."

As to Baptist propaganda, the forum crowd came to confide in and love George Coleman so that they never thought to ask what he is denominationally. A Jewish pedler spied a portrait of Coleman hanging in a minister's study, and shyly exclaimed in a pleased way: "Oh, so you know him, too? I go to his—his—I hear him Sunday nights. I know he is a good man."

Margaret Deland tells in *Harpers'* of a little Jewess who was expressing her hatred of Christians. Some friend asked her to go to Ford Hall. She inquired, "Who is Ford Hall?" Explanations followed, but she said, "I have to go to the Feast of the Passover." She was assured that Mr. Coleman would be at Ford Hall.

"But Mistair Coleman, he iss not a Jew."

"I say he iss a Jew. Mistair Coleman iss not a Christian; he iss a goot man."

Perhaps the best proof of the pudding is that Ford Hall Forum has been the progenitor of about 300 other forums, that are trying to do the same helpful work. It was Coleman's human sympathy, his exquisite tact, the spirit in him of the One who did not condemn the erring woman or brand Zaccheus and Matthew as renegades, that has done it. These 300 forums are wonderful safety vents for explosive passions. The discontented who have "something on their chests" are helped to get it off in a harmless way. Ford Hall Forum celebrated its fifteenth anniversary this year, and is still going strong.

The forum idea has been extended to scores of churches—Protestant, Catholic, Jewish—to adult Bible classes, Young Men's Christian associations, and chambers of commerce. The essence of it all is as Coleman puts it in a query to employers: "Is it better to discuss disagreements with your employes, or fight it out with violence and death?"

And in another way Coleman helped capital and labor to see that they have more points of agreement than of disagreement. During the war he was head of the speakers' bureau of the department of labor, Washington. His bureau sent out speakers whose experience and wisdom qualified them to help avoid strikes by frank and free discussion. He was "Mr. Fixit" to a large group of people who were potential troublemakers.

Those who know George Coleman personally do not wonder at his marvelous skill in pouring oil on troubled waters. There's something irresistibly friendly about his twinkling blue eyes, with the little "laughter wrinkles" beside them. His blonde hair and Van Dyke beard frame a benign countenance whose winsome smile is 99 per cent pacific. Where others would frown over difficulties, Coleman beams and chuckles a throaty laugh, "like hickory-nuts rolling across the attic floor." His middle name is sympathy with the other fellow. Yes, he'll be patient and hear him through. And sometimes his comradeship takes the form of throwing his arms around one and giving him a bear hug.

As a speaker, his poses and gestures are those of gentle persuasion and calm reasoning rather than bluster or cram-it-down dogmatism. To realize how this wins, he must have been seen as he swayed an audience of 12,000 people in Druid Hill Park, Baltimore, into enthusiastic harmony with his appeal.

As chairman of the Baptist War Commission, Coleman went to France in 1918, to observe, and be able to tell the Baptists of America what more they could do to help win the war. For years a director of the Boston Y. M. C. A. he was naturally drawn to the war work of that organization on front lines. He lived in a dugout, under shell fire, wore the "Y" uniform, and helped carry chocolate to the fighters. Back in America again, he responded to numerous calls to speak and help prepare us for the long, hard struggle then expected.

And Coleman's estimate of the red triangle service was: "A wonderful work; of the utmost value to our boys."

His present job is president of the Babson Institute, Wellesley Hills, Mass. The purpose of Roger Babson in this organization is to inoculate men with the fundamental principles of business, instil the proper motives and the spirit of business cooperation. And that touches the tap root of what Coleman has been working at in the forum.

This institute, with its beautiful 175-acre campus, and its 100 projected buildings, and men of such breadth and character at its head, is bound to be a tremendous factor for saner relationships, and for brotherliness in big business.

# The Light That Never Fails

***What man may become if he fulfills God's purposes, we see in Jesus Christ***

BY J. F. VICHERT

THE word light is used in the scriptures more frequently than any other to describe the nature of our Lord, and to suggest the character of his influence and service in the world. "I am the light of the world," was his own statement. Catching up the prophetic utterance which had come across the centuries, Matthew wrote: "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." "In him," said John, "was life, and the life was the light of men." And again, "That was the true light which lighteth every man that cometh into the world." The coming of Christ, his character, his words and deeds, the influence which streams from him—all taken together are as the shining of a great light.

With searching and revealing power that light shines in upon every area which our vision scans. It falls upon that blackest thing we know—sin. All down the years we mark the trail of sin. It put its blighting touch upon every life. It cast down many strong men. It bound with heavy chains, and dragged after it its captives. Everywhere among men it was working towards its fearful consummation and bringing forth death. Of all this we were to some extent aware, but sin in its true character, sin in its naked ugliness, sin with its malignant designs, its corrupting tendencies, and its fatal issues we had not clearly seen until there fell about it the shining of this great light which "blackens every blot."

In that fierce radiance sin shows for what it is, and the guilty soul which has been in its power, startled and affrighted by the revelation, cries out in its despair and seeks deliverance. Happily, he who makes clear the true nature of sin also opens a way of salvation so that men, if they will, may pass "out of darkness into his marvelous light." Again, this great light shines upon and through all God's disclosure of himself to men. "He spake unto our fathers through the prophets," but he had many things to say unto men which in those times they were not able to receive. In these last times he has spoken unto us through his Son, and the revealing light which shines from him illumines all that had gone before.

Moses and the prophets acquire new meaning in the presence of his radiant life and completing words. He came not to destroy but to fulfil, and in the glory which he kindles we see and understand that there were some things permitted because of the hardness of men's hearts, some things there were at which God winked, and for a time that which was in part had place and meaning. But now, "that which is perfect is come." We shall read then the chapters of the unfolding revelation of the past in the light which comes from him to whom it all was leading, and here as elsewhere "we needs must love the highest when we see it."

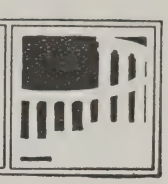
That light falls forward also, and is the glory which brightens o'er the page where those whom the Spirit was guiding into truth, to whom he was showing the things of Christ, have written what they learned. With eager hearts and reverent faith we turn to the scriptures of both Old and New Testaments to gain new insight, and to find truth in clearer, fairer lines because of the shining of this great light.

Once more, this is the best light in which to see God. At Athens Paul found an altar with this inscription, "To the Unknown God." Before such an altar countless men have bowed. Dimly conscious of deity, convinced of its real-

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# The Open Forum



### A QUESTION OF LOCATION

(An open letter to the Japan Baptist Mission, the American Baptist Foreign Mission Society, and the Baptists of the churches of the Northern Baptist Convention.)

The writer of this letter as a young man, in 1889, was appointed as a missionary to Japan. In the fall of that year, he arrived in Japan and was there until 1897, a period of nearly eight years. It was the day of small things and the missionaries, particularly those who were at the more central stations, were compelled to render varied service, not only for their local field but also for the entire mission. In the course of a year or two, he became chairman of the building committee, chairman of the general school committee, and secretary of the board of the Theological Seminary. The station was Tokyo. Yokohama was about twenty miles distant. During those early formative years the first buildings were erected for the Theological Seminary and the school which has developed into the Mabie Memorial School was founded. While the investment at that time for these two schools was comparatively small, less than $10,000 all told (the second school being in temporary rented quarters), the place of location, so far as the part of the country is concerned, was practically settled, and the writer probably had more personal responsibility in that matter than any one else. He therefore feels that now a statement from him concerning rebuilding may be appropriate, especially in view of changed conditions.

The total loss that has come to the Japan Baptist Mission because of the great earthquake is estimated at $500,000. Whether those figures represent the valuation before the earthquake or the cost does not particularly matter. In the rebuilding it is very probable that in order to be safe more expensive types of building will be erected, buildings that are relatively both earthquake-proof and fireproof. There is no question but that the Central Tabernacle, under Dr. William Axling, is essentially a work for Tokyo and vicinity and so must be rebuilt in that city. There is also no question but that the work of Doctor Benninghoff has been so successful at Waseda University that if that university is continued, which it undoubtedly will be, that work must be continued and adequate facilities must be given him. There is also no question but that the local churches of the Tokyo-Yokohama district must be rebuilt and must have help from the Baptists of America. When it comes to the rebuilding of the Girls' School, of the Theological Seminary, and of the Mabie Memorial School, a few questions might now well be raised.

1. Is it necessary to have two girls' schools twenty-five miles apart, such as the Sarah Curtis Home and the school of which Miss Converse has been the head for so many years? It may be that two schools are necessary or it may be that one school would be adequate when we take into account the whole need of that country Baptistically. It seems that a thorough survey should be made before the policy is established and now is the time to do it.

2. There are two great centers in Japan, the Tokyo-Yokohama district, which during the last century has had many earthquakes, three or four of them very destructive, and the Kobe-Osaka-Kyoto district, which has not been devastated so much by earthquakes during that time. There is no doubt that as a great port Kobe during the last thirty years has grown much more rapidly than Yokohama and before the earthquake far outstripped it. It is a question whether the Kobe-Osaka-Kyoto district will not be as large or a larger center in the years to come than the Tokyo-Yokohama district. The Baptists of America are deeply interested in this question because they must furnish the major part of the money for the rebuilding of the seminary and Mabie Memorial which are of vital importance to our Baptist work in Japan. If the schools are established in the Tokyo-Yokohama district, they ought to be built of reinforced concrete and made earthquake-proof and fireproof which will mean a very large outlay and tens of thousands of dollars more than if the same schools are erected and built up in safer portions of the empire. The whole country has earthquakes, but the Tokyo-Yokohama district is in the earthquake zone where the devastation has been much more severe than in many other sections of the country.

It looks to the writer as though the precedence enjoyed by Tokyo in the years to come would not be so marked as it has been in the past. At least, all the reports and surveys that have come from Japan since the great earthquake seem to indicate this. There is a clean slate so far as the two above-mentioned institutions are concerned and the difference in rebuilding will be tens of thousands and in the long run possibly hundreds of thousands of dollars more than through the buildings are constructed out of the earthquake zone. Again, what happened in Tokyo and Yokohama in 1854, what happened again in a lesser way in 1894, and what has happened in an awful way in 1923 in historic earthquakes will undoubtedly be repeated in the years to come. Since American Baptists must furnish the major part of the funds for this rebuilding, the time to make a careful survey of the whole situation is now before large sums have been invested.

As the writer received the grant from the American Baptist Missionary Union for the buildings of the Japan Baptist Theological Seminary, which were first erected in Yokohama, and as he also, as the agent of that same society, secured the first temporary headquarters for the school which is now known as Mabie Memorial, and as he further was the most active of any one in the mission in advocating the placing of these two institutions in the Tokyo-Yokohama district, and as such wrote by far the largest number of letters on behalf of the mission to the home society urging that these schools be located in the Tokyo-Yokohama district, thus bearing the chief responsibility for such locations, he feels that it is only right that at this time he should frankly, facing the facts as they are, make the suggestions above indicated and ask that a very careful survey be made before the final policy is decided as to the location of both of these schools. He has the very highest regard for Doctor Chiba, president of the Japan Baptist Theological Seminary, who is his "son in the ministry;" for Professor Topping, who has been a life-long friend, and whom he urged the Foreign Missionary Society to appoint to Japan; for Doctor Axling, who has been close to him since his first appointment to Japan; for Doctor Tenny, whom he requested the Foreign Society to appoint to Japan, as being specially adapted to the needs of that field; and also for Professor Fisher, a missionary's son, whom he has known from his childhood. They are all men who in a large way have made good as missionaries and who demand the heartiest appreciation of American Baptists and are splendid representatives of our denomination in the Tokyo-Yokohama district. But this question of location is something entirely apart from personnel and is something that demands the most earnest consideration of American Baptists who must rebuild at some place these great institutions.—GEORGE W. TAFT.

Oft, as he jogs along the winding-way,
Occasion comes for every man to say,—
"This road?—or that?" and as he chooses then,
So shall his journey end in night or day.

—*John Oxenham.*



# Religious Education



## Sunday School Lesson for December 30

**REVIEW: THE WORLD FOR CHRIST**
**Golden Text: Psalm 145:7**

The review takes us over a wide area. Beginning with Abraham so long ago, we travel with him from Chaldea to Canaan, and moved by his sublime faith we come through the centuries to the universal reign of Christ which is still largely in the future. One or two things in this vast survey are worthy of special emphasis.

**The Bible a Missionary Book**

First, the Bible is a missionary book. "The Bible is an immortal oratorio of missions. It begins with the majestic opening trumpet of 'In the beginning God created the heavens and the earth' —the proclaiming of the God of world-wide dominion and power; and is followed by the recitative of history, the majestic solos of prophecy and the chorus psalms, the music of the tragedy of sin and the triumph of sacrificial love. It moves on through the wonderful melodies and crashing discords of the Gospel history, till at last it swells in a mighty crescendo to the closing chorus of Revelation, where there breaks on our ears the triumph song and on our eyes the vision of the Eternal City of God, where the divine missionary purpose is completed."—Basil Mathews. This is the poet's way of saying what most of us can say only in sober prose. But no one can read the Bible without being impressed with the world-sweep of its history, prophecy, poetry, gospels, epistles and apocalypses. The failure on the part of the Israelites to become a missionary people was their undoing. It was difficult for them to be a people separate from the pagan world and yet to mix with pagans for their salvation. When they mixed with the pagan world they usually lost themselves in the admixture; and when they remained separate from the pagan world they lost the fine missionary passion and enthusiasm which alone can save any religious group from intolerance and bigotry and exclusiveness and isolation. To mix and yet to remain distinct and dignified and helpful is the problem. Jesus solved it, his early followers solved it and others have solved it and are solving it in the spirit and by the method of Jesus. People who love the Bible and stand in defense of it as the Word of God must be missionary because the Bible is but the unfolding story of God's loving purpose to redeem the whole world.

**The Church a Missionary Organization**

Second, the church is primarily, fundamentally and eventually, a missionary organization. The church has many functions. It is a body with a variety of ends and aims and activities; but all these have but one objective, and that is the evangelization of the world. All churches have at least a five-fold program including worship, religious education, community service, evangelism and missions. The first four head up in the fifth—missions. What gives worship its spiritual flavor? Is it not the intelligent appreciation on the part of the worshiper, of God in his just and loving purpose to enfold in his everlasting arms all the children and all the grown-ups of every tribe and nation in every generation? How can one worship a God who is truly worthy without knowing him and co-operating with him in his desire to save all men? Of course religious education has the missionary idea as its end if it is good religious education. To develop the pupil to be unselfish and altruistic is the fine aim of religious education, and the highest expression of unselfishness and altruism is found in the real Christian missionary. Community service and evangelism are types of missionary service carried on in the local church. "If we cannot cross the ocean and the heathen lands explore, we can find the heathen nearer, we can find him at our door." A casual survey of any church community will reveal the need of missionary work under the very eaves of the meeting house. So the whole work of the church is pointed toward missions at home and abroad. The topic of this review should be expanded to read: "The World for Christ by Christians."

## An Attendance Contest

Divide your class into groups of five or ten, according to your membership, with one member of each group as captain. Number these groups 1, 2, 3, etc., or you may name them, if you prefer. Have the numbers as well as the names of the members of each printed on large placards and hung on the walls of the classroom. A class of fifty would have ten groups, with five in a group.

The big idea is to see which of these groups can induce the largest number of person to attend the meeting of the class on a given Sunday. Using the first three Sundays of the month for working up the details and also for the purpose of advertising the venture.

The contest proper should be started on the fourth Sunday with group number 1 leading off. It will, of course, be up to this bunch to do everything in every way they possibly can to have a large attendance, of both the members of the class and visitors, present on the day allotted to them; in fact, they should endeavor to have a record-breaking crowd on hand. The total attendance corralled by this group, as well as all succeeding groups, should be printed on the placards which bear their respective number and names.

Of course, it is to be understood that the members of the other nine groups will co-operate in building up the class as a whole by being present also. That everything may be fair and above-board, it is suggested that each group be penalized one point for each member who is absent during the period of the contest. By having a penalty staring them in the face, each of the groups will do some tall hustling every Sunday to get out a full representation of its membership.

The contest may run for ten Sundays, or for double that number, if desired. The group registering the largest aggregate attendance during the period will be declared the winner.

That all groups may have an equal chance to come out on top each of them, when the contest is inaugurated, should be credited with extra points, on a graduated scale. For instance, group number 1 should start off with thirty extra points to its credit, to which will be added the attendance they round up the Sunday they are on duty. Group number 2 will be credited with twenty-seven extra points, number 3 with twenty-four, number 4 with twenty-one; and so on. If the contest is to run more than ten Sundays, the extra points should be eliminated for the second go-around.

The writer believes if this contest is given a good, fair trial it will not only substantially increase the weekly attendance upon the class, but will cause it to become one of the most wide-awake and efficient organizations in the whole school.—WILL B. MUSE in *Organized Class Magazine.*

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**The "Central Christian Advocate"** says: "Things are running according to schedule. The king of Spain visits Rome and calls on the pope. The press dispatches state that the king of Spain actually got down and kissed the pope's toe. Then he took a seat on a throne placed lower than the throne of the pope. And now that the king of Spain has gone back home the Vatican comes forward with the expected announcement that it is making no arrangement whatsoever with the Italian government for any adjustment of relations between them because the Vatican holds tenaciously to the idea of the temporal power of the popes, just the same as it has ever since people of Italy threw off that temporal power in 1870." The experience of our Methodist friends in their work in Rome fits them to appreciate these moves of the Roman Church.



# Young People's Work



## Topic for December 30

**WISHES FOR THE NEW YEAR**
**Phil. 3:12-16**

By C. W. Chessman

The scripture passage, including the wo preceding verses, sets forth the lominant passion of Paul's life. It is an ntense longing to approximate more ɔerfectly the character of Christ. He .estified elsewhere that Christ lived within him and here he is saying "Not is though I.....were already perfect." A fuller, richer experience of Christ was ɔossible and to this he would press on.

Shall we not share with Paul this supreme aspiration? Nothing else is so worthful or rewarding. Christ is not an dea but a person. Christ incarnates himself in persons and makes their per-sonalities incandescent with his spirit. Christ is a communicator of life. He came into the world that men might have life and have it more abundantly, and when we dwell in his holy neighbor-hood we are transformed into his image, rom glory to glory.

Shall we not pursue the way that leads nto fuller life with Christ? Christian-ty's first name was "the Way." How lluminating! In Acts 24:14, Paul, in making his defence, declares, "This I confess unto thee, that according to 'thy Way' (which they call a sect) so wor-ship I our fathers' God." (Other refer-ences: Acts 9:2; 19:9; 19:23; 22:4.) Canon Cook states that it is "a definite and progressive direction of the inner and outer life of man." Whatever else the term suggests, it implies motion. It certainly accords with Paul's declaration n the passage before us, "I press on owards the mark.....Christ Jesus."

The Christian life is a movement Christward. It is human personality being progressively filled with Christ's personality. Incarnation means Christ resident in the soul of man. This means the presence of the creative forces of Christ and the resultant over-soul. And this is the central dynamic of our re-igion.

Why do we exercise vital concern for the world's needs? Why do we engage n Christian service? Why are we busy with the publicities of religion? Why do we support the church and missions? The compelling dynamic for all Christian activities is the indwelling Christ. "The love of Christ constraineth me." The way to kingdom realization in the world is the way of him who says "I am the way, the truth, the life"—having his way in your life and mine.

There is no other way. It is the old way and the new way. It was the way for Paul and it is the way for you and for me. We outgrow some things but never Christ. George Matheson prays, "Son of Man, thou never growest old to me. Last century is old. Thou art not obsolete. Thou art abreast of all the centuries. I have never come up to thee, modern as I am."

There is nothing we need more imperatively than fuller and fuller life in Christ. If we are not pressing on towards the mark Christ Jesus, then we have ceased to be Christian, and no amount of urging can relate us to sacrificial, Christian service. It is easier to sail a boat in a dead calm than to get a young people's society to carry out Christ's program when that young people's society is not in progressive, living relations with Christ.

Shall we profit by the rich example of Paul and put first things first? Shall we follow the trail of the new year as passionate knights of the gleam? Shall it be a following on to know Christ through surrendered lives to him, through Bible devotional life and unselfish service in his name? If so, then along the trail of the year, in unsuspected ways and places, the angels of God will meet us as they did Jacob of old, and our cups will be brimming with the spirit of the Master, bringing peace, purpose and power to our lives, the note of religions reality to the church, and the experience of the new birth to many now walking in darkness. Shall not our dominant purpose in the new year parallel Paul's?

## SOMETHING DONE OR DOING

220 young people made an interesting feature of the last session of the Bible and missionary conference at the Immanuel Church in Chicago, Nov. 16. All but ten of them came to eat and remained to be filled with the spirit of progress emanating from the address of Doctor Evans, of Kansas City.

"The B. Y. P. U. can always be depended upon to stir up a crowd"—so say they all. In order to live up to this reputation, they proceeded to tell the world about the banquet. From pulpit, in local unions, at city and district meetings, by telephone and personal announcements the word was passed, and the result was an enthusiastic and successful conclusion to this splendid conference. The sale of tickets was conducted, not by the B. Y. P. U. as an organization, but by the young people individually in association with the local church officers, thus enlisting the entire church in the undertaking. The young people's committee took charge of reservations and program. The life of the party was the Oskies. They raised their voices again in the old war cries, yells, and songs of convention days. Such meetings serve to keep alive in the hearts of the young people the magnitude of the work which lies continually before them."

* * *

Indiana's Denver Club—The convention had come and gone and many Indiana young people who might have gladly and profitably attended had not heard, or if they had heard were not sufficiently interested to attempt to join the throng of Miamis on their way to the great meeting of Baptist young people. Those who did go became so enthusiastic and so inspired that they resolved to go home and "tell it." The Denver Club was organized as a part of the Indiana B. Y. P. U. for the purpose of convention promotion. A state sales manager (transportation leader he is sometimes called) heads the organization. He receives the active cooperation of his assistant salesmen in getting members for the club, a branch being in every association. Information as to program, cost, routes of travel, etc., are obtainable from him or any of the salesmen. A set of slides showing the beauties of Colorado, Denver and the vicinity are used in the promotion work as well as a set showing Indiana delegates in action at Boston. One association has already signed up thirty-seven people signifying their interest in the convention and the trip. It is the hope of the Denver Club staff to have a chapter in every church in the state within the next few months.

* * *

Michigan is working along similar lines. In cooperation with Wisconsin, Minnesota and Iowa, Wonder Tour No. 2 is being promoted in all four states. Illinois has completed its plans for traveling to the Denver Convention and for its side trip, and literature is now out.

State Transportation Leaders—So far as we have been definitely notified, the following are the leaders of transportation for the respective states: California, N., Harold Langdon, 519 21st St., Oakland; D. C., John Ruthven, 2-5 Center Market, Washington; Illinois, L. W. Kester, Park Ridge; Indiana, C. J. Hutchinson, 317 W. Jefferson, Ft. Wayne; Kansas, A. W. Briggs, 4006 Metropolitan, Kansas City; St. Louis, Mo., Clark Eagle, 3729 Delmar Blvd.; New York, Gilbert L. Bigger, 385 Pulaski, Brooklyn; Ohio, Charles Bowen, Box 560, Granville; Pittsburgh, Pa., Wm. O. Bond, 305 Wilson Ave., Washington, Pa.; Philadelphia, Pa., J. W. McCrossen, 3342 Brandywine St.; Rhode Island, Herbert Lottsfeldt, 149 Mercer St., E. Providence; West Virginia, Clyde L. Ferguson, Box 435, Kenova; Maryland, N. C. Harrington, 225 N. Calhoun St., Baltimore; Ontario and Quebec, Walt L. Rice, 289 Broadview Ave., Toronto.



# The Chimney Corner



## The Christmas Aunt

MRS. ASHBY wore a shawl crocheted in scallops, and it was vaguely understood in the boarding house that it was precious to her because her Brother Jim's Wife had once made it for her with her own hands. Somehow that distinction covered all its present sins of overornateness and its slightly dingy forlorn air of having been used too many years. If only Brother Jim's Wife could have seen her in it now———

But it was thoroughly understood among all the boarders that between Brother Jim's Family and Mrs. Ashby there was a great gulf fixed. Society spelled with a capital S really could not be expected to have many dealings with the inhabitant of a boarding-house, and yet one did often wonder about Brother Jim and Brother Jim's Family: were they such resplendent beings that nothing material ever crossed that great fixed gulf? Nothing but that one shawl, and the Christmas check of which Mrs. Ashby always spoke with bated and reverential breath. Presumably because of its size.

"In what mail did it come?" some one had asked last year. A perfectly idle question, such as boarders will ask in the hushed interval between corned-beef-and-cabbage and rice pudding. But Mrs. Ashby had deeply resented the question. She had drawn up her thin little shoulders underneath that hideous shawl and had said with freezing dignity: "I really didn't notice."

Poor Miss Smithers was quite crushed. She hadn't meant to be inquisitive or pushing. Only it just happened that she had met the postman both mails for the last two days, looking for a letter of her own, and she couldn't help but remember that there had been no letter for Mrs. Ashby. Yet here she was in receipt of it. However, Miss Smithers apologized. Mrs. Ashby accepted it, and being in the position of condescension she once more pointed for the awed boarders the glory of her Brother Jim's existence beyond the fixed gulf. The mere matter of Gwendolyn Van Rensaeller's lingerie—everybody knew what it cost—you couldn't help but be impressed by this marvelous creature———

"But I think she ought to be ashamed of herself, never to send one single solitary present to her poor forlorn old aunt!" raged little Miss Tracy, the stenographer, afterwards. "Wouldn't you think they'd want to make the dear little lady happy? Here's another Christmas, and I suppose those stingy Van Rensaellers won't do a blooming thing for her except 'Brother Jim's' check; and I doubt if it's a big check—certainly she's never done anything riotous with it on other Christmases. Goodness me, if she was my aunt, I'd make her just glow with adorable little surprises, something to please her all the year round too. I've never had an aunt, and I've always wanted one."

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

It was Mr. Cutting who made the amazing suggestion: "Why don't you adopt her then? I've never had an aunt either, and she's just my idea of one—shivery, with a perpetual shawl around her shoulders, and a frightful dread of draughts, and awfully genteel, and just as kind as you make 'em. I think it would be lots of fun to be Jim Junior and send her a thumping big box of Page and Shaw's on Christmas morning. Come on, you be the fair Gwendolyn and I'll be Jim Junior."

Gladys Tracy looked at him in surprise: "Really?"

"Really! Why not? You haven't any family; I haven't any family; Miss Smithers hasn't any family; we're the forlornest souls on Christmas, and yet here's a lady with enough family and to spare, but never a loving token to prove their existence. Yet Jim Junior got a new roadster only last month she told me."

"And Gwendolyn has two fur coats."

"The wretch! Well, shall we?"

"Lets! And put their cards in, you mean?"

"Of course! She'll have to thank them then, and won't they be flabbergasted? I'll begin saving for the fattest box of chocolates."

Instantly there leaped into Miss Tracy's mind a picture. It was of Mrs. Ashby sitting beside a rose-shaded boudoir lamp. "I could make the shade myself for a mere song," she thought, and in her lunch hour the next day she searched the lamp departments. The standard itself was the big outlay, of course. But for two and a quarter there was a dear little plain lamp. "I'll make the shade fussy," she smiled to herself, as she figured out just where three little curlicues of gilt braid could form decorative roses.

Oh yes, it was the jolliest little plan in the world! Miss Smithers loved it. And if Miss Smithers warmed to a project then you might know it was absolutely correct and proper. She said that she was going to replace Brother Jim's Wife's crocheted shawl with a purple sweater. There was a very soft beautiful refined shade of purple which would bring out all the ivory tints in Mrs. Ashby's faded cheeks. Miss Smithers had studied art and color combinations at one time in her long melancholy career; she was therefore an authority on wha went with what.

Even their landlady approved th scheme. "Land sakes, serves them righ those spendthrifts! Always buying th best for themselves, and never lifting hand to help this perfectly nice gentee little lady who would be an ornamen to any home."

In her memory of all the things Mrs Ashby had let drop about the wonder of her brother's household there lingere the way the mahogany gleamed—"ol mahogany has a special gleam and lus ter, Mrs. Binner, and in my Brothe Jim's mansion there is not a stick c veneered or modern furniture. Every thing antique, and special periods in eac room."

"Oh my!" sighed Mrs. Binner. Sh remembered those sighs of hers extenc ing back over several years now, an in the kindness of her honest heart sh wondered if she were not almost a hypocritical as the detested Van Rer saellers out in Chicago; for right in thi very house she had a small round mahog any table with a quaint old standard- she never had time to get much pleasur out of it herself, being here and ther on her feet all day and too tired at nigh to care whether it was veneered or gil ed. Suppose she substitute it for th dreadful old oak affair now in Mrs. Ash by's furnished room?

She broached the matter to Mrs. Snel her special crony among the boarder Mrs. Snell said it was a lovely, lovel thing to do, and she would make a stri of that quaint oriental-looking stuff t put on it, and Miss Tracy's lamp coul rest on the strip.

All told, it was the most mysterio happy Christmas Eve ever spent in th boarding house. It is true that Mr Ashby, being somewhat lonely, had trie to pay a little visit after supper in thre of the rooms where certain surpris were being finished, and had had to b turned away with one excuse or anothe She was perfectly dear about it, and sai she knew just how it was, for when sh and "Jim" were still at home they use to have the greatest lot of last-minut things to do on Christmas Eve. Bt when she reached her own room sh locked the door and sat down by th hideous, highly-glazed oak table for lonely cry. Sleigh-bells clanking ou side with all the suggestive cheerfulnes of Christmas: and she, only she, left ou of Christmas. She went to bed earl She got up late the next morning. To late for the other boarders waiting b hind their doors to hear her go dow to breakfast.

For it had been arranged that, whi she was eating, they would get the presents into her room, and the obligin

little maid-of-all-work made the bed and straightened things with surprising dispatch.

Slowly Mrs. Ashby climbed up the stairs after breakfast. The worst day of the whole year was upon her now, and she was none too eager to start it. But there were only thirty steps, and all too soon she was inside the lonely door. She locked it.

Then turning, she saw the surprises. That lamp! "To dear Aunt Sarah, from Gwendolyn." The sweater! "To Sally, from Matie Van Rensaeller." The candy! "To the best aunt in America from your good nephew, Jim Junior." She fingered them in a dazed fashion: she stroked them unbelievingly. The lovely old table amazed her—it was Mrs. Binner's one antique: what was it doing in her room? She sat down in stony silence and stared and stared and stared, thinking.

Meanwhile, out in the hall, the others stood waiting with bated breath, their eyes brimful of the delight they felt so sure they had given. Any minute she would be out to tell them of the wonderful surprises from Brother Jim's dear family. But eleven o'clock came, still silence in that room. Twelve o'clock—silence. One o'clock—silence. The gong rang for Christmas dinner. No Mrs. Ashby appeared. The boarders were greatly upset.

"What can it be?" they asked.

"It's the handwriting that gave us away, just as I said," sighed Miss Smithers. "We decided to print our names, but would *all* the Van Rensaellers print? Of course not!"

They appointed Miss Tracy to go as a delegate to discover the trouble. She knocked. No answer.

"Dinner's ready, Mrs. Ashby, aren't you coming down?"

"No, dear. I—I don't feel very well."

"Can't I come in then?" begged the girl in the hall.

Mrs. Ashby opened the door. Her eyes were red. "I don't believe I could swallow a bite," she said plaintively.

Gladys Tracy stepped inside the room and looked around: "Haven't you had a nice Christmas?" she ventured.

"Oh my dear! My dear!" wailed the little lady. "That's just the trouble, it's too nice, for you all found me out, didn't you?"

*"Found you out?"* echoed the girl. "What do you mean?"

"Oh! oh! oh!" cried Mrs. Ashby into her handkerchief. "I'm so ashamed of myself—think of a reputable woman like me doing such a disgraceful boastful thing, always bragging about Jim and Jim's wife and Jim's children and Jim's autos. I don't wonder you decided to pay me back! I know you meant all right, but I'm so ashamed of myself. I'm suddenly seeing myself as you must have been seeing me—a silly old boaster. Only I didn't dream you guessed! I had such fun putting on airs about Jim's greatness and grandness; somehow it was a comfort to me in my own shabbiness———"

Gladys Tracy leaned against the door limply: "What does this mean?" she gasped. "Haven't you a Brother Jim?"

Mrs. Ashby hung her head, covering her eyes with her hands. "Oh, don't rub it in! Don't! I know all you feel; these presents have been telling me all morning."

"No, they haven't!" the girl said faintly. "They haven't told you a thing that we had in our hearts—for one thing, not one of us ever dreamed that Jim and Gwendolyn and Jim Junior were not true flesh and blood relations. We've adored hearing about their grand house and their grand clothes and their grand autos. But we've thoroughly detested them for their shabby treatment of you! Never a present in all these Christmases we've known you! You see, *we* think you're adorable; *we* would all simply love to have you for our aunt! We said that if you were our aunt we'd want you to have a thumping big box of candy, a gay little lamp, a nice sweater, a pretty table runner. So we pretended to be those lordly relatives. We wanted you to write them magnificent letters of gratitude. We wanted the mean old things to squirm in their boots. We wanted them to wonder what in the world to do: to keep quiet and accept your thanks, or—to turn over a new leaf! But we never once guessed that you were pretending, you dear darling lonely little lady, you!"

And with that she gathered that little old lady into her arms and kissed her with all the fervor of a devoted niece.

"For you *are* my aunt, my precious Aunt Sarah, from this good minute on! And I'm a real flesh-and-blood niece!"

"Same here," said the astonished but irrepressible Mr. Cutting from the doorway, where a little circle of amazed eavesdroppers had listened to the confession.

Even Miss Smithers had her kiss for this Christmas aunt. The little old lady's cheeks were pink with excitement and delight: "This is the most wonderful day of my life, my dears," she said, "for suddenly I have a family."

"Put on your new sweater, auntie, and come down to eat Christmas dinner," ordered the devoted nephew Cutting.

She put it on. She came down. She radiated the sudden peace she felt. The sudden love for all the world, and especially for this devoted slice of it which had done such a beautiful thing for her. "You are better than Jim," she said to Mr. Cutting affectionately.

"And Gwendolyn, snippy girl," laughed Gladys softly.

"There's a verse in the Bible about me," Mrs. Ashby said that evening after a truly wonderful day. She put on her glasses, and by the rose-colored glow of the new lamp she read it aloud to them: "He setteth the solitary in families."

Mr. Cutting had to have the last word: "God bless our boarding house," he said reverently as he too kissed his Christmas aunt!

# Missionary Heroes

By Homer F. Yale

THE study of the lives of great missionary heroes has not only inspired others to go as missionaries, but has led many into a deeper consecration to Christ.

In my own study of the history of missions I have tried to learn where the missionaries served, and the time of their service. But it has been a very difficult matter to get this information arranged in systematic order. I now have a list of about forty missionary heroes that every Christian should know about, arranged by countries and dates. A few names have been added of the most noted native heroes who have been transformed by Christianity.

It would be a good plan to cut out the following list and keep it in the Bible for a bookmark until all the names and countries are learned by heart.

**India**

William Carey, 1793-1833
Adoniram Judson, 1813-1850
Dr. John Scudder, 1819-1855
Eliza Agnew (Ceylon), 1850-1883
J. E. Clough, 1864-1906
Dr. Clara Swain, 1869-1896
Mary Reed, 1884-
Pandita Ramabai
Chundra Lela
Lilavati Singh

**Africa**

Theodosius Vanderkemp, 1799-1811
Robert Moffat, 1817-1870
David Livingstone, 1840-1874
Francois Coillard, 1857-1904
Alexander Mackay, 1876-1890
Mary Slessor, 1876-1915
Bishop James Hannington, 1882-1885

**China**

Robert Morrison, 1807-1834
J. Hudson Taylor, 1853-1905
Mary Morrill, 1889-1900
General Feng

**Pacific Islands**

John Williams, 1816-1839
Titus Coan, 1835-1882
John Coleridge Patterson, 1856-1871
John G. Paton, 1858-1907
James Chalmers, 1867-1901

**Turkey**

William Goodell, 1822-1865
Elias Riggs, 1832-1901
Cyrus Hamlin, 1839-1873

**Japan**

Dr. J. C. Hepburn, 1859-1911
Guido F. Verbeck, 1859-1899
G. L. Mackay (Formosa), 1872-1895
Joseph Hardy Neesima, 1874-1890

**Korea**

H. G. Underwood, 1885-1916

**Home Missions**

Roger Williams, 1628-1683
John Eliot, 1645-1690
David Brainerd, 1742-1747
Marcus Whitman, 1836-1847
Sheldon Jackson, 1858-1909
Booker T. Washington, 1881-1915
W. T. Grenfell, 1892-
Frank Higgins, 1895-1915

I am preparing short stories of these great heroes, of just a few sentences, to be learned by the children in Sunday school.



# Our Own Folks



## English Baptist Affairs

By W. T. Whitley

There is still an aftermath of Stockholm. The indefatigable Doctor Rushbrooke is pervading the Continent, one week spending a few billion marks in going across Germany to the rising nationalities of the Baltic or the Balkans, next week emitting a report of a few thousand words from his tiny London office, and a third week trying the atmosphere of France—not necessarily Monte Carlo alone. But he reports direct to the boards, and it is only needful to pay a passing tribute to his labors.

Many new friendships have been inaugurated, and as between our nations a British-American fraternity has taken shape, to insure that these shall not remain private and isolated. The intention is to link men with men, church with church; perhaps Rochester, N. Y. with Rochester, Kent; Reading, Pa., with Reading, Berks; Burlington, N. J., with Burlington, Yorks. As the initiative is largely with Doctor Fowler, we in England are expecting things to hum.

The report of the Stockholm meetings is all but finished, and in three weeks should be available to all readers. For yours, the various branches of the A. B. P. S. will be the fount of supply. One great feature will be a reproduction of "The Nations Turning into the Baptist Road." This cartoon, thirty feet long by ten feet high, was so placed in the exhibition that it could not be taken at once. The plate from it measures three feet by one foot, and will bring a bird's-eye view of world-wide Baptist extension into prominence. While it will be folded into the report, at $2.50, it will also be available separately at perhaps fifty cents, and it ought to go into hundreds of churches and homes.

### Doctor Clifford

The event of this last week has been the home-call of Doctor Clifford. In London he has been known for sixty-five years, throughout England for the span of many a man's life, and in 1905 the whole Baptist world became aware of his greatness. As a politician he played his part, and a famous caricature depicting him as John Knox preaching at Mary, Queen of Scots, showed well the ethical spirit that prompted his public action. This came out well in his dealings with our educational problems. At the first Baptist Congress he was vice-chairman; he was chosen president of the Alliance, 1905-1911; when Doctor MacArthur succeeded him, he was appointed deputy-president for the eastern hemisphere; this year he was named president emeritus. Now he and his American colleague have within the year both run their course and stand side by side before their King. He took his duties seriously, and in an awkward situation within the late Austro-Hungarian monarchy, headed a deputation to solve the difficulty. His last hour was in the midst of his brethren, for the Council of the Baptist Union had met for one of its most important sessions, in full numbers. He paid a personal tribute of sympathy to Doctor Shakespeare, saying that he too knew the drawbacks from a failure of sight. But the significant utterance was on evangelism. This was ever dear to his heart, and as a proposal was made to enlist the services of Mr. Douglas Brown for the whole denomination, he earnestly supported it. Five minutes later he heard the Master's call, looked up, and with two sighs he heeded and went. Who could ask for a happier reunion in more fitting circumstances?

London sheets cried the tidings in an hour, and every news sheet paid him tribute next day. His brethren naturally felt unable to resume their work for two or three hours, and many were the stories told of his piety, his zeal, his brotherliness. Meanwhile a stream passed through the quiet room where lay the worn-out frame, a lily resting on its breast.

The Baptist Union felt the shock keenly. It happens that the vice-president and the treasurer are abroad; the secretary is ill. But many brethren are hastening to carry on the necessary work and wind up the year's proceedings. Many special measures will doubtless have to be taken, and it is fortunate that a conference is called early in the new year to think out principles and policy with relation to certain problems.

In the election that has been sprung upon the country the education question is not of the first importance. It is well, however, to observe that whereas many of your states have to comply with judicial interpretations that banish the Bible from public schools, the point being stressed here is the direct opposite—the necessity of having the Bible in every public school. A somewhat kindred matter is that many counties are considering the isolation of the rural dweller; in one shire a rural center organizer is being appointed, and, of course, a woman is wanted; $1500 yearly ought to get a good one. In another shire a scheme is worked out for rural circulating libraries, and again a well-trained woman is in charge. The beneficence of Andrew Carnegie, enables this to spring, like Minerva, fully equipped from the brain. We owe much to the rural villages, to the little churches there. Long may they flourish and train a godly seed!

## Hoosier Who's Who

By U. M. McGuire

A nibbler for news of the churches can find plenty of good cheer in the tidings that drift on the winds.

Among the smaller churches, Pastor Bowman has baptized four at Harmony; A. C. Chism at Liberty Center was exposed to a "shower" of groceries, et cetera, worth more than $100 cash, to say nothing of the good-will and happiness; L. S. Sanders, having brought Larkin up from nothing to half-time and baptized thirty, closed his work Nov. 18, with a surprise dinner at the church, and a right good time; F. H. Albritten has been recalled after a period of absence, to Freedom, Friendship Association, with an advance to full-time service; and Churchman Avenue, Indianapolis, whose shifts of fortune would bewilder Puck, is now riding the crest of the wave with F. M. Buchanan at the helm, and had a great home-coming the other day. Calvary, Indianapolis, was classed among the smaller churches until recently; but Pastor Clarence Wilhelm has been baptizing so many that after counting by scores and hundreds, the rest of us have quit counting. Perhaps he knows how large his membership is.

Reports of evangelistic activity for the last year were not satisfactory, and the figures roused the Baptists of the state to the necessity of bestirring themselves. Consequently, revivals are reported already from a good many localities with an encouraging number of baptisms. It is hoped that the pre-Easter campaign period this year may witness a spiritual tide of more than ordinary dimensions.

### An Alarming Showing

White Lick Association presents an interesting phenomenon. With twenty-two churches and more than 2,000 members, the letters to the association last fall contained reports of the baptism of only twenty converts. At such a showing the churches took alarm. Conferences were held and a cooperative evangelistic campaign was planned in which it is hoped to enlist gospel teams, singing bands, visiting delegations and all of the local preaching talent, and to reach every church in the association with an intensive effort to win men to Christ. Already there are signs of a general awakening. The central committee in charge of the campaign is composed of S. A. Hayworth of Danville, A. D. McDaniel of Clayton, W. A. Cox of Quincy and the writer.

Among the larger churches, Ellis M. Jones at Washington has just gathered in more than 100 as a result of union meetings of the Protestant churches. A. A. Cohn of Sullivan assisted Mr. Jones during the meetings and is now getting

ready for a great drive in his own church. South Bend, First, was lately destroyed by fire; but there was a respectable amount of insurance, the church is strong, U. S. Davis is still there, and the phoenix will rise from its ashes. Anderson dedicated its new temple, Sunday, Dec. 2, in a blaze of glory.

Forest Hills dedicated and Pastor Chastain followed up with a good revival. Olive Branch, in Friendship Association, dedicated, and S. A. Hayworth, in a series of meetings, won two or three dozen to Christ. Ray Banks and W. E. Houghton are in meetings at Mt. Vernon, with crowded houses. F. R. Barnaby, with A. P. Renn assisting, is vigorously shaking the bushes at Petersburg.

## Wisconsin News and Notes

By Robert W. Shaw

### Dedications

The dedication of the new Big Bend Baptist Church took place on Nov. 25. The building has been standing for a number of years, but recently it has been remodeled and renovated at an expense of approximately $9,000, so that it is now virtually a new building. Dr. W. T. Dorward, of Milwaukee preached the sermon at the morning service, and in the afternoon Superintendent A. LeGrand delivered an address. There was no appeal for money as that matter had been taken care of beforehand. At the evening service Rev. Ralph Barry preached. Mr. Barry supplied the pulpit here for awhile when he was pastor at Honey Creek.

### Other Building Improvements

The Baptist Church at Hillsdale has recently improved its building by decorating the interior and installing electric lights. This gives the building a pleasing appearance.

The Whitehall Church has put on a new roof, placed a new hardwood floor in the auditorium, and erected new steps in the front of the building.

The Green Bay Church installed electric lights, refinished the wood work and effected some other improvements which make the building very attractive. The church received eight for membership at the November communion, and others were expected for the December communion.

The South Side Christian Center in Milwaukee has been renovated and improved at an expense of approximately $1,000. The work is being cared for by Miss Maimie Passolt and Dr. D. W. Hulburt; it is hoped that other workers can be added soon.

About a year ago the church at Raymond suffered the loss of its building by fire. A new one has been erected and the dedication took place on Nov. 11. The speaker of the day was Rev. A. T. Erickson, of Green Bay. This is one of our good country churches. It should now set itself to an aggressive work in the neighborhood. It was formerly a Danish-speaking church.

### An Unusual Occasion

A delightful affair in the form of a twenty-fifth anniversary surprise banquet and party was given in honor of Miss Clara Lannen in the parlors of the Berlin Church, Wednesday evening, Oct. 24. The church was tastefully decorated for the occasion and a delicious supper was served by the men's class in charge of Mr. Palmer. The party was given by the Sunday-school class of which Miss Lannen has been the teacher for twenty-five years. The class presented her with a reed rocker as a token of appreciation of her services to them. A novelty on the program was a history of the class and a little play presented by girls dressed in the fashion of twenty-five years ago with their hair in pigtails delivering graduation exercises which were required before they could enter Miss Lannen's class.

### Some New Leaders

Rev. A. T. Erickson who has been pastor at Green Bay for the past five years has resigned to become the state evangelist. He has spent most of his ministerial life in Wisconsin and knows the state and its needs as but few of our men do. He will take up his new work Jan. 1.

The Janesville Church has called Rev. R. A. McMullen, of Manhattan, Kans. to succeed Rev. R. G. Pierson as its pastor. He was formerly pastor in Milwaukee, then in Minnesota, and from there he went to Chicago where he was pastor of the Pilgrim Temple. Mr. McMullen and Mr. Pierson were fellow students in the University of Chicago. He will begin his new pastorate Jan. 1.

Rev. E. Lansing Holland, of Minneota, Minn., has accepted the call of the churches at Pewaukee and Merton. He began his work Nov. 1.

### Other Notes

Rev. D. Raffone, who is in charge of the Italian church at Kenosha and Racine, was recently elected as a state deputy for Wisconsin at the convention of the "Sons of Italy" held at Providence, R. I. This is considered quite an honor for a Protestant clergyman.

Rev. E. W. Foster is the acceptable supply at the Grace Church of Milwaukee while they are looking for a pastor.

## Pittsburgh Association

By R. G. Pierson

The editor of The Baptist has given the writer of these notes the task of gathering the Baptist news from this territory. This seems like a large task to give to one who has so recently come to the "workshop of the world," but he has undertaken it with the hope that pastors and churches will send him items of news from their fields. A letter sent to 1249 Peermont Ave., South Hills Sta., Pittsburgh, Pa., will receive attention.

A month's residence in a place does not give one time to get acquainted, size up the folks and get the right impressions. However, I venture even on this short acquaintance to say that the ministers and laymen I have met are a friendly, earnest and aggressive group of men. Men of vision and vitally interested in the denomination and its world task.

### A Real Governor

Pennsylvania has a real governor in the person of Gifford Pinchot. On Monday, Dec. 3, the ministers of Pittsburgh had the privilege of hearing and meeting him. He has an attractive personality and a smile that captures one from the start. He is a fearless crusader against law breakers. He not only dares to say things, but he dares to do things. As he spoke on law enforcement he hit straight from the shoulder, putting the responsibility for the present crises up to those who have failed to keep their oaths which were taken when elected to office. The governor is a modern crusader and appeals to his hearers to join him in the fight for law and order. He says that no matter who goes with him or who fails to do so, he will go the limit. As one listened to his message, the fighting spirit was aroused and one went away with shoulders squared and jaws set for the battle.

### Farewells

The Knoxville Church and the ministers have been bidding Rev. Frank W. Stanton godspeed as he goes to take up his new work as pastor of the First Church of Arkon, Ohio. Brother Stanton began his new work Dec. 9, after nearly four years of efficient and constructive work in Pittsburgh. The results of his work will show in the years to come as he has builded well. He has been interested in the associational work, active in the life of the community and has identified himself with every movement for the building of the kingdom. The church and community showed their appreciation and love for both Brother Stanton and his good wife in many substantial ways. On Dec. 3 the Ministers' Association gave him a farewell luncheon. The following brought messages: Jessup, Griffith, and Chappell. Doctor Bartol spoke for the laymen.

The Library Church is saying farewell to its pastor, Rev. E. Paul Smith, who goes soon to take up his new work in Pocatello, Idaho. The best wishes of the brethren go with him.

Friends of Rev. W. C. Chappell, executive secretary of the Pittsburgh Association, are saddened to learn of the death of his wife, which occurred Monday morning, November 26, at the home in Wilkinsburgh. Memorial services were held Tuesday evening, Nov. 27. Rev. A. J. Bonsall had charge of the service, Rev. A. J. R. Schumaker and Rev. F. W. Stanton assisting The body was taken to Hillsdale, Mich, for interment, where Mr. Roberts of the College Church conducted the services. Mrs. Chappell had been an invalid for years. In her suffering she manifested a singular patience and composure. All hearts will feel profound and sincere sympathy for Doctor Chappell and the three children in this their hour of sorrow.

### New Pastors

Rev. D. M. Lenox began his work as pastor of the Oakmont Church on Nov. 25.

Rev. M. R. Palmer, formerly of Castile, N. Y., was welcomed to his new field, the Union Church, by large audiences on Sunday, Nov. 18. This is a difficult down-town field with plenty of problems but we believe Brother Palmer and his

loyal people will turn them into opportunities.

Rev. R. G. Pierson, formerly of Janesville, Wis., began his service with the Mt. Lebanon Church of Dormont on Nov. 1. The outlook is promising. This is a new field and is growing rapidly. A hearty welcome was given Mr. Pierson and his family by the church at a public reception Friday evening, Nov. 16. Dr. H. W. Ewalt presided. Greetings were brought by the pastors of the Dormont churches and by the Burgess, Mr. Wm. E. Best. Dr. A. J. Bonsall, Dr. W. C. Chappell and Mr. J. H. Stauff, president of the Pennsylvania State Convention, welcomed him in behalf of the Baptist ministers, the association and the state respectively. Rev. J. S. Jewel, a member of the church, represented the congregation. Mr. Pierson responded, pledging best service to the church and the denomination.

### Jottings

The meetings of the Ministers' Association have been interesting and stimulating. Recently excellent papers were read by Doctor Bonsall on "Divorce," Havard Griffith on "Church Program," and E. Paul Smith on "A Simple Gospel for a Complex World."

The Sunday school at the Rankin Center is growing rapidly. A recent Sunday showed an attendance of 153. Mr. C. P. Leedy has been secured as a part time worker for men and boys. Miss Gladys Hall of New Brunswick has been appointed day nursery worker. The writer had the privilege of visiting Rankin Center recently and found it a beehive of activity. An excellent building and an efficient staff of workers under the direction of Miss Luella Adams make this an outstanding work in kingdom building.

On Nov. 10, at Woodlawn, a memorable day rounded out five years of fruitful service on the part of the pastor, Rev. Lawrence B. Ford. This is a progressive church under the leadership of a progressive pastor.

The Home and Orphanage recently held its annual meeting and the reports showed the best year in its history. Rev. J. S. Jewel, the efficient executive secretary, has been sowing some seed that is already beginning to show signs of harvest. This important work is being directed by the right man.

## Missouri and St. Louis News

By J. L. Watson

Having seen nothing in The Baptist from St. Louis since the going of W. E. Darrow from Grand Avenue to Ansley, Neb., several months ago, I am tempted to write a few lines.

All our Baptist churches in the city now have pastors, and the St. Louis Baptist mission board has called Dr. S. E. Ewing back to his old task as superintendent of Baptist missions in the St. Louis Baptist Association. Doctor Ewing was called to this position in 1907 and held it until about five months ago when he resigned and took another position. Now the board calls him back to the task which he never should have given up. He knows the city, the churches and their needs and is therefore more able than any other man to take up the work where he left it off months ago.

The Baptist churches of the city are planning to enter into another simultaneous evangelistic campaign in November, 1924. However, some of the churches are planning for revivals before that time, but such churches will enter the November campaign also.

Pastors who have recently come to St. Louis city pastorates are Henry Alfred Porter from Atlanta, Ga., to the Third; J. F. Reagan from Canton, Mo., to Calvary; and J. L. Watson from Sullivan, Ill., to Grand Avenue. The work in these churches seems to be progressing in a fine way. Grand Avenue will probably enter into an evangelistic campaign in February.

At the meeting of the Baptist Ministers' Association Monday, Dec. 3, Rev. J. F. Breen of Tabernacle Church brought the message on the subject, "The Holy Spirit and His Work in the Church." The speaker showed he had given the matter much thought, and his remarks were well received by the body. Brother Breen is by no means an old pastor in the city, having come to the Tabernacle from Troy, Mo., less than a year ago. He is also the new secretary of the association.

It is now quite the habit to conduct a week of fellowship meetings in the churches. When J. L. Watson came to Grand Avenue about two months ago the church had a week of such meetings and one of the city pastors was asked to speak each evening. Calvary, now under the pastoral care of J. F. Reagan, has just closed such a meeting, and next week the Kingshighway Church will offer such a program to its people. Others are being planned and some of them are to run over two weeks instead of one.

Rev. O. L. Wood has been succeeded as superintendent of state missions in Missouri by Rev. O. E. Bryan who has been connected in former years with the Southern Baptist Convention work throughout the South. Other changes may be made at the meeting of the board in January.

Several fine Baptist church pulpits in the state are now vacant, or will be very soon. Those live churches, however, will not long be without pastors. I must not name those churches. I did mention a pastorless church once in a note to one of our papers and in about one week had forty-seven letters from as many men who desired to visit the church with a view to taking the pastorate.

# Church News by States

## Atlantic Coast

### MASSACHUSETTS

The Bible and Missionary Conference postponed from Nov. 14-16, will come Jan. 28-30 in the First Church, Cambridge. This is a happy arrangement, for such a conference is best held in a church, and in one so accessible. Four minutes from Park street by the subway, brings you at the church door. A great conference is anticipated. It is likely that a similar conference for western Massachusetts will immediately follow this one.

The Ford Hall Forum featured a Christian and Jewish night on Nov. 25. One newspaper said they "staged the millennium." A Baptist Minister, Dr. C. H. Rust, and Rabbi Heller did not exactly swap their faiths, but they swapped appreciations of each other's faith and people. Doctor Rust could sweepingly allow the Jewish sources of our Bible, our Lord and our gospel; and Rabbi Heller could as heartily testify to the amazing goodness of Jesus, and the surprisingly permanent force he had become in the world. It was a dramatic moment when Doctor Rust, standing arm in arm with the rabbi, exclaimed—"His God is my God. The Jesus his people gave to the world is my Jesus, and we stand upon the same platform—the Fatherhood of God and the brotherhood of man!" There was immense applause; and there is great satisfaction that such an occasion could be one of the conspicuous achievements of the Forum.

Dr. Rufus M. Jones the strong, sweet, Quaker mystic from Haverford College, was the preacher at King's Chapel, Boston, Thanksgiving week. It is one of the treats of a lifetime, to hear such a prophet discourse so simply upon the profoundest connections of our faith with the world's present dark hour. He made you recall Job's confidence: "He uncovereth deep things out of darkness."

Dr. Natan Soderblom, Archbishop of the state church in Sweden, has been a welcome guest in Boston. Pilgrim Hall was packed with Congregational and Baptist ministers to hear him; and hearing him was a rich experience. Overflowing with human sensibility, and deep Christian feeling, it was not difficult to understand his authority and influence in Sweden. His secret is that the man is greater than the bishop. The ecclesiastic seems submerged in a large, wise and loving nature, consecrated to the good of the world. He has a speaking face, and abundant wisdom; a keen sense of humor, and practiced observations. A politician masquerading as a stateman seems rather diminutive by comparison with the great Swede.

Modern Football is as clear as mud to those who do not understand it, but the 50,000 who do understand it, found it rolled in mud when the warriors of Harvard and Yale battled in the big stadium. You would think that mud and the intellectual life had become equal partners.

The Boston Baptist Ministers Conference continues to plow the field with home talent. And the meetings, in attendance, and interest, are well up to scale. On the third, Rev. N. E. Fetter, student pastor of the First Church, gave us a remarkable hour. He proved him-

self a specialist indeed, as he discoursed upon his specialty. Living so long and so intimately with students, he sees religion and the churches from their angle. President Clifton D. Gray of Bates College was present, and was called upon after the address of the morning. He strongly enforced the great point for the denominational college—the point, it may be added, in which Bates is strong: An entire faculty of Christian teachers, all committed to the faith and service of Jesus Christ, and none admitted who are not. In that respect, Baptist colleges must be pronounced and peculiar. Pastor Freda raised a burning question: "What shall we do for the overwhelming majority of our youth who are not students, and cannot be—anything for them?"

IN THE RECENT DEATH of Mrs. Henry E. Hodge, wife of our beloved brother, the pastor of the First Church in Everett, a good man loses a precious companion. Mrs. Hodge was thoroughly and intelligently devoted, and had made herself a large place in the Baptist sisterhood. Such a woman is a force in ministry and manse.

NORTH SCITUATE AND THE Bailey family are identical. Time out of mind our Baptist church there has been blessed by some of them. Others of them have become almost indispensable in some of our greatest centers. Is not Dr. Henry T. Bailey at the head of art interests in Cleveland, Ohio? Is not Professor Albert E. Bailey one of the luminaries in Boston University? Charles W. Bailey, president of the Boylston Bank in Boston, and former president of the Social Union, does not the strong church at Wollaston appreciate him? But in the old home church, where Frederick T. Bailey stands by the stuff, they have just been celebrating his "silver year" as leader of the Bible school. Mrs. Edward S. Bailey gave a history, Mr. Willard L. Bailey brought a "message." The good words "love" and "appreciation" were uttered with strength and tenderness, and the hero of the occasion closely described. If ever they should change the name of North Scituate, it will have to be "Bailey."

THE NEW MEETING HOUSES of the churches at Weston, and Belmont street, Watertown, are, under the favoring weather conditions, speeding towards completion. There will be two happy pastors and congregations when the dedications come in the early spring.

### WEST VIRGINIA

REV. CLARENCE W. KEMPER of the Baptist Temple, Charleston, on Dec. 4 performed the marriage service for Rev. Donald T. Grey and Miss Rowena Engle in the First Church, Lansing, Mich. Mr. Grey was Mr. Kemper's associate while pastor of the First Church, Lansing, and Miss Engle was a member of his staff at the Charleston Baptist Temple during the past year. From Lansing Mr. Kemper proceeded to Buckhannon, W. Va., to give six addresses on Dec. 6-7 before the state young people's conference held under the auspices of the West Virginia Sunday-school Council of Religious Education.

### EASTERN PENNSYLVANIA

AFTER AN ABSENCE of three years from the campus, Dr. Barnard C. Taylor, professor emeritus of Old Testament literature and exegesis, returned to Crozer for the Thanksgiving season and consented to address the student body at the annual Thanksgiving dinner. Doctor Taylor expressed his thankfulness for the past and present of the seminary, and his abiding confidence in its future. After referring to his forty-three years' service at Crozer he closed by saying that he is still a young man and quoted as his own sentiments the words of the late Doctor Henson, "I'll never grow old. I'll die first!"

## Mississippi Valley

### ILLINOIS

THE FIRST CHURCH of Sterling has called Rev. J. G. Little. He is settled and ready to face and to seek to solve the problems and take advantage of the opportunities presented on this important field.

REV. W. W. MARSHALL, recently called to Cambridge, is happy and expectant of worth-while things coming to pass in Cambridge, by the grace of God and the splendid cooperation of his people.

UTICA, FIRST BAPTIST has called Rev. A. R. Pixley, an "over-seas" man, with a varied experience in Y. M. C. A. work. The church will prosper under his leadership.

REV. A. S. KELLIE, formerly of Divernon, where he did a splendid work, has been called to the First Church of Morris. Morris is fortunate in securing his services.

THE TRUSTEES of the Frances Shimer School voted on Friday, Nov. 23, to ask for plans for a library building to cost around $50,000. It is not intended to begin construction until the funds are in hand. The trustees also took action to install an improved system of accounting under supervision of W. A. Sills of the auditors' office, University of Chicago. The dean's report showed total attendance of 192 pupils of whom 100 are junior college students. Among others appearing at the school recently are Riccardo Martin and Emil Telmanyi; Jan Chiapusso appears Jan. 4. Dr. Shailer Mathews Jan. 13, Dr. J. Paul Goode, Feb. 15. The second semester begins Feb. 5. Fifteen states are represented in the student body and the number of house pupils is the largest the school has had.

### NORTH DAKOTA

REV. E. W. WHITE, of Omaha, was with the Norwegian Baptist church, Fargo. The church decided to become an American church with the name Immanuel. It is planning to build a new temple of worship. Doctor White held a three weeks' meeting at Kenmare in which about fifty persons were converted or restored to membership.

### SOUTH DAKOTA

REV. R. R. RICHARDS is doing good work in the state. At Glencross, having no Protestant church, he held a meeting in the high-school building. The result was the forming of a Baptist church. At Timber Lake, the day he began meetings a man from New York was in the meeting who had been sent to foreclose a mortgage of twelve years' standing. He saw a live revival started and abandoned foreclosure. In two weeks the church was reorganized with thirty members and the amount of the mortgage subscribed. The state board has properly increased the evangelist's salary. Doctor White and Mr. Richards are both Nebraska men.

### IOWA

REV. GEORGE GREEN conducted a successful revival meeting at Sibley recently. About thirty were baptized as a result.

REV. J. W. CASE is the new pastor at Le Mars, having come from Spirit Lake.

THE HULME EVANGELISTIC PARTY has been conducting a revival campaign at Humboldt with good results.

PRESIDENT JOHN W. MILLION of Des Moines University recently attended the inauguration ceremonies of President H. C. Wayman of William Jewell College, Liberty, Mo. It is reported that the inauguration was largely attended by friends and alumni of the college. William Jewell College is to be congratulated upon its new president.

A "WARM UP THE HEART" revival meeting was held with the church at Winterset Nov. 4-18, Rev. Stanley A. Gillett, pastor, doing the preaching. Reports come that it was a most successful meeting.

NOV. 8 A RECEPTION was given by the members of the Forest Avenue Church to the new pastor, Rev. A. N. Nettleman. Messages of congratulation were given by a number of speakers on the program.

A MILITARY SERVICE WAS HELD on Armistice Day at the University Church by Chaplain J. Orrin Gould, pastor, assisted by thirty ex-service men. It was a splendid service and appreciated by a large audience.

A UNION REVIVAL campaign was recently closed in Highland Park, the Baptist, Christian, Methodist and Presbyterian churches cooperating. Dr. John F. Harmon was the speaker and presented the gospel message in a unique manner. It was a real "warm the heart" campaign and each of the churches profited by the meeting.

DR. D. J. EVANS, pastor of the First Church, Kansas City, Mo., was the speaker at the Des Moines University chapel Nov. 13. His message was much appreciated by the students and faculty. He is a friend of students and understands their needs during college days.

DR. G. P. MITCHELL, secretary of the Iowa Convention, invited the pastors of the denomination in the state to a luncheon Nov. 12. Plans were perfected for completing the New World Movement campaign before the close of the fiscal year.

THE BIBLE AND MISSIONARY campaign was held in Des Moines Nov. 12-14. Rev. E. A. Valiant, conference secretary is to be congratulated on having secured the hearty cooperation of the Baptists of the state for this meeting. The team of conference speakers was enthusiastically received at each session. All spoke favorably of the enthusiasm found in every program. The 700 delegates were sorry when the conference had to close. President John W. Million was chairman of the general committee of the conference.

DR. AND MRS. C. R. MANLEY of India, gave their dramatic dialogue, "India's Heartache," before the student body at Des Moines University at a special chapel Nov. 18. The Manleys are doing a great thing in bringing the life of India so vividly before Baptists just at this time.

### MINNESOTA

Nov. 25 TWO MORE Sunday-school pupils were baptized into the membership of the Worthington Church. This makes forty baptized here in the past three and a half years, and nineteen received by letter and experience. More are expected to come forward for baptism in the near future. These additions are all coming in through the regular work of the church. The afternoon of Nov. 25, the pastor of the Baptist church at Indian Lake, Rev. C. O. Dahlen, came to the Worthington Church with seven candidates who received the ordinance of baptism.

### INDIANA

THE WORKERS OF THE First Church together with those of the other denominations who responded to the invitation, assembled at the Lebanon Baptist Church for a three-day institute under the leadership of a team sent out by the Divinity School of the University of Chicago. The purpose of the institute was to bring to Lebanon, a comparatively small community, those advantages of study and information upon which the most efficient church schools are organized. The need for this kind of information and instruction in small cities and rural communities is too well understood to require restatement. Lebanon was no exception. Its churches and church schools were neither worse nor better than the ordinary variety. Perhaps the distinguishing mark was its realization of its need and the readiness with which it grasped the opportunity to avail itself of the institute. No expression of appreciation could repay the obligation to the University of Chicago in making this institute possible. Dr. C. T. Holman spared no effort to guarantee its success. The program of study was complete and definitely to the point. The leaders were unexcelled. Dr. G. B. Smith, professor of systematic theology, was the spiritual dynamo of the institute. His addresses on "The Need of Salvation," "God's Part in Salvation," and "Putting On Christ" were of a deep devotional nature and exceedingly helpful to all. Dr. J. M. Artman, professor of religious education, brought a comprehensive background of programming and planning for constructive departmental work. Dr. C. T. Holman specialized in the junior and intermediate departments. Mr. Herbert Ford presented a detailed program for missionary education in the church. Miss Montgomerie demonstrated the place and method of play in religious education. Mr. Takenaka brought a personal message from Japan. The results of the institute were clear-cut: (1) A new appreciation on the part of the church of its responsibility for and its identity with the church school. (2) New ideals in programming. It made the church school program an instrument of service rather than an organization. (3) It taught the technique of planning. (4) It inspired the workers with the possibility of realizing the high goals presented by supplying methods rather than overwhelming them with the task ahead and no way of achieving it. The First Church wishes to express its gratitude to the University of Chicago and those who gave so freely of their time and abilities to bring this blessing to Lebanon and its environs.


## Want Ads

**Evangelist George E. Stair,** twenty-three years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.



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### OHIO

A SCARLET FEVER epidemic closed the schools of Washington Courthouse and caused the postponement of an evangelistic campaign, leaving Dr. T. M. Hofmeister of South Solon an open date for December.

A STATE CONFERENCE on evangelism under the auspices of the Home Mission Society and the department of evangelism of the Ohio Convention was held at Trinity Church, Marion, Dec. 10-12, Rev. Chas. H. Stull, state director of evangelism, presiding.

Nov. 18 REV. P. L. VERNON closed a successful five years' pastorate with the First Baptist Church of Wilmington to take up the work of executive vice-president of the World Association of Daily Vacation Bible Schools, with headquarters at Washington, D. C. The church and entire community feel heavily this loss.

ON SUNDAY, Nov. 25, Evangelist Wm. Pieffer closed a three weeks' campaign with the Baptist Church at Middleport. The interest was the best from the start, and results are very gratifying to pastor and people. Many will unite with the Baptist church, while some will go to the other churches of the town. Mr. Pieffer may be addressed at Columbus, Ohio.

### MICHIGAN

REV. J. BURT BOUWMAN, who has been pastor of the Marshall Baptist Church for the past three years, gave his farewell address at that church, Sunday evening, Dec. 2. Before coming to Marshall Mr. Bouwman was director of the Y. M. C. A. work in Grand Rapids. March 9, 1921, he was ordained as pastor of the Marshall Church. May 7, 1923, Mr. Bouwman gave the ordination sermon of Richard Oosting, who was a friend of his at Kalamazoo College. Mr. Oosting graduated from the Divinity School at the University of Chicago last year and since had been doing work on his Ph. D. until he received a call to the pastorate of the Baptist church at Shinnston, W. Va. A farewell supper was given Mr. and Mrs. Bouwman in the church parlors, Friday evening, Nov. 23. Over 150 members of the church and congregation attended. The church feels that Rev. J. Burt Bouwman has organized the church for both work and play better than it was ever organized before. He has taught the true worth of organization and has instilled into the members of the church and Sunday-school energy and vim. He has given them a broader vision and more abundant life.

### KANSAS

CLIFTON MCGLOTHLAN has closed two weeks of meetings with the church at Clyde. The church was awakened and there were seven additions by baptism.

THE FIRST CHURCH of Eldorado has finished three sections of the Sunday-school portion of its new building and moved from the Municipal Auditorium into the church building. About $40,000 of the projected $100,000 has been collected and spent. Sufficient brick and Carthage stone is on hand to complete the building. The part in use affords 6,047 square feet of floor space. For two years there had been no place to hold revival meetings, but a remarkable work of grace is upon the church. The son of the pastor made his confession of faith on Sept. 20, and since that time twenty-six have united with the church, twenty-two of these by baptism. Revival services are planned for January, the B. Y. P. U. conducting the meetings the first week, the pastor the second week. M. O. Clemmons is pastor.

## Rocky Mountain States

### COLORADO

THE FIRST BAPTIST CHURCH of Phoenix, to the number of 500 citizens, has passed a resolution addressed to the president asking the resignation of the secretary of the treasury and the appointment of somebody in sympathy with the prohibition movement.

### IDAHO

AFTER A PASTORATE of ten and a half years Pastor A. C. Lathrop closed his work at Emmett Sunday, Dec. 2, and entered at once upon the pastorate of the Buhl Church. The church and community at Emmett are loathe to see him leave them, but wish him and his wife godspeed in the larger field of opportunity opened to them at Buhl.

## Pacific Coast

### SOUTHERN CALIFORNIA

FOLLOWING THE BIBLE and missionary conference held in Los Angeles, Pastor F. O. Belden, of the First Church of San Diego, arranged to have several "echo" meetings at his church, to which members of the other Baptist churches in this vicinity were invited. Among the speakers at these "echo" meetings were Geo. M. Davidson of Riverside, Rev. John M. Dean of Pasadena and Rev. C. H. Tilden of Assam.

### NORTHERN CALIFORNIA

EVANGELIST HARRY O. ANDERSON of Berkeley held revival meetings for two weeks in the First Church of Alameda. Considering the fact that the San Francisco Bay region is difficult to arouse even to attend a revival meeting except those of various cults, it was remarkable that both attendance and interest should increase each night of the meeting. There were a number of decisions for Christ, many of whom have been baptized. Evangelist Anderson works with the pastor and strengthens the tie between pastor and people. Securing subscriptions to denominational periodicals and the enlistment to read the same

falls to the newly organized department of religious education. There will be definite cooperation in keeping the list up to date.

THE FIRST YEAR of the pastorate of Rev. Thomas B. Frizelle with the First Church of Fresno has been a happy one. The church has been strengthened and is now in as prosperous a condition as ever in its history. During the year there have been several series of church night programs on Wednesday evenings. These gatherings have been well attended and the average attendance at the prayer service tripled. During the last six weeks there has been a largely increased attendance at all services of the church. Ninety-eight have been received into the fellowship of the church during the year, forty-one by baptism. This includes a number who came into the fellowship of the church through the work of Miss Amy Purcell, in charge of the Chinese Mission, and the work of Rev. R. Q. Martinez of the Mexican Mission. The church is vitally interested in missions and gave generously during the last six months to the New World Movement. A school of missions is planned for next month. Impetus has been given the work by the Bible and Missionary Conference held here Nov. 19-21. On the second evening of the conference there were by actual count more than 1,200 people present, the largest gathering of Baptists in the history of San Joaquin Valley. Credit for the attendance is largely due to Rev. J. C. Austin, loaned to the valley by Linfield College. The First Church is now free from debt, and in addition to the pastor's secretary, Mrs. D. P. Mason has been secured as office secretary.

REV. LOUIS J. SAWYER, pastor of Hamilton Square Church, San Francisco, uses the stereopticon lantern once a month in the Sunday evening service. For his illustrations Mr. Sawyer draws upon his own collection of slides, which is the fruit of wide travel, constant use of the camera, industry and skill in the manufacture and coloring of slides, and time and patience. A dozen or more formal lectures have been arranged on biblical and scenic topics, which Mr. Sawyer loans without charge. The state board of promotion has taken advantage of this valuable collection and is using in its promotion throughout the state Mr. Sawyer's new lecture, "Northern California on the March," which he wrote at the special request of the board. Hamilton Square Church also has a first-class movie machine, and is finding it of increasing value.

## In Memoriam

**Horace Frank Compton,** a member of the First Baptist Church of Seattle, Wash., and one of its deacons for over 25 years, dropped asleep in the faith of the gospel, Thursday, Nov. 15, 1923, after a long illness. He was born in San Francisco in 1861 and came to the state of Washington in 1869. His early life was the story of long hours at hard work faithfully performed, in the doing of which he was learning lessons of upright character and sterling fidelity.

He was for a time a surveyor on the Northern Pacific Railway, then a farm laborer, in Skagit County. His father was a master mechanic who constructed much of the lumber mill machinery in and around Seattle in the early days, and soon Mr. Compton himself was connected with the Western Mill.

Nov. 18, 1883, he was baptized into membership in the First Baptist Church. From that day his life was a Christian example to every one. His mother joined the church in 1876. In 1889 he helped to establish the North Baptist Church, later called the Central Church and now the Queen Anne Baptist Church. He was a deacon in that church for some years. He and family returned to the First Church with their memberships in 1910. All of his family are faithful members of the church. He has engaged in almost every position of active Christian work in the church and has to his record 25 years on the Western Washington Baptist Convention Board and in 1911 was its president. He was also the president of the Seattle Missionary Society and assisted in the laying of the cornerstone of the First Church. He also taught the Baraca Class and for some time was teacher of a class of young men in the North Church. In addition to these exacting church duties he was also keenly interested in civic life and served at one time on the city council. He was the first man in Seattle to establish a retail lumber yard not connected with a saw mill and he made a marvelous success of it. He has been in business on Western Avenue for over thirty years.

Mr. Compton was descended from a historic French family of nobility by name of deMerle, who had their ancestral estate in Normandy and who emigrated from Normandy after St. Bartholomew's Massacre. The motto on the coat of arms was "Do well and doubt not", and that motto ran true to form in Horace Compton. The family settled in Massachusetts in 1633 and in 1765 in Maine on the Merrell farm, still owned by the descendants. Thomas Merrell married Sarah Blackstone, great-grand-daughter of William Blackstone, one of the first inhabitants of Boston and Rhode Island. Mr. Compton's mother, Catherine Merrell, was a descendant of that family.

Mr. Compton was a kindly, gracious gentleman, who loved his pastor and had no enemy in church or business, and had occupied this position without sacrificing conviction. In addition to his widow, who is the author of the memorial card for President Harding which is being used so largely in our denomination, he leaves four children—Frank, in business with his father; Merrill and Anna in the University of Washington, and Kathryn in the senior class in Queen Anne High School. Also a brother and three nieces.

Mr. Compton's illness began more than a year ago. He took a long sea trip to the Orient, which was followed by another to California and one to Rochester, Minn. He returned to Seattle in midsummer and arranged his business and then bent his mind to such recovery of strength as might be possible. For several months he had been bedfast, but patient and hopeful and cheerfully greeted each new day with faith and prayer. His home-going was most beautiful. In the early morning of Thursday one of his daughters arranged him in a chair by the bedside and brought a tray of breakfast. He had just greeted his wife and as a second daughter came to add her word of morning greeting, in the few seconds silence which had elapsed the swift angel messenger had come and touched him and his soul had gone home to the Father's house. His home has lost an ideal husband and the city an upright citizen, the business world a man of sterling honesty and integrity, his neighbors a beloved friend, and the church a kindly, generous man of God. The work he has laid down will be carried on by his talented and devoted wife, his strong sons and his gracious daughters. May God keep us all until the day breaks and the shadows flee away.

## Refusing Twenty-seven Applicants for Church Membership

BY JOSEPH CLARK

At the close of June we had our mid-year conference with our teacher-evangelists, accompanied by inquirers and applicants for baptism. There were seventy applicants for baptism. Those accompanying the catechists came with the consent and approval of their teachers and of other Christians who were their neighbors, so that we had a "certificate" of their good behavior and practical proof of a visible change in their lives. Of the seventy forty-three were accepted, and on July 8 we had the joy of baptizing these in Lac Tomba.

But what of the others? Why were they rejected? Five young men were refused because they did not show interest in God's word. Although we had established schools in their villages they had not learned to read. We insist that as God has sent them a printed message, it is their duty to learn to read it, and that failure to do so shows lack of interest for both the message and the author of it. This rule is not applied





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to those over twenty-five years old. One young man was accepted in spite of the fact that he could not read, because he claimed his head would not learn. He had been a pupil for years and yet could not read the simplest syllables. Others were held back because of lack of experience. Several were not accepted because we were not satisfied with the arrangements for their marriages. We expect Christians to marry Christians and until we know they intend to do so, they cannot be baptized. Conditions such as these would be considered strange in America, but among these primitive and ignorant people we consider our rules wise and necessary.

At the examination of applicants by the missionaries and deacons any church member may be present and may take part in the proceedings. Some of the questions frequently put to inquirers here would cause astonishment in a similar meeting at home. The following will serve as illustrations: Do you pray with your wife? Are you in debt? What do you do when people persecute you, seeking your harm? Have you confessed to the losers your acts of stealing? Do you drink, smoke or gamble? What can you tell about the Holy Spirit? How can Jesus Christ forgive your sins? What is the meaning of baptism, and what does it tell to the onlookers?

We also had an interesting and important meeting in which we appointed four new deacons—two for Ikoko, one for Ntondo and one for the distant outposts among the Bolia tribe. Pray for us here that we may be so enabled to witness for Jesus that many more may be led to forsake the darkness and seek service with our blessed Lord.

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# Seeing Today Against the Background of Yesterday

By Alice B. Coleman

IN the yesterday of nearly fifty years ago, the field entered by Baptist women was bounded by the United States. The work was educational and missionary in Christian schools and in the home and Sunday schools. The first missionaries and teachers went to the negroes, the Indians and to communities on what was still quite truly "the frontier" where women and children were without Christian teaching through churches and Sunday schools.

Today the field of the Woman's Home Mission Society reaches from end to end of the United States, including Alaska, and extends beyond our limits to Mexica. El Salvador, Nicaragua, Cuba and Porto Rico. Today the people to whom our missionaries and teachers minister are, as of old, the negroes and Indians, but to them have been added the French, Germans, Italians, Danes, Norwegians, Swedes, Finlanders, Roumanians, Hungarians, Poles, Syrians, Lithuanians, Chinese, Japanese, Spanish-speaking people in our country and in the countries and islands south of the United States.

In the yesterday of the early days there were less than ten missionaries and teachers. Today the roll of workers carries 297 names. It is equally true that the lines of work today are multiplied in number and are called by names unknown to those who first saw and felt the need and responded to its call. We have added to our vocabulary such terms as Christian Americanization, Christian centers, community centers, cosmopolitan groups, and daily vacation Bible schools, and we have adopted hospitals, clinics and kindergartens as fields for home missions.

But the fact that we are living in today does not mean that the work has come to a standstill and is no longer expanding. Before these words are read, another Christian center will have been dedicated—the newest, largest and most fully equipped, made ready in every possible way to minister to the foreign-speaking people of Rankin, Pa. The work of a Christian center has been carried on in that community for several years, but in old buildings, small and inadequate in every way for the rapidly growing work. Great steel mills, roaring and blazing by day and night, dominate the town. The families of the men who work in the mills are usually strangers in a strange land, with little or no knowledge of our language, unacquainted with our churches, and often utterly friendless. Rankin's Christian center will be a center of friendliness, of neighborly kindness, of Christian love, ministering to spirit, soul and body of those who come within its reach. Sunday school, Bible classes, clubs of all kinds for boys and girls, the laundry for the use of the mothers, the gymnasium for all, both young and old, the clinic for physical needs and the daily life of self-forgetting love shown forth in our workers—all these will be a beacon light to darkened minds and souls.

While Christian centers represent service to a community, Christian Americanization may be called a "win-one" work. One Christian woman, a volunteer worker, seeking to be a teacher and a friend to at least one woman from a foreign land:—this is the heart of Christian Americanization. This department volunteers, encouraging those already at work, and constantly seeking to awaken the interest of the churches in this form of personal service and to secure the organization of a Christian Americanization committee in every church. Last year 225 churches had such communities. But though the volunteer worker seeks to "win one," in the first place, the one almost invariably becomes many, for through the mother the children are reached and often the father also is drawn within the circle of friendship. The record for the past year was 2,341 volunteers and 40,000 individuals brought within their influence.

An outstanding need to today is trained leaders. This is emphatically true of the work for the negro race. The secondary schools are now largely manned by negro teachers, and in increasingly large numbers teachers and leaders in other professions must be adequately trained for leadership if they are to be qualified to assume the responsibilities which will rest upon them. This is also true in Mexico, El Salvador and Nicaragua. In Mexico we need more schools and stronger schools, not alone for the children of today who crowd a school as rapidly as we can open one, but for the sake of the leaders of tomorrow. From Nicaragua and El Salvador has recently come this challenge: Give us two high schools and El Salvador and Nicaragua can be evangelized in one generation. We need only to remember our own constant cry for leaders and for more leaders to appreciate the meaning of the same appeal when it comes from those who are practically destitute of men and women fitted by nature and adequate training for leadership.

How may we summarize conditions prevailing today in the fields of the Woman's Home Mission Society?

Some fields are unoccupied and the work has lapsed because of the with-

(*Continued on page* 1470)

## Hit Them Where They Are

(*Continued from page* 1454)

nd themselves reading about religion ıd the Lord Jesus. My experience is ıat thus I can pretty nearly "hit 'em here they are."

It would seem to me that every pastor ɔuld put into some written or printed ɔrm a dozen or two of well thought out ɜrmons, and circulate them judiciously hen he does his visiting. He could thus ain personal, mental, spiritual touch ith many, not otherwise possible.

As far as possible let us cease to "hit m where they aint," and may the dear aster help us to "hit 'em where they e," to their good and his glory.

## The Light That Never Fails

(*Continued from page* 1456)

y, they have been moved "to seek the ord if haply they might feel after him, ıd find him." But they had not had ear light for their quest, and wherever en have closed their eyes against the ord that Jesus brought, and the veiled lendor of what he was, they have conıued to grope in darkness.

Apart from him men have had partial sion only. They have seen God as in glass darkly. At the best their conptions of him were inadequate, and at e worst they were grim and distorted. ven the chosen people to whom God as ever seeking to reveal himself were ow to lift their eyes to the widening ɔrizon, and pass in their conception om the God of the tribe and of the ıtion to the God of the whole earth. nai with its cloud of smoke, its lightngs, its thunder and the voice of the ümpet, with the awful terror which ese inspired, could not be forgotten. ɔd was glorious in holiness, his throne as established with justice, his law was rfect, but his demands were inexorable. ow and then to be sure like strains sweet music came assurances that he as merciful and gracious. He was en pictured as the father breaking his art over the wayward son, but the day the open vision was not yet.

It remained for one to come in whom welt all the fulness of the Godhead dily," who should live among men and what he was, by what he did and by ıat he said, show them what God was e. The prophets had told men much God but he could say, "He that hath en me hath seen the Father." All at wondrous life was as the shining a great light in which God was clear seen.

Again, that light falls upon man and ts out in clear relief his nature, and e far reach of his possibilities. To the estion: "What is man that thou art ndful of him?" there is no adequate swer apart from what shows in Christ. Some one has said, very truly I think, hrist was God's idea of a man." We well to remember the ancient formula ıich, along with its assertion of the ity of our Lord, affirms that he was erfect in humanity," and "consubstan1 with us." The actual achievements ıich make forever memorable the days of his flesh shine as ideals, each indicative of an inspiring possibility lying within our reach, if not within our grasp. What man was in the morning of the world when he stood forth fresh from the hand of God we may not know. What powers were extinguished in the tragedy of Eden we cannot tell. But what man may become, what man must become if he fulfils the purposes of God, we see in Jesus Christ.

Origen, I think it was, who argued that when God said, "Let us make man in our image," he had in mind not the man he made at the beginning, but man as he shall stand at last before the throne, redeemed and glorified. However that may be, it is certain that in the shining of this great light we see opening before our feet a glorious and an ascending pathway along which we may go towards far heights of being, and in the end, "be like him, and see him, even as he is."

How wonderful that light! How far it shines! There is no evil or form of error which does not shrink before it, and no depth of darkness which it cannot pierce. There is no living truth which it does not quicken, and no life in which it cannot kindle radiance. There is no upward path which it does not make bright, and no goal of attainment which it does not clothe with glory. There is no quality or attribute in God which it does not reveal.

Upon us hath the light shined. To walk in it is to be in the way of life, and to come at last to that city which, "had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the lamb is the light thereof."

Rochester Theological Seminary.


# Memorials of Indian Gratitude

Four new buildings at Bacone College, Oklahoma, marked the beginning of the new period in the history of this great school for Indian youth. These fine structures stand as memorials of Indian gratitude to those devoted missionaries who first blazed the trail of Christianity through the western world. Bacone College is but one evidence that the work of Baptist pioneer missionaries to the American Indians is bearing fruit.

Home Mission work supported by Northern Baptists includes missions among the Cheyenne, Commanche, Arapho, Kiowa, Wichita and Caddo tribes of Oklahoma; the Crow of Montana; the Shoshone, Ute, Piute and other mixed tribes of Nevada; the Mono and Chuckchansie bands of California.

Thousands of American Indians, the first Americans, have not yet been evangelized. Many are living in darkest paganism. They are depending on us for the gospel message. We must not fail them.

**Checks should be sent to your State Promotion Director, or to Samuel Bryant, Treasurer, 23 East 26th Street, New York City.**

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(*Continued from page* 1468)

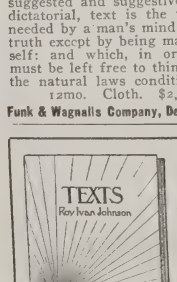
drawal of missionaries made necessary by the 25 per cent cut of last year which is in force this year also.

Some fields are undermanned and inadequately equipped. Last week a message came from a missionary stationed in one of our Indian fields in California which said that it would be impossible to carry on the work with any degree of success without a home and furnishings for the missionaries, an auto and two ponies. The missionaries are now living in two old rooms in the rear of the church which are utterly unsuited to human habitation and they are limited in reaching the homes of the Indians because they have only one aged horse and a buggy. The auto would take them swiftly through the valleys and the ponies are necessary for the other trips which carry them up the mountainsides. It is impossible for the society to meet any of these urgent needs.

Many fields are still unoccupied, without preacher, missionary or teacher. In California there are the Pitt River Indians in Shasta County and the Modocs in the northeastern part of the state. In eastern Nevada the Battle Mountain field, largely populated by the Washoes. In Montana, the Flatheads. Other groups and other races in the United States and still others in lands outside our own Mexico, and Central America, Cuba and Porto Rico. Fields are ripe and waiting, and people are longing and pleading for those who will lead them out of darkness into light. What shall we say to these things?

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## Our Book Shelf

**Tomorrow About This Time,** by Grace Livingstone Hill. New York: Lippincott.

A well-written story that brings the reader to realize the responsibilities of a father even after the divorce court has done its modern work of separating a family.

**Training for Power and Leadership,** by Grenville Kleiser. New York: Doran.

A book for those who are willing to study in a thorough manner the practical methods which, properly applied to life, should produce success and leadership. The author knows his subject and writes of it in an interesting manner, and has arranged his material very well indeed.

**The House of Youth,** by Mrs. Maude Radford Warren. Indianapolis: Bobbs-Merrill. $2.

Mrs. Warren has covered substantially the ground of Arthur Train's novel of last season, "His Children's Children," and we think she has done her work with finer technique and deeper insight. She undertakes to portray the life of a group of young people in New York City, a group mad with the passion for pleasure, and in time reaping a bitter harvest from their sowing. A British writer has recently said, in a book reviewed elsewhere in these columns, that "the saddest thing in the modern world is men and women lost to themselves either in a restless hopelessness or in a luxury of external resources." This remark is faithfully amplified in "The House of Youth," with its narrative, vivid and at times startling and amazingly frank, of the hectic and wanton life pursued by Corinna Endicott and her set. Corinna comes of sterling American stock, and her decrepit old grandfather whom she loves and confides in, incarnates before her eyes the moral and spiritual ideals of her forebears. Three men become involved with her, creating the main problem of the book. Lust, cowardice and honest manhood contend for the mastery of her life; and the uncertainty of the outcome persists to the very last page. The story is irresistible in its interest, and wholesome in its attitude. One cannot but be sorry that such books must needs be written, for they remind us with painful emphasis of what we already knew concerning the house of youth which is in building in our present world. If we must have such books, however, it is fortunate that Mrs. Warren has written one; for her spirit and motives are fine, and she makes of the evil she describes a mean and ugly thing.

**A Baby's Life of Jesus Christ,** by Mary F. Holt. Published by the society for promoting Christian Knowledge. London—represented in the United States and Canada by the Macmillan Co.

The book was written for "John and David." It is a surety that thousands of other Johns and Davids and Marys and Marthas will listen entranced to the story of Jesus told in a manner that very little children can understand. There is an attractive colored frontispiece of Jesus and the little children.

**Alice's Adventures in Wonderland,** by Lewis Carroll. New York: Lippincott. $2.

No child's library—or, for the matter of that, no adult's library either—can be called complete unless it contains "Alice in Wonderland." "Alice" has long since become a classic. "You might better be remiss on Shakespeare than not to know your 'Alice'" remarked a university student. Hence the reason for ever new editions. The one published by Lippincott this year is a most attractive 'Alice.' It is a 240-page book printed in large-size type and charmingly illustrated. These illustrations include all of the original drawings by John Tenniel (without which an "Alice in Wonderland" would seem somewhat strange) and in addition elaborate color plates designed by Gertrude Kay.

**A Flash of Gold,** by Francis R. Bellamy New York: Doubleday Page & Co. $1.75.

Nancy Van Wyck is the emotional—at times passionate—motherless, almost fatherless heroine of this novel. From the time, as a little girl, that she makes her first conquest until, as a married woman, she settles her last one, by saying "I do choose," men are the plaything of her emotions. After her husband, David, goes to war and she begins to sense what she has lost, she starts the search with the determination that if she ever finds him she will search on for the happiness of unselfishness. The gross materialism of the last few years, the strife for freedom and democracy, the starving babies on Kerrigan Street, the conscienceless capitalist and the demagogue are all in this interesting story. The book stands for condition better than we have. It teaches plainly the truth rather than the pseudo-realism that moves so many.

---

A clergyman, while instructing a Sunday-school class, asked the children the meaning of "the quick and the dead." This seemed to puzzle them somewhat, but suddenly one small boy piped out, "Please, sir, the man as gets out of the way of the ortermobile is quick, and 'im as doesn't is dead."

# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## THE ORGANIST

History tells us that, after the Restoration in England, the appointment of an organist became an important function. He was first examined as to skill in playing. If satisfactory, he was questioned as to his views on things religious and, last of all, was required to sign a pledge to lead a sober, respectable life during his term of office. It is much easier to get a position today, is it not? We all love to feel we are "making good." There is a story told of a boy who came into a corner drug store and asked to use the phone. Granting him permission to do so, the proprietor was interested in the conversation that followed. Calling a large business concern in the city, the boy asked for the manager of one of the departments. "Mr. Smith?" he inquired. "Have you filled the vacancy which you recently advertised? Oh, you have? Is the boy who is filling the place perfectly satisfactory? He is? Then you do not think that you would consider another boy for the place? You wouldn't? Well, Mr. Smith, if anything should happen that you should wish to make a change or that the boy you now have does not prove successful, will you please call (giving a certain number) and ask for William Jones? Thank you." The proprietor turned to the boy and said: "Well, my boy, I am sorry that you were too late to get the job."

"Oh, that's all right," returned the boy, "you see, I'm the boy he hired!"

There is an example of getting concrete evidence of making good!

Another reason the minister often looks upon the organist as an outsider is that the organist looks at the music in the service only from a musical standpoint. He forgets that the music in the service is only a part of the service, intended to render effective the service itself and the teachings thereof. The music should be prepared and so rendered. The benediction is usually the sign for the organist to put on full organ and blow people out the doors, no matter what the last impression of the service happened to be. The prelude is merely, if you please, to create the atmosphere for what follows. The music in the service is a message in song and the postlude is to strengthen the keynote of that particular service, whatever it is. Sometimes it can best be done by not playing a note. I have seen a congregation walk quietly out of a service, speaking in whispers to each other, even after they were in the vestibules, merely because the service held such a sway over them and was not spoiled by the organist's throwing on full organ when the minister said his final "Amen." I never allow a piece of music to be played or a song to be sung that has any suggestion or association that will detract from the spiritual significance of the service or serve to take the mind of the listener elsewhere. There is such a world of music free from these entanglements that it is not necessary to put sacred words to "Mother Macree" or "Old Black Joe!" Any minister appreciates an organist who considers the music from this standpoint as well as from the musical standpoint.

Organists should get close to their ministers. You people who sit down in the pews can help a lot. The other day a famous actor, when given several curtain calls, made a little speech in which he thanked the audience for the splendid performance of the evening—meaning, of course, that they had played their part as listeners and critics with such genuineness that they had transmitted their good spirit and appreciation to the performers, making them able to give a more satisfactory performance than usual. Any person who does things in public will tell you that the audience has a big part in the success of a performance. So it is in a church congregation. If you think your minister preached a good sermon, if you think the choir sang unusually well this morning, wait a moment after the service and express the thought to them. Sometimes we musical directors put up program after program, of wide variety and type, and no one ever expresses a preference or shows the slightest interest (apparently) in what we do. We will try to give you what you like best, if possible. Suppose you had a cook in your home who selected the menu for your family, week after week, and no one ever said to her that he liked beef better than pork, or salad of one kind better than another. She would have no idea what sort of meal to keep on getting. That is what we are up against, in church circles. We rack our brains to give you a variety.

Organists should encourage congregations to express themselves freely as to what they like and do not like. Do not attempt to rule the situation like a czar, but be open to suggestions. After all, the people who pay our salaries and are compelled to listen to our programs should be allowed to make suggestions now and then. Even if you do not follow them out, it will give the member a lot of satisfaction just to make it! I would rather have people find fault than remain entirely passive to all that goes on musically.—Edwin M. Steckel in *The Diapason.*

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Duet singing is very beautiful and congregations receive it gratefully. No branch of choir work needs greater preparation, however.

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Contrary to the opinion of any number of ambitious church soloists, the average church attendant prefers a pretty, simple and impressive song to an oratorio air or anything florid in the "modern" style. At special services the big works should have their fling, because then the people expect them.

---

The oldest written music to English words is "Summer is i-cumen in," now in the British Museum, London. It is in a book which once belonged to Reading Abbey, containing a calendar of the abbey. "Summer is i-cumen in" is thought to have been written about 1240 at the latest. Writing of the tune in "Music and Youth" Nancy Gilford says: "Before me is a facsimile of the old MS. The feeling of it, music and words, seems to me to be as fresh and springlike now as it must have been almost 900 years ago, when some unknown man wrote in the monastery book a tune which was probably known to all the little country children in that part of England."

This commendation of RESPONSIVE SCRIPTURES is given by Rev. S. Parkes Cadman, D.D., of the Central Congregational Church, Brooklyn, N. Y.: "Mr. Cluett has made an admirable selection in this volume, and one which is emphasized by the vital themes which the lessons expound and enforce. It should be used for domestic as well as public devotion. Pastors, Teachers, and religious educators may employ this lectionary as the basis for their work." By special arrangement, it has been made possible to send a sample copy to any church upon request. Association Press, 347 Madison Avenue, New York.

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## Fresh from the Field

(*Continued from page* 1444)

**Dr. O. E. Bryan, of the Southern Baptist** Convention, was chosen general secretary of the Missouri General Association, at the recent meeting of the executive board of the state.

**Dr. John Bunyan Smith, pastor of the** First Church, Wichita, Kan. has been holding a series of meetings in the First Church, Amarillo, Tex., of which Dr. H. W. Virgin is pastor.

**A large number of pastors have been** writing essays for the stewardship essay contest in the various states. The three prize essays in each state contest are to be entered in the national contest, the judges for which are as follows: Howard B. Grose, chairman, Orlo O. Montague, W. B. Lipphard, J. D. Rhoades, W. Bradbury. It is expected that this contest will have aroused a fresh interest in the minds of many pastors in the important subject of Christian stewardship.

**Southern Baptists now have** 119 schools which are classified as follows: Senior Colleges, 32; Junior Colleges, 30; Academies or High Schools, 52; Biblical Schools, 5. Registered in these schools for the session of the year 1922-23 student enrolment was: Men, 14,786; women, 18,509; total, 33,295. Of these there were 2,890 ministerial students and 2,007 volunteers for definite Christian service. Faculty, men, 935; women, 1,001; total, 1,936. Value of property, $29,439,710; value of endowment, $15,380,251; total valuation, $44,819,961.

**The "Christian Science Monitor" in its** issue of Nov. 15, advances editorially its proposal for ending war, or at least greatly lessening its likelihood: "The adoption of a constitutional amendment substantially as follows: In the event of a declaration of war, the property, equally with the persons, lives and liberties of all citizens shall be subject to conscription for the defense of the nation, and it shall be the duty of the president to propose and of Congress to enact the legislation necessary to give effect to this amendment. In accordance with this constitutional requirement, legislation would be enacted by which at a stroke the whole nation would be set to work to attain national victory. All possibility of personal profit would be eliminated. The hardy youth would still be subject, as now, to conscription for military service. But no longer would a fortunate class of persons employed in 'essential industries' exist. The riveter in the shipyard, the munitions maker in the factory would not, as in 1917, make preposterous wages in safety while his brother suffered and died in the trenches for a pittance. Labor would be conscripted equally with military service. But mere labor would not be working for the ordinary soldiers' pay in order that employers and investors of capital might reap golden profits. For profits equally with service would be conscripted. Capital equally with labor would be subject to the imperative demand of the state. The revolting theory that the state might command the lives of its youths, but that the money of the prosperous should be sacred, would be repudiated."

### The Obscure Folk

*OF THAT cloud of witnesses, with which we are surrounded, hosts are not known to us by name or reputation. Even of those whose names are familiar to us, few are known because of the outstanding work they have done, but only because of their relations to other outstanding personalities. The little widow slyly slipping her offering into the treasury, made a memorial for herself that will stand through the ages. There are millions in heaven's sight who are as meritorious as any whom we revere because they lived in the light of Jesus or Paul. These are thought of as a cloud, in scriptural imagery, so vast is their number. The common saints make up Christendom. The obscure Christians are the backbone of the church. One's hope for religion is strengthened when he has the opportunity of looking into the lives of humble folk who never do a good act with a thought of reward or appreciation. They are at their good works day after day and like the widow, never suspect that they are being religious. Yonder is an epileptic girl whose parents neglect her. Neighbors, touched by the child's helplessness, ask that they may provide her a home. For these simple-hearted, country folk to care for such a child is as fine a manifestation of infinite love as any recorded in sacred annals. Yet they do it without once thinking that they are doing anything meritorious. They are religious without suspecting it. The unheralded acts of human kindness are multitudinous. The saints are in unsuspected places.*

*—David H. Fouse.*

**During the month of November, Grand** Island College received $5,343 from the estate of Mr. Swem A. Isaac of Pawnee City. With this gift work on a house for the president will soon be under way. In addition to this sum the alumni and former students have secured abou $2,500 to be used for the same purpos The house will be built on the campus when completed it will save the colleg at least $500 per year in rent.

**At a special convocation of McMaste** University, Dr. Howard P. Whidden, th new chancellor was installed. Amon the speakers on this occasion was D Edgar Y. Mullins, president of the Bap tist World Alliance. In the course o his address as reported in the *Canadia Baptist* "describing the different denom inational types of Christianity, Docto Mullins said that the Presbyterian rep resented the credal type, the Episcopa Church the hierarchial type, the Roma Catholic the sacramental, and the Un tarian the rationalistic type, while th Baptist view of Christianity may b described as experiential. Baptists ca never make a creed that is authoritativ that is binding on the conscience of any body. Acceptance of any confession o faith is voluntary. We have no author tative ultimate creed apart from the ne Testament that we can impose on any body, except where people enter int contractual relations to teach certai things. We have nothing we can impos on our denomination as a whole. W have cut away that support."

**The Baptist laymen of Oregon a** giving evidence of their vitality in man ways, but in one particular they a proving their devotion to the cause o the Master. They have launched a their special undertaking a monthl publication called the *Baptist Spokesman*, a business like periodical devote to Baptist undertakings in Oregon. Th Portland laymen's league is at work o ganizing the men in every church in th Willamette Association and is urgin upon the men in all of the associatio to do likewise. The laymen's movemen in the state is headed up by U. S. Bu of the Oregon State University and A ricultural College and the state counc is composed of a representative fro each association, as follows: Central, H. Merryman, Salem; Deschutes, H. Nordeen, Bend; Grande Ronde, Docto Moore, Baker; German, F. J. Berge Portland; Rogue River, Dr. M. R. Bri tan, Grants Pass; Swedish, Harley Ha gren, Portland; Umatilla, Roy Penlan Umpqua; J. E. Milligan, Eugene; We Willamette, U. S. Burt, Corvallis; W lamette, E. C. Callaway, Portland. Th purpose of the council is to coopera with the men of the local church in pr moting the following program: To g the men to accept greater service for th Master. To study how men can bett serve their church and denomination. T stimulate a greater interest in missiona enterprises. To give aid in forming each church and association of a la men's organization. To create a mobilize a great body of Baptist m who will take the Master into full pa nership, assume their responsibility denominational affairs, and stand f those great fundamentals of the fai that Baptists have always stood for. T hold a laymen's session at the next sta convention.

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Volume IV December 22, 1923 No. 47

# The Baptist

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*By Della Robbia, Florence*

AND this is the sign unto you: ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

*"Glory to God in the highest*
*And on earth peace among men*
*In whom he is well pleased!"*

## Fresh from the Field

Mr. F. S. Ethridge of Atlanta, Ga. has made a gift of $100,000 to Mercer University.

President B. M. Tipple of the Methodist College on one of the hills overlooking the Vatican in Rome, has resigned and will return to the United States. He has been in Italy fourteen years.

The Rogers Park Church, Chicago, has called Rev. Hershel R. Griffin, of Lebanon, Ind. He will begin his work Jan. 6. He was formerly assistant pastor of the First Church, Los Angeles. Rev. Herbert Ford, missionary in Porto Rico spoke recently at the church, his addresses being illustrated by stereopticon views.

The new $100,000 house of worship of the First Church, Anderson, Ind., was dedicated early in December. The church has now 900 members and is one of the strong churches of Indiana. Rev. E. L. Hamilton, a grandson of the celebrated Alexander Hamilton, is pastor. Dr. C. M. Dinsmore was pastor at Anderson before assuming the direction of the Baptist work in Indiana.

The Chicago minister's conference passed a resolution commending the Chicago *Evening Post* for its service in publishing in daily installments on its editorial page the Goodspeed translation of the New Testament thus "stimulating a very wide reading of the New Testament, doubtless making the contents thereof known for the first time to untold numbers of readers." The resolution was presented by Dr. M. P. Boynton of the Woodlawn Church.

An effort is being made to enlist 100,000 of our people in a scripture readers league by July 1, 1924. Mrs. Helen Barnett Montgomery has translated the four Gospels which will be widely used. Any one who reads the four gospels in this new translation or in any other will receive a certificate and button as soon as they notify the Publication Society that they have completed the reading. The movement is being promoted by the Publication Society.

The meetings of the Baptist ministers of Chicago have been of unusual interest during the past weeks. The devotional exercises are for a month in charge of one man. Rev. C. R. Osborn of the Morgan Park Church had charge in November and Rev. R. N. Van Doren of the Calvary Church for December. The speakers at recent meetings have been Dr. Edgar J. Goodspeed and Corporation Counsel Francis X. Busch, who spoke on "Law Enforcement." The meeting for Dec. 17 was held at the Second Church and was in charge of the evangelistic committee. The speakers were Dr. John Earl and Dr. S. J. Reid of the Tabernacle Church. The president of the conference is Rev. Swaney Nelson and the secretary Rev. C. S. Kerfoot.

The Summit Park Church, Battle Creek, Mich., has called Rev. J. J. Pease, who has been engaged for some time in evangelistic work.

The church at LaPorte. Ind., Rev. W. F. Bostick pastor, has been greatly stimulated by the special services under the leadership of Evangelists Littrell and Moody. The pastor baptized thirty-seven persons recently.

Pastor J. Oscar White of Indianola, Iowa, while in Chicago recently attending a board meeting of the B. Y. P. U. A. made THE BAPTIST a pleasant call. His church calendar reveals the fact that he is dealing with the big issues of life and leading his church to see things in the large.

### My Guide

**By Arthur E. Cowley**

**I SOUGHT to find Him where He dwelt,**
**Where seraphim before Him knelt.**
**I searched the books of all the sages**
**Of every clime, of all the ages,**
**But still He did elude my soul.**
**I found a little child one day**
**And watched his laughter and his play,**
**I followed where his footsteps trod—**
**He led me to the heart of God.**

Rev. D. R. Lagergren has closed his work as pastor of the Swedish Church at Menominee, Mich., and Mr. A. E. Applequist is acting pastor. It is hoped that the Swedish and English churches may be united under one pastor.

W. F. Hopp, chaplain of the Michigan state prison at Jackson, spoke at a father and son banquet in the Ganson Street Church of that city. In the course of his address he said that investigation failed to show one prisoner among the large number confined in Jackson who had ever attended a denominational college. He stressed the value of Christian education. Rev. B. H. Taylor is having a successful pastorate at Ganson Street.

Rev. George P. Howard, Sunday-school secretary for Argentina and Uruguay, representing the World's Sunday School Association, is in America on furlough, and while here is making a special effort to finance the printing of a Sunday-school song book in Spanish for there is nothing of the kind, with notes, in that language. "Fifty-five years ago," said Mr. Howard, "the first Spanish Sunday school in South America was started in the city of Buenos Aires. It was a small beginning, eight or ten children meeting in a private house. Today there are 110 Sunday schools in that city with an average attendance of nearly 7,000 per Sunday. The good work has spread until there are 250 schools in the rest of Argentina, about forty in Uruguay and over 1,000 in Brazil. The west coast can also give a good account of itself."

The Wellman, Kalona, New Haven and West churches in Iowa have worked out a plan for a combined parish and have called Evangelist Charles E. Hillis as pastor.

The new building of the First Church, Council Bluffs, Iowa, is nearing completion. A special committee is now working to secure a new pipe organ. The state convention will hold its next meeting in Council Bluffs.

Rev. W. E. Woodbury of the Trinity Church, Minneapolis, has accepted the call of the First Church, Melrose, Mass. Mr. Woodbury succeeded Dr. Lathan A. Crandall at the Trinity Church, when Doctor Crandall became editor of THE BAPTIST. He is a Massachusetts man and will be welcomed back to New England.

Cigarette advertising is to be discontinued in the *Saturday Evening Post*, according to a recent announcement. This decision upon the part of the *Post* will cause a loss in income of $300,000. It is further proposed to edit out of both pictures and reading matter all reference to the cigarette. There must be some good reason for this action upon the part of this great journal. Can you guess what it is?

New York is the largest Jewish city in the world. The Jewish population of the world is now about 15,000,000. In the United States there are 3,600,000 Jews and of this number 1,643,000 are in New York. The Jewish population make up 29 per cent of the total population. Warsaw is next 309,000 or 33 per cent of its population and Vienna next with 300,000 or 16 per cent.

According to the "National Advocate," the oldest temperance journal in the United States, Secretary Mellon's report showed that "during the fiscal year ending June 30, 1923, the federal government officers arrested 66,936 offenders. This does not look as if the liquor men were having it altogether their own way and enjoying the good time they would have us believe. In Pennsylvania alone the fines imposed amounted to $304,064.30. 280 automobiles were confiscated, 336 permits were revoked, and taxes and penalties of $837,423.36 collected. How long will they really enjoy this?"

"Sometimes when a man talks against war, he faces in rebuttal a question such as this: Wouldn't you go to war to protect the weak? The answer seems plain. A modern war to protect the weak—that is a grim joke! Look at the facts of the last war. This is the way it protected the weak: Ten million known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans, 5,000,000 war widows; 10,000,000 refugees. What do you mean—modern war protecting the weak? . . . This is the conviction that grows in modern minds: war is no way to protect the weak." Yes, we know who said this in an Armistice Day sermon. We dare not tell for fear it might be considered heresy.

(*Continued on page* 1476)

# The Baptist

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*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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### Who Can Guess Why?

One of the *Advocates* tells of a "fair-sized" church in a city of 100,000 which had exactly nine subscribers to the *Advocate* before conference and 169 shortly after conference. Can any one guess the reason for the added 160 subscribers? New members? No, same old crowd. New paper? No, same old journal. What was new? New preacher. That's all. The bishop doubtless sent the old preacher to some charge where blissful ignorance of the denomination's world tasks would not be quite so disastrous. We find exactly the same conditions but we have no bishop. Poor folks!

# Killam's Kollum

### Fifty Dollars for Two and a Half

In the early days of our ministry a Baptist newspaper came into our home, one page of which was called "Walks About Zion." The state superintendent said that it should be called the "Lies about Zion." He knew that it is possible to make a big story out of a small achievement. This is an art. Some men are apt students while others sin in an opposite direction. THE BAPTIST is trying to take the "bumptious bluster" out of its news. We buy blue pencils by the gross. If we were to print the copy as it comes from the hand of the copy makers, honesty would require us to dot the pages with —*Advt.* Two kicks this week. One man has a certain date when he would like to hold evangelistic meetings. And an interdenominational worker wants business. We have never promised anyone $50 in advertising with a subscription at $2.50. Brethren, let the editor's conscience be his guide. If he sins it will doubtless be in your favor.

### May We Not Lose the "Mental"

A friend who has long known the writer wrote the new editor telling him that the old editor is "temperamental." We were at first perplexed. To be "temperamental" is not so bad but when you feel your "mental" slipping it means that soon only "temper" will be left. And we sampled the brand and it was "bad" temper. It seems to be much easier to lose the "mental" than to slough off the "temper." These two should never be divorced. They should be properly balanced. Our office editor tried to comfort us by saying "everything worth while is done by 'temperamental' folks." Then seeing our embarrassment she added, "I'm not saying you are temperamental." This subject is a bit too deep for us so we will leave the readers of THE BAPTIST to solve the problem. Our prayer is that the "mental" may be preserved.

### They Say It with Knives

"If those who bought knives from Circle Number 5 will return the knives the money will be refunded." Thus readeth a notice in the calendar of the Calvary Church, Minneapolis. We cannot help but wonder how many circles were engaged in the traffic in knives. Why return the knives to Circle Number 5? THE BAPTIST is called upon to solve many mysteries, but this one is too much for us. THE BAPTIST however advise you to follow after the thing which makes for peace. Better return the knives!

## Fresh from the Field

(*Continued from page* 1474)

**Rev. E. H. Clark has resigned at Albion, Neb.,** and accepted a call to the First Church, Alliance. He has already begun his work on the new field.

**Rev. W. L. Pettingill has resigned as** pastor of the North Church, Wilmington, Del. to devote his time to the Philadelphia School of the Bible. He will close his work Jan. 1. Rev. C. M. Keen will become the pastor of the North Church.

**Dr. C. R. Blackwell, now in his ninety-fourth year, has been compelled to lay** aside all forms of service and is in serious doubt if he will ever resume correspondence with friends and publications. He yields to necessity. He is still editor emeritus of the Sunday-school publication of the Publication Society.

**The General Education Board offered** Furman University $175,000 on condition that $325,000 be raised within a specified time. On Thanksgiving day the amount was pledged within $55,000 and nine men became responsible for the amount. This means an added $500,000 to the endowment of Furman. Mr. B. E. Geer gave $100,000 of the amount.

**Exercises were held recently marking** the dedication presentation of the Edward H. Haskell home for nurses to the New England Baptist Hospital at Roxbury, Mass. The home is designed to harmonize with the new hospital buildings all of which have a domestic and home-like atmosphere. Colonel Haskell is the president of the hospital. This hospital sent out thirty-two nurses who volunteered for service during the World War.

**The First Church of Kankakee, Ill.,** has recently rededicated its remodeled auditorium. President George W. Taft, who spoke upon the occasion, said that it was one of the most attractive places of worship he had ever seen. The church has an extensive program and the next step will be the erection of a modern building for the educational and social work of the church. Rev. Herbert Hines in the pastor of the church.

**According to "The Lutheran," "about** thirty-five foreign languages are spoken in the streets of New York City. Of these tongues thirty are used in worship in more than 200 churches, viz., sixty-two Lutheran, fifty-eight Roman Catholic, twenty-one Methodist, twenty Baptist, eighteen Reformed, fifteen Presbyterian, five Episcopal, five Congregational, four Greek Catholic, two "Evangelical," one Christian Science and one Swedenborgian. German is predominant in seventy-seven churches, Italian in thirty-six, Swedish in twenty-eight, Norwegian in eleven, Danish in three, Polish in eight, Dutch in six, French in five, Magyar in four, Czech (Bohemian) in four, Finnish in three, Lettish in three, Slovak in three, Chinese in two, Syrian in two, Spanish in two, Russian in one, Armenian in one and Greek in one.

**Dr. John Kelman of the Fifth Avenue** Presbyterian Church, New York City, returns to England as pastor of the Hampsted Presbyterian Church, London.

**Hon. E. W. Stephens delivered the** address at the centennial celebration of the First Church, Columbia, Mo. This address and other historical material has been issued in booklet form.

**New Jersey Baptists have elected to** the presidency of the convention Judge Horace Roberson, of Bayonne. He will carry on with a strong hand the work laid down by the late F. Wayland Ayer, who served the convention for years as its president.

**Rev. C. M. Thompson, Jr., pastor of** the church at Casper, Wyo., has resigned in order to accept the call of the church at Barbourville, Ky. He has had a good work in Casper. A number of persons have been baptized recently and the church is thoroughly enlisted in evangelistic effort. There are 146 members of the church pledged to give themselves to personal work and to win if possible at least one person to Christ and the church during the coming year.

**Dr. Charles H. Sears and family were** scheduled to arrive in New York Dec. 24. They sailed from Liverpool on the twelfth.

**Dr. Russell H. Conwell recently cele**brated the forty-first anniversary of his pastorate at Grace Temple, Philadelphia. One thousand persons sat down at a banquet in honor of the event. Three hospitals have been established under the care of the church and a great school has sent out thousands of students. What marvels within the ministry of one man!

**Sir James Marchant, according to the** *British Weekly*, is writing the official life of Dr. John Clifford. He expects to publish it within the next six months. Dr. J. C. Carlile in the same journal says of Doctor Clifford "His homegoing was almost ideal, to die in the midst of one's friends, without pain, with no lingering, with no regrets. Of him it may be said, 'God took him.' It was a translation rather than death. We are poorer but rejoice in his enrichment." The *Baptist Times and Freeman* issued a special number devoted to the life and ministry of Doctor Clifford.

(*Continued on page* 1504)

# Executive Committee Meets

THE executive committee of the Northern Baptist Convention met in Chicago, Dec. 6, 1923. All members of the committee were present or sent regrets for absence. A large amount of routine business was attended to. Of special interest to the denomination was the report that forty-five of the "participating organizations" mentioned in the report of the committee on future denominational program had voted to ratify that report. There are sixty-two in all. Some of these "participating organizations" suggested some slight modifications in the structure of the board of missionary cooperation. Some others made financial conditions of cooperation which can be adjusted only after the board of missionary cooperation shall have been organized. The executive committee decided that two-thirds of the "participating organizations" had ratified the report and requested the law committee to prepare a statement of suitable amendments to the by-laws of the convention which would establish the board of missionary cooperation. This board will not be established until after the convention shall have adopted such amendments to its by-laws as may be necessary in order to establish the board.

Mr. W. G. Brimson was re-elected manager of transportation.

The Rev. Carl D. Case, of Oak Park, Ill., was selected as the preacher of the convention sermon, with the Rev. C. Wallace Petty, of Pittsburgh, Pa., as alternate.

The committee on program for the next convention reported in general outline.

The executive committee voted that the appropriation for the Federal Council of the Churches of Christ in America adopted by the Convention at Atlantic City should appear as an item in the budget of the executive committee of the Convention.

There was a full report of the committee to promote attendance upon the Baptist World Alliance showing that 60 per cent of all the American delegates to the Baptist World Alliance came from the Northern Baptist Convention.

It was also voted to arrange, if possible, for an annual exchange of fraternal delegates with the Baptist Union of Great Britain and Ireland.

It was also voted to request the law committee to prepare a statement of amendments necessary to the by-laws to enable the executive committee to select the delegates of the Convention to the Federal Council to serve during the quadrennium between the meetings of the Council.

President Corwin S. Shank of the Convention has been asked by the American Baptist Foreign Mission Society to go as its representative to Japan to bear the greetings of the society to the Baptists of Japan and to the communities of that country. The executive committee unanimously approved of this mission and requested that President Shank should also bear the greetings for the Northern Baptist Convention to our brethren in the empire and attend the conferences there on Christian matters. It is hoped that President Shank will accept both of these duties.

The meeting of the committee was pervaded by great enthusiasm and the spirit of earnest desire to promote the interests of the Convention and the work of the kingdom of God.

W. C. BITTING,
Corresponding Secretary.

The Baptist

# The Lost Irene

"AND on earth, peace," was the song that ushered in the first Christmas. The glory of God and the good-will of men furnished the theme of the song which was set to the music of peace. Light was the theme of the anthem of creation when God said, "Let there be light," and all the sons of God shouted for joy. But when the new creation dawned in the birth of our Lord it was fitting that the heavenly host should sing: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Peace is our lost Irene. And peace is lost to many of us, because, first of all, we do not really understand the meaning or the majesty of peace. Peace is not to be pictured by the dead calm of an unruffled sea, nor by the motionless atmosphere of a hot, humid, summer evening; nor by the monotony and passivity of exhausted senility; nor by the undisturbed sleep of a child. If it is to be pictured at all it must be in colors of motion and activity against a background of calmness and poise. One artist caught the idea when he pictured peace in the form of a bird singing on the slender branch of a tree that overhung the roaring cataract of Niagara. Peace is an inner quality of the soul and not necessarily a quiet and harmonious environment. The most beautiful surroundings are frequently found to be an area of discord, while poverty and all its beggarly accompaniments often heighten the peace that does not depend upon circumstances.

There are three directions in which our lost Irene needs to be restored. Paul suggested the first when he said to the Christians of Rome: "Let us have peace with God," and to the believers in Corinth: "Be ye reconciled to God." Men have lost their peace with God because they have been unwilling to think of God in terms of love and have wanted their own way instead of his way. Some one has pointed out the fact that the younger son of the parable broke with his father when he said: "Give me," and there was no reconciliation and consequent peace until he changed his mind, came back home, and cried out in sincere penitence: "Make me." Whatever wrong thoughts he may have cherished of his father before starting to the far country were all dissipated when he came to himself and saw his father in the light of love. In the same way men have broken with God, the Father, because they preferred their own independence without regard to his good-will and loving purpose. Hence peace with God has been impossible. Only when men think God's thoughts and accept God's good-will as fully expressed in Jesus Christ can there be any reconciliation and peace between men and God.

The peace of a unified personality is another lost Irene among men. Most personalities are disintegrated and compartmentized. The will and the conscience, the ideal and the real, the inner motive and the outward appearance, the sacred and the secular, business and religion, are not doing team work. Solid walls of partition have been built between the body and the soul. Bodily instincts and appetites are indulged without reference to the soul, and the soul is smothered by the brute in man. The evil Mr. Hyde bullies the good Dr. Jekyll. Peace, or as we prefer to spell it, "p-o-i-s-e," is impossible under such conditions, and a divided personality is lost to the peace which angels sang at the birth of Jesus.

IT was to restore personal integrity that Jesus came into the world; this he did by demonstrating in his own life the perfect unity of body, mind and spirit, and by giving assurance to all who would follow him that their lives too would become unified and integrated. This is the only way of peace for a disintegrated personality. Equilibrium or balance is a symbol of the poise of personality. It is probably this that Jesus had in mind when he said to his disciples: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." If we might be permitted to change the word, peace, in this connection to the word, poise, it would then read: "Poise I leave with you, my poise I give unto you." It is poise we need these days when nerves are all shot to pieces by the accelerated speed and high pressure of modern life; it is calmness we need in the midst of all the ugly prejudices and passions which run like

molten metal out of the white heat of race and religious hatreds. The Psalmist was never more inspired than when he sang: "Fret not thyself, it tendeth only to evil doing." This high ideal is attainable only when we succeed in taking the living Christ into active partnership with us in our daily lives.

Peace has been lost among groups of men. Capital and labor are alienated, races are mutually exclusive, nations are far from an *entente cordiale*, and even within the same Christian communion, groups are organized into opposing camps. We do not have the data before us for comparison but for genuine discord, suspicion, prejudice and ill-will no atmosphere was ever more depressing than the atmosphere that has enveloped the world since the close of the great war. All the fine things predicted of the war failed of realization because men do not gather grapes of thorns or figs of thistles. Even the making of the treaty of peace was marked by the spirit and method that breed wars. Hence the nations today are just as far from genuine peace as if they were actually at war. This fact creates a world-attitude of mind which disturbs the peace of social groups all the way from the larger political groups to the smaller religious and family groups. Mutual confidence and good-will have been shattered by the strange revival of unholy fear, cruel suspicion and unfounded rumor. Our social Irene is lost.

But the Son of man came to seek and to save that which was lost. This fine verse has been robbed of much of its value because so often misquoted. It is true, Jesus came to seek and to save lost men and women, but he also came to seek and to save the fine things which men and women have lost. Among these lost things is peace—peace with God, peace with oneself, and peace with one another. It is all one peace covering the threefold relationship which one sustains to God, to himself and to his neighbor. Paul knew the way to peace better than any other interpreter of Christ, and in his epistle to the Ephesians he points the way with unerring aim. He covers the whole ground of peace on its religious, personal and social sides. As a matter of fact the entire letter is a treaty of peace. It begins and ends with a peace benediction thus indicating that peace was the uppermost thought in the mind of the writer. "For he is our peace," are the thrilling words with which Paul gathers up into one vital phrase all the rays of light shining on this fundamental experience and focuses them on the cross of Christ. The way of the cross is the way to peace, for the way of the cross is the way of sacrifice in the interest of reconciliation and unity and brotherhood. Let him speak for himself. "For he is our peace who made both (Jew and Gentile) one, and brake down the middle wall of partition, having abolished in his flesh the (racial and religious) enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man (or race) so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity (between them) thereby." Then follows the eloquent passage covering the rest of chapter two, all of chapter three, and the first sixteen verses of chapter four, revealing the way to peace with God through spiritual reconciliation, to peace with oneself through the personal unity of the human spirit with the divine Spirit, to peace with one another through the new relationship of Christian brotherhood—all heading up in the cross of Christ spiritually and socially interpreted.

The religion of Jesus Christ holds the key to peace. The sermon on the mount is the charter of peace, the spirit of Jesus is the dynamic of peace, the cross of Christ is the cost of peace; but the charter must be incarnated in the lives of believers, the dynamic must be utilized by the church, the cross must be borne daily by every follower of Christ, if peace is to become more than a euphonious word. In other words, Christians must take Christ seriously and follow him literally if the world is ever to feel the stabilizing power of the religion of Christ. Peace comes by way of the second mile, and never by the way of "the pound of flesh," peace is bought at the cost of supreme sacrifice, and never by enforcing the law of retaliation; peace is maintained by cultivating and expressing the Holy Spirit of Christ, and never by yielding to the unholy spirit of Caiaphas.

## Taught or Caught

SOME things cannot be taught. There is no school save the school of experience, and even that often fails to teach common sense. Common sense is instinctive, intuitional and congenital. It is caught, not taught. It is inherited and cannot be imparted by any educational process to the person who lacks it. When the disciples asked Jesus to teach them to pray they asked an impossible thing. Prayer cannot be taught as mathematics or language or science is taught. One can be taught to say prayers, read prayers, memorize prayers, but not to pray. True prayer is outside the sphere of academic systems. It lies in that region which we call the soul and depends for its spontaneity, spirituality and power upon that vital attitude of the soul called faith. In other words, prayer is caught, not taught.

May not this fact account for the gradual disappearance of fervent, effectual prayer from circles which depend wholly upon intellectual culture? From the rational side of things prayer appears to be an impertinence. Why should we give credence to anything that does not square with logic? Why attach any value to a thing that cannot be put in the curriculum of a college? If prayer cannot be taught, then it is useless. This might all be true if prayer could not be caught. But prayer is the finest symptom of a spiritual contagion. Exposed to certain spiritual influences, prayer gets into the blood, accelerates the heart action, energizes the nervous force, and gives one inspiration, vision and passion. This is the real cause of the outbreak of praying that accompanies a true revival of religion. Saul of Tarsus said prayers all his life prior to his conversion, but when it was announced to Ananias of Damascus, "Behold, he prayeth," Saul was then praying in reality for the first time because he had caught the vision and presence of the living Christ.

# A Page of Opinion

## The Honesty of the Bible

AMONG all the traits of the Bible few are more impressive than its sheer honesty. It is true in this to the central aversion of its central Figure. Our Lord was not chiefly concerned with sins of the flesh, sad as they are, but with sins of the spirit, and most of all he abhorred hypocrisy. He uses no other word so stinging as "hypocrites!" And that is of the very genius of the Bible throughout. It is out and out for reality. There is no fictitious dressing of ugly facts in dainty garments as far as the Bible is concerned. That is one of the obstacles it has to overcome with some men and with a certain type of society. Many fastidious souls would like to have the Bible expurgated here and there in order not to offend nice ears. Some men are outraged by the fact that parts of the Bible are wholly unsuited for pulpit or other public reading. Where there is any authority for supposing that all the Bible is intended for public reading, they do not say. But they do question why such passages could not have been left out entirely? Why not tell the story of David and Judah and the others without these dark chapters? Because the Bible is an honest book, telling the true story of life. If only these things were not in the life of men, there would be no occasion to put them in the story. But an honest story has to tell them.

And yet it is the very honesty of the Bible that prevents its telling such a story with tongue in cheek as salacious books would tell it. No man was ever encouraged in his wrong by the story of the sin of man in this honest book. Sin is not a tidbit to roll on the tongue of readers; it is grim reality to be faced as it actually is, ruinous, despoiling, shameful. It adds no touch of glory to the character; it leaves a stain instead. This is the fact in life and this is the fact in the Bible. In salacious books which try to tell similar stories there is no mistaking the readiness of the writer to taste the sin with relish and condone it. Sometimes characters are spoken of as to be loved because of their magnificent sinning. Nobody says such a thing of a Bible character. There are no magnificent sinners in life; there are none in the Bible. They occur only in fiction and the Bible is not fiction.

This same trait of honesty makes the Bible an unpalatable book to certain sublimated optimists. It paints a portrait of humanity which is not acceptable to men who have only bright colors on their palettes. From first to last the scripture paints humanity with a dark streak requiring redemption. There is good ground to think that in some way God would have manifested himself to humanity through incarnation even if there had been no sin. But that is purely speculative, for the one assured thing about our Lord's appearance is that he came to save his people from their sins, that he was manifested to take away sin, that God was in Christ reconciling the world unto himself. That he did manifest the Father to humanity and make known his will to men is true. But his errand was for the correction of that ruinous dark streak that is so evident to readers of the Bible and so easily overlooked by some other writers.

The Bible is, nevertheless, the most optimistic book about humanity that exists. Man is made in the image of God; he is made a little lower than the angels, crowned with glory and honor; he can have fellowship with God, and he is to become like him, for he shall see him as he is. But there are no biblical rhapsodies on this theme. There is not a page which puts anything else ahead of God's proposal of redemption for sinful men. The view of sin is always there. Men who object to being reminded that they are sinful will never learn on that basis to enjoy the Bible.

But it is the honesty of the Bible that makes it utterly reliable for humanity. The man it proposes to save is no figment of imagination. He is the real man that every man, if himself honest, finds in himself. No man has fallen so low that he cannot find his fellow in this book and see that moral double of his receiving grace for redemption. And no man rises so high that he does see above him some man in this book who like himself still needs sustaining grace. No man is beyond hope; no man is beyond need. If the Bible challenges a man to be honest with himself, it enables him to be hopeful for himself. He cannot do without Christ, for he needs him. He need not do without Christ, for all men's need is in Christ fulfilled.—*The Continent.*

## Eternal Vigilance

"TO train a generation to respect the law and to obey it is the task confronting the Christian church today," says W. A. Morgan in the *Record of Christian Work.* "To build up sentiment for law enforcement is a difficult task. Prohibition as a theory brings deprivation to no one, but prohibition as a fact takes champagne from any who desire it. Constant pressure from rich and poor is brought to bear on lawmakers and the officers of the law. It is not easy for these men to stand in the face of strong influence and unpopular criticism. Those who are thirsty shout louder than those who desire no wine. The dry forces may not be called upon to outshout the wet, but they are challenged to make firmness out-influence noise. It is the duty of every Christian to expect law enforcement, and to back all officials to the limit in their efforts to bring to justice those who break the law. There are enough Christian people to bring about and to maintain good conditions, but the danger is that good men and women will not speak and act, while thirsty men and women both shout and work. The Constitution is challenged. The churches must stand as a unit for law and order."

# The Reality of Christ Today

***Christ has come. He is here. He is able to unveil the Father and establish the Kingdom of God, making the world a Brotherhood.***

BY FRANK L. ANDERSON

SYSTEMS "have their day and cease to be." Opinions come and go. Ideas of God and of life pass away. All interpretations are kaleidoscopic. "Whether there be knowledge, it shall be done away." What men would die for in one age is cast into the junk pile of antiquated ideas the next. Great vital philosophies accepted as true once are now of interest only to students of the history of ideas. "Vanity of vanities, all is vanity, says the preacher." Is the preacher himself a part of that vanity of vanities? Is the one who observes the ever-changing stream of human thought himself the creature of a day fading into unreality when tomorrow comes? What about Jesus Christ? We are not asking about his historicity. There can be no doubt there. Is he of yesterday and not of today? Has he, too, had his day? Has he come to the men of today as he came to the men of yesterday? Has he kept up with mankind? Is he our contemporary? Do we find him in ancient history with the great of those days and still the same Master in our modern history? Or do we of today look for another to lead us as he led men in days gone by? Does he make the appeal in our day that he did when men left their nets by the seaside or their government office in Capernaum? Has he the same power to win, to transform, to enlist men today that he had when his followers faced Jewish Sanhedrins, Roman governors, and arrogant ecclesiastics in the days of Luther and of Knox?

### A Past Christ Not Enough

It is not enough to point to a Christ who *was*, who *taught*, who *did* great works, nor even who promised to do even greater deeds in the future. The reality of Christ in the life of today cannot be tested by the standards or ideals of any past age. He must speak to the men of today, win them in terms of today, enlist them in the work of today, lead in the solution of the personal and social problems of today. The kingdom Christ founded has grown, become more complex, more vast during these centuries. Can the founder *build* the superstructure? He did a great work at the beginning, can he do a still greater work in the process of building on the foundation already laid? Has he changed with the changing kingdom so that he and man can still meet, he as Saviour and Lord and man as follower and disciple? That is the question. The thinking, living man of today calls for a Christ who can meet him where he is with his problems of living. These are the real problems. He who thinks that Christ's supreme task is to help men in death only will not care for what has just been said. We cannot argue with him. Christ must help living men to *live*. If he cannot do that he is superfluous and our living man will look for another. Christ who fitted into and solved the problems of Paul must fit into and solve the problems of John Jones who lives on the streets of today where the people surge to and fro as they did when Jesus saw the multitudes of his own day, had compassion on them, and met their needs. John Jones, not Paul, not the multitudes of the past, must sit in judgment of the reality of Christ in his life now as Paul nineteen centuries ago was the judge of what Jesus did for him.

"The Master is too great to be made the subject of extemporaneous judgment. The magnitude of Jesus calls for reverent appreciation." These words of Dr. George A. Gordon, pastor of the New South Church of Boston, help us to have patience, compel us to examine our own selves relative to our qualifications to form opinions of the Master of the Christian centuries. He encourages our examination of his credentials. He does not demand blind faith. "Come and see" for yourselves. Put my message to the test in your life, personal and social.

We must go back, however, to the record of his life in Palestine. There can be no Christ for us today unless he is the Christ of the Gosepls continued through the Christian centuries. He made a tremendous impression on the people of his time. That story is told in four simple accounts. The writers seem to have no other object than to tell what they know or had heard from competent witnesses. They tell their story in a straightforward manner and in an unadorned style. No one can read the accounts without being impressed with the honesty of the men who set themselves to the impossible task of doing justice to the life and teachings of Jesus Christ. They were merely sketching that character. Theirs was no "extemporaneous judgment" and theirs was a spirit of "reverent appreciation." But each gave *his* view, gave one aspect of Christ. Together they give us a picture of him who went about doing good, a picture that will never cease to attract saints and sinners, scholars and simple men, rich and poor. The church can never in safety separate itself from those records. Prof. William Adams Brown well says of the church, "She has seen in the Christ of the Gospels the creator rather than the creature of the Christian experience, and ever turned back from the imperfections of her own attainment to the undying ideal there presented." When the church has tried to free itself from a creedal, metaphysical, dogmatic Christ it has always gone back to the Gospels. So have the opponents, however. But the latter have read their creed into the simple story of Christ's life and have counted the rest as unbelievers. The true method is to test the creeds by the Gospels, not the Gospels by the creeds. But there is the difference between the message and the form it was presented in in those times. The form was different even then. Matthew puts his message in the language of the Jews, Luke makes a more universal human appeal, and John shapes his to fit into the circle of men and women who had come under the influence of the Logos doctrine. Here we have today examples for us to follow.

**IT is not enough to point to a Christ who was, who taught, who did great works, nor even who promised to do even greater deeds in the future. The reality of Christ in the life of today cannot be tested by the standards or ideals of any past age. He must speak to the men of today in terms of today, enlist them in the work of today, lead in the personal and social problems of today.**

### The Message and the Presentation

We, too, in order to help men to make real the Christ of today are in duty bound to pour the message into the forms of thought and life dominant now. Remember the teaching about the wine and the wineskins. Prof. John M. Coulter—one of America's greatest men of science, and a reverent Christian—in discussing religion and science speaking of the glory of the gospel that "it remains the same through all changes of human thought," says, "If its claims are true, nothing can be taken from it or added to it. But it is also true that its *presentation* must be adapted to current knowledge and current habits of thought. No more illustrious examples of this can be cited than the Founder of Christianity and his most successful messengers. All of these adapted the message to those to whom it was given. It had acquired no formal hereditary dress, but dwelt among men as it found them. The *message* is never changing, but the *presentation* must be ever changing." (*Religious Education*, August, 1923.) The tragedy in so many lives is that they think they must accept the "presentation" in the same spirit they receive the "message." Many a man's faith is wrecked in his trying to do so. He may be saved if he can be led to see that the "presentation" is temporal, but the "message" is eternal.

What are some of the elements in the reality of Christ for today? In answering that question the writer can but speak for himself in the light of what he has learned from the study of the Gospels and from the tracing of that

light that has come in fulfilment of the promise of the continuous guidance of the Holy Spirit who would take the things of Christ—the Christ of the Gospels—and make the truth as it is in him more real to his disciples. There is the reality of his humanity. "The word became man and lived with men." He grew in stature and in wisdom and into favorable relations with those around him. When we say he was the ideal man we do not separate him from us except as the ideal is separated from the ordinary. In him the ideal and the real were one. There was no consciousness of failure, defeat, disloyalty. We see in him the measure of our capacities; we also see the distance—unmeasurable distance—between him and us in character. But he was not ashamed to call us brethren. Therefore the ideal does not discourage us. We see man at his best in Jesus. We see and take courage. The ideal challenges us to set ourselves to the task of achieving in the realm of character. We have faith in ourselves as we feel the radiance of his perfect manhood. A new meaning is put into that great statement that God created man in his image. In Jesus we have the interpretation in the language of achievement and full expression of the image of God in man. No one need fear the results of the study of modern science regarding man so long as men fasten their eyes on the Man of Nazareth. Man in Christ takes the place of ruler over the works of God. His concern should be not to discover his origin in terms of biology but struggle for the supremacy of the spiritual in his own life, looking unto Jesus as his ideal and helper.

The social question centers in the man Jesus Christ. That question is as old as the race and its essence is the relation of personality to property. Shall property serve man or shall man serve property? That is the social question. Strife, hatred, enmity, war—these cannot exist in the presence of the ideal man. Can we imagine Jesus going forth to kill his fellow man? Can we imagine Jesus advocating a national policy that favors the strong and works against the weak? Can we even think of Jesus living in luxury while the world starves? Can we justify international rivalry that is the cause of wars in the name or endorsement of Jesus? God forbid. The Christian conscience forbids it. We need not another ideal for the personal life, and he sets up a standard for all social relations. Put him to the test and see what happens. "If Jesus Christ is a man and only a man" I'll follow him. His is the authority of the Perfect Man.

### The Father in Jesus

There is the reality of his Godlikeness. This is not a theological essay and therefore I do not use the terms of theology. The inner nature of the Father—His holiness, love, sacrifice—is discovered in Jesus Christ. In him man first finds himself and then finds God in terms of a human life. "A God better than the Father of Christ is for man inconceiveable." Jesus said, "He that has seen me has seen the Father." That is enough for faith, for knowledge, for life. He and the Father are one in character, love, purpose, spirit, holiness, suffering for sin, and rejoicing in the obedience and love of men and women on earth. No person in history has so influenced our view of God as Jesus has. He is the perfect revelation, image, shining forth of God. He does more than tell the world about God; he brings God to men in a way men can understand. "He was God's self-expression in humanity."

**THE social question centers in the man Jesus Christ. That question is as old as the race, and its essence is the relation of personality to property. Shall property serve man or shall man serve property? That is the social question. Strife, hatred, enmity—war—these cannot exist in the presence of the ideal Man. Can we imagine Jesus going forth to kill his fellow man? Can we imagine Jesus advocating a national policy that favors the strong and works against the weak? Can we even think of Jesus living in luxury while the world starves? Can we justify international rivalry that is the cause of wars, in the name or endorsement of Jesus? God forbid.**

"God was in Christ reconciling the world unto himself." The perfect, ideal man is the perfect medium through which God makes himself fully known to men. He is the only, because complete, Word of God.

There can be no reality for us—for any man unless we put him to the test in our lives. No man can find the Father in the Son until he follows on to know what the Teacher has to give. He cannot find reality by means of theological controversy over terms that belong not to human experience, but to philosophy. It was the personality of Jesus that won the men of Galilee. Through the centuries seekers have found their feeling after God satisfied in him. The soul that hears in the voice of Christ the voice of the Father is not deceived. He knows the Father for the Son has revealed him. "My Lord and my God" is a confession that men today may make with even greater confidence and assurance than when it was first made in the morning of the day of Christ.

There is the reality of his Saviourhood. He came as a Redeemer, as an Emancipator of man. The perfect lived with the imperfect, finding himself in the same bundle of life with the sinful, defeated, broken and bruised men and women. Some thought that there was nothing for such except destruction. They were in bondage to this fear of God whom they looked upon as a hard, cruel, avenging, punishing God. Jesus came not to condemn but to save men. It was the gospel that he brought. He told men that God values even the sinners; in fact will ban the righteous to go out to find the lost. Jesus summed up in one sentence the purpose of his coming when he said, "The Son of man came to seek and to save that which was lost." What inexpressible joy came to those who were looking for redemption from sin when they found that he did actually bestow upon the men of his day the life of freedom and release from personal sin and from the yoke of ecclesiastical autocracy that laid burdens upon men impossible to carry. The cross was the cost of loyalty to the Father's will. In his death he revealed the principle that the just must suffer for the unjust, those who have the deepest spiritual and intellectual insight must suffer at the hand of and in behalf of those who live on the lower levels of life obedient to the dictates of prejudice, crudeness, set against the light and bound by the chains forged in disobedience to truth. Jesus made it clear that he obeyed a principle of life in this sacrifice. Whoever would enlist as his followers must obey that principle, deny the authority of the self and accept the principle of the cross, the denial of self.

### The Glory of the Cross

Jesus saw the glory of the cross. The giving of his life was an instrument for the sake of the human harvest of men who would be saved unto a life of unselfish, meaningful service in the kingdom. The cross to him meant power adequate to win the world to see life and to live it in the spirit of unselfish devotion to God's will and purpose for mankind. Perhaps there never was a time when men understood that principle and obeyed it in their daily lives as they do today. That principle is leavening commerce, industry, education, the professions, politics, world relations. It is the law that is growing in potency. The saving power of Christ is made clearer and clearer in the larger life of today. The reality of that power is not being expressed in fine interpretations but in the growing life of Christ, conscious or unconscious, in the great social movements of our day, that are expressing the great ideals of Jesus clearly told in the judgment scene in the twenty-fifth chapter of Matthew, in the sermon on the mount, the parables of the good Samaritan and the rich man and Lazarus. The emphasis today is on what a man is saved from. The practical man is of the opinion that a man is not saved from sin, born again, unless his life is a life of honesty, uprightness, helpfulness, love in human relationships. There is the reality of his supreme authority in religion and in morals. He was conscious of that when he said, "Ye have heard that it has been said....But I say unto you." The religion and the ethics of the olden times must not dominate the world. A new Master has appeared. He cuts himself loose from tradition, he condemns all human ideals as supreme, he speaks as one having authority, not as one who is the echo of tradition. He utters the word of God to men—direct, simple, tender, gentle, meek, final. His message is original, first hand, real.

Men today will not have a pagan, arbitrary, crude, military view of God. That God is their devil. They will have their God interpreted in terms of Jesus

Christ—or have no God at all, Christ has had a chance to speak during the last half century. The Gospels have been studied, more lives of Christ have issued from the press during the last fifty years or so than in all the previous centuries of the church. The world was fed on a kingly Christ, kingly like caesars and czars. That has passed except in Christian circles where autocracy still rules in religious teaching. The world has looked at the Supreme Face and will have no other in which to see God. Theological doctrines of God must conform to that Face.

"That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows."

In that Face man finds God real convincing, winning. In that Face man finds the ideal for living as he finds expressed in human language his thought of God. Jesus Christ gives man a sense of the reality of God and in him he finds the Lord of his life, individually and socially, for time and for eternity.

"If Jesus Christ is a God,—
And the only God,—I swear
I will follow him thro' heaven and hell,
The earth, the sea and the air."

But I must close, incomplete and inadequate as the statement is. We are classed as his followers. Let us then, follow, not guide, not even defend him. Our task is to *present* him to our day. He is here. He has come. How he came was a problem for the Sender. That was the Father's business. If we really follow him there will be no time for anything else. Men and women who relive Christ today are the only defenders. They make Christ real to the people of today. They will learn to believe in Christ only as they believe in us—the lives that we live in the Spirit of the everlasting Christ "closer to us than breathing and nearer than hands and feet." Christ has come. He is here. He is mighty to save, able to unveil the Father and establish the kingdom of God first within the hearts of men and then in their relationships to one another, making the world a brotherhood. "Master, let us walk with thee."

# The Coming

By Mary Brent Whiteside

. . . Grim paving stones shall know his feet,
And in the street,
From upper Broadway, going down
To Chinatown,
He will find friends, "I walked with them,
One morning in Jerusalem."
And facing sin, his lips will smile and say,
To some frail woman of the scarlet way,
In words that are still marveled at, today,
"Go, sister, nor do I condemn."
But when men ask for miracles; to see
Some loved form loosened from the chains of death;
His mind will turn again to Nazareth,
And "If they seek these greater things of me,
"There must be greatness in their souls," says he.

I like to think he'll walk in country lanes in spring,
And touch the sweet white hedge-rose with his hand,
While timid things that creep, and things that sing
On jeweled branch, or flashing wing,
Will understand,
And brush his fingers, looking in his eyes,
With bright, but inarticulate surprise,
And he will whisper, as he used to do,
"O little furred and feathered creatures; ages through,
"My heart has claimed for its brothers, too."

Still men will say, "Is this an avatar,
"Who enters Boston in a motor car,
"And hurls no fierce denunciations from afar?"
And hear his answer: "All things pass;
"It were not seemly now to ride an ass."
Yet shall be banquets with the publicans again;
Sleek office holders; public men;
Lawyers and brokers, and at ease
With all of these,
His lips will smile at doubtful tale and jest,
Responding gently when addressed,
While only his deep eyes will say,
"Brothers, there is a better way."
And only his own heart will know
The kindling glow
That warms into intensity
When in a secret haunt where evil sups,
He hears a drunkard in his cups,
Hail him as "Brother" openly!

And when the very humanness of him
Turns deep weariness of mind and limb,
He will climb upward in the dawn again,
Above the huddled shadows that are thought of men,
And talk with glimmering wind and flushing cloud,
And the white morning star, aloud;
Then, after an immortal hour there,
No other heart but his great heart could bear,
He will return; come softly down
To the awakened town,
And stop beside a little factory girl—
Her brain awhirl
With longing for some silken gown
A glittering shop displays;
Thinking of ways—
And he will whisper, "That soft hue
"Colors the dawn clouds through and through,
"And God has painted them for you."
Yet might he quaintly add, "Had I the gold
"My two cupped hands would hold,
"Trust me to buy this rosy trifle for you, too."

Doubtless, he will not lack a roof and bed,
But pay the price like any drummer at an inn,
And when his morning tasks begin,
Wearing a felt or straw on his head,
Will take the subway or a bus,
Like all of us.
And we may sit beside him, wondering why,
The quiet stranger has so calm an eye!
But if he ventures to express
Some bold opinions in the press,
That win the world's attention, and its praise
For nine long days,
A voice will cry: "How can his words be good or true?
He comes from the same city that I do!"

So he will come and he will go,
And what new portents shall there be to show?
Only a pale saint of the latter day,
That was a woman of the scarlet way? . . . .

—*The Survey Graphic.*

# Two Ways of Meeting Evil

By Bernard C. Clausen

**Jesus will appeal if we succeed in showing him. He does not need a scaffolding of our clever devices. Pull down the scaffolding and boldly reveal him. "And I, if I be lifted up, will draw all men unto me."**

UNLESS I am mistaken, The Baptist has no more room for literary and dramatic criticism than has the frankly Christian pulpit. There are so many other things that cry out for saying, and the ability to make room for secular comments which have slight bearing on the Christian message, betrays a neglect of the Christian message. But now and then, in literary and dramatic fields, there is an event which has specific application to the tasks of the church. When confronted with such an occurrence, that church is unworthy that allows prejudice to blind its eyes. If ever a play held significance for the church, that play is "The Fool." And we have no right to survive these days of its popularity, unless we are willing to inquire sincerely, "What must the church learn from 'The Fool?'"

We are confronted at the outset with the adventures of its author. Channing Pollock was born in 1880, and as a young man had become well-known for his creative skill in the drama. Author of "The Pit," "In the Bishop's Carriage," "Such a Little Queen," "Roads of Destiny" and other well-known plays, he moved constantly in that rather rarefied atmosphere of culture to which such success gives entrance. He read the best books, met the great people, found his fame an "open sesame" into extraordinary privileges.

### "Churchianity"

Yet in all that broad experience, he never went to church, never studied religion, never read the Bible. He devised a label for all that side of life. He called it "churchianity," and he brushed it aside as having no appeal to him.

One day Basil King, Pollock's friend and an author of world fame, suggested that a man of broad culture and wide reading ought to be ashamed of ignorance in Bible literature. "If you read that book for no other reason, read it for the perfection of its style, the beauty of its language, the power of its character studies," said King.

Pollock reluctantly and dubiously took King's advice, and bought a copy of the New Testament. He was carried away with it. The stories gripped him so that he could not leave it alone. One day he went to the garage to run the car out ready for a trip with Mrs. Pollock. His wife waited for over an hour. Then, with excited visions of an asphyxiated husband, she rushed back to the garage in search of him. He was seated comfortably in one of the automobile seats, quietly reading the pages of the New Testament. He had become inextricably caught in the toils of that Master of men, Jesus.

If we are tempted to write Pollock off as an exception from whose experience nothing can be implied, we are neglecting one of the most significant trends of our time. Modern literature is full of the traces of just such adventure. "Painted Windows" tells us the secret of Maude Royden, that lovely woman-preacher, whose wistful voice clothes with new eloquence the precious gospel, and whose syllables of enlightened interpretation are heard all round the English-speaking world. She spent her girlhood in a home of typical English culture, where mental gymnastics were the after-dinner delight, and where pride in learning was the only boast. She went to Oxford, religionless, bearing no memories but malice out of her parents' questionless formality. Once in college, her interest in philosophy led her into acquaintance with Plato and Aristotle. One day she suddenly realized that in all her research she had completely overlooked one name—Jesus of Nazareth. She determined to be fair enough to study him until she knew as much about him as she did about the Greeks. She did not care to investigate what creeds were most nearly typical of his expression, nor what church, if any, he founded. She viewed him as one of a large group of interesting minor philosophers. What did he say? What did he propose as a solution to the world's puzzle. What was his secret of successful living?

Having studied him as a philosopher, she began to respect his judgment, and she decided to try out his theory against the bruising punishment of London's slums. And she emerged from the years of testing, glad to claim him as Lord of her life. Today she is preaching him with a winsome earnestness which ranks her high among his most glorious messengers.

We may affect to be quite calm before such results. We may claim to be quite unsurprised that Jesus can conquer a modern mind if only we give him a chance. We may be supercilious in our proud, "We told you so!" But the root of the matter for the church lies much deeper.

The appalling thing is not that Jesus succeeded in enslaving these minds, but that they never saw him until they deliberately sought him in the pages of the Gospels. Pollock and Maude Royden were living in civilized Christian communities, not on the far frontier of pagan heathendom. Pollock numbered among his friends hundreds who were professedly Christians. He passed scores of Christian churches every day in his ordinary travels. Maude Royden had had her spiritual life actually forced by the superheated atmosphere of an ecclesiastical determination. Yet neither one had ever caught sight of Jesus!

Pollock had scorned what he called "churchianity," and when he read the Gospel story he gasped at the realization that all this scorned ritual and form and pretension were attempting to express this lovely Christ of the book. Maude Royden looked up from the printed page and with tears dimming her eyes whispered. "Is this Jesus?"

The churches, purposing to reveal him, had succeeded only in concealing him. Ritual, creed, ecclesiastical organization, had not turned men toward him. They had turned men away. They had effectually hidden the beauty of him.

We churchmen distrust his power to attract. We load him with the scaffolding of our own clever devices. We talk about everything else as we lead up, by rhetorical steps, to a timid mention of Jesus. We surround him with the trappings of misguided devotion. Pollock's experience clearly proves that in a host of cases we fail completely of accomplishing our intention. All our well-meant anxiety for Jesus is futile foolishness. He will appeal if we succeed in showing him. He does not need our cleverness. Pull down the unnecessary scaffolding, and boldly reveal him. "And I, if I be lifted up, will draw all men unto me."

### Another Lesson

There is another lesson for the church in the adventures of "The Fool." Pollock wrote it years ago, and submitted it full of high hopes. He was no untried playwright. He had successes to his credit. His literary productions had piled up magnificent runs. He believed this to be his masterpiece. He presented it confidently to the managers. He peddled it everywhere. No one would take it. We cannot assert with any degree of assurance what considerations were dominating the managerial minds as they turned back the play. Were they in search of those salacious lines which would be repeated with smirking whispers as men passed through the lobby after the play? They could find none on the pages of this drama. Were they demanding the lurid situation which would be sure-fire success with the sensation hunter, and which could be depended upon to challenge that greatest advertising asset in the play-world—the fierce, resentful criticism of the irate clergy? Whatever they were asking, they did not find it. For they rejected "The Fool" with a unanimous scorn which might have broken the spirit of a less seasoned craftsman. Channing Pollock was made of sterner stuff.

At last, on the author's personal insistence and responsibility, "The Fool" was produced in Los Angeles in July, 1922. It was at once accorded the honor of an absolute popular success. When

its run began in New York, the demand for seats was so overwhelming that extra matinees were played every afternoon until the actors were utterly exhausted. The metropolitan production drew 350,000 paid admissions in seven and one-half months. Seven travelling companies are now on the road with the play, appearing before audiences which total 115,000 a week. The prospects seem to assure an aggregate audience of five million people this season.

This seems like a typical fairy story in which the obvious moral is, "Be good and you will be happy, as well as play to crowded houses even in one-night stands." But the church must learn a far more subtle lesson than that. We are interested not in what happened to the play, but in what is happening to the stage through the play. What is going on in the minds of those managerial despots, who could not find enough smut in its lines to justify the expense of production?

They are observing to their dismay that they missed their guess. They are being treated to a demonstration of the fact that decent people will say a wholehearted yes to a good thing. They are quailing under the implications of this knowledge. And the impress of this fact is far more salutary than that other conviction which so many of them possess —that if you put on a thing which is raw enough to attract the protests of the church, you can have guaranteed success and crowded houses as long as you can stay in town.

A thrill is sweeping through modern drama. It is the thrill of adventure in clean fields of thought. The box-office is registering a wonderful thing. The public is beginning to censor by means of vociferous approval for the good. More good has been done the American drama by the irrefutable eloquence of "The Fool's" success, than by all the legal banning, all the negative laws, and all the heated sermons, anti-this and anti-that in the stage-life of the last decade.

The same week "The Fool" came to town, a rather salacious movie was frankly flaunted as sensational stuff before our newspaper public. The ministers' nostrils quivered with the scent. The hunt was up. A resolution was proposed condemning the action of the theatre manager, and publicly regretting the program. What was the result? For one solid week, that movie-house was thronged from morning till night with record crowds, and sidewalks about the lobby were jammed and policed by special detail, and the ducats—the tell-tale ducats, before whose voice every manager I know becomes a craven slave —sounded their insistent encouragement toward more filth.

There are two ways of saying "no" to evil. One is to say no to evil. The other is to say yes to good. The first sounds logical and interesting. The second sounds wild but works effectively. Experience tells us that the "no-way" always focuses a spot-light of attention on the evil, and sends the emissaries of the devil chortling in glee at the sight of our innocent and well intentioned stupidity. The language of negatives is understood at its face value by less than 5 per cent of mankind. Why risk it?

Let the church say yes to the fine things of art and literature and life. Let it pattern its message after Jesus, who fulfilled and glorified a whole code of meticulous prohibitions with two simple affirmative commands, "Thou shalt,—— thou shalt!"

# Now That Thanksgiving Is Over

By Frank S. Harwood

IN A civilized country the failure to express gratitude for even the smallest courtesies is regarded as inexcusable. For instance, if a gentleman holds open a door for a lady to pass through she would show a marked lack of breeding if she did not make some recognition of it, however slight. Should she drop her glove and he pick it up it is nothing but right in all circles of society that she thank him. The best feelings of culture have made it customary that there should be a prompt acknowledgment of the little courtesies of life.

But, almost strange to say, in the realm of the greatest favors the thanks have been slow in finding expression. At first thought this etiquette in little things does not seem to be carried over into the big things. We know that many of the pioneers in science and religion and in other realms have not been accorded the recognition due them. Were their contemporary beneficiaries ungrateful? Were these people who in the ordinary little incidents of the day showed a scrupulous politeness rudely impolite to the great souls of their time? It would be wrong to accuse them of such a double standard of behavior. Such a record is made not because people are unwilling to speak promptly the thanks they feel for such things, but because they are slow to realize the importance of what has been done for them. When they do realize their indebtedness they are lavish in expressions of appreciation. Sometimes, however, the most that can be done on account of the tardiness of the gratitude is to erect monuments to the benefactors or perpetuate in some way the spirit they have manifested. The benefactors themselves have in too many cases passed from the scene of action when the awakened world begins its thanksgiving.

Inventions have almost annihilated space and time, and the accomplishments of a genius do not have to wait so long to be heralded around the world. This is a day when the great man's revolutionary work meets with quick recognition. Also, instead of the former incredulity and hostility we find people now ready to believe that anything can be done, and they are just waiting to make use of the next invention. As an example of the quickness of recognition that our age makes of the discoverer, we have only to think of the Nobel prize for medicine for 1923, which went to Dr. F. G. Banting and Dr. J. J. R. McLeod of Toronto University. A grateful public said thank you to these men for the life-saving insulin, and they said it almost as promptly as the lady when her friend recovered her glove. Surely the world has not been altogether unappreciative; it has simply been slow to understand sometimes.

What a delight it would have been to Copernicus if his theories could have been broadcasted over a receptive world instead of being hushed up by an indignant church! How Robert Fulton might have enjoyed the encouragement of laboratory facilities in some such way as was afforded Steinmetz! If Benjamin Franklin could only see a modern city at night ablaze with electricity! The world now offers thanks long delayed.

The same thing has been sadly true oftentimes in religion. It is a familiar tale—this stoning and killing of the prophets. We sometimes wonder if the world is not more appreciative of its material inheritance than of its spiritual. It is the same old story—the world does not understand how much it owes to its prophets, and therefore offers little gratitude.

As an effective illustration of this whole matter, think of a child and its parent. There is not a child who begins to realize, as he grows up, the debt of love he owes his parents. He is chiefly concerned with his own interests and chafes under the necessary restrictions placed upon him by parental authority. Not until he is well on into manhood, and especially not until he is a parent himself, does he begin to understand all that his father and mother have done for him. Frequently this delayed understanding and thanksgiving comes too late to gladden the heart of the solicitous parent. Or at best it is apt to be deferred until gray hairs have crowned the temples erstwhile knit with anxiety. But better late than never. Are we not saying now, "Thank you, mother, for your patience. That long-suffering love of yours has at last found a response in the heart of your child." "Thank you, father, for your noble example. Your upright life has guided your child into the way of life."

And when we think of Jesus we feel the rush of gratitude almost overwhelming us. Why, O Saviour, have we been so long in coming to an understanding of thee? And, indeed, do we appreciate thee yet? We thank thee, O thou Bringer of Good News. We thank thee, thou Revealer of the Father. May our slowness of heart not shut out thy Spirit, but grant that thy Spirit may teach us to be true to the trust that thou hast reposed in mankind. Help us to believe that the thoughtless people will respond to the with gratitude when they are shown thy goodness. Amen.

# The Ministry of Business

*The business world today has its outstanding prophets—men who are blazing the way toward a new order of business. Each prophet carries his own message in business life as well as on the pages of holy writ.*

By George W. Coleman

THE ministry of business is perhaps a meaningless phrase to most of my readers. But the idea which it seeks to express is dynamic. When the editor of The Baptist asked me to write an article on "The Living Christ and Modern Commerce," or some other subject of my own choosing along that line, my mind reverted at once to this phrase, the ministry of business, which I had just begun to use in addressing Christian people concerning the transforming, far-reaching and blessed revolution that is quietly going on in the business world today.

We have long since become well used to the idea of commercializing our honored professions. We can easily think of lawyers and journalists as money makers and even artists and doctors can acquire the commercial spirit, but how many have realized that we are moving quite rapidly in the direction of professionalizing business? The new order of business is calling for men who are specially trained for business life and who have some understanding that business is primarily a public service.

### Prophets and Profits

Indeed, the business world today has its outstanding prophets—men who are blazing the way toward a new order of business which is as different from the old order out of which it has grown as the New Testament is different from the Old. And it is interesting to note that the modern business prophets are almost without exception makers of profits on a generous scale. They are often like a voice crying in the wilderness in so far as any heed the business world in general gives to their warnings and admonitions. They are the targets of sharp and bitter criticisms coming from all sides, but what they are doing sounds so loud the babel of criticism soon fades away.

Some of these business prophets are talking about the application of the Golden Rule to industrial and commercial life and putting it into practice at the same time. Another school of business prophets is shouting all over God's heaven the glorified maxim that he profits most who serves best, and they try it out every day in actual business relations. Still others will tell you that a great business organization should build up men as well as make and sell goods. And many a grizzled veteran of business will confess that he gets far more satisfaction in helping along the young men under him than he derives from any addition to his bank account. Then there are a whole series of minor prophets who are everlastingly hammering away on the problems of reducing costs—costs of production and costs of distribution, eliminating unemployment, providing for sickness and old age, extra rewards for long and faithful service, eliminating friction, developing good will, establishing mutual confidence. The dull monotony of repetitive work inseparable from factory life is made as interesting, worth-while and satisfactory as any other battle of life. Modern business is finding a way to do even that.

I shall never forget my first vital contact with one of these dynamic young prophets of business. He came out of the great Middle West as a guest and speaker at the Sagamore Sociological Conference at my summer home. That was seven years ago. In three hours of address and discussion he completely transformed my idea of factory life and what could be made of it.

I had vivid and painful remembrances as a youth from fourteen to eighteen of Saturday holidays and summer vacations spent in my father's bindery, standing up to a bench ten hours a day doing mechanical, monotonous work over and over again endlessly. I hated it. The factory seemed to me more like a prison. My heart went out in deep commiseration to the millions of toilers who had to earn their living in that way. But when Richard Feiss of the Cleveland Clothcraft Shops had finished the story of life as it is in a modern factory imbued with the spirit of intelligence and fair play, my heart jumped with delight, and I declared myself with deep conviction that were I a boy again just leaving school and looking for a chance to get a start in life, I would walk from Boston to Cleveland, if need be, to get a chance to work in a factory that was run the way the Clothcraft Shops were being operated. This is not the place to tell that story. Suffice it to say that my hate and dread of factory life were turned into a keen interest and an eager desire which did not leave me, but was heightened and intensified when years later I visited that plant in person.

And it didn't abate my joy one jot or tittle to find that my prophet was making handsome profits. Of course it will be well understood that I am citing the above instance merely as a type of which there are many counterparts. Nor am I trying to say that intelligent, humane factory management is the whole story in the new gospel of enlightened business. Each prophet carries his own message in business life as well as on the pages of holy writ.

> To sin by silence when we should protest
> Makes cowards out of men. The human race
> Has climbed on protest. Had no voice been raised
> Against injustice, ignorance and lust,
> The Inquisition yet would serve the law
> And guillotines decide our least disputes.
> The few who dare must speak, and speak again,
> To right the wrongs of many.

Always have I had a great respect for Henry Ford as a master industrialist. Any man who can in twenty years or so make himself perhaps the richest man in the world without incurring the hate and antagonism of his fellow-men at a time when all rich men are suspected, deserves a crown of some kind. Mind, I do not say an executive chair in the political realm.

### The Object of Business

But when I read in his own book the philosophy behind all the amazing achievement my admiration and respect for Henry Ford as a major prophet in the new order of business rises higher and higher. His enormous success advertises and commends his fundamental business principle as nothing else could. His business is a monumental exhibit and proof of the fact that the true object of business is to serve society and that, when that is done—actually done—profits will take care of themselves. Ford is continually straining every nerve and energy to make a better car for less money. He has done it, and the profits have rolled in on him like a tidal wave. The whole commercial world, outside of the pioneers in the new order of business, is hopelessly imbued with the idea that business is divinely ordered for profit-making and that service to society is the natural byproduct that accompanies profit-making. It is easy with this philosophy to chase profits so hard that everything else is forgotten.

Then Henry Ford aims to increase the earnings of his employes as he decreases the price to his customers. And he does it. Furthermore he employs the lame, the halt, the blind and released prisoners; gives them a chance to earn their own way—and makes it pay.

And what is to me most amazing of all, Ford is translating his business principles into terms of school and hospital. Perhaps it is a little too early to take an inventory of his fascinating nine-million-dollar, self-supporting hospital enterprise, but the self-supporting trade school, as he tells the story in the autobiography of his business life, is indeed prophetic in the highest degree.

Then there is Arthur Nash in Cincinnati, the ex-Seventh Day Adventist preacher, turned clothing manufacturer, a

prophet in word and deed of the Golden Rule in every day manufacturing relations. Five years ago a handful of employes and a failing business run in the old-fashioned way. Today three thousand employes, a volume of business running into the millions, and the Golden Rule continually preached and practiced in its relations to wages, hours, five-day week, management, sales, prices, etc. Sounds like a fairy tale. Hear Arthur Nash tell it and preach it, and you will think you are in the midst of an industrial and economic pentecost. Golden Rule Nash, as he is being called, has a much more fully developed industrial gospel than that which was preached in Toledo two or three decades ago by another manufacturer who went under the sobriquet of Golden Rule Jones. There is a deep religious passion as well as a moral mission in the Cincinnati enterprise.

Perhaps the most outstanding Boston merchants of today are the Filenes, two brothers, Edward A. and A. Lincoln. Beginning years ago in a little store in Lynn, Mass., they now have a twenty-five-million-dollar specialty store business in a great modern structure on one of the busiest corners in Boston's shopping district. But the outside world would never have heard of them, even though they had met with the same commercial success, were it not for the fact that their business almost from the very start has been built up around the idea of democratic versus autocratic store management. They were pioneers in this method of doing business, and have carried it further than any other merchandising concern in the country. The Filenes are noteworthy citizens as well as pioneers and prophets in the new order of business. The merest outline of the democracy of the Filene store would more than fill the entire space of this article. If the reader is interested to know more of Filene's ideas about business, let me commend very earnestly to his attention a series of articles by Mr. Edward A. Filene, which began in the Nov. 17 issue of *Collier's Weekly,* under the title "On These Terms—Victory!"

My space will permit of mention of but one more business prophet, a man more widely known than any of the others I have described, except Henry Ford. Nearly twenty thousand of the leading business men of the United States and Canada look to Roger W. Babson for information and advice about business matters, and he spends over a million dollars a year gathering and interpreting the facts of business for the benefit of these clients. But he does much more than forecast the rise and fall of commodities, interest rates and stocks and bonds. More than any other man, in my humble judgment, he is blazing the way toward a more scientific and a sounder method of conducting business. By his statistical studies he is helping to reduce business to a science and by his persistent and earnest emphasis on the moral and spiritual factors in life, he is injecting the professional spirit into the life of modern business.

Not only is Mr. Babson preaching orderly and righteous business, through his regular reports to his clients, and awakening the interest of the general public through numberless articles in the daily and weekly press and many public addresses, but he is also actively practicing what he preaches in his own business. Every year he divides the profits of his business with his employes on a fifty-fifty basis. And within the last few years he has sought by the establishment of the Babson Institute to set up a great school of business education for the development and promotion of the new order of business and the training of the men who are to be its leaders. To this great endeavor he has pledged his fortune, given his name, devoted his energies and consecrated his life.

It is my privilege to know Roger Babson intimately in daily contact, and for years I have watched his growing influence with great respect and intense admiration. I never met any minister of the gospel who was more devoted to his calling than is this great layman devoted to his ministry of business, and his success has been phenomenal, not only in the general acceptance of his idea by the business world, but also in the material rewards that have come to him and in his widespread influence as a man of affairs.

It has always puzzled the average minister to know why the consecrated layman devoted to business lived in such an utterly different world from that in which he himself labored. The day is dawning when young men of business talent and altruistic spirit may choose the ministry of business as their calling in life, and do it with the same consecration that sends their brethren into the pulpit, into the halls of education or the laboratories of science. There have always been noble Christian men in business life. And they have made large contributions of the fruits of business to the advancement of the kingdom, but rarely has the Christian business man of the past thought of using his business itself as the aim and end of his Christian labors.

Business has long been regarded as a necessary evil out of which an earnest Christian might wring large profits to be spent in spreading the gospel to the uttermost parts of the earth. Now business is being thought of by men with ideals as a constituent part of the kingdom of heaven on earth. Business ministers to our physical needs; it furnishes the wherewithal for our homes, schools and churches. Just as our physical bodies must be regarded as the temple of the Holy Spirit, even so must commerce, manufacture, finance, agriculture and merchandizing be as clean and as devoted as the church itself aims to be. We have long had the consecrated business man; the time has now arrived when we can have a consecrated business. That is just what our beloved Walter Rauschenbusch, with his purity of soul and unclouded vision, was pointing out to us in his second great book, "Christianizing the Social Order."

If I could be a young man again, with the prospect of fifty years of active service for the kingdom of God, I would choose above everything else to be one of these pioneers in the new order of business. And I would feel that no scholar, no preacher, no pastor, no missionary, no teacher, no scientist would have quite the opportunity that would be mine to help win this old world away from greed, hypocrisy and spiritual death to a life of brotherliness, joyous service and glorious fellowship in deed as well as in word with that sweetest, strongest, most inspiring Son of Man who showed us the way and gave us the example.

Such a career has in it every appeal that it is possible to make to a man of courage, resource, ambition, and aspiration. It involves adventures full of danger, it calls for high qualities of leadership, it tests your ingenuity and your readiness, and it can put your hands on the levers of power that make and unmake civilizations.

In the ministry of business there are and will be outstanding prophets who lead the way. Feiss, Ford Nash, Filene and Babson serve as conspicuous illustrations. Their work has impressed me deeply. But there are scores of others, not so well known, each working out the problem in his own way just as prophets are wont to do. Very likely no two of them would fully agree, like true prophets again, on every phase of the subject, but, once more like all genuine prophets, they are all headed in the same direction and are working toward the stabilizing, the humanizing, the sanctifying of our commercial life.

I wish THE BAPTIST would give its readers a series of pen sketches portraying the commercial life of some of these modern business prophets. I do not know of anything that would be more heartening to us older Christians who are puzzled and shocked by world conditions, nor more inspiring to our young men and women who are eager to conquer the world for Christ.

# Christmas in Bethlehem

BY WILLIAM C. CARL

BETHLEHEM. with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the patriarch, accompanied by a large number of his bishops, archimandrites, archdeacons and priests, leaves Jerusalem about ten o'clock in the morning headed by kawases carrying silver maces. Starting from the Jaffa gate the procession

descends into the valley of Hinnon on the western side of the lower pool of Gihon and on to the Plain of Rephaim known as the place where David overthrew the host of the Philistines at the shaking of the mulberry tress. Midway between Jerusalem and Bethlehem stands the monastery of Mar Elias where tradition locates the resting place of prophet Elijah on his long journey to Mount Sinai. As soon as the patriarch and his retinue come within sight of this monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's tomb, a large number of Bethlehemites, men, women and children garbed in oriental dress of the gayest colors, join the procession singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. The patriarch clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the nativity and two lights on either side and a golden cross, proceed to the church, with a choir of boys chanting as they lead the way. The patriarch is seated on his throne, with his retinue on both sides. At intervals he rises to take part in the service which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals and especially at midnight when the patriarch celebrates the service in the Grotto of the Nativity. The church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors and natives. At daybreak the service concludes with the patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-child himself.

The people greet each other in front of the church with the words *"Kull sanah va anta salim"*—"Best wishes for Christmas," and spend the day in feasting and merriment.

# Week of Prayer for the Churches

*Sunday, Jan. 6, to Saturday, Jan. 12, 1924*

**That there may be unity of thought and purpose among God's believing children throughout the world during the Week of Prayer, beginning January 6, 1924, the Federal Council of the Churches recommends with slight alterations the following list of topics as suggested by the World's Evangelical Alliance and signed by British and foreign representatives of the Alliance.**

**It is earnestly hoped that both the clergy and the laity in their private devotions, as well as in public meetings and more particularly in union services, will join with the great company of "the Lord's remembrancers" in making this approaching season of united intercession forever memorable because of the promised manifestations of the divine power, now so desperately needed, in answer to believing prayer.**

**Commission on Evangelism and Life Service, Federal Council of the Churches of Christ in America.**

**J. Ross Stevenson.**
**Chairman.**
**C. L. Goodell,**
**Executive Secretary.**

### Sunday, Jan. 6

**TEXT SUGGESTIONS FOR SERMONS AND ADDRESSES**

*"Again a new commandment I write unto you."*—1 John 2:7-8.

*"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."*—St. Luke 12:32.

*"Meet to be partakers of the inheritance of the saints in light."*—Col. 1:12-13.

*"Let all the nations . . . . bring forth their witnesses . . . . ye are my witnesses.*—Isaiah 43:9-10-11.

*"With all that in every place call upon the name of Jesus Christ our Lord."*—1 Cor. 1:2.

### Monday, Jan. 7

**THANKSGIVING AND REPENTANCE**

Let us give thanks—For the revelation during another year that there is One within and above all the years, the same Lord who is rich in mercy to all who call upon him.

For all doors that have been opened to him in all lands, and for his eagerness to enter through his spirit into his church, and into individual life.

For all who in 1923 out of every race and tongue were born again into the new life in Christ.

For spiritual awakenings in many places which indicate the movement of God the Holy Spirit.

Let us remember in penitence—Our lack of that faith, which is bold to claim the resources of Christ Jesus.

Our absorption in the machinery of service, and our neglect of the power of the Holy Spirit.

Our willingness merely to hold our ground when we are called to move forward.

Our endeavors by compromise with the world to buy off its contempt and enmity.

Our weariness in service, our loss of the first wonder of redemption, and our failure to be as those who wait for their Lord's appearing.

Scripture readings — Isaiah 43:7-19; Psalm 114; Acts 16:16-34; Col. 1:9-23.

### Tuesday, Jan. 8

**THE CHURCH UNIVERSAL**

*"Christ also loved the church and gave himself for it."*

Let us give thanks—For the eternal purpose which Christ has for his church.

For the unity which is already enjoyed before his throne by all who call upon his name.

For all deliberations and conferences during the past year which have led the followers of Christ to understand each other better, and to enter upon new service in fellowship.

For those who by their words spoken or written, and by their faithful lives, have made it easier for others to believe in him.

Let us confess—Our unworthiness of the great love bestowed upon us; our lack of vision, and timidity in bearing witness; our failure to make the world understand the mind of Christ; our unwillingness to be in the world as those that serve.

Let us pray—That the whole church may wait upon God, and humbly listen to his voice.

That it may put the first things first, and open its heart more fully to Christ, its Divine Lord.

That through a living experience of God in Christ Jesus it may reach a truer unity.

That in its thought the church may be true to the whole counsel of God, and in its word and action may show to all mankind the eternal life which was with the Father, and was manifested unto us by his Son.

Scripture readings—Psalm 72; Haggai 2:1-9; Isaiah 11; St. John 16; Eph. 4:1-16.

### Wednesday, Jan. 9

**NATIONS AND THEIR LEADERS**

Let us give thanks—For the grasp of the divine purpose guiding the destinies of nations.

For the certainty of his majestic rule, because the Lord is king, though the earth be never so unquiet.

For all who, having believed in him, have sought to lead their peoples to do justly, to love mercy and to walk humbly with God.

Let us confess—That nations that know the Christian faith have been indifferent to each other's sufferings, suspicious of each other, and lacking in charity and understanding.

That they have not trusted the way of Christ, in which alone there is life and peace.

That they have yielded to fatalism and despair, and have not accepted his values.

Let us pray—For all in authority, that they may accept their powers as a trust from God.

That they and their peoples may be delivered from fear, suspicion, and distrust.

That there may come such a peace that in the joy of it nations may dwell together in service one of another, none making them afraid.

That, as a means to attain this end, those seeking the fellowship and peace of the nations may be

(*Continued on page* 1501)




# Building the Biggest Bible Class in the World

By Vic E. Malmfeldt

CERTAIN conditions often exist because there are so many people ready to say, "It can't be done" whenever any change is suggested. The average men's Bible class is in a rut. Its leaders and members seem to think this is a necessary condition, and as a result things drag along.

This was the state of affairs in the Business Men's Bible Class of the First Baptist Church in Kansas City, Mo., when Mr. N. W. Dible was elected president about eight years ago. Mr. Dible is a builder, a man who develops districts of hundreds of new homes. He is the type that envisions big projects and then puts them across.

So it was only natural that heading a class that was in a rut—the usual twenty men every Sunday—should be contrary to his ideas.

A careful study of the situation convinced him that methods then in use were not the methods that were conducive to real growth. Few men other than zealous Christians are willing to attend a class that is a minor, inconsequential part of a Sunday school made up of children and women, and to take part in a program to interest and attract children.

The first move must be to hold sessions that would attract men. This could not be done as long as the class was confined to a corner in the general Sunday school. To get the necessary room and to develop individuality, a tent with a seating capacity of about three hundred was erected, where the men held their own kind of services. prayers by men, songs by men and talks by men—no less religious but more interesting to them.

The value of this idea was soon demonstrated and it was only a matter of time until the tent was outgrown and a tabernacle exclusively for the men's class was built. This building was constructed of frame and stucco, and seated about one thousand men.

With the larger capacity and resulting greater attendance, many changes had to be made. The old way of having class discussion of the lesson had to be abandoned for a lesson presentation by an able teacher; and many men, afraid to come because they did not want to show their ignorance of the Bible by having questions asked them, joined the class.

The class as a unit was becoming unwieldy, so it was divided into four divisions, with a vice-president in charge of each. It was their duty to keep in touch with the men, a very important matter in holding the membership.

Constant growth had increased our roll to about six hundred, a number too large for the vice-presidents to perform their duties effectively; so the divisions were subdivided into forty teams with a captain at the head of each team. The captains took a real interest in their teams and began adding new men. To keep up interest and to increase the membership many expedients were resorted to. Contests between teams were sometimes started, with the losers giving an entertainment to which the wives, sweethearts and children were invited.

A Bible class catering only to a few church members makes a fine little society, but to fulfill the important mission of bringing new men into church membership and to put men into active service in the church (the church's greatest need today), requires that the men's class be not only a recruiting body, but a constructive force.

The big problem was to cater to men's daily needs; to give them something on Sunday that would enable them better to live their daily lives. Propounding abstract theological problems would not interest men, but the common every-day humanness of the International lessons has a splendid appeal when properly presented.

One of the reasons for our success has been the type of teacher that we have had. Dr. D. J. Evans, pastor of the First Baptist Church, is the teacher. He is an able speaker and a profound student of the Bible; his fifteen years of work with men, first as a teacher, then as dean and president of William Jewell College, enabled him to know men and how to talk to them. His expositions of the lessons are most interesting and always have a practical appeal.

The results already obtained not only in building the membership, but the growing importance of the men's class to the church, enthused Mr. Dible and the other officers to even greater efforts. Even at this time only a few of the most optimistic could vision a group of five hundred or more every Sunday, but with the starting of the "pal system," wherein every man is paired with another, and each has as his duty that of getting his pal out, the goal was reached and the tabernacle outgrown. We then engaged Ivanhoe Temple with a seating capacity of 2,300; and even the most pessimistic had to agree that it was a wise move.

So with a president of vision, a teacher with power and an organization of willing workers, the only limit to results was our willingness to take on the job. And last summer when the challenge came from a big western class for a five-weeks' attendance drive, our goal of 50,000 men in a Bible class on the last Sunday seemed less hard of accomplishment than the gathering of one hundred did a few years ago.

To get out this number of men meant real work. Teams were reorganized;



special committees were appointed; house to house canvassers were put to work; radio speeches were made every night; the newspapers were worked for publicity; cars of our members carried windshield stickers; posters were put in show windows; films were shown in all the picture shows; one-half and full page advertisements were carried in the newspapers; and carefully coached teams lined up the big business houses to get their employes out.

From a start of 2,276 men the first Sunday of the drive, we jumped to 3,054 the second Sunday, 4,784 the third, at which time the auditorium, basement and roof garden of Ivanhoe Temple were so crowded that we were forced to move to Convention Hall, where we attracted a crowd of 17,883 men the fourth Sunday. The glorious climax came Nov. 11 with 52,121 men crowded in, on and around Convention Hall, the largest meeting place in Kansas City, winning the contest for us.

This was probably the largest number of adult males that have ever assembled for a religious service, either in ancient or modern times, and has given the Bible-class movement in Kansas City and the rest of the United States the greatest impetus of any effort ever made along religious lines, and shows to all Bible-class leaders the possibilities before them and the need for more intensive work.

Every day brings in new reports from other classes telling us of increased attendance and interest, and if we can get others to benefit by the enthusiasm aroused, we are achieving our object of "lifting the manhood of the world."

So the results obtained in building "the world's largest Bible class" are the results of the vision of a man who was not satisfied with mediocrity, the enthusiasm and leadership of a great teacher and the willingness of the organization to get behind its leaders.

What we have done is only what any class can do. Men must be made to feel that they are wanted and that there is a place for them. The desire for a friendly handshake and the opportunity of mingling in a fine fellowship, exists today as it always has, and it takes only the vision and enthusiasm of leaders such as ours to achieve equal results.

## Suppose—

By Frances L. Garside

A MAN undertakes to build a house. Then, because he is a chivalrous American gentleman and realizes that the house is to be a home and means more to his wife than to himself, he hands her the reins, and from that day till they move in she has a beautiful brainstorm fighting for shelves, closets, windows, window seats.

But suppose she were building that house in China!

In Shanghai Fanny Pomeroy Brown, Y. W. C. A. secretary, considered a piece of property at 19 Yuen Ming Yuen Road as a possible place for Young Women's Christian Association club rooms. The building was in a bad state of repair, but the association took it over and began work on it. A contract was drawn up, and never was there a contract like it in this country, at least not in recent years. It contained this clause "No work on Sundays and no child labor used."

The first Sunday after the work was started Miss Brown was told the men were at work. She hurried down and in limited Chinese (fancy talking to a group of workmen in language that looks like the tops of over-pruned trees!) told them they must not work on Sundays. Now the American woman sometimes has trouble getting men to work on week days if it is over-time, but these men refused to stop until after they had had their tiffin. She had no further trouble with the Sunday question, but the child labor clause was harder to enforce. Repeatedly on entering the house, she would hear a child's voice, but the workmen would insist there was not a child in the house.

"I was not satisfied," she writes, "and one day hunted the house thoroughly, and found that upon my approach they had been hiding a tiny child laborer behind the kitchen stove. It was pitiable, but I could not help laughing."

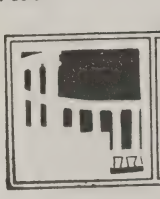
It continued to be a game of hide and seek every time she went into the house, for the workmen insisted on having some little mite of a child as an assistant. Enforcing this clause of the contract became as difficult a task as to get the American foreman to consent to a pantry shelf that the specifications did not call for.

This little bit of a home at 19 Yuen Ming Yuen Road was finally completed, furnished and occupied, and from its employment bureau there is now broadcasted this message to American girls seeking to "do" China on their own:

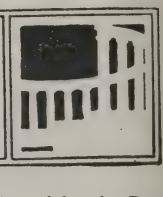
"A good stenographer usually finds a position in a very short time at a fairly good salary, but for those who have had very little experience or no particular profession, it is very difficult to find work. Letters are coming to me from women of other countries asking me to find positions for them, but at present I am not encouraging them to come for several reasons: Business is poor, living is high, and salaries are lower than they were last year."

All nationalities come to this little home for employment. There were those who could not speak English, which made it almost impossible to find work for them. To overcome this difficulty English classes were started.

**I am 25 cents:**
**I'm too small to buy a quart of oil.**
**I'm too small to buy one-half pound of candy.**
**I'm too small to buy a ticket to a good show.**
**I'm even too small to buy a box of undetectable rouge—**
**BUT**
**Most people think I'm terribly big when I come to church.**—*Christian Statesman.*



# The Open Forum



### MUST "THE CUT" CONTINUE

I have been re-reading with much interest the report of the convention meetings in Atlantic City. They are inspiring even at this distance. But here on the field at least there is a note of sadness mingled with our rejoicing, and we detect it here and there in all the enthusiasm of those great meetings.

Certainly the debt must be wiped out. The payment of interest on a debt is about the poorest use to which mission funds can be put, and we may well rejoice and thank God, for the reduction in the debt which has been made. But when we look at the way it was made!!! Speaking now only of the foreign missionary society—"First, we reduced our expenses 25 per cent."

I will speak only of two items in that reduction. "We sent out decidedly fewer missionaries, and thereby saved $70,000. We reduced the work on the field $32,000." What does this mean on the field?

A young lady who has been in Burma only three years has been alone in Prome for the last year. I wish Baptists at home knew what that means. She has carried burdens far beyond her strength, has broken down, and we hear has been ordered home. There is no one to take her place.

Here in Toungoo the lady who has been in charge of the Burman work for something over a year, has been ill since the beginning of June. Probably her illness was not caused in the first place by the reduction in appropriations. But could some one have come to her help early in her illness, to relieve her of work and anxiety, and given her temporary rest, probably she might have recovered and have continued in the work. In most other years that might have been done. This year, owing to the cut and the scarcity of workers, it was impossible. Now the doctor imperatively orders her return home. There is no one to come here and take up the work, hence the missionary at Pegu, already overburdened must add the oversight of this mission to his load; and his furlough is due next spring. What shall we do then for both stations?

Appropriations for work on the field have been cut $32,000. That means doors of opportunity which are open before us full of promise cannot be entered, and work already in hand which is yielding returns must be abandoned.

Shall we complete the raising of the $100,000,000 before the end of this year?

A teacher questioned with herself how she should invest her savings, and came to this conclusion: "The Lord's work is always suffering for lack of funds, and all earthly securities are very insecure. I will invest in the Lord's work. If the time ever comes when the Lord's treasury is full, I may think of some other investment." She has carried out that plan, and has never regretted it. Once she deviated from it, and had much reason to regret that it did not prosper. The Lord called her to that course. He does not call every one to the same. But should we not all question ourselves, "Am I investing in the Lord's work all that I ought?"

Several members of a church were discussing tithing. One of them said, "My wife and I make it our rule to give one-half of our income to the Lord." How is it with us? Are we spending lavishly for ourselves, and giving sparingly to the Lord? In these days when the Lord is working so wonderfully what will he say to us, if we come not up to the help of the Lord against the mighty?"

The board proposes to make the same appropriations for 1923-24 that were made for 1922-23. If the churches do not increase their gifts that policy is unavoidable. We ought not to go on carrying a heavy debt. But if that policy has to be carried out for two or three years, it will probably result in killing off some of our best missionaries, and will so cripple the work that when the churches get ready to go forward they will find that the work has been set back for years.

Very many churches and individuals have done nobly. What of those who have done little or nothing? Have we done all that we should have done to stir up others? Above all have we prayed as we ought? "More things are wrought by prayer, than this world dreams of."

HARRIET N. EASTMAN.

Oct. 4, 1923.
Toungoo, Burma.

### THE FIGHT FOR A CONFESSION

The adoption of the New Testament by the Northern Baptist Convention as a sufficient rule of faith and practice seems to a large part of its constituency to be insufficient. There may be some reason for this, as many very diverse denominations would be willing to accept the same. However, as different bodies and different individuals interpret the New Testament variously there is a strong argument for some kind of confession that will be a general expression of Baptist views. Such a confession should not be so used to restrain the liberty of individuals that they must always express their understanding of truth in certain ready-formed molds. Such speculative questions as most of those relating to a millennium and the composition of the resurrection body should not be made test questions. Even the matter of evolution has no place in a Christian confession of faith.

"A Call to Arms," issued by the Baptist Union of America, states that the matter of a confession will be again presented at the next meeting of the N. B. C. The said Baptist Union, consisting of men of the stamp of Doctor Riley and Doctor Van Osdel, has revised the New Hampshire Confession of Faith for presentation to the N. B. C. Now the writer has not seen this revised confession. It may be good enough, though the wisdom of putting new wine into old wine-skins is at least doubtful. It should be remembered that at the time of the merger of Free Baptists with the main body they were required to make no changes in their confession of faith, which by the way is one that, with a few minor changes. could be adopted by all Baptists. They, however, would not expect all Baptists to adopt their confession. On the other hand, it is not at all probable that they would be pleased with even a denatured edition of the New Hampshire Confession.

Would it not be far better to adopt the Des Moines Confession? Few Baptists object to any of its articles. It is modern and not too exclusive. In fact, many Baptists could adopt a more comprehensive creed for themselves.

Then there is the confession contained in the "Fraternal Address of Southern Baptists." issued in May, 1819. Most Baptists could conscientiously subscribe to that confession, though some would object to the statement that baptism is pre-requisite to the Lord's Supper. With slight changes either of these confessions would express in general the views of Baptists. To allay fears, agitations and misapprehensions, why not recommend some such confession.

G. B. Hopkins.

Freeport, Ill.

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**Dr. M. Carey Thomas**, president emeritus of Bryn Mawr, recently returned from an extended tour of Europe and the Orient, was quoted in the press on Nov. 22 as expressing her belief that the world is suffering from the political leadership of men who are too old to have vision and imagination: "Elder statesmen are a great mistake. I believe that if the men in control of affairs in this country and abroad were under forty instead of over sixty, the world would not be in its present condition, and as far as I am concerned, I am going to try to confine my activities to applauding and backing up the younger generation. I believe in the present generation planning the things it has to put through." What bearing, if any, has this position in planning our religious activities?



# Religious Education



## Lesson Notes for January 6

**A CHOSEN LEADER AND A CHOSEN LAND**

**Lesson Text: Gen. 12:1-25;10. Golden Text: Genesis 12:3**

We begin this quarter at the source of Hebrew life and history, and we shall follow the streams flowing from that source for the next year and for the years to come so long as we continue to study the Bible, because the history of divine revelation and redemption begins in a specific way with the call of Abraham. The first eleven chapters of the Bible contain a general account, greatly condensed and simplified, of creation and the movements of men ending in the judgment of the flood and the new start made by the three sons of Noah. The account then narrows down to the semitic line and to Abraham of that line. He became the chosen leader in a chosen land to inaugurate on its human side the process by which the eternal purpose of God would ultimately be realized among men. It is with this in mind that we begin our studies for the new year.

### The Chosen Leader

The leader was not chosen arbitrarily. Abraham had the necessary qualifications for leadership, and he was chosen in view of these qualifications. (Read Gen. 18:16-19.) The best interpretation we have of Abraham is given by Paul in his letters to the Romans and Galatians. (Read Rom. 4:1-22, Gal. 3:6-9.) The one thing that characterized the leadership of Abraham was faith. Another fine interpretation of this heroic element in Abraham is Hebrews 11:8-10, 17, 19. Because of his splendid faith in God, Abraham was a Christian before Christ came in the flesh. This is the gripping argument of Paul to all Judaizing teachers in the early church. The faith that is the assurance of things hoped for, a conviction of things not seen, impelled Abraham to look for a city which hath the foundations whose builder and maker is God. His faith made him the spiritual leader of the world in his day, and the father of faith to this day. Of course he was human and faulty and frail. He made mistakes, he committed sins, he even denied his faith when he went down to Egypt; but on the whole the current of his life flowed on in a steady, increasing stream of spiritual power. He was as far above the sordid, sensual, pagan life around him as the heavens are above the earth. His tent with its altar was the antipodes of Sodom. His faith made him a pioneer, an explorer, a steward, a man of prayer, of character, of vision.

### The Chosen Land

At first thought it seems strange that the chosen leader should be transported so far away from the salubrious and fertile Chaldea and placed in the inhospitable land of Canaan. From a country rich in all the arts of civilization and with a unity and power which made it the United States of that era, Abraham was impelled by his sense of duty and providence to emigrate westward. At last after traveling more than a thousand miles he came with his family and his flocks to a country new to him—a narrow strip of land thirty miles wide by 150 miles long and inhabited by a number of contending tribes called in general Canaanites. When he arrived among them they called him the Hebrew or the "come-over man," the immigrant. Nothing is said of Abraham's disillusionment when he landed in Canaan; but we can imagine something of his disappointment and reaction when he found the new country compared so unfavorably with the old country which he had left. But being a man of faith he waited for light on the chosen land, and it came in due time.

He soon found that Canaan was isolated and yet interpenetrated. It was simply a bridge between the Nile and the Euphrates—it was a highway between Egypt and Chaldea, the two great civilizations and national powers of that age. Here he could touch Egypt on one hand and Chaldea on the other without being compelled to live in either place. He could maintain isolation and yet carry on intercourse without entangling alliances with either Egypt or Chaldea. It was evident that the providence of God was vindicated in the call of Abraham to this chosen land because the land was fitted more than any other place in the world to be the cradle of the chosen people who were to be the custodians of the revelation of God to men and the human medium through which God would progressively carry out his purpose of redemption in Jesus Christ

## Finding a New Course of Study

By J. Sherman Wallace

Frequently Sunday-school classes which have been studying the International series desire to change to some other course. They usually look around for some one who can give them an independent course of lectures, or they instruct their secretary to write to a publishing house advertising some independent course of studies. Sometimes these plans are successful, but usually they are not.

Few communities have men or women who can prepare a course of independent lessons that will compare favorably with those prepared by experts in religious education, and who are giving their lives to such work. Few independent courses of study published by independent houses are of great value. They are too often prepared and published by those under the domination of some fad in religious thought, or who are extremely reactionary or radical in their position—either of which makes their writings unsuitable for use in our Sunday schools. If the lessons do not belong to this class, they are likely to be published by some company for commercial gain only. These lessons are made for everybody and fit nobody. Those who use them soon find themselves feeding upon a milk and water diet that starves the soul and disgusts the intellect.

The best lessons for classes in Baptist Sunday schools are those published by our Publication Society. These are all prepared by the best scholars, teachers and writers in our denomination. They are true to the best knowledge of our day, to the spirit of reverence for God and his word, to the ideal of service for the kingdom of God, and to the great principles that have placed our denomination in the forefront of all religious bodies.

Our own publications provide plenty of choice of material for Sunday-school classes. Besides the International lessons, adapted to the various age groups, our society publishes the New Keystone series, closely graded for each year, up to age seventeen; also many elective courses for young people's classes and adult classes. If you are looking for something different for your class, your society can provide it.

Besides these things, there is the question of denominational loyalty. Every Baptist Sunday-school class ought to support in every way possible the enterprises of its own denomination. Every publication of your own society is sold at the lowest price consistent with good business policy. Every dollar of profit that is made is used in Christian work. The money you spend with your own society is money invested in the enterprises of the kingdom of God. It will help the society to publish other Sunday-school literature for distribution to mission schools or new schools that cannot yet buy it. Such profits have helped to build colporters' wagons and chapel-autos, to send missionaries into the settlers' cabins, and to provide directors of religious education to counsel with the officers and teachers of your own school. By helping yourself to the best you can help your society to help others.

The Publication Society will celebrate the close of its first century of service to our denomination on Feb. 25, 1924. If you are not familiar with its work, now is a good time to get acquainted.



# The Chimney Corner



## Christmas-by-the-yard

**(Have you a bolt of Baptist Ribbon yet?)**

EVERYTHING was just as it should be on Christmas Eve: the snow came down like soft curled feathers, the sleigh bells jingled merrily on the night air, little candles stood in the windows of the house across the street, and in her own house—the tree! Aglitter with its little points of light, all the presents underneath in jolly red ribbons, ready for the morning raid upon them.

With every last task done, she sat down and began idly picking up the week's accumulation of mail, the things she had merely glanced at in the rush of Christmas work. Now that there was nothing to do she quite enjoyed skimming over the contents, amused at the urgency of some of the advertisements, their suggestiveness unforgetably compelling——

*"Make It an Electrical Christmas!"*

Inside the pages Madam was urged to shorten her working day with a vacuum cleaner, with a washing machine, with an electric mangle, with an electric fireless cooker. Madam was further urged to curl her hair by electricity, to iron her ruffles on a trip with a light-as-air traveling iron, to get up delicious last-minute meals for unexpected guests on an electric table-stove. It was all most inviting, and "Madam" did indeed feel the urge to own practically all of the cleverly illustrated articles. Reluctantly she laid down the circular, and opened the next letter——

*"Will There Be a Victrola in Your Home This Christmas?*

More allurements! More pictures of highly comfortable ladies and home-staying gentlemen enjoying the strains of beautiful music which the world's leading artists were producing for Madam. "His Master's Voice"—oh yes, every Victor record was a faithful reproduction, flawless, perfect. Again "Madam" would have liked to own the handsomest of the pictured machines, although as a matter of fact she had a really excellent one, bought last Christmas. After all, the works were the same whatever the outer appearance.

With this consolation, she picked up the next letter, an advertisement of ribbons with samples enclosed across the fronts of which ran the slogan: "Christmas-by-the-yard." The little legend explained that "wherever our holly ribbons go, inch by inch they spread cheer, yard by yard they bring Christmas cheer to the jubilant recipient. Can you afford to waste this intimate reminder?"

And then, just as she was feeling amused and interested in the subtle craftiness of the Christmas advertiser she opened a fourth letter and found it was from her pastor, typed, on a double sheet of paper. On one side it said:

### EVERYWHERE CHRISTMAS TONIGHT

By Phillips Brooks

Everywhere, everywhere, Christmas tonight,
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm tree and vine;
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Christmas tonight.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight,
Everywhere, everywhere, Christmas tonight.

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small;
The angels who welcome him sing from the height,
"In the city of David a King in his might,"
Everywhere, everywhere, Christmas tonight.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darknesss, Christ's love of the light;
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry, "Look! the earth is aflame with delight
O, sons of the morning, rejoice at the sight."
Everywhere, everywhere, Christmas tonight!

On the second page the letter said:

### SOMEWHERE NO CHRISTMAS TONIGHT

"We have in our church membership 179 members supposedly in good and regular standing who are preparing for Christmas this week with no least idea that, if they had *their* way, Christmas should never spread another inch around the world! It means nothing to them that Baptists have twenty-nine wonderful Christian centers in the United States where there is "everywhere, everywhere, Christmas tonight." But that means only twenty-nine communities, twenty-nine cities out of the thousands upon thousands of other cities where there is no Christian Center and "no Christmas tonight." What shall we say of the Baptist who enjoys his usual Christmas, but never gives a thought to the far places of the earth where our over-worked missionaries have not yet had time to bring even one least hint of Christmas? In common with myself, you have no doubt been receiving certain alluring advertisements the past week—may I not tell you that whatever the adept advertiser says of his wares I can also claim for our chief Baptist ware: The New World Movement?

"For of all the Christmas presents ever given to the world, only one other was ever as great or as efficacious as ours—namely, when God, too, so loved the world that he gave! Ever since that first Christmas, has not each loyal Christian been listening to *'His Master's Voice!"* Have not the *Victor records* of those who have heeded that voice been telling us each year of the victories of the Saviour? Did you know that the New Work Movement, since it began, has the following Victor records on file:

**During the New World Movement**

—More than 300,000 members have been added to Northern Baptist churches. A new Christmas for each of them, surely.)

—Workers on the foreign field have reported the largest number of baptisms ever recorded in a single year. More have applied for baptism than could be properly instructed. (Is it Christmas everywhere, however?)

—Thousands upon thousands in our African missions. (Yet *somewhere* in that great continent there's no Christmas tonight.)

—7,452 converts in Burma during 1922 alone. (But even this means that somewhere *else* there is no Christmas tonight.)

—The number of Christian centers operated by Baptists in the needy sections of crowded cities has increased from three to twenty-nine. (But are there not more than twenty-nine cities needing such centers? *Somewhere* no Christmas tonight.)

—The Bible has been printed in whole or in part in fifteen different languages. ("The entrance of thy word giveth understanding unto the simple." And with this understanding—Christmas,

somewhere where it never was Christmas before.)

—The new International Baptist Seminary has been established at East Orange, N. J., with departments for teaching preachers for five different races. (Don't you glimpse how Christmas will spread when these students graduate and begin their life work?)

—Forty-three colporter missionaries at work in thirty states. (With the knowledge of Christ following in their wake, and Christmas dawning in new hearts each year.)

—Montana has organized six new churches, Indiana seven, South California twelve, and Colorado fourteen. These are only a few instances selected to show you how the New World Movement is, inch by inch, spreading *Christmas-by-the-yard* around the world!

You have planned gifts for your family, your friends, your servants, your pastor. You have even sent Christmas cards to your acquaintances. What are you planning to give to the God who so loved you that he gave? Let us each

*Make It an Electrical Christmas!*

# The Young Reserves

## The Place Where Christmas Forgot to Come

By Margaret T. Applegarth

ALL over the world there were little girls and boys looking at the calendar. Even those who could hardly read at all stood on tiptoe and pointed enthusiastically at the figure 25: "There! That's the day, for mother showed me; but we have to wait all these in-between days before it gets here—this day and this day, and this day; oh, it's an awfully long way off, isn't it?"

"Um'm!" moaned the others. And some of them moaned it in Dutch, some in French, some in Swedish, some in Chinese, some in Japanese, some in English: for of course you know that December 25 belongs to everybody, everywhere, for isn't that what the herald angels sang to the shepherds on the night when the Saviour was born: "Behold, I bring you glad tidings of great joy, which shall be to *all people.*" For when those angels sang, "Peace on *earth,*" that little word earth meant America and Europe and China and India and Africa, as well as every other country of which you have ever heard. Yet there are places and places and places where Christmas forgets to come: December 25 is no different from December 24 or December 26. But surely you are not blaming the calendar! For calendars in India are exactly like calendars in America—it is only the dear brown people who are quite different. And Rajamma was one of the many million brown people in India who are so different from you and from me because she never once dreamed that mankind had had such a wonderful Christmas present from God himself.

For it was on December 25 that Rajamma did something you have never done on Christmas Day—she put a little present of white rice on a big green leaf, and away she started toward the temple. But because she did not want to go, her little bare brown feet dragged along the roadway; and because she was really very much afraid to go, her heart was beating like a trip-hammer, which is a very queer way to act about taking a present somewhere on Christmas morning, isn't it? You must be wondering about the person in the temple to whom she was taking it: "Probably he was some one very cross," you say.

Oh no, for—would you believe it?—nobody had ever seen him open his lips, or heard him say a single word in all his life! I think Rajamma would rather have taken her present to some one who could say: "Why, thank you, little girl! Thank you!" Big silent red lips are so startling; big staring white eyes are so terrible; and as for big hands—imagine receiving a present from the dearest little girl in all India and yet never once moving a finger to touch it! Imagine never lifting it up to look at it, or patting it approvingly, or even rolling the rice into a little ball all ready to eat. Rajamma did not like those very quiet hands, she did not like those very silent lips, she did not like those very staring eyes.

Yet she had to lay her present on his lap; so the temple priest obligingly struck an enormous big bell. It boomed out on the silent air in the most astonishing fashion, loud enough to wake anybody—yet it did not awaken this quiet person! For even when Rajamma knelt at his feet and bowed her head way over until it touched the floor, he showed no sign of hearing her as she prayed: "O thou great and powerful god, hear thy little slave, and be pleased to accept this poor little present."

So now you know how India worships its idols, don't you? All because Christmas has never come to village after village after village in India; all because the people never heard about mankind's first Christmas present. It makes us wonder what sort of a Christmas Rajamma could ever have had if you and I had not sent some one to India who could say exactly what the herald angels said so many years ago: "Behold I bring you glad tidings of great joy which shall be to all people—especially to the people of India!"

For it just happened that Rajamma's father had gone off on a trip. He rode in a rumbling bullock cart drawn by two snow-white oxen, and if anybody had asked him where he was going he would have said that he was going to buy some merchandise to sell in his booth in the bazaar; but as a matter of fact, I think he had gone to get Christmas! For when he reached the other village there was a great crowd of people listening to two strangers; he thought this was a curious thing to do in broad daylight, but he listened, too. Surely you have guessed that he was listening to—Christmas. For that missionary whom we sent to India decided she wanted a very special Christmas present. Her husband said she could have whatever she wanted, "So what is it, my dear?"

"I want a village, if you please!" she smiled.

"A village?" he said, for he could not imagine how he was ever going to tie up a village in red ribbons and stuff it inside a Christmas stocking.

But she had it all planned: "I want a heathen village where Christmas has never come! I want to ride there in our bullock cart on Christmas morning! I want to take our oldest mission boys to sing carols! I want to take our dearest Bible woman to tell the Christmas story! Won't that be our nicest present for the King?"

"Indeed it will!" her husband answered. And, just as she planned, they all rode to the far away village—Village-of-Green-Palms. And I really think that those brown boys were very much like little wise men of the East, for they brought their rarest gifts to the Saviour that day: The Boy-Who-Was-Afraid-to-Speak-in-Public managed to forget his fear as he told that strange village how he had given up the worship of idols in

(*Continued on page* 1500)

## A Magic Tree

By Frances McKinnon Morton

I KNOW a tree whose brightest bloom
Comes in the coldest winter days!
It stands right up inside your room
And there its magic blossoms blaze.

When first it's growing in the wood
It's just a forest-tree of green,
And looks as any treetop should
Before its buds and flowers are seen.

But when you see it in the glow
Of lamps and fires all alight,
It seems a sort of fairy show
With blossoms all so gay and bright.

It blooms with Christmas bells and toys,
And cookies round, and candies sweet,
And fruit, and gifts for girls and boys,
And lots of good things made to eat.

And so I think a Christmas tree
Does weave a sort of magic spell,
Because those gifts for you and me
Such worlds of love and kindness tell.



# Young People's Work



## Topic for January 6

**"DO BETTER STILL"**
**Philippians 3:12-14**

By Carleton W. Atwater

Raphael was painting what he was going to call his masterpiece. Tirelessly and painstakingly he labored many and long days, with his colors, brush and canvas. At least, after months, it was finished. His masterpiece was completed. The goal of his life was consummated—he had achieved his highest work. He called Michael Angelo to see it. The older master gazed long at the painting. He studied it carefully. After a time he slowly walking to the painting, took up the brush and covered the canvas with great smears of paint, ruining in a few seconds the efforts of months. Beneath it he printed *"Raphael amplus"*—"Raphael, you can do better." Raphael's next painting was one of the world's most famous masterpieces—the immortal Sistine Madonna.

As we come to the beginning of the year 1924, it would do us all good to have some master artist of living, appear before the canvas which is the product of 1923, and wiping out that which would fill us with foolish pride and temptation to feel that we had done our best, say "Do better still."

Surely no one ever comes in contact with Jesus Christ without hearing such summons from him. Paul had lived many years with Christ, had wrought wondrously for God, and had poured out his life for the Christianizing of his fellowmen. Yet as he was nearing the end of such a remarkably useful life, he felt that there was still much to be attained, and the unfulfilled lured him to go on with more determination and intenser struggle, toward achievement. Paul never lost the vision and enthusiasm of youth. He was always looking forward. His great ideal was "Do better still." For that reason Paul never ceases to challenge young people today. The verses of our scripture give us some hints as to the method Paul employed to urge him on toward the fulfillment of such an ideal.

*I. A Realization that Christ Had Saved Him for a Purpose.* On the way to Damascus and in the midst of a career of wrong, Christ's loving hand had "laid hold" of him. Under its pressure of love Paul had yielded, and had turned to Christ for salvation and for leadership. He believed that Christ had "laid hold" of him for a two-fold purpose: A. In verses 10 and 11 Paul states part of this purpose "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." Now experience had taught Paul that each new contact with Christ had brought richer and more satisfying fellowship, greater capacity to die and live eternally as Christ died and lives. B. In Acts 26:16-18 Paul states the other part of this purpose: to send him to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan, unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." And because the world was still unevangelized Paul longed to "do better still' in fulfilling God's purpose in him "to apprehend that for which also I am apprehended of Christ Jesus."

*II. Concentration upon Carrying out this Purpose.* "This one thing I do." Like most young people Paul had the passion to do. But he was always praying for wisdom and discernment as to what was the right course of action, so that when it came to doing, it was to do the "one thing" to which God had directed him.

God does not call us to do more than one thing at a time. Our success largely depends upon finding that "one thing" and doing it. Be a specialist not a "jack-of-all-trades" for Christ, and you will "do better still."

*III. The Forgetting of Things That Should Be Forgotten.* A. Though in the past Paul had committed wrong to such an extent that he felt unworthy to be called an apostle, yet he realized that if he was going to carry out God's purpose he must allow no sins of the past to fetter him. He had repented of his sins, Christ had forgiven him, and he was a new creature. He determined that no memory of a misdirected past should paralyze his present work.

No one of us can "do better still" if our minds are clogged with past errors, or our hearts burdened with the past sins of which we have repented and for which we have asked forgiveness.

B. Yet there were successes that easily could have made Paul satisfied with "doing better." So lest these past achievements should hinder him in carrying out God's purpose, he decided to forget them.

So many people are spoiled by success. Achievements of the past are sometimes so satisfying that the opportunities of the present are unseen and unused. Unless past success stimulates one to "do better still" in the present, "forget the things that are behind."

*IV. Wholehearted Effort.* Whatever Paul felt he ought to do, he did with all his might. As a runner with his whole body thrown forward, his hand extended and his eyes wide open straining the sight to catch glimpses of the distant, struggles on, so Paul with all his strength "presses on" to carry out the purpose God had set for him.

"Better still" is reached only through definite and strenuous endeavor, and the doing with all our strength that to which God hath called us.

## SOMETHING DONE OR DOING

What some people claim to be ineffective prohibition in this country is not deterring the young people of other lands from keeping up an aggressive fight on the liquor interests. *"Neuen Werk Keitum"* unites the youth of German in the battle against alcohol. The present economic situation in that country threatens to check the fight, advises Herr Ferdinand Goebel of Berlin. However they purpose to drive on. Recently the Reichstag, under the pressure of this organization, passed a law aimed to safeguard youth against this insidious traffic which is internationally organized. They appeal for our interests and our help. Might it not be a good thing for some of our young people's societies to write to Mr. Goebel who will send information about their fight and it may show where we can be of some help to the young people of Germany?

* * *

Joseph G. Anderson, Omaha, Neb., member of the board of managers of the B. Y. P. U. of A. from Nebraska, is "on the job." At the State Summer Assembly he conducted a class on B. Y. P. U. methods and organization which proved to be one of the most popular classes of the assembly. In October a conference with the pastor and officers of the First B. Y. P. U. of Omaha, resulted in their adopting Mr. Anderson's suggestions and solving some of their problems. The Greater Omaha B. Y. P. U. is arranging a series of group conferences in January. Representatives from two or three churches will meet in a group for the purpose of studying organization and methods under Mr. Anderson. At the recent meeting of the state convention he was for the third time elected first vice-president of the Nebraska B. Y. P. U.

* * *

The Junior B. Y. P. U. Rally of the Miami Association (Ohio) was held at Price Hill. Eight societies were represented by 115 Juniors. There were songs and yells and an interesting program during which the Price Hill Juniors presented a short play "The Bible."



# Our Own Folks



## Boston Letter

By Charles H. Watson

### A Notable Dedication

A recent outstanding event was the dedication of the Haskell House for Nurses of the New England Baptist Hospital. It is a stiff climb up Parker Hill in Brookline on the crest of which the hospital sits enthroned. The magnificent view, and the certain breeze, are always bracers. For situation, certainly the hospital is ideal.

A very large company of Baptists, and other friends, made a delighted and sympathetic assembly. There was abundant opportunity to enjoy and inspect the building. Both inside and outside it suggests convenience, completeness and comfort. There is nothing for show, but everything for practicalness and homelikeness. It was perhaps truthfully said by one of the doctors, that hardly a hospital in the country had better provided for the training and housing of its nurses. There are over seventy individual rooms, most of them tastely furnished by ladies societies in the different Baptist churches. The lecture and social rooms are sufficiently spacious and attractive. Nothing that makes for a complete and happy utility has been left out.

### The Dedication

Of course the Greatheart of the occasion was Colonel E. H. Haskell. He put $140,000 into the building, and the delighted and appreciative company was putting a deal of joy into him. He modestly claimed his satisfaction because the home was going to be for the nurses just what he wanted it to be, and what they deserved. All were convinced of that and that he had a right to his joy.

The absence from the festivities of Miss Emma Anderson, the long-time and indispensable superintendent of the hospital, was a painful disappointment. The long burden and strain of the management, during these critical years, has broken her health, and it seems doubtful now if she can come back to any such priceless service as she has rendered so long. We were all impressed by Col. Haskell's modest leadership in the dedication service. Mr. Albert H. Curtis spoke for the executive committee in accepting the building, and other brief addresses were made. Doctor Badger's speech was a gem, both in its felicitous and heartfelt phrasing, and in its perfection as a tribute to Miss Anderson. Coming from a practising physician in the hospital, it was the more noteworthy. He virtually declared that she had been the great doctor in the hospital, supplying from her own radiant and sympathetic spirit, a backing of confidence to the doctors, and of hope and courage to the patients. It was a perfect tribute, and everybody responded to its truthfulness and sincerity. Doctor Badger is a son of our lamented Deacon Badger of the First Church, Boston. Col. Haskell called on his pastor, Dr. C. N. Arbuckle to offer the dedicatory prayer.

### The Next Duty

The hospital is one of which every Baptist may be proud. It has been fortunate in such a benefactor president as Col. Haskell; fortunate in such rare superintendency as Miss Anderson's; fortunate in the brilliant doctors and surgeons who have given it a fame throughout the country; fortunate in the noble buildings that are standing, and coming, on the glorious site. It must also be fortunate in the united and generous backing of Baptists. That is the next duty. The institution has the Baptist name. It must feel the willing backing of the Baptist nature, and become a solid basis for Baptist pride. Already there is an organized movement in that direction, and happy results are expected.

### December Social Union

It was a live meeting. President Rood brought on two speakers, and each speech was in its way a challenge. Mrs. Helen Barrett Montgomery was the first, and challenged us to an intelligent loyalty to the Baptist program in the World Movement. We never heard her speak more coherently or convincingly, as she showed us how the movement had nationalized our comparatively local enterprises, and made each of us feel the whole. She plead for the preeminence of Jesus in heart and program, and for willingness to sacrifice in grasping victory after visualizing failure. It was a telling address.

The other speaker was Rev. Harold Cook Phillips of Mount Vernon, N. Y. His theme was "The Simple Gospel." He is a speaker of the electric type. You have to think of his object, more than of his process. Given a ticklish subject, and a speaker loaded with temperament and force of conviction, and part of his hearers may almost violently agree with him, and another part as violently disagree. Mr. Phillips really challenged us to go back to Christ, as to headquarters, both for life and a message. When he seemed to do despite to "the traditions of the elders," he got upon dangerous ground. That always will be dangerous ground. Still the plea was glorious, and had unusual appreciation: "get back to the living Christ—listen to him, and live in him." Why should any Christian be suspicious of it?

### The Shocker and the Shockproof

It is no new thing for Boston to have a shocker. Hence long ago it began to have the shock absorber, and the shockproof. For long we had come to regard the Unitarian *Christian Register* as a well-established shock absorber. Under the composed administration of Doctors Barrows and Bachelor, it was a prim old model of unruffled urbanity. No upheavels in "orthodoxy" ever disturbed its self-approving equilibrium.

But all that is changed. The shock absorber has become the shocker. It makes war both upon the old equilibrium, and the new orthodox "monstrosities." It chastises the extreme fundamentalist, and characterizes the quasi-liberal. One is a peril, and the other is pusillanimous. It surveys the whole field, and sees rampant fundamentalism rolling towards us like a "tank," meanwhile no upstanding brave resists but itself! Here is the defiance: "Who combats this sort of thing? Who understands the infamy that lies back of it? We are almost a solitary voice crying in a wilderness of decadence!"

The amusing thing about all this is, that nobody seems either shocked or excited. We are either shock absorbers or shockproof. It is accounted for by the fact that Boston has always been a producing center of quick firing reformers. Men who know exactly what we think, and just what we have not the pluck to say. They acknowledge our mental clarity, and brand our moral cowardice. They accuse us of "lying down," and call attention to their own perpendicularity. They are immensely amusing to the most chronic in the wide community of "decadents." And the others are armed with patience—they have to be.

### Seminary Banquets

December brings the mid-winter banquets of the Newton and Rochester men. Usually they meet in the City Club in different rooms, at the same hour, and revel in their respective schools and memories. And they always exchange salutations and enjoy each others felicities. In almost every association we have Newton, Rochester, Crozer, Chicago and Hamilton men living together in Christian amity, and yet warmly loyal to their seminaries.

These banquets gave our ministers' conference an opportunity to hear on Monday, Dr. J. F. Vichert who had come on to meet the Rochester men at their banquet. He gave us an earnest and practical address on "Pastoral Visitation." The attendance was of course unusually large, and each minister's own experience made him an interested listener. But on account of changed

**"TAKE time to be holy," run the lines of a deeply spiritual call in the hymn. We need time to reflect on vital spiritual truth. All manner of vagaries are calling for our acceptance. Can we give a "reason for the hope that is in us?" Have we thought our religion through?** *Bulletin, First Church, Joliet, Ill.*

home conditions, will the concept of pastoral visitation also have to change? That is a query that came to some of us.

**Melrose**

The First Church at Melrose has called Rev. Walter E. Woodbury of Minneapolis. He is a Massachusetts man, graduate of Brown and Newton, with high standing as a scholar and preacher, in every way equipped for a strong church. His coming would bring a welcome addition to our ministry in the state.

## Nebraska Letter

By R. R. Coon

There have been some changes in the pastorate recently. The leading church in southwest Nebraska, McCook, called Rev. C. M. Foreman and he has begun work there. For six years he was pastor at Blair, and four years recording secretary of the state convention, a position he now declines. Rev. Claude Neal, after years of good service at Polk, accepted a call from Fairbury and moved there Oct. 10. The Alliance church has called Rev. E. H. Clark, pastor at Albion; it is expected he will accept. The newly elected convention pastor, Rev. W. C. Miller, of Maxwell, begins his work under the direction of the state secretary, Dec. 1.

The three Loyalty luncheons in Nebraska held in Omaha, Lincoln and Grand Island were thoroughly successful. Each called in representatives from churches in the district who took home knowledge and enthusiasm for local inspiration. This was a happy plan of the woman's organization.

**Home-coming Day**

Our college in Grand Island utilizes the "special day" opportunity, so it made Nov. 17 "home-coming day," at which time ground was broken for the president's home on college property, and adjoining the new home of State Secretary Ainslie. Rev. A. H. Shattuck, president of the alumni association, after using the spade, handed it to President Wells with the sage remark to keep it for future similar events. The full amount for the new building is virtually secured. On the evening of that day a large company of students, old and young, and friends of the college filled the dining-room for a rich entertainment for body and mind. The lists of Baptist students in Nebraska colleges shows seventy-five in our college. Here is some work for the Christian associations.

**Stewardship**

Rev. B. B. Braden is holding meetings in several churches illustrating and enforcing Christian stewardship. He gave six addresses in Grand Island, emphasizing chiefly the practice of tithing. A generous number of the members practiced this plan, but others were added making the number nearly 50 per cent of the resident membership. No more needed and no less important is a stewardship plan concerning church attendance; and a boys' organization is starting such a plan, equally good for adults.

**Recent Deaths**

The death of D. M. Amsberry at Lincoln recently, removes a prominent figure in Nebraska Baptist affairs during the last half century. He had long been a leading journalist in Broken Bow, served two terms as president of the Baptist State Convention and was four years secretary of state under Governor McKelvie. Few remain who were copartners with him in molding and directing denominational work here during fifty years.

Rev. Jehu Lewelling, probably the oldest Baptist minister in the state, died Nov. 5 aged 89 years. He moved to Saline County in 1877, serving as pastor at Western, Alexandria and other places. Rev. W. L. Miller, of Tobias, an intimate friend from boyhood, conducted his funeral at Western. Rev. E. M. Owings was called to El Paso, Texas, Nov. 14, by the death of his son-in-law, Prof. Byron L. Snyder, teacher in the Texas School of Metallurgy. Mrs. Snyder was the only daughter of Mr. and Mrs. Owings.

## Chicago-Iowa Letter

By J. W. Weddell

**The Bible and Missionary Conference**

We joined all the northern states in our fall rally to the New World Testament. Des Moines had a great conference with special interest among the young people of the university and the city who came forward a large company at the close of one of the thrilling sessions to consecrate themselves to definite kingdom work for the Master.

What a splendidly mobilized affair this series of conferences was in the interest of the forward movement! Thirty-five widely distributed mass conventions, eighty-five Loyalty luncheons carried out in a business way by the women, followed by "echo" meetings, countless in number, in the associations, with pastors and workers going here and there to spread the tidings in the various churches. It was mine to visit Clinton and Camanche in this broad quest.

**The Chicago Meetings**

It was more convenient and in a way congenial for me to attend the gathering in my own home city of Chicago. The same team as at Des Moines was here: Dr. Peter C. Wright known from former college days, chairman of the committee; Dr. D. J. Evans, fresh from his unprecedented Bible class work (over 50,000 thronged at one session) in Kansas City —naturally his chosen subject was "Christ and the Multitudes"; Pres. B. D. Weeks, with his marvelous story of progress among an Indian people at Bacone College; Dr. W. E. Chalmers—he was our household pastor once at Morgan Park—with his singing voice and message for religious education; Dr. and Mrs. Charles R. Manley of India, bringing us their stirring dramatic representation of the needs of the field; Dr. Benjamin Otto, telling of the demands of our great western metropolis in city missions—he knows them well, as superintendent of the executive council; Mrs. Orrin R. Judd of Brooklyn, speaking for the women's work. It was a stimulating succession of addresses on our future program. I took notes on the whole with care, the multiplicity of similar presentations forbidding fuller detail here. That was a good key note of Doctor Wright in opening his spirited conduct of the meetings, "Love goes beyond the limit of duty."

**The Women at LaSalle Hotel**

But I must tell you of the outpouring of the Baptist sisterhood at their Chicago luncheon, the crown, it is said, of all the women's rallies. I was a favored guest at the reporter's table, with two other gentlemen, Pastor Jennings of Lawrence, Kan., who deftly organized the Chicago Conference, and Dr. Otto who offered the prayer before the sumptuous banquet. There were 854 present (think of it!) overflowing into the adjoining apartment of the Red Room on the nineteenth floor. Mrs. Andrew McLeish was the toast-mistress. Mrs. G. W. Taft of the Northern Seminary conducted "loyalty lesson," one of the best Bible readings on missions ever put together. Mrs. Curtis Lee Laws of New York was the first speaker on the work at large as seen in her recent travels and she won all hearts. Miss Ryan gave us a new angle of vision on the wo among the Hopi Indians, among whom she has been engaged—stop calling for their heathen scalp dances, she said, they have left them behind—and Miss Irene Pennington made her dear Burma stand out in fair lines of attraction through painstaking endeavor. Mrs. Judd gave a good last word: "Stewardship is not man's way to get money but God's way of getting character."

**Iowa Matters**

There is not much of a newsy character to report from Iowa. We go on our orderly way, and therefore there is nothing sensational occurring. Cornfields were never larger, pigs never fatter, and hens, which have more than once saved Iowa, never more vociferous—along with the louder mouthed lords of the barnyard. Pastors are, to use a popular expression, just now "sawing wood" and getting their legitimate and normal church work done in these somewhat dull days evangelistically. Dr. Allan N. Nettleman, Chicago's recent contribution to our Iowa workers, is finding the field at Forest Avenue, Des Moines, very promising. He has had a generous welcome, along with his talented wife. On the other hand Iowa people are feeling very complacement that The Baptist has taken one of its own sons into its important and far-ranging editorial department. We look for good things.

## Doctor Glover Leaves California

By John W. Johnson

Dr. Terrot Reavley Glover left Berkeley, Calif., on Dec. 5, on his return journey to Cambridge University, England, where he is a Fellow of St. John's College and public lecturer of the university.

He has just completed a semester a lecturer on Roman history in the University of California. Upon the Sathe Classical Foundation he has delivered series of lectures on Herodotus. Thi lectureship is one of the highest academi

distinctions on the university campus and among classical scholars the annual Sather lectures provide the most significant event of the year.

For the first time the Sather lecturer was also the Earl lecturer, under the auspices of the Pacific School of Religion. The theme of the Earl lectures was "The Apostle Paul."

Doctor Glover has also given a series of six addresses on the campus arranged by the Y. M. and Y. W. C. A.'s and student pastors on "The Jesus of History."

Under the joint auspices of the San Francisco Bay Baptist Ministerial Association, of which Dr. E. A. Hanley is president; the Metropolitan Baptist Bay Cities Union, of which Dr. C. E. Tingley is superintendent; and the Berkeley Baptist Divinity School, the Baptists of the Bay region recently gave a dinner in honor of Doctor Glover which was attended by representatives of the faculties of five theological seminaries and ministers and laymen of all Protestant communions. Doctor Glover's address on "Four Turning Points in the History of the Christian Church" was as marked by its prophetic fire and warnings as it was significant in its masterly treatment of Christian history.

Amid many social and public demands Doctor Glover has been a constant worshiper at the First Baptist Church in Berkeley and a most appreciative hearer of Doctor Hanley's sermons. On the campus and in Christian circles Doctor Glover made a great many friends. Many visitors have been admired and praised but it is not remembered when a great scholar won also to himself the affection of so many friends. Rich in classical lore he walks boldly and alert as a critical thinker among modern men. He regards it the imperative duty of the university man to be the critic of his time and the builder of nobler thought and life for the future.

As a Christian one catches in the flash of his eye the gleam of the fire that gave distinction to such makers of Christian history as Paul, Tertullian, Augustine, Luther, of each and all of whom he is an ardent admirer. He belongs to the spiritual succession of the fathers of the church, more particularly the Latin in temperament than the Greek, and in appearance there is a striking resemblance of the profile portrait of Savonarola "peering out of the darkness" with mobile expression quivering with some new flash of spiritual genius.

Doctor Glover is the son of Principal Richard Glover of the Baptist Theological College at Bristol, England and who served as a commissioner of the British Baptist Foreign Missionary Society in an important mission to China. He is also the president elect of the Baptist Union of Great Britain, and American Baptists may be assured that all the strength of his influence will be given to the maintenance of the essential Baptist principles of liberty of conscience, an educated ministry, genuineness in spiritual religion and fidelity to the positive proclamation of the evangel of the cross.

It is earnestly hoped, and not without some grounds of expectation, that Doctor Glover will return as lecturer to the University of California and to Berkeley.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

Extended revival meetings have been held at the South church Laconia, Rev. G. C. Kincaid, pastor. Mr. Kincaid has had the help of Rev. B. C. Bubar of Maine. These meetings extended through a period of six weeks; upon urgent request Mr. Bubar has remained for a seventh week. The attendance has been well sustained through the entire period and contributions have been generous. There have been a number of conversions, and baptisms have occurred on at least three different Sundays. Sixteen were baptized on one Sunday. Divine healing has been emphasized. The preaching of Mr. Bubar has been much appreciated.

At a choir vesper service in the True Memorial church, Rochester, the pastor. Rev. E. W. Churchill, was assisted by Rev. C. W. Doe of Center Strafford in administering baptism. Among the candidates was a young man attending the University of New Hampshire and also an entire Sunday-school class of six young ladies from the church at Center Strafford.

Rev. J. B. Knowles has resigned at Chester. Because of impaired health he will not take another pastorate, at least for a few months. His residence for the winter will be Derry, N. H.

The People's Tabernacle Church of Manchester, Rev. H. R. Whitelock, pastor, is fast becoming acquainted with its new surroundings in the property lately purchased by them for church purposes. This church exchanged buildings with the American Legion. The church needed larger accommodations, the Legion did not need as large as they occupied. The Tabernacle Church now has the best equipped building of any church of any denomination in the state for carrying on institutional work in connection with the regular church enterprise. The city of Manchester, it would seem, affords an opportunity for a church to minister according to institutional methods. The Tabernacle Church is certainly attempting large things for the kingdom in the "Queen City of New Hampshire."

### NEW YORK

Rev. Arthur E. Harriman began his work as pastor of the Salem Church, New Rochelle, on Dec. 1.

The First Baptist Mariner's Church, Manhattan, observed its eightieth anniversary Dec. 2-9. The pastor is William N. Hubbell.

The First Church of Hornell, L. Spurgeon Clark, minister: Mr. Clark has been with the church for six months; great and growing interest is shown in every department of the church and Sunday school. Lack of an adequate church building is proving a handicap, but plans are already under way for a building project beginning next spring. The plan is to put $150,000 into a modernly equipped building in every sense of the word. The church stands second in the county of Steuben, in respect to strength.

Cook Academy, Montour Falls, continues its good work. In the opinion of those closely connected with the school, it has the finest group of boys in many years both as to moral standard and scholarship. An effort is being made to develop cooperation on the part of the students in the discipline of the school. A student council of seven older boys, chosen by the principal, meets weekly and discusses the conduct on the halls and about the campus. More and more other boys are being trained in assuming responsibility not alone for their own conduct but for some younger chap. Out of it will grow a cooperating group to aid the faculty in developing the school. Every step in the process is taken under the advice of the faculty men. As the young men take responsibility in making the school better it reacts to make them stronger and more purposeful—a careless boy becomes a student and a serious-minded young man when he senses that he is necessary part of some fine organization.

Stirring addresses and an impressive pageant featured the "home day" program of the Hamilton Church, Dec. 2, in which a record of more than a century of faithful service was reviewed. Throughout the day there were services in which the various departments of this well-organized church had expressions. In the morning there was a service of baptism, conducted by the pastor, Rev. Franklin D. Elmer. A historical address was given by Dr. A. P. Brigham of Colgate University. Communion service followed, conducted by the pastor assisted by Prof. A. E. Alton of Colgate. The hand of fellowship was given to a number of new members. Seventy-seven students in Colgate University have become affiliate members in the village church. At the service of the Bible school an address was delivered by Prof. A. B. Stewart, of the university. In the afternoon "home day" letters were read, and there was a helpful address by Pres. George B. Cutten of Colgate University. At the vesper service, the pastor gave an illustrated lecture on "The Hymns of the Continents." Luncheon was served in the church parlors at five o'clock. Groups rallies were held for children. led by Mrs. E. H. Stone; for the young people, at which an address was given by Dr. J. B. Anderson of the Theological Seminary; for the women of the church, at which Mrs. Wm. F. Langworthy spoke on "The World Work of Women;" and for the men, at which there were short talks by Dr. W. O. Stearns, Mr. Floyd Currier, and Dr. W. H. Allison. In the evening there was an historical pageant, written for the occasion by Mrs. F. L. Shepardson, entitled "Yesterday and Today." This portrayed the service rendered by the Hamilton Church and Colgate University to the

kingdom in supplying young men as missionaries on foreign fields. Among those who had a part in the pageant were H. Yusufji, India; K. Watanabe, Japan; A. H. Shahbaz, Persia, all students in Colgate. During the past century Colgate has sent into the foreign fields 196 missionaries, all of whom had an active interest in the village church during their student days.

### NEW JERSEY

The North Orange Baptist Church, made its annual every member canvass Sunday. Nov. 25, which resulted in $27,237 in signed pledges that day for the church budget, and well over $50,000 for benevolences, which included the live pledges to the New World Movement. The canvass was completed and the final report given Dec. 11. Two hundred and six visitors made the canvass. In addition to the above benevolences, the special cash offering for the restoration of Baptist work in Japan amounted to over $1,285, to be remitted Dec. 1. On the day of the every member canvass, five persons were baptized, and the following Sunday fifteen new members received the hand of fellowship.

### EASTERN PENNSYLVANIA

Following the Bible and missionary conference held in Philadelphia, eight conferences were held in Reading, Harrisburg, Sunbury, Canton, Wellsboro, Scranton, Wilkes Barre, and Waymart. Dr. C. S. Detweiler, superintendent of Latin American missions for the Home Mission Society; Rev. O. H. Sisson of Bassein, Burma; Dr. R. M. West of Lewisburg; Rev. O. T. Steward, executive secretary of the Baptist Union of Philadelphia and vicinity; Mrs. William E. Chalmers, Dr. C. A. Soars, Dr. Arthur C. Baldwin, pastor of the Chestnut Street Church of Philadelphia; Rev. Frank A. Stanton of Carbondale, Director William G. Russell, and Mrs. Howard Wayne Smith, served on the eastern team. The conferences have made a deep and abiding spiritual impression. Some conferences voluntarily and spontaneously expressed their appreciation by unanimous vote, while from every conference came the request that a like conference might be held next year.

Rev. C. W. Macgeorge resigns at Wellsboro to become pastor at Ellwood City.

Rev. Edwin Aubrey, who for several years has been pastor at Edwardsville, and who was taken seriously ill a year or so ago, is now recovered and leaves Pennsylvania to become pastor in Illinois. He is a man of fine Christian spirit.

First Church, Williamsport, has given cordial welcome to its new pastor, Rev. Andrew W. Mayer.

Rev. A. B. Bowser removes from Ford City to Walnut Street Church, Jersey Shore.

## Mississippi Valley

### MICHIGAN.

Rev. E. J. Witte, a former pastor of Immanuel Church, Detroit, has been called to the Carmel Street Church of the same city. He has already entered on his new work.

Mrs. George Ferguson died at the home of her son in San Diego, Calif., Dec. 5, 1923. Harriet N. Hendryx was born Nov. 5, 1829. She was united in marriage to Dr. George Ferguson in 1851, and most of their married life was spent in Coldwater. They held a continuous membership in the Coldwater Church from 1861 till the time of their passing away. Mrs. Ferguson was associational secretary for the missionary societies for more than twenty-five years. Doctor Ferguson passed away in 1910. Funeral services were held at the Baptist church in Coldwater and burial made beside the husband.

The new Grand River Avenue Church of Detroit, Rev. E. J. Parsons, pastor received forty new members in the last month. Since a year ago the membership of the church and of the Sunday-school have been doubled. The present building is inadequate and a new building is inevitable. Plans are now under discussion with the Detroit Baptist Union. On Dec. 9 the church took its every-member-canvass for current expenses and missions. The second year of Pastor Parsons' pastorate is just opening.

The Mills Memorial Baptist Church of Mayville, desires to settle a pastor to take the place of Dr. H. H. Ford who has recently accepted the pastorate of the First Church of Caro. Maysville has a splendid up-to-date church plant a modern parsonage, pays a good salary and has a people ready for hard work. Mrs. Mable Beach is the church clerk.

### OHIO

On Nov. 8 the Baptist ministers of the Ashtabula Association formed a ministerial association. The first meeting was held in the Conneaut Church, Dec. 3. Rev. W. H. Hunt, the president of the conference, is also pastor of this church. After a business meeting dinner was served by Mrs. Hunt. At 7:30 a service was held with the church Rev. T. G. Erler of Geneva and Rev. A. J. Grady of Kingsville were the speakers.

The Conneaut Church under the leadership of its pastor is making itself felt in the community. Sunday evening Pastor Hunt baptized fourteen and received them into the membership of the church.

The Ashtabula Association is planing great things for the kingdom. Beginning Jan. 29 it opens a simultaneous evangelistic campaign under the direction of the state director of evangelism. Rev. C. H. Stull. Many of the pastors of this association have been out helping other churches in different parts of the state.

On Jan. 7 the Ashtabula Church will celebrate its ninety-ninth anniversary. God is blessing the labors of the pastor Rev. E. R. Fitch. During the past year over $5,000 was raised towards the indebtness of the church.

Rev. M. W. Forshay passed away at Painesville Dec. 2. Mr. Forshay was pastor of the Painesville Church for several, but, was forced to retire because of failing health.

### KANSAS

Wellington: The First Church has closed the most gracious and powerful revival campaign in its history of forty-three years. The evangelist was the Rev. H. A. Manewal of Ottawa. The fearlessness with which he handled the topic of "Questionable Amusements," was remarkable and his line of thought so clearly defined that scores of church people received a new conception of the Christian life on a higher plane of morals and ethics. The average attendance for the three weeks was 380. Several nights had over 600. On the last night almost 1.000 people packed the church. At the close of the sermon, "What think ye of Christ?" between fifty and sixty men, women, and young people came forward to the altar, accepting Jesus as Saviour. Close to 150 conversions and reconsecrations were registered during the campaign.

During the month of November twelve churches of Ottawa conducted a simultaneous campaign of evangelism. All the churches held meetings at the same time. Great spiritual results have been experienced in all of the churches. The First Church had the assistance of Dr. Warren P. Behan, head of the religious education department in Ottawa University, as preacher and Rev. Oliver Potter of Bronson as song leader and soloist. A great life-service meeting was held the last Sunday night under the leadership of Dr. Behan. There were forty-three young men and women who came forward expressing their purpose to give their lives to distinctly Christian service. The regular audiences have been filling our house. January 1, W. A. Elliott closes his seventeenth year in this pastorate. They have been happy and enriching years.

### INDIANA

First Church of Indianapolis, Dr. F. E. Taylor, pastor. At the last annual meeting of the church it was felt by many that the past year had far exceeded the previous years. The growth of the Sunday school has been such that even with all of the facilities of the great building of the First Church, every inch of space is now being used, and classes are even meeting in the kitchens of the church. Over $100,000 was raised and expended in the past year and the budget for the coming year will be at least $140,000. Vast audiences greet the pastor every Sunday morning and at the evening services chairs are being put in to accommodate the crowds that come every Sunday night. Dr. Taylor is preaching a series of fireside sermons on "America's Greatest Need—Homes;" "The Head of the Home—Father;" "The Home Maker—Mother;" "The Life of the Home—The Children;" "Selecting the Home Maker, or Choosing a Wife;" "Selecting the Head of the House, or Choosing a Husband;" "Things That Help or Hinder in Making a Good Home;" "Christmas in the Home;" "Our Home in 1924." One of the features of the Sunday evening service is the singing by the men of the congregation. It is an inspiring sight to see hundreds of men gathered in an audience and to hear them sing one of the old hymns of the gospel, as they do every Sunday night.

The pastor of the Valparaiso Church, W. W. Ayer, is preaching a series of sermons on "The Pilgrim's Progress." A special service for the public ordination of deacons and the consecration of a newly elected board of deaconesses was held on Sunday morning, Dec. 9. Rev. Geo. W. Taft, of the Northern Theological Seminary, was chosen to preach the sermon.

### MINNESOTA

Rev. J. W. Conley of Cannon Falls, recently celebrated his seventy-first birthday. His former friends and parishoners of Oak Park (Ill.), St. Paul (Minn.)

Omaha (Neb.), and Fresno (Calif.), surrised him by the gift of a fine radio set. He wishes to take this means of exressing his gratitude to his friends for hus furnishing the means of coming in ouch with the outside world. Every unday now, though he remains in the ame helpless condition physically, he as the privilege of listening to a church ervice in his own room as well as exellent programs during the week.

### IOWA

At a conference held recently at Cedar Falls, the Danish Baptist General Conference of America passed resolutions of gratitude to the Home Mission Society and the General Board of Promotion for financial support and the state conventions and their superintendents for cooperation in missionary work in the States.

### ILLINOIS

Rev. Chas. A. Dougan has accepted the call of the Galilee Church, Chicago, and is already on the field.

A council of the churches of the Bloomington Association was called, with the approval of the associational committee, to meet with and to assist the Baptist church of Cornell on Dec. 3, to examine for ordination to the work of the gospel ministry their pastor Fred G. Crown. The ordination services were held in the evening with George Sneath of Normal as moderator and H. C. Wedington of Atlanta as clerk.

Since closing a temporary pastorate of seven months with the Grand Avenue Church of St. Louis, J. N. Edmondson has re-entered the evangelistic field, with headquarters at Mt. Vernon.

### MISSOURI

The Antioch Church, and the entire community have been enjoying a feast of good times. Dr. Ray Palmer came here Nov. 18 and remained eleven days in a series of revival meetings. The meetings were far reaching in effect, people attending from miles around. Twenty-five were added to the church, nineteen were baptized, two others approved for baptism, and four by letter and others will follow.

### NORTH DAKOTA

Jamestown: The annual business meeting of the church was held Nov. 19. Supper was served to about 150 persons. This was followed by the annual roll call and business session. All departments of the church are in active condition and all bills for the year have been fully paid. The church reports twenty-four baptisms during the year. Rev. J. M. Hupp is the pastor.

Glenburn: Brother W. W. Graham from McCausland, Iowa, began work recently on this field and the out-station at Calvary. The churches are responding well to his leadership. Last Sunday three persons from the church were baptized at Minot.

Lone Tree: Convention Pastor H. H. Sunderson, has been assisting Rev. J. N. Start in a series of special meetings. There were several conversions, and the church was greatly revived.

Sawyer: Rev. A. G. Anderson and his people are completing an addition to their church building, which will afford additional Sunday-school rooms.

Guthrie: Colporter-Missionary Philip E. Nystrom closed a series of meetings with this church Dec. 2. Three persons were baptized and others are expected soon.

Grand Forks: Rev. A. Sterling Barner from Barrington, Ill., began his work at Grand Forks, Oct. 1. The church is taking on new life and enthusiasm. The congregations are steadily increasing. Several new members have been received. Sunday, Dec. 9, was special friendship Sunday with a church-family gathering in the afternoon. Group meetings were provided with special programs of interest to the different ages. Substantial improvements have been made on the parsonage and church property.

Kenmare: Major Chaplain E. W. White of Omaha, Neb., closed a series of special meetings at Kenmare on Nov. 25. About thirty persons have already been baptized. Several others have been received by letter and experience.

Powers Lake: The chaplain is at present assisting Pastor Rev. E. Monnes at Powers Lake. Forty persons have already professed conversion. Several of these are heads of families. Following the meetings on this field Doctor White will hold a series of meetings with Rev. L. McKinnon of Page.

Park River: Rev. W. A. Weyhrauch, pastor at Valley City, assisted Pastor Richard Jensen in a series of meetings following the dedication of the new church. Four professed conversion. Pastor Jensen also held a meeting twenty-five miles west of Park River. Eight conversions are reported. Four persons were baptized at Park River Nov. 25.

## Pacific Coast

### WESTERN WASHINGTON

First Church, Tacoma, held its farewell service in its old building on Thanksgiving Day, also observing a "storehouse day" at which time the people brought approximately $30,000 into the storehouse of the Lord toward the new First Baptist Church building. The service was most interesting throughout. The old building, which has stood for thirty years, held many fond memories for the older members, many of whom were there and rejoiced through the tears at the prospect of tearing the old one down that a new one may rise in its place. On Sunday afternoon the Lord's Supper service was held in the First Christian Church which has extended the use of its building for this purpose until the new one is erected. The hand of fellowship was extended to thirteen new members. At the evening service in the Tacoma Theater people were compelled to stand unable to get seats. At this service five indicated their desire to become members of the church, four of them candidates for baptism. New church offices have been opened and the old building is closed, waiting the wrecker who will begin in a few days to get it out of the way for the coming of the new building. An interesting feature of the day was the announcement of the gift of a set of chimes by a Mr. John S. Baker in memory of his father and mother who were once active members of this church.

### OREGON

The Bible and missionary conference held in the First Baptist Church (White Temple), Portland, Nov. 8-9, was most successful. From a point of numbers it was the largest one held in the Northwest, with 856 registrations. From a point of interest and inspiration, it met the fondest hopes. Every day was full of good things, and an atmosphere of devotion and spiritual life pervaded throughout the conference and lingers. Woman's Day, November 7, which really opened the conference, was a red letter day for Baptist women of the city and state, and will long be cherished by them. Promptly at one o'clock p. m. the program began with a "Barmecide" (foodless) luncheon. Miss Mabelle McVeigh, candidate secretary of the Woman's Foreign Missionary Society, spoke on "The Measure of Our Opportunity." Miss Louise Carter, missionary from Central America, on "Opportunity in Central America"; Miss Helen Monroe, missionary from Japan, on "Opportunity in Japan," and Miss Alice Brimson, Americanization secretary, Woman's Home Mission Society, on "The Baptist Response to World Opportunity." The heart throb of personal consecration was manifest in each address and a large audience hung on every word spoken. At the close of the program Mrs. W. B. Hinson, general chairman of the ingathering committee, asked for reports from the various 14 city churches and a chairman for each church responded. A few came from over the state outside of Portland. Previous to this date each of the churches had celebrated Loyalty luncheons with a total attendance of 700. Amount contributed from "might" boxes, $814.11, from W. W. G. Girls, $98.89, and $188.20 to the Polaca, Ariz., Indian center. At six o'clock a harvest supper was served to the W. W. G. Girls in the Lower Temple, at which 230 were


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seated. Miss McVeigh, Miss Brimson and Miss Burton spoke to the girls. Loyalty luncheons were held at Eugene and Salem, in this state, with large attendance. Eugene reported $375 from "might" boxes and $61.46 to the Indian center. Salem reported $130 from "might" boxes and $57.15 to the Indian center.

### SOUTHERN CALIFORNIA

THESE ARE BUSY DAYS at First Church Rev. Rufus Keyser, formerly of the First Church of Stockton, has taken up his work as assistant to Doctor Francis. Mr. Keyser is a "real man," with an unbounded love for folks. He made a good record during his pastorate at Stockton, and comes to the field here, teeming with energy, with a splendid program for the young people. On Dec. 2 the church celebrated the ninth anniversary of Doctor Francis' pastorate. During the nine years, there has been a net gain of over 1,100 members, and the increase in the giving of the members to both current expenses and missions has been in like proportions. The congregation has outgrown the present building and plans for a new church, modern and adequate, are under way. Early in January the church will move to its temporary home which is now under construction on Sixth street between Union and Burlington. The opening event in its new home will be a series of meetings in the middle of January, conducted by G. Campbell Morgan, following which, the church will open a program for a church night, and a church institute to include a supper and a series of classes on vital topics. In response to the call for aid to the Japanese earthquake sufferers, the First Church contributed $2,089.13, and for the rebuilding of the Baptist missions in Japan, $2,077.92, making a total of $4,167.05.

DR. AND MRS. A. T. ROBINSON have been doing a splendid work in Southern California as special tithing evangelists. Their work is constructive, scriptural and in every way helpful. Some time was spent in the vicinity of San Diego, also in the Temple Church, Los Angeles, Sunnyside, Tremont, Pasadena and a week with the Santa Monica Church where Doctor Robinson was the former pastor.

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Mrs. Robinson, Soloist and Pianist.
Room 700—529, 2nd Ave., So.
Minneapolis, Minn.
References furnished if desired.

## Rocky Mountain States

### IDAHO

REV. W. T. S. SPRIGGS, pastor of the First Baptist Church of Nampa, has been appointed historical secretary of the Idaho Convention. This appointment was made at a recent meeting of the board of managers. Doctor Spriggs is eminently qualified for this position. He is already busy gathering important information regarding the early history of Baptist work in Idaho.

REV. J. R. L. HASLAM who had such a successful pastorate at Notus a few years ago, is again pastor there. The members of the church and citizens of the community are delighted to have him back. Every department of the work is taking on new life—cottage prayermeetings are being held, a personal workers' class is being organized and already there have been several conversions.

REV. E. E. COX WAS RECENTLY ordained at New Plymouth. There has probably never been an ordination council called to set aside a man in Idaho to the ministry so harmonious and so satisfactory as the council that ordained Brother Cox. Mr. Cox has been colporter-missionary in Idaho for many years.

REV. E. PAUL SMITH of Liberty, Pa., has accepted a call to the pastorate of the First Church of Pocatello. He will commence his work on the new field Jan. 1.

REV. J. H. GERVIN HAS just closed a successful evangelistic meeting at Emmett. There were twenty-seven professions of faith.

REV. W. J. AGEE IS IN HIS eighth year as pastor at Ustick. Recently the last payment was made on the parsonage. The old note, on which payments have been made through a period of years, was burnt at a special thanksgiving service. Every department of the work at Ustick is in a healthy condition. Plans for the enlargement of the church are now being considered.

REV. A. C. LATHROP, who has completed a successful pastorate of over ten years at Emmett, has accepted a call to Buhl. He began his work there Dec. 1.

REV. J. F. JEWEL, has accepted a call to the pastorate of the First Church of Fruitland. Mr. Jewel was formerly located pastorate.

MISS MINNIE N. BYRNE commenced work at Hailey, Dec. 1 as assistant to the pastor, Rev. H. W. Vodra.

MRS. AMANDA PATEY has closed a successful revival at Wilder.

REV. J. E. KANARR, who has been with the Idaho Baptist Convention for several years as district missionary, has been appointed convention pastor.

## Obituary

**Clara Adelia Lasher,** daughter of the late Rev. George William and Eliza Eaton Lasher, passed away in sleep on Oct. 31, 1923, at her home, Cincinnati, Ohio. Burial was at Hamilton, N. Y.

**Miss Almira Starbuck** was born of Quaker parentage in Boston, Mass., in 1832. The family moved to Baltimore and her childhood was spent there.

While attending school in Troy, N. Y., she was converted and later joined the Baptist church. For more than thirty-five years she was a teacher in the public school of Troy and Cincinnati

On Friday morning, Nov. 16, in the home of her niece, Mrs. J. Hurt Whitehead of Chatham, Va., the earthly life of this great woman came to an end. Interment was in the Chatham cemetery.

**William A. Estaver,** for fifty years a servant of Christ, was called to his eternal home on Nov. 19. For forty years he filled the honored office of deacon in Baptist churches in Worcester, Mass., Jackson, Mich., Peekskill, N. Y., and Jacksonville, Fla. "He was a good man, and full of the Holy Spirit and of faith." Interment was in the beautiful West Evergreen cemetery of Jacksonville, Fla.

He is survived by his wife and eight children: William A., Jr., Henry R., and George W., in Jacksonville; Mrs. F. D. Hamilton, Carleton R., and Phillips Brooks, in Jackson, Mich.; Miss Esther Lee, in Worcester, Mass.; and Rev. Edward A., in Agawam, Mass.

## Where Christmas Forgot to Come

(*Continued from page* 1493)

order to serve only the Lord Jesus: then the two other frightened boys forgot their fear, too, and told how they were also serving Jesus, happy all day long. It was the most surprising news which had ever come to that village; merchants left their stalls to listen, and when Rajamma's father reached town he was eager to listen himself.

"But, see here," he called out to our missionaries, "how long have you white folks known about Christmas?"

"Ever since we were little children."

"Then why hasn't anybody ever told me before?" asked Rajamma's father; "if I hadn't happened to come here today I might never have heard of your God; I might have grown old and wrinkled without knowing that there was anything but a wooden idol to worship; oh, why haven't you come to me sooner?"

"Oh me!" groaned our gentleman missionary.

"Oh me!" moaned our lady missionary.

Why, indeed? But I am sure you understand that it was not their fault at all! Not when they had been working day and night in India for years and years and years telling every possible person about their glad tidings; and hadn't they even chosen the hardest, most faraway village as their special Christmas present to the Saviour? Oh no, it was not their fault that there was this place where Christmas forgot to come. It was my fault! And your fault!

Because we forgot all about being wise men (and women!) ourselves. We forgot to bring our hardest rarest presents to the Saviour. We forgot that little brown girls like Rajamma would rather have Christmas than idols.

But now that we have finally remembered all the places in the world where Christmas can never come until we do something about it, I wonder if every Young Reserve cannot bring a present this year to our denomination, so that by next Christmas there will be a little more "peace on earth" (peace in Rajamma's town, and the next town, too), and a little more "good-will among men" (good-will among the men in Rajamma's town, and the next town too!)

—*Missionary Education.*

## Week of Prayer for the Churches

(*Continued from page* 1487)

strengthened and prospered in their counsels and actions.

That each nation may seek to cleanse its own life from the sins which defile and bring death to the soul of a people.

That in each land the church of Christ may become the moral guide of the peoples.

Scripture readings—Isaiah 1; Hosea 14; St. Matthew 8:5-13; Rev. 21:1-8, 22-27.

**Thursday, Jan. 10**

**FOREIGN MISSIONS**

Let us give thanks—That the races of mankind are coming to know their unity in spiritual need, and that in the hour of awakening only Christ can satisfy their hunger.

That there is a growing desire among non-Christian peoples to hear of Christ.

That in China, India, and other lands where the political outlook is confused, spiritual hopes never shone more brightly.

That to the races of Africa also the knowledge is coming of their hope in Christ Jesus.

That both at home and abroad there has been true fellowship among those engaged in this holy service, and that the missionaries and their fellow-workers have not ceased to preach Christ.

Let us pray—That in every field and in every variety of service all things may be seen in the searching light of Christ Jesus.

That the missionary societies may receive the spirit of wisdom, patience and power, so that they may know how to redeem the time.

That they may never lose the vision of their Lord and of his cross, and never fail to see all men to be objects of the divine redemption in Christ Jesus.

That every missionary may be filled with the joy and power of the Lord.

That to the church there may be revealed new ways into the heart of Islam.

Scripture readings — Isaiah 42:1-16; Isaiah 15; St. Luke 10:1-20; St. John 17.

**Friday, Jan. 11**

**FAMILIES, SCHOOLS, COLLEGES AND THE YOUNG**

Let us give thanks—For all who in the home and in places of learning have kept the fires of faith burning continually.

For all students who have entered during the past year by faith into the field of Christian service.

For all who as parents, teachers and pastors, have so lived that their lives have commended Christ to childhood and youth.

For Sunday schools, and for their teachers who give without reserve to this holy service.

For all who in every place have sought to win for the Saviour the unclaimed and unexhausted powers of youth.

Let us pray—That in the worship at the family altar, in the reading of the Bible, and in reverence for the Lord's Day, childhood and youth may be trained to meet the perils of the world.

That all Sunday-school teachers may have wisdom and a never-failing patience.

That they may seek, for the children, service and not wealth as the prize of life.

That the students of every land may hear the call of Christ into his manifold service.

Scripture readings—Proverbs 8; 1 Samuel 3; Luke 2:40-52; 2 Timothy 1.

**Saturday, Jan. 12**

**HOME MISSIONS**

Let us give thanks—For all who have sought during the past year by personal evangelism, or by the public ministry, to bring men to Christ.

For all who in the public life of the nation are not ashamed to confess their faith in Christ, and are seeking


# Seeking to Save the Lost

Preliminary reports from evangelists and field workers of The American Baptist Home Mission Society indicate that additions to church membership for the current year are likely to equal those of the preceding year.

From many fields come encouraging reports that it has been easier to assemble Christian people in their churches for the deepening of the spiritual life.

Doors of opportunity are wide open. Never were there so many invitations. Never have so many asked, "Can you help us next year?"

The Department of Evangelism seeks to stimulate churches to constructive and continuous evangelism, the attainment of higher levels of spiritual life and the ingathering of souls. Throughout the year 22 field evangelists assisted by special workers have been in active service. In this intensive work the society cooperates with State Conventions, City Mission Societies, and Foreign Speaking Conferences.

The new year is approaching. We already stand on its threshhold. Is not this evangelistic activity worthy of your most loyal support? Nothing is more fundamental to our denominational progress and the advancement of the Kingdom.

**Checks should be sent to your State Promotion Director, or to Samuel Bryant, Treasurer, 23 East 26th Street, New York City.**

## THE AMERICAN BAPTIST HOME MISSION SOCIETY

**$12,161,521.67 is required to meet the needs for the current year of all organizations participating in the New World Movement.**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

to apply it in industrial and social life.

For the brave and patient service of those who commend in brotherly love the grace of the Lord Jesus Christ to all those who reject him; and for all encouragement which they have received.

Let us pray—That all within the church may hear the call to share the good news of the Saviour with those at their door who are strangers to him.

That the church may give the supremacy in all things to Jesus Christ, and have no other purpose than to unfold his truth, and to express in service his will.

That there may be an increase of personal faith, hope, and love, among workers in all departments of Christian service.

For all seeking the spiritual welfare of young men and women.

## Our Book Shelf

**Bible Biographies—Paul the Missionary,** by Rev. William M. Taylor. New York: Doran.

A most thorough and interesting biographical story of the life and labors of the Apostle Paul. It is to be hoped that this reprint of a great work published first many years ago will be widely read today. The volume is a fine piece of character delineation.

**Glimpses of Indian America,** by W. F. Jordan. New York: Revell.

A graphic account of the conditions and needs of a great race of people. The writer is telling his readers about people whom he knows because he has lived and worked among them. This is no traveler's glance converted into the printed page in order to make money. We hope the volume will be widely read for it is worth-while.

**What Are You Worth?,** by Rev. Charles L. Goodell. New York: Doran.

A splendid volume for any one to read, but especially helpful for young people. The power of the preacher has been retained in the work of writing this book.

**With Italy in Her Final War of Liberation.**

Here is a graphic picture of war work done under trying conditions. This story, however, clearly reveals how important and well done was the work of the Y. M. C. A. during the late terrible war.

**Finding the Worth While in Europe,** by Albert B. Osborne. New York: McBride Co. Third Edition. Edited by T. R. Ybarra.

The author of "Planning a Trip Abroad" and "As It Is in England" some years ago wrote a guide-book of the interesting places in Europe for the special service of tourists with only a limited time for travel. The volume has been revised and enlarged so that it meets post-war conditions. The keynote of the treatment of the subject is found in the preface: "To be hampered by a sense of duty is to destroy effectually the pleasure of a European tour . . . if you visit merely the places you think you ought to see because they are famous, instead of the places you really wish to go to because they will interest you, then your trip will be spoiled . . . In no sense is this book intended to usurp the place of indispensable Baedeker, nor does it profess to enumerate, much less describe, all that is worth while in Europe; no one volume could do that. Chiefly do I try to tell the reader where to go in each land to find the things that distinguish that land from his own and from other countries, the things that are unlike the things, or are better worth while than the same kind of things to be found elsewhere."

**Here and There among the Papyri,** by George Milligan, professor of Biblical criticism in the University of Glasgow and of Divinity. New York: Doran. $2.

Within ten years many books have been published telling the histories of newly discovered tablets and papyri containing valuable records of their contemporary ages. To the student of the Bible and early Christianity, this author's viewpoint makes the book extremely interesting and valuable. It gives a brief history of the discoveries; it discusses the revelations made of the political, social and economical conditions of ancient times by which the centuries near the birth of our Lord are portrayed in relation to society; but to Bible students the new light those fragments of ancient history throw on New Testament terms and customs gives the volume the features of a critical commentary on many passages and terms that have been heretofore of uncertain interpretation. While the contents will be more appreciated by the average Bible scholar, yet they are so lucidly presented that the lay reader will be intensely interested and instructed by reading the book. It is a New Testament hand-book in many respects. The full indices at the close add much to the value of the contents. We omitted noting that the author corrects an impression that historic criticism has made conspicuous: namely, that the Greek of the New Testament is largely the uncouth and raw diction of uneducated men. He shows that the papyri reveal that the Greek of the sacred writings is equal to the best that was current in those days. An information that is welcome.

**Adventures in Humanity,** by William L. Stidger. New York: Doran. $1.50.

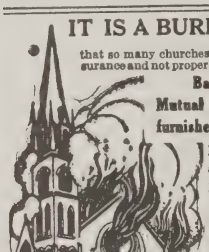
A prodigious title of not thrillful contents, for the "adventures" are records of personal experiences, observations and hearsays quite familiar to a clergyman who is an observant "mixer" or a good pastor. They are too expansive to be used for illustrations, and too local and personal to be a mold for a sermon. They are distinctly religious in their flavor. Given a good story-teller in a parlor, or an evangelist abounding in illustrative experiences and the contents could any time be duplicated with the possible reservation that these "adventures" are exceedingly well told so that in reading them the interest does not flag for a moment. We are reminded of the countryman's experience with his first dish of ice cream: "It tasted nice, but not much nourishment to it."

**The Far Eastern Republic of Siberia,** by Henry Kittredge Norton. New York: Henry Holt and Co.

Here is a discriminating, well-digested historical and political study of a great, new modern, democratic nation. The country itself stretches from Lake Baikal along the Amur Valley to the Pacific, and is nearly twenty times as large as the state of Illinois. Its history, here told, is inherently as romantic as De Quincey's tale, "The Flight of a Tartar Tribe." Nothing in the annals of the Spanish conquest in America is stranger and wilder than the conquest in the same period of the vast reaches of northern Asia by the Cossacks under such reckless and conscienceless daredevils as Yermak and Habarov. Scarcely less romantic is the story of the struggle of the Siberian patriots, balked by the policy of Japan, to reconstruct out of the chaos of the Russian revolution a regular constitutional government. The famous march of the Czecho-Slovak troops, in both its heroism and its queer shifts of partisanship, is carefully analyzed. It presents an advance type of democracy, and the author protests to almost needless lengths that it is not "bolshevistic." Finally, at the head of the government is a remarkable group of jailbirds of the old régime. The president is Alexander Michailovitch Kransnoschekoff, a graduate of the University of Chicago, with a considerable variety of revolutionary escapades to his credit. In comparison with the ability of this interesting team of statesmen and administrators, the ordinary western politician presents the aspect of contemptible cheapness. Bibliography, index and important state papers are appended.


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# OUR MUSIC CORNER

CONDUCTED BY WILLIAM LESTER

## UNCOMMON SENSE

In the December issue of *The Choir-Leader* (a splendid number, incidentally!) is an editorial which radiates balanced sense and what I consider to be the intelligent tolerance so much needed when we venture into the treacherous subject of our church music. Once we get the musicians and the ministers to look fairly at the matter through each other's eyes we shall be well on the way to a permanent solution of the present difficulties. Such comment as that in the closing paragraph of this clipping will materially assist such an attainment:

### A Choir Resigns

"Under this caption a writer reports in one of our musical journals a typical case of an extremist in the pulpit on the one hand, and at the console on the other, and the inevitable clash that followed. Names do not matter. The organist of the C. church had built up a choir of sixty volunteer members around a salaried quartet, the reporter tells us, and that 'it rapidly attracted attention by its competent work, and during the past twelve months its services were studied by a number in the city and by visiting organists, who very favorably commented upon the excellent singing done at the special musical services.' Commenting on the decision of the choir to resign when the organist withdrew, the pastor of the church, Doctor S. is reported to have stated that it was decided to make a change in the type of musical leadership, caused by his belief in the evangelical kind of Christianity.

"A change of musical leadership was probably very much needed in this instance, as it may be needed in many another. The organist in question was an example of the fanatical 'high-brow' type. To him the organ was the whole thing, and display of its resources and his ability to exploit them evidently the chief purpose of the service. There are four organs in that church, one in each corner of the auditorium. He had the chimes ringing at the slightest excuse. Display, smartness, spectacular effect, seemed to be his musical ideal. Over against the organist there stood the pastor of the church, a hyper-evangelistic, arrogant know-it-all, and a seeker of the 'white light.' Cooperation between two such men, of course, was utterly impossible.

"The editor of the journal in which the report appeared from which we have quoted, makes the following interesting comment: 'Whatever may be the opinion of the musicians, it is certainly a fact that the pastor is the head of his church. And it may be quite possible that the very fact that the pastor is not a trained musician fits him all the better to form a correct judgment of the effect of music of one kind or another upon non-musical members of his congregation. Certainly we agree with community workers that the thing is to get the people to sing—not merely to listen, but heartily to sing. That is not accomplished by giving people the sort of music that is offered by choral societies at Carnegie Hall. What the community chorus sings is what the musician calls trash—folk music, and not the best of folk music either. It may be the same in the churches—we do not know—we cannot pretend to say. We are in the position of musicians, of all professional musicians, quite unable to judge of the effect of music upon the non-professional mind.'

"That is refreshing modesty, and it is also good common sense. If our professional organists have a fair proportion of that they will be glad to consult with the pastor and cooperate with him for the sake of the greater efficiency of their ministry. And if the pastor also meets his organist in the same spirit—and he can well afford to, for he probably has some things to learn from his organist—then there will be possible that cooperation between pulpit and choir loft by which alone the musical part of the church service can be made a real blessing." ing."

## CHRISTMAS SUGGESTIONS

From my pile of anthems and carols for the festival this month I have gradually segregated several numbers, some old, some new, which may be of interest to those choir-directors who have written in asking for such suggestions. They are listed by publishers.

**Published by the Boston Music Co., Boston:**

Christ's Incarnation—*Marshal-Loepke.*
Calm on the Listening Ear of Night—*Manney.*
Hark, the Herald Angels Sing—*Clough-Leighter.*
Holy Night—*Prehl.*
A Carol of the Nativity—*Stanford.*
Break Forth, O Beauteous Heavenly Light—*Bach.*

**Published by H. W. Gray Co., New York:**

O Wonder Ineffable—*Vittoria.*
The Three Kings—*Candlyn.*
The Christmas Rose—*Lester.*
Eight Old Christmas Carols—*Arr. by Lester.*
In Bethlehem's Manger Lowly—*Arr. by Dickinson.*

**Published by G. Schirmer, New York:**

Christmas Song—*Holmes.*
Child Jesus—*Gow.*
Glory Be to God in the Highest—*Burdett.*
Angels from the Realms of Glory—*Bartlett.*
All My Heart This Night—*Gow.*

**Published by Carl Fischer, New York:**

Glory to God in the Highest—*Kriens.*
The King Is Here—*Zeckwer.*
Sing We Christ the True Light—*Lester.*
Five Russian Christmas Carols—*Arr. by Kingsley.*
The Little Lord Jesus—*Lester.*
Five Old French Noels—*Arr. by de Andria.*

**Published by J. Fischer and Bro., New York:**

Jesu Bambino—*Yon.*
Hearken, Every True Believer—*Arr. by Reynolds.*
Mid Yon Pale Heavens—*Arr. by Reynolds.*

---

Music is a strangely peculiar form of the beautiful, whose presence seems, indeed is, appropriate on occasions the most diverse in character. Its aid is alike to add to the joys of festive scenes, to soothe and elevate the heart on occasions of mourning, and to enhance the solemnity, the excellence of divine worship.—TROTTER.

---

Music is an important element of modern culture, a refining social influence, a subject about which few cultivated persons now-a-days are willing to be thought ignorant or indifferent, an art which in one way or another actually interests more thousands of people, more occupies their thoughts, more ministers to their enjoyment, than any science or than most branches of literature and learning.—DWIGHT.


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## Fresh from the Field

(*Continued from page* 1476)

**Rev. George R. Wood of Ottawa, Ill.,** since closing his work with the Northern Baptist Theological Seminary is free for temporary service in supplying pastorless churches or preaching for pastors who may be absent from their pulpits one or more Sundays.

**The church at Livingston, Mont., is** anxious to see a Baptist lawyer and a Baptist carpenter locate in that city. The pastor, Rev. Thomas L. Huxley, writes that there is a real opening for real men in these lines of work. Write to Mr. Huxley, if you are interested.

**"The Baptist" wants news—fresh, vital,** brief, well-written, readable. It draws the line on exploiting any man or woman who has personal interests to serve thereby. It cannot publish anything that is not good news except it be in the obituary column. Certain kinds of announcements, institutionalized propaganda, personal publicity and needless controversy are not regarded as good news. But news with constructive value and containing real information will be gladly received. The editors reserve the right to determine what is good news.

**An address by Lord Birkenhead, Lord** Chancellor of England, delivered on the occasion of his assuming the office of rector of Glasgow University, has created a great deal of comment on both sides of the Atlantic. Among other things he said, "Idealism in national affairs is not merely impracticable, but may easily degenerate into a deadly source of national peril." *Unity* commenting upon this statement says, "If there is anything certain it is that the men who controlled the destinies of Europe in 1914 were not idealists. Whoever is responsible for the welter of hate, intrigue, crime, misery, starvation, despair and cruelty that exists in Europe today, it certainly is not the idealists.... The truth is that idealism is the only motive force in the world that carries it on from age to age."

**Dr. T. R. Glover, vice president of the** Baptist Union of Great Britain and who will assume the duties of the presidency of that body at its next meeting in Cardiff, spoke before the executive committee of the Northern Baptist Convention at its recent meeting in Chicago. The executive committee took steps to have a delegate present at the Cardiff meeting, and the British Baptists have already appointed a delegate to the coming meeting in Milwaukee. This is the first time such action has ever been taken and it will undoubtedly help to better understanding and larger cooperation. Doctor Glover said that the motto of the Lambeth advocates was "trust your leaders," and when their suggestions were carried to the churches the motto was changed to "trust your constituencies." Doctor Glover is on an extensive lecture tour in this country, having recently returned from the Pacific Coast, where he lectured at Berkeley and other places. He has also been engaged in a similar service at the University of Chicago.

**Two contributors from different sections** of New York state have sent in contributions designated towards the purchase of an aeroplane for colporter work in the Northwest. These contributors evidently know that if any one should be a pioneer in methods of colportage and Bible work it would be our Publication Society, which already has colportage wagons and automobiles, chapel cars and now also auto chapel cars. Next may come the aeroplane, with a flying colporter.

**In order to secure the full benefit of** the Amendment III-k passed by the ministers and missionaries benefit board whereby a minimum pension of $500 was established for members of the retiring pension fund applications, checks, etc., (6 per cent of the salary) should be in the hands of the board prior to Dec. 31, 1923. This offer is limited to ministers below the age of sixty-five who are cooperating or may cooperate to secure a pension somewhat larger than otherwise they could obtain. Other plans apply to men who have already passed the age of sixty-five.

## Pastors, See Those Students

A LARGE per cent of Baptist students will go home for Christmas. They will go to church.

The Sunday after Christmas is often an anti-climax. Why may it not be made "student day"? Why may not churches throughout our territory use Dec. 29 to recognize and honor their students?

There are a number of fruitful possibilities. These suggestions here may lead to better ones. If both preaching hours are used a sermon at one on education would be fitting. If only one hour is used have the students seated on the pulpit or in a front pew. Have an expression from each one of the religious life of his school. Some may be longer talks. Special music may be featured. Any members of college fraternities present may be utilized. The house should be decorated with pennants, and flags and banners. Properly recognize all schools. In smaller towns students of other denominations may be included. Local high school pupils may be recognized and asked to sing. The work which Baptists are doing for the students through its education board may be mentioned. In college towns this service might well be held as a "welcome back" service on the Sunday after school opens.

Such a service will magnify education, will afford a novel and delightful hour, will inspire younger boys and girls to go to college, will vitally link up churches with schools, will please and assist all educational leaders, will assist the churches where schools are located, will assist in student projects and, most valuable of all, it will send these students back to their schools with the blessings and benedictions of their church upon them. Through the coming months they will remember that their church family back home remembers them, honors them and prays for them. Mighty will be the influence of such a service.

**Miss Almira Starbuck, for many years** a public school teacher in Troy, N. Y., and Cincinnati, Ohio, died on Nov. 23 in Chatham, Va., at the age of ninety-one. She was an active member of the Ninth Street Church, Cincinnati, and deeply interested in the progress of the work of the denomination down to the very close of her long and useful life.

**The American Sunday School Union** recently offered prizes for memorizing scripture passages. Four of the prize winners were Minnesota girls. The prize was a free trip to the annual convention of the northern district of the union. Sheila Nygaard, of Poupore, Alma Bromps, of Angora, Aino Kinnunnen, of the same town and Gladness Stinchfield of Brookson, were the winners. Fifty other children in the northern part of Minnesota received a week's outing. Did you notice the names of these diligent contestants?

**One hundred years of Christian serv**ice has made the church known as the Baptist Temple of Brooklyn the greatest Baptist center in the metropolitan area. It began as the First Church. It has outgrown several homes and for years has been in its present location, known in its honor as Temple Square. This church has sent out many whose names are widely known for their Christian service —Mrs. G. Howard Estey, Dr. O. P. Gifford, Dr. T. J. Conant, Dr. Henry L. Morehouse. Doctor Gifford was discovered as a boy by his Sunday-school teacher. The Strong Place Church, the Hanson Place Church, the Washington Avenue are among the churches which have gone out from the mother church. The Temple today has 1,800 members. It has besides its pastor, Rev. E. L. Dakin, a corps of paid workers giving full time to the work of the church. These are John W. Gould, director of stewardship; Miss Vera Rice, associate in education; Miss Myra Carter, secretary and assistant, and Cornelius Van Rees, minister of music. The foundation of its work have been well laid and the Baptist Temple enters upon its second century well equipped for effective work.

**Five new buildings were recently dedi**cated at Bacone College—our great college for the education of Indian youth. These buildings cost approximately $370,000, of which $250,000 was given by the Indians themselves. One of the buildings is known as the Samuel Richard Memorial Building, so named in memory of a son of Eastman Richard who gave $58,000, thus making the construction of this building possible. A daughter of Eastman Richard, Mrs. Jennetta Barnett, gave $50,000 for the hall bearing her name. A Mrs. Polokee and her daughter, Mrs. Bosen, both loyal Indians, gave $50,000, which has provided a home for girls, and Walter Starr gave a like sum for a home for the boys. These gifts, with others, stand out as memorials of Indian gratitude to the pioneer missionaries who years ago began Christian work among the Indians. We have read somewhere about casting bread upon the waters and its coming back. Perhaps this true story of Bacone College is a modern version.

AP

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Volume IV December 29, 1921 No. 48

# The Baptist

Published Every Week by the Northern Baptist Convention


## If Poverty Were Destroyed, What Then?

*By Frederic C. Spurr*

## "Go Ye Therefore"

*A Message from Corwin S. Shank, President of the Northern Baptist Convention*

## God Made the Country: Who Made the City?

*By Mrs. John H. Chapman*

## The Sublime Optimism of Jesus

*By A. R. E. Wyant*

## The Principles and Policy of The Baptist

*Editorial*

## Fresh from the Field

**The Morgan Park Church, Chicago,** has started a fund for a new pipe organ and the first week reported subscriptions to the amount of $4,000. The response assures the leaders that it will not be many months before the worship will be enriched by the use of a new instrument. Steady growth in interest is shown under the leadership of the pastor, Rev. C. R. Osborn.

**In spite of the heavy cost of building** Baptists continue a vigorous building program in all parts of the country. Two new buildings were recently dedicated in North Dakota, one at Park River and another at Drayton. The latter is a Swedish church. The building at Park River replaces the one which burned in November, 1920. These communities are to be congratulated for their enterprise.

**The building of the church at Chelsea,** Mich., is being wrecked to make way for an oil service station. The congregation became scattered and finally disbanded. It was here that Editor Killam was baptized and a number of other workers were sent out from this church. We regret to see these smaller churches disappearing, due in a measure to the drain upon them caused by the tide to the larger centers.

**According to "Home and Foreign** Fields," it costs more to build and equip a modern battleship than it costs to maintain for a year all the missionary work of all the churches reaching sixteen countries and 4,000 cities and employing 24,000 missionaries and teachers together with 100,000 native workers. Think of it! These great agencies of construction on the one side and this single agent for destruction on the other! Which will do the most good in the long run?

**"That the next General Conference,"** says *Zion's Herald* "will be called upon to confront issues more momentous for the future welfare of Methodism than those faced by almost any gathering of its kind since the Christmas Conference of 1784 is even now, more than four months before the opening day at Springfield, quite generally admitted. Every one of the numerous major questions that will require the very best brains of the delegates should be given exhaustive preparatory study before the General Conference convenes. There are, for example, the problem of the organization and administration of the benevolent boards, including the collection and distribution of millions upon millions of dollars during the next four years in connection with the church's world program; the question of the bishops and Episcopal supervision; the need for a definite step toward Christian unity, particularly with respect to the reunion of the two great branches of American Methodism; the whole issue of Christian obligation in a day of great social and industrial perplexity; the demand for a vital utterance on world peace."

**Plans are going forward satisfactorily** for the Congress on Christian Work in South America to be held in Montevideo the first part of 1925. It is now nearly eight years since the holding of the Panama Congress. Profound changes have taken place in Latin America. These affect every department of work carried on by mission boards. It is necessary to make an entire restudy of the situation. The evangelical churches in South America have grown greatly in leadership. Social and educational movements indigenous to South America have developed. Conference between North Americans trying to serve the Southern continent and the South Americans themselves is of the greatest importance. The congress will be made up of some two hundred picked leaders, half of them South Americans and half of them North American board representatives and missionaries. It will last ten days. Before and after the conference delegates will visit the various countries of South America to study the mission work and general conditions in those lands.

## Not a Candidate for Re-election

The committee of nine, which is preparing the plans for carrying forward our cooperative missionary work after April 30, 1924, met in Chicago on Dec. 4, and spent the entire day in discussing different phases of the plans for the new period. Much important business was transacted which will be presented to the convention at Milwaukee. Doctor Aitchison was present and made a statement which the committee received with the deepest regret. Doctor Aitchison stated that he had come to the conclusion that he could not permit his name to be considered in connection with the leadership of the new program and felt that in view of all interests concerned it was wise to make this fact known to the committee of nine charged with the responsibility of formulating the plans for the inauguration of the work of the board of missionary cooperation.

The committee was deeply concerned with the announcement and after long discussion sent a sub-committee to take up the matter with him. This committee learned that Doctor Aitchison had come to his decision after long consideration and much prayer, and that his decision was irrevocable. The committee learned this with deep regret, for it believes that there is no man better qualified to lead us forward in the new program. He has done a marvelous work during this long period of the New World Movement and won the confidence of the denomination in a most remarkable way. But in view of his own statement the committee was compelled to make the announcement to the administrative committee.

Doctor Aitchison will continue his leadership of the New World Movement until the close of the present fiscal year and until after the convention in Milwaukee.

**Rev. Willard F. Dowd, who was appointed** and sailed for his field in Impur, Assam, in 1900, died at his home in Kalamazoo early in December. Mr. and Mrs. Dowd were both graduates of Kalamazoo College and rendered faithful service on the foreign field until Mr. Dowd was stricken with the illness which caused his death.

**In a recent address at the University** of Chicago President Ernest DeWitt Burton said: "Every man who has received the measure of education represented by a university degree is under solemn obligation to continue the process of his education. It is a continual discovery of one's self and of one's world and a continual adjustment of one's self to one's world. All education is therefore, of necessity, self-education —an acquisition not an inspiration. Yet it is equally true that every man's education is a gift to him, a thing which he could by no means have acquired without the help already provided for him, quite without effort or co-operation on his part. Society itself, with all its educative institutions and influences, political, social, religious, is the product of centuries of human experience and reflection and effort, and furnishes the conditions without which such an education as you have received would be impossible. Did a Gladstone or a Darwin, a Tennyson or a Kant ever spring from a barbaric society?"

**"Unity" says: "Church statistics** again! A few weeks ago the Lord's Day Alliance of the United States held a convention in New York. Discussion turned mainly on the question of how to protect the Christian Sabbath from the steady and alarming encroachments of secular activities, especially sports and amusements. Sunday baseball, Sunday theaters, Sunday movies were all running full blast, and inevitably drawing people away from the churches. This statement of the situation of course called for statistics to prove the point. Thereupon Rev. John Ferguson, general secretary of the alliance, read the results of a survey of attendance in 573 churches in New York state. This survey showed that there had been in these churches a total Sunday morning attendance of 27,727 persons, *an average in each church of forty-eight persons.* In 386 of these churches thus surveyed, *the average attendance was twenty-three persons.* In the city of Washington, D. C., a check-up of forty churches "showed less than 7,000 people at worship, or *an average attendance* in the capital city of the nation of *less than* 175 *persons.* The same report, of course, showed overflowing assemblies in the theaters and movie palaces; thus, in Washington, in forty more than 50,000 persons were being entertained, an average audience of 1,250 persons. But it is the church statistics that concern us here. How are these to be matched, we ask, with the familiar census figures with which the country is deluged once a year as by a flood of rose-water?"

(*Continued on page* 1508)

# The Baptist

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EDGAR L. KILLAM

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## There's a Reason

The Roman Catholic church knows the value of keeping its work before the country. First to meet the needs of its own people it has eighty-nine weekly newspapers in this country. The circulation of these journals is more than a million and a half. Catholic laymen in a recent meeting in Cincinnati commended their press for its efficiency and urged that these journals be counted among the "essentials" of religious and church propaganda. We are also aware that in almost every community the secular press carries a disproportionate amount of news of Catholic doings. Do not blame these folks—emulate them. First let us give our own church journals the place they merit and then see that real news of Baptist achievements gets into the news pages of our local papers.

## Killam's Kollum

### I Ain't Dead Yet—

Time was I used to worry and I'd sit around an' sigh,
And think with every ache I got that I was goin' to die,
I'd see disaster comin' from a dozen different ways
An' prophesy calamity an' dark and dreary days.
But I've come to this conclusion, that it's foolishness to fret;
I've had my share o' sickness, but I

Ain't
Dead
Yet!

Wet springs have come to grieve me an' I've grumbled at the showers.
But I can't recall a June-time that forgot to bring the flowers,
I've had my business troubles, and looked failure in the face,
But the crashes I expected seemed to pass right by the place.
So I'm takin' life more calmly, pleased with everything I get,
An' not over-hurt by losses, 'cause I

Ain't
Dead
Yet!

I've feared a thousand failures an' a thousand deaths I've died,
I've had this world in ruins by the gloom I've prophesied.
But the sun shines out this mornin' an' the skies above are blue,
An' with all my griefs an' trouble, I have somehow lived 'em through.
There may be cares before me, much like those that I have met;
Death will come some day an' take me, but I

Ain't
Dead
Yet!
—*Edgar A. Guest.*

### Amply Qualified

"The writer has just settled at..... Am anxious to supply pulpits. For ten weeks I have had charge of a drug store on..... Avenue. Signed....." This should amply qualify the brother to minister to some churches we know.

## Fresh from the Field

(*Continued from page* 1506)

**North Dakota Baptists regret the loss** of Judge Allen of Lisbon, who has removed to California, where he will make his home. Judge Allen has been active in the work of the state convention being a member of the board of managers.

**The famous lecture, "Acres of Diamonds,"** which Dr. Russell H. Conwell has delivered more than 6,000 times, was recently broadcasted. The response showed clearly that the lecture has lost none of its interest and charm. Over eighty years of age, Doctor Conwell asks to be relieved of the presidency of Temple University which is now finishing one unit of a great group of buildings.

**Mr. A. P. Riggs of Brainerd, Minn., is** about ninety-two years old. In renewing his subscription he speaks words of cheer to the editors. For many years he was the faithful representative of *The Standard*, and even did some work for THE BAPTIST. Isn't it great to come to the feebleness of old age with mind and heart alert? Is it not the normal thing to keep alive and to prize more highly those things which do not perish with the using?

**A pleasant echo from the Baptist** World Alliance was heard recently by our Publication Society. The society sent a fine display of its books for exhibit. At the close of the meetings these books were donated to the library of the Baptist Bethel Seminary in Stockholm. The society has received from the seminary a hearty expression of appreciation for this favor.

**One of the Publication Society's directors** of religious education tells this good story. He was being entertained by a well-to-do Baptist who owned a stock farm. After dinner the host asked his guest to walk around the farm and see its beauties and the fine herd of steers he was raising. Pointing to a fine young bull, the director said: "I want that bull." "All right," the host replied, "you may have it. But what do you want that bull for?" "I want you to raise that young bull and when you sell it, give me the proceeds for an endowment fund for religious education." And the farmer agreed.

**The Christian world has suffered a** great loss in the death of another great British preacher. Dr. J. H. Jowett, for seven years the pastor of the Fifth Avenue Baptist Church, New York, died in Surrey, England, Dec. 19. He resigned in New York and returned to England on account of failing health. The wide use of the printed page has multiplied his influence and greatly increased the number of his admirers. Dr. John Kelman succeeded Doctor Jowett at the Fifth Avenue Church, and recently closed his work in order to take a less strenuous pastorate.

**Among the preachers scheduled for the** winter quarter at the University of Chicago we note the names of Dr. Harry E. Fosdick, of New York, Dr. William S. Abernethy of Washington, D. C., and Dr. W. H. P. Faunce of Brown University. The dates upon which they are to speak are Jan. 27, Feb. 17 and Feb. 24.

**The Central Church at Sarnia, Ont.,** celebrated this month the fifty-first anniversary of the church. Dr. A. L. McCrimmon, former chancellor of McMaster University, was the speaker. Rev. R. R. McKay, who has served the church for seven years, has seen the church make splendid progress.

**The king of England and the archbishop** of Canterbury both sent messages of sympathy to the family of Dr. John Clifford. The king said: "The king has heard with much regret of the death of your distinguished father. His majesty gratefully realizes the services rendered by Doctor Clifford in promoting the religious life of succeeding generations of his fellow countrymen."

**The announcement that Dr. John H.** Finley has been elected president of the National Child Welfare Association of 70 Fifth Ave., New York, will be greeted with satisfaction by all who know Doctor Finley's great and wide-visioned interest in children and by all who are familiar with the remarkable educational work of the association, of which Herbert Hoover is vice-president and Amos L. Prescott, treasurer.

**Baptists are for the time being off the** front pages of the newspapers, and the Episcopalians are on. With heresy trials pending in Texas and New York and a demand that all of the 500 clergymen who have either joined or signified their purpose to join the Modern Churchman's Union things promise to be more lively than usual in Episcopal circles. According to Dr. W. P. Merrill of the Brick Presbyterian Church, the Presbyterian ministers began a similar organization last June. It is often assumed that an authoritative creed makes for denominational unity and harmony, but does it? Presbyterians and Episcopalians have a creed.

**OH, the wasted hours of life**
**That have drifted by,**
**Oh, the good we might have done,**
**Lost without a sigh;**
**Love that we might once have**
**saved**
**By a single word;**
**Thoughts conceived but never**
**penned,**
**Perishing unheard.**
**Take the proverb to thine heart,**
**Take! oh, hold it fast!—**
**"The mill will never grind**
**With the water that has passed."**

**Evangelist H. P. Hoskins and his** singer, H. L. Fleming, on Dec. 16 closed a three weeks' meeting with the First Church, Princeton, Ind. There were twenty-five decisions. C. A. Wade is pastor.

**Miss Helen Hudson has become the** secretary to her father, Congressman Hudson of Michigan. Miss Hudson is well known because of her work with the woman's society. Grant M. Hudson was the director of the work of the Michigan Baptist Convention before going to Washington.

**Doctor Florence E. Kraker, of Philadelphia,** who has just returned from a year in China where she was on the teaching staff of the Margaret-Williamson Hospital at Shanghai, has been appointed specialist in maternal hygiene in the children's bureau of the United States department of labor.

**E. D. Gilmore, superintendent of the** Wesley Hospital, Chicago, a hospital under the care of the Methodist Episcopal Church, was elected president of the American Hospital Association at its recent meeting. This association comprises more than 8,000 hospitals—Protestant, Roman Catholic, Jewish and public.

**The Death of Prof. Thomas L. Angell,** a former member of the Bates College faculty which occurred at his home in Worcester, Mass., Dec. 7, marks the passing of a Baptist preacher of the old school and the last of the pioneer educators of Bates, whose devoted work, spiritual ideals and far-spreading influence, laid a solid foundation for its present prosperity and high standing among the colleges of the country.

**Mr. Trever Arnett and Prof. James H.** Tufts have been appointed as vice-presidents of the University of Chicago according to an announcement made by President Burton. Mr. Arnett was formerly auditor of the university and for the past five years has been secretary of the general education board of New York. He will now assume the business management of the university upon the retirement of Mr. Wallace Heckman in June. The financial program for the year will require $15,000,000.

**In a day when it is assumed that a** student has not the time to work his way it is interesting to note that the appointment office of Columbia University furnished work for 2,357 students during the past year. Of this number 777 were women who paid their way in whole or in part. The kind of work furnished is tabulated. One man underwent blood transfusion, eleven were Pullman conductors, two were models, 144 were table waiters, ninety were clerks, twelve were plain clothes detectives, thirty-two were paymasters, 145 were proctors, thirty were employed as translators, two were umpires, one was an actor and one a minister. Miss Ethel A. Breed is appointment secretary. Doubtless our own colleges could make a similar showing.

(*Continued on page* 1521)

# The Baptist

## The Principles and Policy of the Baptist

IT CANNOT be too forcibly and too frequently stated that THE BAPTIST occupies a unique position among Baptist newspapers. So far as we are aware it is the first time in the history of Baptists when one great organization like the Northern Baptist Convention went into the religious newspaper business on so large a scale. Baptist papers are owned by state conventions in the South, and Methodist papers are official in prescribed territories North and South; but THE BAPTIST is unique in the sense that it alone officially represents the Northern Baptist Convention and all affiliated organizations cooperating through the General Board of Promotion in the entire territory covered by the convention. This means that THE BAPTIST is the official organ of every local church which joins in the cooperative program of the convention, of every association, state convention, city mission society, foreign mission and home mission societies, publication society and the boards of the convention. When THE BAPTIST speaks it is the voice of the denomination organized and active in the Northern Baptist Convention.

However, when we say that THE BAPTIST is the official organ of these various organizations beginning with the local church, we do not mean to convey the idea that THE BAPTIST speaks officially for each local Baptist church within the territory of the Northern Baptist Convention or that it always represents officially the missionary, educational and philanthropic organizations cooperating through the Board of Promotion. All of these organizations have an autonomy and independence of action which may be exercised with or without reference to THE BAPTIST. For example, a local church may cooperate in the program and budgets of the Northern Baptist Convention without cooperating with the official organ of the program and budgets, THE BAPTIST, and be quite within its rights as a Baptist church. What then do we mean when we speak of THE BAPTIST as the official paper of the convention? We mean that so far as local churches, state conventions, mission societies, and boards voluntarily cooperate with THE BAPTIST it is the official medium for the promotion of the best interests of these various organizations and of the work in which they are engaged. THE BAPTIST cannot compel cooperation; it cannot sell itself on the plea that it is the official paper of the denomination; it cannot coerce the free action of Baptists; and it must not complain if some Baptists exercise their independence in refusing to subscribe for it. Officialism is not a fruit of the Spirit, and it is capable of so much abuse that Baptists are reasonably afraid of it.

Hence, THE BAPTIST, with all the advantage of its denominational label, with all the benefit of its official stamp, with all the privilege of convention ownership, must sell itself on its merits. It must commend itself to the rank and file of Baptists and to the pastors as a trustworthy representative and guide of Baptists, if it is to command large support. It must make itself indispensable as a friend in the home, an assistant pastor in the church, an evangelist of the gospel, a trained teacher in the field of religious education, a weekly bulletin of reliable news from the entire territory covered by the denomination, a prophetic voice declaring the whole counsel of God without fear or favor. In other words, THE BAPTIST must have principles by which it is governed and a policy which permits of a large margin of liberty without the sacrifice of truth and good-will.

What are the principles of THE BAPTIST? The principles of THE BAPTIST are Baptist principles historically expressed in unbroken precedent for generations, implied in every local Baptist church covenant, and declared consistently in all Baptist practice from the beginning. The established lines upon which THE BAPTIST runs are parallel with the evangelical faith which rests upon the authority of the New Testament interpreted in the light of Christian experience and in loyalty to Jesus Christ, the Son of God and only Saviour of men. This means that THE BAPTIST is predominantly evangelistic, missionary, educational, philanthropic and biblical.

BUT we must always discriminate between principles and policies. Principles are rigid, policies are flexible. The declaration of independence is a declaration of principles, but the process by which the principles are made operative, in the very nature of the case have to be flexible and open to change and amendment. The obligation to carry the gospel to the whole world is an unchanging obligation, and that obligation constitutes a rigid principle for Baptists; but the methods by which the principle shall be applied may change and do change with changing conditions. This is applicable to every principle dear to the heart of Baptists. Policies are processes of doing things, methods of work, rules of the game.

What then is the policy of THE BAPTIST? Speaking in the language of athletics the policy of THE BAPTIST is the policy of fair-play. As referee and umpire THE BAPTIST will not sanction or wink at fouls. The Baptist game can be played by opposing teams in a fraternal spirit and strictly according to the rules. For all who accept Baptist principles and who can be trusted to play in the open a clean, manly, brotherly

game we shall have the highest respect and the warmest admiration. To speak without the figure, THE BAPTIST at the present time is not indifferent to the criticism from a certain quarter of one of our great societies. We are simply waiting for all the facts. THE BAPTIST is not a prejudiced juror. It is listening to the evidence without prejudice and when it is all in and there has been time enough to study it, THE BAPTIST will speak with no uncertain sound.

It is the policy of THE BAPTIST to present the facts and to express the principles of Baptists so clearly, fraternally, constructively, continuously that so far as its influence goes unjust criticism, heated controversy, ugly recrimination will be reduced to the point of disappearance, and mutual knowledge based upon personal acquaintance with one another will make for mutual respect, confidence and good-will. All Baptists who are in good standing in local Baptist churches will have a square deal from us. There will be no unfair discrimination against any man or group. THE BAPTIST is strictly unschismatic.

It has taken more space than we like to take to say these things; but the necessity of saying them is upon us. Of course it must always be understood that the responsibility for the policy of THE BAPTIST rests ultimately and also primarily with the constituency. If the policy now in operation is too charitable, if the margin is too wide, if the Golden Rule is misinterpreted, then at Milwaukee in the next convention, the policy can be changed by majority vote of delegates. The editors are but the servants of the denomination open to instruction when it comes from the official action of the convention, and always open to suggestion from any and every source at any time. So much then for the policy of THE BAPTIST. But as to the principles, we feel that a principle of eternal truth when discovered and applied and tested and not found wanting is an established and unamendable principle in its spiritual content. THE BAPTIST takes its stand upon such principles of revealed and experiential truth as have gone through the most rigid and scientific tests in the laboratory of human life without being impaired. We are proud of our Baptist principles.

What then is the conclusion of the whole matter? Simply this—that THE BAPTIST has a healthy and normal backbone which enables it to stand erect, to look the whole world in the face, to hold up the head in self-respect; but the backbone articulates with the framework of the body, and bends when the necessity for adjustment comes, and serves as the adaptible scaffolding for both the cerebro-spinal nerve system which controls all conscious thought action and the sympathetic nerve system which controls all the emotions. The backbone of THE BAPTIST is its principles, the articulations and adjustments of the vertebrae are its policies. But only as these principles and policies are incarnated in a living body can they function with energy and service among men. It is our hope to make THE BAPTIST such an incarnation so far as human individuals and social and spiritual institutions can be made to live and breathe in the columns of the printed page.

## Every-Day Religion

EVERY-DAY religion is in the air. Books are full of it, laymen talk about it, even preachers begin to take stock in it. It is no less the religion of prayer than ecclesiastical religion, but it is informal prayer taken into the shop and factory, the place of business and the school room. Prayer becomes daily conference with the unseen partner in the business. The Bible is read not to defend some theory or metaphysical process, but to find the more excellent way of life, and to be inspired to walk in that way. The church is looked upon as a spiritual organization keyed up to practical service in getting men to love God supremely and to be neighborly in the Christian sense of that fine word, and not a mysterious and mystical thing clothed with ecclesiastical vestments lighting its dim and obscure way with candles on the altar.

How shall the churches meet this movement toward the utilization of religion in every-day life? Doubtless there will be a strong tendency on the part of many ecclesiastical leaders to meet it with opposition because of the fear of losing the mystery and the supernatural element in religion. But this fear is groundless when the facts are considered carefully. The greatest mysteries in the Christian religion are open secrets. That is always the meaning of the word "mystery" in the New Testament; and as for the supernatural, the Word became flesh and tabernacled among men in order that they might see that the glory of the supernatural is divinely human and humanly divine. No one can study the gospels without being impressed with the naturalness of the supernatural and the simplicity of the divine. The wise and prudent were blind to the things revealed to little children, because the wise and prudent had become metaphysical while the children remained natural and unspoiled. The best demonstration of the supernatural in religion is seen in its power to make and keep men kind, thoughtful of others, courteous, pure in heart and honest in conduct, patient in suffering and brave in trial, aggressive for the right and uncompromising with the wrong.

Every-day religion therefore is the religion of Jesus. It sends the restored maniac back to his home and to his daily duties to glorify them with new enthusiasms; it answers the cry for eternal life by revealing the sources of the mysterious thing we call life in the common thing we call love; it takes the people down from the third heaven of ecstacy and trance and shows them a more excellent way. It is the religion of anvil and altar, street and sanctuary, politics and prayer, commerce and church, play and preaching, Saturday and Sunday. The real test of any man's religion is the acid test of every-day life. If he is big amidst all the pettiness, sweet through all the bitterness, unafraid in spite of all that is morbid, just and generous in the face of greed and graft, spiritual when materialism presses him on every side, in the world and yet not of the world, that man's religion is of the every-day variety which proves its value and immortality by its utility.

# A Page of Opinion

## Let Us Forgive

ON many sides today we are coming to see that what we were all apt to regard as luxuries or extras in the conduct of life are, in fact, stern necessities. For example: for three hundred years the Reformed church contended that every human being was *free* to acquire his own personal assurance of his standing and value in the sight of God. They contended that such an assurance was *possible*. Nowadays we are beginning rather to say that every human being *must* acquire for himself and herself some such sense of his or her value and significance in the sight of God and face to face with the vastness of life. We are beginning to feel and to have courage to say that the absence of religion is not something merely to be deplored as involving some rare and subtle blessedness; that the absence of religion is the beginning of a process which moves on through cynicism and sadness and laughter to despair. For the consequences are graver than that and are more palpable. By the time this dark spirit has corrupted a certain area of a human society, simple and more puissant nations have come upon the stage; whereupon, according to one of the stern formulas of the Hebrew revelation, Almighty God summons some such fresh and unexhausted nation to sweep from the chequer-board of life those effete ones who have had their day.

Take such a grace as the forgiving spirit. Nowadays, one is beginning to see quite clearly that without forgiveness we simply cannot proceed. We see that history is one long forgiveness. We see that, were we to sit down and remember everything, were we to work up old memories and inflame our minds with the record of old wrongs, we should lose the very qualities and restraints which keep us human. At this present moment I am quite sure that the higher spirit of this country is being held up disastrously, because on all sides there is a far too eager defense of positions which we all took up a few years ago, which we think it still due to ourselves to maintain, holding ourselves separate from those from whom, in an acute crisis we were perhaps justified, at the time and on a definite issue, in standing apart. . . .

The fact is, one is beginning to see that "die-hardism," so to call it, is the precise opposite and converse of Christianity. As a matter of historical fact, it was just there that our Lord became intolerable to the chief rulers of his own day.

I quote from a sermon by Canon J. B. Mozley on "The Duty of Equals."

"And, as a sort of vertex and climax of the life of equals, public or political life has undoubtedly great and peculiar powers of discipline. Here, it may be said with truth, there gathers to a head all that is pointed, strong, and effective in the discipline of the society of equals; here there is everything that can force a man out of brooding thoughts, out of weaknesses, out of vanity and egotism, and even against his will strengthen and brace him. Here the necessity of action is such that a man has not the time and leisure to acquire some faults which certain defects of character require. For it is true that some kinds of faults do seem to require quiet and leisure for their growth and education, and interruption disturbs them. And this public life does seem to exercise a kind of compulsion upon men; so that it will not endure some forms of the morbid temper in men which flourish with considerable strength upon more retired ground. Thus, take the principle of forgiveness—people giving up grudges and agreeing to forget injuries. In what a slow and sluggish stream does the temper of forgiveness flow in retired and remote regions of human life! One is almost obliged to substitute, even in the place of a stream of any kind, however sluggish, the metaphor of a dull, a torpid, and a stagnant marsh. It is the discredit of social life, in some sections of it, that injuries, whether real or fancied, hardly ever are forgiven in it; but that if once offence is taken it goes on for years and never stops, that it is cherished and becomes more fixed as it grows older, and that it gains in passive strength and obstinacy with the progress of time. But *when we turn to political and public life* we see that the necessities of that life are such that they do not admit of men shutting themselves up in grudges, and that men are obliged to obey the stringent call of circumstances, which requires them to give up whatever stands in the way of salutary action; that they are compelled to exert a force over themselves and to bend their wills under the yoke. Thus in public life we see forgiveness flowing in large and copious streams, and men agreeing to act together again, as if nothing had happened. It is an astonishing and marvelous spectacle of flexibility as compared with the rigid retention of retired life. The floodgates of pardon are opened, as the exigencies of party require, and nothing is allowed to stand in the way of large, ample, and adequate effacements and abolitions, of the very highest utility, effecting the most important and patriotic objects. And, though it may be said that public forgiveness is not quite the same as private, and though it may not be the case that reconciliations on this large scale are universally accompanied by the more tender sympathies and the touching traits of forgiveness, it is still very striking to see such a subjection of wills, such an acceptance of discipline, and such a recognition of the fact that *the necessities of things are against unforgiveness*, that it must give way, that there is not room for it in a world of action, and that the good of society is inconsistent with and excludes it. Such a result is a remarkable instance of the coincidence of two laws, a moral law which dictates forgiveness to the heart, and a law of business and necessity on the part of the community which demands it as the condition of public ends."—John A. Hutton in *"The Christian World."*

# If Poverty Were Destroyed, What Then?

***The greatest problem for the church today is to awaken men to the real meaning of their own lives. Materialism is always a menace to the true life of man***

BY FREDERIC C. SPURR

THE word "materialism" has more than one meaning. It stands first of all for a philosophic theory of the universe. The philosophical materialist holds that there is nothing in the universe but matter, that mind is a 'mode' of matter, that matter is eternal, containing in itself the power of all life and that therefore there is no room for a master mind or a divine personality from whom all things proceed, by whom all things hold together, and for whom all things exist. The word in the second place, indicates a practical attitude towards life; an attitude which assumes that the main business of man is to eat, drink, sleep, work and play with no reference to higher considerations such as are involved in prayer, worship and spiritual fellowship.

### God Is Not Regarded

The serious thing to combat today is that practical materialism which ignores all questions of personal and spiritual values and concentrates on the animal side of man. God is no longer denied; he is simply not regarded. The soul is not attacked, it is passed over as if it did not exist. The greatest problem for the church of today is to awaken men to the real meaning of their own lives. It is not pessimism which sees in the excessive rush after pleasure and in the increasing determination of people to "have a good time," independently of all moral and spiritual values, a real, ugly danger to the best interests of humanity. The book of history is open for all who will to read, and the stories of ancient Rome, Sparta and Carthage and medieval Venice written upon its pages warn us what befalls nations who refuse discipline and choose the easy way which leads to the abyss.

Can any one justify a condition of society which in the dreadful days of war, condemned millions of men to death, to mutilation, to blindness, to lameness and to nervous wreckage, and yet at the same time permitted thousands of people who stayed at home to amass enormous fortunes? Can any one apologize for a system which allows a few men in the country to be worth millions of money while millions of men and women are unable to obtain employment? Contrast the dwellings of the miner with the fine houses in the suburbs, the horrible houses in the East End of London with the stately abodes of Mayfair: the overdressed world of fashion with the rags of the poor; and then ask whether or not there is reason for discontent. If the workers of the country are organizing against society as it is, and speaking of reprisals, is there ground for astonishment at this, especially when the full story of the wrongs inflicted upon the workers is considered? The workers have had to fight for every inch of the ground they have won and the odds against them have been enormous. Within living memory, tender children of six years were sent to the mill before daybreak on bitter winter mornings; girls were employed in coal mines; education was reduced to the minimum or omitted altogether; wages were so small as to be an insult to the recipient; work was practical slavery. Lord Shaftesbury complained with bitterness that he could find with difficulty public men willing to work on behalf of justice for the child workers. Factory acts and education acts were passed after a long and bitter struggle. These things belong to history and the workers are well aware of the story. And this explains the attitude of many of them today towards the church and towards society.

They believe that society is falsely constituted and they mean to try and change it. They now enter the arena to try conclusions with an old order which they declare is neither human nor divine. They believe that their turn has come to possess the good things of life which hitherto have been denied them. And they are angry with the church which they say has betrayed them. Their one continual charge is that the church has sided with the rich, the capitalist and the privileged and acquiesced in a social order in which the worker has had no fair chance of life. The church, it is said, has preached heaven and hell for a future life, but it has made no effort to secure heaven upon earth, nor to abolish the hell in which many already live here below. As one of the socialist leaders puts it, pungently. "There may or may not be a heaven beyond this life, we do not know and we do not care very much. But we are determined to have our heaven here and now. A bird in the hand is worth two in the bush." We may not like this spirit. We may easily point out the injustice of some of the charges made against the church. We may point to other causes, such as drink and crime and idleness, of the appalling conditions in which many of our fellow men live. We can easily show that the impulse of nearly all social reform has come from men and women who have been inspired with the mind of Christ. But when every allowance and deduction has been made for exaggeration or understatement we are bound to admit that men and women who have groaned under a hard lot can make out an excellent case for themselves in their demand for a fuller and happier social life. And in the main Christian people are bound to sympathize with them in this demand, and help them, in all legitimate ways to attain their desire.

**We have to insist that the kingdom of God must be sought first. God is the principle of order; to ignore him or to oppose him is to invite chaos. We have to make it clear that God is not an "extra" thrown in to whomsoever cares to receive him as an adornment or a fetish. He is our life and we live truly only as we live in fellowship with him. Men are coming to understand that without the spiritual urge and "pull" there can be no true human order.**

This desire for better social conditions, however, holds for the human spirit a deadly peril. Legitimate in itself, if it ends with itself it may prove to be man's bitterest curse. The transfer, to another class, of the leisure and luxury which have been the monopoly of one class, were that possible, would be merely a displacement and not a cure. The evils which were generated *there*, would now be generated *here*, but they would still be in existence, and probably at first they would be more acute, since the sudden acquisition of power generally leads to vertigo and folly. But supposing, instead of transfer, there was a general equalizing of wealth would that, in itself, secure the happiness man desires? Would it guarantee the raising of the *quality* of human life? If the elemental passions were left—of greed, of sex, of competition—unchanged and unsublimated by a great spiritual regeneration, the old evils would most certainly break out in other forms, not less, but perhaps more harmful to the life of man. If man found contentment in material comforts and continued to ignore his deeper nature, he would inevitably fall below his proper level and tend to the animal. The old story would be repeated "fulness of bread and animal content," leading to a slackening of discipline with all its attendant evils of self-gratification and social injustice. Materialism, whether it takes the gross or the refined forms, is always a menace to the true life of man. And it is also true that even when it takes the refined forms, the tendency sooner or later, is downward to the sensual. Both history and observation are emphatic upon this point. We are all fashioned of one clay, and when the higher influences are withdrawn, the lower stuff of which we are made soon appears.

### The Peril of Materialism

*This is the peril of our time.* A wave of practical materialism is sweeping over the world. Men are seeking satisfaction in things of the senses. The things of the spirit are held in dislike or even contempt. With what result? This, that with more of leisure, less of work and

higher rates of pay, we are already witnessing a revival of elemental passions. Prize fighting, the gambling mania, the lowering of ethical standards, the attack upon marriage, the revolt against the "restrictions" of the home, the indisposition to work—these are some of the fruits of materialism manifest under our eyes. What, then, is likely to happen if we achieve a purely material "heaven" upon earth and allow no room for the development of our spiritual life? The case of Australia is before us for our instruction. In no other country of the world is life so "easy" as there. The eight-hour day—or less—is firmly established. Shops are closed at six o'clock and at noon on Saturdays. The people have abundant leisure. There is no slavery in toil. Bush, mountain, lake, sea and river offer abundant natural charms. Fashion reigns in Melbourne as in Paris. All kinds of pleasure are provided. And life is lived in the open air. There are no slums, save such as man's indolence has invented. Every prospect pleases. Life, materially viewed, is happier than anywhere else on this planet. And yet in Australia there is discontent, greed, a lowered birth rate, serious moral relaxation and a desertion by the many of places of worship. Materialism alone and without the higher spiritual direction is a serious peril to man's life. And this is the peril which threatens us in England now that the determination "to have a good time" has come.

### "Kill-joy" Christians

How shall the church present the gospel to an age which is dominated by the materialistic spirit? It may be said at once that nothing will be gained by mere denunciation. There is no positive "good news" in denouncing evils. There can be no return to the days when wholesome human pleasures were denounced as "frivolous." The Trappist, with his back turned upon society, his eyes fixed upon the ground and his lips ever murmuring "all is vanity" is no model for the men of our time. If there ever was any just reason (which I doubt) to describe Christians as "kill joys" or "wowsers" (as they say in Australia) there must be none today. The Christ whom we preach lived his life among men and not apart from them in monastic seclusion. He rejoiced in the games of children, gave his benediction to the hilarious festivity of a Galilean wedding, joined people at their meals, and likened himself and his disciples to a bridegroom and his friends upon a honeymoon. He was interested in man's material life. He fed the hungry, healed the sick, restored to society men and women who had become outcasts through their sins and defects, denounced the exploiting of widows and orphans and generally took the side of the poor and oppressed. The church that he founded was, in its earliest days, a happy family, in which all things were common and where all was carried out in the spirit of Christian brotherhood. They who preach Christ must preach him as genuinely interested in man's material life. Whatever makes for the social betterment of mankind and adds to man's pure pleasures, it is our business to further. Even if our spiritual message be rejected—as our Lord's message was rejected—we cannot absolve ourselves from the patent duty of doing everything possible to secure for our fellows an honest share in the good things of life. We are patriots as well as Christians and we have a duty to our country. We must enter the fight against slumdom and its causes, against all exploiting of workers—or masters; against squalid surroundings, against every human injustice, and work might and main for the brightening of human life and for granting to every child born into our midst a fair chance of a full life. An evangelism which ignores this obvious duty can have, and ought to have, no chance of success. What our Lord did, socially, his apostles must also do. In approaching those who see nothing more than the materialistic side of life, we must be thoroughly sympathetic. We can begin where they are and accept all that is common both to them and to us. We must make it clear that the gospel of Christ includes in its sweep everything that is human. But upon this thing common to both we have to graft that which is specifically Christian. The kingdom of God which our Lord preached and which we preach is not humanity organized according to the will of man or a group of men, but *humanity regenerated and organized according to the will of God.* We have to insist that the kingdom of God must be sought first. God is the principle of order; to ignore him or to oppose him is to invite chaos. We have to make it clear that God is not an "extra" thrown in to whomsoever cares to receive him as an adornment or a fetish. He is our life and we live truly only as we live in fellowship with him. We have a greater opportunity than ever to press this central truth today. The best men are coming to understand that without the spiritual urge and "pull" there can be no true human order. Robert Blatchford, socialist and former sceptic, has come to see that without spiritual force man is doomed. Giovanni Papini, atheist four years ago, is back at the feet of Christ "the only hope for our distracted and wandering race." The half gods have gone—the true God is appearing to man's mind as the one strength of human life. But the God we preach must be "the God and Father of our Lord Jesus Christ"—the one he came to reveal, and to redeem, and not simply the God of any human conception and plan. And we must preach him in Christ's way, in the full content of his divine revelation.

### The Alternative for Man

Our Lord related faith in God to a true social order. "Seek first the kingdom of God and his righteousness and all these things (food, clothing, etc.) shall be *added* unto you." Trust in God must come first. God will never fail us. He does not fail the universe; how can he then fail his children? Everything rests upon the character of God. The alternative for man is either to go on getting his food, clothing and other things in the best way he can—fighting, scheming, robbing, and so reducing society to endless confusion, or to "get right with God," trust him, love him, serve him, reduce all life to a single service and so eliminate anxiety and animal struggles for place and power. Between these two things men must choose. They have had abundant experience of the former, until the world has become a jungle with its law of the "race to the swift, the prey to the strong and the pickings to the crafty." All our wars, struggles, strikes and miseries proceed from a false attitude to life. In place of one divine center to which all are related, each man becomes his own center and so invites an eternal clash of interests. Change of environment will not effect the desirable alteration in human life. It is change of attitude alone that can save the world. The old message has still its ancient force "Ye must be born again." The evangelism of today must work from two ends at once. It must sound the social note of the gospel and insist upon raising the valleys and levelling the mountains to make a highway for our God; but it must also press the spiritual message of a change of heart, of the Saviourhood and Lordship of Jesus Christ. And if any should be tempted to separate the two parts, let them hear the words of the Lord concerning the part they omit "this ought ye to have done and not left the other undone."

## The Road of Life

BEFORE me lies the road of life
That runs away unto the hills beyond.
Along its course the tides of time
Both ebb and flow.
And daily, too, I seek to know
More of the things about the way I go.
Early I learn that this great enterprise
Of life is large with promise;
And, too, that satisfactions come as the reward
Of toil accepted with no haunting fear.
From many morns till many eves,
I face the stern realities of time.
Knowing that faithfulness will bring
The blessings of a task well done.
And failures, too, I face and learn
That in the crucible of pain
My gold is purged and made
Both beautiful, and fit
For the cast of currency divine.
Let me, O Lord of Life, not fail,
In any task I face along this road
That leads away to altitudes of bliss!
Let me be true to self and thee
And follow faithfully
The way thou hast prepared for me,
That in the morn, when unto thee I come,
I shall find rest.

*G. A. Leichliter.*

# "Go Ye Therefore"

By Corwin S. Shank

A GLANCE at world conditions challenges the attention of all thoughtful people, and particularly those who are inspired with Christian ideals. Is there any immediate hope for a day of peace? What are to be the outstanding events of this world until that day? What shall Christian America do about these problems? What are the duties of the organized Christian forces towards the unorganized pagan forces that are running wild throughout the land? These and many other questions present themselves as we thoughtfully consider our share in world affairs.

*Russia*—what of that great country with 160,000,000 people, dazed, worn, exploited by theorists, staggering under a load of governmental perplexities which the normal mind cannot grasp?
*China*—in the grip of a mad civil strife in which her ancient ideals and a modern civilization are at war with each other.
*Japan*—lying prostrate as the result of one of the greatest earthquakes in history.
*Germany*—once so arrogant and seeking universal dominion, now prostrate and being torn into pieces.
*France*—proud, militant and facing wars at home and abroad.
*Italy*—exploding intermittently; while most of the Balkan countries are devoting their lives, energies and fortunes in an effort to determine what is to be their lot.
*Turkey*—again proud and rising as a cloud in the far east.

This is not intended as a gloomy outlook that is brought to our attention. It is simply sketching but a few human currents which are moving upon the world. These are the problems with which we must deal in some way, for they are present in the world, and we are part of its life. Is there really a cure for all this? Man alone created these conditions, and certainly man with God's help can find a way to cure them. There never was such an hour in human history as this. There never was a time when the great commission, "Go ye therefore" needed to be so thoroughly blazoned before the world. With such a challenge of world conditions as we have—with such assurance from the Master that he still possesses all power in both heaven and earth, calmly commissioning his people to, "Go ye therefore," and with such assurance that he will be with us, we ought to take renewed courage and put forth a measure of endeavor unequaled in the history of Christian activity. With these nations calling for help it is almost inconceivable that there should be faltering or hesitation by any one, to say nothing of an endeavor to stifle the channel of help and relief.

Many are considering these world problems from a standpoint of national cooperation and diplomacy, believing that America's entering the league of nations, or some other cooperative movement, will solve these problems. In other words, that human machinery and plans can cure national ills. We have a great Baptist layman as secretary of state. We may therefore safely depend upon his treating these questions, so far as lies within his power, from a Christian standpoint, but we may well ask the question as to whether we can employ the machinery of political bodies, and the avenues thrown open in the channels of diplomacy, to cure the world's ills. There must be created a world atmosphere, based upon the teachings of the gospel of Christ, in which the ideals that have made America great as a Christian nation shall likewise prevail in other lands. It was for this very purpose that Christ spoke those memorable words, "Go ye therefore." It was to utilize the power of the church in preaching the gospel of Christ to the world and make it fit for cooperative movement. The church today has the opportunity of impressing itself upon the world in a way which has never before been presented. Prostrate nations lie at the foot of the cross, and in such measure as the churches go in accordance with the great commission will the world reach a condition of quietness and self-possession, and be prepared for a day of peace.

God seems to have thrown wide open the door of opportunity for the church to make itself felt more in this generation than ever before. I ask of the people of this great denomination of ours that the great commission be read in the light of the world's present condition, and then let no man falter in this hour of greatest opportunity. Peace can only come in the world when the world is prepared to receive it and apply its principles. It cannot be a superimposed garment which the world puts on. It must be the outgrowth of the Christ life which radiates an atmosphere of good-will towards men, and then we shall have peace, and not until then. This can be brought about in a generation if the Christian people of the world will forget the machinery of state and will rise to the opportunity and give their time, their talents and their means to the spreading of the gospel which the world is now ready to accept. "Go ye therefore." When? *Now!*

# God Made the Country: Who Made the City?

By Mrs. John H. Chapman

THE life of man began in a garden amid the rustle of leaves, the song of birds and the sweet blossoming of flowers.

When sin came like a mighty river's current, sweeping through the hearts of men, it drew them deeper and deeper into its depths, until Cain stood with his brother's blood upon his hands. Then it was when smarting under a sense of deserved hatred, lashed by his conscience, afraid of his own shadow, crying out in cowardly fear that "he went out and builded a city." I suppose that first city was only a corral—a space surrounded by a rude fence of the felled trees of the forest into which Cain gathered his followers and his possessions to protect them from storms of evil such as his own hand had loosed.

Later, as men grew in numbers and developed in mental power, the city became stronger and the wall about it a surer defense—until its name passed into a proverb of strength. "Greater than he who taketh a city" records a thought repeated over and over in songs of the ancients. David's deathless poem registers a truth from which in all ages men have tried to escape—"Except the Lord keep the city, the watchman watcheth in vain."

Early and late then, from the very beginning of man's history, the city has been a stronghold of evil and a treasure-trove of opportunity. Doctor Henson, in the days of his strength and power, used to say: 'If I were a fisherman, I would seek the wide deep streams. If I were a hunter, I would go to the forests where the game live in worth-while numbers"—and with this same vigorous ambition, Christian people who cherish the hope of the largest accomplishment should seek to encourage by every means, the evangelization of our cities.

With the advancement of science bringing improvements in transportation

that enable the well-to-do to glide from the marts of trade to a beautiful home thirty miles away in an hour of luxurious riding, with the radio bringing to them in the ease and relaxation of their own parlor the choicest of the utterances of our mental giants, it is not strange if there is a growing tendency to forget the city prisoners who may not thus escape from the grind and pressure of the crowd or those more unfortunate ones who unlike Ulysses have failed to close their ears and who lose all desire for anything but the siren music the city offers. To those of us who listen, there comes louder and more insistently each year, a call for gospel service to the neglected parts of our cities. The Woman's Home Mission Society and some of our other agencies for evangelization, have begun to answer the call of the poorer classes by the establishment of Christian centers. This is one of the most effective and hopeful steps taken by our denomination in many years. Wonderful results are apparent and I would like to spend all my time in setting forth the victories to be won by a proper enlargement of these plans. It is not my purpose, however, at this time, to dwell upon this developing feature of our work. God has blessed it and it is growing and will grow.

**Changes That Mean Death**

There is another need, less appealing, but just as real; just as productive of results; less likely to cry aloud for its own maintenance, and it is to that need, that I wish to draw attention.

There is on every side of our city of Chicago and similarly in a measure, in every large city in the state, a series of changes that work to the death of churches and the abandonment of fields. Resident districts change gradually from homes of wealth and culture to manufacturing centers of business districts. This change takes long years, sometimes a quarter of a century or even longer—years during which the number of residents is not lessened but increased. These parts of the city do not become "slums"—they are simply deserted by the wealthy. Buildings are occupied by larger numbers of people in more condensed quarters—worthy and industrious people who must live on salaries small as compared to the income of those who support our prosperous churches. They ask no charity—if they cannot support the expensive features that make up an attractive program for a church, they must do without its services. They do not want the ministry of the mission workers. Perhaps at one time they formed a part of the large body of helpers, giving of their slender means and their invaluable service, while the larger gifts of wealthy neighbors kept the church alive. Now the rich members have gone—moved to the suburbs— the church can no longer pay a good man; the doors are closed, the building is sold to a secular or non-religious organization, and these people hunger for a while—then "go to the movies." The trustees say: "The Jews moved into the neighborhood"; "The Catholics surrounded us"—but the book of remembrance kept by the angels, registers a defeat for the Christian church in a field where the mine was showing gold enough to make a success.

Friends, if this continues, we are a defeated people, though the churches flourish like green bay trees in the suburbs, children are growing up without the church's ministry. These children will feel no need of the church's help when they reach manhood. They will not support your foreign missions nor will they continue your suburban churches. Already many wealthy churches in the cities' suburbs are closing their expensive plants in the evening and their people are giving their time to social gatherings. Why? With many it is because they lived without the church when young and poor. It is only a luxury now; it is not the center of their lives as it should be. It is not the chief aim of their ambition to promote its welfare. What shall we do? Every church has connecting links with every other church; if the churches of one community die—all suffer. We must not criticize those who seek for their children the lessened strain, the more wholesome atmosphere of the suburbs. This is an inevitable migration, wise and righteous, from which our city churches must suffer. But surely the obligation to support the gospel on the city field should not cease when these splendid opportunities are embraced. By the grace and gifts of their old-time members, *some* churches are still living in neighborhoods where adequate support would be impossible.

I want to crown with laurels the brows of these unselfish givers. I have in mind one church in a portion of the west side of Chicago where multitudes of people live. A neighborhood that has watched many of its wealthy members depart. And yet, that ministers today in a field where thousands of the Lord's chosen ones live and but for the devotion of its far away members, its doors would have closed long ago.

One wealthy man who once lived on the west side but who years ago sought the advantages of a home far removed, gives to the support of this church, saying: "As an alumni gives to the improvement of the college that is his alma mater, so will I give to maintain the gospel where I once lived and where I was taught to pray." Two other devoted prosperous men, who lived as poor boys under this church's ministry, but who now enjoy a North Shore home, lend a hand in carrying on the work of the church and Sunday school. Some day the boys whose development they are encouraging will reach out helping hands to save from death these useful centers. They will support our missions, establish our schools, they will stem the growing tide of evil that pours from the open sores of our modern city.

Our Master loved the city—loved its teeming thousands of people—I am glad to remember that he walked from city to city in his journey from the manger to the cross. I am glad to read that again and again "the whole city was stirred with his presence." God grant that thus it shall be said of our modern cities!

I love to remember, too, that this beautiful Bible of ours closes with a picture of a redeemed city; pure and clean and lighted with the presence of our Redeemer. It is this picture that awakens our hope, that keeps us from dismay—"Except the Lord keep the city, the watchman watcheth but in vain."

# Annual Meeting of Executive Committee of Federal Council of Churches

By William H. Allison

THE first session of the executive committee of the Federal Council which The Baptist's scribe attended was held in Columbus, Ohio, in 1915, so it is natural for him to compare with that occasion the session which has just been held in the same city, Dec. 12-14. Then there was the uncertainty of a great experiment; now there is the confidence of a great conviction. Then there was the hesitation of possible misunderstanding; now there is the insistence upon information and enlightenment. Then there was suspicion lest one be committed beyond the power of recall; now there is the passion that all evangelical Christendom shall participate in the spirit and in the program of cooperation.

One of the greatest proofs of the efficiency of the Federal Council lies in the fact that although it was never doing so much of the business of the kingdom as it is doing today, there has probably never been a session of the executive committee when so little business, in the technical sense, was transacted. The organization of the council is both so simple and so adequate that most of the proposals offered for consideration can pass almost immediately to the groups most expert in the several fields of activity; moreover, the self-consciousness of the council is becoming increasingly the common Christian consciousness of the constituent bodies. It is not strange that a few denominations, in the earlier years of this great cooperative experiment, feared the rise of a super-church. There is now absolutely no danger of that so far as the Federal Council is concerned; but there is a very real peril if any strong group of evangelical Christians deprive thirty other groups of their fellowship, their Christian experience and their often intense enthusiasm through the failure to supplant an old fear of what the council might become by a real knowledge of what it actually is. The president of the National Baptist Convention, told a story that has some pertinency here. "Does your mule kick?" a negro was asked. "Yes, he sure does," was the reply. "Did he ever kick you?" "No, but he has kicked where

I'se been." The Federal Council is amenable to criticism, but this should be related to what it has done or what it is, rather than to what it has not done or to what it never will do.

All the business sessions were held in the auditorium of the Central Methodist Episcopal Church, while in an adjoining room an exhibit of charts, models, books and pamphlets gave some evidence of the wide range of the Council's interests. Still more were these set forth in the reports of the various commissions and of the secretaries who are generally not only efficient experts in their own departments but as well inspiring platform speakers. One of our own brethren, Rev. John M. Moore of Brooklyn, N. Y., chairman of the administrative committee, gave an illuminating "Review of Developments in the Cooperative Movement during 1923," organizing his address along the line of the parable of the good Samaritan. The afternoon session on Wednesday was devoted first to evangelism, and Dr. C. L. Goodell and Dr. H. F. Stilwell, among others, showed how cooperative methods could be used successfully in this field. Community cooperation and the broader social mission of the church were presented in several very suggestive addresses, of which the most significant was perhaps that of Mr. O. H. Blackman, associate editor of *Collier's*, who presented the responsibility of the churches in the development of public opinion.

Thursday morning was devoted to the consideration of "The Future Program and Policies of the Federal Council." One can only wish that every friend and foe of the Federal Council and every indifferent person might have heard the calm, clear, incisive message of its president, Dr. Robert E. Speer, with its emphasis upon service, not lordship, as the function of the council.

It is hoped that the utterances of the executive committee in the name of the Federal Council on such matters as race relationships, international justice and good-will, the attitude of Christian people toward the international court of justice, and many other matters vital to morality and religion will command the attention of the religious press and the pastors and churches throughout the land.

Significant public meetings were held in the evenings. The address by United States Senator Ferris of Michigan upon the restoration of the American home; that of Dr. Daniel A. Poling upon law enforcement; and the addresses at the closing session by Bishop McDowell and Doctor Speer upon the need of Christ in the world today gave an impetus to the results of the meeting as a whole which must have a beneficent result upon the interests of the kingdom of God.

# Jobs for Baptist Laymen

By R. O. Jasperson

THERE are unmistakable indications that Baptist laymen are awakening to their privileges and responsibilities as Christian men. The awakening is not enough. It must be followed by action, else the awakened men will go back to sleep.

What is there for laymen to do? This question is asked from all quarters of the Northern Baptist area. "What can we do?"

Every Baptist church should have an organization exclusively of men. Without organization, work by laymen is sure to be less efficient. This organization may be in the form of a brotherhood, a Bible class, a men's club, or a general community club. Without some form of organization it is impossible to create a layman consciousness. Esprit is lacking. By all means organize a men's group in every Baptist church.

Many churches are already well organized. There are fully 1,000 Baptist brotherhoods, besides numerous Bible classes, etc., which are not organized under the brotherhood plan. Many of these organizations are asking, "Now what?"

### Some Things Men Can Do

The tasks are so many and the workers so few that when the question is asked, "Now what?" one is at a loss to know where to begin. The question may be answered, perhaps, by asking other questions:

Are all the men who are members of your church regular attendants upon its services?

Are you satisfied with the effort being made to invite non-churchgoers within a half mile of your church to attend its services and enjoy its fellowship?

Are your young men slipping away from you? Do your men feel a personal responsibility for the young men?

Does your pastor get a "living wage"?

If he should die would you have to support his widow and children?

Does your men's group send laymen to state conventions to bring back some of the inspiration there to be had?

Do your men know what Baptists are doing as missionaries?

Does your men's group ever discuss the reasons for a Northern Baptist Convention?

Do your men have any means of cooperating with the forces of law and order in your community?

Is there a lack of cordiality and warm Christian brotherhood among the men of your church?

Does your men's group hold fellowship with other groups of Baptist men in your community, or with other Christian groups?

Does your men's group seek opportunities to minister to the sick, the needy, the distressed?

Does your men's group talk about these things, name committees and then take no further action?

### Leaders Needed; Not Work

All these things are so obviously the concern of Baptist laymen that it is almost absurd to list them. The need is not to find things to do, but men to do them. Leaders are needed. Men who not only feel a sense of duty, but a real wish to do the tasks set before them.

Realizing the desirability of acquainting not only men, but all members of the congregation with those undertakings which we as Baptists have set our hand to, there is one task which can be undertaken in every church in the area.

A five-minute period each Sunday morning may profitably be devoted to the presentation of facts which every Baptist should know, facts relating to our aims and what we have achieved.

If made by some lay member of the congregation, this presentation would not add to the cares of the pastor. It would certainly enlist the interest of the speaker. It would provide an added activity for laymen. Subjects which may be treated in these five-minute talks with profit are almost unlimited. For example: "Why Evangelization of China Is Impossible Without Schools," "Results Measured by Baptisms in Foreign Lands," "How Baptists Aid Thirteen Army and Navy Baptist Chaplains," "Why Baptists Support Fifty-two Colporter Missionaries in the Homeland," "Relation of the State to the Northern Baptist Convention," "Progress of Baptist Evangelization of American Indians," "Importance of Hospital and Dispensary in Christian Missions."

Such a program must naturally have the full support of the pastor, because the pastor is the natural leader of the activities of the church and its activities. Churches that may desire to inaugurate a series of five-minute talks will be provided with the necessary material by communicating with the National Council of Northern Baptist Laymen, 17 East Forty-second St., New York City.

## Safety First

By Z. Irene Dahvice

A RECKLESS man in a zoological garden seized a venomous serpent by the nape of the neck and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its body about his arm and then slowly he was obliged to drop his hold on its neck. Quickly then it turned and bit him, and soon the man was dead.

He thought he was strong enough to play with the serpent, and then thrust it from him when wearied of his play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later that the temptation has mastered them.

"Watch and pray that ye enter not into temptation," said Jesus Christ.

# The Sublime Optimism of Jesus

*More than all men of any time, Jesus believed in humanity*

BY A. R. E. WYANT

ONE of the most marked elements of power in the character of Jesus was his sublime optimism. He detected in every man the best that was in him, and by sympathetic helpfulness and hopefulness encouraged that man to realize what he had never expected to attain. He possessed a marvelous tenderness of feeling and perfection of sympathy that was the more marvelous because it was so often manifested toward those who were not deemed worthy of sympathy. The professedly religious teachers of his day could not understand this unique element of his character. Jesus sympathized with and hoped for those whom scribes and Pharisees had given up in despair and disdain. In every man Jesus seemed to detect possibilities of untold goodness. More than any other man of his day, and more than all men of any time, he believed in humanity. Jesus held a high doctrine concerning the dignity and worth of human nature in its ideal, if not in its actual condition.

There are some men who seem to take a religious delight in belittling man. Perhaps they are actuated by the spirit of the Catholics of the Middle Ages, who portrayed their saints as once the biggest sinners, so that they might the more magnify them as miracles of grace. But there is nothing gained by pulling man down to the level of the beast. According to the teaching of the scribes and Pharisees, the ignorant and degraded, *Am Haarez*, was a person with whom no dealings should be had. He was worthy of no more sympathy than a brute, and was excluded from sharing in the resurrection. But when Jesus makes the comparison, he exclaims with unparalleled emphasis: "How much is a man of more value than a sheep!" A man is a man, not a mere human animal.

### Worms and "Wormesses"

There are some men who have so much race-humility that they seem to take a sinful pride in it. Sam Jones tells how this humility manifested itself in the correspondence of an old couple. When she wrote to him she addressed him, "My dear old worm of the dust." And when he replied, he would write, "My dear old wormess of the dust." But if man is better than a sheep, he is also better than a worm.

Christ's attitude toward the poor showed that he valued man as man. He recognized the worth of the individual when stripped of everything that externally ornaments and beautifies. It has been well said that on this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinctions of wealth or birth or station. A mere man is a social nobody. Jesus valued man not because of what he possessed, but because of what he was or might become. He declared that "a man's life consisteth not in the abundance of the things which he possesseth"; and asks, "What is a man profited if he shall gain the whole world and lose his own life?" We persist in saying that a man is "worth so many dollars," but Jesus did not consider the outward distinctions of wealth and birth and power as worth anything in comparison with the preservation of the higher life of a man. Jesus never talked to the poor in a condescending and patronizing way. "To believe that a man with $300 a year is just as much worthy of respect as a man with $30,000 you must be seriously a Christian," said Canon Liddon.

It was for man as man that Jesus cared. He went to the homes of the rich and the poor alike. It is related that once when he was on his way to heal the daughter of a ruler of the synagogue, a poor woman, who had been sick twelve years, pressed through the crowd behind him that she might touch the hem of his garment and be healed; and the Saviour stopped and held a considerable conversation with her, while the ruler was almost beside himself with anxiety to have him hurry forward; but that poor woman was as important to Jesus as the ruler of the synagogue.

You remember that poor old blind beggar, Bartimeus, at the gate of Jericho. He hears that Jesus is passing by and shouts, "Jesus, thou son of David, have mercy on me!" And the people rebuked him. They told him to keep still. They thought he was a poor old blind beggar who was of no account. But when Jesus heard his cry, he stopped the procession and commanded the poor man to be brought, and his sight was restored and he followed Jesus, glorifying God.

In the parable of the good Samaritan, Jesus holds up the priest and Levite to reprobation, because they passed by on the other side and neglected a poor man in need. And poor Lazarus, friendless, weak and sore, is lifted to a place of heavenly honor.

### The "Friend of Sinners"

Christ's attitude toward the outcast shows his regard for the man stripped not only of possessions, but also of human friendship, respect, sympathy and confidence. With vibrant scorn in their voices his enemies called him "the friend of publicans and sinners." The little artificial distinctions of society were nothing to him. He went to dine with Matthew the publican, and was the guest of Zaccheus who was a social outcast. His defense for his sympathetic relations with the social reprobates of his day was that they received him with more than cold civility and most ardently accepted God's pardoning love. See his attitude toward the woman who was a sinner, who washed his feet with her tears and wiped them with her long, disheveled hair, while Simon the Pharisee looked on with cold dislike and icy disapproval. Jesus forgave much for she loved much.

You also remember the poor adulterous outcast whom the scribes and Pharisees once dragged into his presence. They had heaped their curses and maledictions upon her and she now stood trembling and terror-stricken before the Master. Shame and grief and despair possessed her. Her self-righteous accusers pointed at her with fingers of scorn and said: "Master, Moses commanded that such an offender be stoned: but what sayest thou?" Those miserable hypocrites knew the gentleness and sympathy of Jesus and they were tempting him to make void the law of Moses. "But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." Then they became more bitter in their denunciations, and cried out again: "Master, Moses commanded that she be stoned. What sayest thou?" Jesus straightened himself up and with his heart-searching eyes looked right into their hypocritical souls, and said: "He that is without sin among you, let him first cast a stone at her." "And again he stooped down and wrote on the ground." That single sentence struck them dumb. They stood self-convicted before the judgment seat of

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**WE SHALL hope to see the needs which we share more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.**

*—The Federal Council of the Churches of Christ in America.*

righteousness. Ashamed and conscience-stricken, they dropped the stones from their loosening clutches, and silently sneaked out one by one. When they were all gone the Saviour looked kindly and pitifully upon her and asked, "Hath no man condemned thee?" "And she said, "No man, Lord." And Jesus saw, in this poor, penitent outcast, another citizen of the kingdom, as he tenderly said, "Neither do I condemn them; go and sin no more."

The sublime optimism of Jesus is seen in his attitude toward the defective. To use the language of Walt Whitman, "Recall Christ, brother of rejected persons, brother of slaves, felons, idiots, and of insane diseased persons." Toward all men Jesus was a brother. He was sympathetically hopeful even for the devil-possessed lunatics who were driven out from the habitations of man. In that wild, demon-beggared man of Gadara, with manhood and mind and money and everything gone, he saw possibilities of a man sitting, clothed and in his right mind, who could go home and tell his friends what great things the Lord had done for him.

His attitude toward the degenerate and depraved also shows his sublime optimism. Did Jesus see any worth in men stripped not only of outward goods and reputation, but also of character? Yes, they are still humanity. Each bears something of the image of God that may be restored. Jesus was no mere sentimentalist, with flattering views of the actual state of man. He was not blind to the awful fact of human depravity and the havoc sin has wrought, but he still believed in the redeemableness of humanity. The optimism of Jesus enabled him to see some redeeming feature in those of whom the world despaired. And because he hoped, he sympathetically sought to help. "The worst person in all history," it has been boldly said, "is something to God, if he is nothing to the world." "If there be a devil in man," says Tennyson, "there is an angel, too." Jesus was able to see the possible angel in the actual devil. It has been truly said: "Sympathy and hope were expressed in the very terms which Jesus employed to describe the moral degeneracy of those whose good he sought." "They are lost sheep that may be brought back to the fold; they are lost coins possessing value if only they can be found; they are lost sons of God, with filial memories and filial feelings buried in their hearts, which will rise to the surface when want and woe have brought them to their senses."

The sublime optimism of Jesus is shown in his love for man as a worthful being. However little worthy a man may be, he is, nevertheless, a being of unmeasured worth. It is upon this view of the worth of man, as distinguished from his worthiness that the command to love all men is based. It matters not how degenerate and depraved a man may be, he is still worth saving. Let us not forget that the last man saved by Christ when he was on earth was the thief on the cross. The teaching of Jesus about the infinite worth of every human soul was a new thing in history, and marks the great difference between pagan and Christian civilization. Let us learn to set upon ourselves and others the value which Jesus puts upon all men. The shame and tragedy of life is that we hold the souls of others and ourselves so cheap. Only when we stand in the sacred shadow of the cross, can we realize Christ's estimate of the infinite worth of man.

# Goals and Touch-Downs

**FIRST BAPTIST CHURCH**
Delavan, Wisconsin
Robert Lincoln Kelley, Resident Pastor
Henry Topping, Foreign Pastor.
Yokohama, Japan
**Eighty-fifth Annual Meeting**
October 5, 1923
Year of the Church, the Eighty-sixth, 1839-1923
Year of the Pastorate, the Seventh, 1917-1923
Report of the Church Board of Promotion in Drafting a Church Program the Year of 1923-1924.

OUR MINISTRY
"The Whole Business of the Whole Church Is to Preach the Whole Gospel to the Whole World"
OUR MOTTO:
"That in All Things He Might Have the Preeminence," Col. 1:18

**The Promotion Board; Its Work and Function**

For now three successive years and as a direct outgrowth of a larger vision of local needs and the method of attacking the same gained when our church, with no little enthusiasm and no small response in the measure of its giving, faced the call and challenge of the New World Movement (our Baptist program of world wide missions for the five-year period ending in 1924), we have been confronted each year with a definite program of objectives for the several organizations of the church and the church as a whole. The program this year, presented herewith, while seemingly similar in its presentation, is prepared upon an entirely different basis than heretofore. Some have felt that ours might become a mistaken emphasis in program building, putting the stress upon the outer at the expense of the inner, the external at the sacrifice of the internal and, of necessity, fundamental basis. A program might be but a mechanical thing unrelated to an inner, growing spiritual experience and life and, if so, a something devoid of power. With this conviction we have gone back to our Fountain Head, making the emphasis that of prayer and the earnest seeking of the leadership of God, the One who alone can inspire programs, promote initiative and furnish power by which programs become more than a printed page. As then a program inspired, as we believe, by God himself and a program the expression of our wills touched and energized by his will, we, your committee, present the following:

**Space is gladly given to the following report and program of a local church of less than 400 members, because it may serve as a suggestion of what is being done in other churches and what may be done under the efficient leadership of pastors who have the vision, courage and unwearied industry to do it. The whole article is printed verbatim as we received it. We commend its careful reading to pastors and church workers and to all others who are interested in making the local church a more efficient force.**

**Recommendations of the Committee**

**I.—GENERAL GOALS**

1. A comprehensive program of missionary education.

2. The promotion of a men's organization in the church, comprehensive in form and program and further, if possible, an interchurch men's organization in the city.

3. A continued stress upon life enlistment for definite Christian service, i. e., the Christian ministry, home and foreign missionary service, the Y. M. C. A. and Y. W. C. A. secretaryship and social service ministries.

4. Active support of community and kingdom advance beyond merely denominational interests in aid of the following organizations, e. g., the Walworth County Y. M. C. A., Sunday-school Association, Ministerial Alliance and Rural Life Conference in the furtherance of the moral, religious and cultural ends for which they severally exist.

5. Loyalty to denominational goals as comprehended in the New World Movement; loyalty to denominational agencies by active cooperation with the Wisconsin Baptist State Convention and the Northern Baptist Convention and the national societies; loyalty to a more general use in our church homes of denominational periodicals, *Missions*, THE BAPTIST and the *Wisconsin Baptist*.

**II.—GOALS OF THE DEACONS**

1. A continued and primary emphasis upon the life of thanksgiving and prayer for the individual, the family and the church.

2. The addition to the membership of the church during the year of fifty new members by baptism, experience, restoration and letter.

3. A continued emphasis upon the twofold mission of the church: (1) that of evangelism and this pastoral, personal and passionate, in thus utilizing the forces and resources of the church in reaching those not committed to Jesus Christ; and (2) that of nurturing life already committed to him, developing the same through religious education and the placing of responsibility.

(*Continued on page* 1532)

# The Open Forum

### INVO-LUTING, EVO-LUTING AND BIBLE-LOOTING

I have read with much interest the able Thanksgiving address of R. S. MacArthur on "The Crowns of Christ" published in the issue of THE BAPTIST of Nov. 24. He rightly places upon Christ's brow the "crown of creation" with other crowns, amply supporting his statements with scripture, and exalting Christ as the Son of God and the Messiah. Had he stopped here, I would applaud, but he unnecessarily undertakes the solution of the method in which Christ performed the task through which he is entitled to wear the crown of creation.

"The world," said he "was once the thought of God, as the engine was once the thought of its inventor"; "It is now God's thought materialized, incarnated, translated." He depicts God as thinking out a world, and then evolving it through law. He defines law, in this connection, as the "name which we give to the manner in which we have observed some force to act." "Law is not a process, but a form." "Back of the form is force; there stands God."

In discussion he says:

1. "It has been well said that the laws of nature are the habits of God."

2. "God's Word and God's world are only different parts of God's wonderful book of revelation."

3. "Evolution is simply God's method of accomplishing determined results." "Evolution implies an involver; nothing can be evolved which was not first involved." "There may be an agnostic and even an atheistic evolution; but there may be an evolution which is truly theistic and even Christic." "This evolution honors God with knowledge and power to a remarkable degree." "Evolution does not eliminate God from the universe" it "only puts God farther back in the line of development."

These statements are made with loyalty to God. I approach them with some hesitation. No scriptures are quoted. He apparently brings them from his own mind and reasoning relative to the structure of the earth. Through the scriptures he places on Christ's brow the crown of creation, and through a process of reasoning, taken from what we know of the earth's structure, it seems, he substitutes for the crown of creation, a crown of evolution. I am not fearful of any result of "scientific knowledge," but I protest against and fear falsehood masquerading under that term. You smile at this, some of you will call me ignorant when the subject is evolution.

Are these statements of Doctor MacArthur in harmony with scripture or shall we adjust scripture accordingly?

Taking up the statements in order, let me suggest:

1. Nature habits of God. Does he ever break such habits? That all should die is the law of nature. How about Enoch and Elijah. Shall we cut out that scripture? When one is sick unto death, it is the law of nature that death will follow. Which of us will say that God does not some time intervene? Use your scissors again and cut out Naaman and the ten lepers.

2. God's Word and God's world. The reference to the nineteenth psalm is beautiful. Yet David says: "The law of the Lord is perfect." Jesus said, "Thy Word is truth." John says, "The Word was with God." Jesus wore the crown of creation also while here. Nature through seeding and time brings corn or wheat, we change the wheat to flour and with assistance of heat and nature we get bread. Did Jesus go through all these processes when he fed the five thousand? No, he created. But use your scissors again. How about the water made wine? Birth from a virgin? Oil that stayed, and meal that failed not? Now use them again.

3. Brother MacArthur intimates a doubt of proof of evolution, but says "for all practical purposes it has been established." There may be some dispute about just what is meant by the term "evolution." Taking it from those who early discussed it, I get it from Huxley: (wording my own) Given a particle of protoplasm, and the development from this (life cells) all the organic life including man, in this world. Agassiz would have different bits of protoplasm God-given from time to time from which different germs sprang through like development. The definitions heretofore given in the Forum by Ellen A. Copp and by George H. Felton respectively, are substantially that of Huxley, leaving out the proposition of "design."

This makes man akin to all other life. Lately men have attributed intelligence to the cell of which organic matter is composed. It got ambitious and developed man. It is this relation to other animal life that Mr. Bryan opposes. When I was a boy, I learned that the blood of man was different from that of a horse or a cow. A murderer could be detected by the blood, if he had the blood of a man on his clothing. The microscope revealed.

Paul tells us that God hath made of one blood all nations of men, and speaks of us as the offspring of God. Might he have said, God had made of one blood all nations of men and all other animal life? Will we use our scissors here? Luke says of Adam "which was the son of God." The Word makes Adam a direct creation of God. I think we shall have to use our scissors again and again.

There is no established scientific fact known which is contrary to God's word, except it be evolution. Rejecting evolution and accepting it only as an unbiblical theory, we have the Bible and science walking hand in hand. No scientific theory should be accepted when it conflicts with the Bible without undisputable proof. The crown of creation on his brow means more to me than a crown of evolutional development.

WALLACE M. PENCE.

San Miguel, Calif.

**Hear what the voices of the silence say,**
**All joys are yours if you put forth your claim,**
**Once let the spiritual laws be understood,**
**Material things must answer and obey.**
**—Ella Wheeler Wilcox.**

### "THE PASTOR AS A LEADER"

Your editorial in THE BAPTIST, issue of Dec. 15, entitled "The Pastor as a Leader" voices my conviction exactly. I have been first an evangelist, following that a pastor and at present am a social worker. By experience I can fully realize now that many of my failures were due to lack of what you call laboratory methods during those pastoral years.

The years spent as an evangelist and social worker have brought me in close association with hundreds of pastors, many of whom are highly educated but whose success in numerous instances is but meager, and I am bound to say largely because the methods adopted by them are impractical. They wonder why the church does not accept and follow their leadership without a question. Well, many of the brethren in the pews have battled their way up to a successful business through the hard knocks of experience and are able to see at a glance oftentimes whether or not a given program is workable.

The writer, while on a research trip a few years ago, visited a state prison in a certain city. Having some spare time, he walked a few blocks to a theological seminary and met several students and in the course of conversation remarked what an excellent opportunity was afforded them to study men who were lost to themselves and society. He learned they had never been inside those gray walls; that their professors had said that the curriculum was full and if they wanted to get laboratory experience it would be necessary to take it during vacation time. There you have it in perfect keeping with your editorial.

G. B. NEWCOMB



# Young People's Work



## Topic for January 13

By James M. Lively

**IN HIS STEPS**
**1. How and Why Jesus Prayed. John 17:1-26**

1. *The necessity of prayer.* Prayer is as vital to the Christian life as breath is to the physical life. It is recorded that the disciples asked Jesus to teach them how to pray—not to preach. The one great need of the modern church is to learn how to pray—then all other problems would vanish like dew before the morning sun. Roger Babson says, "Prayer is the greatest undeveloped power in the world." Prayer was central in the life of Jesus.

2. *The occasion of this prayer.* It was the Master's last night with his followers. One disciple had gone out into the darkness to betray him. The others were in deep sorrow. Death awaited with the coming of the dawn. He had taught them the hard lesson of humility; had revealed his betrayal; had announced his suffering and death; had warned Peter of his weakness; had promised the Spirit which should guide them into all truth; had told them of the future life, the Father's house of many mansions, and finally he lifted up his eyes and uttered this prayer which is known as the high priestly prayer.

3. *The characteristics of this prayer.* In this chapter we stand in the holy of holies of recorded prayers. A German studied upon it forty years, but never dared to write on it, and toward the end of his life had it solemnly read to him three times. Some little children in an American city whose leader failed to come to their little prayer meeting, turned over the New Testament for a long time, and at last selected this prayer as a passage to read. Afterwards being asked why they chose that one. they said that it seemed to bring the heavenly Father and the Saviour down into the room. On one occasion during my boyhood days, my father felt that he was dying and asked me to read this chapter. My voice soon broke, but I was greatly impressed that this was the last chapter he wanted to hear read.

We note, "the sublime comprehensiveness of the prayer; its suggesting swell of thought; the awful depth of its self-consciousness; the limpid simplicity of its style; the movement from himself to his disciples, to the entire church, to the outlying world; the ground on which he bases every prayer; the imperial dignity of the Pleader; the total absence of any sense of personal weakness of sinfulness. We are given a look into the very heart of the God-Man. Christ himself is the greatest of his miracles."

There are many phases under which we might study this prayer and be greatly benefitted. But in this study let us note the *movement* of the prayer.

1. *Jesus prays for himself—Verses* 1-5. If Jesus felt the need of praying for himself. how much more should all his followers. The beginning of the prayer life is to pray for one's self. It is the way into the kingdom of God. Samuel H. Hadley tells of staggering into Jerry McAuley's mission and saying, "I can't pray; somebody pray for me." Jerry said, "All our prayers won't help you unless you pray." So at last Hadley cried, "Jesus help me," and was gloriously converted. If one will grow strong and effective in kingdom work he must daily plead his own case before God.

2. *Our Lord prays for his disciples—Verses* 6-19. A prayer that is concerned with self alone is not a Christian prayer. It is our greatest duty and highest privilege to pray for our dear ones. It is Christlike. A great teacher of boys lay dying. He said. "Take me up and put me on my knees, and let me die as I have lived—praying for my boys." How much time do we spend in prayer for the dear ones in our homes, our companions in school and in the church? To walk in his steps we must pray for those closest to us.

3. *Christ prays for all believers—Verses* 20-26. A Christian prayer cannot be provincial. It has an outreach that is world-wide. Jesus was interested in all humanity. This prayer reaches out to the last man of the race. When I am weak and discouraged it strengthens and cheers me to remember that Jesus has prayed for me just the same as he prayed for Peter and the other disciples. It is our privilege and duty to pray for mankind in all the dark and needy corners of the world.

## SOMETHING DONE OR DOING

The Pittsburgh B. Y. P. U. Association executive board maintains a committee whose function is to conduct an active research into any particularly puzzling phase of B. Y. P. U. work. This committee is now working on several problems and seeks to cooperate with any society that desires to have a research committee of its own to work out some of the difficulties. The research idea is not new, but is strange to religious affairs until recently. They are counting on great forward strides as the result of careful, prayerful and intelligent investigation and study.

* * *

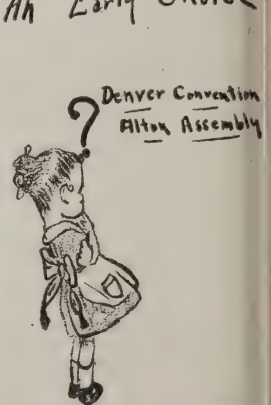
Three socials in thirty days! That ought to produce results. And so it did with Trinity B. Y. P. U., Cleveland. A "corn roast" on Sept. 29. a "nutty social" on Oct. 11 and a Hallowe'en party on Oct. 29. each of which was well planned in advance. enabled this society to get a running start with its devotional meeting at the beginning of the year. This society does not believe socials are everything but it realizes that the period of youth is the zenith of social activity and that if young people can have a live social time in the church they can also have a good devotional time in the same place. Try developing more social-ability with your young people.

* * *

The hen is an advertiser, the duck isn't. The hen lays an egg and "tells the world," the duck slips away without making a sound. The result—hen's eggs are preferred the world around.

Mr. (Miss or Mrs.) Local President, if you want delegates to the Denver B. Y. P. U. of A. Convention or to your state summer assembly, you must keep telling your society about it. Better begin to make use of the bulletin board.

Below is an example of what one society is doing. One of its members has a "knack" for copying cartoon characters such as "Andy Gump," "Bringing Up Father," "Mutt and Jeff," etc., and appending a short spicy phrase about the convention or assembly or both.




Here's another suggestion. Appropriate a part of your church bulletin board and label it with "watch this space for Denver convention scenes." Each week post a new picture taken from special literature of an attractive nature which can be secured from almost any of the western railroads or from the Denver Tourist and Publicity Bureau, 505 Seventeenth St., Denver. or 610 Hartford Bldg.. Chicago.

Next week we will reproduce here a photograph of a novel desk calendar which each local president will soon receive.



# Religious Education



## Lesson for January 13

**THE LONG SOJOURN IN EGYPT**

**Lesson Text: Genesis 37:1-50:26**

**Golden Text: Psa. 121:7**

We pass rapidly from the chosen leader and the chosen land to the story of his famous great-grandson, Joseph. As Abraham was destined to play an important part in the land of Canaan so Joseph was providentially led to play an important part in the land of Egypt. The long sojourn in Egypt covering a period of several generations had a place in the divine plan. It was the school of the Israelites in which they were trained for the organized work which God planned them to do.

### The School

The school into which the Israelites were led was located in a salubrious and fertile valley watered by the unfailing Nile. Here a great civilization had grown up. After thousands of years the discoveries being made in that ancient land are the talk of the whole world. The wealth of King Tutankhamen's tomb recently opened reveals the culture of the Egyptians of Joseph's day. The architecture and sculpture of Egypt are second only to the architecture and sculpture of Greece. Learning was far in advance of any other country of that period. The Pharaohs of Egypt at this time were friendly to shepherds because they had come from shepherds. It was therefore the providential hour for Jacob and his sons to be transferred from Canaan to Egypt. Questions may arise as to the justice of the methods by which this transfer was brought about,—questions which can only be answered by the oft-repeated quotation: "He makes the wrath of man to praise him." There is no finer story in all the Bible illustrating the providential leadings of God, no better demonstration of the truth that all things work together for good to them that love God, than the story of Joseph. Goshen became the university in which God trained his chosen people for the part they were to play in conserving his revelation and realizing his purpose of redemption for mankind. Only reverent students of history can fully appreciate the contribution made by ancient Egypt to the development of the Hebrews. The greatest organizer, leader and prophet of Israel came out of Egyptian culture. Moses was truly the great emancipator and organizer of his people. But more of this next week. It is enough to say here that while the Hebrews made some contribution to Egypt in their long sojourn in Goshen, the Egyptians made a much richer contribution to the Hebrews. One has only to read carefully through the Bible and note the points of contact Palestine made with its neighbors on the south, north, east and west to see that all the great nations of antiquity helped to educate the Hebrews. This same providence is at work today, and in our mission fields we are slowly learning that Chinese and Indians may have almost as much to give to us in their way as we have to give to them in our way. While we evangelize them, they help to educate us. We all need to go to school to the other fellow or the mother nation before we are qualified to be the custodians of God's revelation and redemption.

### The Schooling

The schooling was carried on as all good schooling has ever been carried on—by segregation. The Hebrews were given the land of Goshen. The teacher will locate it on the map and tell the pupils something about it. It was a fertile country lying north of Cairo and adapted to farming and grazing. Pharaoh told Joseph that his family could have any part of the land of Egypt they might choose, but of course that has to be taken with allowance for oriental gesture and blarney. In characteristic sagacity Goshen was chosen and there the Hebrews carried on their business, built their homes, raised their cattle, and conducted their worship in their own way in the atmosphere of Egyptian civilization. Segregation enabled them to remain distinct and to develop their institutions in harmony with the faith and ideals of Abraham, while their contact with Egypt kept them somewhat cosmopolitan. This has always been God's way of educating his people. Jesus prayed that his followers might not be taken out of the world, but they might be kept from the evil of the world. History is marred again and again by records of vain attempts to violate God's order. Segregation has often been interpreted in terms of complete separation from the world, and the monastic orders are an outstanding example of the folly of this method. Latent in many of our churches is still the same idea, and one can hardly complain of it when the trend of church young people to mix with the world and lose themselves in the mixture is so strong. And yet segregation with contact, sanctification with common sense, in the world but not of the world, is God's unchanging plan for the development of his people. The highest example of this method is seen in the incarnation. "The Word became flesh and dwelt among us." The Son of God became the Son of man in order that he might touch human life at every point of its experience; and yet he was without sin. He was segregated, immune, so far as sin was concerned; but so far as sinners were concerned he ate and drank with them, befriended them, talked in their colloquial phrases, and was one of them in his sympathies. It seems like a long distance from the sojourn in Egypt to the incarnation of God in Christ, but all distance is annihilated when the eternal principle by which God works in the development of his people is considered.

## Fresh from the Field

(*Continued from page* 1508)

**Dr. A. A. Holtz, secretary of the college Y. M. C. A. at Manhattan, Kan.,** has been secured by the Manhattan Church as stated supply until a successor to Rev. R. A. MacMullen is secured. Mr. MacMullen takes up the work at Janesville, Wis.

**Rev. H. R. McKee found the church** at Keokuk, Iowa, ready to respond to his leadership. New members are being received, the budget was oversubscribed, the church finds it no longer necessary to spend the energy of its members on bazaars and suppers. All in all the outlook is most promising. Pastor McKee was for some years a pastor in Duluth, Minn.

**The extraordinary increase in church** membership during the last two years has been due in a large measure to the work of laymen, according to Dr. Charles L. Goodell, chairman of the committee of evangelism, at the annual meeting of the Federal Council of Churches. "Throughout the country," he stated, "laymen have been trained by their pastors to work two by two in personal evangelism." Dr. Goodell declared that the growth of the men's Bible classes is unprecedented. He pointed out that whereas the churches in the South make their greatest gains in the summer, the churches in the North show the least increase during the hot weather months. He urged that steps be taken to remedy this.

**Slavery today exists in one independent** and nominally Christian country, Abyssinia—a fact that recently caused the league of nations to table Abyssinia's application for membership. "Slavery is only one phase of the garish, medieval life of this topsy-turvy nation of 11,000,000 black-skinned people who are as unusual as those in 'Alice's own Wonderland,'" says a bulletin from the Washington, D. C., headquarters of the National Geographic Society. "In Abyssinia customs identical with those of the prehistoric lake-dwellers, a Christian faith established before the German and British barbarians were converted by missionaries, and feudal government exist side by side, though not always in peace, while a European traveler reports that upon entering the thatched-roof palace

(*Continued on page* 1536)



# The Chimney Corner



## Kim's Sins Fly Over the Chip Tops

**(A New Year's Story for the Young Reserves, and for you, too!)**

By Margaret T. Applegarth

SOMETHING would certainly have to be done. For here was another New Year coming, and poor Kim so loaded down with last year's sins that nobody in all Korea wanted to have anything to do with him. Not even Kosiki who—being only a girl—really shouldn't have been quite so pious and particular! But then Kim was astonishingly and discouragingly sinful, more so than anybody else in town; which is what comes of being uncomfortably poor and also of having forgotten to put a sieve beside his shoes on New Year's Eve, as every one else remembered to do.

A sad forgetting that was; for, of course, when old man Angwangi came fluttering down from the upper air for his annual visit on New Year's Eve, there at the door stood Kim's shoes with never a sieve in sight to distract his attention. So naturally this cruel Korean Santa Claus tried on the shoes in high glee and left the most unpleasant gift inside—*smallpox*. Indeed he did! Kosiki knows it, and Kim knows it, and all the neighbors know it. For didn't Kim's father die of that smallpox soon afterwards? And Kim's mother, too? And isn't Kosiki's small yellow face pitted with pockmarks, like the little valleys on an orange skin? Oh, they tell you in Korea that if never pays to forget to put a sieve beside your shoes on that one night, for Angwangi is not a jovial soul like our St. Nick but a villainous old fiend who spends three hundred and sixty-five wicked days collecting pestilences in the upper air, so that on New Year's Eve he can swoop down and deposit them in empty shoes. But they will also whisper in your ear that an ordinary sieve works wonders in protection. Indeed it does! For it seems that Angwangi has a perfect mania for counting the meshes of a sieve—he counts and he counts and he counts, all night long, never once remembering about the nasty gifts he meant to give. With sieves at every other door in town, no wonder Angwangi did his very worst for Kim!

So it had been a dreadful year. For not only had there been this cruel smallpox, but there were also Kim's *sins*. Simply dozens of them! Now of course you have sins of your own; we all have, and I dare say we don't let them trouble us nearly as much as we should. We tuck the memory of them into the darkest corner of our brains and hope that God will help us to outgrow them very soon. But Kim's weren't the kind of sins you could tuck anywhere. Hadn't he gone all over town collecting them? Which is what comes of being poor when you live in Korea.

Kim was poorer than any one you know; so poor that he never by any chance had more than one meal a day—rice on the best days, the queerest roots and berries boiled up for dinner on the other days. Kosiki often used to cry from sheer hunger. And Kim would tighten up his belt right where he felt emptiest. But this was no way to live, as you can see for yourself; so Kim decided that he would really have to turn beggar, just as hundreds of older men all over Korea did on every New Year's Eve. Therefore, you are to picture him trudging down spooky lanes and knocking at people's doors to say politely: "Peace to this house! H-have you a cheyong, perhaps?"

And they *did* have a cheyong, oh, yes, indeed! Gladly they handed it out to poor Kim, who went home at midnight shuddering and dragging seven of them in his arms and over his shoulders. In case you are wondering why he should shudder at such a very profitable haul, I shall have to explain that a *cheyong* is a straw image which the Koreans make at New Year's time. Deep inside the straw body they hide a statement of their old sins and shortcomings, also a few pieces of money; and they firmly believe that when a beggar takes away the cheyong he becomes possessed of all these sins—their scapegoat, who sells his own peace of soul for money!

So now you see where Kim got such an astonishing supply of sins. There were the sins of old Widow Weephard and the sins of Butcher Bigbone, the sins of Weaver Whitegoods and the sins of Merchant Makemoney, the sins of Barber Baldpate and the sins of Schoolmaster Simpleton, not to mention the truly horrifying sins of old Robber Redfist. Oh, it was simply stupendous for any one boy of twelve to be so overloaded! Decidedly something would have to be done.

But two months passed. Then four. Then eight. Things went from bad to worse. Kim looked as withered and weazened as two sticks. Over and over Kosiki said she hardly felt comfortable living alone in the same house with him. Although, to be frank, it would have been impossible to be comfortable in that damp mud house, sins or no sins! The Korean word for house is "chip"; and if you know what a warm cozy feeling it is to sing, "Home, Sweet Home," then just try singing, "Chip, Sweet Chip," and see what a bleak, shivery sensation it gives you. Although *saying* chip is not nearly as bleak as *inhabiting* chip! So what with sickness and sorrow and sins, slim Kim spent a most unhappy winter, spring and summer.

In the fall he took all seven slips of paper which he had found inside the seven cheyongs to a certain scholar in town, thinking it might be well if he knew the worst about himself.

"Kindly condescend to read aloud the list of my shortcomings," Kim begged politely, for he himself couldn't tell an A from a B.

So the Scholar propped his big horn spectacles on the end of his nose and started in with the sins of old Widow Weephard: sharp tongue, impatient, neglect of the family idols, stinginess, greediness, a fondness for quarreling and for boxing the ears of small children.

"Pretty bad!" suggested the Scholar, wagging his head.

"Pretty bad!" agreed Kim, wagging his head.

Next came the list of Butcher Bigbones's failings.

"Very bad!" sighed the Scholar, clucking his tongue.

"Oh, very bad!" agreed Kim, meekly clucking *his* tongue.

So that by the time they had waded through the five other lists, including the really horrifying sins of old Robber Redfist, Kim felt as blue as indigo. The Scholar also felt blue.

"I think it would be desirable for you to withdraw your presence from my humble chip," he said, and actually bustled poor Kim toward the door, "for who knows what evil influence you may sprinkle into the air."

So Kim left the Scholar's chip, put on his shoes, and returned to his own chip where Kosiki was stewing the most abominable soup from vegetable peelings and roots. Kim swallowed a little of it, then told Kosiki she was the frightfullest cook—at this rate, how could she ever hope to get a husband?

"Tut!" she grunted bitterly, while three tears dripped forlornly down her sooty cheeks (the fire had been smudgy and low in its mind!). "I'm sure you'll never get a *wife*, a boy with all your sins and your wicked tongue. Bah! Something will have to be done about you."

"Yes," agreed Kim, "something will certainly have to be done."

So, with only the gloomy songs to cheer him he visited the mu-tang, the witch who lived at the edge of town. There she sat among her drums and cymbals, as wicked a creature as you ever saw. But she said it really wasn't so hard to lose sins—had he tried sinking them in a well on a moonlight night, with a grain of rice for each sin? Why no, that had never occured to him.

"Oh, it's a neat enough scheme," she hissed, "especially for a mere boy like

you. How many sins have you anyhow, you beardless youth?"

Kim obligingly began ticking them off on his fingers, but no sooner had he used up all ten of them and had begun going the rounds again than the mutang spluttered: "Poof! Poof! Prodigious! Preposterous! Ridiculous! Begone from my presence, you sinful scallawag—begone, I say, Poof! You'll cast an evil influence even over me. Begone!" And she thumped her drums and clanged her cymbals to rid the lower air of any left-over sins poor Kim might trail behind him.

It was discouraging! But one week before New Year's Kosiki made *the* suggestion. Rather timidly, of course, since girls are only considered to be *things* in Korea! Even her name showed this contempt—Kosiki: "What-You-May-Call-Her!" But Kim was soon to learn what you and I know already, that girls are really exactly as bright as....or would it be more polite not to say it, since we all agree?

Anyhow, Kosiki said: "Kim, you might put your sins on a kite on New Year's Eve."

Kim stared at her enchanted. Then he actually got up and skipped the first skip that had been skipped in that chip for the entire year.

"I will!" he cried. "I will! Why, a kite's the very thing!"

He was much too poor to buy one, so he got a twig here and a bit of kindling wood there, and concocted the queerest kite you ever saw. For the paper sides were made of the seven lists of other people's sins that now belonged to Kim. Then, in order that there might be no possible misunderstanding among the demons of the upper air, he bribed another scholar to print on the eighth side of the kite: "These are the sins of me, Kim, thirteen years old, who lives in the end chip on the Street-of-the-Nine-Green-Ducklings."

It seemed as if night would never come. By sunset time, all up and down this Street-of-the-Nine-Green-Ducklings, little fires were built, one in front of each house. Kosiki had a fire in front of her chip, too, and just like every one else, she and Kim began burning the old combings of their hair and the old clippings of their nails, which they always carefully saved from day to day to be burned at sundown on New Year's Eve, —for people say, in Korea, that if such clippings and combings aren't burned, what is to hinder their falling into the hands of an enemy who could cast the stiffest kind of a spell on you by using these old left-overs of yourself? Neither Kim nor Kosiki was going to invite new kinds of destruction; so they had their little bonfire. And you may also be sure that the sieveiest of sieves guarded their shoes on the doormat all night long, so that Angwangi could count meshes till morning.

At midnight Kim tiptoed out into the courtyard, and if you had been there you would have heard a crackle or two as his kite went soaring up into the air. Up and up and up it went until the string was wrenched clean out of Kim's hands.

"They're gone!" he muttered. "All gone!" And his heart gave a huge thump as he saw those wretched sins go sailing over the chip tops. Himself, he felt as light as air.

"I haven't a sin left!" he boasted. But no sooner had he tasted the bitter soup next morning than he boxed Kosiki's ears, and said it was the worst soup yet. You can hardly blame her for wailing: "Oh Kim! Kim! you haven't lost all of the Widow Weephard's sins, for boxing ears was one of her specials! And you've still got it."

"I haven't!" he shouted.

"You have, too."

"I haven't!" and I greatly regret to say that he did another most unpleasant thing to his sister, who wept and wailed more loudly yet, and said between sobs: "A-and y-you h-haven't l-lost all of R-Robber Redfist's s-sins, either, y-you d-dreadful b-boy!"

"I have!" shouted Kim.

"You haven't! " shouted Kosiki, and the grandest rumpus would have followed except for the fact that a visitor walked in. A most unwelcome person, for under his arm he carried—Kim's kite.

"Go away! go away!" gasped poor Kim. "I've lost these sins *once*. Take them away!"

"See here," said the visitor cheerfully, "I bring you good news. For *this* is no way to lose sins! About midnight I heard them come clattering down against my windowpane, and since there was an address on the kite, I hurried right over this morning to tell you there's a God who forgives sins."

"Do tell!" gasped Kosiki.

"Do tell!" echoed Kim. "Actually a *god* who does that? Whatever can be his name? And where is his shrine? I'd do anything....go anywhere...."

"Men call him the 'Friend of Sinners,' and you needn't go on any pilgrimage, my boy, for he's right here inside this chip with you——"

Kosiki looked. And Kim looked. But there was no idol to be seen anywhere. So the strange gentleman sat down and began inquiring in the most always-have-known-each-other-fashion about Kim's sins: Weren't there a good many of them?

There were, Kim acknowledged, and talked for half an hour. Then Kim handled the stranger's Bible with grateful fingers. Marvelous! And Kosiki handled it—lovingly. Oh, too good to be true! To think of there being a Book Specially for Sinners, and a God who sent men all the long way from Mi-guk (America) to Korea to win sinners. Even sinners as far gone as Kim!

"Would you condescend to read once more those dearly-precious words that speak straight to my heart?" asked Kim.

So the missionary "condescended." And I think you will be glad to know that every single promise in that Bible verse has come true in Kim's life, because he accepted the sinner's God—

*"Who forgiveth all thine iniquities";* (Not another sin did Kim ever float over the chip tops!).

*"Who healeth all thy diseases";* (Ah yes, in our mission hospital, you know).

*"Who redeemeth thy life from destruction";* (No more dread of Angwangi, no more sieves or fires at sundown on New Year's Eve!).

*"Who crowneth thee with loving kindness and tender mercies";* (For didn't Kim go to our mission boarding school?).

*"Who satisfieth thy mouth with good things";* (And didn't they nourish his starved little body?).

*"So that thy youth is renewed like the eagle's."*

And this boy is just one of ten thousand poor sinners all over Korea who want what Kim wanted—a Safe and a Happy New Year!

## A Happy New Year to Everybody

Dear Young Reserves,

I am just as sorry as you are that our Young Reserve columns have had to be missing twice lately! In order to entirely make up for it I am giving you a nice surprise this week, because *both* pages belong to you today, and if you don't love Kim and Kosiki then I certainly won't know what to think of you. But don't you call it a shame for any country to have such curious New Year's customs? It is really exactly as curious in China, however, as this account will prove:

### Save Your Front Door!

For if you were a Chinese boy or girl you would be greatly worried about your front door at New Year's time. Why? Mostly because you would be so afraid that your family might have forgotten to pay all their debts! For it is the custom in China to have every single debt paid by New Year's Eve; and in case any are not paid, the person to whom the money is owed has a perfect right to come and carry off your front door. A worse calamity could not happen! Epecially at New Year's time Why? Oh, because the Chinese believe that the lower air is full of evil spirits, every single one of which would simply love to poke its wicked nose inside your front door and pester you all day and all night long during the year. Evil spirits are especially anxious to get indoors at New Year's time when they have been driven away from other people's homes, and if your front door were gone—dear me! dear me! they could flock in by the dozens upon dozens.

Even solemn old Chinese grandfathers believe this, and keep a paper door-god pasted on the front door as a protection. Every New Year's Day the old paper god is burned so that he can return to the spirits of the upper air; a new paper god is then pasted in place while a terrific firing-off of fire crackers occurs, like ten Fourths of July rolled into one; for evil spirits detest noise and scamper madly away to some quieter neighborhood.

I think you understand now one reason why we send our Baptist missionaries to China—because we really mean what we say in our greeting: A Happy New Year to *Everybody* (including the Chinese!)



# Our Own Folks



## Hoosier Who's Who

By U. M. McGuire

One must whirl like a dervish to keep an eye on all the pastoral changes, but a few of the more recent ones in the mind's eye at the moment may be noted. In a neat and quiet little game of pussy-in-the-corner, D. Heitmyer started the play by sliding from Linton to Crawfordsville. Then O. A. Cook, president of the Indiana Baptist Convention, slipped from Bedford into the vacant corner at Linton; whereupon T. J. Owens, by a long leap from Granite City, Ill., beat all players into the Bedford nook. At the First Church, Logansport, W. H. Steinkraus, lately come from Detroit, has got a good grip upon both the organization and the hearts of his people. S. I. Long, who has spent most of his time in recent years as a Chautauqua lecturer, is now located at Richmond with high enthusiasm. He promises 200 additions to his church this year; and since he knows how such things are done, he will probably fulfill his promise..

During the civil war, Gen. John Morgan, at the head of a corps of gallant Kentuckians, invaded Southern Indiana. He was rounded up and captured, but he left the Hoosiers on his route saying, "Well, John Morgan's a gentleman, anyhow." The South has never forgiven Indiana for spoiling that raid. To even things up, it planted the Southern Baptist Theological Seminary plump on our southern border, and ever since it has subjected the southern counties of Indiana to a perpetual invasion by an army of young preachers drawn from all the South. Every one of them is a gentleman and Baptist to the core, and we capture them and sentence them to hard labor for the Northern Baptist Convention. Let them come, bless 'em.

### State Board Meets

Monday and Tuesday, Dec. 10-11, the state board of promotion held one of the most important and thorough-going meetings in its history. The agenda covered nearly every topic and interest with which the Baptists of Indiana have any concern. The tangled times through which we have been passing for some years have brought many difficult and perplexing situations and some keen criticism. The purpose of this meeting was to go thoroughly over all the business of the denomination so far as it affects Baptist work in Indiana, and to take the cover off everything. This was done unflinchingly and patiently. No evidence of either bad faith or bad handling of the business was discovered. No factional gaps opened up. The close of the meeting left us with a record of things achieved, with a unity of spirit and with prospect of future growth that gave ground for profound thankfulness.

Every department of our work made an encouraging report. To begin with the districts, Superintendents G. C. Mitchell and Charles G. Morse gave racy and hopeful reports of the work in the southeast and southwest districts respectively. Executive Secretary F. A. Hayward, reporting for the Indianapolis area, showed that the federated organization of the churches of the area is developing a real denominational strategy and is getting ready to meet the responsibilities of that metropolitan community of (soon to be) half a million people. Director of Promotion S. G. Huntington reported a series of financial campaigns with the churches in which nearly $400,000 has been raised within the year. Educational Director O. R. McKay is pushing the movement for better and bigger Baptist Sunday schools, and in co-operation with Chairman U. S. Clutton, of the department of religious education, is building up a notable summer assembly. Miss Myrtle Huckleberry, director of children's work, has won such distinction as an expert that other states are calling for her services. Mrs. Ella M. Randolph has built up the department of literature to the point where it has become a miniature supply house for the Baptists of Indiana, with the prospect of becoming in fact such an institution full-grown. Chairmen Roy B. Deer, C. S. Dearborn and U. M. McGuire—of the departments respectively of evangelism, men's work and social service—presented plans which were approved for more effective work. New departments of young people's work, Franklin College and stewardship presented through their chairmen Ford Porter, H. N. Spear, and A. A. Cohen approved plans for the organization of their departments. And finally, General Superintendent C. M. Dinsmore cheered all hearts by showing a returning tide of receipts for the New World Movement, and expressing the belief that Indiana is going to come out at the close of the year with pledges paid in full.

The *Baptist Observer*, under the editorial management of T. J. Parsons, has been steadily climbing towards self-support, and it has now a good prospect of reaching its goal. The Board of Promotion has definitely recommended to the churches a plan for an every-family subscription to be included in the missionary budget of the church.

## Milford W. Foshay, 1858-1923

It is with a sense of loss that we note the translation of Milford W. Foshay. He was known to many of us through his years of service in Colorado, Michigan and Ohio. Blessed with the heritage of Christian training by God-fearing Nova Scotia ancestors, he bore every mark of a Christian gentleman, and brought to the ministry a personality through which Christ spoke with unusual clearness.

The years of his ministry were not easy, for his whole life from boyhood had been a fight for health. He had gone to many parts of the country seeking it, and finally returned to Ohio. Yet one would never believe that he suffered from any bodily weakness. For his faith was so sure and his courage so strong that he carried on an effective ministry.

His last pastorate was at Painesville, Ohio, where he kept up the work through the trying years of the war, and finally felt compelled to retire from active service in 1921. He remained in the city, however, and still took as much part in the work of the church as he was able to take. There is a tradition that it is difficult for any man to fill a pulpit with his predecessor in the pew. But in this case there is the testimony of the present pastor of the Painesville church, that he had no more loyal or sympathetic member than Brother Foshay who was always most kind and helpful.

His faith was strong. There was no uncertain note in it. His testimony was clear and true. He knew the best in literature and wrote with a skillful pen. Passing on at the age of sixty-five he still was making plans for writing, plans that he was not permitted to carry out.

The funeral services were conducted in the Painesville Church by his successor, Willis S. Webb and Rev. Frank Dann, who is also a deacon in the church and had been a close and sympathetic companion of Brother Foshay during his last pastorate. Mrs. Foshay and one son survive, and are both at Painesville.

## Wisconsin News and Notes

By Robert W. Shaw

### Milwaukee Doings

The Immanual Church has had the assistance of Dr. C. A. Daniel of Chicago in a week of meetings. The church was blessed and strengthened.

Miss Leona Chase, one of our fine young women who gave herself to Christian service a couple of years ago, will begin her work as missionary for the West Allis Baptist Church the first of the month. She has been efficient as a schoolteacher, and has been president of the Milwaukee Baptist Young People's organization for the past two years. She plans to enter the training school in the fall.

On Sunday, Dec. 16, the ministers of the city exchanged pulpits. This was done at the request of the laymen's committee of the Baptist Union. The common theme of "Our Baptist Heritage" was presented by all the pastors. This

is one of the ways which the laymen's committee has of crystalizing a denominational consciousness in the city.

On Friday evening, Dec. 7, the Christian center folks held open house to the Baptists of the city and the friends of the center. The building has been renovated and put into excellent shape for such a type of work. The Milwaukee Baptist Union is backing the work, and it is expected that the staff will be increased and the work enlarged with the passing of the months. A large crowd was present to enjoy the program of the evening. Dr. D. W. Hulburt, Miss Maimie Passolt, the missionary, and Oliver Wergin, who is doing work with the boys each spoke. Mr. M. M. Rock, the efficient superintendent of the Sunday school, was in charge. Refreshments were served by the center.

The South Church of which the writer is the pastor, has been on its new field since the middle of March, and since that time the Sunday-school enrolment has increased from eighty to 228. Recently nine were received into membership—two, a young married couple, by baptism. During the present pastorate of more than four years 107 have been received into the membership, of which fifty-nine have come by baptism, or approximately one-fourth more by baptism than in other ways. In addition, the first unit of the new building has been erected. The church has just closed its first school of missions.

On Dec. 13 the new Baptist Community Church of Woodlawn received its first members into fellowship, and the recognition services were held. This church was recently organized with six members, and on that evening nine others were received into fellowship. The recognition sermon was preached by Rev. Robert W. Shaw on the subject, "The Church of the New Testament." Dr. D. W. Hulburt gave the hand of fellowship and welcomed the new church into the Baptist fellowship. Miss Zevenhausen has recently been employed by the Baptist Union and the church as a missionary.

### Out in the State

Word reaches us that the First Church of Madison is rejoicing in the leadership of its new pastor, Dr. Norman Henderson. This is good news, but it is just what the friends of Doctor Henderson expected. This is an important field and the church has a great opportunity in dealing with the students at the state university. A new plant is needed badly.

Elmer G. Hamley, who for many years was a pastor in this state, is now taking post-graduate work at the state university at Madison. He is available for lectures and pulpit supply. He is well informed on the Indian question, and on the Indian legends of northern Wisconsin. He can be addressed at Madison.

In response to the referendum on the matter of the new program of the denomination, about fifty churches sent in reports, all of which were unanimously in favor of the project save one. This is a good showing, as many of the friends of the proposition expected. Perhaps with the right sort of cooperation on the part of the leaders of the denomination, as well as the pastors, better results can be obtained next time a referendum is had. The tragedy of the church situation for the past few years has been that everything was expected to be sidetracked in favor of the larger denominational interests just whenever our leaders proposed, and the result has often been to weaken and make impotent the work of the local church. How would it do to resume the "efficiency program" of seven or eight years ago which was junked in favor of the "five-year program." That, as we remember it, was an emphasis by the local church on evangelism, social service, missionary education and stewardship. Surely these are fundamental to the life of any church.

## Oregon Letter

By Leonard W. Riley

Oregon has 95,607 square miles, with a population of 783,389, according to the last census. Educationally these people are served by three state institutions—the University of Oregon, the Oregon Agricultural College and the Monmouth Normal School—and ten independent colleges—Albany College, Presbyterian; Columbia College, M. E. South; Columbia University, Catholic; Linfield College, Baptist; Pacific College, Friends; Pacific University, Congregational; Philomath, United Brethren; Reed College; Eugene Bible University, Christian; Willamette University, Methodist. With the exception of Columbia College, located at Milton in the eastern part of the state, all of these institutions are in the Willamette Valley. Here, of course, is likewise found the greater portion of the population. Being thus so closely centered, fellowship between these institutions is not difficult to maintain. The eight denominational institutions and Reed College are organized as the Conference of Independent Colleges.

### The Conference of Independent Colleges

This conference meets annually at the Thanksgiving recess. The gathering this year was held with Linfield College and each institution was represented by a large delegation. The president and one member from each of the faculties constitute the voting membership. This year the general topic of discussion was "The Christian College and World Problems." "The Christian College and World Peace" was presented by President Levi T. Pennington of Pacific College; "The Christian College and a Better Social Order," by President Clarence W. Greene of Albany College, and "The Christian College and a Christian World" by Dr. William J. Sly of Linfield College. These papers brought out very clearly the part which the Christian colleges may have in bringing about new world conditions.

Those who were present unquestionably caught a new vision of the great opportunity which is given to a college teacher in directing the thinking of the young men and women who are to be our leaders a decade or two hence. A banquet is always held on Friday evening, at which time these college presidents and professors lay aside their dignity and proceed to have a general good time. President Clarence W. Greene of Albany College was elected president of the conference for the ensuing year.

This conference was organized in April, 1908, and has served a good purpose in bringing together the representatives of the colleges of the Willamette Valley. In former days there was a tendency to look upon each other as competitors, but now all fully realize that they are co-laborers in a good cause.

### Church News

The oldest Baptist church on the Pacific Coast is located at Oregon City. This church has a long record of splendid achievements. The present pastor is Rev. Willis E. Pettibone, who graduated from the Rochester Theological Seminary in 1900. He is now in his fourth year with this church and is rejoicing over the purchase of two very desirable lots on which the church expects to erect a $100,000 plant thoroughly equipped for institutional work.

The pastor of Grace Church, Portland, is Rev. J. F. Huckelberry. Since coming to this field two years ago he has had the pleasure of receiving 118 into the membership of this church. Forty-six have come since last August, thirty-eight of these by baptism. The Sunday-school attendance is about 300 and a mission Sunday-school is maintained with an attendance of over sixty. All departments of the work seem to indicate an excellent spirit in this church.

The pastor of our church at Independence is Rev. Harold L. Proppe, who is this year a senior at Linfield College. This church, while small in numbers, is thoroughly in line with our New World Movement. A loyalty luncheon held recently brought to the membership of the church the inspiration and enthusiasm of the recent Bible Conference held in Portland. Members of the church impersonated the speakers at the conference. Following the program a luncheon was served in which fifty women participated.

### The Weather

A general impression abroad gives Oregon the reputation for many rainy days. As a matter of fact the annual precipitation of this state just about equals that of New York City. The difference is that New York City has much snow, while this rarely falls in Oregon. The entire fall this year has been unusually low and a great deal of exceptionally pleasant weather has prevailed. The rains, however, began the past week and have been accompanied by heavy winds which have wrought some havoc among the ships on the Pacific Ocean.

Linfield College, Oregon.

## Detroit Baptist Doings

By Albert H. Finn

### Thinking Black

Probably no northern city has had a higher percentage of increase in its negro population than Detroit.

The migration from the Southland started nearly 100 years ago when run away slaves began to look upon Canada

as the promised land of freedom. Gradually the "underground railway" developed its many ramifications and laterals, but Detroit became the objective of the many branches until thousands of fugitive slaves landed safely on Canada's shores. This is a wonderfully interesting part of our ante bellum and civil war history. Nearly every public library has the literature.

But I started out to write of the migration that is identified with the great world war. This has been the greater migration as millions have been involved instead of thousands and the great cities have been called upon to meet industrial, social and religious problems of the first order. The earlier migration diffused itself more over the agricultural area of Canada and the northern states and no serious problems were involved. This later migration has involved great housing problems that at times have been acute. When thousands were coming day after day even so large a city as Detroit found itself put to the test and not until the summer had passed and the migration had ceased and a reaction set in was the situation brought under control. The negro group, of course, felt the burden most keenly and overcrowding of homes and apartments, the use of churches, parks, and every available resource was pressed into use as temporary expedients. It takes time to assimilate such hordes of newcomers, especially of the black race. It involves the shifting of vast neighborhoods because the negroes crowd out nearly every other race. Coming from the miserable cabins of the Southland they are quite willing to occupy what only the poorest and lowest of the whites will endure in the North.

The migration of the present year has brought a better class of negroes, more virile, more prosperous and independent and our great industrial institutions are glad to get their strength and vigor to meet their pressing demands. Then the negroes speak our language, are acquainted with our American customs, the vast majority are willing workers and uncontaminated with the red theories of the European groups. The negroes find they must speed up in the North but the climate and big wages help them to attain and maintain the new standard.

The high wages paid in Detroit has been the chief magnet although there have been many other elements to enter into the reasons for the movement northward—the virtual financial slavery, exploitation and discrimination of the South. In the North there are no Jim Crow cars, the children can attend the public schools with other children, full freedom to vote, greater freedom and unbelieved-of wages. These are some of the explanations. There are still others.

The change in our immigration laws impelled northern manufacturers to look to the southern negroes for their manual labor supply. The Ford Motor Company at its present plant on the River Rouge employs negroes as one-third of its employes. Other great industries can make a similar showing. They are also largely used in building operations, public improvements such as paving, sewer, and water extensions. Thus they are fitting into our industrial life in a large way.

The housing problem adjusts itself in time. One or two negro families will find an opening into a neighborhood and soon the whites will begin to sell and scatter to newer neighborhoods. These adjustments require months and years. They are going on in many parts of the city, but there is a limit to the capacity of any city to take on large additions of negro people.

The negro migration has been a peculiarly Baptist problem as so large a percentage of the newcomers are Baptists or lean toward the Baptist faith. In a little more than five years negro Baptist churches in Detroit have grown in number from two to forty-five, while several of them have grown in numbers by hundreds and thousands. Some say 75 per cent of the newcomers are of the Baptist persuasion. At any rate the Detroit Baptist Union, along with all its other trying problems has been struggling with the most baffling difficulty. The Detroit environment is so different from that left in the Southland. The housing, social, vice, political and industrial methods are so different. Then blessed or cursed with plethoric wages, the changed situation has bewildered and confused the average negro.

Many negro Baptist churches have almost moved bodily from the southern environment to Detroit bringing their preachers with them. The latter are quite as much out of their element here as the church members and find it much more difficult to adjust themselves. Many are unschooled, rather loose in morals, and yet the average southern negro preacher has a quality of leadership that goes with his people but which cannot be maintained in the North. As the younger generations get into the public schools and especially the high schools, the southern preacher's oratory loses its appeal and as a result an opportunity and responsibility is growing that must be wisely met in all our northern cities.

The Detroit Baptist Union has organized an advisory council made up of white and negro brethren of equal number. A social center has been established under competent negro leadership and several of the more promising churches aided in securing more worthy houses of worship. I would not dare to relate all the experiences we have battled with —lack of confidence, lack of cooperation, the czarism of many of the preachers, the wicked exploitation by members of their own race, lack of appreciation of educational advantages, immorality and many other things might be mentioned, but through it all real progress is being made. Rev. R. L. Bradby, pastor of the Second Church, born and educated in Canada, has been acting as superintendent of the negro work under Dr. H. C. Gleiss.

The last meeting of the advisory council held about two weeks ago was the happiest and most forward looking meeting yet held. The negro brethren spread a generous dinner at the Christian center for the members of the advisory council after which cheering reports and addresses of appreciation were made by pastors of the more progressive churches —sort of heart to heart talks—as white and black brethren discussed the serious problems that confront Christian brethren in this great city.

The Detroit Baptist Union has just contracted for the purchase of a large brick church building on the south side, a former Catholic church in Delray, for the First (negro) Baptist Church of Delray, possession to be had about March 1. The church has been laboring under great handicap even with competent pastoral leadership. This purchase will make possible a great work in this important industrial district.

Early in January the new Hartford Avenue (negro) church edifice will be dedicated. The church overestimated its ability to finance such a building proposition as they needed in this choicest of negro residential districts. The Detroit Baptist Union was appealed to in their distress, took over the property, cleaned up its entanglements, and will have completed the splendid brick building at the corner of Hartford and Milford Avenues. Rev. C. A. Hill, a former assistant pastor at the Second Church, is pastor. This addition will greatly strengthen our negro Baptist work in Detroit.

There are many others that need the assistance that the Detroit Baptist Union is glad to aid on proper standards of cooperation.

Already the membership of the negro Baptist Churches of Detroit outnumber the membership of the white churches even when we include all of the churches of the foreign-speaking groups.

### Thinking White

Sunday, Dec. 16, the frame chapel of the Hazel Park Baptist Mission on the Nine Mile Road (in Oakland County) was dedicated. This is in a rapidly growing residential community on the Stephenson car line, at the corner of John R and Nine Mile Road. A mission Sunday school, a branch of the Highland Park Baptist Church, has been in operation there for nearly three years starting with a feeble beginning, but now numbering 250 souls. The Detroit Baptist Union took over the interest the present year, purchased a strategic site, and has erected at a cost of nearly $5,000 a chapel that will minister to the growing community until a permanent church building shall be necessary. Rev. Geo. E. Dawkins, of Royal Oak, Doctor Gleiss, and several lay officials of the Detroit Baptist Union spoke at the various services. The faithful brethren back of the enterprise are grateful to God for the happy condition they are in in their desire to provide church advantages for the community.

The new brick edifice of the Hurlbut Avenue Baptist Church will be dedicated the second week in January. This is a splendid building, greatly needed for the work of this aggressive church and located in a rapidly growing community on the East Side, known as St. Clair Heights. The property is valued at $45,000 and is a distinct addition to our

modern church buildings. The site is just off Warren Avenue, East, and the lot is large enough for an addition which will probably come at a not distant day to better care for the church school and social life of the church. Rev. C. F. Hamilton is pastor.

Our Detroit churches are nearly all planning definite evangelistic programs. Under the Detroit Council of Churches again during the pre-Easter period a noon-day down-town meeting will be held at one of the big theaters to be followed by evening services in the residential districts. Dr. F. E. Taylor, of Indianapolis, will be one of the preachers during this program, the evening services to be held in the First Baptist Church for two weeks. Doctor Taylor has served Detroit before in these city-wide pre-Easter services and will be most cordially welcomed back. He has many friends in Detroit.

## Jottings of Journeys

In a recent visit to Denver, Colo., where we addressed the Baptist Union at its annual meeting we enjoyed the gracious hospitality of Judge and Mrs. Fred W. Freeman in their beautiful home near City Park, lunched with Charles R. Brock at the University Club, visited with Dr. Fred B. Palmer, and met scores of Colorado Baptists. In the circle of our rounds we had the pleasure of stopping for a few minutes on the campus of Colorado Woman's College, catching the inspiration of the ozone, seeing the grandeur of the mountains to the west, speaking briefly to the faculty and students at the chapel hour, and incidentally noting the warm place President and Mrs. James Asa White have made for themselves in the hearts of these altitudinous Baptists. Pastor H. W. Cole of the Calvary Church proved his vision and powers of leadership in his clear, comprehensive and strong report to the Union of what Baptists ought to do in Denver by way of church extension in the next decade. Other reports and especially that of the recording secretary revealed the fact that Denver Baptists are doing things. The eleven years of Pastor A. H. C. Morse in the First Church have witnessed much substantial progress which has recently eventuated in plans to build a modern church plant on a lot near the capitol. W. R. Schoemaker is the happy and successful pastor of the City Park Church which is located in one of the finest residence sections of this rapidly growing Rocky Mountain Metropolis. He numbers among his members the families of Bruce Kinney, John Hipp, Judge Freeman and others. The Galilee Church and Joshua Gravett are really interchangeable names. Both have grown up together and have kept pace in spiritual stature. It was a disappointment not to find Joshua in the city as he was in New York on business connected with the Foreign Mission Society. We noted among the people present at the dinner Dr. J. D. S. Riggs, formerly president of Shurtleff College, and Mrs. Riggs, and they seem to have found the elixir of life in the atmosphere of this mile-high city. The 7500 Baptists of Denver are united, evangelical, aggressive, and if the sample 200 of them at the annual dinner so generously and daintily served by the women of the Calvary church is a fair criterion we predict for Denver Baptists a great era of progress in the next ten years.

# Church News by States

## Atlantic Coast

### MAINE

The historic First Church in Bangor has extended a unanimous call to Rev. W. L. Robison of Blue Hill to become its pastor. Mr. Robison's pastorate at Blue Hill has been one of fruitful and progressive service that has been of blessing to the church and community. He has also rendered a helpful ministry in other towns of the vicinity, and is now the representative of Hancock Association on the convention board. Should he accept the call his ministry in Bangor would be one of broad service to both city and state.

Farmington Association: The village of East Dixfield was the center of this association last week. To it came representatives of twelve churches, and they were royally entertained. Pastor J. A. Hamlen deserves much credit for the success of the meeting. Among the speakers from outside the association were Rev. H. H. Brown of Augusta, Dr. W. H. Jones of Immanuel Church, Portland, and Doctor Whittemore.

Hallowell: The work at Hallowell is prospering and enlarging under the faithful ministries of Pastor and Mrs. C. E. Young. Evangelists Harry and Ruth Taylor held a week of services, beginning Dec. 16.

### VERMONT

Rev. L. W. Champney and the Wilmington Church people are greatly encouraged in their work. All the services are well attended, and on Nov. 25 Pastor Champney received five into church membership by baptism. The Baptist church is the only one in the community sustaining an evening service, and the church is active and influential in the community.

The new church at Springfield, which is still pastorless but under the efficient care of Assistant Superintendent Walter F. Sturtevant of the state convention, is making progress. Last Sunday there were over 100 present at the morning service and nearly as many at the Sunday-school. Seven new members were received by baptism. The outlook for a good strong church is exceedingly encouraging.

The Poultney Church, having a splendid property, consisting of church edifice and parsonage, capable of paying about $2,000 salary and giving a man a splendid opportunity for work, has not yet found the man it desires for its leader. The pulpit is being well cared for by supplies.

The West Brattleboro Church and parish, about 100 persons strong, recently invaded the parsonage occupied by Pastor C. W. Bishop and wife, and presented them with two tons of coal, a purse of money and all kinds of provisions. The presentation speech was made by Deacon John McKay, to which Mr. Bishop fittingly responded. A social evening was enjoyed, the program consisting of readings, songs and instrumental music.

### NEW YORK

Dr. R. E. Farrier, director of the state board of promotion, is rejoicing in the number of churches that are now pressing hard to meet their payments of pledges in full before April 30. Already seventy-three churches are on this list, but these are going on "over and above."

The Bible and Missionary Conference held in Buffalo was attended by over 1,200 registered delegates, and was marked by a spirit of harmony and prayer. Among the speakers were Mrs. Montgomery, Mrs. Judd, Rev. J. H. Telford of Burma, Dr. Emory Hunt of Bucknell and Dr. Eubank. The addresses were inspirational and practical. The Bible expositions and address by Doctor Hunt were peculiarly timely and helpful. Rev. F. L. Carr proved himself a master in planning and carrying through a great conference. Dr. H. E. Dutton returned from his successful conference work in New Jersey to take the direction of the meetings in his own city.

Rev. R. D. Williamson has had a successful pastorate in Weedsport, where he has placed the Baptist church as the leading and aggressive church of that town, and it is with regret that the people of Weedsport and the officials of the state release him to take up the national work under the stewardship committee.

The Emmanuel Church of Batavia has been rejoicing in a year of real progress. The church has released its earnest missionary pastor, Rev. C. P. Collett for a short time to aid the churches in the Buffalo Association.

Rev. J. W. Richardson has accepted the unanimous call to the prosperous church at Tully, thus leaving the fine church at Gouverneur without a pastor.

The Baldwinsville church has been a long time looking for the right man to lead its work and rejoices in the coming of Rev. B. Iver Ellson in January.

Rev. Frank Whelpley of Valois has settled in Oneonta, where he is leading forward the united forces of the First and Second West Oneonta churches.

The South Glens Falls church is happy in the coming of Rev. Benjamin Herr as pastor.

Rev. James G. Hill, after a successful pastorate at Hamburg, has accepted the call to the Cazenovia Church. This is one of our strong village churches, located next door to a Methodist Seminary.

### EASTERN PENNSYLVANIA

Centre Union Church in Centre Association: Under Pastor McIlroy recent evangelistic services conducted by the

state superintendent of evangelism, Rev. A. B. Strickland, resulted in the conversion of fifteen people, whom Pastor McIlroy expects soon to baptize. This church recently celebrated the fiftieth anniversary of its organization in a week of special recognition services. Dr. C. A. Soars, Rev. William G. Russell. Rev. Thomas Phillips, Rev. C. L. Hunter, Dr. S. F. Forgeus and others participated in this recognition. The outlook in this church and that at Stone Creek also is very encouraging.

HUNTINGTON CHURCH, Rev. C. L. Hunter. pastor: A recent luncheon arranged for the furtherance of interest in the New World Movement, under the auspices of the Women's Mission Circle, brought together ninety earnest workers of the church. State Director Russell was present and spoke on Baptist achievements. The pastor followed with an illustrated lecture. A committee of twelve women is vigorously at work promoting interest in the payment of the church's obligations towards the New World Movement Fund.

MOUNT UNION CHURCH, Rev. George W. Hatch. pastor, is rejoicing in a united church and a growing attendance at the church services.

REV. J. F. JENKINS has recently removed from the Wyoming Association and is now residing at Saltillo.

### RHODE ISLAND

CALVARY CHURCH, PROVIDENCE, had a practical demostration recently of the working value of the group organization. The church announced a reunion. called it "fellowship night," and set the group leaders to work to secure a record attendance of their groups. A friendly rivalry was kindled. Telephones and doorbells worked overtime, and Uncle Sam carried many an urgent appeal to members to be in on the round-up. The result was that 563 members were present on fellowship night, besides friends. A great baseball coach under whom the secretary once worked used to say of hard plays, "You can get 'em if you go after them."

THE RHODE ISLAND State Convention has purchased the North Congregational Church building on Walling Street for the use of the Russian Baptists. The property is in the heart of the Polish, Lithuanian and Russian colonies, all of whom speak Russian. It is an attractive modern structure of brick and wood, with a splendid auditorium and a Sunday-school and lecture room on the ground floor. The building is equipped for immediate use with pipe organ, pews, pulpit furniture, Sunday-school furnishings and has a good heating plant. There are 10,000 ft. of land, valued by the city at 40 cents a foot. One portion of it will make a fine playground for the children. Business men who inspected the building and its equipment declared they could not be replaced for $65,000. The convention secured the entire property for $10,000. Its purchase for our expanding work was plainly a leading of Providence. There was no money available in the convention's treasury for this purpose. but generous-hearted friends responded to the secretary's appeal with their gifts. Approximately $2,500 has been contributed. The Russian Christians also have covenanted to raise $2,000 in addition to caring for the operating expenses of the building. The convention confidently believes that many more gifts will come from friends for this enterprise.

STATE EVANGELIST P. C. BACK has conducted two series of revival meetings at Sheldonville and Crompton. In both of these engagements Christ honored the preaching of his Word. The Sheldonville Church is pulsating with new life and hope; the Crompton people are rejoicing in a vitalized spiritual atmosphere. Both fields will have additions by baptism. Brother Back has established himself in the affection of these churches. With the exception of one open date his schedule is male up to May, 1924.

LAST MONTH the New World Movement collections in Rhode Island showed a decided increase over previous months. So much so that total receipts for the period May 1 to Nov. 15, 1923, surpassed the receipts for the same period a year ago. A thoroughgoing follow-up system of collection of pledges in all the churches will keep the state in the lead. Rhode Island has taken a front rank position in payments on the New World Movement. It hopes to finish the year at the head of the list of states.

## Mississippi Valley

### ILLINOIS

REV. A. S. KELLIE has closed a four years' pastorate—his first—at Divernon. There have been about forty additions by baptism, the church property has been kept in good repair and a troublesome debt paid off recently. The construction of a basement for social purposes is now going on under Mr. Kellie. Sunday-school and morning worship were successfully combined in one service, beginning at ten o'clock and finishing by eleven thirty. Mr. Kellie and family were given many royal farewells before leaving for their new field at Morris.

THE BAPTIST CHURCH at White Hall has passed through a great revival. The pastor, Rev. L. E. Ellison, did the preaching. There were seventy-five professions. Thirty-seven have already been baptized.

DENMARK, A COUNTRY CHURCH several miles from any town, has been graciously blessed in special meetings. The pastor, Rev. O. Hendrickson, writes that there were thirty-two conversions, three renewals. and one added by letter. Twenty-four were baptized on Nov. 18.

REV. L. W. HOSTETTER held a revival in his church at Newton which resulted in fourteen additions to the church by letter and baptism.

REV. C. W. WEBB OF TREMONT assisted Rev. W. W. Hodge, pastor of the Bethany Church in the Alton Association. in special meetings. There were a number of conversions. Bethany is one of our live and up-to-late country churches.

THE GOING OF REV. G. H. MURCH from the Centralia church is much regretted. Mr. Much had a successful pastorate here. and he was greatly beloved by the people both in and out of the church. He was compelled to give up his work on account of his health. With his family he will spend the winter in Little Rock. Ark.

PASTOR P. D. LOCKE IS HAVING splendid success in his work at Roxana. Three weeks of special meetings were held. As a result several have come into the church by baptism.

THE HARTFORD CHURCH IS REJOICING AT being entirely out of debt and having nearly $100 for some needed improvements. A special service was held on Nov. 27 and Dr. A. E. Peterson delivered the address. Pastor J. W. Patterson baptized six candidates in the Mississippi river on Nov. 25.

REV. T. O. MCMINN AND REV. N. J. HILTON conducted four continuation campaign conferences in the Alton Association. These conferences were held at Litchfield. Centralia, Alton and Belleville.

SOUTHERN ILLINOIS was well represented at the Loyalty luncheon at Springfield on Nov. 20.

THE FIRST BAPTIST CHURCH of Amboy laid the corner stone for its new building. December 2. A large crowd of towns people and many visitors from surrounding towns, assembled at the First Methodist church at 2:30 o'clock, for a short devotional service, led by Rev. Chas. T. Goodsell of Mendota. At the tolling of the church bell, they marched in a body to the Baptist church, where an impressive service was carried out. Short addresses were given by Rev. Fred Baldus, pastor, District Supt. E. A. Gilmore and the pastors of the Methodist and Congregational churches.

REV. WALTER INGRAM, RECENTLY CALLED to the First church of Moline, writes that the church has just passed through a gracious revival. More than 100 persons made a public confession of Christ for the first time or have come back to him with a renewal of their vow. The church is in a good spiritual condition and is beginning an aggressive work.

REV. A. R. PIXLEY, RECENTLY CALLED to Utica, writes that the parsonage is being thoroughly renovated and decorated. One hundred and ten sat down to the annual father and son banquet, the following Sunday 191 out of an enrolment of 219 assembled.

DURING THE WEEK OF PRAYER THE churches of the Tri-Cities are planning to have a promotional rally in each church. A team made up of ministers and laymen will put on the program.

DR. J. L. JACKSON OF BLOOMINGTON HAS resigned, the resignation to take effect shortly. He thus rounds out fifty years of active service in the ministry, most of which have been in Illinois and nearly half of which has been in Bloomington. Here he has had two long pastorates. A strong man will be needed to take care of this important center.

THE URBANA CHURCH UNDER THE leadership of Rev. C. C. Long has closed a successful school of missions. There were four classes—boys and girls, high-school young people, older young people and adults. Meetings were held at six-thirty each Sunday night and the usual attendance was over 100.

DR. MARGUERITE EVERHAM FROM Swatow, China, is in Chicago, for her furlough. Her address will be that of her sister, Mrs. Wm. Lamphear, 1412 E. 73rd St. The World Wide Guild girls of Illinois, who have been supporting her in China, will be glad to learn that she is now in their midst.

CLINTON, UNDER THE LEADERSHIP of Rev. O. P. Miles, has again accomplished its annual revival meeting, adding forty new members to the church, mostly adults. Evangelist A. W. Miller, Irvington, Ind. assisted the church. For five years annual meetings with large additions have taken place in this church which has changed it from a weak strug-

gling church to one of the leading churches in the Bloomington Association.

### MICHIGAN

An aggressive work is being done at Ganson Street Church, Jackson, under the leadership of R. H. Taylor, pastor. Chaplain Hopp of the Michigan State Prison was the speaker at the recent father and son banquet. He stressed the value of Christian education, stating that not a single inmate of the prison had ever attended a denominational school.

Portage St. Kalamazoo, is conducting a flourishing school of missions, including story telling for the little folks. Bohemian supper is served, following which classes are held up to nine o'clock. One period is devoted to a service of prayer and song.

Nearly fifty new members have been received into the First Church, Lansing, since the coming of Ralph W. Hobbs as pastor. Baptisms are frequent, and the church is planning a program of advancement. Rev. H. B. Pilcher is receiving hearty cooperation in working out a comprehensive program among the young people. Their activities include the educational, social and spiritual needs of the departments.

Rev. Albert A. Trembert, pastor of Third Avenue Church, Flint, states that his church is the only one of any denomination ministering to the thickly-settled neighborhood of the Durant public school. This school building cost $250,000 and has been in use only about a year, but is proving entirely inadequate and the board of education is seeking temporary quarters to accommodate the pupils. Along with many other centers in Michigan cities, Third Avenue work demands enlarged quarters to meet the community needs.

Our veteran missionary in the Upper Peninsula, Rev. Joshua Roberts, continues to visit neglected fields, preaching the word of God and ministering in the homes as best he can. The work on his special field at Tawas City is shaping up hopefully.

Twenty-six new members have been received by Rev. C. A. Salyer into the church at Three Rivers. Attendance at all services is increasing and the prayer meetings have doubled in numbers since the coming of Mr. Salyer.

Portland church, of which Rev. Vincent C. Webb is pastor, has organized a Sunday school at Collins with forty members. This is a promising location five miles from any church, and it is hoped an organization may be effected soon.

Cowboy Evangelist Joe J. Payne closed one of the most successful evangelistic campaigns ever held in Northville Dec. 1. The attendance continued to increase until people were turned away; the spirit of the church has been revived and people from every walk in life in the town have been helped in their spiritual lives. Pastor A. K. McRea expects several additions to the church.

A plan of adult supervision for a combined junior and intermediate B. Y. P. U. has been carried on in the Portland church since last April. Four adults act as advisory council with the young people and rotate the work of supervising the devotional service on Sunday evening. The society has grown from a membership of fifteen to thirty-three, and the young people are enthusiastic over the work which is steadily gaining in interest.

Rev. H. H. Ford has left Mayville Church and moves to Caro.

Rev. H. B. Hartzog has begun his sixth year as pastor of Mason Church. His people are loyal supporters in attendance upon the services and keeping up the work in the various departments of the church organization. The pastor has been preaching a series of sermons on the "Sabbaths of our Lord," and will follow this with another course on the theme "What Did Jesus Mean?" A company of young people are to be baptized the first Sunday of the New Year.

### INDIANA

The Emerson Avenue Church of Indianapolis, Paul Judson Morris, minister, has closed a seven weeks school of missions. One evening each week for seven consecutive weeks the church met for supper at six thirty, followed by a devotional period after which four groups, adults, young people, junior and primary, assembled for a forty-five minute study period using the foreign mission text books on Japan. After the class hour the church again reassembled in the gymnasium for a social hour which lasted until nine o'clock. The attendance ranged from eighty to 150. Only two evenings did the attendance drop below the 100 mark. Especially notable was the attendance and interest of the men and the young people during the sessions of the school. In addition to these classes, six groups of women, with an enrolment of over fifty, under the


## Let Your Money Say *"Happy New Year"*

Money talks—better now than it can after your death. Would you like to hear what it can say?

**$5**

will say "HAPPY NEW YEAR" to a bright little native nurse in our large hospital at Pueblo, Mexico—for it will pay her month's tuition.

**$15**

will say "HAPPY NEW YEAR" to a keen Porto Rican girl anxious for training in our hostel at Rio Piedras—if it comes every month to provide her a scholarship.

**$21.70**

will say "HAPPY NEW YEAR" south of the Mason-Dixon line to the little colored girls in Mather School for it will pay all their teachers' salaries for a day.

**$100**

will say "HAPPY NEW YEAR" to a cold and hungry little orphan in far away Alaska for it will make it possible to care for him in our Baptist Orphanage for a year.

**$1,027.39**

will say "HAPPY NEW YEAR" for a whole glorious 24 hours to all our schools, churches, missions, and hospitals in North America and the islands.

***If You Can't Talk a Thousand—***
***You Can Talk a Hundred.***

***If You Can't Talk a Hundred—***
***You Can Talk Ten.***

(These are practical examples of the way your money, given through the New World Movement, is used by this Society. Other items will be furnished on request. Many such cases will go uncared for unless the whole denominational goal of twelve million dollars is reached by Northern Baptists next April.)

**Woman's American Baptist Home Mission Society**

MRS. MARY E. BLOOMER, *Treasurer*

**276 Fifth Avenue** **New York City**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

leadership of Mrs. C. M. Dinsmore, wife of the superintendent of the Indiana Convention have met once a week to study the book, "The Child and America's Future." In January the church expects to spend a week under the instruction of Dr. M. D. Eubank of China.

W. A. Steinkraus is now pastor of the Baptist Temple, Logansport. He began the work there on Nov. 18. His former field was Monnier Road and Scotten Avenue, Detroit, Mich.

Rev. W. F. Bostick, pastor of the LaPorte Church, through the cooperation of his friends in LaPorte has arranged to give the community a series of lectures, beginning Thursday, Jan. 10, and continuing until Feb. 28. These lectures are free, no admission, no tickets and no collections. Among these lecturers are Shailer Mathews, A. G. Baker, C. T. Holman, P. G. Mode, and G. B. Smith, all of the University of Chicago

## OHIO

The Northwood Baptist church, Rev. Miles W. Smith, pastor, has concluded a week of evangelistic services. The meetings were introduced by the singing of the oratorio "The Holy City" by the church choir and invited soloists. A congregation of approximately 1600 was present. Mr. Smith preached each evening and there were twenty-two accessions to the church membership. Mr. Homer L. Wood of Jacksonville, Ill., conducted the song services. On Tuesday night four of his gospel solos were broadcasted by radio station WLW. The meetings were so successful that plans are being wade to resume them after the Christmas holidays.

Rev. Arthur D. Hilton, pastor of the First Church of Marietta, has been delivering a series of sermons on stewardship, that have been stimulating to say the least.

There were ten delegates from the Marietta Baptist Association in attendance at the Bible and missionary conference held at Columbus, Nov. 21-23.

An "echo" luncheon was held in the First Church, Marietta, on Dec. 12. It was a success. One of the delegates in attendance at Columbus, gave echoes from Doctor Earl's Bible exposition, What if he had been present!—"Pleased or displeased?" In the evening the W. W. G.'s of the First and Valley churches presented the pageant "On Trial" to a large audience.

## MINNESOTA

Dr. W. B. Riley and members of the First Church, Minneapolis, expect to dedicate their rebuilt edifice Jan. 6. The First Church will now have the third largest Baptist auditorium in America.

Rev. W. E. Woodbury closes his pastorate with the Trinity Church, Minneapolis, to become pastor of the First Church, Melrose, Mass. Brother Woodbury will be greatly missed in Minnesota. His genial personality, vital messages and constant endeavor for every Baptist cause has gained for him a large place in the hearts of all Minnesota Baptists.

Rev. A. J. Dahlby of Parkers Prairie has accepted a call to the Central Church, Duluth.

Rev. J. W. Luchridge is serving the Central Church as ad interim pastor.

On Dec. 30 the new church building at Little Fork was dedicated, and the completely remodeled building at Truman will be dedicated the first week in January. Little Fork is a missionary field in the extreme northern part of the state and Truman a good church in the southern section presided over by Pastor Dimmack.

Through the efforts of Pastor Marston and his people the first unit of the new building at LaPorte is now ready for use.

A new church was recently organized at Nary.

Things Baptistic are looking up at Northfield under the leadership of the Baptist minister and student chaplain, Rev. Stewart G. Cole. A number were recently added to the membership by baptism and letter. Dr. Frank Petersen recently addressed the newly formed Baptist student's union.

The beautiful fall weather has favored evangelism. Successful meetings have recently been held at Stillwater, Canby and LeRoy by Evangelist Naylor. Brother Alvord has held meetings at White Oak and Minnesota. Evangelist Fernlund has held meetings at LaPorte. Pastor Harold Olson reports nine additions at Artichoke. This is an open country field.

Canby has called a minister and the church building is undergoing extensive improvements.

The Battle Lake church has acquired the much needed lot adjoining the church property. Rev. R. E. Cody, pastor at large for northern Minnesota, supplies this field once a month.

Long Prairie and Reynolds is prospering under the leadership of Pastor Tingley.

Rev. Mrs. Edith French is Minnesota's only active woman Baptist minister. She is pastor at Lake Benton and well liked by church and community.

H. A. Stoughton, pastor at Windom, is also pastor of the German Church at Jeppers, preaching in English, of course.

Waveland Park Church, St. Paul, recently gave a delightful reception in honor of its pastor and his wife, Mr. and Mrs. J. G. Briggs.

Reports of baptisms have come in from so many churches that space does not permit naming them all.

The recent death of Mr. W. B. Patton of Duluth was a great loss to Minnesota Baptists. Brother Patton was for many years a valued member of the board of trustees of the state convention. He was president of the Duluth Baptist Union.

Rev. Howard Vernon, pastor of Judson Memorial, Minneapolis, recently narrowly escaped death at Faribault when the taxi in which he was being driven to the train was completely wrecked in a collision. Brother Vernon was taken to the hospital in an unconscious condition but fortunately has completely recovered. Brother Vernon was returning home from an echo Bible and missionary conference.

Mrs. F. C. Nickels is delighting Minnesota Baptists with the story of her personal observations of the foreign missionary work being done by Northern Baptists.

At the West Duluth Baptist Church, Duluth, the pastor, Rev. H. W. Clough, has made a good beginning on the third year of his pastorate. In the two years of his ministry the membership has more than doubled, altogether sixty-seven new members having been received, the majority by baptism. Also improvements have been made on the church building and old debts paid. Finances are in a much better condition than in many past years, so much so that the church has increased the pastor's salary $300. The outlook is bright for future development, as the church is centrally located in the midst of a large and growing industrial population.

## WISCONSIN

The First Church, Janesville, at its last church night service passed a "vote of appreciation" of the helpful service Dr. Henry Clark of Racine is serving as interim pastor until the coming of Rev. Robert A. MacMullen Jan. 1.

A neighborly act was performed by the young people, choir and Pastor Bill. of Beloit, when they went overland to Janesville, and presented the pageant "Elijah" at the evening church service. The proceeds will be used toward sending delegates from the two societies to the B. Y. P. U. convention in Denver.

## IOWA

Lake City has closed a two weeks' revival campaign conducted by Rev. John M. McFarlane, pastor of the First Church, Austin, Minn. Twenty-five persons inquired concerning the way of salvation and six were baptized Sunday morning, Dec. 2. The first Sunday of Mr. McFarlane's work with Clear City, Rev. James M. Wilson, pastor of the Clear City church, preached at First Church, Austin, Minn.

Rev. Henry L. Steel was one of the welcome visitors at the September meeting of the Davenport Association in Comanche, Ia., where twenty years ago he was the honored pastor. His old friends will be saddened to know that he has since passed away, Nov. 9, at the home of his sister in Cleveland, O. He was a veteran not only of the cross but of the G. A. R. and worthy of all honor.

Rev. Wilson Mills, general evangelist of the Home Mission society closed a two week's series of meetings with the Webb Church on Dec. 16. Thirty-eight responded to the invitations either as converts or for reconsecration.

## NEBRASKA

The First Church of Superior held a soul-winning conference Dec. 2-9. Rev. J. A. Sandefur, the new pastor, assisted by pastors from Hastings, Guide Rock, Glenvil and the state secretary put on an inspiring program carried out in afternoon and evening services. The church is putting through a building program. Harry Jones, the St. Paul architect, is working on the plans for a $25,000 church. The expectation is to begin building at the close of special meetings which will be held in February or March. Rev. A. P. Renn, of Indianapolis, will be the evangelist.

## MISSOURI

A gracious revival closed with the First Church, Gainsville, Dec. 9. The pastor, Rev. T. W. Wiles, did the preaching, assisted by Mr. and Mrs. John Imrie, evangelistic singers of Topeka, Kans. There were forty-five conversions.

# Rocky Mountain States

## MONTANA

Dr. James H. Spencer has been engaged

as stated supply for the First Church of Billings, beginning Jan. 1.

THE BAPTIST CHURCH AT BOZEMAN, Dr. E. R. Curry, pastor, celebrated the fortieth anniversary of the organization of the church during the week beginning Dec. 16. Dr. J. F. McNamee, for twenty-five years pastor at Helena, and Dr. J. H. Spencer of Denver, the first missionary pastor ordained in the state, were among the special speakers.

DR. G. G. CROZIER OF Manipur, Assam, spent three weeks in Montana during December visiting eighteen churches. His work was of a high order.

REV. WILLARD OSBORN, after six years of service in Montana, became district missionary with headquarters at Lemmon, S. D., on Dec. 15.

## Pacific Coast

### WESTERN WASHINGTON

A COUNCIL CALLED BY the La Conner Church ordained Rev. W. E. Gray. A council called by the First Church of Everett ordained Rev. Henry M. Smith.

THE FOLLOWING HAVE RECENTLY closed their pastorates: Rev. C. P. Morris, Sedro-Woolley; Rev. Matthew Chamberlain, Burlington; Rev. F. E. Dark, Tabernacle, Seattle, and Rev. F. C. Stannard, Chehalis. Rev. E. H. Shanks, pastor of the Sixth Avenue Church, Tacoma, has tendered his resignation to take effect in February.

NEW PASTORS HAVE LOCATED AS FOLLOWS: Rev. R. S. Card, Blaine; Rev. T. M. Marshall, Lynden and Laurel; Rev. W. E. Gray, La Conner; Rev. Henry M. Smith, Marysville; Rev. George M. Lehigh, D.D., First Church, Everett; Rev. T. E. Summers, Columbia Church, Seattle; Rev. R. B. Shoun, Aberdeen; Rev. Charles J. Hobby, Fern Hill, and Rev. C. R. Luther, Winlock.

REV. J. A. HOFFMAN AND TWO daughters recently from Montana, have conducted successful evangelistic meetings at Burton and South Tacoma. Rev. C. R. Luther at Tumwater and Ferndale and Rev. Mr. Townsend at Charleston.

THE CHURCH AT PORT ANGELES, Rev. R. W. King, pastor, has finished and is occupying the Sunday-school department of its new building, which cost approximately $9,000. First Church, Mt. Vernon. Rev. J. E. Noftsinger, pastor, is nearing the completion of its new building, which when finished will be the most complete and commodious meeting house owned by the Baptists in this state. This building will cost between $50,000 and $60,000. Raymond, Rev. E. M. Bollinger, pastor, is ready to begin the construction of a new building to cost $15,000. The First Church, Tacoma. Dr. C. O. Johnson, pastor, will begin early in the new year the construction of a $250,000 building on the site of the old building, which gives it the only central down-town location. Fremont, Seattle, Dr. Elbert H. Hicks, pastor, has set April 1 as the date for beginning its new $50,000 building. The University Church, Seattle. Rev. Frank B. Matthews, pastor, expects to begin work on a new $75,000 building early in the new year. Queen Anne Church, Seattle, Rev. B. P. Richardson, pastor, is formulating plans for the construction of the first unit of a building, at a cost of $20,000.

### SOUTHERN CALIFORNIA

ON DEC. 6, REV. AMOS S. AKIN, who has been the pulpit supply at the Ocean Beach Church for the last three weeks, was ordained as a minister by a council which met in the East San Diego church. Rev. Edwin B. Singer, pastor of the East San Diego church, was moderator of the council and Rev. Joseph D Page, pastor of the La Mesa church, was clerk. The ordination sermon was preached by Rev. J. D. Page. Mr. Akin and his wife and daughter were Presbyterians before they joined the Baptist church.


# Compassion for the Multitudes

Out of the congestion of the cities and from the midst of the multitudes the Association of Baptist Standard City Mission Societies sends an appeal for prayer, for life and for support.

***"Jesus saw a great multitude and was moved with compassion toward them." Matt. 14:14.***

***"He beheld the city and wept over it." Luke 19:41.***

## BIG OPPORTUNITIES ARE WAITING

Downtown church properties must be preserved; foreign language churches must be maintained; Christian community centers must be established; churches must be built in rapidly developing areas.

## BIG ACTIVITIES ARE IN OPERATION

These include: Church Worship, Bible Teaching, Open Air Preaching, Religious Education, Fresh Air Work, Kindergartens, Day Nurseries, Student Work, Foreign Language Services, Stewardship and Prayer Leagues, Christian Americanization and Church Vacation Bible Schools.

## BIG RESPONSIBILITIES MUST BE MET

These include: Gospel preaching in foreign languages, construction of churches in non-Christian neighborhoods; training religious leaders; development of volunteer service in religious education, and establishing a Baptist City Plan for the adequate evangelization of the big cities.

## FINANCIAL NEEDS

Funds are required for the operating budgets of the City Mission Societies, for the reduction of mortgages, for fellowship funds as well as for advance work. The maintenance of this fundamental, evangelizing service depends on the support of the denomination through the New World Movement.

***Will you like the Master be moved with compassion toward the multitudes and help meet the problems of the American city?***

**Send checks to your State office or to the treasurers of the City Mission Societies.**

**THE ASSOCIATION OF STANDARD CITY MISSION SOCIETIES**

**$12,161,521.67 is required to meet the needs for the current year of all organizations participating in the New World Movement**

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

HOLLYWOOD: On Dec. 4, 1903, twenty-eight men and women banded themselves in the organization of the First Baptist Church of Hollywood. They raised a budget of $330 for current expenses and $8 for missions. The Home Mission Society made them a loan of $300 to purchase their property for which they paid $2,100 and which is now valued at $50,000. Now, the church has become one of the outstanding churches of the Pacific Coast. with a membership of 700, a local budget of $12,000, a like figure for missions. and during the past few weeks they have raised another $12,000 with which to pay off the mortgage on their beautiful temple of worship. The twentieth anniversary was fittingly observed on Tuesday evening. Dec. 4. There have been seven pastors. Revs. H. J. Powell and C. R. Welden and Drs. W. H. Walker, R. S. Walker, A. H. Smith, J. Snape and Samuel J. Skevington. the present pastor, who is now in the fourth year of his leadership. Greetings from these former pastors and messages from President C. S. Shank and J. Y. Aitchison and other denominational leaders were received. Gracious words of felicitation were spoken by Dr. C. S. Maddux, president of the Los Angeles Ministers' Conference; Rev. J. B. Fox, Dr. F. G. Davies and Dr. A. W. Rider. The climax of the service was reached when the official announcement was made that the mortgage had been fully paid and the official paper was burned. Rev. Herman J. Powell, first pastor of the church, has been called to serve as the first assistant pastor.

## OREGON

REV. J. D. CHAPPELLE OF THE chapel car "Good Will" is holding meetings at North Bend in the Coos Bay country. At last reports twenty-three had been added to the church and six more applications for membership had been received. A B. Y. P. U. has been organized with Prof. Thomas Shotwell of the high school as president. This church bids fair to be one of the strongest in the Coos Bay region.

AT REDMOND, REV. J. W. CABEEN, pastor there is a splendid Sunday-school. The folks realize that they must soon have an enlarged building to meet the needs of their work. Archie Brown of this church is the president of the Deschutes Association. One of the features of the church is a great young people's class in the Sunday school.


## Want Ads

**Wanted**—Woman as church missionary. Baptist and specially trained. Norwood Baptist Church, Norwood, Ohio.

**Young minister** who has been taking special work in New York College desires town or city pastorate. Large success with boys and youths. Highest references from denominational leaders. Only churches wishing progressive leadership. Address Preacher, care Baptist.

**Evangelist George R. Stair, twenty-three** years pastor leading Baptist churches, including Dudley Street, Boston, and Englewood, Chicago. Five years' evangelistic experience, three of which were spent in association with Dr. J. Wilbur Chapman. Not sensational; orthodox, dramatic, convincing, compelling, scriptural. Address for terms, testimonials and open dates, 17 Lansing Ave., Troy, N. Y.

**A modern** growing institution offers to young women of worth an unusual opportunity to prepare for a dignified profession. We give experience in all of the branches of nursing. Supt. of Nurses, Kenosha Hospital, Kenosha, Wis.

## A Permanent Income

**Life Annuities on One or Two Lives**

**On one life the rate of income varies from four to nine per cent a year, payable semi-annually.**

**On one or two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.**

**A survivorship agreement provides a permanent income for two lives.**

**For annuity booklet and samples of single and survivorship agreements, please address**

**CHARLES L. WHITE**
**23 East Twenty-Sixth Street**
**New York City**

**The American Baptist Home Mission Society**

## For Those Making Wills

Be sure to include the
**Full Corporate Name** which is

**American Baptist Foreign Mission Society**

**George B. Huntington, *Treasurer***
**276 Fifth Avenue New York, N. Y.**


## Goals and Touch-Downs

(*Continued from page* 1518)

### III.—GOALS OF THE TRUSTEES

1. The program of systematic stewardship.

2. A budget for current expenses, salaries, etc., to be presented in detail at the annual meeting.

3. The beautification of the church grounds and the necessary repairs of the church property, the church building and the parsonage.

### IV.—GOALS OF THE BIBLE SCHOOL

1. A daily vacation Bible school in the summer of 1924.

2. The achievement of the denominational program of religious education for the church Bible school, including the following objectives and emphases: October, training; November. equipment; December, worship; January, home cooperation; February, young people; March, evangelism; April, juniors; May, primary and kindergarten; June-July, vacation training.

3. A budget covering the following items:

| | |
|---|---|
| $400.00 | for papers, lesson helps, supplies and equipment. |
| 125.00 | equipment and superintendence vacation school. |
| 52.00 | pledge New World Movement and denominational missions. |
| 50.00 | social and incidental needs. |
| 5.00 | pledge County Sunday-school Association. |
| $632.00 | Total for all needs. |

### V.—GOALS OF THE WOMEN'S AUXILIARY

1. The purchase of a new communion table.

2. The recovering of the pew cushions of the church.

3. The care of the interior repairs of the parsonage.

4. The decoration of the church, each of the four groups in rotation being responsible for three months a year.

5. The continued publication of the church bulletin, including cost, postage and envelopes, for sending same to non-residents and shut-ins through the non-resident secretary.

6. A social program: (a) The four groups having divided between them the responsibility of keeping in touch with the constituency of the church, including strangers and newcomers; and (b) each quarterly meeting of the society as a whole being social in character, socially attractive to the women of the church and particularly so with a view to making strangers welcome, the social arrangements for each such quarterly meeting being in charge of the respective groups in rotation.

### VI.—GOALS OF THE WOMEN'S MISSIONARY SOCIETY

1. The sending of bedding, canned fruit, Christmas and Easter remembrances to the Maywood Baptist homes for the aged and orphans.

2. Continued White Cross activities for the Toppings in Japan, the Meyers in the Philippines and Rev. J. Winfield Scott with the Washoe, Piute and Shoshone Indians in Nevada.

3. An increase in the active membership of the society, this through special programs and meetings, novel and attractive; and an increase in the interest of those who are members by a more active participation in the annual reading contest.

### VII.—GOALS OF THE COSMOS GUILD

1. Responsibility for missionary education in the Bible school.

2. The recovering of the pew cushions of the church through the White Cross work.

3. Assuming charge of certain Sunday evening services by special programs, pageants and missionary dramas.

4. White Cross work for the Toppings in Japan, the Scotts in Nevada, Miss Nelson's Italian work in Racine-Kenosha and securing hospital supplies for Kityang, China.

5. Affording advice and, when needed, leadership to younger missionary groups, the World Wide Guild, the junior missionary societies and the Crusaders.

### VIII.—GOALS OF THE WORLD WIDE GUILD

1. The presentation of missionary pageants and biblical dramas.

2. A special program in aid of the Bible school promoting its growth.

3. Provision for expenses of delegates attending Wisconsin Baptist Summer Assembly at Green Lake in summer of 1924.

4. Special Christmas giving in aid of specific needs of certain missionaries. Miss Nelson at Racine, the Toppings, Meyers, Scotts, etc.

### IX. GOALS OF THE CRUSADERS

1. Missionary reading contest.

2. Missionary plays and pageants.

3. Special handwork for selected missionaries.

4. Acquaintance with missionaries through reading and by correspondence.

### X.—GOALS OF THE LOYAL UNION

1. A definite social program.

2. A program of pageantry and biblical dramatization.

3. The adoption of a ten months' series of special, devotional meeting topics covering stewardship, valuation of the Bible, training for worship, community service, evangelism, missions, etc.

4. A program of service: (a) Assuming charge of several Sunday evening church services; (b) bringing Christmas cheer to the needy; (c) special deputation team services in aid of East Delaware and other churches in Walworth Association; (d) undertaking some special work for the church, e. g., financial support for the daily vacation Bible school.

5. A budget covering the following items:

$40.00 for social needs.
15.00 toward D. V. B. S.
20.00 miscellaneous needs.
50.00 for delegate expenses to Omaha B. Y. P. U. convention, July, 1924.
75.00 for delegate expenses Green Lake, August, 1924.

$200.00 grand total.

Respectfully submitted,
Vesta Shimmins,
C. H. Barker,
Mrs. P. G. Fenner,
J. C. Eckert,
Mrs. Gus Brottlund,
Mrs. Leona Blanche Kelley,
George Gressman,
Elizabeth Frederickson,
Nettie A. Lowe,
Robert Lincoln Kelley,
Committee.

**Financial Summary from Report of Financial Secretary, Mrs. Ralph Gage**

Detailed reports are presented at the annual meeting, including balances on hand at beginning and close of year and deficits, if any. The following gives approximate summary of disbursements, the mission item credited to the church applying on the New World Movement.

| | | |
|---|---|---|
| For current expenses: | | |
| By the church | $3,867.10 | |
| By the Bible school | 483.00 | |
| By the Women's Auxiliary | 1,164.44 | |
| By the Loyal Union | 158.00 | |
| By the World Wide Guild (Cosmos Guild) | 20.00 | |
| By the Loyal Friends W. W. Guild | 40.00 | |
| Total | | $5,732.54 |
| For missions and benevolence: | | |
| By the church | $2,914.92 | |
| By the Bible school | 91.75 | |
| By the Loyal Union | 15.00 | |
| By the Women's Auxiliary | 41.85 | |
| By the Women's Missionary Society | 168.90 | |
| By the World Wide (Cosmos) Guild | 85.00 | |
| By the W. W. (Loyal Friends) Guild | 6.00 | |
| By the Fellowship Fund | 57.90 | |
| By the Pastor's Contingent Fund | 15.77 | |
| For the Anti-Saloon League | 70.55 | |
| Total | $3,477.64 | |
| Duplication to subtract | 163.40 | |
| Total | $3,314.24 | $3,314.24 |
| Grand total expended for all purposes | | $9,046.78 |

**Membership Data and Summary from Report of Clerk, Miss Belle Tennent**

—The Past Year—

| | | |
|---|---|---|
| Membership Oct. 1, 1923 | | 386 |
| Increase: | | |
| By baptism | 16 | |
| By letter | 9 | |
| By experience | 1 | |
| Total | 26 | 26 |
| Decrease: | | |
| By death | 6 | |
| By erasure | 5 | |
| By letter | 8 | |
| Total | 19 | 19 |
| Net increase | 7 | 7 |
| Membership Sept. 30, 1923 | | 393 |

—Summary of Six Years—the Period of the Present Pastorate—

| | | |
|---|---|---|
| Membership Oct. 1, 1917 | | 319 |
| Increase: | | |
| By baptism | 105 | |
| By letter | 66 | |
| By experience, etc. | 20 | |
| Total | 191 | 191 |
| Decrease: | | |
| By erasure | 30 | |
| By death | 41 | |
| By letter | 46 | |
| Total | 117 | 117 |
| Net increase | 74 | 74 |
| Membership Sept. 30, 1923. | | 393 |

**Financial Summary of Six Years' Period of Present Pastorate**

| Church Year | Missions and Benefactions | Current Expenses | Grand Total |
|---|---|---|---|
| 1917 Jan. 1-Dec. 31 | 1464.76 | 2592.80 | 4057.56 |
| 1917-1918 Jan. 1-Sept. 30 (**) | 1901.81 | 2361.42 | 4263.23 |
| 1918-1919 Oct. 1-Sept. 30 | 3251.48 | 3885.63 | 7137.11 |
| 1919-1920 Oct. 1-Sept. 30 | 3504.61 | 4434.61 | 7939.22 |
| 1920-1921 Oct. 1-Sept. 30 | 3642.44 | 5535.35 | 9177.79 |
| 1921-1922 Oct. 1-Sept. 30 | 3615.42 | 5379.00 | 8994.42 |
| 1922-1923 Oct. 1-Sept. 30 | 3314.24 | 5732.54 | 9046.78 |
| Grand Totals | 20694.76 | 29921.35 | 50616.11 |

*Final three months only in present pastorate.
**Church changes fiscal year to begin October 1. Record of but nine months.


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## Our Book Shelf

**Spooky Hollow,** by Carolyn Wells. Philadelphia: Lippincott Co. $2.

The versatile college professor has added a fifteenth to her list of "Fleming Stone" detective stories, a type of literature formerly read by American youth in the hayloft or other secret hiding places; but now generously provided at any public library and fully accredited by the head of the family as a harmless sedative in this age of a thousand forms of excitement. A mysterious country-seat in Vermont is the scene of a horrible murder and an unaccountable disappearance in the same night. The young lady member of the household is threatened with loss of home, name and fortune as the result of the tragedies. Her lover finally takes a hand and calls in the great Fleming Stone, who solves the mystery and exposes the villian in the approved style. The story embodies improbabilities, which are well-nigh inevitable in this sort of tale. For recreational reading, however, it is harmless and entertaining, and will serve well to relieve the tedium of the journey or the sick-room.

**"The Red Man in the United States,"** edited by G. E. E. Lindquist, with foreword by Hon. Charles H. Burke. New York: Doran. $3.50.

This volume, prepared under direction of the committee on social and religious surveys, has fully justified the aim of the committee to combine the scientific method with the religious motive. Every citizen of the United States knows that there are some Indians in the country; but few persons know where these are located and what is their condition. Now and again there is some Indian trouble in one of the reservations, and recently we have had many newspaper stories about the Indians' oil lands, about the wrong against the Puebloes, about the failure or success of the government's policy. The first thing was to get the facts and state them clearly. This the authors have done, and we have a vivid description of the various tribes scattered through the country. Then we have an account of the condition of the Indians and the things that are being done by the government and by the country to help these original Americans. The volume admits that many mistakes have been made; but it shows that on the whole, friends of the Indian, and particularly those fast friends of his, the faithful missionaries and the no less faithful officials of the Indian bureau, have reason to feel gratified by his present status. There are about 340,000 Indians in the United States. Of this number approximately 185,000 are now citizens. 70,000 Indian children are now in school. Of the total number there are 80,000 Protestant and 65,000 Roman Catholic adherents. The book is a mine of information; it is a fascinating story of progress; and it is a valuable reference volume.

**Sermons for Juniors,** by Thomas Wilson Dickert. New York: Revell. $1.50.

Why sermons for juniors? They are not present to hear them! And often when we hear these sermons they are apt to be so juniorish that the older part of the congregation shun them by their absence. He is a rare sermonizer and a rarer preacher who can command the ear and heart of childhood to be present for even five minutes Sabbath morning to hear a discourse that will draw them to come again. We never have heard the author of these sermons preach so we are unable to comment on his attracting manner and personality; but we have looked into these "sermonets" and we can frankly write of them that in the common sense of their message, the simplicity and lucidness of their diction, the brevity and point of their discussion, and the merits of their objective, they are as good and helpful as anything of the kind we have read. We advise ministers who contemplate the experiment of preaching to children to buy this book and study some feature in it. We believe it will greatly help them —if they need help in such a venture.

**If I Miss the Sunrise,** by Rev. J. H. Chambers Macauley. New York: Doran. $2.

The publishers introduce the author as "a new religious thinker and writer to add to that notable roll of Britons who have given us the very finest body of theological literature." He may be classed with P. Carnegie Simpson, Prof. T. R. Glover, and R. F. Horton, in his familiarity with modern biblical literature, his fearless use of the results of recent research, his sturdy defense of the New Testament gospel, his unwavering loyalty to Jesus Christ as God manifest in the flesh, and his profound spiritual insight.

The title may be most easily understood by the quotation of a verse of H. Hamilton King which embodies the theme:

"And shall we then be restless in the search
For other proofs and witnesses of God,
Before our hearts have rested on the One
He gave us in our very flesh to know?
Impatient for the noonday, shall we miss
The sunrise we shall never see again?"

"The title explains itself," says the author in his preface; "to search for 'other proofs and witnesses of God,' and not to concentrate attention on 'the One he gave us in our very flesh to know,' is to miss the supreme reality." "The reality of religion can be discovered in no other way than in the verification of an experience of the Divine Life....There is a permanent reality that reveals itself in Jesus Christ to every man and every age."

Religion is defined as "personal contact with the living God," and that contact is established and maintained through Jesus Christ, the Lord of Life. "The Christian faith meets the need of man's abyss in Jesus Christ. 'Through this Man is proclaimed unto you the remission of sins' is the revelation of God to every age and to every type of personal necessity....Modern thought enters the abyss without hope, if it misses Jesus Christ."

This thoughtful and careful "study in the reality of religion" covers four sections: Impressions, realizations, experiences, reflections. A strain of autobiographical reminiscence runs through the book, especially in the first section, wherein the problems of religious thought are stated. The second section deals with the validity of the gospel narratives and the unimpeachable fact of the incarnation of God in Jesus Christ. "Experiences" advances the argument for reality into the realm of the soul's actual personal contact with the Redeemer and the assurance of forgiveness through faith in him. He delivers from the "abyss" of sin and from the "trap" of death; and the "secret" of that deliverance is the love of God. The final section appears to have somewhat less of unity and cogency than the other three. The closing chapter, however, fulfils the cycle of thought in a courageous and inspiring vision of "The Sunrise:"

"God never lets go....Amid rabbinic theologies and the breakdown of traditions, amid bewildered agnosticism and futile socialism, the reality of God works, and time takes its course, and man comes to his self-discovery, and the shepherdless multitudes find their life and leadership in the Truth....Jesus did not live and die and become the Lord of years in vain. He is present and vital all the time. Self-communings pass into absolute confidence concerning the sunrise of him who was and is the Light of the World."

---

### Education with a Kick

Exchange—"The aim of the college," the speaker said, "is to send its students into the world asses and not liabilities."—*Boston Transcript.*


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# OUR MUSIC CORNER

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## CHOOSING AN ORGAN

Without question the problem that faces the church planning to install a new organ is a difficult one to solve. The average committee in the first place knows next to nothing of the mechanical and technical features of the matter, and too often it is led astray by the specifications which boast the largest list of stops, whether or not the various names each represent an individual set of pipes, or are merely part of a camouflaged duplexing system. Since this music page was instituted three years ago, it has been my privilege to serve as a sort of advisory uncle to many bewildered committees, in many parts of the country, and with regard to organs, running from one manual and pedal keyboard, to four manual and pedal monsters—from modest expenditures of $2,000 to $40,000. At all times I have endeavored to give honest, unbiased advice, never recommending only *one* firm, but several, who, in my opinion, were best fitted to meet each particular need. Always, I have advised that the same outline should be submitted to the chosen list of organ-builders, together with a general invitation for constructive criticisms or suggestions. After the resultant bids have been compared, and final bids made on the standardized (or equalized) specifications, then the church is prepared to make an intelligent final decision. Incidentally, it is always wise to secure a list of legitimate church installations and get a definite report on musical values, mechanical efficiency, and cost of upkeep in each case—all this before signing the final contract. No first-class firm will object to this procedure; the dishonest builder cannot bear it.

Therefore it was with keen appreciation that I came across the subjoined letter sent out by a western chapter of the American Guild of Organists, and I am glad to be able to give it this additional publicity, for its points are vital, honest and plangent!

"The American Guild of Organists, Northern California Chapter, wishes to reach all churches, lodges, or private individuals that are contemplating the installation of new organs or the rebuilding of their old instruments along modern lines.

"The guild offers its services to church committees and others facing organ problems, and will be glad to aid them in planning instruments that (1) fit acoustically the buildings for which they are designed, (2) that possess the variety of tone-colors so essential in preventing monotony, (3) that have the dignity and the grandeur necessary in the king of instruments, (4) that are built to endure and satisfy for years to come. The guild would also urge upon committees the grave necessity of allowing ample space for the organ when plans for a new edifice are drawn.

"In our opinion, the most successful method to pursue in contracting for a new organ is similar to the methods adopted by a building committee in awarding the contract for a new edifice. This method is, first, to engage an organist or expert not connected with or prejudiced towards any particular firm of builders, whose duty it shall be to advise the committee with regard to the drawing up of specifications for an organ adequate and suitable for the building. These specifications should be complete in every detail, even to the materials used in every pipe and the tone-quality desired in each individual stop. We are particular to emphasize the above, because specifications offered by some organ-builders are far from being ideal, in many cases not even specifying the number of pipes in the organ.

"When the specifications are complete, they can then be submitted to several organ-builders for their bids. Then, and then only, can a committee have a definite basis upon which to compare the figures offered by various firms, because, by this method, each company works on the same scheme, a plan decided upon by the purchaser and the organ architect jointly. The organ architect should be responsible to the church for a satisfactory artistic achievement, passing upon the plans, and personally seeing that his ideas concerning tonal regulation and mechanical details are faithfully carried out.

"There are those who might think expert advice superfluous in case the organ to be built is limited in size. On the contrary, we urge that with the smaller organ comes the greater problem. It is quite possible to have an organ of six or seven stops which will be complete and perfectly satisfying, but the planning and tone-regulation of those few stops is an artistic problem of the greatest importance.

"Lastly, we wish to warn our friends to beware of two types of organ. First, the stock organ, built to a cast-iron, unchangeable specification. In other words, we do not speak of 'buying an organ,' but of 'building' to a special design for each instrument. The second type of organ is often heard in the theater. This instrument, by means of excessive 'borrowing' of stops, is capable of a limited, but sometimes noisy volume of tone, but this volume is usually obtained at the expense of refinement and variety of tone-coloring. The principles of 'unifying' and 'duplexing' of stops may possibly be employed to a limited extent when economy is an object, but organs built entirely on this 'unit' scheme are usually impossible from an artistic standpoint. To make matters worse, the specifications for such organs are sometimes positively misleading and dishonest, notably when a stop used on two different manuals is given two different names. This effort to make the buyer of an organ think he has two sets of pipes when only one is used is a practice that we cannot condemn too strongly.

"Fuller information regarding the guild's ideals concerning organs may be had by writing to any member of the committee here undersigned." Its only desire is to aid churches in getting the best results for the money used and to uphold the highest standards of organ excellence.

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## Fresh from the Field

(*Continued from page* 1521)

in Addis Ababa he found the hard-working Abyssinian 'Prince of Wales,' Ras Tafari, eagerly studying a recent work on Bolshevism."

**Dr. S. E. Ewing has resigned his position** with Missouri Baptist Sanitarium and returned to his old position as superintendent of city missions in St. Louis.

**A movement is on foot to provide the** missionaries with a copy of Professor Goodspeed's translation of the New Testament. It is hoped that some individual or individuals will present to the missionaries this book. The University Press will give interested persons full information. Address University Press, Chicago.

**The bell that calls the worshipers to** the church at Ongole cracked and the community lost the peal which reminded it of the religious services. A missionary from the Ongole field spoke last spring at the Greenwich Light Church, Philadelphia. He told the story of the silenced bell with the result that this same church purchased a new bell weighing a ton and it is now in the tower of the Jewett Memorial Church. The first time its sound was heard 1,000 persons met for prayer. Miss F. M. Clymer is pastor of the Greenwich Light Church.

**Dr. Robert A. Ashworth in the "Metropolitan Baptist Bulletin" writes:** "Some one remarked to me only the other day, 'It is money that they want; why not come out frankly and say so?" There are those who become impatient to the point of irritation when it is reiterated that the New World Movement is not a mere money-raising campaign, but primarily a great spiritual enterprise. We must, however, take the risk of being judged to be wholly disingenuous by these astute souls by insisting afresh [illegible] has for [illegible] of motives for every form of associated Christian activity. It is certain that we shall never be moved to do our duty until we know what it is. The ignorant mind is always inactive. Most Christian men, for example, are almost hopelessly behind the times in missionary intelligence. You will not even pray intelligently for the missionary enterprise unless you understand it. Certainly you cannot serve it. God cannot talk to you about anything of which you are ignorant. He cannot move you to do something for the missionaries on the Congo if you don't know that there are missionaries there; nor can you help them intelligently, if you don't know what they are doing or what they need." He might have added with all the information help of the Bible and missionary conferences the denominational press—the neglected press—is still the most powerful educational influence in our cooperative effort. Week by week it brings far-reaching results by keeping alive the facts of our personal obligation to meet the needs of the world.

**A group of Christian laymen in Cincinnati** have organized the Radio Bible Service to give the world daily a message from the Word of God by radio broadcasting. "The solution of the evils and social unrest which trouble the world today—for right thinking and right living—is the practical application of the teachings of the Worl of God."

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## A Statement by the Board of Managers of the American Baptist Foreign Mission Society.

**Answering a widely circulated attack upon the evangelical soundness of some of the missionaries and secretaries of the society.**

Inasmuch as extracts from the correspondence files of the American Baptist Foreign Mission Society have become the ground of a widely circulated attack upon the evangelical soundness of some of the missionaries and secretaries of the society, the board of managers appointed a committee of five, consisting of Henry Bond, chairman; William T. Sheppard, Rev. Carter Helm Jones, Rev. Frederick E. Taylor, Rev. M. J. Twomey, with whom was associated Rev. Joshua Gravett as vice-president of the society, to read all the letters from which these quotations had been made, and further to read all letters from any source that were relevant to the inquiry.

The board reports that after a painstaking search by the committee and a careful reading of all relevant material before the board, it was the unanimous decision of the special committee and of the board that the correspondence, when read in its context and with a knowledge of the attendant circumstances, does not justify such attacks upon our missionaries and secretaries.

It is true that in the letters of a few missionaries are phrases and sentences that the board feels might be misunderstood, but nothing has been disclosed that cannot, we believe, be met in correspondence and counsel. Apart from such sentences, the reading of these confidential letters has disclosed an evangelical spirit and devotion to the service of the kingdom and a faith in Jesus Christ as the divine Lord and Saviour that has confirmed the confidence which the board has in our missionaries and secretaries.

The board again declares that its purpose is to send out only such missionaries as are entirely evangelical in their faith and spirit.

The board is preparing a statement which will take up the more important specific allegations and answer them. All who are interested are cordially invited to send to the headquarters of the society for a copy.

By order of the Board of Managers.

Frederick L. Anderson,
Chairman.

William B. Lipphard,
Recording Secretary.

**Mr. Geoffry Shakespeare, son of Dr** J. H. Shakespeare, and formerly secretary to Hon. David Lloyd George, was defeated in the recent general election in the British Isles. Mr. George carries his constituency.

**The River Avenue Church, Indianapolis,** Rev. J. R. Quick pastor, recently closed a series of special meetings, and reports that seventy-six new members will be received, fifty-three of the number by baptism. Evangelist J. H. Deer assisted the pastor.

**The "Herald and Presbyter" says** "The last echo, or as one paper describes it, 'the final shiver,' of the Interchurch World Movement, preceded its dissolution Dec. 13 as a corporation. There were reports that it had a petition in bankruptcy, and that there were claims against it which were denied. The last report is that the dissolution was assured in the Supreme Court when representatives of the State Attorney-General's office did not appear to oppose the action. A default was entered."

**The annual Social Union City Missions** dinner will be held at the Hotel Astor on Thursday, Jan. 10, at 6:30. Dr. Charles H. Sears, executive secretary of the New York City Baptist Mission Society, and also the Baptist Church Extension Society of Brooklyn and Queens, who has just returned from a seven months' sojourn in Europe, will be the main speaker of the evening. Hon. Lawson Purdy, general secretary of the New York Charity Organization Society, and former president of the department of taxes and assessments, New York City, and of the National Municipal League; and all connected with the New York city plan and its environs, will speak on "The City Plan." This gathering of New York Baptists is to take the form of a welcome home to Doctor Sears.

**Plans for taking over the copyright** of the American version of the Bible now held by private interests in the publishing field are announced by a newly created committee shortly to be incorporated as the American Foundation, in order that the self-sacrificing labors of the American revision committee which resulted in the American Standard Bible may bear fruit in a wide and free distribution of their Bible. Arrangements are yet to be concluded for making the copyright free to the world. But it can be safely said that those now holding the copyright stand ready to make the assignment to the foundation, it is announced, providing a responsible committee of public-spirited men and Bible scholars will continue to safeguard the purity and accuracy of the text of the American revision and will provide sufficient funds to carry out the purpose of the original revision committee. Concerning the work of the Foundation Mr. C. L. Dixon, executive secretary, says: "There has been widespread criticism of the fact that the copyright of this splendid version should be held by private interests."

6.05
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Volume IV January 5, 1924 No. 49

# The Baptist

Published Every Week by the Northern ... Convention

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*Henry G. Weston Smith*

Doctor Rushbrooke's Tribute to Doctor John Clifford

Destructive or Constructive Criticism
*Editorial*

## Fresh from the Field

**At Del Rio, Texas, there have been** 104 Mexicans baptized during the past eleven months. In that state there are 600,000 from across the border.

**The Jewish Theological Seminary in** New York recently put on a campaign for $1,000,000. It has been a success, and reports show that it was to be completed Jan. 1.

**Dr. Theodore Kemp, for fifteen years** the president of the Illinois Wesleyan University at Bloomington, has become associate secretary of the commission on international justice and good-will, a department of the work of the Federal Council of Churches.

**The "universal week of prayer" begins** Jan. 6. We trust our churches will so far as possible observe the week of prayer. "We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the churches for their own sake, for the sake of the world, and for the sake of him who waits and has waited long for us to offer him this road."

**The new Mormon temple dedicated** during the late summer at Cardston, Alberta, Can., cost, complete, $781,479.90. The new temple in Arizona is progressing, the corner stone being laid in November. These folks seem to be able to get all the money they need for extension work and according to these press reports they must be doing some "extending." We forgot to mention a splendid new building completed not long ago in Brooklyn. It cost $100,000. Brigham H. Roberts who was refused a seat in Congress as representative because he is an avowed polygamist is in charge of the "Eastern States Mission."

**Mr. James C. Colgate, treasurer of the** General Board of Promotion, sends greetings to the churches of the convention. He says: "While at this season of peace on earth, good-will toward men, the Christian world seems rent with angry dissension, the treasurer of your Board of Promotion ventures a New Year's wish. May the New Year bring you peace and prosperity—the peace which comes with the knowledge of duty done and sacrifices made for the Prince of Peace; the prosperity which comes to the church in which the Spirit of the Master rules. As individuals may we not be confused by the babel of tongues or inflamed by heated controversy, but, with minds set steadfastly upon the task in hand, follow, as did our Master of old, the path of duty, confident and unafraid; walking always in the spirit of love and humility, not judging those who worship in a different way our common Lord, for God is a Spirit, and they who worship him must do so in spirit and truth."

**Rev. John R. Brown has been engaged** as stated supply at the First Church, St. Paul, where Editor Earl was until recently pastor. Mr. Brown is the executive secretary of the united charities of St. Paul.

**At the Chicago ministers conference** at its last meeting Dr. Charles W. Gilkey of the Hyde Park Church spoke upon Christmas Contrasts. The meeting on Dec. 31 was the union ministers conference and on Jan. 7 Dean Shailer Mathews will speak on "Why I believe in good will."

**Dr. O. E. Bryan, whose invitation to** become executive secretary of the Missouri State Association we announced some weeks ago has felt obliged to decline the call. He believes that the completion of the 75 million campaign is the most important task to which he can give himself in 1924. He is stewardship director of the conservation commission.

**Some time ago we reported the return** to Cuba of Evangelist Fred J. Peters and Mrs. Peters. His first meeting was with Juan Carmona, a layman who had given up his business to give his full time to the preaching of the gospel. The meetings were held in the house where the pastor lives. Large crowds came to the meetings. On one evening twenty-three confessed Christ. The Sunday after Mr. and Mrs. Peters had moved on to another field the faithful Juan Carmona saw ten others openly confess their Lord. Within a period of a few months this church has secured a membership of 150, the greater part of which came out of the special meetings.

**A debate was recently staged in New** York on the question: "Resolved, The Bible is the infallible word of God." Dr. John Roach Straton, pastor of the Calvary Baptist Church, took the affirmative, and Rev. Charles F. Potter, pastor of the West Side Unitarian Church, the negative. Great crowds heard the debate and three judges selected by common agreement of the debaters gave the decision. The audience as a jury gave expression to their sympathies in applause. The judges made their decision on the merits of the debate without reference to their sympathies. On the first debate held Thursday night, Dec. 20, in the Calvary Baptist Church, the decision was two to one in favor of the negative debater. The other questions debated in a series of five were: "Resolved, That God made the earth and man by evolution"; "Resolved, That the miraculous virgin birth of Jesus Christ is a fact and an essential Christian doctrine"; "Resolved, That Jesus Christ is the only divine Son of God"; "Resolved, That Jesus Christ will return in bodily presence to the earth and establish the universal reign of peace and righteousness." On the first of these Doctor Straton took the negative side, on the others the affirmative. We are doubtful of the wisdom of dragging holy things into the atmosphere of a heated debate; but compensation may come from the wide publicity given to religion through the reports of the debate in the daily papers.

**Rev. Luther Wesley Smith is the new** pastor of the First Church, Columbia, Mo. He is a Harvard man and graduated at Newton Theological Institution only last June. According to the *Burrall Class Special* he has already made many friends among the students.

**Daniel E. Thomson, one of Canada's** greatest Baptist, says the *Canadian Baptist*, has passed away. For years he devoted his marvelous legal talent, inspired by a noble Christian spirit, to placing, the Baptist work in Ontario and Quebec upon a flawless basis. This was true in a special manner of McMaster University.

**"Salute! Hats off to thee, thou alma** mater" says the *Central Christian Advocate*. President Walter Dill Scott of Northwestern University, Evanston, Ill., has announced gifts for new buildings amounting to $3,500,000. These buildings are to adorn the new campus which was the gift of Alexander McKinlock. Mrs. Montgomery Ward gave $3,000,000 of the amount and Mrs. Levy Mayer $500,000 for the building of a law building.

**The twenty-first national convention** of the Anti-Saloon League of America will be held in the city of Washington, Jan. 12-16. This meeting is counted the most important ever held with the exception of the meeting ten years ago in Columbus, Ohio, when the league declared for nation-wide prohibition. The enemies of the Volstead law and eighteenth amendment are in evidence with the activity of desperation. The laws of the land are flouted. Decent citizens are becoming tired of the anarchistic, lawless element that is constantly being exhibited to the public gaze through the newspapers of the country. Keep your eyes open for the reports of this meeting.

**Prof. Andres Osuna, secretary of the** interdenominational and cooperative work in Mexico, is to be in the United States during December and January to attend various annual meetings and represent Latin America to the students of the North American colleges at the Student Volunteer Convention, to be held at Indianapolis. Among the noteworthy accomplishments of Professor Osuna are the results of his work along temperance lines. The rapid progress of temperance in Mexico is due in very great measure to Professor Osuna's activities. He will visit the temperance organizations that support his program in Mexico and meet with the secretaries of the mission boards that have work in that country, at the annual meeting of the committee on cooperation in Latin America. Present conditions in Mexico and the unusual opportunity for the development of the evangelical work lead us to rejoice more than ever in the fact that such an outstanding leader as Professor Osuna is heading the forces for cooperative evangelical enterprise in Mexico. The Mexican Union Press under his direction, has had an unusually satisfactory year.

(*Continued on page* 1540)

# The Baptist

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## We Refer You to the Society

Rev. C. B. Hilton is pastor at Galva, Ill. He writes THE BAPTIST as follows: "Will you tell me, or will any one tell me what use Baptist pastors make of individual communion sets? This morning's mail brings a personal communication from the Judson Press containing a pink sheet of suggestions for gifts. 'For the Pastor: Individual communion set in leather case....$10.50.' Ought I to have such a case? How should I use it if I had one? Information will be greatly appreciated by one who desires to conform to Baptist faith and practice." Who will answer the brother's question?

# Killam's Kollum

## A Plain Hint

The *Record of Christian Work* for January reports receipts from individuals amounting to $1,208. This money is to provide free subscriptions to missionaries, institutions, libraries and worthy individuals. These friends during the past month provided for 604 annual subscriptions. THE BAPTIST has received gifts each year to provide for subscriptions to THE BAPTIST for similar cases. We can use a much larger sum to good advantage. In some parts of the country the crops have failed. There are cases where sickness and adversity make it impossible to renew THE BAPTIST. Here come the checks. Thank you. We will give you the name and address of the individual or institution which profits by your generosity.

## We Hit the Vital Spot

"All right! Here enclosed is your subscription money. All right, Killam, jab us. Jab us, we mean, in the Kollum. It don't hurt much to be jabbed there. Only please don't jab anywhere else, especially in our pocketbook. It is a sensitive spot. We read the Kollum without much hesitancy and we must confess we sometimes read it first." J. D. Freed, Goodwin, S. D. Suppose we failed to jab you in the vital spot? We would soon be on the rocks. How about your label? You can avoid that painful process.

## We Fervently Hope Not

We often read strange things in church papers, calendars and bulletins. Here is the latest. A newsy little sheet published by an enterprising church contains a bit of news and a pointed question. "We were happy to note that Collis Young has returned home and was present in the services Sunday. Will the devil be in the service Sunday night?" Small evening congregations are the rule. We hope that he did not attend the evening meeting.

## Trinity of Service

"Wise utility executives," says *Public Utility Advertising,* "realize that three things are necessary if the public utility industry is to thrive. They must give the best possible service. They must give this service at the lowest possible cost. And they must tell the people." THE BAPTIST is making an honest effort to give you and your church the best possible news service. We can prove that we are giving it at a very low cost. And here we are telling the people.

## Fresh from the Field

(*Continued from page* 1538)

**You will find on the young people's** page the reproduction of a calendar gotten out by the society featuring the thirty-third annual convention in Denver in July, 1924. It is a good piece of publicity.

**Dr. A. Wakefield Slaten became a** member of the faculty of the Pacific School for the Ministry, Berkeley, Cal., on Jan. 1. Until difficulties arose over statements in a book published about a year ago, he was engaged as one of the faculty of William Jewel College.

**Hillyer Straton, son of Dr. John Roach** Straton of Calvary Church, New York is a student in Mercer University at Macon, Ga. He has equipped his room with a radio and enjoys the service in his father's church each Sunday. Query: Will this kind of church attendance meet with the approval of the father?

**Evangelist and Mrs. B. R. Robinson,** who have been doing excellent work in Texas and more recently in Louisville, Ky., visited in Chicago, the home of Mrs. Robinson, during the holidays. They are open for special meetings with pastors for the winter. Address 1549 W. Ormsby avenue, Louisville, Ky.

**The property of the Walling Street** Congregational Church, Providence, was recently purchased by the Rhode Island Convention for the use of Russian Baptists. It is reported to be a fine property which could not be replaced for less than $65,000 although it was bought for $10,000. There is ground room for a playground. The building is in the heart of the Polish, Lithuanian and Russian colonies.

**The First Church, Bridgeport, Conn.,** Rev. C. A. Decker pastor, gave "The Child of Prophesy" at the evening service, Dec. 23. The greetings of the pastor enumerated some of the matters for which the church should be thankful. There was the beautified house of worship, the enlarged church organ, eighty-four persons who during the year have received the hand of fellowship and the fact that the losses of the church by removal and death have not been great. The Bible school is in a contest with the school of the First Church, Schenectady, with the latter leading with 360 points against 248.

**At the recent meeting of the executive** board of the Baptist General Convention of Texas it was decided to set out a vigorous campaign to raise for all missionary and educational purposes $3.000,000. The appropriations for state work is to be limited to $200,000. The working force is to be reduced by one person in each department. The convention some years ago adopted the policy of aiding the ministerial students where aid was necessary and the students in turn aid the convention in supplying churches and in other ways. The ministerial students last year reported almost as many baptisms as the state missionaries. The sum of $35,000 was voted to aid these students.

**Inquiries have been made as to the** oft-repeated statement that in one place in Russia on one day more persons had been baptized than on the day of Pentecost. Doctor Rushbrooke informs us that while in Russia he learned that this rests upon the official report of the brethren Petroff and Fastoietz, representatives of Siberia to the All-Russian Baptist Union. The exact date is not on record, but the year was 1921, and the baptisms took place at a village near Omsk. At Slavianka, in the same neighborhood, very large numbers were also baptized in 1920 in the course of a three days' convention at Whitsuntide. Many hundreds of candidates were then presented for examination and baptism, and the rite was almost continuously administered.

BE strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it. 'Tis God's gift.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! Tomorrow comes the song.
—Maltbie Babcock.

**Underlying all the discussions at the** recent executive meeting of the Federal Council of Churches was a recognition of the importance of evangelism as the heart and core of the church's work. There was an unmistakable recognition of the fact that however much one may emphasize public righteousness and the application of Christian principles to the social and international problems of the day, the supreme need is for the type of character that springs from personal loyalty to Jesus Christ. As Bishop William F. McDowell said in the address on the concluding evening: "The world is in a bad way and does not quite know what it wants or what it needs. It quite largely thinks it wants to shift power and privilege from the hands that have it to other hands. It is not so sure that it needs or desires to have all hands made clean. The under dog thinks he has been an under dog long enough and desires to be the top dog. He does not have any equal desire to be a new, better dog. This is the attitude of nations and of groups within nations. But the world's need is really an ethical need, a need in its character. It is there that the world has broken down. Its finances and governments are bad enough to appall us, but at the heart of it the collapse is in its character. And character is wholly personal. This is why Jesus Christ came. Only a *person* could meet a personal necessity. God must come to the persons in need in the person of his Son. And I will stake Christianity's fate on the power of Jesus Christ to meet and satisfy the world's present needs."

**A number of new members have re**cently been received into the membership of the church at Grand Forks, N. D. Rev. A. S. Barner is receiving the hearty support of his people.

**For a number of years the Home Mis**sion Society has been promoting a plan of "every-community service endeavor" by which some kind of gospel work would be undertaken in every community of the newer states. During the year three more state convention areas—Wyoming, Southern Idaho and Northern California—have entered into the plan. Two others, Western Washington and North Dakota are formally asking for it immediately. That makes with Montana, where it was inaugurated four years ago, six states now committed to the plan. Utah has it substantially, as arranged by a deputation of the home missions council several years ago.

**President Coolidge sent a message to** the representatives of the Federal Council of Churches in the recent executive committee meeting of that body. He said: "Profoundly impressed by the high ends, and thoroughly practical achievements of the council, I should be glad of an opportunity to express to the gathering, my hope for its continuing usefulness and my appreciation of what it has done in the past. To my regret an absence from Washington at the time of this gathering is impossible. I am constrained, therefore, to express the hope that you will be good enough to communicate my good wishes to the members of the council, my appreciation for the kind expressions you have communicated, and my high hopes for the fullest measure of useful service on the part of this splendid organization."

**Dr. John M. Moore, of the Marc** Avenue Church, Brooklyn, N. Y., dramatizing the cooperative work of the churches, opened the sessions of the executive committee of the Federal Council. He said in part: "The good Samaritan saw no barriers of race or national prejudice between him and the wounded man on the Jericho Road, and our commissions on race relations and international justice and good-will have dealt with those conditions out of which riot and war grow, seeking through the holding of inter-racial conferences and the creation of international agencies of good-will and friendship to bind the life of the world with bonds of brotherhood. Christ's incomparable story of the good Samaritan illustrates the work that the Federal Council of the Churches of Christ in America is trying to do through cooperative action. The social breakdown on the Jericho road reflects the tragic need of our times. Here are bandits whose philosophy of life is the philosophy of force. 'Take what you can get and keep what you can hold,' is the rule of action that has well-nigh wrecked civilization. Every international highway is strewn with the victims of this philosophy. Ecclesiastical religion has proved ineffective; its interests are elsewhere. The Federal Council in the

(*Continued on page* 1568)

The Baptist

# Destructive or Constructive Criticism

CRITICISM is natural and necessary. The art critic renders a valuable service to society in keeping art up to a high standard of excellence, in educating the public to appreciate the best in painting, sculpture and architecture, in exposing the shams that parade in the guise of originals. A similar service is offered to society by the worthy critics in the field of literature, music and the drama. In manufacturing and selling goods, in farming and marketing the products of the farm, in the cost and efficiency of labor, and in all other things that enter into the organization of modern business and industry there are experts who, while not called critics, are competent and reliable judges of what good business is. As a matter of fact such experts are a necessity in business today, and their service is sought by great and small corporations and paid for generously.

By taking advantage of expert judgment on the management of his business regularly, a merchant or manufacturer may be saved the pain and loss that will inevitably come if a close check is not kept upon his affairs. In addition to this he will learn how to expand his business without straining his credit or narrowing his margin of safety. Such expert judgment is only another name for constructive criticism. It is a bit strange that while business and industry seek such criticism, religion should be so apathetic and sometimes antagonistic to it. Few local churches ever employ an expert on church organization to study its field, finances, efficiency and problems. It is assumed that the pastor is an expert in that line, but the facts will not always support the assumption. Most pastorates are of short duration largely, we believe, because of the failure to bring constructive criticism to bear upon the church, and this results in destructive criticism which usually focuses upon the pastor who is soon seeking another field.

Coming to the general organizations through which the local churches do their missionary work at home and abroad, we discover the same situation that we find in the local church with reference to the employment of experts. Nothing of this sort is done only as it is done by the secretaries who are sometimes euphoniously called missionary statesmen. It should be said in all justice to these overworked servants that they are indeed experts in their departments, but no one of them can see all the departments in perspective, and all of them are so close to the whole task that for them to attempt to give a full and adequate appraisement of it would only reveal their inability to do so. Besides, the secretaries themselves need the fair, fraternal and impartial judgment of competent and Christian men who have studied the whole situation sympathetically. Such experts should have a standing in public esteem as high as that of any reputable firm of certified public accountants. The assurance that such experts are employed by our great missionary societies would go far in the direction of conserving the confidence of the constituency in the administration of the affairs of the societies.

Failing to take advantage of this sensible system of constructive criticism the door was left open and destructive criticism entered like a spy in time of war bent upon finding damaging evidence against the patriotism of its suspects. This is exactly what happened recently in the case of the American Baptist Foreign Mission Society. Wide circulation was given to statements based upon alleged evidence taken from the letter files of the society by the methods of destructive criticism, apparently showing that missionaries who deny the evangelical faith are supported in their denial by the society. Stray quotations taken from letters regardless of their setting and context and without reference to the consecutive unity of the entire correspondence were strung together to give color and argument to the suspicion that all was not right in the rooms of the society or among the missionaries on the foreign field.

OF course the officers of the society had to meet the situation. And they met it by the only system that is worthy and reliable—the system of constructive criticsm. The best men to do this critical bit of work were called to New York—men of recognized standing and ability in the denomination and representative, and for a week they waded through the letter files reading all correspondence that had any bearing upon the charges of disloyalty to the evangelical faith. The first general statement has been made and published based upon the findings of this investigation. A fuller statement will follow. It is enough to say that the charges of disloyalty to the evangelical faith made by destructive criticism against the society were found to be without foundation according to the facts.

While we deplore the tendency to indulge in destructive criticism, no person or organization burdened with the responsibility of administering a public trust for a great Christian denomination can hope to be entirely free from such criticism, especially in these days when suspicion has broken down the fine spiritual thing we call confidence. Distrust is epidemic in the world, and nobody is immune from its ravages. Whole nations are held in the grip of it. The only antidote for it is careful and unprejudiced study of all the facts with constructive criticism and counsel based upon the facts. If there is anything in the organized work of the Baptist denomination that will not stand the light of constructive investigation carried on in the spirit of Christ by Christian men competent to discriminate in such matters, that thing should be condemned.

Therefore we return to the wisdom of adopting the plan of constructive criticism. If we might be permitted to paraphrase the inspired words of Paul we would say, "Be not overcome of evil as organized in destructive criticism, but overcome the evil of destructive criticism by the good of constructive criticism." Destructive criticism is evil even if good men sometimes indulge in it. It is evil in anything it touches. It is the bane of politics, the blight of the yellow press, the bankruptcy of business, and the blot upon the Christian religion. It was destructive criticism that crucified Christ, made Paul the prisoner of Caesar, burned John Huss at the stake, and flogged the Virginia Baptists for their faith. Baptists have always refused to persecute, because they held to the sacredness of freedom for all. But while standing for freedom of conscience they have rigidly held to their own convictions of truth. We believe that the great mass of Baptists still hold to their Baptist heritage.

## "Padded with Stupidity"

THE caption of this editorial is not at all complimentary to the people who are padded with stupidity. However, it is not the aim of the writer to condemn the other man and exonerate himself. There is a very real sense in which all men are more or less cushioned with coarseness. One has only to go back along the road of history to find multitudes of people in every age who give ample proof of our unadorned statement. The most striking illustration of it is found in the life of our Lord as recorded in the Gospels. Against the sensitized surface of his wisdom and love and righteousness the stupidity of men never seemed so coarse and incurable. The mystery and spirituality of regeneration meant nothing more to Nicodemus, a teacher of the Jews, than a repetition of physical birth. To the woman of Sychar the hidden sources of eternal life went no deeper than Jacob's well. The religious leaders utterly failed to see the symbolism of spiritual reality in flesh and blood, because flesh and blood meant to them the material tissue only. And, of course, leaven in the language of the dull disciples stood for bread and never for the subtle influence of the Pharisees. Even Peter, padded with stupidity, saw no difference between the touch of the faith of a woman in need and the jostling of a curious crowd.

All who have ever shared the spirit and passion of Jesus have knocked in vain against the thick wadding with which so many people have wrapped themselves around. The prophets of the Old Testament register their protest in all their inspired utterances against the torpor of desensitized souls—protests which find their common focus in the memorable words of Isaiah, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." All the apostles of the New Testament found themselves in hearty agreement with Paul when he rebuked the Corinthians for being almost incurably childish. And our words need not be confined to the past for the same difference exists today between the people who are padded with stupidity and the people who are propelled by sympathy.

The cause of this padding is not far to seek. Allowing for all of it brought into the world with us at birth, we must still account for the fact that so little of it is stripped off as we develop. May not the real cause lie in the fear of the shock and the suffering which will inevitably injure us unless some means is provided of absorbing the shock and neutralizing the pain? One must choose either to expose his nervous system to the reaction of sympathetic response to spiritual stimuli, or cushion with coarseness his finer feelings against the touch of vicarious sorrow and altruistic pain. Facing such a choice and compelled to decide, it is not strange that most of us reach for the wadding and insulate ourselves against the cross currents which are bound to draw upon our sympathies if left unprotected.

Padding is contrary to the religion of Jesus Christ. Wherever he found men seeking to follow him on the basis of their own safety first he dealt summarily with them and denied them entrance to the circle of his friends. He himself welcomed pain and loss. He kept himself so sensitized to the call of human need that there was always instant and glad response. One would be quite within the rules of interpretation if he should quote his prayer in this fashion: "For their sakes I sensitize myself that they themselves also may be sensitized in truth." The finest evidence of personal sanctification on the part of any of us is the quick response of genuine sympathy with our Lord in his redemptive purpose and in his atoning sacrifice for the world. It is also interesting to note that the Holy Spirit who took up the work of Jesus where he laid it down on earth is chiefly characterized by sensitiveness. The one eternal sin is the sin against the sensitizing process which the Holy Spirit carries on in the hearts of men. Therefore the people who are in danger of an eternal sin are the people who pad themselves with stupidity and stolidity and thus become impervious to his influence. While on the other hand those who yield to the sweet influence of the Spirit are marked by a delicacy of feeling, a responsiveness to human need, and a sensitiveness to the truth, which enable them to reflect the very heart of Christ himself.

The prevailing materialism of these times in its many forms, some of which are found in the very sanctuary of God, has atrophied the nerves and hardened the arterial walls of the body of Christ. The heart action is rapid but it is the rapidity of disease and not of spiritual energy. The shedding of blood without which there is no remission is almost unheard of, and the quick response to emergency moves with the tardiness of senility. There is too much fat and not enough healthy tissue. We need to call for a fast that will last long enough to reduce the obesity with its attendant stupidity and bring the body of Christ back to health and strength and resilience. This is the need of the hour—a need that can be met only as Christian men and women discard the padding and heroically follow him who endured the cross without resorting to the crude anaesthetic, which if taken, would have stupified him. The cross is eternally opposed to the cushion. Therefore choose today to be propelled by sympathy rather than to be padded with stupidity.

## The English Language and Prosperity

IF the world today has one dominant trend it is because the world is approaching a dominant language. And that is the English language. Some people foolishly object to that statement because they fancy it is part of some subtle pro-British propaganda; they associate English language somehow with English government. It is well for such people to know, however, that there was an English language before there was an England. There is nothing political nor geographical in the use of the term "English language." It comes about as near being universal as anything we have in this world.

If there were no English language, the greatest republic and the greatest empire in the world would have been impossible, and in their places would exist a hopeless, futile chaos of little factions. There would be no unity of opinion possible in the world, no large expression of definite human ideals. There would be no strong drive toward peace and prosperity and progress—three elements which accompany the English language wherever it goes. Wherever you find the English language, you will find certain fundamental liberties in existence or being brought into existence. This is the whole secret of the colonizing power of the language—it bears with it elements that tie men and communities together in a bond of principle.

Take industry for example. It is undeniable that where industry is run by the English language it is a different kind of industry with a different kind of spirit than can be said of industry which is administered through any other language. The type of industry that sets the pace for the world, and supplies ideas to the world, and fills the major part of the world's industrial needs, is the industry that has been developed under the clear, adaptable, forceful language which is used by the dominant portion of the industrial world. This is not mere accident. It is not as if the same men could have done as much in another language, or in a mixed variety of languages. For a reason which may be fully discovered some day, the very speech itself was one of the fundamental ingredients in the achievement.

Prosperity has a meaning in English that it does not have in any other tongue, and you have only to attempt to sow some of our most commonplace American industrial ideas into the minds of foreigners who use another tongue, to discover how different are the very bases of thinking. You may converse with industrial leaders from every country in Europe and discover that to them prosperity means only the prosperity of the employer. Their employes?—why they look at you in amazement! Pay the women as high wages as the men?—they scrutinize you to see what kind of an American joke you are working off on them! They are always looking for a market outside of their employes. Never do they consider making their employes prosperous enough to become possible purchasers of their product. In Germany the hope of prosperity is that somewhere else in the world there is a working class prosperous enough to buy what the German working class has never been prosperous enough to buy.....

It is not good, however, that one or two nations should forge so far ahead of the rest of the world. It is not good for the balance of life. And this is one of the causes for gladness that the English language is spreading over the earth and among all the races of men; it is going to serve as a great power to restore the balance of the world, to put all the nations in more equal relations one with another.

—Henry Ford in the *Dearborn Independent.*

## Man's Best Thought

THERE has been a very definite progress in our thinking in the last fifty years. We have had an open-minded study of such questions as: Is there progress in religion? Where and how did we get our Bible? How did we get our theology? What is the source of authority in religion? What are we to think of Jesus and his program? Is the church really standing for the teachings of Jesus? Is organized Christianity reactionary and essentially capitalistic?

Many old and cherished traditions have suffered in the process and well-informed men are coming to see that the old theologies were man-made; they bore the marks of the limitations of human knowledge; they do not always accurately represent our down-to-the-minute understanding of the teachings of Jesus, but they are nevertheless priceless treasures of truth and he who would treat them with a sneer and throw them aside lightly as a museum of antiquities commits sacrilege.

The older creeds were the product of the best thought of the best men of their age and their teachings have helped to make our modern civilization. Yet they are not to be made fetiches. They must never stand in the way of a re-study of Christ himself and of his meanings for the new generation.

—Bishop Thomas Nicholson.

# What Is the Chief Business of the Church?

*"Plumb down in the crypt and abyss of every man's soul is a hunger and craving for other food than earthly stuff and the churches know it."*

By W. H. Rogers

CHRIST'S mission has been clearly defined in his own words: "For the Son of Man is come to seek and to save that which was lost." Our mission as his followers has been just as clearly defined in the words of the same authority: "As the Father hath sent me, even so I send you," and in the parting commission so well known among us, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

The great ruling passion of the heart of our Lord Jesus Christ was evangelization. He devoted his entire nature to it and laid upon every disciple of his the imperative duty to win others to him. The one without that holy passion is void of the spirit of Christ. He may be brilliant in intellect, classed as a star in the social world; but without the passionate desire to evangelize, he shares not the travail of our Lord's soul.

Evangelization means the offer to a sinful race of Jesus Christ, the Saviour and King with all the clearness, forcefulness and conviction which the Spirit of God can make possible through the combined powers and energies of a regenerated people. It is the joyous announcement, in the name of God and in the power of the divine Spirit, that salvation is complete, available and free in the living Christ.

### A Spiritual Diagnosis

As a physician needs to diagnose the condition of his patient before he can offer a cure, so it becomes necessary for us to diagnose the spiritual condition of those to whom we are sent. Many conclusions may be reached from such a diagnosis, but we will all agree that the present humanity is suffering from a spiritual famine. The writer of that popular story "If Winter Comes," says this striking thing: "There's some universal thing that's wanting. I think it is something that religion ought to give but doesn't. I tell you that plumb down in the crypt and abyss of every man's soul is a hunger and craving for other food than this earthly stuff, and the churches know it."

Yes, the churches know it. We know that man was made for God and is restless till he finds his rest in God. We are all aware that mankind needs Christ. In every human heart there is a craving which only he can meet; the longing, articulate or inarticulate, which only he can satisfy. "Sir, we would see Jesus," is the unspoken prayer of many a soul. The men who *hate* the gospel *need* it and that is our hope concerning them. The men who most fiercely attack the Christian faith, in their confidential moods will confess to longings, yearnings and strivings which being interpreted, mean "Show us the Father, and it sufficeth us." Witness such proofs as given in Papini's "Life of Christ." And also the remarkable conversion to Christianity of Blatchford, the editor of the *Clarion*, a paper which was the organ of atheism for so many years. In their moments of bleakest doubts, these men knew the reachings of the soul after the Father and found that only in the Son could they see him.

We've seen the puzzle of many pieces of wood which form no true pattern until arranged in the shape of a cross. So the passions and aspirations of man can only find their true harmony and purpose when they run into the form of that sacred symbol.

The churches know that. But there is also the fact that so many of the hungry people do not know what they are hungering for—therefore our mission is to interpret their needs as well as to offer the remedy. They go to "broken cisterns" (of which there are many) and some evangelists spend too much time in crying aloud against the cisterns or condemning the people who build such cisterns when they should be intepreting their need and proclaiming the remedy.

In the biography of that faithful servant of God, R. W. Dale, the story is told of the way that minister reviewed the methods of his own preaching. It weighed upon him that he was failing to reach men. He was haunted with a sense of failure. This was the judgment he put upon himself. "The truth occupies too large a place in my thought, and I have been so occupied with the instrument, the divine instrument for effecting the ends of the ministry, and too little with the actual person to be restored to God. This comes from a moral and spiritual condition which involves serious guilt. God forgive me. I have a dread of aiming at the popular method of treatment arising from a dread of aiming at popularity, but the two aims are wholly distinct, and it has been a sin not to aim at the first." We must know the people we have to evangelize.

**God will never fail us. He does not fail the universe; how can he then fail his children? Everything rests upon the character of God. The alternative for man is either to go on getting his food, clothing and other things in the best way he can—fighting, scheming, robbing, and so reducing society to endless confusion, or to "get right with God," trust him, love him, serve him, reduce all life to a single service and so eliminate anxiety and animal struggles for place and power. Between these two things men must choose.**

*—Frederic C. Spurr.*

They are sinful but how are they going to be convinced, in these days of a lost sense of sin? Only by bringing them into the presence of him who knew no sin. In that presence the heart cries out, "My God, how I've sinned." "Against thee, and thee only, have I sinned." The lost sense of sin grows out of the lost sense of God.

Another condition we find in our diagnosis is that to many Jesus Christ is not a living reality. To them he is only a good man who lived nineteen centuries ago and did many wonderful things and died when he was thirty-three years old on a wooden cross, but why they do not know. They have an admiration for him as they have for Abraham Lincoln, but they do not regard him as a living Christ who walks and talks and lives with men. Even in the church there are many to whom Christ is nothing more than the name of a dead friend. If we are going to reach such we shall have to join in the triumphant shout *"He lives!"* and proclaim his Lordship in the power of the Holy Spirit. This was the great emphasis of Pentecost.

### A Social Passion

Then we find a persistent passion for a social redemption. "Give us an evangel that will bring about better conditions of living and working. Give us something that will save society from its present chaos," is their plea. With some it is a cry of fear. With others it is a passion for social regeneration. As servants of Christ we need to know that and recognize it. We cannot escape the fact that monopolies and competitions have created conditions which prove a positive hindrance to the acceptance of the gospel of Christ. What are we who are sent in Christ's name going to do about it? Either the gospel will go on being hindered or we shall labor for an evangelism potent to overturn the vested interests that block the kingdom of God.

There are other conditions we find in the world today which space will not allow us to mention. These we have mentioned to make way for the plea for a varied and comprehensive evangelism—varied in approach and presentation, and comprehensive in the knowledge of those to whom it is addressed; an evangelism that admits of no tampering with the essential gospel, but which labors to present it as it can be best understood and received; an evangelism which knows how to assimilate the best results of knowledge without losing the simplicity of faith, which understands that the real emphasis of the Christian truth

lies in the eternal verities of faith and experience, which no criticism can destroy. Such an evangelism is to be found in the very gospel we are commissioned to proclaim. It is good news for a sad and sorrowing world. The elements of joy, hope, victory and optimism are in it. It brings light to the man in intellectual, moral or spiritual darkness. It brings liberty to the fettered man and announces the way of escape. It comes to the man under the sentence of death with the life abundant. If we preach the gospel, we shall proclaim Christ for he is the center and heart and life of the Gospel.

We are concerned, some of us, to carry to others, not the Christ of the Gospels, but *our* view of Christ. In doing that we depart from the successful preaching of the early apostles. Look at the first sermon preached in the power of the outpoured Spirit. From the beginning to the end it centers round this thought, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." The very first word of Paul to the Corinthans was "We preach not ourselves but Christ." In our day there are those who really care nothing for the Lord Jesus Christ himself, because they are so possessed with some theological notion concerning him. We need to get back by the grace of God to the view of Jesus Christ himself and see him as Peter and Paul saw him and preached him in the power of the Holy Spirit. To them he was a real, living, personal Christ who could do things and not a mere fairy tale of a distant past. To them he was Saviour, Lord and King. Let us declare him as such and the conscience will be quickened and the soul will cry out "What then shall I do with Jesus which is called Christ?"

### The Practical Results

We are not to defend him, but declare him. We are not to explain him, but exalt him. We are not to philosophize about him, but preach him. We are not to argue about the doctrine, but adorn it. We are not to debate it, but demonstrate it. Does it work? It did in the days of the early church and human need is just as deep today and it is the very same need, and the same remedy will meet it. Here are the sinful. Their very condition pleads for the proclamation of a "Saviour who can save unto the uttermost." Here is a soul withering from petty jealousies and envyings. How cruel and foolish they become in the presence of him, "who went about doing good" and "who took a basin of water and girded himself with a towel and washed his disciples' feet!" Here is a man with a passionate love for money which is eating out the soul of him like a leprous disease. What a wretched thing it appears to be in the sight of him who said, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal but lay up treasures in heaven—." Here is another suffering from mental or spiritual pride. How contemptible it becomes in presence of him who said, "Whosoever would be great among you let him become the servant of all." Take our silly criticisms of each other. They all die away before him who said, *"This* is my commandment, that ye love one another." Think of our divisions—what hurts Christ cause more? How wicked they look in his presence as he prays "Father I pray thee that they all may be as one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." He works. His gospel accomplishes things.

What is the chief business of the church of Christ in this critical hour of human life? The answer is found in his word, "As the Father hath sent me, even so send I you." The church is Christ's body, the medium through which the Living Head expresses himself in the world. The church is his witness to mankind. It exists to be vocal and active for him. It has no other reason for existence than this. When it becomes satisfied with being a debating society, an athletic club, an entertaining organization or a company of self-satisfied religious formalists, it suffers eclipse and becomes a misnomer and justly earns the contempt of men. Our business is to bear unceasing witness, by life and lip, to the crucified, living and exalted Lord who is working through human instrumentalities, delivering from the grip and guilt of sin and empowering life for service. The authority of this witness is the Word, the heart of it is the cross and the inspiration of it is the reigning Lord.

# A Church Clinic

By A. LeGrand

A FEW months ago the writer of this article passed through a clinic for the first time in his life. First there was a careful examination of the eye, ear, nose and throat. After that he was passed on to a dentist who examined the mouth. From there he was taken to the X-ray room, then to another room where blood tests were made, heart, lungs and kidneys examined. When all was done, an experienced physician studied the charts and prescribed the remedies.

Recently the writer of this article attended a church clinic (called the annual meeting of the church). Experts had made a study of the church finances, benevolences, Sunday evening services, the Sunday school, the young people's work, the woman's organization, church calling, the social life. Never did we attend a better or more thorough church clinic.

We wished that a chart had been made so that all the facts might be before us. On the whole there was a pretty healthy condition although there were some ailments. Not every organ was functioning just right, and since all the organs are part of the body, the body was not entirely healthy. On this particular occasion we wished for an opportunity to tell the patient the cause of the trouble. We really wanted the privilege of prescribing.

Many physical troubles may rightly be laid to the heart. If the heart is not functioning as it ought, the whole system is affected. We felt that this was the trouble with this church. There was something the matter with the heart, and out of the "heart are the issues of life."

Ills are not cured by trying to remove symptoms, but by reaching the real cause of the trouble. We felt like asking, "Is the heart right with God?" We wondered how much prayer life there was in that church.

We talk about our pastors as if they were the whole secret of church success or failure, when as a matter of fact, the membership has much to do with the success of the church. I do not underestimate the place of the pastor, but if each member had a warm, loving heart, a heart beating in unison with the heart of God, the pastor would be a better pastor.

If members prayed more for the pastor, then the pastor would accomplish more. If when the pastor went to the pulpit platform he could see a well-filled house and a people whose countenances showed that they were in touch with God, praying for the success of that service and for the power of God to manifest itself through the sermon, then even an ordinary preacher and pastor would be a man of power. But how can a preacher really preach if a large proportion of the membership stay at home and if many of those present are indifferent to the message and never offer a single prayer for him? If folks will stop looking for the pastor's faults and seek more to exalt his strong qualities, stop their spirit of criticism and pray more for the pastor's success, then many church problems will be solved.

The same holds true in the Sunday school, the young people's work, etc. A praying people will be an interested people. If folks prayed more we would have sufficient folks to fill the various offices of the church and others would be coming to aid in the advance movement for the kingdom.

The same thing is true concerning our financial problems. Let's stop talking money, and let us talk and pray for spiritual power. This we think is the prescription of the Great Physician.

Milwaukee, Wis.

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**When Miss Elizabeth Bacon, a teacher in the public schools at El Paso, Tex., was told by her physician that her death was imminent she called for her check book and completed the payment of her pledge of $250 to the 75 million campaign of Southern Baptists. Perhaps we will not have that much warning. Better pay now thy vows unto the Lord and to the work of his church.**

# Fair Play for the Bible

*There are two ways in which we are sorely in need of the Bible: As a means of power; as an aid in correct thinking.*

By Henry G. Weston Smith

TO ALL who prize the name of him who saves from sin the Bible must remain a priceless treasure because it is the avenue through which comes knowledge of so many human experiences revealing God's character and purposes. Of this all Protestant denominations must be conscious. Through the Bible we look far back into the life of a people especially gifted in religious insight. We are enabled to travel with that people down the long centuries during which they were gropingly reaching out after the great loving spirit of the Father. We walk with the prophet and the psalmist through the valley of vision, and feel that we are nearer to the true light than we possibly could have been but for the impassioned teachings of the inspired writer. In the glowing pages of the New Testament we walk with the Saviour himself and with those who knew him personally; and our lives are enriched beyond estimate. While all the Protestant Christians are compelled thus heavily to lean upon the Bible, the compulsion is still more urgent among Baptists.

Through many generations we have quite consistently clung to the conviction that the Bible itself, and especially the New Testament, must be our guide. Though others may become careless, though others may not "give diligence" because they have creeds and forms upon which to lean, we must handle "aright the word of truth." Our very position requires it. Of all denominations Baptists should be students of their Bible, never being found guilty of a lack of precision in treating that which is so vital.

## How We Need the Bible

There are two ways in which we are sorely in need of the Bible: (1) As a means of power; (2) As an aid in correct thinking. In considering only these two we are not closing our eyes to the fact that the Bible must function in us as a body of truth expressed in a living example. Action is really a part of true power and true thought.

What do we mean, then, by the use of the Bible *as a means of power?* Simply this: Too little is it being read today even by those who find time to read much else. Too little is it being used devotionally in the home, though the time for such use of it could be found if there were a sufficiently strong inclination. Too little is it being used devotionally even by those of us who aspire to be prophets of the living God among people who, because of the frenzy of the crowd, have lost their way. There are perhaps logical and fairly worthy reasons for all this; but the sum of them is that we have simply forgotten how much the Bible can easily mean to us as a finger pointing out the highest values of life. If we approach this great collection of books, then, as a reflector of power, in order to be inspired and strengthened by it, we do not of necessity have to be widely informed about each book nor about the author of each book. We are coming with the untrammeled longing of a child who is hungry and wishes to be fed and believes that, by coming to his mother, he will be fed. How absurd it would be to suppose that food given by a mother to her child could do the child no good unless the child first knew how the bread was made; what were its chemical elements; how old it was; who made it and where; and what was the baker's purpose! All the child need do is to eat the bread; and though most children sooner or later actually do ask all these questions it is a noteworthy fact that food is as nourishing without this knowledge. So is our sense of devotion to the purposes of the heavenly Father. It is not a process of thought, but an experience of fellowship. Consider, for example, the familiar Twenty-third Psalm:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me. . . ."

John Bunyan, languishing in jail; Robert Raikes, bearing in his heart the problems and sorrows of a city; and the untaught girl, dying at midnight in the ward of a city hospital—can all feel the power that comes from this inspired passage. There is no need for fine analysis. The hungering soul eats and is made stronger. And this shepherd psalm is illustrative of a truth which applies equally well to many of these beautiful hymns of the Hebrew people.

Again, such a passage as that from Isaiah will be found to reflect the same power to lift up the heart:

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

The power of this passage is evident. It needs no interpretation before it can have devotional value. It breathes an immediate blessing upon those of us who come like the child to his mother—hungry—craving nourishment. Indeed, there may be found a multitude of such beautiful and inspired passages.

That fine picture given by the Master in the twenty-fifth chapter of Matthew is one:

"But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another. as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. . . ."

Merely to read this majestic verbal picture is to feel the practical chastening of the living spirit. To this end no textual or historical knowledge is needful.

Or here, again, is that stirring passage in the last chapter of Matthew:

"All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

What vigor is here! How these words have carried heroic souls on into desert and jungle and pagan darkness, bearing to hungering spirits "the light of the world!" Did they all have knowledge of the textual history of this passage? Did they all know equally well the story of the transmission of the gospel? No. Here was a true reflection of power; and it was power rather than process that concerned them.

## For Healing and Strength

Or again, under the shadow of a great discouragement or sorrow, we turn for healing and renewal of strength, to such a passage as that beautiful one in the Revelation:

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the Holy City, new Jerusalem. coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the Tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; the first things are passed away."

Does the sorrowing mother or plodding pilgrim need to know anything more concerning this passage than is learned by immediate fellowship with the Spirit that breathes in it?

And so every one of these passages and a host of others to which we are strongly tempted to point, lift up the soul of him who reads with the simple hunger of a child. There is no demand

for historical or textual or psychological knowledge, provided only that the reader brings to his Bible a simple and sincere "hungering and thirsting for righteousness."

The values are there ready for any one. Doubtless in many cases these values will, to certain minds, be made more evident if their background is known. But on an average, so far as concerns their power to lift up the heart of the worshiper, the untaught and the scholarly can use them with equal benefit.

Very, very much are we in need of such a hungry attitude of approach toward our Bible. It has springs of living water and sustaining food which we do not use, because our approach to it has not been made in the attitude of humble hungering—the attitude of the child.

But there is another way in which we often wish to use the Bible, that is, as an aid in correct thinking.

We call ourselves Christians because we are proud to trace our life directly back to Christ. We may, therefore, properly wish for a better understanding of the Christ—for a more exact knowledge of that which he taught. However we may apply his teachings to the life of today, essentially it is his original message that concerns us as followers who wear his name.

### Knowing the Purposed Message

In order best to understand his message, then, we feel the need of knowing well the purposed message of each writer of the law and the prophecies, the psalms and other literature to which Jesus and his contemporaries fell heir. Again, we feel that we must accurately know how those who were leaders in the life of the very early Christian church interpreted the Christian message; for if we can know what Paul and Peter and James and John and Mark and Luke and some of the others believed and taught concerning their Master it will surely be of high value to us in our effort to form a correct appreciation of the Christian religion as we should practice it today.

*But let it be clearly observed that our purpose now is avowedly to build a body of correct doctrine.* Again we approach the Bible with the same childlike attitude; but this time our hunger is for *correctness of view rather than merely for devotional food.*

In this case, then, since we are trying to find exactly what the Bible teaches, our method must be that of accurate examination. Our pursuit now is doctrinal rather than devotional. We are trying to draw from our great religious treasury trustworthy data to help us in our thinking.

If we use the twenty-third or any other psalm, then, as a means of learning what the psalmist teaches about the "nature" of God and the character of his moral requirements of man, obviously we must proceed by using the best available data to throw light on the authorship and exact purpose of the psalm we are considering; for now we are trying to analyze rather than merely to enjoy.

Our question this time is as different from our devotional hunger as the child's question about who made the bread and how, would be from his act of eating the bread.

If we turn back again to that beautiful passage of hope and promise in Isaiah, "The people that walked in darkness have seen a great light, . . ." and examine it with a view to determining its prophetic bearing upon the Christ, we have to ask this time: "What was the historical background of the author and exactly what is his purpose and method of teaching? To just what was he actually referring?" If we are not studying the doctrinal significance of the passage we do not need at all necessarily to do this; but if our quest is doctrinal we simply must.

Or again, if we are looking to the words of Jesus concerning the final judgment or concerning the gift of the Holy Spirit or concerning the nature of his resurrection body or concerning the nature of his relation to the Father, we cannot merely quote the words as they are and consider that their meaning is perfectly obvious. We are looking now for an accurate meaning; and we may just as well not have consulted the scriptures as a means of correcting our views, if we are not to consult them carefully and fairly in view of the purpose of the authors themselves.

Comparatively few passages that we use as a means of forming our doctrine are of such unquestionable clearness as to indicate at once and on the surface their entire accurate intent. Most of the shorter passages we use are a part of a large theme no fraction of which, if taken out of its setting, can be wholly comprehended. This is particularly true of the passages that we so frequently draw from the Prophets, the Gospels, the Epistles and the Revelation; but it is true also of every passage in the Bible.

The vital importance of the rather obvious distinction we have made between the use of the Bible as a means of power and the use of the Bible as an aid in correct thinking will be seen to be real in the case of Baptists. A fair consideration will convince us that the distinction is pertinent to the thinking and methods of procedure we should adopt as we weigh any body of doctrine supported by many scripture citations drawn from books in the Bible often widely separated from each other in the purposed messages of the authors. While passages often seem to fit very logically together, we must remember that if we draw them out of their true setting we are mutilating the message of the inspired writers.

Some years ago I went into a famous studio where artists were at work constructing the most beautiful stained glass windows. Each artist had a picture upon which he himself was working. One man was finishing a picture of the Good Shepherd; one was working on a magnificent and costly window in which the stalwart figure of Martin Luther was central; one was constructing the beautiful lines of cathedral spires on a background of delicate clouds; another was making a panel of lilies; another, a scene in the Garden of Eden. Their work was in all stages of progress. I watched them for some time; for to me it was an intensely interesting process. As, piece by piece, the artist selected just the glass that would fit his purpose, I could not help being impressed with the thought that it was the artist's purpose that gave meaning to the many pieces of glass. Here in the picture of the Good Shepherd, for example, were many pieces of glass. I noticed that these many pieces might have been put together in a much different relationship and so have presented an entirely different picture.

This is a parable. The Bible is a gallery of masterpieces wrought by the most highly inspired artists of all time. The gallery is open to all. The pictures are preeminently for the profit of those who look upon them to feel their beauty and power. But if any would visit the gallery with a view to finding the prevailing message there, let them not construct their own picture by mutilating and taking fragments from the many, picture-puzzle fashion; but let them rather strive to know the unity of the entire message of each artist and from the sum of these messages find the unity of the whole.

# A Circle of Communion and a Sphere of Service

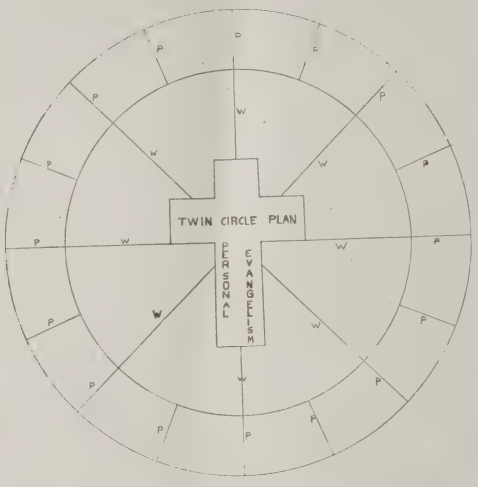
By F. L. Currey

LET us thank God and take courage, that the spirit of evangelism is irrepressible. Jesus said, "My Father worketh hitherto, and I work." The work of redemption is the colossal work of all time. God is as willing and able to give us a great victory now as in the first days of the church. " The divine agent is always ready and ever operating." "It is the human preparation which is never adequate which has never been in any time or clime." Some one has said that God's power has affinity for willing workers. Our problem is to enlist the willing workers, and so coordinate the divine and human factors and thus produce a perennial revival of personal soul-saving. The double circle plan, which I will now outline, is not an untried theory, but one which has been successfully tested in a three months campaign by the writer, and in all my reading and experience I know of no better plan.

The inner circles include all the active members of the church divided into units of eight, and the outer circles include all the unsaved people of the community

who naturally gravitate toward your church, divided into units of sixteen. You can adapt this plan to the smallest church, and it is also capable of indefinite elaboration to meet any situation in large and difficult fields. Let us confine our thought now to a single inner circle. The eight men of this circle have a great challenging goal, which summons them to a great devotion and to a supreme service, namely, the winning of the sixteen men in the outer circle to Christ.

The circle on this card fully illustrates the twin circle idea. Make your outer




circle about twenty inches in diameter on light-weight bristol board and the inner circle about fifteen inches in diameter. Where the letter "W" appears on the lines of the inner circle write the eight names of the inner workers and where the letter "P" appears on the lines of the outer circle write the names of your sixteen prospects.

The men of the inner circle are a secret service organization, and meet once a week in the home of one of its members. The only officers are a secretary and assistant secretary chosen from their membership. They gather around a table, and with the double circle before them, the secretary assigns to each man in the inner circle two men in the outer circle, and explains that his special task is to win his men to Christ within the period of three months. It will be the duty of the secretary to train his men in the very best methods of soul-winning. The inner circle is a school of instruction in evangelism. Let us think now of just one man in the inner circle, who has been enlisted and fully instructed by his pastor and circle secretary. After prayerful consideration, as to his fitness, socially and otherwise, two men have been assigned to him from the outer circle. So to speak, he is to camp on their trail for three months in a supreme effort to win them to Christ. He is expected to cultivate a burden of soul for their immediate salvation, daily to offer intercessory prayer on their behalf, to meet them socially whenever possible, to invite and urge them to attend all church services, including Bible school and mid-week prayer meeting, and especially to make them feel at home when they are present at any church service. In a word, the inner circle men are trained as Andrews and Philips to bring their friends to Jesus.

May I suggest some advantages of the twin circle plan and note first, that it visualizes the primary purpose of the church. It enlists, enlightens and enlarges the workers. It is a summons to each man to bring his men across the line, which separates them from God. It socializes, mutualizes and individualizes responsibility for souls. It develops a team consciousness, which creates power, inspires courage and stirs to action. The vision, the faith, the consecration of eight men will become the possession of one man. Another advantage is very great, as you may hold your evangelistic campaign right in the middle of the three months twin circle campaign, which will splendidly prepare the church and community for your special meetings, and you will be fully organized for a successful conservation program immediately following the campaign. The last and best thing about this plan is that it follows the method of Jesus. He formed his inner circle of devoted men. This was his school of evangelism and when his men were fully trained he sent them into the outer circle of the world to make disciples and win the world to himself. I believe with all my heart that men and women, boys and girls, can be won for Christ by love and sympathy and it remains for us to provide new channels for the outflow of the grace that saves. "Plan for it, swing the church in line for it, pray for it, sacrifice for it, work for it, advertise it, clear the deck for it, believe it. Let God lead."

*MASTER, be merciful to this poor, mangled World!*
*Is it not a frail, a passing thing at best?*
*Upon it how often come, in madness hurled,*
*Earthly floods and quakes and spiritual unrest*
*From Old Chaos, to crush the Fair and Right!*
*Master, be merciful, be more than kind!*
*You, who to alabaster change the common clay;*
*Who shape the fleshly cup and mould its rim of mind—*
*You, the Potter of the Eternal Day!*
*Mix from the mystery of dark and light*
*A healing ointment for half-blinded eyes—*
*Bid them, as their mistiness takes flight,*
*Foresee new Continents that shall arise!*
*New, nobler Continents, and bluer, friendlier Seas!—*
*To open doors where Thought and Spirit rule.*
*Give Science, Master, better and better keys,*
*Till Man, in truth, make matter but a tool,*
*For you have sanctioned him to be a god*
*In empery of what you have bestowed—*
*Lordship, Master, of air, fire, water, sod!*
*Let him be happy owner of his abode!*
*By the sweet Cradle and the bitter Crucifix,*
*In sun-eclipsed oppression of an hour*
*When feet are wet with water of the Styx,*
*Hear, Master, each of us, in heart-close privacy,*
*Plead, till our joined prayers draw your pity nigh,*
*Plead for more light, more love-enkindled power!*
*Hear, in each of us, the suppliant whole World cry—*
*"Master, be merciful, be merciful to me,*
*To me, who am a part of your Infinity!"*
*—Boston Transcript.*

# Doctor Rushbrooke's Tribute to Doctor John Clifford

*Address at the Memorial Service, City Temple, London, November 26, 1923.*

I AM here at the request of Doctor Bloomfield the president of the Baptist Union, who, had it been possible, would have offered his own tribute on behalf of the denomination. He might have found a more eloquent substitute; but certainly none that could render more completely whole-hearted and single-minded homage to him whose memory we are celebrating. John Clifford was my pastor; my "father in God," to whom I owe "my own soul also"; my master; the friend who won my love and admiration in the days of youth, and held them in ever enlarging measure throughout the years. I saw in him as did others the mighty champion of great causes, the Christian democrat and tribune of the people, utterly fearless and untiring in his public activities. But I knew also, as perhaps few knew, the man behind, in the sincerity, the humility, and the overflowing generosity of his nature, its sunny kindliness and radiant hopefulness. In the study, the sick room, or the pulpit; in intimate personal talk, in the denominational council—even in the political caucus;—the same man all through, a character "without seam, woven from the top throughout." Never was a more intense devotion to Jesus Christ; the motto of his friend, Hugh Price Hughes, was his also: "Thou O Christ art all I want."

### The Individual

Let me note without any attempt at completeness a few characteristics of the man. I would place in the forefront *his intense interest in the individual.* The spirit of him that talked with a woman at the well, that looked upon a young man and loved him, that checked a great procession for the sake of a blind beggar, dwelt richly in John Clifford. He preached with particular men and women and their special needs in mind. Through the long years of his pastorate he held sacred the hours marked off for personal intercourse with his people. I have heard him speak of his anxiety regarding this man or that, and could name one whom through a dozen years with tireless patience he strove to win for his Christ. What made him the comrade of Gipsy Smith in evangelistic effort? His profound sense of the need of personal reconciliation to God. What was it that stirred him even to a campaign against the "living-in system?" Direct contact with the results in the lives of men he knew. If he used the abstract term "humanity" it always meant to him individual men and women "for whom also Christ died."

Next I name *his intense loyalty to conviction.* He had as vivid a consciousness as any Old Testament prophet of a word that he *must* speak. No preacher ever set himself more simply to tell out the message entrusted to him, "whether men hear or forbear." Not that he despised such popularity as he gained; he was rich in affection for his fellow-men, and rejoiced in their approval and support. But he never trimmed his sails to catch the breeze of popularity. He reverenced his conscience as his God. How many men left him during the South African war, when his burdened soul could not repress its sorrow and indignation at what he deemed the shame of his country! Westbourne Park Church was financially enfeebled by its loss, and he felt keenly the desertion of some who were old friends; but far worse would have been the loss of his inner rectitude. He could not be untrue to himself; he dreaded the stain that none might know but himself and his God. Very rarely has a man of such tenderness repelled so many as John Clifford repelled by his prophetic passion for righteousness. I was a member of Westbourne Park Church for several years, and could name not a few who turned away to seek elsewhere a ministry they might "enjoy," and frankly confessed that they could not endure his searching of the conscience and his exalted ethical standard. No one could serve God and mammon, and be at home with John Clifford!

Let me add *an immense charity,* not always found associated with such deep and passionate conviction. Clifford in other ages could have been a martyr: I cannot imagine him an inquisitor! He could never have consented to torture the worst of heretics. He fought many a battle; he was "ever a fighter," but his sword was "bathed in heaven" in the sense in which Phillips Brooks' famous sermon understands those words. Utterly destitute of malice was John Clifford, incapable of making differences of conviction a ground of personal hatred; unfailingly generous in his judgment of those from whom he differed. The Down Grade Controversy never drew from him in public or in private one acrimonious word; indeed, he loved and reverenced his great opponent all the more because he recognized in him loyalty to conscience akin to his own. He was profoundly distrustful of schemes for organic ecclesiastical union; but never lived there one who could say more fervently: "Grace be with all them that love our Lord Jesus Christ." He might find himself deeply divided from a friend on some particular issue, but never did he so act that the friend became an enemy. The man is not born that could hate John Clifford, if he knew him!

> Every day is Judgment Day,
> Count on no tomorrow.
> He who will not, when he may,
> Act today, today, today,
> Doth but borrow
> Sorrow.
>
> —*John Oxenham.*

Tribute has been rendered again and again to our revered friend's immense capacity for work. Speaking today as representing his denomination, I may venture to say that no one to whom British Baptists ever said farewell has rendered in the counsels of the denomination and throughout the land a service so prolonged, so varied and so effective. Already the Baptist Missionary Society has born eloquent testimony through Mr. Fullerton: the Council of the Union has not yet spoken, since its last meeting was the gathering interrupted by the home-call of Doctor Clifford. He was the last survivor of a trio whose fame is gone forth to all nations, and after Spurgeon and Alexander Maclaren had passed away he stood out as the greatest of living Baptists. He was the first president of the Baptist World Alliance, and at the time of his death its president emeritus, loved, admired, trusted, revered by his brethren over the whole earth.

### He Preached Good News

I have not touched on his wide learning, or the extent of his public work—he was a great citizen, a great Londoner, and a great Englishman; or on the qualities in him with which others have sufficiently dealt. But this must be added. John Clifford preached the *gospel,* the *good news.* How could he refrain? How could he be aught but evangelical? Behind his ministry was a conversion that gave the tone and direction to his entire life. He spoke of it often and linked it with the singing of Doddridge's hymn:

> "The soul that longs to see My face
> Is sure My love to gain:
> And those that early seek my grace
> Shall never seek in vain."

No one knew this man that had not heard him pray. Yet tender and intimate as his public prayers were, it was in the quiet room with two or three that the richness and intimacy of his fellowship with God in Christ most clearly appeared.

It is privilege unspeakable to have known and loved him. He guided the steps of multitudes, as he guided mine, to a living faith in his Christ. Many that he influenced have passed on before. How rich must be his welcome on the other side, for he could fitly have adopted the words of F. W. H. Myers' "Saint Paul:"

> "Hearts I have won of sister or of brother,
> Quick on the earth or hidden in the sod,
> I.o, every heart awaiteth me—another
> Friend in the blameless family of God."

# How to Grow Souls in Soil

By Brayton C. Case

THE Pyinmana Agricultural School is the first school of its kind started in Burma and its opening celebration Aug. 28, 1923, attracted a representative gathering of about 500 people mostly from the jungle villages around Pyinmana and the rural cooperative societies of the district. Among the visitors from a distance were Mr. MacKenna, the development commissioner for Burma; Mr. Wiatt, the mission field secretary, besides other missionaries, men of the agricultural department, U Ba Khin, one of the Karen Christian members of the Burma legislative council, and other interested friends.

Eight half-hour demonstrations were given in the morning, in which the students worked the various implements used on the farm, while Mr. Leslie Whitaker, the principal, went ahead and arranged each demonstration, and Mr. Case, the superintendent, explained in Burmese the advantages and uses of each. These ranged from the simplest hoe and weeder to the complex kerosene engines, tractor and thresher.

In the demonstration of plows, a new iron plow point with moldboard cast in one, which would turn over the sod as native plows would not and could be attached to any ordinary wooden Burman plow, attracted much attention. The cost of it was no more than the native plow point. Mr. Rollo, the government agricultural engineer, had recently invented it. In the demonstration of seeding, the broadcast seed sower scattering the seed over a strip forty feet wide, the hand-corn planter, and the Indian seed drill which distributes the seed through bamboos and plants it in rows of any desired width, were inexpensive and useful types of implements shown. Planting nursery-grown paddy one or two plants only to a set, was demonstrated as an improved method for getting a higher yield of grain than planting ten to fifteen plants as commonly done in Burma. A mowing machine, with reaper attachment drawn by oxen which would cut four or five acres of paddy a day in ordinary rice fields and drop it in small piles, was a great labor-saving implement over the sickle for farmers able to pay Rs 350/— for it.

### A Needed Machine

A water lift of the Archimedes screw type, consisting of a double screw inside a wooden cylinder, was demonstrated as a simple device which could be constructed by any carpenter, and by its use one man could raise 500 gallons of water a minute. This should prove a most useful machine for irrigating rice fields and nurseries.

In the machinery building were arranged exhibits of bamboo and cane work done by the students; crops grown on the school farm, and of implements in use. These included varieties of maize selected on the farm, rice, gram, beans, sugar cane, and vegetables. Barred Plymouth Rock and White Leghorn poultry and Pekin ducks were also shown. One exhibit of special interest showed a pure bred Plymouth Rock rooster on one side, an ordinary Burman hen on the other, and in the center a rooster and hen the result of the cross. These were of the size and markings of the pure-bred bird, showing how one pure-bred rooster with a flock of mongrel hens could at once change the offspring and make them similar to the improved male bird.

At three o'clock in the afternoon refreshments were served to invited guests who had the opportunity to inspect the exhibits and students' vegetable gardens. Following this came the formal opening celebration of the agricultural school. The students of the school sang a number of songs and Mr. MacKenna, the development commissioner of Burma, was the first speaker introduced by Mr. Case, the superintendent, as one who had much to do with making the school possible by having given his support for it at some very critical points in its development.

### Burmans Are Agriculturalists

Mr. MacKenna said that with 70 per cent of the people of Burma engaged in agriculture a school of this kind filled an important need. The whole country would look at this school and as it succeeded or failed, the agricultural education of the country would be affected. He hoped the school would keep in mind the need of making its instruction simple in character and the implements required to carry out its instruction sufficiently inexpensive to place them within the means of the average cultivator. In the past the mistake had often been made of trying to improve agriculture by introducing machinery which was too expensive and too complicated to be kept in use by the people of the country. However, it was to be hoped that one of the contributions of this school would be to turn out men in large numbers who would be able to operate and keep in repair modern improved agricultural machinery. Pyinmana is the center of one of the agricultural circles and a large government experiment farm would be opened here soon. He was sure the relationships between the agricultural department and this school would be most cordial and mutually helpful, and hoped the school could assist by growing the department's selected seed and helping in its distribution. He was here to express the interest of government in this experiment in agricultural education which so far they have not had the courage to undertake themselves, and wished the school every success.

Mr. Wiatt, field secretary of the mission for Burma, then spoke. He said that fifty years ago missionary societies would have considered that starting an agricultural school was outside the province of their activities. Even David Livingstone had been dropped by his mission board because he gave his time to exploring Africa in order to open up the country and expose the slave trade of the Portuguese. But things have changed, and today any mission society would be glad to claim Livingstone. Also in mission work it has come to be recognized that the agricultural and economic improvement of a people is related to its moral and spiritual betterment. The American Baptist Mission Society is also watching the development of this school with keen interest and wishes it success.

Mr. Case then made the following address on the work and aims of the school:

"This occasion, which marks the opening celebration of the Pyinmana Agricultural School, is to me personally a great and memorable day. Fifteen years ago, when I was a student in the University of California, the purpose came to me to come to Burma and start this agricultural school. I saw how scientific agriculture could change the desert into fields and gardens, and I desired to bring that knowledge to the relief of the farming people of Burma. It is through persistent purpose and the continued struggle of many years that on this day we celebrate the opening of this school. It is through the support of many friends, among whom are Mr. MacKenna, the development commissioner, and Mr. Wiatt, the mission field secretary who have stood for this institution at critical periods when its destiny hung in the balance, that we now have the opening to celebrate.

### A Choice Location

"Pyinmana was chosen as the location for the school because it lies at the meeting place of the wet and dry belts where all the crops of the plains of Burma can be grown on its fertile lands It is also centrally located in the midst of the Burmese, close to the Karens, in contact with the Chins, adjoining the Shans and Taungthos, and easy to be reached by the Kachins and Talaings Being on the main railway line it has good communications with Upper and Lower Burma and with the branch line to Taungdwinggyi, it is easy for the people to reach us and for us to reach the people.

"The first class of the school started on the sixth of June this year. The students speak nine different languages and come from a radius of 600 miles hailing from Mergui to Myitkyina and Bassein to Karenni. The requirement for admission is to pass fourth standard in a vernacular school although most of the students have studied further. Practically all are sons of cultivators and most are poor. All the students wo

on the farm from 6 to 9:30 in the morning and are paid one anna an hour. From 10:30 to 1:30 are classes in literary subjects, and from 2 to 4:15 classes in agricultural subjects and manual training. Our aim is not only to teach the knowledge of scientific principles of agriculture, but also to train character and teach new habits of industry which Burma so much needs. The uniform of our students is a bare back and a farmer's hat, and they are not ashamed to do any kind of useful work. We aim to teach the dignity of labor by making it skilled, remunerative and intelligent. We do not consider a student educated till his education has gotten into his fingers where he can do something useful with it. In the first year the courses aim to teach a student to earn a living with a hoe and a dah (knife); the second year with a pair of oxen; the third year with a hoard or flock of animals; the fourth year to operate and repair power machinery and manage a farming business. The students will be able to use their training with the simplest implements on the smallest area of land, or on a more extensive scale.

"As there have been no agricultural schools in the country there are no text books and no teachers available here, the distinctly agricultural teaching, aside from that of the superintendent and principal, at present must be given by men of the country selected for their practical ability in the different operations of farming. One of our instructors is a successful Burman gardener, another is a Burman carpenter skilled in making things useful for Burman farmers, another is a mechanic trained in Mesopotamia during the war. The only way to get instructors for the practical work, is to gather a group of men like these, each of whom knows his own line, and working with these various men the students will get a well-rounded training.

"The building in which we are now meeting is the machinery building and it contains two workshops, two classrooms and on the upper floor two storage godowns. The residence of the superintendent and dormitory building are under construction. A class-room building and another residence are included in the plans approved for the school.

The school farm contains 200 acres. This past year we plowed about forty acres with our Titan tractor, crushed cane and threshed rice and beans with the six-horsepower kerosene engine. We selected and tested maize seed obtained locally and planted thirty acres of it and intercultivated with oxen. Forty acres of rice were planted, some of it with a seed drill, and practically all the rice was reaped with an ox-drawn mower with reaper attachment. This cleared the land so quickly that we were able to harrow the ground and get a good crop of gram (chick pea) off the land after the rice was harvested, during the dry weather. The European moldboard plow reduces the labor of plowing and harrowing about one-half. The labor connected with the farm is being carried on largely by the students. In addition each student has a one-twentieth acre vegetable garden plot which he cares for as his own project. White Leghorn and Barred Plymouth Rock fowls and Pekin ducks have been imported and are being multiplied and distributed. The Plymouth Rock is especially popular being large in size and a good layer.

"Some extension work has also been started. The demonstrations carried on today are a sample of this form of work. Short courses in agriculture have been given and agricultural conferences held. The school desires to go out to the people as well as have the people come to the school.

"The Pyinmana Agricultural School is dedicated to the uplift of the rural life of Burma. In the past the education in this country has largely tended to take away the best life from the village. This school aims to train the young people of the country districts and send them back to their villages with a conviction that in them is offered a worthy field for their best talents, and there to share the scientific methods they have learned, and to spread the contagion of new habits and a new spirit for the transformation of village life.

"I tell the students that the future of the school depends on them. They are not only building up the school physically but they are building the spirit the school will have. However, the future of the school not only depends on the students and the staff, but also upon you who are its friends. If you believe in this school and the ideals for which it stands, it is up to you to spread these ideals and win for the school the interest and loyalty of the people outside. We in the school give our best endeavors to do our part, and we ask you our friends also to do your part."

At the close of the meeting the audience stepped outside where a British and American flag were draped over the cap stone at the front of the machinery building. Mr. MacKenna pulled a rope which parted the flags and displayed the stone consisting of a white cross carved with the letters 1923 A.D. and pronounced the formal opening of the school with the words: "I declare the Pyinmana Agricultural School open, and may much good accrue to this Province from its labors."

# How to Avoid Blunders in Building a Church

By Emery B. Jackson

THE purpose of the department of architecture is to assist churches in the solving of their building problems. It advises committees how to plan for worship, for evangelism, for religious education and for social work. It hopes to arouse enthusiasm for church buildings that are beautiful and which will stand as worthy symbols of Christian faith and love.

The department prepares preliminary sketch plans at one-sixteenth inch scale, showing arrangement of church auditorium, provision for departmentalized church school, rooms for social and recreational work and the possibility of future expansion. It visits churches about to build or remodel, studies with them the situation and needs and assists in the forming of a program. It shows how the required accommodations can be obtained with economical construction. It gives information in regard to equipment and advises as to contracts. It helps in the selection of an architect and cooperates with the architect.

The role of the department is that of consulting architect. It does not prepare working drawings and specifications nor does it undertake the supervision of building construction. Stock plans are not furnished. On the contrary, the department approaches the design of every church building as a new and special problem and takes into consideration in its study all the special conditions of site, climate, local building customs and the particular uses of the individual building. The department gives the same careful consideration to a project costing $4,000 as it gives to one costing $400,000.

The department offers a unique service. It is not only skilled in church architecture, but, as a part of the church itself, is thoroughly conversant with its needs and purposes, and fitted to study the problem from the point of view of the church. Much time and unnecessary effort can be saved if a building committee will communicate with the department and obtain its advice at the very beginning when it is formulating its program. The problems which confront the committee at that time are of prime importance. An initial mistake in solving any one of them may bring a train of further errors, which are impossible to overcome at a later stage.

The first step is to submit to the department, on its questionnaire form, complete information in regard to the local church which will serve as a basis from which a special plan may be developed. The department will wish to know something about the community in which the church is to work. It will need facts regarding the site which is being considered for the building, and the character of its environment. It will wish to know the present membership of the church, the enrolment of the church school, and also the probable growth and the future program of the church in so far as that has been determined.

On receipt of this information, a careful study is made of the particular problems involved. Preliminary sketch plans are developed and sent to the building

committee for criticism and suggestions. These sketch plans are revised repeatedly, or new studies prepared, if desired, until they conform with the final instructions of the church. When the plans are accepted, the church places the sketches in the hands of the operating architect who proceeds, under the usual terms of architectural practice, to make the working drawings, write the specifications and supervise the construction of the building.

The department has a large and growing acquaintance with the best architects in the country and is ready, if requested, to assist in the selection of a competent architect. The department will endeavor to name at least three competent architects for work in a given locality. It cannot be said too emphatically that a good architect should be secured for even the smallest building enterprise. A church should choose the best available architect and expect to pay him the standard fee. The attempt to obtain a bargain in plans often results in the employment of an incompetent architect whose plans are not designed to meet the needs of the particular church.

A charge of 1 per cent of the proposed cost of the project, as determined by the church has been established for the study of a project. One half of this amount is to be paid at the time the sketch plans are submitted and the remainder at the time the sketch plans, redrawn if necessary, conform to the final instructions of the church. This charge assists the department in becoming more nearly self supporting, yet it adds nothing to the architectural fee paid by the church. The building committee can arrange with the operating architect to deduct this 1 per cent from his usual fee, because the architect is saved the expense of making this study. Churches have made such an arrangement with representative architects throughout the country. Conferences at the office of the department are without charge. For those held elsewhere the department makes a charge at the rate of $25 each. Where conferences at a distance are requested, the department will also charge for the traveling and hotel expenses of its representative. Where several churches are visited on one trip, the travel costs are prorated. When the department is engaged to study the project, the $25 paid for the conference is credited to the church as a part payment on the 1 per cent charge.

Where churches have had architects' plans prepared for their building prior to coming to this department, the department, under certain conditions, may undertake to restudy these drawings, making studies to illustrate such rearrangements as to it may seem desirable, and writing a report in explanation of the changes it suggests and the reasons therefor. For this service the charge will be one-half of 1 per cent of the estimated cost of the structure. The department is organized for service, and operates without financial profit to itself. All connected with the department are on salary and receive no other remuneration resulting from the work done. The department is not supported by money from the home mission funds raised by the churches and it aims to be self-supporting. The study given to each project costs in nearly every case more than the fee charged, but the deficit is covered by the income from a gift.

# Two Women in a Car

By Charles L. White

A FEW years ago I was riding in the train from Santiago to Havana. The car in which I sat was nearly empty, but it contained two women, whose faces I shall never forget. The first one sat in the seat in front. I was sitting by the aisle, she by the window. I noticed that she was examining the money in her pocketbook, which was well filled with lottery tickets but which contained less than a dollar in silver money. She was eagerly counting it when the door of the car opened, and a woman entered with lottery tickets which she advertised in a loud voice. The woman in front of me bought one for 25 cents, with suppressed excitement, which did not escape me. Her custom was to spend her earnings in this form of gambling, which is everywhere rife on the island. "Poor woman," I said to myself, "only the gospel will teach you the way of life."

A few minutes later, I strolled down the aisle of the car, and as I approached a woman in middle life, I noticed a Bible which rested in her lap. Seeing that I recognized it, she smiled, put her right hand on her heart, and, touching the Bible with the other, lifted it toward heaven. Just at that moment, the conductor, who spoke English as well as Spanish, approached and acted as interpreter. The woman told me this story:

"About ten years ago, I met a Baptist missionary, who told me where I could get the word of God for which I had been searching for many years. I purchased this Bible; have read it carefully every day since, and as a result of the preaching of that good man, I have become a Christian, and was baptized into the fellowship of a Baptist church." I recognized the minister who led her to Christ as one of the missionaries of the Home Mission Society. All these years she had been serving our Lord. She once bought lottery tickets and lived a gay and careless life, but when Christ came into her heart all was changed. I asked her where she was going. She said "To a new home, for all that is left now in my family is my son, who has gone to work in a sugar mill on a new plantation." When I asked if there was a church there, she said "No, not yet, and no Sunday school but when I reach there tomorrow, which will be Thursday, I shall go out immediately into the new town that has sprung up around the sugar mill, and invite the boys and girls to study the Bible. We will begin our Sunday school next Sunday, and according to the promises of God, it won't be long before some of these children will be Christians. We shall have a revival there; the missionary will come down to preach and then the children will be baptized, some of their parents will be won to Christ, history in Cuba will repeat itself, and we shall have a church." That is the way our work has grown from the beginning. She left the car at a junction from which she was to travel to her new home, where the experiences at Ephesus were to be repeated.

Let us hope that the younger woman has been led to Christ. If she was, she has been taught the charm and power of a personal trust in Christ. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

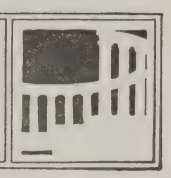
**We do not live larger lives than our forbears. They took time for essential things. Driven by the modern programs we accomplish little or nothing in soul cultivation. The call of today is to spiritual introspection, to meditation, to prayer, to the quiet hour. Let each of us set aside a few moments daily to look deeply into the eternal realities.**

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**The story of the recent exile of U. R.** Haya de la Torre, president of the Federation of Students in Peru, sounds like a tale of the "inquisition." About a year ago an attempt was made to get the National Assembly of Peru to approve a concordat with the pope. This movement having failed, through the opposition of the students and others, the president and archbishop agreed to consecrate the republic to the Sacred Heart of Jesus. Sr. de la Haya, who exerted tremendous influence both among the students and laboring classes because of his splendid spirit and leadership, succeeded in arranging a *manifestation* against this proposed consecration. During the demonstration the students and their followers collided with the government and clerical forces and five students were killed. Followed another demonstration at the burial of these heroes and Sr. de la Haya was forced to hide from the government authorities who had instructions to deport him. He was later imprisoned and after a short prison term was exiled. Landing at Panama he received a cable from the department of education of the Mexican government inviting him to serve in that department in coordinating the work of Latin American students for the promotion of modern educational methods. He has accepted the invitation and is at present in Mexico City. Sr. Haya was a teacher in one of the evangelical schools, so clerical influences attempted to involve the director of the school, Dr. John Mackay, and also Rev. John Ritchie director of an evangelical printing house. Orders for the deportation of these two missionaries were only withdrawn when the British minister intervened on their behalf.



# The Open Forum



### SHOULD A MINISTER SMOKE?

There is a difference of opinion in ministerial and church circles over the question which heads this article. Many ministers indulge in the use of tobacco, particularly in the South, while a great many others abstain from its use for what they consider good reasons. Needless to say, the practice is either right or wrong, that is, either both lawful and expedient or lawful but not expedient. The writer, who holds the latter view, begs leave to state his reasons, partly in self-defense and partly in the hope that some brother minister who "is like a wave of the sea driven and tossed" regarding this question may be led to think it through and settle his doubts. For "he that doubteth is damned if he eat." Romans 14:25a.

There are three fairly plausible, but logically untenable, arguments in favor of a minister indulging in the use of tobacco. One is, "I like it." If there is no opposition, this motion carries the house—although it might be pointed out in passing that the same "reason" is advanced by those who indulge in practically everything that is undoubtedly wrong.

A second reason advanced is, "I can think better" or "I can do better work" by smoking. One wonders in this connection if George Bernard Shaw was right when, in his essay on "Going to Church," he wrote "Tea and coffee and cigarettes produce conversation; lager beer and pipes produce routine journalism; wine and gallantry produce brilliant journalism, essays and novels; brandy and cigars produce violently devotional or erotic poetry; morphia produces tragic exaltation (useful on the stage); and sobriety produces an average curate's sermon." This must have been written before the clergy began to produce smoke rings and good sermons! Surely a conception of stewardship which includes the body and mind along with other things must of necessity exclude the formation of any habit which makes it necessary for a minister to absorb a certain quantity of nicotine, caffein or some other drug in order to pull himself up to approximately his normal self.

The third reason is, "It puts me in the good graces of the men of the community who smoke, removing all embarrassment when I am present at banquets, etc., and making them feel that I am a 'good fellow.'" Yet in practically every group of business men gathered at a Rotary or Kiwanis club, may be found men who have never touched tobacco and these same men are frequently among the most popular in the city. The average man of today is sufficiently broad-minded to respect, in all good-will, the sincere convictions of the other man, and it is questionable whether any minister ever lost the respect of a man whose judgment is worthy of consideration, by abstaining from the use of tobacco. It may not be out of place to observe also that in most cases the kind of popularity which is secured solely by doing as the group does can be secured much more easily and quickly by relating unclean anecdotes—and it lasts only until the minister's back is turned.

Over against such considerations as these there stand at least three good reasons why the leader of a Christian congregation ought not to smoke. The first is the expense which the habit entails. Without reference to the cost in lung tissue and in the quality of the speaking voice in later life smoking burns up an astonishingly large sum of money in a short time. He who preaches a consecration to the point of sacrificial self-denial and giving until it hurts may well practice it. The fact that he has certain luxuries which are common to normal modern life and which have positive values for himself and his family does not justify burning up a dollar or so a week in an unnecessary and harmful indulgence of drug appetite without any beneficial return to himself or to others.

Second, the practice of smoking is sometimes an actual handicap in pastoral work. For example, much of the most effective and permanent pastoral work done by the average minister is associated with visiting the sick. Very frequently either the sickness itself or the diet and medicine required for its treatment renders the patient particularly sensitive to strong odors. Nothing can be much more disturbing to a weak stomach, or more incongruous to a soul hovering in the sacred twilight of the great shadow, than the strong, pungent, distasteful stench of tobacco exuding from every pore of a spiritual adviser.

Third, there is a strong body of sentiment in every community, backed by the mothers of small boys—and often by the fathers who themselves smoke—that is solidly against the influence of a minister who uses tobacco. To the conscientious pastor here is a paramount consideration. Even if he can see no objection other than this; even if these people are narrow, bigoted, ignorant and old-fashioned, they are his brethren in Christ. Does he have any right deliberately to cultivate an unnecessary habit which will cut him off from much of the influence that he would otherwise have? To do so is to ignore a considerable portion of the New Testament which deals with sacrificial living for others, obligations of the strong toward the weak and causes of offense. Cf. Romans 14, I Cor. 8:8-18 etc.

While we agree that "all things are lawful" let us also agree that a great many lawful things are "not expedient." And when we consider the question of this article not from the standpoint of personal privilege or selfish indulgence but of consistency, efficiency and spiritual leadership, there will be found very few things commonly practiced by Christian people more inexpedient for the minister of the gospel than the habit of smoking tobacco.

Upland, Pa. ARNOLD E. LOOK.

### "WISDOM LINGERS"

Recently in a great city the pastor of one of our most famous Baptist churches engaged in debate with another clergyman on a question the chief point of which seems to have been something about the infallibility of the Bible. At least the papers reported that his opponent declared that he accepted the challenge only because of the presence of that word in the question discussed. The Baptist pastor lost the debate. Has the cause of faith in the Bible gained anything by this rather spectacular defeat? Would anything worth while have been gained if a different list of judges had awarded the decision to the Baptist pastor?

Apart from the wisdom of public debates over theological questions, a query concerning the wisdom of committing the cause of the Bible to the jeopardy of extreme claims seems to be in order. There are multitudes who believe in the divine inspiration, authority and trustworthiness of the Bible, who accept its statements as historical and not mythical, on whose lips the confession of faith in its cardinal doctrines rests without hesitation, who nevertheless are confused by this word infallible. What is infallible—the printing or the translation, the transcription? What about various readings in the manuscripts? If it is the so-called autographs that were infallible, none of these is now known to exist. Why contend about them? Is there not some better word than infallible? If the Bible is trustworthy why not say so and stop with that perfectly understandable term?

Almost every worthy cause from the foundation of the world has suffered from the zeal of its friends. The church of Christ today is fighting over again the battle against Gnosticism. No more deadly contest has ever been entered against Christ than is now being waged by those who, like Cerinthus, deny his supernatural birth. Why divide and confuse the ranks of conservatives by extreme assertions and the use of terms that invite disputation?

D. H. WOODWARD.



# Young People's Work



## Topic for January 20

**ON THE MARCH IN JAPAN: ADVANCING FOR CHRIST**

**John 4:35-36. (Missionary meeting.)**

*Material for this page furnished by Baptist Young People's Union of America, Edwin Phelps, General Secretary, 143 No. Wabash, Chicago, Ill.*

Facts and fiction about Japan there is aplenty. A presentation of a few of both will create a new interest in and admiration for Japan as it has moved out from the clouds of mystery into a place of prominence among the nations —now one of the "big three."

### More Ancient Than Rome

Paint a word picture of this land with a civilization 600 years older than the Christian era. The first thousand years are shrouded in myth. The second thousand form the gray dawn of history. On pages 1 to 7 of "Japan on the Upward Trail" you can find out all about the early days of Japan.

### "The Land of the Gods"

Imagine having to choose between or conform to several religions, each with its peculiar appeal. Shintoism makes its appeal to the sense of beauty. Confucianism seems to inject iron into the blood. Buddhism adds the artistic to the culture of Japan. A very interesting account of these religions, descriptions of them, etc., are to be found on pages 109-133 of Fisher's "Creative Forces in Japan."

### Replacing the Cherry Blossoms

Reveal the present extensive industrial condition with its problems of congested cities and labor difficulties. The old handicrafts and the quaint charm of the landscape are sacrificed to the god of industry. In terms of lives, the sacrifice has been even greater. On pages 66 to 77 of "Creative Forces in Japan" and on pages 133 to 137 of "Japan on the Upward Trail" will be found astounding truths about the industrial problems of Japan.

### On the Downward Trail

Consider the former world civilizations which rejected the Christ and have passed their zenith. Ancient history tells about the passing glory of Greece and Rome. Perhaps you can look this up in your old school book and find out some of the details about it which will be interesting to reflect upon in considering this topic. Why not apply the same conclusion to the future Japan?

### From Hermit to Host

Explain the advance that has been made since Commodore Perry knocked on Japan's door, 1853, and insisted upon shaking hands. From pages 7 to 14 in "Japan on the Upward Trail" you will glean some information about how Japan, the hermit, became host. Tell also of the uplifting force of the Christian message, as is manifest in the lives of so many of the Japanese people. On pages 155 to 157 of "Creative Forces in Japan" and from pages 65 to 91, "Japan on the Upward Trail" will be found some examples of the effect Christianity has upon the individual.

### The New Heroes

Introduce some of the characters that have sponsored and accomplished this advance. Mr. Axling, in his book "Japan on the Upward Trail" tells in a wonderful way about some of these pioneer heroes and heroines. In the chapter "The Trail of the Pioneer" and up to page 57 of chapter 3, "Following the Gleam" you will find stories, which seem in a way like chapters of a fairy tale.

No doubt your pastor or the president of the woman's society has a copy of each of these books which you can borrow.

## A Daily Reminder

**We want to help every young people's society keep the Denver B. Y. P. U. of A. Convention continuously before its young people's society members for the next six months. Desk calendars (5¾ x 3⅜) like the accompanying reproduction, are being mailed this week. The funds available for convention publicity limit the amount that we can spend for this initial piece of advertising. Because of that, and the large number of societies, we can send only two or three calendars to each society.**

**We wish every member could have one of these on his desk or dresser. Any local that is interested in having enough to supply each one of its members can secure additional copies at practically cost, plus postage, 25 copies for 60 cents, 50 copies for $1.05, 100 for $2.00. Address B. Y. P. U. of A. headquarters.**

## Meeting Helps

Under this caption, beginning with the first issue of 1924, the B. Y. P. U. of A. column in *Young People* (senior department Sunday-school paper published by the Publication Society) will contain two sets of "helps," one for the devotional meeting of the Sunday on which the paper is distributed and the other for the devotional meeting four weeks later.

The "help" for the current week is a method of presenting the topic, "a last minute suggestion" as to how to "get across" the idea of the topic. Now we do not believe in leaders putting off preparation so late that this material becomes wholly depended upon by those who have a faculty for suddenly remembering after dinner Sunday that they have to "lead" that evening. To counteract that, this "help" is followed with another suggesting material bearing upon the topic four weeks later and indicating how the material might be used. This latter is not a discussion of the topic but a pointer toward helpful material. If you do not get *Young People* in your Sunday school, you had better rush in a subscription for your young people's society.





# Religious Education



## Lesson Notes for January 20

**"MOSES CALLED TO DELIVER ISRAEL"**

**Lesson: Ex. 1:1-12:36**
**Golden Text: Heb. 11:24-25**

From Goshen to Midian is a long journey but we have taken that journey between the last lesson and this one very much as Pullman passengers take a journey in the night without being conscious of the distance traveled. We left Jacob and his sons established in Egypt, we now meet Moses in Midian. The intervening space is covered by the last chapters of Genesis and the first two chapters of Exodus. Four lessons in this series are given to Moses, only one lesson is devoted to each of the other Old Testament characters. This indicates in a general way the comparative importance of Moses.

The call of Moses to deliver Israel is our theme, and we shall consider it under three heads, viz., the preparation for the call, the revelation of the call and the cooperation with the call.

### Preparation

God is never in a hurry. It takes a thousand years with us to make one day with God. His week therefore is 7000 years, his month 31,000 years, and his year 365,000 years. With God it is less than two days since Christ was crucified. The preparation of Moses for his call took eighty years, but with God that was only two hours. Therefore measuring time by the divine calendar, God works intensively, but measuring it by our reckoning he works deliberately. The best things in the world of nature are the most mature. It takes 2000 years to produce a giant redwood tree, but less than six months grows a crop of cabbages. Diamonds are rarer and immeasurably more valuable than soft coal because they are older and have been submitted to a severer process of metamorphosis. When Moses was forty years old he thought he was fitted for leadership, but God had to send him to school for forty years more before he was ready. His schooling consisted of the academic learning of Egypt and the more valuable learning received in the school of experience in Midian. It takes both to make a real leader. Back of all the learning was the heritage of his race and religion, and interpenetrating all the preparation was the over-ruling providence of God. The more important the call the more prolonged the preparation. That is the rule of preparation for all great leadership.

### Revelation

The revelation of the call of Moses to deliver Israel came through a humble bush on the hillside. It burned and yet was not consumed. Something gave the bush immunity. Moses' curiosity was aroused. He sought to investigate the cause of this strange sight when he was arrested by the voice which was to speak to him again and again in fire and plague, in law and ritual, in judgment and mercy. The burning bush was a symbol of the things to which Moses was called, it was a revelation of his task. He was to lead a people as feeble as sage brush and yet as glorious in their mission as the bush that burned without being consumed. He himself was revealed in that burning bush because though conscious of his weakness, with God he was to become a flaming evangelist and emancipator to his people. God was revealed in the burning bush as a God who though high and holy yet condescends to dwell with all who are of a humble and contrite heart. The cause to which Moses was called was also revealed in the light of that bush. It was the cause of justice, liberty, redemption expressed through poor human mortals who were to become immortal in their struggle against the oppression of Pharaoh. "Earth's crammed with heaven, and every common bush aflame with God; but only he who sees takes off his shoes,—the rest sit round it and pick blackberries." Every true leader is a man of vision.

### Cooperation

The preparation for the call and the revelation of the call were completed in the cooperation of Moses with the call. Of course Moses raised objections. "Who am I, that I should go unto Pharaoh?" was his first reaction, and his second was made of the same stuff when he begged off on account of his lack of eloquence. God met the objections, and Moses was man enough to yield the point and step into the breach as the human agent through whom God would manifest his power. The law of cooperation is God's method of working with men. He never gives man power to use independently. Man is but the wire through which the power is transmitted from the infinite dynamo. Moses was one of the best conductors of the power of God ever used, because he always knew he was but a conductor and not a dynamo except on one occasion when he lost his poise and claimed to be a source of power forgetting that he was only a channel. The dynamo must have the wire if the power is to be transmitted; the wire must be connected with the dynamo if it is to be energized. The two must cooperate.

## A Blind Alley or An Open Highway?

By Eugene L. Exman

In his closing chapter in "The Debt Eternal," Doctor Finley recalls the time he lost his way on a snow-drifted road in the New York mountains. From a lad in a nearby farmhouse he inquired where the road would lead him. The boy answered, "It don't lead nowhere. It just goes up here a little ways and stops." A more fitting analogy to the religious education program in most of our churches and communities could hardly be given. As a result of inadequate leadership, an unscientific teaching method, a limited program, and meager equipment, the Protestant churches are following a road that "goes up here a little ways and stops."

Just what is the task that is involved in what we so often glibly speak of as religious education. Simply put, it is to develop the "Jesus way" of living in each individual. This means developing personalities so that in the complex of decisions each person is called upon to make in his active life, the right choices may be made. Further defined, it is the constant making of the right decisions in similar, recurrent alternatives—the forming of habits that are Christ-like. And when we talk of developing personality and forming habits. the field of endeavor largely is limited to the periods of childhood and youth, in the so-called formative periods.

The developing of leadership in the church with a view of all its activities as educational—even as Jesus said in his great commission—is a slow and limited process. A quicker way out of the present situation, and one in which all may cooperate, is the revision of the teaching methods in our church school and young peoples' societies. Better, perhaps, to say the obtaining of a real vision as to what the teaching of Christian truths really involves.

In an intermediate class the teacher spent most of the half hour in an attempt to get the boys to "pay attention" to the lesson. Most of us have been guilty of wasting our time and energy making a boy or girl fit into a system of truth, rather than applying such to the life and needs of each individual. We have been theorizing Christian living for the teen age group instead of helping them practice it. It would be folly for the football coach to limit his coaching to an explanation of plays by blackboard diagrams; likewise it would be unthinkable for a business executive to employ men but keep them out of the concern until they learned the theory of his business—he puts them to work and they learn by doing. I remember reading editorials in the farm journals my father used to take in which were presented the arguments as to why the boys should stay on the farm. But now we hear of all sorts of pig clubs, garden clubs, stock-judging clubs, and the like, organized and directed by the boys and girls themselves. Needless to say which type of endeavor is keeping them on the farm.

(*Continued on page* 1567)



# The Chimney Corner



## But She Furnishes Us the Blocks

### Forbearance

*My little son was kneeling on the floor*
*Building with blocks. I stood by to adore.*
*He smiled*
*And, blue eyes, trusting, loving, raised,*
*"You never touch things, do you, Mother?"*
*praised.*

*My little son will build his house of life*
*With press of outer things; a home, a wife.*
*Please, Lord,*
*Help me to satisfy his eyes*
*And—keep my hands from touching,*
*Mother-wise.*

—By Daphne A. McVicker.

When Our Mother read this poem she looked off into space. Our Mother is very nice. She has sweet little waves in her hair, and they wave harder than ever when it rains. Our Father says he always knows when to take an umbrella by one look at Our Mother's hair. She is nice in every other way, too. There is nobody like her. Sometimes we look at all the other mothers on our street and we think rather dreadful things about them. It makes us snuggle closer into Our Mother's knees and add a little bit of a quiet prayer all our own when we go to bed that night, because we would really like Dear God to know how glad we are all on account of Our Mother. We keep supposing we had one of the other mothers on our street—oh, it wouldn't do at all! Dear God was very good to us. Danny and I snuggle closer into Our Mother's knees to tell him so.

Well, Our Mother saw this poem in *Good Housekeeping* one day. I read it over her shoulder. I whispered close into the sweet little waves over her ear: "That's you and Danny, isn't it, Motherest?"

Our Mother smiled her special smile. She smiles too lovely. You glow all up and down inside you just to see her do it. "Yes, it's a very nice poem," she nodded, "provided the mother furnishes the proper blocks."

"But isn't that what mothers are for?" I asked, most awfully surprised.

"Yes," she smiled (still special); "only, some mothers don't."

"Oh, me, oh my!" I sighed, for this sounded too upsidedown. I began wondering about Mrs. Next-Door-Neighbor. Was she furnishing blocks? "Are they *special* blocks, Motherest?"

Our Mother said they were. Very special. The blocks you build life of must be formed first of all in mother's hearts and mother's hands and mother's eyes, day by day, till you got to be old enough to do without blocks. It sounds int'resting! There's something new to hear almost every day, isn't there, if you keep your ears open? That's why I'm glad I'm still so little and young, with days and days and days of new things stretching ahead of me until I get to be a tired old lady like Granny.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

Well, about those blocks. I said: "If only everybody knew it would be nice, wouldn't it? " Our Mother said oh yes indeed it would. Only they didn't. Half the mothers simply never—dreamed—of—furnishing—blocks. It seemed too bad.

"Have they names, those blocks to build life with?"

"Oh the dearest names! The clearest names! You can't escape them! You can't forget them!"

I danced on my tiptoes. Isn't life fun? Especially when Our Mother shares grown-up secrets. "What's the very first block, Motherest?"

Our Mother smiled: "I think it's called the Beauty of Holiness." Somehow it made me think right away of the stained glass windows in our church, or when the organ plays so deep that you know the angels are in church right around you. But I wouldn't have guessed how really lovely this all was if Our Mother had not gathered me up into her lap and said: "When you see the little twigs budding in the spring what do you think of, darling?"

"Mostly I think how amused God must be watching them get fatter and fatter."

Our Mother squeezed me tighter. I love living in a squeezing family. Some families don't, I find. "And when the organ plays in church what do you think of, Meg?"

I fished all around inside my head for an answer: "We-e-l--, I feel little and tiny, Motherest. Quiet, so I can hear right. Air is so queer, Motherest. Dear God made it so quiet, and then people fill it with noise. But organs are lovely noise, as if he was speaking in earthquakes and then in a still small voice, like the verse you taught me."

"*That's* the Beauty of Holiness," said Our Mother. "Seeing God. Feeling God. Thinking God. Being hushed and quiet and loving before him." Danny came nearer. "Then I've got it inside me too, Muvver," he said.

"Yes, precious," she said. But of course Danny's pretty small to have such big lovely things sprouting in him yet. But I suspect Our Mother has planted the seeds.

"And block number two?" I asked hurried, for it was getting near to a nap time.

"The Bible!" said Our Mother seriously. "Meg dear, who loves the Bible in our family?"

I laughed at such a queer, queer question. "You do!" I cried. "Why, Motherest, you *know* you do! I come tiptoeing up the stairs to 'sprise you after school and there you sit with it open on your lap. And the dearest look all over your face, Motherest."

"Muvver lubs the Bible!" Danny lisped.

"It's all inside your head, isn't it, Motherest? Every story of it, and every verse of it? I do just love those stories."

"I cwyed all 'bout Mrs. Lot," Danny sighed. "But she was too naughty."

"I love dear little Samuel, Motherest. You would have made him a sweet little new coat, too. When the Bible people are real and true to me, is that a block to build with?"

Our Mother nodded. "Prayer, too," she added. "Just what is prayer, Meg?"

"Telling God things."

"*Asking* him for things? Or *thanking* him? Or *telling* him?"

"Oh, telling him, mostly. You see, he's so int'rested. He was little himself, and I guess he's kept right on caring what children do."

Our Mother hugged me. "It's your most precious block, darling. Now tell me—what about money?"

How I laughed! Money is our big lovely family secret. Nobody else on our street seems to dream what a lovely magic thing it is. How it really is all Dear God's. Then he lets me have some, and trusts me to use it right. You see the secret isn't really a secret at all if you honestly know God and read the Bible a lot, for then you can't help but see why Our Mother and Father give back part of all their money to Dear God. It's a part called a Tithe. It's very int'resting how you do it.

Like this: Suppose you have a little pile of money. You add it up and divide it by ten. I guess that's why we have the "goes-into" tables at school, maybe. Well, when you've divided it by ten then you know exactly what you owe to Dear God. It's the nearest thing to being a fairy I ever heard of, for you can do the most unexpected magic things with God's Tithe. Places you could *never go* to, even if you lived to be almost a hundred, you can reach with God's Tithe right off!

Maybe it's a heathen in China. One of those dear polite heathens in blue cotton trousers and a pigtail. Well, you get sorrier and sorrier thinking how the poor child bows down to pray to a horrid wooden god. You don't want her to. You'd like to run over to China and say: "Get up, little heathen. Dear God loves you!" Only, of course, being so

small and in school and everything, you can't very well make the trip; but God's Tithe can go!

If it's a quarter, it can buy a Bible which speaks Chinese to that little heathen. She'll be ever so 'sprised over Mrs. Lot and Samuel and the lovely Jesus stories. She'll just get to 'bominate that silly painted god. And God's Tithe did it, just as easy! Well, maybe the tithe will be a whole dollar, enough to pay a missionary for part of day to visit that little heathen. Nothing will ever be quite the same for that little girl again. Did you ever know such fairy magic? The really-truly kind that even little unimportant boys like Danny can "work."

Oh yes, Our Mother's stories about the tithe are our pet stories. If Danny ever gets ten pennies he dashes to Our Mother with one of them: "What's my tithe going to do, Muvver?" He just can't wait to hear! Neither can I! God's world is the reallest place to Danny and me when Our Mother puts her finger on the map and says: "Right here is a little boy" . . . We want to hear all about him. Our Mother tells us. We just love helping Dear God to save his world.

Our Mother says that the little Lord Jesus was only twelve when he said: "I must be about my Father's business." So we know he likes to have us beginning even earlier.

And now you know the blocks Our Mother has given us to build our life with: God, the Bible, Prayer, the Tithe. It seems so strange to Danny and me that the other mothers on our street don't give their children these blocks to build with it. We snuggle our faces deep into Our Mother's knees at night to thank Dear God we have her; so maybe if your mother knew all this, she'll give you our blocks to play with! For there's nobody in our town any jollier or happier than Danny and I. We flourish like the green bay tree, the Bible tells about. We skip like the little hills, for joy!

# The Young Reserves

## The January Mail Bag

I have always loved the word January because it comes from the Latin and means the month of Janus. Janus was a two-headed god of the early Romans, and he had two faces—one looked back, one looked front! Surely an appropriate name for the first month in the year, when we can't help looking back over the past year, neither can we help looking ahead at what is to come. I hope, among other things, that there may soon be a new contest in which you may compete, and possibly a new series of stories about some of the people who get us the things we eat and wear and use every day. It is always a great delight to me when your letters come, and I am going to share some of them with the rest of you, for that will be our "looking backward" part this first week in January!

"Dear Miss Applegarth,

"Thank you for telling me where I can find about 'Rubbish Heap.' I loved that story. Since you wrote to me our house has been on fire. It was very exciting, for it happened at night, with smoke everywhere and the neighbors carrying things out. It only burned one room badly, so we will get it fixed for Christmas. It burned our plants and melted our fireplace until you wouldn't know it. I stayed out of school the next day because I was nervous but papa went to work and mamma gave her lessons just the same. I was afraid for my kitten but he knew enough to run away. Then he came home. No more for now. Your little friend,

Agnes Arnold."

"Dear Miss Applegarth,

"Our Sunday-school teacher told me that if I wrote you about our class you would like it. I have never written before, so you must forgive mistakes. Our class has ten members and we did not know until lately that our teacher gets her party ideas from your page, but we have a very good time at her parties and now we know who gave them to her. Last year we had an India party and did the India games you wrote here for Young Reserves. I remember yet how we laughed at the one you play like Going to Jerusalem, only your way we couldn't sit down until we had told one new fact about India. Well some of us couldn't sit down at all. It was very funny and we learned a lot. This year we are studying 'Next Door Neighbors' in our mission club, for that is what we are. A class on Sundays, but a club in the week. One week I was Sotsi. Do you remember that story? I had a tub and washed a suit in it with a dirty idol and it spoiled the suit so that my brother (he was only my make-believe brother) cried. It was a nice story and we acted it out. Then we pasted postcards for our Chinese mission in California. It seemed more real to us. It must be very nice to be Chinese if Americans will only be fair to you. We thought you would like to know about our class. I am the secretary so I wrote. Could you write to us some time? I am

Your respectful friend,

Lois E. Woodward,

New York, N. Y."

One of the most astonishing things has happened to us, Young Reserves, for one of our own little poems was actually quoted on the front page of The Baptist a few weeks ago, in Killam's Kollum! We really had not supposed that the editors ever cast an eye on our page; but they do! They do! And poems, written to *us* they plop over in full sight of the wise grown-ups!! Well, here's another poem written to us—we don't know where it may appear next, but here it is for the present, anyhow. Don't you love it? Leonard is nine.

### Spreading Christmas

He who reads the Young Reserves
Often painfully observes
How the people of the earth
Do not know that Jesus' birth
Was for them.

I have read these pages through
And I want to say to you
That no youngest Young Reserve
His title does deserve
Unless he's getting ready now
To go out with hoe and plow
To destroy the ugly weeds
Planting deep the gospel seeds
Through the earth.

All the stories written here
Challenge us to spread this cheer.
Let's be up and fight for right
So next Christmas may be bright
Through the earth.

—Leonard S. Tripp.
Philadelphia, Pa.

## New Year's Day in Japan

*"Lo! housecleaning is here!*
*Gods of Buddha and Shinto*
*Are jumbled together*
*Out on the grass,"*

a Japanese poet once wrote, for the greatest of all celebrations in Japan comes at the beginning of the New Year. It sounds rather like Christmas to hear that just as our boys and girls rush to feel their stockings early in the morning, so the Japanese boys and girls feel eagerly beneath their pillows to see if Takara-bune is hidden there! This is a picture of a Treasure Ship with the Seven Gods of Good Fortune on board; the ship is supposed to come to harbor every New Year's Eve bringing such weird rare cargoes as the Lucky Rain Coat, the Inexhaustible Purse, the Sacred Key and the Hat of Invisibility.

At four o'clock in the dark, dark morning the father of the family always arises, puts on *new* clothes, then goes to worship the idols on the god-shelf and the ancestral tablets, then he hastens to congratulate his aged parents: "Honorable parents, may you be as old as the pine and as strong as the bamboo; may the stork make nests in your chimney and the turtle crawl over your floor!"

This seems like a curious wish, but it is the height of politeness in Japan where the stork and the turtle are symbols of long life.

Meanwhile, mysterious decorations are stretched across the front gateway: on each side stand guardian pine trees between which is stretched a rope of rice straw. A number of little (and big!) objects dangle from this rope, such as a red lobster, a green fern, a budding leaf. These all have a deep meaning, and to the Japanese mind they say: "May the folks in this house live till their backs are bent double and their beards reach to their knees, like the back and the feelers of this lobster. And may they have as many children as there are leaves on this fern!"



# Our Own Folks



## Oregon Letter

By Leonard W. Riley

The Annual of the Oregon State Baptist Convention has just been issued. It contains the minutes of the associations which were held last April, May and June and of the convention, which was held in July. This makes the news contained therein somewhat ancient, but interesting nevertheless. There seems to be no real reason why such publications should not be issued more promptly. To do so requires immediate attention and some very hard work, but it is worth while. The statistics show that during the year reported the state convention had 169 ordained ministers, 116 churches, 16,654 members and 1,363 baptisms. Forty-six missionaries were employed by the convention. More recent information as to what is doing in Oregon is found in the Oregon Baptist Bulletin, which indicates that these Baptists are making

### A Great Record.

Since January, 1923, $60,000 in gifts and loans have been invested by the convention in twenty-one churches and parsonages. These new buildings will add to Baptist property values approximately $375,000. Other churches, without the assistance of the convention, have made improvements to the extent of $50,000, and other building enterprises about to be undertaken will cost an additional $250,000. Five new churches have been organized during the year and the net gain in membership has been more than 2000. A real effort is being made by the secretary, Dr. C. C. Wright, and his colaborers to put Oregon at the top of the percentage column in the table showing the collections of the various states for the New World Movement.

### Student Volunteer Convention

Great interest among the educational institutions of the Northwest has been aroused in the ninth international convention of the student volunteer movement held in Indianapolis, Ind., Dec. 28—Jan. 1. Considering the distance, a large delegation went from nearly all our colleges and universities. Linfield College sent four regular delegates and five special delegates. In fact, this institution was the first to ask for credentials for special delegates. The expense for each delegate was approximately $200 and the funds are being contributed by students, churches and friends of those who plan to attend. The railroads are likewise being generous in the assistance granted to these delegates. It is interesting to note that the chairman of the executive committee of the student volunteer movement is our own Dr. J. C. Robbins, and that the chairman of the committee on convention arrangements is Prof. Kenneth Scott Latourette, a graduate of Linfield College.

### A. M. Petty, D. D.

Few men are permitted to enjoy the right letters both before and after their surnames as is our beloved brother Dr. A. M. Petty. The first pair was given by his parents, while Linfield College and Redlands University vied with each other in bestowing the second couple upon him. Doctor Petty is about to undertake a special task under the auspices of the Board of Promotion and the Home Mission Society. On Jan. 1 he leaves to visit our negro schools in Virginia, Georgia, North Carolina and South Carolina. On Jan. 18 he will sail from New York, in order to visit the work of the Home Mission Society in Haiti and Jamaica and thence via the Panama Canal to Central America to inspect our Baptist work in Honduras, Nicaragua, Guatemala and San Salvador. He expects to be gone nearly four months on this trip.

In view of this special service, the readers of The Baptist will certainly be glad to hear something concerning the record of Doctor Petty. He came to the Pacific Coast in 1884 and spent twenty years as pastor of various churches, particularly in California. After a brief service as state evangelist in Oregon, he became secretary of the Southern California Convention, where for six years he did a remarkably fine piece of work. During this time the



A. M. PETTY

giving of that convention was increased from $3,985 to $25,000 per annum. In 1907 he became district secretary of the Home Mission Society for the Pacific Coast and continued in this capacity until 1913. One year was then spent as financial secretary of Redlands University, following which he gave five years of service as joint district secretary on the North Pacific Coast. For the past five years he has been one of the general workers of the Board of Promotion, in which capacity he is still serving.

In all these various positions of responsibility Doctor Petty has shown more than usual ability as an executive and as a platform man. He has made friends both for himself and the causes which he has represented on the whole Pacific Coast. Thus, for the sake of himself and his work, he is entitled to the appreciation of Baptist workers everywhere, and an additional obligation rests upon all to honor him in view of the fact that he is the father of Dr. C. Wallace Petty, pastor of the First Baptist Church, Pittsburgh, Pa., and of Dr. Ray Petty, pastor of the Judson Memorial Church of New York City. Still another son is a successful surgeon in Los Angeles. Let us hope that Doctor Petty will have a pleasant and safe journey and return for many more years of efficient service in behalf of the Master whom he has so ably represented through all these years.

### News Items

Hon. O. P. Coshow, Jr., of Roseburg, has been appointed by Governor Pierce as associate justice of the Supreme Court of Oregon to succeed Judge Lawerence T. Harris, who has held the position since 1915. Mr. Coshow has been a leading member of our Baptist church in Roseburg, Ore. for a quarter of a century, has twice been president of the Oregon Baptist Convention and is now a member of the board of trustees of Linfield College.

The pastor of our church at Albany is Rev. B. F. Fellman. His church now has a membership of 518. During the past twelve months 108 persons have been received on confession of faith. The pastor conducts a large class in Bible study which meets once each week during the fall and spring. For twenty years past in Omaha, Des Moines and Albany he has done the usual thing in leading the church choirs, as well as preaching the gospel. Doctor Fellman during the past year led his church in taking a positive stand against the "tongues" claim. On Dec. 30 special meetings began under the leadership of the Vom Bruch evangelistic party.

Rev. F. E. Dark, since resigning his pastorate of the Tabernacle Church in Seattle, has spent three weeks with the Arleta Church, Portland, in preparation for the dedication of their new building,

and for the past three months has supplied our church at Salem. Following a series of stewardship sermons sixty-seven signed the pledge to tithe. For the next three months he has an engagement to assist Dr. F. A. Agar in his great work.

Linfield College, Oregon.

## Philadelphia Letter

By Arthur C. Baldwin

The North District B. Y. P. U. has been conducting a training school for young people modeled on the summer assembly plans. For six Friday evenings study courses have been offered on the Bible, and early Christian history, missions, and training for leadership and Christian work. The faculty includes Pres. Milton G. Evans, Miss Edith V. Myers, missionary editor of the Publication Society, Rev. Rittenhouse Neisser and Rev. J. W. Elliott. It is reported that twelve societies have cooperated and the enrolment has been more than 100. It has been a stimulating and helpful series. I think I may add that the education board, Rev. J. W. Elliott, secretary, would be ready to operate similar training schools in other parts of the city. Why wait for the summer assembly, pastors?

Dr. Russell H. Conwell has completed forty-one years in the Temple pulpit. Many of his friends met at a dinner in the Temple to do him honor. The record of the forty-one years includes 7,000 communicants who have been received into the church, Temple University, with more than 10,000 students and three large hospitals, the Samaritan, the Garretson and the Greatheart. It is reported that Doctor Conwell is talking of retiring—from the lecture platform and the executive work of his various institutions—in order that he may give full time to his pulpit and its ministry. That is the only sort of retiring that Doctor Conwell knows. Why should a man who is only eighty-one years of age think of anything more? He will wait until he is old before he thinks of giving up his preaching.

Our Baptist friends over in Pitman are rejoicing in their continued and growing prosperity. They are among the many who realize that the new Delaware River bridge is going to bring an increase of population and opportunity, and discounting it in advance. They have just purchased a new parsonage and are dedicating it with a grand house warming on Dec. 13. Rev. E. Edward O. Clark is pastor.

Our friend, Harold Phillips, came down from Mt. Vernon, N. Y., the other day and addressed the ministers' conference on "Modern Aspects of a Young Minister's Faith." It was one of the most brilliant and illuminating treatments of modernism that the writer has heard in a long time. Non-controversial, irenic, discriminating, the paper revealed a wide research and careful thinking. The young minister was defined as one of childlike, teachable, receptive spirit. There are young old ministers, while some who are young in years may lack the docility of the open mind. We may read God's message in the rocks as truly as Moses read it on tables of stone. The Bible is not sun but sunlight. God is the author of its truth. Truth was incarnated in Christ. He has still many things to say to us. Science is descriptive, religion is interpretive and there can be no conflict between them. I wish that other conferences might hear this paper and that it might be put into print.

At the risk of being personal I shall speak of a plan that the Chestnut Street Baptist Church is now following. In cooperation with two large Presbyterian churches a monthly series of Sunday evening community services is being conducted. The great apartment house district, of which they are the center, has been canvassed and each resident receives a personal message every month. In the services themselves the choirs are combined, outside talent engaged, and a most attractive musical program and community "sing" enjoyed. The sermon is a serious, dignified, evangelistic message. I should not speak of this save for the hearty and remarkable response that the community has made to this novel method of religious approach. Congregations that have taxed the capacity of the auditoriums have appeared. It has seemed like a real spiritual awakening. The net influence of it appears to be that religion is emphasized and denominational differences are at a minimum. The spectacle of these large churches uniting has impressed the community. The word of Christ has found access to many who would have missed it other wise.

## Pittsburgh Association

By R. G. Pierson

The outstanding event of the month was the twelfth annual banquet of the brotherhood on Dec. 7. About 250 were present, representing most of the churches of the association. Mr. T. H. Edmunds, the president of the brotherhood, presided in his usual happy manner. Mr. R. Harry Tully, jr., was the song leader. Music was furnished by the orchestra of the Mt. Lebanon church under the direction of Mr. R. E. Letcher. Special program features were solos by Mr. Tully and Mrs. Letcher. The guest and speaker of the evening was President Clarence A. Barbour of Rochester Seminary who spoke on "The Lure of the Regions Beyond." He called attention to the undiscovered countries in the realms of the intellect, the senses, the Bible, world peace and the Christian life. Doctor Barbour was at his best and gave a timely, heart-searching address.

On December 8 about fifty leaders of B. Y. P. U. work in and about Pittsburgh gathered at the Sandusky Street Church for annual conference. Dr. L. E. VanKirk, president of the B. Y. P. U. had charge of the conference. All phases of young people's work were considered. It was an inspiration to our future leaders as well as to those who are older in the service.

### Ministers' Meeting

The ministers always have an interesting time at their meetings but the past two weeks have been especially so because the papers have stimulated lively discussions. On Dec. 10 Rev. N. Mecklem of Swissvale read a thoughtful paper on "The Reality of the Ideal." This paper showed that the author had read widely and had made a careful study of his subject. "Evanescent Church Membership—Its Cause and Cure" was discussed by Rev. Henry Madtes of Belle Vernon, on Dec. 17 in a very practical manner.

The ministers bade farewell to Rev. E. Paul Smith at a luncheon on Dec. 17. Rev. N. J. Mecklem, Rev. J. E. Darby and Dr. H. W. Ewalt, representing the laymen, were the speakers. Brother Smith has been pastor of the Library Church for three years. He goes to the pastorate of the First Church of Pocatello, Idaho.

Union Church gave a hearty welcome to the new pastor, Rev. M. R. Palmer and Mrs. Palmer on Dec. 11. The welcome of the church was given by Rev. G. S. Buck who has served as regular supply. The greetings of the South Side churches was brought by Rev. W. L. Sampson of the U. P. Church. Dr. A. J. Bonsall and Dr. W. C. Chappell welcomed Brother Palmer in behalf of the Baptist churches and the association. The Union Church is located in a section where it is necessary to do the institutional type of work. A Christian center is needed here. Mr. Palmer's pastorate has begun under favorable conditions.

Our efficient Religious Work Director, Rev. A. J. R. Schumaker, is emphasizing attendance at Sunday school by having the schools adopt the 90 per cent attendance standard. It is expected that most of the schools of the association will enroll. Pittsburgh and Cleveland are having a friendly contest. Several churches of the association have entered into the spirit of the contest and have challenged their neighbors—Coraopolis vs. Woodlawn, First Homestead vs. Mt. Lebanon, Sharpsburg vs. Sheraden.

### Notes by the Way

Three of the leading churches of the association are still without pastors—Wilkensburg, First McKeesport and Bellvue.

Eleven conferences on evangelism in the Sunday school have been held recently in different sections of the association.

The First Church of Jeannette is rejoicing in the progress made since the coming of its pastor, Doctor Cober. On Dec. 2 at a large service of unusual interest a freewill offering was taken to clear off the indebtedness of the church. More than the amount needed was secured.

The Wilkensburg Church has pledged itself to raise its full quota to the New World Movement.

The Mt. Lebanon Church put on a campaign to underwrite the New World Movement pledge and the reports indicate the full amount will be raised and about $1000 above the quota.

The Bucknell University Glee Club will appear at the First Church on Dec. 26 under the auspices of the B. Y. P. U. of the First Church and the local alumni association.

The second annual meeting of the young people's societies of the Hungarian Baptist churches of this district was held recently in the Homestead Church. The churches of Youngstown, Ohio, New Castle and McKeesport were represented.

The dedication jubilee of the First Swedish Church of Pittsburgh was held early this month. In connection with this meeting the quarterly session of the Middle East Conference was held with addresses by the pastors. Dr. Olof Hedeen, executive secretary of the Swedish Baptist Convention preached the sermon of dedication. Doctor Chappell and Mr. J. H. Stauff congratulated the church on its progress and achievements. The church has been decorated throughout—electric lights installed and a new baptistry built at a cost of $3700.

Mrs. W. A. Carter and Rev. R. G. Pierson have been elected to the Board of Directors of the Association to fill vacancies.

At Elizabeth, Rev. Eugene Neubauer, pastor, a long desired goal has been reached—as many at the morning service as at the Bible school. Thirty new members have been added to the school.

Good reports come from Oakmont where Rev. D. M. Lenox recently began his pastorate. Seven new members were recently received. The church has voted to make an effort to raise its full quota to the New World Movement.

The Saltsburg church, Rev. L. L. Bradley, pastor, has been helped by union evangelistic meetings. All cooperating churches have accessions.

Detroit Baptist Doings

## Detroit Baptist Doings

By Albert H. Finn

The Women's Society of the First Church has established a beautiful custom in giving a Christmas party for the consecrated women who through the long months minister so faithfully to the women and children of our mission churches, especially the foreign-speaking churches and missions. I cannot attempt to tell of all the distracting and discouraging experiences they encounter and so our big-hearted women endeavor to prove to these fine girls their appreciation and love because they think of them and pray for them as their representatives in those trying positions. The party was given at the First Church, Dec. 18. Mrs. T. T. Leete acted as chairman of the meeting. Representatives of the state and associational boards were also present. Doctor Gleiss looked in upon the happy company and had his say. Miss Alexander, directress of the Christian center (negro) was numbered among the appreciated workers. There were not only hearty talks of appreciation but also showers of gifts that will prove to be reminders of the love and sympathy of the women who so loyally back up all our mission work in this great city.

I should like to give a list of the gifts that the various departments and classes in our larger church schools contributed to the various mission schools but this would require a special number of The Baptist. Miss Harriett Cooper, who is the supervising missionary for women and children for the Detroit Baptist Union, is a veritable Santa Claus. She has a wonderful faculty for getting everything she needs for her many Christmas parties, and making the givers feel the choicest of Christmas spirit in their giving. Then, in turn, there are riotous times at her Christmas parties in the various mission Bible schools—white, black, and foreign-speaking.

The Immanuel Church held its annual meeting, Dec. 19. It was certainly a happy and harmonious occasion. Doctor Klyver came as the pastor about one year ago, coming at a real sacrifice, but appreciating the opportunity for service. The reports showed all bills paid and a surplus in the treasury, while in the way of missionary giving, the church had exceeded all former years. Then Doctor Klyver was dismissed—while the church voted him an increase in salary of $500 per year. The church was never in better condition. Doctor Klyver is not only highly appreciated by his congregation but is fitting helpfully into the larger work of the denomination.

Dec. 23 at the Woodward Avenue Church, the First Polish Baptist Church—as yet without a church building—held a baptismal and communion service. A member of the church presided at the great pipe organ while Pastor Rzspecki baptized thirteen converts in the presence of a large company of members and friends. A communion service followed at which Doctor Gleiss and Rev. A. S. Morze, of the Second Polish Church, acted as deacons. That new building must be built this coming year. A strategic site has already been secured and paid for.

At Northwestern Church, Sunday, Dec. 23, a fine program was rendered. Some weeks before Pastor White had asked his people for $1000 to help meet the extraordinary expenses incident to occupying their beautiful new house of worship. The offering was over $1500 and an equally generous offering by the church school for the spreading of Christmas joy throughout the city. The church is largely increasing its membership and Pastor White is beaming with good cheer.

Woodward Avenue Church held a "pledge redemption service" the week of Dec. 16, which Doctor Hoag testifies has proven to be a great spiritual blessing because there is abundant evidence that the church will finish its task. Since the plans for redemption day were made the sum has passed the $10,000 mark. This is proving to be the greatest year in the history of this wonderful church.

Dearborn, probably the most rapidly growing suburb of Detroit, is very much in the limelight. It is the birthplace and home of Henry Ford and the administrative center of all the Ford Motor Company's great enterprises. The Baptists have purposed for several years to be worthily represented there but other denominations had first located there so that until recently a Baptist effort has been unjustified. It has been on our program for five years but not until December, 1923, was it possible to make a purchase of property. A chapel, located south of the M. C. railway, in the rapidly growing residential section, will be erected at once. Rev. S. W. Phelps, late of Milwaukee, Wis., is pastor of the new interest and is enthusiastic as to its future.

In February, the board of managers of the American Baptist Home Mission Society will hold its mid-winter meeting in Detroit. At the same time, the coordinating committee of the foreign-speaking conferences will gather here. It is expected that our Baptist pulpits in and about Detroit will be filled by visiting notables. We are delighted to have our brethren come and look us over. Since the great cities have come to be the strategic missionary centers of our country, Detroit has developed into a real missionary field. We call it a home missionary field but it contains some of the most complicated foreign missionary problems in the world—fifty-seven varieties.

Christmas was beautifully and fittingly observed in all our churches and Bible schools. The spirit of giving rather than receiving was emphasized as has been our custom for years. As a result the holiday season has been a most happy one.

# Church News by States

## Atlantic Coast

### VERMONT

The Continuation Campaign, under the leadership of Mrs. George W. Peck, jr. of Rutland, is well organized in Vermont. At the Loyalty luncheon held in Burlington in November a large number of women from all over the state were inspired by the addresses given by the members of the luncheon "team" and helped by the practical conference which was conducted. Mrs. W. B. Smith, associational director for Windham Association; Mrs. Olin D. Gay, director for Woodstock Association; Mrs. E. J. Seamans, director for Shaftsbury Association; Mrs. W. A. Davison, director for Lamoille Association; Mrs. Rex. A. Fullman, director for Vermont Central Association and Mrs. C. E. Gould, director for Danville Association have secured a leader in each church and have distributed through these church leaders the "might boxes" which are being used. One church has already sent in to the state convention office its full continuation campaign quota. The as-

sociational directors have also arranged echo luncheons which have been held at Brattleboro, Bellows Falls, Saxton River, Chester, Ludlow, North Bennington, Newport, St. Johnsbury and Montpelier, so that now practically every church has been reached with the inspiration of the Loyalty luncheon held in Burlington in November.

THE LAYMEN, WITH HON. HENRY BOND as chairman of the laymen's evangelistic committee, are well-organized and busily engaged. Mr. Bond has secured the following state committee, made up of one layman from each association: Windham Association, Carl S. Hopkins of Brattleboro; Woodstock Association, Olin D. Gay of Cavendish; Shaftsbury Association, George H. Steward of Rutland; Addison Association, F. R. Dickerman of Bristol; Lamoille Association, Harry L. Ford of Burlington; Vermont Central Association, Rex A. Fullman of Montpelier; Danville Association, J. H. Blackburn of Newport. These associational chairmen have in turn secured a church chairman in each of the churches of their associations. During the past two weeks a conference, arranged by the associational chairman in each case, has been held at Brattleboro, Chester, Rutland, Vergennes, Burlington, Montpelier and St. Johnsbury. A spirit of earnestness has characterized each of the conferences. To each conference the pastor and chairman in each church in the association were invited, the state convention paying all traveling expense and also for the luncheon with which each conference began. Mr. Bond, with the state secretary, conducted each of the conferences. The plan decided upon in each conference was (1) to get individuals to make a list of those for whom they will pray definitely, handing these lists to the pastor, (2) to hold group prayer meetings, called by the pastor, of those who have handed lists to the pastor, and (3) to hold in different sections of the town, village or city cottage prayer meetings, perhaps leading up to a series of evangelistic meetings. At each of the conferences the matter of the collection of the New World Movement pledges was also discussed. It was voted unanimously by each group not to put on the drive for mission funds for 1924-25 until the second Sunday in May, it being the opinion that people who had not paid their New World Movement pledges would not make new pledges. Emphasis was laid on collecting present pledges and then, when they are out of the way, getting new pledges for the year 1924-25.

THE FUNERAL OF REV. J. MERVIN HULL, well known writer for our denominational papers and a man of unusual culture and scholarly attainments, occurred at Ludlow, his native town, on Dec. 14. Mr. Hull was baptized into the fellowship of the Ludlow Church in 1867 and was graduated from Black River Academy in 1873, from Middlebury College, with honor, in 1877, and from Newton Theological Seminary in 1880. Upon graduation from the seminary, he married Miss Abbie L. Fuller of Ludlow, and then began his pastoral work at Windsor, where he was also chaplain of the state prison. Throughout his pastorates in this and other states, as well as the time in recent years when he has devoted himself to writing, his unselfish service for others won and held a large circle of friends, whose sympathy is with Mrs. Hull in her bereavement.

THE FRIENDS OF REV. E. E. ENO of South Londonderry will be sorry to learn of his illness, and hope for his speedy recovery.

REV. H. B. RANKIN, pastor of the First Church, Newport, since 1911, has tendered his resignation and closed his work on that field in order to accept the call to the Ludlow Church, where he is now happy in his work. During Mr. Rankin's pastorate at Newport practically a new church edifice was built in 1917-18, the missionary benevolences have been increased threefold and an endowment fund of $9,000 established. Pastor Rankin has been able to maintain a worth-while prayer meeting, and a Baptist consciousness has been created and a spirit of united action begotten among the various denominations of the community. Mr. Rankin has been a leader along all lines of helpful work for the boys in the community. The churches and people of the city showed their appreciation of Pastor and Mrs. Rankin in various ways: First by a union service in the Baptist Church on Sunday evening, Nov. 25, with Pastor Rice of the Congregational church presiding. Rev. F. E. Davison, a Congregational minister, Pastor Martin of the Methodist church and Rev. J. H. Blackburn of the Main Street Baptist Church, brought greetings from the other churches and spoke of how helpful the life and service of Mr. Rankin had been. On Monday, Nov. 26, the community gave a reception to Pastor and Mrs. Rankin in the Armory. Mr. H. S. Root, the oldest citizen of Newport City, presided, and Judge Frank Williams delivered an address and presented Mr. Rankin with a purse of $130. On Friday evening, Nov. 30, the church gave a reception, at which addresses were made by the local pastors and ex-Governor Josiah Grout. Mr. Carroll Huntington, in behalf of the B. Y. P. U., presented Mr. Rankin with a gold fountain pen, and in behalf of the members of the church a gold ring with ruby setting, and Mrs. Rankin with a purse of money. Mr. Rankin is a member of the board of trustees of Vermont State Convention, of the board of directors of the state Y. M. C. A. and other denominational and interdenominational organizations. All are glad to have him remain in the state, and the Ludlow people are fortunate in having him for pastor. Mr. Rankin's removal leaves one of our best churches pastorless, but affords an opportunity for some other good man to take up the work with a splendidly equipped church.

THE MANY FRIENDS IN VERMONT of Mrs. F. S. Tolman, wife of Dr. F. S. Tolman, formerly pastor at West Rutland, St. Johnsbury and Randolph, but now residing in New York, will be grieved to learn of Mrs. Tolman's death at the home of her sister, Miss Bertha H. Conery, in Read's Ferry, N. H., on Nov. 10. Mrs. Tolman was a consecrated Christian woman and a faithful and able helper to her husband in the different fields where he labored.

REV. CHARLES HARGROVE, pastor at Brandon, has tendered his resignation and closed his work on that field. The church unanimously voted him the use of the parsonage until he finds another field or they find another pastor, and also as unanimously voted him one month's salary. Brandon is one of our most beautiful villages, on the Rutland Railroad. The church can pay a man a fair salary and give him a comfortable house with all conveniences in which to live, and a good field for aggressive work.

THE CHURCHES AT READSBORO, Townshend and South Strafford are all at the present time looking for a good man to become pastor. Each field will call out the best there is in any man.

MISS KATHERINE ALDRICH, who has been the faithful and efficient worker among the Italians at Barre, has tendered her resignation to take effect Jan. 1, because of ill health. She hopes to remove to the South. It is hoped to find another worker at once to take her place in this mission among the sons and daughters of sunny Italy.

## RHODE ISLAND

PROF. HENRY WRIGHT OF YALE University recently held a two days' conference at Brown on personal evangelism. Five sessions were held, a group of twenty carefully selected men attending all the sessions.

PRESIDENT FAUNCE WILL MEET the alumni of Brown University in Chicago on Friday, Feb. 22. On Sunday, the twenty-fourth, he will preach at the University of Chicago in the morning and speak at the Sunday Evening Club in the auditorium on Sunday evening. Monday afternoon he will address the ministers of the Chicago Federation of Churches.

MANY OF THE RHODE ISLAND CHURCHES have made a notable record this fall in their schools of missions. The secretary had the joy of speaking to the men of the South Church school on its closing night. This school has maintained an average of 142 for the six weeks' term, the high-water mark being reached when 217 were present at a single session. The large proportion of young life in the school was an outstanding feature. The school at the Fourth Church, under the leadership of Dr. Frank L. Wilkins, is going strong. The attendance has been large and interest sustained. The night the secretary lectured on "Picturesque Japan," an appreciative audience greeted him. Two other schools are making a notable contribution to the missionary intelligence and interest of Rhode Island Baptists; they are the First and Calvary church Chautauquas. It has been the happy privilege of the secretary to visit both these schools and lecture to the assemblies.

THE LITTLE PASTORLESS CHURCH at North Foster has been visited by a refreshing revival. Assisted by earnest pastors and the secretary, Colporter Watt carried on a series of meetings. The response was eager, indicating that the living Lord was in the midst. One after another of the seekers entered Christ's school. Sunday, Nov. 25, in the presence of an audience which filled the church, Colporter Watt baptized eight, among them a husband, wife and two children, in a baptistry which Mr. Hammond, a state senator and the husband just referred to had built with his own hands. The baptism was followed by the ordinance of the Lord's Supper, in which the deacons of the North Sterling church served the emblems. It was a tender memorial service, which witnessed the reconsecration of more than one life to Christ. The little church now has thirteen members, eleven having been added by baptism and letter. Another series of meetings

are in progress at Nooseneck; in these Messrs. Parsons, Buker, Cooper, Green and Swift have given valuable assistance.

Rev. Raymond W. Cooper of Pawtuxet gave two weeks recently to the Mt. Pleasant Church in special meetings. They proved a season of refreshing in the presence of the Lord. Thirty-eight made choice of Christ as Saviour and expressed a desire to follow him in baptism. The whole church has been vitalized. Pastor Cooper won a host of friends by his genial spirit, and his unwavering confidence in God.

An event of more than ordinary interest to Rhode Island Baptists was the reception tendered Rev. W. T. Green of Natick on the thirtieth anniversary of his ordination anl also his call to the parishioners, representatives of organizations with which Mr. Green is identified, and a host of friends. All joined heartily in the effort to pay a worthy tribute to this much loved minister. A unique feature of the program was the rendering by the same choir, even to the soloists. of the very anthem which was sung at the ordination service of Mr. Green thirty years ago. High tribute was paid to the character of Brother Green and to his devoted services to the church and community. As an expression of their love for their pastor, the Natick Church presented him with a membership certificate in the pension fund of the ministers' and missionaries' board.

## MASSACHUSETTS

Two important luncheons have recently been held in the Ford Building. The first was in the interest of the drive just started for the New England Baptist Hospital. The project is fully organized for effectively covering the churches through the pastors and select laymen. The leading spirit is Mr. Albert H. Curtis. chairman of the executive committee. His lieutenants have established headquarters in the Ford Building. and it is a busy place. $40,000 is the figure. A modest amount since Baptists began to think and talk in millions. The other luncheon was in the interest of the Bible and missionary conference. Doctor Heath presided. Secretary Floyd L. Carr was the livest sort of a promoter. He filled the 150 ministers present with information and enthusiasm, and clarified the elaborate arrangements made for reaching the great objective. We are looking for a large assembly in the First Church, Cambridge, early in January.

Rev. Walter Woodbury acccepts the call to Melrose, first church. Pastor Woodbury will give strong leadership, and intelligent competency in Baptist enterprises will be felt.

Rev. William Grimes has been publicly welcomed to the pastorate of the church at Danvers. Mr. Grimes comes from the Methodists. having been baptized by Doctor deBois at the First church, Boston, about a year ago. He gives promise of making an earnest, able and tactful bishop of a Baptist church.

Rev. H. C. Abbott, of the Maplewood Church. Malden, is doing a work that attracts attention. He had solved two problems that often baffle the average minister—the Sunday evening service and the prayer meeting. He has specialized on the prayer meeting: that is the fire under the boiler. and keeps everything in church and Sunday school in full and energetic efficiency. Everything seems quiet and undemonstrative as it goes and grows.

Rev. Harry J. Moore has been long enough at First Church. Wakefield, to demonstrate his fitness for such a large task. He too has made the evening service the strongest in the town. He is an incisive and arresting preacher, with an objective, and courage to reach it; and the people are finding it out.

## NEW YORK

Evangelist George R. Stair, 17 Lansing Ave., Troy, has concluded three campaigns at Saco, Washburn and Presque Isle, Maine, all of which were most successful in results. The first of the year he went to Alton, Ill. after which he will conduct campaigns at Brunswick, Rockland and Mars Hill, Maine, Winchester, Ill., Central Y. M. C. A., Chicago and Kalamazoo, Mich. The interdenominational Ministers Association of Aroostook County, Maine has invited Evangelist Stair to conduct ten campaigns in as many centers, during June to September. On this trip he will be accompanied by his wife and daughter.

Dr. C. S. Savage of Rochester, N. Y., has been engaged as acting pastor of the First Church, Adrian, Mich. He will begin his services Jan. 6. Rev. T. J. Hopkins of the Tenth Avenue Church, Columbus, Ohio, was until recently the pastor.

Rev. Homer F. Yale, who has been in educational work for a number of years, has accepted a call to the pastorate of the church at Valois.

At the annual business meeting of the First Church of Livonia, Friday, Dec. 14, the reports from all departments showed the past year to be one of the best in the history of the church. There remains just a little on the New World Movement pledge, and the church confidently expects to meet its pledge in full. The membership of the church during the past two years of the pastorate of the Rev. Arthur E. Cowley has increased over 20 per cent. The pastor has been scoutmaster of the community boy scouts for two years and last summer was the principal of the community daily vacation Bible school.

The First Church of Auburn celebrated the greatest day in its history on Sunday, Dec. 9. It was the occasion of a new method of finances in the work of the church. One year ago the church discarded the old method of an every-member canvass. and decided to put its work on the scriptural basis. No longer will the people be called upon by members of a canvassing committee. The scriptural method is that every member should bring in his or her own pledge, voluntarily, on the basis of stewardship. After a careful educational campaign, the first effort was crowned with success one year ago, the church raising over $11,000, an increase of $4,000 over the previous year. This year the same method of bringing-in was adopted and after a much shorter educational campaign the church brought in over $17,500 for the work of the church. The method is a simple one. At the front of the church is placed a small model "storehouse." After a message from the pastor, the entire congregation marches past the storehouse, singing, and each one deposits his own pledge in the storehouse. The most marked increase is in the number of subscribers. Two years ago, under the canvassing, 152 subscribers were recorded. Under the new method, nearly 400 are regular givers. The membership of the church is about 500. The church is under the leadership of Rev. Harold N. Geistweit, the son of Dr. W. H. Geistweit of Dayton, Ohio. Mr. Geistweit came to the church two and a half years ago, and the entire organization and work has been completely transformed. The church is now open every day and every night, with a special program every evening for young people, a story hour for children every Thursday afternoon, and a special hour for children and grownups on Friday afternoons. The church has a full-time secretary, who began her work this fall. A program of rebuilding has just been completed, calling for the transformation of the entire educational plant and the equipping of a complete recreation hall. The budget of the church has been increased from $5,800 to $17,500 this present year. The missionary pledges have increased from $1,200 to nearly $4,000. In early November ten days of evangelistic meetings were held, with Dr. W. H. Geistweit as the evangelist. The meetings resulted in a marked spiritual life. The church has never been in such strong condition as it is now. The pledges to the New World Movement will be entirely paid by next April, and it is expected that the church will more than double its pledges to missionary activity.

Rev. A. B. Mercer, Niagara Falls, has had the joy of baptizing over seventy-five converts, the result of a union evangelistic campaign. Twenty-two of these were husbands and wives.

## EASTERN PENNSYLVANIA

The conferences and loyalty banquet held at First Church of Wilkesbarre, (Pastor Reush), the metropolis of the great anthracite region, and center of something like 200,000 people, were well attended last month. The teams included Doctors Russell, Steward, Sears, Secretary Detweiler, and Mrs. Wayne Smith as special speakers for the occasion. While much interest was created in the Northern Baptist Convention's general missionary work, it was natural in this region that Secretary Detweiler's report of the adoption, and gradual development of the new Haiti mission field, should have a special attraction for local pastors and representatives of both Welsh, and English associations—for it was from here the Rev. L. Ten Evans, leaving one of the finest, and most active missionary churches, launched forth as a pioneer missionary, and superintendent of this important missionary enterprise of giving the Gospel to, and pleading everywhere for the practically 3,000,000 Christless negroes of the Caribbean sea, close to these American shores. Those present rejoiced at the fact of this strategic field being at last annexed to our A. B. H. M. S.'s already wide territory, and sincerely pray that much success will follow Doctor Hovey, and Secretary Detweiler's wise, and aggressive leadership.

Monday evening, Dec. 3, one of the largest and most representative parting recep-

tions tendered Rev. and Mrs. Edwin Aubrey its "godspeed" with deep regret. Ten years of conspicuous success as pastor and missionary workers at Immanuel Baptist Church of Edwardsville and throughout this section, has been the record until the break-down of Mr. Aubrey's health. Presentations were made by the women to Mrs. Aubrey, and by the young people of a Schofield's Bible with gold lettering to Rev. Aubrey.

The Sacred Singing Festival emphasized by Lloyd George on his recent visit as characteristic of the Welsh folks, has just been held. A revival of Welsh singing is the precursor of a revival of spiritual religion in the heart. Hence, the North East Pennsylvania Welsh Baptist Association made a wise move, and was happy in its selection of Brethren Anwyl, Jones, and Griffiths, as musical committee to select appropriate hymns, and arrange for local ministers, to translate from Welsh to English, and the reverse to suit present-day conditions. The festival becomes an annual institution, of the North East Pennsylvania Welsh Baptist Association.

Lewistown and Lockport churches, Rev. Thomas Phillips, pastor: A new building of the Lockport Baptist Church is now in course of erection. This is located a mile and a half from the previous location and in the community of Lockport. It will serve as a community church and expects to hold dedicatory services at the close of this month. The building will cost about $7,000, and is admirably adapted for community service. Pastor Phillips of the Lewistown Church is encouraged over large attendances that greet him at the morning and eevning services. A young people's society, with an attendance of nearly 100, gathers each Sunday night, many of them remaining to the church service. This church is hoping to realize fully 100 per cent on its pledges to the New World Movement.

### WESTERN PENNSYLVANIA

Mrs. C. Walton of St. Davids, Philadelphia, has given a sum sufficient to furnish the day nursery at Rankin, in honor of the late Mrs. Reuben Mapelsden, who was so much interested in the center. The room will be named after her. Books for the library at the Rankin Center are also neeled.

## Mississippi Valley

### ILLINOIS

Gilman Church has called A. J. Graham of Moody Bible Institute as student pastor. He has been preaching there acceptably for some time. The church also plans for evangelistic meetings during the holidays with the assistance of Moody men. The spirit of a church which leads its members to life service is very commendable.

Chatsworth, until recently served by Rev. S. L. Buchanan, now of Benson, is not a large or wealthy church but is is rich in its contributions to the workers of the kingdom. One of its former pastors, George Woodly, is a missionary in Africa, another of its sons, Rev. Fred Harris, is pastor at Sublette, Ill., and two more of its number, Miss Irene Askew and Alfred Snell are now in school preparing for life service. The district superintendent, Rev. J. W. Merrill, recently baptized five into the fellowship of the church.

Chenoa will dedicate its rebuilt house of worship on Jan. 6. Dr. A. E. Peterson, Rev. J. W. Merrill and Rev. L. C. Taylor will assist in the dedication. Rev. Frank Woodhull a former pastor will also be present and follow with evangelistic meetings.

Lexington has located a student pastor in the person of Rev. Andrew Carlson of the Northern Seminary. He is getting a good hold on the church and community. This church has spent several hundred dollars outside and inside of its building and now has a finely renovated house of worship.

Rev. and Mrs. H. M. Holbrook of Warren, Ind., assisted Pastor J. S. Brinkman in a revival meeting at Roodhouse. While the visible results were not large, the good seed was sown to bear fruitage in the days to come.

The church at Carrollton is looking forward to the erection of a new church edifice. Recently a helpful revival was conducted by the pastor. Rev. J. A. Carwile.

District Superintendent N. J. Hilton assisted Rev. R. E. Carney of Kane in special meetings. During the meetings ten were received for baptism and a number came in by letter, a total of twenty-eight professions and renewals.

Evangelist L. C. Bauer of White Hall is holding a revival meeting with the Bethel Church in the Greene-Jersey Association. Rev. B. F. Drake of Palmyra is pastor of the church.

Rev. J. J. Schuler recently baptized two candidates at Bunker Hill. The church will put on a thorough every-member canvass.

A ten-day revival meeting was conducted by Rev. T. O. McMinn with the Beach Grove Church. The meetings are being continued by the pastor, Rev. T. H. Evans, with good interest.

Rev. T. O. McMinn is assisting Rev. J. H. Blythe in meetings at Boskydell, four miles south of Carbondale. The outlook is encouraging for a successful meeting.

Rev. Wm. Coleman is assisting Rev. Orville Hendrickson in special meetings at Cambria.

Revs Orin Copher is engaged in a series of meetings with the Palestine church, four miles north of Benton. A fine interest is being manifested. Mr. Copher is pastor of the church.

Pastor G. M. Milford is in a series of meetings with his church at Hillsboro..

Rev. W. E. Anderick has closed a successful pastorate at Manistee, Mich., and began his work at Assumption. For some time he has been wanting to return to the milder climate of Illinois.

Rev. A. S. Kellie, formerly of Divernon, recently called to Morris, is having an interesting time. The auditorium has been beautified and carpeted, new lighting system installed, at an expense of $1,200, congregations are growing and interest is fine.

Rev. J. M. Jones of East Moline is greatly encouraged because of evidence of a substantial growth during the year in all departments. He recently baptized twenty-three into the fellowship of the church.

The First Baptist Church of Paw Paw has redecorated the interior of its building, built an addition, installed a new furnace and brick-veneered the entire structure with a very fine grade of brick, making an attractive and serviceable building, one that will better represent the Baptists of the community. Appropriate opening services were held Sunday, Dec. 16, and the other churches united with them in the evening service. District Supt. E. A. Gilmore preached at both services. The pastor, Rev. R. D. Walter, is greatly appreciated by his people.


# YOUR INCOME IS SURE

Annuity Gifts to The American Baptist Home Mission Society are **Wise Investments**

**BECAUSE**

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3. No losses by fire or theft.
4. No legal fees; no court costs.
5. The money is invested carefully by experienced trustees.
6. Interest is payable semi-annually.

***This method of investment not only advances the work of the Kingdom but provides a stated income for life.***

For annuity booklet, sample contract, survivorship rate tables and legacies kindly address *Secretary Charles L. White, 23 East 26th St., New York City.*

All those making wills should remember that our corporate name is

**The American Baptist Home Mission Society**

## MICHIGAN

THE ORDINATION OF JAMES GREENE took place at Melvin, Dec. 17. Rev. George Waid of Capac was moderator and A. R. Ferguson of North Branch, clerk. The ordination sermon was preached by Mr. Waid, charge to the minister given by Mr. Ferguson, and to the church by Rev. Gilbert Niles.

## MISSOURI

### St. Louis

THE OLD FOURTH CHURCH is now in the midst of a building enterprise which has been on foot for many months, but the actual work on the structure started only recently. It is a most worthy endeavor in a down-town section of the city. Rev. Oliver Shank is the hard-working pastor.

The Tower Grove Church, of which F. A. Lowrey is pastor, has outgrown its present quarters, and that church also is engaged in the erection of the first unit of what is to be one of the best meeting houses of its size in the city. The Sunday school now numbers nearly 400. Other churches are planning to build at an early date.

Rev. H. C. Combs of the Compton Heights Church will give up his pulpit work for some time on account of severe throat trouble. It is reported Doctor Combs has purchased a book store down town which he will run during the time he is out of his pulpit.

Upon the whole the Baptist churches of St. Louis seem never to have been in a more hopeful and prosperous condition. The pastors report frequent baptisms, growing Sunday schools and increased congregations.

The work of the Grand Avenue Church under its new pastor, J. L. Watson, is encouraged and full of hope. One need is a suitable Sunday-school house to care for the growing Sunday school. However, there is little prospect of getting such a house very soon. A Bible school is held each Friday evening which is open to all. It is planned to start a second class next year, one the third year, and one the fourth year, and have one class completing the Book each year after the fourth year.

## KANSAS

MARKED PROGRESS ATTENDS the ministry of John Bunyan Smith, pastor of the First Church of Wichita. The Thanksgiving offering amounted to $9,500. The church is now out of debt on all its property. Four lots have been purchased for a new church in a growing suburb. The pastor has been baptising every Sunday since his return the middle of August. The goal of this church of one member for every day has been reached. Doctor Smith spent two weeks in revival work with Dr. H. W. Virgin of the First Church of Amarillo. One hundred and fifty-four united with the church during that time. The growth of the Sunday school has necessitated the moving of the men's Bible class into a down-town theater building. Attendance the first Sunday was 503. The total Sunday school attendance last Sunday was 1,333.

DURING THE YEAR 1923, 160 persons have joined the church at Parsons, 100 of these by baptism. H. A. Smoot, pastor, did the preaching in a two weeks' meeting in November, in which seventy joined the church. A storehouse tithers' band will be organized in this church the first of the year with a good membership.

REV. ROY HILLYER began his work at Horton, Jan. 1, after a four-year pastorate at Hiawatha. Mr. Hillyer's going leaves one of the finest churches in northeast Kansas pastorless. The membership is 150, salary $1,200 and parsonage to a real leader.

## OHIO

### Cleveland

THE CHURCHES OF CLEVELAND ARE IN THE full swing of their fall and winter work. The reports given by the ministers at their meetings reveal an earnest spirit. Shifting populations in this great city of a million people cause problems to arise that tax the best judgment of the brethren. The immigration of large

### THE GENERAL BOARD OF PROMOTION OF THE N. B. C.

FINANCIAL NEEDS FROM MAY 1, 1923, TO APRIL 30, 1924

| | | |
|---|---|---|
| 1. | Operating Budgets | $8,409,096.00 |
| 2. | Indebtedness | 1,853,683.37 |
| 3. | Underdrawings | 1,848,740.30 |
| 4. | Contingent Fund | 50,000.00 |
| | Total needs for the year | $12,161,521.67 |
| | Less estimated income from invested funds, legacies, matured annuities | 689,555.00 |
| | Balance to be secured from donation sources | $11,471,966.67 |

Column 1 distributes this $11,471,966.67 among the states on the percentage basis of their contributions to the New World Movement on the three previous years.

Column 2 indicates the amount due by November 15th this year on the basis of the churches paying one-twelfth of Column 1 each month.

Column 3 shows the amount collected from May 1 to November 15th of the current fiscal year.

Column 4 shows the amount collected to November 15th last year.

Column 5 indicates the percentage relation of collections to November 15th this year to collections in same period last year.

The order in which the states are listed is determined by the percentage relation of amounts collected (Column 3) to amounts due (Column 2).

| Rank. | State. | 1. | 2. | 3. | 4. | 5. |
|---|---|---|---|---|---|---|
| 1. | District of Columbia | $ 43,800 | $ 23,725.00 | $ 21,045.44 | $ 21,801.86 | .9653 |
| 2. | Missouri | 74,200 | 40,191.70 | 25,803.09 | 17,340.24 | 1.4898 |
| 3. | New York Metropolitan | 1,412,500 | 765,104.15 | 382,353.31 | 325,772.38 | 1.1737 |
| 4. | Arizona | 28,500 | 15,437.50 | 7,461.81 | 6,294.20 | 1.1855 |
| 5. | Delaware | 14,200 | 7,691.65 | 3,677.15 | 3,445.39 | 1.0673 |
| 6. | New Hampshire | 130,700 | 70,795.85 | 33,676.96 | 32,885.51 | 1.0241 |
| 7. | Utah | 3,700 | 2,004.15 | 878.81 | 311.31 | 2.8229 |
| 8. | Michigan | 360,000 | 195,000.00 | 85,082.27 | 82,825.91 | 1.0272 |
| 9. | California, South | 615,700 | 333,504.15 | 145,235.64 | 95,136.50 | 1.5266 |
| 10. | Vermont | 120,900 | 65,487.50 | 27,357.11 | 29,353.35 | .9320 |
| 11. | Oregon | 105,000 | 57,145.85 | 23,649.04 | 22,438.96* | 1.0539 |
| 12. | Idaho | 29,700 | 16,087.50 | 6,614.13 | 7,784.72 | .8496 |
| 13. | New York State | 1,167,800 | 632,558.35 | 258,973.38 | 240,178.77 | 1.0783 |
| 14. | Indiana | 385,600 | 208,866.65 | 84,498.32 | 74,248.09 | 1.1300 |
| 15. | West Washington | 109,100 | 59,095.85 | 23,699.97 | 19,003.51 | 1.2471 |
| 16. | Pennsylvania | 1,104,500 | 598,270.85 | 237,849.14 | 254,149.26 | .9359 |
| 17. | Wisconsin | 137,900 | 74,695.85 | 29,670.43 | 33,485.62 | .8861 |
| 18. | California, North | 191,400 | 103,675.00 | 41,022.75 | 39,218.77 | 1.0460 |
| 19. | Ohio | 734,900 | 398,070.85 | 156,945.04 | 129,112.78 | 1.2156 |
| 20. | Rhode Island | 203,600 | 110,283.35 | 41,058.99 | 44,245.32 | .9279 |
| 21. | Connecticut | 340,600 | 184,491.65 | 67,004.94 | 58,452.00 | 1.1463 |
| 22. | Illinois | 679,300 | 367,954.15 | 131,112.22 | 119,922.88 | 1.0933 |
| 23. | Colorado | 144,100 | 78,054.15 | 27,642.89 | 23,990.07 | 1.1523 |
| 24. | Maine | 199,000 | 107,791.65 | 36,450.42 | 38,373.48 | .9499 |
| 25. | Minnesota | 250,200 | 135,525.00 | 45,727.67 | 44,360.84 | 1.0306 |
| 26. | Nevada | 5,300 | 2,870.85 | 963.21 | 1,238.23 | .7779 |
| 27. | Massachusetts | 1,023,600 | 554,450.00 | 184,998.62 | 180,672.75 | 1.0239 |
| 28. | New Jersey | 714,100 | 386,804.15 | 128,026.26* | 156,512.21 | .8190 |
| 29. | Kansas | 261,000 | 141,375.00 | 46,323.58 | 46,393.92 | .9985 |
| 30. | Nebraska | 133,100 | 72,095.85 | 22,753.40 | 30,117.09 | .7555 |
| 31. | Montana | 22,300 | 12,079.15 | 3,797.79 | 5,060.50 | .7505 |
| 32. | West Virginia | 246,800 | 133,683.35 | 40,660.42 | 39,178.25 | 1.0378 |
| 33. | Wyoming | 12,600 | 6,825.00 | 1,786.66 | 2,021.37 | .8839 |
| 34. | Iowa | 278,200 | 150,691.65 | 38,812.36 | 45,923.07 | .8452 |
| 35. | East Wash. | 84,100 | 45,554.15 | 11,271.24 | 10,041.84 | 1.1224 |
| 36. | No. Dakota | 37,500 | 20,312.50 | 4,868.66 | 5,048.04 | .9645 |
| 37. | So. Dakota | 66,000 | 35,750.00 | 7,602.66 | 9,268.32 | .8203 |
| | Miscellaneous | ..... | ..... | 10,098.90 | 9,868.32 | ..... |
| | Total | $11,472,000 | $6,214,000.00 | $2,446,452.67 | $2,305,464.05 | 1.0613 |

*November collections not included.

STATEMENT OF PREVIOUS MONTH

| Rank. | States. | 1. | 2. | 3. | 4. | 5. |
|---|---|---|---|---|---|---|
| 1. | Missouri | $ 74,200 | $ 54,008.36 | $ 22,203.25 | $ 16,280.74 | 136.38 |
| 2. | Oregon | 105,500 | 48,354.18 | 23,669.54† | 18,474.99 | 128.12 |
| 3. | Arizona | 28,500 | 13,062.50 | 5,914.56 | 5,193.99 | 113.87 |
| 4. | Dist. of Col. | 43,800 | 20,075.00 | 8,629.40 | 1,352.65 | 637.96 |
| 5. | Michigan | 360,000 | 165,000.00 | 69,119.96 | 67,334.54 | 102.65 |
| 6. | New Hampshire | 130,700 | 59,904.18 | 24,622.13 | 27,670.79 | 88.98 |
| 7. | Delaware | 14,200 | 6,508.32 | 2,537.70 | 3,104.17 | 81.75 |
| 8. | New Jersey | 714,100 | 327,295.82 | 127,528.26 | 122,781.05 | 103.87 |
| 9. | New York Metropolitan | 1,412,500 | 647,395.82 | 247,125.61 | 188,902.03 | 130.13 |
| 10. | Wisconsin | 137,900 | 63,204.18 | 23,943.91 | 26,054.53 | 91.90 |
| 11. | New York State | 1,167,800 | 535,241.68 | 200,360.18 | 189,082.12 | 105.96 |
| 12. | Vermont | 120,900 | 55,412.50 | 20,689.22 | 23,633.92 | 87.54 |
| 13. | California South | 615,700 | 282,195.82 | 103,911.66 | 75,793.09 | 137.10 |
| 14. | Pennsylvania | 1,104,500 | 506,229.18 | 185,204.29 | 199,680.37 | 92.75 |
| 15. | Connecticut | 340,600 | 156,108.32 | 57,010.85 | 45,671.40 | 124.83 |
| 16. | Nevada | 5,300 | 2,429.18 | 871.46 | 1,105.27 | 78.85 |
| 17. | Maine | 199,000 | 91,208.32 | 30,038.44 | 30,686.54 | 97.89 |
| 18. | Colorado | 144,100 | 66,045.82 | 21,688.26 | 16,602.23 | 130.63 |
| 19. | Rhode Island | 203,600 | 93,316.68 | 30,292.24 | 28,060.92 | 107.95 |
| 20. | Illinois | 679,300 | 311,345.82 | 99,085.19 | 92,531.91 | 107.08 |
| 21. | Kansas | 261,000 | 119,625.00 | 37,641.42 | 39,352.58 | 95.65 |
| 22. | California, North | 191,400 | 87,725.00 | 27,585.25 | 31,234.88 | 88.32 |
| 23. | Idaho | 29,700 | 13,612.50 | 4,262.25 | 6,320.21 | 67.44 |
| 24. | Minnesota | 250,200 | 114,675.00 | 35,765.85 | 34,687.77 | 103.11 |
| 25. | Washington, West | 109,100 | 50,004.18 | 15,048.37 | 15,171.52 | 99.19 |
| 26. | Nebraska | 133,100 | 61,004.18 | 17,402.68 | 25,242.65 | 68.94 |
| 27. | Ohio | 734,900 | 336,829.18 | 95,831.03 | 102,808.97 | 93.21 |
| 28. | Massachusetts | 1,023,600 | 469,150.00 | 133,377.11 | 142,833.27 | 93.38 |
| 29. | West Virginia | 246,800 | 113,116.60 | 31,349.85 | 32,624.68 | 96.09 |
| 30. | Montana | 22,300 | 10,220.82 | 2,687.82 | 4,082.37 | 65.84 |
| 31. | Iowa | 278,200 | 127,508.32 | 31,357.77 | 38,650.03 | 81.13 |
| 32. | Utah | 3,700 | 1,695.82 | 394.29 | 243.76 | 161.75 |
| 33. | Indiana | 385,600 | 176,733.32 | 40,289.47** | 62,299.23 | 64.67 |
| 34. | North Dakota | 37,500 | 17,187.50 | 3,714.31 | 2,841.19 | 130.73 |
| 35. | South Dakota | 66,000 | 30,250.00 | 6,497.22 | 6,442.14† | 100.85 |
| 36. | Washington, East | 84,100 | 38,545.82 | 8,022.74 | 8,571.66 | 93.60 |
| 37. | Wyoming | 12,000 | 5,775.00 | 1,102.52* | 1,285.43† | 85.77 |
| | Miscellaneous | ..... | ..... | 7,957.10 | 12,284.67 | ..... |
| | Total | $11,472,000 | $5,258,000.00 | $1,804,733.16 | $1,747,974.27 | 103.25 |

*October collection not reported.
**September and October collections not reported.
†October collections not reported.

numbers of the negroes from the South, the incoming of large numbers of foreign-speaking peoples and the massing of Jews in certain sections all have vitally affected the work of some of Cleveland's churches. Adaptation to the changed conditions must be made or eventually the church must remove to some other locality farther out, selling the present plant to some negro or foreign-speaking body.

Three churches have rejoiced in building developments this fall. The new church in West Park dedicated its new chapel in September. The Lakewood Church, after years of patient waiting and service, dedicated its fine new building in September. The church in Nottingham laid the corner stone for a new edifice in October. These three churches are growing fast.

Two churches have no pastors at present. The Church of the Master is rejoicing in the interim pastorate of Dr. J. S. Kirtle while it takes time to enlist the interest of the right man for this great place. The Heights Church is still pastorless. This suburban church faces one of the great opportunities of the city.

The Euclid Avenue Church still holds its down-town situation and thrives under the leadership of Dr. W. W. Bustard. The church expects to start in the spring erecting a new structure to cost over $1,100,000—a building to be fully equipped for every phase of church activity.

Two conferences of importance and of spiritual results were held this fall. The first one was the Bible and missionary conference held under the auspices of the promotion board with a strong team of expert leaders here. The other was the school of methods for the Bible schools and young people's societies held in November.

The splendid work of our Executive Secretary A. M. McDonald is a matter of delight to all Baptists in greater Cleveland. With rare judgment and great tact, with keen vision and inspirational leadership he is directing the work to a definite goal of achievement.

### IOWA

Rev. J. O. Staples, pastor of the Centerville church, gave real inspiration to a Good Fellow Fund. Following an address by Mr. Staples, the Kiwanis Club gave a substantial cash contribution. The work of the church is prospering.

## Rocky Mountain States

### ARIZONA

The Baptist Bible and Missionary Conference held in Phoenix, Nov. 16-18, was all that was expected—the largest and best Baptist gathering ever held in the state. For five weeks Rev. John R. George of Spokane, Wash., was here as conference secretary. As a result there were 770 registrations, with an attendance reaching 1,000. The people came with their expectations high and none were disappointed. The sessions of the conference began with the Loyalty luncheon with an attendance of about 200 women. The dining room of the First Church was crowded to capacity. The team of speakers for the conference could not have been surpassed. No one who heard the Bible messages of Doctor Villers, Doctor Padelford on education, Doctor Main on stewardship, and the appealing missionary addresses of Doctor Moody of the Congo, can ever forget them. Judge Freeman of Denver and Secretary Jasperson of the National Laymen's Council also brought helpful messages. These messages will go to all our churches through the messages of pastors and others present and through the Loyalty luncheons, until every Baptist in the state has heard them.

Mr. and Mrs. E. E. Bennett and daughter, Grace M., of Lincoln, Nebraska, are spending the winter in Phoenix. Mr. Bennett is a member of the board of managers of the Nebraska Baptist Convention, and Mrs. Bennett is secretary-director of the woman's work for the state.

Rev. John S. Stump, church edifice secretary of the Home Mission Society, has spent two weeks in the state. While here he visited the churches needing new meeting houses and in most places he conferred with the pastor or committee about plans for future work.

Rev. J. D. Springston, director of Christian Education in Arizona and Southern California, attended the recent Bible and Missionary Conference in Phoenix, and is now conducting institutes in Winslow and Prescott.

Pastor-at-large Darnell, has closed a meeting with Pastor Gordon at Clemenceau. A splendid spirit prevailed during the meeting. The whole church was greatly revived.

Mrs. Carrie A. Robinson of San Francisco, working under the auspices of the General Board of Promotion in the territory of the South Pacific District, has just completed two months' work in the state. Mrs. Robinson has held institutes, conferences and given her stereopticon lectures on Japan. Her coming has been a great blessing to the churches, especially in relation to the work of the women.


# Stockholders' Dividends or Missionary Salaries?

The Foreign Mission Society last year spent $19,298.20 in interest on money borrowed at the banks in order to finance its work.

Instead of paying the salaries of eight missionary families which this sum would easily have provided it was paid to the banks and thus helped to pay dividends to their stockholders.

A substantial amount of the money on which interest was paid had to be borrowed because contributions from churches were received at the end of the fiscal year instead of in regular monthly or quarterly payments throughout the year.

Nearly two-thirds of the total contributions from churches and individuals last year were received during the last third of the year. This ought not so to be.

Will you not help us to avoid such interest charges this year? Pay promptly your own pledge to the New World Movement. See that your church benevolent treasurer forwards regularly the contribution of your church.

Which will accomplish more for the evangelization of the world—missionary salaries or bank stockholders' dividends?

## American Baptist Foreign Mission Society

**Send checks to your state officer or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.**

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67**

NEW WORLD MOVEMENT COMPLETION CAMPAIGN.

Rev. Ben Matthews of Tempe recently assisted Pastor Moore of Yuma in a series of special meetings. This meeting was the best held in Yuma for several years. There were twenty-eight additions to the church, about fifteen being by baptism.

The Glendale Church has called to its pastorate Rev. E. G. Butler, recently of Durant, Okla. He has accepted the call and has begun his work. Mr. Butler has made a splendid impression among the Baptists of Phoenix and Glendale. His coming among us adds another strong man to our force of pastors.

Rev. R. S. Beal has recently closed a successful meeting with the Douglas church, where he assisted Pastor Campbell. As a result of the meeting there were twenty-five additions to the church.

Rev. Hardie Connor reports splendid progress in his work at Willcox. He is receiving new members in almost every service. There are forty young people in the B. Y. P. U. He says: "You may cut the support to Willcox down in the amount of $25 for this month, and for each succeeding month for several months." He also says that he is refusing to leave Willcox for a call to the pastorate of the Ocean Beach Church of San Diego.

Rev. Wm. MacIntosh, who came to the pastorate of the Nogales church, has resigned and returned to his home in Illinois.

Rev. F. E. Hawes has resigned the pastorate of the Mesa church to accept an appointment of the Publication Society as chapel car evangelist. He will be on chapel car "Messenger of Peace" and will work in Idaho. About 175 have come into the membership of the church during his pastorate. The Mesa church has called Rev. W. B. Percival to succeed Rev. F. E. Hawes. Mr. Percival has been acting pastor of the First Church, Phoenix, during the past year.

Rev. Richard E. Day of Riverside, California, has accepted the call of the First Church, Phoenix. Mr. Day has been in Riverside for five years and has built up a large congregation.


## Want Ads

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## COLORADO

A remodeled church building was dedicated at Eckert. The dedicatory sermon was given by Secretary F. B. Palmer. Ten nearby Baptist ministers with delegates from their fields attended the service. D. S. McGlashan is the pastor.

Ground has been broken for a well designed bungalow type of meeting house at Limon, where work is rapidly making progress under the leadership of Chapel Car Evangelist A. C. Blinzinger.

Converts have been received by the score from Convention Evangelist E. M. Steadman's revival meetings at Mt. Olivet, Denver, Montrose and Palisade.

These important fields are now pastorless: Monte Vista, Hooper, Center, Hotchkiss, Olathe, Delta and Palisade. Rev. A. D. Berry, who recently returned to Colorado from Chico, Calif., has accepted a call to Emmett, Idaho.

Rev. and Mrs. Thos. Moody, of Congo, Africa, will visit some twenty churches in deputation work during January. Rev. F. E. Dark, stewardship and tithing expert, will be here in deputation work Jan. 27-Feb. 8. Director of Promotion Palmer has plans well under way looking to the visiting of every church in the state by a convention or promotion committee representative, hoping to secure a local committee of at least five to evaluate unpaid New World Movement pledges and secure the largest collections possible before May 1.

Recently Wm. Jackson, pastor at Salida, with a small company of friends, went bear hunting with Theodore Roosevelt's old guide, high up in the Rockies near Yampa. Mr. Jackson was the only one to secure a 600-pound grizzly bear after an exciting chase. Upon returning home Mrs. Jackson served a bear meat banquet to a large company of church friends. Brother Jackson as Boy Scout leader is the idol of all the boys in Salida.

Rutherford L. Decker of Colgate, now pastor at La Veta, was united in marriage to Miss Gladys Jarnigan at the bride's home in La Veta, Wednesday evening, Dec. 5, Secretary Palmer officiating.

Evangelist G. G. Laughlin recently gave the dedicatory address for a commodious new church building at Campo, Rev. C. S. Dean, pastor.

Dr. W. J. Bingham, pastor of the Bethany Church, Denver, who has held several successful pastorates in Colorado, will go to Puebla, Old Mexico, early in January to take charge of a hospital under appointment of the Home Mission Society. Miss Hazel Shank, a member of the Greeley church, under appointment as special missionary at Moulmein, Burma, is to sail Jan. 21. The women of the Rocky Mountain District are undertaking to provide a $350 outfit for Miss Shank.

Director of religious education W. E. Ripley is enjoying a much needed vacation visiting a brother in California. Director of Religious Education Hansen of Minnesota was in Denver during the holidays to secure headquarters for the Minnesota delegation numbering over 100 for the B. Y. P. U. A. Convention in July.

Secretary Palmer has been speaking two or three times a week to large audiences over the state on the Stockholm World's Alliance and his visit to mission fields in Europe.

The Denver Baptist Union held its annual meeting at Calvary Church Wednesday evening, Dec. 13. Encouraging reports were made from all departments of city activities. Editor Earl of The Baptist was the honored guest of the evening, bringing an inspiring and challenging message, and incidentally "selling The Baptist" to the more than 200 present. The ladies of Calvary Church served a turkey dinner.

## UTAH

Missionary interest on the part of the Utah Baptists has been greatly stimulated by the Bible and Missionary Conference, held in Salt Lake City, Oct. 22-24. Thirty-five per cent of resident Baptists in Utah registered for the conference. Attendance was splendid and the team, under the direction of Frank W. Padelford, brought great messages.

Rev. E. B. Pace, formerly of Monmouth, Ore., is now pastor at Soldier Summit. Mr. and Mrs. Pace arrived on the field on Oct. 15 and have a strong program under way.

Burlington Church, Salt Lake City, Rev. Henry Jacobs, pastor, dedicated the first unit of its new building in October. There is a splendid Sunday-school unit, consisting of several class rooms, primary room and large room used temporarily as the auditorium. Outside finish is in pressed brick and presents a fine appearance. With the new building have come new opportunities and the church is enlarging its program to meet the needs of the community.

First Church, Ogden, under the leadership of the pastor, Rev. L. A. Garrison, has completed the first unit of its new building. Special services were held during the week Dec. 16-23, with dedicatory services on Dec. 23. The unit consists of class rooms, well-equipped kitchen, banquet room, gymnasium and other rooms to care for their growing Sunday school. They will go forward with the erection of the main auditorium

in the spring. When finished this will be one of the most complete church plants in the inter-mountain section.

EVANGELIST HARRY O. ANDERSON, of Berkeley, Calif., will hold revival meetings in Utah during January and February. The first meeting will be held at Immanuel Church, Salt Lake City, beginning Jan. 27. This will be followed with a meeting with the First Church, Ogden, and then with other churches in the state.

### IDAHO

REV. A. D. BERRY, WHO HAS just closed a successful pastorate at Chico, Calif., has accepted a call from the First Church of Emmett. He arrived on his new field of labor Jan. 1.

REV. E. C. KNICELY, PASTOR of the Roswell Church, reports that his church is in the midst of a great revival. Already over thirty have been baptized.

## Pacific Coast

### OREGON

ANOTHER CHURCH WITH A COUPLE OF splendid young folks classes is the Prineville church. This has a great class of grammar school girls and an equally large class of girls of high-school age. Mrs. Still is the superintendent. This church is at present without a pastor.

THE NEW EDIFICE AT BEND IS NEARING completion. When it is finished the Baptists of Bend will have one of the best buildings in the state, and by far the best Baptist edifice East of the Cascades, in Oregon. Rev. F. H. Beard. the pastor, has been on the sick list.

BURNS IS THE METROPOLIS OF HARNEY county. This county contains 9,933 square miles of territory. a tract as large as the combined states of Massachusetts anl Rhode Island. North of it lies the largest unexploitel tract of yellow pine in America. In the immediate vicinity are beds of the finest building stone in the state. Next spring the railroad will reach Burns from Ontario on the Snake River. Rev. C. A. Waterhouse is pastor of the church there. He has an almost unlimited field as there are but three pastors in the entire county, all denominations included. The Harney valley contains nearly 500 square miles of arable land, and Burns lies right in the center of the region. With the coming of the railroad and an outlet for their products there cannot help being very rapid development. anl the Baptist church is preparing to meet the coming period of expansion.

THIRTY-THREE MILES FROM BURNS IS THE present railroad terminal, Crane, and then 128 miles down the Malheur river at its confluence with the Snake River is Ontario. There is a fine church here. Rev. C. H. Blom, pastor. Some idea of Oregon's extent can be obtained when one learns that Ontario is nearer Salt Lake City than it is to Portland—it is 505 miles from the latter place. In order to reach Portland one must cross the river and go through part of Idaho. then up through the valleys past Baker and La Grande and over the Blue Mountains to Pendleton, Umatilla and the Columbia River.

AT LA GRANDE, PASTOR A. R. SITTON and his faithful band hold the fort. La Grande is a fine town of some 8,000 folks. The largest church edifice in town is that of the Mormons, which seats some 2.000 souls. In this Mormon stronghold the Baptists are gaining ground, and some day before long must expand as their really fine edifice is getting too small.

ON JANUARY 6TH AND THE WEEK following Rev. F. G. Huling and his live church plan to redidicate their enlarged plant. The church edifice has been remodelel with Sunday-school and young people's work in view, and is practically doubled in capacity.

## A Blind Alley or an Open Highway

(*Continued from page* 1555)

Certainly we teachers of religion must apply the same principle in our work. Children will learn and live religion in so far as it is made a part of their every day life. They are bundles of interests and impulses, and it is the job of the teacher of religion to direct and develop those interests and impulses. He must use that valuable time in the class hour in reliving the activities of the past week, or forcasting those of the next, using the lesson material to give the correct standard and real meaning to those activities. Religion is not something apart from life—instead it gives content to our experiences. If this is true, then the child should be lead to develop religious habits the same as the general run of habits, and this can be done by motivating his life with religious attitudes so that he will express them in the countless crises that are ever recurring in his waking moments.

Heretofore we have thought that there was a certain spiritual potency in mere attendance. We have utilized that competitive factor in child life to boost statistics, and often we have got what we were after, and little more! There are three measures of success that a teacher of religion should apply in an invoice for the work he has accomplished. (1) What usable religious knowledge are my pupils getting? (2) What religious attitudes are they developing? (3) What practical applications are they making of the truths taught?

The council of religious education has reported that "The Protestant church schools are in charge of an army of untrained and unsupervised teachers and officers," but a daily paper has given a more direct charge by saying that "Many teachers are not abreast of their day in the knowledge of its problems. They lack not only educational method, but familiarity with the questions which the immature minds of their scholars may be asking."

With the development of the right type of leadership and teaching method, there will certainly will come the realization that the present programs are for the most part limited and inadequate for the purpose of "training up a child in the way he should go." If we have allowed twenty-seven million children of the present generation to grow up with no religious training and have given only a half hour a week to a little more than half that number, we must concede that our programs have been narrowly conceived.

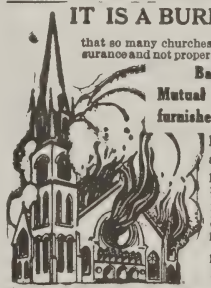



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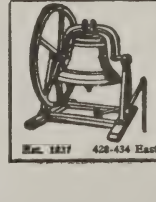


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## Fresh from the Field

(*Continued from page* 1540)

collective name of the churches has sought to bring in a new spirit. In a time of terrific theological controversy, it has born its testimony to the preeminence of life and work in the religion of Christ. Its evangelistic department has been engaged in the work of producing 'good Samaritans.'"

**The Board of Managers of the Foreign** Mission Society announces the election of Rev. A. W. Rider, to the position of field secretary of the society. Doctor Rider has been in the service of the denomination for many years and has had a broad experience first as district secretary of the Foreign Mission Society, later as joint secretary for the foreign and home mission societies, and more recently as general representative of the Board of Promotion. In all of these capacities Doctor Rider has shown ability of a high order and has the fullest confidence both of the board and of the constituency. Doctor Rider will retain his residence in Los Angeles but will serve the board as field representative throughout the whole of the middle and far west.

According to the "Western Christian Advocate," a great many physicians are attempting to diagnose Methodism in order to determine what is the matter with her. It seems she has suffered much at the hands of many physicians. "There is nothing the matter with Methodism other than those pains and aches, and the restlessness and discontent which come from a recent period of rapid expansion and growth," says the *Advocate*. But "if there is anything the matter with Methodism it is the result of restraints being placed upon her; of hobbles about her ankles; of blinders placed over her eyes; or the dinning on her ears by the working of a megaphone. What she needs is to be released and given an opportunity to resume her task with her normal vigor." This restraint, the editor thinks, is due to three actions of the last General Conference. The first was the authorization of the Centenary and the creating of the machinery necessary to put it across. Second, removal of the time limit on the district superintendents' tenure and the third was action sought to further develop the area plan of episcopal supervision. In the case of the machinery of the Centenary the *Advocate* says: "This new machinery extended throughout the church, with an area secretary, whose business it was to assist the bishop in drawing the lines as tight as possible over every pastor until the work of collecting the Centenary pledges was brought to a termination. The degree to which this was done was such as to rob every pastor of his own personal program and to call upon him to give himself to such teamwork in sub-district, district, and Conference Centenary matters as almost to make him lose his identity. The program for his local church was outlined for him even down to the hymns that his people were to sing, while his sermons were almost designated even down to the place where he should release a joke, shed a tear, and expect his people to say 'Amen.'" There is still some little advantage in being a Baptist.

**The evangelistic association of New** England of which Rev. B. T. Livingston is general secretary will hold its annual meeting in the Park Street Church, Boston, Jan. 10. A strong program has been arranged.

**From time to time we are alarmed** by reports showing the extent of illiteracy in the United States. There has been great activity in the building program of the schools throughout the country. Compulsory attendance laws have been generally enacted and still the amount of illiteracy is appalling. The magazine *Education* says: "The first great, definite task of the United States is thoroughly to eradicate the illiteracy of certain localities in its own body-politic. The greatness of this task is greatly underestimated by many we believe. The work requires the interest, the intelligence and the cooperative effort of all patriotic Americans. It will call for breadth of vision, depth of thought, generosity in effort and promptness in action. It is not, primarily a matter of politics. It is a matter of intelligence, of altruism, of righteousness."

**The national home missions and** church extension boards cooperated with the Federation of Churches of Rochester through the Home Missions Council and the Council of Women for Home Missions in the holding of a national interdenominational home missions conference in Rochester. It was the first meeting of its kind held in America and was similar in several of its features to the world mission conferences held by the foreign mission boards a year ago. A line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Nicaragua, El Salvador, Cuba, Porto Rico, Haiti, Jamaica and Santo Domingo would represent the dimensions of the home mission enterprise as it was portrayed in Rochester pulpits Sunday, Dec. 9. Within this area, the home mission agencies are ministering to the Indians, to the Jews, negroes, Eskimos, the Orientals (including Chinese, Japanese, Hindus, Koreans, and Armenians) as well as all other immigrant groups. It remained for the Federation of Churches of Rochester to conceive of a program like that, making possible 150 services in Rochester and outlying communities, all centering about the one theme, home missions. Addresses were delivered and open forums conducted by national experts in their respective departments of work. Local workers in church and civic affairs of all ages had the opportunity to engage in discussions that were interpretative of modern home missions. All religious and civic groups in Rochester and vicinity were urged to send representatives to attend every special conference and mass meeting.

**A bishop is at the head of the national** council, and a layman of the Episcopal Church, Mr. Louis B. Franklin, is vice-president. Mr. Franklin has issued an appeal for laymen to take the place they are best fitted to take in the local church. He predicts that the time is near at hand when the churches will have business managers, as well as ministers. We are glad to record the fact that many of our churches have a small group of laymen who give careful consideration to the business affairs of the organization. They feel that bad business practice on the part of the church is a reflection on them as business men.

**Editor Gwaltney at the New Year** greets the readers of the *Alabama Baptist* with these words: "Men are old just as soon as they lose the youthful heart. Accordingly, to be hypercritical of young people instead of sympathetic toward them, even in their folly, is a mark of senility. A grandma said to her son of the second generation, son, why do you whistle so much? Granny, what makes a bird sing? was the boy's reply. Well, said the mother, I don't see any use of that either. Had the dear soul kept a singing heart even down to old age she would not have been bored by birds and boys. There is more of life than death in the world, more of joy than sorrow, of the young than the old. To ward off old age deny it a place in thinking and swear allegiance to a youthful spirit. Be young and you are young, it matter now how many winters press down upon your shoulders and heart." We say "amen" and pass the greeting on.

**A book of rare interest to churchmen** everywhere is the one which Ruth Muskrat, a young Cherokee Indian girl, on Dec. 13 presented to President Coolidge in the White House, in the presence of the committee of one hundred on Indian affairs. This volume, dealing with the present-day life of the American Indian, the result of a survey made by G. E. E. Lindquist under the auspices of the Institute of Social and Religious Research, 370 Seventh Ave., New York, was enclosed in a beautiful beaded cover made by a Cheyenne Indian woman, and offered to the Great White Father as the gift of the Indian students of the United States. Its donor, Miss Muskrat, is a junior at Mount Holyoke College. President Coolidge replied by declaring that he would always hold the volume in high regard, both because of its pleasant associations as a token of the esteem from the Indian students of the country, and because of the useful information the book would give him. He commended Miss Muskrat's appeal for new trails for her people to follow, and declared that if the red man follows these new trails along social, economic and religious lines as she outlined, there can be no question of the speedy solution of the Indian problem. Later the young Cherokee Indian girl from the Spavinaw Hills in Oklahoma sat at luncheon in the White House, with the nation's chief executive, and discussed with him conditions among her people.

BAP

Volume IV January 12, 1924 No. 50

# The Baptist

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## Have We Slumped?

THE denomination is in the last year of the five-year period which will come to a close on April 30, 1924. Are we able to give an account of our stewardship? Viewing the results in the light of the definite tasks set forth in the Denver survey, how do they appear? Have we advanced, have we held our own, or have we gone back? Only a careful, comprehensive and comparative appraisement of the whole situation will reveal the results. The pamphlet, "On the March," issued last year, was an attempt to register the progress in all the fields covered by the cooperative program of the denomination. But in the very nature of the case the pamphlet could only take a segment of the period and make a very cursory comparison between the ideals of Denver and the actual realizations. The denomination awaits an authoritative, trustworthy and complete account of our successes and failures. In the meantime "The Baptist" gives in this issue a composite picture of the situation as it is contributed by reliable witnesses who are close to the things they report. If the readers of this number will form a jury and listen carefully to the evidence as it appears in the testimony of these witnesses we have no fear of an honest verdict.

# The Marriage of Modesty to Publicity

UP to this time modesty has forbidden us to say much about THE BAPTIST. But while still personally modest, we are at length constrained by the pressure of the sense of duty to take our people into our confidence. Many readers have acknowledged with favor and some with enthusiasm the changes that are gradually appearing in the contents of THE BAPTIST from week to week. They have noticed that THE BAPTIST is becoming more and more a genuine newspaper, but the process by which it is becoming so is our secret, and we now propose to reveal the secret to the world.

More than two hundred newspapers largely religious but some secular covering the entire world are carefully scanned every week with a view to selecting, digesting and editing the vital news from their columns for insertion in the pages of THE BAPTIST. To busy men and women who can afford neither the time nor the money for such an array of papers, this system of giving them news that they can get in no other way is of incalculable value. THE BAPTIST makes this edited digest of news one of its leading features, and from a careful poll of our readers we learn that this feature gets first and largest attention. In addition to the newspapers digested for news THE BAPTIST selects interesting items from scores of church bulletins and gives to its readers local atmosphere from a wide range of territory. Moreover, our regular correspondents send news-letters from all parts of the world.

It is also the aim of THE BAPTIST to print only articles that have news value in that part of the paper devoted to the longer articles. There is enough of human interest in the Baptist world to provide for the columns of THE BAPTIST well-written and illustrated accounts of living people and things being accomplished without the necessity of resorting for copy to philosophy, homiletics, exegesis, propaganda, personal exploitation and unprofitable discussions of theoretical questions. In this day of radio the religious newspaper must clothe itself with human interest, but the clothes must be in style and not the garments of a past age.

Here are some of the styles that will be shown in THE BAPTIST in the near future: "State Conventions that Are Doing Things." "What a Grocer Started" (Illustrated)." "Men Who Manage" (Illustrated). "Some Down-town Churches that Live and Thrive in Difficult Places" (Illustrated). "Are Baptist Churches Adapted to Modern City Conditions?" "Women We Seldom Hear or Read About" (Illustrated). "How Can the Just Compensation of Pastors Be Determined and Secured?" "The Ethics of the Pastoral Office." "A Pastor who Took His Medicine Sweetly." "What Business Has the Foreign Mission Society in Europe?" "The Far-Flung Battle Line" (Illustrated). "A Debate on the Strength and Weakness of the New Plan of Cooperation." "A Successful Experiment in the Laboratory of Citizenship" (Illustrated). "A Field or Two on God's Farm" (Illustrated). "A Few Samples of Unknown Laymen" (Illustrated). "Fifty-seven Varieties of Local Churches" (Illustrated). "Can Laymen Stabilize the Denomination?" "Young People Who Are Doing Things." "Young People and Their Problems." "Modernizing the Antiquated Methods of the Sunday School." "A Model Sunday School" (Illustrated). "How the Evangelical Faith Lives in the Atmosphere of the New Learning." "Some Plants in the Garden of Christian Education" (Illustrated). "Paying up Pledges under Difficulties and How It Is Done." These are only samples of the things we have in store for our patrons during 1924. The regular departments of religious education, the chimney corner, public opinion, and others will be continued on the same high standard that has formerly marked them.

We read a sign once over a restaurant in a small Iowa town that made its lasting impression—*"If you don't eat here we'll both starve."* We invite the pastors, women and laymen of our churches to make their own application of this sign in securing renewals and new subscribers for THE BAPTIST.

## Fresh from the Field

**Mr. J. W. Badenoch, a well-known** Chicago layman, has been elected as one of the trustees of the Y. M. C. A. of Chicago. The association has a large program laid out and is seeking a number of new men to help it realize its goals.

**The B. Y. P. U. of Hamilton Square** Church. San Francisco, gave the pageant, "The Birth of Christ," at the service Dec. 23, with a cast of thirty under the direction of Harold E. Doty, student assistant to the pastor, L. J. Sawyer. Hamilton Square has recently installed an acousticon with sufficient number of ear pieces to accommodate the members and friends who by reason of their affliction would otherwise be deprived of the privilege of engaging in the services.

**The Rev. Charles B. Althoff on Jan. 6** celebrated his tenth anniversary as pastor of the Lorimer Memorial Church of Chicago. During this time the church has made rapid progress, the membership has increased three-fold, the finances five-fold, and a beautiful new church edifice was dedicated a little more than a year ago.

**Dr. M. P. Boynton, who is a trustee of** the National Anti-Saloon League, is attending the annual meetings of the league being held this week in Washington, D. C. No man among us is more enthusiastic and courageous in his fight for the eighteenth amendment. While carrying on an aggressive gospel ministry in a great and growing church of which he has been the pastor for twenty-five years, Dr. Boynton finds time to cooperate in an efficient manner with the forces organized to put lawlessness and indecency out of business.

**The Zionists recently held a convention** in Chicago. Dr. Weizmann, president of the world organization, said: "It is true that we possess only 4 per cent of the land of Palestine. But two years ago we had only 2 per cent. In those years 30,000 persons have moved into the new Jewish land." More than 1,000,000 trees have been planted, roads built and a credit system devised, according to the president.

**The fourth anniversary of the eighteenth** amendment occurs in January. In view of this, Sunday, Jan. 13, has been designated as prohibition anniversary Sunday. The various church temperance agencies and other temperance organizations join in the request that all churches, Sunday schools, young people's societies and other religious bodies participate in the proper observance of the day.

(*Continued on page* 1572)

# The Baptist

Vol. IV Chicago, Ill., Jan. 12, 1924 No. 50

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*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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### And It Will Be Done

"The enclosed is for my 1924 subscription. The year of 1923 the paper has been just a bit above its high average. I am delighted that Doctor Earl is relieving the sadly overworked 'force,' but credited as he is with being a wise man he has wisdom not yet credited to him, if he knows before hand where to start in to improve THE BAPTIST."—Rev. M. E. Bollen, Fullerton, Calif. We blush! Such charity is above price. What won't climate do? But nevertheless, Brother Bollen, the paper will be improved.

## Killam's Kollum

### We Thank You

Scores of church calendars come to our desk each week. They help to keep us in touch with the work of these churches. We want to express our appreciation of the space devoted to THE BAPTIST and *Missions* in many of these calendars. Send us your church calendar. We scan every one carefully and many of the items of real news come from these weekly visitors.

### Not Fifty-seven Varieties

"This is the fifty-seventh time I have renewed my subscription to THE BAPTIST *and* its predecessors. It grows better and better." Thus writes Mrs. James Walters of Waupon, Wis. What a record! Who can tell the story of the influence of such a paper going into a single home for more than half a century? Pastor, when you influence a young Christian to subscribe at once for his church paper you are doing a far-reaching piece of work.

### Think He Has Good Sense

"There is a fellow named Blowers who every time I meet him says, 'Have you seen this week's BAPTIST? It has some extra good things in it this time.' What do you think is the matter with him? Kindly find check enclosed." J. E. Neighbor, Oakland, Cal. We think Blowers has good sense. This man Neighbor is a lumberman, but is evidently interested in building the kingdom. THE BAPTIST will, beginning with Jan. 1, 1924, help him build wisely and well.

### "Look the Part"

Methodist human nature is very much like Baptist human nature and all human nature is a little queer. To sell the church paper is a job for real salesmen whether it is an *Advocate* or THE BAPTIST. The church paper that sells itself is not yet published. Read what the *Central Christian Advocate* says: "There are ways—and again ways—of making a success of the *Advocate* subscription campaign. A pastor who has never failed in any charge says that he has always made his *Advocate* effort 'look the part.' That is to say, he put sympathy, sincerity, alertness, and aggressiveness into his canvass from start to finish. He *never failed* to win out." Some pastors "never fail" to make a success of a periodical campaign for they always "look the part" and act the part. Some always fail because they never act at all. "A building pastor" takes time to lay foundations for intelligent cooperation. A booming pastor just booms.

## Fresh from the Field

(*Continued from page* 1570)

**Rev. C. H. Eyman of Chicago has** accepted the call of the church at Humboldt, Iowa. He began his work Jan. 1.

**The church at Ford City, Pa., has** called Rev. Clarence R. Hammell of Johnstown and he will begin his work Feb. 1. The church has purchased a new parsonage.

**Rev. Clarence C. Walker of Susquehanna, Pa., has** accepted the call of the Park Avenue Church, Binghamton, N. Y. Rev. George H. Thompson was pastor of the Park Avenue Church for nineteen years.

**Rev. E. M. Martinson closed his** work as pastor of the First Church, Lafayette, Ind., Jan. 1. Before going to that church he was for several years the pastor of the church at Marquette, Mich.

**The "Baptist Observer" of Indiana** states that "the auditorium of the church at Greencastle is so far completed that it was occupied for services Dec. 23." Dr. U. M. McGuire, formerly one of the editors of THE BAPTIST, is pastor at Greencastle.

**The Baptist Union of Great Britain** proposes to undertake a great evangelistic program reaching all parts of the country. At a recent meeting Rev. Douglas Brown was made "evangelistic commissioner," for the purpose of helping churches and ministers in arranging for their part in the movement. The *Baptist Times and Freeman* devoted the first issue of the new year to the work of the movement.

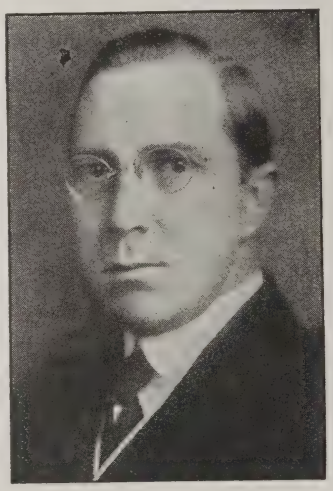
**Mr. Clarence P. Leety has been** appointed for full-time service as director of men and boys' work at Rankin, Pa. Mr. Leety is not only admirably equipped by training and experience for this position, but his part time work at Rankin for the past two months has proved him to be just the man for the place. Several individuals have presented books to the Rankin Center library. Others are sending packages. It is a good investment for any one. A woman to take charge of the day nursery is needed at Rankin.

**The "Continent" gives its ministerial** readers this bit of advice. We believe this is good advice and so pass it on to the Baptist brethren: "Potomac University of Washington is the latest concern to advertise doctor of divinity degrees to be obtained by 'correspondence.' The circular says the degree may be 'earned.' We greatly fear that the circular alludes to the 'earning' that gets the money and the 'correspondence' which remits it. Things have come to such a pass in these days that the only really safe manner in which a self-respecting minister can allow the 'D. D.' suffix to be used after his name is with a parenthesis following to designate the school from which he obtained it. If a minister wouldn't be proud of that arrangement, let him discard his 'doctorate' altogether."

**Rev. S. J. Hall has accepted the call** of the church at Manistee, Mich. He was formerly pastor at Leslie.

**Dr. Geo. F. Burlingame is acting pas**tor of the church at Chico, Cal. He has been engaged in educational work during the past year, serving under the American Bond.

**Rev. F. Paul Langhorne of the Pet**worth Church, Washington, D. C., has accepted a call to the Berwyn Church, Berwyn, Ill., and began his work there Jan. 9. Mr. Langhorne went to the Petworth church eight years ago, when it had only forty members and no house of worship, and built it up to a thriving church of over 400 members, with a new, modern building. This new building, which was dedicated last June, cost over $100,000 and is practically free from debt.



F. PAUL LANGHORNE

Berwyn is growing rapidly and there are opportunities for a great work there. The Berwyn church has been most fortunate in having had for its supply pastor, during the past year, Dr. A. G. Baker of the University of Chicago. He has done a good work in strengthening the church and it is now in splendid shape to go forward to a great work under the new pastor.

**At a reception offered by the city of** Prague to the delegates from Slovakia attending the Czecho-Slovak Protestant Congress, the mayor of Great Prague, Doctor Baxa, appreciated warmly the importance of the Slovakian evangelical ministers. "Their position," he said, "is between the past bondage and between the doubtless victory of liberty. The evangelical minister of Slovakia was, during the worst periods, the only man who for the oppressed Slovak was the symbol of hope and faith. National consciousness of the Slovaks is the merit of the evangelical ministers, who even in the heaviest times of suffering never went astray, but remained faithful. They were true shepherds of the people."

**At a ripe old age Rev. S. Baring** Gould, author of "Onward, Christian Soldiers," and other well-known hymns, died Jan. 2 at Lew Trenchard, England.

**The mid-year meeting of the General** Board of Promotion will be held in Chicago at the Chicago Beach Hotel, Feb. 5-6. This being the last meeting of the board before the close of the New World Movement period, it is of great importance.

**The Ohio Northern University, a** Methodist school, at Ada, is completing a new $100,000 law building, which will be dedicated in May, 1924. By a vote of the trustees and with the consent of Mrs. Harding, the college of law will bear the name of Warren Gamaliel Harding College of Law.

**Dr. John W. Crouch of LaGrange Col**lege writes of the deep sense of loss felt by the college on account of the death of Prof. Howard G. Colwell of Loveland, Col. Professor Colwell was for a number of years a teacher in the college and in the Central High School of St. Louis. "Training for kingdom service was his meat and drink."

**In this "era of gifts" Bucknell Univer**sity is being well remembered by its friends and graduates. A $500,000 stadium, $400,000 increased endowment from the alumni, a pledge of $250,000 from the Rockefeller general education board, and two tracts of land have all come within a year. We have already announced the gift of land near Washington by Dr. James Swartz of New York. The latest gift is made by Henry Loftus of London, Eng., of land adjoining that given by Doctor Swartz. This gift is conservatively valued at $30,000.

**The "Pittsburgh Christian Advocate"** in an editorial says: "An illustration of how easy it is for an earnest and really great Christian man to be unjust and actually un-Christian toward another great Christian man is found in the fierce philippics which Charles H. Spurgeon hurled at the late John Clifford in the famous "Down Grade" controversy. In the heat of that controversy and of his zeal for what he regarded as orthodox truth, Mr. Spurgeon accused Doctor Clifford of "making infidels," of "deriding the inspiration of scripture" and of preaching a religion "which is no more Christianity than chalk is cheese." It is to the credit of Mr. Spurgeon that he afterwards exempted Doctor Clifford from the above indictments and recognized him as one who held "all vital evangelical truth" despite his view of the scriptures, his sympathy with new views in theology and his defense of men denounced as heretics; for whom he pleaded that they might have freedom to express their convictions." In the heat of our present controversy hard things have been said on both sides. We believe that the spirit of Spurgeon and Clifford will finally prevail, for it was the spirit of Jesus Christ.

(*Continued on page* 1598)

# The Baptist

## Reading Between the Lines of the Survey

"READING between the lines" is only another way of saying, "Visualizing the survey," or "Putting perspective and pigment into the picture." It is more easily said than done. It takes a Shakespeare to paint a Shylock so that we can see Shylock without too much mental strain. Stevenson can throw upon the canvas of the imagination such pictures of men and things as lift us above the necessity of reading between the lines. Many other men and women of literary genius whose works are easily accessible enable us to see things at a glance. But the men and women who have written at our request for the world survey number of THE BAPTIST do not claim to be specially gifted with powers of literary genius. They are hard-working missionaries, evangelists, secretaries kept so close to the mountainous task which we have given them to do that large perspective is almost impossible. If one would see the mountains in their grandeur and be able to compare the foothills with the snow-clad ranges beyond, he must have the distance that "lends enchantment to the view."

Therefore it is necessary for the many people who take THE BAPTIST to read the world survey number between the lines. In other words, the reader must supply the atmosphere, the background, the perspective, the human elements which are often lacking in the necessarily brief and almost bare accounts which a single world survey number gives. Take, for example, the statistics with regard to the number of baptisms in any particular field, and what do the statistics mean to the reader who is unable or unwilling to visualize them in a human way? They mean to him nothing more than the multiplication table. But to the reader who has imagination and sympathy, the statistics of baptisms in Burma are pictures of men and women, boys and girls, animating some woodland scene along the banks of a tropical stream as they await with glad anticipation their turn to go down into the water in obedience to the newborn conviction that this is the first step in following their Lord and Master, Jesus Christ. More than 3000 baptisms in Burma last year mean to the reader with vision, homes in which Christ becomes the head of the house with the old idolatrous practices abandoned, churches strengthened and revived, bringing new courage and joy to the Christians, schools filled with pupils eager to learn the truth which always accompanies the gospel, and the whole community touched with the impact of moral character and Christian brotherliness.

We speak of the statistics of baptisms in Burma only by way of illustration. The whole survey of Baptist organization and work in the world will need the same treatment if readers are to get much out of it. We have sometimes wondered if Jesus did not have this power of imagination in mind when he spoke so highly of the little children. There is no time in our lives when we are so highly visionary as when we are children. The rag doll of the little girl is the perspective of a maternity which is yet far in the future, but the rag doll is as real to her as the new-born babe to the happy mother. A little boy will play with a toy radio set and get more out of it than the grown man with his real equipment. To men sunk in the mechanical logic of tradition and ceremony there was no appeal in the parables and illustrations of Jesus. The words of Jesus were too imaginative, too vivid, too colorful, too human, to touch men buried in the rut of literalism. So Jesus turned to the little children and to grown men who still retained the spirit of little children, and there found the response to his human appeal.

Possibly this suggestion may in part diagnose the trouble from which most of us are suffering today in our religious point of view. We lack sympathy and imagination. We have substituted logic for love, philosophy for fraternity, propaganda for performance, stupidity for sympathy. One who reads this survey number of THE BAPTIST logically, mathematically, literally, will probably throw it down with the exclamation, "punk," and the exclamation will be strictly logical because punk reading always finds punk writing. Was it not Cicero who said: "The eye sees only that which it brings with the power of seeing?" His remark has stood the test of time because it is eternally true. Therefore if we come to the world survey number of THE BAPTIST with heart aflame with missionary zeal, with mind alert for good news, with imagination keen to catch the colors which lie hidden in the drab reports, we shall get a good deal out of it because we put a good deal into it.

HERE are a few suggestions that may help the people who read this number or who may be inclined to throw it aside. Visualize the nine million Baptists of the world, eight-tenths of whom are found in the United States, and picture to yourselves the fact that every thirteenth person one meets in the United States is a Baptist, while only every one hundred and sixtieth person one meets in the world is a Baptist. The world survey number will have a

humbling effect upon us and will enable us to be more charitable with others if we only have imagination enough to see that Baptists are numerically weak when compared to the teeming millions of the world's population. However, to balance this sense of depreciation of ourselves we need to picture the moral and spiritual strength of the Baptists in the world. Here we need sanctified imagination to arrive at a modest appreciation of the Baptists in their contribution to the evangelization and Christianization of the world. If it is true that one shall chase a thousand and two shall put ten thousand to flight, then the Baptists alone without the help of their brethren of other evangelical names might evangelize the world in a single generation. If each Baptist were equipped and free to do evangelistic work it would only mean after eliminating other Christian forces from consideration the reasonable task of one chasing one hundred.

We are pardonably proud of what Baptists have done and are doing in the world, but we are far below 100 per cent efficient. After the ambitious and hurried attempt to standardize our mission in the world as Baptists of the northern states in the survey adopted at Denver in 1919, and our failure to meet the standard financially, we lost morale and courage. There has been no attempt since to look the facts in the face and confront ourselves with our failure. One cannot read this survey number of THE BAPTIST without sensing in the implication and seeing in the explicit statements from many correspondents the evidences of the failure of the denomination to realize the fond hopes of enlargement of the work born in the hearts of missionaries nearly five years ago. We need again to face the situation frankly and fearlessly. This survey is an incomplete and inadequate inventory, but it suggests the need of taking stock and giving the facts in their proper perspective to the constituency from sources that are non-partisan, representative, and competent, with an authority based upon the truth seen in the light of all the circumstances. It may be too late now to get this information to the denomination before the convention which meets in Milwaukee the last of next May, but if it is not too late, steps should be taken at once by the General Board of Promotion to make a complete survey of the field and forces of the Northern Baptist Convention for the information, humiliation, and inspiration of the constituency which is asked to support the new board of missionary cooperation in its budgets and plans for the next fiscal year.

## Can Baptist Laymen Function on a Big Task?

PASTORS, evangelists and other official workers have their definite place and function in the task of the denomination. The women have established their reputation for doing things in their own way, and through their going missionary organizations they command the confidence and support of the churches. There is therefore no question about the particular function which these exercise in the organization and work of the denomination. But when it comes to the laymen there is no clearly defined and particular service for them to render as an organization. All kinds of things have been tried with laymen to hold them together and induce them to function as a body in the effort to reach certain objectives. Baptist brotherhoods have little to commend them save the alliteration. The Men and Religion Movement was a flash in the pan. Various other attempts to segregate Christian men in organizations for definite ends have either failed or met with indifferent success. The failure of laymen to function through laymen's organizations has so often occured that it is now almost chronic.

We are compelled to diagnose this situation and if possible find the cause or causes of the failure. The fact that men succeed in holding together in clubs and lodges and commercial associations forbids us assuming that there is any natural barrier to laymen's organizations. Laymen are just as gregarious as women or preachers. They like to get together and stay together and work together for the accomplishment of some common and worthy objectives. Why then do they fail in maintaining a vigorous organization for the accomplishment of certain tasks in the sphere of religion? We believe they fail because the tasks have never been clearly defined and the leadership necessary for the development of the organization commensurate with the tasks has never been fully developed.

Having said this much, we are compelled by common fairness to attempt such a definition and to set forth the process for the development of leaders capable of guiding and inspiring a denominational organization of laymen keyed up to the accomplishment of certain definite things.

The greatest need of the local church today is one which only a thorough-going organization of laymen can meet, and that is the need for standardization. There is really no standard at present by which to measure the efficiency of a local church and to which all local churches should conform. There is no standard of living, of giving, of service, of spirituality, of faith, of knowledge, or organization. Fifty-seven times fifty-seven varieties of local churches attest the need of some system of standardization common to all. What is an efficient Baptist church? That question has never been answered by any competent authority, and it never will be answered until consecrated laymen get together and present to the denomination for its voluntary approval and adoption not only a standard of faith but also a standard of giving and living. Let us have articles of faith, of course, and let us also have articles of practice embodied in a common covenant less rhetorical and more definite than the covenant now read occasionally in some Baptist churches. If laymen are courageous enough and honest enough to face the situation as it now exists in most of our churches, even with regard to one tender spot, viz—the matter of giving, or the stewardship of money, as it is euphoniously called, and bravely attempt to standardize it, they will begin to realize the necessity of a strong laymen's organization to give tone and backing to any effort in this and other directions.

Here is the first great task for a laymen's organization. The local churches of the denomination must be standardized upon a basis that is fair to all, and by a method that will not interfere with the autonomy and freedom of any, and in a spirit that will commend itself to every reasonable man. There is little use of skirting around the edges and trying to cover the entire territory of the Northern Baptist Convention with general appeals. We must get back to the local church and give it a standard of measurement. We must help every local church to adopt the standard and work according to it. We must furnish the means and method of checking up on our churches regularly in order that those churches which fall below standard may be encouraged and helped. We must create enthusiasm among the churches in their attempt to reach the standard.

We are well aware of the almost insurmountable obstacles that stand in the way of standardization, and we are quite as well aware of the dangers that lie in the path; but the best things that have ever been done were regarded at times as impossible of accomplishment. We should not be deterred by obstacles nor frightened by dangers. Therefore, let the laymen of the denomination already organized in the National Council of Baptist Laymen turn their undivided attention as an organization to the matter of standardization, beginning with the local church and reaching out as quickly as possible to the association, the state convention, the city mission society, the great societies and boards of the Northern Baptist Convention and finally to the convention itself. This is a task big enough, definite enough and practical enough to enlist the enthusiastic cooperation of every Baptist layman. If it is too big to tackle all at once, then standardization on a few needful things may be sought in the local churches of the denomination in 1924. For example, since 60 per cent of the members of local churches do not support the worship and expenses of the church, and since so large a proportion of the members are non-resident, and therefore non-active and non-contributing, the attempt at standardization might well begin at these weak points.

No extraordinary powers of imagination are required to picture the excellent results that would come to our churches, associations, conventions, societies and boards from a sustained effort on the part of the Laymen's Council working in harmony with the pastors and secretaries to bring all the organized work of the denomination up to a reasonable standard of efficiency. But of course the laymen's organization would first have to standardize itself, and this means that the laymen who constitute its active and working force should set a standard by which the council can check on itself to discover whether it is at par, above par or below par. We believe the laymen should be more closely organized. The present national council is not well articulated, and this is largely due to the fact that the aims of the organization have not been definite enough. Should the laymen take seriously our suggestion with regard to their task, then the organization would logically take on the concreteness, the cohesiveness and the character of its definite objective.

Having defined the task of the laymen's denominational organization a closing word should be said with reference to the development of leaders for the task. We believe the leaders should be laymen. Preachers who have had ordaining hands laid upon their heads should be kept strictly out of the leadership of a laymen's organization. The task of the ordained minister is big enough to keep him busy without taking on the specific work which belongs to the laymen's organization. He should be sympathetic always, but never meddlesome. When the laymen begin in earnest to standardize the churches they will find leaders who already having vision and ability and initiative need only to be harnessed up to a definite and worthy denominational task. The very process of standardization will develop the leaders, for part of the method will be the standardizing of individual Christian men. There need be no fear of destroying variety and individuality by any wise method of standardization because the variety and individuality will necessarily enter into the elements that make up the standard of efficiency.

If a thousand laymen are brought to the next convention at Milwaukee little will be accomplished unless the idea herein outlined is sold to them. They must go back to their local churches not simply with the memory of having attended a great convention, but with enthusiasm for a definite task and with instructions to begin at once with the backing of the National Council of Baptist Laymen to enlist others in local laymen's organizations which will have for their first objective the standardization of the local churches to which they belong.

## The Solvent of Problems

CHRISTIANITY is promoting the spirit of good-will which makes it possible for great and divergent civilizations to exist side by side. The great problem of the modern world is to teach men and nations to live together in the spirit of peace and good-will.

There is in this spirit of good-will the solvent of the problems of labor and of capital and of the problems of international relationships. The resort to force and intrigue has been determined to be a failure. The will to peace must be created.

Europe needs America's help. In the same spirit in which we entered the world war we must help. We went not for personal profit, not for national aggrandizement, but in the best way we knew at the time we sought to make the world safe for democracy that was based on the principles of the New Testament and on the teachings of Christ.

I do not urge that we enter Europe's scheme of diplomacy or of political combinations. The farther we keep from that the better. But I do urge that in every way we cooperate with Europe and with the nations of the earth in all well-directed efforts of justice that shall settle its disputes in the way of righteousness.—Bishop Thomas Nicholson.

# Is the World Growing Better?

By W. B. Riley

**There are two sides to every question, and certainly the question herein discussed by two men well qualified to handle it is not like the handle of a jug—all on one side. Appearing in connection with the World Survey Number of The Baptist we believe the discussion will add zest and flavor to our menu, and if after reading the discussion any reader is unable to make up his mind on the question at issue we refer him to the survey for additional evidence.**

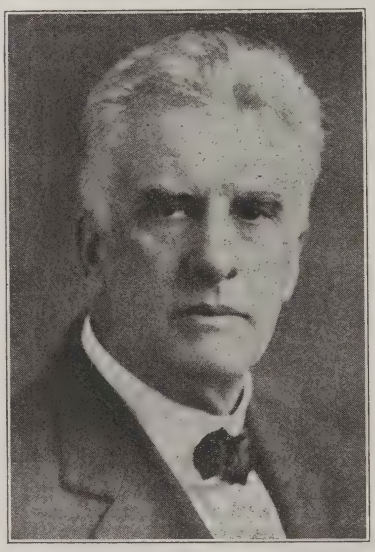
THIS is no new question. The fact that intelligent men have for many centuries debated it, is *prima facie* evidence that it is not a one-sided question. The answer one gives to it is often simply an expression of a personal viewpoint. The "improving-world" philosopher has on his side popular applause. Men like to believe they are making progress; that they are marching from monkeydom to supermen! It produces the delightful sense of self-satisfaction, and one who wishes to be kindly, hesitates a bit to destroy the hilarity of even a drunken man, or the splendid sense of superiority enjoyed by the egotist.

But The Baptist's reason for inviting this discussion was evidently that of bringing truth to its readers, and in the end it is better to know an unpleasant truth than to enjoy a delightful falsehood.

The Bible teaches that Adam and Eve were "made in the image of God." If this be true, who will undertake to demonstrate that man has given some desirable finishing touches to himself? We hold that the most perfect man, physically, mentally and morally, the world has ever seen, Jesus Christ excepted, was Adam; and the most ideal, competent and desirable woman the world has ever known was Eve. If this be not so, then one is compelled to accept the argument that sin has no deleterious effect. If sixty centuries of inherited and acquired iniquities have detracted nothing from Adam's descendants, then who will say sin is a serious matter? The current notion that man began a four-legged creature, and developed to the high level of the modernist professor, is pitiably short of proof. That philosophy would be more readily received had the nineteenth century produced another Moses, or the twentieth century another Solomon, or the modern seminary another Isaiah; or were America now producing such a generation of great ones as Greece brought to the birth and lifted to eternal fame something more than 2,000 years ago. If one would appeal to scientists in proof of this position, they stand ready to back him, even though it is an argument opposed to their common view.

Prof. A. H. Sayce of Oxford University, said: "Neither in Egypt or Babylonia has any beginning of civilization been found. As far back as archeology can take us, man is already civilized, building cities and temples, carving hard stone into artistic form and even employing a system of picture writing, and of Egypt it may be said the older the country the more perfect it is found to be. Instead of the progress we should expect, we find retrogression and decay." No wonder he asks, "Is it possible the Bible view is right after all?"

Joseph Clark affirms that the beautiful language of the people on the Congo, black, nude, betel-eating as they are, is an inheritance from the great sires of hundreds of years ago who made Africa the leader of the world in their day. The civilization of Rome also was



W. B. RILEY

leagues ahead of Italy's present estate, while Spain by a better civilization than it now knows, ruled the world hundreds of years ago. High civilizations of the world today garnish their culture with Grecian contributions.

Dr. James G. Walsh, professor of psychology in Cathedral College, New York, says "Man has not progressed. The unhappiest age of the world is right now. There has not been a new thing in architecture in four hundred years. The greatest novel ever written is over three hundred years old, Don Quixote; the greatest play ever produced was Aeschylus' 'Prometheus.' Homer, the wandering Greek poet, wrote the greatest epic poem centuries before Christ."

The same writer goes so far as to say that the Maya Indians in Yucatan had the finest civilization America has known in sculpture, art and humanity.

Sir Alfred Wallace, an evolutionist, in his volume "Social Environment and Moral Progress" admits the fact that the physical characteristics of the Australians are those of the Caucasians in their lowest tribes, which has led many to conclude that these interesting people may have been descended from much more remote ancestors and are thus an example of degradation.

Prof. Conkling of Princeton, one of the outstanding evolutionists and liberals of the day, concedes that in the two centuries between 500 and 300 B. C. the small and relatively barren country of Attica, with an area equal to about that of Rhode Island, produced at least twenty-five illustrious men, such a galaxy as has never been found on the whole earth in any two centuries since that time.

It is not even needful to take up the question of morality. He who believes that this age is a moral one will have to address people who do not read the daily newspaper, if he carry his point. In fact, where have you found people who have not heard of the world-horrors that have swept it, like another flood, rising above every mountain peak of righteousness and remaining in its deluging and destroying power for nine full years, 1914 to 1923!

*The Nation*, an extremely liberal paper, declaring its utter sympathy with modernism, has a remarkable article in the Dec. 26 issue, in which it says, "Some there will be who accepting the beauty of the modernist theology will perhaps sorrowfully question its truth, while others will point to the fact that enlightened modernism has been scarcely more successful in making its believers the uncompromising protagonists of a warless world or of human brotherhood than has rigid fundamentalism."

# Is the World Growing Better?

By W. S. Abernethy

MY own positive conviction is that such is the fact. I very well know that there are those who will point to 2 Timothy 3 and solemnly avow that this is a true picture of present day conditions. People have said that all through the centuries whenever a time of crisis appeared.

It may be argued that it requires a

supreme degree of optimism to look at world conditions today, with all the hatred, strife, distrust and unrest that exists, and still affirm that the world is growing better. But it is as unfair to view the tiny segment of time embraced within the years 1914-23, the years of terrible warfare and almost as terrible peace, quite as unfair, I say, to look at this brief period of time and say that it is representative of the trend of world affairs as it would be to select five minutes of a man's life and say that whatever he happened to be doing then was the true index of his character.

We need the telescopic, not the microscopic view. Compare the last ten years with the decade of prosperity immediately preceding and one might be obliged to agree with the prophets of disaster. But compare the last five hundred years with the five hundred immediately preceding the birth of Christ, or the nineteenth century with the fourteenth, and the results are startlingly different.

It must not be forgotten that following every great war, every period of calamity and disaster and social unrest, there have been those who have said: "The social order is breaking up, the world is going to smash." They have always said it. The talk we are hearing today about these being the last times is nothing new. History is repeating itself. It was but natural that following the terrific upheaval of the great war, the chorus should begin its doleful chant.

But the editor would have facts and not generalities and theories I am sure. Is the world growing better? I shall not argue from the standpoint of material advance. Such a proposition is self-evident. The civilization of today is so far ahead of that of the first century or even of that of the nineteenth as to leave no room for argument. But of course this sort of advance, universally admitted, is entirely beside the question. Dan Crawford tells us of an African native who was told of the wonders of modern science, how a button could be pressed and a room flooded with light, how swift trains carried one at frightful speed, and air-planes took passengers to dizzy heights. He was told of the telephone, the telegraph, the phonograph and when he had heard it all he sagely remarked: "To be better off is not to be better." He was perfectly right. After all the real test of progress is character. If this proposition is affirmatively proved, the proof must be found in men's morals, ideals, standards, yes in their very lives. Are men better at heart, their morals better, their standards higher, their motives worthier? Would a cross section of humanity taken today reveal a moral advance over a similar cross section taken a hundred or five hundred years ago? I dare to affirm that it would.

What is the attitude of the world today toward great social questions? There is not the slightest doubt but that a tremendous advance has been made here. Slavery, once not only tolerated but excused and valiantly defended, is now outlawed. Civilized man revolts against the very thought of one human being in subjection to another.

The steadily increasing feeling that the use of intoxicating liquors is utterly debasing and from every viewpoint wrong—I say this in spite of the fact that my morning paper of this date informs me that two thousand socially prominent Washingtonians have been discovered to be patrons of local bootleggers. The law breaker is still here, but I recall that when prohibition went into effect, 85 per cent of the territory of the United States was then under prohibition through local option. And if the question were submitted to popular vote, there is not the slightest doubt but that the eighteenth amendment



W. S. ABERNETHY

would be upheld. Compare this with conditions a hundred years ago when Lyman Beecher said, "Rum consecrates our baptisms, our weddings and our funerals. Our vices are digging the graves of our liberties." As late as 1826 the ministerial association of Rhode Island and Connecticut provided wine and liquor for the annual meetings of the clergy. Law breaking today? Certainly, but even so the moral consciousness of the people is on a distinctly higher level and with respect to intoxicating liquor the level is still rising.

What about the twentieth century valuation put upon human life, compared with that of other days? Go into the old castle at Nuremburg and inspect the grim "Iron Maid." What fearful stories this monster could tell if she could talk. Take a careful look at the iron rings in the Castle of Chillon to which miserable human beings were chained and left to die. Walk through the ghastly rooms of the Tower of London and inspect the rack and thumbscrew and a hundred other instruments of fiendish torture, too diabolical almost to mention. Then talk about the "good old days" if you can. These are all relics of a day when human life was as cheap as dirt and the agonizing cries of tortured human beings was sweet music in the ears of incarcerated devils. Civilization has outgrown all this. What else can it mean than that man has attained to higher levels of thinking and doing?

More than a hundred offenses were punishable by death in England as late as the close of the eighteenth century, and most of these were for crimes that would be called minor. When Liberty bell pealed forth its tidings, more than twenty crimes were punishable by death in Pennsylvania and twenty-seven in Virginia and Kentucky. How about the good old days?

Or take the position of women. Shakespeare expresses the view once held: "She is my goods, my chattels; she is my house, my household stuff, my field, my barn, my horse, my ox, my anything." Today she stands on a level with man or above. She is queen of the home, maker of the nation's ideals and morals. What is this but a growth toward better things?

Four hundreds years ago little children were hung for minor offences. Fifty years ago there was a society for the prevention of cruelty to animals but none for the prevention of cruelty to children. Today things are different. The child is about the biggest asset we have, and society has very definite and emphatic measures which it takes with that man or woman who disregards the rights of the child. Think of the laws regulating child labor, working hours, machinery, safeguards, accident liability and the like and compare them with a hundred years ago or even less. It looks as though things were on the upgrade in some respects at least.

I have the boldness to assert that a world peace consciousness is in the making, though such a thing may be scoffed at by those who say that war will continue until the end of time and base their contention on their own interpretation of prophetic utterances. I maintain nevertheless that a peace consciousness is in the making. Hundreds of ministers who six years ago preached sermons which if they did not actually glorify war at least justified it, will never do so again. Today they are declaring in no uncertain terms against the very idea of war as a means of settling international disputes, and thousands of people are saying today with the late President Harding: "It must not be again."

Yes, I believe the world is growing better. I find people more willing to talk on religious matters than at any time in the twenty-five years of my ministry. I find them willing to discuss religion as one of the most interesting and important topics of the day. This is wholesome and encouraging.

If I entertained the hopeless, utterly pessimistic idea that this world of human beings was on the down-grade and gaining momentum with every passing moment, with a smash-up in prospect at the bottom of the hill; if I believed this, I am sure it would take the very heart out of me. I have the conviction that God is in control, and that Jesus Christ is leading on. The Bible is not pessimistic in its outlook. It is anything but that. Paul was not talking about

conditions in the twentieth century or any other century than the first when he wrote to Timothy: "Know this that in the last days perilous times shall come * * * evil men shall wax worse and worse." He was picturing to Timothy conditions then existing.

I shall have to have better evidence than my own eyes and ears and judgment are able to give me: evidence beyond that which a sane, historical interpretation of scripture affords before I shall ever believe with the prophets of disaster that the world is on the downgrade.

# First Impressions of Haiti

BY A. GROVES WOOD

**The American Baptist Home Mission Society has just commissioned its first missionary to Haiti. The evidences of Baptist work which he found upon his arrival, are the results of the preaching of the gospel by Haitian pastors and occasional foreigners, supported by contributions from Jamaican Baptists and from the Lott Carey Convention of negro Baptists in the United States.**

I LANDED at Cape Haitien, the first port of call on Tuesday, Oct. 26, and as the boat had to discharge some cargo here I was able to spend a few hours ashore. The most prominent object, viewed from the ship was a Calvary, a small hill in the center of the town, around which wound a tortuous path, with numerous crosses sprinkled along it, and at the top a life-sized crucifix. The streets are narrow, and an open gutter runs through the center of most of them. The market seemed particularly dirty, both here and at Mireguano, the other town in which I saw a Calvary.

In the latter place the great stone "Christ" towered above a veritable cesspool. To return to Cape Haitien, I went, of course, to see the Baptist church, and after some difficulty I found all that was left of it—the four walls. The building was destroyed by fire in 1911, since when the mission house only has been rebuilt, and the little church with forty-three members meets in one of the rooms of the mission home. The missionary was out, but I found him in a little room by the market buying coffee, which he says he has to do to keep body and soul together. The country districts of Haiti are particularly open to the gospel, but so far as I could gather, Brother Jean Jacks has no village station. It seems a pity to buy coffee rather than to go into the districts which are so ready to hear the Word of God.

Our little ship stopped at several ports along the coast and I went ashore at most of them. One has to pass nearly half way round the island, however, before there could be seen any other Protestant work of any sort, and here at S. Marc I found a church divided against itself. In connection with this sphere, however, there is a splendid work going on in the out-stations on the island of La Gonave. The missionary stated that there are three stations in the island, and that the total monthly congregations are well over 1,000.

Port-au-Prince, the capital of the island, is situated at the head of a harbor, protected by the island of La Gonave. The town is on the only plain of any size in Haiti. But even here the mountains are near enough to be dotted with the residences of the wealthier classes in Port-au-Prince. The town is well built, and clean—for Haiti. As usual the only prominent building is the Roman Catholic cathedral. Protestants are represented here by a small, and gloomy Baptist church (judging by the building, which is covered inside with texts painted in gold on a black background). This church has a membership of about thirty, in a city of 150,000. There is also a Wesleyan church that appears to be more alive. Its missionary, however, has separated from the home church for some reason. There is also a new building put up by the African Methodist Episcopal Society. I met the missionary, who seems to be an earnest man; but he, too, is discouraged. Altogether, Port-au-Prince is a challenge to the church of Christ. There is one other body, a native Episcopal church of some sort, that carries on in the capital. I saw only the outside of one of their buildings.

I have seen the interior of several Catholic churches. They are packed with gaudy images, decorated with paper flowers. In front of each image is a padlocked money-box, and in some cases a suitable reminder of the virtue there is in giving to the church. The eastern end of the church is filled with various scriptural scenes depicted in life-size statuary. As one remains a few moments in the building he sees a stream of the ragged supporters of the Roman Church come, one after another, to pray, and then put something out of their poverty into one of the collecting boxes.

I reached Jacmel a week after touching at Cape Haitien. It is not easy to describe the difference between this Protestant district, and the rest of Haiti as I have seen it. The streets are clean and the people prosperous and respectful. In fact Jacmel is entirely different from the rest of Haiti. I was welcomed by Brother L'Herisson, the Baptist missionary. He is a man of God. Around him is the fragrance that one recognizes instinctively as coming from fellowship with God. I soon learned the secret. For years he has made a habit of rising at 5:30 for his "cult" as he calls it—his worship. The enormous work done in this district, is an evidence of what God can do when his methods are adopted and when he is really depended on for results. But that is another story which I hope to tell another time.

The school, named "Siloe" (see John 9:7), is situated about a mile from the outskirts of Jacmel. There is a house containing four large rooms with the usual outbuildings, this is at present occupied by a young man and his wife, who help in the school. We shall live there, however, as soon as I can get the home furnished. A stream flows through the property, just below the house. There is a grove of bananas on each side of the stream. Two rooms large enough to hold twelve beds each have been put up near by. At present we have six girls, and nine boys in residence. (We expect to have twelve of each by next month.) There are also some day scholars. Some of the children are quite young, and very backward. One of them cannot write his own name. They are all eager to learn, and are obedient and well-behaved. The raising of their own food is a part of the curriculum, and today the boys are preparing a piece of land to plant sweet potatoes, while the girls have taken up land for the purpose of horticulture, and are cleaning it ready for seed which we hope to receive soon.

I am glad to say that I am making as good progress with the language as I can expect. I take charge of classes in arithmetic, writing and scripture regularly. Last Sunday I spoke in French to the church we visited, without much difficulty, and was able to make myself understood.

This is a "field white unto harvest." Doors are opening everywhere. Pray that the Lord of the harvest will *thrust forth* laborers of his own choosing.

Jacmel, Haiti,
Oct. 30, 1923.

**First impressions are not always reliable because of the moods to which men are subject. But Mr. Wood was evidently perfectly normal when he registered his first impressions of Haiti. It is well to see places we cannot visit through the eyes of a real seer. The writer of this article sees things as Nehemiah saw them with hope and determination to build out of the rubbish a new Jerusalem.**

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The woman's foreign society receive from the Czecho-Slovak Baptist Unio through its president, Josef Novatny, a expression of its appreciation of th work done in that country. "We sen to the American Baptist women bes thanks and appreciation for all help an all kindness they gave in the past tw years to our women's work, especiall to the Czecho-Slovak child. The unio recognizes and appreciates all that ha been done by the woman's committe through Mrs. Kolator and her helper Our hearts are full of gladness and prais God that so many perishing childre were actually saved and by the missio aries many brought to Christ. May Go bless our sisters in the states!"

# A Survey of Baptist Work for 1923

*The outstanding achievements for the past year, the hopes for the future and a recounting of the chief needs is briefly given by those nearest to the heart of the work.*

## General Organizations of the Denomination

### General Board of Promotion

DURING the year just closed the giving of Northern Baptists for the support of their world task has continued on a high level. Reports for the fiscal year ending April 30, 1923, show that there was received from all sources for our missionary, educational and other benevolent work $8,266,018.28. In all our denominational history, this record has been exceeded only twice. This was during the two years immediately preceding.

During the autumn months Bible and missionary conferences have been held in thirty-five of the larger centers of population throughout the territory of the Northern Baptist Convention. Large registrations and enthusiastic audiences greeted the able leaders who had the programs in charge. These conferences brought to our constituency in an unusual way the interests of the kingdom of Christ as represented in the work of our denomination. The delegates from the churches received the messages eagerly, and with earnest purpose and determination planned to carry them to every local church.

With the first of May we began the fifth and final year of the New World Movement period, upon which the denomination entered so hopefully at Denver in 1919. The convention at Atlantic City adopted as our goal for the present fiscal year, the raising of the funds required to meet both the current operating expenses and accumulated debts of all participating organizations to April 30, 1924, viz., $12,161,521.67.

As we enter upon the closing weeks of the New World Movement period, we bespeak the hearty cooperation of every church and every member in the paramount task of completing our program with honor. The combined efforts of all will be required to do this. We, as a people, are prosperous. We are abundantly able to take care of all our financial obligations. We ought to do it in order to be ready as a denomination to enter whole-heartedly upon the work of the coming year.

New York City.

J. Y. Aitchison.

### The Board of Education

THERE have been no events within my knowledge in the educational world that will give any significance to the year 1923. Our schools and colleges are crowded with young people seeking an education. Only a few years ago many of our schools had to maintain men in the field "drumming" up new students. There are few of them that have to do that now. Most of them have more students than they can really care for.

The thing that most concerns us now is not what happened, but what is about to happen. Five years ago at Denver the denomination adopted a new policy with regard to its schools—it determined to assume responsibility for their support and make them an integral part of the denominational life. For four years now the schools have been sharing in the benevolence of the denomination and have received the funds which have enabled them to "carry on."

After April 30 next, all this is to be revised again. By its adoption of the report of the committee on future program at Atlantic City last May, the denomination has again renounced its responsibility for its schools; has thrown them back upon their own resources and told them to sink or swim for themselves. The only exception is that the convention has consented to raise a small limited sum to help keep alive some schools that are still on the ragged edge of life.

To many, this seems nothing less than a tragedy—not so much a tragedy for the schools as for the denomination. A denomination that is not manifesting its devotion to education is not likely for long to maintain its interest in education. How some of our schools are going to continue, I do not know; quite likely some of them may not. We are to be thrown back into the old competitive process again. The schools must build up again their machinery for appeals, which has grown rusty during these four years, and must once more present their claims to the churches. Once again then we have this deadly competition between missions and education which has been so unfortunate in our history.

But the die is cast and the schools will take up this burden once more hoping to discover an increasing number of Baptist people who believe that next to the task of reaching our own young people with the claims of the gospel we have no other task so important as training these children whom God has given us to be worthy citizens of the nation and of the kingdom.

As we face these facts it is not strange that the year 1924 does not seem so promising to those whom the denomination has charged with the stupendous task of the education of its youth.

New York City.

Frank W. Padelford.

### The Publication Society

THE best way to realize the magnitude and diversity of work of the American Baptist Publication Society is by comparison. One hundred years ago, when the society was organized, it had absolutely nothing to depend on except faith in the generosity of our Baptist people. The income for the first year was less than $375. Year after year it has withstood the test and accepted extra obligations for the denomination from time to time, and now, at the end of a century, it stands as the largest Baptist publishing house and one of the largest denominational houses in the world. Statistics in this case spell progress.

| | |
|---|---|
| Total income from all sources (last annual report) | $2,174,623.67 |
| Total amount of this coming from business operations. | 1,511,214.49 |
| Two buildings owned in Philadelphia valued at... | 900,000.00 |

**Outstanding Achievements Last Year**

| | |
|---|---|
| Completion of Russian Bible at cost of | $36,000 |
| Publication of 37 volumes of books by Baptist authors. | |
| Publication of Bible-school periodicals, increased to | 50,000,000 |
| Completion of No. 1 Crawford memorial auto-chapel car. | |
| Second auto chapel car nearing completion. | |
| Gifts of needed books to 512 worthy pastors in the number of copies | 4182 |
| Scriptures donated by our own Bible Society | 19,496 |
| Sunday schools and individuals aided by donations of Scriptures, etc. | 2521 |

**What of 1924?**

What? Why our anniversary, of course. Our society is 100 years old on Feb. 25, 1924. On this account the society is being favored by a great deal of publicity. This ought to create more hearty interest than ever in our work, and should lead to a better understand-

ing of its magnitude and scope. Our past year was the best yet, and we are expecting that the current fiscal year will be even better than the best. The prosperity of the society is limited only by the interest of our denomination. Our chief needs for 1924 will be a great strengthening of the work of religious education.

Philadelphia. W. H. MAIN.

## American Baptist Foreign Mission Society

THE year 1923 in the work of the American Baptist Foreign Mission Society has been characterized by an unusually large number of significant events. These may be summarized as follows:

1. The year has been remarkable for the record of evangelistic achievements. The annual report shows that for the preceding statistical year a total of 18,415 converts have been added to the membership of the churches by baptism. This is the largest total ever reported in a single year in the history of the society, covering 110 years.

2. Another significant event was the reduction in the accumulated deficit, which during the preceding year stood at $914,262.50 and which on April 30, 1923, by reason of unexpected larger income from various sources and through a substantial reduction in expenditures, was reduced to $661,540.10.

3. In view of the abundant blessing given by God upon the evangelistic preaching tour in Czecho-Slovakia during the preceding summer, the board sent to the Baltic States one of its members, Dr. S. W. Cummings, for a similar preaching tour during the summer of 1923. He had some of the most memorable experiences of his life on this tour, addressed thousands of people who attended the many meetings arranged for him, and through his work hundreds were brought to a saving knowledge of Jesus Christ.

4. During the winter of 1923 the board carried through another significant effort in relief work, through forwarding on the second "Ship of Fellowship" a total of nearly 1200 bales of clothing for distribution in the famine-stricken areas of Russia. These gifts were distributed by the board's own representative, Dr. W. O. Lewis, and brought relief to thousands of suffering people.

5. The third meeting of the Baptist World Alliance at Stockholm, while a general denominational event, has nevertheless been of outstanding significance in the work of the Foreign Mission Society in view of the large inspiration and encouragement brought to the peoples of Europe with whom the society has for many years been maintaining a cooperative relationship. All fields in which the society has been aiding the work financially were represented by large delegations who brought back to their constituencies the vision and an inspiration of this epoch-making denominational congress. In connection with that meeting was the celebration of the seventy-fifth anniversary in the work of the Swedish Baptists. This in itself may be recognized as a significant achievement in the work of the year.

6. The year 1923 must also record an unparalleled disaster in foreign missionary effort occasioned by the terrible Japan earthquake, which damaged and destroyed property consisting of the Tokyo Tabernacle, Mabie Memorial School, four Baptist churches, five missionary residences and several other buildings, involving a total loss of approximately $500,000. Never in its 110 years of history has the society been called upon to face such a staggering blow to its work.

### A Baptist World Consciousness

**IN formulating and realizing the still larger task today we are passing through a crisis. Heretofore, as Mr. J. H. Shakespeare well said in 1905, "our thought at home has been too insular." But in trying to broaden our horizon the same objections are raised as in the first half of the nineteenth century. The objections to the New World Movement and the Seventy-five Million Campaign and the objections to participation in the World Congress at Stockholm are based upon the same grounds as those offered against the movement led by Messrs. Rice and Judson from 1814 onward. These objections are theological and ecclesiastical. You even hear the charge of misappropriation of funds made so often against Mr. Rice in the years 1814 to 1840. And they are groundless today as we know they were groundless one hundred years ago.—W. W. Barnes in the Review and Expositor.**

The outlook for the new year 1924 is difficult to forecast. The financial situation, while substantially better than a year ago, still presents serious problems. The deficit must be liquidated as soon as possible, and a larger degree of support from the constituency through the payment of the New World Movement pledges and through enthusiastic cooperation in the new denominational program, is imperative if the society is to advance its work in a measure comparable to the opening doors and enlarging opportunities. On all fields new buildings, such as chapels, hospitals, schools and homes are needed, and plans must be carried through during the new year for the reconstruction of the shattered work in Japan. To take the place of missionaries who have been called home because of age or illness, or who have been called to a higher service, and to man new stations and take care of new work, a large number of missionaries must be appointed. The encouraging development of self-support on the foreign field in that now 61 per cent of the churches are entirely self-supporting, gives promise of still further development under proper missionary leadership. Futhermore, the thousands of new converts must be wisely shepherded, and this emphasizes the imperative necessity of furnishing adequate facilities for the training of leaders from among them, so that in the days to come the new churches may grow rapidly to self-support and become centers for yet broader extension of the faith. Thus evangelistic successes, while gratifying, present also grave responsibilities. New doors, such as Russia and other fields, must be entered. Above all, the entire enterprise, from headquarters at home to the most remote outstation in the jungles of Africa, or the villages of India and China, must constantly be spiritually vitalized so that the same loyalty to Christ and his gospel which characterized the pioneer missionaries one hundred years ago may lead succeeding generations of Christian emissaries in foreign lands to even larger success in the establishment of Christ's kingdom. The society is planning to carry forward its program for the new year in reliance upon God and his people.

New York City P. H. J. LERRIGO.

## The Woman's Foreign Mission Society

IN counting our blessings for the past year, the following achievements should be noted; a greater determination on the part of the missionary staff to "carry on" in spite of "cuts;" a larger number of Christians in our schools; and an increased interest and support among the Christians in our fields. The budget could provide for no new buildings but a few have been in process of erection, provided for by the "blessed" Jubilee Fund and a few special gifts.

Above all else, it would seem necessary to secure immediately sufficient money each year to provide for the running expenses of the work of the society. It is not wise to erect new buildings, to open new stations or to extend our work in any way until the regular activities are secure. Missionary salaries are not romantic but should come first, followed by a second need, no less important, the funds with which they may carry on their work. As soon as the "operating budget" is assured, the debt must receive serious attention and both of these *must* be provided before we dare to enlarge or extend the work of the kingdom.

But salaries and running expenses are not all that need to concern us at present. A cut of 25 per cent for the last two years has not only allowed no enlargement, but has not permitted very necessary repairs to buildings and compounds. Another very serious matter is the breaks in the missionary staff by illness, probably due to carrying too heavy burdens when requests for new workers could not be filled. This must not continue even though the whole budget is provided.

Our budget is "a plan on faith" and as we look out into a new year our hopes and aspirations rest entirely on the loyalty and true-heartedness of Baptists who are loving their Master enough to see that his gospel reaches these in the "uttermost parts."

New York City MABELLE RAE MCVEIGH.

## American Baptist Home Mission Society

THE year has witnessed widespread revivals in our mission fields. The revival in Cuba was extensive and Mr. and Mrs. Peters have returned to the island for a second series of services.

The work in Haiti and Jamaica gives large promise of spiritual fruitage. The labors of our devoted missionaries in Porto Rico, Mexico, El Salvador and Nicaragua gladden our hearts. The negro students in our fifteen mission schools gave last year for tuition, board, books, room rent, incidental expenses, and they and the graduates, for equipment and general expenses, more than $525,000.

Gifts from the Indians in Oklahoma have made possible the erection without debt of five fireproof buildings costing $375,000 at Bacone College and the Morrow Indian Orphanage. The Indian mission work has gone forward with rich harvest of souls among many Indian tribes.

The work among the Japanese, Chinese, Hindus and Mexicans in the West has been strongly entrenched and the mission work among fifteen other foreign-speaking groups in many parts of the country has yielded gracious harvests.

Our church edifice grants have been numerous and in the aggregate large, and our architectural department has without extra cost to churches rendered invaluable service.

The International Seminary at East Orange and its Mexican branch in Los Angeles, and the Colgate Italian Institution in East Orange have had a great influence over the young men of seven nationalities.

The frontier mission work in the mountain states has been extended and the colporter-missionaries, chapel car and chapel auto car leaders jointly supported by the American Baptist Home Mission Society and the American Baptist Publication Society have had rich spiritual results.

New York City CHARLES L. WHITE.

## The Woman's Home Mission Society

THE Woman's American Baptist Home Mission Society rejoices in many tokens of the blessing of God upon its work during the past year and offers this "condensed survey" with heartfelt gratitude. We look forward to 1924 with confidence, with hope and with faith.

The outstanding achievements of 1923 are, first of all, a marked increase in the conversions on many of our fields. The dedication of the new Christian center at Rankin, Pa. The completion of the first unit of the Christian center at Phoenix, Ariz. The completion through personal gifts of the payment for the property occupied by our school in Puebla, Mex. Our Christian Americanization department has added a large number of volunteers and this advance has been made in spite of a decrease in the number of workers in that department.

Our outlook for 1924 would be filled with promise and with the assurance of large results if we had the means to enlarge the work. Opportunities are unlimited and calls for an increase in the number of our workers on many fields are most insistent. Barriers are being broken down in Central America and opposition to our work is decreasing. The doors are wide open.

The necessity of working under a diminished budget has made it impossible to replenish equipment on some fields or to meet adequately the need of new and up-to-date equipment on others. An increased equipment for established fields is an urgent need.

Our Christian centers greatly need more missionaries and specialists and our Latin American fields are pleading earnestly for more American teachers.

Beneath all these needs is the longing desire of our hearts for such an inflow of gifts in our treasury as will set us free from debt, and enable us to open every open door and respond to every call.

New York City ALICE B. COLEMAN.

### A Baptist World Consciousness

THE great war made possible our present opportunity. The knowledge of other lands and their religious needs was brought home to our people in the personal letters which our sons and our brothers wrote from those lands. The emotions of our people were stirred to the depths by the sufferings, the dangers and the losses. The war has done for the Baptists of the twentieth century world what the conversion of Messrs. Rice and Judson did for the Baptists of the nineteenth century America. It has broadened our knowledge and stirred our emotions. The denominational program of missions and education, projected by Mr. Rice a century ago when American Baptist life approached the fluid state, eliminating the paralyzing element of the Hardshellism and the vicious element of Campbellism and called the evangelical element onward to a greater effort for the good of men and the glory of God. Today, when the life of the world has been stirred to the depths as never before, the denominational program of wider scope and larger effort is enabling us to throw off the paralyzing and the vicious elements that have heretofore hindered progress. And so with widened knowledge and deepened emotions and hindrances being eliminated we gird ourselves for the new opportunities.

—W. W. Barnes in the Review and Expositor.

## Baptist Young People's Union

ACHIEVEMENTS of a spiritual organization like the B. Y. P. U. of America whose effort is essentially inspirational and educational, are not easily inventoried. They belong more to the realm of the temporarily intangible, becoming measurably visible only in after years. The many state, associational, provincial and larger-city organizations are the working units. Their specific accomplishments, if collected, would be incompressible into the limited space allowed for this resume. The present generally more youthful status of our church boards is at least partially attributable to the past twenty-five years' work of the "young people's society."

The general and world-wide renaissance of youth reflects itself in the convictions of the leaders of this organization. They voice a belief in a larger place in the denomination and local church program of a work *for* young people *by* young people.

1923 records an advance the extent of which can only be intimated. During the year more than a thousand young people have enlisted in our Life Service League as an indication of their determination to make Christ master of their lives. Though the Northern Baptist Convention, through its stewardship department has undertaken a new effort with its young people, still the past year has seen our lists of tithers grow by the hundreds. The revised Christian Culture Course has proved popular with young people as evidenced by the increasing enlistment especially during the fall months.

1923 witnessed the holding of our annual convention east of New York state for the first time since 1902. Boston proved a cordial host to the more than three thousand registered delegates who flocked to this partiotic shrine. The year also marked the birth of the World B. Y. P. U. beside whose cradle stood James Asa White, former general secretary and Herbert W. Hines, present secretary of the executive committee, representing this organization.

1924 promises a greater cooperation on the part of state, national and international officers and workers and our denominational educational leaders in the promotion of a program that shall emphasize the indispensable place and function of the organized young people's society in every local church through whose self-directed expressional activities comes the greatest spiritual development of youth.

The great need is that the pastors and Christian educational leaders recognize the strategic importance of youth in the Christian program and their right to claim from church leaders a more sympathetic interest and a more earnest effort to provide them with practical aids in planning and promoting their organized activities.

The thirty-fourth year of this organization should see this need better realized and its past achievements excelled.

Chicago. EDWIN PHELPS.

## The Ministers and Missionaries Benefit Board

THERE has been a steady increase in the interest, and the response to the statements and appeals of the board have been increasingly inspiring. The process of education has not yet ended because it is only eleven years since the work began. The purposes of the board, its methods and objectives at that time were not clearly understood. Today, however, the condition is vastly better and I am very glad to report this to you.

Our total assets have been increased by $1,009,551.83. Most of this amount was reported to the Northern Baptist Convention at Atlantic City. The amount of $799,310.50 due this board, which had been withheld from the receipts of the General Board of Promotion in the plan of the so-called preferential treatment, has been incorporated by the finance committee of the Northern Baptist Convention in the budget of the current year. If this amount is received the income will add materially to the ability of the board.

Our beneficiaries have increased until now they number approximately 1600. The board has also assumed the care of all the retired missionaries of the women's boards and a share of those of the general foreign society. Our grants to ministers still slightly exceed those to ministers' widows, but the ratio is steadily changing and it will not be long before the widows will outnumber the men. This is similar to the experience of other denominations.

The year has seen the largest increase in the membership in the retiring pension plan since it was inaugurated. Here also a process of education has been necessary. Our great problem has been to interest the younger ministers. The men in middle life need no incentive, but the necessity of a retiring pension does not loom large on the horizon of the young minister when he enters upon his work, and yet that is the time of all times for him to begin his saving and his preparation for an event which is as certain as death and taxes. The largest number of applications in one month was 101 in November.

There is a steady increase in the number of churches that are now sharing in the work of making provision in their annual budgets for the retiring pensions of their pastors. There is still room for improvement. Ninety-eight per cent of the Episcopalian churches included in the annual budget of the church an item covering the payment of the annual dues of the rectors in order to provide for their retiring pension. The cost to the minister is heaviest in his first year of membership. In the second year of membership the board is providing 70 per cent of the cost so that for 30 per cent of the actual cost the minister is making a sure provision for the time when he can no longer work. During the year the plan has been pronounced by experts as the cheapest and best among the denominations.

The halo which crowns the outgoing missionary is sometimes sadly battered and broken when the same missionary returns after his long service. This board does not wish to detract in the slightest degree from the special interest in the young man preparing for the ministry. In justice to all, however, when these men have grown old in the service and broken by the life and their labors of love, it does not believe that the full duty of the denomination which sent them forth has been done until provision is made for the old men as well as for the young. Indeed, the supreme purpose of the board is to provide a means by which our churches may honor the men who already are ministers or missionaries and have given their lives to a service which cannot be measured by money. The board stands ready to help just as far as the churches help the board.

New York City. E. T. TOMLINSON.

# The Southern Convention

## Foreign Mission Board of Southern Baptist Convention

### Outstanding Achievements 1923

Notwithstanding insufficient funds, we have been able to go forward. Fifty new missionaries were sent to the fields. Six of these entered practically new fields of labor.

Our Japanese churches have experienced a great revival through the preaching of the Japanese evangelist, Paul Kanamori. Some two thousand have already made professions of faith and applied for baptism. This number will more than double our present membership.

In Shanghai a new compound, which will compare favorably with any mission compound anywhere, has been developed and will greatly strengthen our work in that important center.

In Brazil, a normal school building has been erected in connection with Rio College, and the splendid girls' school building in Sao Paulo has been completed.

### Outlook for 1924

Abroad we face opportunities far beyond our ability to meet. The popularity and prosperity of the churches are embarrassing. At home the outlook is brighter. The churches are making an earnest effort to pay their pledges before the 75 million campaign closes. Increased contributions are being received. There is also an increase of interest in mission study not only among the women, but also among the men.

### Our Needs

Our most apparent, practical need is money. The board's deficit is still beyond a million dollars. Of course we need more workers. We could easily double our forces and still not enter all the open doors. Our greatest need is a missionary consciousness among the churches. If this last could be had all other needs would be solved.

Richmond, Va. J. MARCUS KESTER.

## Southern Baptists in Education

SOUTHERN Baptists have 119 schools under denominational control and ownership. They represent a financial investment of $44,819,961 and have about 44,000 students. In academic grade they range from the high school to the university and theological seminary.

These schools participate in the receipts from the 75 million campaign. In addition to this stated income a number of the schools during the past year have received large gifts from their constituencies and other friends. Several of these gifts amounted to a hundred thousand dollars each. New buildings and increased endowments have resulted from these benefactions.

In common with all other schools of the South the Baptist institutions face the problem of standardization. This has to do with equipment, endowments and faculties. Regional standardization agencies set up requirements which classify schools and give a rating in the public opinion. Hence it is necessary that schools shall meet these requirements in order to stand well and perform their task in a worthy way. Several of our schools have recently attained these standards and have been received into the Southern association. Others are approximating the standards.

During the past year the Council of Church Schools of the South has been organized and the Baptists have been glad to be counted as cooperating in the council. The purpose of the council is to advance the cause of Christian education by giving a united appeal and influence for education under denominational control. There are many common tasks that may be advanced by all denominations working together but without organic union.

The next year promises to be better in financial support for the schools. Education has ranked with foreign missions in the allocation of funds from the campaign. This means that Southern Baptists are beginning to have a vitalizing conscience on Christian education. Our most commanding task is so to awaken our people to the educational needs that they will give adequate equipment

and support to our schools. Education is fundamental to the entire program of efficient Christianity.

Birmingham, Ala. ALBERT R. BOND.

## The Sunday School Board of the Southern Baptist Convention

1. During the year we have completed a notable building program. Our growing business and our enlarging organization made this imperative. We have just completed a seven-story reinforced concrete structure for storage, stock and shipping, and a great printing building. As a result we have remodeled our original building for our office purpose and it is completely filled. The program cost us over $500,000, but this is all provided for. Our assets are now about $1,500,000.

2. We have made a notable survey of our rural situation, and as a result have planned a campaign for the country church and B. Y. P. U. We are making rapid gains in country church development.

3. With the above has developed about our board a great movement for larger schools. Our Sunday schools of around 1000 or above number over 110, and everywhere the ambition for larger schools and for equipment to match is growing. Every great preacher in the South among Baptists is today building his work on a great Sunday school. Through a series of "clinic" organization schools we are seeking to give a practical three weeks training for paid workers.

4. We have revised our fine series of graded lessons for twelve grades.

5. In cooperation with the stewardship campaign we offered free to pastors textbooks for stewardship classes and gave away 40,000 copies of Cook's "Stewardship and Missions" for use in 2000 classes.

6. Our B. Y. P. U. work will show about 13,000 unions, and over 550,000 enrolled.

Our outlook has never been brighter and in every line the prospect is fascinating.

Nashville, Tenn. I. J. VAN NESS.

# Beyond the Seas

## Esthonia

OUR outstanding achievements of the past year have been rather cheering, as in several churches we have had revivals and the result was that many souls have been brought to the saving knowledge of our Lord Jesus Christ.

Sunday school and Y. M. C. A. conferences have been held. Special meetings have been held for students of our university. I have under my care the whole of our leper mission with over 200 lepers that all have to be looked after and many have been saved and baptized by me. In one asylum 25 per cent of them are our church members. Another outstanding work is among the prisoners. All the prison doors are open to me and I can enter at any time and preach the gospel to them and give away the scriptures with other religious books to them.

The great churches in the past purposely kept the people in great spiritual darkness; so in our country you will find districts where the people are not a bit better than heathen. As we have our six traveling missionaries they go from place to place bringing the gospel light to the ignorant people. The great war robbed many homes of fathers and husbands, destroying many happy families, so we Baptists have opened the first Baptist orphanage for twelve children. The results of the New World Movement are above every description: Through this our land and nation have been grafted in the big tree and through this we have, as other governments, our own rule, religious and other freedoms. Baptists are no more looked upon as heretics, but men and women who know what they want.

Our outlook for 1924 is bright. We want to enlarge our tents and stretch forth the curtains, lengthen our cords and strengthen our stakes. In some places the Lutheran churches are shut up as the people are tired of their unbiblical teaching so the Baptists have to fill up the gap and take the lead.

We need in each large town a larger building for services as the present buildings were built with great poverty and for small meetings. All your brethren that have seen our work will give the same testimony. In the country several congregations have tried to build their churches but cannot finish, and the poverty is so great that they cannot bring them to completion. We need very much a printing press or some part in some of them so that we could print our own tracts and other good books. The greatest need is to have our own high school in connection with our seminary. The government has given us promise that as soon as we would do something they would help us and pay for the teachers. Our children have to learn in schools that are not only godless, but where the holiest is scorned and blasphemed before our children. There are many other things that we need as the wise Solomon says, "That which is crooked cannot be made straight: and that which is wanting cannot be numbered." So the Lord Jesus will have to step in and help us through the American, Canadian and English brethren.

Kegel. ADAM PODIN.

## Denmark

DURING the past year a spirit of revival has been experienced in our churches, and many persons have been added by baptism. Never in our history have we had so many baptisms as during the past year. A movement has been started this year to push forward into the parts of our country where we have no Baptists nor any Baptist work. We call this our "mission in new fields."

The final plans for the erection of our new school building—which will cost 250,000 kroner—was adopted at our annual conference after much earnest prayer and the work will now be carried forward eagerly.

The meeting of the Baptist World Alliance in Stockholm was an event which brought much inspiration to many of our people who attended this notable gathering and for many more, who could not attend, it was a delightful experience to see and hear leaders of our denomination from England, America, India, China and Japan who on their way to or from Stockholm did visit Copenhagen.

The period of the New World Movement has been a remarkable one in our churches. In the four years since 1919 a total sum of 1,200,000 kroner was raised. Compared with the preceding period of four years, where only 500,000 kroner was raised, it clearly shows how the spirit of giving has increased.

The outlook for the year 1924 is very promising. We expect a large ingathering of souls in all our churches. The brethren who proclaim the gospel are working with zeal and expectation.

A new impulse to give to foreign missions has come this year through the sending out of three young missionaries from our midst to work in Belgian Congo under the supervision of the Swedish Baptist Mission.

In spite of the liberality shown by our churches our treasury is in debt, but we will try to do our best in the coming year to clear our indebtedness. We still feel the lack of able and sufficient educated workers and do look forward to our new school with great expectation in that respect.

Copenhagen. PETER GRARUP.

## Sweden

THE past year was the seventy-fifth year of Swedish Baptist history. Presented in a few summaries, the results of the endeavors of the Baptists of Sweden and the substantial support granted them by their stronger brothers in America through the agencies of the Baptist Foreign Mission Society and the Baptist Publication Society, are 680 Baptist churches, 59,903 church members, 1337 preachers of the gospel, 444 of whom are ordained pastors of churches, 112 missionaries on the foreign fields, two theological seminaries with upwards of 100 students in attendance, 65,784 Sunday-school scholars, 30,321 members of young people's societies.

There has been marked progress along all lines of work during 1923; many of the churches have had a number of additions to their membership through baptisms. A number of new missionaries have been sent out to our foreign mission fields.

One outstanding event was the celebration of the seventy-fifth anniversary of the formation of the first Swedish Baptist church in 1848. This festive occasion followed immediately upon our annual Baptist convention. As the great assembly was reminded of the Lord's doings, the wonderful growth in num-

bers of baptized believers and churches organized, the steady progress and development of the work, the good and faithful leaders and the self-sacrificing witnesses in gospel service, through the instrumentality of whom God worked it all, there was overflowing rejoicing and praise to the Lord for his grace and blessing. An earnest effort had been in operation for four years to raise a fund for the pension of aged ministers. This fund which amounted to about $100,000 was presented as a thank-offering before the Lord. Words of congratulation and encouragement were spoken by representatives from the Swedish Baptist churches in the United States, from the American Baptist Foreign Mission Society, from the American Baptist Publication Society, from the Northern Baptist Convention and the Southern Baptist Convention, from the Baptist Unions of neighboring countries in Europe and from the Free churches of Sweden.

### The Baptist World Congress

The great event of the year was the Baptist World Congress held at Stockholm during the last week of June. That august assembly made a strong and far-reaching impression for good upon religious life in Sweden. It helped greatly to open the minds of many Swedes to a better understanding of the Baptists than they had before. Full reports have been given of the congress in THE BAPTIST and it is needless to repeat things already known. I can, however, tell of two interesting instances in connection with the congress which came to my notice a few days ago. There was a wife of a prominent man in one of the towns of Sweden who last year was baptized and joined the local Baptist church. Her husband was not a true Christian and he was greatly displeased with his wife for the step she had taken. When the time for the congress came, the wife went to Stockholm to attend the unique meeting. Her husband had some errand to the capital and came there too. Then he thought it would be interesting to see the Baptist assembly in session. So he followed his wife to the meeting. There he was overwhelmed by the impression that he was among God's people, but was not one of them himself. He felt the need of the grace of salvation, and came out fully on the Lord's side. Coming home he applied for baptism and joined the church of which his wife was a member. In a similar way another man attending the congress found the Saviour and is now a good Baptist.

In Sweden, too, the New World Movement period has tended to awaken a deeper sense of responsibility before the great mission problems of our age and of the obligations of living Christians to the rest of the world. This comes to evidence among other things, in growing readiness to contribute more liberally to missionary purposes. And yet we have not taken up the movement to put it into operation systematically.

The prospects as we look forward to the coming year are that we shall have sowing and reaping going on successfully upon the Lord's fields entrusted to us for cultivation. We believe in the saving power of the gospel of Christ which the messengers of the Swedish Baptists preach at home and abroad, and we shall not be put to shame.

What we need very much is more unity of spirit and more solidarity of purpose and effort in utilizing our resources. We also have pressing need of large sums of money to pay heavy debts in our mission treasuries and to cover the current expenses for the continuation of the work.

Stockholm. C. E. BENANDER.

## Baptist Work in France During 1923

THE Baptist churches of France and especially those of the North, are still suffering from the terrible shocks of the war.

The majority of the French-speaking Baptist churches are united in a solid organization which is known as "The Federation of Baptist Evangelical Churches of France." In this organization are grouped churches in Belgium, northern France, Brittany, Paris, Alsace-Lorraine, and southern France.

In Paris, the building at 48, Rue de Lille, is being repaired and remodelled to serve three purposes. (1) There is here a central office for the Baptist work of northern Europe in charge of Dr. W. O. Lewis. (2) The theological seminary of the Baptist Federation is housed here. (3) A Baptist church, recently organized also worships in this building. Rev. Maurice Malzac is at present pastor of this church.

Thanks to the American Baptist Foreign Mission Society, which has so kindly assisted us, all our work in the devastated regions has been maintained and reestablished.

At La Fere, the first Baptist church to be destroyed by the war has been rebuilt and was dedicated last May.

At Roubaix, a new church has been built and was dedicated in July.

We still have two other churches to rebuild, one at Chauny and one at Lens. Unfortunately we lack the funds to start the work. It is urgent that we commence soon, and especially at Lens as the opportunities there are very encouraging.

The business of the federation is looked after by a committee of seven members. We are very grateful for the sympathy shown us by Dr. J. H. Franklin, secretary of the American Baptist Foreign Mission Society, which has been for us a great encouragement. There are twenty-eight churches in the federation with about 1400 members, nineteen pastors and ten evangelists and colporters.

We request for our French-speaking churches the prayers of our brethren all over the world.

PAUL PELCE,
President Federation of Baptist Churches of France.

## Czecho-Slovakia

THERE were many outstanding facts in the past year. The central was the congress in Stockholm. Seventeen delegates went to Stockholm, eager to grasp at least something of its spiritual richness. They came home to witness the great and blessed unity in evangelizing and helping the lost. The meaning of the congress for Czecho-Slovak Baptists was strengthened by many visits of honorable visitors especially from America..

In July Rev. A. Knobloch opened a tent mission at Brno. More than 100 people decided to follow Christ within four weeks of this activity. It was glorious though won at the cost of Mr. Knobloch's health.

Our young Baptists organized themselves in a Baptist Young People's Union, and they have developed a new activity. Their main task is to win as many young people for Christ as possible, to serve the church and to teach children in Sunday schools. As yet there are only 700 members, but they have strong faith that they will grow.

Baptist women's work has concentrated its attention upon the Peabody-Montgomery children's home, which was opened in 1921 by the generous help of the W. A. B. F. M. S. There are now nineteen orphans. This home, in Mrs. Montgomery's words "is the last word in making orphanages." All the children try to serve Him, some of them were baptized. Besides this work the Baptist women support a missionary in the north of Bohemia. But they would like very much to have another children's or family home for there are many parentless children in the country.

Our seminary for training ministers has passed the second year of its existence. The work goes on successfully and we are looking round to see whether it will be possible for at least some of our students to spend a year in some American or English Baptist College.

### A Mighty Faith

Our faith and God is mightier than the most disagreeable and desperate situation. Are we not in his field? Will he not send his help in time? Has he not enough faithful servants who would plead for his cause in Czecho-Slovakia, the heart of Central Europe? Through this faith we face the coming year 1924. There are great possibilities of work. It is possible that in the east of Czecho-Slovakia or somewhere else, spiritual awakening will break out. We do not know how we would manage it, for there is only one preacher in the east. But we believe strongly that God will care. We feel we are but weak and very imperfect instruments in his holy hand. Let him use us according to his will. We shall do our best for his sake and for the Baptist cause. May he help us graciously. May he be helper of those who can help.

Praha. H. PROCHARZKA.

## The Burma Mission—Rangoon

OUTSTANDING achievements of the past year in education were:

1. The opening of the Agricultural school at Pyinmana the only school of its kind in Burma, with an enrolment of forty boys, all of whom are Christians. The Karen Christians, who number 57,000, have for a long time felt the need of such an institution. The majority of the students, who are Karens, will go back to their villages equipped with information about the growing of crops, the raising of chickens, pigs and cattle, which will enable them to do much to improve the economic condition of the people.

2. The advances made at Judson College. (a) We had a 40 per cent increase in 1922. It seemed as though we would do well to hold our own this year but instead there was an even larger number of new students than last year and our enrolment reached 262. (b) The largest graduating class in the history of the college. A class of twenty-six passed the Bachelor of Arts examination. This includes seventeen men and nine women, one of the latter standing highest of all women candidates. (c) The purchase of Benton House. This new women's hostel was filled to capacity immediately upon its having opened. Our gratitude is due to Mrs. M. Grant Edmands whose gift made its purchase possible and in honor of whose mother it is named. (d) Limitation of admissions. We reached this year in our first and second year classes the maximum enrolment which our present equipment will permit. Further expansion of this equipment has become an extremely urgent matter.

### Evangelism

Outstanding achievements of the past year in evangelism:

1. There has been in certain sections, intensified effort on the part of Home Rule societies to prevent the preaching of the gospel. Christianity is a foreign religion they say. This opposition on the part of some has made others more eager to hear. In the Bassein field where these societies are strong, there have been fifty baptisms within the last four months.

Word has just come from Mr. Young telling of an outbreak of persecution of Christians in the "Wa" country, just across the Burmese border in China. Three groups of Christians had sought refuge with the missionary to escape persecution and threatened death. "On Sept. 16 while the people were at worship in the largest Christian village, the local official with a strong armed force came, beat the preacher very severely, pounded the Bible and hymn book to pieces and beat men, women and children. One man was beaten till his skull was broken and he will probably die. Five chapels, all that we had in that section, were destroyed."

The Burmese Christians have formed the Burman Baptist Evangelistic Society and employed a full time secretary, the object being to assume a larger share of responsibility for the evangelization of Burma.

The Young People's Christian Association, of which one of the Burmese teachers of Judson College is president, has on its own initiative, done a noteworthy piece of work in aiding the flood suffers in Bassein district. They raised Rs.2500/—and six or eight members at their own expense went to the stricken area to help in relief work. This desire to serve is a step forward.

2. During the past four years our membership has increased from 69,459 to 80,000. Baptisms have increased from 4276 per year to 7159 per year, with a total of 22,098. Contributions of native churches have increased from 289,890 per year to Rs.514,355, with a total of Rs.1,712,095. Sunday-school enrolment during the four years has averaged 26,691. Day and boarding school pupils have averaged 29,602, total school fees received being Rs.994,450/—.

### The Outlook for 1924

In some respects the outlook is not bright. The heavy debts on the two societies call for a reduction of expenses and a consequent cramping of the work. This may, however, lead to increased giving on the part of the indigenous community, and if so, will be a blessing in disguise.

*Our most pressing need* is a man for Haka. There is but one man where we formerly had three and his furlough is overdue and no one to relieve him. A doctor is also urgently needed for Kengtung to relieve Dr. Henderson whose furlough is due in the spring of 1925.

WALTER E. WIATT.

Riverview, Ahlone,
Rangoon, Burma.

## Our Work in Burma

ON the whole the reports for the Burma missions during the past year seem very encouraging. The work is so vast and so varied that we can only give glimpses here and there.

At the Kenzada Burmese Association, with the Karen band, a Burmese choir and good preaching for each evening, there was an attendance of 800 to 1,000, who gave very respectful attention. On Sunday afternoon the association paraded the town in procession, headed by the band, the missionaries and the workers, and followed by the Christians in line and many children. They stopped and preached at the principal street corners. The town was much stirred. There will be follow-up work.

The Moulmein Karen Association this year was one of much interest. It was the fiftieth anniversary of the formation of the woman's society and the first of complete self-support in the mission. The Home Mission Society supported twenty-two workers and closed the year with a balance of Rs. 466. In the reports concerning the workers there were several interesting items. One worker had his salary cut because he did not give full time. One was discharged because he did not work where he was sent. One was advised to do more fishing for souls and less other fishing One old preacher was pensioned and told to preach where he chose—they knew he would preach somewhere.

Of the Shan Association in Ioringgyi it is reported: "Good attendance, lively interest, encouraging reports." This station is very fortunate in some of the native helpers. Particular mention is made of a Chinese-Burmese doctor and a Karen lawyer who left much more lucrative employments to become evangelists.

Kengtung is one of the most important stations in the Shan field. The work there has spread among the Lahns and the Was and other tribes and across the border into China. The missionary stationed there now says: "One is constantly called on to settle differences between Shans and Was, Shans and Lahns, and Lahns and Lahns."

In Kengtung the Shans are very ready to respond to interest and sympathy. The workers for Shans are greatly encouraged. The bazaar meetings grow in interest, and it is inspiring to the speaker to see those audiences listening intently to the preaching. It is hoped that the time is near when there will be reaping from seed long sown.

Our newest work is in China, headquarters at Bana village. On Jan. 2 the missionary and his son started on what was hoped would be a two months' trip, and found much encouragement, but because authorities refused permission to proceed farther were obliged to return. A compound was secured in Bana and the time since has been much occupied in building.

### A Great Day for Christians

July 1, 1923, was a great day for the Christians, for on that day the new chapel was dedicated. Christians came in from about twenty villages. There were 500 present. They were full of enthusiasm when they saw the new chapel and a school of 200.

Notwithstanding the time given to building and the way touring has been prevented in the last eighteen months, 3,563 have been baptized and it is believed a larger number are awaiting baptism. Within about a year twenty-five new chapels have been built by the Christians, some of them larger than any previously built. Twenty are in villages that never had a chapel before.

A telegram received from Bana reports that on Sept. 16 five chapels were destroyed. Many Christians were brutally beaten.

In the Chin Irrawaddy Association the baptisms for 1922 were fifty-two.

It is said that last year was the best in the Chin mission in Haka. Baptisms over 200.

During the last few years there has been a marked increase in our work, especially for Burmans and Karens. Among the Karen churches for the four years beginning 1919 the average number of baptisms yearly was 3,254, for the ten previous years 2,533. For the Bur-

(*Continued on page* 1588)

# South of 30 Degrees

## Latin North America

### Cuba

THE Baptists of eastern Cuba have been an example to all other missions in their development of self-support. One new church in 1923 took the step of becoming financially independent of the board. The Cuban Home Mission Society in April entered upon its fourth year of existence by adopting a budget of $5000,—a notable increase from the first year's budget of $1000. Besides continuing to support the work in the Baracoa district, this society has assumed new obligations in other parts of eastern Cuba. It is interesting to note that Santiago, a city of nearly 100,000 population, now has three Baptist churches—one which is self-supporting, one supported by the American Baptist Home Mission Society, and one supported by the Cuban Baptist Home Mission Society; each one in helpful relations with the others.

Under the leadership of Rev. and Mrs. F. J. Peters our Baptist churches have been revived and the revival is still spreading. The prospects are that several new building operations will be begun in 1924—some of them, where the requirements are not so expensive, being largely financed by the churches themselves.

Our greatest need is for new buildings to provide for our strong college at Cristo which long ago outgrew its equipment. Besides this, three towns are in urgent need of new church buildings.

### Porto Rico

The Porto Rico mission reported last May a net gain in the average Sunday-school attendance of 1000, during the year. This increase has been sustained. Our churches are ministering to larger numbers each year, through preaching services, Sunday schools, daily vacation Bible schools, kindergartens and some primary day schools. Additions to the church buildings to furnish new classrooms have been provided in Rio Piedras and Caguas. Other churches are clamoring for the same enlargement of their equipment. The outlook is promising for the evangelical churches to exercise a still larger influence in the life of Porto Rico, and consequently to have larger opportunities of evangelizing the people.

The greatest need of the Baptist mission is for a high school, located in the country and affording its pupils opportunities for self-support through labor. Our best material for Christian leadership comes from the country districts, where educational facilities are lacking. In the critical period of adolescence it is necessary to have our young people under religious influence, in their school life, if they are to be held firm in their purpose to enter Christian service. The increasing numbers that throng our churches call for more strenuous efforts in preparing sufficient pastors and church workers to shepherd them.

### Haiti

The first missionary of the Home Mission Society began work in this republic in October. A school has been started on a small farm near the city of Jacmel. Other missionaries are urgently needed to evangelize this neglected island so near our doors which has a population of two and one-half millions, 97 per cent of whom are illiterate, and many of these African fetich or voodoo worshippers.

### Mexico

The outstanding achievement of the past year was the development of the boys' preparatory school in Saltillo, with an enrolment of more than 200 pupils. One church alone, the Baptist in Tampico, sent twenty-seven boys to this school. A farm near the city has been purchased and the erection of the first buildings will be begun early in 1924.

In spite of revolutionary disturbances, there will be no going backward in Mexico in the matter of religious liberty and social reform. The prospects are bright for greater opportunities of reaching the people with the gospel.

Our greatest need is for new buildings to provide for our growing churches in Monterey, Tampico, Victoria, San Luis Potosi and Puebla. In and about Tampico are 25,000 Americans, and little or nothing is being done for them religiously. An American minister is needed to minister to our fellow-countrymen in the oil-fields and to build up an English-speaking church in the city.

### Central America

A Baptist monthly paper, the first gospel publication to be founded in Nicaragua, is no small achievement in that priest-ridden republic. Mr. Wilson, the founder, passed away last February, but the paper has been maintained by the faithful disciples whom he left behind. In Salvador a new church was organized in Jucuapa and notable advances made in evangelizing other places in the eastern end of the republic.

Both Salvador and Nicaragua require new missionaries to oversee the work that is rapidly springing up on all sides. The greatest need is for a training-school to prepare leaders for the native churches.

New York City. C. S. DETWEILER.

## Central America

AS 1923 draws to a close and we look back we are thankful for all that has been accomplished. We hardly like to speak of "outstanding achievements" with reference to the substantial progress in the evangelization of the republic. The Baptist social status is improving considerably, which signifies almost as much in a Roman Catholic country as it does in India with its strong caste system, though much advance in this way awaits a more educated ministry. There has been much spiritual movement and interest, and in at least one extensive district there has been a considerable ingathering. A notable feature has been the raising up of strong men in several outlying and, up to the present, unreached districts, through our periodical *El Heraldo*, augmented by correspondence; in at least two cases congregations are growing up around these men converted "by post." I was recently able to go to see one of these men—a twelve-hour train ride—and found him the center of a group of evidently converted persons. One of our problems is how to care for and develop these outposts so clearly the work of the Spirit of God. Two new churches have been organized: one worker ordained to the ministry. Our equipment has been considerably improved. We are now able to work more rapidly in our press, as we have been able to purchase a considerable quantity of new type. *El Heraldo* is taking its position as one of the recognized publications of the country. We have systematized our tract distribution, and as each edition of tracts issues from the press, it immediately goes to many different points by post for individual distribution. We have received the organ for the San Salvador church mentioned among our needs last year. The Publication Society has provided a good portable stereopticon for its colporters, and has improved their equipment by the provision of a pack mule which, with a pack saddle and especially designed box to facilitate sales, ough to add greatly to their efficiency. The two men are now to work together, a important matter in a country like Cen tral America. The sale of evangelica literature and publications of the Bibl Society has been pushed vigorously and good results obtained. The genera standard of our hired preaching place has been raised considerably, and alto gether we feel better equipped for th work we have to do, although muc room for improvement yet remains.

### The Forward Look

We look forward to 1924 with conf dence, trusting that the steady advanc and improvement will continue. Th opening of the school in San Salvado under the auspices of the woman board, which was postponed at the b ginning of this year because of the lac of teachers in the College in Santa An is one of the outstanding achievement that we are looking forward to in 192 We have the teacher, the building, th furniture and there is not the slighte doubt about the children in El Salvado so things ought to go right.

The pressing need is *the man*—if n men. We have waited and prayed fo almost two years for *the* man who a pears on our budget, but does not a pear in El Salvador. To us it appea as though the home church is willin to give us anything but iself. We ne *the* man of high ability, gifted, cons crated, ready to "lose his life" in th obscurity of a Central American repu lic for Christ's sake. What a saving time and missionary funds it would me if from among the Baptist millions

North America just two men, two of our very best would consecrate themselves, one each to the two Central American republics, El Salvador and Nicaragua, for which the Northern Baptists are responsible before the other denominations. God is willing—the money waits—where is the man?

Our needs are first the founding of the Baptist seminary of Central America for which we already possess a splendid piece of land on the outskirts of the city; although the seminary need not await the building. A school for the eastern section of the republic. Lesser but important needs are a paper cutter, and a staple binder for the press.

San Salvador,
El Salvador. —Percy T. Chapman.

## Central America

As to outstanding achievements, my own attention has been directed to efforts to prepare native workers, of which several men in my district give promise.

With reference to needs, I will say that a good deal of money could be saved the society by purchase of property and erection of residence for missionary family in this district; and buildings are much needed here and in Atiquizaya, for church and Sunday-school purposes. The total cost of buildings here mentioned would be $40,000. Three native workers should be employed in this district, and a woman church visitor in Santa Ana, at a total cost of $1750 annually.

El Salvador John G. Todd.

## The Home Mission Society

### Work in Cuba

The year now drawing to a close has been one of the very best in the history of our mission. The revival campaign that was just beginning one year ago spread throughout the whole field, many churches that it was not possible for the evangelists, Mr. and Mrs. Peters, to visit, sharing in the general blessing. In all some 1500 professed faith in Christ as a result of the labors of these two devoted servants of the Lord in conjunction with the equally faithful labors of the native pastors. Many of these latter have had an enlarged vision of the work to which God has called them. In our central school at Cristo the great majority of our 300 students professed conversion. Many of our smaller schools had a similar experience. The Cuban Home Mission Society has made a splendid record and is looking forward to larger undertakings in the future. During the present year, they will begin work in at least two new fields.

In June, just after the close of the school year in Cristo, the present writer in company with the treasurer of our Cuban Convention visited a number of our churches in the Baracoa mountains. These churches are for the most part far apart and there is little opportunity for intercourse with one another or with the outside world, and yet I have nowhere else seen such simple, trustful faith in the Saviour and such genuine apostolic fervor. Christ and his gospel are very real to these splendid simple-hearted people. But I left Baracoa with a sad heart in spite of all the wonderful spiritual uplift, for I had visited valley after valley, community after community, each with from 200 to 300 children of school age and no schools. Can you wonder that I came away with the firm resolution that, God helping us, we must do something more for these people than we have done up to this present moment? We must find scholarships for a few of their choicest boys and girls, bring them to our "colegio" at Cristo, prepare them thoroughly for the work and send them back to educate their people. We must establish and equip schools for them, and at the beginning help them also with the teachers' salaries. We must do all this and more before we can say that we have preached the gospel of the love of God to them. The gospel must better the intellectual and material condition of any people it touches, else were it not the gospel.

The new school year has opened with a largely increased attendance. The services in almost all of our churches are better attended than ever before. There has also been a large increase in our Sunday schools. The Peters are back with us for another six months' evangelistic campaign. We expect to hold services in every church that was not visited in last year's campaign and in several of the important churches last year's campaign will be repeated. There is plenty of work in eastern Cuba for all, even though you should find it possible to double the number of men and women that are laboring in the gospel for you in this part of his vineyard.

Our work in the Cristo schools is better organized than ever before to help in the future of the kingdom in Cuba. Valuable reinforcements have come to us during the past year. Dr. T. C. Holland, a graduate of Wake Forest and Louisville, is now at the head of our theological work. Miss Alma Belle Stone, a recent graduate of Kansas State Normal, is in charge of our normal department. Miss Margaret Renshaw, the representative of the woman's board on our staff, and for years one of our most devoted Christian workers, is now giving her whole time to the teaching of the Bible, which is a text book for every student in our school.

In our school work the most pressing need is buildings for our upper school work at Cristo. We cannot make a beginning at this short of $250,000. We should also spend within the next year or so about $25,000 in each of six of our main centers of Christian work. The old frame buildings have long since been outgrown. Practically every field on the mission is calling for increased accommodation. On a recent visit to one of our churches I found the pastor and his assistants trying to hold a Sunday school that numbered over 500 in our little chapel built to hold 150. Needless to say, the majority had to be cared for in an adjoining yard. The town is rapidly becoming one of the best of the medium-sized towns of eastern Cuba. The buildings that surround our church are fine cement block structures. Something must be done and that right early for a number of these places.

Cristo. Robert Routledge.

## Porto Rico

1. We have reached the largest average attendance in our Bible schools in the history of the work.

2. Our church membership has reached the highest figures since the work began. The attendance at our services is better than at any time since the earliest days of the work, when the attendance was, at least in large measure, through curiosity. Professed conversions are frequent in almost all our churches, and the ingathering promises to be even greater than last year.

3. For the first time in the history of our work we have a pastor holding the B. A. degree. This is a young man who has been in training for the work since he was a boy.

4. We have for the first time in the history of our work a volunteer for the work in some more needy Latin field.

5. We have completed successfully the first year of work in a training school for women workers for Latin America.

There was considerable enthusiasm in the beginning of the New World Movement campaign, but we have been unable to maintain the same level of enthusiasm. Many who subscribed to this movement enthusiastically have since failed to pay their quota. However, in this field the economic conditions have grown worse since the war, so our progress has really been notable. More than $200 was paid into the New World Movement last year, besides more than $1500 for other missionary and educational objects.

Present indications are that our growth and development along all lines will continue steadily through 1924. Since the present prosperity of the work is not due to any sudden spurt or special enthusiasm, but rather a steady growth, we look forward with assurance for the year 1924.

We need first, last, and always, the sympathetic cooperation of our home churches, through their constant prayers in our behalf. But God has been answering our prayers so marvelously that prayer must be liberally mixed with good works if our needs are to be supplied for the next year. There is scarcely a church, especially in the towns and cities, that does not need larger accommodations for the increased attendance. In one of the sections of San Juan, where our work was begun almost twenty years ago, and has had all these years only a box of a chapel, we are in most urgent need of a large place capable of caring for the constantly increasing numbers who come to

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# Religious Education



## Sunday School Notes for January 27

**ISRAEL SAVED AT THE RED SEA**
**Lesson Text: Ex. 12:37-18:27**
**Golden Text: Exodus 15:2**

By John Earl

Moses having obeyed the divine call went back to Egypt and led his people out after the tragic plagues had reached their climax in the death of the first-born in all the homes of the Egyptians. Following a southeasterly course they came in a few days to the north arm of the Red Sea which halted their further progress in that direction. Retreat also was impossible for the army of Pharaoh was behind them. They were boxed in beyond help unless it came from above. Salvation did come from above, and that is the theme of this lesson.

### The Strength of Salvation

**"The Lord is my strength," was a major note in the song which signalized the deliverance from Pharaoh and his hosts. There was no disposition to take any of the credit to themselves because their rescue was miraculous. The Lord had interposed for them in their extremity until their extremity had become his opportunity. His strength had become their salvation. And yet his strength had been used in harmony with his natural and moral laws. The strength of the Lord is never used capriciously, arbitrarily or extravagantly. The natural agencies of wind, cloud, lightning and water became for the time supernatural forces, because they converged in a providential deliverance. Nature is regular in its habits until it is seen to join with people fighting for liberty and then it becomes charged with the very spirit and power of God. Therefore the stars in their courses fight against Sisera, and the winds in their circuit fight against Pharaoh. Clouds and lightning protected the Israelites from Pharaoh in their flight out of Egypt, and wind and storm enabled them to cross the Red Sea in safety. The individual and the group who struggle for justice and liberty may rest assured that the strength of the Lord expressed in every natural, moral and spiritual force is with them.**

### The Song of Salvation

Salvation must express itself in singing. Therefore the religion of the Bible is a singing religion. The soul of music is the music of the soul, and the soul is never so inspired to sing as when some signal deliverance strikes the note of praise to God. The song of Moses which is the song of salvation from Pharaoh has all four parts. It has the bass of vengeance meted out in terrible justice to the powers of oppression; it has the tenor of worship of the God who is glorious in holiness, fearful in praises, doing wonders; it has the soprano of mercy and redemption; and it has the alto of hope as it sings of the promised land. It takes all four parts to make the harmony in the song of salvation whether the salvation be from Egyptian bondage or from the bondage of iniquity. The song of salvation is simply a medium of expression for the emotions awakened in the soul when the body is delivered from disease, or the mind freed from falsehood, or the soul saved from sin. The song always reflects the salvation. If it is a jazz song it simply echoes a jazz salvation. Judging salvation by many of its modern songs we cannot say much for it. The song of Moses is not a Christian hymn, and yet it is a noble and dignified utterance compared with many of the jazz songs of salvation which have been commercialized for the financial enrichment of men who make gain of godliness.

### The Significance of Salvation

To Moses the passage of the Red Sea was significant. If one studies the song of Moses in Exodus 15 he will discover that Moses saw in that crossing the promise and pledge of another crossing when they would cross the borders of the promised land. Salvation after all is a progressive movement. All three tenses can be used of salvation. We have been saved, we are being saved, we shall be saved. This is the real significance of salvation. If men speak of salvation in the past tense without regard to its present and future value they have missed the full significance of salvation; and if men go off on a tangent of future salvation as some do in the slogan, "Millions now living will never die," they also have lost the full significance of salvation; and if men confine their views of salvation to the present only, they too have failed to grasp the full significance of salvation. Salvation is big with significance. It is cosmic. It is eternal. Israel saved at the Red Sea was only one striking incident in a salvation which embraces the limitless universe and the eternal, redemptive purpose of God which reached its historical efflorescence in the life, the death and the resurrection of Christ.

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man churches, for the last four years, 582; for the previous ten years, 330. The Kachin Christians now number about 7,000, an increase of 2,000 during the last three years.

Our greatest need is for more prayer, on the field and at home. We greatly need more workers, missionary and native. We need more consecration of ourselves and all that we have.

H. N. Eastman.

Bwe Haran Mission, Toungoo.

## From Assam

FROM all the stations in the hills of Assam and from those plains stations which have reported, there has come the most inspiring word as to progress in evangelism during the past year. In the Garo Hills not only has the number of new Christians been very large, but there has been a revival among those who had fallen away. An effective opening for Christianity has been made in the center of the hills. All the Garo churches except three now have pastors, a condition never known before. Their spirit is shown by the way they have helped their poorer neighbors from their own scanty stores of rice and have made plans to meet with money and other means the famine conditions which are expected this year. Another cause for rejoicing is the completion of the Old Testament in Garo.

At Kohima, among the Angami Nagas, there has been the largest number of baptisms in the history of the station. In the mission school the percentage of Christian pupils has increased during recent months from six to more than thirty-three, and it is expected that by the end of the year more than half will have become Christians.

In Manipur state there has been a revival in all areas of the work, resulting in a large number of baptisms and many converts from some new villages not yet open to the missionary and his helpers, as well as in a weeding out of false Christians. This was in spite of intense opposition from chiefs in all areas.

Among the Ao Nagas, also, the spirit was never better, and the Lhota and Sema Naga tribes have been reached more effectively than heretofore. Many Lhotas have been baptized, and Semas are asking for baptism. The return of Mr. and Mrs. Longwell, who are to give themselves to the Lhotas, means a new era for this work.

On the plains in North Kamrup, the first permanent Christian community has been won, and in Mongoldai souls have been won from peoples heretofore unreached there, the Rabbas, Assamese and tea-garden immigrants. Several Kachari villages were won in more remote parts of this district, making the beginning of four new churches.

There have been over 150 baptisms in North Lakhimpur and Darrang, including a splendid ingathering from the plains Miris. The Bible class for workers was attended by forty-seven men, and was an occasion of revival and much spiritual help. Undoubtedly the other plains stations could have made similar encouraging reports.

During the year the Reeder Memorial

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# Young People's Work



## Topic for January 27

**EDUCATION IN THE CHRISTIAN PROGRAM**
**2 Tim. 2:15**
**(BAPTIST YOUNG PEOPLE'S DAY)**

By Herbert W. Hines

What is the *Christian* program? Jesus said: "The Son of man is come to seek and to save that which was lost:" "The Son of man came not to be ministered unto but to minister": "The field is the world." The Christian program is saving, serving and reclaiming lost men and a lost world. He left this task with a clear and incisive—"Go ye." It is for us to so toil at this task that we shall not be ashamed of our work, and that God will approve. What place, then, has *education* in such a program?

If taken seriously by the church, especially its young people, there must be leaders—equipped, trained and ready. There can be no effective army without an officers' training corps. The Christian army will be an ineffective mob without leaders of vision, knowledge and ability. Positions of influence and power go to the educated. To prepare *leaders* —that is the place of education in the Christian program. 2 Timothy 2:15, which our B. Y. P. U. of A. has always exalted, tells us the story. A workman unashamed and God-approved. To be such— *study.*

High school students tempted to go to work and earn money, forsake that notion, in the name of Christ! To drop school now suggests a contentment with a mediocre place in life. You dwarf your possibilities. To Opportunity you say quite gruffly "So long!" She may come your way again, but you take an awful chance. *Study!*

To withdraw from school for failure to study as one ought, should never be requested of a Christian. To let laziness and desire for good times make school ineffective is a personal disgrace, a shame to your parents, an insult to the teachers, and a tragic curtailing of the good name of "Christian." *Study!*

If forced from school by grim necessity or elements beyond control, you can still study. Make time to read good books. Take some study course. In some way fit yourself for a better position in life and in the service of the kingdom of God. A teacher training course or B. Y. P. U. Christian culture course studied in time, carved out of wasted hours, helps to get a general education and is well worth the time. A good education is obtainable by reading and studying the Bible. Do not say "I can't get time." Most people work eight hours a day and sleep eight; what of the other eight? Keep a record for a week of what you do with every fifteen minutes of your leisure time. You will soon see that you can save fifteen to thirty minutes every day for reading and studying. Prepare for leadership in your local church. *Study!*

If you have the opportunity to go to college, blessed are you. It is a great thing. Do it for the sake of the Christian program. In all positions of influence, honor and trust, we need leaders with the Christian vision and a purpose to influence the world for Jesus. But how much more we need leaders for fields that are distinctively Christian—minister and missionary. A Christian education and educated Christians are the great outstanding needs in the world. To respond to the urge toward college for Christ's sake, and for the sake of his kingdom, is a great forward step. Sound the call for educated Christian leadership in every young people's society. Let our young people hear the call and respond in the spirit of martyrs and crusaders. "*Study* to show thyself approved unto God a workman that needeth not to be ashamed."

*Material for this page furnished by Baptist Young People's Union of America, Edwin Phelps, General Secretary, 143 No. Wabash, Chicago, Ill.*

## Wanted: A Fan!

A Japanese girl, a great favorite at one of our large colleges, was vacationing with one of her classmates. Her friend's young brother spoke of having gone somewhere with a baseball fan.

"Oh, I did not know that fans were popular in America, too!" she said. "In Japan we have a folded fan and an open fan with a handle; but I have no idea what a baseball fan may look like."

Everybody in the room began offering explanations: "A fan is a person utterly devoted to some pursuit, such as baseball or football or movies." "A fan knows all that there is to be known about the players and their various records." "Neither rain nor shine makes a particle of difference to fans."

"In other words, a fan is an enthusiast," her room-mate said.

"Enthusiast," the Japanese girl repeated softly, as she turned to the dictionary and read: "Enthusiast—derived from two Greek words, *en* and *theos,* meaning God-in-you."

"Isn't it a perfectly beautiful word?" she cried. "Oh, how I wish there could be a special Japanese fan like that! Some one utterly devoted to learning about my country; some one who would cheer over all the wonderful things we have done; some one who would not believe a single word of criticism; some one who would keep posted on all the latest news about us and try to interest everybody else; some one who, rain or shine, would never tire of saying, 'Let me help put God-in-you.'"—Adapted from "An Honorable Japanese Fan."

## Little Acorns and Big People

Think of the greatest and grandest oak tree you ever saw. Recall that massive, sturdy trunk, those outspreading branches, and the mingling mass of leaves that made its shade such a restful retreat on a hot summer day. It was once a little acorn.

Think of the greatest person it has been your privilege to know intimately. Recall the righteous principles for which he stood, the out-reaching life interests to which he gave thought, and the multitudinous services he rendered to mankind which made being in his presence like basking in the first warm sun of early spring. He was once a little babe.

As cultivation of the soil, warmed and watered by God, brings a giant oak from a little acorn, just so the training of the God-created mind and heart, nurtured by God and man, brings a great personality from a little babe.

Your young people's meeting on Jan. 27 is a time to give thought to what training has done for mankind. This is Baptist Young People's Day. The topic is "Education in the Christian Program." What could be more helpful than to consider the value of the fullest possible education for Christian young people? A college education for those for whom it is still possible; special study in night schools, by correspondence, and through reading, for others.

The address of Frank W. Padelford on "Education in the Christian Program" given at the Boston B. Y. P. U. of A. Convention last July furnishes excellent material for this topic. It appeared in The Baptist for July 21, 1923, and will appear in "Young People's Service," first quarter issue for 1924.

"Why Go To College" and "Plain Talks on Going to College" are two pamphlets obtainable from the board of education of the Northern Baptist Convention (276 Fifth Ave., New York City), that could be helpfully used in preparing for this meeting.

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Mark F. Sanborn, the genial president of our organization, is in demand these days so much that it is necessary to book him well in advance. Toronto young people will hear him Feb. 4 and the Ontario and Quebec Interprovincial B. Y. P. U. Convention will entertain him at Ottawa, May 24. The Indianapolis young people are to have Mr. Sanborn for their annual city banquet June 5. Mr. Sanborn directs the activities of a large church in Detroit, but he finds time to slip away for an address to young people. He brings an enthusiastic message when he comes.



# The Chimney Corner



## Sunday-Go-To-Meeting Thoughts

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

THIS is really just some more of what I told you last week, because I didn't tell you about one of the very nicest "blocks" Our Mother gives to Danny and me—*Sunday-Go-To-Meeting Thoughts!* Our Mother says she hopes we will never be Wrigglers nor Yawners nor Sleepers in the house of the Lord; and I guess we never will be, now that she has given us so much to think about. You see, the children who haven't Our Mother don't know what to do with themselves: their legs aren't long enough to reach the floor, so their toes go to sleep and prickle. Then they begin to wriggle, then to yawn, then they go all soft and flappy—sound asleep.

Our Mother says it is such an awful waste of time to sleep in church! I think so too. So does Danny. There's so much to do that we wish our minister preached longer, for we do all our really interesting things while he does sermons for the Grown-Ups. Not that I don't love singing, for I do! It's such fun to let my voice way, way out on all the big deep splurgy notes, and then quickly gather it in for all the dear little quiet coo-notes, as if I were trying to hush my little guardian angel to sleep. The only trouble with singing in our family is that Danny doesn't know one tune from another, he sings every single tune alike, and he lets his voice out when everybody else is cooing to the little angels, and he does his cooing when the rest of us are trying to reach the roof. Sometimes people smile at Danny; they turn in their pews and smile at him. He looks so sweet standing there with his nice little yellow head thrown back and the music just pouring out of his dear pink throat. Sometimes a lady will wipe her eyes when she looks at Danny singing; and sometimes old Judge Benton will clear away the frog in his throat about twenty times. (He certainly does have the worst time with that frog. Once Danny asked him if he could please *see* it! You see, Danny thought how nice it would be to play with that frog during sermon time. But Judge Benton's frog is not the hopping kind. Neither does it ever have tadpoles, because I asked him once. He was very red in the face over the question. It is so hard to know what to say to Judges, isn't it?)

Prayers are the hardest part of church. Some children peek. And so do some of the grown-ups. But Our Mother says peeking is not reverent. She says it is too bad if people cannot talk to God for ten minutes without getting tired. So this is what Our Mother taught us to do: We named our fingers—the five on the right hand we named "L-O-V-E-D," with a letter for every finger; and the five on the left hand we named "W-O-R-L-D," with a letter for every finger. And we say to ourselves: "God so *loved* the *world* that he gave—" as we bring our right hand fingers up against our left hand fingers, so that we can love the world too. Our Mother says that hands folded like that in prayer give us plenty to pray for during ten minutes, and it is true—for I keep naming my "world" fingers for all the places I can think of—Africa, Burma, China, Japan, India. Then I name my "loved" fingers for all the things I can do this week to help Africa and Burma and China—such things as praying for the missionaries, learning about the children who live over there, earning some money to buy Bibles, pasting post-cards on which a Bible verse can be written. Oh, I think, think, think during prayer-time, and God shows me lots of new ways almost every Sunday when it is prayer-time.

Danny doesn't like prayer-time quite as well, because he isn't old enough to think hard about the things especially dear to God. But Danny does love the offering-time! Our Mother has told us all about the offering. It's very interesting.

Some of it stays home. Right in our church, to buy the coal to heat the church, and pay our minister's salary so that he can have bread and shoes and a house. Some of the money goes to the old Ladies' Home,—we love to pretend that all the shiny pretty new coins go there, for the littlest old ladies are as fond of shiny money as Danny and I. Then the green bills we pretend are all sent to the cities where the dear surprised families from other lands are working in factories to make us our dresses and coats and hats. They never see grass or flowers, so that is why we like to have the crinkly *green* bills go to them to pay the missionaries' salaries and build them Christian centers, where something lovely happens every day behind every window. Then the money in envelopes seems all ready to be sent across the ocean to the world God loves so much. We really have lots of fun pretending just where all the money is going; and when the minister prays over it, I guess nobody prays harder than Danny and I. You see, we care so much! It's all going to do such real and lovely things somewhere.

Then when the sermon-time comes I copy hymns in a special little book Our Mother gave me. Only you never saw hymns like them in all your life, for Our Mother has showed me that certain words in hymns are *pictures,* and when ever I come to a word which is a picture I draw it as best I can instead of copying the word. This is the most interesting thing to do! My favorite hymn is "The Son of God Goes Forth to War"—when I copy it I draw pictures of the "kingly crown," "the blood-red banner streams afar," and then I draw pictures of all the people mentioned who "follow in his train—" "the martyr first" (Stephen, you know), "the gory lion," "the matron," "the maid," and all the others.

I guess you can see what a very real hymn that becomes to me when I sing it afterwards; all the pictures are right before my eye! All the loveliest hymns are picture-hymns: "Lead Kindly Light," "From Greenland's Icy Mountains," "It Came Upon a Midnight Clear," "O Little Town of Bethlehem." Maybe sometimes you will try drawing a hymn yourself, then you will see why sermon-time is really hardly ever long enough for all the things there are to do.

When we get home from church Our Mother often "plays church" with us: we tell her what we thought of during the prayer, the offering and the sermon, and then she tells us what she thought of. It is very interesting! Danny and I feel so sorry for all the other children whose mothers let them grow up into Wrigglers, Yawners and Sleepers. For Danny and I are just like the verse in the Bible that says:

*"I was glad when they said unto me: Let us go into the house of the Lord."*

# The Young Reserves

## The Tongue-Cut Sparrow

**(A Japanese fairy story for you to tell in your Japanese meeting!)**

ONCE upon a time a cross old woman laid some starch in a basin and was about to put it into her wash-tub when her neighbor's pet sparrow ate it up! The cross old woman was crosser than ever, and, catching the tame sparrow, she cut its tongue, crying: "You hateful thing!"

When the neighbor heard of this cruel

act, she and her husband set forth over mountains and plains calling everywhere: "Where does my dear little tongue-cut sparrow stay?"

At last they found its home, and the sparrow was so overjoyed to see its dear master and mistress that it invited them indoors, prepared a wonderful meal of rice and cakes, and made all the little sparrows as well as Mrs. Sparrow wait on the table.

After the wonderful feast was over it was time for the old people to go home, so the sparrow brought out two wicker baskets, saying: "Will you take the heavy one, or the light one?"

"We are so old that perhaps the lighter one would be easier to carry," they answered. So the sparrow gave them the light basket and they started home. But you can imagine their surprise when they opened the basket to discover gold and silver and precious jewels as well as rolls of silk, surely there never was a basket like it, for the more they took out the more there was left, and the supply never gave out! Never! Their house became famous for its wealth and its beautiful possessions.

When the cross old woman who had cut the sparrow's tongue saw all this miraculous prosperity she became the very picture of envy, and asked her neighbor how to reach the house of the tongue-cut sparrow, because she longed to visit him too.

The old couple very generously told her exactly how to get there, and she set forth. Again the sparrow brought out two wicker baskets and gave her her choice of the heavy or the light basket.

She supposed that the treasure inside would be in proportion to the weight, so she chose the heavy basket. She could hardly stagger along with it on her back, and you could hardly blame Mr. and Mrs. and Miss Sparrow for being very much amused. For the basket weighed nearly a ton, and it was all she could do to reach home.

Then when she took off the lid and looked in, out came a whole troop of frightful little demons, bouncing on each other's heels and worrying the old woman until she actually died of anxiety and disappointment. For of course you know that envy is a very hollow empty sin; while contentment is an inexhaustible gold-mine of peace and joy. And often the biggest pleasures come wrapped up in the smallest packages, too!

## Our Own League of Nations

(The correct answers of these words ending in "—nation" will be given next week.)

1. The Nation in which plants grow?
2. The Nation where teachers make things clear?
3. The Nation for actors?
4. The Nation where pupils always obey?
5. The Nation for theological students?
6. The Nation for a presidential candidate?
7. The Nation in which a person gives up a job?
8. The Nation where pests are done away with?
9. The Nation where Baptists live beside Methodists, Presbyterians, etc.?
10. The Nation where everything gets together?

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New Year's Day is everybody's birthday in Japan. When babies are born they are said to be a year old; so a child born on December 31 is a year old, but the following day, January 1, he is *two* years old! Not everybody can skip over an entire year's time in one night's sleep.

The Japanese call on one another all day long, to leave their good wishes. It makes us wonder how thousands upon thousands of them are going to be able to celebrate this year, with the dreadful earthquake leaving them homeless and often friendless, too; although surely you have read in THE BAPTIST how our missionaries are opening wide their homes and schools to the people who have no other refuge.

## The Confiding Peasant and The Maladroit Bear

BY GUY WETMORE CARRYL

A PEASANT had a docile bear,
A bear of manners pleasant,
And all the love she had to spare
She lavished on the peasant;
She proved her deep affection plainly;
(The method was a bit ungainly.)

The peasant had to dig and delve,
And as his class are apt to,
When all the whistles blew at twelve
He ate his lunch, and napped, too,
The bear a careful outlook keeping
The while her master lay a-sleeping.

As thus the peasant slept one day,
The weather being torrid,
A gnat beheld him where he lay
And lit upon his forehead,
And thence, like all such winged creatures
Proceeded over all his features.

The watchful bear, perceiving that
The gnat lit on her master,
Resolved to light upon the gnat
And plunge him in disaster;
She saw no sense in being lenient
When stones lay round her, most convenient.

And so a weighty rock she aimed
With much enthusiasm:
"Oh, lor'!" the startled gnat exclaimed,
And promptly had a spasm:
A natural proceeding this was,
Considering how close the miss was.

Now by his dumb companion's pluck,
Which caused the gnat to squall so,
The sleeping man was greatly struck
(And by the bowlder, also).
In fact, his friends who idolized him
Remarked they hardly recognized him.

Of course the bear was greatly grieved,
But, being just a dumb thing,
She only thought: "I was deceived,
But still, I did hit something!"
Which showed this masculine achievement
Had somewhat soothed her deep bereavement.

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(*Continued from page* 1588)

Home for widows and orphans has been opened at Satri Bari, Gauhati, and it is filled. Two of the widows are showing much promise as future workers. The new hospital and dispensary buildings for the hospital for women and children, at Gauhati, are practically completed, but the various smaller buildings as well as the residence for the doctor and nurses must be built and the doctor found before the plant will be ready for operation.

There are a number of outstandingly encouraging things in the educational work. In one section of the Garo Hills seven villages are asking for schools. At one place the number of pupils has increased from four to seventy-seven. The Garos have increased their contributions toward education 37 per cent. The Tura Girls' School is larger than ever before. Five students in the Bible school are within one term of graduation, and of the twenty-seven in attendance this year five passed with a standing of over 85 per cent.

There is a fine lot of school boys from Kamrup and Mongoldai studying in Gauhati, and most of the fields are well represented at Jorhat, where solid progress is being made in equipment, staff and methods. There are now four Indian Bachelors of Arts on the faculty, which represents a great step forward.

Among the Ao Nagas also, the schools were never so full and never was there so much insistence upon good teaching. The first Ao Naga college student has entered Cotton College, Gauhata, during the year, and is doing very good work.

A girl at the Satri Bari School stood highest in the valley, and is now in high school in Calcutta, preparing to return and teach. Three girls from the Nowgong girls' School are studying medicine, one is reading in college, another in high school and another is taking nurse's training, while still others only await the funds to send them.

Although the home-going of a number of the more experienced missionaries will have its effect, the prospects for 1924 are bright. We rejoice in the arrival of Mr. and Mrs. Danielson, to join the staff at Jorhat, and of Mr. and Mrs. Olney to Gauhati, where Mr. Olney will assist in the administrative work of the mission. It is expected that in the Garo Hills the number of Christians will pass the 10,000 mark, that the Bible school will have graduated its first class and that the Garos will have started their own high school, supported entirely by themselves.

In Mongoldai three much-needed new leaders will be ready for their work. There is a hopeful atmosphere everywhere and a fine opportunity for advance, but lack of men and funds puts a very definite limit on what can be done. We need missionaries and funds all along

(*Continued on page* 1596)



# Our Own Folks



## A New Plan of Cooperation

By M. G. Perry

A dedication so extraordinary that it will win the notice in all parts of the country took place at North Haven, Maine, Sept. 2, 1923, when Baptists and Episcopalians united in dedicating the island's new church. This epoch-making union with the followers of two widely different creeds is a milestone in the world movement lately apparent in the combining of the evangelical faiths, for it is the first time the Anglican church has combined with any other and the experiment will be watched with profound interest.

The Baptist church of North Haven, Maine, has had a continuous existence since 1804, and for the last thirty years has been a rapidly growing summer colony. The Episcopalians have been holding services in library hall for the last thirty years during the summer season. The old Baptist church building is situated at Pulpit Harbor, two miles from the village where the population has centered with the advent of the summer folk, and Library Hall at the village was far from satisfactory. Both groups had been hoping for better quarters.

In July, 1920, Rev. Milton G. Perry came to the island and sensed at once that the very life of the church depended upon getting a good church plant at the village. The idea was not wholly new. When the work began only a few had any faith or took any active part. The winter's work helped to crystallize the opinion of the parish and in March, 1921, a fine lot was purchased. In May of the same year a campaign among the island folk raised the astounding sum of $8000 and a building committee consisting of C. S. Staples, Frank Beverage, J. O. Brown, Hiram Stone, Fred Carver and C. E. Mills was appointed.

Meantime the cooperation idea had been growing and when the summer folk arrived that summer and saw what had been done they organized under the leadership of Dr. Endicott Peabody of Groton, Mass., combined with the natives in a committee and during the winter months plans matured rapidly. Mr. Perry made three trips to Boston during the winter to meet with the summer committee for conferences and for securing plans for the work.

The North Haven Baptist Church was incorporated during the winter months of this same year and the plans for the new church building were submitted by the architect, H. Deland Chandler of Boston, and were accepted. The United Baptist Convention of Maine contributed tne sum of $1000 towards this new work. Articles of agreement between the summer and native congregations were drawn up. This was a difficult piece of work. Each congregation found that the other had their religious narrowness and selfishness to a marked degree. Both sides must give in and through it all a beautiful spirit of Christian unity was maintained. These two peoples differed in their religion, forms, social and financial status, ideas and customs. They had nothing in common except their joint New England ancestry.

This agreement in its final form was drawn up by A. S. Littlefield of Rockland and stipulates in part that in consideration of $17,000 and such other sums as may be contributed by the summer congregation, the North Haven Baptist Church will hold and control the building and will maintain same along the broadest possible lines conformable with the Baptist denomination in order that any person may feel free to worship there. It further agrees to permit the summer congregation to use the building on Sunday mornings from the last Sunday in June to the first Sunday in September, inclusive, at the usual hour of morning worship and that during these hours shall have full control of the services and building.

The church is located on a hill directly on a line with Haven's inn and dominates the entire village. It stands out in bold relief as the steamers come in from the east and west and has easy access to the main town road by a newly constructed stone highway. The exterior is in stucco and the windows so deeply recessed that a convincing impression of stone construction is imparted. The architecture is Norman Gothic, closely akin structurally to hundreds of churches on the dark-browed, rocky coast of Normandy, a land of fisher folk. The tower supports a bell of peculiarly sweet tone and at the top a weather vane, model of St. Paul's famous ship. The interior is of rough, unfinished, extra-hard plaster. The high vaulted roof is supported by massive octagonal piers, bearing out in a striking way the motif of heavy stone. The windows, deeply recessed inside, carry out the same idea. Above the pulpit is a high arch bearing twenty-two concealed lights, and back of this is a sanctuary for the Episcopalian service. Over the sanctuary is another arch , somewhat smaller than the one just mentioned, bearing ten concealed lights. To the right of the pulpit platform is the baptistry with a graceful arch opening it to the view of the congregation. Behind the baptistry is a small room which will be used for class room or for dressing purposes. On the left of the pulpit platform, balancing the baptistry, is an organ loft which is vacant, waiting to be occupied. Here, too, are the choir seats and a passageway leading out into a hall back of which are two rooms—pastor's study and one other room for classes and general community activity.

## Willard Fox Dowd

By Frank B. Bachelor

Willard F. Dowd, minister, missionary and educator, one of the finest Christian spirits it is the privilege of any one to know, has gone home. Mr. Dowd left his field in Impur, Assam, Oct. 5, 1920, on account of ill health. For more than three years he bore with great fortitude extreme suffering, until the morning of Dec. 11, 1923, his spirit was set free. The funeral service was held in Kalamazoo and interment made in the family lot there, Dec. 13. Dr. Frank B. Bachelor, of Kalamazoo College, officiated. Mr. Kenneth Dean sang one of Whittier's songs of trust. College mates, members of Kalamazoo College faculty and other intimate friends acted as pallbearers. The large gathering of friends from the First Baptist Church, representation from the college and the town and the beautiful floral display attested the high honor in which Mr. Dowd was held.

Mr. Dowd was born near Hartford, Mich., Aug. 12, 1870. He graduated from Kalamazoo College in 1897 with a B. A. degree and from Colgate Theological Seminary in 1900 with the B. D. degree.

On June 27, 1900, he was married to Muriel A. Massey who had been his classmate in college. On Oct. 10, 1900, they sailed for Impur, Naga Hills, Assam.

Mr. Dowd learned the Ao Naga language quickly and well, and won the love of the Naga people. He did some evangelistic and medical work though the major portion of his energy was spent in teaching and supervising in the Impur Training School.

In 1908 he returned on furlough and having seen the pressing need for medical service in his field determined to take a full medical course of training. He entered the University of Michigan and completed the first year. Then on account of the illness of Mrs. Dowd he had to give up that line of preparation, and they were not able to again take up their work in Assam until the fall of 1914. During this second term, in addition to his educational work in the Impur Training School, he toured, examined schools, preached, baptized and gave medical assistance. His fine poise and wise judgment was such that the mission, especially during his second term, relied greatly upon his help on important committees, including the executive committee on which he was serving during his last year in Assam. Along with his other work he translated into the Ao Naga language parts of the New Testament, some of the psalms, many

of the Old Testament stories, prepared a vocabulary and enough stories for a school reader.

He made an unusually brave fight for health but in spite of all that could be done, he continually failed. He hoped almost to the end that he would get well that he might go back to his labors among the people where he had wrought so effectively.

His faith in God's goodness and care held like an anchor. A verse from Whittier's "The Eternal Goodness" was a motto of his, "I know not where his islands lift their fronded palms in air, I only know I cannot drift beyond his love and care."

In addition to Mrs. Dowd he leaves four children, Leslie, Dorothea, Bennard and Gaylord.

# Church News by States

## Atlantic Coast

### NEW HAMPSHIRE

On Dec. 2, Rev. A. T. June began his fifth year as pastor of the United Baptist Church of Somersworth. On Dec. 4 he was called to hold evangelistic meetings in Wolfeboro Falls. During his absence the pulpit of the home church was filled by Mrs. June. Mrs. John Hallam, a member of the Somersworth Church, entered into her eternal rest at Thanksgiving time. The White Christmas was observed on Dec. 23. All classes presented gifts to the King for some form of missionary activity. This voluntary offering amounted to over $100. A chorus rendered the cantata, "The World's Redeemer." On Christmas night there was a tree for the children. At this time a purse of gold was presented to Mr. and Mrs. June.

Rev. H. G. Brown, who has served the South Lyndeboro and Wilton churches for a period of two years, has resigned and removed to New York.

Rev. H. Y. Vinal has entered upon the pastorate of the Hopkinton Church. Mr. Vinal previously served churches in New Hampshire and now comes to the state from Massachusetts.

Mr. C. E. Usher of Waltham, Mass., becomes a stated supply of the church at South Hampton. Mr. Usher holds a license to preach from the New Baltimore, N. Y., church where his father is pastor. Mr. Usher has been engaged in evangelistic and other religious work in the states of Washington, Idaho and Oregon. He contemplates ordination to the Christian ministry sometime in the future.

### NEW YORK

Rev. H. C. Walker comes from Pennsylvania to take the pastorate of the Park Avenue Church of Binghamton.

The fine new church of Johnson City is nearing completion. The services are still held in the new Sunday-school and social building which has been completed for about a year. This church will have one of the finest and most complete buildings in central New York. The pastor, T. Francis Smith, is doing aggressive work in that thriving city.

The church at Three Mile Bay is glad in the acceptance of its call to Rev. Gordan L. Nichols, who comes there from Westal Center.

Rev. E. A. Snyder, for sixteen years pastor of the Painted Post Church, has this church thoroughly organized for personal evangelistic work. He reports that with a membership of 350 he has a band of fifty tithers. These fifty give one-half of the funds for current expenses and one-half of the beneficences of the church.

The Cassada Church has called and has the acceptance of Rev. S. Atwood Allen to become pastor.

It is with regret to all the pastors of the First Church of LeRoy that Rev. Isaac C. Taylor has resigned the pastorate of that church, where he has had so long and successful a pastorate. He is a genial brother beloved by all.

Already the church at Morton, Rev. George H. Hobart, pastor, has made its canvass for next year and included in the budget for beneficences an amount equal to that which it has been paying to the New World Movement. This is a fine beginning for New York state churches. An example for all to follow or excel.

The Rev. Merle Isenberg goes from the Worcester church to the thriving community of Sidney.

Rev. Ray Vernon goes from Odessa to the pastorate of the important work of the Horseheads Church.

The Valois Church has called the Rev. Homer F. Yale who accepted and became pastor Jan. 1.

Rev. Walter C. Mason is doing a double service for the denomination, as pastor of the Montour Falls Church and instructor of Bible and student pastor in Cook Academy. In the latter capacity he meets daily the seventy-five boys of the academy in the formative period of life, stimulating and directing them in their plans for future service.

After a long and successful pastorate in the McDonough Church, Rev. M. H. Stoddard has accepted the call to the pastorate of the church at Reading Center.

The educational board of the public schools of the state, meeting in Syracuse, invited Dr. A. W. Beaven of the Lake Avenue Church, Rochester, to give the evening address. Doctor Beaven gave a characteristically strong address in defense of the boy and girl of school age in the present day and made a strong appeal to the school authorities to know the teachings and work of the church in the education of youth and to cooperate the two forces in education.

Rev. G. W. Driscoll has taken up the work of the Georgetown Church. The church is looking forward to real progress under his leadership.

The church at Rose has been without a pastor for a long time, but now has a leader under the pastorate of Rev. D. M. Sutton. The Rose church is a strong and efficient country organization.

### NEW JERSEY

Five persons were baptized at the First Church, Metuchen, on Sunday, Dec. 23. Special meetings were held the last of November. Pastor Calvin A. Hare was assisted by several neighboring pastors, by his brother, Chaplain J. M. Hare of Scotch Plains, and by Mrs. Fredericka Erikson of Brooklyn, N. Y.

There were eleven Baptisms at the Christmas service of the Emmanuel Church, Ridgewood, Rev. Thomas H. Sprague, pastor. A Watch Night service was held, during which a symposium was given by members of the church on "Great Events of 1923" in business, politics, industrial life, education, missions and religious life. There were forty-four additions to the membership during 1923; over $10,000 was raised for expenses, and $10,000 for benevolences.

### WEST VIRGINIA

The Baptist Temple, Charleston, completed the first year under the pastorate of Rev. Clarence W. Kemper, Dec. 30. Through quiet routine work 167 new members have been won, bringing the present membership above 1400. The church school has maintained an average attendance above 600 for the year. The church auditorium is practically filled at all the Sunday morning and evening hours of worship. The church has demonstrated a fine piece of team-work. The total offerings of the church for the year 1923 have exceeded $100,000.

The Calvary Church, Charleston has experienced an awakening under the leadership of Rev. Sam Raborn, who was with it for two weeks and as a result thirty-five new members have come into its fellowship.

The Emmanuel Church, Charleston, continues to prosper under the leadership of its pastor, Rev. Jas. F. Frame. It has a large school and accessions to the membership are frequent.

The South Charleston Church, has scored a victory under the leadership of Doctor Divine, who helped it secure its new building fund subscriptions exceeding $61,000. Rev. Earl Grose is the pastor. When the new building is provided it will be the fourth Baptist church within the capitol city to be adequately housed in a modern building within the last few years.

Pastors Kemper and Ostergren have been rendering some service as supply preachers for Calvary Church while it is without a pastor. Here is a great church and school and the right man will have a splendid opportunity.

The Saint Albans Church in the suburb of Charleston is rejoicing over the coming of Rev. John E. Myers from Barberton, Ohio, to its pastorate. This parish of 1000 members, and school almost as large, furnishes a good opportunity for service to Mr. Myers.

### EASTERN PENNSYLVANIA

Notwithstanding extensive improvements in the church building and parsonage, the church at Point Pleasant is in best financial condition it has been in for years. Congregations have also increased. At the Christmas celebration, Mr. and Mrs. Earle were presented with a generous purse. The Point Pleasant Community Protective Association was recently organized in the church with $1000 in the treasury.

The First Church of Mansfield, is closing another successful year under the leadership of Rev. D. V. Griffiths. All bills have been promptly met, some increase made in missionary giving and minor improvements made on the church property. A long-standing indebtedness

on the parsonage is being gradually reduced. The men and the women of the State Normal School receive special attention in classes taught by Dr. and Mrs. A. T. Belknap. The pastor preaches interesting, helpful sermons and there is response to his leadership. One Sunday-school class has installed new lights in the auditorium and another has become responsible for new hymnals for the Sunday school. Mr. Griffiths also serves as pastor of the State Road Baptist Church, of which Rev. James James is a member. Mr. James was a well-known pastor in Pennsylvania and Ohio, but became incapacitated through total blindness.

At the December meeting of the board of trustees, Dr. John Howard Harris, who is president emeritus after an active service of thirty years as president, and who is teaching philosophy at the university, announced that he would withdraw after the current year, having completed thirty-five years as professior. It was unanimously voted to continue Doctor Harris' salary as long as he lives, that a committee be appointed to make suitable recognition of Doctor Harris' long and loyal service, and that Dr. J. R. Wood be authorized to secure from the friends and alumni of the university a fund of not less than $100,000 to establish a foundation in Doctor Harris' name. It is hoped that this fund may reach even $500,000 and be used to endow a whole department of the university. Doctor Harris was not only a great teacher and administrator, but through his influence much money has been given to build up and carry on the work of the university. This movement of the university received the hearty endorsement of the Pennsylvania Board of Promotion and of the State Convention. After the conclusion of the New World Movement in May an appeal will be made to the Baptists of Pennsylvania to share generously in this great task, for Bucknell is a Baptist university, founded by the Baptist fathers, controlled by a board of trustees four-fifths of whom must be members of Baptist churches, and furnishing to the Baptist churches of this vicinity and elsewhere a large portion of their ministry.

# Mississippi Valley

## ILLINOIS

Rev. T. Elmer Jones of the Immanuel Church, Quincy, held some helpful meetings at Mt. Sterling during the Christmas holidays.

The Clayton Church has suffered the loss of a number of its most substantial members during the last year, yet the brethren are taking heart and facing their problems. The second installment on the new parsonage was recently paid, and the church is ready for a wide-awake pastor.

First Church, Belvidere, is planning a series of union meetings with the Protestant churches of the town, to begin Dec. 30 and continue for six weeks. The annual meeting of First Church was held Dec. 5. Plans were made for a bigger year, with addition to the budget and an increase in the minister's salary.

The Bradford Church is progressing. Pastor Butler has been able to have a large number of the men who have been attending the Bible class, participate in a morning service. The women of the church recently organized a missionary society. New improvements to the extent of $250 have been made upon the property.

Pastor E. H. Turner closed his work at Littleton a few weeks ago. He is living at Bardolph and will give some of his time supplying the Pleasant Grove Church in the Peoria Association.

Irving Fox, Decatur, assisted Pastor Riley in a series of evangelistic meetings with the Petersburg Church. The membership of the church was revived by the Bible messages. Twelve persons united with the church by baptism, four others by experience.

Dr. B. E. Allen, well known as the pastor of the Osceola Church, has decided to make a change. He has accepted a call to the First Church of Rockford, and will close his present pastorate the first of March. He has been with this church for seventeen years and has seen its growth and development along all lines. Doctor Allen has been an active member of the missionary committee of the Peoria Association, and has also filled a large place in state convention activities. The Osceola Church is now engaged in an evangelistic meeting with Evangelist Dunk as leader.

The Raritan Church celebrated its sixty-fifth anniversary on Dec. 30. Two of the former pastors were on the program. This is another rural church that is seriously facing the problems of its community. Pastor Riddington has a vision of the community's needs. These anniversary meetings will be followed by special revival efforts. Brother Weddington of Atlanta will assist in these meetings.

Rev. W. E. Pool of Madison has decided to accept the work at Kinderhook and Plainville. These two churches are five miles apart and they have decided to work together. Mr. Pool will have a profitable ministry.

The Rozetta Church will have a series of evangelistic meetings during the first part of January. Pastor Martin will be assisted by the district superintendent.

Mr. W. A. Phipps has taken the pastorate of the Mt. Zion and Hopewell churches in the Central Association. Brother Phipps came to Illinois from Kentucky. He will live at Kilbourne and will give his undivided attention to the work of these fields.

Rev. Ray Starr of Toulon is having unusually large congregations at all the services. A monthly paper is being issued and is proving profitable.

The Plymouth Church is being cared for by Mr. O. H. Gerstenkorn, who is also pastor of St. Mary's Church four miles away.

Pastor Lower of Kewanee is having a fine response from his people. Additional rooms in the basement of the church have been prepared for the growing Sunday school. A corps of new officers, who are young, are being prepared and trained for the future leaders of the church.

The annual meeting of the First Church of Champaign was held Wednesday evening, Dec. 12. Every department of the church gave encouraging reports of the work accomplished during the year. The "unified service," which was inaugurated Feb. 11, 1923, has been proved a success, commencing at 10:30, with an hour for the regular church service and a half hour for Bible school class work, closing promptly at twelve o'clock. The Bible school contribution to missions has been gratifying and has touched different parts of the world. A native worker has been supported in Africa, $60; for destitute Baptists in Europe, $5; Bibles for Russia, $25; to the denominational work for children in India through Sunday-school education and evangelization, $25; for state missions, $25; to the Publication Society, $25; for Japanese relief, $25; to the Maywood Home, $25, and $52 to the Hudelson Home for children at Irvington, besides a balance on hand to pay in advance the African worker's salary for 1924. This is in addition to the regular contributions to the New World Movement. The amount given to missions by this church has exceeded any previous year in its history. There have been sixty-five additions to the membership during the year, with only twelve losses, one being the death of Dr. W. H. Stedman, a former pastor who was well known throughout the state and elsewhere. The Ladies' Aid Society presented Brother and Mrs. Morris with a telephone desk and chair in behalf of the church. This church has one member who graduated from the Baptist Missionary Training School last June, Miss Cevilla Carothers, who is now stationed at the Chinese mission field at Locke, California, as a kindergartner. Rev. W. B. Morris and Mrs. Morris have been with this church over three years and have been inspiring and helpful leaders.

## NEBRASKA

On Christmas Sunday twelve persons united with the First Church, Tecumseh, making a total of thirty-two additions during the year without any special evangelistic effort having been made. Rev. Herbert P. Cox is pastor and is making a place for himself in the life of the community.

## MINNESOTA

The open winter up to date has been a great help to evangelism and the churches have taken advantage of the favorable conditions. Many successful meetings are reported from town and country.

Many churches observed special Christmas candle services, signifying the recognition of Christ as the light of the world.

The University Church, Minneapolis, broadcasted its musical Christmas program from a powerful radio station. Dr. H. O. Rowlands is supplying the pulpit until a pastor is secured.

Prof. Geo. D. Shepardson, head of the department of electrical engineering of the University of Minnesota, and a deacon of the University Church, recently addressed the Twin City Ministers' Conference on the scientific corroboration of our faith in God and prayer.

Quite a number of ministers attended the ministers' convention at Carleton College, Jan. 1-4.

Pastor A. H. Nelson expects to receive twenty-five new members as a result of recent evangelistic meetings conducted by J. E. Naylor.

Rev. W. H. Perham baptized three persons at Minneota.

First Swedish Church, St. Paul is rejoicing because Rev. F. Hamlin of Chicago is to become pastor there beginning Apr. 1.

Norwegian ministers of the state recently held a successful Bible conference at Fosston. This convention mission field is prospering under the leadership of Pastor H. G. Jorgensen.

The brethren at Hastings expect to dedicate the new building May 1. The Lake Harriet Church, Minneapolis, ex-

pects to begin using the first story of its new building Feb. 1.

SIX PERSONS WERE recently received into the church at Luverne. The work is prospering at Blue Earth. Pastor Batchelor and eight auto loads of his people recently visited the little church at Delavan.

THE CHURCH AT ELLENDALE has deeded its property to the state convention.

A FAREWELL RECEPTION to Rev. W. E. Woodbury and family was given by the Trinity Church, Minneapolis, on Dec. 28. Pastor Knickerbocker, of St. Paul's Episcopal Church, Rev. J. H. McLean, president of the Minneapolis Baptist Union, Rev. E. H. Rasmussen, secretary of the Minnesota Baptist Convention, and several members of the Trinity Church, spoke briefly expressing the appreciation of the splendid, far-reaching service rendered by Pastor Woodbury during his years of ministry in Minnesota.

SIX MINNESOTA MINISTERS submitted essays in the national stewardship essay contest.

REV. ROLLAND BUTLER, pastor at Anoka, suffered a serious breakdown and is now recuperating at Mounds Park Sanitarium, St. Paul.

### MICHIGAN

THE CHURCH AT DECKERVILLE recently tendered Rev. and Mrs. W. H. Bailey a reception. Rev. D. Martin of Bad Axe, Mr. Carpenter of the Presbyterian Church and Mr. Davis of the M. E. Church, were guests at the occasion. Mr. and Mrs. Bailey were presented with $26 besides some furniture. Mr. Bailey has been pastor for four years.

### KANSAS

#### Ottawa University

The formal opening of the new home of the school of music, Tauy Jones Hall, occurred on Dec. 7. The building is the oldest on the campus, but has been so thoroughly remodeled that it is now the best equipped building.

The religious life of the school is well cared for through the student organizations of the Christian Associations for men and for women, and the close contact maintained between the college and the churches. Bible classes are organized in the Sunday schools of the churches. The First Church maintains six Bible classes for college and academy students. The ministerial alliance, the student volunteer and life service league afford outlet work. Six of the students are regularly supplying churches in the pastoral relationship, and several others are pulpit supplies as calls may come in. The ministerial alliance has fourteen members. There are fourteen student volunteers, and eighteen other members of the life service league. These latter expressed their intentions of going into some form of Christian service, presumably in the home field. There is an appreciable and satisfactory growth in the numbers of the life service league. These organizations function constructively in the religious life of the school, and are actively encouraged and assisted by the members of the faculty.

## Pacific Coast

### SOUTHERN CALIFORNIA

THE FIRST CHURCH OF PASADENA, JOHN MARVIN DEAN, PASTOR, is loyally and heartily behind the attempt of the New World Movement to complete with credit its five-year program. It believes that the $12,000,000 should be raised and more besides. It is at present on the right side of the ledger, having paid in full its obligations to the New World Movement, amounting to $200,000, and having given in addition nearly $50,000. A large proportion of these gifts has come from the "Lord's poor." There are a number of unpaid pledges still to be redeemed and the church is planning to get this money in and get every member contributing to the missionary cause. In addition it is pointing things toward a great special thank offering for missions on Easter Day. The denomination may count on the First Church of Pasadena to do its share and more. It is trying to make its motto, "What would Christ have us do?" The missionary cabinet, Clyde Colby, chairman, has been instructed by the board of deacons to handle the details of the missionary campaign. Mission study classes will begin Sunday night, Jan. 27.

NOV. 4 REV. RICHARD E. DAY, who has been pastor of the First Baptist Church of Riverside since May 1, 1919, resigned to go to the First Baptist Church of Phoenix, Arizona. Mr. and Mrs. Day will leave for their new home early in January. December 2 the Riverside church unanimously called as pastor Rev. W. W. Catherwood, who has been pastor of the First Church of Santa Barbara for the past seven years. Feb. 1 will find Mr. and Mrs. Catherwood and their family in Riverside.

## Rocky Mountain States

### ARIZONA

THE GLENDALE CHURCH HAS called to its pastorate the Rev. E. G. Butler, recently of Durant, Okla. It is believed that he will accept.

### EASTERN WASHINGTON

EVANGELIST GIPSY PAT SMITH began a series of union revival meetings in Spokane Jan. 6. Twelve new members were received into the fellowship of the First Church.

## Obituary

**Emma Babcock Wheeler,** wife of Rev. Linn E. Wheeler, passed away Dec. 23, 1923 at her winter home in Pinebluff, N. C. Burial was at South New Berlin, N. Y.

**The University Pastor Is Your Agent at the Colleges and Universities**

I. He influences students to worship with the local Baptist church.

II. He promotes Bible study.

III. He makes a home for students away from home.

IV. He develops lay leaders, and recruits for the ministry and missionary work.

*Your gifts to the New World Movement effectively express your wish to have this work go on.*

**THE BOARD OF EDUCATION**
**of**
**THE NORTHERN BAPTIST CONVENTION**

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67.**

THE NEW WORLD MOVEMENT COMPLETION CAMPAIGN

(*Continued from page* 1591)

the line. Especially we need a woman physician for the hospital at Gauhati and a missionary to the Mikirs, although there are many other requirements for men and women only slightly less urgent, and for property.

Gauhata, Assam CECIIL G. FIELDER.

## Belgian Congo

THE earlier months of 1923 were full of uncertainties. When two out of the three missionaries at one station were forced to leave the country, and when a family going on furlough had to place their station in the care of another society, the question came: If one or two more breaks in the ranks occur what shall we do? With such a puny force of missionaries it looked as if disaster were impending. But "all's well; God is in his heaven." Missionaries began to return from furlough, and new recruits to come, so that the solitary and fearful ones have taken on a new look of hopefulness.

It has not been all uncertainty. We have had some certainties that have cheered our hearts. The revival interest, though not as great as in 1921 and 1922, is still very evident. On one of our fields twelve three-day gatherings of native Christians were held, attended by from 400 to 1500 people. Of those who had been under instruction for previous months, 1050 were baptized and 6500 francs raised in the special offerings. This was in addition to the regular church offerings which amounted in the first eight months of the year to more than 13,500 francs. That is the Christians gave in all during that period over 20,000 francs, or within 50 francs of what it cost to support the seven district superintendents, sixteen pastors and 200 village teachers of that field. Other stations have done proportionately as well, if not better than this one, so that it ought to be manifest that our Congo missionaries have stressed the grace of giving.

The coming of our first agriculturist and an additional one added to the few who have had special industrial training, ought to mean much for the development of the right kind of Christian education for the Congo natives.

This year our mission united with the Swedish mission and the Christian and Missionary Alliance in revising the Kikongo New Testament translated by the Swedish mission a few years ago. By the use of words most widely known we are hoping that the revised edition can be used by the people all the way from the coast to our station at Vanga, and that the New Testament will find its rightful place in moulding the lives of these thousands of new converts.

As to the New World Movement, or any other program our Northern Baptists adopt, we may not be able to judge clearly the merits at this distance, but that there should be divisions in the ranks at home at a time of such unparalleled opportunities, and of such an outpouring of God's spirit seems almost incredible. He who hinders rather than helps in a day like this will not find it an easy matter to meet his judge.

Needs? We thank God that he has heard our oft-repeated petitions in finding some new recruits for Congo. We thank you folk at home for a generosity that has made it possible for these to come. We still have urgent needs to fill: Two doctors; three nurses; three families for evangelistic and educational work.

The harvest is great; the laborers are few; pray ye therefore, the Lord of the harvest to thrust forth laborers into the harvest. There is a partnership in the praying, in the sending and in the harvest. It means life, money and effort laid on God's altar. During 1924 may the sacrificial offerings of Northern Baptists become as the sweet incense going up to the God we serve.

P. A. MACDIARMID.

Sona Bata, Congo Belge.

## The Telugu Mission

IN the South India fields of the Telugu mission steady work has gone on throughout the year; and although statistics are not yet available, it will doubtless be found that 1923 has kept well up to the standard of fruitfulness of other times, and on some fields has exceeded it, as for instance in Kanigiri, where for only a part of the year 570 baptisms are reported; and in Bapatla 400; and in Narasaravupett more than 400; with good reports from such fields as Cumbum, Kurnool, Markapur, Nellore, Allur and elsewhere. All the educational institutions of the mission are working at full capacity, that is they are carrying every ounce of work which can be staffed and financed; and the demand for education, especially among Christians, is constantly increasing. More than twice as many students applied to be sent to college and professional courses as could be accepted. The mission has never before had so many young men and women in college. The hospitals and dispensaries too are carrying on a growing work with an ever widening and deepening influence. A Hindu gentleman recently described to me very feelingly his estimate of hospital work and concluded by saying, "This is your most Christlike gift to India." And then there are the "helps," which in scripture come after "healings," and which in this mission take in the trades that are being taught, as weaving, smithing, woodworking, gardening, poultry-raising, lacemaking, motor-driving, farming, nursing and the thousand and one ministries which call for no classification.

Among the equipment acquired may be mentioned the fine new home for the Bible Training School, Nellore, and the King Hostel for students, Madras, the latter being quickly filled with a choice group of college and professional students, many of them our own Baptist young men. Two fine gifts for other buildings, by Dr. J. A. Coles of New Jersey, have been announced—each a memorial to his sister lately deceased one building to be in Nellore and the other in Kurnool, and both for work among girls and young women.

Mention must not be omitted of the fine progress being made on Kanduku field, where work is being conducted by the Telugu Baptist Convention's Home Mission Society; nor of the stimulating services of Rev. Wheeler Boggess a evangelist and missionary at large; nor of the growth of the churches in self extension and self-support.

In common with hosts of people within the bounds of our Northern Baptist Convention, it has to be acknowledged that results of the New World Movement


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Mrs. Mary E. Bloomer Treasurer

276 Fifth Avenue, New York City

period have not been what we anticipated might be realized when the movement was launched. The failure of the movement by a full 50 per cent among the churches in America has had its corresponding effect upon the mission fields. Our equipment is still inadequate, our mission force is still depleted, our growing work is still needy; but neither is God dead nor are his people. His work will survive these disappointments and shocks and temporary set-backs; but this does not absolve us from any responsibility which we may have had for failing to come up to the full measure of a great program.

As for the outlook for 1924, orientally it is fairly good, for the people are here in millions to be evangelized, the doors are still open, the masses are awakening to new life, the churches are increasing in numbers, ability and influence, though they are still poor; but occidentally things are not specially cheering, for there is the heavy debt on the Foreign Mission Society and the notice that, though we have been under a heavy reduction in income now for the past two years, retrenchment will have to be practiced for another four years till the debt is paid off in annual instalments. That means no increase in the sinews of war, at least from America. I wonder if the churches will command us and allow us to mark time so long?

Needs, did you say? What are our most pressing needs? More of everything good! More faith, more hope, more love both to God and man; more strong workers, more work accomplished, more money to use for Christ's kingdom; more evangelizing, more in-gathering, more up-building of those gathered; more of the Holy Spirit's gifts, more burning zeal, and more real power.

Bishopville, Vepery, W. L. Ferguson.
Madras, India.

## West China

THE outstanding achievements in the West China Baptist Mission for 1923 are: Increase in giving by the churches; increase in additions by baptism to the churches; increase in number of students enrolled in all our schools; starting of two middle schools—girls', Suifu; boys', Yachow; ordination of our first seminary trained pastor, Rev. D. Fay; organization of the first Baptist Home Mission Society; establishment of a union executive committee—a step toward devolution; well planned special evangelistic campaigns held at each of our central stations with good results. All this has been accomplished in the face of continuous disorder throughout the province during the year, and notwithstanding the "cut" in appropriations.

The political outlook in China and Szechuen, humanely speaking, seems well nigh hopeless, but we consider the prospect for all lines of mission work bright for 1924. Man's extremity may bring us an unparalleled opportunity.

Our needs, like the poor, are always with us. I name a few and in order of urgency: A well qualified doctor for work on the medical faculty of the West China Union University; women evangelistic workers; $10,000 gold to help *put Kiating on the map;* larger work appropriations; more well-trained Chinese leaders.

Chengtu. H. J. Openshaw.

(*Continued from page* 1587)

us for the Bread of Life. About two years ago we purchased an old house adjoining the chapel and have been using that, to help take care of the work, but it is already far from adequate to meet even our present need. A number of others are only a little less needy. We are also in great need of more chairs for our chapels, for we have been unable to secure the necessary chairs for the past two years.

However the greater need for this field, if we are to continue distinctively Baptist work, is a school for the training of our Baptist young people. If denominational schools are important in the states, they are a thousand times more important in this Catholic country.

We have a very good public school system on the island, but it is entirely inadequate. Even if it were adequate, there is no religious and almost no moral


# KEEPING FAITH

## With the Living and the Dead

**TWENTY-EIGHT BAPTISTS sat around a table on various occasions last year and out of moneys administered by them in trust, authorized the expenditure of $2,104,622.99.**

**The actual paying out of this money was under the direction of 602 men and women on the other side of the world. They also acted in a trust capacity. Abiding trust is the keynote of all transactions between these two groups of Baptists, and that is one reason why they unite in trusting *you*.**

The twenty-eight men were members of the Foreign Mission Board, prayerfully and earnestly administering the missionary work of the denomination. The men and women on the other side of the world—602 of them—were our foreign missionaries, giving their lives for the evangelization of the world and the advancement of the Kingdom of Christ.

Of the total sum spent, $429,424.21 was income from permanent investments; $194,699.23 came as gifts *from the dead,* from those who had remembered the work of the Lord in their wills or in gifts on the annuity plan; the balance came from the *living membership* of the Northern Baptist Convention. The future of the work and the hopes of our unselfish mission workers depend on the living—on *you.*

**No heart can be cold enough to disregard those devoted men and women who live and labor, and some of whom have died, in jungle and desert, content, nevertheless, so long as they know the work will not be suffered to languish. No conscience can be callous enough to evade the obligation imposed by the trusting dead who, dying, gave because they relied on the living to give more.**

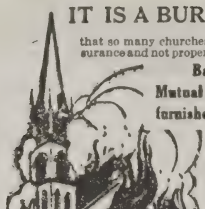
**There is need, immediate and urgent, of money for our foreign missions. Lack of it will hamper the Gospel's spread and may jeopardize the health and lives of missionaries. You will not fail them, for you are their "home folks."**

**Send checks to your state officers or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York**

**American Baptist Foreign Mission Society**

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67.**

**THE NEW WORLD MOVEMENT COMPLETION CAMPAIGN**



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training; and here we have so very little of the Christian background in the home. Even in our theological seminary, which is as near ideal as a seminary cooperating with other denominations could be, there is lamentably little training in Baptist principles. We must give our youth Baptist background in their primary training if we hope for Baptist leaders in the future. We must have an educated leadership, and if it is Baptist leadership there must be Baptist training. A school combining primary and secondary work is our greatest need.

Rio Piedras. —G. A. RIGGS.

## Porto Rico

THE outstanding achievements of the past year are the growth in the Sunday schools—this has been quite general; an increasing spirit of hard work and a determination to progress; the beginning of an appreciation of the possibilities in the wider and more active employment of our lay members; an awakening to the needs and opportunities of our country districts. On account of the scarcity of pastors our country churches present serious problems which are hard to meet, but with the present zeal of the men and new plans we are making real progress. The population of Porto Rico is largely rural and I consider the present movement as very significant.

We have scraped up money from various sources and built a country chapel at Barinas, a barrio of Yauco, without calling on the society.

There has been a steady gain in membership, though it is not large.

The only effect I can see of the New World Movement is possibly an increase in salaries to meet the increased cost of living. We seemed to feel the collapse of the movement more than anything else. Those who got in early benefitted by the movement, those who did not felt the economies that followed. We received none of the things we wanted in the Ponce District.

After the rapid growth at first in Porto Rico there was a long period of reaction; we are coming out of that now, the work appears more solid and the gains more permanent. The outlook for 1924 is for a gain in membership on a firmer basis than formerly. There is nothing at present to indicate that this gain will be more than normal.

Our needs are: Playa Ponce—addition to chapel—$500; Ponce—addition to church to include residence of lady missionaries—$20,000; Yauco—house next to chapel—$5000.

These are all necessary from overflow conditions in the Sunday schools. In Yauco there is a large house next to the church owned by a widow who would sell, we think, for $5000. This more recent item Mr. Detweiler has not been able to include in his list for the next two years, yet it is very important as it would take care of our Sunday school for some years yet and so postpone building a new church and would also secure us a valuable lot.

Ponce. STEPHEN S. HUSE.

## Our Northern Neighbor

### Maritime Provinces of Canada

THE principal events connected with the Baptists hereabout during the year gone have had to do with the work of Christian education. In February occurred the inauguration of Dr. F. W. Patterson as Doctor Cutten's successor in the presidency of Acadia. In April a special convention met at Moncton, N. B., to deal with the important question of college amalgamation, it being proposed by the Carnegie corporation, with offer of large financial assistance, that denominational and other schools should unite in one central university at Halifax. At this convention the Baptist people decided with heartiness to continue their educational work by themselves in Wolfville, N. S., the place where it has been carried on for nearly a century. This action of course brought upon us a much heavier responsibility than we have borne hitherto and summoned us to more heroic endeavor. At present a new and larger administration building on the site of the old college is in the early stages of erection. It is expected that Acadia's friends everywhere will rally to their obligations and privileges. Our college and our churches are so intimately related and intertwined, so devoted to the one task of promoting the kingdom of God among men, that any program made by either greatly affects the other. If we prove equal to immediate demands, then 1924 will turn out to be a notable year for us.

Wolfville, N. S. A. C. CHUTE.

## Fresh from the Field

(*Continued from page* 1572)

**J. R. Vaughan, who for five years** served Des Moines University as its business manager and treasurer, recently resigned and returned to Waterloo, Iowa, his former home, where he has resumed his business relations. He went to Des Moines College at a critical juncture in its development, and by wise leadership, splendid executive ability and unwearied industry he was able to organize the business affairs of the institution in such a way as to establish its credit with the banks, pay all its salaries and bills when due, expend thousands of dollars for the improvement of the buildings and grounds, reduce the indebtedness annually, add to the endowment a substantial amount, and at the same time aid worthy students with temporary loans and steady employment in order that they might not be compelled by financial limitations to leave the school. All this he did cheerfully, although it involved a great personal loss by the sacrifice of his own business in Waterloo, which he left at the call of the denomination to render this yeoman service in the cause of Christian education. He has been welcomed back to his home town and to the First Church,

where he formerly was a tower of strength and where he has again assumed his responsibility at a time when the church will dedicate its fine new building, costing $150,000.

**Dr. J. W. Weddell has become the acting** pastor of the church at Philippi, W. Va. Doctor Weddell's daughter Margaret is the wife of Professor Brandon, a member of the faculty of Broaddus College there. Rev. H. C. Leland will for the present continue the work at DeWitt, Iowa, which Doctor Weddell lays down in order to accept the invitation of the West Virginia church.

**Sunday morning, Dec. 30, was a time** of heart-felt sorrow in the Delaware Street Church, Syracuse, N. Y., when Rev. A. B. Sears presented his resignation. Doctor Sears has been a most devoted worker, loyal to the truth, fearless in declaring it, wise in administration and loving in pastoral work. For more than a year physicians have urged him to take this step on account of the strain upon his physical strength. Doctor Sears' plans for the future have not been determined.

**Dr. A. Sims, a great missionary doc**tor, died last fall in Birmingham, England, having served in Congoland from 1882 to 1922, a period of service far greater than that of any other medical man in all the Congo. He was a very modest man and not until after his death did the Foreign Society learn all the facts concerning the honors which had been bestowed upon this man. In a very real sense Doctor Sims was a pioneer in Congoland. As a representative of the Livingstone Inland Mission—whose field was transferred to the Foreign Mission Society in 1884—Doctor Sims first set sail for the Belgian Congo in 1882. At that time it was practically an unexplored country and with difficulty Doctor Sims penetrated over 200 miles to Stanley Pool, where it is said he met the well-known African explorer, H. M. Stanley. The medical training of Doctor Sims was of the highest order. From the University of Aberdeen in Scotland he won his B. M., C. M. and M. D. degrees, and from the University of Birmingham his D. P. H. (doctor of public health). He also held the certificate of the London School of Tropical Medicine and during one of his few furloughs spent three months in medical study in Vienna. As a medical man Doctor Sims was famous throughout the region and his skill was signally recognized. In 1920 he was decorated by the Belgian king because of his conspicuous service in the colony. He also received from the French government the cross of the Legion of Honor in recognition of the medical service he had rendered the French. One writer said that probably no other one person had saved so many lives in the Congo as did Doctor Sims. For several years he was the only doctor in the whole region. The length of his service—from 1882 to 1922—far exceeded that of any other medical man in all the Congo. For more than twenty years he served as mission treasurer at Matadi.

**The church at Coudersport, Pa., suf**fered a great loss in the burning of its building and a new pipe organ ready for installation. The loss will reach $100,000. How about the insurance on your church property?

**Mrs. Mary Couts Burnett of Fort** Worth, Tex., has conveyed all of her property to a trust estate, the income to be used for the benefit of Texas Christian University. The estate is valued at $4,000,000. This is said to be the largest single gift ever made to a school of the Disciples of Christ.

**After a long and efficient service in the** New York State Convention, the Rev. E. B. Richmond has relinquished the work and will be retired from regular active duties Jan. 1. The convention in grateful appreciation of his faithfulness and continued service has voted him a salary for the rest of his life. Mr. Richmond will reside in his Rockville Center, L. I., home and will be an acceptable supply in the church of the Long Island Association.

**As Pastor Bleakney of the Tabernacle** Church, Utica, N. Y., was reading the church announcements on a recent Sunday the chairman of the board of trustees rose and announced that Mr. O. S. Foster, for many years an active member of Tabernacle, now living in Santa Barbara, Calif., had generously presented the church with a Christmas gift of $15,000 for the purpose of purchasing a parsonage. The announcement came as a complete surprise both to the pastor and to the members and was received with general rejoicing. The ordinance of baptism was administered on the last Sunday of the old year, making 183 additions to the church since the coming of Mr. Bleakney on March 1, 1922. In these days of high rents a parsonage sometimes spells the difference between success and failure in securing the man the church wants.

**Dr. J. E. Conant and his associate,** Sidney E. Cox, are doing a fine bit of apostolic evangelistic work which needs to be emphasized and imitated. Recently they closed a meeting in Waco, Tex., with splendid constructive results. Their plan is to make a careful survey of the field before the meetings are opened. This work is done by Mr. Cox, who is an adept at it. Teams are organized with ten persons in a team to make a systematic census of the community. The results of the census are tabulated on cards. In Waco the census revealed 4,000 names either as members of or with a preference for Tabernacle Church, where the meetings were to be held. These names were classified and the preferences given to selected workers to enlist in the Sunday school and in the church services. On Thanksgiving day the members of Tabernacle Church went out in teams of two or more to bring the gospel to the people who needed it and met with fine results. When the meetings began the revival was on. One hundred and fifty people accepted Christ, but the best part of it is that the church was thoroughly won to the New Testament plan of evangelism. Doctor Conant and Mr. Cox are now in Michigan in meetings.


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**The Calvary Church, Daytona Beach,** Fla., has called Rev. E. D. Webber of Haverhill, Mass. Dr. Robert S. MacArthur was for several years the winter pastor of this church.

**The "Baptist Times and Freeman"** records the names of fifteen Baptist members in the new British parliament. One of the number, a Miss Jewson, is the only Baptist woman to fill that position. David Lloyd George was returned.

**The administrative committee of the** General Board of Promotion at its recent meeting took action expressing for the board its appreciation of the labors of hundreds of our people who made possible the thirty-five Bible and missionary conferences which were held throughout the convention.

**Dr. Carter Helm Jones of the First** Church, Philadelphia, has resigned in order to accept the call of the Second Church, Atlanta, Ga. He became pastor of the First Church in 1918. Dr. Henry Alfred Porter of the Third Church, St. Louis, was until recently the pastor of the Second Church.

**The Woman's Foreign Society has** yielded to the urgent request of the field activities committee of the General Board of Promotion for the return of Miss Elsie Kappen to its field force. Miss Kappen was one of the first women appointed by the board and rendered signal service in the Columbia River and Northwestern districts. Last February she was released to serve as acting administrative secretary of the woman's society. She was a member of the loyalty luncheon team which visited the cities of several states.

**From Nebraska comes the stimulating** news that the laymen of that state are developing a laymen's consciousness and a desire to make themselves felt in the affairs of the kingdom. At the state convention the laymen assembled for a banquet with an attendance of between 250 and 275. The theme was "The Present Day Challenge to the Christian Layman." Following this meeting a series of six regional gatherings of men have been arranged with the expectation of bringing together several hundred men. The first meeting was scheduled for Freemont, Jan. 8; one at Grand Island, Feb. 22; Norfolk, Feb. 5; Hastings, Feb. 19; Fairbury, Feb. 19, and Lincoln, March 25. These activities are bearing fruit in the form of greater interest and activity among men in the state convention program, as well as in the national program. It is designed not only to arouse the interest of men in their own churches, but to lead them to acquaint themselves with the enterprises which Baptists are carrying forward as a denomination. In Nebraska as in some other states there are churches without pastors. Laymen are being asked to fill these pulpits on occasions. A layman in the pulpit bringing a message of goodwill and fellowship is sure to carry a blessing to a pastorless group as well as himself growing in spiritual stature.

**Dr. Joe P. Jacobs is already on the** job as the new secretary of the Wyoming Baptist Convention. For the past four years he has been the secretary and treasurer of William Jewell College. Rev. J. F. Blodgett, who for ten years has done heroic work in the great pioneer state of Wyoming, will become one of the workers of the General Board of Promotion.

## A Glance Back

**THE hundreds of Baptists who gathered at Denver in 1910, as representatives of local churches in the Northern Baptist Convention, listened to the report of their committee on survey and many of them for the first time saw the world as their whole field of action. They caught their first view of the needs of the world as interrelated needs, none of which would be completely met until all were met. They recognized that the Christian education of the boys and girls of Idaho might be a factor in the evangelization of the natives of far-away Africa; that provision for the old age or ill-health of our missionaries and ministers was not only simple justice in itself but would justify us in continuing to call into these lines of service many of our finest young men and women.**

**In the conviction that the forms of activity and types of work suggested, the aims and ideals recommended, would hasten the time when "the kingdoms of this world are become the kingdom of our Lord and of his Christ," the representatives present voted to enter upon the tasks proposed. In taking this action, they endorsed no visionary plan for the general uplift and betterment of the world, but they undertook a campaign for the accomplishment of definite objectives presented in printed form and adopted.**

**The undertaking thus entered upon, which was later named The New World Movement, was not primarily a financial campaign. The consideration of money entered into it no more than into the planning of a child to make a gift to his father.....Uppermost in the minds of Northern Baptists was their gratitude to God, together with their new conception of the world's great need. They recognized their ability, under God's guidance, to meet a part of that need, and assuming the responsibility which that ability entailed, they set themselves the goal of one hundred million dollars as "commensurate with our resources."—"On the March."**

**A member of the congregation of the** First Church, Seattle, whose name is withheld, presented the pastor, Rev. Ambrose M. Bailey and wife with a 1924 model, five-passenger, six-cylinder Buick sedan Christmas eve.

**The auditorium of the First Church,** Minneapolis, was dedicated Jan. 6. This was followed by a week of dedicatory services. Among the speakers were Dr. T. T. Shields of Toronto, Canada, president of the Baptist Bible Union of America; Dr. John Roach Straton of Calvary Church, New York City; Rev. W. L. Pettingill, dean of the Philadelphia School of the Bible; Rev. R. E. Neighbor of Rochester, N. Y.; Dr. J. Frank Norris of Fort Worth, Tex.; Dr. W. W. Bustard of Cleveland, Ohio, and others. Organization of the Baptist Bible Union of Minnesota took place at the meeting.

**Taylorville and Mattoon are among** the Illinois churches which will build in the near future. Mattoon has already begun the building of a $50,000 house of worship and Taylorville has appointed a building committee and instructed it to proceed to secure funds and plans for a new building to cost at least $40,000. Rev. James M. Lively is in his eighth year as pastor of the Mattoon church. Pastor Colby closed his work at Taylorville in December. The church at Normal was compelled to purchase a parsonage in order to have a resident minister. Pekin will remodel its building at a cost of $30,000. The church records show that Abraham Lincoln made a contribution for the present building.

**The Church Peace Union announces** that its trustees at their tenth annual meeting, Dec. 11, adopted and sent to President Coolidge a resolution favoring America's participation in the world court. The statement follows: "The trustees of the Church Peace Union, believing that the permanent court of international justice is an essential step toward the peace and security of the world and a practical and immediate means for the attainment of these ends, and that the participation of the United States in the court is urgently needed and essential to its greatest usefulness, and is in complete accord with the traditional policy of the United States, we wish to express our gratitude to the president for his recommendation that our nation become a party to the court, and pledge ourselves to use every influence to aid him in his high endeavors." Those who attended the meeting of trustees and voted unanimously in favor of the resolution were: Dr. Peter Ainslie, Dr. Arthur J. Brown, President W. H. P. Faunce, Dr. Frank O. Hall, Dr. Hamilton Holt, Prof. William I. Hull, Dr. Charles E. Jefferson, Dr. Frederick Lynch, Mr. Marcus M. Marks, Dean Shailer Mathews, Dr. William P. Merrill, Dr. John R. Mott, Mr. George A. Plimpton, Dr. Junius B. Remensnyder, Judge Henry Wade Rogers, Mr. Fred B. Smith, Dr. Robert E. Speer, Dr. James J. Walsh, Bishop Luther B. Wilson and Dr. Henry A. Atkinson.

Volume IV January 19, 1924 No. 51

# The Baptist

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## Material Prosperity

WE cannot too strongly emphasize the fact that material prosperity in its best sense rests upon a spiritual foundation. What is this spiritual foundation? Jesus answers: "Seek ye first his kingdom and his righteousness." Paul attempts a description of the kingdom in the words, "The kingdom of God is right conduct, peace and joy, through the holy Spirit and whoever in this way devotedly serves Christ, God takes pleasure in him and men highly commend him" (Weymouth's Translation). Right conduct is conduct controlled by love, peace is poise produced by trust, joy is optimism inspired by hope. All this in ordinary terms simply means that any man who starts out to live each day according to the law of love and kindness, permitting nothing hateful or resentful to mar his spirit, steadily maintaining the calmness which comes only from sincere trust in the Father's love, and carefully cultivating cheerfulness in an atmosphere of good-will, is in the way of real prosperity.

## Fresh from the Field

**Mr. Fred A. Grow of the Englewood** Church, Chicago, is a member of the board of trustees of the Y. M. C. A. and chairman of the foreign work committee.

**Our good friend, Dr. James P. Cad-**man, writes that the First Church, San Diego, Cal., has received over 150 new members during the year which just closed. More than 2000 attended the Christmas exercises. Rev. F. O. Belden is pastor.

**Mrs. J. N. Garst has been giving a se-**ries of readings in the First Church, Spokane, of which Mr. Garst is pastor. At one of the recent programs the offering was $140. On a recent Sunday evening she gave "The Mansion," by Henry van Dyke, as a musical reading to the accompaniment of Beethoven's "Moonlight Sontata," Sinding's "Rustle of Spring" and Chopin's "Prelude."

**At Bacone College there has been a** revival, the special meetings closing just before the new year. Rev. C. B. Miller, the pastor of the First Church, Springfield, Mo., was the preacher. President Weeks reports that he baptized thirty-two of these Indian students on a recent Sunday. Only two members of the student body are not professed Christians. Fifty-six high-school students volunteered for Christian service, six of the number declaring their purpose to enter the ministry. Who said that it does not pay to educate and evangelize the Indians?

**Dr. Charles W. Gilkey of the Hyde** Park Church, Chicago, has been appointed by the University of Chicago to deliver the Barrows lectures in India for the year 1924-25, and has been given a leave of absence on salary by his church for six months for the purpose. The purpose of the Barrows lectureship, founded thirty years ago by Mrs. Caroline E. Haskell in honor of Dr. John Henry Barrows, has been to present in a friendly, temperate and conciliatory way the truths of Christianity to the scholarly and thoughtful people of India. The lectures are to be given in Calcutta, Bombay, Madras and other important cities. Other lecturers upon the Barrows foundation have been Dr. John Henry Barrows; Principal A. M. Fairbairn of Mansfield College, Oxford; President Charles Cuthbert Hall, Union Theological Seminary, New York City; and Professor Charles R. Henderson of the University of Chicago, who went to India in 1912. Since the outbreak of the great war no Barrows lecturer has been sent to India. Mr. Gilkey is a graduate of Harvard University and of Union Theological Seminary. He is a preacher of unusual power, especially with student audiences, having served as university preacher at Harvard, Yale, Princeton, Toronto, Leland Stanford and many other universities. Mr. Gilkey is to reach India in October, after lecturing in China and Japan.

**Rev. H. R. Griffin assumed the work** as pastor of the Rogers Park Church, Chicago, on Jan. 6.

**At the Baptist Temple, Brooklyn, the** pastor, Rev. E. L. Dakin, is being assisted in special meetings by Rev. W. W. Bustard of the Euclid Avenue Church, Cleveland.

**Rev. W. D. Whan of Billings, Mont.,** began his work as pastor of the church at Waukegan, Ill., on Jan. 1. Mr. Whan was at one time pastor at Aurora and before going into war work was pastor at Greeley, Col.

**Rev. George Waid has accepted the** call of the church at Marshall, Mich. Mr. Waid has been counted among the most faithful pastors in that state. He was formerly editor of the *Michigan Christian Herald*. The Marshall Church became pastorless when Rev. J. B. Bouwman resigned to become pastor at Barrington, Ill., in connection with his work at the University of Chicago.

**Dr. Truman W. Brophy of Chicago** has made a gift of $50,000 to the Chicago Young Men's Christian Association. The money has been used to purchase land in the medical center of the city near the county hospital and other large institutions of the kind. On this land the Y. M. C. A. will erect at least a twelve-story building for a students' hotel. It is hoped that the new building will be named in honor of the recently deceased general secretary, L. Wilbur Messer, who served the association for thirty-five years.

**The "Friend" (London) reports that** five Friends go to parliament as the result of the recent elections. It also comments favorably on the increased number of women in that body, an increase from three to eight. Two of the men who were elected were themselves disfranchised for five years from the close of the war because of their imprisonment for opposing conscription. Their election, though not entitled to be on the voter's register themselves, is declared to be an evidence of recovery from the "war fever" of 1918. The *Friend* declares that the majority of those elected to the new parliament are committed to a broad outlook on international affairs.

**From press reports it would appear** that the Presbyterians propose to talk through their theological differences. A pamphlet has been sent out to 10,000 ministers in which a plea is made for liberty of thought in the Presbyterian Church. It is signed by 150 ministers representing both liberal and conservative leaders. The pamphlet says: "There is no assertion in the scriptures that their writers were kept from error," and "that the general assembly spoke without warrant of the scriptures or of the confession of faith when it said, 'The body spirit did so inspire, guide, and move the writers of the holy scripture as to keep them from error.'" Among the widely known signers are Henry van Dyke, W. P. Merrill, Henry S. Coffin, John Grier Hibben, and Ira Landrith.

**Rev. A. Harold Carr has been called** to the pastorate of the First Church, Bridgeport, Pa., to succeed Rev. Charles Nylund. He began his duties Jan. 1. Mr. Nylund has accepted the call of the church at Bridgeton, N. J. Robert Crouch, a senior student at Crozer has accepted the call of the church at Point Pleasant, N. J.

**In order to provide for a growing** work the First Church, Seattle, found it necessary to increase its budget by more than $5000. The brotherhood of the church will conduct the canvass to provide for the additional funds. One of the new items is for the salary of an assistant pastor. The current expense budget is $25,000.

**"What is Immanuel Church of Chi-**cago doing?" There are twenty-two religious services held every week. There is a regular employment department where we are constantly and intensely seeking to meet the needs of the unemployed. There are not less than 100 at the present time receiving free meals every day. Our supplies of clothing are rapidly exhausted and are being given out whenever we are able to meet a need. There is a constant demand of every variety on our benevolences. Some of our workers are giving hours of every day to help people in a material way. We have educational classes, moving picture entertainments, happy hours for the children, a daily Comfort Club which finds our building a place to secure a good lunch surrounded by wholesome, helpful influences. We are conducting our stores, employing four clerks and with a varied and valuable stock of goods. The entire profit goes into the helpful ministries of the church. We still hold to our motto, we meet every human need without delay.

**Foreign Secretary James H. Franklin** passed through Chicago last Friday on his way to mission fields in the Far East. He was urged as early as September by missionaries in Japan and representatives of the Japan Baptist churches to visit that country for conference and counsel regarding the reconstruction of their work, in view of the fearful destruction wrought by the earthquake, but it has been impossible until now for Secretary Franklin to respond to their request. While in the Orient Secretary Franklin will also include brief visits to the Philippine Mission, which he has not visited since 1913, and to the South China Mission which he visited last in 1915, but the chief purpose of the visit is to study conditions in Japan. He will serve with President Corwin S. Shank of the Northern Baptist Convention, Mrs. H. E. Goodman and Miss Nellie G. Prescott on a special commission representing the boards of the two foreign mission societies. All members of the special commission are planning to return to America in time to attend the meeting of the Northern Baptist Convention at Milwaukee.

(*Continued on page* 1604)

# The Baptist

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EDGAR L. KILLAM

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### That's It

"It is the journalist who must be the interpreter of the secret language with which members of the guilds talk with each other," said Dr. Edwin E. Slosson, director of science service at Washington, D. C. Dr. Slosson was speaking before the students of the Medill School of Journalism as a journalist and as a scientist. The point which interested us, however, was the fact that THE BAPTIST is rendering just such service as an interpreter. Our "guilds" and societies have their own language. The folks don't know what they are talking about. Sometimes even editors can't find out. "Underdrawings," "over and above," "pro rata" divisions, "equalized" budgets and a lot of our talk about "millions" furnishes us with a real mission.

## Killam's Kollum

### With Apologies to Briggs

When with a survey of the world's educational and missionary needs before you and under the spell of a war-drive psychology you made a pledge to give away beyond the average of your former giving and then extended that pledge over a five-year period; and then you met with reverses and sickness until you felt sure that you could never fulfil your obligations and then at last you draw the final check in full—"O, boy ain't it a grand and glorious feeling?" We can ly think of one thing which can add to your sense of satisfaction—have your subscription to THE BAPTIST and *Missions* paid well in advance.

### Watch Minnesota

We believe in demonstration centers. Minnesota is a demonstration center in the matter of increasing the circulation of THE BAPTIST and *Missions*. We cannot say much just now, for those in charge of the business are laymen who do not want publicity for themselves but they do want results for the kingdom. A little later we shall announce results and if possible get a write-up telling how they did it. Minnesota will more than double its list to these journals. Watch Minnesota!

### What Does Your Heart Say?

"I have already outlived my allotted time by ten years. I cannot think that I have lived altogether in vain. I preached regularly for over forty-five years. I baptized more than 2100 persons, organized seven churches, built four new church buildings, married over 400 couples and buried over 1400 persons. It does not seem that I have accomplished much, but I have tried to be faithful. I have taken THE BAPTIST and its predecessors for years. I cannot pay for it any longer. Please discontinue." Friends, the editor has known this man for over thirty years. Since he was unable to preach he has supplemented the $30 per month from the M. and M. by repairing furniture and picture framing. In November his little shop burned and he lost all his tools and materials. Should he have THE BAPTIST and *Missions* for the rest of his days? You say. There are more than 100 similar cases in our files. These men ought to be privileged to keep in touch with the work of their brethren. Send your checks for our special fund.

## Fresh from the Field

(*Continued from page* 1602)

**The Woman's American Baptist Home** Mission Society has appointed Mrs. Mary Kinney as district supervisor of Christian Americanization work in Colorado, Utah and Wyoming. Mrs. Kinney is the daughter of Rev. J. M. P. Martin of Grand Junction, Col., and the daughter-in-law of Dr. Bruce Kinney.

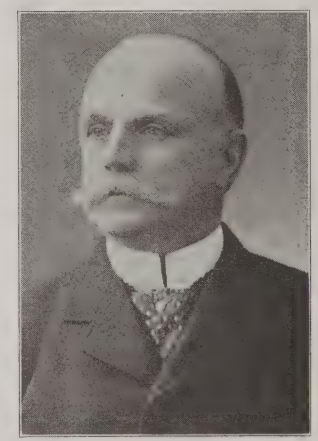
**"Why do so many people go to these** prayer meetings?" is a question which a staff writer of the *Press-Herald* of Portland, Me., answers by quoting the pastor of the Immanuel Church, Rev. W. H. Jones. "Prayer should be the basis of every church activity and without it nothing lasting in church work can be done." The prayer-meeting attendance is more than 100 on the average.

**The new pastor of the Englewood** Baptist Church, Rev. Charles A. Brooks, was tendered a public reception and recognition service on Thursday evening, Jan. 10. Mr. R. P. Fales, of the above church, presided. Rev. C. Claud Travis, pastor of the Englewood Methodist Church, conveyed the welcome of the neighboring pastors, and Mr. William F. Friedeman spoke on behalf of the community. The welcome of the South Side Baptist churches was conveyed by Dr. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, while the general Baptist interests of Chicago were represented by Dr. Benjamin Otto, superintendent of the Chicago Baptist Executive Council. Following these greetings, Doctor Brooks responded in appropriate words. The new pastor and his family were received into the membership of the church at the morning service of Sunday, Jan. 6, at which time several others also were given the hand of fellowship.

**W. R. Millam, in Montana, rejoices** because he has seen the work at Belgrade revived and put on a more permanent footing. Harvey R. Nelson, coming in from a visit to the mining camps near Trinidad Colo., speaks of three new places which have opened for him —Valdez, Segundo and Primero; and J. L. Whirry, in distant Oregon, declares that Vernonia, in that great state, is a field that should be occupied at once. J. D. Chapelle, recently appointed chapel car missionary assigned to Oregon, is happy because Baptist families are being discovered and that in good proportion they are joining the tithers' league. From Wyoming F. I. Blanchard reports that a church with thirty-four members has now sixteen additions and that one-third of the entire membership has signed the quiet hour pledge. W. C. Driver, with "Glad Tidings" in Arizona, sends good news from a community where the car was stationed: "Fifty-two conversions; twenty-eight baptisms; twenty-two joined the church by letter." And this from E. E. Cox, Idaho: "An awakening at Crystal; six conversions." These radiograms from our missionary representatives on the frontier show that the gospel is still the power of God unto salvation.

**Dr. W. B. Hartang of Mason is being** prominently mentioned for a seat in the Michigan state legislature, as successor to Warren D. Byrum who is to permanently remove from the second Ingham district. While the church will regret his leaving, his many friends wish him success. Such men are needed in our state and national legislative halls.

**The report of the death of Col. Ed**ward H. Haskell reached us as we were going to press. He died of pneumonia Jan. 8 in Pasadena. His condition was not considered serious until near the time of his death. He was born at Gloucester, Mass., Oct. 5, 1845. He has been prominent in business, political and denominational life. A full statement will appear in a later issue.



EDWARD H. HASKELL

**The Freemont Church brothers of the** Freemont Church at Seattle are giving evidence of their real interest in doing the things that men can do. The Freemont brothers, with a Sunday noon Bible class as the rallying point, are extending their activities in several directions. The brothers are seeing to the publication of special church announcements in all the newspapers. They have put up markers on sidewalks directing people to their church. They have printed and distributed invitation cards listing a series of sermons. Recently they held a "pep" banquet attended by 100 men. To promote a spirit of fellowship with other men's organizations they visited a neighboring men's organization with the inevitable result that there came a realization of the power of united effort, as well as the joys of fellowship under most auspicious circumstances. The brothers have listed "prospects" for their organization and are laying careful plans for visiting and soliciting their attendance and interest. They financed the sending of a young lady to the Students' Volunteer Convention and are participating actively and aggressively in an every member visitation campaign.

**Dan B. Brummitt, editor of the "Ep**worth Herald," has written a pamphlet on "Winning Financial Freedom for Pastors and Churches." The Laymen Company, 35 N. Dearborn St., Chicago, will send each pastor enough copies free for each member of his official boards.

**Deacon Frank C. Dinsmore of the** Broadway Church, Denver, died recently as the result of an operation. At one time he was treasurer of the Wisconsin Baptist Convention and has been keenly interested in the general work of the denomination.

**Rev. Rolla E. Hunt, pastor of the** Richmond Hill Church, New York City was presented with a check for $1000 as a Christmas present by his church. Deacon E. T. Daniels, who came to the platform with the gift, explained that the gift was made possible by a generous contribution of a member of the church. On Jan. 1, Pastor Hunt began the eighth year of his pastorate with the church.

**We are all the time crying for con**densed news. Here is a verbatim sample from Rev. M. E. Bollen of Fullerton, Cal.: "Would be pleased to send you some condensed news of our church—for publication—but that is not possible. Fullerton Church is prosperous—like all churches in S. Cal.; S. S. is growing nicely—like all Sunday schools in S. Cal.; giving more to missions this year than last—like all churches in S. Cal.; membership increasing at a good rate—like all churches in S. Cal.; recently closed a school of mission—like most churches in S. Cal; expect a substantial ingathering on confession of faith between this date and Easter—like all churches in S. Cal.; this pastor is well content and exceeding happy with his church and in his work—like all pastors in S. Cal. And now this talk must cease lest ye dear editors may think that this pastor is advertising, in a subtle sort of way—like all S. Cal. But this paragraph is just a bit of inside information for ye dear editors."

**"Some one has got to rise up and give** us a satisfactory explanation of the weakness of Protestantism in American cities," says the *Central Christian Advocate* in a striking editorial. The editor says that the Protestant churches have made a competitive scamper to see who could get first and farthest from the people downtown. These folks are not riding in limousines and alighting at churches built with the money secured by selling out downtown. There were as far back as 1910 13,345,545 foreign born and 18,897,837 of foreign stock living for the most part in the downtown sections of our great cities. What a challenge! "It is next to insane," says the editor, "to have a program which seeks to convert foreigners only through the board of foreign missions—by exportation, as it were, a program that when foreigners move in a community the churches move out—that seeks the boulevards and there spreads her awnings to God." Since the Centenary the Methodist church has the beginnings of a program for the cities.

(*Continued on page* 1632)

The Baptist

# Building the Bridge

THE Northern Baptist Convention is fast approaching the day when the bridge between the area covered by the New World Movement and the ground to be occupied by the new Board of Missionary Cooperation must be built. It is well understood by our leaders that the new movement cannot be started after the close of the old without disaster to our entire missionary enterprise at home and abroad. There is a space where the two movements must overlap if the connection is to be made and if the work is to be carried on without break. It is this space that must be bridged by engineering skill and workmanship worthy of Baptists who have no official bishops to build the bridge for them.

The precedents for building the bridge are found in every well-regulated local Baptist church. Each year the board of trustees makes provision for the taking of annual pledges for the new year for current expenses before the old pledges have expired. The situation is carefully studied before the canvass is made and a budget is drawn up setting forth the needs of the church for the ensuing year. Then the available resources are examined in detail by looking into the pledges formerly made with a view to having them repeated or increased, and by studying the possibilities in other directions. When all this work has been carefully done by the board of trustees, the budget is then presented to the church for approval and adoption. If adopted, the board of trustees then proceeds to carry out the plans for getting the means to meet the budget. The plans usually consist of some method of informing the members of the church with regard to the items in the budget and the necessity of providing for the same. In addition to the information disseminated, the board may arrange for a supper to which all members are invited in order that the information may be touched with enthusiasm and that pledges may be taken when the gastric nerve not only aids digestion, but also inspires generosity. This public appeal is followed up by a canvass individually of the members who failed to respond.

The bridge which the average local church builds each year is a kind of pontoon bridge which keeps the church afloat for twelve months. In all of its features it is not ideal, but in its general principles it is built according to engineering law. It is these general principles that furnish the precedents for building the bridge from the General Board of Promotion to the Board of Missionary Cooperation. Let us see what the general principles are.

First, there is the principle of continuity. One year is kept closely articulated with another without break so that the support of the local church never suffers from failure to make provision for the new year before the old year expires. This is a cardinal principle of all successful business. The manufacturer anticipates, the merchant forecasts, the builder foresees, and they usually succeed or fail in proportion to their powers of prevision. It is this principle of continuity that suffers most in a free democracy especially when certain things are kept in politics. In a free democracy, like the Baptist denomination, there is always danger of breaking the continuity, and that is a part of the price we pay for our independence. The local church, however, is close enough to the members to prevent any serious break in the continuity of its support; but the benevolences often suffer because the same local pressure is not felt. And then at a time when the convention is closing the five-year period the tendency to break the continuity of support for our organized missionary, educational and philanthropic work is strong, because there is a natural break between the close of one period and the opening of another. But it is this break which must be bridged in such a way that even the mental suggestion of a break will not appear.

THE second engineering principle involved in building the bridge is the principle of survey. It is needless to point out the fact that every efficient local church works upon a budget built upon an intelligent survey of its needs and of the ability and willingness of the members to meet the demands of the budget. The average local church budget is not built like a castle in the air but like a bungalow on the ground after the resources with which to build have been estimated in view of all the circumstances. It is at this point that the practical business man differs with the idealistic pastor, because the pastor insists on seeing the members at their best, while the layman is compelled to see them at their worst, especially if he

is the treasurer of the church. The last survey, which was also the first, presented at Denver, saw things at their best under the influence of idealism awakened by the sacrificial giving of a people inspired by the spirit of patriotism. The top too high for the height of the average members of Baptist churches prevented the denomination from going over the top. The survey of the field was correct but the estimate of the force to cover the field was in error, not from the point of view of wealth, but from the point of view of willingness. This personal equation must be reckoned with in building the new bridge. The General Board of Promotion must proceed soon to find out not what the denomination can do, but what it will do. The survey of the field is an easy matter compared with the survey of the forces, but if the bridge is to be built which will provide for the continuity of adequate support for our missions, the survey must be made. With five years of experience said to be worth fifty million dollars it should not be difficult for the present board of promotion to give a correct estimate in general of what the churches of the Northern Baptist Convention may be expected to give next year to the support of any cooperative budget of benevolences.

The third principle involved in building the bridge is to secure the materials with which to build. The local church has established that precedent in its annual every-member canvass for subscriptions. By the same method, in largely the same way, the churches must be solicited for pledges to cover the budget of general benevolences of the denomination for the year beginning May 1, 1924. These pledges should be secured as early as possible after the churches have been thoroughly informed with regard to the items in the cooperative budget and the reasonableness and imperativeness of the needs to be supplied by the budget and have voted their approval. The pledges should be taken in an atmosphere of enthusiasm. If the pledges for benevolences can be unified with the pledges for current expenses and the canvass made for both at the same time in local churches, so much the better. But if the local church has made its canvass for current expenses just before the close of the calendar year, as many of them do, then the canvass for benevolences should be put on by itself immediately on the date set by the denomination. Good material left over from the old pledges to the New World Movement should be built into the new bridge.

We have sketched the general principles which must govern us in attempting at this time to make the transfer from one period to another but we have not dealt with all the details. It is our experience that if great principles are followed closely the details are never neglected. There are details of organization and education and personnel involved in the building of the bridge which will largely determine its structure and permanence, but for the present the need is some method of approach to the fiscal year beginning May 1 which will enable the churches of the Northern Baptist Convention to function happily in the adequate support of the cooperative program upon which rest the welfare and progress of our great missionary, educational and philanthropic enterprises.

## An Investment in Good-Will

GOOD-WILL is but another term for the theological word "grace." It is used as the synonym for brotherliness, and because the fine spiritual thing called love has been prostituted to base uses, good-will has taken the place of love. Good-will is an attitude of mind which must be assiduously cultivated, because it does not grow without care and industry.

God is the source of good-will. Jesus the incarnate revelation of God was the embodiment of good-will. He steadily and consistently refused to be stampeded into any expression of ill-will no matter what the provocation might be. "When he suffered he threatened not, when reviled he reviled not again." On the contrary, he prayed for his enemies and blessed them that cursed him. All his acts were acts of good-will, all his words were words of good-will, all his thought was concentrated on establishing good-will among men.

The religion of Jesus is therefore the religion of good-will. Any other gospel, however richly clad in the sacred garments of ecclesiastical authority and creed and ritual, is not the gospel of Christ. It is passing strange how this central thing in the religion of Jesus has so long been neglected. Church history for centuries testifies to the fact that good-will was not regarded as an asset. Therefore it finds no place in the great statements of doctrine that were formulated from time to time. On the contrary, ill-will issuing in organized persecutions in which the church engaged with a zeal worthy of a better cause, demonstrates how far the church had drifted from the spirit of Christ.

Because of the failure to invest in good-will the church has aided the nations of the world in their interminable strife. After generations of failure the church is only now beginning to awake to the value of good-will as a spiritual and also an economic asset. Some men of vision and high courage are cultivating good-will despite all the forces that unite to blight it. This is hopeful. But there are still continents of room for larger investment of spiritual capital in the fine thing we call brotherliness. According to the economics of Jesus, such an investment in the kingdom of God will assure not only large returns in spiritual blessing, but also in material prosperity. One cannot lose who invests in good-will and uses common sense in the utilization of his investment. It is the eternal law of life. Men were made for it just as fish were made for water, and they will never obey the law of their being until they live constantly in the atmosphere of brotherliness.

# A Page of Opinion

## Where Are the Greater Works?

IF one compares the feeble efforts today of the church as a whole with Christ's influence on the common people of his day, does not the church suffer tremendously by the comparison? Can the most cheerful optimist assert that the common people hear the message of the church today gladly? And yet Jesus in speaking of his own great work before he left his disciples, said, "And greater works than these shall ye do because I go unto the Father."

But where are the greater works of the modern church?

The needs of the human heart are the same today as when Jesus taught in Galilee and great crowds hung upon his words. The needs are exactly the same. Surely something has happened, but has it happened to the message or to the messenger?

May it not be, that the church of today has grown a little too respectable, and because of this has grown lukewarm like the church of the Laodiceans? Is it possible that the church is neither cold nor hot, and knows not its own wretched need of raiment to hide its shame, and eye-salve to anoint its eyes that it may see? It is all too easy for a man living under sheltered conditions, snug and contented, to persuade himself that this is a beautiful world. "Look," he says, "at all that beauty in nature. God speaks to me in every flower. I read his message in the stars."

But what is the foolish one doing? He is judging a world from a landscape from which he has excluded the real reason for the death of Christ. Outside of that landscape, little children are being denied their birthright, youths and maidens are strolling serenely along the edge of moral precipices, "man's inhumanity to man makes countless thousands mourn," the poor are robbed, the river of life is overflowing with sorrow, and the world with its burdens and its heavy chains enslaves mankind.

James Russell Lowell told in verse a parable of our Lord's visit to the earth.

*Said Christ, our Lord, I will go and see*
*How the men, my brethren, believe in me.*

When He arrived on the earth He was met by the chief priests and rulers and kings, who said:

*"Go to, let us welcome with pomp and state*
*Him, who alone is mighty and great."*

And so they housed him in palaces grand but

*"Wheresoever his steps they led,*
*The Lord in sorrow bent down his head."*

At length, Christ turned to his entertainers, and said:

*"With gates of silver and bars of gold*
*Ye have fenced my sheep from their Father's fold.*
*I have heard the dropping of their tears*
*In heaven these eighteen hundred years."*

To this the priests and rulers replied:

*"O Lord and master, not ours the guilt,*
*We build but as our father's built;*
*Behold thine images how they stand,*
*Sovereign and sole through all the land."*

To this Christ makes no verbal reply.

*"Then Christ sought out an artisan,*
*A low-browed, stunted, haggard man,*
*And a motherless girl, whose fingers thin*
*Pushed from her faintly want and sin.*

*"These set He in the midst of them*
*And as they drew back their garment hem*
*For fear of defilement, 'Lo, here; said He,*
*'The images ye have made of me.'"*

"The common people heard Him gladly" and they will hear the church gladly when the church can offer the same message of deliverance as did Jesus. But in order to put forth that message the church must need stand where Jesus stood and view the world in all its aching misery and need, as Jesus did with tear-drenched eyes. Then will the heart of the church ache and never cease from aching to seek and to save that which was lost through a gospel of deliverance. —*Boston Evening Transcript.*

## Things Begin to Be Different

THE king of the bootleggers, as the newspapers call him—Emanuel H. Kessler—would probably agree in the judgment that the heavy sentence of imprisonment and fine imposed on him and his nine convicted accomplices in the United States Court in New York City marks a change in the tide of prohibition enforcement in this country.

To be sure, Judge Winslow was already the terror of the bootleggers in and around the metropolis. He staggered a bunch of millionaire wine merchants a year ago with sharp jail sentences—and made them do their time too. But this new conviction and new punishment mean even more than that—it is penitentiary instead of jail this time, and the court's sentence gets now an obvious backing of public opinion which it did not receive before. Big New York dailies, which have had the hardest kind of work to miss encouraging outright defiance of the Volstead act, are saying that Kessler got just what was good for him. Kessler, too, seems to think so, announcing that he does not propose to appeal but will serve out his sentence and then engage in some business which he trusts will induce people to forget that he "erred in the past."

Even the *New York Times* agrees that "where there's a will there's a way" to make prohibition effective, and it acknowledges that the will is increasing. Quite evidently the damp depths of the valley of illicit liquor-selling the country has now passed, and the grade up the hill of law-enforcement the people will soon be taking with a run. The citizenship conferences in Washington, the governors' conference in Indiana, their luncheon at the White House, the President's frank, blunt utterance in his message, the revival of interest in the subject among the churches and a general reaction of disgust among the people, have combined to put an end to the late era of laxity. Not only the king of the bootleggers goes to prison but the kingdom of the bootleggers totters to its fall.

—*The Continent.*

# A Statement by the Board of Managers of the American Baptist Foreign Mission Society

To the Northern Baptists—
Dear Brothers and Sisters:

As your board desires to take you into its confidence with reference to everything which becomes a matter of denominational interest, it seems wise to us to state our view of certain allegations recently made in the *Fundamentalist* edited by Dr. John Roach Straton, and repeated by him in part in the *Watchman-Examiner* of Nov. 15, 1923.

1. With regard to the demand of Doctor Straton and certain other brethren that they be given access to our confidential files.

Many on hearing of this naturally inquire, "Why not yield to the demand if you have nothing to conceal?" We will tell you why.

First, this correspondence with the missionaries, with the exception of that intended for publication, has for many years been regarded as confidential both by the missionaries and by the board. We have felt that we were morally bound as a matter of honor, sacredly to keep faith with our missionaries with reference to these letters. It may be added that, so far as we have heard from them, our missionaries with a single exception take our view of the confidential nature of this correspondence.

### Confidential Correspondence

Second, neither we nor any other set of men can conduct the affairs of our society except on the basis of confidential correspondence. Many of our stations and some of our fields are unvisited by our secretaries or agents for years at a time on account of the prohibitive expense. We cannot know what is going on in West China, the Upper Congo or remote Assam or in any other field except by the freest, most personal and most intimate correspondence. We must know more than the events which occur and the statistics of the mission; we must know the thoughts, the feelings of the missionaries, their hopes and fears, their difficulties and perplexities, their relations to the government, to other boards and to each other, if we are to have any real understanding of situations. But we cannot have such information if the correspondence may be inspected at any time by any self-constituted committee and published to the world, as it was in this case, without our consent and that of the missionaries involved, in fact without even asking that consent. When the missionaries understand that what they write is for the public eye and may be broadcasted through the country, their letters will become formal, impersonal and restrained. They may still tell us the good news, but not the bad news, which it is equally important that the secretaries and the board should know. It is hard enough now to administer a great work thousands of miles away. Without confidential correspondence it would be impossible.

We recognized, of course, that if we refused the demand to inspect our files we would lay your board open to the suspicion that we refused because we had something to conceal, and we saw clearly that that suspicion would do a good deal of harm in certain quarters to your work for Christ and the salvation of men in foreign lands. What were we to do? We had to choose, and we chose to follow the course dictated by honor and faithfulness to the highest efficiency. We chose in these difficult circumstances to do what seemed to us the will of God, and to endure the suspicion which we knew would arise in many minds and would be diligently fostered by a few. In taking this course, we like all those who choose to do right in spite of dangers, felt that we could trust God, whose cause it is, and our brethren. It was they who had entrusted us with this great responsibility and we believed that this incident, when fully understood, would not impair the confidence in us which they had manifested when they chose us to administer their great foreign work.

Of course these files do not belong to your board, nor do they belong to any self-constituted committee, nor to any individual Baptist. They do belong to the denomination, functioning through the American Baptist Foreign Mission Society, and it can make any proper disposition of them it pleases. Between the sessions of the society at the Northern Baptist Convention, your board has been appointed custodian of the files, which for years have been regarded as confidential. We have no mandate from the denomination to change this custom and so we have no right to do it. Indeed, we see compelling reasons why this custom should not be changed.

### A Committee Appointed

Nevertheless we looked about for some way in which we could satisfy all reasonable doubts in the minds of any of our friends. It was finally suggested that a small committee of the board should read all the pertinent matter in our files and should read to the board that part of it which they considered of any importance. The suggestion was adopted, the committee appointed and the work has been done, and done as thoroughly and faithfully as it could be done. The committee consisted of Mr. Henry Bond, Mr. William T. Sheppard, Dr. M. J. Twomey, Dr. Carter Helm Jones, and Dr. Frederick E. Taylor. Dr. Joshua Gravett, a vice-president of the society, was requested to act with them. Two members of this committee have been presidents of the Northern Baptist Convention, two served on the committee appointed in Buffalo in 1920 to investigate our Baptist schools, and three were on the program of the fundamentalist pre-convention conference in Atlantic City as speakers. If the denomination cannot trust such a committee, no committee can be appointed whom they will trust.

This committee reported to the board Dec. 18 that they had spent days and nights on their task, that they had read all the available letters in our files relevant to the inquiry, including all the letters references to which were in the hands of the executive committee of the Fundamentalist League of Greater New York and Vicinity, whose chairman is Dr. John Roach Straton, and all other letters put into their hands from other sources; and besides this they reported that they had searched the files independently of any suggestion. They brought all correspondence to the board and actually put it on the table. Then at the request of the board they read to us all the letters which they considered of any interest or importance in the matter. The reading, interspersed with the freest questioning and discussion, consumed one whole session and part of another.

### Conclusion of Committee

After the reading was concluded it was the unanimous decision of the special committee above enumerated and of the board that the correspondence, when read in its context and with a knowledge of the attendant circumstances, did not justify such attacks upon our missionaries and secretaries. It is true that in the letters of a few missionaries there are a few phrases and sentences that we felt we could not approve, but nothing was disclosed that in our opinion could not be met by correspondence and counsel. Apart from such sentences the reading of these confidential letters disclosed an evangelical spirit, a devotion to the service of the kingdom and a faith in Jesus Christ as the divine Lord and Saviour, that confirmed the confidence which the board had in its missionaries and secretaries. In conclusion, the board once again declared its purpose to send out only such missionaries as are entirely evangelical in their faith and spirit.

2. We shall now take up the most important of the statements made in the *Fundamentalist* against our missionaries and our secretaries. We have not space for them all. It takes only a sentence to create a suspicion. The answer in the nature of the case can rarely be so easy or so brief.

Shanghai Baptist College and Seminary has been the chief object of criticism, although the references in the *Fundamentalist* to the one institution are so scattered and so phrased that it would appear that there were at least four colleges involved. The first reference is

to Shanghai College by name. Later it is "one of our large Baptist colleges in the Orient." In still another column it is "one of our large colleges in China." To one not acquainted with the facts it might appear that we have a number of colleges in the Orient, and that the *Fundamentalist* is crticizing several of our institutions, whereas there is unfortunately only one Baptist school of college grade in all China. Though probably unintentionally, an entirely false impression was thus produced.

The criticism of Shanghai Baptist College (not several different schools) is based first on the ground that "a missionary of the Baptist Foreign Mission Society from China" had said three years ago that certain doctrines were not being taught at Shanghai. The young man to whom reference is made was never a regular missionary of the society, and was merely employed to teach English for a short term in one of our schools in a section remote from Shanghai. He is not now connected in any way with the society and was not at the time of the conversation cited. He had no connection whatever with Shanghai College at any time and he has never had any first-hand knowledge of what was being taught there. Upon being questioned, he frankly admitted that he was expressing merely his opinion. The *Fundamentalist* itself refers to the official statement made by the president of Shanghai Baptist College to the trustees more than two years ago that these very doctrines were being taught in the institution; still it prefers to accept and publish as "evidence" the opinion of a young man who had no personal knowledge of what is taught at the college, rather than the official deliverance made by the president himself to the trustees of the school, composed of members of the foreign mission board of the Southern Baptist Convention and the board of managers of the American Baptist Foreign Mission Society.

### Shanghai College

The whole denomination is aware of the extraordinary evangelistic spirit which prevails at Shanghai College and of the large number of conversions year by year. Although barely more than one-fifth of the students entering the preparatory department in 1922 were Christians, the percentage of Christians, class by class, steadily increased, until in the large senior group (thirty-one) every member had accepted Christ as his Lord and Saviour. Some of the most trusted religious leaders in America after visiting Shanghai College, have testified to the character and spirit of the institution. Rev. W. O. Carver, D.D., professor of missions in the Southern Baptist Theological Seminary, visited the college in the spring of 1923, when he wrote as follows in *Home and Foreign Fields*, the official missionary organ of the Southern Baptist Convention.

"It is developing splendidly. It is not without its problems. What growing institution could lack them? But God is so manifestly in the enterprise; its spirit is so loyal, its evangelistic tone so true. its contribution to China so important and its value to the whole cause of kingdom growth in China so great that President White and his large faculty can confidently lay all their problems before the Lord and the brotherhood. Wisdom and support will be given. Already the school is equal to the test and is prepared to grow to meet advancing need and opportunity. It is no easier in China than in America to command respect and honor for scholarship and sound learning, and at the same time to deserve all confidence as an exponent of his gospel. Nor are suspicious censors any more lacking or any less useful in one land that in the other. But God works while knowledge grows from more to more."

## Thy Strength and My Day

GIVE me Thy strength for my day,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow—
Give me Thy strength for my day, Lord,
Cover my weakness so.

—ANNIE JOHNSON FLINT.

The article in the *Fundamentalist* makes much of a letter written to the board three years ago by a missionary in West China, who voluntarily expressed his desire to tender his resignation upon returning for his furlough, due the following summer. This missionary gave four reasons for his decision, but attention is called to the fourth only, which he stated as follows:

"I feel that I must be free to express convictions as to theological reconstruction and social reform which would be sure to give offense to many mission supporters and workers. I believe that so long as a man draws his salary from an orthodox mission society he is morally bound to conform in his teaching to the general point of view represented by the society. Such conformity means constant restraint for me and I cannot continue it for the rest of my life."

In the *Fundamentalist* it is stated that his letter "was treated with indifference and there was a feeling on the part of representatives of the board that this man should remain in the work, it being the right of every Baptist to interpret truths for himself." One of the secretaries did express the opinion that it would be impossible for any one to draft a theological statement which would be acceptable to every one, and expressed the wish that it were possible to have a heart-to-heart talk before the missionary finally made up his mind that he must sever connection with our society, but the secretary also wrote: "Of course the Foreign Mission Society expects all who are connected with it to give Jesus Christ his rightful place and to proclaim an evangelical Christian message." One would think from reading the *Fundamentalist* that the matter "was treated with indifference" and that nothing was done about it. The fact is that a member of the board, visiting the missionary in West China just previous to his departure for home, after a heart-to-heart talk with him agreed that with such views the board would consider that he should not continue in the service of the society. This was the position taken by the board and the staff and his resignation was therefore accepted on his return.

### The East China Missions

The *Fundamentalist* states that in 1922 there were sixty missionaries in our East China Missions, only six of whom were set apart for evangelistic work. This statement is altogether misleading. In the total which is given (sixty) both men and women are included, but the criticism omits the wives when it tells of the number engaged in evangelistic work. There is an evangelistic missionary family in every one of our stations in East China, with the exception of Kinhwa, which is being turned over as rapidly as possible to the Chinese; there are two evangelistic families at one station; more than in any other section of China the responsibility for the oversight of the evangelistic work is being turned over to graduates of Shanghai Baptist College and Seminary in harmony with our policy of increased emphasis on native leadership; in this mission where larger emphasis has been placed on educational work than on any of our other fields in China, the evangelistic results in our schools and hospitals have been most striking. There is an evangelistic spirit in every phase of the work in the East China Mission and teachers and medical missionaries regard themselves as evangelistic as truly as if they were classified as such. And so they are, as results show.

A most surprising reference is made to a letter which had come from a missionary in China stating that the ordinance of the Lord's Supper had not been observed in any of the churches on his field for a long time; that few of the churches had a mid-week prayer meeting; that the preachers were doing no pastoral work, etc. It is not stated that the man, who was so distressed at conditions which he had discovered on his field to which he had just been transferred, was one of the very men against whom suspicions were raised by Mr. and Mrs. Laraway, backed by the *Fundamentalist*. The sad state of affairs on this field was not due in the least to

modernistic views on the part of his predecessor, for he was and still is regarded as a very conservative man, who would resent the implications of the statement published in the *Fundamentalist*. Nor was it due to his conservative views, but entirely to other conditions having nothing to do with theology. By no stretch of the imagination could one attribute it to modernistic teachings. Obviously the letter was misused.

The readers of the *Fundamentalist* are told of a committee meeting a few months ago at the headquarters of the Foreign Mission Society, when a story was told of a conservative brother from America visiting Baptist work in one of the countries of Europe, who put his arm around one of the Baptist leaders in that country and said: "You are one of us; you are of like precious faith." It is declared that one of the members of the committee exclaimed when he heard this, "Like precious faith, indeed! If he knew the real conditions, he would fall dead."

This was not a meeting of any committee of the Foreign Mission Society; it was a committee composed of representatives of various organizations to promote attendance at the meeting of the Baptist World Alliance, and the remark quoted was made by a member of the committee who had no connection whatever with our society. The main point, however, is that theological views were not under discussion at all. It was the question of the relation of a group of beloved Baptists in Europe to other evangelical bodies.

### An Inspiring Document

There was read in our presence the doctrinal statement of one of our missionaries which the *Fundamentalist* said would not be acceptable to "some of our fundamentalist leaders." That statement is a noble and inspiring document which indicates among other things the missionary's belief in Jesus Christ as the Son of God, "miraculously born of a virgin," and "miraculously risen from the dead." It indicates his belief in the future life and his acceptance of the Bible as authority on Christ's deity. Probably the unacceptable part of it was the man's frank avowal of his belief in evolution as a process employed by God in creation, a view held by some of the most highly honored Baptists in America, North and South.

The word "stultifying" is found in a letter from one of the missionaries, but a reading of the whole letter would convince any one that it does not involve the missionary's personal belief. He was writing regarding a proposed change in the by-laws of an institution which would have specified the doctrines which men must hold in order to serve in that school. What this missionary as a personal opinion considered "stultifying" was not the fundamental doctrines of Christianity but the incorporation of what was practically a creedal test in the by-laws of an institution. He gladly states that such doctrines are held and taught in the school with which he is connected. Indeed, immediately after using the word "stultifying" the missionary adds in the same paragraph, "Of course I am not myself in favor of having regular professors or members of the administrative staff who are not members of Baptist churches." He recognizes however that it might some time be impossible to secure in China a member of a Baptist church thoroughly qualified to teach a special subject (for instance, a branch of the Chinese classics) as is sometimes true in our denominational schools in America.

### Baptist Work in France

3. In the October-November number of the *Fundamentalist* Doctor Straton says with reference to Baptist work in France:

"Our faithful French Baptists have been betrayed by the responsible leaders of our Foreign Mission Society, and that in the interest of modernism and the destructive tendencies that are seeking to undermine the very foundations of our glorious faith".....They even go to the extent of penalizing faithful Baptists who still believe in the integrity and authority of the Bible and the divine Christ which it enshrines."

The representatives of the Foreign Mission Society have done no such thing as is stated by Doctor Straton. Fortunately, there are at least five American Baptists who were present at the conference in Paris in July, 1920, at which there was a fresh outbreak of the old personal feud which has long existed among the Baptists of France. Their testimony does not support Doctor Straton in his contention.

During the World War the two French Baptist groups, which had so long opposed each other, seemed to be drawn closer together, and soon after the armistice was signed, Rev. A. Blocher, whose letter is published in the *Fundamentalist* in support of Doctor Straton's position, took the leading part in bringing all French-speaking Baptists in France, Belgium and Switzerland, into what is known as the French-speaking Baptist Union. All the churches which entered the union *had the same confession of faith,* and it was believed that personal differences had been so largely overcome that a federation of forces would prove possible.

In July, 1920, four representatives of the American Baptist Foreign Mission Society, (Pres. Emory W. Hunt, Dr. Charles A. Brooks, Rev. Oliva Brouillette aud Secy. J. H. Franklin, Dr. Jacob Heinrichs also being present), met with the union and presented plans which were left for the consideration of French-speaking Baptists meeting alone. When they met by themselves, the old spirit of dissension reappeared. At a later session of the same meeting of the union the representatives of the society were present, and were told that sharp words had passed between some of the delegates. The divisive question seemed to be whether in the proposed theological school *the Book of Jonah should be considered allegory or history.* There was also a difference of opinion regarding the future life. Representatives of the society begged the French brethren not to separate over questions on which many Baptists disagree. Pastor Blocher thereupon severed his connection with the union, for whose organization he more than any one else was responsible, and into which he had welcomed the two men whose views were well known to him and who have since been pointed out as the outstanding "modernists" or "liberals."

This in brief, is the story of the meeting in 1920, when Doctor Straton says that it was insisted that "modernism" and "the new theology" should be admitted into the proposed school. One of the two men, who for years have been pointed out by Pastor Blocher and Pastor Dubarry as the outstanding "modernists" or "liberals" was the pastor of an entirely self-supporting church which never has had an appropriation from our society, and who, in 1920, declared his belief as follows:

"About Jesus Christ, I teach that he is God manifest in the flesh, that in him dwelleth all the fullness of the Godhead bodily. I believe in his virgin birth, his atonement for our sins, his bodily resurrection, his ascension."

Now the Foreign Mission Society is charged with *supporting* "modernism," when neither of the two men who were pointed out as the chief offenders among the Baptists of France has for many years received a dollar of support from our society, and both of them believe that our course in France has been unfair to them.

### Withdrawal of "Faithful" Baptists

The Foreign Mission Society is criticized further by Doctor Straton for penalizing faithful Baptists in France and with summarily cutting off support from them "because of the stand which they took for conscience' sake." The fact is, *these "faithful Baptists" withdrew from us.* The Foreign Mission Society did not cut them off. Indeed, most of the churches which withdrew from the union are able with effort to meet their own expenses, and several of them are located in strong Protestant communities. We made every reasonable effort to persuade these few churches to remain in cooperation with the Foreign Mission Society, going so far as to offer to recognize the autonomy of the association with which the "dissenters" were connected, and requesting them to send representatives to confer with the executive committee of the French-speaking Baptist Union to determine what proportion of funds given by us for use in France should be designated to them. This they flatly refused to do early in November, 1922, and notified us that the only question to be settled was as to the amount of money which we would grant them for what they called "liquidation." Meanwhile these "faithful Baptists" were seeking support from other sources, but we continued appropriations to them until the end of the year 1922. Had Doctor Straton told all the facts he

would have reported that the American Baptist Foreign Mission Society is still making appropriations to Baptist ministers in France who have no connection with the union, and neither he nor any one else can produce *a scintilla of evidence to substantiate the criticism that the Foreign Mission Society has cut off support from men in France or elsewhere because of their conservative theological views.*

In recent years the Foreign Mission Society has encountered more difficulties in the administration of the work in France than in all other European fields combined. Now a painstaking committee has been created by the French-speaking Baptist Union which is taking its task seriously and is attempting to meet the desire of our society that its appropriation to France be lessened by 10 per cent every year. The union is entitled to our support, and the Foreign Mission Society believes its constituency should discourage all efforts to destroy the union which French Baptists formed for themselves.

We have wearied your patience by our attempts to answer charges based on half or quarter truths and some on mere mistaken surmises. We have omitted only those which after investigation did not seem to us to justify a detailed discussion in such a statement as this. From these examples you may judge all that is being said against our missionaries and our staff.

We cannot close without again pointing out the injustice and cruelty of the method of anonymous general and vague denunciation and the refusal of any of those who make the allegations to put them in writing over their own names with the specific evidence and transmit them to our board. They seem to prefer trial by newspaper. They seem entirely reckless of the consequences to the life work of hundreds of consecrated missionaries.

We have done what seemed right and wise to us under difficult circumstances, and now can only leave the results in the hands of God and the brethren. We do so with confidence.

By order of the Board of Managers,
Frederick L. Anderson, Chairman
William B. Lipphard, Recording Secretary.

# Seen Through the Eyes of a Student Volunteer

By L. H. Mayes

OVER 6000 students and denominational board representatives gathered for five days, Dec. 28-Jan. 1, in Indianapolis in what may prove to be the most significant of the many groups which have convened there in past years. One thousand colleges and universities from every state in the union, and also from many foreign lands were represented by delegates to the great gathering.

One of the most significant and hopeful signs of the whole convention was the very real seeking on the part of the student for what they called Jesus' way of life. As one of the Indianapolis dailies put it—"With fine idealism but with troubled minds the discussions were carried on." Really we could look for no more hopeful sign than that. To be sure, each individual probably had his or her own conception of just what Jesus' way meant. Some might have even read into Jesus' way some of their own conceptions. But we have the assurance that "If any man will do his will, he shall know." The students were really eager to know and we must believe that this spirit did guide them into the truth. It was no surprise to those who are watching the movement of these days toward a return to the Christ himself that the students of America and the world should themselves find that this likewise is their hope.

Herbert Gray's criticism that American students do not think enough, which he made after a recent visit with us, is no longer fully justified. The students at Indianapolis did think, and one of the best things about the whole convention is that we have every reason to believe they are returning to their campuses to think a good deal more and to read much more deeply than has been their habit.

American students are no longer children; they are mature men and women for the most part. This feeling grew upon us as the convention progressed. At first the program was a bit prone to be stereotyped and more or less canned and prepared for the delegates. But as the students began to express themselves one could feel the spirit of the convention swinging into the form which came from the thinking that was being done by the students.

American students are not radical. Many went to the great gathering with a bit of fear in their hearts that a panic of untimely extreme pacifism would sweep the delegates off their feet and they would pass resolutions which were beyond their thinking and for which they were not prepared. But the thoughtful, judicial temperament expressed by all but a very few students would be a commendation to a much more mature gathering.

War and the race questions were the two main topics of discussion. They were fully discussed, too, for there were two periods on the convention program for that purpose. One period was placed early in the program and the other period late in the program to enable the delegates to get a start at their problems and then to come to some sort of conclusion in their second discussion period. Practically every point of view was brought out during these four hours when heated debate, personal opinion and youthful enthusiasm had its sway. Some views were a bit radical, it might be claimed. But the final result and the expression by the whole body of students was the significant part of all.

The last day of the convention was given over in part to the summarizing of the thought and opinion of the students on the questions of race and war, which had occupied the principal part in their discussion. The practical idealism of our students today was assured when the question of war was put to the whole convention for the expression of their opinion. A student speaker was chosen to represent each of four opinions on war, namely: first, the League of Nations and the World Court the best possible means of abolishing war and bringing about world brotherhood; second, war should be avoided through education against it; third, non-resistance the best way to abolish war; fourth, preparedness the best means to prevent war.

No official vote, i. e., no counted vote, was taken, but the estimates by the various dailies give us an adequate idea of the trend of thought by the students. The League of Nations and World Court advocates won by a vast majority, being accredited anywhere from 4000 to 5000 votes. The education advocates came next with anywhere from 1500 to 3000 votes. Pacifists and non-resistants came third with about 500 votes, and those advocating preparedness footed the list with about 200 or 300 votes.

The result of this careful thinking and such a sane expression of American students is most significant. They were not radical, but on the whole very thoughtful and far seeing, yes, even quite progressive. It is for the reader to decide if this expression is not about what we hope would come from a poll of the vote of the best of even more mature citizens of our land.

Our own denomination should be proud of the leadership and other contributions which it was able to make to this great student enterprise. With our own Dr. Joseph C. Robbins presiding during the whole convention, and also serving as chairman of the executive committee, and Dr. K. S. Latourette as vice-chairman of that body, not to name others of our Baptist leaders and students who are serving this movement, we should be humbly proud that our denominational vision puts us in a position to render this service.

The great gathering of Baptists on Sunday afternoon at the First Baptist Church for our denominational meeting is an event we shall long remember. For two hours we asked questions of our missionaries who so kindly waited on the platform to tell us of our own work which they are carrying on for us. Three minutes was allotted to each missionary and the audience did not allow one minute to go to waste, but kept a steady stream of questions going. From

the type of questions asked it would be hard for one to say that our Baptists are without knowledge of their missionary work.

The interest shown by the younger people was very significant, for it simply denotes how many of our best young men and women are looking for an opportunity to serve under our foreign board.

The farther we get from the Indianapolis convention the more we feel that the effects will be permanent and lasting. To be really true, it looks as if the power of the whole thing will grow the farther we get away from it. Many look for the delegates to go back to their schools and carry out a very permanent work as the result of the inspiration and incentive which those few days together gave. The day after the return of one delegation a criticism was made by one not in attendance that there had not been enough life-work decisions. It was his idea that those already planning on definite Christian tasks had been greatly strengthened in their resolves and could "give a reason for the faith that was in them." After all, is not that a very healthy sign? For the real work cannot be carried on during any five days, but must be worked out with patient and faithful toil during the ordinary days of our life. The writer feels that there were many who did consecrate their lives to definite Christian tasks, while many others pledged themselves to do all they could to bring in new recruits when they returned to their constituency.

During the closing hours of the convention when the delegates were preparing to return to their homes it was another very significant thing that they were searching for some way to work out their decisions when they got back to the routine of campus life. War and methods to prevent it had led all thought. How, then, were they to do something tangible to express their ideals in a real and practical way?

For the past three years especially, the students of America have been cooperating with the students of the world in the European student relief which has made it possible for the starving students in Central Europe to carry on their education. During the session at Indianapolis news came that four universities in Germany are on the verge of being closed—may even be closed by this time. Among these is one that has contributed to the education of some famous Americans. Thousands of students who have waded to their shoe-tops in mines all summer to save a few thousand marks for the winter find their money is worthless now. Other thousands of refugee students, especially from Russia, are at the mercy of their benefactors. About one-fifth of them are slowly dying from tuberculosis. In some refugee centers one out of ten died last year, while nine out of ten were ill.

With such conditions existing many delegations decided that they could do nothing less than return to their schools and do their best to carry this message to their friends and continue to raise funds for the student friendship fund for the relief of their unfortunate brothers. They felt that this was as effective a way as they could use to manifest their spirit of world brotherhood which is so lacking today.

The Indianapolis Convention of the Student Volunteer Movement is now history, but who is bold enough to deny that its spirit and power is growing and will manifest itself in numberless ways during the coming four years?

Chicago University.

# Influence of Highway Transport on Religious Life of My Community

By Dorothy L. Roberts

**WE gladly reprint this essay from the "Marietta Times," Ohio, written by a sixteen-year-old girl, the daughter of a Methodist preacher. It took the prize of a four-year college course, covering all tuition and living expenses, amounting to at least $4,000, offered by the United States Highway Education Board, Washington, D. C., and named after Harvey S. Firestone, the founder of the prize. The contest is open to all states in the union.**

THE Appian Way, most famous of Roman highways, was called by Horace Bushnell "the queen of roads." In establishing Christianity Paul and other early Christians made great use of the twenty-nine famous military roads radiating from Rome. "And so we came to Rome. And . . . the brethren . . . came to meet us as far as the market of Appius." And it came to pass that Rome, having the greatest road, built later the greatest church, St. Peter's, the greatest church of Christianity built at the end of the greatest highway. Strange coincidence! Here is food for thought. From the very first the mightiest of all religions went forward upon the great highways of travel.

The writer lives in the mountains of southeastern Kentucky, where the religious life is backward, and the roads almost impassable. The purpose of this paper is to show how these two facts affect each other. One dislikes to write anything uncomplimentary of one's own community, but one should study conditions before suggesting remedies.

A survey of Harlan county shows forty-seven churches with thirty-six ordained and licensed preachers. These men, most of whom could not pass the entrance examinations of a first-class high school, work at the mines or elsewhere throughout the week, having little leisure for study or preparation. Such leadership develops only religion of the emotional, irresponsible type.

Statistics from our criminal courts indicate that these outlying churches fail to meet the situation. Recently, within four days in this locality, twelve persons met violent deaths. Shooting, drinking and gambling prevail even in the sections where churches exist.

Whisky distilling, feudism and general lawlessness are not in reality the cause of crime. They are only outward symptoms. They all suggest ignorance; the people do not know. With sapped vitality and weak morals go sluggish minds. Close intermarriage has reduced the original vitality. Large families live in poor, small houses; the death rate is high. In one school a hook-worm clinic showed 99 per cent of the pupils afflicted. Religion should not be blind to physical facts. Disease, crime, irreligion, these exist where people do not know what is good in character or right in conduct.

If it be true that ignorance explains the backwardness of this territory, then both the church and school are needed to counteract it. Religious and educational work here rise and fall together. Good churches foster good schools. Vigorous churches and centralized schools are impossible in rural sections without good roads. Our isolation is the cause of our ignorance. We would have somewhere to go and something to get, if we had some way of going. Three dollars to ride five miles in a Harlan jitney! The average car is a hopeless wreck after one year of steady bumping over ridges and washouts. Some ship their cars by freight to Richmond when driving out of Kentucky. My kingdom for a highway!

Among our agricultural folk old farming methods prevail. The mountaineer wrests a few hundred dollars where he should get a thousand. The jitney, auto truck and family car will be chariots from heaven, solving our isolation. Good roads will encourage the auto truck, diversity of crops, improved farming methods, cooperative selling, contentment and an increase of the economic surplus. This surplus we will invest in churches and schools. Good roads will mean less churches, but better ones, larger ones; fewer ministers, but better ones, educated community leaders.

So Harlan county must build its Appian ways, that modern apostles may have highways for the new program of evangelism and education. "And a highway shall be there, and a way, and it shall be called the way of holiness; . . . it shall be for the redeemed." Out of such material things as stone and cement must we build through our mountains the highway leading to the goal of our spiritual desire—religious education for all.

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**The budget of the First Church, Topeka, Kan., is well balanced. It calls for $11,050 for current expenses and $10,500 for missions and benevolences. Rev. Charles F. Mathews is pastor.**

# A Survey of Baptist Work for 1923

*The outstanding achievements for the past year, the hopes for the future and a recounting of the chief needs is briefly given by those nearest to the heart of the work.*

## The State Conventions

### Maine

UNDER "achievements" might be given the union of the Free Street Baptist and the Congress Street Free Baptist churches in the city of Portland, and the sale of one of the properties as preliminary to the erection of a great church edifice with adequate equipment for every department of church life and work, and with this goes the fact that Dr. W. H. Jones, recently of Chicago, becomes the able, wise and sympathetic pastor. The gathering of the largest number of young men and women in Colby, Bates, Coburn, Hebron, Maine Central Institute, Ricker, Higgins, and Parsonsfield, that ever have been registered in our colleges and schools and the fact that they will find broader courses, better equipment, instruction of the highest order, and religious influence that is guiding many of our best students into ministerial and missionary service. The development of the Glenwood Square enterprise at Portland, with the full payment for church building. The opening of work and securing a pastor for Russians and Poles in Waterville-Winslow.

In actual Christian service to meet the needs of the state, the nation and the world, better than ever before.

The carrying forward of every department of our denominational work which will come through more complete loyalty to Christ, and the use of all resource as stewards of His grace and will.

E. C. WHITTEMORE.

Waterville.

### Rhode Island

OUTSTANDING achievements of the past year are: Closer coordination of all Baptist work; stimulation of missionary atmosphere, and maintenance of high rating in New World Movement, through state conferences; progress toward new edifices for Italian Baptist churches and Russian mission in Providence; definite activity by Laymen's Council; employment of full-time director of religious education and a state evangelist; and by no means the least, intrenchment of Rev. William Reid, general secretary, in the confidence and affections of all state Baptists, by his excellent work.

The outlook for 1924 is excellent in every way. Tasks begun will be completed; important new plans will be launched. The state is closely knit geographically, permitting Baptist fellowship. Harmony prevails. Fundamentalism is not an issue here.

The chief needs of state Baptists are enlarged budget; extension of rural work; increased subscriptions to denominational papers; improvement of French and Portuguese missions; reduction of non-resident membership.

CLARENCE M. GALLUP.

Providence.

### New Hampshire

THE year's work: Forty churches aided by the convention toward pastor's salary. Probably but few of these churches could have been kept open without this aid. Many churchless communities furnished with occasional preaching. Larger number of neglected communities reached by summer preaching than during any previous year. Payments on pledges to the New World Movement have been well sustained. Interest in evangelism has been on the increase and the number of baptisms ranks well with those of recent years.

Outlook for 1924: Continuance of the same kind of work with as much increase as funds will allow. The problem in this state will continue to be as at present, chiefly the needs of the rural communities.

Chief needs: A larger number of efficient pastors for rural work, and a larger interest taken by the laymen of the churches in the state work.

D. S. JENKS.

Manchester.

### Massachusetts

IT has been a fruitful year. New associational consciousness has been developed with intra-associational activities that foster the social, devotional, evangelistic and missionary life of the churches. Two new churches were organized, making a total of 350, with over 93,300 members. Many of the churches have largely improved their plants.

The annual meeting of the convention was one of the best ever held, with a splendid spirit. The attendance broke all records. A growing spirit of prayer, evangelism and kingdom vision characterize our people. The outlook for 1924 is bright.

Our chief needs are: To lead *all* our churches to be truly active for the Master "from Jerusalem to the ends of the earth." A denominational consciousness that shall make us all thank God for the past, and joyfully meet the Master's kingdom challenge of today, heartily, intelligently and unitedly, for his glory, not for ours.

HUGH A. HEATH.

Boston.

### Vermont

THE most outstanding event in Vermont during the past year has been the securing of $75,000 with which to erect a new dormitory for girls at Vermont Academy to take the place of Farnswo.th Hall which was burned about fifteen years ago. The school under Principal John B. Cook is absolutely driven for more room, having 176 students. This new building will accommodate eighty-four girls besides rooms for teachers and social rooms and a modern domestic science department. The contractors are already at work on the new building. During the year a new church has been organized at Springfield, a live, growing village of about 7000 inhabitants. We have already purchased a splendid location for a church edifice, on which are two houses —one large, which is now being used for the services, and the other a small one which will be used for a parsonage. The new church has at the present time eighty members. The congregation and the Sunday school each number about 100.

The outlook for 1924 is encouraging. Hon. Henry Bond was elected chairman of the laymen's evangelistic committee for the state and given one strong layman in each of the seven associations. Mr. Bond and his associational chairmen have arranged for conferences in each association to which the pastor and one layman in each church were invited, expenses paid. At these conferences Doctor Davison, state secretary, spoke and Mr. Bond outlined the plan for both personal and pastoral evangelism. The interest shown by the laymen in these conferences is very unusual and promises much for the future both along evangelistic and missionary lines.

The chief need in Vermont is for money with which to secure district missionaries who will take charge of large sections back in the rural communities where so many people are now without preaching by any denomination.

W. A. DAVISON.

Burlington.

### Connecticut

THE outstanding achievement in Connecticut during the past year were:

1. The woman's continuation campaign went "Over the Top."
2. The celebration of the completion of 100 years of Baptist work in the state.
3. The Bible and missionary conference with registration over 1300.
4. One new church formed.

The outlook for 1924 in the main is hopeful, but somewhat problematical in

view of the completion of the New World Movement and the inauguration of a new program.

Our needs are: Very much more money for an operating budget; six new church buildings and two settlement houses.

HORACE B. SLOAT.

Hartford.

## New York State

THE year has been marked by a definite advance in all lines of the state program. The work of reorganization has been carried on with most gratifying results. We are able to report that definite progress has been made in the matter of districting the state and in every place where the general director has presented the plan, there has been a most gratifying response on the part of pastors, churches and missionary committees. There is a marked willingness on the part of associations to share in the financial responsibility in order that the vitally needed supervision may be given to the specific area.

There has been a most delightful cooperation in the working of the district plan as it relates to the city executive secretaries. The standard "A" societies under the efficient leadership of Rev. E. Herbert Dutton, Buffalo; Rev. Alfred E. Isaac, Rochester, and Rev. C. H. Sears, New York, have rendered most vital assistance in correlating the city and rural work. It is our hope that by the next annual convention we may see the complete districting accomplished and a District Director in every area.

The departmental program for the entire state has been developed in a most strategic way by the Directors of Departments.

Rev. H. Wyse Jones, director of the department of evangelism, reports that the new spirit of cooperation awakened in large measure by the centralization of all directors in one office, and the cooperative plans going out from that office have greatly encouraged evangelism in the state. This has made possible conferences of all leaders viewing the work of the convention as one task. This has stirred evangelists, pastors and churches with a new devotion and hopefulness.

The department of religious education reports that New York enrolled the largest number of Sunday schools in the Baptist cooperative plan for "bigger and better schools" of any of the states, though the total was only 179 of our 828 reported schools. The year has been an exceptionally successful one in the realization of the conduct of assemblies, conferences and similar gatherings. Associations are more and more realizing the benefit of a director for the children's work in the Sunday schools. Last year fifteen were reported. This year we have twenty-five, with one other appointment to be reported. There has also been a large increase in the number of key-women. Three hundred and fifty churches report such helpers now.

The department of town and country church work, Rev. Frederick W. Tomlinson, director, reports that there has been an attempt made to help pastorless churches secure suitable leadership and to aid pastors in locating. District directors have been earnest and successful in this line. In the effort to improve pastoral and lay leadership, many pastors and other members have availed themselves of denominational and interdenominational conferences. The Baptist summer school for pastors, held for three years at Cook Academy, had an attendance more or less regularly of forty-five, nearly all of whom were from rural churches. A still greater attendance of rural pastors and their families at the Keuka Park five-day conferences, shows a growth in the study of the Bible and the educational and missionary work of our denomination.

The promotion board (metropolitan and state) reports that there has been a clearly defined program during the entire year, carefully planned and interpreted to the church and cooperating organizations of the church. Already twenty-three churches have paid their quotas in full. There are also seventy-three churches that have paid their pledges in full; but some of these did not pledge their full quotas, and are now pressing to meet their quotas. The largest amount paid by any church is $145,000. The little Red House Indian church pledged $3 over its quota, and has paid $12 beyond its pledge.

The general outlook for 1924 in all departments is most encouraging.

The text of our convention, "And ye shall be witnesses unto me," was selected in the historic and dynamic atmosphere of the martyrs past and present where the united fellowship was surcharged with the spirit of sacrifice.

The challenge comes to us in the new year—To every Baptist in the great Empire State, and in all states, "And ye shall be witnesses unto me."

Syracuse. H. CLARKE COLEBROOK.

## Metropolitan Area, New York City

Just to "carry on" is a serious task in this area, particularly in down-town fields, where the currents of population and trade are all against the progress of the Protestant church. During the past year, however, we have "carried on" through four Christian centers, six down-town churches (practically Christian centers), twenty-seven foreign-speaking churches or missions, in thirteen languages. In all of these centers a three-fold evangelistic ministry—Christian teaching, direct evangelistic approach and social evangelism—has been conducted. The agencies are the regular church appointments (preaching services, prayer meetings, Bible schools), church vacation Bible schools, industrial Bible schools, mothers' meetings, and a multitude of clubs and classes in each center. These old churches are maintained, while new churches are being helped toward self-support.

Some items of progress are: Erection of one portable building in a growing section; through aid of our Metropolitan agencies a model church plant erected in Jamaica; a Christian center remodeled, and a new field opened in a growing section of Westchester County. Little money has been available for advanced work under the denominational restrictions of the year.

Items greatly needed in the Metropolitan area are: A building in the Chinese section which will adequately represent Christianity to the Chinese, and also provide much needed educational and social facilities; a new building for the Strong Place Christian center; permanent structure for church extension work in Queens and Westchester County. Financial support for workers in a new negro center in Harlem—the most congested home of negroes in America—is urgently needed. Now we are considering an aggressive work for Jews. If Jews are to own Manhattan and down-town Brooklyn, it is important that we win some of them to Jesus Christ and infuse Christian ideals into a greater number of the Jewish population.

CHARLES HATCH SEARS.

New York City.

## New Jersey

WE started the year, as you know, with the great loss of our honored president, Francis Wayland Ayer, who had in a most distinctive way served our Baptist interests for over twenty-five years. It was a difficult task to find a successor, but we believe that in Judge Horace Roberson we have chosen a president who will wisely carry on the work that Mr. Ayer so successfully administered for many years.

The last year has been one of definite achievement in New Jersey. In addition to our churches, the results have been better than for many years; in the last eighteen months there have been more than 5000 added to our church rolls. These results were largely accomplished through the exchange of pastors and meeting conducted by the pastors themselves rather than by the employment of outside evangelistic assistance.

We are $20,000 ahead in our gifts for the New World Movement for the same date of a year ago. Last year our churches gave for missions more than three times as much as they had in any year before the New World Movement was started.

A very successful summer assembly of our young people was held at Peddie School, Hightstown, N. J., with 328 in attendance, and with a thorough course of study under competent instructors. An assembly was also held for negro Baptist young people, at Rahway. The foreign-speaking pastors gathered in June for a week of study and inspirational addresses, at the International Baptist Seminary, East Orange. Mrs. W. H. Farmer, new president of the New Jersey Women's Baptist Mission Society, directed a school of fifty chosen women during a week of missionary study at the International Seminary early in the fall.

Rev. Rufus M. Traver's coming as field secretary has brought with it a renewal of spiritual vigor.

After twenty years' work among the Italians in Newark we have at last been able to erect a community house and church costing over $70,000.

The outlook for 1924 is promising as the Baptists of the state are free from bitter doctrinal controversy, and almost every church is supporting the New World Movement. The pastors over the state are holding frequent retreats for prayer and the resultant spirit of fervor and devotion is noticeable.

Our chief need is always a greater consecration to Christ on the part of our pastors and people. We need churches established in several promising points that are not over-churched, especially in the towns suburban to New York City. We need to do a more extensive work among our foreign-speaking people who are more numerous than our English-speaking people in several factory towns. We need to reach the same groups who are the regular attendants at our church and Sunday school. We need to get more laymen vitally and personally interested in the general work of the denomination as well as in the local church.

CHARLES E. GOODALL.

Newark.

## Pennsylvania

THE outstanding achievements of the past year in Pennsylvania have been:

(1) The dedication of Rankin Christian center in Pittsburgh—a center that will serve a community of 10,000 people.
(2) Two summer assemblies with a total enrolment of over 400.
(3) The acceptance of responsibility for the promotion of religious education by our board of education in cooperation with the Publication Society.
(4) The erection of a $60,000 church in Bethlehem, made possible through the aid of the state mission board.
(5) 799 baptisms in our mission churches; an average of twelve to each missionary pastor.
(6) A series of sixteen Bible and missionary conferences, in which were representatives from every association in the state.
(7) The hearty and unanimous endorsment by the state convention of the denominational program for 1924-25.

Judging from the unanimity which characterized our state convention, the outlook is full of assurance for the hearty cooperation of our entire constituency in the promotion of our denominational task next year.

The needs for the coming year are:

(1) An increasing interest in the promotion of religious and missionary education.
(2) An enlarging number who will recognize and practice the principle of Christian stewardship.
(3) The development of church evangelism.
(4) Raising of an additional $1,000,000 endowment for Bucknell University, and
(5) The completion of Pennsylvania's share in the New World Movement Fund by May 1, 1924.

WILLIAM G. RUSSELL.

Philadelphia.

## District of Columbia

THE greatest achievement of the past year in our Baptist life in the District of Columbia is the raising of our total budget for benevolences. Our offerings are divided between the Northern and Southern Conventions and each body has received the full amount pledged for the current associational year. Another notable feature of the past year is a movement toward the establishment of a home for aged men, and the enlargement and consolidation of all our benevolent institutions. It is altogether likely that great advance will be made in this direction in the next few years.

The Baptist outlook in the District of Columbia was never so bright as now. Several new churches are being organized in rapidly developing communities.

Our outstanding needs as we face the future are clearer and larger vision, deeper consecration and more generous giving.

HENRY W. O. MILLINGTON.

Washington.

## Delaware

DELAWARE has maintained the new standard of missionary giving and ranks well up in the list proportionately. There have been no unusual happenings but steady and persistent work in every church in the state.

Wilmington. GEORGE D. ALLISON.

## Ohio

THE first Ohio conference on evangelism was a decided success. It was held in Trinity Church, Marion, of which the late President Harding was a member, Dec. 10-12, and was conducted under the joint auspices of the Home Mission Society and the Ohio Convention. It was indeed a great gathering. The sessions were refreshing and heartening. Ninety-three ministers and about half as many laymen, exclusive of Marion visitors, registered. Much of the success of the undertaking should be attributed to the thorough preparation made by Rev. C. H. Stull, superintendent of evangelism of the Ohio Convention, combined with the inspiring leadership of Rev. H. F. Stilwell, superintendent of evangelism of the American Baptist Home Mission Society. Our Ohio pastors proved once again that they are always eager for unselfish service.

No other year in the memory of our oldest inhabitant brought to Ohio so many Baptist ministers from other commonwealths as did the year 1923. Dayton First, Springfield First, Hamilton, Madisonville, Wyoming, Marietta, Martins Ferry, Zanesville Market Street, Newark Second, Columbus Tenth Avenue, Columbus South High Street, Mt. Vernon, Akron First, Warren First, Niles, Lorain First, Jefferson and Ashtabula are among the parishes that have welcomed pastors from beyond our borders. We are under debt to Michigan, Pennsylvania, West Virginia and other of our sister states. For these splendid accessions to our ministerial force we are profoundly grateful, while we also rejoice that Youngstown Himrod Avenue, Fredericktown and Tiffin have recalled prodigals from far countries.

With joy we report that the collections from Ohio churches for the first six months of this present fiscal year register an increase of 20 per cent above the returns for the same period of the preceding year. We thank God and take courage, hoping to conclude the New World Movement period with honor and success.

Granville. T. F. CHAMBERS.

## Indiana

THERE are two things which stand out as distinguishing the year 1923 from other years in our Baptist work in Indiana. The first thing is the large amount of money raised for new church buildings. In the campaigns conducted by Rev. S. G. Huntington, our extension secretary, there was raised more than $340,000. One million dollars has been raised for new buildings during the past four years.

The next item of unusual interest was the large gifts made to the state convention. More than $100 worth of property was given to us by our friends.

The future looks good from almost every angle. Our churches are applying themselves to their task more earnestly and soberly than ever before. The spirit of unity prevails throughout our state.

What do we need? Well, we would like to have a lot of things. We all need more of the spirit of our Master in facing our task and our dealings with one another and with the world. But if you ask about material things we should like to have money for badly needed equipment for Franklin College and more investment funds for the work of our state convention. We need larger equipment for our two Christian centers in the Calumet district in the way of two chapels, two gymnasiums and some other equipment.

CARLOS M. DINSMORE.

Indianapolis.

## Illinois

THE past year closed with the Baptist work in Illinois in a very satisfactory condition. The year has been marked with a spirit of cooperation and good will. The recent annual meeting held at Oak Park exceeded all similar gatherings in attendance and was certainly never surpassed from any other point of view.

The outstanding feature of the year is the large sums of money expended for home purposes, reaching nearly two million dollars, as compared with less than one million in pre-New World Movement days. For benevolences the sum of $524,971.76 was reported, or a grand

total for all purposes of $2,475,894.14 as the year's contribution of the English-speaking Baptists affiliated with the state convention. The large increase in gifts for home purposes is accounted for by the fact that several large building enterprises have been put over. About thirty new edifices or remodeled buildings have been erected during the last two years. The principal projects are in and around Chicago, for this city has experienced a remarkable building boom along all lines.

We regret that the number of baptisms has decreased during the year, the number reported being about 25 per cent less than last year. However, judging from the number of special meetings now under way or planned for the immediate future, the coming year will doubtless show an improvement in this direction.

Chicago. A. E. PETERSON.

## Michigan

OUTSTANDING achievements for the year are the large number of baptisms reported and the number of new church buildings erected. Following are some of the buildings: Redford, $70,000; Northwestern Church, Detroit, $85,000; Hurlburt Ave., $35,000; South Park, Port Huron, $15,000; Hartford Ave., Detroit, $25,000; new building purchased at Delray, community building, Tekonsha, $6000; temporary chapel at Nine Mile Road, Detroit, new chapel for Drexel mission, Jackson, $4500. Another achievement is student work under a secretary at State Normal at Ypsilanti, first attempt to do work of this kind in normal schools. Work among the negroes is taking on better form. The Christian center, Detroit, is greatly strengthened.

Work in our major cities outside of Detroit must be promoted because of rapidly increasing populations. The indications are that Michigan will have an increase of 150,000 people in 1924. It is a serious task to minister properly to this great company of newcomers and strengthen the work along lines already begun. The foreign groups in Detroit and elsewhere present a great challenge to Baptists.

One of our needs is funds to furnish equipment adequate to our great opportunities in growing centers of population. If we had the money we could place buildings in many new and strategic locations where no other denominations are working. Above all we need the spirit of prayer and consecration to help us to measure up to our opportunity and the venture of faith to undertake great things for God.

JOHN E. SMITH.

Lansing.

## Wisconsin

**Outstanding Achievements of the Past Year**

1. New associational lines, resulting in the new alignment of churches of all nationalities in associational work.
2. Hearty response to the adoption of the future program of the Northern Baptist Convention. When this matter was referred to the churches only one church voted negatively in regard to the new program.
3. The organization of a new Baptist church in Milwaukee—the first new organization for many years.
4. Renewed spiritual interest partly accounted for as the result of the Bible and missionary conference.

**Outlook for 1924**

1. More genuine cooperation between the various national groups.
2. An enlarged evangelistic program under the direction of a state evangelist.
3. Greatly advanced work in the Christian center in Milwaukee—a new worker soon to be employed for this type of work.
4. Hearty cooperation in preparation for the coming of the Northern Baptist Convention.

**The Most Pressing Needs**

1. Pastors for smaller churches and rural fields.
2. A realization that all need the gospel and that all nationalities can be reached by the gospel. There is too often an idea that Wisconsin is so greatly made up of a foreign population that consequently the increase of the Baptist church must be slow.
3. More laymen who seriously get into the job of kingdom business.

A. LE GRAND.

Milwaukee.

## Minnesota

THE most significant event of the year was the law recently enacted by the legislature of Minnesota permitting the public school authorities to dismiss the pupils to receive religious instruction in the churches for a period not to exceed three hours a week.

Other visible activities: Jackson Hall and the re-building of First Baptist Church, Minneapolis; new or enlarged houses of worship at Littlefork, Laporte, Eveleth, Truman and Bethel Church, Minneapolis; land and considerable money secured for the Northwestern Baptist Hospital to be erected in the Twin Cities; new churches organized at Nary, Isanti, Minneapolis; several dead fields revived; increased number of baptisms; enlarged offerings; more young people in educational institutions; hundreds of University of Minnesota students influenced through University Church, Minneapolis; student chaplain appointed at Carleton College; thousands comforted at Rochester through the ministry of the hospital worker; many "bigger and better Sunday schools"; an unusually fine state convention meeting; growing city union work in St. Paul and Minneapolis; young people's work and women's work advancing.

Full participation in an effort to close the New World Movement period with honor, and to cooperate whole-heartedly in the future denominational program; to complete the state mission projects already begun; to prevent retrenchment in the regular missionary work of the convention; to strengthen and encourage weak churches in town and country; to augment our City Union efforts; to begin new work on needy fields; and to *secure more readers for our denominational papers*—these are some of our aims for the new year.

Our chief needs: Vision to see "Acres of Diamonds" in Minnesota, as a missionary field, Baptist *esprit de corps* that shall bring forth a new passion for souls, greater consecration, larger giving, more determined effort, and greater unity in our state-wide missionary endeavor. More spiritual craftsmen—workers for God, lay members, pastors and convention workers who know how to win new disciples, strengthen discouraged churches and, if need be, willing to suffer with Christ for the cause in Minnesota.

E. H. RASMUSSEN.

Minneapolis.

## North Dakota

DURING the past year four building projects have been brought to completion. Three of these are church buildings and the fourth is a new parsonage. One long-standing church mortgage has been paid off during the year. In spite of the financial stringency our churches have been able to maintain their regular services and to meet all their obligations. Our state convention was of unusual interest this year, being the fortieth anniversary. An oil portrait of Elijah Terry, the first Baptist and the first Protestant missionary in Dakota territory, has been secured by our convention to be presented to the Roger William's National Memorial Church at Washington, D. C.

Political conditions in North Dakota are steadily improving. There is a spirit of optimism among our citizens. Our Baptist churches are looking forward to a year of evangelism. With but slight exceptions we expect to weather the present depression. We find today a better spirit of cooperation in the work of our denominations than has existed since the beginning of the New World Movement.

We are in great need of more and better church buildings and parsonages. We need several well trained and consecrated young men for our scattered churches. We are searching for the right man to lead our Russian Baptist churches. We are also greatly in need of a state director for our Sunday schools and our young people's work.

FRED E. STOCKTON.

Grand Forks.

## South Dakota

THE outstanding achievements for the past year are that there have been a number of new churches organized and the completing of the new gymnasium and heating plant of the Sioux Falls College.

The outlook for the coming year is exceedingly hopeful. We are in the midst of a splendid evangelistic campaign.

Our chief needs are: More pastors of the right type who can be had for

the salary that it is possible to pay in many of our fields, and of course there is the eternal problem—the need of more money for the work.

S. P. Shaw.

Sioux Falls.

## Iowa

OUTSTANDING achievements of the past year are:

1. From a material standpoint, the completion of some splendid new church edifices and the remodeling of others.

2. The fine attendance and increasing interest in Des Moines University.

3. The excellent unity within the state

4. One of the best state conventions in our history.

5. The greatest Bible and missionary conference ever held within the state.

What is the outlook for 1924? One might answer as "Bright as the promises of God," as one of old put it. However, the spirit at our state convention when, by unanimous vote, the future denominational program was adopted, gives a bright outlook for 1924.

What are our chief needs? 1. More devotion. 2. More hard work. 3. More money.

G. P. Mitchell.

Des Moines.

## Kansas

SEVEN achievements of the year: 1. The largest number of baptisms reported in any year of our history. 2. Additions to churches through missionary labors 9 per cent greater than in any preceding year. 3. The best assembly we have yet had. 4. Start on new buildings of the Kansas City Baptist Theological Seminary. 5. Record-breaking attendance at Ottawa University. 6. Ratification of future denominational program with appointment of commission on state budget. 7. Twenty-eight helpful Bible and missionary conferences.

The outlook for 1924 is encouraging. It ought to be a year of further progress. Doubtless our greatest needs are along the lines of consecration, stewardship and the spiritual life. We need wisdom in shaping our program for the future and increased cooperation in carrying it into effect.

J. T. Crawford.

Topeka.

## Nebraska

OUTSTANDING achievements of Nebraska Baptists during 1923 are the election of state secretary F. W. Ainslie, and the inauguration of a balanced program which bids fair to be continuous and permanent.

Some of the elements of this balanced program are a renewed emphasis on evangelism, resulting in a large number of baptisms; a systematic development of stewardship among the churches. Another element is the continued cooperation with the program of Christian education represented by the increased enrolment and splendid morale of Grand Island College.

Perhaps the most outstanding achievement of all is the provision made to give more attention to the needs of pastorless churches and churches calling for missionary aid, especially in our rural fields. This has been made possible by securing another "convention pastor" to work more usually in the eastern part of the state while the other convention pastor does his work in the western part. To this must be added the willingness of our pastors, laymen and college teachers to give their service under the direction of these convention pastors and the state secretary.

Religious education through our young people's societies, our churches and Sunday schools has made steady progress. The outstanding items in this field are our successful and enthusiastic summer assembly held at Grand Island College and the larger number of successful vacation Bible schools held last summer.

In the field of promotion the women must be accorded praise for the best work—viz., the enthusiastic and spiritual Loyalty luncheons with their series of "echoes," which have not yet ceased their wholesome influence.

The laymen are showing more signs of vitality in a projected series of regional banquets bringing "the challenge of the present hour" to Nebraska Baptist laymen.

In local church work the most striking results are the completion or near completion of a large number of church building projects in Omaha. Among these should be mentioned Calvary with its new $130,000 plant; Immanuel with its soon to be dedicated spacious and convenient working plant; Olivet with its splendid first unit of an absolutely necessary new building; Benson with the miracle accomplished of a dignified and suitable house of worship in fulfillment of the deferred dream of seventy years; while First projects a new $100,000 Sunday-school equipment and the Mission Church at Park Side break ground for

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# Home Mission Activities

## Department of Education of the Home Mission Society

DURING the year 1923 the outstanding achievements of this department were the following: The most important of all was the success in maintaining the standards and the development of our schools in the face of reduction of budget appropriations, required of us as well as of all our national societies. Significant also is the recognition of Shaw University as an A class college, by the department of education of North Carolina. Other colleges made real progress toward that rating. Morehouse College had already received it. A great step in advance is initiated at both Shaw University and Benedict College by the appropriation of $90,000 to each school for a science and recitation hall, and a gift of $7500 for a practice school at Benedict. Important is the beginning of work in Haiti, our dark neighboring republic, allocated to the Baptists several years ago, but neglected till now when a designated gift of $5000 and another gift of $1000 has enabled us to send there a general missionary, Rev. A. Groves Wood, and to assist in starting a small school for the training of Christian workers. A revival in Bacone —our Indian school—and in Cristo—our Cuban school—led to a profession of faith on the part of practically every student in attendance. The outlook for 1924 promises an overcrowded attendance in all our school, better instruction and higher standards. The chief and imperative needs are:

1. A dormitory for our International Baptist Seminary at East Orange, N. J., in order to accommodate our growing attendance of Russians, Hungarians, Poles, Slovaks, and Roumanians, and the needed new Jugo Slavonian department.

2. Homes for teachers in our southern schools, in order to secure and hold the best teachers.

3. Equipment in several schools, to enable them to meet the standards of a first class college.

4. A dormitory at Cristo, Cuba, to give decent living rooms to the students flocking in increasing numbers to the school.

5. Two educated, consecrated young men to take charge of new training schools in Nicaragua and Salvador, Central America.

New York City George Rice Hovey.

## The Department of Evangelism

THE department of evangelism persists in the conviction that the local church is the normal and therefore should be the most efficient agency in the work of soul winning. As directly stimulating this phase of evangelism, thirty-five conferences of a practical and inspirational character have been held in twenty states, attended by upwards of 1700 pastors. In addition, the department has participated in holding five interdenominational conferences reaching some 1200 pastors. Series of lectures and inspirational addresses have been delivered to groups of students in five colleges and theological seminaries, and courses of study have been conducted in five summer assemblies. Emphasis during the year has been laid upon city-wide and county-wide simultaneous evangelism, state-wide inter-pastoral cooperative evangelism, and lay evangelism in the local church. Twenty evangelists are at work in twenty-four states, striving to realize our aim that there shall be no church within the bounds of the state which does not attempt some specific program of soul winning.

Cleveland H. F. Stilwell.

## The Department of Architecture

THE department of architecture is assisting many churches in the solving of their building problems. It advises committees how to plan for worship, for evangelism, for religious education and for social work. It furnishes information as to what is being done and advocated in these matters by ministers and religious educators.

The department is not only skilled in church architecture, but as a part of the church itself, studies each problem from the viewpoint of the church. Stock plans are not furnished. The department studies with the church building committees their situation and needs and prepares sketch plans at one-sixteenth inch scale.

These problems which arise at the very beginning are of prime importance. An initial mistake may bring a train of errors, which are impossible to overcome subsequently.

A charge of 1 per cent of the proposed cost of the project has been established for the special study plans, but this need involve *no extra cost* because the church can arrange with the operating architect, when being chosen, to deduct this 1 per cent from his usual fee, as the architect is saved the expense of making this study.

Conferences at the department's office are without charge. For conferences held at a distance, there is a charge of $25 plus trip expenses. Where several churches are visited on one trip, the expenses are prorated. When the department is engaged to study the project the $25 paid for the conference is credited as a part payment on the 1 per cent charge.

The department operates without financial profit to itself. All connected with the department are on salary and receive no other remuneration resulting from the work done. The department is not supported by money from the home mission funds raised by the churches.

New York City.

GEORGE E. MERRILL.

## Work Among the Chinese in America

WORK among the Chinese has at all points continued to progress and give much cause for encouragement and thankfulness.

I consider the outstanding achievements to be as follows:

1. The appointment of Mr. C. Y. Hui, a well-trained and well-equipped young Chinese, to take charge of the work along the Sacramento Valley, and to assist the writer in other ways deemed advisable.

2. The opening of the Chung Mei Home for Chinese boys in Berkeley, Calif. By no means the smallest part of this achievement was the securing of $3000 from the Chinese themselves for the equipment of the home.

3. The completion and the publishing of the book "The Ways of Ah Sin." This has been perhaps the most spectacular of the accomplishments owing to the very violent reaction which it created among the Chinese of the underworld. The book is an expose of the nefarious practices of criminal organizations existing among the Chinese in America. Its publication roused the forces of the Chinese underworld to white heat. Divers threats to destroy life and property and an attempt to boycott the Baptist schools and churches followed, but the work still goes on; and the fight goes on; and will continue until Ah Sin is routed or some of us pass on.

CHARLES R. SHEPHERD.

Berkeley, Calif.

## Baptist Mexican Missions in the Southwest

IN 1923 the outstanding achievements in Baptist work among the Mexicans of the Southwest have been:

1. New buildings at Phoenix, Ariz., San Diego, Lorena Heights, Los Angeles, enlargement at Maravilla Park in Los Angeles, purchase and renovation of building at Pueblo, Colo., initiation of new building projects at Glendale, Ariz., and Kansas City, Kan.

2. Organization of Mexican Baptist church at Fresno. Increase of over 100 per cent in amount contributed by Mexicans for self support. Ordination of three pastors. Formation of Mexican Baptist Association of Southern California, and of a Mexican Baptist Young People's Union of Southern California.

3. Increase in number of students at the Spanish-American Seminary in Los Angeles and strengthening of the faculty.

4. Extension of Mexican missions eastwards as far as Indiana Harbor, and south into Lower California.

The outlook for 1924 is exceedingly promising if the work can be adequately financed, for the Mexicans in the United States are more ready than ever before to listen to and accept the gospel of Christ in its purity. Our Mexican Baptists are coming into a self-consciousness and expressing a missionary urge that augur splendid things for the future.

The chief needs are:

1. Better equipment for about half the fields, including a Christian center building for Tucson and Fords for five Mexican pastors.

2. A Spanish-speaking evangelist to give full time to special evangelistic meetings with our Mexican churches and missions.

3. Funds for new work in open Mexican colonies such as Topeka, Kans., Nogales, Ariz., Visalia, Calif.

4. Colporters among the Mexicans in Kansas, Colorado, Arizona and California.

EDWIN R. BROWN.

## Pacific Coast East Indians

THE work of the Home Mission Society among the East Indians on the Pacific Coast, though in its infancy, has the potentiality of mighty growth and significance. It is a unique work, an important work, a difficult work and a work of far-reaching influence and outlook. It is a bridgework between California and Calcutta. Thus far the estimate of our work is to be determined not in *figures* but in *feelings* and not in dollars but in *deeds*.

The first achievement regarding our work this year is accomplishing the coast-wide confidence and friendship of almost the entire Hindu population, thus securing a foothold for a constructive work. The second achievement may be stated as a coast-wide Christian interest, sympathy and responsibility aroused for this long needed and neglected work among the Hindus.

The outlook for our work for next year is promising and hopeful, and we may achieve some tangible results if the Christian people will do their part in supporting the work as they have of recent times.

Our chief needs are not material but spiritual. Above all we need earnest Christian prayers, support and continued cooperation of Christian California for our work. The acid test for the Christian religion is on. Either live up or give up.

Calexico, Calif.

THEODORE FIELDBRAVE.

## Indian Work of the N. B. C.

THE achievements of the year are: Maintaining a steady growth in numbers, increase in Christian life and spiritual power, development of workers and the rebuilding of the burned community house at the First Hopi Mesa. This is once more in full operation.

During the year Rev. L. I. Thayer, long among the Navajos, has been transferred to Monos, taking the place of Rev. J. G. Brendel who has retired (only temporarily, we trust) because of ill health.

Mr. B. S. Stokely, has taken the Navajo work. Rev. C. A. Bentley reinforced our staff at Crow Agency, Montana. On the whole we never had a stronger force of men and women than now.

The outlook was never better than now.

Our needs are God-called men and women and the money to support and equip them for their work. In some places we have been doing only enough to prevent some one else, perhaps, from doing more. This simply because we have lacked equipment to make their work count for the most. There are right now eight new places demanding Baptist missionaries. We cannot enter these fields at present because of a lack of suitable workers and sufficient money. These are all fields which are providentially laid at our doors.

BRUCE KINNEY.

Denver, Colo.

## Negro Work in the North

THE department of negro work in the North came into existence to meet and serve the needs of the negroes who crowded our great industrial centers of the North in response to the call for labor created after the world war. Dr. Charles A. Brooks, home mission secre-

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# Religious Education



## Lesson Notes for February 3

**WHAT ISRAEL LEARNED AT SINAI**

**Exodus 19:1-24, 8; Lev. 19; Deut. 4:32-40**
**Golden Text: Deut. 6:5**

By John A. Earl

All life is a schooling, but there are certain times when the pupils take a special course and get the benefit of an intensified process of education. Israel at Sinai took what is called in university language "a seminar." What did they learn? They learned that God is the speaking God, the selecting God, the sole God.

### The Speaking God

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" This recalls the circumstances of the giving of the law at Sinai. One must read Exodus 19:1-24, 8 to get the atmosphere of it. The outstanding fact is that the God of the Hebrews is a speaking God. All nature is vocal with his utterances and all history is but the echo of his voice. But in a very special sense God spoke to the fathers through the prophets in divers portions and in divers manners and at sundry times. The Bible is the record of the voice of God which when placed upon a sensitized heart in tune with his loving purpose will be reproduced as clearly as the voice of a singer over the radio. Without the sensitized heart moving in obedience to the will of the Father the Bible is as unresponsive and silent as a record apart from the talking machine. One therefore does not have to depend upon logic to prove that God has spoken in the past to Abraham, Moses and the prophets. A man may believe all that and yet never hear or know the voice of God for himself. If God has not spoken to us through the scriptures and providence and experience and especially through his Son, Jesus Christ, then so far as we are concerned he has not spoken at all. The tragedy, however, is that God speaks but man is deaf to his voice. The glory of the Hebrew religion registered in the Old Testament is that it incarnated the speaking God in erring human beings. The glory of the Christian religion is that it incarnates the speaking God in Jesus Christ who is the perfect and incomparable Son of God and Son of man.

### The Selecting God

"Hath God assayed to go and take him a nation from the midst of another nation?" etc. No philosophy of history is complete which ignores the specific place of the Jew in the midst of the nations that have passed away. No nation in all the world has so profoundly influenced the trend of history as did Israel. Some one has called the Jew "the miracle of history." Stamped with a physiognomy which identifies him in Siberia as well as in Spain, and marked with a genius for trade which makes him the envy of Gentiles and gifted with high spiritual faculties which are too often prostituted to the love of money, the Jew is unique among the races. The Hebrews are an outstanding illustration of lost opportunity. They were chosen by the selecting God for a high and holy destiny. They were the original pilgrim fathers of the world selected to produce the Messiah who would found a spiritual kingdom which was to sanctify all races with the glory of God and the goodwill of men. But they did not recognize their Messiah when he appeared and they put him to death. "They did not know the day of their visitation," and shortly after murdering their Messiah Jerusalem was destroyed, national integrity broken up, and the people scattered to the four winds of heaven. We can appreciate in some degree what has happened by their fall as Paul endeavors to set forth in Rom. 11; but who can have any adequate picture of what would have happened had they crowned Jesus of Nazareth their spiritual king?

### The Sole God

"Unto thee it was showed, that thou mightest know that the Lord he is God, there is none else beside him." It is difficult for us to sense the necessity for such emphasis. Polytheism is so far from our thoughts that some of us have to stop and look for the word in the dictionary to see what it means. But the Hebrews, just out of a land of many gods and saturated with the fog of idolatry, had to have one of their initial lessons in the primer of revealed truth. And that lessons was fundamental, viz., "The Lord he is God in heaven above and upon the earth beneath: there is none else." But it took nearly a thousand years to teach them that lesson, and only after they had passed through the fire was the folly and wickedness of paganism burned out of them. Space will not permit expansion of the thought of the sole God as the God of love and the God of law. "There's a wideness in God's mercy like the wideness of the sea; there's a kindness in his justice which is more than liberty."

## Three Roads That Need Paving

By Eugene L. Exman

In the main there are three organizations through which the church may minister to the child, the week-day church school, the daily vacation school, and the Sunday school or church school.

One of the most encouraging developments has been the rise in so many quarters of the week-day church school. The fact that we have for so long heralded the belief in the separation of the church and the state, coupled with that of just what religious truths should be taught in public schools, with children from so many divergent faiths in attendance, has made the introduction of religious training into the schools an exceedingly difficult one. The solution generally worked out allows the child to go to the church of his choice for two or three class periods a week and receive religious instruction from trained teachers whose salary and program has been worked out by the churches. It will certainly be a matter of only a few years until the majority of American school children will be receiving training in Christian citizenship on an equal basis with their other school work.

The daily vacation Bible school is also receiving widespread acceptance. Last summer there were, according to conservative estimates, 7000 such vacation schools conducted throughout the United States. With its emphasis on the spiritual, mental, physical and social development, by its program of worship, Bible stories and verse memorization, and expressional activities of craft work and dramatization, the D. V. B. S. has proved its worth and has come to stay.

The oldest form of religious education for children, the church school, is in many ways the least promising of any of the three forms, because many of its desirable features cannot be developed as a result of the whole Sunday church organization. Unfortunately many of our church buildings have been erected with little thought as to the religious education of the children and young people. Furthermore, the church worship period has been worked out for the adult and few are the children who can find anything of value in it. Many churches are obviating this difficulty by conducting the first part of the worship period with the thought of ministering to the child; others are conducting a junior church altogether separate from the adult church. A good plan for a children's church school of an hour and a half has been worked out to consist of three periods: the first half hour to be given over to a supervised study of a lesson, with assigned work, etc., the second half hour to be held in the church auditorium with a worship period participated in by the children, and the third half hour to be turned over to a recitation of the lesson studied in the first half hour, with some dramatization or other forms of expressional activity.

We are in a period of reshaping of our thought and program in regard to training the child for the Christian life; we will no doubt develop along a few unnecessary tangents, but with a consecrated and educated leadership and a normal teaching period, and a program

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# The Chimney Corner



## When Caste Flew Out of the Doorway

By Margaret T. Applegarth

YOU would not have supposed that caste could ever fly out of that proud doorway, for the Haughty Brahman Father rarely even let his disdainful eyes rest on a man of another caste, and the equally haughty sons stalked through the streets sublimely conscious that they, and they alone, were well beloved of heaven. Did not the holy writing say this, "When the great god Brahma created all that was created, from his head sprang forth the caste of Brahmans? It is they alone who are great and worthy therefore to be worshiped by the lesser castes of men, who sprang only from the feet and hands of Brahma," and so forth and so on. I may not have quoted it exactly, but the *facts* are all verbatim!

The Brahman wore a sacred cord around his body, the *poita;* no outcaste man dared walk on Brahman streets; no Brahman ever went into the outcaste palem. Between the two there was a great gulf fixed. And Fingiah was an outcaste!

He had the unspeakable task of carting away the carcasses of dead animals who had died of disease. No caste man would touch them—his religion forbade him. But it was Fingiah's task to touch them, carting them away, stripping off the hide, and eventually he even ate the awful flesh. Indeed, I really do not know how he and other outcastes could have lived without carcasses to provide a week of meals, but of course on diet like this there was a day when illness came to the family of Fingiah—and where yesterday fifteen had picked those awful bones, today only one was living. So sudden and swift are India's epidemics.

It was then that one of those perpetually hurried men whom we have sent to India stepped into this tale and doctored Fingiah, saving his life, so that when he was well he cleansed his vile hut and whitewashed it indoors and out. Fingiah also cleansed his soul before God, and in doing so lost his livelihood. For can a Christian feed on carrion?—on animals that have died of disease? The Hurried Man said "No!" Fingiah sighed; the ways of religion were difficult for an ignorant outcaste to follow, so the Hurried Man sent him to school. And in that school Fingiah found his talent—he could sing. So they trained him in all the wisdom of an evangelist and sent him out to sing the Gospels by heart. It was very lovely to hear him; all of Luke's story of Bethlehem, for instance, intoned as only Fingiah could do it—shepherds and manger and wise men and all. You listened entranced.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* The Baptist.

So Fingiah grew to have a mighty reputation in the outcaste palem, and every year there came to be new whitewashed huts about his hut and out of dull, sodden, listless eyes came shining a new character in Christ.

But of all this the Haughty Brahman knew nothing and cared less. Secure in his Brahman street he lived his narrow Brahman life. Within his gloomy zenana lived his little Brahman wife, as forlorn and as pretty a creature as you could find in all India, festooned with pearls as Christmas trees are looped with strings of popcorn, and scented with all the odors of Araby. But freedom to walk on the street and mingle with human beings is a jewel and a fragrance more enticing, and the little wife was too high caste to put even her little nose outdoors from one year's end to another. So she, too, knew nothing of Fingiah. If she ever thought of outcastes at all it was with supreme loathing—horrible creatures that must feed on decayed meat! Ugh! "Untouchables" whom the gods detested.

Now as a matter-of-fact, the Haughty Brahman really should have known about Fingiah and his neighbors, for the British government had appointed him as head offical of that town. It was really a responsible position and among other things meant that if epidemics ever raged, he should stop their raging to the best of his official ability. Yet an epidemic had raged, Fingiah's entire family and scores of his neighbors had been wiped out in a week, but the Haughty Brahman never knew it. How should he, when it would have risked his position in the eyes of his gods to have taken one step inside an outcaste palem? The opinion of any Hurried Man on this frightful official superiority would hardly bear printing!

Men cringed when the Brahman stalked by, and he liked their cringing. But babies are democratic little souls, even Brahman babies; and one horrible day the Pride of that Brahman's zenana found life indoors rather stupid and toddled serenely away! Woe to the ayah supposed to be nursing him! Woe to the gateman asleep at the gate! For the first thing any one knew the baby had discovered the Brahman well—a deep, dark, mysterious hole to two-year-old eyes—so the baby proceeded to investigate wells from the bottom. It was not quite what he fancied to topple off into space, so there was an agonized yell which awoke the guardian of the gate and brought the old brown ayah pattering to the well curb.

"Alas! alas! how shall we get him out?" she wailed.

How indeed! For the gateman was stupid from sleep, the ayah was feeble from age, and the household all lost their heads from sheer fright at what the master would say. So there they stood, wringing their foolish hands and screaming at the top of their foolish voices.

The Brahman's house stood at the end of the Brahman street; and Fingiah passed by. Never in all his life had he set foot on an inch of Brahman soil, but there was such terror in those screams that he forgot his surroundings and jumped to the rescue.

"Let down a rope to me!" he called from the bottom of the well. Oh yes, a rope. A rope. Nobody had thought of such a sensible thing—they rushed off in a dozen directions to find one—and Fingiah held a Brahman baby in his arms, and waited. Then came the rope. Then safety.

But much as you may be admiring him, Fingiah had done the wrong thing! How dared he step on Brahman soil? How dared he let even his shadow fall on Brahman drinking water? How dared he plunge bodily into that water, and touch—yes, *touch*—a precious Brahman baby, he, a vile "untouchable?" The well, of course, was considered polluted forever; no Brahman could ever drink from it again and hope to gain Nirvana. But how to purify the baby from such a contaminating touch? Well, it was a terrible problem.

The father declared by all the gods of India that he would vastly rather have his son dead at the bottom of the well than sullied by this loathesome man Fingiah; in his capacity as head Brahman official he ordered Fingiah to be flogged—flogged for saving a baby! But fortunately Fingiah was off on a singing evangelistic tour, miles distant, and did not dream of the punishment in store for him, which only green scum and white pills prevented from occuring later.

For the green scum had been floating on the Brahman's well water until the baby, in yelling, had swallowed several pints of it. Even Brahman scum is dangerous! And the baby fell ill. Not all the prayers to wooden idols, not all the handsome gifts laid on their wooden knees could cure a baby sick with vile green scum; so, as a last resort, the Brahman called the missionary doctor. And even at that late date he saved the

baby's life; then, like an inoculation to prick the foolish adult haughtiness, the doctor kept saying solemnly—"How fortunate Fingiah was at hand! For here is your baby as good as new, all due to Fingiah! Had the Brahman official ever noticed Fingiah's patch of the outcaste palem?"

"Naturally not," said that individual indifferently.

So the Hurried Man talked for an hour of Fingiah—how wonderfully he sang the Gospels; what a power he was becoming in the district; how beloved of heaven he was. And the inoculation worked eventually, for the order for the flogging was withdrawn and one morning the official actually cast an interested eye on Fingiah's corner of the outcaste palem. Its cleanliness and order were surprising.

Then one year passed. Then two—three—five—six—eight. And while Fingiah still was singing the Lord's life, the Brahman baby grew into a Brahman school boy, studying in a mission school, if you please (because, just then, the mission was the best in town). And every day when they sent him home he had a new inoculation of Christianity to offset the old prejudices. He told these new ideas to his mother, still cooped in her zenana, more secluded and weary than ever. "I should like to have one of those Bible women come here," she said. So one came. The little lady listened. The servants listened. It was all very new and very interesting. The Bible woman was made welcome whenever she could come. The wife of the missionary also came.

But it was slow! You remember how Kipling once wrote:

*"An epitaph drear*
*'A fool lies here*
*Who tried to hustle the East.'"*

Another year passed, then another. But one morning the Brahman offcial fingered the cord of his sacred poita thoughtfully and sent for Fingiah. Fingiah walked calmly down Brahman streets, he entered Brahman doorways and sat in Brahman rooms. He talked. He answered all the questions, and before he left he prayed for the soul of a Brahman official, while the official said: "Oh God, forgive me."

So caste flew out of the doorway. The Brahman neighbors in scandalized righteousness refused to speak or talk to the new Christian. "We have seen this coming on for ten slow years," they said, and in utter rage they threw stones at the Christian as he walked down the street, they put poison in his well, and broken glass in his courtyard. No man would sell him food to eat, and he would have been in a sorry state if it had not been for the Hurried Man who found him a house in the Christian palem, where caste never darkened the doorways and all men were struggling toward a common goal, a goal about which Fingiah preached on Sundays in the little whitewashed chapel. For over in India, converts such as he are daily proving to the world the matchless truth of the quaint Bible verdict:

*"For ye see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called;*

*But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty;*

*And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are!*

*That, according as it is written, He that glorieth, let him glory in the Lord."*

It is only for this that a Brahman dares let caste fly out of his doorway!

# The Young Reserves

## A New Game of "Authors"

By Peggy

THE other evening when Uncletim was here for supper we said it was our turn to have him all to ourselves afterwards, for he is very popular and either mother or father take him away from us while they talk endlessly about all sorts of grown-up things. Mother said that it really was our turn, and she would give him up to us. But she said it with such a sigh that Timothy begged to let her sit near by and just *look* at Uncletim all she wanted to! That seemed agreeable to all of us, for Bill thinks the sun rises and sets in mother, and so do I! But no sooner had we let mother in, than poor father got out his handkerchief looking like the most doleful little boy you ever saw. It melted dear Timothy to tears to see him: "We must have papa!" he cried, "We must have our poor dear papa!"

"All right," said Bill; "but the talking 's to belong to us."

"That's fair enough," said Uncletim with a beautiful twinkle in his blue eye, "but what are you going to talk to me about?"

Bill hemmed and hawed.

I hemmed and hawed.

Timothy made little clucking sounds in his throat.

For none of us could think of topics of conversation; yet there sat dear mother and father with sealed lips, but their eyes brimful of fun.

Finally Uncletim said that this suspense was getting on his nerves, and would we please do something quick?

Bill groaned: "There's too much audience to feel at home with you, that's what the matter. Let's play something. Let's play authors."

But we hunted high and low for our pack without finding them; so then Uncletim came to the rescue.

"I know a new game of Authors," he announced. "I think it would be very merciful of you to let our dear quiet 'audience' play, too."

"All right," Bill agreed.

Father gave a regular war-whoop: "Three cheers for my elder son! You're a fine laddie."

So then all was merry in the Hathaway family for over two hours; even Timothy tried to play, with mother's help, and we certainly laughed a lot.

This is the way we played it, for maybe you would like to try, too, some day. We had three bowls. We each had three slips of paper and a pencil. On our first slip of paper we were each to write the name of an author—Shakespeare, Dickens, Milton, Bunyan, Louise Alcott—any author we wanted to put down. These authors' names were then placed in the first bowl. Next, we wrote the title of a book on our second slip of paper—"Macbeth," "Vanity Fair," "Freckles," "Penrod." These slips were put in the second bowl. On our third slip of paper we wrote a famous character from some favorite story of ours, such as "The Hatter," "The Wizard" (of Oz), "Hans" (from Hans Brinker)," "Oliver" (from Oliver Twist). These were all put in the third bowl.

The game now was to draw one slip of paper from each bowl, and then write out a little story about the character from the book by the author whom we had drawn. How we all did laugh! For every one of us had drawn impossible combinations, such as mother's, for instance—she had "Sara Crewe" by Shakespeare, the leading character of which is Ivanhoe! But she made up a comical little plot, which was the cleverest thing you ever heard. I am so sorry she tore hers up for I would like to copy it here for you to read. I saved mine; it wasn't very good, but it will show you what fun it is to play this game.

My book was "The Dictionary," my author was Kipling, my chief character was the Mad March Hare. Did you ever see a sillier combination? This is what I wrote about it:

"One of the most interesting books ever written by Kipling is called 'The Dictionary,' a favorite with young and old alike because they are sure to find in it whatever they are looking for. The hero of the book is the Mad March Hare, a sad little fellow who became mad because he found that the Dictionary did not stick to the facts about him: one minute it said that *March* was a month in the early spring, named from the Roman's god of war, Mars; and the next minute it said that *march* was the act of walking in step with others, such as soldiers, pilgrims, etc. *'Which kind of a march am I?'* cried our poor young hero, who became further maddened when he found two ways of spelling his name. One way he meant a variety of rabbit, and another way he meant the soft growth on the heads of human beings and animals. *'I am not a soft growth!'* squealed the hero, mad through and through. 'No,' said Mr. Kipling severely, 'you are a hard subject for an author like me to use. I shall take you out of the dictionary and put you in my 'Jungle Book.' And they all lived happily ever after."



# Young People's Work



## Topics for February 3

**IN HIS STEPS: 2. HOW AND WHAT JESUS TAUGHT**

**Matthew 5:1-12; 11:3; 13:3.**

By G. A. Sheets

### I. How Jesus Taught

1. *"He spoke many things unto them in parables."* Matt. 13:3.

It has been said that he is the best teacher who can turn an ear into an eye. The ability to do this was singularly true of Jesus. Whether he spoke to individuals or to multitudes, so vivid was his presentation of the truth, that he readily secured their attention and absorbing interest. He made men *feel* the truth by making them *see* it. One-third of all his preserved sayings are in parables. The word "parable" means a putting of one thing beside another. Thus Jesus put the unknown thing, that he wanted men to understand, beside a similar thing they already knew. He made the seed and the sparrow, the cloud and the candle, the lamb and the lily, the broom and the bridegroom—all common things and events of humble daily life—preach his gospel and explain the deep things of God. He sometimes put an entire drama into a few sentences. With a few words he could leave on people's minds abiding pictures.

2. *Jesus' use of miracle in teaching.* Matt. 11:3 (See vs. 4 and 5)

Jesus' reply to the question in verse 3, also has a bearing on his method of teaching. John the Baptist, perplexed in his gloomy dungeon, sent messengers to ask Jesus frankly whether he was the expected Messiah. Jesus understood John's difficulties. He permitted the messengers to watch him in a day of teaching and miraculous works of beneficence. Then he bade them go back and describe to John in the language of the prophet what they had seen and heard. The reply ought to have proved satisfactory. It virtually declared that Jesus was doing precisely what the prophets had said that the Messiah would do. Jesus knew that eyes were better than argument. Many of Jesus' miracles were acted parables. According to John 6, Jesus associated his miraculous feeding of the multitude with his declaration "I am the bread of life." In John 8 and 9 we read how one day in the temple Jesus said, "I am the light of the world." The Jews denied this and when they sought to kill him by casting stones, Jesus, passing out through the gates demonstrated the validity of his claim by restoring the sight of a man born blind.

### II. What Jesus Taught. Matt. 5:1-12

The spoken words of Jesus preserved for us, even when counting the repetitions in the four Gospels, amount to less than fifty times the number of words in this article. Yet what Jesus taught in those few words has swayed the world, and has exercised more influence for good than all the other things ever taught put together. Our Bible reference contains but a small fraction of what Jesus taught. But those beautitudes strike the keynote. They are a sort of prelude preparing men's minds to receive and understand the balance. In them Jesus sets forth the doctrine of true happiness. With them he startled his audience by advancing ideas that were wholly opposed to those held by the people of his day. The multitudes thought that happiness meant good times, plenty to eat, healed diseases, fine dwellings, low taxes. Jesus taught that true happiness is something not to be found in, nor dependent upon, the outward state. But true happiness is something within the soul, and is within the reach of all. There is physical happiness in having good food, fine clothes, beautiful dwellings. There is intellectual happiness in the discovery of some great truth or of some wonderful invention. But Jesus reminds us that men also have a spiritual nature and that spiritual happiness is the highest we can have. He calls it blessedness. Jesus taught that what men need to be truly and everlastingly happy is to be right at the core. Blessedness is a spirit, a temper, a life—love for God; for all that is good, noble, unselfish and pure. How can such a new affection be born in the soul? For the answer see John 3:3, 9, 14-17.

*Material for this page furnished by Baptist Young People's Union of America, Edwin Phelps, General Secretary, 143 No. Wabash, Chicago, Ill.*

## Unscrambled

A new stunt always encounters difficulties. So it was with "Meeting Helps" announced in the Jan. 5 Baptist. The "Helps" as they appear in the first two issues of *Young People's* got scrambled.

The material under "Feb. 3" (in the Jan. 5 issue) is in reality the material for *Feb.* 10, and the material under "Feb. 10" (Jan. 12 issue) is in reality the material for *Feb.* 3. In other words you will find the advance material for "Feb. 3" in the *Jan.* 12 issue of *Young People's* and the advance material for "Feb. 10" in the *Jan.* 5 issue.

Also, in the Jan. 12 issue, the last three paragraphs under "Jan. 13" are the balance of the "Feb. 10" material.

You don't know what we are talking about? Ask your Bible school secretary for a copy of the senior department paper (published by the Publication Society) and look for "Meeting Helps" on the seventh page.

## Nineteen-Twenty-four Dates

Keep your young people from forgetting these "dates" by supplying each with a desk calendar (5¾ by 3⅜) like the accompanying reproduction. They sit well on desk or dresser.

B. Y. P. U. of A. funds for advertising the convention permit an expense for these calendars which, on account of the extent of our territory, enables us to send only two or three to a society. Additional copies, at practically cost price plus postage, may be obtained by any local society, 25 for 60 cents, 50 for $1.05, 100 for $2.00. Address B. Y. P. U. of A. headquarters.





# Our Own Folks



## Who's Who in Hoosier Land

By U. M. McGuire

Tidings are beginning to come in from the churches of the first wash of the season's tide of evangelism. S. A. Hayworth's report of more than thirty conversions at Mt. Olive branch in Friendship association started the movement. Right on his heels come Ray Banks and W. E. Houghton from Good Hope in Curry's Prairie association with eighteen; J. L. Sherrill, Unionville, two; George King, Wirt, four; W. H. Harris, Garden, Indianapolis, three; J. R. Quick, River Avenue, Indianapolis, thirty-seven; George King again, Dupont, three; W. H. Harris again, Sandborn, seventeen; J. B. Bair, Second Eel River, one; Clarence Wilhelm, Calvary, Indianapolis, six. At Gas City, Mrs. N. B. Leslie, having held the field for years against both the devil and neuritis (which latter enemy has sometimes had her down but never out), refuses utterly to be left out of consideration when the business of saving souls is on hand, and reports three adults baptized in the ordinary run. But the sensation of the season thus far comes from Madison, where the pastor, Barney E. Antrobus, assisted by Harry Yelton, singer, reports 157 additions to the church actually registered, besides an indefinite number that escaped from the Baptist corral without branding. White Lick association's peculiar campaign has opened in full force. Conversions with J. G. Butler at Plainfield already number more than for the whole association last year. J. M. Cauldwell opened up at New Winchester, Jan. 13; Greencastle, with B. E. Antrobus assisting the pastor, Jan. 13; Bethel, S. A. Hayworth will begin Jan. 27; Coatesville, E. J. Allen of Paoli, Jan. 27; Amo, C. P. Greenfield of Indianapolis, Feb. 17. Definite dates have not been announced for the other churches in the association. Several churches that held series of meetings in the early autumn without visible results are not satisfied, and they are planning to try again.

Dedications have been celebrated by two of our best churches: Newcastle, where J. P. Kinnett rejoices in a beautiful temple, and Emerson Avenue, Indianapolis, where Paul Judson Morris and his educational corps are now housed in the completed Sunday-school unit of their projected building.

General Director John Y. Aitchison met the members of the executive committee of the Indiana Baptist Convention, also a number of other pastors and workers at the Baptist state offices, Wednesday, Jan. 2, for a conference about ways and means for winding up the New World Movement. The spirit of the conference was optimistic and flawless. Indiana proposes to back Doctor Aitchison and the movement to the end, and to collect its full subscription pledged, and prays that God will so "dispose."

In connection with the Student Volunteers' Convention in Indianapolis, the state office force held a reception for the Baptists in attendance. Liberal arrangements were made for a possible attendance of fifty persons, which is about the number the state offices have a comfortable capacity for. When the hour came, came also Baptist Student Volunteers, fifty, seventy-five, a hundred, two, three hundred. They packed the offices, they filled every corner. They piled over one another—American, Chinese, Japanese, African, Indian, helter skelter, like bees in a hive in May. Feed them? Seat them? Entertain them? Well, hardly. Best let them gang their own gait, mix as they would, and get acquainted, which they did galore and nappily.

## New York City Letter

By Henry G. Weston Smith

Dr. Charles H. Sears is back again at the helm of the New York Baptist City Mission Society. He "rested" while in Europe and England by spending the greater part of his six months' leave of absence studying the native home life of the various racial groups to which the City Mission Society is ministering. It was characteristic of him that he should arrive in the city early in the morning and spend the entire first day on shore at work with the administrative and field activities committees of the General Board.

Doctor Sears had seen the organization of the London City Mission Society while abroad and his conclusion was that our whole organization does not suffer in comparison. This was rewarding. But he continued, after a slight pause, by saying: "There are a number of matters, however, that I wish to suggest at our next meeting, in which I think we can learn to do our work somewhat better." This capacity for learning "to do our work somewhat better" has always hovered about the desk at which the executive secretary has labored.

The Central Baptist Church is deeply concerned by the resignation of Dr. Frank M. Goodchild, after a pastorate in this important church extending over twenty-eight years. The resignation was presented by letter to the corporate meeting held in the church Dec. 17 and was to take effect Dec. 31. Although his physical condition, after a six months' leave of absence spent largely in the quiet of southern France, is somewhat hopeful, his physicians state that it would be unwise for him to resume the strenuous duties of his city pastorate. Under the circumstances the church accepted with regret Doctor Goodchild's resignation and at the same meeting voted a gift of $7500. The intention of the church in making this gift was that it should be interpreted as a continuance of his salary for the period of a year and a half. It was his hope until the recent break in his health to have completed a thirty-year pastorate with the church. He lacks eighteen months of this at the time that his resignation is effective.

Wednesday, Jan. 2, Doctor and Mrs Goodchild arrived in New York from France, and on Sunday morning, Jan. 6, he preached his farewell sermon. For one who has led a people so long and effectively to take leave under such circumstances could not help arousing many rather tender sentiments; yet there was much thanksgiving that health is to an extent spared and that long years of effective service may still reach out ahead of this able and beloved pastor. Mrs. Goodchild was to undergo an operation soon after their return to New York, although her condition was not believed to be serious.

Rev. John H. Strong, son of the well known Dr Augustus H. Strong and an instructor in the Biblical Seminary of this city, is supplying the pulpit of Central Baptist Church for the present.

At the Park Avenue Baptist Church, on Tuesday, Jan. 8, an important all-day conference with the pastors and local church leaders was held under the auspices of the Metropolitan Board of Promotion. Dr. F. A. Agar, Dr. Charles H. Sears and others furnished the personal leadership. The aim of the conference was to study the problems involved in the work of completing the New World Movement and to discover what, from the angle of the pastors and local church leaders, will be the best methods of advancing the new plans for 1924-1925. This was the first of a series of similar conferences to be held in the area. The attendance of the pastors and workers was excellent and the interest vital. The angle of approach seemed really to appeal to those present and there is accordingly a promise of a better understanding of the work to be done. The confcrence for the churches of the Long Island Association was held in the Baptist Temple in Brooklyn on Jan. 11.

The Metropolitan Board of Promotion is conducting an interesting and helpful piece of work in the one-day rallies or local church conferences following up the Bible and missionary conferences. At the First Church of Tarrytown, on Sunday, Jan. 6, the ninth of these one-day rallies was held. The plan in each

case has been to bring in a team of three or four missionaries or workers, straight from the field if possible, and use them in every available meeting during the day. It is a conviction of Dr. Edward C. Kunkle, the director of promotion for the metropolitan board, that one of the greatest needs in the present situation is simply an increase of information regarding the work and personal devotion of our missionaries. The team of workers for the Tarrytown rally was made up of Rev. Douglas G. Haring of Japan, Miss Ina Burton, organization secretary of the W. A. B. H. M. S., and Dr. Kunkle himself. Meetings have already been held in the Porchester First Baptist, Elmhurst First Baptist, Nepperhan Avenue of Yonkers, Creston Avenue (with the Tremont Avenue, the Alexander Avenue and the Ascension cooperating), the Lefferts Park of Brooklyn, the First New Brighton of Staten Island and the Alexander Avenue in the Bronx. Others are scheduled and being held each week.

Christmas at the Baptist Home for the Aged is always a pretty occasion. There are seventy-six in the family this year. Under each plate at the Christmas dinner was to be found a small gift in money from the home churches. Mrs. Theodore C. Wood is the president of the Baptist Home Society and is really leading on in the work in an altogether pleasing way. It is no small work to make such a home all that it should be. The means provided are never too plentiful; and many of those who are spending their latter years here together are very choice and worthy spirits. The fair which is to come in April will offer an excellent opportunity for New York Baptists who have not visited the home to do so.

Probably it is no longer news, but attention should be called to the fact that an excellent article on "New York City as a Mission Field" is to be found in the January *Missions*. It is written by Rev. Stanley B. Hazzard.

## Wisconsin News and Notes

By Robert W. Shaw

Perhaps the fame of Milwaukee as a convention city is not so well known as that of some other cities. The following from one of Milwaukee's leading papers indicates something of what it has done this year in entertaining conventions, and of what it expects to do for 1924: "Milwaukee broke all records as a convention city during 1923 when it entertained 410,000 convention guests, in 202 major meetings and 160 minor assemblies.

"The total of registered guests to the city was 260,000, and guests who did not register raised this total 150,000.

"The largest convention was the encampment of the Grand Army of the Republic, with a registered attendance of 43,000.

"The total amount of money expended by these guests is estimated at $10,000,000.

"Advance information on convention plans indicate that 1924 will pass the mark of 1923 by about fifty conventions."

Thus the Northern Baptist Convention will be but one of the 400 conventions to meet in Milwaukee this year.

### The Home Mission Council

The second session of the Wisconsin Home Missions Council was held in Milwaukee, Dec. 27. About twenty-five persons were present, representing different field interests of the various denominations working in the state. The major part of the program was a conference on the matter of the denominational organizations in which each speaker showed something of the way in which his denomination carried on its work. An interesting paper was presented by one of the workers of the Congregationalists on the question of "What Are Competing Churches and Over-Churched Communities?" It is hoped that much will come from this organization, which is purely advisory, in the way of promoting a better cooperation among the various denominations in this state in the mission work.

### The Sunday Evening Problem

In Wisconsin, as almost everywhere else, the Sunday night service is a serious problem. The average preacher, with the chills racing up and down his spine and with growing impatience with people who vote for a service but who will not attend it, gets through his Sunday night service somehow. Some churches do not have any Sunday night problem, for they do not have any evening service. Some of our Baptist preachers have tried moving pictures, and some have tried other things.

Ingram E. Bill of Beloit is solving it in a down-down church in a small city by a program for the whole season which includes one musical program, one pageant, one motion picture program, and one service of the ordinary type. He reports a crowded house each Sunday night. This is interesting, and perhaps others can profit by it. There are many preachers who believe that they could solve this distressing proposition if they could have an item of money from their churches to help them provide these very things, but so many church boards feel that the church cannot afford these things. It would be interesting if they could learn that if you want money for your church, as in every thing else, you must spend money.

### Other Notes

Recently the choir and young people of the Beloit Baptist Church, with I. E. Bill, the pastor, went to Janesville and presented "Elijah, the Uncompromising."

At a recent meeting of the executive committee of the state convention, Rev. C. C. Browne, of Dunkerton, Iowa, was elected as the director of religious education and young people's work, to succeed Rev. C. A. Boyd, now of Detroit. He will begin his work about March 1.

The department of evangelism of the state convention has been enlisting the pastors in the matter of evangelism for the coming spring months. Many have agreed to spend a week-end or give two weeks time to neighboring pastors in evangelism. One of the things needed by Wisconsin Baptists is a new emphasis on evangelism. Many of the pastors are willing, but the local churches are indifferent to this great need of the times.

## Boston Letter

By Charles H. Watson

### "Panting for the Field"

That expression was used long ago to describe the ardor that carries students prematurely into the ministry, and to excuse their abbreviated scholastic preparation. Usually the passion was lopsided—compounded of a modicum of crude religious zeal and a clamorous hunger for matrimony.

But "panting for the field" was not as common then as now. Comparing the age of students entering the ministry with their age fifty years ago is interesting. Bible institutes and correspondence schools holding out the bait of a short course and an early arrival, are lowering the average age of young men seeking ordination. Brevity of pastorates also impresses us. Does the one fact explain the other? Glance down the columns in your last state "annual" that give the "dates of settlement," and note how few of them go back of 1920. Young ministers, especially among the smaller churches, often are men "of family" at the age of college graduates of fifty years ago.

"Panting for the field" is most common among Baptist students. In some cases the reason is emotional. In other cases it is because the Baptist ministry is the easiest to enter when a student is in a hurry. In still others there enters impatience of anything that hinders the passion for immediate ministerial sacrifice. The youth with a yearning that would not brook delay, wishes to take a horizontal position upon the altar of sacrifice. That is the easier position to take. But it is the least impressive or valuable just now, when men of strength and conviction are contending over the faith.

### A Good Word from Doctor Mullins

It was said at Toronto at the installation of the new chancellor of MacMaster University. He was describing this last brand of "panting" which he sometimes had to hear. "I reply," he said, "That is a very beautiful devotion to desire to be laid upon the altar, but consider for a moment, brother, whether there will be much on the altar when you are laid on it. . . Your priestly passion is a beautiful thing, but you need the kingly power of education to make it effective."

### "Principles and Policy"

Will you let me say that in the editorial statement of the "Principles and Policy" of The Baptist in your issue of Dec. 29, you express the attitude of 80 or 90 per cent of the Northern Baptists? The large body of our people who are neither shrieking nor fighting, who do not know what the shrieking is about, nor who the fighters are, and who care not, ought to have just such service as The Baptist purposes to render. Neither our people nor our ministers have been sufficiently considered. Our ministers everywhere are preaching the gospel of Christ, and when the people hear them,

they wonder what all the clatter of the extremists is about, and what is the necessity for it. "To present the facts, and declare the principles, clearly, fraternally, constructively, continuously, without heated controversy, unjust criticism, or ugly recrimination," would be a good rule for the practice of a few extremists who are blatant altogether beyond either their competency or their authority. The bulk of our people feel that they have been without trusted and authoritative voices through this painful controversy. Men from whom they expected to hear wise and helpful words that ought to have been said, have been conspicuously silent. The modern science of "pussyfooting" has made less noise than the theory of evolution, but has been as much in evidence.

### Willard E. Waterbury

Doctor Waterbury, our strong, brotherly, and devoted state secretary, has finished his course. For twenty years, during which he has virtually covered all the departments of our state convention work by passing from one to another, he has been truly a wise and consecrated bishop—"feeding the flock of God, taking the oversight thereof not by constraint, but willingly, according to the will of God." None knew to what theological camp he belonged, but Baptists all through the state were sure that he was a Christian, serving the Lord day and night. May that tribe increase!

Doctor Waterbury was a graduate of Rochester University, and his training there was the groundwork of unusual cultivation and breadth of intellectual interest. It was not more delightful to converse with him on the churches, the care of which he carried upon his heart, than upon art, science or literary treasure. The old phrase, "a gentleman and a scholar" fitted him perfectly. He was only sixty-six, but was broken at last by hard work and personal sorrow. During the interregnum between the captaincy of Doctor White and Doctor Heath, he acted as chief, with full efficiency. His last suffering became a spiritual opportunity; and he used it most as the weight of the body grew the heavier just before his triumphant spirit found its release. Between the severe spasms of coughing, he was praying by name for all the churches that he had visited and endeavored to bless. Verily that phrase of Paul's—"the care of all the churches," has taken on meaning in our afflictive loss of such a wise and consecrated servant.

### A Brace of Strong Meetings

The first one was the Monday meeting of the ministers. Dr. C. N. Arbuckle of Newton Center was the attraction, on "The Minister as an Interpreter." Doctor Arbuckle's peculiar quality of pungency that goes with his clarity, conviction and intelligence, set all of our mental microbes agog. Inevitably there came the old apostolical result—"some said one thing, some another." Not an altogether undesirable situation among free Baptists. Far better than the uniformity of indifference. When the speaker claimed that the truest interpreter found it more important to answer the question "What does it mean?" than "How did it happen?" And that the interpreter was more concerned with the value of the discovery, than with the correct delineation of it, he surely started the ball of discussion, and it rolled long after the time limit. It brought to memory the old days—the days of the giants —when Alvah Hovey, Jesse B. Thomas, Herman Lincoln, A. J. Gordon, Cephas B. Crane, Franklin Johnson and Ezra P. Gould, were wont both to differ and to believe in one another. The denominational thug had not yet arrived. Yet occasionaly we agreed with a man in whom we did not altogether believe. We had that Baptistic liberty also.

### The Other Meeting

It was "father and son's night" at the Social Union. Perhaps it is the more refreshing because it comes only once a year. One banquet out of nine sounds almost like a raw deal, but the boys were so wholly absorbed by the supper, the singers and the speaker, that there seemed little thought of anything but felicity. Having the sons in mind, President Rood had the right singers, and an ideal speaker, both for fathers and sons. The music was by the famous Lotus Male Quartette, and the speaker was Dr. Alfred E. Stearns, principal for twenty years of Phillips-Andover Academy. In discussing the "Youth of Today," Doctor Stearns planted himself squarely in the point of view both of the sons and their dads. There was a strong pull for both in the address. Fathers felt youth made real again, and sons felt the pull of such a manhood as appealed to the best in them. Fathers must sense the new temptations involved in the present struggle of their boys, and face the duty to provide them with liveable conditions. The sons are inherently religious—they have a moral as well as another passion, and a deep eagerness not only to play hard, but to play fair, in the face of terrific influences. They are dyed-in-the-wool reformers, fighting against the odds inflicted upon them by older generations. All they ask now is a fair chance—are you fathers giving it?

It was a great night for nearly 500 fathers and their sons.

## Pittsburgh Association

By R. G. Pierson

The regular ministers' meetings were held during the holiday season with good attendance and helpful discussion. On Dec. 23, Rev. B. F. Patt spoke on church posters. Samples of excellent posters were presented. On Dec. 30, Rev. T. W. Evans read a paper on the Sabbath and civil law which caused a lively discussion. Rev. W. H. Houghton, formerly pastor of the First Church of Morristown, Pa., now in the evangelistic work, spoke to the ministers on the future of evangelism. At the annual meeting of the conference Rev. N. J. Mecklem of Swissvale was elected president, Rev. L. B. Ford, vice-president and Rev. L. J. Ramsey, secretary-treasurer.

The sudden death of Rev. D. M. Lenox on Jan. 5 brought sorrow to many hearts. Mr. Lenox was stricken suddenly with acute indigestion on Friday evening while preparing a sermon and died early Saturday morning. Mr. Lenox was a faithful minister of Jesus Christ. He was born in Harpers Ferry, W. Va., sixty-five years ago. The larger part of his ministry has been in Western Pennsylvania. In the Pittsburgh Association he has served the churches at Elizabeth, Coraopolis and Oakmont. He began his work in Oakmont in November and we were receiving fine reports of his work in this field. His long and faithful ministry has been a blessing to many lives. The work that he loved will be carried on in the days to come by his children, especially by the three sons who are preparing for the ministry and missionary service at Bucknell University and Westminster College. The funeral services were conducted by Rev. Chas. Embrey of the Mt. Washington church, a classmate of Mr. Lenox at Crozier Seminary. Rev. J. S. Stone and Rev. A. J. R. Schumaker assisted in the service.

The Bucknell University Glee Club visited Pittsburgh and vicinity during the holidays, giving concerts at the First Church, First Church of Connelsville and Mt. Washington Church. They also sang at the chamber of commerce where they were being entertained by the Pittsburgh Alumni Club. The writer of these notes is an alumnus of Bucknell and was greatly interested in the personnel of the club. He discovered familiar names such as Dutton and Lauderbaugh, Heysham, and Decker. Some of these young men are the sons of men who attended Bucknell twenty-five years ago and reminded the writer that he would soon be sending sons to the old college.

### Notes from the Churches

New members are being received by many of the churches. First, Homestead, ten; Ambridge, four; Park, McKeesport, one; Mt. Lebanon, eight; Turtle Creek, three; Oakmont, seven.

Rev. W. G. Russell, Director of the Board of Promotion of Pennsylvania has been spending a few weeks in the Pittsburgh district bringing information and inspiration to the churches. He spoke at the ministers' meeting on Jan. 6.

Rev. Ira Freeman, pastor at East Brady, has recently accepted the call of the Carnegie Church.

Mr. Walter Robson is supplying the pulpit at Canonsburg.

Rev. R. M. Campbell has resigned as pastor of the Johnston Ave. Church to become associate pastor of the First Presbyterian Church of Johnstown, Pa.

Rev. R. H. Austin, pastor of the Mt. Moriah Church in the Monongahela Association, has accepted a call to become pastor of the Appolo Church.

Rev. A. L. Wyke, who has been acting as stated supply of the East Street Church, is now serving a congregation known as the Brentwood Protestant Church. This is a growing work in a new section. Ambridge, Cobden Street and Bethel Church of Carrick have recently remodeled their buildings.

Bethel has bought a new lot and has plans for a new building. The church at Ford City has purchased a parsonage at a cost of $7,200. This church has recently called Rev. C. R. Hammel of Johnstown. He will begin his work Feb. 1.

Rev. J. S. Stone of Sewickley was presented with a watch and chain by his parishioners at the Christmas season. Rev. W. R. Hill of McKeesport received a well-filled purse.

The Banksville Church, Rev. W. H. Hughes, pastor, has taken on new life. The Sunday school is increasing rapidly.

Rev. G. L. Gibbs, a student in the Western Theological Seminary, is serving the church at Braddock.

Mr. Clarence Leety, a trained worker among boys, has been appointed full-time worker men and boys' work at Rankin Center.

Rev. R. N. Jessup, Shady Avenue Church, exchanges pulpits once a month with one of the pastors of the association. By this plan the churches and pastors become acquainted. On Jan. 6, Rev. R. I. Wilson of Rochester, preached for Mr. Hessup.

The Mt. Lebanon Church held its first father and son banquet. Over 150 men and boys attended. The pastor brought the message on the subject "You and Your Boy."

Rev. A. M. Petty, father of Rev. C. Wallace Petty of the First Church, preached in his son's pulpit recently. The First Church is recruiting for Christ in Sunday evening services during January. The evening audiences are large and made up of people outside the membership.

# Church News by States

## Atlantic Coast

### MAINE

GARDNER FREE BAPTIST: Every department of the work of the church is flourishing under the enthusiastic leadership of Pastor H. A. Clark. For some weeks he was compelled to be absent from his pulpit because of trouble with his eyes, but they are improving. The preacher of last Sunday found the house actually filled with an eager congregation. Pastor Clark gave the hand of fellowship to seven new members, and with it a clear and suggestive statement of the meaning of church membership. The Sunday school fills every nook and cranny of the church building. The "Flying Squadron," an evangelistic band under the direction of Deacon R. A. L. Colby, has held meetings in many unchurched districts during the fall with excellent results.

ROCKPORT: The annual meeting of the church at Rockport had as a prelude a bountiful supper, enjoyed by the church and its many friends of the community. Pastor Young is an able, thoughtful preacher, highly esteemed by his church in this fourth year of his ministry. The reports for the year indicated excellent work done. The speaker of the evening was Doctor Whittemore of the promotion board.

WATERVILLE: The annual meeting of Waterville First Church occurred Jan. 3. There was a very large gathering at a "lunch" that deserved a better name. The work of this great church is of necessity in many departments and each reported a successful year. Thirty-three have been baptized into the membership which now numbers 949. The week-day school of last summer was very successful and the community school of religious education is just beginning its lectures in Coburn Institute. This church pledged over $50,000 to the New World Movement. Some $33,000 have been paid in and vigorous effort will be made to secure the balance. Pastor Quarrington, by unanimous vote, was made the delegate of the church, with expenses paid, to the great temperance convention in Washington.

CAMBRIDGE: Cambridge, small in size, but great in service, had a Christmas festival, which in matter of attendance easily leads the state and the United States. Not, forsooth, in the number of people in attendance, but in the fact that every family but two in the entire town was represented. Pastor C. S. Roddy, in addition to a vigorous work in his parish, is winning honors in his course in Colby College. Mrs. Roddy has made the missionary outreach of the church especially effective.

REV. GEORGE BARRETT SOUTHWICK, supply pastor at Sabattus and South Monmouth, died suddenly in Lewiston, Dec. 29. Born in Humphrey, N. Y., Nov. 22, 1863, and graduating from Cobb Divinity School in 1890, he held four pastorates in New York; three in New Hampshire, and four in Maine. In all of these he rendered faithful Christian service, winning the esteem and affection of his people, and leading them to richer knowledge of the gospel in its comfort and in its power. The prayerful sympathy of many will be with Mrs. Southwick and her three daughters in this sudden and great sorrow. The youngest of the daughters is a student in Bates College.

### CONNECTICUT

THE EVERYMAN'S BIBLE CLASS of the First Baptist Church of Bridgeport registered an attendance of 309 at its session last Sunday morning. This was the closing day of a contest with the men's class of the First Church, Waterbury. The local class won with a margin of 13 points. The Everyman's Class has been in existence for one year. It began with thirty-four men on the roll; the enrolment is now 338. Charles A. Decker, the pastor, is the teacher.

CONSIDERABLE INTEREST IS BEING manifested in the men's Bible classes throughout the state. Classes have been building up in First, Bridgeport; Central, Norwich; First, New London, and First, Waterbury. Last year Central, Norwich, and First, New London, conducted a contest, Central winning. First, Bridgeport, and First, Waterbury, conducted a contest on Dec. 30. The attendance in Bridgeport was 309. In Waterbury it approached 250. While the Bridgeport men won out on a percentage basis, the achievement of the Waterbury church was most remarkable. The Bridgeport men are to be entertained by the men of Waterbury some time in February. The Waterbury men know how to entertain.

WORK IN THE FIRST CHURCH, Shelton, Rev. N. B. Prindle, pastor, is moving steadily forward. Mr. Prindle recently baptized three candidates and expects additional baptisms in the near future. The church has installed a new heating plant. On Christmas Sunday $200 was raised for the building fund and $90 for Near East. The pastor begins cottage prayer meetings soon. At this season of the year Mr. Prindle takes his mid-week meeting to his people with remarkable results.

THE CHRISTMAS SEASON at the Central Church in Norwich was crowded full of good things. On the Sunday evening before Christmas for the third time Doctor Arbuckle's pageant on "The Birth of Christ" was presented to a large congregation. The silver offering of $107 was devoted to the cause represented by the Near East. The school made its offering in the morning for the same object, and that amounted to $215. On New Year's day the church held a reception from four to six o'clock. A musical program was given from four to five o'clock, followed by a social hour, when Mrs. C. W. Gale, who presented the church with a new organ, was the guest of honor. The church's every-member canvass for current expenses is not yet complete, but already it totals over $13,000. This is considerably larger than anything pledged by the church for local work heretofore. The annual meeting occurred on January 17.

### MASSACHUSETTS

THE WOMAN'S HOME AND FOREIGN Mission Societies will hold a united convention for the New England District in the Lorimer Hall, Tremont Temple, Jan. 24. It is the mid-winter rally and a strong program is announced with speakers from both societies.

### NEW YORK

EMMANUEL CHURCH, BROOKLYN, under the leadership of Dr. A. A. Shaw, has launched a series of impressive meetings in the earnest hope of awakening not only in Emmanuel Church, but also in the whole community, a spiritual revival that will upbuild the churches, deepen religious feeling and give an impetus to religious life and work in Brooklyn. The meetings began Jan. 13, to conclude Jan. 27. Herbert S. Johnson, formerly pastor of the Warren Avenue Church, Boston, assisted by Ernest W. Naftzger as leader of singing, is conducting them. Doctor Johnson gives his time to modern and forceful evangelism, serving without remuneration. Mr. Naftzger was associated with J. Wilbur Chapman for eight years, making two trips with him round the world.

### NEW JERSEY

FAIRVIEW COMMUNITY CHURCH, Camden, Thomas N. Martin, pastor. This church had great rejoicing as 1923 passed into history because the trustees reported

that the floating indebtedness of the church had been paid. These obligations of $2722 were made necessary at the time of completing the church building fifteen months ago. The people are also much encouraged because there are accessions to the membership at each communion.

THE ANNUAL REPORT OF the North Church, Camden, James Dalton Morrison, minister, shows splendid progress despite the changing conditions of the community incident to the building of the Philadelphia-Camden bridge, the approaches to which require the demolition of hundreds of homes in the North Church district. Over $11,000 was raised for local work and $13,000 for benevolences. The entire floating debt of the church was wiped out by a memorial gift of $20,000 from the family of the late F. Wayland Ayer. The North Church school, which has been known for many years as an outstanding afternoon Sunday school, changed three months ago to the morning and united with the church in a unified service of study and worship commencing at ten o'clock and closing at twelve. The change has been attended with conspicuous success, both church and school having increased greatly. Mr. Wilfred W. Fry, head of Ayer & Son, Advertising, has been elected superintendent of the school to succeed Mr. F. W. Ayer, who occupied the office for over fifty years.

### EASTERN PENNSYLVANIA

REV. E. D. LEWIS began his work at the First Church of Malvern, Jan. 1. He was formerly with the East Side Church of Sharon.

#### Bucknell

Since the coming of President Emory W. Hunt, to the university five years ago the increase in attendance has doubled. Including the attendance at the summer school and the extension work there are now 1364 students. There has been added to the equipment a new engineering building with full modern equipment, 158 acres of ground, a new addition to the chemical laboratory, a new athletic field which will give opportunity for all the students to have proper exercise, and a fund of almost $500,000 raised for a new stadium and gymnasium.

The endowment fund has been increased but very little. Two years ago the general education board, of New York City, offered a gift of $200,000 to the university if the trustees would raise $450,000 more and be out of debt by Dec. 31, 1925. To raise this amount of money for the endowment fund the trustees appointed a committee of one hundred. Several generous gifts have been made. Mr. James S. Swartz, chairman of the board, and a trustee for forty years, gave 844 acres of land which may be turned into cash. Mr. Swartz is a lifelong member of the Falls of Schuylkill Baptist Church, Philadelphia. Another member of the board has promised to give sufficient money to endow the president's office, but it will only be partly available for this endowment drive; the exact amount of this gift is not yet determined, but it will exceed $100,000. Special gifts are being solicited from various individuals.

### WESTERN PENNSYLVANIA

PATTON: E. G. Zwayer, after a pastorate of thirteen years on this mission field, during which time a mission was also established in a French and Belgian community near by, closed his work last month to accept a call to the Calvary Church of Franklin, Pa. The Patton Church and mission looks to the state mission society for a successor, and it is useless for men to write directly to the church. Doctor Soars knows the field and recommendations must be made directly through him.

DURING THE months that Calvary Church of Franklin was without a pastor, Rev. Margaret M. Joshua of Union City filled the pulpit a number of times. Having been without a pastor since June 30, and feeling the need for a revival of interest in the things for which the church stands, it was decided to have Mrs. Joshua conduct a week of special services previous to the calling of a regular pastor. Mrs. Joshua consented to come to Franklin for a week during the latter part of November. The results of this week of services have been far reaching in that the members of the church have become a unit for the work of the Master and the church. There were a number of conversions, and these converts, with a number of others, were baptized by Mr. Davis, former pastor, and taken into the church during December. Fifteen persons were welcomed by Mr. Zwayer at the communion service Jan. 6, nearly all of whom were received by baptism. There is every indication of a continuous ingathering.

THE REPORTS PRESENTED at the annual meeting of the First Church of Meadville, showed a year of progress, harmony and hopefulness. Thirty-four had been baptized, some $17,000 contributed and the church property considerably improved; it is a beautiful edifice, inside and out. Missionary interest had been increased by the presence of the church's foreign pastor, Rev. J. E. Geil, and Mrs. Geil, Banza Manteke, Congo. The annual meeting heartily voted a substantial increase in the salary of the resident pastor, Rev. G. Morton Walker.

## Mississippi Valley

### MICHIGAN

THE DEDICATION OF THE NEW Drexel Community and Sunday-school building erected by the Ganson Street Church, Jackson, was a joyous occasion for the closing of the year 1923. General Director Smith preached the dedicatory sermon. The work in the Drexel district was started in 1915 and its success is largely due to the untiring efforts of a few members from Ganson Street Church who had a vision of a large work for the Master. Special mention was made of the labor of Miss Hazel Davis, superintendent of the Sunday school for the past six years. Miss Genevieve Wright who first conceived the idea of the mission and Miss Robertine Troop one of the teachers, now a nurse-in-training at the W. A. Foote Hospital.

MORGAN L. WILLIAMS, director of religious education for Michigan, has held conferences with many Sunday schools and young people's societies throughout the state and reports a deep interest. Bad Axe has started the graded lessons and also a teacher-training class. Bethany School of Pontiac, headed by Pastor Kenagy is developing a "live wire" church. Jackson Association, with Vern H. Coe superintendent, is bound to put his twenty-two schools in line for the bigger and better schools. Bay City schools are planning for a training institute to be held early in February.

MELVIN CHURCH on Dec. 17, called in council the churches of Huron association for the purpose of ordaining to the gospel ministry their pastor, James W. Greene. The council organized in the afternoon with George Waid of Capac, chairman, and A. R. Ferguson, clerk. After a thorough examination of the candidate, the council unanimously recommended his ordination, and these services followed in the evening. Rev. Fay Cilley of Brown City was chairman for the evening. Sermon was preached by Rev. George Waid; charge to the candidate given by A. R. Ferguson and to the church by Gilbert Miles. Rev. H. N. Brown extended the hand of fellowship. The church is enthusiastic for the future.

THE PENNSYLVANIA AVENUE CHURCH (Northfield) is receiving new courage from the special meetings conducted during this month by State Evangelist Frank L. Currey. Rev. E. E. Burdick is supply pastor on this field, which is a branch from the First Church.

REV. W. T. ROBERTS has organized a brotherhood of the younger men in his church at Alma, the main purpose of which is to provide a means of social contact for the young men and the community. The church school is enrolled in the bigger and better Bible school movement and is making splendid advances. Also the underwriting period in the New World Movement is being observed in an effort to meet in full the pledge of the church. Special evangelistic services will be conducted soon under the leadership of Littrell and Moody.

FLINT BAPTISTS ARE WORKING out a plan for the organization of a Baptist City Union. Dr. H. C. Gleiss of the city missions committee of the state convention with General Director J. E. Smith have held one conference with the churches, and a constitution has been submitted to the various churches for their approval. Rev. A. A. Trembert of Third Avenue church is temporary chairman.

G. W. LAWRENCE, director of rural church work has held several rural church institutes which have proved successful, notably those held at Aurelius and Colon, where representatives from M. A. C. assisted. Several others are planned for the immediate future.

PASTOR WILLIAM P. PEARCE, of the First Church, Mich., has always an intensive program. He expects to lecture in one of the colleges for a week in February, conduct a Prayer Institute for a week during March, in Missouri, and has been asked to conduct again a party over Europe in July and Aug. Mr. Pearce has traveled extensively and delights in teaching those who accompany him on these trips. He is encouraged with the outlook of First Church. Problems are not absent. Emphasis is laid on the spiritual, expressions of soul-need are confidentially being expressed, the prayer meetings are largely attended, the 1924 objective is far-reaching.

### KANSAS

MR. AND MRS. A. T. ROBINSON, tithing evangelists were with the First Church of Eldorado one week, beginning Dec. 16.

There was a crowded house nearly every service, in spite of Christmas business. Seventy lined up to tithe, and organized into a tithers' league.

### ILLINOIS

Rev. J. R. Mitchell, Dietrich, has been called as pastor at Sadorus and will be moving on the field some time this month. Professor Gere has been acceptably supplying this church for the past year.

Rev. E. L. James from Iowa, but an old Illinois boy from White Hall and Shurtleff, has been settled as pastor at Chrisman. Pastor James has taken unto himself a most estimable and talented young lady as a wife. Congratulations to him and Chrisman.

Pontiac has just called a pastor and he is now on the field. His name is Haywood and he is one of the choice students soon to graduate from the Northern Seminary.

Thirteen young people of the Jerseyville Church volunteered for life service at the invitation of the pastor A. B. Favoright at a recent Sunday evening. At a morning service Mr. Favoright built a monument on the blackboard out of blocks (pledges ranging from $500 down to $25), thus raising $4000 to clear the final deficit in the building fund.

### NORTH DAKOTA

A special meeting of the board of managers of the state convention is called at Grand Forks for Feb. 1. Special attention will be given to the completion of the New World Movement period and the launching of the missionary work under the supervision of the board of missionary cooperation. Dr. Peter C. Wright of New York City will be the special representative of the national boards. Rev. George B. Newcomb of Bismarck, the newly elected president of the convention, will preside at this meeting. Mr. Newcomb succeeds R. B. Griffith of Grand Forks, who has served as convention president for thirteen years, ten of which were consecutive. Mr. Newcomb has been the superintendent of the North Dakota Humane and Society for the Friendless for the past thirteen years. Thursday, Jan. 31, the board of the North Dakota Woman's Missionary Society will meet in Grand Forks. Mrs. C. E. Webster of Fargo is President. Mrs. G. E. Young of Minneapolis will represent the Woman's National Societies.

Chaplain E. W. White, D. D., of Omaha, Neb., has just closed a short evangelistic campaign in North Dakota. Four series of meetings were held: Fargo Immanuel, Rev. C. W. Finwall, pastor; Kenmare, Rev. L. M. Stolberg, pastor; Powers Lake, Rev. E. Monnes, pastor; Page, Rev. L. McKinnon, pastor. At Kenmare Pastor Stolberg has already baptized twenty-seven, five have been received by letter and three by restoration. Eighty-one persons at Powers Lake accepted Christ as their personal Saviour. Twelve made the good confession at Page.

Rev. F. E. Dark, of Portland, Ore., is to spend ten days in North Dakota, visiting churches in the interest of Christian stewardship. Rev. J. M. Hupp of Jamestown writes that brother Dark is a dear personal friend—"a strong man, a prince of a brother. I am glad you have him in North Dakota. He will do our churches good wherever he goes."

Jamestown Church closed the old year with a special cross and candle service and a tableau, directed by the pastor, Rev. J. M. Hupp. Fifteen girls lighted their candles at the lighted cross. They passed out through the audience and lit the candle held by each one present. During this candle-light service the pastor made a call for those who would follow the Christ of Calvary beginning with the year 1924. Twenty-two persons responded, ranging in ago from nine to over sixty years.

### IOWA

Iowa has registered 146 out of 289 Baptist Sunday schools in the state. Rev. Witter deserves much credit for the interest shown in this work, and it now looks as though Iowa might retain the banner for class II another year.

Rev. J. O. White of Indianola, president of the Iowa B. Y. P. U., was at a conference at headquarters recently. Plans were made for the campaign for attendance of Iowa young people at the Denver Convention, July 9-13. J. Orrin Gould of the University Church, Des Moines, has been chosen transportation manager for this convention.

Rev. A. T. Swanson of Chariton, closed a two weeks' meeting at Creston Dec. 24. Fifty conversions are reported at the meeting.

Rev. Wilson Mills, general evangelist of the Home Mission Society, closed a successful meeting recently at Webb. Thirty-eight conversions are reported. Rev. L. L. Smith is the pastor.

The Sidney church has called Rev. L. W. Ross of Corning He moved to the new field the first of the year.

Rev. Richmond Smith is doing a splendid work at Red Oak, where they are planning to remodel the church building.

Rev. R. Courts has accepted a call to the churches at Cambria and Unity, coming to the field recently.

The Creston Association is planning a simultaneous campaign for evangelism in eighteen churches. Rev. A. G. Lagerquist is the field worker for this district.

The Humboldt Church has called Rev. C. H. Eyman of Chicago. Mr. Eyman has served the churches at Baker, Oregon, and Plattsville, Mo. He is a graduate of William Jewell College and Rochester Seminary.

The Hulme Evangelistic Party is holding meetings at Bradgate. Rev. C. E. Bryden is the pastor.

The new church edifice at Storm Lake is going to be one of which Baptists may well be proud. Pastor J. A. Hurley is having large congregations, the services being held in the high school until the new building is completed.

The Morningside Memorial Chapel was dedicated Dec. 16. Rev. Jacobsen of the Sioux City Church. and Rev. Pickett, are to be congratulated on this mission property.

Forest City has called as pastor L. T. Hall of Mason City. For some time he has been serving churches in South Dakota and Minnesota. Rev. A. W. Caul is field worker for the northwest district and gives very encouraging reports of the work generally in his district.

#### Des Moines

Four students of Des Moines University attended the Student Volunteer Convention at Indianapolis.

The University Church held its "home coming" Dec. 27. The largest gathering in the short history of the church sat down to dinner together at 6:30 o'clock. Every department showed progress during the past year. The B. Y. P. U. enjoyed a letter from their first missionaries on the foreign field, Mr. and Mrs. B. W. Armstrong, of Congo Belge, Africa. They are enjoying the new life and experiences of their work.

President John W. Million is beginning a campaign for funds for Des Moines University. At least half a million dollars must be secured for an endowment fund during the coming year. New buildings are much needed.

Forest Avenue Church held its annual meeting New Year's day. A large congregation was present at the dinner and the business meeting. Rev. Allan N. Nettleman is getting things well in hand as pastor, and the outlook is encouraging in every department of the church.

Calvary Church has been conducting an aeroplane campaign in the Sunday school since October. A marked increase in attendance and collections has been noted. Rev. H. O. Meyer is the pastor.

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**The Michigan Baptist Convention has** added to its force Rev. J. C. Austin of **Portland, Ore. He will act as advisor** with churches along financial lines, assisting in every-member canvasses and counselling with churches as to better methods of work. Mr. Austin has had **a wide experience having served in a** similar capacity in the West and until recently as financial agent of Linfield College.

## Home Mission Activities

(*Continued from page* 1618)

tary of the Northern Baptist Convention, called a conference of representatives of Indiana, Michigan and Ohio, then the storm centers of the migration, by which conference a program was worked out through an advisory commission of fifteen representative pastors and laymen. This program of cooperation was not to do something *for* but *with* and through our own leadership and organizations. As a direct outcome of this program, negro Baptists in Detroit own and control over $200,000 worth of property. The Ohio Baptist Association, with a state executive secretary in the person of Rev. C. T. Isom, and with a paid staff of workers, presents the best in the way of organization and achievements, led and directed the negro Baptists in this country, working under the budget system of finance. They closed their convention year Sept. 30 by raising in actual cash $32,000, which has more than justified the work of this department. Bible institutes for Christian workers are conducted throughout the convention, which has made the net results most hopefully possible. The work in Missouri, which centers around the Western College, located at Kansas City, has taken on new life under the budget system, by which it raised over $26,000.

The leadership among the negro Baptist men trained in our home mission schools is the best evidence that they

were worthy recipients as seen in their efforts to train their people to do for themselves. The two outstanding achievements in this respect are seen in the erection of the Abyssinia Baptist Church in New York City under the leadership of A. C. Powell and the Clark Memorial Baptist Church in Homestead, Pa., by M. A. Tally.

Another notable achievement for 1923 was the action on the part of the National Baptist Convention under the leadership of L. K. Williams at the last annual session voted to enter into cooperation with the home mission board.

The outlook is full of hope and promise for an aggressive get-somewhere program. It has now fully dawned upon the church leadership of the North that the coming of so many people from the Southland presents one of the greatest challenges that the church in the home field has been called to deal with. To meet this challenge negro Baptists must be united on a program of a constructive character; they must be willing to side step all differences where no great principle is involved in order that they may cooperate and do real team work for the Master in the redemption of the race. The big job confronting us today is the work of the church, through the church the great work of reconstruction and readjustment must be worked out.

Our chief needs are men of vision, training, character, consecration, personality, men willing to spend and be spent for the Master's cause. Our next greatest need is church buildings situated in the poorer quarters of our cities surrounded by masses of toiling men and women. These buildings should be large and attractive, suitable not only for services on Sunday and week days, but so planned that they can be made the home of other kinds of helpful activities of constructive character. A department with its clubs and classes for boys and girls, young men and women, older men and women must also be provided for. Another need is a summer school in each state or rather a Chautauqua such as is being operated in Kansas and this year in New Jersey where preachers, church, religious and social workers can gather for mental and spiritual refreshment under the instruction of leaders and expert workers of both races as to the best methods in doing kingdom work. Another need for this section that comes as a part of the challenge is education. Negro Baptists are trying to meet this need in training as expressed through the Clayton-Williams School located in Baltimore, the Northern University in New Jersey and a school property recently acquired by a group of Baptists in Indianapolis. While the Western College located in Kansas City, Missouri and the Theological School at Topeka is the evidence of the awakening of negro Baptists concerning the need of this great agency in preparing men and women for service, but further evidence is seen in an organization known as the Educational Society of the North of which Dr. Bradby, Detroit, is the president. This society will meet in Washington, D. C., next May for the purpose of co-ordinating all of the various agencies doing educational work into one united effort for schools to meet this situation in the North as an auxiliary to the National Baptist Convention.

New York City. ELBERT W. MOORE.

## Three Roads That Need Paving

(*Continued from page* 1619)

and equipment to express adequately the two, we can hope for a better working out of that biggest job God has given man to do, the realization of each individual's full self.

Dean H. G. Gale describes the size of atoms by saying that if all the water of the earth could be massed into one great ocean, a glassful of water removed and all the atoms of it colored by some method—then the glassful of water be poured back into the great ocean, and all the atoms be allowed to mix thoroughly and evenly through all the water and another glassful taken out at any place—in this second glass of water would be found 200 of the original colored atoms.

We have known hundreds of children who have had the proper religious training come to a place in life where their influence and thought was spread as widely as the atoms in Dean Gale's illustration. It is the supremely worthwhile task of the church to develop its program of religious education so that the potentialities of every child's life may be colored aright and allowed to reach their greatest possible positions of influence.

## State Conventions

(*Continued from page* 1617)

the first unit of a commodious and dignified structure to minister to a populous and growing suburban section. To these local achievements should be added the dedication of one of the finest houses of worship and work in the state at Fremont and the securing by the Grand Island church of the site for its long projected new building.

To this year also belongs the establishment on a firmer basis of the Christian center "fellowship house" in a foreign district of Omaha.

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*of*
**The Northern Baptist Convention**

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67**

THE NEW WORLD MOVEMENT COMPLETION CAMPAIGN.

Our greatest need in the whole program of Nebraska Baptists is the strengthening of our rural mission churches. Many of them seem to be engaged in an unequal struggle against overwhelming odds. They need a new breath of the quickening spirit of God, a new vision and an enlarged program worthy of the time and place in which they live, greatly increased financial support, and a fresh accession of worthy leadership both pastoral and lay. For this type of church Nebraska presents an unusually responsive field and many, many more fields waiting to be occupied than Baptists at present have the forces to man.

Because of this very weakness we would say that Nebraska's second greatest need is for an increased emphasis in our churches on Christian education in our own Christian college to the end that we may produce a greater supply of trained leadership.

Our third need is for continuity and persistence both in pastoral relationships and in our state programs and policies. We need pastorates that endure through the years and we need state plans that have time to bring forth "first the blade, then the fruit, then the full corn in the ear."

A fourth need, no doubt, is the courage, faith, devotion and liberality to give on a larger scale at the conclusion of the New World Movement than during the four-year period.

Grand Island. A. C. HULL.

## Arizona

OUTSTANDING achievements in Arizona for the year past have been: The completion of the building of the First Baptist Church, Winslow, at a cost of about $10,000 and of the Mexican Christian center in Phoenix at about $13,000 (the Home Mission Society has cooperated in the construction of both buildings.) And the great Bible and Missionary conference which reached directly over a thousand of our people.

The financial situation is better in the state today than it was this time a year ago. Each of the three industries—copper, cattle and agriculture—are on the up-grade and are now upon a conservative basis. The spirit of cooperation is strong in our pastors and churches within the state. A number of our mission churches are striving for self-support and will come to this point during the year approaching.

The needs in Arizona are for pastors in our churches who will stay long enough to get acquainted with the congregation and really do a constructive piece of work in their churches. As a rule, our pastorates are too short. We need to construct at least five Baptist church houses in the state during the next year. With a Mexican population equaling 45 per cent of the total for the state, we need to establish at least two or three new missions during the coming year, and also to establish as many new missions among the Americans during the same period.

Phoenix. H. Q. MORTON.

## Nevada-Sierra Convention

OUTSTANDING achievements of the past year: (a) Organization of the church at Las Vegas. (b) All fields, with the exception of one, manned by capable workers. (c) Erection of parsonage at Sparks, Nev. (d) Enlarged interest in B. Y. P. U. organizations, forty-two young people in attendance at Asilomar.

Outlook for 1924: (a) Very promising, especially along lines of religious education and young people's work. (b) Home Mission Society projecting greatly enlarged program.

Chief needs: (a) Three new church buildings. (b) Three new parsonages. (c) Two additional colporter-missionaries. (d) Funds to enable us to open up new work in six new communities. (e) Two women workers.

BRUCE E. JACKSON.

Salt Lake City.

## Colorado

THE outstanding achievements the past year in Colorado have been a decided increase in payments on New World Movement pledges over preceding years; a very material increase in the number of students attending Colorado Woman's College; more than 1600 baptisms reported; a state convention with the largest attendance and sustained interest until the closing hour of the annual meeting.

The outlook for 1924 is decidedly encouraging from every standpoint. We confidently expect to make the best financial showing of recent years. Our people are united and are determined heroically to press forward, solidly back of all denominational enterprises.

Our chief needs are church buildings on mission fields recently organized. A guild house on the state university campus at Boulder.

Denver. F. B. PALMER.

## Utah

OUTSTANDING achievements of the past year are: (a) Erection of the first units of the Burlington Church, Salt Lake City, and First Church, Ogden. (b) Purchase of a forty-acre tract on the Upper Ogden Canyon, for summer assembly. (c) The registration of 35 per cent of all Utah Baptists for the Salt Lake City Bible and missionary conference. (d) Large increase in attendance of Baptist Sunday schools and the holding of two very successful church vacation schools. (e) All fields, with the exception of two, manned by capable workers.

Outlook for 1924 is (a) Very promising with large increase in missionary giving. (b) Home Mission Society projecting greatly enlarged program.

Chief needs are (a) Several new houses of worship. (b) Seven new parsonages. (c) Two new colporter-missionaries. (d) Director of Religious Education. (e) One chapel auto for work in Mormon communities. (f) Six Ford cars for missionaries. (g) Two additional women workers.

BRUCE E. JACKSON.

Salt Lake City.

## Montana

ACHIEVEMENTS of 1923 are acquisition of permanent assembly site near Yellowstone National Park; sixty life service volunteers registered and organized; successful and self-sustaining summer assembly; 277 baptisms reported; no new debts; almost no pastorless fields of any sort; and more Baptist students in Baptist colleges than ever before.

1924 outlook normal; full corps of excellent pastors and missionaries; determination to share worthily in New World Movement goals; determination to rise above adverse financial conditions. "Our trust is in God."

The outstanding needs of our convention are some organization and method of getting Baptist young people to Baptist colleges; $5000 for equipment of assembly site; special funds to aid in building at least ten parsonages and enlarging or building at least ten church edifices; two pastors-at-large for special church programs; funds to adequately care for the areas allocated to the religious care of Baptists; and increased educational and inspirational activities looking toward fuller cooperation in the missionary ideals of the Northern Baptist Convention.

Lewistown. G. CLIFFORD CRESS.

## Idaho

SOME of the achievements of the past year are significant. Nearly all of our churches are now supplied with pastors. Our fourth summer assembly was the biggest and best we have yet had. Registrations passed the 400 mark. There was a substantial increase in the number of vacation schools held. Successful revival meetings have been held


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in many of our churches. The Bible and missionary conference was attended by delegates from almost every church in the state. It was a source of inspiration to our whole constituency.

The outlook for 1924 is very encouraging. Every church in the state is now cooperating heartily in the missionary program of the denomination.

The outstanding need at the beginning of 1924 is more adequate church buildings on many of our fields. Unless financial assistance can be secured for some of these churches great opportunities will be lost.

W. A. SHANKS.

Boise.

## East Washington and North Idaho Convention

WHAT are the outstanding achievements of the year?—The East Washington and North Idaho Convention is still making progress in the payment of building debts. Our goal is to clear all debts to the Home Mission Society off the slate by April 30, 1924, and there seems a fair prospect of reaching this goal. These debts, some of them older than the convention itself, most of them older than the people now composing the church membership, were the millstones around the necks of our people; they were like the old-fashioned train brakeman, setting the brakes on the wheels of every car in the train; they were the hold-up villians who persistently stood in the way of church progress, hindering church building, payment of pastors' salaries, and worth-while participation in denominational missionary enterprises. Our one most noteworthy achievement is the continued progress in the elimination of these debts.

What is the outlook for 1924? How we wish we knew. We may be preachers but we are dismal failures as prophets. The best we can say is, we have the same Christ, a land bursting with opportunity and religious need, and we have an ambition to do our reasonable share of the denominational task.

Our chief needs are money and then more money for the Lord's work.

A. H. BAILEY.

Spokane, Wash.

## Western Washington

ONE outstanding result of the New World Movement in Western Washington is an enlarged denominational consciousness and increased denominational loyalty. Faith, hope, unity and progress are the chief characteristics of our Baptist fellowship.

The paramount need in this field is for better church buildings and equipment. It is gratifying to report that present indications are that the year 1924 will witness the erection of an unusually large number of new buildings. Already plans are under way for buildings to be erected within the next twelve months costing a total of not less than one half million dollars.

Many acres of logged-off land are being put into cultivation for poultry raising, dairying and small farms. This creates a new rural problem, as many of these districts are destitute of religious privileges. The outstanding missionary need in Western Washington is for funds to supply capable workers and ample equipment in order to give these country districts, during the formative period, wholesome Christian leadership and church privileges.

Seattle. J. F. WATSON.

## Oregon

THE outstanding achievements among our Baptists of Oregon during the past year have been in the building of churches and parsonages, there being approximately twenty such enterprises, costing approximately $400,000; the second largest number of baptisms in the convention history, there being only a few less than 1400, and a gain in membership of a few less than 2000; the contributions for missions, while not large as in previous years, was about three times as large as any year previous to the New World Movement.

The outlook for 1924 is most encouraging, judging from the large ingathering already realized in this splendid year, and further judged by the continuance of the building program of our churches, and the more than 30 per cent increase in contributions to world missions over a similar period of the previous year, the organization of several new churches and Sunday schools indicate the vigorous constituency.

Our chief needs are more and better buildings, district missionaries, and state evangelists, and a great awakening of individual responsibilities for evangelism and in stewardship of property.

Portland. O. C. WRIGHT.

## Northern California

OUTSTANDING achievements: Seven church edifices completed or under construction costing $250,000. Far-reaching results of Bible and missionary conferences; approximately 30 per cent of membership in attendance, some coming 300 miles.

Outlook encouraging, churches more sympathetic, opposition to denominational program waning. Forward steps along all lines planned.

Needs: Twenty automobiles, property twelve Mexican missions, 100 per cent more funds.

San Francisco. C. W. BRINSTEAD.

## Southern California

SOUTHERN California has continued a denominational unity and harmonious. Pastors' annual prayer conference was a great spiritual success with 85 per cent of the pastors present. There is special evangelistic activity and interest and many baptisms through regular services. All records broken in attendance at the annual convention. Schools of missions are increasing in numbers and attendance. Bible and missionary conference registered 2100. Receipts for New World Movement $550,000, over $18 per member. Many churches in building

Greatest need is modern church buildings nearly all present church buildings totally inadequate. Forty new and churchless communities should be supplied with church buildings this year.

Los Angeles. W. F. HARPER.

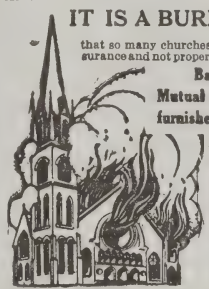

**One New Year's Resolution**

"I will write my will in favor of The American Baptist Home Missions Society, and also secure an annuity contract, yielding me during my lifetime a regular income and recommend that one or more of my friends do the same."

**For booklet, sample contract and survivorship rate tables, kindly address Secretary Charles L. White, 23 East 26th Street, New York City.**

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## Fresh from the Field

(*Continued from page* 1604)

**The men's fraternity of the United** Church, Lewiston, Me., turned aside from the regular lesson to discuss modernism versus conservatism. The recent New York debate between Dr. John Roach Straton and Dr. Potter was made the basis of the discussion.

**A prize of $1000 has just been awarded** to Leonard Eugene Dickson, professor of mathematics in the University of Chicago, at the seventy-fifth meeting of the American Association for the Advancement of Science, held in Cincinnati. The prize awarded Professor Dickson was offered by a member of the association in Cincinnati for the most important piece of work contributed at this meeting. Professor Dickson's contribution was on "The Arithmetics of Higher Number Systems," Professor Eliakim Hastings Moore, head of the department of mathematics at the university, says of this work that "it opens a large and very important new field in the theory of numbers."

**Dr. J. S. Kirtley is the acting pastor of** the Church of the Master, Cleveland. In the church calendar for the first Sunday of the new year we find a message to the non-resident members which for its kindliness and suggestion commends itself: "We feel sure you have not forgotten us. We remember you and are always glad to hear from you or about you, especially when we learn that you are prospering and in health and that your soul is also in health. Neither you nor we should feel discouraged, for life's duties and emergencies scatter us everywhere. The only thing we need fear is that you or we may not live up to the high ideals our Master, Jesus, has for us. No doubt you often inquire about the old home church and are always glad to know it is prosperous. We wish you could be back with us in our good services which seem to be having the favor of God. But as you cannot be here, we want you to be useful where you are. Our best wish for you is that you keep useful. If there is a Baptis church near you be sure to help them all you can. If you are to be there permanently and are ready to unite with them, we shall dismiss you to them with our loving prayers. If there is no Baptist church near you, help some other body of Christians till you return to us or move near some Baptist church. That is our first wish for you. Our second is that you help us here. You may do that in three ways. Though you will help the cause where you are in a material way, you will want to have at least some part in the support of the home church as long as you are a member. You may also help in keeping us daily in your prayers. But we ask you to write us about twice a year so that we can read your letter in the prayer meeting as your testimony. Write to Mr. E. A Williams, care of the church. He is our committee to keep us in touch with the non-resident members. We love you."

**The opening of the new auditorium of** the First Church, Minneapolis, to which attention has been called in an earlier issue, makes necessary the services of thirty-seven ushers. The choir is made up of 140 persons. Since Doctor Riley became pastor in 1897, 4,692 members have been added to the church. The Trinity and Windom Park churches have been formed by members from the First Church and 1800 letters have been granted to other churches. The present membership is 2700 and the Sunday school has an enrolment of 3000.

**On Sunday, Jan. 5, the fine new build**ing of the First Church, Waterloo, Iowa, was dedicated after provision had been made for the more than $60,000 still unprovided for on the morning of dedication. The financial campaign was in the hands of Dr. Frank H. Divine, who also presided at the dedicatory exercises. Cold as the weather was it was no reflection of the spirit of those who made this glorious consummation possible. Later we hope to print a cut of the church with details of the building. The pastor is R. E. Williamson.


# WHAT WAS DONE WITH THE MONEY?

This is what was done with the $2,104,622.99 appropriated by twenty-eight Baptists who met in New York and expended for missionary work in India, China, Japan, Africa, Philippine Islands and Europe.

**MISSIONARY SUPPORT.** The largest single item $579,782.54 was required to pay salaries of missionaries. This amount provided the support of 587 foreign missionaries **some of whom have been in active service more than forty years.** In addition $32,687.53 was spent for newly appointed missionaries, $23,710.57 for missionary homes and $36,889.00 for retired missionaries and widows.

**WORK OF MISSIONARIES AND NATIVE AGENCIES.** A total of $338,516.41 was paid for the actual work of missionaries and their native associates, including evangelistic touring, maintenance of hospitals, support of schools, and aid to 748 native churches. Note this: 1188 churches or 61% of the total of 1936 are self-supporting.

**PROPERTY.** For construction of new churches, schools, hospitals and missionary residences and for repairs, $367,701.35 was expended of which more than $242,000.00 came in gifts designated by the donors. On its ten mission fields the Foreign Mission Society has invested large sums in lands and buildings. It has many fine structures, but it also has many old and inadequate ones, which ought to be replaced.

**OTHER FOREIGN ITEMS.** For other important activities not readily brought under one heading, such as missions in Europe, special provision for students, transportation of missionaries to and from their fields, $176,835.14 was spent, while $97,222.02 was spent for miscellaneous items, of which the largest single amount went for the relief of war stricken peoples. Then $285,278.16 was applied to reduce the deficit of former years.

**ADMINISTRATION.** This item, popularly known as "Home Expenses," consumed less than 8% of the total—an extremely low percentage and one quite at variance with the more or less prevalent notion. The world-wide and complex work of our foreign missions was supervised and administered at an expense of $166,000.27.

**INTEREST.** Mark this: Administration expense includes $19,298.20 paid for interest on borrowed money. This equals the salaries of eight missionaries and with the deficit entirely liquidated, could be saved each year if the churches would forward contributions monthly or quarterly instead of at the end of the year.

**Send checks to your state office or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.**

## AMERICAN BAPTIST FOREIGN MISSION SOCIETY

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67.**

NEW WORLD MOVEMENT COMPLETION CAMPAIGN

13 AP

Volume IV. January 26, 1924 No. 52

# The Baptist

Published Every Week by the Northern Bap... ...vention

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## If Winter Comes

IF winter comes, and winds blow wild and chill,
If queenly roses perish with the cold,
Be well assured that from the ashen mould
Shall bourgeon lovely gardens that shall fill
The earth with beauty. For the wood and hill,
By north wind shorn, bright robes of living green
Shall soon be wrought, unheard, unseen,
By Him who turns destruction to His will.
If winter comes—alas, and it shall come!—
Men's hearts will ache, by lonely brooding pent;
In that bleak hour shall every choir be dumb
That fills our hearts today with sweet content:
Yet Life still reigns, and soon the year will bring
Maytime and joy, with all things blossoming.

*—Thomas Curtis Clark in "Lincoln and Others"*

## Fresh from the Field

**Rev. Forrest Maddox has accepted the** call of the First Church, Stockton, Cal. He has been a successful pastor in the South.

**Four years ago the citizens of Ster**ing, Ill., voted a closed Sunday. Recently a petition was filed asking the council to grant permits for Sunday moving pictures. The churches again united and the petition was not granted.

**The Van Nuys Church recently dedi**cated the first unit of its new building which was erected at a cost of $20,000. This amount is fully covered by cash and pledges. This accomplishment speaks well for the church and Rev. F. W. Baker, pastor since 1915.

**The Englewood Church, Chicago, re**cently celebrated the thirtieth anniversary of the election of Mr. W. G. Brimson as superintendent of the Sunday school. Englewood has a great school and is planning for its new building for the erection of which the church has a considerable sum in Liberty bonds.

**Among the numerous pastoral changes** of late in Southern California it may be noted that on account of his health Rev. Ernest A. Main leaves Burbank where in a year's time he had wonderfully developed the newly established church. Rev. S. W. Gage has left Garden Grove, and is at present at work with Doctor Farr at Calvary. Rev. Milton E. Fish has resigned at Huntington Park, and Rev. Sam P. Gott has closed a brief pastorate at Anaheim. Rev. W. W. Catherwood is Rev. Richard E. Day's successor at the Logan Heights Church at San Diego.

**The new church and church house of** the Fountain Street Church, Grand Rapids, Mich., will be dedicated Feb. 1-3. The speakers will be Dr. Theodore G. Soares, Dean Shailer Mathews, University of Chicago, Allen Hoben, president Kalamazoo College. Chandler Goldthwaite, the celebrated New York organist, has been engaged temporarily as the organist of the new church. The Rev. A. R. Blackstone of Great Falls, Mont., and an alumnus of Rochester Theological Seminary, has been engaged as associate pastor and director of religious education. Dr. Alfred W. Wishart has been the pastor for a number of years. We hope to give a more extended description later.

**Mr. W. H. Conlin of Sacramento, Cal.,** writes: "In your issue of Dec. 22 George W. Coleman says: 'I wish THE BAPTIST would give its readers a series of pen sketches portraying the commercial life of some of these modern business prophets.' Can't you do it? What could possibly be more informing, more elevating, more soothing to the spirit of unrest that animates a large part of our wage workers than a series of 'pen sketches' suggested by Mr. Coleman." Of course we can do it and we will do it, too.

**Charles R. Holden, one of our Chi**cago laymen, has served during the past year as president of the Chicago Crime Commission. This body has been very active and effective in curbing crime. At the fifth annual meeting of the body he was reelected.

**We have not secured all the good we** sought in planning for the New World Movement. We wonder, however, if we really count our blessings. There has been a constantly rising tide of evangelism at home and abroad. Baptisms on the home field have increased from 40,000 in 1918 to 74,000 in 1922, and from 7000 on the foreign field in 1918 to 18,415 in 1922.

**The calendar of the Lake Avenue** Church, Rochester, states that the Metropolitan Life Insurance Company's report shows that the death rate from alcoholism from 1907 to 1922 was cut in half, yet the anti-prohibitionists would try to make out that there is more drinking, particularly more deaths from alcoholism today than ever before.

**The continuation campaign of the** women's societies is stressing victory. A day of prayer and fasting with a view to victory in reaching denominational goals will be held Feb. 15. Each church is free to hold the day of prayer in its own way, but it is suggested that thanksgiving be offered for the great revival going on in Africa and Cuba, for the fine spirit of giving shown by the American Indians, and for the loyal self-sacrifice of all our missionaries; that supplication be given for a great ingathering of souls, for the payment of all debts now overwhelming the societies, for needed equipment on mission fields, and for the quickening of spiritual life in our churches.

**The enlarging body of facts on which** modern missionary policy is based is illustrated by the recent meeting in New York of the International Association of Agricultural Missions, which represents twenty American mission boards, home and foreign. A Philippine ear of corn which accompanied the greetings of Bishop C. H. Brent, formerly of the Philippine Islands, symbolized the association's aim. This ear was plucked from a stock of continuously producing corn developed from a native variety by the United States experiment station; the yield of the improved corn being several hundred per cent greater than that of its humble forebear. What has been done for this inferior corn is just what the association is ambitious to do for the crops of all the people of mission lands, whose fields produce so little that they live in poverty such as an American can scarcely conceive. Many leaders in missions believe that in the next decade agricultural missions are destined to increase rapidly in volume and effectiveness; and that, because agriculture is the occupation of three-fourths of the people of mission lands, the success of all missionary endeavor will be immeasurably furthered by a strong program of agricultural missions adapted to the rural life of the majority.

**Rev. R. N. Hillyer, after a pastorate** of more than four years, has resigned at Hamlin, Kan., and accepted a call to the church at Horton. Mr. Hillyer says: "I am leaving one of the finest country churches in northeast Kansas. The membership is 150 and the salary $1200 and parsonage." The church is looking for a real leader.

**Dr. Leighton Parks, an Episcopal** rector, recently invited his bishop to try him for heresy. The bishop has not as yet accepted the invitation. Now Doctor Parks says "The present modernist view is not the fruit of the profound researches of theological scholars made in the last fifty years. It is a disease." If the doctor is right we wonder if he will not tell us how he was exposed to the "disease."

**The new Dwight L. Moody Memorial** Church and Sunday-school building will rise on the site of the present tabernacle of the Moody Church, Chicago, according to plans now well under way. The building will cost $800,000 and the land is valued at $200,000. Doctor Divine, formerly of the Home Mission Society, is leading in the financial campaign. The Moody Church has been entirely separated from the Moody Bible Institute for a number of years. The institute purchased the old Moody Church building and it is now used as an assembly hall.

**In October Rev. Oliver U. Chapman,** formerly associate pastor at the First Church, Los Angeles, began his work as pastor of the Bruce Avenue Church, Windsor, Ont. The church has felt a special call to serve the young people of the border city just across the river from Detroit. It has secured the Allen theater in which it holds its Sunday evening service. More than 1200 packed the building on a recent evening. Large use is made of illustrated hymns and musical numbers including an organ recital. Mr. Chapman says that from a personal experience he knows what it means to live in a hall bedroom where he found it necessary to go outside to change his mind.

**"The Baptist" is in receipt of a copy** of an interesting letter sent by the Baptists of Sweden through their executive committee to the Mariner's Temple in New York. The Temple recently celebrated its eightieth anniversary. "We have heard that your church is going to celebrate her age of eighty years. We wish to congratulate you to all these years of blessed work for Christ Jesus. In your fellowship was Captain G. W. Schroeder spiritually educated. His influence upon young Baptist work in Sweden is kept in thankful remembrance. It is said, that a memorial stone will be erected on his grave. In a few days we are going to send you $100 for that purpose. We have mentioned this to the Swedish Baptists of the United States and hope that they will also partake in the expenses for the memorial stone." The communication is signed Rev. J. Bystrom, chairman, and Rev. K. A. Modin, secretary.

(*Continued on page* 1636)

# The Baptist

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*Editors:* JOHN A. EARL,
EDGAR L. KILLAM

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## News versus Literature

THE BAPTIST is to be from this time forward a NEWSPAPER. George C. Bastian of the *Chicago Tribune* and a teacher in the Medill School of Journalism in his recent book "An Arithmetic of News" illustrates what is and is not news thus:

1 ordinary man + 1 ordinary life = 0
1 ordinary man + 1 extraordinary adventure = News
1 ordinary husband + 1 ordinary wife = 0
1 husband + 3 wives = News
1 bank cashier + 1 wife + 7 children = 0
1 bank cashier—$10,000 = News
1 chorus girl + 1 bank president — $100,000 = News
1 man + 1 wife + 1 row + 1 lawsuit = News
1 man + 1 achievement = News
1 woman + 1 adventure = News
1 ordinary man + 1 ordinary life of 79 years = 0
1 ordinary man + 1 ordinary life of 100 years = News.

The Krumbled Kollum was literature. In a newspaper there is no place for literature. We are running a newspaper. Watch your step!

## Killam's Kollum

## Fresh from the Field

(*Continued from page* 1634)

Dr. Ray Palmer preached over the radio of the *Kansas City Star* on Jan. 24. His subject was "What Think Ye of Christ? He is anxious to hear from those who were helped by the message. Address him at general delivery, Kansas City, Mo.

**The Chicago Baptist Ministers' Conference** is devoting its meetings to matters which are problems in the local churches. The money problem was discussed by Dr. F. A. Agar, the ministerial problem by Dr. Benjamin Otto. Church clinics have been held on the south, north and west sides of the city with Doctor Agar in charge.

**Beginning Jan. 14, Mr. P. A. Leonhart,** senior physical director of the Central Department of the Y. M. C. A. of Chicago, began broadcasting over KYW setting up exercises at 7:00 a. m. each morning. To those requesting it, a chart will be sent which will provide an opportunity for each participant to keep a record of his physical development. Questions regarding health and exercise for physical efficiency may be sent in by any one and will be answered by radio. These setting up exercises will require some getting up exercises as well.

**Dr. Bruce Kinney sends us the following** story which needs no comment: "One of our Baptist Indians was making a long cross-country drive in his automobile with his family. It was a tedious journey because of the mud. One night the rain was hard and the roads especially heavy. They turned into one of the many public camping grounds to spend the night. White campers were ahead of them but there were accommodations for all and our Indians were given a hearty welcome. Subsequent actions of some of these white campers indicated that they had partaken of stimulants prohibited by law. Under the shelter made necessary by the storm many of the whites were soon dancing and singing songs none too refined. Our Indians were repeatedly urged to join in the merrymaking, but they declined until their little girl of ten years was asked to sing. With her mother's permission and advice she sang "Precious Bible, Book Divine." Soon an almost oppressive hush came over the whole crowd. The older Indians were then asked to sing and with their daughter sang "Nearer, My God, to Thee." There was scarcely a dry eye in the room. This resulted in the whole gathering singing fine old gospel songs under the leadership of our Indians. The whole tone of the evening was changed. When the time came to separate for the night, a woman who had been noticeably reticent during the previous boisterous fun making said to our Indian woman, "You must be a Christian. What church do you belong to?" At her reply the white woman said, "I, too, am a Baptist," and with tears in her eyes continued, "I am so thankful you were here tonight."

**Rev. A. D. McGlashan, until recently** pastor of the First Church, Elgin, Ill., according to the daily press left Castle Craig, near Shasta Springs, Cal., Dec. 28, on a trip over the southern route east through New Orleans and Miami. The plan is to travel north from Florida to Rochester, N. Y., where it is rumored Mr. McGlashan may accept a pastorate. Mrs. McGlashan is much improved in health.

**Rev. Willard R. Jewell has been appointed** director of religious education of the Baptist Executive Council of Chicago and assistant superintendent. He is a graduate of Des Moines College and Rochester Theological Seminary. He was for three years the head of the department of sacred literature of Linfield College and for the past year and a half has been doing graduate work in religious education at the University of Chicago. He began his work Jan. 15.



WILLARD R. JEWELL.

**British papers report a service of unusual** power at the Guildhouse when Miss Maude Royden presented a thank offering because of sustained health which made it possible for her to keep all of her speaking engagements in eighty cities during her tour of America. Her subject was "The Meaning of the Cross in the Twentieth Century." She said: "You who have the mind of Christ need never know hunger or failure or disease. If you do, it is because you choose it." Miss Royden, who is not rugged, is doing a work which would tax the most robust. At this service an offering of 200 pounds or approximately $1000 was taken for the starving German children.

**Jack Dempsey, according to press reports,** has purchased for $500,000 a hotel in Los Angeles. Where did he get the money? From the American public. What did he give in return for the vast sums received? He gave a South American a pummeling. How many ministers of the gospel have been able to purchase a modest cottage much less a great hotel? Not one in a thousand. What do they give in return for their small salaries? It is a shame to mention their unselfish service in the same paragraph with the name of a prize fighter. The difference in compensation is but one of many illustrations of our failure to recognize true values.

**There are now outside of Utah about** 1200 organizations of those of Mormon persuasion. The membership has tripled in thirty years. These groups are recruited for the most part from our churches. There is a wide-spread ignorance of the real nature of Mormonism on the part of many of our members.

**Dr. L. R. Scarborough has been called** to lead the Baptists of the South in their effort to complete their 75 million campaign. He will go to Nashville Feb. 1. Of the total amount $48,000,000 has been secured up to Dec. 1, leaving $27,000,000 needed to complete the original task. Dr. O. E. Bryan and Mr Frank Burkhalter will cooperate with Doctor Scarborough. Having had millions in experience they propose to avail themselves of that part gained by the early leaders of the movement.

**Missionary Lewis B. Rogers writes:** "We are sailing from New York on the S. S. Ausonia by way of Liverpool to Rangoon and will then return to our field at Toungoo, where we first took up work in 1907. The party will consist of Dr. C. A. Nichols, who returns to his field at Bassein, Burma; Miss Shank, who goes to be with Miss Jones in the English school in Moulmein, and my wife and myself, taking with us our four-year-old son. We are leaving behind four of our children, who are in the Fannie Doane Home in Granville, Ohio This is one of the establishments which makes it possible for the missionary to carry on in the foreign field with a heart relieved of anxiety for his children."

**The Broadway Church Indianapolis** had failed to meet certain conditions and the results justified closing the church and dissolving the membership It was accomplished in good spirit. The building was dismantled and moved to a field with unlimited possibilities and already the wisdom of the changed location justifies the change. The grounds including the parsonage, were sold for $11,000 which together with accumulated funds made the Broadway fund about $11,500. A new church on the North Side was promised the people affected by the change. The First Church was asked to assume the responsibility for this North Side work which involved large expenditures and program. They have gladly accepted it and recently located acceptable land for the new church The cost involved is about $42,000. A church involving perhaps as much as $200,000 will be placed on this wonderful site at the entrance to the new Butler University campus. The First Church has been the godmother of many of the Indianapolis churches and at times a great sacrifice has made it possible for the work of the kingdom to expand. A smaller church making new progress is the little Crooked Creek church. Meetings held by the Rev. C. G. Mears resulted in thirteen conversions. Since the meetings ten others have decided to unite with the church. Here is a field waiting for an aggressive pastor. The salary will be about $2000. The opportunity is unlimited.

(*Continued on page* 1660)

# The Baptist

## Closing Volume IV of "THE BAPTIST"

THIS number of THE BAPTIST closes Volume IV. A casual examination of the files for the period reveals the changes that have taken place in the paper. The changes are suggestive of the moods of the denomination since 1919. The first volume of THE BAPTIST with its superfine paper, illustrated cover, magazine contents and large editorial staff is an index of the high hopes and glowing enthusiasm with which the New World Movement started. Volume II is Exhibit A in the grim evidence of retrenchment, economy and adjustment to circumstances. The paper stock upon which THE BAPTIST was printed was cheapened according to a reduced budget, the fine covers discarded; and the editorial staff attenuated. Evidently the denomination was in a negative mood, according to the testimony of Volume II. The next fifty-two weeks are marked by an attempt on the part of a committee to edit the editors. That of course was symptomatic of the mood of the denomination at the time, for everybody was trying to edit everybody else into his way of thinking and writing and speaking. When Volume IV was started on Feb. 1, 1923, THE BAPTIST, becoming the pathfinder for the whole denomination in point of self-support, again reflected the self-respecting mood of the denomination in refusing to pile up deficits upon budgets which could not be raised. This volume closes with the modest satisfaction that THE BAPTIST has run for nearly two whole years upon its own resources without drawing a penny from the appropriation set aside for it in the general budget of benevolences.

In all these moods of the denomination as reflected in the files of THE BAPTIST we notice a development in the right direction—a development from extravagance to economy, from an inter-church world movement to a local church community movement, from the mechanics of the kingdom to the dynamics, from the spirit of overbearing lordship to the spirit of burden-bearing brotherhood, from the weakness of paternalism to the strength of self-support. It has been a difficult road to travel but the experience in its disciplinary value is inestimable. Both THE BAPTIST and the denomination which it mirrors are stronger and better today than they were four years ago because the four years have taught us the real meaning of that promise in Isaiah which seems to violate the law of rhetorical climax, "They shall mount up on wings of eagles, they shall run and not be weary, they shall walk and not faint." From flying to walking is God's order. THE BAPTIST closes Volume IV going at a safe gait on its own feet.

## Common Ground

IF Baptists are to do their best work in the mission which God has raised them up to prosecute, they must find common ground upon which to stand. This common ground must be spacious enough to accommodate every Baptist who is in good standing in his local church and yet sufficiently limited by certain landmarks to keep it from becoming a public commons. We believe such common ground is to be found in the message of the Baptist World Alliance to the Baptist brotherhood, to other Christian brethren, and to the world. This message was prepared by a committee of representative Baptists and presented to the Baptist World Alliance at Stockholm, Sweden, on Thursday, July 26, 1923. On resolution the third Baptist World Congress voted to receive the message, thanked the committee for its labors, and authorized the printing, publication and distribution of the message. This resolution itself is the only common ground upon which all Baptists can stand when a statement of principles and purposes is involved in the deliberations of any Baptist gathering outside the local church, because no Baptist World Congress nor any lesser body of Baptists can legislate for the local church without in so doing destroying one of the fundamental principles of Baptist independence and democracy.

The message is a model of clearness with brevity and of catholicity with conviction. It begins with a definite statement of the Baptist fundamental faith in the Lordship of Jesus Christ which is revealed in the divinely inspired and authoritative scriptures of the Old and New Testaments. The message then passes to the nature of Baptist unity which is based upon loyalty to Jesus as Lord and freedom of spiritual experience and interpretation without the impositions of ecclesiastical authority. Christian unity is then defined as the expression of spiritual fellowship among all who have communion with God in the Lord Jesus Christ independent of external forms. With all who recognize Christian unity in this sense without necessity of a centralized ecclesiastical organization wielding authority over the individual conscience and apart from sacerdotal conceptions of the ministry which involves the priesthood of a class with special powers of transmitting grace, Baptists can join in promoting Christian unity.

The message then proceeds to define the Baptist faith and mission in terms that are general yet de-

finite, laying the foundations of it in the deity of Christ, in his sinless life, atoning death, resurrection from the dead, and promised coming in the kingdom of God. The faith of the Baptists is therefore evangelical holding that God calls all men to salvation through personal faith in Christ and through the regenerating operation of the Holy Spirit. The church is a body of believers who constitute a spiritual democracy answerable to Christ alone. In harmony with this faith the mission of the Baptists in the world is moral and spiritual, making known the will of Christ and securing the voluntary submission of men to him. Evangelization and missions are prime factors in the program of Baptists.

The rest of the message is taken up with statements on religious liberty, religion and ethics, family life, Christianity and the social question, Christian stewardship, the Sabbath, temperance, patriotism and international relations. It closes with these significant words: "We believe the world has come to the parting of the ways. It is another coming of the Son of Man. It is another Day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and materialism. We believe that the simple message of the Baptists, with its union of gospel and ethics, of faith and practice, with its note of freedom, democracy, spirituality, will find an answering chord in this new world."

We have found nothing in the message that would prevent any Baptist state convention or even the Northern Baptist Convention from receiving, printing, publishing and distributing it as an expression of the things which Baptists hold in common. The message is a dynamic rather than a diagnosis of faith. It stresses the application of the gospel to current problems and yet does not slight the academic explanation of the gospel as a philosophy. Its definitions are comprehensive enough to cover all the fundamentals of the faith without restricting the Christian liberty of personal interpretation. It is an excellent statement of the principles that govern Baptists in their relation to God and to society. Methods and processes in the application of the principles are wisely omitted from the message because Baptists must always be free to adopt such methods and to follow such processes as are best adapted to clothe the living principles with power and efficiency. Therefore we have called this message presented to the Baptist World Alliance at Stockholm "Common Ground." It offers at least a suggestion to the various parties in the denomination which stand for a definite expression of faith. Baptists are too numerous and too independent to permit any section of the brotherhood to write their "credo," but could not any Baptist body accept as representative this message which was received and ordered published and distributed by representative Baptists from all over the world?

## Explanation Minus Application

THE cook-book is an explanation, but the household would starve with access to a library of the best cook-books ever compiled. The test of the cook-book is its application in the hands of a competent cook, and the final evidence of its value is a satisfied and happy family who eat the things prepared from its recipes. Much preaching loses its force and value not because it is not good explanation but because it is never applied. We used to hear a good deal about applied Christianity, but for some reason that practical description of Christianity has been dropped. The ultimate test of Christianity is its application, not its explanation. The application of it has not kept pace with the explanation of it, because it is easier to explain than to apply, and because early in the history of Christianity the true order was reversed by putting explanation first. Luke in the opening chapter of Acts tells his readers that he wrote his gospel in the right order "of all that Jesus began both to do and to teach." That is now a well-recognized scientific pedagogical principle. We teach the child by having the child do the thing we would have it learn. A recent book has for its title "Why Not Try Christianity?" This is a relief from the many books, journals and sermons that seem to be based upon the query "Why not teach Christianity?" We could well afford to stop for a while the academic teaching of religion until our practice of it catches up with the explanation of it. In fact much of the explanation would automatically stop if the thing explained were tried out because practical application always demonstrates the worthlessness of much that looks well in theory.

The lawyer asked Jesus an academic question—"Who is my neighbor?" The answer of Jesus was practical, for only in the practice of neighborliness could the lawyer learn the lesson involved in the question. "Go thou and do likewise," lifted the lawyer at once out of the atmosphere of the forum and placed him on the Jericho road in the presence of a man who needed a neighbor. This is the crying need today. The denominations are talking too much metaphysically, academically, argumentatively while the road to Jericho is infested with bandits whose victims suffer and die for lack of neighborly care. There are multitudes of sick in need of health, thousands of oppressed in need of deliverance, large groups of distracted people in need of guidance, unnumbered populations in need of salvation, the whole world in need of Christ; and yet we pass by on the other side in our eagerness to reach the place where we can comfortably discuss things that have only theoretical value and require no sacrifice of time, money or self.

We call for a return to applied Christianity. "He that heareth these sayings of mine and doeth them," is the recipe of Jesus which has never yet been fully applied. The sayings of Jesus need no explanation; they need only application. It is foolish even to suggest it, but would it not be a real relief if all the preachers would stop talking, and all the editors stop writing, and all the presses stop printing for just one week in every month until our practice could catch up with our philosophy and until our deeds could balance our words? The very best explanation of the Christian religion is to live it. "He that willeth to do the will of God shall know."

# A Page of Opinion

## Labor and Socialism

PRINCIPAL L. P. JACKS asked a very pertinent question in a letter to the *Manchester Guardian* last week. Lord Haldane said some time ago that he had given in his adhesion to the labor party because it was a party with ideals, implying of course that the other two parties were not. Many other people take the same position. As Doctor Jacks says: "Certain ethical ideals characteristic of the labor party commend themselves very strongly to a large number of thoughtful people." What he wants to know is whether membership of the labor party, or voting for a labor candidate must be regarded as involving acceptance of socialism, including the capital levy, and nationalization. In other words, can a man be a member of the labor party if he is not a socialist? And he asks the leaders of the labor party to make an authoritative pronouncement on this point.

There is the same difficulty about membership of any political party. Can a man be a conservative if he rejects protection? A good many conservatives have had to ask themselves that question during the last few weeks. The true answer to Doctor Jacks' question would seem to be that there is no finality in politics. Every man must attach himself to the party with whose policy he finds himself most in agreement, though he cannot accept every item in its program.

Doctor Jacks tries to draw a parallel between membership of a political party and membership of a church. Many people, he says, cannot accept all the official creed of any church, yet they are in complete sympathy with the ethical ideals of Christianity. Are they, therefore, to be excluded from membership of the church? The parallel is not quite complete. Christianity is something more than a system of ethics. There is one final and decisive test of Christianity. A Christian is one who accepts Christ as his personal Saviour. If he does not do that, his acceptance of all the ethical ideals of Christianity does not make him a Christian or qualify him for membership of the Christian church.—*Baptist Times and Freeman.*

## Government Indorses Tithing

THE help of the government in teaching tithing has perhaps never been expected by the advocates and promoters of systematic beneficence. But that is what they get in an official booklet recently issuing from Washington. The federal department of the treasury has put forth a pamphlet of good advice on "How Other People Get Ahead." One of the striking features of the good financial wisdom which crowd its pages is a table showing comparatively the percentages of outlay characteristic of the "tightwad," the spendthrift and the truly thrifty man. In the distribution of expenditures the two former classes, which are not recommended for imitation, are each shown spending 1 per cent for "giving." But the thrifty man, who is the model that the government sets up for everybody's pattern, is recorded as devoting 10 per cent to his gifts for benevolent objects. As *Presbyterian Progress* says: "When the government and the Bible agree in advising giving away 10 per cent of one's income, it is time we all took account of stock."—*The Continent.*

## Preach the Gospel

A VERY intelligent and earnest layman said to us the other day that he wished the ministers would quit arguing in the pulpit about fundamentalism and modernism and would preach the old gospel of salvation for sinners and of comfort and peace for burdened and weary men. We sympathize with the sentiment of that layman. A study of the pulpit themes as published each week in the papers indicates that a good many preachers seem to think it is incumbent upon them to plunge into the doctrinal controversy and prove to their congregations that either the one side or the other is right, and incidentally, we suppose, prove their own orthodoxy or loyalty to the one side or the other.

This kind of doctrinal argumentation and hair-splitting discussion of differences between science and religion may be fairly interesting for a time, but it is not very nourishing. It does not strengthen the soul. It does not afford a new inspiration for men going out into the hot contest with temptation and moral evil as these are met in the office or the shop or on the street. The hearts of the people are hungry for the old message of hope based upon the redeeming sacrifice and conquering love of our Lord Jesus. They want to hear about forgiveness of sin, about the fruits of the Spirit in the life, about the joy of salvation, about the indwelling Saviour who makes us strong in the inner man, about the conquest of death and the hope of heaven.

So it is worth while for all of us who are ministers of the gospel to give thoughtful consideration to the character of the messages we are proclaiming lest, when the people ask for bread, we be offering them a stone.

These times of discussion about important matters of doctrine recur rather often in the progress of the church. We need not be alarmed. The truth of God has been subjected to more severe tests than the present one. And it will come through the present struggle unhurt. And the average minister with a community of human souls to look after, with the opportunity before him of helping these people spiritually, has no time to turn aside to doctrinal controversy. He is losing a great opportunity if he fails to ring out from his pulpit, with the urgent emphasis of a heart on fire with love to God and fellowmen, the old gospel of salvation through Jesus Christ our Lord.

—*United Presbyterian.*

# The Gospel of Common Sense for Preachers

By Dean Charles R. Brown

**THERE is more common sense packed into this characteristic bit of advice given to the Yale Divinity students by the dean than we have ever seen in print. We give it to our pastors and people with the assurance of a hearty "Amen" from all who are inspired by reading it.**

THE modern minister is in danger of losing his sense of perspective. He sometimes sees things near as if they were remote, and that which is far off as if it were within arm's length. He sometimes turns his spyglass end for end, so that the small things appear great and the great things shrivel up until they all but disappear.

We suffer from the idolatry of mere size. If a man can build a tabernacle ten times as big as Noah's Ark and fill it by fair means or by foul with 15,000 gaping people, he is heralded abroad as a great apostle of the faith. If some man can make a showing in figures, which look like the statement of the value of $100 gold in German marks, touching his spiritual achievements, he is supposed in certain quarters to be the greatest spiritual leader since Paul, the apostle. We have attached to the Book of Numbers a significance which neither the higher critics nor the fundamentalists ever anticipated.

We suffer also from the idolatry of mere speed. We find silly people who have an idea that because we can travel sixty miles an hour on our railroads, or in our automobiles, we must be ten times as civilized as were those simple-hearted folk who traveled six miles an hour in an old-fashioned stagecoach, or with horse and buggy. If we can travel 250 miles an hour in an aeroplane, we shall be forty times as well off as they were. That is all they know. They have not sense enough to recognize the fact that the speed of the machine is altogether secondary. The main question is, "Where are we going? What shall we do when we get there? What will be the final effect of our mode of travel upon the spiritual values involved?" When we measure our present mode of life with that yardstick, we do not feel like throwing up our hats.

### Growth Takes Time

There are certain values (and those the most important) which cannot be weighed on hay scales or measured off with a surveyor's chain. There are certain processes which refuse to be hurried. They take their time, as expressions of the general method of Him with whom a thousand years are as one day and one day as a thousand years. A century ago men went from New York to Chicago by stagecoach in ten days. Twenty-five years ago the express trains on the New York Central were doing it in twenty-four hours. The Twentieth Century Limited does it today in eighteen hours, and the aeroplane does it in six. Meanwhile the corn in the cornfields, through which the Twentieth Century Limited runs and over which the aeroplane soars, does not grow any faster than it did when Pharaoh saw the seven fat ears growing by the banks of the Nile. And the baby boy who is sometimes carried on the Twentieth Century Limited takes just as long to develop his first tooth as did that babe which slept in the ark of bulrushes. The things which are vital, the things which are not made wholesale by whirling machinery, grow—and growth takes time.

I speak of this because many a minister, when he enters a community, is not content to sow good seed in good soil well prepared, and then wake and sleep, night and day, allowing the seed to grow, he knows not how. He must achieve a large, glittering success right off by filling his church to the doors and by having everybody in town talking about it. He must do this that he may be written up in those foolish phrases which have invaded even the place of worship, as a "live wire," a "good mixer," a man who is "right there with the goods."

In the long run the minister who achieves the largest real success in any community will be the man who preaches the best gospel and lives the best life. But that takes time. It cannot be done over night, or by a week from next Sunday. And because strait is the gate, narrow is the way, and long is the road which leads to that sort of worthy achievement, there are thieves and robbers who undertake to climb up some other way.

These men know that those methods of instruction and persuasion, moral appeal and spiritual renewal described, honored, and blessed here on the pages of the New Testament are exceedingly slow in getting results. They want something brisker and more up-to-date. They know that a liberal supply of printers' ink splashed upon a community in startling, sensational advertising, and the putting on of a moving picture show for the Sunday evening service, where stirring scenes come hot from the reel, will fill the church at once. They choose, therefore, the way of least resistance. They do it, strangely enough, in the name of Him who said, "If any man would be my disciple, let him deny himself and take up his cross and follow." The Christian way, as it lies outlined here in the four Gospels, is anything but the way of least resistance.

I have heard ministers maintain with a measure of plausibility that there are moving picture shows in the churches on Sunday nights which are distinctly religious, which are clearly efficacious in the creation and culture of Christian impulse. I have never seen any such. I have heard about them, and I have been told repeatedly that there was one over in the next county seat. But when I reached that place and made inquiry, the people there told me that they had never seen such a service, but that they were informed that there was one some forty or fifty miles farther on. Of this one thing I am sure. When I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this amusement-loving age of ours does not seem to be in such sore need of more moving picture shows that the Christian church should go into the moving picture business in order to meet such alleged need. Six days the movies labor and do their work; the seventh day is the Sabbath of the Lord, our God. In it let them rest, if they will, that their man-servants and their maid-servants also may rest. And because the people get enough of the movies during the other six days, let us undertake to give them something better on Sunday.

### The Effect of a Sermon

Several years ago here in Battell Chapel at Yale University Dr. Albert P. Fitch preached a stirring sermon on the folly of the man who wastes those opportunities which are his during the four precious years of college training. He referred to the fact that some college students of his own acquaintance were accustomed to go to the movies twice every day in order to be sure of seeing all the reels which were brought to town. He then characterized such a use of time by college students as he naturally would.

When the service was over, my good friend and neighbor, the late Williston Walker, happened to be walking out just behind two members of the junior class in Yale. One of them said to the other, "What did you think of what Dr. Fitch said about the movies?" "Aw," replied the other, "it was all rot! He is an old stiff!" "No," the first man said, "I did not feel just that way about it. I think twice a day is too much. After this I am only going once a day." And on that high level of moral determination he walked out, blessed and benefited by the hour of worship in Battell Chapel. In the face of that mood, which I fear is not altogether uncommon, the church of the living God has something better to do on Sunday night than to make its futile contribution to a further supply of moving picture shows.

Now if that swift, cheap and easy success, which is not worth the candle, does not satisfy the demands of our min-

istry, how shall some worthy form of success in ministering to the needs of a community be gained? There are many lines to be followed here, because there are diversities of operation by the same Spirit. I wish in this opening address of our divinity school year to name and to exalt just one. In my judgment the best thing that the minister of Jesus Christ can do in these hurried, troubled times is to be in the fullest sense of the word a shepherd.

When Charles E. Jefferson, of the Broadway Tabernacle, New York, gave his lectures on preaching at Bangor Theological Seminary, he began the first one with these words: "Of all the titles which have been minted for the envoys of the Son of God, that of 'the shepherd' is the most popular, the most beautiful, and the most ample. Bishop, presbyter, preacher, priest, clergyman, rector, parson, minister—all of these have been long in use, but not one of them is so satisfying or sufficient as 'shepherd'." They have certain limitations, and some of them have come to have unpleasant historical association; "but when we come to shepherd, we reach a title without spot or wrinkle or any such thing."

It was the figure used by the Master himself in one of the loveliest descriptions he gave of his own work and of ours. "He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber. He that entereth by the door is the shepherd of the sheep. The sheep hear his voice, and he calleth his sheep by name and leadeth them out. He goeth before them, and the sheep follow him, for they know his voice. The good shepherd giveth his life for the sheep."

If we could take those words and write them into the commission of every man here for all time, and cause them to be inscribed between the lines of his certificate of ordination, and photograph them upon the tables of his heart, where they would be known and read of all men, like Paul's Epistle of old, and have them embedded in the secret places of each man's soul, we would feel, as a faculty of Divinity appointed to train men for spiritual leadership, that we had done well.

### Duties of the Good Shepherd

Now there are three things which the good shepherd must do for the sheep.

First, he must find them. In the vanity of their minds there are ministers who have had an idea that if notices are inserted in all the daily papers that sheep will be fed at 11 a. m. and at 7:30 in the evening in the church on the corner, all the hungry, needy sheep in town will be on hand to receive their fodder in due season. And the simplicity of their faith is such that it goes even farther. They believe that if there are inhabitants of that community whose general appearance and ordinary conduct would warrant the census taker in enrolling them as goats, they too will be present to be transformed by the renewing of their minds and by partaking freely of the heavenly manna in eloquent sermons, into well-behaved, promising members of the flock.

One would suppose that sufficient experiments had already been made along that line to convince even the wayfaring man and the fool that this expectation is unwarranted. "I am sent," Jesus said, (and you can hear the note of sympathy in his voice) "to the lost sheep of the house of Israel." The lost sheep were not there when the food was spread out in goodly abundance before the faithful. They were "out on the mountains wild and bare, away from the tender shepherd's care." And so the good shepherd, who was not a hireling, went out where the sheep were.

## My Comrade

WHEN startled awake in the darkness,
And gripped with haunting fear,
A Presence softly whispers:
"Fear not, for I am near."
And I lie so still on my pillow,
Calmed by that voice divine;
And trust responds to His speaking,
And the gift of sleep is mine.

In the crowded streets I walk,
And oh, such a lonely place:
In all that hurrying throng,
Not one familiar face.
And then a peace steals o'er me,
For thought has brought Him near.
He walks so close beside me,
My heart is filled with cheer.

I stand by an open grave,
And I shrink from its depths of gloom.
In sadness I think of the end:
Lifeless forms in the darkened tomb.
Then a voice from the darkness whispers:
"The end? Oh no, just the start—
The start on a shadowless pathway,
But the end of the aching heart."

—HELEN S. BROWN.

What a picture Jesus drew of that action! "What man of you having a hundred sheep, if he lose one, doth not leave the ninety and nine and go after that which is lost until he finds it? And when he finds it, he lays it on his shoulders and brings it home rejoicing, saying to his friends and neighbors, 'Rejoice with me, I have found my sheep that was lost'."

The good shepherd is not content merely to stand in his pulpit preaching to the converted. He leaves the ninety and nine good people who go to prayer-meeting and contribute regularly to foreign missions, who ask a blessing at the table and have family prayers every day, and goes out for that lost sheep "until he finds it" and brings it in on his own shoulders. How splendid it would be if every ordained clergyman on earth could be photographed more often in that particular action! We should see the kindom of God coming with power and great glory.

"Go to the *lost* sheep of the house of Israel," the Master said when he commissioned the twelve. Go and say it to them with deeds! This is what the great Hindoo poet Tagore said not long ago in a letter to a young clergyman who had just arrived in India as a missionary. "Do not be forever just preaching your doctrine, but give yourself in kindly service. Your object is to win men to Christ. This is accomplished mainly by friendliness and self-sacrifice. Preaching is not sacrifice. It may easily be a form of indulgence more dangerous than any material luxury. You will be tempted to think that you have been doing your duty when you were merely talking about it. The best preaching of all is to be found in doing good." The good shepherd must find the lost sheep by friendly, personal interest and by his unselfish devotion to their needs.

In the second place, he must know the sheep. "He calleth his own sheep by name." He could not call them by name without knowing their names. In order to know their names and the particular set of interests, capacities, needs which go with each name, he must put himself in personal relations with every member of the flock.

### Ringing Doorbells

I am well aware that some ministers, who have gone over bag and baggage to the wholesale, machinelike methods of doing the Lord's work, speak scornfully of the whole habit of pastoral calling. "The day for it has gone," they say. "Cut it out! The preacher who is up-to-date has no time to go about ringing people's doorbells. It is poor business to fasten a $5000 man to a 50 cent job and set him down to the menial task of listening to the petty troubles of the obscure."

But my mind goes back to that Other Minister who called himself "the good shepherd." He called his sheep by name, and led them out, and they followed him, for they knew his voice. How can the shepherd speak with that accent of sympathetic understanding which means so much, and call the people by name, unless he has sought them out one by one? That eloquent son of thunder will never learn people's names and their more intimate needs merely by pouring out upon 1500 of them at once the vials of his oratory. He cannot stand on a platform or in a high pulpit and, merely by blowing a bugle blast through his silver trumpet, learn the names, the doubts, the fears and the trials of these people to whom he is called to minister.

The slap-dash, hit-or-miss, helter-skelter, catch-as-catch-can method in which some misguided, lazy, selfish ministers are vainly trying to do their work as shepherds is not only a flat denial of their consecration; it is also hopelessly ineffective. Go to the doctor, thou slug-

gard; consider his ways, and be wise! The physician knows the power of and the necessity for the personal touch. He does not deal with men in crowds. "One patient at a time is the rule in all hospitals," as one busy pastor in New York City has pointed out. "Each patient has his own chart at the head of his bed. His temperature, his pulse beats, his respiration, are all carefully noted hour by hour. He has his own diet, his special remedies, his particular kind of nursing prescribed for him as an individual. It is this sleepless vigilance, this minute observation, this delicate accuracy of treatment for the individual man which has filled the modern world with miracles and given the physicians of the body their unparalleled prestige." And does any man here in his conceit think that in his more difficult and august cure of souls he can succeed by offhand miscellaneous methods? He too will have to call his patients by name.

### A Name in Worthy Books

It is a quiet, obscure type of effort. It does not get a man's name and picture and words on the front page of the newspapers as would some stirring deliverance on the political or industrial situation, framed up and uttered after the manner of Edmund Burke impeaching Warren Hastings, or Daniel Webster replying to Hayne. It is not as exciting as the discussion of Einstein's theory of relativity, or Dean Inge's interpretation of the doctrine of apostolic succession, in the presence of a wondering and awe-struck multitude. To sit down and persuade one bad boy to obey his conscience and his mother and his Lord seems indescribably petty to some Demosthenes who has been all but raising the roof with his eloquence. But when the books are opened, those accurate and trustworthy books which outrank all the newspapers on earth in presenting facts which count, the work of the shepherd will make much the better showing.

There are men suffering from moral astigmatism who maintain that all this may be well enough for some little rural parish at Podunk Center, but for the city preacher the very idea of calling upon people one by one in their homes and in their places of employ is preposterous. But the city people need it even more than people in the country. The young man or the young woman in the city is in peculiar danger of being lost in the crowd. Broadway and Fifth Avenue are lonesome places, more lonesome by far than North Dakota or Idaho, if you don't know anybody.

Here is Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian Church, New York. He comes from a family of wealth and social standing. He is a graduate of Yale College and of Union Theological Seminary, and he studied at Edinburgh and at Marburg. He is a preacher of exceptional ability—strong, sensible, spiritually helpful—one of the very best preachers who comes to our Yale pulpit. His church is well organized, and he has a strong staff of paid assistants—three men who are ordained clergymen and ten women employed as parish visitors.

If any minister could afford to slight and disparage pastoral calling, Henry Sloane Coffin is such a minister. He told me himself, when he was a guest in my home recently, that a thousand calls a year was his minimum, and he often exceeded it. He goes to the homes of the rich, and he goes to the homes of the poor in the most crowded tenement house district in New York City, which is only three or four blocks from his church, calling his sheep by name. And that is one reason—it is not the only reason—why the Madison Avenue Presbyterian Church is regarded by many competent judges as the most thoroughly alive Protestant church on the island of Manhattan.

### People as Individuals

You cannot even preach to people with that measure of helpfulness which every honest minister craves unless you know them as individuals. If you will go to them and let them talk to you five afternoons in the week, you will know better how to talk to them when they come to church on Sunday. You cannot know them and know their needs. If a man does not love to speak with men whom he has seen, how can he speak on their behalf with God, whom he has not seen?

"Your visit has been such a comfort to me," a man said to me once as I got up to go after making a pastoral call. I had not said much of anything. You could have written it all out twice on a postal card. You could almost have written all I said on a postage stamp. But I sat their fifteen or twenty minutes, silent, sympathetic, prayerful, as he talked to me about his doubts and his fears, his needs and his hopes. And not out of my mouth, but out of a mouth unseen came those great words by which men live. They furnished bread enough and to spare. The shepherd must know the sheep. Give the people a chance to talk to you, if you would know how to talk to them when you preach, and what to say to God about them when you pray.

### "He Shall Feed His Flock"

In the third place, the good shepherd must feed the sheep. The shepherd psalm has been for centuries and will forever remain the favorite psalm. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he prepareth a table before me." The loveliest solo in the Oratorio of the Messiah, perhaps in any oratorio, is the one which begins, "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom." And the most complete of all the New Testament benedictions is the one which says, "May the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, make you perfect in every good work to do his will."

When you undertake to feed the sheep, you will discover that much of that work will also have to be done by hand. Many of the sheep which are literally starving to death will not be there when you spread before a waiting congregation the undeniably good things which you have for them in your sermons. You will have to go where they are, and take with you that particular form of food which is best adapted to their disordered condition, the food which you, by virtue of the intimate, personal relations you have come to sustain to those needs, can best induce them to take.

You can feed many lives by your preaching, if you learn how to preach. The hungry sheep come to some churches and look up and are not fed because the man in the pulpit has never taken the trouble to learn how to preach. He may have a wrong idea as to what the sermon is. "The curse of the pulpit," some one has said, "is the superstition that a sermon is a work of art and not a piece of bread."

### Know Your Bible

Know your Bibles, the Old Testament and the New, the content of them, the meaning of them, the sound interpretation and application of what is to be found there! Know your church history, that you may have some large and just understanding as to how the religious impulse has developed and found expression in worship, in organization, and in personal conviction. Learn your systematic theology, that you may know how the main claims of our Christian faith are grounded in reason and experience. Know the philosophy of religion and the psychology of religion, the best methods of Christian nurture and of personal evangelism, the spiritual content of the best to be found in literature! Learn all of these things that you may gain an abundant supply of the material to be utilized according to the finest technique you can acquire in your homiletic efforts. Then when you enter your pulpit there will be some hope that you will not be there as one who beateth the air and harasseth the patient people. You will be there as one who feeds his hearers with the meat which perisheth not, but endureth unto everlasting life.

You are undertaking the hardest task to which any human being can be called. I was a pastor for twenty-two years, and I have been a member of the faculty of this university for the last twelve. I know something about the way of the campus and about the ways of the parish. I have been in close touch with lawyers, doctors, engineers, merchants, manufacturers, bankers. The faithful minister works harder than any other man in the community. And the nature of his work is such that it takes it out of him not by inches but by cubic yards. In no poetic sense, but in downright, literal fashion the good shepherd lays down his life for the sheep. But if you will do your work well, the rewards which will come to you will be richer, sweeter, and more enduring than the rewards which attach to any other vocation known to the mind of man

# Adventures in Broadcasting the Gospel

By Bernard C. Clausen

**This story of adventures in broadcasting the gospel is from the graphic pen of one of our younger Baptist prophets who, awake to every modern facility for extending the good news, has succeeded in fulfilling the prediction of Jesus that what is spoken in the ear in the closet shall be heard on the housetops. Our many readers will welcome this article as a fair sample of what "The Baptist" is increasingly offering from week to week.**

THERE were suspicious-looking wires looped up over the inner stairway as we entered the hall. It was my day for church calls, and this was a new home to me. The wires seemed to penetrate the hall ceiling and lead into upper chambers.

"Looks like a radio," said I, eager to open the conversation naturally.

"It is, indeed," said the mother of the household, as she greeted me and invited me in. "It is John's radio. John is twelve. His room is just above and the wires lead to his instrument up there."

"Does he get good results?" I asked, hoping that they had become somewhat acquainted with me through broadcast sermons.

The mother seemed to take delight in the obvious opening. "Yes," she said, "we hear you often on Sunday nights at 9:30. Last Sunday night I attended the evening service at your church. I hurried home after the benediction. When I came in sight of the house, I noticed that John's lights were shining through the windows of his room. I called to him as I entered the hall, but there was no response. I hurried upstairs and opened his door. He was fast asleep. The headphones of his radio set were firmly clasped about his ears. I shook his shoulder, and spoke rather loudly, 'John, what are you doing?' He stretched his arms above his head, blinked his sleep-filled eyes, yawned widely and then said, 'Why mother, I was listening to Doctor Clausen's radio sermon!'"

From which it may be inferred that wireless congregations add to the usual habits of church audiences the additional virtue of frankness.

### The Firemen "Go to Church"

That same night while John was blissfully sleeping, a Baptist church in Bryant, Tex., was reproducing the Syracuse service by loud-speaking magnavox; a club room in San Francisco was filled with men who heard every word; our own chapel-room was crowded with members of our evening congregation who had stayed after the regular service in order to hear another sermon preached by radio from a nearby station where I broadcast; the firemen on lonely vigil in our city firehouses were putting by their playing cards and books, and revently taking off their caps were bowing as words of prayer came to them out of the cornucopia of their instruments, and some wan lonely invalids were clasping headphones to their ears with trembling fingers while Boy Scouts from our church troop were tuning in so that the shut-ins could hear their first sermon in years.

With a background of three years' experience in broadcasting the gospel, I confess that the thrill of it is still upon me. The wireless technique has lured me ever since the war. I was chaplain on the U.S.S. North Carolina, and was detailed to duty in the communication office on board. The ship was engaged in transport convoy errands on the North Atlantic. All the jumble of coded and ciphered messages which move their tangle of important intelligence over these peril-filled seas, was brought from the wireless shack far up on the upper deck down to the communication office for interpreting, and every message we sent to our sister-ships and to our shore stations was first turned into code or cipher to protect it from the enemy in transmission. So the magic of wireless seized my mind when it was "essential material of war," and our own lives depended on it.

Months after the armistice, when President Wilson was making his first hurried trip back from Versailles, the naval ship assigned to accompany him and to handle his wireless correspondence with the world during his sea-journey, broke down in mid ocean, and the North Carolina, steaming toward Europe and just then in the vicinity, was ordered to turn about and serve as the president's communication link until he reached an American port. For four days we steamed near his vessel, all of our ingenuity and radio equipment taxed with the unexpected task of coding and forwarding his lengthy but intensely interesting orders and communications. When our duty was done, we started out again upon our ordinary business, but not until Wilson had sent us a personal signal-message, congratulating our radio force on their accurate efficiency, and thanking us on behalf of our country. So the nearest approach I ever made to a naval decoration was a radio approach.

But broadcasting the gospel is quite another experience. When the field first began to open up, we were at work experimenting. A lad nearby, with a little sending set, offered to transmit ten-minutes of sermon every Sunday night just before regular church time. It reached out for a radius of twenty-five miles, and we were excited beyond words one night when the telephone jangled at the end of the sermon, and a long-distance call from Oswego brought the news that parts of sentences had been clearly heard over that chasm of thirty-six miles.

So inexperienced was I in those far-off days that a newspaper inveigled me into posing before a radio set as if in the act of broadcasting a sermon, and only after the photograph had found its way into widely distributed print was I told by a radio friend that the pictureman had posed me before a receiving set instead of a sending set, and that they hoped my radio congregation would not detect the deception! Needless to say, my radio congregation did, and I was promptly and persistently pestered with sarcastic letters from all over the East, containing inquiries from radio fans as to the details of construction used for my unusual photographed sending equipment.

But even then we were keeping two purposes clear. We were not striving for distance. Our real goal was a ministry of the word to those hundreds of earnest Christians right near our church doors whose spirits were drooping because they were debarred from active contact with any church service. Farmers out on the snow-clad hills, aged people hemmed in by helplessness, invalids facing a long siege—these were our special constituency. Early in the plans, letters from them brought us courage and gladness.

There was another determination which directed our policies. We were eager to avoid any suspicion of interference with other church programs. We wanted no preacher to feel that the novelty of this new machine was being used to tear down loyalty to his institution. At first we sent out broadcast sermons at 6:30 Sunday night, and hurried off from the wireless station to plunge into the intensity of the evening service.

### Radio Thoughtfulness

After a month or two of this, it was a great temptation when some interested people in the city offered to install microphones in the church auditorium so that the actual syllables of the evening service could be collected and transmitted through a fine big set of their own, and sent out without the wear and tear of preaching another sermon in an already busy day.

But this would have trespassed on regular service time in a hundred other churches. The gain seemed easily counterbalanced by the possibility of influence in the wrong direction. Boys might stay home from church to tune in. Families might be tempted by experimentation to lose the habit of faithfulness. So the offer of the big station was accepted for use at 9:30 p. m., after the church services in the vicinity were all safely over and people had time to get home. Since that decision eighteen months ago, our regular Sunday program has included a radio sermon preached at 9:30 from station WFAB as the climax of the day.

It is not as strenuous as it seems. I have found it much easier to preach from manuscript in broadcasting, al-

though I never use a note or a pulpit desk in the auditoriurm. So the radio task is not the nerve-wracking intensity of extemporaneous expression without the slightest audience-response. Instead it is the quieter discipline of a read sermon. And the ease and fluency of effective preaching seems impossible for me when I have to aim my sermon at a machine, without manuscript before me. There are musical selections in each program, and the order of service is simple and brief. An invocation, a solo, the sermon, a prayer, a hymn-solo and the benediction, comprise the usual outline.

Occasionally I have issued a direct call for decisions at the end of a wireless sermon. The first time we tried it was, so far as we know, the first time it had ever been tried in the history of broadcasting. Twenty-two letters came to me the next week from all over the East acknowledging the fact of conversion, and these letters were sent to churches near the homes of the writers, only a few of them being within the circle of our own church contact.

We have never solicited contributions. Despite that fact, scarcely a week goes by without some gift of appreciation, accompanied by a letter which wrings the heart. Only a few weeks ago, a young business man—a Catholic—summoned me to his office and there announced that he was ready to help in any way toward the extension of our radio plans. He had listened in every Sunday night for months, and was convinced that he could find no better use for his money. I suggested that my own pet idea was the purchase of some radio receiving sets which could be installed by our Boy Scouts from week to week in homes where there were invalids and aged people who had no chance at sets of their own. The young man called by telephone a local radio dealer, ordered three complete sets delivered to me at his expense, and we dedicated them at the evening service the next Sunday. A published sentence asking that people send us the names of homes where such wireless service would be appreciated brought over fifty suggestions the first week. Our Boy Scouts responded unanimously and tests had to be devised for dividing the real radio experts in the troop from eager amateurs. A corps of skilled wireless fans have been selected and organized into a radio unit to install and tune in and repair the machines. Last Sunday night the giver of the sets was invited to go with the scouts to one of the homes where he saw the tears gleam in the eyes of an old, old lady who had loved Jesus for nearly eighty years, but had starved for sermons during ten years of illness, and who was literally astounded at having this miracle invade her own little room. Next week, the Boy Scouts will take that set to a crippled veteran and the week after that to the Old Ladies Home. Winter is shutting them in now, and the radio will bless them with its ministry. The scoutmaster says that the radio machines are worth what they cost if only for what they do to the boys in charge. I think he must be right.

Meanwhile our chapel with its hundreds of seats is crowded Sunday night after Sunday night with throngs of people who will not leave the building after the benediction is said in the auditorium, but who sift through the lobbies and make their way as near as possible to a green horn which rears itself out of a mysterious box on our chapel platform. They wait in respectful silence while I hurry by automobile from the church to that hill-summit on the edge of the city where the sending set is installed. At 9:30 promptly, they hear the voice of an announcer say "This is WFAB, Syracuse, New York. We are about to broadcast the regular 9:30 radio sermon—etc." And when they have listened, they say that it has seemed almost real. They laugh and they cry while it is going on. They tell me they are strengthened. That is all I need to know.

Everywhere I go, I meet people who know me and accept me and welcome my message because they have met me by radio. And when strangers come within a hundred miles of Syracuse on their travels, they recall that they have listened to WFAB on Sunday nights back home, our church looms up on the horizons of their memories, and they hurry to see us in action.

The winged beauty of the old gospel has lured them to a shrine for their soul's good.

I think that if Jesus were here today he could not resist the opportunity of broadcasting the gospel. Not if he could see Mrs. Euwell, ninety-two years old, smile through her tears, as the headphones bring the message to her dull ninety-two-year-old ears, and to her bright, nineteen-year-old heart.

# How to Solve Evangelistic Problems

BY ARTHUR B. STRICKLAND

**AT this time of year when churches are stressing evangelism this article will be helpful. It is a serious problem just how to reach the people who need to be evangelized. We believe the Pennsylvania Baptists offer a solution which will work if the plan is pushed and if the atmosphere is kept warmly evangelistic. We soon lose the evangelical faith when we lose the evangelistic passion.**

THE churches are confronting a problem in their evangelistic work which was practically unknown a year ago. Then the time-honored series of special meetings, with or without the leadership of the professional evangelist, was harvest time for the average church. It was not difficult then to secure the attendance of goodly numbers of unconverted people.

Times have greatly changed. With few exceptions in towns and cities, the church is finding it difficult to secure any noticeable attendance of unconverted people at its series of evangelistic meetings. In these campaigns most of the professed conversions, those who unite with the church, come from the Sunday schools.

Pastors are finding it easier to raise hundreds of dollars to pay an outsider to do their evangelistic work than to get the members within the church to give an aggregate of hundreds of hours to personal evangelism. It is easier to sing, "Oh, for a thousand tongues to sing my great Redeemer's praise," than to use the one we have in witnessing for Christ. It is easier to sing "Had I a thousand lives to give, Lord, they would all be thine," than to give a little part of the one little life we have in telling to others the glories of him who hath called us out of darkness into his marvelous light.

In these days of changing conditions certain things are immutable. The love of God, the concern of Christ, the seeking Holy Spirit and the eternal Evangel remain unchanged. The things which distract saint and sinner have greatly multiplied. Many of our methods are outworn. With new methods or rather with modern applications of the methods of the primitive church, wonderful ingatherings are the result.

A Presbyterian pastor of a metropolitan church for fifteen years has seen an average of 250 added to his church each year without outside evangelistic help or special meetings. Scores of his church members give a maximum of three hours a week to personal work among the unconverted and unchurched.

A pastor in Oklahoma City organized a band of personal workers, composed largely of the officers of the church, its organizations, and its Bible school. For ten consecutive weeks they met prior to the mid-week prayer meeting. The Ladies' Aid Society served a meal to the band, enabling them to come directly from their daily work to the church. They studied how to use their Bibles in personal work. They listed the ones for whose salvation they would pray and work. Then they went forth to win them for Christ. As a result of this ten weeks' campaign about 300 united with the church, most of them by confession of faith.

A Methodist pastor in a recent six months' period added 532 to his church fellowship. Instead of special meetings and outside leadership, the pastor secured the cooperation of a host of his church members. They went out two by two to all the constituents of the

church. There was not a single Sunday in six months when there were less than twelve added to the church. Neighboring churches caught the inspiration and followed the example. In a list of 1000 added to the church through the personal work method, fully 80 per cent were adults.

A Baptist village pastor tried the same method. With a score of personal workers they won ninety for Christ, eighty of whom were baptized. Another pastor organized a band of his men and met with them once a week for prayer and conference. In a short period they won sixty for the church, most of whom were the Sunday-school pupils.

In the old method we expect the sinner to come to us. In the modern application of the pentecostal method, the believers go where the sinners are. A Pennsylvania pastor was anxious to shoot a bear. He thought he had persuaded a party of hunters to take him with them. They were going to a hunters' lodge or camp up on the mountain. They engaged a cook and were to take with them an abundance of good things to eat and some things, not so good, to drink. Since some of them felt that they could not take both the preacher and the "booze," they threw overboard the skypilot at the last moment. The preacher was much discouraged. A fellow townsman met him while he was in this disturbed condition and encouraged him to believe he could get a bear, even without the hunting party's company. He traced out on a slip of paper the roads he must take from the town to the hunting country and showed him on a map "the run" in the woods where the bear could be found. He gave the preacher the bear's address. Next morning the preacher took his flivver and his gun and started for the bear's home. By noon he was back in town, covered with mud from head to foot, but the proud possessor of a bear. He was the hero of that town. He got the bear because, having the bear's address, he went where the bear was.

The party of hunters spent three wonderful days on the mountain. They enjoyed the eating and drinking, the cozy fire and the gay companionship. The bear had their address and kept away at a safe distance. At the end of three days the hunters returned without even having seen a bear. So, too, with many churches. The church members sing out of a rich experience:

"I'm dwelling on a mountain,
Underneath a cloudless sky;
I'm drinking at a fountain
Which never will run dry;
I'm feasting on the manna
From a bountiful supply;
I dwell in Beulah land."

And the saints marvel that sinners should stay away from such a happy band of comfortable Christians. But the sinner keeps away from them especially when they have their open season for saving souls.

The department of evangelism of the Pennsylvania State Mission Society, cooperating with the American Home Mission Society, has outlined the Keystone program of evangelism. This program does not deem it necessary to have an outside evangelist, but the program can be adopted for services conducted by an evangelist and for follow-up work. The Keystone program is being pushed vigorously all over the Keystone state. It is as follows:

Objective: "A soul-winning effort in every Baptist church in each convention year."

Preliminary preparation for groups of churches. The program, after thorough discussion in an evangelistic conference, should be agreed upon by all the pastors. It should then be presented to the local churches for their adoption. It will be found helpful for all pastors to exchange pulpits on the first Sunday, speaking on personal evangelism. On the second Sunday pastors could preach the same sermon to their own people. The detailed program for each of the local churches is as follows:

## All the Way

By Ida May Dennison

"ALL the way my Saviour leads me"
Guileless sang the little child,
Thinking not her future pathway
Might be through the desert wild.

"All the way my Saviour leads me"
Thoughtfully the maiden sings,
Trusting in his loving kindness
Faith soars high on radiant wings.

"All the way my Saviour leads me"
Sung at setting of the sun,
Jesus led her through life's journey
"All the way till work is done."

An evangelistic program for the local church. Six weeks preceding the campaign boost the attendance at all the services of the church and Sunday school. Make the mid-week prayer meetings practical preparatory evangelistic conferences. A program of studies, especially prepared for this ministry is to be found in "A School of Evangelism," published by the department of evangelism. Enlist or draft every church officer and every Sunday-school teacher for these six prayer meeting conferences. Early in this period have a special evangelistic conference for Sunday school teachers, officers and key pupils. Use "Pressing the Work of Evangelism in the Bible School" as the basis for discussion in such a conference. (To be had from the department of evangelism.)

### The Intensive Campaign

First week: For the reviving of the church, expressed in a deepened spiritual life and in the placing upon the laity the responsibility of reaching the unsaved and the unchurched, especially those whose names are on the constituency roll of the local church. See study No. 2 in "A School of Evangelism" on how to make up such a roll. Cottage prayer meetings will be found helpful during this week, enlisting a praying band in each district to pray for the constituents in their districts.

Second and third week: This period, including three Sundays, should be devoted to a personal work campaign, with no extra church services. Where possible, have two or three luncheons in each of these weeks, at which time instructions on approaching people could be given, experiences exchanged and prayers offered for personal workers and prospects. New assignment of names should be given out at his time. The luncheon should be over at 7:30, enabling the workers to go out that same evening. Personal workers should go out two by two and in these two weeks should visit every constituent of the church; that is, every unconverted or unchurched person in the Sunday-school classes and in the families represented in the Sunday school and church, and all others with whom the church has some point of contact. Prayerfully, lovingly and tactfully each one should be urged to take Christ as his Saviour, to make him their Lord and to unite with the local church. This intensive campaign is the greatest method in modern evangelism. It reaches people where they are and has yielded marvelous results. It reacts in revival blessing on the local church. It is a difficult task, but can be done.

Fourth week: Have decision services in every service of the church and Sunday school. See outline of decision day service in leaflet, "Pressing the Work of Evangelism in the Bible School." On this Sunday have all who made a decision for Christ in their homes make public their confession of faith at one of the church services. (Note. For a number of Sundays prior to this decision Sunday give on alternate Sundays in the Sunday school a brief story or statement on denominational distinction, doctrines, history, etc. On the other Sunday give a striking gospel narrative. The department of evangelism will furnish such material whenever requested.)

Fifth week: Public evangelistic services for the training of the new converts and others in the privileges and responsibilities of the Christian life and of church membership. During this week special effort should be put forth to reach those of the constituents as yet unreached. Wherever it is deemed advisable, "disciples" classes for prospective church members, especially from the Sunday school, could be started during the week. The department of evangelism, on request, will commend suitable courses.

Fifth Sunday: Baptism and reception of new members. A program on how to conserve the results of such a campaign will be furnished by the department of evangelism whenever it is so requested.

# A Survey of Baptist Work for 1923

## Foreign-Speaking Groups in the United States

### Czecho-Slovak Baptist Convention of America

THE past year has indeed been a fruitful one in the life of our convention. Several new missions were added to our list and many new members have been brought into our churches through baptism. This has also been the first year that the convention had a general missionary of its own in the field.

But those are perhaps not the outstanding achievements of the year. We are glad to report, that at the last session of our convention a new organization was born—the Czecho-Slovak Woman's Baptist Mission Union. We have faith in this new organization, for women have a great enthusiasm for the missionary cause. They have already taken steps toward supporting a woman missionary in Czecho-Slovakia.

The other that we consider an outstanding achievement happened within the last few days when in the session of our executive committee, final arrangements were made toward supporting a missionary pastor also in Czecho-Slovakia. No! Our churches have not withdrawn from the New World Movement. But in spite of the fact that there is only one self-supporting church, our record shows, that during the past fiscal year over $3000 were paid in to the Board of Promotion. It was above our pledges that money was received, so that the convention may do some sort of missionary work of its own.

It has been said, that one cannot live on his own reputation. Neither do we expect to live in the future on the achievements of the past. These we consider as the beginning of great things which are to come. We are hoping, that the desire of our young people will be realized and the organization, for which steps have already been taken, completed at our next session in Cleveland. Organized young people is our expectation. That we hope will be another missionary unit in the life of our churches. Most of our churches have adopted the regular B. Y. P. U. program for their young people, and what they now need is a "united front" for the kingdom among their kind.

Of course we have some needs. We need some more pastors—several of our churches are without pastors. It is with great hope that we are looking toward International Seminary, where several of our young men are now preparing themselves for the task.

We need more publicity. We are now publishing a monthly paper. It is a great help to us, but has proved to be yet very insufficient for the great need. The pastors in different cities are devoting whatever time they can spare from their own pastoral duties, to give to this paper. We need greatly to improve this periodical so it may become a missionary as well as an educational tool in the hands of our people.

Above all, brethren, we need your interest in us and your prayers for us. So that the Lord of the harvest would thrust forth the laborers into our Czecho-Slovak field, and help them to deliver the message that our Master would have them to deliver.

Chicago. E. CATLOS.

### The Italian Baptist Association

IN spite of serious situations in connection with some of our fields we are confident that if we keep at our task with loyalty and devotion our problems are destined to lead us out into some far-reaching results. The past year has been marked with considerable progress both spiritual and material. The accessions by baptism were over 400; the contributions for all objects, have amounted to nearly $40,000. We can report also three new places of worship, two already dedicated and one nearing completion. There are Monson and Hyde Park, Mass., and Newark, N. J. It is expected that ground will be broken this spring for three more edifices, two in Providence, R. I., and one in Waterbury, Conn.

The outlook for the coming year we believe will lead to the placing of greater emphasis upon the attainment of our fifteen goals—one of them being self-support. Complete freedom on the part of our churches to work out their destiny can come only with financial independence.

Our needs are: 1. A summer camp for our Italian young people where the choicest of them may receive training and inspiration for leadership. 2. We are desperately in need of an adequate subsidy for our denominational Italian paper in order that we may have an effective evangelization medium among the people who do not attend our services regularly. Other denominations are making ample provisions for this important means of making known the gospel of our Lord and Saviour. 3. A most valuable contribution would be made to the life of our workers if our association were in possession of a good-sized home with some land in New York, New Jersey or Connecticut. Such a property would enable our men to enjoy the brief vacation which is usually granted them, and it would offer also the possibility of an occasional spiritual retreat.

The officers of the association are: Pres., Antonio Mangano; vice-pres., Arturo Ventura; secy., Bendetto Pascale; treas., Vincenzo Coletta; editor of *Aurora*, Antonio Perrota.

A. MANAGANO.

East Orange, N. J.

### The General Conference of German Baptist Churches of North America

WE feel that we have had an important share of the work of the kingdom of our Lord. About 100 missionary pastors and assistants have been supported, homes have been sustained, publication work carried on, students prepared for the ministry, aged ministers aided and a pension fund stimulated. The pension fund has reached $90,000. Widows and orphans have been helped. The A. B. F. M. S. has been aided materially.

In ten different European countries about ninety missionaries have been supported, wonderful revivals were reported, $2500 was spent for Bibles in Russia. These are the forces that work for peace in Europe.

Ten new students have entered the German department of Rochester Theological Seminary, making a total of fifty-five now studying for the ministry.

The great distress in Germany has caused a considerable influx of immigration to our country and many of the city churches are experiencing a new vision of their responsibility to them. Already accessions by conversion and baptism are frequent. In a little over a year's time $207,496 was raised for missionary purposes. Of this amount about $60,000 was spent for relief in Europe.

The *Baptist Herald* has entrenched itself among our young people, a monthly paper in the language of the country and edited by Rev. A. P. Mihm. Over 3000 subscribers already won and 2000 more is the aim for 1924. The work among the young people is encouraging.

But we need more consecrated, educated men for the ministry, men with common sense and ability to speak well in two languages.

We need a deeper sense of the lost condition of the masses around us and the passion of Christ constraining us to help, lift and to save.

We need the spirit of intercessory prayer and devotion in the homes.

We feel that if we seek first the kingdom of God and his righteousness, all other problems would adjust themselves more readily.

Chicago. C. A. DANIEL.

### Hungarian Union

THE Hungarian Baptist Union of America is composed of forty-seven churches and preaching stations distributed over the land as follows: Connecticut, 4; Illinois, 2; Indiana, 3; Michigan, 2; New Jersey, 8; New York, 4; Ohio, 11; Pennsylvania, 8; West Virginia, 3; Virginia, 2.

Our churches are active in preaching the gospel of good-will to counteract

the work of the radical socialists among the Magyar speaking people. We live among our people and we know from first hand information the great need of the preaching of the Word among them. As the result of our missionary zeal we baptized during our convention year 10 per cent of our total membership. The different organizations in our churches are good agencies in developing the church and Christian life among our members.

In the Hungarian department of the International Baptist Seminary at East Orange, N. J., we develop a useful ministry by training our young men to be not only ministers of their churches but to be able to serve as connecting links between our churches and our denomination at large.

Our pressing needs are: Financial help to establish mission stations in every Hungarian settlement in this country; In our churches well-trained girls as missionaries, but we need to see to it that they are not trained away from their own people who understand them and are willing to cooperate with them in the work.

We have great problem concerning our young people. Our problem is not how to keep them in our churches, but to keep them away from those zealots who want to take them away from us after we lead them to Christ. Our young people are with us and we will keep them in our churches because we need them in the future. We wish to call the attention of those good brethren who are anxious to Americanize the foreign churches, that the natural way is to keep the young generation in these churches.

We would like to see the missionary organizations so well supported by our American churches, that by their help we may be able to extend our work according to the great commission of our blessed Lord Jesus Christ.

East Orange, N. J. STEPHEN OROSZ.

## The Swedish Baptist General Conference

THE past year has not been signalized by momentous decisions, but rather by a quiet growth in numbers and strength and in the development along the line of our own spiritual genius.

The spirit of self-help, the willingness to bear our own burdens in the strength of God, and to develop our own denominational life in such a way as best to serve our own people through the means placed in our hands has been most marked, and has probably been strengthened by the increased number of immigrants from the Scandinavian countries, young men and women who sorely need spiritual ministration in their own mother tongue. In line with this development is the policy adopted at our Chicago conference last fall to urge our churches to use our own headquarters as a clearing house for the distribution of all of our missionary funds.

The outlook for 1924 is good. A strong spirit of evangelism is manifested in our churches, an evangelism which is emphatically reacting from the mechanical contrivances of modern professional revivalism and returning to the New Testament plan of simply preaching the gospel in the power of the Holy Spirit. An encouraging sign in connection with our future work is the increasing number of young men entering our theological training school. This implies a promise of more workers for years to come.

Needs—there are many, but the most outstanding among them just now is for an adequate endowment fund and a more perfect equipment for our Bethel Institute. Limited dormitory facilities tend to retard the growth of this splendid institution. The greatest need of all, however, is along spiritual lines. With a perfect dedication of ourselves, our lives, and our means, all the rest of our problems will have found their solution.

Chicago. J. O. BACKLUND.

## The Norwegian Baptist Conference of America

YOU ask: "What are the outstanding achievements of the past year?" "Seasons of refreshing from the presence of the Lord" have been experienced by several of our churches. True revivals come from God on his conditions—the faithful work of the churches. Some of them are laboring under trying conditions. The true spirit of Christian sacrifice has been so clearly manifested.

The outlook for the new year is as bright as the promises of God. We have a God-given opportunity for service. And that opportunity has never been greater.

Surely our needs are mostly the same as the needs of other real Christians. Surely we are not in need of the so-called modernists program of doubt and destruction. Two languages, Norwegian and English, are used in all our churches. We are greatly in need of workers who have the required education and can use the two languages in a satisfactory way. "There was a man sent from God, whose name was John." How much we need more workers and leaders sent from God. We are praying "the Lord of the harvest, that he send forth laborers into his harvest." We are workers together with God. We are going into the new year confident that God will lead us to victory as we trust and obey.

Minneapolis. O. BREDING.

## Roumanian Baptists in America

THE eleventh annual conference of the Roumanian Baptist Association was held in the First Roumanian Baptist Church of Detroit, Mich., Sept. 1-5. Nineteen churches and missions, with a membership of 650, made reports through their delegates. The financial report was $16,358, a gain of $3100 over the preceding year. The number of baptisms was thirty-eight. A new mission in Detroit was reported. This new work shows great possibilities for good. It makes the fourth center of work in Detroit.

The association made a progressive step towards better work in 1924 by electing Rev. J. Ardelean of Akron, Ohio, as its general missionary. Besides his regular pastoral work, he is ministering to those churches and missions where there is no permanent worker. The association voted to raise the money to support this expanding work.

Another bright outlook for 1924 is the possibility of new work in Trenton, Roebling and Florence, N. J. There are about 3000 Roumanians in these three cities. The Roumanian department of the International Baptist Seminary of East Orange, N. J., is expecting to open this work with the help of the New Jersey Baptist Convention and the Home Mission Society.

Our chief need for the present and the future is more workers, particularly trained workers. Only seven of our churches have permanent workers. Our students in college and seminary will help to meet this need, but they are not enough. In order to develop the churches and missions already established and to reach more of the 250,000 Roumanians in America, we must have more workers. May God bless our American brethren who have cooperated with us in giving the gospel to the Roumanians.

DAMIAN IOVAN.

# Beyond the Seas

## East China Mission

A SUMMARY of the outstanding achievements of the past year in the East China mission should certainly include the following:

Four new chapels for out-stations churches have been erected during the year almost exclusively with funds collected from the churches.

Mr. C. S. Miao has returned to the service of the denomination having taken his Ph. D. in Chicago in the department of religious education. Doctor Miao is temporarily designated as director of religious activities in the Shanghai College.

Rev. T. C. Bau has completed his first year as general secretary of the Baptist convention. The executive committee of this convention receives in a lump sum the total expenditure of the mission for evangelistic and primary school work. Last week in the annual meeting for the disbursement of these funds there were present eight Chinese, five of whom were ministers and graduates of the Shanghai college and theological seminary.

The mission has just celebrated the eightieth anniversary of the beginning of work in East China. This celebration has taken two forms, extracts from a

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# The Open Forum

### THE MERCHANT MARINE AND THE CHRISTIAN MINISTRY

The merchant marine and the Christian ministry are not so closely related that one can read without a pleasant sense of surprise paragraphs concerning the one that, with slight changes, might be used of the other.

William McFee, in the *Atlantic Monthly*, October, discusses the question "Why is it, that in spite of the prodigious efforts being made to sell the merchant marine to the American public, young Americans refuse to go to sea?" His reply, and solution of the problem are suggestive of answers to the query "Why do not more young men enter the ministry?"

Says Mr. McFee, "It may be taken as an axiom that the youth whom we need most in the merchant marine, youths whose parents occupy positions of reasonable affluence and responsibility, have the most difficulty in persuading those same parents to regard seafaring with favor.

"We are advertising our merchant marine as an indispensable and glorious adjunct of our new dignity as a maritime power. We need very strongly youths of good professional stock to officer our ships, and we have to convince the parents that the possible prospect of three hundred a month at forty years of age is adequate remuneration for their sons.

"It is not an easy problem. The young fellow is not getting three hundred but perhaps one hundred or less a month. This of course is 'all found.' But the problem at once arises whether such a scale does not tend to promote celibacy, and whether the sort of men we desire to produce can be evolved on a wage that compares so unfavorably with that of the plasterer and such highly paid organized labor.

"In a country where individual labor meets with so generous response, where none start so low that they may not hope to reach the highest position in the enterprise, the life of a ship's officer is not attractive. In common parlance there is nothing in it. Yet they are unable to avoid a feeling of regret that so honorable a calling should not carry with it remuneration more in keeping with the type of men it demands.

"That is our first difficulty, and it seems insuperable. It remains to propose an alternative. The present writer does this in the full consciousness that it conflicts with the prevailing unspoken creed of all grades in America. But the only possible way to build up a merchant marine, independent of foreign assistance, is the *formation of a class of men dedicated to the sea*, and the *enlightenment of the general public* as to the true future of the shipping business. The cost the country must pay is *the dedication of a class of men to service* of the sea *as a calling* and *not as a means* of *acquiring wealth.*

"The young man needs a *very definite call to his profession* since he is not likely to come from a seafaring family. He will quite likely find his family benevolently antagonistic and his sweetheart, if he has one, is not likely to consider a ship otherwise than as a rival. He has to cultivate, in spite of these distractions and the inconvenience of a modest salary, a spirit of loyalty and never ending vigilance. He must in most cases resign the great prizes of business life to those who select other careers.

"What is commonly known as character not only is indispensable but is the main requisite for success. It becomes mysteriously apparent to all on board as soon as its owner arrives. Men so illiterate that the very word psychology would defeat them in a spelling match are instantly cognizant of the subtile implications in a gesture, a tone of voice, a turn of a phrase, a glance of the eye. It is singular how this principle of rectitude extorts respect from most unpromising material."

These paragraphs, interesting as they are in their own connection, become doubly interesting when read with the mind intent not upon gaining material for officering the American marine, but for manning the American Christian ministry and the missions dependent upon it. Reread, substituting "ministry" for "marine" and we have fine material for solving the question "Why do not more young men enter the ministry?" Mr. McFee's solution of the whole difficulty is not in attempts to reconcile parents to their sons entering the profession; nor in efforts to force salaries to a higher level; but securing a class of young men *dedicated, dedicated by their parents evidently*, as well as by their *own consecration* to the proposed service. Men who have a *definite call* to this profession, *willing to sacrifice much for it*, men of rectitude that will extort respect and affection from even unpromising material.

Still the problem remains, how shall such a class of young men be secured? Parents, dedicate your sons to it. Young men, consecrate yourselves to it. Christians, pray the Lord that He will send forth laborers into his vineyard.

HENRY CROCKER.

Chester, Vt.

### THE CONSTRUCTIONIST'S HOUR.

My friend Dr. C. H. Hobart of California once delivered a most suggestive address on "The Constructive Power of Great Convictions." I told him I should like to hear also another, on "The Convincing Power of Great Constructions." Knowledge puffeth up, but love buildeth up. The religious world is crying out at this hour for silent, building forces. Blasting makes a noise, but not the sound of a hammer was heard in the building of Solomon's temple. We are overstocked with obstructionists and destructionists; let us patronize the constructionists. We hear always of the radicals and the conservatives. The distinction, if the measure of their usefulness to the kingdom of God is thought of, is not sound. The vital distinction between the various types in church life and doctrine is not to be made between the progressive and the reactionary, between the fundamentalist and the evangelical; the distinction that counts in the long run lies between the builder and the wrecker, between the "watch-us-grow" and the "watch-it-go" type of man. Less mallet and more trowel. "Hang-Theology" Rogers gained his sobriquet in a tense moment in a great convention contemplating a splendid advance in Christian service; the discussion divagated into politico-economical and theological fields; and Rogers, his whole soul boiling with Christ-like fervor for immediate action, leaped to his feet and cried: "Oh, hang theology and hang political economy, and let's get to work!" He won the day and a title which clung to him through life. There is a strange tendency in human nature to substitute debate for action. In the meantime, the boat is nearing the falls.

We have reached a critical hour. In the presence of an indifferent and pleasure loving world, the church of Christ faces a widening breach in her own walls. What Jonathan and his armor bearer saw at Michmash, our aching hearts witness in our own camp: "They melted away . . . every man's sword was against his fellow, and there was a very great discomfiture." What will the future hold for the church for which Christ died, if this sort of thing keeps on? An eminent Presbyterian in New York said recently that his denomination —which in some respects is the strongest body in American Protestantism—is threatened at its core. The Church of England is suffering the pains of hell in doctrinal strife. The thought alone that God standeth behind the shadow, that he that sitteth in the heavens shall laugh at the efforts of men to control or mar the future of his kingdom, bears up our oppressed spirits. The great patient body of the church stands as a buffer for opposing camps of extremists, with neither of whom dwells its sympathy, while over its bowed head fly the bullets, daily with a lower and more deadly range. One of the most pathetic sights in the battle fields of Europe is the wreckage of ruined cathedrals. Shall a man take fir

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# Religious Education



## Lesson Notes for February

**THE FAILURE AT KADESH**
**Lesson Text: Numbers 11:1-10.**
**Golden Text: Numbers 14:9**

By John Earl

### The Failure

The failure at Kadesh was a failure to interpret the past, to trust competent leaders, and to believe reliable testimony. People who had been providentially delivered from the greater power of Egypt now failed to interpret that deliverance in the face of the lesser power of Canaan. The many applications of this failure to interpret the past will readily occur to every student of the lesson. But the failure also expressed itself in the impulse to discard tried leaders like Moses and Aaron, and to appoint untried leaders who would order a return to Egypt. Under the spell of panic this failure to trust competent leadership always happens. It is not far from the failure to trust leadership to the failure to believe testimony. This last failure was the glaring disgrace of Israel at Kadesh, and the consummate crime of those who compassed the crucifixion of Christ—a crime in which all participate who fail to have the faith that adventures.

### The Fear

The failure at Kadesh was due to the fear at Kadesh, and the fear was fear of imaginary troubles, fear that resorted to foolish measures, fear that culminated in violence. This is always the history of fear. Individual fears and group fears when traced to their source rise in the mists of untutored imagination and are fed by the turbid streams of the morbid moods of men. Forty years later the Israelites entered Canaan and found no such things as their fathers feared at Kadesh. The second question smiles at the fears of its fathers. How the fear of these simple people at Kadesh echoes in the wars of history! Fear is still prompting men and nations to do foolish things and to resort to violence as the last argument of force. Only perfect love will cast out fear, for there is no fear in love.

### The Faith

It was not all failure, it was not all fear. A few people kept the faith. Joshua and Caleb demonstrated the faith once for all delivered to the saints, faith in the facts of experience, faith in the presence and promise of a trustworthy God, faith in the eternal principle that those who are loyal in their obedience to the revealed will of God are invincible. These two men believed what they had experienced in the promised land and they courageously stood up for it in the face of the violent threats of a reactionary crowd. They also had profound faith in the goodness and reliability of Jehovah who had promised to lead them out of bondage if they would only follow. But the climax of the faith of Joshua and Caleb was their indomitable conviction that progress and not reaction was the way to victory. The failure and fears of cowardly Israel are still in evidence among God's people while faithful minorities keep alive the courage that goes forward.

## Kondiah Digs a Well

By S. D. Bawden

KONDIAH is one of the three young men for whom Mr. Smith of Nellore has succeeded in getting five acres of land each from the government on which to start their agricultural work, after receiving their training in the Nellore high-school agricultural course. He is one of our settlement boys, and one day I drove out in the car to see him on a matter of business. The three were just finishing their day's work with a gang of coolies and I watched them with deep interest.

They had dug a wide hole in soil of which the first six feet is clay on top of sand. Then they had built a caisson edge of hard wood, and then a layer of lateral stones, tied on with palmyra fiber ropes, other thicker ropes being wound around and around the circle of stones to hold them together. When I arrived there were two layers of stones above water level, the latter being about six feet from the surface, and there were eleven layers of such stones each a foot high, tied in a cylinder about twelve feet across, with the wooden edge beneath and the weight of the stones helping to sink the well as well as to furnish the wall for it when finished.

They laid across the well from edge to edge two palmyra tree trunks, with other planks across them for the coolies to stand and work on. Two bamboo ladders tied together also lay across the hole with rope running down inside nearly to the bottom. Four men were diving under the ten feet of water and filling baskets with sand from the center, which, after the men came up, were pulled to the top of the well, the sand dumped and shoveled off to one side by two coolies. Then two men dove down with spades and cleared the sand from under the edge, and after coming up to get their breath, four of them together made several trips down and with their hands together worked that whole wall down evenly till only one layer of stone appeared above the surface. The next procedure would be to tie on another row of stones and repeat the process till they had the well nearly twenty feet deep, when they expected to have a plentiful supply of water. It was one of the most interesting things I ever saw—that well slowly sinking while the four men were out of sight beneath the water.

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WE hurry almost everywhere else. Imagine us coming in at the end of the first half of the big football game or even after the first act at the theatre! Occasionally, perhaps; but only occasionally.

Now the public worship of the church is more than a sermon. The sermon is of great importance; but it can not be of the greatest possible importance unless the worshiper enters into the full spirit of the entire service, thus preparing the mind and the heart to think and feel as in an "innermost chamber," freed from external conditions which always becloud certain parts of our thought life.

Could we not be present for the opening of the service if we tried a bit harder? Another suggestion: If unavoidably late could we not be careful to come into our places between the "Gloria" and the first hymn or between the scripture lesson and the anthem?

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into his bosom, and his clothes not be burned? It is the day of Sanballat. Herod and Pilate are become friends.

What shall be the attitude of the man who is neither radical nor reactionary in his beliefs, the man who belongs to the six millions out of the seven millions of our denominational body? Will his demand that he be let alone to serve and pray be met with contempt and sneers? Will he be forced into one of two positions, both doctrinally abhorrent? It is the constructionist's hour. A somewhat extended knowledge of our churches and the average church member, on whom the hopes of the future depend, brings the overwhelming conviction that he looks for, and will go a long way down the road to meet, the leader that will hold up before his eyes an all-sufficient Saviour for his sins, an all-absorbing task for his hands, a glowing hope for his consolation. The world war has been followed by a period of unexampled home building. Oh, that the sound of doctrinal battle may yield to the music of saw and hammer! Shall the children ask for a fish and be given a serpent? Arthur S. Phelps.



# The Chimney Corner



## One More Day's Work

IT had been a day of utter pain. Wracking. Exhausting. And just as dusk was closing down on the weary room her little Guardian Angel came in on tiptoe, leaning over the foot of the bed to say in her beautiful tranquil voice: "My dear, I bring you such good news. You are to have only one more day of this to endure...."

She gasped. It was so sudden a warning that her ears seemed to boom with a roar of mighty oceans. She seemed to feel herself sinking, then rising again.

"How——do you know all this?" she managed to ask, finally.

But in that moment of utter weakness the little Angel had departed, and she was alone with herself. Herself, and that——Fact.

Plainly, she was startled and horrified. "This will keep me awake all night," she complained, in her worried invalid fashion. And then, with a crooked wincing smile, she remembered: there would be all eternity now to sleep in. Why worry about this one last night: "I can afford to stay awake! Indeed, I had better, for there is so much thinking to be done...."

But because she was not worrying about sleep that night it came to her—deep and sweet and comforting. She seemed to walk through cool green meadows with her hand in the hand of Some One.

"I wish this need never, never end," she confided in him, "for tomorrow I have to die."

"In that case it will not end," this Other One said. And she awoke with a contented sigh. Awoke to life, and the—Fact.

It was a Fact which required much thinking about. For she was not ready to die. "To tell the truth," she said to herself, "I haven't done half the things I've always been intending to do. How I shall have to hurry if I'm to get everything done before evening! I shall certainly have to sift away the non-essentials and choose the big glaring oversights to be cared for before I—go."

Waves of self-pity rushed over her: "I never, never, never, can do it all in one day! I ought to have had more warning than this! One more day? Why, it's not nearly enough. But I'll make a list, and perhaps if I hurry—

She took pencil and paper. What particular thing haunted her most deeply? It was baffling how many ideas surged all at once through her mind. Out of the host, she selected the Poor Old Lady.

You see, she had always meant to call. She had always meant to lessen the tedious cheerlessness of the Old Lady's meager lonely days: There were dozens of tiny kindnesses, mere nothings really, but they would have lifted the dullness by their coming—a note now and again; a glass of jelly; magazines; a gay basket of jolly red apples; a quaint little box of hard candies. Oh, a matter of five minutes a week would have done it, probably. But somehow, she never had had time free for old ladies. Until now, facing eternity, this particular Old Lady seemed so absurdly prominent. Why choose her, among all the horde of undone tasks? She had no least idea; but she drew out her checkbook and wrote in an order for a dollar payable to a certain popular woman's magazine. "She'll be distracted once a month from the darkness of her surroundings," she said; and on a separate slip of paper suggested the dates and the small remembrances she wanted sent. "Bless her sweet old soul! She'll know now that I do appreciate the depression of invalid days, one on the heels of the other, uneventful, hopeless. And now, what next?"

Letters! Letters! Letters!

She wrote them eagerly and penitently. "My dearest Jane: It isn't that I haven't been visualizing you daily on that hateful ranch with all your abominably ravenous men-folks to cook for and a wilderness of prairies hemming you in, but I've been too rushed to write...." Then cousins. Nieces in college. A nephew who was a sailor. Another school friend. Her pastor—to thank him for all those splendid sermons she had always meant to put into practice, but had never gotten around to attempting until now, when, on the brink of eternity, it seemed too late. "How I wish there were two of me!" she wrote to him, and even her pen seemed to sob.

*Two of her?* She held the telltale pen suspended—did she mean it? Did she want an Alter Ego? What was it this same pastor had often preached about a Christian's "other half"?

Whole phrases and sentences came flocking into her mind, pell mell: money, money was her Other Half! Had she earned it? Then it was simply her minutes and hours and days transmitted into something tangible, concrete. Something current in the realm, to be held in her hand and fondled. Something of which she could say proudly: "This is myself. My brain wrought it. My particular bent of ability earned it. My labor has not been in vain for at so much an hour I can now hold it coined into dollars and cents. Behold, my Other Half!"

Over the backs of pews, out across the miles of ether between her church and her home she suddenly heard the Voice from the Pulpit reading a verse addressed to ancient Jews, and therefore doubly addressed to her modern Christian self: *"Beware that thou forget not the Lord thy God, in not keeping his commandments . . . lest thou say in thy heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord—thy God: for it is he that giveth thee power to get wealth."*

And: *"Will a man rob God? Yet ye have robbed me."*

It was a decided shock to her to find that her Alter Ego had really never joined the Baptist church! She herself could sing on a Sunday morning about her Baptist missionaries: "Speed away! speed away!" and "O Zion Haste!" but her Other Half lay silently deposited down town somewhere, in a bank.

Face to face with death, she felt the insincerity of this unvocal idle part of her. She thought for hours, and then she made three memoranda:

"Quite definitely, I want my town to be the better for my having lived in it. I think there may be a Christian worker badly needed whose salary I can supply. I therefore herewith bequeath...." She had a moment's satisfactory glimpse of this unknown person climbing tenement stairways, going through dim hallways, knocking at some door. "She's mine! Mine! Mine!" her heart sang happily.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of* THE BAPTIST.

THE mighty master Michelangelo
While working with his chisel, oft was known
To place above his head a candle prone,
That every stroke should be within its glow,
That he across his art should never throw
The shadow of himself, but carve each stone
In free accord with promptings from the throne
To his responsive genius here below.

So may thy love above my forehead shine
That neither shadows of a weary mood
Nor dark reflections sorrow brings to mind
Shall mar the lives God wills me to refine;
But ever may thy radiant spirit brood
O'er all my daily toil for humankind.

—*The Outlook.*

Next she wrote, with infinite thought: "I realize that in just a few hours now I shall be going like an immigrant from earth to heaven. I feel a cold uncertainty about it—will I be happy there? I know no one. Where will I live? What will I do? Who will there be to care for me? The way is so dark! I'm wondering now if that is not the way newcomers feel on landing in this country. I've never welcomed them. I've meant to. But now it is too late, except as this bequest of money can help the Christian Americanization program of my denomination. A queer neighbor to mankind—a useless citizen I have been, to be sure."

The hours were ticking relentlessly by; already the setting sun was flooding her west window. She wrote once more: "I have had much pride of race and family, and now I am suddenly wondering if a white skin and a delicate breeding are sufficient recommendations for God's favor. Surely yellow men have this pride, too. And black men. Red men. They all can trace back to successful ancestors. Suppose, when I leave this white envelope behind, that I begin to look, in that spirit world, just like the people who had a yellow envelope, or a black, or a red. Suppose the Creator says fondly: "There, my dear children, are your brothers and sisters; what have you done to help them?' Imagine answering: 'Nothing Lord; nothing!' "

While the twitter of nesting birds filled her ears she wrote in the gathering gloom: "To help mankind find God I give to the missionary work of my denomination——dollars."

"Thank God for my Other Half!" she ejaculated, for now that the last moment of her day had come she was still dissatisfied, but at least she had undertaken some of the King's business. "If only I could have one more day's work," she sighed regretfully, as, weary beyond belief, she went to bed and lay down. She folded her hands. Quiet filled the room. She had meant to pray, but she was too exhausted to form words. She lay there in the dusk—a little fearful, but waiting.

And while she waited she began to feel deliciously rested. A peace that passed understanding came into her soul. "The beauty of holiness," was the phrase her mind unconsciously formulated to express the utter loveliness of her sensations. In complete surprise she found herself saying: "I am dead! That is what has happened to me—it is all over, and I am dead. How easy it was! I am dead, and this is heaven."

Like the sound of many waters she heard the kind voice of the Lord God saying while she was still a great way off: "This my daughter was dead, and is alive again; she was lost, and is found."

"Alive?" she repeated, mystified. "But I thought I was in heaven."

Her little Guardian Angel had come in on tiptoe to lean over the foot of the bed: " You are!" she said in her beautiful voice. "For the kingdom of heaven is in you, my dear! All day you have been creating it as you brought to pass the prayer which the Saviour taught: 'Thy kingdom come—on earth, as it is in heaven.' All your life you have been dead, and behold! you are alive forevermore."

"And will God give me one more day's work tomorrow?" she asked eagerly.

Into the quiet of that tranquil room the little Angel, departing, whispered: "God always gives the dawn of a tomorrow."

And she who had thought to die, closed her eyes in perfect peace and slept. He giveth his beloved sleep! While through the silent watches of the night I think there sounded an old familiar hymn:

"One more day's work for Jesus,
One less of life for me,
But heaven is nearer
And life is dearer
Than yesterday to me."

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**To the Chimney Corner Readers,**

By a curious coincidence, while I was writing "One More Day's Work" a letter was on its way to me from Doctor Earl to say that the management of THE BAPTIST feel it would undoubtedly be for the best interests of the paper to have more news notes, and in order to get the necessary space this page would be omitted beginning with the next issue, Feb. 2, the children's columns only being retained.

I realized that I had, literally, only "one more day's work" to do for this particular page which has given me through the past three years such a pleasant opportunity to come to your individual chimney corners to tell you the things which have been in my own mind and heart during the seven days since we last met! I began wondering if it would not be better to write another article to close my work, since parting words ought to carry both a significance and a benediction. But when I read the article over, in the light of a final message, I found that the sincerest beliefs of my entire life were embodied in it! It is the autobiography of a soul: will you not accept it as a valedictory?

I am deeply grateful to the hundreds of you who, though unknown to me, have yet sent forth your wonderfully encouraging letters to discover the route to my front door. Before we close this three-year-chapter, may I not pass on to you the verse from Ecclesiastes which has been on my desk influencing the choice of the various messages for this page? *"He hath set the world in their hearts."* To make that verse an actuality in all our hearts I find that of our 156 adult articles, twenty-eight have been on home missions, twenty-nine on foreign missions, and thirty-one jointly home and foreign—eighty-eight on our "world," the remaining seventy-eight on other topics.

It has been a joy to know you, and it is in the hope that the best is yet to be that I sign myself

Very faithfully yours,
MARGARET T. APPLEGARTH.

# The Young Reserves

## Wanted: Bigger Young Reserves

Dear Young Reserves,

I have just learned that next week you are going to be the *whole* Chimney Corner, doesn't that make you feel important? Doesn't that show you how highly the editor regards you? And that he is undoubtedly expecting you to grow up into the biggest kind of Baptists that can be made? In case you don't know how to begin, here's rather a good recipe:

One upon a time in the Land of the N. B. C. a reward was offered for the biggest Baptist boy or girl who applied between the hours of ten and twelve on a certain Saturday morning. You never saw such measuring as went on, or such feeding! All the little Malnutrition Girls and the Underweight Boys began drinking quarts of milk and eating pecks of spinach and vegetables until the grocers wore smiles exactly five inches across. For once you could see even their wisdom teeth. That was on account of the big bills; the parents were not looking nearly so jolly over those bills, although each of them wanted Jim or Jane to win. Jim or Jane wanted that, too.

The tapemeasures in town grew positively limp from overwork. "Half an inch, half an inch onward," coaxed the fond mamas, as their pet Jims tried tiptoeing, deep breathing, pompadours, high heels and everything else imaginable right up to the 9:55 on the fateful morning. Then they tore pell-mell to the place where the judges were seated in a solemn row. Or at least they tried to be solemn, but their sleeves were in continual gales of laughter (for judges, of course, must only "smile up their sleeves") on account of the amazing things concealed to make each contestant seem larger: Air cushions—pocketsful of pennies—books buttoned inside blouses—even stilts! For nobody knew quite what "big" meant, whether weight or height.

And then, at 11:59, in walked Y. R. A titter went around, for he was so nearly too late and so entirely too small. Dozens were taller! Dozens were heavier! But he was haled up before the judges who by this time had quite normal sleeves, for they had no more smiles for fakes.

Judge Number One turned Y. R.'s pockets inside out: "What? No concealed pennies or nickels. Why, boy, where is it?"

"Well sir," said Y. R. "there's an offering in our church tomorrow and I

(*Continued on page* 1660)



# Young People's Work



## Topic for February 10

**"100 PER CENT FOR CHRIST AND THE CHURCH"**

**Romans 12:1-13; John 9:4**

**Read Romans Twelfth Chapter and John 9:4 (Revised Version)**

By Robert Van Meigs

Get eight young people—assign one topic to each, as follows: 1, Purity; 2, Humility; 3, Ability; 4, Divisibility; 5, Indivisibility; 6, Responsibility; 7, Dependability; 8, Magnanimity.

Attention! American World War Veterans! Were you 100 per cent American? Note the embarrassment, visible on the faces of the interrogated soldier boys. Hear them answer—"We did our bit. Tried to do our duty. Were ready for the supreme sacrifice. Visit Belleau Wood, Chateau Thierry, St. Mihiel, Argonne Forest. Read some of the feats of American divisions and individual heroes in air, on sea and land. Stand us beside other soldiers in American history. Be it far from us to boast, but be it further from us to deny that less than 100 per cent loyalty was our ambition, to the last drop of blood and spark of life." The torch of life for 235,000 soldiers went out, and the late President Harding's tribute to the Unknown Soldier justly ascribed 100 per cent loyalty to such amid the acclamation of our whole population.

Attention! Soldiers of Jesus Christ! Are you 100 per cent for Christ and his church? Let thine embarrassment be likewise visible. For humility is next to the first characteristic of 100 per cent Christianity. Christ calls through Paul for 100 per cent loyalty and devotion. Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice." That means body, and soul, for there is no "living" sacrifice without the soul. Though cramped for time and space let the first speaker elaborate on:

1. *Purity. Verse* 1—"Holy," not by personal claims—through the redemption of Christ. Read also verse 2, and recall the president of Princeton University's statement that some young people "are ruled by the goddess of fashion and folly," and be transformed from such.

2. *Humility.* Speaker two: Read verse 2, "So think, not too highly, but soberly." Not absolute denial of any worth, but humble estimation.

3. *Ability.* Speaker three reads: Verse 3, "As God hath dealt to each one a measure of faith." "What I can do—by the grace of God I will do." My twin is:

4. *Divisibility.* Read verse 4, All the members have not the same office, but each has some office. The work of a great army is divided among units, down to the individual. So also the church.

5. *Indivisibility.* Read verse 5 "We who are many, are one body in Christ." Shout B. Y. P. U'ers. Let the angels and archangels of heaven join with us in hallelujahs over the indivisibility, solidarity and unity of the church, the "body of Christ." No Christian is 50 per cent for Christ, who is not 50 per cent for the church. As well say that you are your father's son, and stay away from home; as well say that a deserter is an American soldier. Hundreds of thousands of our soldiers died in the World War, but the American army remained an indivisible unit achieving a world victory. Christian heroes may die, church shirkers quit, but the church continues glorious and victorious.

6. *Responsibility.* (Verses 6-8). Recall 4 and 5, and note that we are responsible according to our gifts, whether we prophesy, minister, teach or direct. Some may do all, but all can do some, if it's only to "exhort," "encourage," or just give, do that "with liberality," at least the tithe. When we exceed a tenth of our income, we may begin to claim "liberality."

7. *Dependability.* B. Y. P. U.'ers, can you measure up to your opportunity, responsibility, and ability, whether you are an intellectual giant or school boy, a banker or newspoy, a seamstress, stenographer, or superintendent? Can the Lord and his church depend on you if all others fail?

8. *Magnanimity.* Read verses 8-21. From "showing mercy with cheerfulness to overcoming evil with good." Honor the other fellow, be patient, steadfast, etc., a lover of peace, a believer in the overruling providence of God; then (John 9:4) avoid delay. "Do it now"—"in the days of thy youth." Youth may be all I'll ever have. "We *must* work the work of him that sent us, while it is day. "The night cometh," life may end, and our work be undone.

Say the eight words over again thoughtfully: Purity, Humility, etc. Now stand up for 100 per cent devotion to Jesus Christ, and his church and kingdom.

*Material for this page furnished by Baptist Young People's Union of America, Edwin Phelps, General Secretary, 143 No. Wabash, Chicago, Ill.*

### The Reward

**Work in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward; whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.**

—Ralph Waldo Emerson.

## Setting Up a Target

Janesville (Wis.) B. Y. P. U. has this for its 1924 goal:

First, a doubled membership.

Second, every member a trained worker.

Third, religious education an attractive opportunity for every young person to receive instruction.

Fourth, teach and practice stewardship of service, self and substance.

Fifth, promote an evangelistic program among our young people.

Sixth, be well represented at our state assembly and national convention at Denver.

Seventh, become more familiar with the entire program of our Northern Baptist Convention.

Eighth, develop more fully the spirit of Christian fellowship with those who are strangers in our church and in our society.

Ninth, be an asset to the life of our community.

Tenth, deepen the spiritual life of our organization so that whatever we may do collectively will tend toward the development of a better Christian character for the individual.

## "Put It Over"

"Thought plus talk equals 'put,'" so says the Young People's Baptist Union of Brooklyn and Lond Island. They express it in their year's slogan this way—"We've thought it over—talked it over—now let's put it over! The biggest union year." This was the spirit they put into the Bible and missionary conference for Brooklyn. Seven of the eighteen members of the General Board were from the ranks of this organization, several of whom headed such committees as "pep," "publicity," "registration" and "arrangements." Every Baptist church in the association had at least one B. Y. P. U'er. who was innoculated with the Bible and missionary conferences and went after and got registrations. Is it any wonder a large part of the 1400 registration included the active young people?



# Our Own Folks



## Colonel Edward H. Haskell

By Charles H. Watson

By the death of C. H. Haskell at Pasadena, Cal., on Jan. 8, the New England Baptists lose, in many respects, their foremost layman. Although in his seventy-ninth year, he had all the ruddiness, vigor, abundant interest and enthusiasm of a man of fifty. He was full of worth-while interests, and every one of them seemed to demand that he do something about it, hence he was always actively doing, largely giving, and striving to incite others to share his enthusiasms. Like the soldier he was, his place was at the front. There where the struggle was hardest, and the most of spirit, courage and substance had to go into it, there you would find him.

Sometimes by other men of more calculation, and of less generous self-abandon, a man like Colonel Haskell is neither appreciated at his real value, nor accurately rated or understood. His deeply engaged and ardent enthusiasms are mistaken for the luxury of prominence and self-assertion. Many a really modest, yet great-hearted man, whose earnestness breaks down reserve, and sweeps aside cautious calculation, has to take the risk of being misinterpreted. When death comes and the accounts are all in we get his true Christian perspective. But fortunately thousands of us loved our New England Baptist "Greatheart" long before his sudden death brought a great sorrow.

### He Gave Himself Also

Among our comparatively few large givers, Colonel Haskell not only gave large checks, but he without stint, also gave his own large self. Fifteen years ago, the writer came upon him in China, where he was studying with keenest interest the mission hospital. How many times since then he has bound the world with long errands of Christian compassion, and poured out princely gifts, that those agencies of mercy might be stabilized! He was a hospital man, entirely without provincial accent or local color. For sickness and pain he had a pity that was always expressing itself. For healing and nursing he had affection, and wanted for them the most perfect conditions, and the highest skill.

Among business men he was consummate. How he could so successfully launch and guide large enterprises, and at the same time give mind, spirit, personal presence and pressure to so many Christian movements, and enterprises of mercy, no one knows. Yet always he took time to be kind, courteous, and brotherly. And always where a good cause needed help, he was a pusher..

His enthusiasms came to him early, and they kept growing to the end. Nothing was more characteristic than when a "Gloucester boy" of sixteen he should spring into the great battle for freedom in '61. Since then only his Christian interest has exceeded his patriotism.

### His Chief Interest

Colonel Haskell's large benefactions, widely bestowed, are well known to Baptists, and the generous terms of his will further accentuate them. But his chief interest was the New England Baptist Hospital. That was his favorite child; and he more than any one else reared it, saved it, and helped to secure for it a fame that has become national. There is something beautifully consistent and complete in that monument of his on the crest of Parker Hill, that will go on generously and tenderly healing, nursing and blessing long after its great-hearted builder lies low. It is the monument that he would modestly have chosen for himself, and the one that we also would choose, complete, and develop for him.

After all, how can we better measure a life, than by seeking for sustained elevation of purpose, and the enduring work it has completed? By this test, Edward H. Haskell is disclosed to us as an unusual man.

## Oregon Letter

By Leonard W. Riley

The work of the Oregon churches seems to be quite generally progressing. The church building operations would not seem to indicate particularly hard times. The pastors, whether strong or weak in the pulpit, are certainly proving themselves good business administrators. This letter presents items concerning churches in various parts of this great state.

Rev. D. Q. Barry has recently resigned the pastorate of the Bethel Baptist Church at Gresham in order to accept the call of the Oregon City Baptist church to become missionary in Clackamas County. Pastor Barry did a good work at Gresham, materially increasing the membership, building and paying for a parsonage costing $4000, and leaving a good deposit in the bank toward a new church building.

September completed the first year of the pastorate of Rev. Daniel Bryant at Corvallis. Here is located the Oregon Agricultural College, which has 150 Baptist students enrolled among its students. The auditorium of this church was destroyed by fire about two months ago. The loss, which was approximately $7000, was fully covered by insurance. The repair work is being pushed and it is expected that the new auditorium will be ready for use again about Feb. 1. Pastor Bryant recently conducted a three weeks' revival service in the First Baptist Church at Eugene, which resulted in a number of additions to this important church. Mr. Bryant is the grandson of the Rev. Daniel Bryant who was so well known in Ohio during the pioneer days of that state.

Burns is the county seat of Harney County, which is larger than many of our eastern states. No railroad as yet reaches this community. The pastor of our church at this point is Rev. C. A. Waterhouse. In connection with his work he is issuing the *Burns Church Promoter,* a twelve-page monthly, which contains not only the news of the church, but some excellent reading material. A revival meeting is now in progress. Pastors at such points as Burns are necessarily deprived of the fellowship usually enjoyed by pastors and should be remembered by those who pray for the workers in the kingdom.

### Preaching at Eighty-eight

Rev. Mark Noble, now in his eighty-eighth year, preached at La Grande on the last Sunday of the old year. Brother Noble was for many years pastor of various churches in both Oregon and Washington. He is a product of Spurgeon's school and a remarkably sweet-spirited servant of the Master. He now resides at 1579 Newman Street, Portland, Ore., and would doubtless appreciate hearing from some of his old-time friends and associates.

In addition to his work at Linfield College, Dr. William J. Sly is acting pastor of the Baptist church at Monmouth. The Oregon Normal School

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The following verses were written by one who was a subscriber to *The Standard* for two generations and is now reading The Baptist with eagerness and profit. He is 89 years old.

### "The Place of Prayer"

*Is there a place, a restful place,*
*Where faith secures redeeming grace,*
*"Where heaven comes down our souls to greet,*
*And glory crowns the mercy seat?"*

*It is the place of secret prayer,*
*And contrite hearts are often there,*
*Where Jesus gives his saving grace,*
*And greets the suppliant face to face.*

*Lord, help us each from day to day,*
*In prayer to walk the narrow way*
*To live for God and do the right,*
*To work and pray with all our might.*

*Then when our course on earth is run,*
*When glory crowns life's setting sun,*
*We'll shout with joy for victory*
*And evermore we'll happy be.*

—F. Coffman.

Jewell, Kan.

with its 600 students is located at this place. This church has a community house equipped with many conveniences for the use of the students. The congregation is largely composed of the professors and students of the normal school. Professor Sly is using this church as a laboratory for Linfield students in Sunday school, young people's, childrens' and brotherhood work. In December the evangelistic band of Linfield College held special services which were largely attended and quite successful. In connection with the Ministerial Association of Linfield College plans are being made to have every church and Sunday school in the county observe "college day." Doctor Sly's class in religious education recently made a survey of Lafayette community in the interests of the churches there.

On Sunday, Jan. 6, the remodeled house of worship at Pendleton, Ore., was dedicated with appropriate exercises. Dr. O. C. Wright preached the sermon and offered the prayer of dedication. Reports indicate that the remodeling has provided a first class church plan with nine class rooms and three departmental rooms. This church was organized on April 2, 1876, and has ever since rendered excellent service under twenty-two different pastors. The first pastor was Rev. W. H. Pruett, brother of the founder of the church, Dr. James M. Pruett. The church is now engaged in special meetings under the leadership of "Bob" Moore and his singing son Gordon, of Chicago. The city of Pendleton has secured a place under the sun because of the three days' "round-up" staged there annually. The present popular pastor is Rev. Franklin G. Huling.

### A Queer Case

Sometimes things happen which give us a striking example of how not to do things. A case of this kind has recently come to the writer's attention. A promising church in an important city in a western state, feeling that the time had come to launch out in its work, decided to do the adequate thing. The already good parsonage was so remodeled as to make it better than when new. They decided to pay twice the salary ever before offered. Thinking that all good things come from the East, after several months' negotiations, a call was extended to a brother who seemed to be of the type desired.

The enthusiastic officers met him by auto at the cosmopolitan center fifty miles distant and whirled him away to a reception awaiting him at the church. Here all seemed lovely. The next day our brother from the East made the rounds of the newspapers, inserting his notices and giving out all information concerning his becoming the pastor of this particular church. Sunday morning he preached a sermon and all rejoiced over the securing of such a strong man. A telegram was delivered to him Sunday afternoon. For some reason the evening sermon did not measure up to expectations. At the close, upon his request, a meeting was had with the men of the church, in which he stated that he would expect them immediately to proceed with a $100,000 building program; that he would expect an increase in salary at the end of the year, and also expect them to provide him with a stenographer and pay his expenses annually to the Northern Baptist Convention. All this, following such a large increase in the financial agreement necessary to secure him, "took the wind out of their sails." Our brother from the East then went home with his host, visited with the family until eleven o'clock, "retired without saying anything about leaving for the East the next morning, which he did between five and six o'clock, so that now we have no pastor." No word has since been received from him.

Comment upon such a performance seems entirely unnecessary. The church may have been unwise in some respects, but even so, such conduct is not becoming a minister of the Lord Jesus Christ.

Linfield College, Oregon.

## New York—Brooklyn—Vicinity

By Henry G. Weston Smith

Dr. Geo. E. Horr, president of Newton Theological Seminary, was the guest and speaker at the opening meeting of the year for the ministers' conference, Jan. 7. The theme upon his heart was that the work of the church is not to be and cannot be done purely by ministers, but rather by consecrated and willing and capable men and women who are simply Christian, and therefore consider it their privilege to live for more than their immediate business enterprises. Under the head "A Chapter in Lay History" he presented the life and influence of the Baptist trader, John Kiffen, as a leader among the London non-conformists of the seventeenth century and as one whose influence was later felt in the creative group that centered around such names as that of William Wilberforce and Hanna Moore on Clapham Commons.

Immediately after the conference about twenty-five enthusiastic and jovial Newton men gathered in Lorimer Hall of the Madison Avenue Church, where the conference is usually held, to lunch together and to greet President Horr. Rev. Claude E. Morris presided. After short introductory speeches by Rev. Arthur E. Harriman of the Salem Baptist Church of New Rochelle, and Dr. Lemuel Call Barnes, Dr. Joseph C. Robbins gave a brief picture of the Student Volunteer Convention recently held in Indianapolis. It will be recalled that Doctor Robbins presided at this great convention. The guest of honor was Doctor Horr and his informal talk was filled with wit and wisdom. Claude E. Morris was re-elected as president of the New York Alumni Association, and Herbert Cawthorne was elected secretary.

The Marcy Avenue Baptist Church, of Brooklyn, Dr. John M. Moore, pastor, believes that it has "discovered a willingness to quarrel about Christianity, to argue about it, to praise it, but not a sufficient purpose to try it as a way of personal and social living." Accordingly it announces a series of Sunday evening services on the general subject "Try Christianity." The members of the church are voting on the topics to be treated. Doctor Moore will invite well-known leaders to participate in these discussions. The series opens with an address by Dr. Samuel Zane Batten of Philadelphia on "Why Not Try Christianity?"

### Greetings Versus Good-will

An interesting feature of the recent remodeling of the Harlem Baptist Church by its sponsoring organization, the New York Baptist City Mission Society, was the use of a glass announcing sign and new windows without the accustomed steel gratings in the front of the church. Some years ago



FIRST CHURCH, WATERLOO, IOWA, DEDICATED JAN. 5.
R. E. WILLIAMSON, PASTOR.

the protection was necessary to save the building from the hostile street gangs of opposing races and sects, who were accustomed to bombarding the doors with cans and to otherwise defacing the property. The iron fence about the building was retained only to protect passers-by from falling into a dangerous scuttle. The steel gratings have all been removed. Good-will in the hearts of the neighbors of all races and creeds has taken their place, and flower boxes have taken the place of the wire screens in the windows. The chief factors in the conversion of suspicion to good-will have been a weekly motion-picture concert with songs and stories, established for the children of the neighborhood by the late pastor-emeritus, Adam Chambers, and a day kindergarten for the children, conducted by Miss Theodosia Hazen.

This Harlem mission is located in a section which was found by a recent survey of the *New York World* to have the most crowded block in New York City. It is in the heart of the upper East Side and close to one of the worst saloon centers. Yet services of beauty and a life of high spiritual tone have been developed in its midst. The ministry in this field is carried on by Rev. Frank W. Lorimer, Rev. Frank W. Herriott and Mrs. Mary McIntyre. They are showing what can be done with young people when wisely led.

200,000 people visit New York daily, so the experts tell us. And at least many hundreds of them (if not many thousands) each day visit Chinatown. Who would think that he had "seen New York" if he had not eaten chop suey in a Chinese restaurant on or off from Doyers Street? But the bewitching fascination of the Chinatown of fifteen years ago is no longer there; for much of the blatant wickedness is gone. Rev. Lee To, the pastor of our Chinese Baptist Mission, at 13 Doyers Street has been an important factor in bringing about this marked change. Mr. Lee's picture is carried on the front page of the current issue of the *Metropolitan Baptist Bulletin*, and many interesting facts concerning his life and work are given. He was born in Canton, China. He says: "I came to this country to get gold; never satisfied. I found Christ; was satisfied." His conversion took place in San Francisco in 1890, and his education in China and America followed. He began his pastorate of the Chinese mission here in 1904. "The members for the most part stay here only a short time, going back to China and there bearing effective witness to their Christian faith. Besides being a missionary to his own people in New York City, Mr. Lee is their leader in politics and in social movements. Under his leadership Chinatown has burned its idols." As president of the Chinese Consolidated Benevolent Association, with headquarters at 16 Mott Street, he is "practically the head and mayor of the Chinese colony." "A jury sits with Mr. Lee, who presides over all trials. Decisions made by him and the jury are usually final."

## J. Mervin Hull

By Charles H. Watson

In the death of John Mervin Hull, Dec. 12, 1923, in his old home town of Ludlow, Vermont, we lost one of the most radiant souls in the Baptist ministry. It was amazing that a man on so slight a margin of physical health, for twenty-three years could produce so much wholesome and informing literature, and shine so far as he did. He wrote a wealth of short articles, and stories, in our denominational periodicals, and in the *Youth's Companion*, and every one of them was as sweet as honey, and cheerfully kindling to the minds and hearts of our young people. Now and then there would be a book, like "Judson the Pioneer," chock full of everything that would appeal to the best in a boy. In the years of his own desperate struggle with weakness, he was strengthening others right and left, and was prodigal of Christian optimism. His own inward sunshine kept him seventy years. In his earlier pastorates at Windsor, Vt., Kingston, and Weston, Mass., he was a singing, shining minister. Then came the long "pastorate" of twenty-four years of invalidism, during which he took our boys and girls into his heart. He was valedictorian of his class at Middlebury College—a scholar and a poet, and carried with him the light of old "Newton Hill." In his last little poem given at a home celebration among the hills that he loved, was this final stanza—its note no sweeter than that of his whole life:

"Yet often in the distance
I see the heavenly hills;
The sight, with sweet insistence,
My soul with gladness fills.
For soon those hills supernal
Shall nearer, nearer be,
At last in peace eternal,
The Hills of Home for me.."

## Wisconsin News and Notes

By Robert W. Shaw

### Barron

Barron is the county seat of Barron County, up in the northwest part of the state. Barron is a country town, surrounded by a prosperous dairy community. The Baptist Church there is a splendid type of a country town and rural church. Pastor Fred F. Parsons has been on the field for two years. Rev. Ralph Barry held a meeting with the church in October, which resulted in six being baptized, with others to come later. During the holidays a gospel team of four young men from the University of Minnesota visited the churches of Barron, and their visit was an uplift to the Baptist church. They indicated to the people that it was possible for one to come out of a great university with his faith intact and his love for the gospel of Jesus still warm. The Christmas entertainment this year was unique. A supper was served to the children at 6:30, followed by one for the young people and grown-ups later on. After the supper hour a program was given. About 300 people were present.

### Hillsdale

A few miles south of Barron is the little hamlet of Hillsdale where Rev. S. R. Dunlop is on his second pastorate. For awhile he was at Omro, but the Hillsdale people called him back, and he is having a great time in his second pastorate. Associated with Hillsdale is West Dallas. Several weeks ago Pastor Dunlop arranged to have the choirs of his two churches, Barron and of the Swedish Baptist church nearby give an entertainment at Hillsdale. A large crowd filled the church to the doors. On Dec. 16 he and Pastor Parsons exchanged pulpits, and the churches were delighted with the opportunity of hearing these men. Why do not Baptist pastors exchange pulpits oftener? We tried it here in Milwaukee recently and the folks liked it very well. The brethren at Hillsdale followed the same plan at Christmas as did Barron.

### Fond du Lac

Pastor Robert Gordon manages to keep himself busy in this important field. He is in much demand as a community speaker, besides preaching from four to six times on Sunday. The local paper gives him space each Saturday for a sermonette. He is running this under the head, "Sunshine for Shut-Ins," and on Monday gets considerable space in the local papers for his sermons. During recent months the evening congregations have picked up so that now the church is nearly always filled on Sunday night. He recently spoke at the father and son's banquet at Waupun, and gave the address to the district Masonic gathering. One of the things this church is blessed with is a splendid choir, and at Christmas they put on a cantata entitled "Lord Of All." Mr. Gordon is using the group leader plan for visitation.

### Community Christmas Tree

Milwaukee has had a community Christmas tree for a number of years. This year it was given a write-up in the *Dearborn Independent*. Two years ago the feature of broadcasting a message and a musical program each night beginning with Christmas and ending with the new year, was inaugurated. This year Rev. Robert W. Shaw, of the South Baptist Church, gave the Christmas message; Rev. Rollo Spear, of the Tabernacle Baptist Church, gave one of the addresses during the week, and the choir of his church furnished special music. This is putting Christ into Christmas in a real way.

### Some Other Notes

Supt. A. LeGrand has been resting during January at Mounds Sanitarium at St. Paul. The work has been quite heavy during the past year, but Doctor LeGrand has hung on and "carried on" even to the detriment of his own health. He is getting into shape and will be back in the harness the last of the month.

Rev. R. A. McMullen began his work as pastor of the First Church, of Janesville, Jan. 1.

There will be an evangelistic conference held in Milwaukee Jan. 1. The team which will be present will be headed by Dr. C. L. Goodell. The afternoon

and evening will be given over to a general conference on evangelism. The various denominations will meet in groups during the early hours of the day, Dr. H. F. Stilwell will be present for the Baptists, and the evangelistic committee of the convention is arranging for a conference and a noon luncheon with him. It is hoped that many outside the city will come in for this important meeting.

# Church News by States

## Atlantic Coast

### MAINE

FAIRFIELD: May 1, 1923, Rev. Alexnder Henderson, who for three years had been a successful director of religious education for the Baptist churches of Maine became pastor of the Baptist church in Fairfield. The annual meeting of the church was held last Thursday evening. The reports from departments of the church work all showed progress, substantial attainment and great promise. The financial affairs of the church were in better condition than ever before, the solicitors reporting that considerably more than the budget for which they went out had been subscribed. All bills for the year were paid and substantial sums were left in the several treasuries. The Sunday school, always efficient, has greatly increased; its new superintendent Mr. Worthbrown is proving the right man in the right place and one of the problems ts to find space for the enlarged departments of the school. Scout Master Major Hendee, made a plea for better accommodations for his troop. The problems of the church are the problems of success. With an enthusiastic and able leader, who is putting on a broad program of real service, and with a loyal church that desires to make the most of its opportunity, great things may be expected at Fairfield.

WATERVILLE: The community school of religious education began its sessions Jan. 7, finding admirable quarters in Coburn Institute. A large number of teachers and others from Waterville and surrounding towns were in attendance. Rev. Fletcher H. Knollin, director of religious education for the Maine convention is the dean of the school and is assisted by an able faculty.

REV. JOHN A. SWEETNAM, recently of St. John, N. B., begins his pastorate with the First Baptist Church of Bath with encouraging outlook.

### NEW HAMPSHIRE

THE NEW HAMPSHIRE BAPTIST Convention meets with a great loss in the death of Henry A. Yeaton, who has served as a member of the board since 1894 when he became president of the convention. Since 1894 he has not only served on the board but has been a useful member of the finance committee of the convention. Mr. Yeaton was born in Portsmouth, Aug. 6, 1840. He was baptized into the membership of the Middle Street Baptist Church in Portsmouth in 1859. He had been a life-long resident of Portsmouth and had become a prominent citizen and business man. He was president and director of the Piscataqua Savings Bank and a director of the First National Bank. One of the large interests of his life was the welfare of the New Hampshire Baptist Convention.

REV. JOHN MANTER HAS RESIGNED and will close his successful pastorate with the Ashland church about two months hence. Mr. Manter has been more than usually prominent in church work in New Hampshire. Just previous to the union of Baptists and Free Baptists, Mr. Manter was serving as the state agent of the Free Baptists. Since the union of the two bodies Mr. Manter has served efficiently on the board of the United Convention. He is the first vice-president of the convention. The convention will suffer a distinct loss in the going of Mr. Manter from the state.

REV. M. H. WAKEFIELD HAS resigned as pastor of the Newmarket Church and has accepted a call to the Trinity Church of Providence. He closes his pastorate in New Hampshire, Feb. 1.

ANNUAL MEETING OF MANY of the churches occur at the beginning of the year. Not a few of our churches have had a most successful year financially. The Peterboro church reports such as does also the First Baptist church of Manchester.

### NEW YORK

#### Colgate

Colgate University opened the new year with a series of religious meetings arranged by the University Christian Union and conducted by Mr. Sherwood Eddy, who has recently returned from a trip around the world on which he visited twenty-two countries, including Russia, Germany, the Ruhr, China and Japan. Speaking on "The Challenge of the Present World Situation," he brought to the students of Colgate a message of thrilling interest.

The opening meeting was held the first Sunday afternoon of the year in the Colgate Memorial chapel. Pres. George B. Cutten presided, and there was a very large attendance of students and members of the faculty. On days following Mr. Eddy gave addresses at the regular chapel services held each morning with the entire student body in attendance. He had opportunities also for meeting smaller groups of students in fraternity houses, and many sought him for personal interviews. Throughout the meetings Jesus Christ as the Saviour of the world was presented, and his program was offered as the only solution of the problems of the world and the problems of the individual. At the closing meeting, when an opportunity was given for expression of purpose, 187 men signed cards that they would "seek by the help of God to live a Christian life, and in cooperation with others to seek Christ's solution of the problems of life." Sunday afternoon discussion groups have been organized as a result of the meetings, with an open forum conducted also on Sundays. At the meeting of the forum held Sunday, Jan. 13, Pierrepont Noyes, '92, formerly American commissioner in the Rhineland spoke on "The Bok Plan for Peace."

### NEW JERSEY

THE NEW MONMOUTH CHURCH, Rev. A. S. Sutphin, pastor, recently held its twenty-first annual roll-call. It was an afternoon and evening meeting with between 350 and 400 present. One hundred and sixty responded to the roll call. The offering amounted to a little over $300. Encouraging reports were given by the various departments of the church.

### WEST VIRGINIA

THE BAPTIST TEMPLE, Charleston, has added another member to the staff, Mr. W. Hobart Hill, director of religious education. Mr. Hill is a graduate of Oberlin College having done special work in religious education and is a graduate of the Older Boys Conference of Lake Geneva and for the past few years has been a member of that faculty. During the past three years he has been superintendent of the young people's division of the West Virginia Sunday school Council of Religious Education when he led the state from seventh to second place among the states of our country in that work.. The Temple now has the following staff: Clarence W. Kemper, pastor; Ralph C. Ostergren, director of pastoral work and church extension; W. Hobart Hill, director of religious education; Mrs. W. C. Porter, secretary and director office work. At the January communion service Pastor Kemper welcomed twenty-two new members who came into the church during the month of December. Mr. Kemper and Dr. John C. Killian of the First Church, Parkersburg exchange for evangelistic services during the weeks following.

## Mississippi Valley

### ILLINOIS

PALMYRA HAS CALLED as pastor Rev. Joseph Jenkins of Jerseyville. Mr. Jenkins will continue to live at Jerseyville and serve Palmyra for half time. He is one of our strong pastors who has held some of the best pulpits in the state and is now giving his superior talents and deep consecration to some of our smaller churches.

CHENOA DEDICATED its rebuilt house of worship Jan. 6 in the midst of the coldest weather Illinois has seen for several years. The attendance was good all day and the addresses by Dr. A. E. Peterson and Rev. L. C. Taylor were greatly appreciated. The financial end was directed by Rev. J. W. Merrill. The $2000 sought in cash and pledges was assured notwithstanding the unfavorable weather. Rev. Frank Woodhull of Cordova offered the dedicatory prayer and is now following in an evangelistic campaign. The cost of rebuilding was about $6500. Pastor Westerfield and his people are to be congratulated on the fine outcome of their effort.

IMMANUEL CHURCH, Springfield Association, is a country church near Monticello—six members, dirt roads, pastorless for four years, supplied bi-weekly for the past year. It has been praying and planning for a meeting which be-

gan Jan. 1, with Rev. C. W. Kerst to help. Mud, rain, ice, 20 degrees below zero, snow and every other kind of weather—but there have been twenty-eight conversions and many reconsecrations; the membership will be more than quadrupled. The weather does not hinder a revival when the people have the Spirit. There were a half dozen faithful, capable people there who for five years have been preparing the way for this gracious ingathering into the kingdom.

THE FIRST CHURCH, Chicago, held its annual meeting, Jan. 9. Among the notable achievements of the year were the ninetieth anniversary celebration, the laying of the corner stone of the new Bible school and community house, a survey of the neighborhood, an every-member canvass and the organization of a men's club. The membership showed a net gain of thirty over the previous year and of the new members added thirty-one were adults. The total receipts for the year amounted to $35,000. The survey committee found in the immediate neighborhood of the church 1095 Jewish, 465 Protestant, 376 Catholic, and 111 Christian Science families. Three new Jewish synagogues are being erected within a very short distance from the church. It is a difficult neighborhood and the problems are not easy of solution, but it is the conviction of pastor and people that here in the heart of this great city, souls may be won for Christ. A spirit of unity and hopefulness pervades the membership.

A COUNCIL COMPOSED of representatives of the Wabash Valley Baptist Associations, also Dr. A. E. Peterson, superintendent of missions of the Illinois Convention, Dr. N. J. Hilton, district superintendent, and Rev. L. H. Koehler, superintendent of religious education, convened at the call of the Second Church of Mt. Carmel, Jan. 8. After listening to a report of the organization of said church and inquiry into its doctrinal beliefs and practices, it was voted unanimously by the council that it be recognized as a regularly constituted Baptist church and recommended to membership in the Wabash Valley Baptist Association, and the Illinois Baptist State Convention. The church has called Rev. W. H. Coonce of Shelburn as pastor.

THE WOMAN'S MISSION UNION (Chicago Association) held its regular meeting on Jan. 8, in the Rogers Park Church, with an attendance of over 400. The program for the day included a demonstration by the Children's World Crusade Band of the Rogers Park Church, the introduction of new pastors and their wives in the Chicago Association, and closed with an address by Dr. Ralph A. Jensen, of Second Church, on "Missions and the Reign of Righteousness."

THE CENTRALIA CHURCH held a Harvest festival for the Hudelson Home. Over $200 was received in cash and the supplies donated amounted to about $800.

THE NOKOMIS CHURCH dedicated its new church building in December. Rev. J. A. Ishmael has led the church progressively and efficiently. On dedication day District Superintendent N. J. Hilton was present and preached the dedicatory sermon and had charge of raising the money needed. About $5000 was subscribed—sufficient to cover all outstanding obligations. The Klu Klux Klan appeared at the evening service and presented to the pastor an envelope containing a $100 bill to apply on the building.

## OHIO

LA GRANGE CHURCH, under the leadership of its pastor, Rev. Chester E. Tulga, is engaged in a constructive and practical program of activities in order to serve the all-round needs of its people and to be a more powerful factor in the community. The basement walls have been finished, and a room for young people's meetings, dining-room and kitchen have been provided for. It is planned to have a missionary supper each month; also to resurrect the tennis court in the spring and open it to the community. Books to the value of $75 have been added to the Sunday-school library, besides 100 donated volumes. A book club for the community, practically a circulating library has been organized under the auspices of the church. Plans are being made for a three-weeks' evangelistic meeting in February, with special evangelist and singer.

W. H. THOMPSON, Litchfield Church, has a good revival.

WELLINGTON CHURCH CLOSED a prosperous year with money in all treasuries.

ELYRIA FIRST CHURCH is still hearing pulpit supplies.

ONE OF THE FINEST examples of the small village church with efficient and consecrated pastoral leadership is to be found at Otsego, eight miles from the pavement, in the hills of Muskingum County. Here is found every variety of human problem, and character studies enough to write a library. Every phase of theological deposit also may be found in the religious consciousness of church people and sinners alike. Nor does the pastor find it convenient on "blue Mondays" to meet with the ministers' association for fellowship and mutual encouragement. The mud is axle deep from December until April. No Kiwanis, nor Rotary, nor Lions nor Saturday Lunch Club for him. Through these months he has to go it largely alone. The plucky pastor, Rev. W. E. Hayden, a graduate of Denison University and a southern Baptist seminary, and his good wife, from week to week are having the time of their lives ministering to their people. The new consolidated school building will soon be ready for occupancy, with its auditorium and every modern facility to serve the needs of the community. The young people have regular mid-week meetings for social good times, and on Sunday evenings conduct a religio-literary program preceding the regular evening worship at the church.

THE WORK OF THE FIRST CHURCH, Lima, Warren L. Steeves, pastor, is showing steady growth. The average attendance in the Bible School has increased over 100 during the past year. The reports read at the quarterly business meeting show all bills paid and a substantial balance on hand in every department of the church. During the past two years there have been 240 members received into the fellowship of the church. A strong committee of young laymen are behind a movement that publishes a weekly paper in the church with a sermon by the pastor.

THE BAPTIST MINISTERS' CONFERENCE of the Ashtabula Association, met at the Y. M. C. A., Ashtabula, Jan. 7. The meeting was called to order by the president, Rev. Wm. H. Hunt of Conneaut. Rev. E. R. Fitch of the Ashtabula Church gave a talk on "The Preparation of the Pastor for Evangelism." Rev. Wm. H. Hunt spoke on "The Preparation of the Church for Evangelism." The pastor of the Jefferson Church, Rev. Ivan W. Wanner, read a paper on "The Preparation of the Community for Evangelism." Some time was given to discussion of further plans for the coming simultaneous evangelistic campaign from Jan 27 Feb. 12. The next meeting of the ministers' conference will be held at the Ashtabula Baptist Church, Feb. 4.

## MICHIGAN

THE CHURCH AT SOUTH HAVEN is giving evidence of splendid vigor. Since last September the organization of the church has been modified in several particulars, making it more nearly conform to the efficient church of today. For this year the largest budget in the history of the church has been adopted and the recent canvass practically provided for it. An offering of nearly $140 was given for Japanese reconstruction. Evening congregations are fully as large as the morning, and often larger. A chapter of the W. W. G. has been organized and has voted more than its quota of the continuation campaign fund.

## SOUTH DAKOTA

VIBORG: This church recently celebrated its golden jubilee with several big services and jubilee banquet. Former pastors Rev. H. M. Anderson, Rev. W. J. Andreasen and Dr. C. E. Peters gave addresses, and the church choir rendered a program. Rev. Arthur J. Hansen, director of religious education of Minnesota, son of the late Rev. Markus Hansen, a former pastor of the church, preached the sermon at the first service on Sunday morning, and Rev. Lewis Jacobsen, pastor of First Church, Sioux City, Iowa, delivered the jubilee address at the big banquet on Monday night. Mr. Jacobsen is a son of the late Rev. Laust Jacobsen, the first Danish-Norwegian general missionary, who came to this field when the church was passing through a very severe crisis, and rescued the situation. A jubilee souvenir booklet, written by the pastor, Rev. I. Fredmund, and containing photos and historical sketch was issued and presented to the members and friends of the church.

## WISCONSIN

THE FIRST CHURCH OF SUPERIOR, WIS., has opened its new house of worship after being for eight years without a church home. Several years ago a site 100 by 140 feet in the heart of the residence section of the city and near the business section was procured and on this the church built. While the building is not entirely completed, the auditorium and some of the Sunday-school rooms are and will be used until need is felt for more Sunday-school rooms. The plans were drawn by Architect Merrill of the Home Mission Society and are highly satisfactory. In addition to the auditorium and Sunday-school rooms there is a large social room. Rev. E. A. Deake was pastor during the building of the church but has resigned, the resignation to take effect March 1. There is a big work here—as it is the only English Baptist church in this city of 40,000.

### IOWA

REV. R. N. MCDONALD WHO spent four happy, successful years at the Garfield Park Church, Chicago, has been at the Walnut Street Church, Waterloo, for a year and a half. The annual meeting, Jan. 1, disclosed that all departments of the church are in a healthy condition. The Sunday school had an average attendance around 400. It is lined up with the "better and bigger Baptist Bible school" program again this year. There was spent for local purposes $11,247.12. The church was redecorated and repaired at an estimated cost of $3000 and there was raised for benevolences and missions $8682.96. The church has paid its pledge to the New World Movement in full and expects to add an additional substantial sum before the books close in the spring. There have been additions to the church by baptism, letter and experience. A great revival meeting is being planned beginning March 16, with the Harry O. Anderson party in charge. A unanimous vote of confidence in Pastor McDonald was passed expressing hearty cooperation for the New Year and looking forward to a great ingathering and upbuilding during 1924.


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# Pacific Coast

### NORTHERN CALIFORNIA

#### The Year's Work

DURING THE CALENDAR YEAR closing Dec. 31, the total receipts of this convention were $194,257.50 with total expenditures of $211,667.84. The difference between the receipts and expenditures is due to obligations incurred by the board on the basis of the pledges to the New World Movement. In order that the convention may meet all of its obligations, therefore, it will be necessary to secure approximately $15,000 additional funds.

The work has increased considerably since the New World Movement, particularly among foreign-speaking people. This means much when it is considered that California has more nationalities than any other state in the Union excepting New York which has ten times the population. One church has been organized among the Mexicans with a constituent membership of 119, a mission built for one of the out-stations among the Mexicans and preaching services opened for them in ten communities. Two active missionaries give full time to the Mexican work. During the New World Movement period there has been started a flourishing church for the Japanese with a full-time missionary among the Japanese at Sacramento and vicinity; also a flourishing work among the Portuguese and a missionary working full time.

The negroes are coming into California in large numbers from the Southland. Sixteen churches have been organized among the negroes, most of them needing assistance from the convention both for church edifice and pastoral support.

During the past year eighty-six missionaries have been employed in this field. Six English-speaking churches have been organized during the New World Movement period. In the interior of the state land is being subdivided and put under irrigation and towns are springing up. The Baptists are first in the field in some of these communities and with more adequate funds could organize and sustain more preaching stations.

The convention office has received 2148 callers during the past calendar year. It has moved to more convenient quarters in the Humboldt Bank Building, San Francisco.

The church building at Yuba City was recently dedicated. Yuba City is a town of about 2500, 30 miles north of Sacramento. The church was organized ten months ago with ten members. Rev. and Mrs. J. O. Bovee have been on the field four months. The building has a seating capacity of 150. There is also a five-room parsonage. The total value of the property is about $6000. The convention has invested $1300 and the balance is to be provided by the church members which now number twenty-two. An every member canvass is now being made for the support of missionary enterprises. The church does not believe in giving suppers to raise money for the Lord, but in the practice of tithing.

THE BAPTIST CHURCH of San Joaquin, A. J. Price, pastor, has closed the best series of meetings in its history. They were conducted by Rev. J. L. H. Hawkins, of Exeter, evangelist and Rev. C. Aaron King, of Orosi, singer.

### SOUTHERN CALIFORNIA

THE FIRST CHURCH of Long Beach, had a good year according to all reports. The church now has the second largest Baptist Sunday school in the state. It has its B. Y. P. U. organization graded, so there is a society for every age. Seven meetings are held every Sunday evening. They are now putting on mission study courses. The church added 238 members during the year, forty-four by baptism. The membership now is about 1400. Last year the church gave over $28 per member for all causes; $17.80 per member was for New World Movement. In addition to this giving the church has been paying $11,000 for a lot on which to build a mission church, and has ordered the going forward with a building that is not to exceed $15,000. Of this sum $3000 is to be paid by the edifice fund of the state convention. The woman's missionary society this year made a thank offering of over $2000. The White Cross Society sent out $3000 worth of boxes to various missionaries. In September Mr. and Mrs. Stanley Silke were secured to direct the religious education work of the church and to help with the young people. Dr. George D. Knights is now rounding out his twelfth year as pastor.

HOOVER STREET CHURCH, Los Angeles, had the most prosperous year in its history. Ninety-five members received, twenty-seven of these by baptism. Large audiences every Sunday, especially Sunday nights. An intermediate society organized during the year, and flourishing; junior C. E. reorganized; have a senior B. Y. P. U. Sunday school growing, average attendance 220 last year. Women's work larger than ever before. W. W. G.'s doing fine work. The men's brotherhood is the big marvel of the year,—organized last February with nine members, now has 140 members; ninety men were present at the December meeting; planning even bigger things; also planning a great men's Bible class. J. A. V. Pieters is pastor.

THE THIRD ANNUAL BIBLE CONFERENCE of the First Church of Pasadena opened on Jan. 13. The chief attraction of the con-


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ference this year was two series of addresses by Dr. G. Campbell-Morgan, one on the general theme "Studies in Grace," the other on the general theme "The Man of Nazareth." Reserved seat tickets were issued for the use of ministers, public school teachers and the aged. On a recent Sunday morning in spite of the fact that it is in the midst of a very costly building campaign with its membership heavily pledged from three to five years in advance the church devoted its Sunday morning service to raising $10,000 to purchase property in the rapidly growing northeastern part of the city. A lot 200 by 178 feet was secured. A mission Sunday school will be started in the not distant future and eventually a fourth Baptist Church will be organized at the new location.

## Obituary

**Mr. C. A. Prout,** for many years a resident of Wheaton, Ill., where he was a faithful, useful and greatly beloved member of the First Baptist Church, and for nearly seven years a resident of Gary, repeating his Wheaton record in the Baptist church of this city, passed away at the Presbyterian Hospital, Chicago, Thursday evening, Jan. 3, and was buried at Wheaton, from the First Baptist Church, Jan. 5, Doctor Ford, the pastor, and Mr. Prout's Gary pastor, Rev. O. B. Sarber, officiating.

Mr. and Mrs. Prout spent Christmas with their son Harold at his home in Oak Park, where Mr. Prout was taken suddenly ill the day following. He was hurried to the Presbyterian Hospital in Chicago, where pneumonia developed.

Mr. Prout came to Gary in early summer, 1917, in the employ of the Gary Land Company as draftsman in the engineering department, which post he filled till his passing. He was a "pillar" in the truest sense of the word in the Baptist church, serving as deacon, clerk, Sunday-school superintendent and in many unofficial ways. His devotion to his Master's service and his very marked faithfulness to his every responsibility won for him a very unusual degree of love and esteem. Two churches and communities mourn his loss most sincerely. Of his immediate family Mrs. Prout and son Harold B. Prout of Oak Park survive him, and are joined by a host of friends in a deep sense of personal loss.

**Rev. John Morgan Gardner** was born in Proctorville, Ohio, Jan. 29, 1887, and died in Rocky Ford, Colo., Dec. 24, 1923. He was a graduate of the Moody Bible Institute and had taken some work at Granville, Ohio. From there he was ordered West for his health. He held pastorates in Michigan, New Mexico and Rocky Ford. The funeral was from the First Church, Rocky Ford, of which Mr. Gardner was pastor. It was conducted by Mr. L. P. Cassel. Mr. Gardner is survived by his wife and two children.

## Our Book Shelf

**The Hero of the Filipinos** by Charles E. Russell and E. B. Rodriguez, New York: Century Co. $3.

Nothing is more inspiring than biography written in such a way that the reader is able to visualize the one whose biography is written. This has been well done by Charles Edward Russell and E. B. Rodriquez in their common attempt to tell the story of Jose Rizal the greatest man the Malay race has produced. When one has read the thrilling account of his life he is ready to say that Rizal was one of the greatest men of all races. He was a congenital genius born with powers far beyond the ordinary—powers which appear in the story of his adventures as a patriot and in his unparalleled ability to create literature, produce statues, contribute to science, and engage in a reform to which he gave his life as a martyr at the age of thirty-six. The book contains specimens of his art, samples of his poetry, plots of his novels, and deals in a most interesting way with the significance of Rizal's life upon the Far East.

**The Magic Gift.** Boston and Chicago: Pilgrim Press. $1.

Stories for children woven about the Stars and Stripes and told with a vividness and zest that holds the interest of the reader from beginning to end.

**Home Handicraft for Boys.** New York: Doran.

No more practical book can be put into the hands of a boy than "Home Handicraft For Boys." It is profusely illustrated with drawings of countless articles a boy likes to make with careful description of the thing to be made and how to make it. Radio sets, water motors, lamps and lamp shades, bird houses, things for mother's room, and many others, constitute the headings of the chapters. It is a constructive guide to a boy's activity and ingenuity.

**Children's Native Story Sermons,** by Hugh Kerr, New York: Revell.

Another of the excellent story-sermon series from the facile pen of Dr. Hugh Kerr The title is taken from the first two sermons in the book; as for the other story sermons they are ulled from a range of suggestive material. But from whatever source taken, the material is always condensed, clear and wholesome.

**Practical Lectures On the Book of Job,** by Frank E. Allen, New York: Revell.

This is an expository and homiletical study of the Book of Job given in a series of twenty-three lectures. In a most pleasing style and scholarly manner the author deals with the different problems of the book. He sets forth clearly the various philosophies of life held by its leading characters and follows this with practical applications to every day living. The whole presentation is made with the common reader in mind to create a broader understanding and more intense interest in this most interesting and revealing book. The chapters are grouped successively under appropriate themes thus making a good book for class study or use in the prayer meeting. Job is a real character in the mind of the writer and he takes the viewpoint that this is not an allegory but the account of a real personal experience. One wishes that the author had taken time to work out an index to various thoughts that appear from time to time in the work, thus making it more desirable as a reference work, but this is a common fault of most present day books on religion. The busy pastor or teacher likes to run through a theme without having to read a whole chapter or work to find what an author has to say upon it.





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## One New Year's Resolution

"I will write my will in favor of The American Baptist Home Missions Society, and also secure an annuity contract, yielding me during my lifetime a regular income and recommend that one or more of my friends do the same."

**For booklet, sample contract and survivorship rate tables, kindly address Secretary Charles L. White, 23 East 26th Street, New York City.**


## Fresh from the Field

(*Continued from page* 1636)

**The gospel team of the Baptist Executive Council of Chicago** is now serving for the fifth year in special Sunday-school evangelism. It has conducted services in thirty-six churches in the Chicago Association. George Norton, J. Grafton Parker, Roy Parker, Miss Elsie Hopkins and Miss Bessie B. Sue are the members of the team.

**The "Living Church" asks: "Does** any minister of the Protestant Episcopal church desire a jack-knife free of charge —a regular high-grade knife, with two high carbon steel blades?

"We ask, because a circular is being received through the mail by a number of the clergy, proceeding from a couple of doctors in Indianapolis, in which the offer of such a knife is made in return for the names of one or more persons who, to their knowledge, are now afflicted with cancer, lupus, or tumor. It seems incredible that such an insult to the clergy of any religious body that educates its clergy could be a paying investment. Is there anywhere a religion whose ministers would sell the names of sufferers from this dread disease for a jack-knife? Can it be possible that the returns from such advertising can pay? Perhaps, however, a single name will prove profitable enough to the advertisers to justify the whole expense of sending this material to thousands of ministers. *The Living Church* offers two jack-knifes for positive information as to any clergyman of the Protestant Episcopal church who has earned a jack-knife in this way. What will it profit a preacher if he gain a jack-knife and lose his own self-respect?

**We should not forget our chaplains** in the army and navy. One of these is Lieut. W. R. Hall, who is attached to the receiving ship at San Francisco. He has 745 men under his care. He is a member of the First Church, San Francisco.

**The ministers and missionaries benefit** board at Christmas time sent a small check to every one on its beneficiary list. This was in addition to the regular grant. Together with the check there went a card expressive of the love and interest of the entire board. The response which the board received has been almost overwhelming and the best part of it is that the keenest appreciation of the recipient was for the expression of personal interest and regard. The loneliness of old age is appalling and explains the warmth of the universal response. Some of the gifts which the board received at Thanksgiving time were used in this way to add to the regular grants and at the same time assure our aged workers that they were not entirely forgotten in the joys of the Christmas time.

(*Continued on page* 1664)


# Missionary Education

## *An Integral Part of the Church Program*

"**Be it Resolved**—that we strongly recommend that churches avail themselves of the special plans and materials which the Department of Missionary Education is providing, and that they make the study of missions an integral part of the church program."

(Action of the Northern Baptist Convention in Annual Session, 1923.)

***Detailed Information Furnished on Request***

## The Board of Education

**DEPARTMENT OF MISSIONARY EDUCATION**

**276 Fifth Avenue** **New York City**

**Financial needs to April 30, 1924, of all organizations participating in the New World Movement, $12,161,521.67**

NEW WORLD MOVEMENT COMPLETION CAMPAIGN


## Young Reserves

(*Continued from page* 1651)

thought maybe I'd better fill my envelope before I spent any of it today."

Judge Number Two thumped his blouse: "What? No concealed book. What have you done with it?"

"Over at my church they were telling about 6,000,000 Americans who had never had a Bible, so I gave mine to one of them, and now there's only 5,999,999 without Bibles!"

The Judges suddenly put their heads together and buzzed importantly.

"Y. R., what is your full name?"

"Young Reserve, sir."

"Young Reserve, step forward and receive the prize, my boy, for we have discovered that you are a giant by every inside measurement."

"The biggest hope of your denomination is the church member who pays his pledges first and then goes to his pleasures," amended Judge Number One.

"And you are worth your weight in gold if you feel impelled to pass on to others the Book which has made you what you are," added Number Two.

"So here is the prize."

I think it was a happy heart, don't you?

Your friend,
MARGARET T. APPLEGARTH.

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## Beyond the Seas

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historical paper read at the annual mission meeting and a full half day given to the anniversary service. A more practical method of celebration has been the launching of a campaign for $60,000 gold to be raised from Chinese for the hospital in Ningpo. Over $35,000 of this amount has already been pledged.

During the year union has been effected in two high schools, one for girls and one for boys, both in Ningpo. This union, which has been under negotiations for several years, secures that the financial support of two missions, the Presbyterian and Baptist, shall be behind these two schools and thus a higher quality of work will be insured.

A frank appraisal of the results of the New World Movement period in East China will not furnish very pleasant reading. There was first a period of high expectation, then followed a crystalization of opinion specially on the part of missionaries that the mission would be very fortunate if it should be able to hold its own along the line of financial results. The last stage recorded a net reduction in appropriations with an announcement that appropriations must remain on this reduced basis for the next five years. The net result upon the Chinese has been confusion in their thinking as to the situation in America and we are hoping that the churches will be thrown a little more upon their own resources in their plans for the future.

The outlook for 1924 is hopeful, but not specially so. Political conditions in China were never worse. There is necessarily some confusion and hesitancy in making plans for the future in religious work as in commercial activities. But the convention and the mission are both organized for work as never before and have a strong leadership which furnishes ground for large hopes.

The most pressing need of the East China mission which the giving constituency in America can supply is for a stabilized budget sufficiently elastic to meet the changing needs on the field. We could easily use far more money than we are getting. We can, if necessary, get along with the funds we are now receiving provided these funds come regularly with the prospect of a small normal increase each year and provided the giving constituency is willing to trust the board and the missions sufficiently to allow all the funds available to be used in accordance with the best judgment of these responsible bodies. The determining factor in the use of mission funds should be the demands of the developing work on the field and not the exigencies of the effort of the denomination to raise funds at home. Give your money without strings or conditions and trust your missions and you will in the end get far better results.

J. T. Proctor.

Shanghai.

## Baptist Progress in Poland

DURING the year of 1923, our denomination in Poland has been blessed more than we expected. The Evangelical Christians, a denomination one with, ours in principle, has been united with the Baptists. From June 9, 1923, when the union was effected, we have been one, working under one constitution and managed by one missionary committee. By the said union, the denomination has increased by twenty churches and over 1000 members. The two conferences, the Polish and the German-speaking, have baptized during the year 3183 converts. We have reported in the Baptist survey for 1922, 8314 members in Poland. This year we have 12,185 members. The statistics of our churches for 1920, show forty-three churches. In 1923 seven more churches were organized, and twenty more were added by our union with the Evangelical Christians. We now have seventy Baptist churches in Poland.

The Baptist publication society "Compass" has moved from its small printing shop to a large new four-story building. Its efficiency to print and distribute the gospel among the Slavic people, Poles and Russians, has been recognized by the leaders of our denomination in America and England. The American Baptist Foreign Missionary Society has recognized the work of this missionary enterprise by a contribution for the increase of its efficiency. Our Baptist paper, *Nowe Drogi* (New Paths), has received from the government, for a Baptist paper, an unprecedented recognition in Europe.

We hope that this year will be more encouraging than the last has been. This we base on the fact that the American Baptist Foreign Mission Society has increased its contribution to the advancement of the kingdom of God in Poland. We depend mostly upon the fact that the religious awakening among the natives of Poland makes every man and woman a missionary. As Jesus said to Mary after his resurrection, "Go and tell your brother and my brothers"—so they go and tell to others of their religious experience. In this way groups of believers are appearing in entirely new villages, and the gospel is talked of all over the country.

The Baptist work among the natives began in 1920. At present the Polish conference has forty-three churches, only three of which existed before the war. Only five have their own buildings for worship and thirty-eight are homeless. This shows the need of churches. Nineteen of these churches are in cities where the need for buildings is very appealing. In the past the collecting and saving for churches has been impossible because of the depression of Polish currency. Saved money has practically melted away. In the beginning of 1921 the exchange has been 400 marks for $1, at the end of 1923 it was 6,000,000 for $1. This shows that without outside help, in the immediate future, the churches will not be able to secure property for their spiritual needs. We hope that this year some help from the outside will enable us to establish and build homes for worship in the most needed places.

A theological seminary for Poland is a most appealing thing. We have only a few men who have a short theological training in Germany, and two have been trained for missionary work in the United States. All of the other preachers are untrained and some of them cannot intelligently sign their own names. If the denomination should awaken respect in the Polish nation it must be enabled to have intelligent and earnest leaders. A nation with a population of over twenty-seven million as Poland has, and with such a prospect for the future as has been proved in the past few years, should awaken more interest and earnest prayer for its evangelization.

K. W. Strzelec.

Lodz.

## The Philippine Mission

THE year 1923 brought a distinct advance in the cause of Christ in the Philippines. The number of baptisms has been far greater than in any previous year. The opposition is realizing that the youth of the land is turning towards the truth, and uses every method to hinder the spreading of the Christ message. Great political unrest reigns, independence is the cry of the hour. Now is the time to enforce freedom from religious foreign yoke in attacking the opposition, and also to stress independent support of our own churches in propagating our own work. The outlook for 1924 is bright. This year marks the twenty-fifth anniversary of Protestant work in these islands. Glorious conquests for the Christ have been made. And we see the Christ conquering in the years to come. Nevertheless, we ought to have adequate housing for the work. Most stations demand new structures, as dormitories or homes. The new Central Philippine College ought to receive greater financial help, to erect new buildings, and to replace the old school buildings. Would that the home constituency might realize the great spiritual returns out in these islands for its insufficient financial aid!

F. W. Meyer, M. D.

Capiz, Capiz.

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## Fresh from the Field

(*Continued from page* 1660)

**San Diego Baptists are not standing** still. They recently ordained A. B. Apra and organized the First Mexican Baptist Church of San Diego. Rev. F. O. Belden, pastor of the First Church, presided and Rev. E. R. Brown, superintendent of our Mexican work, preached the sermon.

**A communication from Rev. O. B.** Sarber, pastor at Gary, Ind., calls our attention to the change in name of the First Church of that city. It will now be known as the Central Baptist Church of Gary. The reason for the change was the confusion due to the fact that Gary had two first churches. The negro church was the first organization of Baptists in that community and assumed the name of First Church. The fact was ignored when later white Baptists organized a church.

**The First Church, Ottawa, Kan., has** a life service league of fifty or sixty members. This group of young people, who desire to give themselves to some line of definite Christian service, have been meeting with the student volunteers and ministerial association of Ottawa University. Dr. Warren P. Behan of the college is their adviser. The life service league has undertaken some very definite work. One group holds a gospel song service in the "streets" of the Mexican box-car village just north of the city. A Bible story hour is held for the children. More than thirty of these met in two small unfurnished rooms. The league has asked the railroad to furnish a box car for these meetings. It is the plan of the young folks to extend the work to include classes in English and various activities.

**Much editorial discussion has been** provoked by the general attitude and actions of the more than 7000 delegates at the International Student Volunteer Convention recently held in Indianapolis. Some observers declare that the meeting at Indianapolis indicates the oneness of mind and purpose of the students of the world; that it was clearly shown that the coming leaders will not be subject to the political, social and religious order which they find ready made for them. Dr. Harrison S. Elliott, head of the department of religious education at Union Theological Seminary, says: "The young men and women of America appear prepared to take the bit in their teeth." He said that for the first time students of all races met on common ground. He continues: "The development of a league of youth in revolt against racial discrimination, economic injustice and international strife may well be the outcome of so representative a group of students, the leaders of a generation ahead." Our profound conviction is that we can trust the students of today to take up their responsibilities to their own day and generation. Should they not be permitted to begin where we leave off rather than where we began?

**On the Saturday before Christmas,** Dec. 22, the *Boston Herald* carried thirteen pages of church news and advertising. Commenting on this fact *Unity* says: "We believe this to be unprecedented in the history of either religion or journalism, and to mark an achievement in constructive enterprise which is to the credit of both." And if church news was not read the *Boston Herald* would not devote thirteen pages to it. What is true of this journal is in a large measure true of newspapers generally. Religion is on the front pages. Let us be thankful even if the "news" is not all we could wish. Adverse criticism is to be preferred to indifference and neglect. What has this to do with denominational journals? Much in every way. Especially does it increase the need for a wider reading and a more vital interest in the plans and accomplishments of one's own church body. The daily paper can only give general religious news. In addition to this general information we specialize on those matters which make for intelligent, co-operation in kingdom enterprises.


# WHAT THE MONEY ACCOMPLISHED

What was accomplished after 28 Board members and 587 missionaries had spent $2,104,622.99 last year? Let the following facts form the answer to this question.

**EVANGELISM.** Throughout the year the expenditure of this sum carried forward an aggressive evangelism that sought to win men to Jesus Christ and resulted in the baptism of 18,415 converts on profession of faith. **This is the largest total ever reported in a single year in the history of the Society.**

**MEDICAL SERVICE.** This money also helped to carry forward the healing ministry of the Great Physician. Last year 54 medical missionaries assisted by 260 American and native nurses in 31 hospitals and 54 dispensaries furnished medical and surgical treatment to 224,968 patients. Through this healing ministry thousands of patients for the first time heard the story of the Gospel.

**EDUCATION.** An extensive educational work was also made possible. On the ten mission fields are 3,169 schools of all grades giving Christian instruction to more than 115,000 pupils. In all these schools evangelism receives proper emphasis and each year thousands of pupils become followers of Christ. In Shanghai Baptist College **in a recent Senior class all members were Christians.**

**OTHER RESULTS.** These facts do not tell the whole story. Many results are being achieved which cannot be reflected in statistics. Whole communities are being transformed by the Gospel; womanhood is being elevated; men are learning the dignity of honest toil; thousands of children are being taught a new way of life; multitudes are slowly but surely being brought to a saving knowledge of Jesus Christ.

Under the blessing of God these achievements have been made possible by the expenditure of the funds which as announced previously came partly as gifts from the living, represented by YOU and thousands of other Northern Baptists. **YOUR CONTINUED SUPPORT IS NEEDED THIS YEAR.**

**Send checks to your state office or to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.**

## American Baptist Foreign Mission Society

**Financial needs to April 30, 1924 of all organizations participating in the New World Movement, $12,161,521.67.**

NEW WORLD MOVEMENT COMPLETION CAMPAIGN

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